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THE

NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

IN THE ORIGINAL GREEK:

WITH NOTES,

BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER.

PART I.—THE FOUR GOSPELS.



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PREFACE.

THE present Edition of the Greek Testament is the result of a design formed many years ago, and suggested by the following considerations:—

The history of the Criticism and Interpretation of the Sacred Text of the Evangelical Scriptures during the present century is distinguished by certain remarkable characteristics.

By the blessing of Divine Providence singular benefits have been bestowed upon the present generation, for the elucidation of the inspired Volume.

The Manuscripts of the New Testament have been collated with greater labour and accuracy than formerly; the various readings thence derived have been recorded with more minute exactness and precision; and if all has not yet been achieved in this respect that may be requisite—and doubtless much still remains to be done—yet new aids and instruments have thus been supplied to the biblical student, which were not accessible in former times. Transcripts, some of them in facsimile, of the most ancient Manuscripts have been published; early Versions have been recovered and printed. The researches of Travellers, Historians, and Chronologers, have shed new light on the sacred page. Indeed it must be confessed, with thankfulness to the Divine Author of Scripture, that the present age enjoys, in certain respects, greater privileges for the due understanding of Holy Writ than were ever conferred by Almighty God on any preceding generation since the revival of Letters.

On the other hand, some features of a different kind present themselves to our notice.

In one remarkable respect the history of the Criticism and Interpretation of the *New* Testament in our own times bears a striking resemblance to that of the *Old* Testament among the Jews.

What could be more praiseworthy than the diligence of the Masoretic Critics in collating the Manuscripts and revising the Text of the Old Testament? With unwearied patience and scrupulous fidelity they registered every letter, and the frequency of its occurrence, in the pages of the ancient Scriptures.

Yet, it is well known, with all their indefatigable labours for the guardianship

of the *letter* of the Sacred Volume, they were not able to preserve its *spirit*. Side by side with the fruits of the minute diligence of the Masora, grew up, like weeds in a fair garden, the aberrations of the Cabbala.

We may recognize a parallel here, in the history of the New Testament, in Christian times and in our own day.

It cannot be denied that Christendom is indebted to one Nation of Europe more than to any other, for critical contributions to the sacred Text of the New Testament.

Without undervaluing the labours of Biblical Critics in other countries; without disparaging what has been done in America; without forgetting what has been effected in our own country, particularly by the publication of the Alexandrine Manuscript and the Codex Bezæ, and by the learned labours of English Scholars who have published Critical Editions of the Greek Testament; we must freely confess that the palm for industry in this sacred field is specially due to another nation. The Masorites of the New Testament are from Germany.

But having made this acknowledgment, we are constrained to add, that if Christendom has had her Masora from Germany, she has had also her Cabbala.

The fact is too clear to admit a doubt. It is recognized and deplored by some of the most pious minds in that country[1]. Contemporaneously with great benefits contributed to the elucidation of the sacred text by collation of Manuscripts, by discovery or re-examination of ancient Versions, by rich stores of illustration from History, Chronology, and Topography, we have to lament, with feelings of disappointment and with forebodings of alarm, that the cause of Biblical Criticism, as a high and holy Science, qualifying men for the discharge of the duties of life, and for the enjoyment of the bliss of eternity, has not made progress,—but has

[1] e. g. *Tholuck*, die Glaubwürdigkeit der Evangelischen Geschichte, pp. 8—13. A graphic picture of the ever-varying and fantastic forms of modern exegesis has been drawn by a recent writer, *Arnoldi*, in his remarks on the Commentaries upon the Gospel-narrative of the Miraculous Feeding, Matt. xiv. 21, as follows. "Ein Eingehen auf die wunderlichen Wegdeutungen des Wunders, wie sie in der protestantischen Exegese gäng und gäbe sind, halte ich für überflüssig. Der Evangelist gibt das Factum, wie die ganze Haltung der Erzählung zeigt, für ein Wunder aus. Leugnet man dessen Inspiration und lässt man ihn fallen, so ist nicht abzusehen, wo das Ende der möglichen Hypothesen ist. Ehe die letzte widerlegt ist, haben zehn neue das Tageslicht erblickt, und wer sie widerlegen will, hat mit einem phantastischen Heerhaufen zu thun, der nirgends Stand hält. Darum gehen wir in der Regel auf dergleichen nur da aus, wo irgend ein besonderes Interesse an der Sache ist. Für unsere Stelle wird es genügen, mitzutheilen, was *De Wette* über dieselbe sagt; 'Als Geschichte, im Sinne des *Referenten*' (er meint den *Evangelisten*) 'genommen, widerstrebt das Wunder selbst derjenigen Ansicht von Jesu Person, welche höhere Kräfte in ihm voraussetzt' (womit uns also gestaltet wird, dieselben auch nicht vorauszusetzen, und doch evangelische Christen zu sein!), 'weil h. eine schöpferisch vermehrende Wirkung auf todte Stoffe, ja auf Kunstproducte (Brod) angenommen werden müsste' (was dem Herrn natürlich zu viel zugetraut wäre!), 'und weil man die Vermehrung der Speisestücke, sei sie unter den Händen Jesu oder der Jünger geschehen, sich gar nicht zur Anschauung bringen kann' (dieselbe daher auch nicht stattgefunden hat, q. e. d.)." See also *Kahnis*, Internal History of German Protestantism, p. 174, Edinb. 1856.

greatly degenerated, and appears to be tending still further downwards in a more unhappy declension.

In evidence of this fact, let any one read with attention, by way of specimen, the critical comments, which have been recently published in that country, on one of the most solemn, beautiful, and affecting histories,—such as, it might have been supposed, would have disarmed all cavil in Christian readers, and have melted doubt into adoration,—the evangelical narrative by St. John of that stupendous miracle of Christ, the prelude of the transactions of the Great Day,—the raising of Lazarus from the dead.

These various criticisms on that narrative are inserted in the present volume by way of example and warning[1]; and they clearly demonstrate the fact, that there is scarcely any error, however puerile or preposterous, which may not find its advocates among persons enjoying high literary and scientific advantages for the interpretation of the New Testament, and be gravely propounded by them with an air of superior intelligence, as a true exposition, to be received by the world in the place of ancient interpretations of Holy Writ.

We have also to deplore, that the field of sacred Hermeneutics has lately too often been made an arena of fierce fightings and uncharitable disputations. It seems to be no longer the province of Editors of the New Testament to hand down the sacred deposit of ancient, uniform interpretation, illustrated by clearer light, and confirmed by the solid support of a sound and sober criticism. Rather it would appear, that their function now must be, to bite and devour one another. In those recent expositions, to which we refer, there is no unity of teaching. One Expositor combats another; one Edition would supersede another, by outbidding it with novelties and paradoxes. The Text of Scripture has been made an occasion of personal disparagements and disdainful sarcasms. It seems to have been thrown among its interpreters as an apple of discord; Zion is changed into Babel, and the City of Peace is distracted with the strife of tongues.

Can there be any real *progress*, can there be any maintenance of truth, when they who profess to expound it are not animated by a spirit of charity, and have no consistency of exposition[2]?

[1] See below, pp. 250, 251.

[2] We much need the counsel of *St. Augustine*, for right exposition of Scripture, who says (De Doctr. Christ. iii. 1), "Homo timens Deum, voluntatem ejus in Scripturis sanctis diligenter inquirit. Et *ne amet certamina pietate mansuetus;* præmunitus etiam scientiâ linguarum, ne in verbis locutionibusque ignotis hæreat; præmunitus etiam cognitione quarundam rerum necessariarum, ne vim naturamve earum quæ propter similitudinem adhibentur, ignoret; adjuvante etiam Codicum veritate, quam solers emendationis diligentia procuravit; veniat ita instructus ad ambigua Scripturarum discutienda atque solvenda."

Ibid. ii. 62:—"Sed hoc modo instructus divinarum Scripturarum studiosus, cùm ad eas perscrutandas accedere cœperit, illud apostolicum cogitare non cesset, *Scientia inflat, charitas ædificat* (1 Cor. viii. 1). Ita enim sentiet, quamvis de Ægypto dives exeat, tamen nisi Pascha egerit, salvum se esse non posse. Pascha autem nostrum immolatus est Christus (1 Cor. v. 7), nihilque magis immolatio Christi nos docet, quàm illud quod Ipse clamat, tanquam ad eos quos in Ægypto sub Pharaone videt laborare, *Venite ad me qui laboratis et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite à me, quia mitis sum et humilis corde, et invenietis*

These evils are not confined to the range of *exposition;* they menace Scripture itself. There is scarcely any portion of the New Testament whose Inspiration, Genuineness, and Veracity, has not been impugned by some one or more of these Biblical Critics. Some would expunge this portion of the sacred canon, some would cancel that, till at last, if they are to be indulged in their arbitrary caprices, Christendom would hardly be permitted to possess a fragment of the documents of Christianity.

We may observe a gradual decline in the Science of Sacred Interpretation ever since the middle of the last century. We find its origin in a sceptical unbelief of what is mysterious and supernatural, and in a cold and heartless attempt to account for the miraculous phenomena of the New Testament by natural causes. And when Rationalism had done its work, and had revolted the minds of reasonable men by its own irrational hypotheses, then the Evil Spirit, who is ever on the alert to assail the foundations of Holy Writ, changed his mode of attack, and drew off his forces in a different direction; and having formerly endeavoured to subvert men's faith by rationalizing what is spiritual in Scripture, would next endeavour to destroy them by spiritualizing what is rational, and by dissolving the facts of sacred History in a haze and mist of Mythology.

This mode of warfare has effected its purpose. It has numbered its victims by thousands. And now we are threatened and attacked by a form of evil still more subtle and dangerous. It is more subtle and dangerous, because it professes a love for the Gospel and a zeal for Christianity; it presents itself as an Angel of Light; it pretends to abhor Rationalism, and to detest the mythical theories which have sapped the foundations of Scripture. It speaks fair words of Christ; and yet it loves to invent discrepancies, and imagine contradictions, in the narratives which His Apostles and Evangelists have delivered of His Birth, His Temptation, His Miracles, His Agony, His Sufferings, His Resurrection and Ascension. It accepts the doctrines of the Gospel, and yet arraigns its documents; it professes reverence for Christianity, and contravenes the Inspiration and Veracity of the records on which Christianity rests.

Thus, in fact, it has come to pass, that a great part of the rising generation of Christendom is now reduced to a condition little better than that of the Prodigal Son in the Gospel; it longs for the food of the soul; it yearns for sound and wholesome expositions of Holy Scripture; it hungers for the bread of its heavenly Father's House; but it is too often constrained to satisfy the cravings of its appetite with husks.

These results inspire serious apprehensions for the future.

In politics, the abuse of liberty entails its forfeiture. Licentiousness engenders despotism. And so, in spiritual things, the abuse of Scripture has strengthened the cause of those who would forbid its use. Rationalism has been the best ally of

requiem animabus vestris. Jugum enim meum lene est, et sarcina mea levis est (Matt. xi. 28—30): quibus, nisi mitibus et humilibus corde, quos non inflat scientia, sed charitas ædificat?"

Rome. And now Christendom lies almost a captive at the feet of two of her worst enemies, whose end is one and the same, although the means by which they would attain it are different. They who treat Scripture as a common book; they who deny Scripture to be true; they who pervert its sense, and supplant that sense by a meaning of their own, virtually destroy Scripture, and make common cause with those who would withhold Scripture from the people. They imitate the great City, the mystical Babylon, which kills the two Witnesses, namely, the Two Testaments, and casts their dead bodies in the street[1]:

"Hinc movet Euphrates, illinc Germania bellum."

Hence we now see, that, even in an age when Bibles are most plentiful, we are in danger of losing the Bible *as the Bible;* that is, as a Divine, and not a human composition;—as the Rule of Faith and Practice,—as the inspired Word of God, by which we shall be judged at the Great Day.

What are the sources of these evils, and whence may the remedy be derived?

If the New Testament is the work of the Holy Ghost, the causes are not hard to find. If Scripture is to be believed, we are sure, upon its authority, that no one can rightly interpret Scripture without the aid of the Holy Spirit, by Whom it was written. The Holy Spirit is a Spirit of gentleness, concord, and love. He will not dwell amid the strife of tongues. He will not reveal Himself to those who do not approach His own Book in a reverent and loving spirit. "Mysteries are revealed to the meek[2]." "The secret of the Lord is among them that fear Him, and He will show them His covenant[3]." "Them that are meek shall He guide in judgment; and such as are gentle, them shall He learn His way[4]." But "He resisteth the proud[5]." He hides His mysteries from "the wise and prudent[6]," that is, from those who esteem themselves such, and "lean on their own understandings[7]." "Quærenti derisori Scientia se abscondit[8]." "He turneth wise men backward, and maketh diviners mad[9]." If men will not receive Him as little children, then a just retribution awaits them. If they will not be children in simplicity, they will be made children in ignorance; they will fall into childish errors, and become babes in knowledge; "professing themselves wise, they will become fools[10]," and their folly will be manifest unto all men[11], through their arrogance in parading it before the world, and in vaunting of it as if it were wisdom[12].

[1] Rev. xi. 7, 8. [2] Ecclus. iii. 19. [3] Ps. xxv. 13.
[4] Ps. xxv. 9. [5] James iv. 6. 1 Pet. v. 5. [6] Matt. xi. 25.
[7] Prov. iii. 5. [8] Lord Bacon. [9] Isa. xliv. 25.
[10] Rom. i. 22. [11] 2 Tim. iii. 9.

[12] The words of *St. Augustine* concerning himself are very instructive to an Expositor of Scripture:—"Cùm primo *puer* ad divinas Scripturas antè vellem afferre acumen discutiendi quàm pietatem quærendi, ego ipse contra me perversis moribus claudebam januam Domini mei. Cùm pulsare deberem ut aperiretur, addebam ut clauderetur. *Superbus* enim audebam quærere *quod nisi humilis* non potest invenire." (*Aug.* Sermon li. 6.)

On the necessity of holiness of life to a right understanding of Scripture, see *Athanas.* pp. 77. 361, and *Gregor. Nazian.* Orat. xx. p. 383, *βούλει θεολόγος γενέσθαι; τὰς ἐντολὰς φύλασσε· πρᾶξις ἐπίβασις θεωρίας.* See also *ibid.* p. 495.

Is there such a thing as the visible Church Universal, to which Christ has promised His presence and His Spirit? Are there such words as the following written in the New Testament? "Lo, I am with you alway, even unto the end of the world[1]." "The Comforter shall teach you all things, and guide you into all the truth[2]." "The Church of the Living God, which is the pillar and ground of the truth[3]." In a word, has Christ done, or has He not done, two things? Has He, or has He not, given us Holy Scripture by the Inspiration of the Holy Ghost? And has He, or has He not, delivered Scripture to the keeping of the Church Universal, and appointed her to be its guardian and interpreter? If He has done these things, it is not only folly and presumption, it is a sin against Him and against the Holy Ghost, to say that any of the Books, or any portion of the Books, which have been received, as divinely-inspired Scripture, by the consentient voice of the Church Universal, is not inspired by God, but is a human composition, blemished by human infirmities. And it is vain to expect that any real progress can be made by the agency of those, who commence their work with an outrage against Christ and the Holy Spirit, by denying the inspiration and inerrancy of writings delivered by Them.

So, again, it is an illusory hope, that any advances can be made in the work of sacred interpretation, by the instrumentality of those who reject the Expositions of Scripture received by the consent of ancient Christendom, and who propound new interpretations invented by themselves, at variance with the general teaching of Scripture as received by the Catholic Church[4]. Rather, with our own Reformers[5], if we hope to maintain the truth, and to guard "the faith once for all delivered to the saints[6]," and to advance the Redeemer's Kingdom upon earth, let us have ever before our eyes, in interpreting Scripture, the formularies of faith[5] delivered by the Church Universal, as representing the true sense of Scripture; and let us not readily imagine, that any text of Scripture can be properly bent by us to bear a sense at variance with those standards of faith.

Is it indeed true that there is such a Divine Institution as an Apostolical Ministry, appointed by Christ for the preaching of the Word and administration of the Sacraments? Is it true, that the illuminating and sanctifying graces of the Holy Ghost are vouchsafed to those who humbly seek for them, by appointed means, at the hands of that ministry? If so, it is certain, that no appliances of Literature and Science, and no labour in collating Manuscripts and examining Versions, no skill in Languages, no familiarity with the results of researches Historical, Chronological, Geographical, Antiquarian, nor any amount of toil about the *letter* of Scripture, will avail us for the attainment of a knowledge of the *spirit*

[1] Matt. xxviii. 20. [2] John xiv. 26; xvi. 13. [3] 1 Tim. iii. 15.

[4] *Arnoldi*, in his Preface to his Edition of St. Matthew, thus deplores the loss sustained by his own country in this respect:—"Dass man, so zu sagen, die exegetische Tradition unterbrochen hat, sind die bedeutendsten Schätze des gediegensten theologischen Wissens unbenütz liegen geblieben." 1855.

[5] See Reformatio Legum, i. 13:—"Summa fidei capita, è sacris Scripturis clarissimis desumpta, et in Symbolis breviter comprehensa, in exponendo sacras literas ob oculos perpetuò habeantur, ne quid contrà ea aliquando interpretemur." [6] Jude 3.

of Scripture, if we set at nought the means of grace which God offers us for our illumination.

All those instruments of Literature and Science are, indeed, necessary for the right interpretation of the original Scriptures; and it would be fanatical to imagine that we can dispense with any of them. But it is no less fanatical to rely on them as sufficient. God must open our eyes, if we are to see "the wondrous things of His law[1];" in His "light we shall see light[2]."

The preceding paragraphs have not been dictated by any other spirit than what is congenial to the study of those Scriptures, which have been received from the Spirit of love. The Church of England owes too much to the learning of Germany to regard her with any other feelings than those of affectionate esteem; and on the still higher grounds of religious truth and concord, she longs for union with her. In the sixteenth century, Germany and England fought the great battle of the Reformation side by side. They shed their blood as allies and martyrs in that holy cause. We have received much from her; we owe her a debt of gratitude; we owe her our love and our prayers. Above all, we owe her the truth. And we should not be paying the debt of love we owe her, if, instead of speaking to her the truth, we addressed her in flattering words, and beguiled her with fair speeches, and deceived her by cozening assurances, as if the fruits she is now gathering in the field of sacred Criticism were sound and healthful to the soul, and not rather bitter as wormwood; beautiful, it may be, externally to the eye of unregenerate reason, but loathsome as poison to the healthful palate of faith; specious, it may be, in colour to a superficial glance, but when grasped by the hand, full of dust and smoke and ashes, like apples plucked from the sterile shore of the Dead Sea.

Let us pray and labour for her recovery. At any rate, let us not "put bitter for sweet, and sweet for bitter[3]," and dignify with the name of progress that which ought to be wept over as decline. Let us not be guilty of the sin of singing songs of adulation and joining in a dance of triumph amid the ruins of the Christian Jerusalem. Let us rather lay our hand upon our mouth, and sit down with Jeremiah in sorrow.

By no merit of our own, but by the gracious goodness of God, we possess Colleges and Cathedrals which have been schools of the prophets; nurseries of sacred learning. We possess a National Church, which holds in her hands the true Canon of Scripture as received by the Church Universal; and which does not allow Holy Scripture to be rudely torn by discordant Teachers and irreverent Critics, but delivers to us the Creeds of Christendom and her own formularies of faith, as an authoritative guide to check our rash speculations, and to control our froward wills in obtruding our own caprices as dogmas of Holy Writ[4].

[1] Ps. cxix. 18. [2] Ps. xxxvi. 9. [3] Isa. v. 20.

[4] See above, p. x, and our Ninth and Twentieth Articles, and the Canon "de Concionatoribus," A.D. 1571:—"Inprimis videbunt Concionatores, nequid unquam doceant pro concione quod à populo religiosè teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris et Novi Testamenti, quodque ex illâ ipsâ doctrinâ catholici patres et veteres episcopi collegerint."

Let us guard these privileges; let us not degrade the biblical criticism of England to the miserable condition of doubt and diversity, of distraction and despair, in which that holy Science now lies prostrate in Germany. Rather let us endeavour, by God's grace, meekly and humbly, wisely and charitably, to elevate the Exegesis of Germany to the standard of primitive Christianity; and so assist her in recovering her ancient dignity, and in consecrating her learning and sanctifying her labour, and rendering it more conducive to the maintenance of the truth, and to the extension of Christ's kingdom, and to her own glory and felicity in time and eternity. Then we may have a reasonable hope, that, with her assistance, the evils which now threaten Christendom may be averted; the torrent of unbelief and superstition, which seems ready to overwhelm us, may be stemmed and turned back; and we may see new fields reclaimed, and gladdened with rich harvests.

Such considerations as these have prompted the design, which has now been executed in part, and which is here presented to the public.

A few words are requisite concerning the *Text* of this Edition.

It has been already observed, that the present age possesses special advantages in the collations that have been recently made of Manuscripts of the New Testament.

But it must not be forgotten, that it is one thing to possess Manuscripts and collations of them, and another thing to use them well. Indeed it may sometimes happen, that the very abundance of Manuscripts, and consequently of Various Readings, may become an occasion of error; and so, by a misuse of our advantages in this respect, the Text of the New Testament may be depraved and corrupted, rather than emended and improved.

There is some reason to fear that this may be now the case. Certain canons of criticism, as they are called, have been propounded by Griesbach and others, as directions for the use of Manuscripts of the New Testament. These canons contain true principles; but it may well be doubted whether great evils may not arise, and may not already have arisen, from an overstrained application of them.

For example; "*Proclivi lectioni præstat ardua.*" This is an excellent rule, if rightly used; for no one can doubt that an easy reading was more likely to be substituted by a transcriber for a difficult one, than a difficult reading for one that is easy. But this rule requires much caution in its application.

There are many concurrent circumstances to be considered, which may modify and neutralize it, and render it wholly inapplicable. For instance; it must also be inquired, whether the difficult reading is supported by the testimony of ancient Versions and Fathers; or whether it stands on the authority of only one or two Manuscripts of a particular family.

To force readings into the text merely because they are difficult, is to adulterate the divine text with human alloy; it is to obtrude upon the reader of Scripture the solecisms of faltering copyists, in the place of the Word of God.

Again; it is doubtless true that special deference is due, on the ground of superior Antiquity, to the Uncial Manuscripts of the New Testament. No one

can question, in the abstract, the soundness of the principle propounded by Bentley, revived by Bengel, and recently applied by Lachmann. But the very application of the principle, without adequate restraints and correctives, has proved, in the judgment of many candid and reflecting persons, how dangerous a true principle of criticism may become, when applied beyond the proper limits of its applicability.

The Uncial Manuscripts are of greater antiquity, as far as ink and parchment are concerned, than the Cursive Manuscripts of the New Testament. The consent of all the Uncial Manuscripts, or of a majority of them, is of paramount authority. But we do not know that some of the Cursive Manuscripts may not be transcripts of Uncial Manuscripts still more ancient than any we now possess; and, therefore, to adopt the readings which are found in two or three Uncial Manuscripts, to the exclusion of the testimony of the Cursive Manuscripts, may be to corrupt the Text while we profess to correct it.

Besides, the Uncial Manuscripts are comparatively few,—and only represent the witness of a few places. But the Cursive Manuscripts are very numerous, and come to us from all parts of the world; and, therefore, to *confine* ourselves to the testimony of the Uncial Manuscripts, may be to prefer the witness of a few particular Churches to that of Christendom.

Let, then, the Uncial Manuscripts have all honour due; and it can hardly be doubted, that wherever that honour is rightly paid, it will be found to be more or less authorized by a concurrent testimony of Cursive Manuscripts.

It is also true, that the Manuscripts of the Greek Testament may be classified in Families. And, eventually, when they have been carefully examined, such an arrangement, according to Recensions, may be made. But it is premature, before such an examination has been faithfully and scrupulously completed, to prefer the readings of those particular Manuscripts which belong, as it is supposed, to one favoured class, and to reject others, because they are not of the same pedigree, or because they do not seem *to us* to bear an affinity to those of that class on which we ourselves, in the exercise of our critical prerogative, may have been pleased to confer certain privileges of rank and nobility. Yet, on this principle, some of the Editions seem to have been constructed which profess to give an improved Text of the Greek Testament.

Some other illustrations of a similar kind might be added. Suffice it to say, on the whole, that though the canons of criticism which have been applied to the revision of the Text of the New Testament are of unquestionable value, yet great circumspection is necessary, lest, by a vicious application of them, we do more to mar the sacred Text than has yet been done by their means to improve it.

The Text of the present edition is not a reprint of that hitherto received in any impression of the New Testament. The Editor has endeavoured to avail himself of the collations of manuscripts which have been supplied by others, and to offer to the reader the result at which he has arrived after an examination of those collations. He has not thought it requisite or desirable to lay before the eye a

full apparatus of various readings. It would have swollen the volume to too great a bulk, and have occupied the place reserved for exposition. Besides, that important work has been done, or is now in course of being done, by others. And to their labours [1] he would refer those, who are desirous of ascertaining the process by which the text of the present Edition has been formed.

At the same time, he feels it his duty to state, that (whether rightly or wrongly, is left to the judgment of others) he has not deviated so far from the text commonly received, as has been done in some recent editions. And he cannot forbear adverting with satisfaction to important evidence which has come to light since the commencement of the printing of this Volume, and which has confirmed him in the principles he had adopted of caution in deviating from the received text. A seventh Edition of the New Testament is now in course of publication under the Editorship of a learned person, to whom the present age is deeply indebted for his labours in collating manuscripts, and publishing Transcripts of early copies of the New Testament, Constantine Tischendorf. It will be found, on examination of the prospectus of that seventh Edition [2], that he frankly confesses that he has been led to follow too implicitly the lead of certain favourite manuscripts in his earlier editions. And the fact is, that in his new seventh edition he abandons his former readings, and generally returns to those of the received text, in *more than a hundred places in the Gospel of St. Matthew alone* [3].

With regard to the Notes which accompany the present Edition, the Editor's design has been to recover some of the expository teaching of ancient Christendom, which seems almost to have disappeared from its proper place in the critical exegesis of the New Testament. If it be asked, why he has laid so much stress on the interpretations of Christian Antiquity, and why the names of ancient Expositors occur so frequently in the following pages, he had rather answer that question in the words of others than in his own;

And first, with regard to the Apostolical Fathers,—for example, Clemens Romanus, Ignatius, Polycarp,—he may refer to the words of Archbishop Wake [4];

"1. They were contemporary with the Apostles, and instructed by them. 2. They were men of an eminent character in the Church, and therefore such as could not be ignorant of what was taught in it. 3. They were careful to preserve the doctrine of Christ in its purity, and to oppose such as went about to corrupt it. 4. They were men not only of a perfect piety, but of great courage and constancy, and therefore such as cannot be suspected to have had any design to prevaricate in this matter. 5. They were endued with a large portion of the Holy Spirit, and, as

[1] See below, p. xxxix.

[2] See below, p. xxxix.

[3] They will be found as follows: in Matt. ii. 13; iii. 1; iv. 23; v. 11. 13. 32 bis; vi. 5. 16. 33; vii. 14; viii. 10. 13 bis, 25; ix. 1. 8, 9. 11. 17, 18; x. 7. 10. 14. 19. 23. 33; xi. 23; xii. 35. 48; xiii. 1, 2. 15. 24. 30. 57; xiv. 13. 18. 22. 25, 26; xv. 4. 14, 15; xvi. 19 bis, 22, 23; xvii. 14; xviii. 29. 35; xix. 3 bis; xx. 15. 17. 26. 31. 33 bis, 34 bis; xxi. 2. 4. 7 bis, 11. 28; xxii. 13. 30 bis, 43, 44; xxiii. 4. 18; xxiv. 1. 7. 30. 49; xxv. 1, 2 bis, 4. 6. 17. 20. 22; xxvi. 23. 36 bis, 44, 45. 59. 69; xxvii. 2. 11. 16, 17. 23. 34, 35. 47; xxviii. 3. 15. 18, 19.

[4] *Abp. Wake's* Translation of the Writings of the Apostolical Fathers, p. 110.

such, could hardly err in what they delivered as the Gospel of Christ. 6. Their writings were approved by the Church in those days, which could not be mistaken in its approbation of them."

Dr. Waterland writes as follows on this subject[1];—

"1. The ancients who lived nearest to the Apostolical times are of some use to us, considered merely as contemporary writers, for their diction and phraseology... 2. A further use of the ancient Fathers is seen in the letting us into the knowledge of antiquated *rites* and *customs*, upon the knowledge of which the true interpretation of some Scripture phrases and idioms may depend. 3. They are further useful as giving us an insight into the *history of the age* in which the sacred books (of the New Testament, I mean) were written. 4. The ancientest Fathers may be exceedingly useful for fixing the sense of Scripture in *controverted texts*. Those that lived in or near the Apostolical times might retain in memory what the Apostles themselves or their immediate successors said upon such and such points.—Their nearness to the time, their known fidelity, and their admirable endowments, ordinary and extraordinary, add great weight to their testimony or doctrine, and make it a probable rule of interpretation in the prime things. 5. It deserves our notice, that the Fathers of the third and fourth centuries had the advantage of many written accounts of the doctrine of the former ages, which have since been lost; and therefore, their testimonies also are of considerable weight, and are a mark of direction to us, not to be slighted in the main things..... 6. There is one consideration more, tending still to strengthen the former, and which must by no means be omitted; namely, that the *charismata*, the *extraordinary gifts*, were then frequent, visibly rested in and upon the Church, and there only." He adds[2]: "A very particular regard is due to the Public Acts of the Ancient Church appearing in Creeds made use of in baptism, and in the censures passed upon heretics. It is not at all likely that any whole Church of those times should vary from Apostolical doctrine in things of moment; but it is, morally speaking, absurd to imagine, that all *the Churches* should combine *in the same error*, and *conspire together to corrupt the doctrine of Christ.*" And Bp. Bull says[3]: "Religio mihi est eritque contra torrentem omnium Patrum S. Scripturas interpretari, nisi quandò me argumenta cogunt evidentissima—quod nunquam eventurum credo."

To this it may be added, that, while it is freely allowed that Modern Expositors enjoy some advantages which were not possessed by the Ancient, and that the works of the Ancient Writers cannot be read profitably without sobriety of judgment, yet it is also certain that the Ancient Interpreters are never chargeable with some errors which impair the value, and mar the use, of some Modern Expositions. They are never flippant and familiar. They are not self-conceited and vain-glorious. They are never scornful and profane. They handle Scripture with reverence. Their tone is high and holy; produced by careful study of Scripture, with humble prayer for light to the Divine Author of Scripture. They reflect some of that light, and spiritualize the thoughts of the reader, and raise them

[1] On the Use and Value of Ecclesiastical Antiquity, Works, v. pp. 253—333; p. 260.
[2] P. 265. [3] Def. Fid. Nic. i. 1. 9.

to a serener atmosphere, and do not depress them into the lower and more obscure regions of clouds, which hang over the minds of those who approach Scripture with presumption and irreverence, and which disable them from seeing its light, and, much more, from unfolding it to others.

In reciting the interpretations of ancient writers, he begs it to be understood that he does not profess to give in every case their very words, or a literal version of them. He has frequently abridged and condensed them,—but in no case, he trusts, has he misrepresented their sense. Where their names occur without any mention of the particular treatise from which their words are quoted, it may generally be inferred that they are from a commentary on the passage in question. In other cases the treatise has been specified from which the citation is taken.

There is another source from which the present Commentary is partly derived—the Theological Literature of the Church of England. In some respects the Divines of England have enjoyed advantages for the doctrinal exposition of truth, which were not possessed even by the Fathers themselves. As St. Augustine often observes, the cause of Truth is cleared by means of Error. Orthodoxy gains by the oppositions of Heresy; and the heresies which have arisen in Christendom since the times of the Fathers have stimulated and constrained the faithful student of Scripture to examine more closely the truths which the Scriptures teach. Thus from time to time disseminations of false doctrine have afforded occasions and means for the clearer elucidation and stronger confirmation of the Truth. They have shown the inexhaustible riches of Scripture, in the never-failing supply of antidotes against ever-varying forms of error.

It was observed long since by Lord Bacon [1], that one of the best Commentaries

[1] "That form of writing in divinity, which in my judgment is of all others most rich and precious, is positive divinity, collected upon particular texts of Scripture in brief observations, not dilated into common-places, not chasing after controversies, not reduced into method of art; a thing abounding in sermons, which will vanish, but defective in books, which will remain, and a thing wherein this age excelleth. For I am persuaded, and I may speak it with an *absit invidia verbo*, and no ways in derogation of antiquity, but as in a good emulation between the Vine and the Olive, that if the choice and best of those observations upon texts of Scripture, which have been made dispersedly in sermons within this your Majesty's island of Britain by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in divinity which had been written since the Apostles' time." (*Bacon*, Adv. of Learning, p. 268.)

The following admirable remarks from the same source may find a proper place here. Lord Bacon thus speaks (Adv. of Learning, p. 267, ed. 1828):—"The two latter points, known to God and unknown to man, touching the secrets of the heart and the successions of time, do make a just and sound difference between the manner of the exposition of the Scriptures and all other books. For it is an excellent observation which hath been made upon the answers of our Saviour Christ to many of the questions which were propounded to Him, how that they are impertinent to the state of the question demanded; the reason whereof is, because, not being like man, which knows man's thoughts by his words, but knowing man's thoughts immediately, He never answered their words, but their thoughts. Much in the like manner it is with the Scriptures, which, being written to the thoughts of men and to the succession of all ages, with a foresight of all heresies, contradictions, differing estates of the Church, yea, and particularly of the elect, are not to be interpreted only

on Scripture might be extracted from the writings of English Divines. Especially is this true of those who were imbued with a spirit of reverence for the works of Christian antiquity, and who applied the teaching of the Fathers to the exposition of Holy Writ, and to the refutation of the errors of their own times. Who can excel Hooker and Bishop Andrewes in expounding the words of St. John? Who more able than Bishop Sanderson to apply to cases of conscience the reasonings of St. Paul?

An explanation perhaps may be necessary of the reasons for which some of the materials in the following Commentary have been adopted.

The best instrument of Education is Holy Scripture in its original language. It alone of all books in the world addresses itself to the whole man. It exercises his memory, strengthens his reason, controls his passions, informs his judgment, regulates his conscience, sanctifies his will, enlivens his fancy, warms his imagination, cherishes his affections, stimulates his practice, quickens his hope, and animates his faith.

But those purposes are impaired and frustrated, if an Expositor of Scripture confines himself to verbal criticism, and material facts of history, chronology, and antiquities. These are necessary, and have not been neglected in the following pages. But something more is requisite. And in an Edition designed for the use of Students in Grammar-schools and Colleges, and Candidates for Holy Orders, the Expositor would seem to be robbing them of the most precious part of their Christian inheritance, and despoiling them of that discipline which is most conducive to exercise and spiritualize the highest faculties of their moral and intellectual being, if he limited himself to critical and archæological disquisitions, and did not supply them with some food derived from Scripture and ancient Authors, for the hallowing of their affections, and for elevating their imaginations, and for nourishing their piety and animating their devotion; and for enabling them to see and recognize with joy, that Holy Scripture supplies the best discipline for the mind, as well as satisfies all the aspirations of the soul.

In the illustration of the phraseology of the New Testament, special use has been made of the Version of the Septuagint, which has been happily called by Professor Blunt "the viaduct between the two Testaments[1]." Here the Editor is

according to the latitude of the proper sense of the place, and respectively towards that present occasion whereupon the words were uttered, or in precise congruity or contexture with the words before or after, or in contemplation of the principal scope of the place; but have in themselves, not only totally or collectively, but distributively in clauses and words, infinite springs and streams of doctrine to water the Church in every part; and therefore, as the literal sense is, as it were, the main stream or river, so the moral sense chiefly, and sometimes the allegorical or typical, are they whereof the Church hath most use; not that I wish men to be bold in allegories, or indulgent or light in allusions; but that I do much condemn that interpretation of the Scripture *which is only after the manner as men use to interpret a profane book.*"

[1] Cp. *Valckenaer* in Luc. i. 51. "Græcum N. T. contextum ritè intellecturo nihil est utilius quàm diligenter versasse Alexandrinam antiqui Fœderis interpretationem (i. e. the LXX), *è quâ unâ plus peti poterit auxilii, quàm ex veteribus Scriptoribus Græcis simul sumtis.* Centena reperientur in N. T. nusquam obvia in scriptis Græcorum veterum, sed frequentata in Alexandrinâ Versione."

indebted to Mr. Grinfield's valuable works, and to the excellent Lexicon of Mintert.

The Ammonian Sections have been marked in the Text of the Gospels in this edition, and the Eusebian Canons relating to them have been prefixed; the use of which, as forming an Evangelical Harmony, and indicating at a glance the correspondence of the Evangelists where they concur, and their independence where each stands alone, cannot be too strongly commended to the student.

These prefatory remarks may be closed with some observations, suggested by the circumstances of the times, on the substance and language of the New Testament.

Much has been recently said on the *Inspiration* of Holy Scripture.

It may be submitted for consideration, whether it would not be wiser to abstain from disquisitions upon *modes and degrees* of Inspiration, as a subject beyond the reach of our finite faculties.

If it be said, that this would be too diffident a course, let it be observed that it is no other than that which was pursued by our Blessed Lord Himself in His dealings with the Old Testament. He received, and delivered to the Christian Church, all the Books, and every portion of the Books, of the Old Testament, as the Word of God.

But though He has solemnly declared that every part of the Old Testament is inspired, He never vouchsafed to say a word concerning *degrees* of Inspiration.

Indeed, it seems to be a contradiction of terms, to speak of degrees in what is Divine.

In the act of inspiration the Holy Spirit did not impair the human faculties, much less did He destroy the personal identity, of those whom He inspired. Inspiration was a mental and spiritual Transfiguration. On the Mount of Transfiguration, the disciples saw "two men talking with Jesus, which were Moses and Elias[1]." Moses was not changed into Elias, nor Elias into Moses; nor were they transmuted into some third person different from either. But they "appeared in glory." They were transfigured. So in Inspiration. Peter is not changed into Paul, nor Matthew into John. They retain their personal identity, distinguishable by men. They appear in glory. They are transfigured.

This work of Transfiguration is a Mystery. It is like other mysteries, where that which is human touches, and is blended with, the divine. We feel a similar process going on in our own being. We all know that we are free agents, and we are all conscious that we need and receive divine Grace. But where our Free-will ends, and where divine Grace begins, who can say? The fact we know, the modes and degrees we cannot analyse; we confess our ignorance, we adore the mystery; we do not discuss it, but we act hourly upon the consciousness of the fact, as a law of our moral being.

May we not even say, that the Mystery of Inspiration bears some likeness

[1] Matt. xvii. 3. Luke ix. 30, 31.

to the highest of all mysteries, in which the human is joined with the divine, the Mystery of the Incarnation itself? There, in that mystery, is the union of God and man in One Person, without any confusion of substance. But who will venture to attempt to draw the line, where God's work begins and man's ends, in the Person of Christ? Who will venture to speak of modes and degrees of inspiration there? The mystery dazzles the eye, it baffles all our faculties of analysis. And yet, like the mid-day sun, at which we cannot gaze, while it blinds us with its glory, it alone enables us to see; all would be dark without it. It is the central orb of Christianity.

So it is, in a certain sense, with Inspiration. We cannot define its degrees. It would seem to be our wisdom to decline the attempt, to confess our ignorance, and to act on what we know. We know that "holy men of God spake as they were moved by the Holy Ghost[1];" and that therefore the Scriptures, which the Holy Ghost has given by them, are "*the things*[2] that are able to make us wise unto salvation, through faith which is in Christ Jesus."

This may be proved by arguments external and internal. And since it may be proved, it can never be granted that there are any, even the least, errors or inaccuracies, in the New Testament. If one man imagines that there are two or three inaccuracies, another person, equally learned, may allege that there are four or five; and so on, indefinitely, till at last the claim of the Scriptures to be regarded as the Word of God, and the Rule of Faith, is destroyed.

It is indeed true, that the Apostles and Evangelists, whose instrumentality was used by the Holy Spirit, in dictating Scripture to the World, were not infallible in practice; they were men, and liable to err. The Scriptures themselves record their errors. The unerring Word records errors of those who were employed by God to write it. St. Paul says, in the Epistle to the Galatians, that St. Peter "was to be blamed," and "walked not uprightly[3]." The Epistle to the Galatians is a part of Holy Scripture, and we are sure that the Apostle Peter erred, because the Holy Ghost, writing by St. Paul in Holy Scripture, affirms that he erred; and relates what his error was[4].

In fact, the fallibility of those by whose agency Scripture was written, and

[1] 2 Pet. i. 21. [2] τὰ δυνάμενα, κ.τ.λ. 2 Tim. iii. 15. [3] Gal. ii. 11. 14.

[4] Cp. *Augustin.* Epist. ad Hieron. xl.:—"Itaque et ipse Petrus verè correctus est; et Paulus vera narravit: ne sancta scriptura, quæ ad fidem posteris edita est, admissâ auctoritate mendacii, *tota dubia nutet, ac fluctuet.* Non enim potest aut oportet litteris explicari, quanta et quàm explicabilia mala consequantur, si hoc concesserimus."

Ep. lxxxii.:—"At enim," says the objector, "satius est credere, Apostolum Paulum aliquid verè non scripsisse, quàm Apostolum Petrum non rectè aliquid egisse;

"Hoc si ita est, dicamus, (quod absit,) satius esse credere, mentiri Evangelium, quàm negatum esse à Petro Christum, et mentiri Regnorum librum, quàm tantum prophetam, à domino Deo excellenter electum, in concupiscendâ atque abducendâ uxore alienâ commisisse adulterium, et in marito ejus necando tam horrendum homicidium.

"Imò verò, Sanctam Scripturam, in summo et cælesti auctoritatis culmine collocatam, de veritate ejus certus ac securus legam; et in eâ homines vel approbatos, vel emendatos, vel damnatos veraciter discam, potiùs quàm, facta humana ne dum in quibusdam laudabilis excellentiæ personis aliquando credere timeo reprehendenda, ipsa divina eloquia mihi sint ubique suspecta."

the inerrancy of Scripture written by their agency, constitute together the essence of Inspiration. We do not say that God is inspired. No; God is infallible, and inspires. But we say, that the writers of Scripture are inspired, because they, being fallible men, were preserved from all error, and led into all truth necessary for us to know for our everlasting salvation, by the Inspiration of the Infallible God.

If, therefore, to our fallible senses, there seems to be any error in Holy Scripture, we are sure that the cause of this seeming error is not in Him Who wrote what is written, but in us, who read what He wrote.

We may adopt here the language of one, who has treated this question with his wonted clearness, and whose words deserve to be well weighed at the present time, St. Augustine;

"I confess that I have learnt to pay this deference to the Books of Scripture, and to them alone, that I most firmly believe that none of their writers has ever fallen into any error in writing. And if I meet with any thing in them, which seems to me to be contrary to truth, I doubt not that either the Manuscript is in fault, or that the Translator has missed the sense, or that I myself have not rightly apprehended it. The books of *other* writers I read in such a spirit, as not to deem a thing true because they think it so, however holy and learned they may be, but because they are able to persuade me of its truth by the authority of Scripture, or by probable inference from it. Nor do I imagine that you differ from me here, or desire your own books to be so read, as if they were writings of Prophets and Apostles, to doubt concerning which, whether they are altogether free from error, is impiety [1]."

And, again, he says, "we must take care to approach the reading of Scripture with such a spirit of reverence, as rather to pass by what we cannot understand, than to prefer our own sense to the Truth [2]."

And, again, "I owe this free servitude solely to the Canonical Scriptures, so that I follow them alone, with the persuasion that their writers have not fallen into any error [3]."

These words were addressed to St. Jerome, who speaks in the same spirit,—"I

[1] *Aug.* Epist. ad Hieron. lxxxii.:—"Ego enim fateor charitati tuæ, solis eis scripturarum libris, qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut *nullum eorum auctorem scribendo aliquid errasse firmissimè credam.* At si aliquid in eis offendero, quod videatur contrarium veritati, nihil aliud quàm vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minimè intellexisse, non ambigam. Alios autem ita lego, ut quantâlibet sanctitate doctrinâque præpolleant, non ideo verum putem, quia ipsi ita senserunt, sed quia mihi vel per illos auctores canonicos, vel probabili ratione, quod à vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliquid aliter existimo; prorsus, inquam, non te arbitror sic legi tuos libros velle, tamquam Prophetarum et Apostolorum; de quorum scriptis, *quod omni errore careant, dubitare nefarium est.*"

[2] Ep. xxviii.:—"Agendum est igitur, ut ad cognitionem divinarum scripturarum talis homo accedat, qui de sanctis libris tam sanctè veraciter æstimet, ut potiùs id quod non intelligit, transeat, quàm cor suum præferat veritati."

[3] Ep. lxxxii.:—"Tantummodo scripturis canonicis hanc ingenuam debeo servitutem; quâ eas solas ita sequar, ut conscriptores earum *nihil in eis omnino errasse non dubitem.*"

know that I regard the Apostles in a different light from other writers; the former always say what is true; the latter, as men, sometimes err [1]."

Let us pass from the substance of Scripture to its language.

Much has been written in modern times on what is commonly called, though perhaps not very correctly, *Verbal Inspiration.*

Words are symbols of things. The words of Scripture are the instruments used for the conveyance of a knowledge of the things of God to the mind of man. And in order that the things of God may be rightly conveyed to the human mind, it is necessary that the verbal symbols should correctly represent, as far as human language can represent, what is in the Divine Mind. And if we say that the writers of the New Testament were not under the control and direction of the Holy Spirit in their use of words, we do in fact deny their inspiration. How *far* this control and direction extended, it would be presumptuous to attempt to define. St. Paul wrote the Epistle to the Romans, and Tertius wrote the Epistle to the Romans [2]; they wrote the same thing, but not in the same way. Tertius was not inspired,—St. Paul was. Tertius wrote as a mechanical instrument in the hand of a man; St. Paul wrote as a free agent in the hand of the Holy Ghost. And St. Paul affirms that the words which he writes in his Epistles, are "not words which man's wisdom teacheth, but which the Holy Ghost teacheth [3]." St. Paul therefore, we are sure, was under the guidance of the Holy Spirit in his words as well as thoughts, in the letter as well as in the substance of what he wrote for the teaching of the Church of Christ, and in that which was received as canonical Scripture by her, to whom Christ promised His own presence and that of the Holy Ghost.

It is alleged, indeed, by some, that a theory of *Verbal Inspiration* (if we must use the term), is inconsistent with the facts of the case, as presented to us in the Gospels;

How, it has been asked, can we account for the fact, that we have different recitals from different Evangelists of the same Discourses of our blessed Lord, if the Evangelists were under the control of the Holy Spirit in their use of *words?* How is it that we have different accounts of the words used by Him in the Institution of the Lord's Supper? How is it that we have various reports of the inscription written by Pilate on the cross?

In strictness of speech, we must say that not one of the Evangelists gives us the exact words of Christ. He conversed in Syro-Chaldaic, and they wrote in Greek.

But the fact, that they sometimes give different—but never contrary—reports of the same sayings of our blessed Lord, is not at variance with their inspiration as to words. Rather we may say, it is characteristic of it, and confirmatory of our belief in it.

[1] *St. Hieron.* ad Theophil. Ep. vol. iv. p. 337:—"Scio me aliter habere Apostolos, aliter reliquos Tractatores; illos semper vera dicere, istos in quibusdam, ut homines, errare."

See also St. Jerome's master, *Gregor. Nazian.* p. 60, and *Hooker*, quoted below, p. 109.

[2] Rom. xvi. 22. [3] 1 Cor. ii. 13.

The mind of Christ is divine. The Holy Spirit, and the Holy Spirit alone, knew what was in the mind of Christ[1]. And Holy Scripture was not written to tell us merely that which Christ taught by means of words, which are human coinage, but what was in the inner treasury of Wisdom of Him Who is Divine[2]. If the Holy Spirit had given us but one verbal account of Christ's sayings, He would have given a far less clear view of Christ's mind than we now possess. This arises, not from any imperfection in the working of the Spirit, but from *our* imperfection, and from that of the instrument to be used by the Spirit for the conveyance of a knowledge of Christ's mind to *us*,—namely, human language. He has given to us a fuller knowledge of that mind, by presenting its sense to us in different points of view; just as a Painter gives us a clearer idea of a human countenance or a landscape, by representing it to us from different sides. He has given us, so to speak, a panoramic view. For example; if we had but *one* account of the Institution of the Lord's Supper, we should have a far less complete notion of what was in the Divine Mind of Him Who instituted it, than we have now by reason of the varieties of expression, by which the Holy Spirit represents in the several Gospels the Divine thoughts which were in the Mind of Christ at its institution.

The same may be said of the various reports we read of Christ's Discourses. Their varieties are like so many contributions from the Hand of the Divine Author of Scripture, making human language less inadequate than it otherwise would be, to give us a revelation of what was in the mind of Him Who uttered them.

But it may be said, Pilate's words are not like the words of Christ. How is it that we have different accounts of what Pilate wrote on the cross?

To this question we may reply by a sentence which is never to be forgotten by the reader of the Gospels: "*Qui plura dicit, pauciora complectitur; qui pauciora dicit, plura non negat.*" The several accounts are quite consistent with each other, and doubtless the Holy Spirit had good reasons for their varieties[3]. If the Evangelists had been mere servile copyists, they would have done what any legal clerk or notary might do, and have given us one and the same transcript of the words written by Pilate. They have not done this; and they thus suggest to the candid and humble inquirer, that there may be good reasons for their varieties, in this and other cases; and though he may not be able to discern those reasons, he will not therefore deny that they may exist. Some reasons, however, he may see; and if they serve only to prove to him the limited powers of his own mind, they will not be without their uses, as exercises of his humility, his faith, and hope for a better and happier time, when his faculties will be enlarged, and his vision clarified, and he will know even as he is known[4].

But, it may perhaps be asked; Suppose that the *diversities* in question are consistent with Inspiration, how are we to account for the *resemblances* in the Gospels, if they were written by divinely-inspired persons? These parallelisms, it is to be observed, are in *Greek;* and they are in records of our Lord's discourses

[1] 1 Cor. ii. 11. 16.
[2] Col. ii. 3.
[3] See note below, p. 279.
[4] 1 Cor. xiii. 12.

not spoken in Greek, but in Syro-Chaldaic. They are parallelisms of *translation*. Therefore, it is alleged, they show that the writers must have *copied* one another's words, or have transcribed from some common document. And neither of these suppositions, it is added, is reconcileable with a belief in Inspiration.

In answer to this objection, it may be said, that the process in question is not properly described as one of *copying*. It is one of *Repetition*.

Now, if we carefully study the operations of the Holy Spirit of God, in His dealings with men, we shall find that one of His principles of action is *Repetition*.

God *doubled* the dream to Pharaoh, as Joseph declared to him, for greater certainty[1]. He often repeated by one Prophet what He had said by another. He revealed the future to Daniel by successive visions, representing the same events[2]. In St. Peter's vision the sheet was let down thrice[3]. In the last Gospel the word "*Amen*,"—the word of assurance,—never stands singly; it is used about twenty-five times, and always twice at a time.

The *repetition* of the same words by the same Spirit, in the different Gospels, is altogether in harmony with what we know of the working of the Holy Ghost[4].

Indeed we may say on the whole, that the *Diversities* in the Gospels, and also their *Repetitions*, may be accounted for on the supposition of their Inspiration, and that they never have been explained by any other theory.

Our Blessed Lord promised to give the Holy Spirit to them who were sent to preach the Gospel. He forbad them to premeditate when they were brought before kings[5]; and He assured them that He would give them '*a mouth*' as well as *wisdom* of heart, which none would be able to resist, "For it is not ye that speak, but the Spirit of your Father which speaketh in you[6]." Or, as another Evangelist expresses it, "It is not ye that speak, but the Holy Ghost[7]."

If they were to be thus furnished with *words* by the Holy Spirit for *preaching the Gospel orally to a few persons in particular places and times*, shall we imagine that they were not equally qualified by the same Spirit for preaching the same *Gospel in writing to all ages and countries of the world?*

It has also been alleged, that the existence of Various Readings in the New Testament is a proof that the writers could not have been under the control of the Holy Ghost in their use of words. Why, it is asked, if they were under His guidance, have we not received a stereotyped edition of the New Testament?

To this question we may reply by another. It is allowed that the *substance* of Scripture is from God. Why then have we not a stereotyped Creed? Why has God allowed Heresies to arise, perverting the sense of Scripture? Why has He permitted so many *various readings*, so to speak, of that one *sense* which is confessedly from Him? All these things are trials of our vigilance and faith. They are parts of our moral probation in this world. And if the various readings of the *sense* of Scripture are quite consistent with a belief—as assuredly they are

[1] Gen. xli. 32. [2] Dan. ii. 31—45; vii. 3—7. [3] Acts x. 16.
[4] See further on this subject, below, p. xlvii. [5] Luke xxi. 12. 14, 15.
[6] Matt. x. 20. [7] Mark xiii. 11.

—in the Inspiration of that *sense;* so the various readings of the *letter* of Scripture, which may be confined within much narrower limits than those of the sense, and are of comparatively little importance[1], are quite compatible with a belief that the writers of Scripture were under the direction of the Holy Spirit in the letter, as well as the sense.

It has not pleased Almighty God to preserve to us the original autographs of the Gospels. Various Readings of the Sacred Text existed even in the second century. No Manuscript of the first, second, or third century is now known to exist, and only four or five Manuscripts that are still extant can be assigned to a date prior to the seventh century. After all the labours of Collators and Critics, we shall never be sure that we have the precise words of the Apostles and Evangelists in every minute particular.

If then we are disposed to be over-captious, if we desire to busy ourselves with scrupulous curiosity about mint, anise, and cummin, we may say that we have not the authentic language of Scripture; and that we cannot cherish the persuasion that we have in the New Testament the words of a message dictated by the Holy Ghost.

But, when we come to examine the evidence of the case, we find, that, after the elimination of manifest errors of copyists, and after the application of the rules of sound criticism to the revision of the Text, the verbal discrepancies of our Manuscripts of the New Testament are so slight and trivial, as scarcely to be of any account.

Besides, these discrepancies, being such as they are found to be, are of inestimable value. They show that there has been no collusion among our witnesses, and that our Manuscript copies of the Gospels, about five hundred in number, and brought to us from all parts of the world, have not been mutilated or interpolated, with any sinister design, that they have not been tampered with by any religious sect, for the sake of propagating any private opinion as the Word of God. These discrepancies are, in fact, evidences of the purity and integrity of the Sacred Text. They show that the Scriptures which we now hold in our hands, in the nineteenth century, are identical with those which were received by the Church in the first century as written by the Holy Ghost.

Indeed, the Various Readings of the Text of Holy Scripture are a striking proof of God's providential care watching over the Text of Holy Scripture. For whence do they arise? From the vast number of ancient Manuscripts of the

[1] See the observations of a very eminent scholar, *L. C. Valckenaer*, on this subject in his note on Luke i. 54:—"De millenis Lectionibus codicum MSS. observetur hâc occasione, maximam earum partem nihil aliud esse, nisi diversam pronunciationem Librariorum, αι and ε, οι and ι, præter cetera, promiscuè pronunciantium. Magna pars Lectionum perexigui est momenti, et ejusdem generis, cujus hæc est; perpaucæ dantur, inter millenas, quæ sententiam valdè immutent; nulla omnino, quæ ullo pacto noceat auctoritati divinæ horum scriptorum, aut Religionem ullâ parte labefactet."

Ibid. ix. 44:—"In universum observetur, inter millenas illas varias lectiones è Codd. scriptis N. T. collectas, quæ adeo videntur nonnullis terriculo, admodum paucas dari, quæ alicujus sint momenti; multò adhuc pauciores, quæ sensum immutent. Pleræque omnes sunt scribarum aberrationes, leves admodum; ortæ autem sæpius è differentiâ quâdam pronunciandi, et pænè indignæ quæ à nobis tanto studio annotentur."

Scriptures, a number far exceeding in amount that of any other ancient Book in the world. If there were only a few MSS. of the Scriptures, there would be few Various Readings; and "if there was only one Manuscript, there would be no Various Readings at all[1]." And then how precarious and uncertain would be the foundations of our faith!

[1] The remarks of *Dr. Bentley* on this subject cannot be too generally read at the present time, when from the recent collations of MSS. some may be staggered by the vast multitude of Various Readings in the sacred text:—

"If there had been but one Manuscript of the *Greek* Testament at the restoration of learning about two centuries ago, then we had had no *Various Readings* at all. And would the Text be in a better condition then, than now we have 30,000? So far from that, that in the best single Copy extant we should have had hundreds of faults, and some omissions irreparable. Besides that the suspicions of fraud and foul play would have been increased immensely. It is good therefore, you'll allow, to have more anchors than one; and another MS. to join with the first would give more authority, as well as security. Now chuse that second where you will, there shall still be a thousand variations from the first, and yet half or more of the faults shall still remain in them both.

"A third therefore, and so a fourth, and still on, are desirable; that by a joint and mutual help, all the faults may be mended: some Copy preserving the true reading in one place, and some in another. And yet the more Copies you call to assistance, the more do the Various Readings multiply upon you: every Copy having its peculiar slips, tho' in a principal passage or two it do singular service.

"And this is fact, not only in the New Testament, but in all antient books whatever.

"It is a good Providence and a great blessing, that so many Manuscripts of the New Testament are still amongst us, some procured from Ægypt, others from Asia, others found in the Western Churches. For the very distances of places as well as numbers of the books demonstrate, that there could be no collusion, no altering nor interpolating one Copy by another, nor all by any of them.

"In profane authors (as they are call'd) whereof one Manuscript only had the luck to be preserv'd, as Velleius Paterculus among the Latins and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learned'st and acutest critics for two whole centuries, those books still are and are like to continue a mere heap of errors.

"On the contrary, where the Copies of any author are numerous, tho' the *Various Readings* always increase in proportion, there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author. In the Manuscripts of the New Testament the variations have been noted with a religious, not to say superstitious exactness. Every difference, in spelling, in the smallest particle or article of speech, in the very order or collocation of words without real change, has been studiously registered.

"Nor has the text only been ransacked, but all the Antient Versions, the Latin Vulgate, Italic, Syriac, Æthiopic, Arabic, Coptic, Armenian, Gothic, and Saxon; nor these only, but all the dispersed citations of the Greek and Latin Fathers in a course of 500 years. What wonder then, if, with all this scrupulous search in every hole and corner, the varieties rise to 30,000? when in all antient books of the same bulk, whereof the MSS. are numerous, the variations are as many or more; and yet no Versions to swell the reckoning?

"And yet in these and all other books, the text is not made more *precarious* on that account, but more certain and authentic.

"The present text was first settled almost 200 years ago, out of several MSS. by *Robert Stephens*, a printer and bookseller at Paris, whose beautiful and (generally speaking) accurate edition has been ever since counted the standard, and followed by all the rest. Now this specific text in your doctor's notion seems taken for the sacred original in every word and syllable; and if the conceit is but spread and propagated, within a few years that printer's infallibility will be as zealously maintained as an Evangelist's or Apostle's.

"Dr. Mill, were he alive, would confess that this text fix'd by a printer is sometimes by the various readings rendered *uncertain*, nay is proved certainly wrong. But then he would subjoin, That the real text of the sacred writer does not now (since the originals have been so long lost) lie in any single MS. or Edition, but is dispers'd in them all. *'Tis competently exact, even in the worst MS. now extant; nor is one article of faith, or moral precept either perverted or lost in them;* chuse as

As was observed above, it has not pleased Almighty God to preserve to us the Original Autographs of the Apostles and Evangelists. But He has preserved to us many hundreds of ancient Manuscripts of the New Testament written in all parts of the world. And may we not say, that He has thus given us a stronger assurance of the integrity of the Text of the New Testament, than even if we had the Autographs themselves?

For it might be alleged, that the Autographs were not genuine, or that they had been tampered with; and it would not have been an easy task to refute such an allegation. But what are these countless ancient Manuscripts coming to us from every quarter of Christendom? Guardians of the Text of Scripture, Witnesses to us of its purity in all essentials, in which they *all agree*. And, in the comparatively insignificant minutiæ in which they differ, they afford the means, by their number and variety, of adjusting these differences, and of settling the True Text of Scripture. And as it is the province of the Church of Christ to protect and declare the true *sense* of Scripture, so it is the office of a sound and sober Criticism to defend and promulge the true *letter* of Scripture; and by its means we may rest assured that in reading Scripture we are receiving divinely-inspired doctrine, and are not reading *words which man's wisdom teacheth*, but *words which the Holy Ghost teacheth*[1].

Thus it appears even from the Various Readings themselves, that the letter of Scripture, no less than the substance, has been guarded and authenticated by the power and goodness of God.

One word, in fine, concerning that letter.

Some appear to disparage the style of Scripture as barbarous. Some apologize for it as the work of illiterate and unlearned men. Surely these notions are false and dangerous. The diction of Scripture, it is true, is not the language of any other composition in the world. The Greek of the New Testament is not the Greek of Xenophon, Plato, or Demosthenes. It is a language of its own. And we need not scruple to affirm that, in precision of expression, in pure and native simplicity, in delicacy of handling, in the grouping of words and phrases, in dignified and majestic sublimity, it has no rival in the world.

The more carefully it is studied, the more clearly will this appear. "Nihil otiosum in Sacrâ Scripturâ[2]." Every sentence—we might almost say every phrase—is fraught with meaning. As it is in the book of nature, so is it in the pages of Holy Writ. Both are from the same Divine Hand. And if we apply to the language of Holy Scripture the same microscopic process, which we use in scrutinizing the beauties of the natural world, and which reveals to us exquisite colours and the most graceful texture, in the petals of a flower, the fibres of a plant,

awkwardly as you can, chuse the worst by design out of the whole lump of readings. But the lesser matters of diction, and among several synonymous expressions the very words of the writer, must be found out by the same industry and sagacity that is used in other books; must not be risk'd upon the credit of any particular MS. or Edition, but be sought, acknowledg'd, and challenged wherever they are met with." (*Bentley*, Discourse on Freethinking, pp. 90—97. Cambridge, 1743.)

[1] 1 Cor. ii. 13.

[2] *Origen.* in Epist. ad Roman. c. 1.

the plumage of a bird, or the wings of an insect, we shall discover new sources of delight and admiration in the least portions of Holy Writ, and believe that it may be one of the employments of Angels and beatified Saints, in another state of existence, to gaze on the glorious mysteries of God's Holy Word.

ON THE AMMONIAN SECTIONS

AND

THE EUSEBIAN CANONS OF THE FOUR GOSPELS.

In the middle of the third century Ammonius divided the Gospels into Sections, for the purpose of constructing a Harmony, in which the four narratives might be combined.

The numbers which denote these Ammonian Sections are often found in the margin of MSS. of the Greek Testament.

In the following century the celebrated Historian of the Church, Eusebius, Bishop of Cæsarea, drew up the Tables which are commonly called his *Canons*. In these, the Ammonian Sections are so distributed as to show in a tabular form what portions of the other Evangelists correspond to that Gospel which stands first in order in each *Canon*. They exhibit as follows:

I.	Sections found *in all the four* Gospels.			
II.	Sections common to *three*;			Matthew, Mark, and Luke.
III.	,,	,,	,,	Matthew, Luke, and John.
IV.	,,	,,	,,	Matthew, Mark, and John.
V.	Sections common to *two*;			Matthew and Luke.
VI.	,,	,,	,,	Matthew and Mark.
VII.	,,	,,	,,	Matthew and John.
VIII.	,,	,,	,,	Mark and Luke.
IX.	,,	,,	,,	Luke and John.
X.	Sections in which each several Gospel contains matter peculiar to itself.			

The numbers of the Canons were subjoined by Eusebius to the Ammonian Sections[1] as they stood in the margin of a Greek copy of the Gospels; hence they became generally known and used.

[1] In his Epistle to Carpianus; which may be seen in *Bp. Lloyd's* edition of the N. T. p. xv. It is as follows:—

Εὐσέβιος Καρπιανῷ ἀγαπητῷ ἀδελφῷ ἐν Κυρίῳ χαίρειν.

ΑΜΜΩΝΙΟΣ μὲν ὁ Ἀλεξανδρεὺς, πολλὴν, ὡς εἰκὸς, φιλοπονίαν καὶ σπουδὴν εἰσαγηοχὼς, τὸ διὰ τεσσάρων ἡμῖν καταλέλοιπεν εὐαγγέλιον, τῷ κατὰ Ματθαῖον τὰς ὁμοφώνους τῶν λοιπῶν εὐαγγελιστῶν περικοπὰς παραθεὶς, ὡς ἐξ ἀνάγκης συμβῆναι τὸν τῆς ἀκολουθίας εἱρμὸν τῶν τριῶν διαφθαρῆναι, ὅσον ἐπὶ τῷ ὄφει τῆς ἀναγνώσεως. Ἵνα δὲ σωζομένου καὶ τοῦ τῶν λοιπῶν δι' ὅλου σώματός τε καὶ εἱρμοῦ, εἰδέναι ἔχοις τοὺς οἰκείους ἑκάστου εὐαγγελιστοῦ τόπους, ἐν οἷς κατὰ τῶν αὐτῶν ἠνέχθησαν φιλαλήθως εἰπεῖν, ἐκ τοῦ πονήματος τοῦ προειρημένου ἀνδρὸς εἰληφὼς ἀφορμὰς, καθ' ἑτέραν μέθοδον κανόνας δέκα τὸν ἀριθμὸν διεχάραξά σοι τοὺς ὑποτεταγμένους·

Ὧν ὁ μὲν πρῶτος περιέχει ἀριθμοὺς ἐν οἷς τὰ παραπλήσια εἰρήκασιν οἱ τέσσαρες, Ματθαῖος, Μάρκος, Λουκᾶς, Ἰωάννης.

Ὁ δεύτερος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Μάρκος, Λουκᾶς.

Ὁ τρίτος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Λουκᾶς, Ἰωάννης.

Ὁ τέταρτος, ἐν ᾧ οἱ τρεῖς, Ματθαῖος, Μάρκος, Ἰωάννης.

Ὁ πέμπτος, ἐν ᾧ οἱ δύο, Ματθαῖος, Λουκᾶς. Ὁ ἕκτος, ἐν ᾧ οἱ δύο, Ματθαῖος, Μάρκος.

Ὁ ἕβδομος, ἐν ᾧ οἱ δύο, Ματθαῖος, Ἰωάννης.

Ὁ ὄγδοος, ἐν ᾧ οἱ δύο, Λουκᾶς, Μάρκος.

Ὁ ἔνατος, ἐν ᾧ οἱ δύο, Λουκᾶς, Ἰωάννης.

Ὁ δέκατος, ἐν ᾧ περὶ τίνων ἕκαστος αὐτῶν ἰδίως ἀνέγραψεν.

Αὕτη μὲν οὖν ἡ τῶν ὑποτεταγμένων κανόνων ὑπόθεσις· ἡ δὲ σαφὴς αὐτῶν διήγησις, ἔστιν ἥδε. Ἐφ' ἑκάστῳ τῶν τεσσάρων εὐαγγελίων ἀριθμός τις πρόκειται κατὰ μέρος, ἀρχόμενος ἀπὸ τοῦ πρώτου, εἶτα δευτέρου, καὶ τρίτου, καὶ καθεξῆς προϊὼν δι' ὅλου μέχρι τοῦ τέλους τοῦ βιβλίου. Καθ' ἕκαστον δὲ ἀριθμὸν ὑποσημείωσις διὰ κινναβάρεως πρόκειται, δηλοῦσα ἐν ποίῳ τῶν δέκα κανόνων κείμενος ὁ ἀριθμὸς τυγχάνει. οἷον εἰ μὲν Α', δῆλον ὡς ἐν τῷ πρώτῳ· εἰ δὲ Β', ἐν τῷ δευτέρῳ· καὶ οὕτω καθεξῆς μέχρι τῶν δέκα. εἰ οὖν ἀναπτύξας ἔν τι τῶν τεσσάρων εὐαγγελίων ὁποιονδήποτε, βουληθείης ἐπιστῆναί τινι ᾧ βούλει κεφαλαίῳ, καὶ γνῶναι τίνες τὰ παραπλήσια εἰρήκασι, καὶ τοὺς οἰκείους ἐν ἑκάστῳ τόπους εὑρεῖν, ἐν οἷς κατὰ τῶν αὐτῶν ἠνέχθησαν, ἧς ἐπέχεις περικοπῆς ἀναλαβὼν τὸν προκείμενον ἀριθμὸν, ἐπιζητήσας τε αὐτὸν ἔνδον ἐν τῷ κανόνι, ὃν ἡ διὰ τοῦ κινναβάρεως ὑποσημείωσις ὑποβέβληκεν, εἶσῃ μὲν εὐθὺς ἐκ τῶν ἐπὶ μετώπου τοῦ κανόνος προγραφῶν, ὁπόσοι καὶ τίνες τὰ παραπλήσια εἰρήκασιν· ἐπιστήσας δὲ καὶ τοῖς τῶν λοιπῶν εὐαγγελίων ἀριθμοῖς τοῖς ἐν τῷ κανόνι ᾧ ἐπέχεις ἀριθμῷ παρακειμένοις, ἐπιζητήσας τε αὐτοὺς ἔνδον ἐν τοῖς οἰκείοις ἑκάστου εὐαγγελίου τόποις, τὰ παραπλήσια λέγοντας εὑρήσεις.

Then follow the X *Canons.*

In some MSS. they appear as placed by Eusebius; in others, the Ammonian Sections alone are found in the margin, while at the foot of the page those numbers are repeated with a short Table of the Sections in the other Gospels which correspond.

This latter plan has its convenience that the Sections are mentioned, not in the order of Matthew (or whichever Evangelist happens to be first in each particular Canon), but in connexion with each Gospel.

An inconvenience has been found in using the Tables as they generally stand, when the student wished to compare a Section in one of the Gospels with the others, unless the Section be in St. Matthew, or in that Gospel which stands first in those parts of the Table which do not comprise the first Gospel.

Thus, if we would compare the 74th Section of St. Luke (as there marked on the margin) with the other Evangelists, we have to search for that number through the first Table, where we find it between 260 and 269, and we then see that it corresponds to 276 in Matthew, 158 in Mark, and 98 in John.

In order to remove this inconvenience, an endeavour has been made[1] to arrange the Canons in such a manner as will combine the advantages of a Table, and of seeing the Sections of each Gospel arranged in its own order.

For this purpose, the Greek numerals being exchanged for those in common use, the Canons are here repeated, as often as is necessary, so as to allow each Gospel to take the lead: thus Canon I. is given *four* times, with the Sections of each Gospel in their own order; Canons II., III., and IV. are given *three* times; Canons V., VI., VII., VIII., and IX. are given *twice*.

By means of the Sections and Canons thus arranged, the reader is able at once to compare parallel statements in the Gospels. They also show to the eye the transpositions, &c., of events as narrated by the different Evangelists, and what each Evangelist has in common with *all* the others, or with *how many* of them, as well as *peculiar* to himself.

For greater facility of reference, the *Greek* numerals (used by Eusebius) have been exchanged for those in modern use, and will be found in the *text* of the present Edition.

For examples of the use of these Canons (which are of great value to the student of the Gospels), the reader may turn to *Luke* xi. 1—4. He there sees $\frac{\text{IIIC}}{\text{V}}$ in the margin; he turns to Table V. in the order of Luke (see below, p. xxxiii.), and at 123 he finds Matt. 43, and he thence learns that the parallel Section will be found marked 43 in order in the text of St. Matthew.

Again, in the text of John xviii. 28 he sees $\frac{\text{IPH}}{\text{I}}$, and thence knows that this Section will be found in *all* the other Evangelists; and by turning to Canon I. (in the order of St. John), No. 176, he sees *where* the parallel Sections are in the other Gospels.

[1] This suggestion was first made in *Messrs. Bagster's* handsome Edition of the Greek Testament; from which some of the above paragraphs are derived. In the present Volume, the numerals of the Sections are transferred from the margin to the text, where they are enclosed in brackets.

CANONS OF EUSEBIUS.

CANONS I., II., III., IV., V., VI., VII., X., IN THE ORDER OF MATTHEW.

Canon I., containing the IV. Gospels.

Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.
8	2	7	10	141	50	19	59	284	165	266	65	320	200	302	178
11	4	10	6	142	51	21	35	284	165	266	67	320	200	302	180
11	4	10	12	147	64	93	49	289	170	275	126	325	204	310	184
11	4	10	14	166	82	94	17	291	172	279	156	326	205	311	188
11	4	10	28	166	82	94	74	294	175	281	161	326	205	313	194
14	5	13	15	209	119	234	100	295	176	282	42	328	206	314	196
23	27	17	46	211	121	238	21	295	176	282	57	331	209	315	197
23	27	34	46	220	122	239	77	300	181	285	79	332	210	318	197
23	27	45	46	220	129	242	85	300	181	285	158	334	212	321	201
70	20	37	38	220	129	261	88	302	183	287	160	335	214	324	199
87	139	250	141	244	139	250	141	304	184	289	170	336	215	317	198
87	139	250	146	244	139	250	146	306	187	290	162	336	215	319	198
98	96	116	40	274	156	260	20	306	187	290	174	343	223	329	204
98	96	116	111	274	156	260	48	310	191	297	69	348	227	332	206
98	96	116	120	274	156	260	96	313	194	294	172	349	228	333	208
98	96	116	129	276	158	74	98	314	195	291	166	352	231	336	209
98	96	116	131	280	162	269	122	314	195	291	168	352	231	336	211
98	96	116	144	284	165	266	55	315	196	292	175				
133	37	77	109	284	165	266	63	318	199	300	176				

Canon II., containing III. Gospels (Mat., Mark, Luke).

Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.
15	6	15	85	55	88	153	69	36	206	117	232	281	163	268
21	10	32	85	55	114	164	79	144	208	118	233	285	166	265
31	102	185	88	141	148	168	83	95	217	127	240	285	166	267
32	39	79	88	141	251	168	83	206	219	128	241	296	177	280
32	39	133	92	40	80	170	85	96	223	130	243	296	177	284
50	41	56	94	86	97	172	87	98	225	134	245	301	182	286
62	13	4	94	86	146	174	91	99	226	133	244	308	189	305
62	13	24	103	1	70	176	93	101	229	135	137	312	193	209
63	18	33	114	24	41	178	95	102	229	135	246	316	197	293
67	15	26	116	25	42	178	95	217	242	137	237	317	198	295
69	47	83	116	25	165	179	99	197	242	137	248	322	202	309
71	21	38	116	25	177	190	105	195	243	138	249	338	218	322
72	22	39	121	32	127	192	106	216	248	143	209	339	219	325
72	22	186	122	33	129	193	107	121	248	143	253	340	220	327
73	23	40	123	34	147	193	107	218	249	144	254	342	222	323
74	49	85	130	35	82	194	108	152	251	146	255	344	224	328
76	52	169	131	36	76	194	108	219	253	148	204	346	225	330
79	29	86	135	38	78	195	109	220	258	150	257	353	232	337
80	30	44	137	44	167	198	110	221	259	151	258	354	233	338
82	53	87	143	57	90	199	111	173	264	155	156			
82	53	110	144	59	12	201	112	222	269	154	228			
83	54	87	149	66	35	203	114	270	271	42	230			
83	54	112	149	66	43	205	116	224	278	160	263			

Canon III., containing III. Gospels (Mat., Luke, John).

Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.
1	14	1	59	63	116	111	119	30	112	119	61	112	119	154
1	14	3	64	65	37	111	119	114	112	119	76	146	92	47
1	14	5	90	58	118	111	119	148	112	119	87			
7	6	2	90	58	139	112	119	8	112	119	90			
7	6	25	97	211	105	112	119	44	112	119	142			

Canon IV., containing III. Gospels (Mat., Mark, John).

Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.
18	8	26	161	77	53	216	125	137	287	168	152	321	201	192
117	26	93	204	115	91	216	125	150	293	174	107	323	203	183
117	26	95	204	115	135	277	159	98	297	178	70	329	207	185
150	67	51	216	125	128	279	161	72	299	180	103	329	207	187
161	77	23	216	125	133	279	161	121	307	188	164	333	211	203

Canon V., containing II. Gospels (Mat., Luke).

Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.
3	2	41	55	60	171	102	69	134	120	221	181	256	205
10	8	43	123	61	64	104	71	138	168	228	139	257	213
12	11	46	153	65	172	105	193	156	57	231	179	261	207
16	16	47	134	66	66	107	73	158	226	231	215	262	212
25	46	48	191	68	105	108	115	162	161	232	142	265	157
27	48	49	150	78	108	110	118	175	200	234	136	266	155
28	47	51	59	84	111	119	126	182	187	236	135	266	157
30	49	53	125	86	109	125	62	182	189	237	138	267	158
34	194	54	54	93	145	127	128	183	198	238	140	270	229
36	162	55	170	95	160	128	132	187	199	240	141	272	231
38	53	57	61	96	182	129	130	197	272	241	175		
40	52	58	60	96	184	132	81	213	235	255	202		

Canon VI., containing II. Gospels (Mat., Mark).

Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.
9	3	139	45	160	76	202	113	252	147	288	169	330	208
17	7	145	60	163	78	214	120	254	149	290	171	337	217
20	9	148	65	165	80	215	124	260	152	292	173	341	221
22	11	152	68	169	84	224	131	263	153	298	179	347	226
44	126	154	71	173	89	246	140	275	157	305	185	350	229
77	63	157	72	180	100	247	142	282	164	309	190		
100	98	159	73	189	103	250	145	286	167	311	192		

Canon VII., containing II. Gospels (Mat., John).

Mat.	Jno.	Mat.	Jno.	Mat.	Jno.	Mat.	Jno.
5	83	19	32	120	82	207	101
19	19	19	34	185	215		

Canon X., Matthew only.

2	33	56	106	136	181	210	235	319
4	35	75	109	140	184	212	239	324
6	37	81	113	151	186	218	245	327
13	39	89	115	155	188	222	268	345
24	42	91	118	167	191	227	273	351
26	45	99	124	171	196	230	283	355
29	52	101	126	177	200	233	303	

II.—CANONS I., II., IV., VI., VIII., X., IN THE ORDER OF MARK.

Canon I., containing the IV. Gospels.

Mar.	Mat.	Lu.	Jno.	Mar.	Mat.	Lu.	Jno.	Mar.	Mat.	Lu.	Jno.	Mar.	Mat.	Lu.	Jno.
2	8	7	10	96	98	116	129	165	284	266	65	200	320	302	178
4	11	10	6	96	98	116	131	165	284	266	67	200	320	302	180
4	11	10	12	96	98	116	144	170	289	275	126	204	325	310	184
4	11	10	14	119	209	234	100	172	291	279	156	205	326	311	188
4	11	10	28	121	211	238	21	175	294	281	161	205	326	313	194
5	14	13	15	122	220	239	77	176	295	282	42	206	328	314	196
20	70	37	38	129	220	242	85	176	295	282	57	209	331	315	197
27	23	17	46	129	220	261	88	181	300	285	79	210	332	318	197
27	23	34	46	139	87	250	141	181	300	285	158	212	334	321	201
27	23	45	46	139	87	250	146	183	302	287	160	214	335	324	199
37	133	77	109	139	244	250	141	184	304	289	170	215	336	317	198
50	141	19	59	139	244	250	146	187	306	290	162	215	336	319	198
51	142	21	35	156	274	260	20	187	306	290	174	223	343	329	204
64	147	93	49	156	274	260	48	191	310	297	69	227	348	332	206
82	166	94	17	156	274	260	96	194	313	294	172	228	349	333	208
82	166	94	74	158	276	74	98	195	314	291	166	231	352	336	209
96	98	116	40	162	280	269	122	195	314	291	168	231	352	336	211
96	98	116	111	165	284	266	55	196	315	292	175				
96	98	116	120	165	284	266	63	199	318	300	176				

Canon II., containing III. Gospels (Mark, Mat., Luke).

Mar.	Mat.	Lu.	Mar.	Mat.	Lu.	Mar.	Mat.	Lu.	Mar.	Mat.	Lu.	Mar.	Mat.	Lu.
1	103	70	39	32	79	85	170	96	118	208	233	163	281	268
6	15	15	39	32	133	86	94	97	127	217	240	166	285	265
10	21	32	40	92	80	86	94	146	128	219	241	166	285	267
13	62	4	41	50	56	87	172	98	130	223	243	177	296	280
13	62	24	42	271	230	91	174	99	133	226	244	177	296	284
15	67	26	44	137	167	93	176	101	134	225	245	182	301	286
18	63	33	47	69	83	95	178	102	135	229	137	189	308	305
21	71	38	49	74	85	95	178	217	135	229	246	193	312	299
22	72	39	52	76	169	99	179	197	137	242	237	197	316	293
22	72	186	53	82	87	102	31	185	137	242	248	198	317	295
23	73	40	53	82	110	105	190	195	138	243	249	202	322	309
24	114	41	54	83	87	106	192	216	141	88	148	218	338	322
25	116	42	54	83	112	107	193	121	141	88	251	219	339	325
25	116	165	55	85	88	107	193	218	143	248	209	220	340	327
25	116	177	55	85	114	108	194	152	143	248	253	222	342	323
29	79	86	57	143	90	108	194	219	144	249	254	224	344	328
30	80	44	59	144	12	109	195	220	146	251	255	225	346	330
32	121	127	66	149	35	110	198	221	148	253	204	232	353	337
33	122	129	66	149	43	111	199	173	150	258	257	233	354	338
34	123	147	69	153	36	112	201	222	151	259	258			
35	130	82	79	164	144	114	203	270	155	264	156			
36	131	76	83	168	95	116	205	224	154	269	228			
38	135	78	83	168	206	117	206	232	160	278	263			

Canon IV., containing III. Gospels (Mark, Mat., John).

Mar.	Mat.	Jno.	Mar.	Mat.	Jno.	Mar.	Mat.	Jno.	Mar.	Mat.	Jno.	Mar.	Mat.	Jno.
8	18	26	77	161	53	125	216	137	168	287	152	201	321	192
26	117	93	115	204	91	125	216	150	174	293	107	203	323	183
26	117	95	115	204	135	159	277	98	178	297	70	207	329	185
67	150	51	125	216	128	161	279	72	180	299	103	207	329	187
77	161	23	125	216	133	161	279	121	188	307	164	211	333	203

Canon VI., containing II. Gospels (Mark, Mat.).

Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.	Mar.	Mat.
3	9	65	148	80	165	120	214	147	252	169	288	208	330
7	17	68	152	84	169	124	215	149	254	171	290	217	337
9	20	71	154	89	173	126	44	152	260	173	292	221	341
11	22	72	157	98	100	131	224	153	263	179	298	226	347
45	139	73	159	100	180	140	246	157	275	185	305	229	350
60	145	76	160	103	189	142	247	164	282	190	309		
63	77	78	163	113	202	145	250	167	286	192	311		

Canon VIII., containing II. Gospels (Mark, Luke).

Mar.	Lu.	Mar.	Lu.	Mar.	Lu.	Mar.	Lu.	Mar.	Lu.
12	23	17	28	56	89	97	103	230	335
14	25	28	27	61	91	136	247		
16	27	48	84	75	100	216	277		

Canon X., Mark only.

19	58	81	94	132
31	62	88	101	186
43	70	90	104	213
46	74	92	123	

III.—CANONS I., II., III., V., VIII., IX., X., IN THE ORDER OF LUKE.

Canon I., containing the IV. Gospels.

Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.	Lu.	Mat.	Mar.	Jno.
7	8	2	10	116	98	96	120	266	284	165	67	302	320	200	178
10	11	4	6	116	98	96	129	269	280	162	122	302	320	200	180
10	11	4	12	116	98	96	131	275	289	170	126	310	325	204	184
10	11	4	14	116	98	96	144	279	291	172	156	311	326	205	188
10	11	4	28	234	209	119	100	281	294	175	161	313	326	205	194
13	14	5	15	238	211	121	21	282	295	176	42	314	328	206	196
17	23	27	46	239	220	122	77	282	295	176	57	315	331	209	197
19	141	50	59	242	220	129	85	285	300	181	79	317	336	215	198
21	142	51	35	250	87	139	141	285	300	181	158	318	332	210	197
34	23	27	46	250	87	139	146	287	302	183	160	319	336	215	198
37	70	20	38	250	244	139	141	289	304	184	170	321	334	212	201
45	23	27	46	250	244	139	146	290	306	187	162	324	335	214	199
74	276	158	98	260	274	156	20	290	306	187	174	329	343	223	204
77	133	37	109	260	274	156	48	291	314	195	166	332	348	227	206
93	147	64	49	260	274	156	96	291	314	195	168	333	349	228	208
94	166	82	17	261	220	129	88	292	315	196	175	336	352	231	209
94	166	82	74	266	284	165	55	297	310	191	69	336	352	231	211
116	98	96	40	266	284	165	63	294	313	194	172				
116	98	96	111	266	284	165	65	300	318	199	176				

Canon II., containing III. Gospels (Luke, Mat., Mark).

Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.	Lu.	Mat.	Mar.
4	62	13	83	69	47	146	94	86	222	201	112	267	285	166
12	144	59	85	74	49	147	123	34	224	205	116	268	281	163
15	15	6	86	79	29	148	88	141	228	269	154	270	203	114
24	62	13	87	82	53	152	194	108	230	271	42	280	296	177
26	67	15	87	83	54	156	264	155	232	206	117	284	296	177
32	21	10	88	85	55	165	116	25	233	208	118	286	301	182
33	63	18	90	143	57	167	137	44	237	242	137	293	316	197
35	149	66	95	168	83	169	76	52	240	217	127	295	317	198
36	153	69	96	170	85	173	199	111	241	219	128	299	312	193
38	71	21	97	94	86	177	116	25	243	223	130	305	308	189
39	72	22	98	172	87	185	31	102	244	226	133	309	322	202
40	73	23	99	174	91	186	72	22	245	225	134	322	338	218
41	114	24	101	176	93	195	190	105	246	229	135	323	342	222
42	116	25	102	178	95	197	179	99	248	242	137	325	339	219
43	149	66	110	82	53	204	253	148	249	343	138	327	340	220
44	80	30	112	83	54	206	168	83	251	88	141	328	344	224
56	50	41	114	85	55	209	248	143	253	248	143	330	346	225
70	103	1	121	193	107	216	192	106	254	249	144	337	353	232
76	131	36	127	121	32	217	178	95	255	251	146	338	354	233
78	135	38	129	122	33	218	193	107	257	258	150			
79	32	39	133	32	39	219	194	108	258	259	151			
80	92	40	137	229	135	220	195	109	263	278	160			
82	130	35	144	164	79	221	198	110	265	285	166			

Canon III., containing III. Gospels (Luke, Mat., John).

Lu.	Mat.	Jno.	Lu.	Mat.	Jno.	Lu.	Mat.	Jno.	Lu.	Mat.	Jno.	Lu.	Mat.	Jno.
6	7	2	58	90	118	119	111	30	119	112	61	119	118	154
6	7	25	58	90	139	119	111	114	119	112	76	211	97	105
14	1	1	63	59	116	119	111	148	119	112	87			
14	1	3	65	64	37	119	112	8	119	112	90			
14	1	5	92	146	47	119	112	44	119	112	142			

Canon V., containing II. Gospels (Luke, Mat.).

Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.	Lu.	Mat.
2	3	57	156	108	78	134	47	157	265	181	231	205	256
8	10	59	51	109	86	135	236	157	266	182	96	207	261
11	12	60	58	111	84	136	234	158	267	184	96	212	262
16	16	61	57	115	108	138	237	160	95	187	182	213	257
46	25	62	125	118	110	139	228	161	162	189	182	215	231
47	28	64	61	120	134	140	238	162	36	191	48	226	158
48	27	66	66	123	43	141	240	168	138	193	105	229	270
49	30	69	102	125	53	142	232	170	55	194	34	231	272
52	40	71	104	126	119	145	93	171	60	198	183	335	213
53	38	73	107	128	127	150	49	172	65	199	187	272	197
54	54	81	132	130	129	153	46	175	241	200	175		
55	41	105	68	132	128	155	266	179	231	202	255		

Canon VIII. containing II. Gospels (Luke, Mark).

Lu.	Mar.	Lu.	Mar.	Lu.	Mar.	Lu.	Mar.	Lu.	Mar.
23	12	27	28	89	56	103	97	335	230
25	14	28	17	91	61	247	136		
27	16	84	48	100	75	277	216		

Canon IX., containing II. Gospels (Luke, John).

Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.
30	219	274	227	303	186	307	190	340	213	341	225
30	222	274	229	303	190	312	182	340	217		
262	113	274	231	307	182	312	186	341	221		
262	124	303	182	307	186	312	190	341	223		

Canon X., Luke only.

1	31	106	149	176	201	236	278	308
3	50	107	151	178	203	252	283	316
5	51	113	154	180	208	256	288	320
9	67	117	159	183	210	259	296	326
18	68	122	163	188	214	264	298	331
20	72	124	164	190	223	271	301	334
22	75	131	166	192	225	273	304	339
29	104	143	174	196	227	276	306	342

IV.—CANONS I., III., IV., VII., IX., X., IN THE ORDER OF JOHN.

Canon I., containing the IV. Gospels.

Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.	Jno.	Mat.	Mar.	Lu.
6	11	4	10	57	295	176	282	129	98	96	116	178	320	200	302
10	8	2	7	59	141	50	19	131	98	96	116	180	320	200	302
12	11	4	10	63	284	165	266	141	87	139	250	184	325	204	310
14	11	4	10	65	284	165	266	141	244	139	250	188	326	205	311
15	14	5	13	67	284	165	266	144	98	96	116	194	326	205	313
17	166	82	94	69	310	191	297	146	87	139	250	196	328	206	314
20	274	156	260	74	166	82	94	146	244	139	250	197	331	209	315
21	211	121	238	77	220	122	239	156	291	172	279	197	332	210	318
28	11	4	10	79	300	181	285	158	300	181	285	198	336	215	317
35	142	51	21	85	220	129	242	160	302	183	287	198	336	215	319
38	70	20	37	88	220	129	261	161	294	175	281	199	335	214	324
40	98	96	116	96	274	156	260	162	306	187	290	201	334	212	321
42	295	176	282	98	276	158	74	166	314	195	291	204	343	223	329
46	23	27	17	100	209	119	234	168	314	195	291	206	348	227	332
46	23	27	34	109	133	87	77	170	304	184	289	208	349	228	333
46	23	27	45	111	98	96	116	172	313	194	294	209	352	231	336
48	274	156	260	120	98	96	116	174	306	187	290	211	352	331	336
49	147	64	93	122	280	162	269	175	315	196	292				
55	284	165	266	126	289	170	275	176	318	199	300				

Canon III., containing III. Gospels (John, Mat., Luke).

Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.	Jno.	Mat.	Lu.
1	1	14	25	7	6	61	112	119	114	111	119	148	111	119
2	7	6	30	111	119	76	112	119	116	59	63	154	112	119
3	1	14	37	64	65	87	112	119	118	90	58			
5	1	14	44	112	119	90	112	119	139	90	58			
8	112	119	47	146	92	105	97	211	142	112	119			

Canon IV., containing III. Gospels (John, Mat., Mark).

Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.	Jno.	Mat.	Mar.
23	161	77	72	279	161	103	299	180	135	204	115	183	323	203
26	18	8	91	204	115	107	293	174	137	216	125	185	329	207
51	150	67	93	117	26	121	279	161	150	216	125	187	329	207
53	161	77	95	117	26	128	216	125	152	287	168	192	321	201
70	297	178	98	277	159	133	216	125	164	307	188	203	333	211

Canon VII., containing II. Gospels (John, Mat.).

Jno.	Mat.	Jno.	Mat.	Jno.	Mat.	Jno.	Mat.
19	19	34	19	83	5	215	185
32	19	82	120	101	207		

Canon IX., containing II. Gospels (John, Luke).

Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.	Jno.	Lu.
113	262	182	312	190	303	217	340	223	341	231	274
124	262	186	303	190	307	219	30	225	341		
182	303	186	307	190	312	221	341	227	274		
182	307	186	312	213	340	222	30	229	274		

Canon X., John only.

4	31	58	81	108	134	157	189	216
7	33	60	84	110	136	159	191	218
9	36	62	86	112	138	163	193	220
11	39	64	89	115	140	165	195	224
13	41	66	92	117	143	167	200	226
16	43	68	94	119	145	169	202	228
18	45	71	97	123	147	171	205	230
22	50	73	99	125	149	173	207	232
24	52	75	102	127	151	177	210	
27	54	78	104	130	153	179	212	
29	56	80	106	132	155	181	214	

ANCIENT GREEK MANUSCRIPTS OF THE NEW TESTAMENT

IN UNCIAL LETTERS.

On this subject see Wetstein, *Prolegomena*, p. 8, *&c.* Horne's *Introduction*, ii. p. 94, *&c.* Scholz, *N. T.*, vol. i. p. xxxviii.; vol. ii. p. xxi. Tischendorf, *Prolegom.*, *ed.* 1849, p. lvii. *ed.* 1856, pt. ii. Alford, *Proleg.*, p. 83, and the valuable work of Tregelles *on the Greek Text of N. T.* pp. 129—174.

A *Alexandrine*, of IVth or Vth century, in British Museum, London; a facsimile published by *C. G. Woide*, Lond. 1786. Folio.

B 1. *Vatican*, of IVth or Vth century; in the Vatican at Rome, No. 1209. No accurate collation yet published. An Edition, grounded upon it, has been printed, but not published, by *Cardinal Mai*[1]. Cp. *Tregelles*, pp. 156. 172.

2. Codex Basilianus; see on the *Apocalypse*. A transcript published by *Constantine Tischendorf* in his "Monumenta Sacra." Lips. 1846, pp. 409—431.

C *Codex Ephraem Syri rescriptus* (Palimpsest), in Imperial Library at Paris. Num. 9. Vth century. Published by *Constantine Tischendorf*. Lips. 1843.

D 1. *Codex Bezæ*, Greek and Latin, of VIth or VIIth century?, contains the greater part of the Gospels and Acts of the Apostles; in the University Library at Cambridge. A facsimile published by *Kipling*, Cantabr. 1793. Fol.

2. *Claromontanus*, Greek and Latin, of VIth or VIIth century; at Paris, in Imperial Library; contains St. Paul's Epistles, except Rom. i. 1—7. Published by *Tischendorf* in 1852.

E 1. *Basiliensis*, VIIIth or IXth century; contains the Gospels, with the exception of some portions of St. Luke.

2. *Laudianus*, Greek and Latin, of VIth or VIIth century; in the Bodleian Library at Oxford; originally from Sardinia; contains the Acts of the Apostles. Published by *Hearne*, Oxon. 1715.

3. *Sangermannensis*, nunc *Petropolitanus*, of XIth century; a transcript of Codex D 2; contains St. Paul's Epistles, except 1 Tim. i. 1—6. 15. Heb. xii. 8—13. 25.

F 1. Codex *Boreeli*, now in the Public Library at Utrecht; contains the Gospels, except some portions of St. Matthew and St. Mark. Cp. *Tregelles*, p. 166.

2. *Augiensis*, IXth century?; purchased by Dr. Bentley in 1718, and now in Trin. Coll. Library, Cambridge; contains the greater part of St. Paul's Epistles; resembles "Codex Boernerianus," G 3. Cp. *Bentley's* Correspondence, p. 805.

F a. *Coislinianus*, at Paris; contains fragments of N. T.; VIIth century; published by *Tischendorf*, Mon. Sacr., pp. 403—405.

G 1. *Seidelii Harleianus*, XIth century; in British Museum; contains the greater part of the Gospels. Cp. *Tregelles*, p. 159.

2. *Angelicæ Bibliothecæ*, at Rome, IXth century; contains Acts and Catholic Epistles.

3. *Boernerianus*, IXth century, at Dresden; contains the greater part of St. Paul's Epistles. A transcript published by *Matthæi*. Misenæ, 1791. 4to. See above, F 2, and below, Δ. Cp. *Tregelles*, p. 165.

[1] "Monstravit mihi," says Tischendorf, N. T., p. lviii., "Angelus Mai anno 1843, volumina impressa quinque, quorum quatuor Vetus quinto Novum continetur Testamentum. Quæ editio, brevi opinor proditura, quamquam non erit ejusmodi ut ipsum Codicem accuratissimè exprimat, magnoperè tamen varias Codicis lectiones supplebit."

H 1. *Seidelii*, posteà *La Crozii* et *Wolfii;* XIth century; now at Hamburgh; contains the greater part of the Gospels. Cp. *Tregelles*, p. 163.
2. *Mutinensis*, IXth century; contains the greater part of the Acts of the Apostles.
3. *Coislinianus*, from Mount Athos; VIth or VIIth century; contains portions of St. Paul's Epistles; now in Imperial Library at Paris. A transcript published by *Montfaucon* in Bibl. Coisliniana, pp. 253—261. Paris, 1715.

I 1. *Cottonianus*, VIth or VIIth century; in British Museum; contains portions of St. Matthew and St. John. Published by *Tischendorf* in Mon. Sacr., pp. 12—20.
2. *Angelicæ Bibliothecæ Romanæ;* in the same volume as Codex G; contains St. Paul's Epistles.
3. *Mosquensis*, IXth century; from Mount Athos; contains Catholic Epistles.

K 1. *Cyprius* (brought from Cyprus in 1673); written in IXth century; now in Imperial Library at Paris; contains the Gospels.
2. *Mosquensis*, IXth century; contains St. Paul's Epistles.

L *Paris.* N. 62, VIIIth century; agrees generally with Codex *Vaticanus;* contains portions of the Gospels. Published by *Tischendorf* in Mon. Sacr., pp. 57—399.

M *Paris.* Codex Campensis N. 48, Xth century; four Gospels.

N *Vindobonensis*, VIIth century; in Imperial Library at Vienna; contains Luke xxiv. Published by *Tischendorf*, Mon. Sacr., pp. 21—24.

O (*Scholzio*) *Montefalconii;* contains Luke, cap. xviii.

O (*Tischendorfio*), Codex *Mosquensis;* contains fragments of St. John. Published by Matthæi as Cod. 15. Rigæ, 1785.

P *Guelferbytanus* 1, Palimpsest, VIth century; contains fragments of the Gospels. Published by *Knittel.* Brunov. 1762. 4to.

Q *Guelferbytanus* 2, Palimpsest, VIth century; contains fragments of St. Luke and St. John. Published by *Knittel.* Brunov. 1762. 4to.

R (*Scholzio*) *Tubingencensis*, VIIth century; contains part of St. John, cap. i. Published by *Reuss.*

R (*Tischendorfio*) *Neapolitanus*, Palimpsest, VIIIth century.

S *Vaticanus*, No. 354, Xth century; four Gospels.

T *Borgianus*, Vth century; contains John vi.—viii.; now in the College of the Propaganda at Rome. Published by *A. A. Georgius.* Rom. 1789. 4to.

U *Nanianus, Biblioth. Venet. St. Marci.* IXth or Xth century: Gospels.

V *Mosquensis Biblioth. S. Synodi*, VIIIth or IXth century: parts of the four Gospels, collated by *Matthæi.*

W *Parisiensis;* in Imperial Library; VIIIth century: ixth and xth chapters of St. Luke. Published by *Tischendorf* in Mon. Sacr., pp. 51—56.

X Olim *Lanshutensis*, nunc *Monacensis;* IXth or Xth century: parts of the four Gospels.

Y *Biblioth. Barberin. Rom.*, VIIIth or IXth century: fragments of St. John xvi.—xix. Published by *Tischendorf* in Mon. Sacr., pp. 37—50.

Z *Dublinensis*, Palimpsest of VIth century; contains the greater part of St. Matthew. Published by *Barrett*, Dublin, 1801. 4to. Cp. *Tregelles*, p. 166.

Γ *Tischendorfii*, nunc *Bodleianus*, IXth century; contains St. Mark, the greater part, and St. Luke, and fragments of St. Matthew and St. John.

Γ *Vaticanus*, contains fragments of St. Matthew, published by *Tischendorf*, Mon. Sacr., pp. 25—36.

Δ *Sangallensis*, Greek and Latin, IXth century; of the same age and family as Cod. *Boernerianus;* contains the greater part of the four Gospels. Published in facsimile by *Rettig*, Zurich, 1836. 4to.

Θ *Tischendorfianus;* in Public Library at Leipsick; VIIth century; contains fragments of St. Matthew. Published by *Tischendorf*, Mon. Sacr., pp. 1—10.

Λ *Tischendorfii*, nunc Bodleianus, VIIIth century; contains St. Luke and St. John.

The CURSIVE MANUSCRIPTS of the Gospels alone that have been already collated amount to more than *Five Hundred.*

For an account of them see *Scholz*, Proleg. N. T., vol. i. pp. xliv.—xcvii. On those of the rest of the N. T., see ii. pp. iv.—xliv. *Tischendorf*, p. lxxv. *Scrivener*, collation of MSS. of N. T., pp. x. lxxiv. *Horne's* Introduction, vol. ii. p. 133, &c.

In addition to these are to be mentioned the numerous *Evangelistaria*, more than 200, containing portions of the Gospels, see *Scholz*, i. p. xcviii., and the *Lectionaria*, about 20, containing Lessons from the Acts and the Catholic Epistles, and 300 from the Epistles of St. Paul. *Scholz*, ii. p. xl.

ANCIENT VERSIONS OF THE NEW TESTAMENT.

I. *Ægyptiacæ.*
   1. Coptic, or Memphitic, of IIIrd century. Published by *Wilkins.* Oxon, 1716. 4to.
   2. *Sahidic*, or *Thebaic*, of IIIrd century. Published by *Ford.* Oxon, 1799. fol.
   3. *Basmuric*, IIIrd century; fragments. Published by *Engelbreth.* Havniæ, 1811. 4to.

II. *Æthiopica.*
   1. IVth century. Published by *Bode.* Brunsv. 1792.
   2. Published by *T. P. Platt.*

III. *Arabicæ.*—IVth and Vth centuries. Published by *Erpenius.* Lug. Bat. 1616. 4to. See further, *Tischendorf*, p. lxxviii.

IV. *Armenica.*—Vth century, from Syriac; and accommodated to Latin Vulgate in XIIth century. Published at Venet. 1805. fol. Mosquæ, 1834.

V. *Georgiana.*—Vth and VIth centuries. Published at Moscow, 1743. fol.; also, 1816.

VI. *Gothica.*—IVth century, made by Ulphilas, Bishop of the Goths, from Greek Byzantine MSS. Portions published by *Zahn.* Lips. 1805. *Mai*, Milan, 1819; at Leipsick, 1836, and in *Abbé Migne's* Patrologia. Tom. xviii.

VII. *Latinæ.*

Itala sive Vetus. Published by *Sabatier.* Remis, 1739. 3 vols. fol. *Bianchini*, Rom. 1749. 2 vols. fol.: for the Gospels; cp. *Tischendorf*, p. lxxxiii.

The nomenclature which combines all the ante-Hieronymian texts under the name of *Italic* is not correct.

The *Latin Versions* consist of (1) the old Latin, as in the Codices Vercellenis, Veronensis, and Colbertinus; (2) the revised text of Upper Italy, as in the Codex Brixianus; (3) another revised text, as in Codex Bobbiensis; and (4) the Vulgate of St. Jerome. Cp. *Tregelles*, p. 170.

Vulgata sive Hieronymiana, IVth century. Published at Rome, 1590 and 1592.

The Codex Fuldensis, of VIth century, was collated by *Lachmann.* The *Codex Amiatinus* (of the Vulgate), of the VIth century, in the Laurentian Library at Florence, has been published by *Tischendorf.* Lips. 1851.

On these Versions, see *Tregelles*, pp. 100—103. 114. 170.

VIII. *Persicæ.* Published by *Wheloc* and *Pierson.* Lond. 1657.

IX. *Slavonica*, IXth century.

X. *Syriacæ.*
   1. *Peschito* (or literal), IInd century. Published by *Schaaf.* Lug. Bat. 1709, 1717. 4to.

2. *Cureton*, of the greater part of the Gospels except St. Mark. IIIrd century, from the Nitrian Monastery in Egypt, now in British Museum. Cp. *Tregelles*, p. 160. This Version will shortly be published, with an English translation and notes, by the Rev. *William Cureton*, M.A., Canon of Westminster.
3. *Philoxeniana* (so called from Philoxenus, the Monophysite Bishop), VIth century. Published by *White*. Oxon, 1778—1803.
4. *Heraclëensis*, revised by Thomas of Heraclea, in VIIth century. See *Tischendorf*, p. lxxx.

Hierosolymitana, VIth century.

PRINCIPAL CRITICAL EDITIONS OF THE NEW TESTAMENT.

Erasm. Basil, 1516, 1519, 1522, 1527, 1535.

Complutensis, in the fifth Volume of the Complutensian Polyglot; *printed* in A.D. 1514, and published at Complutum or Alcala, in 1520.

Stephens. Paris, 1546, 1549, 1550, 1551.

Beza. Genev. 1565, 1576, 1589, 1598.

Elzevir, commonly called the "textus receptus." Lug. Bat. 1624.

Fell. Oxon. 1675.

Mill. Lond. 1707. Roterod. 1710, by *Kuster*.

Bentley. On his proposed edition, see *Bentley's* Correspondence, pp. 503—530 and *passim*, and *Tregelles*, 57—78.

Bengel. Tubing. 1734.

Wetstein. Amstelodami, 1751, 1752. 2 vols. fol.

Griesbach. 1st ed. 1774; 2nd ed. 1796—1806.

Matthæi. Riga, 1782—1788. 12 vols.

Alter. Viennæ, 1786, 1787.

Birch. 1788—1801.

Scholz. Lips. 1830—1836. 2 vols. 4to.

Lachmann. 1st ed. 1831; 2nd ed. Berolin, 1842—1850. See *Tregelles*, pp. 97—115, and *Tischendorf*, pp. xli.—xlvii.

Tischendorf. Lips. 1841. Two at Paris, 1842.

His first critical edition appeared at Leipsick, 1849; with copious Prolegomena. See there, p. xli., for his own account of his editions.

His *seventh* Edition, now in course of publication (1856), is intended to present a complete conspectus of all the critical subsidia, as yet available, for the revision of the Text of the New Testament;

The following extracts from the prospectus are of importance, as indicating the present views of the learned Editor:—

"Auf Grund dieser dokumentlichen Vorarbeiten, wie sie wohl noçh nie für eine Neutest. Ausgabe unternommen worden sind, wird *zum ersten Male* ein solcher kritischer Apparat dargeboten, der für alle aufgenommenen Lesarten, ohne Ausnahme die Zeugnisse für und wider enthält, so wie auch die Angabe aller anderen Lesarten, die in den griechischen Unzialhandschriften gefunden werden, oder sonst irgend beachtenswerthe Auctorität für sich haben.

"Der Textconstituirung ist die grösste Sorgfalt und Gewissenhaftigkeit gewidmet worden. Forgesetzte und immer tiefer eingehende Beobachtungen haben den Herausgeber zu *mancher Aenderung der frühern Entscheidungen geführt; namentlich hat er die Bevorzung einiger unseren ältesten Zeugen aus triftigen Gründen beschränken zu müssen geglaubt.*

"In diesem Betrachte gewährt die neueste Ausgabe eine gewiss willkommene Förderung kritischer Studien dadurch, dass sie sehr häufig eine Andeutung der Entscheidungsgründe über die einzelnen Lesarten enthält."

Alford. Lond. 1855—6. Second Edition. 3 vols.
Bloomfield. Lond. 1855. Ninth Edition. 2 vols.

To these may be added,—

Scrivener, F. H., collations of about Twenty MSS. of the Gospels. Camb. 1853.
Tregelles, S. P., on the Printed Text of the N. T. Lond. 1854.

ABBREVIATIONS, AUTHORS, AND EDITIONS

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A Lapide, Cornelius, In Evangelia. Lugd. 1732. Folio.
Alford, Henry, B.D., Greek Testament. 3 vols. 1855—6.
Ambrose, St., Ambrosii Opera. 4 vols. Paris. 1836.
Amphilochii, St., Opera. Paris. 1644.
Andreas, St., Cretensis, in *St. Amphilochii* Opera.
Andrewes, Bp., Works. Oxford. 11 vols. 1841—1854.
Arnoldi, M., Commentar zum Evangel. h. Matthäus. Trier. 1856.
Athanasius, St., Opera. Ed. Bened. 2 vols. folio. Patavii. 1777.
Aug., St., Augustini Opera. Ed. Benedict. 12 vols. 8vo. Paris. 1836.
Barrow, Isaac, D.D., Works. 6 vols. 8vo. Oxford. 1841.
Basil, St., Basilii Cæsar. Opera. Ed. Paris. 1721. 3 vols. folio.
Bede, Venerabilis, in N. T. Ed. Giles. Lond. 1844.
Bengel, J. A., Gnomon N. T. 2 vols. Tubingæ. 1835.
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Bingham, Joseph, Origines Ecclesiasticæ. London. 1834. 8 vols. 8vo.
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Catena Aurea in Evangelia. In Aquinatis Opera. Tom. iv. and v. Ed. Venet. 1775.
————, English Translation. Oxford. 1843.
——— in St. Matthæi et St. Marci Evangelia. Ed. *Cramer*. Oxon. 1840.
——— in St. Lucæ et St. Joannis Evangelia. Ed. *Cramer*. Oxon. 1841.
Chemnitii, M., Harmonia. Lyseri et Gerhardi. 3 vols. folio. Hamburgh. 1704.
Chrys., St., Chrysostomi Opera. Ed. Savil. Eton. 1613. 8 vols. folio.
Clemens Alexandrinus, St., Opera. Ed. Potter. 2 vols. folio. Oxon. 1715.
Clemens Romanus in "*Patres Apostolici*."
Cosin, Bp., on the Canon of Holy Scripture. Lond. 1672.

Cyril, St., Alexandrin., Opera. Lut. Paris. 1638.
——— *Alexandrin.*, in S. Lucam. See *Mai.*
———, *Hierosolym.*, Opera. Ed. Venet. 1763.
Davidson, Samuel, LL.D., Introduction to New Test. Lond. 1848.
De Wette, W. M. L., Handbuch zum N. T. Leipzig. 1845. 3te Auflage. 2 vols. 8vo.
Elz., Elzevir Edition of Nov. Test. Græc. Lug. Bat. 1624.
Epiphanii, S., Opera. Ed. Petavii. 2 vols. folio. Colon.
Eusebii Historia Ecclesiastica. Ed. Burton. Oxon. 1838.
Eusebius in St. Lucam. See *Mai.*
Euthym., Euthymius Zigabenus. Edited by Pharmacides. Athenis. 2 vols. 1842.
Ford, James, Commentaries on the Four Gospels. 4 vols. Lond. This work, although not used by the Editor, is specified here on account of its importance.
Glassii, Salom., Philologia Sacra. Amst. 1711. 4to.
Gregory, St., Gregorii Magni in Evangelia, in Opera, Vol. i. pp. 1436—1663. Ed. Paris. 1705. 4 vols. folio.
Greg. Nazian., St., Gregorii Nazianzeni Opera. Ed. Bened. Paris. 1778—1840. 2 vols. folio.
—— *Thaumaturg.*, Opera. Paris. Ed. 1721.
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Grinfield, E. W., Editio Hellenistica N. T. et Scholia Hellenistica N. T. Lond. 1843—8. 4 vols. 8vo.
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INTRODUCTORY NOTE TO THE FOUR GOSPELS.

I. *On the Composition and Order of the Four Gospels.*

In recent times, endeavours have been made to trace the origin of the Gospels, either (with *Semler*, *Lessing*, *Eichhorn*, and others)—

1. To some primitive Aramaic document; or (with *Schleiermacher*)
2. To fragmentary narratives, anterior to their composition.

But these theories have no historic foundation; and have not led to any satisfactory results.

It is well said by *Rosenmüller*[1], "Equidem ingenuè fateor, hanc de origine Trium Evangeliorum, ac de archetypo quodam Syro-Chaldaico eorum fonte (*urevangelio*) hypothesim mihi semper fuisse suspectam. Etenim ut taceam, eam *omni historico testimonio* esse destitutam, non video cur Matthæus, testis oculatus et pars rerum gestarum, alieno subsidio ad Commentarium suum componendum indiguerit."

Besides,—St. Matthew was one of those who had the promise of Christ, "The Comforter shall teach you all things, and *bring to your remembrance whatsoever* I have said unto you[2]."

The testimony of Christian Antiquity is clear and consistent, that

(1) The four Gospels were delivered by the Holy Spirit to the Church of Christ through the instrumentality of those persons whose names they bear.
(2) They were written in the order of time in which they are now placed.
(3) These *four* Gospels, and they *alone*, were *received* from the beginning as divinely inspired histories of our Blessed Lord.

On these points see *Origen*[3]: ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον, τὸν ἐκκλησιαστικὸν φυλάττων κανόνα, μόνα τέσσαρα εἶναι εὐαγγέλια μαρτύρεται (Ὠριγένης) ὧδέ πως γράφων· "Ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ· ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ Χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύσασι, γράμμασιν Ἑβραϊκοῖς συντεταγμένον· δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς Πέτρος ὑφηγήσατο αὐτῷ, ποιήσαντα· ὃν καὶ υἱὸν ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τούτων ὡμολόγησε φάσκων, Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου[4]. Καὶ τρίτον τὸ κατὰ Λουκᾶν, τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον, τοῖς ἀπὸ τῶν ἐθνῶν πεποιηκότα· ἐπὶ πᾶσι τὸ κατὰ Ἰωάννην." Cp. *Aug.* de Consens. Evang. i. 4.

And *St. Jerome* says[5]: "Ecclesia, quæ supra petram, Domini voce, fundata est, *quatuor flumina* paradisi instar eructans, *quatuor* angulos et annulos habet, per quos quasi Arca testamenti et custos legis Domini lignis immobilibus vehitur.

"Primus omnium est *Matthæus* publicanus, cognomento Levi; qui evangelium in Judæâ *Hebræo sermone* edidit, ob eorum vel maximè causam, qui in Jesum crediderant *ex Judæis*, et nequaquam Legis umbram, succedente Evangelii veritate, servabant.

"Secundus *Marcus*, interpres apostoli *Petri*, et Alexandrinæ ecclesiæ primus Episcopus: qui Dominum quidem Salvatorem ipse non vidit, sed ea, quæ magistrum audierat prædicantem, juxta fidem magis gestorum narravit quam ordinem.

"Tertius *Lucas* medicus, natione Syrus Antiochensis, *cujus laus in evangelio*[6]; qui et ipse

[1] i. p. 48.
[2] John xiv. 26.
[3] ap. Euseb. vi. 25.
[4] 1 Pet. v. 13.
[5] Procem in Matt., vol. iv. p. 3.
[6] 2 Cor. viii. 18.

discipulus apostoli Pauli in Achaiæ Bœotiæque partibus volumen condidit, quædam altiùs repetens: et ut ipse in procœmio confitetur, audita magis quàm visa describens.

"Ultimus *Joannes* Apostolus et Evangelista, quem Jesus amavit plurimum, qui supra pectus Domini recumbens purissima doctrinarum fluenta potavit, et qui solus de cruce meruit audire, '*Ecce mater tua.*' Is cùm esset in Asiâ, et jam tunc hæreticorum semina pullularent Cerinthi, Hebionis, et ceterorum qui negant Christum in carne venisse, quos et ipse in Epistolâ suâ Antichristos vocat[1], coactus est ab omnibus penè tunc Asiæ Episcopis et multarum Ecclesiarum legationibus, de divinitate Salvatoris altiùs scribere, et ad ipsum (ut ita dicam) Dei Verbum non tam audaci quàm felici temeritate prorumpere. Unde et Ecclesiastica narrat Historia, cùm à fratribus cogeretur ut scriberet, ita facturum se respondisse, si indicto jejunio in commune omnes Deum deprecarentur, quo expleto, revelatione saturatus, illud procœmium è cœlo veniens eructavit, '*In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum; hoc erat in principio apud Deum*[2].'"

(4) Two of the Gospels (the first and last) were written by APOSTLES; the other two were written under the direction of Apostles;—that of St. Mark in connexion with St. Peter; that of St. Luke, with St. Paul.

(5) The former three Gospels having been publicly received and read in the Churches of Christendom, were solemnly sanctioned by St. John, who added his own Gospel to complete the Evangelical Canon. Cp. below, p. 206.

(6) They were read in the Church as of equal authority with the writings of Moses and the Prophets, and as inspired by One and the same Spirit, Who had spoken in the Old Testament, and Who was given by the one and same Lord, the Everlasting Logos or Word, Jesus Christ.

"The Logos," (the Son of God,) "the Creator of all things, Who sitteth upon the Cherubim, and holdeth all things together, after that He was manifested to men, gave us the Fourfold Gospel, which is held together by ONE SPIRIT[3]."

"Qui Prophetas ante descensionem suam præmisit, Ipse et Apostolos post ascensionem suam misit. Quicquid Ille de suis factis et dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit[4]."

"SPIRITUS SANCTUS est qui in Vetere Testamento Legem et Prophetas, Novo verò Evangelia et Christi Apostolos inspiravit; et ideo quæ sunt Novi ac Veteris Instrumenti Volumina quæ secundùm majorum traditionem per Ipsum Spiritum Sanctum inspirata creduntur et Ecclesiis Christi tradita," &c.[5]

See also the very ancient Canon of Scripture[6]: "Licet varia singulis Evangeliorum Libris Principia doceantur, nihil tamen differt credentium fides, cùm UNO *ac Principali* SPIRITU declarata sint in omnibus omnia de Nativitate, de Passione, de Resurrectione, de Conversatione cum discipulis suis, et de gemino Ejus Adventu."

For a Catena of ancient Testimonies to their Inspiration, see *Routh*, R. S. v. *ad fin.*, and *Lee* on Inspiration, Appendix G.

The Editor may be permitted to insert what has been written by him on this subject in another place[7];

The Christian Church, looking at the origin of the FOUR GOSPELS, and at the attributes which God has in rich measure been pleased to bestow upon them by His Holy Spirit, found a prophetic picture of them in the Four living Cherubim, named from heavenly knowledge, seen by Ezekiel at the river of Chebar[8]. Like them the Gospels are Four in number; like them they are the Chariot of God *Who sitteth between the Cherubim*[9]: like them they bear Him on a

[1] 1 Joh. ii. 18. 22.
[2] Joh. i. 1.
[3] *S. Irenæus*, iii. 11. Cp. iii. 1.
[4] *Aug.* de Cons. Ev. i. 54.
[5] *Ruffin.* in Symb., p. 26, ap. S. Cyprian, ed. Amst. 1691.
[6] Ap. *Routh*, R. S. i. 394—6.
[7] Lectures on the Canon of Scripture. Lect. vi.
[8] Ezek. i. 5—26, and x. 1—22. Cp. *S. Iren.* iii. 11. § 8. *S. Athanas.* Synops. Script. p. 55. *S. Aug.* de Cons. Ev. i. 10. *S. Hieron.* in Matt. Procem. Ep. l. ad Paulinum (Opp. t. iv. p. 574):—"Tangam et Novum breviter Testamentum. *Matthæus*, *Marcus*, *Lucas*, et *Joannes*, quadriga Domini et verum Cherubim, quod interpretatur *scientiæ multitudo*, per totum corpus oculati sunt, scintillæ emicant, discurrunt fulgura, pedes habent rectos et in sublime tendentes, terga pennata et ubique volitantia. Tenent se mutuò, sibique perplexi sunt, et quasi rota in rotâ volvuntur, et pergunt quocunque eos flatus Sancti Spiritûs perduxerit."
Cp. *Williams* on the Study of the Gospels, pp. 5—20.
[9] Ps. xcix. 1; lxxx. 1; xviii. 10.

winged Throne into all lands: like them they move wherever the Spirit guides them: like them they are marvellously joined together, intertwined with coincidences and differences; wing interwoven with wing, and wheel inwound with wheel; like them they are full of eyes, and sparkle with heavenly light; like them they sweep from heaven to earth, and from earth to heaven, and fly with the lightning's speed, and with the noise of many waters. *Their sound is gone out into all lands, and their words unto the end of the world*[1].

Further, the Ancient Church recognized the Four Gospels in the Four Living Creatures of the Apocalypse, seen by St. John in heaven, and crying *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*[2].

These expressions have a special use, in assuring us of the important fact, that although *other* writings were then extant, pretending to evangelical authority, yet it is clear from her language[3], as now cited, that the Church of Christ rejected those writings, and recognized FOUR Gospels, and FOUR only.

And these four Gospels were identical in name, in form, and in matter, with those received by ourselves at this day.

In further evidence of their fourfold character, we may observe that one of the earlier Christian writers employed himself in making a "Harmony of the Gospels," and from the name[4] (Diatessaron) which he gave to his work, it is certain, that *four* Gospels, and *four only*, were then received by the Church.

If we trace the four Evangelical streams back toward their source, we find that they are all derived, through *Apostolic* channels, from CHRIST HIMSELF.

The author of the first Gospel, ST. MATTHEW, was an Apostle of Christ[5]. He wrote[6] for the special use of his own countrymen, and of the Christian Church of Jerusalem, the mother of all Christian Churches, which was first governed by St. James, the Lord's brother, and continued to flourish during the earlier part of the second century[7]. The *first* written Gospel, then, be it remembered (that is, the first Evangelical Record of Christ's miracles, preaching, death, resurrection, and ascension), was composed for the use of that country in which our Lord's life was passed. The Gospel was first offered to the *Jews*. And the fact that *St. Matthew's* Gospel is designed for *Jews*, is a strong evidence of its priority. It was circulated in that city in which our Lord suffered. This is a striking proof of the confidence of the Apostles in the truth of Christianity. They did not shrink from inquiry, but challenged and courted it. This Gospel, so written, was received as Scripture by the Christian Church at Jerusalem. And this reception and public reading of St. Matthew's Gospel, as not only a true history, but as divinely inspired, in the Church of *Jerusalem at that period*, is one of the strongest evidences that could be given of its Veracity and Inspiration.

ST. MARK wrote his Gospel under the dictation of the Apostle St. Peter[8], who calls him *his son*[9] in the faith: and it is observable, as in full accordance with this account of the authorship of these two Gospels respectively, that from St. Matthew's Gospel[10] alone we learn

[1] Ps. xix. 4. Yet it has been said that the Gospels are "mere *fragmentary documents*." Each of the four Evangelical Cherubim is perfect in himself; and each is harmoniously fitted to the fourfold group, and lends his aid to the other three, and contributes to the perfection of the whole; and to the glory and motion of the fourfold car on which the Spirit rides throughout the world in all time. This double perfection,—individual and corporate,—absolute and relative,—is one of the divine characteristics of the Gospels. A part of their perfection consists in what is called by some their *fragmentary* character, viz. in their not superseding one another.

[2] Rev. iv. 4—11. See the authorities cited in the Author's Lectures on the Apocalypse, Lect. iv. pp. 114—136.

[3] See also *Origen* ap. Euseb. vi. 25, *μόνα τέσσαρα*. Homil. in Luc. p. 932. *Euseb.* iii. 25, *ἀγία τετρακτύς*.

[4] *Tatian*, scholar of *Justin Martyr*. See *Euseb.* iv. 29, on his *Diatessaron*. On the Harmony of *Theophilus Antiochenus*, see *Hieron.* ad Algas. iv. p. 197.

[5] *Euseb.* iii. 24. *S. Hieron.* Procem. in S. Matt.

[6] In the first instance, in the *Hebrew* dialect of his country, i. e. the Syro-Chaldaic, or Aramaic. See above, note, p. xliii. and *Iren.* iii. 1, and *Aug.* de Cons. Ev. i. 4. *S. Cyril*, Hierol. Cat. 14, p. 212.

[7] Till Hadrian's time. *Euseb.* Dem. Evang. iii. 5.

[8] *Iren.* iii. 10. 6. *Euseb* iii. 39; vi. 14 (from *Clem. Alex.*) Demon. Evang. iii. 5. *Hieron.* Script. Eccl. c. i. and c. 8. *Tertullian.* adv. Marcion. iv. 5. *Euthym. Zygab.* i. p. 15. *Epiphan.* Hæres. li. 4. St. Peter says (2 Pet. i. 15), "I will endeavour that *after my departure* (*μετὰ τὴν ἐμὴν ἔξοδον*) ye may have these things in remembrance." This may be compared with a passage of *Irenæus*, iii. 1, *μετὰ τὴν Πέτρου καὶ Παύλου ἔξοδον Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα γεγραφὼς ἡμῖν παραδέδωκε.*

[9] 1 Pet. v. 13.

[10] Matt. ix. 9, compared with Mark ii. 14. Luke v. 27; and Matt. x. 3, compared with Mark iii. 18. Luke vi. 15, whence *Euseb.* Dem. Ev. iii. c. 5, says well, *Ματθαῖος ἑαυτοῦ στηλιτεύει βίον*. The whole passage of *Eusebius* deserves a careful perussl.

that the Evangelist belonged to the despised class of Publicans, while it is not *he*, but another Evangelist (St. Luke [1]), who tells us the honourable fact that Levi *left all, rose up, and followed* Christ. And in like manner the *infirmities* of *St. Peter* are recorded with the most circumstantial fulness in the Gospel of *Marcus his son* [2]; but we are left to gather our knowledge of his virtues and of the praises with which he was honoured by his Divine Master, from the other Gospels.

St. Luke's Gospel, as Christian antiquity testifies [3], was written under the eye of St. Paul, who was made *an able minister of the New Testament* [4], by *knowledge given him above measure, in visions and revelations of the Lord* [5]; and to St. Luke's fidelity St. Paul bears testimony, when he speaks of him as the *beloved physician* [6], who *alone is with him* [7], and probably, as the *brother whose praise is in the Gospel throughout all the Churches* [8].

St. Paul was the Apostle, St. Luke the Evangelist, of the Gentiles [9]. The same spirit was in them both. Hence, in St. Luke's Gospel especially, there is a rich storehouse of comfort and hope for all who *sit in darkness and the shadow of death*. Here the good Samaritan, Christ Himself, pours oil and wine into the wounds of the broken-hearted. Here He calls them home in the parable of the Prodigal. Here He accepts them in the Publican. Here He visits them in Zacchæus. Here He pardons them in the penitent thief [10].

The fourth and last Gospel, which was written at or soon after the close of the first century, is also from an Apostle—St. John.

Thus all the four Gospels are seen to be due to Christ's Apostles, who received special promises from Him that *He would send them the Holy Ghost to teach them all things*, to bring *all things to their remembrance, and guide them into all truth* [11], and of whom it is said, that *when He had ascended up on high, He gave some Apostles, and some Evangelists, for the edifying of His Church* [12]. Thus we behold the four Evangelical streams, when traced upward, issuing from the Apostolic wells which spring up from the One Divine Fountain of living waters, Who said, *Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life* [13].

The last Gospel, as we have said, was written by St. John. He was the disciple *whom Jesus loved* [14]; he was the disciple who leaned on His breast at supper, when He instituted the Feast of Love, in which the Church will show forth her Lord's death *till He come* [15]; he was the disciple to whom Jesus said on the Cross, *Behold thy Mother*, and who thenceforth *took her to his own home* [16].

The *other* Apostles were taken away, one after the other, by violent deaths,—by the cross, by the sword, by wild beasts, and by the stake. St. John survived them all. He was miraculously rescued from the furnace [17], and at length died a natural death, at the age of above a hundred years [18]. The other Apostles were *sent to* Christ by *force;* St. John *tarried* till *Christ came* for him, and gently took him to Himself. Theirs was the martyrdom of death, his the martyrdom of life.

The beloved Disciple of the Incarnate Word was providentially preserved to a great old age, not only to refute the heretics who denied the Lord that bought them, and to convince us of the Divinity of the *Uncreated Word* Who was in the beginning with God, but also to *complete* the witness of the *Written Word*, and to vindicate its Inspiration from the forgeries of false teachers, and to assure us of its fulness and divine character.

In confirmation of this assertion, let us now refer to a fact, attested by ancient and unexceptionable witnesses [19]. Towards the close of his long life, copies of the three Gospels of

[1] Luke v. 28.

[2] See *Dr. Townson*, pp. 154—8. The Editor cannot mention *Dr. Townson's* work, without commending it to the student of the Gospels.

[3] *Iren.* iii. 1. *Tertullian* adv. Marcion iv. 2; iv. 5. *S. Hieron.* Script. Eccl. c. 7.

[4] 2 Cor. iii. 6.

[5] 2 Cor. xii. 7.

[6] Col. iv. 14.

[7] 2 Tim. iv. 11.

[8] 2 Cor. viii. 18. *Chrysos.* Homil. in Act. i. *Hieron.* Vir. Illust. 7. Euseb. vi. 25.

[9] *Origen* ap. *Euseb.* vi. 25.

[10] See *Townson*, pp. 181—196.

[11] John xiv. 26; xvi. 13.

[12] Eph. iv. 11.

[13] John iv. 14.

[14] John xiii. 23.

[15] 1 Cor. xi. 26.

[16] John xix. 27.

[17] From the cauldron of boiling oil, under Domitian. *Tertullian.* Præscr. Hær. 36. *S. Polycarp.* in Victor. Catenâ, ap. Feuard. *Iren.* iii. 3. *Cotel.* Patr. Ap. ii. 205.

[18] *Eusebii* Chronicon. Hieron. Vir. Illust. IX. Comment. in Matt. xx. 22; he died anno ætat. 120, according to *Auct. Inc.* cited in next note.

[19] *Clem. Al.* ap. Euseb. vi. 14. *Euseb.* iii. 24. *Epiphan.* Hær. li. *S. Hieron.* Script. Eccl. c. 9. in Matt. Procem. *Victorin.* in Apocalyps. Bibl. Patrum Max. iii. 418. *Auct. Incert.* apud Chrysost. *Montfaucon.* viii. 132, Appendix. *Auct. Inc.* ap. Augustin in Joann. "Compulsus Joannes ab

St. MATTHEW, St. MARK, and St. LUKE, which at that time, we are informed, had been diffused throughout Christendom, were publicly brought to St. JOHN, in the city of Ephesus, of which he was the Metropolitan, by some of the Bishops of the Asiatic Churches[1]; and in their presence St. John openly[2] acknowledged these three Gospels as inspired, and, at their request, composed his own Gospel in order to complete the Evangelical Record of the Life and Teaching of Jesus Christ.

The second Evangelist St. Mark authenticated the first, St. Matthew, by *repeating* much of his gospel; so, the third St. Luke guaranteed the first and second; the fourth, St. John *omitted* much that the preceding three had related, and related much that they had omitted; and so canonized them[3].

Let it be remembered, that the three earlier Gospels were at that time received by the Church as inspired; and if St. John had not been fully persuaded of their Inspiration,—he, who writes to others, *Beloved, believe not every Spirit, but try the Spirits whether they are of God*[4],—would not have approved them as inspired, *as he did*, but he would have *rejected* them as falsely claiming to be divine.

Nor, again, acknowledging *them* as *divine*, would he have presumed to *add* his own Gospel as the consummation of theirs, unless he had been also sure that what *he himself* wrote was dictated by the same DIVINE SPIRIT Who had inspired the other three.

It is also clear, that, by composing his own Gospel as the complement of the three preceding ones, he has given an infallible assurance to *us*, that *we*, who have the *four* Gospels, possess a complete, divinely inspired, History of our Lord's Ministry.

Thus we find that all the Gospels are brought together into One. They come to us through the hands of St. John.

What better witness *could* we have or desire, of the oneness, the fulness, the integrity, and the Inspiration of the Gospels, than the Beloved Disciple, who was specially qualified to understand divine things, by the unsullied purity of his life, even from his youth, who leaned on our Lord's breast at supper, and drank in heavenly truth from His Divine lips; and to whom Jesus Christ gave the most endearing pledge of His confidence and love, by commending to him His Mother from the Cross?

Who, again, a more faithful and competent Authority in this solemn matter, than that Apostle, whose life appears to have been prolonged by Christ beyond that of all his Apostolic brethren, for this purpose, that he might comfort Christ's widowed spouse, the Church; that he might take her also, if we may so speak, *to his own home*; and vindicate against false teachers the Divine honour of her Lord?

May we not, therefore, safely say, that by the hands of the beloved disciple, CHRIST Himself has set His seal on the Gospels; and that in receiving them through the hands of him who leaned on our Lord's breast at supper, we receive them from the mouth of CHRIST[5].

II. *On the verbal coincidences in the Gospels.*

1. It appears from ancient testimony, that the Gospels were written by Divine Inspiration, in order to be publicly *read in the Christian Church* in every age and country of the world.

Asiæ Episcopis scripsit. . . Legerat Evangelia trium Evangelistarum et approbaverat fidem eorum et veritatem," and the next note but one.

[1] See the passages collected by *Archbp. Ussher*, Original of Bishops and Metropolitans, p. 63. Oxf. 1641.

[2] *Theodor. Mopsuest.* (who flourished in the end of the fourth century) says (in Catenâ in Joann. Corderii, Mill. N. T. p. 198, ed. 1723), ἐπήνεσεν (Ἰωάννης) τῆς ἀληθείας τοὺς γεγραφότας, ἔφησε δὲ βραχέα παραλελεῖφθαι (τοῖς τρισὶν εὐαγγελισταῖς)· ἐπὶ τούτοις παράκλησις ἀδελφῶν (ἐν τῇ Ἀσίᾳ) ἐγένετο ταῦτα ἃ μάλιστα ἀναγκαῖα κρίνει πρὸς διδασκαλίαν, παραλελειμμένα δὲ ὁρᾷ τοῖς λοιποῖς (εὐαγγελισταῖς) γράψαι μετὰ σπουδῆς· ὃ καὶ πεποίηκεν.

[3] See further below, p. 206, for a reply to objections made to the above assertions.

[4] 1 John iv. 1.

[5] Hence the admirable words of *S. August.* in *De Civitate Dei*, lib. xi. cap. ii. ed. Paris, 1838. vol. vii. p. 439.—"Ipsa VERITAS, DEUS DEI FILIUS, homine assumpto, non Deo consumpto, eamdem constituit atque fundavit fidem, ut ad hominis Deum iter esset homini per hominem Deum. Hic est enim mediator Dei et hominum homo Christus Jesus."—(*Ibid.* cap. iii.) "Hic prius per prophetas, deinde per Se Ipsum, postea per Apostolos, quantum satis esse judicavit, locutus, *etiam Scripturam* condidit, quæ *Canonica nominatur*, eminentissimæ auctoritatis, cui fidem habemus de his rebus quas ignorare non expedit, nec per nosmetipsos nosse idonei sumus."

And again:—

"Distincta est à posterioribus libris excellentia CANONICÆ auctoritatis VETERIS et NOVI TESTAMENTI, quæ APOSTOLORUM confirmata temporibus, per successiones Episcopales et propagationes Ecclesiarum tanquam in sede quâdam sublimiter constituta est, cui serviat omnis fidelis et pius Intellectus."—*S. Augustin.* c. Faustum, ii. c. 5.

2. And that they were so read, wherever Christianity was received.

The commands of St. Paul, that his own Epistles should be thus *read*[1], and the fact that the Scriptures of the *Old* Testament were *read* in the Synagogues and in the Church, confirm the testimony that the *Gospels* were read in the Church as soon as they were published.

3. What had been written by any preceding Evangelist in his Gospel could not be unknown to his successors[2];

It is well said by *St. Augustine*[3],—"Quamvis singuli (Evangelistæ) suum quendam narrandi ordinem tenuisse videantur, *non* tamen unusquisque eorum, *velut* alterius præcedentis ignorans, voluisse scribere reperitur, vel *ignorata* prætermisisse, quæ scripsisse alius invenitur; sed *sicut unicuique inspiratum est*, non superfluam operationem sui laboris adjecit."

4. The Holy Spirit, in the *Old* Testament, for the sake of greater assurance, often *repeats* by one prophet what He had said by another; and so it is in the *Historical* Books of the *Old* Testament. This is proved by *Dr. Townson*[4], who says,—"The Holy Bible abounds in quotations, but they are introduced in a way which is peculiar to Revelation. When a Prophet mentions one of his own holy brethren, as when Ezekiel names Daniel, or Daniel Jeremiah,—when they mention them they do not quote them, and when they quote them they do not mention them[5]."

On the principle of *reiteration* as characteristic of Divine Revelations, see Gen. xli. 32. Acts x. 16; and above, p. xxiii. The Prophetical Books of Daniel and the Apocalypse abound with examples of it.

5. It is probable *à priori* that the Holy Spirit would adopt a similar practice in the *New Testament* to that which He had employed in the *Old*. And we find it so in fact.

By means of the second and third Evangelists, St. Mark and St. Luke, He warrants the truth and genuineness of the first Gospel. This He does by repeating much of its contents. *In the mouth of two or three witnesses every word is established.* Thus the Evangelists became joint *vouchers* for the truth of the genuine GOSPELS, and, at the same time, joint *opposers*[6] of the spurious ones, which were obtruded on the world.

The *fourth* Evangelist, St. John, pursued a different course for doing the same thing; he declared his approval of the foregoing Gospels, not by repeating, but, for the most part, by *omitting*, what they had related, and by *supplying* what they had omitted[7].

The same is true of the Apostolic EPISTLES; they also are, as it were, entwined one with another in a loving embrace of words and sentiments. And the Inspiration of one aids in proving the Inspiration of all.

St. Peter, in his first Epistle, repeats parts of the Epistle of St. James. In his second Epistle he recognizes as Scripture all the Epistles of St. Paul[8], and incorporates a great part of the Epistle of St. Jude. St. John, in his Epistle, responds to the first of St. Peter, and interweaves the same thoughts and words in all his three Epistles.

This mutual intertexture is a remarkable characteristic of the Books of Scripture.

All the EPISTLES of the New Testament, as well as all the GOSPELS, cohere together, and confirm each other.

Further; as the beloved disciple, the blessed Evangelist and Apostle, ST. JOHN, whose life was prolonged far beyond that of any other writer of the New Testament, authenticates the *Gospels*, so he canonizes the *Epistles* likewise, by his *silence*.

If what had been taught in them had been *erroneous*, he would have raised his voice against it. But, by *abstaining* from entering on those great and sublime doctrines handled by St. Paul and St. Peter, by St. James and St. Jude, in their Epistles, and by confining himself to the Doctrine of Christian *Love*, St. John showed his *approval* of what they had taught, and

[1] 1 Thess. v. 27. Col. iv. 15. Cp. 2 Cor. i. 13.

[2] Cp. *Justin Martyr*, Apol. 1—63. Epist. ad Diognet. ii. *Tertullian*, Apol. 39. Præscr. Hæret. 36. Adv. Marcion. iv. 5.

[3] De Consens. Ev. i. 4.

[4] p. cxxxiv—cxlvii.

[5] Cp. *Lee* on Inspiration, p. 320.

[6] Compare *Townson's* Works, p. 229; and *Dr. Owen's* Observations on the Four Gospels, p. 109.

[7] See below, p. 206, and cp. *Townson*, pp. 15, 16.

[8] 2 Pet. iii. 15, 16. See Lectures on the Canon, VII., VIII., IX. *Guerike*, Einleitung, p. 460.

that it is *all-sufficient*, without any Additions or Developments, provided it be bound together and encircled by the zone of Love.

Thus the Unity of plan, on which the Gospels and Epistles are written, bears witness to their derivation from One and the Same Spirit[1].

And this Plan is similar to what the Holy Spirit had adopted, in dictating the Books both historical and prophetical of the Old Testament.

In fine, we thus trace the agency of the same Divine Hand in the Sacred Volume, whose component parts were given to the world by the ministry of different persons, living in different countries, from time to time, at intervals throughout a period of about fifteen centuries; and whose subject-matter extends over no less a time than forty centuries; and, indeed, reaches from the Creation of the World to the Last Day.

III. *On the Dates of the composition of the Gospels.*

The most ancient testimony on this subject is that of *Irenæus* c. Hæres. iii. 1, which seems, at first sight, to intimate that St. Matthew's Gospel was written when St. Paul was at Rome, i. e. not before A.D. 61.

But this is at variance with other statements; particularly with that of *Clemens Alexandrinus* (in *Euseb.* iii. 24), who relates that St. Matthew first preached to the Hebrews in their own tongue, and that when *he was about to go into foreign parts*, he published his Gospel in his vernacular tongue, so as to compensate for the lack of his personal presence by writing. And there is reason to believe that he left Judæa in or about the *twelfth* year after the Ascension. Cp. *Clemens Alexand.* Strom. vi. p. 636. *Grabe*, Spicileg. i. p. 67. *Apollonius* ap. *Routh*, Reliq. Sacr. i. p. 484.

But perhaps the text of *Irenæus* ought to be so punctuated and interpreted, that he may be understood to speak of the *Greek* text of St. Matthew, as follows;—Ὁ μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν (i. e. he preached and wrote to the Hebrews in their own tongue), καὶ γραφὴν ἐξήνεγκεν Εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ θεμελιούντων τὴν Ἐκκλησίαν (i. e. and he also *put forth* (ἐξ) to the world his written Gospel, in Greek, when St. Peter and St. Paul were at Rome, and were founding the Church there).

Thus, perhaps, the discrepancies of ancient testimony, with regard to the *date* of *St. Matthew's* Gospel, may be explained. Those which assign an earlier date to it (e.g. *Cosmas Alexandrinus*, *Isidore of Seville*, *Theophylact*, and *Euthymius*, quoted by *Lardner*, Credibility, xi. p. 375), are probably speaking of the *Hebrew* edition of it. And *this*, probably, was published before A.D. XLVI; and those authors who speak of a *later* date, are referring to the *Greek* edition of it. And this, it would seem, from the words of Irenæus, was published at *Rome*, about A.D. LXIII. For why should he connect its publication with St. Peter's and St. Paul's preaching in that city, unless that publication had some relation to the place where they preached?

But probably it was published at an earlier date *elsewhere*.

If the expressions in St. Matthew, ch. xxvii. 8 ("That field was called the field of blood *unto this day*"), and xxviii. 15 ("this saying is commonly reported among the Jews *until this day*"), are rightly supposed to indicate a considerable interval of time between the events specified and the date of composition, it may be suggested as not improbable that these notices may have not been in the *Hebrew* edition, and may have been added in the later edition, the Greek, where they now are.

2. We find that *St. Mark* adopts, in many cases, the *Greek* of St. Matthew, and therefore St. Matthew's *Greek* Gospel must have been published before the death of St. Peter, under whose direction *St. Mark's* Gospel was written; and St. Matthew's Greek Gospel is uniformly cited by the Fathers as his.

3. The Gospel according to St. Mark was dictated at Rome by the Apostle St. Peter, and was published by St. Mark, and afterwards preached by him at Alexandria[2]. *Epiphanius*[3]

[1] Partly, from the Editor's Lectures on the Canon of Scripture. Lect. XI.

[2] *Athanas.* Synops. Sacr. Ser. ii. p. 56. *Kirch.* p. 11.

[3] Hær. ii. 51.

says that St. Mark wrote immediately (εὐθὺς) after St. Matthew. See further below, p. 93.

4. *St. Luke's* Gospel is an introduction to his other work, the Acts of the Apostles, which is not continued beyond A.D. 63. See below, p. 130.

5. St. John published his Gospel about the end of the first century. See below, p. 206.

IV. *Introductory Note to St. Matthew's Gospel.*

On St. Matthew's *name* see ix. 9. As a proof of the genuineness of his Gospel, it may be observed, that the Author adds to the Apostolical name of *Matthew* the adjunct of τελώνης (x. 3), which none of the other Evangelists do; and that they do not join his former profession with the Apostolical name of *Matthew* as he does (ix. 9), but with that of *Levi*. He mentions[1] indeed that Matthew, when called by Christ, arose and followed Him (ix. 9); but not, as St. Luke does, that Levi *left all* and followed Him, and made *a great feast* for Him in his own house[2]. In *his* Apostolic Catalogue Matthew is placed *after* Thomas, *before* whom he is ranked by St. Mark and St. Luke[3].

These are internal evidences confirmatory of the ancient testimony which ascribes the first Gospel to St. Matthew; and they are indications also of the Author's modesty. It has been observed, that the Author faithfully records speeches in which the Publicans are ranked with sinners and heathens[4],—another evidence of his humility, and of his gratitude to Christ for choosing himself, a member of that despised class; and a proof of the truth of Christianity, which could convert the world by such instruments as the world most despised[5].

The following paragraphs from *St. Chrysostom*[6] may serve as introductory to this and the other Gospels:—

"You may ask, why, when there were so many disciples of Christ, two only of the Apostles wrote Gospels, and two of their followers;—for one (St. Luke) was a disciple of St. Paul, and the other (St. Mark) a disciple of St. Peter; and with John and Matthew they wrote the Gospels?—Because they did nothing for vain-glory, and all for edification. What then, you may say, was not *one* Evangelist enough?—Yes. But here is a strong evidence of truth. The Writers are four; they do not write at the same time or at the same place, or after conference with each other, and yet they speak as it were with one mouth. But, you may say, this is not the case, for oftentimes they *disagree* . . . But here also, we say, is a proof of truth. For, if they had agreed literally, their adversaries would have said that they wrote by collusion. But now these slight seeming discrepancies rescue them from such a suspicion. But in the *main things* which concern our eternal life, and which constitute the preaching of salvation, there is not the slightest divergence among them. And what are these? That God became man; that He wrought miracles; that He was crucified, buried, rose again, ascended, and will come again to judge, and gave saving commandments, and delivered a Law not contrary to the Old Testament; that He is the Son of God, the only-begotten, and one substance with the Father; and other articles like these. In all these they agree.

"Do not be perplexed, if they do not all relate every thing in the history of Christ's Miracles; but one of them recounts one incident and one another. For if one had narrated every thing, the others would have been superfluous; and if each had narrated things wholly independent and special to himself, the present evidence of agreement would not have been given.

"Therefore they narrate many things in common, and yet each narrates some things peculiar to himself.

"St. Luke tells us the cause why he was induced to write (i. 4). St. John does not declare the reason of his own writing; but the tradition which has come down to us from our fathers is, that inasmuch as the three other Evangelists had dwelt mainly on the subject of the Incar-

[1] Mark ii. 14. Luke v. 27.
[2] Luke v. 27, 28.
[3] Matt. x. 3; iii. 18. Luke vi. 15.
[4] Matt. ix. 11; xi. 19; xviii. 17; xxi. 31, 32.
[5] Cp. *Euseb.* Dem. Evangel. iii. 5. *Epiphan.* Hæres. ii. 51.
[6] In Matth. init.

nation, and there was some danger lest the doctrine of the Divinity of Christ should be passed over, he applied himself to the writing of his Gospel; and this is evident from history, and from the preamble of his Gospel.

"St. Matthew is said to have composed his Gospel at the instance of Hebrew converts, and to have written in the Hebrew tongue. St. Matthew, writing for Jews, declares that Christ is from Abraham and David. St. Luke, writing for all, deduces the Genealogy from Adam.

"We may also show the harmony of the Gospels from the testimony of the World which has received them. We may show it even from the Enemies of truth. For many Heresies sprang up after they were written; and these Heresies are hostile to the Gospels; and yet some of them have received them all, and others have cut away parts of them from the residue, and receive the rest. But if the Gospels had been inconsistent, those Heresies, which teach what is contrary to the Gospels, would not have received them; nor would those heresies which receive only a part have so argued from that part, that the part itself proclaims its own affinity with the rest. For, as if you were to take some flesh from the human side, you find there nerves, and veins, and bones, and arteries, and blood, and (so to speak) a specimen of the whole bodily organization in its integrity, so it is with the Gospels. In each part you see the texture of the whole[1]."

As to the *order* of *events* in the Evangelical History, it is certain that the Evangelists did not intend to relate them in exactly the chronological sequence in which they occurred. *St. Aug.* observes on this point[2], that, as it is no man's power to choose in what order he will remember the things he has once known, so it is probable that the Evangelists thought themselves obliged to relate events in that *order* in which it pleased God to bring them to their mind. That is, the Holy Spirit acted on their minds in bringing things to their remembrance[3], and also in suggesting them in *such an order* as might be most conducive to the purpose with which the several Gospels, respectively, were written.

The following paragraphs are in part derived from *Augustine* (De Consensu Evangelistarum, *passim*):—

"Christ is our *King* and *Priest*. The Evangelist *St. Matthew* more fully declares in his Gospel, and dwells on more constantly, those things which concern Christ's *Kingly* character and office. He begins his Gospel with tracing Christ's Genealogy from *David the King*, by a line of Kings. Here wise men come from the East to do homage to the *King of the Jews*, whose birth strikes fear into the heart of Herod the King.

"St. Luke dilates more on what belongs to Christ as our *Priest*. He alone mentions the relationship of Mary to the wife of Zachariah the Priest. He relates the Angelic Vision to Zachariah ministering in the Priest's office. He describes the sacrificial offerings made for Christ, an Infant, in the Temple (ii. 22—24). He oftener than the rest reveals to us Christ in *prayer* (see on chap. v. 16), and intimates to us the *mediatorial* office of Him *Who ever liveth to make intercession for us*[4].

"We therefore concur with those, who, in interpreting the Vision of the Four Living Creatures in the Apocalypse, which represent the Four Gospels[5], assign the *Lion*, the King of all Beasts, to *St. Matthew;* and the *Ox*, the Sacrificial Victim, to *St. Luke*. The Apocalypse itself says, "*The Lion* of the Tribe of *Judah*" prevailed[6], and thus designates the Lion as symbolical of Christ our King.

"St. Mark follows St. Matthew, and relates what Christ did in His Human Nature, though without special reference to His functions as King or Priest, and is therefore fitly symbolized in the Apocalyptic vision as *Man*.

"These three Living Creatures—the Lion, the Calf, the Man—walk on the earth. The first three Evangelists describe specially those things which Christ did in our flesh, and relate

[1] *Chrys.* in cap. i.
[2] De Cons. Ev. ii. 21.
[3] John xiv. 26.
[4] Heb. vii. 25.
[5] Rev. iv. 7. It is observable that, in the three passages where these symbols occur in Holy Scripture, the three other symbols interchange their order, but the *Eagle* is always *last*. Thus, in Ezek. i. 10 the order is, the Man, the Lion, the Ox. In Ezek. x. 14, Cherub, Man, Lion. In Rev. v. 7, Lion, Calf, Man. The Royal, the Sacerdotal, the Human in Christ is presented to the sight in a various order at various times; but the contemplation of the Divine Nature is reserved always to the last.
[6] Rev. v. 5.

the precepts which He delivered on the duties to be performed by us while we walk on earth and dwell in the flesh. But St. John soars as an Eagle above the clouds of human infirmity, and reveals to us the mysteries of Christ's Godhead, and of the Trinity in Unity, and the felicities of Life Eternal; and gazes on the Light of Immutable Truth with a keen and steady ken.

"The first three Evangelists inculcate the practical duties of Active Life: St. John dwells on the ineffable mysteries of the Contemplative: the former speak of Labour, the last of Rest: the former leads the Way, the last shows our Home. In the former we are cleansed from sin, in the last we enjoy the beatific Vision promised to the pure in heart, who will see God.

"He who is the last in order declares more fully the Divine Nature of Christ, by which He is Equal to and One with the Father [1], and in which He made the World [2]; as if this Evangelist, when he reclined on the bosom of Christ at Supper, had imbibed in a larger stream the mystery of His Divinity from His lips.

"This Evangelic Quaternion is the fourfold Car of the Lord [3], upon which He rides throughout the world, and subdues the Nations to His easy Yoke. The Mystery of His Royalty and Priesthood, which was foretold by Prophecy, is proclaimed in the Gospel. The same Lord Christ, Who sent the Prophets before His Descent from heaven into this world, has now sent His Apostles after His Ascension. He is the Head of all His Disciples; and since His Disciples have written those things which He did and said, we are not to affirm with some, that Christ Himself wrote nothing. They wrote, as His members, what they knew from the dictation of Him who is their Head. Whatsoever He willed that we should know of His own Words and deeds, this He commanded them to write, as it were, by His own hand. Whoever, therefore, rightly comprehends the fellowship of Unity, and the Ministry of His Members acting harmoniously in different functions under their Divine Head, will receive what he reads in the Gospel from the narration of the Evangelists, with no other feeling than if he saw the very hand of Christ Himself, which He has in His own body, performing the act of writing [4].

"In the first three Evangelists, the gifts of active virtue,—in the last, St. John, those of contemplative, shine forth. *To one man is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit* [5]. One drinks wisdom from the bosom of Christ; another man is raised to the *third heaven*, and hears unutterable words [6]. But as long as they are in the body, all are *absent from the Lord* [7]. And all who believe with good hope, and are written in the Book of Life, have this promise reserved to them,—*I will love him and manifest Myself to him* [8]. In proportion as we make greater progress in knowledge and intelligence in this mortal pilgrimage of life, let us be more and more on our guard against two devilish sins, Pride and Envy. Let us remember, that as St. John elevates us more and more to the contemplation of the Truth, so much the more does he instruct us in the sweetness of Love. That precept is most healthful and true,—*The greater thou art, the more humble thyself, and thou shalt find favour before the Lord* [9]. The Evangelist who reveals to us Christ more sublimely than the rest, he also shows us Christ washing His Disciples' feet [10]."

[1] ch. x. 30; xiv. 9, 10; xvii. 22. [2] ch. i. 1, 2.
[3] Ps. xviii. 10; lxxx. 1; xc. 1. Ezek. i. 10—24.
[4] Mainly from *Aug.* de Consen. Evang. i.
[5] 1 Cor. xii. 8. [6] 2 Cor. xii. 2—4.
[7] 2 Cor. v. 6. [8] John xiv. 21. [9] Ecclus. iii. 18.
[10] John xiii. 5. *Aug.* de Cons. Ev. iv. 20.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΕΥΑΓΓΕΛΙΟΝ.

I. ($\frac{1}{111}$) [1] [a] *ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.* [a] Luke 3. 23, &c.
[2] [b] *Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακὼβ* [b] Gen. 21. 2. & 25. 24. & 29. 35.

Εὐαγγέλιον] A word used by the LXX for Hebr. בְּשׂוֹרָה (*besorah*), der. from בָּשָׂר (*basar*), 'flesh,' as representing some good thing in bodily reality, and so very descriptive of the good tidings of Emmanuel, God manifest in the *flesh* (1 Tim. iii. 16). Hence *St. Ignat.* (Phil. 5), *προσφυγὼν τῷ εὐαγγελίῳ ὡς σαρκὶ Ἰησοῦ*. Cf. c. 9. We find the word Εὐαγγέλια applied to the Gospels early in the second century. *Justin*, Dial. c. Tryph. c. 100. Apol. i. 66, *ἐν ἀπομνημονεύμασιν ἃ καλεῖται εὐαγγέλια*. Cp. *Iren.* iii. 1. 11. On the use of the word *εὐαγγέλιον* in the Gospels see on Mark x. 29.

κατὰ Ματθαῖον] On the antiquity of this title see *Routh*, R. S. i. 405. *Euseb.* iii. 24 has *Ματθαῖος γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον*. The preposition *κατὰ* prefixed to the names of the Evangelist shows that there is one only Gospel of living water flowing by four Evangelic streams: as *Origen* says in Ioan. t. 5, *τὸ διὰ τεσσάρων ἓν ἐστιν εὐαγγέλιον*. Cp. *Grot.* and *Hammond* here, and *Valck.* in Luc. init. p. 4, and *Meyer*, p. 34.

CH. I. 1. *βίβλος γενέσεως*] = סֵפֶר תּוֹלְדוֹת (*sepher toledoth*), a genealogical roll, Gen. ii. 4, where the LXX has *βίβλος γενέσεως* in the singular: it was a 'formula solennis,' hence the absence of the article. סֵפֶר (*sepher* = *βίβλος*), is used for a *letter*, 1 Kings xxi. 8; for a deed of sale, Jerem. xxxii. 11; for a writing of divorce, Deut. xxiv. 1. Cp. *Patrit.* ii. 46.

"There seem," says *Hilary*, "to be four genealogies in the four Gospels. 1. In St. Matthew, from Abraham. 2. St. Mark, from God the Holy Ghost. 3. St. Luke, from Adam. 4. St. John, from Eternity."

— *Ἰησοῦ*] *Ἰησοῦς*, i. q. Hebr. יְהוֹשֻׁעַ (*yehoshua*), from יְהוֹשִׁיעַ (*servavit*). Cp. Matth. i. 21.

— *Χριστοῦ*] *Χριστός*, i. q. Hebr. מָשִׁיחַ (*mashiah*), 'Messiah,' from root *mashah*, 'unxit,' anointed in the threefold office of King, Priest, and Prophet. On the personal name *Jesus*, and the official title of *Christ*, see Bp. *Pearson* on the Creed, Art. ii. p. 130, 2. 150—2.—See Abp. *Leighton*, vol. ii., for an exposition of the first nine chapters of St. Matthew.

— *Δαυὶδ*] On the orthography see *Winer*, 42.

ON THE GENEALOGIES.—On this Genealogy [1] in St. MATTHEW it may be observed,

That in St. Matthew's age public tables of Jewish Genealogies existed, and were carefully preserved. (*Lightfoot.*)

That in all probability this Genealogy inserted here was transcribed thence.

That St. Matthew cannot have introduced at the beginning of his Gospel a document which could be refuted from those tables.

That our Lord was often addressed as Son of David (Matt. ix. 27; xv. 22), and that the Jews, in all their cavils against Him, never denied that he was the Son of David. (Cp. Matt. xx. 30; xxi. 9. 15. John i. 45.)

That St. Matthew wrote for the Jews, and before St. Luke.

The first thing to be proved to the Jews was that Jesus was *King* of the *Jews;* and to show this, St. Matthew would refer to *public* genealogies of the *royal* race. It seems, therefore, most probable that the genealogical table inserted by the first Evangelist would be the *official* pedigree of Christ. And this corresponds with what we find in St. Matthew's Genealogy.

The principle on which it is constructed is one not of direct personal descent by natural generation [2], but of *royal succession* from David to Jechonias; that is, during the whole period of the Jewish Monarchy to the Captivity; it is a Table of *Kings*.

And the names inserted after Jechoniah are the names of those who *would have* reigned if the Monarchy had continued, and who were Kings of the Jews *de jure* though not *de facto*.

Why then, it may be asked, was another Genealogy added by St. LUKE? (iii. 23—38.) Because it would be satisfactory to know that the Son of Mary descended by her husband in a direct *personal* lineage from David. This is what appears to be shown in the Genealogy given by *St. Luke*, who wrote with St. Matthew's Genealogy before him; and so Jesus is proved both by public right and by personal lineage, to be, by his mother's husband, the *Son* of *David* [3].

According to their grammatical construction, *both* the Genealogies (i. e. that in St. Luke iii. 23—38, as well as that in St. Matthew) appear to be Genealogies of *Joseph;* and if they were not *designed* to be his, the Evangelists would never have so presented them to the reader that he could hardly fail to mistake them for his.

The Manichæans *objected* to St. Matthew's Genealogy, that it did not prove *Christ* to be the Son of David; because it is traced from *Joseph*, who was not the natural father of Jesus. The same objection had been made by Celsus and Julian [4]. Now how did the Ancient Fathers answer this objection? *Not* by saying that Jesus was proved to be the Son of David by his *mother's* side, by the Genealogy of *St. Luke;* which they *certainly would have done, if* St. Luke's Genealogy had been the Genealogy of *Mary* [5].

[1] One of the most full and elaborate dissertations that have been published in modern times on the Genealogies, will be found in *Patrit.* de Evang. ii. p. 35—105. The conclusions of *Patritius* are as follows: p. 105:—

It appears from Holy Scriptures and the Fathers that Mary and Joseph were of the same lineage, and it is probable that their marriage was *jure agnationis*, i. e. she was married to him, according to the Law, as her nearest of kin.

That almost all his ancestors were hers (p. 103).

That both the Genealogies are traced through Joseph, and are the rightly called Genealogies of Christ.

See also *Dr. Mill*, ii. 102—215, and Rev. Lord *Arthur Hervey* on the Genealogies, 1853. *Williams* on the Nativity, p. 103—120. *Burgon*, p. 8—13. The subject is thus dismissed by *Meyer*, p. 42:—"Luk. 3, 24. wird Joseph. ein Sohn *Eli's* genannt. Auch diese Differenz lässt sich nicht beseitigen. So wie bei den meisten, aus niederem Stande entsprossenen grossen Männern, so waren auch bei Jesu die unberühmten Vorfahren vergessen, und wurden nachmals auf verschiedene Weise von der Tradition angegeben. Die Ansicht aber (*Spanheim, Döderlein, Rosenmüller, Paulus, Gratz, Hofmann, Ebrard, Lange* u. A.), dass Lukas die Genealogie der *Maria* liefere, und also Luk. 3, 24. Joseph als *Schwiegersohn* des Eli aufgeführt werde, ist eine eben so grundlose, zur Erzwingung der Harmonie erfundene Hypothese, wie die des *Julius African.*, dass Matth. den *eigentlichen* Vater Joseph's nenne, Lukas aber seinen nach dem Leviratrechte *gesetzlichen* Vater (*Hug* u. M.) oder umgekehrt" (*Schleierm.*).

[2] This statement is not contravened by St. Matthew's use of the word *ἐγέννησε*. This word *ἐγέννησε*, like its equivalent Hebrew יָלַד (*yaladh*), is not limited to *natural procreation*, but has a far wider signification, and so *ἐγέννησε* in the LXX (see *Mintert* in v.) and describes not only natural generation, but adoption, or other succession (cp. *Hammond*, p. 6). Hence in St. Matthew's list we find, v. 11, Josiah *ἐγέννησε* Jechoniah, and v. 12, Jechoniah (cp. Jer. xxii. 29, 30; xxiii. 5, 6) *ἐγέννησε* Salathiel. And St. Matthew, in v. 16 and in v. 20, applies this word to generation by the *Holy Ghost*. This has been clearly shown by many, e. g. *Mill*, p. 173, and by Lord *Arthur Hervey* in his Volume on the Genealogies, pp. 51—61.

[3] See further note on i. 12.

[4] *Origen*, c. Cels. ii. *Cyril*, c. Julian. viii.

[5] Besides, not Heli, but Joakim was the father of Mary. See *Epiphan.* hær. 78, and *Routh*, R. S., ii. 356.

c Gen. 38. 27, &c. 1 Chron. 2. 5, 9.
d Num. 7. 12. 1 Chron. 2. 10.
e Ruth 4. 17. 1 Chron. 2. 10, 11, 12.

δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· [3] [c] Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ· Ἐσρὼμ δὲ ἐγέννησε τὸν Ἀράμ· [4] [d] Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε τὸν Σαλμών· [5] [e] Σαλμὼν δὲ

Indeed, the opinion that St. Luke's Genealogy is that of *Mary* was unknown to Christian Antiquity [1]; and is as novel in its origin as it is at variance with sound criticism [2].

Christian Antiquity was *agreed*,—

That *both* Genealogies are Genealogies of our Lord by *Joseph* the husband of Mary.

That Joseph was the son of Jacob or of Heli, either by adoption [3]; or

Because Jacob and Heli were either whole brothers [4] or half brothers, and because on the death of one of the two brothers without issue the surviving brother married his widow [5], who became the mother of Joseph by this second marriage [6], and so he was called the Son of Jacob and the Son of Heli. This opinion may be represented thus:—

MATTHAN	Estha	MELCHI
ex familiâ *Salomonis*	Matthani	ex familiâ
ortus genuit	mox	*Nathanicâ*,
	Melchi uxor,	qui ex Esthâ
		Matthani viduâ procreavit
JACOB,	Mulier	HELI, qui obiit
qui uxore ductâ viduâ	ἀνώνυμος.	sine prole, sed per fratrem
Heli fratris sui uterini		uterinum, Jacobum, pater
verus pater factus est		legalis factus est
JOSEPHI.		JOSEPHI.

The Genealogy of St. Matthew is Christ's official succession to David as a *King* (see v. 6, where David is twice called ὁ βασιλεύς). That of St. Luke is the derivation of his origin from David as a *man*. And this his human, and personal, and direct derivation from David, and also from Abraham, harmonizes with St. Luke's plan in tracing our Lord's pedigree further backward, even to the first *man*, *Adam*, the father of the human race. And so St. Luke suggests the reflection, that He who is the promised Seed, the Son of David, the King of the Jews, is also the Second Adam, is the Saviour and Restorer of the whole family of man. Enough is stated in Holy Scripture [7] to show that *Mary*, as well as Joseph, was of the *House of David*. But it was no part of the Divine plan to bring forth the Blessed Virgin from her retirement. She was *ha-almah*, *the* Virgin [8],—an example of all Virgins,—and, as her name *Almah* intimates, *secluded* from public view. It is most in harmony with this plan, to suppose,—as the grammatical construction of the Genealogies constrains us,—that neither of these pedigrees are hers, except so far as, by the ties of a common origin and by the bond of Holy Matrimony, she was Joseph's, and what was his was hers, and what was hers was his, and that, consequently, as Christ, her true Son according to the flesh, owed and paid filial obedience to him who was united by holy Matrimony to his mother [9], so what belonged by royal and personal heritage, to his mother's husband was due to Him who was her first-born and only Son. We know, from the testimony of St. Matthew and St. Luke, that Christ was born of *her*, and that she was a virgin, and that she was of the seed of David according to the flesh. But, as far as she is concerned individually, Christ, like his great prototype Melchizedek, is ἀγενεαλόγητος (Heb. vii. 3) in Holy Writ.

God's ways are not man's ways. *Man* would have expected a genealogy of *Mary*. And *if* the Gospel had been dictated by *men*, such a genealogy would assuredly have been given. But the Gospel is not of man; and, perhaps, by beginning the Gospel in a different way from what man would have done, He designs to teach the reader of the Gospels a necessary lesson, that *à priori* reasonings are of no account whatever, in regard to Divine Revelations, and that when it has once been proved, by logical deduction, that the Gospel is of God, Reason should make way for Faith, and should wait patiently for the time when Faith will be perfected in fruition, and Reason will rejoice in that perfection, for Faith is Reason in Glory.

Hence, then, an argument may be derived for the *Inspiration* of the Evangelists. The eagerness with which many, in modern times, have endeavoured to wrest aside the words of the Gospel, in order to make one of the Genealogies to be the Genealogy of Mary, and the questions more modestly, but yet anxiously, put by the ancient Fathers,—*Why* it pleased God to trace the Genealogy of Christ through Joseph alone, at the same time that He revealed the fact that Joseph was *not* the natural father of Christ, afford plain proof that *if men* had been the framers of the genealogies, they would either have deduced our Lord's human *origin* through Mary, or, if at all by Joseph, not by *Joseph alone*.

3. Θάμαρ. **5.** Ῥαχάβ—Ῥούθ] "Why," says *Chrysostom*, "having begun the genealogy with *men*, does he make any mention of *women*? and why, if he names women, does he pass by the most illustrious, such as Sarah and Rebekah, and enumerates some famous for ill? One of these was born of unlawful wedlock, another a harlot [10], and the third was a stranger; and he introduces also the wife of *Uriah*." "And this was so designed," says *Jerome*, "in order that He who had come for the sake of sinners might, being born of sinners, blot out the sins of all, and because He came not now as a Judge, but as a Physician, to heal our diseases." And *Jerome* (in Jovinian. p. 165) suggests another reason; viz. that these women were types of the Heathen world, recovered from sin and misery, and espoused as a Church to Christ [11].

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[1] It was first propounded in the 15th century by some Romanist Divines, to do honour (as they thought) to the Blessed Virgin, and was thence, singular to say, adopted from them by some Protestant Theologians. Cp. *Mill*. p. 183. *Patrit*. ii. p. 84—87, who observes that "not one of the Fathers ever supposed that Mary's genealogy was traced by St. Luke: and that the first person who broached that notion was Annius of Viterbo, who died A.D. 1502." *Maldonatus* and some writers in our own day ascribe that opinion to *Aug.*, but erroneously.

[2] The Manichæan objection was considered by *St. Aug.* c. Faust. Manich. xxiii. 7; 8. *St. Aug.* answers

That Joseph is called by the Holy Ghost "the *husband* of Mary"—"habens eam conjugem continentèr non concubitu sed affectu non commixtione corporum, sed copulatione, quod est charius, animarum," that the Holy Ghost, who calls him 'the husband of Mary,' related that Mary "non ipsius concubitu sed de Spiritu Sancto concepisse." See also his Serm. 51.

That the Holy Spirit affirms that Christ is of the *seed of David*, according to the flesh, Gal. iii. 8, 9. Rom. i. 3. 2 Tim. ii. 8, and yet born of a *Virgin*; and that therefore Mary His mother was of the lineage of David. This may also be presumed from the fact in Luke i. 27. 32; ii. 5, that Mary, though ἔγκυος goes up to Bethlehem to be registered. *Greg. Thaumaturg.* (early in the third century) says, p. 25, ἡ ἁγία παρθένος ἐκ γένους Δαβὶδ ἀνύγχανε καὶ τὴν Βηθλεὲμ πατρίδα ἐκέκτητο καὶ τῷ Ἰωσὴφ κατὰ νόμους (as an ἐπίκληρος, Numb. xxxvi. 5. 8. Ruth iii. 11) ἐμεμνήστευτο. Cp. *Athanas.* c. Apollinar. p. 738. *Leo M.* Serm. xxix. p. 87, "electa Virgo de Semine Abrahæ et radice Jesse." Cp. *Routh*, R. S. i. 354—356. Hence *St. Jerome* says, "It may be asked why the genealogy of Christ is traced through Joseph? We reply, that it is not usual to trace genealogies from women; and that *Joseph and Mary were of the same tribe and house*." See also the statement of Hegesippus in *Routh*, R. S., p. 213. *Euseb.* iii. 32, concerning the δεσπόσυνοι, and see other testimonies, arguments that Joseph and Mary were of *the same lineage*, in *Patrit.* ii. 15—17. 48.

[3] See *Aug.* Qu. Ev. ii. 5, de Cons. Ev. ii. 2 and 3, and *Serm.* 51, "De concordiâ Evangelistarum in generationibus Domini."

[4] For the argument that Jacob and Eli were *whole brothers*, see below, i. 15.

[5] ἐπεγάμβρευσεν. Cp. Matt. xxii. 24. Deut. xxv. 5. Gen. xxxviii. 8. *Winer*, Real-W. ii. 19.

[6] See *Julian. African.* (A.D. 220) ap. Routh, R. S. ii. pp. 233. 339. 341. 355. *Euseb.* i. 7; vi. 31. *St. Jerome* ad loc. *Justin.* quæst. ad orthodox. 66. *Greg. Nazian.* de Geneal. ii. p. 268, who says, Εὐαγγελιστὴς δὲ μὲν εἶπε τὴν φύσιν Ματθαῖος, ὃς δ' ἔγραψε Λουκᾶς τὸν νόμον. Cp. *Mill*, pp. 186—201. *St. Ambrose* in Luc. iii. regards Heli (not Jacob) as the natural father of Joseph; and Jacob as the legal parent.

[7] See note [2] above.

[8] See note on i. 23.

[9] Hence the Angel calls Mary Joseph's *wife* (i. 20), and the Holy Spirit does not scruple to say οἱ γονεῖς (Luke ii. 27. 41. 43), nor to record Mary's words ὁ πατήρ σου, ii. 48. Hence *St. Aug.* (Serm. li. 16), in reply to those who made objections to the genealogies "quia 'per *Joseph*,' et non per *Mariam*, numerantur. 'Non,' inquiunt, 'per *Joseph* debuit?' Quare non? Numquid non erat *maritus* Mariæ? Scriptura enim dicit 'Noli timere accipere Mariam *conjugem* tuam: quod enim in illâ natum est de *Spiritu Sancto* est.' Et tamen *paterna* ei non aufertur *auctoritas*, cùm jubetur puero *nomen* imponere; denique et ipsa Virgo Maria, benè sibi conscia quod non ex ejus complexu et concubitu conceperit Christum, tamen eum *patrem* Christi dicit." This has been well stated by *Gratius* (whose legal studies and reputation entitle his opinion to special deference in these matters), and by other Expositors as follows;

"Non aliena à Christo existimanda est origo *Josephi*, cùm natus sit Christus ex eâ quam Josephus in matrimonio retinuerit (*Grotius*). Nam si ea vis est Legis, ut partus viduæ ex agnato defuncti viri conceptus in omne jus defuncti succedat, non aliter quàm si ex ipsius genitură ortum traxisset (*Grot.* and *Spalatensis*) (et proles à fratre genita, semen vocatur, non illius per quem suscepta est, sed illius cui suscepta est, nempe fratris sine liberis defuncti, vide Gen. xxxviii. 9. *Spalat.*) quidni id quod sine humana opera ex legitimâ illius conjuge natum est, quasi ipsius solo divinitùs insitum, ipsius proprium censeatur? Atque hinc est, nimirum, quòd non tantùm ab Evangelii scriptoribus Josephus *pater Christi* (Luke ii. 27. 33. 41. 48), nuptiis videlicet patrem demonstrantibus, nominatur; sed et Christus omnia obsequia atque operas illi præstitit quæ expectari possunt à filio in sacris paternis constituto. Quòd si ubique gentium adoptivi liberi ex ejus gentis, cui velut insiti sunt, nobilitate censentur, quantò justiùs omnia jura gentilitia Josephi, ac promissiones Divinæ ipsius Majoribus factæ, ad Dominum Jesum pertinebant?" (*Grot.*)

"Josephi legitimus hæres Jesus fuit quippe filius ejus, non quidem naturalis nec tantùm putatitius neque adoptivus, sed reipsâ proprius ac legitimus, ipsi legitimè natus ex uxore, quæ ipsi legitimo matrimonio juncta est, ideóque una erat cum Josepho caro, Deo legitimè operante, qui nihil non legitimè operatur, cujus libero dominio non subtrahit uxorem mariti auctoritas. Cùm autem succedat jure Gentium in paternam hæreditatem is qui solius publicæ famæ testimonio filius habetur, quantò magis filius legitimus? Quocirca à Josephi morte Christus erat Regni Davidici hæres. Quod cùm Matthæus demonstrare vellet, fuit ei Josephi Genealogia condenda, non nuda Mariæ, quæ, viris relictis, hæres esse Regni non potuit." (*Lucas Brugensis.*)

[10] That Rahab here mentioned was *the* Rahab of Jericho, see *Mill*, p. 132—138. *Patrit.* ii. 49—51. As *Bengel* observes, this may be presumed from the *article* τῆς 'P.

The mention of *Rahab* shows that St. Matthew had access to materials that we have not, for it is no where said in the Old Testament that Rahab was mother of Boaz.

[11] As *Chrysostom* says, "God married our nature, which was in poverty, and misery, and exile, and estranged from Him, and had committed harlotry against Him. Such was the Church; but she left her Father's

ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· [6] [f] Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα· Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου· [7] [g] Σολομὼν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοὰμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέννησε τὸν Ἀσά· [8] [h] Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν· [9] [i] Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ· Ἄχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· [10] [k] Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσίαν· [11] [l] Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. [12] [m] Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ· [13] Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιοὺδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ· [14] Ἀζὼρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ· [15] Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματ-

[f] 1 Sam. 16. 1. & 17. 12. 2 Sam. 12. 24.
[g] 1 Kings 11. 43. & 14. 31. & 15. 8. 1 Chron. 3. 10. 2 Chron. 14. 1.
[h] 1 Kings 15. 24. 2 Kings 8. 16, 24. 2 Chron. 17. 1. & 21. 1.
[i] 1 2 Kings 15. 7, 38. & 16. 20. 2 Chron. 26. 23. & 27. 9. & 28. 27.
[k] 2 Kings 20. 21. & 21. 18, 24. 1 Chron. 3. 14, &c. 2 Chron. 32. 33. & 33. 20, 25.
[l] 1 2 Kings 23. 30, 34. & 24. 6. 1 Chron. 3. 15, 16. 2 Chron. 36. 1, 4, 8.
[m] 1 Chron. 3. 17, 19. 1 Esdr. 3. 2. & 5. 2. Hagg. 1. 1.

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5. Ὠβήδ] *Lachmann*, *Tisch.*, and others have Ἰωβὴδ, on good MSS. authority: but the reading of the LXX is not lightly to be abandoned. Besides Ἰωβὴδ is inconsistent with the Hebrew etymon עֹבֵד, and seems to have arisen from a supposed connexion with Ἰώβ. See below, v. 10, where Ἀμὼς, for Ἀμὼν (אָמוֹן), seems to be due to a similar confusion with Ἀμὼς, the name of the Prophet and of Isaiah's father.

6. Δαυὶδ τὸν βασιλέα] *The King*, a clue to the design of this Genealogy, showing the *Royalty* of Christ, Messiah the *King*.

8. Ἰωρὰμ δέ] The Evangelist omits three names here, Ahaziah, Joash, and Amaziah, 2 Kings viii. 25. 1 Chron. iii. 11. 2 Chron. xxii. 1; xxiv. 27 (*Jerome*), because the race of Jehoram was mingled with the seed of Jezebel, 2 Kings viii. 16. 26, therefore its memory is blotted out from the Genealogy of Christ, even to the third generation. Three generations were omitted intentionally, and thus there became fourteen generations. (*Hilary.*) Cp. *Surenhus.* p. 126, who shows that it was not unusual for the Hebrews to omit names designedly (see above, v. 3) in their genealogies, as in Ezra, cap. vii., compared by 1 Chron. i. 3—15, *five generations* are *omitted*. See also *Lightfoot*.

— Ὀζίαν] Uzziah, called also *Azariah* (*help* of *God*), 2 Kings xiv. 21. 1 Chron. iii. 12, for God had mercy on him, and did not destroy him when he profaned the sanctuary, 2 Chron. xxvi. 21. *Surenhus.* p. 126.

10. Ἀμών] *Lachmann* and others, Ἀμώς; see above on Ὠβήδ, v. 5.

11. Ἰωσίας δὲ ἐ. τ. Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ] (1) *Porphyry* hence derived an objection (see *Jerome*). For Jechoniah, the father of Salathiel, was not the same as Jechoniah the son of Josiah; but was the *grandson* of Josiah by Joakim or Jeconiah. Cp. 1 Chron. iii. 15. 2 Kings xxiii. 34; xxiv. 2 Chron. xxxvi. (2) To this *St. Jerome* replies, that under the same word Jechoniah two different persons are to be understood; and thus the fourteen generations are complete[1]. The second tessarodecad begins with David and ends with Jechoniah = Joakim. The third begins with Jechoniah, and ends with Christ (*Jerome* in Daniel i.). (3) *St. Augustine* supposes that the same Jechoniah is *reckoned twice*—"in figuram Christi a Judæis ad gentes transeuntis;" and as a "lapis angularis." Serm. li. 15. De Cons. Ev. ii. 4[2].

— ἐπὶ τῆς μετοικεσίας] ἐπί (see Mark ii. 26): *tempore transmigrationis*, which began under Joakim, 2 Kings xxiv. 7. 2 Chron. xxxvi. 6, was repeated at several times, Jer. lii. 28—30. He does not call it αἰχμαλωσίας: for (1) *That* was not effected then; (2) though the *city* was *destroyed*, yet the family of *David*, to which the promise was given, was only *removed*; (3) and though Salathiel was born after the migration, yet not after the seventy years' captivity.

— Βαβυλῶνος] On this use of the genitive, see x. 5. *Winer*, G. G. p. 169.

12. ἐγέννησε] i. e. by adoption, or other *legal* assumption: *not* by natural procreation; for Jeconiah had no natural successor in the royal line (Jer. xxii. 30), but the regal line of Solomon terminated with him[3] (cp. *St. Basil*, iii. p. 362, and *Bengel* here), and the royal inheritance passed into another channel, derived through Nathan from David[4], to whom it was divinely promised that there should be no failure of royal progeny, but no such promise of perpetuity was ever made to Solomon. Salathiel, or *Shealtiel* (Ezra iii. 2. 8; v. 2), who followed Jeconiah, was son of Neri (Luke iii. 27).

— Ζοροβάβελ] i.e. the royal *seed* זֶרַע (*zera*) at *Babylon* (Chrys.); and the prince of or head and leader of the Jews on their return from captivity (Hagg. i. 1. 12; ii. 2. Ezra ii. 2; iii. 2. 8; v. 2. Neh. xii. 1), and so a remarkable type of Christ. (*Mill*, p. 158.) From *Zorobabel* the family of *David* starts, as it were, afresh; it branches out into two lines by the two sons of Zorobabel, *Abiud* (in St. Matt. i. 13), and *Rhesa* (in St. Luke iii. 27). Zorobabel, here (and in Luke iii. 27, and in Ezra, Nehemiah, and Haggai), called the son of Salathiel, is called the son of Pedaiah in 1 Chron. iii. 19, probably by a levirate marriage. Cp. *Mill*, 138, 139.

13. Ἀβιούδ] Perhaps Hodaiah (1 Chron. iii. 24). See further on Luke iii. 27.

15. Ματθάν] Perhaps the same as the Ματθὰτ in St. Luke iii. 24, whose name is written Ματθὰν in some MSS. and by some of the Fathers, *Aug.* qu. 46, in Deut., *Greg. Naz.*, and *Epiphan.* See the authorities quoted in *Mill*, p. 77. 189—192. *Hervey*, 129, 130. *Patrit.* ii. p. 80. 82. We now see another reason why the Genealogy of St. Luke was added to that of St. Matthew.

It was necessary to show that Joseph was the son of *David*.
St. Matthew traces David's line through *Solomon*.
But that line *ended* in *Jeconiah*, in the captivity.
And yet we see that Jeconiah has a successor assigned him by St. Matthew, viz. Salathiel.

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house (Ps. xlv. 10), was espoused to Christ, and became the mother of princes."

Perhaps, also, in this mention of *Thamar*, *Rahab*, and *Ruth*, in our Lord's Genealogy, we may see here an evangelical protest, by anticipation, against the novel dogma of the original and actual sinlessness of *Mary*, grounded by some on the plea that He Who was without sin could only be born of one who is sinless. See on Luke i. 27.

[1] This is to be explained thus. Josiah had four sons, Johanan, Eliakim = Joakim, Zedekiah = Mattaniah, Joahas = Shallum. The Jechoniah *first* mentioned by the Evangelist is the same as Eliakim or Joakim, who was the father of Joachin, or Jechoniah (or Jeconiah) the *second* mentioned by the Evangelist. It is observable, in confirmation of this view, that יְכָנְיָה (Jeconiah), the grandson of Josiah, is called also Ἰωάχιμος by *Josephus*, Antt. x. 8, and by some MSS. of the LXX, in 2 Kings xxiv. 6 (see *Rosenmüller*), as well as by the name Ἰεχονίας. Cp. other authorities in *Mill*, p. 108, and *Hervey*, p. 70—72.

[2] *Surenhus.* (p. 129) supposes that St. Matthew here omits the *children* of Josiah, and passes on to his *grandson:* and that by ἀδελφοὺς he means his uncles (see Gen. xiii. 8; xix. 7), who are placed *after* him, because Jeconiah was king *before* his uncle Zedekiah, 2 Kings xxiv. 17; but it is not certain (observes *Arnoldi*) that Zedekiah, in 1 Chron. iii. 16, is not the *brother* of Jeconiah.

[3] The following is from *Grotius*. "Mihi certissimum est, à Matthæo spectari *Juris successionem*.

"Nam eos qui Regnum obtinuerunt, quod erat τῶν πρωτογόνων, *primatu nemine admisto*, recenset.

"Cùm Salathieli (nam cur diversos Salathieles putemus non video) Neri parentem adscribit Lucas, privatum hominem, Matthæus autem Jechoniam; apertissimum est, à Luca *jus sanguinis*, à Matthæo *jus successionis* et præcipuè jus ad Regem dignitatem, spectatum; quod jus, sine liberis mortuo Jechonia, et si qui alii erant à Salomonis posteris, ad Salathielem, caput familiæ Nathanis, legitimo ordine devolutum est; nam inter Davidis filios Salomonem Nathan sequebatur.

"Adde his, quòd Lucas ad *Adamum* naturalem omnium satorem genus perducit; Matthæus autem ab Abrahamo incipit, à quo incipiunt promissiones, unde jus potissimum oritur.

"Lucæ numerus plenior est, quàm Matthæi. Matthæus non numerari à se personas, sed generis summam brevitèr indicare in τεσσαρεσκαιδεκάδας tres memoriæ causâ digestam satis apertè profitetur. Nam et inter Joramum Regem et Osiam, qui Azarias, Achaziam, Joam, Amaziam, silentio transmittit, nempe ut ordini ad memoriæ facilitatem instituto consulat: quod in Juris successione demonstranda parum refert. Nam, ut dici solet, *hæres hæredis mei hæres meus est*. At qui *naturalem* seriem sequi velit, quod facit Lucas (eam enim ob causam, à *Davide* ad Salathielem usque, privatæ fortunæ homines memorat, ne ab eo ordine discedat) eum decet de gradu ad gradum, quà sanguis ducit, progredi, quod eum feciise non dubitamus. At si quis tempora rectè putet à Zorobabele ad Christum, videbit secundùm id quod plerúmque accidit, totum id tempus personis ab illo recitatis rectè expleri. Quare hinc quoque discimus à Matthæo τὸ νομικὸν, à Luca τὸ φυσικὸν spectari."

[4] 2 Sam. vii. 8—16. 1 Chron. xvii. 7—15. Ps. lxxxix. cxxxii.

θὰν δὲ ἐγέννησε τὸν Ἰακώβ· 16 Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ, τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ΙΗΣΟΥΣ, ὁ λεγόμενος ΧΡΙΣΤΟΣ.

(ᾱ) 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ ΧΡΙΣΤΟΥ, γενεαὶ δεκατέσσαρες.

n Luke 1. 27, 34, 35.

(ᾱ) 18 [n] Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. (ᾱ) 19 [o] Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν· 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσὴφ, υἱὸς Δαυὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου,

o Deut. 24. 1.

Now how does it appear that Salathiel so adopted was of *David's* line? From the Genealogy of St. LUKE, who traces him from David, through David's son *Nathan*.

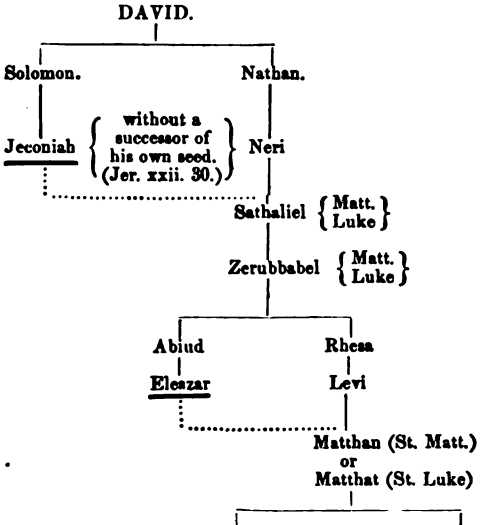
The two Genealogies coalesce for two generations, i. e. in Salathiel and in his son ZOROBABEL. But then they diverge again in two lines by Zorobabel's two sons Abiud and Rhesa.

Now it may be that as *David's* line by *Solomon* failed in Jeconiah, and was to be *supplied* from David's line by Nathan given by St. Luke; so perhaps Zorobabel's line through *Abiud* (which St. Matthew gives) may have failed likewise, and was to be supplied by Zorobabel's line through Rhesa given by St. Luke.

There seems to be some intimation of such a failure. As David's two lines coalesce in Salathiel, just above Zorobabel, so Zorobabel's two lines seem to coalesce in Matthan or Matthat (see note on v. 13), just above Jacob, the grandfather of Joseph.

Or suppose that Matthan and Matthat are *not* identical. There are *two* lines from Zorobabel. And it *might* have been alleged that Joseph was not *sole* heir of Zorobabel and David, if it had not been shown, as it is shown by the Genealogy of St. Luke, added to that of St. Matthew, that *both* lines terminate in Joseph.

The following diagram will illustrate what has now been said.



16. Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ [1]] who is therefore called by the angel 'Son of David,' υἱὸς Δαυὶδ, i. 20. Cp. Luke i. 28. By virtue of his marriage with Mary, Joseph is called by the Holy Spirit ἀνὴρ Μαρίας (i. 16. 19), and she is called his *wife* (i. 20), and the *husband* is head of the wife (Ephes. v. 23), and therefore he had a *jus paternum* over her offspring; and God authorized this by giving to Joseph the paternal *office* of imposing *the name* on her Son (i. 21). Cp. Luke ii. 41. 48. Consequently, her first-born and only Son had an hereditary claim to Joseph's privileges, whatever they were, by virtue of Joseph's descent from 'David the King;' and therefore the angel says (Luke i. 32), God shall give him the throne of *his father David*. (Cp. *Aug.* Serm. 51.) We no where read that Joseph had any children by natural generation, or that the Blessed Virgin was more than once a mother; therefore the direct line of David's race seems to have been ended in Christ. Cp. *Olshausen* on Luke iv. 21.

17. πᾶσαι αἱ γενεαὶ — δικατέσσαρες] Observe αἱ —. *Not* all generations, but all the generations recited by the Evangelist. (See *Winer*, G. G. 101.)

δεκατέσσαρες, fourteen = twice seven; a number, in Scripture, symbolizing completeness. The sixth seventh brings us to Christ.

It is observable, that the number *fourteen* may be expressed in Hebrew by letters which make the word *David*, דוד. (*Surenhus.* p. 143.)

The three fourteens, or six sevens of this Genealogy = forty-two; a number which had been already distinguished in Holy Writ as the number of Mansiones or Stationes[2] by which the People of God come to the Land of Promise. "So," says *St. Jerome*, "by forty-two generations the seed of the faithful is brought to Christ."

18. τοῦ δέ] See *Irenæus*, iii. 16.

— ἡ γένεσις] *origin*, not simply *birth*. (*Meyer.*)

— μνηστευθείσης] Why was our Lord conceived of a Virgin *espoused*?

That the lineage of Mary might be shown through the Genealogy of Joseph.

That she might not be stoned as an adulteress.

That in her flight to Egypt she might have a protector and comforter.

The martyr *Ignatius*, the disciple of St. John (ad Ephes. 19), adds another reason, that his birth might be concealed from the devil. (*Origen*, Hom. 6, in Luc., and *St. Jerome*.) Compare also the words of *Chrys.* God *concealed* from the Jews at first that Jesus was born of a *Virgin*. He kept the mystery as it were in shade for a time, as He did other mysteries, which He revealed more fully by degrees. If after our Lord had wrought so many miracles as He did they were loth to believe that He was born of a *Virgin*, it is not probable that they would have received this truth before those miracles were wrought. Even Joseph, a just and good man, required the evidence of an angel to convince him" (and his conviction, and his consequent reception of the Virgin as his wife, is the strongest assurance that could be given us for our conviction). "Hence the Apostles in their preaching did not begin with proclaiming our Lord's birth from a Virgin; and the Virgin herself kept it in reserve for a time; she said even to her Son, 'Thy Father and I have sought thee, sorrowing.' (Luke ii. 48.)" (*Chrys.*) St. Ambrose adds (in Luc. I), "Maluit Dominus quosdam de suâ generatione, quàm de matris pudore, dubitare."

— εὑρέθη] ἐφάνη (*Euthym.*). The Angel and the Evangelist state the *fact*, but not *how* it was done We know not how He who is infinite was in the womb, how He who comprehends all things was conceived by a woman. Do not inquire *how* such things were done, but receive what is revealed, and do not repine for what is concealed. (*Chrys.*) A salutary caution is given by *Greg. Naz.* (Orat. xx. p. 382): ἀκούεις γέννησιν· τὸ πῶς μὴ περιεργάζου — εἰ δὲ πολυπραγμονεῖς, κἀγώ σοι πολυπραγμονῶ τὸ κρᾶμα ψυχῆς καὶ σώματος.—"On the Incarnation of our Lord," see *Barrow*, Sermons 23 and 24.

19. δίκαιος] "Sæpe in N. T. ubi aliquis δίκαιος צדיק (*tsadik*) dicitur plures omninò virtutes comprehendi solent." *Vorst*, de Hebr. p. 56. Cp. Luke i. 6; ii. 25. Acts x. 22.

20. ἰδού] הִנֵּה (*hinneh*).

— ὄναρ] No communications by *dreams* are mentioned in the N. T. except those to Joseph at the beginning of the Gospel, ii. 13. 19. 22, and to the Magi, ii. 12, and to Pilate's wife, a Gentile, xxvii. 19 (cp. *Bengel* on Acts xvi. 9).

— υἱὸς Δαυὶδ] See v. 16. "Recognosce quod promissum est *domui David* (Isa. vii. 13, 14) de quâ tu es et Maria, et vide impletum in ea." (*Gloss. Ord.*)

[1] There is an ancient tradition that Joseph had the cognomen of *Panther*, and the same name is assigned by some to Jacob his father. *Epiphan.* 78, hær. § 7. Cp. *Mill*, p. 189. *Patrit.* p. 101.

Damascene (de Fid. Orth. iv. 14) says that Melchi and *Panther* were brothers; that Panther was the father of Barpanther; and Barpanther the father of Joakim, the father of *Mary*.

Celsus (ap. Origen. i. 32) "Jesum *Panthere* patrem ortum aiebat."

Epiphan (hær. 66; al. 78) says, and so the *Talmud* (*Patrit.* 101), that *Cleophas* (Alphæus) were *brothers*; by the same father, Panther.

[2] On the number *forty-two*, often signifying in Scripture a time of *trial* leading to rest, see on Rev. xi. 2, 3; xii. 14; xiii. 5.

τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου· 21 [p] τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος, 23 [q] Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστι, μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ Θεός. 24 Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ· 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ.

[p] Luke 1. 31. & 2. 21. Acts 4. 12. & 10. 43. & 13. 38, 39.

[q] Isa. 7. 14.

II. 1 [a] Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις

[a] Luke 2. 4, 6, 7. 1 Kings 4. 30.

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21. *καλέσεις τὸ ὄνομα — ἁμαρτιῶν*] See below, v. 25 and v. 16, and on the sense of *καλεῖν τὸ ὄνομα* see *Vorst*, de Hebr., p. 349. The meaning is, Thou shalt give Him this *name*, and He shall be in *act* what His Name, Ἰησοῦς, or Saviour, signifies; *αὐτὸς γάρ*, for He, *Ipse*, by Himself, and no other, shall *save* His People, not (as many will suppose) from their *temporal* enemies the *Romans*, but from their deadly foes, their own *sins*. Cp. *Aug.* de Cons. Ev. ii. 2.

— *αὐτός*] "Casu recto, semper habet emphasim — hìc maximam." (*Bengel.*) "Ipse, solus, nemo alius."

22. *ἵνα πληρωθῇ*] That it might receive its *full* and *final* accomplishment; intimating that though *other* previous results may have emerged from the prophecy, they were only partial, prelusive, and preparatory to this *fulfilment*, which was *the* aim and end of the prophecy. The *ἵνα* is not therefore *ἐκβατικὸν*, but preserves its true sense as *αἰτιατικόν*[1].

The emphatic word in this formula is ΠΛΗΡΩΘΗ, intimating that *now* the Prophecy, which had been gradually mounting to this point, had attained its zenith, or culminating point[2]. In strictness of language, an action is *already done* in the counsels of God *before* He utters a prophecy that it *will be done*. "Non res sunt propter prophetias, sed prophetiæ propter res." (*Luc. Brug.*) But prophecies are God's promises to *man*. God is here speaking to men. And He says that such an event happened *in order* that a prophecy, which concerned Christ, might be fulfilled visibly to us, and so we might *believe* that Jesus is the Christ.

On the consistency of this with Human Freewill, see on Acts iv. 27, and cp. *Spanheim*, Dub. Evang. 33.

23. *ἡ παρθένος*] So the LXX, a conclusive argument against all *Jewish* objections to St. Matthew's translation of this text, Isa. vii. 14[3]. Cp. *Justin M.* c. Tryph. § 67. *Iren.* iii. 21.

Besides, the word הָעַלְמָה (*ha-almah*)—from root עָלַם (*alam*) 'to hide,' 'to keep at home,' as Eastern virgins were kept, and therefore rendered *ἀπόκρυφος* by *Aquila*—is well translated *ἡ παρθένος*, which is more descriptive of the Blessed Virgin than *Betulah* would have been, for it denotes youth, as well as virginity[4].

The article *ἡ*, Hebr. ה, is to be observed, *the* Virgin, "magnam habet emphasim, Virgo per excellentiam docta." (*Vulck.* p. 19.) "Insignis illa Virgo cujus Filius erat contriturus semen serpentis." (*Glass.* Phil. p. 319.) "*Singularis* illa Virgo." (Cp. *Aug.* Serm. 191.)

THE VIRGIN.—The Prophet Isaiah, speaking in the spirit, had a vision of the Virgin as present who would conceive and bear a Son, *Emmanuel*, God with us. He sees before him the MESSIAH[5], a most satisfactory proof to the *House of David*, then menaced by enemies, that it would *not* be destroyed; whereof, also, the Prophet gave assurance by bringing with him his own son, whose name, *Shear-jashub* (vii. 3), though it spake of captivity,—which was to come to Judah from that very power, *Assyria*, to which the faithless king of the house of David, Ahaz, now looked for help instead of to God,—yet spoke also of *return* from captivity, "a remnant shall return[6]."

The Prophet goes on to say, 15, 16, "*butter* (milk) and *honey* shall he eat *until* he knows to refuse the evil and choose the good," that is (as *Irenæus*, *Jerome*, *Chrys.*, and *Basil* explain it), though He is "EMMANUEL," "God with us," yet He shall be also an infant, and have a human body, and (not be born, like the first Adam, in *full mankood*, but) pass through *infancy* and childhood, and gradually come to maturity.

St. Matthew fitly refers to this prophecy, in speaking of the *birth and infancy* of Christ, "God manifest in the flesh." The Prophet, having the Virgin and her Divine child before his eyes, naturally makes the growth of the Messiah from birth to years of discernment the measure of time of an event then about to happen. He turns to Ahaz, and says, "Before the child born of the Virgin shall know to reject the evil and choose the good, the land which thou abhorrest, i. e. thy enemy's land, shall be forsaken of both its kings." (Cp. *Vitringa* on Isaiah, l. c.) This destruction did take place in a very few years afterwards (2 Chron. xxviii. 5. 2 Kings xv. 29), and so was a proof of the truth of the prophecy, and a pledge of its fulfilment in the Virgin and in Christ of the House and Seed of David. Though St. Matthew traces our Lord's Genealogy through *Joseph* to *David* and *Abraham*, yet he takes care that we should not suppose that He was the son of *Joseph κατὰ σάρκα*, by stating, at the same time, that He was born of a *Virgin*.

— *καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ*] i. e. He shall *be* (see on v. 2 and ii. 23) Emmanuel, עִמָּנוּאֵל, 'God with *us*;' i. e. God, *not* united to any one person among men already existing, but God in *us*, i. e. in the common nature of *us all*. See *Hooker*, v. lii. 3, and so He is Jesus, or Saviour of *the World*. *Tertullian* c. Jud. 1. *St. Jerome* (in Isa. vii. 14). The deliverance of Ahaz, and of the kingdom of David is ascribed by the Prophet to *Christ*, who even then proved Himself God with His People, and would afterwards show Himself to be the Saviour of all.

25. *οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ*] "Non sequitur, ergo *post*." (*Bengel.*) "Helvidius[7]," says *Hooker*, v. xlv. 2, "greatly abused these words of Matthew, gathering that a thing *denied* with special circumstance, doth impart an opposite *affirmation*, when that circumstance is expired[8]."—*οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱὸν*—and it might be added, *οὐκ ἐγίνωσκεν αὐτὴν μετὰ τὸ τεκεῖν*,—if it were not the first duty of a student of Holy Scripture to know when to be *silent*.

Obs. One Joseph was appointed to be a guardian of the Saviour's human body before his first birth from the Virgin's womb. Another Joseph was appointed to be a guardian of it before His Resurrection, or second birth from the Virgin tomb (Matt. xxvii. 57—60. Luke xxiii. 50. John xix. 41). And both one and the other Joseph is called *ἀνὴρ δίκαιος* in Holy Writ (Matt. i. 19. Luke xxiii. 50).

— *υἱόν*] *αὐτῆς*—not of Joseph.—*τὸν υἱὸν αὐτῆς τὸν πρωτότοκον* D and others, and so Vulg. "filium suum primogenitum." Cp. Luke ii. 7, and so *Jerome*, who says, "From this passage some have imagined (*Helvidius*, *Jovinian*, and the Ebionites), most erroneously, that Mary had *other* children, whereas it is the practice of Scripture to designate as the firstborn that child who is born first, not that child who is followed by other children. See my treatise against Helvidius[9]."

— *ἐκάλεσε*] i. e. Joseph exercised a paternal right over him as *Jesus*, the name He then received as *man*. See v. 21.

CH. II. 1. *τοῦ δὲ Ἰησοῦ γεννηθέντος*]

As to the DAY of Christ's birth[10], it was kept by the Western

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[1] Cp. *Bengel* here, and see *Lee* on Inspiration, pp. 105. 328.

[2] Or, to use another figure; the Ancient Prophecies concerning the Messiah are like beautiful *vessels*, which either (1) received a partial *infusion*, from time to time, in certain preparatory events, which kept up the memory of them, and refreshed the hope and faith of the believer, in the coming Deliverer, till they were all *filled up* to *the brim*, and *ran over* in *Christ*, who is the fulness of all in all. See further below, ii. 17. 23, and *Patrit.* ii. 153—169, who refutes the lower sense which has been assigned in recent times to the formula *ἵνα πλ*.

Or (2) they were filled up *at once*, by *one* infusion, in Him.

[3] For the LXX Version was made by *Jews*, and was read in their Synagogues (*Tertullian*, Apol. 18. Cp. *Grinfield*, Scholia Hellenist. p. viii—x).

[4] See *Jerome* on Isa. vii. vol. iii. p. 70. *Surenhus.* p. 152. *Spanheim*, Dub. Ev. 34. *Bp. Pearson* On the Creed, art. iii. pp. 323—325.

For the New Test. Quotations of the Old Test. in relation to the *Septuagint* Version, see *Grinfield*, ed. Hellen. p. 4, and Citata et Parallela, p. 1447.

[5] See *Theodoret* and *Chrys.* in Isa. vii. *Athanas.* de Incarn. pp. 33. 60. *Jerome*, iii. 70, who well expounds the prophecy thus: "O domus David, non mireris ad rei novitatem, si Virgo Deum pariat, qui tantam habeat potestatem ut multo post *tempore nasciturus*, te nunc liberet invocatus." There was a punishment to Ahaz the King for his stubbornness. He should not see the *Sign*; it should appear many ages afterwards; but the *effects* of the Sign should be *felt* by the house of David, even in the age of Ahaz. Emmanuel, yet un-*born*, should deliver it. And the truth, now revealed, that He should be born of a Virgin of *that* house, was a sure pledge that the house of David would not perish.

[6] For an excellent modern exposition, see *Hengstenberg.* Christol. i. pp. 11. 45, and *Patrit.* ii. 139—146, who also refutes the opinion recently propounded by some, that the Jews did not expect the Messiah to be born of a *Virgin*. And see *Justin M.* c. Tryph. §§ 18. 67.

[7] See *St. Jerome* here, and adv. Helvidium, tom. iv. pars 2, pp. 130—142. *Aug.* de Catech. Rud. 40, and Serm. 188 and 191.

[8] See also *Bp. Pearson* On the Creed, art. iii. on the term *ἀειπαρθένος*, p. 326 *Chemnitii* Harmon. cap. vii. and *Glass.* Phil. Sacr. pp. 319 and 452, and Dr. W. H. *Mill*, p. 309. *Patrit.* ii. p. 125. Similar instances of the use of "*until*" after a negative may be seen in Gen. viii. 7; xxviii. 15. Deut. xxxiv. 6. 1 Sam. xv. 35. 2 Sam. vi. 23. Psa. lxxix. 14; xc. 1. See below, xvi 28; xxii. 44; xxviii. 20.

[9] Concerning those who are called our Lord's *ἀδελφοί*, see *Routh*, R. S. i. 16. 43. 212—249; ii. 32. 234. Dr. *Mill*, 224—236, and the note below on xii. 46.

[10] For a full discussion of this question, see *Patrit.* de Evangeliis, pp. 280—291, and the comparative tables inserted by him p. 277, who main-

Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα,
b Luke 2. 11. Num. 24. 17. 2 λέγοντες, b Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ
τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ

Church in early times on the 25th Dec., and *that* day was thence received by the Eastern Church at the middle of the fourth century, where it was called Θεοφάνια, γενέθλια [1]. The word *Epiphany* came afterwards to be applied to the day of the arrival of the Magi, and of Christ's Baptism, τὰ ἅγια φῶτα (*Greg. Naz.* p. 677), and the word Θεοφάνια was also applied to that day. See *Hippolyt.* homily with that title, and *Greg. Thaumaturg.* p. 30 [2].

As to the *year*, see on ii. 20.

On the *place* of the Nativity see *Justin Martyr* (c. Tryphon, § 78), who describes it as a *cave near* the village of Bethlehem, and says also that the Magi coming from Arabia found Him *there* (ἐν σπηλαίῳ τινὶ σύνεγγυς τῆς κώμης), which *Jerome* calls (ad Eustoch. and ad Paulin) "*specus* Salvatoris." Cp. *Origen* c. Cels. i. 51. *Euseb.* v. Const. iii. 41. 43, who speak of a *cave*.

— Βηθλεέμ] בֵּית־לֶחֶם, 'the house of bread,' of the Living Bread that came down from heaven (*Greg. M.* Hom. in Ev. i. 8); called also Bethlehem *Ephrata* (Ruth i. 2; iv. 11. Mic. v. 2) for its *fertility*; and Bethlehem *Judah* to distinguish it from a Bethlehem in Zabulon (*Jerome*), six miles S. of Jerusalem.

— Ἡρώδου τοῦ β.] made king by Roman influence, particularly of M. Antony, and called 'Herod the Great' (*Joseph.* A. xiv. 11. 18). On his history and character, see *Joseph.* A. xiv.—xvii. *Casaubon*, Exc. Baron. Art. 3—5. *Mill*, p. 335—342.

— μάγοι] MAGI. Not such as were known among the Greeks as professors of Magical Arts (see *Origen* c. Celsum, i. p. 35), but such as those whose title before the time of Zoroaster was *Magh* or *Magus* (whence מָג in Jerem. xxxix. 3), the sacerdotal caste of the Medes and Persians [3], dispersed in the ἀνατολὴ and called Μαγουσαῖοι by *Epiphanius*, p. 1094, and *not* idolaters, but hating idolatry, εἰδώλα βδελυττόμενοι. Hence perhaps they were distinguished among the Heathens by God (as *Cyrus* [4] had been in an eminent manner, and as the *Persians* were favoured generally for their freedom from *Idolatry*, and their hatred of it), and were chosen as the ἀπαρχὴ, or first-fruits, of Gentilism, to behold and worship Christ.

Cp. *Casaubon*, Exc. Baron. ii. num. 19, who regards them as *toparchs*; see *Tertullian*, adv. Jud. 9, ad Marcion. iii. 13, "Magos *reges* ferè habuit Oriens," and they were of the sacred caste. Cp. *Spanheim*, Dub. Ev. ii. 20. Cp. *Mill*, p. 331—342, and Dissertation in *Patrit.* ii. p. 309. *Williams* on the Nativity, p. 121—139.

We find them described as *three* in *Leo M.* (A.D. 450), p. 88: "*Tribus* Magis stella novæ charitatis apparuit;" and p. 90, "adorant in tribus Magis omnes populi Universitatis Auctorem."

On the *time* of their visit, see on chap. ii. 11.

On the *Epiphany*, see *Aug.* Sermones, 199—204.

— ἀπὸ ἀνατολῶν] Though, probably, of *Persian* origin, yet it does not therefore follow that they now came directly from *Persia*. The Fathers are divided in opinion between *Persia* and *Arabia* [5]. Perhaps both opinions are true, viz. that, being of *Persian* extraction (as is most likely), they came now from Arabia.

The prophecies of the Old Testament seem to point that way. Ps. lxxii. 10. Isa. lx. 1—7. Also,

The gifts which they bring. Isa. lx. 6.

Perhaps their visit to the Prince of Peace was typified by that of the Queen of *Sheba* to *Solomon* (1 Kings x. 1. 2 Chron. ix. 1).

Time will show whether these μάγοι ἀπὸ ἀνατολῶν were typical of the βασιλεῖς ἀπὸ ἀνατολῶν ἡλίου in Rev. xvi. 12.

— παρεγένοντο] After the Circumcision and Presentation in the Temple (*Bengel*). Cp. on v. 11.

— Ἰεροσόλυμα] St. Matthew only uses Ἱερουσαλὴμ once, in quoting Christ's words, xxiii. 37. St. Mark *never*. St. Luke rarely in Gospel, often in Acts. St. John *never* in Gospel; four times in Apocalypse, where he never uses Ἱεροσόλυμα. (*Patrit.* ii. 352.)

2. εἴδομεν αὐτοῦ τὸν ἀστέρα] I. The main reason which led them to believe that the STAR they saw was the Star of a *King* born in *Judæa*, was the persuasion then prevalent in the Eastern world [6], and grounded

On the prophecy of *Balaam*, Numbers xxiv. 17, delivered in the East [7]; and more,

On the prophecy of *Daniel* (ix. 24—26) delivered in the *East*, that a Star would rise out of *Jacob*, and that *Messiah the Prince*, who was to be born in *Judæa*, should arise at that time and have universal dominion.

II. That his appearance would be signified by a *Star*, would have been suggested by Balaam's prophecy; and the name *Bar-coobba*, or Son of a *Star*, given by the Jews to one of their false Messiahs (*Euseb.* iv. 6), shows the prevalent expectation in this respect.

III. *What* the ἀστὴρ or *Star was*.

It has been supposed by some [8] to have been a conjunction of Planets. But this is a groundless conjecture [9]. The luminary is not called ἄστρον, a constellation, but ἀστήρ, a single star; and it is described as *standing over* the house where the young child was (v. 9), and primitive testimony calls it a *new* star. *St. Ignat.* (ad Ephes. 19) says ἀστὴρ ἐν οὐρανῷ ἔλαμψεν, ὑπὲρ πάντας τοὺς ἀστέρας, καὶ ξενισμὸν παρεῖχεν ἡ καινότης αὐτοῦ. So *Chrys.* and *Aug.* c. Faust. ii. 5, who says that it was created at the Nativity. Cp. *Protev. Jacob.* § 21. It is called 'lingua *cœli*' by *Aug.* (Serm. in Epiph.)

In the History of the Old Testament we have a similar instance of a luminous moveable body *created* in the Pillar of Fire (Exod. xiv. 24) to lead the People of Israel through the wilderness to the promised land. See *Chrys.* [10]

There is a remarkable confirmation of St. Matthew's account in Chalcid. in Timæum, in the edition of *St. Hippolytus* by *Fabricius*, p. 325.

A miraculous sign in the heavens was a fit harbinger of the *birth* of Him who *made* the heavens (Col. i. 16), as also of his *death* (xxvii. 45), and so it will be at his Second Coming to *judge* the world (xxiv. 30). Cp. *Arnoldi*.

IV. A question arises, How is it that the Star has not been noticed by *heathen writers*?

Suppose this to be so, then it may be replied, that if (as appears to be the case) the Magi were the first-fruits of the Gentile World coming to Christ, and the Star appeared to them *as such*, it is probable that it was manifested specially and singly to *them*.

God often reveals to some what He conceals from others at the same place, at the same time. The Angel in the way was not at first visible to Balaam, but it was to the ass (Num. xxii. 23) on which he was; and by this contrast God revealed to Balaam his own blindness. The servant of Elisha did not see the horses and chariots around his master till his master prayed that his eyes might be opened (2 Kings vi. 17). The *sound* in the heavens was heard by those who journeyed with Saul (Acts ix. 7; xxii. 9), but the words were articulate to Saul alone. Thus God showed that they were addressed *to him*. The darkness at the Crucifixion seems to have been local at Jerusalem; intimating to them at mid-day that *they* were then spiritually at *midnight*.

The Star then, it is probable, was visible to the Magi alone. It was a message from heaven to *them*. Hence their faith and obedience.

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tains, p. 290, the ancient Tradition (sanctioned by *Hippolyt.*, *Athanas.*, *Jerome*, *Ambrose*, *Aug.*), which fixed the Nativity on Dec. 25; see also *Bp. Pearson*, Minor Works (ed. Churton), i. pp. 153—162.

[1] See Monit. ad Greg. Nazian. Orat. xxxviii. p. 662. *Chrys.* Hom. de Nativ. ii. p. 352, ed. Bened. *Casaubon*, Exc. Baron. p. 166. *Patrit.* 281.

[2] For Sermons on the Nativity, see *Aug.* in Natali Domini, Serm. 184—196. Vol. v. 1278—1309. *Bp. Andrewes*, i. 1—302. *Barrow* On the Nativity, iii. 427—450. Serm. 75. *Williams* On the Nativity, pp. 80—91.

[3] *Cic.* Div. i. 23. *Plin.* N. H. xxiv. 29. *Justin*, i. 9. 7. *Hyde* de vet. Pers. rel c. 31. *Patrit.* ii. p. 317.

[4] See *Dr. Jackson's* Works, v. 404—411.

It is observable that the Prophecy concerning Messiah the Prince delivered in the East, by the Prophet *Daniel*, who was Prime Minister of the East, for two dynasties in succession, is connected with Cyrus, as a *terminus à quo*, and with the edict due in the first instance to him who was of the same origin as the *Magi*, and favoured (as it would seem) by Almighty God for the same reasons as they, and made an instrument in God's hands for punishing the Idolatry of *Babylon*.

[5] See the authorities in *Patrit.* ii. pp. 317, 318.

[6] See *Sueton.* in Vesp. c. 4. *Tacit* Hist. v. 13. *Patrit.* ii. 352. *Joseph.* B. J. i. 5, 5; vii. 31. *Dio Cass.* xlv. 1.

[7] "This star (says *Jerome*) arose in the East according to the prophecy of Balaam, whose successors the Magi were (Numb. xxiv. 17), and it was ordained to be a rebuke to the Jews that they might learn Christ's Nativity from the Gentiles; and the Wise Men are led by it to Judæa, that the Priests being interrogated by them where Christ was to be born, might be left without excuse for ignorance of His Advent." (*St. Jerome.*) "Magi per stellam, piscatores per pisces adducuntur." (*Bengel.*)

[8] *Kepler*, *Münter*, and *Ideler*, Handbuch der Chronologie, ii. p. 410. *Winer*, Real-W. ii. p. 523. *Wieseler*, p. 62.

[9] Cp. *Spanheim*, Dub. Ev. ii. 27, 28. *Mill*, pp. 322. 360—372, where this opinion is confuted, and *Patrit.* ii. p. 331.

[10] Whose Comment on this history is deserving attention. "This star was not like other stars; for it was visible in the day time; and it led the wise men to Palestine, and then disappeared for a time; it had, as it were, a vaporeal power, and may be compared to the *pillar of fire* which led the people in the wilderness; and it descended from its altitude in heaven, and marked the place *where the young child lay*, and stood over His head.

"And why did it appear? to penetrate the insensibility of the Jews, and to take all excuse from them, if they would not receive Christ. He Who had now come from heaven was about to abrogate the ancient Polity, and to invite the world to His worship, and to be adored in Sea and Land, He begins with opening a door to the *Gentiles*, in His desire to teach *His own people* by means of strangers. For since the Jews would not attend to what their *own Prophets* had said concerning His Advent, He brought foreigners from afar in quest of the King of the Jews, who hear first from the language of Persia what they would not learn from their own Prophets; in order that if they are disposed to listen they may have a strong motive to obedience; but if they are contentious, they may be without excuse. Observe also, God in His condescension teaches us by things familiar to us. He teaches the Magi by the stars with which they were conversant. He calls us by our occupations. So St. Paul preached to the Athenians by an inscription from their altar (Acts xvii. 23), and by a verse from their Poets (Acts xvii. 28), and instructs the Jews from the rite of circumcision, and from their own sacrifices.

"And when God has taught us by our own occupations, He raises us higher, if we listen to Him, as He did those wise men, whom He first taught by a star, and afterwards by a vision (verse 12). As Solomon says, 'Give instruction to a wise man and he will be yet wiser (Prov. ix. 9).'"

Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἰεροσόλυμα μετ' αὐτοῦ· 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται; (ϛ) 5 Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, 6 [c] Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. (ϛ) 7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος· 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεέμ, εἶπε, Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου, ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον· 10 ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα, 11 [d] καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας

[c] Micah 5. 2. John 7. 42.

[d] Ps. 72. 10. Isa. 60. 6.

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3. *ἐταράχθη*] Lest he, an usurper, should be dispossessed by the rightful king. And Jerusalem was troubled with him, (1) as fearing his anger; (2) as ill prepared for the severe discipline of the Messiah's coming (Mal. iii. 2, 3; iv. 1). (*Chrys.*)

— *Ἱεροσόλυμα*] Feminine form, iii. 5, and so *Josephus* and *Philo*. (*Meyer.*)

4. *ἀρχιερεῖς*] A word suggestive of the confusion now introduced into the nominations to the office of High Priest, when the True High Priest came from heaven to "purify the sons of Levi." Instead of one High Priest for life, there were many High Priests, made and unmade, in rapid succession (Mal. iii. 3). As *Spanheim* says (Dub. Ev. ii. 37), "Ἀρχιερωσύνη confusa, Christo exhibito. Summum sacerdotum pessimè habitum, Herodis et Romanorum licentiâ."

They who had held the office and the deputies of the High Priest were now included in the term.

Also (as some suppose) the Heads of the twenty-four *ἐφημερίαι*, or courses of Priests[1].

— *γραμματεῖς*] סוֹפְרִים (*sopherim*) scribes learned in the Law of Moses and the Prophets, and called *νομικοὶ*[2] by St. Luke[3], probably Members or Assessors of the Sanhedrim (*Lightfoot* ii. 422. 652), who supposes them to have been Levites, and Masters of colleges and schools (1. 439. 469. 654.)

— *ποῦ ὁ Χρ. γεννᾶται*] What is his birthplace? (See *Winer*, p. 238.)

5. *οἱ δὲ εἶπον*] They could send others to Christ, but would not go themselves, like many of the builders of the Ark, who provided a refuge for others, but were themselves drowned by the Flood. (*Aug.* Serm. 373, 374). The Jews carry the Scriptures, but do not believe them. "Codicem portat Judæus, unde credat Christianus[4]." (*Aug.* in Ps. lvi.)

— *οὕτω γὰρ γέγραπται*] Micah v. 2. *Grinf.* p. 6.

It seems, at first, as if here the scribes *deny*[5] what Micah *affirms*.

But here, as elsewhere, the Holy Spirit, speaking in the New Testament, records the *sense* (and not the letter) of what had been spoken by Him, through the Prophets in the Old Testament.

He begins with calling Micah's "Bethlehem *Ephrata*" by its newer name, "Bethlehem *Judah*[6]" (for Ephrata was now obsolete), and thus prepares us to understand that His words are not to be regarded as a literal quotation, but as a *Paraphrase*.

It is to be remembered that, in Micah's age, Bethlehem was of small account, its very *name*, as "the City of David," being transferred to Jerusalem, and its glories being eclipsed by those of the capital. And so it was *little*. But yet Micah was inspired to predict (what then seemed very improbable) its future *grandeur* and *glory*, for "out of thee shall go forth One to be a Ruler in Israel; and His Goings forth are from of Old, from the Days of Eternity."

Thus the Holy Ghost proclaimed by Micah the human birth and the Eternal Generation of Christ[7].

Thus also He speaks of the greatness of Bethlehem, then small in the world.

Now that the prophecy is *fulfilled*, and now that Bethlehem, once little, is now become more great than it was even in the age of David, the Holy Spirit delivers the sense of His own prophecy, as spoken of old by Micah, and says, "Thou, Bethlehem *Judah* (so small and despised by men), art by no means the least among the princes of Judah[8]."

6. *ἐν τοῖς ἡγεμόσιν*] Micah has *Alephi*, thousands. But the word is here elevated to a higher meaning, i. e. to *Aluphim, leaders*; not without reference to the *ἡγούμενος* who was to come forth from Bethlehem and rule the Rulers (*Hengst.*), being no other than King of Kings and Lord of Lords. This was a very natural modification[9]. For the Israelites were distributed into *Alaphim*, families or thousands, which were presided over by Princes of thousands (Exod. xviii. 21. Num. i. 16. Judg. vi. 15). Hence the *Heads* of families are fitly put for the families themselves. He who was the Head of the thousands was rightly called the Head of the Rulers themselves, and the City in which He was born was pre-eminent among them[10].

10. *σφόδρα*] מְאֹד[11].

11. *οἰκίαν*] 9. *ἐπάνω*. To distinguish that *οἰκία* from other *οἰκίαι*. Some of the Fathers supposed the visit to have taken place while our Lord was still in the *φάτνη* at Bethlehem. *Justin M.* c. Tryph. § 78, and *Aug.* Serm. 200. "In præsepi tum jacebat et Magos ab oriente ducebat, abscondebatur in stabulo, agnoscebatur in cœlo." So *Greg. Nyssen.* in *Natal.*, and *Chemnitz*, cap. x., and others in *Patrit.* p. 340. *Euseb., Epiphan., Theophyl.*, suppose that Mary had removed to *a house* in Bethlehem, and *Eusebius* (Qu. ad. Stephan. *Mai* 16) and *Epiphan.* (hæres. 51) are of opinion that the Parents *returned* to *Bethlehem* often, on account of the wonderful events there revealed to them. Cp. on ii. 22, a passage cleared up by this consideration. And this is probable, and that the Visit of the Magi at Bethlehem

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[1] *Grotius* and *Winer*, Real-W. ii. p. 271. Cp. *Patrit.* ii. 354, 355, who observes that the Chief Priest was called *ἱερεὺς* (wider *ἀρχιερεύς*) by LXX, and see on Acts iv. 23.

[2] A word which occurs only once in St. Matt. xxii. 35, and never in St. Mark or St. John; but six times in St. Luke. Probably St. Luke uses *νομικοὶ* to explain the nature of the office, as distinct from that of the *γραμματεὺς* of Greek cities.

[3] *Span.* Dub. Ev. ii. 38—40. *Vorst*, de Hebr. p. 84. *Patrit.* ii. p. 366.

[4] Here is a strong argument for Christianity. We bring documents in its proof which are in the hands of the Jews our enemies, and which no one therefore can say have been forged or tampered with by us. See *Justin M.* ad Græcos, c. 13. *St. Aug.* in Ps. xl. lvi. *Faust.* xii. 13.

[5] The Exposition given by the Chief Priests and Scribes of Micah's prophecy, is adopted here by St. Matthew. The Holy Spirit authorizes it as true; and the *mode* of it, giving briefly the *sense* of Prophecy (not the *exact words*), and prefacing the exposition with an *οὕτως γέγραπται διὰ τοῦ προφήτου* is a remarkable exemplification of the manner in which the official *Jewish* Expositions of St. Matthew's age dealt with Scripture, and may serve to confute the cavils of some against the Holy Spirit dealing with His own Prophecies in a similar way in the Gospels, particularly in the first and second Chapters of St. Matthew. Indeed, we may suppose that the Spirit who deigned to speak by Balaam and a Caiaphas, guided here the words of the authorized Expounders of Scripture at Jerusalem in this interpretation, which He adopts by St. Matthew as His own.

[6] On *γῆ Ἰούδα* see *Winer*, G. G. 104.

[7] And the Jews themselves and the Chaldee Paraphrase applied this Prophecy to the Messiah. Cp. John vii. 42. And their exceptions against our Lord, falsely supposed by them to be of *Galilee* (and not of Bethlehem), may be used against some of later days who, in this prophecy of Micah, see no intimation of Christ.

[8] Compare *Pococke*, i. p. 134, and *Lightfoot*, i. 440. *Hengstenberg*, Christol. 916, who well says, "The apparent contradiction that Micah calls Bethlehem '*small*,' the Evangelist '*by no means small*,' has been satisfactorily explained by ancient and modern Interpreters. Thus *Euthym.* ad loc. *εἰ καὶ, τὸ φαινόμενον, ἐντελῶς εἶ, ἀλλά γε τὸ νοούμενον οὐκ ἐλαχίστη*, and *Michaelis*, '*Parvam* vocat Michæas, respiciens statum externum; *minimè parvam* Matthæus, respiciens nativitatem Messiæ.'"

[9] *Meyer*, p. 66, charges St. Matthew or his *translator* with error, in confounding one word with the other.

[10] Cp. *Surenhus.* p. 174.

[11] The following is from *Chrys.* "The star which they saw in the East went before them. It had been hidden from them, in order that they might inquire of the Jews," "and that the appearance might be made known to all. And when they had learnt from the Jews, it appeared to them again. Observe here the sequence of events. First, the star sets them forth on their journey, then they are received by the Jews—their people and King—who introduce to them the Prophet, the written Word of God," "which teaches them concerning what had appeared. And thus they are brought to Bethlehem, and then the star re-appears and goes before, and leads them by the hand in broad daylight, that they may be assured that the star is not an ordinary one, and brings them to Bethlehem to the cradle of Christ. Thus they received an additional assurance of faith, and they rejoice greatly because they have found what they had sought, and have become messengers of the truth, and have not journeyed in vain. The star stood over the head of Christ, showing that He who was born is Divine, and it invites and induces them to fall down and worship.

"Here also let us recognise a prophetical figure of what would afterwards take place,—that the Gentiles would come to Christ, and anticipate the Jews in coming to Him. Let us arise, and (though kings and people are troubled, and conspire against Christ) hasten to Bethlehem,—the house of spiritual bread,—to worship Him."

τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. 12 Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. 14 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον· 15 καὶ ἦν ἐκεῖ ἕως
e Hos. 11. 1. τῆς τελευτῆς Ἡρῴδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ e προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 16 Τότε Ἡρῴδης, ἰδὼν ὅτι

was *after* the Presentation in the Temple (which was forty days after the birth), and so *Photius* (quæst. Amphiloch. 36). For

The Parents would not have taken the child Jesus to *Jerusalem* for the Presentation (Luke ii. 22) after the alarm of Herod had been excited by the Magi.

Herod would not have extended his cruelty to children of *two* years old (v. 16).

The flight into Egypt seems to have been immediately after the Visit of the Magi (v. 13).

It is not probable that Christ should have been manifested to the *Gentiles* before His manifestation in the *Temple* at Jerusalem.

Immediately after the Presentation, the Parents and the child Jesus *returned* to *Nazareth*. See on ii. 23. Luke ii. 39.

It seems, therefore, that the sequence of events was thus:

Nativity.
Presentation in the Temple.
Return to Nazareth.
Return to Bethlehem (probably on the occasion of one of the great annual Feasts at Jerusalem).
Visit of Magi.
Flight to Egypt.
Settlement at Nazareth. Cp. *Patrit.* ii. 328—331.

— πεσόντες προσεκύνησαν — δῶρα — σμύρναν] With divine honours. (*Patrit.* p. 344—349.) Their Gifts were symbolic and prophetical. ὡς βασιλεῖ, χρυσὸν, ὡς δὲ τεθνηξομένῳ, τὴν σμύρναν, ὡς δὲ Θεῷ, λιβανωτόν [1]. Therefore their gifts, whether consciously on their part or no, symbolize severally to the faithful of all ages, His Sovereignty, His Divinity, His sufferings. (*Mill*, p. 378. Cp. *Routh*, R. S. iv. 43.)

In fact the *Magi* [2] did three things:

They fulfilled in part a prophecy concerning Christ. Ps. lxxii. 10. 15. Isa. lx.

They themselves had a prophetical character. They prefigured Heathendom coming to worship Christ. And if they were of royal race (as seems probable), they were prophetical of the future subjection of all Kings to Christ, as King of Kings and Lord of Lords.

And (as subsequent events have shown) their *offerings* had a symbolical and prophetical character.

Gold—signifying all that is most costly to be given to Christ the Universal Lord.

Frankincense—the fragrant incense of Prayer offered *through* Him and *by* Him as our Great High Priest, within the veil (Levit. xvi. 12, 13) before the mercy-seat of God, in the Golden censer of His merits.

Myrrh—"they did it for His burial." He had *myrrh* presented to Him on the *Cross* (Mark xv. 23), and *myrrh* for the embalming of His *body* in the *tomb* (John xix. 39).

Thus their act was like a Creed. In their prostration and presents, the Heathen World fell down and did homage to Christ, yet an Infant at Bethlehem, and they presignified the Time when all Nations will fall down before Him sitting on His judgment-seat and Royal Throne at the Great Day.

13. φεῦγε εἰς Αἴγυπτον] The Infant Jesus by His Divine Power makes all things ever mighty and wise in this world minister to Himself. Augustus Cæsar, the Heathen Master of the World, had ministered to the evidence of His Messiahship at Bethlehem by the imperial decree that all should be taxed in their own cities.

And now Egypt is made to minister to Christ (cp. *Chrys.*).

Egypt, the nurse of Ancient Learning and the ancient enemy of God's People, now made the asylum of Him who was born King of the Jews,—flying from Judæa itself.

The Ancient Fathers saw here a partial accomplishment of the prophecy, Isa. xix. 1. And there was an ancient tradition, "idola in Ægypto ad ingressum Christi corruisse [3]."

On the bearing of this action on the much controverted subject "*de fugâ in persecutione*," see *Athanas.* Apol. de fugâ suâ, § 12, p. 259. Cp. Luke iv. 30. John viii. 59; xi. 54. Acts ix. 25 [4].

15. ἵνα πληρωθῇ τὸ ῥηθέν] Not ὑπὸ τοῦ προφήτου, but τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου, i. e. The Holy Spirit here declares by St. Matthew what had been in His own mind when He uttered those words by Hosea, xi. 1. And who shall venture to say that he knows the mind of the Spirit better than the Spirit Himself? See 1 Cor. ii. 11.

— ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου] This was spoken, in the *first* instance, of the ancient Church of God, delivered by Him from Egypt [5] in its Infancy. (Cp. Gal. iv. 1—4.)

The Holy Spirit applies it to Christ; and He thus teaches us:

To regard Christ as One with His Church [6] in all ages of her history. In the persecution of the literal Israel in Egypt, He teaches us to see a persecution of Christ [7]. In all *their* affliction *He* was afflicted, and the Angel of His presence saved them (Isa. lxiii. 9). He was with them in the Exodus, and led them through the Red Sea: they drank of that Spiritual Rock that followed them, and that *Rock* was *Christ* (1 Cor. x. 4—9). They were in Him, and He in them.

To regard what is said by the Holy Spirit concerning the literal Israel as God's Son, as having a prelusive reference to what is declared in the Gospel concerning the only-begotten Son of God; and to see, under the guidance of the Holy Spirit speaking in the Gospel, its πλήρωσιν, or *accomplishment* in Christ [8].

Thus, in His dealings with His own Prophecies, the Holy Spirit

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[1] Cp. *Iren.* iii. 9. *Origen*, c. Cels. i. 60, whence *St. Ambrose* (in Luc. ii.), "Aurum regi, thus Deo, myrrham defuncto." And *Leo M.* Serm 30. *St. Greg.* (hom. x.), "Auro Regem, thure Deum, myrrhâ mortalem prædicant." And the verse. "Myrrham homo, Rex aurum, suscipe thura Deus."

[2] The history of their Visit, including the Murder of the children at Bethlehem and the flight into Egypt, is discarded as a fable not only by *Strauss* and his followers, but even in some more recent Expositions, which profess to take a middle and orthodox course between the rationalistic and legendary schools, and are not less dangerous than either. We find the following language in *Meyer's* Critical and Exegetical Commentary on the N. T. (*third* ed. Gottingen, p. 70), on what he calls "Dem sagenhaften Charakter der ganzen Geschichte."

"Diese ganze Erzählung ist, wie sie dasteht, nicht als wirkliche Historie, sondern als sinnige judenchristliche Sage über die unbekannte Kindheit Christi zu betrachten, wobei um so weniger zu ermitteln ist, ob und wie überhaupt etwas Geschichtliches zu Grunde liegt, als die ganze Geschichte sehr leicht aus dem Jüdischen Glauben an die Erscheinung eines Sterns bei der Geburt des Messias (s. *Fabric.* Cod. pseudepigr. i. p. 584 f. *Schoettg.* ii. p. 531. *Bertholdt* Christol. § 14. *Strauss* i. p. 272 f.), welcher Glaube wahrscheinlich Num. 24, 17, seinen Grund hatte (*Schoettg.* ii. p. 151 f.), so wie aus der Messianischen Erwartung, dass fremde Völker Geschenke dem Messias bringen würden (Ps. 72. Jes. 60), wie auch sonst schon reiche Tempelgeschenke aus dem Osten gekommen waren Zach. 6. 9 ff.), sich mythisch entwickeln konnte,—wobei den *Magiern* die Voraussetzung einer besondern *Weisheit* entspricht, welche heidnischer Seits zur Theilnahme an der Jüdischen Messiashoffnung gehörte, die *Thätigkeit des Herodes* aber der Typus der *Feindschaft* ist, mit welcher nothwendig und erfahrungsmässig die *weltliche Herrschermacht* wider den erschienenen Messias in die Schranken tritt (vrgl. Luk. 1. 51 f.), mit List und gewaltsam, wie vergeblich (Kindermord in Bethl.)."

It is not within the plan of the present Edition to specify with frequency and in detail such allegations as these, with the names of those who urge them. But some samples of them are necessary, by way of caution, and in order that the Biblical Student may see some evidence of the spirit in which the Gospel History is now assailed in works widely circulated.

[3] See *Athanasius* de Incarn. 33, p. 60, and cp. *St. Jerome*, *Palladius*, and others quoted by *à Lapide*.

[4] The following is from *Chrys.* "Wherefore this double flight? that of the wise men to Persia? that of the child to Egypt? The first—that the wise men might be preachers of the truth to their own country. The second, because if our Lord had remained, and had fallen into Herod's hand, and *not been killed*, it might have been suggested by some that He had *not really taken human flesh*. Observe; the Angel does not say take *thy* child, but the young child; nor does he say, *thy wife*, but *his mother*; for the birth had now taken place, and Joseph's suspicions were dispelled; and the Angel reveals the cause of the flight,—Herod is about to seek his life,—and tells him to remain in Egypt till he gives him notice to leave it. Observe, also, Joseph is not perplexed by this, but takes the child and flies into Egypt accordingly."

[5] At and by means of the Passover—prefiguring Christ, from Egypt the land "in quâ primum occasione agni salutiferum Crucis signum et Pascha Domini fuerat præformatum." (*Leo M.* Serm. xxxii.)

[6] One of the exegetical canons of *Tichonius*, approved by *Augustine*, iii. 100—103. And so *Bengel*, "Totus Christus caput et corpus est."

[7] Cp. Acts ix. 4, 5, "Why persecutest thou Me?"

[8] Hence *St. Jerome* (in Hos. xi. 2) says, "the Evangelist cites this text because it refers typically to Christ; and in this and other prophecies the coming of Christ is foreshown, and yet the thread of History is unbroken." And *Grotius* says (i. 22), "Historia Christi nos admonet ita directam a

ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, 18 [f] Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, θρῆνος καὶ κλαυθμὸς, καὶ ὀδυρμὸς πολύς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί. 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν [g] Αἰγύπτῳ, 20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ· 22 ἀκούσας δὲ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρὲθ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν [h], ὅτι Ναζωραῖος κληθήσεται.

f Jer. 31. 15.

g Exod. 4. 19.

h Isa. 11. 1. Jer. 23. 5. Zech. 3. 8.

opens to us new lights as to their meaning, lights *which* we could have never have hoped to receive.

16. *τοὺς παῖδας—ἀπὸ διετοῦς*] The *males*, from the *child* who was two years old. Cp. 1 Chron. xxvii. 23[1]. 2 Chron. xxxi. 16. Herod might have supposed that the Star was significant of the child *already born*, and not *to be born*, and therefore might have extended the range of his cruelty in *time* (cp. *Patrit.* p. 381), as he did in *place* by killing those in all the *regions* near (ὅρια) Bethlehem (v. 16), as well at Bethlehem itself. For a valuable ancient exposition see *Basil* Seleucen. 37, p. 188. The following, slightly modified, is from *Chrys.*[2] "Why was Herod allowed to perpetrate this murder? Why did Christ fly, and suffer these children to be slain? Why did the Angel deliver Peter from prison, and thus expose the keepers to death? Christ was not the cause of slaughter, but the cruelty of the king was. Remonstrate with Herod, not with God. But why did God *allow* this? What shall we say, but what may be always replied to such questions? There are many who act unjustly, and no man can be injured but by himself. How can we say that these children were injured in being cut off by death? they who were so soon brought to a placid harbour of everlasting peace! This is part of the answer, not the whole, which is well known to Him who ordereth these things. And remember, that Herod, who perpetrated this wicked deed, was soon called to his account, and died a wretched death, as you may have read in the history of Josephus." On the murder of the Innocents, it is beautifully observed by *Leo M.* (Serm. xxxi.), "Christus, ne ullum Ei tempus esset abeque miraculo, ante usum linguæ potestatem Verbi tacitus exerebat, et quasi jam diceret, *Simile parvulos venire ad Me* (xix. 14), *talium enim est regnum cœlorum*, novâ gloriâ coronabat Infantes, ut discerctur neminem divini incapacem esse sacramenti, quando etiam illa ætas gloriæ apta esset martyrii." On Christ's love for Infants see ibid. Serm. xxxvi. p. 98. See also Bp. *Taylor*, Life of Christ, sect. vi.

17. *τότε ἐπληρώθη*] Then, and not till then, the prophecy (Jer. xxxi. 15) received its *full* and *final* accomplishment.

It had been *partially* and *provisionally* verified in the first instance in the murder of the children of Judæa, particularly of the region where Rachel, the mother of Joseph and Benjamin, was buried, (Gen. xxxv. 17—20; xlviii. 7) by the Babylonians[3].

But it was now fully accomplished, and no other fulfilment was to be expected.

The Holy Spirit, speaking by St. Matthew, teaches us here and elsewhere in these first two Chapters[4], that the Prophecies spoken by Himself in the Old Testament are *not* exhausted at once, but have a perennial flow on through successive ages till they arrive at their height and spring-tide in Christ[5]. His Coming is the consummation for which all History prepares the way, and toward which all Prophecy tends. All the afflictions and all the consolations of the literal Israel find their fulfilment there. And from the divine and inestimable specimens of Prophetic Interpretation which are given by the Holy Spirit in these two Chapters of St. Matthew, we learn to read History and Prophecy aright.

20. *τεθνήκασι*] A gentle way of saying—*Herod is dead*. The Plural for sing. showing lenity and forbearance, particularly in speaking of the dead. Cp. *Glass.* Phil. Sacr. p. 421. *Winer*, 158. *Meyer* here. See below, ix. 8; xxvii. 24.

Herod died just before the Passover, A.U. 750[6].

Our Lord was, probably, then more than a year old; and, therefore, his birth was not later than A.U. 749.

A similar result is obtained from Luke iii. 1. 23, where Our Lord is said to have been about thirty years of age in the fifteenth year of Tiberius[7].

Our Lord's *Death* took place in the consulate of the two Gemini[8], A.U. 782. His Ministry (it is probable) commenced when He was thirty years old, lasted three years and a half[9]. Therefore He was born A.U. 748 or 749.

The common era *Anno Domini* (due to Dionysius Exignus A.D. 525, and thence called the Dionysian era), which makes the first year from the Incarnation to coincide with A.U. 754, begins about four years too late[10].

22. Ἀρχέλαος] Nine years afterwards banished by Augustus to Vienne, in Gaul; when Judæa became a Roman province as an apanage to Syria. (*Joseph.* A. xviii. 1.)

— *βασ. ἐπί*] Not King *of*—, but set *βασιλεύειν ἐπὶ* —. (See *Joseph.* xvii. 13.) The *ἐπί*, cancelled in some MSS., ought not to be omitted.

— *ἐφοβήθη ἐκεῖ ἀπελθεῖν—ἀνεχώρησεν δέ*] It has hence been alleged by some (e. g. *Meyer*) that St. Matthew was not aware of what is mentioned by St. Luke, viz. Joseph's and Mary's *previous* abode at *Nazareth* (Luke i. 26; ii. 4). But this is groundless;

It was very natural that Joseph and Mary (though formerly resident at *Nazareth* in *Galilee*) should now desire to *settle* at *Bethlehem Judah*, the city of *David*, on account of the prophecies connected with it—and the marvel of which it had just been the scene—in the history of the new-born child, who was to sit on the throne of *his Father David*, and whom therefore they might well wish to bring up in the *City of David*. See above on ii. 11.

The word *ἀπελθεῖν* also, used here, intimates a departure *from*, and *ἀνεχώρησεν* may imply here a *return to*, a *former* abode—Nazareth. For this sense of *ἀνεχώρησεν* see ii. 12; iv. 12.

— Γαλιλαίας] Where a "King of the *Jews*" would not be so much an object of jealousy to the ruling powers as in *Judæa*.

Deo prophetæ mentem fuisse, ut quod de Israële dicebatur *rectiùs* (and we may add, plenìus, imò plenissimè) in Christum conveniret." See also *Mill*, p. 411.

[1] The allegations of *Strauss* and others (cp. *Meyer*, p. 74) against this narrative of the massacre at Bethlehem, on account of the *silence* of *Josephus*, are refuted by *Mill*, pp. 321—359, and had been solidly confuted by anticipation by *Dr. Jackson*, On the Creed, vol. vii. pp. 259—299.

It may be added that *Josephus* was already committed by personal interest to a private interpretation of the prophecies concerning the Messiah, in favour of *Vespasian* and of *Rome*; and the reasons of worldly policy which unhappily led him to speak in flattering and equivocal language concerning Christianity (see on Acts xxvi. 28), would induce him to suppress any evidence in favour of the true King of the Jews (cp. *Arnoldi*).

[2] In these ethical extracts the Editor does not profess to give always a literal version, or to translate the whole as they stand in the original: but he trusts that he has never distorted the sense.

[3] Cp. Psa. cxxxvii. 8, 9, and the Chaldee Paraphrase on Jer. xxxi. 15; xl. 1, and *Mill*, pp. 402—407.

[4] See i. 22; ii. 23. Cf. viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9. 35.

[5] As *Lord Bacon* says (Adv. of Learning, ii. p. 101), "Divine Prophecies, being of the nature of their Author, with whom *a thousand years are as one day*, are not punctually fulfilled *at once*, but have springing and germinant accomplishment throughout many ages,"—and (it may be added) have, at length, their summer blossom and autumnal ripeness in Christ. See also *Bp. Horne's* Preface to the Psalms, p. xiv.

[6] *Joseph.* Antt. xvii. 6, 1; 8, 4. *Ideler*, Chronol. ii. p. 391. *Winer*, R.-W. i. p. 560. *Clinton*, F. H. iii. p. 254, and F. R. ii. App. p. 236.

[7] For *Tiberius* was admitted by Augustus "in partem imperii" two or three years before the death of Augustus Cæsar, which took place in Aug. A.U. 767 (*Tacit.* Ann. i. 3. *Sueton.* Tiber. 20, 21. *Vell. Pat.* ii. 121); and so the fifteenth year of Tiberius corresponds with A.U. 779, or 780, and since our Lord was then thirty years old, he was born A.U. 749, or 750.

[8] *Tertullian*, adv. Jud. 8. *Aug.* Civ. D. xviii. 54.

[9] See *Kuin.* and others on John v. 1.

[10] On this subject see *Wieseler*, Chronol. Synops. p. 67, who places the Nativity in A.U. 750. *Greswell's* Dissertations, x. vol. i., who places our Lord's birth on April 5, A.U. 750. *Gieseler*, Ch. Hist. § 20. *Mill*, p. 341, who observes that the year of Rome 750 is the year at which the older tradition fixes the Nativity. *Clinton*, F. H. ii. App. p. 238, places it in the spring of B.C. 5 = A.U. 749.

On the time of year in which our Lord was born, see John i. 14. Luke ii. 8.

III. ($\frac{7}{III}$) [1] Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, [2] καὶ λέγων, Μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία [a] τῶν οὐρανῶν· ($\frac{8}{I}$) [3] [b] Οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· ($\frac{9}{VI}$) [4] Αὐτὸς δὲ ὁ Ἰωάννης [c] εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν [d] ἀκρίδες καὶ [e] μέλι ἄγριον,

[5] [f] Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, [6] καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ($\frac{10}{V}$) [7] Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, [g] Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς [h] μελλούσης ὀργῆς; [8] ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας· [9] καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, [i] Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν

a Dan. 2. 11.
b Isa. 40. 3. Mark 1. 3. Luke 3. 4. John 1. 15, 23.
c 2 Kings 1. 8. Zech. 13. 4.
d Lev. 11. 22.
e 1 Sam. 14. 25, 26.
f Mark 1. 5. Luke 3. 7.
g Luke 3. 7—9. ch. 12. 34. & 23. 33.
h Rom. 5. 9. 1 Thess. 1. 10.
i John 8. 33, 39. Acts 13. 26.

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23. Ναζωραῖος κληθήσεται]

A prophecy no where found *literatim* in the Old Testament.

But (as has been already seen, i. 22; ii. 15. 17) the Holy Spirit in the New Testament gives the *sense* of the Prophecies spoken by Himself in the Old, and not always the exact *words* [1].

And therefore St. Matthew does not refer here to any *one* Prophet, but says generally that it was *spoken* διά, *through*, the *Prophets*, that He should be called a Ναζωραῖος [2].

The word κληθήσεται signifies "he shall *be* [3], and be *known* to be,"—remarkably fulfilled by the title on the Cross.

But how was Christ Ναζωραῖος?

As *the Branch* or *Netser* from the root of Jesse (Isa. xi. 1; where see *Jerome* [4] and *Vitringa*, and cp. Is. xiv. 19). And though the word for *Branch* in other prophecies [5] is not נֵצֶר (*netser*), but צֶמַח (*tsemah*), yet *Netser* expresses the *sense* of them all [6].

And it was indeed a marvellous thing that the Root of *Jesse* of *Bethlehem Judah* should flourish at NAZARETH in *Galilee*.

And from this word *Netser*, or branch, the City Ναζαρὲθ derived its name, "quia urbs florida et *virgultis* consita." See *Jerome* in Isa. xi. 1.

And the Holy Spirit teaches us, that by settling at *Nazareth*, the city of *branches*, He whose "Name is the Branch" *thus* fulfilled an ancient prophecy that He should be called Ναζωραῖος.

This word, derived by the enemies of Christianity from an obscure village of despised Galilee. *Nazareth*, was inscribed as His title on the *Cross* [7], and was applied in contempt to the followers of Christ (Acts xxiv. 5), who gloried in it [8]; and Christ applied it to Himself in heaven (Acts xxii. 8); for it proclaimed that He is the Branch, and the Giver of eternal life to all who are grafted in Him [9], the true Vine.

CH. III. **1.** Ἰωάννης ὁ βαπτιστής] So called by *Josephus*, A. xviii. 5. 2. Heathens were *baptized* on reception into Judaism [10], and John by baptizing the Jews taught them that *they* now needed as a great change, as from Heathenism to their own religion. Thus a preparation was made by John's baptism to a still higher ascent, viz. to the Baptism instituted by Christ. (*Remig.*)

— ἐρήμῳ τ. Ἰουδ.] west of Jordan. See *Patrit.* ii. p. 442. It seems that John first began to *preach* in the *wilderness* of Judæa (cf. Luke i. 80; iii. 3), then baptized near *Bethany* (John i. 28), and in the region about Jordan (Luke iii. 3), and at *Ænon*, near Salim (John iii. 23).

2. βασιλεία τῶν οὐρανῶν] A phrase used only by St. Matthew. St. Mark and St. Luke, writing more especially for Gentiles who were to be disabused of their notion of local Deities, and to be taught the Unity of God, use βασιλεία τοῦ Θεοῦ. See below, iv. 7. And on the true character of the Kingdom of *Heaven*, or Christian Church, as distinguished from the Kingdoms of *Earth*, and from the *temporal* Kingdom expected by the Jews, see Daniel ii. 44; vii. 14. 27; our Lord's Parables, xiii. 11—52. Cp. *Mede's* Works, p. 103.

3. οὗτος] St. John's words concerning himself (John i. 23); and cp. on Matt. xvi. 18.

— Κυρίου] Jehovah, Christ. *Bengel*, *Bp. Lonsdale.*

4. αὐτὸς δέ] Although he was so great, yet such was his fare and garb,—in which he resembled Elijah, 2 Kings i. 8.

— ἔνδυμα] Here (says *Chrys.*) was an invitation to the Jews, beholding in St. John's garb and appearance an image of the great Elias (2 Kings i. 8), and being reminded of his character and history in contrast with the effeminacy of his own age.

— ἀκρίδες] A common food in the East, Levit. xi. 22. *Plin.* ii. 29; vi. 30. St. *Jerome* (in Jovinian. ii.): "Locustas prisci edebant, vel elixas vel tostas et in pollinem redactas; imò vel sole vel sale et fumo duratas in totum annum servabant."

5. ἐξεπορεύετο] They were excited by the wonder, that after so long an interval of silence a Prophet had risen up among them; for the grace of Prophecy had ceased, and was now revived after a long time: and the burden of his prophecy was strange, not concerning battles, and pestilences, and famines, and Babylonians, and Persians, and the taking of their city, and other such things as they had heard from the old Prophets—but the kingdom of heaven, and the punishments of Hell. (*Chrys.*)

— πᾶσα] "major vel magna pars." *Glass.* Philol. S. p. 882. Or "some from *all parts of* —." (*Bengel.*) Exod. ix. 6; xxxii. 3. Matt. viii. 34. Phil. iv. 13.

— Ἰορδάνου] Ἰορδάνης = יַרְדֵּן, either from יָרַד (*yarad*) *descendit* (*Reland*, Pal. iii. 63), or from יְאֹר (*yor*), *fluvius*, and דָּן (*Dan*), its source at the foot of Lebanon. (*Joseph.* A. xv. 13.)

7. Φαρισαίων καὶ Σαδδουκαίων] On these sects see *Lightfoot*, i. 654. *Jahn*, Archæol. § 317—320. *Bp. Lonsdale*, and *Alford* here. The Pharisees did not submit to John's Baptism, Luke vii. 31.

— γεννήματα ἐχιδνῶν] Cp. Ps. lviii. 4. Isa. xiv. 29. Matt. xii. 34; xxi. 31,—with an allusion perhaps to the ὄφις ἀρχαῖος, whose progeny some among them are called, John viii. 44, 45.

9. μὴ δόξητε λ.] Let not this be your δόξα. "Sic non debetis *placere* vobis." (*Bengel.*) Cf. *Winer*, G. G. 540.

— ἐκ τῶν λίθων τούτων] In the desert by the river's side,—"ut ex glebâ Adamum." (*Beng.*)

And so God did. For, as Joshua, the type of Jesus, took up twelve *stones* from the bed of the same river *Jordan* (Josh. iv. 1—9),

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[1] See *Jerome* ad Pammach. Ep. 33, pp. 252—254, who sums up his disquisition on these Prophecies by saying, "ex his perspicuum est Apostolos et Evangelistas in interpretatione veterum Scripturarum *sensum* quæsisse non *verba*." Cp. *Surenhus.* pp. 2. 151, 152. 218, for some excellent remarks on this subject.

[2] *St. Jerome* says here, "Pluraliter Prophetas vocando Matthæus ostendit non verba de Scripturis à se sumpta sed sensum."

[3] See *Vorst* de Hebr. p. 155, and above, i. 23, and below, v. 19. Luke i. 32. 76.

[4] *St. Jerome* says, also, ad Pammach. p. 252, "Exiet virga de radice Jesse et *Nazaræus* de virgâ Ejus crescet."

[5] Jer. xxiii. 5; xxxiii 15. Zech. iii. 8; vi. 12.

[6] The other derivation of Ναζωραῖος from *Nazir*, a Nazarite, seems to be at variance with history and grammar: for,

Christ was *not* a Nazarite, but is contrasted with the Baptist, who was one. Matt. xi. 19. Luke vii. 34.

The City Nazareth is spelt, properly, with *tsadi*, and not with *zain*. Cp. *Mill*, p. 422.

The etymology נָצַר (*notser*), guardian, or Saviour, has more to recommend it. Job vii. 10. Psa. xxxi. 24. Isa. xxvii. 5. Jer. xxxi. 6.

[7] The names *Jesus*, *Christ*, *Emmanuel*, all have their meaning in *deed*; and shall that of *Nazarene* be meaningless? (*Bengel.*)

[8] See Acts ii. 22; iii. 6; iv. 10; vi. 14; xxvi. 9.

[9] Cp. *Hammond* here, pp. 11, 12, and *Jackson*, On the Creed, vi. 219—221, "He turned aside into the parts of Galilee (Matt. ii. 22), to the place of Christ's conception: and thus by his doubtful resolution, the will of the Lord which he had spoken by the Prophet, is fulfilled; to wit, that Christ, from the place of his conception and education, should be called *Nazaræus*; a name in *their* intendment that sought to fasten it first upon him of disgrace and scorn, but by the disposition of the Almighty a known title of greatest honour, convicting such as used it otherwise, even whilst they spake it, of blasphemy. For this city's name, it is by interpretation, the city of *plants*. Whence if the Jew captiously demand, *Was it ever heard that any prophet should arise out of Nazareth?* We may answer (as our Saviour did Pilate), 'Infidel! thou hast said it, though unwittingly, as Caiaphas thy predecessor did foretell his dying for the people: for didst thou never hear of a man whose name was *the Branch*, never of a plant *Netzer*, that should grow out of the root of Ishai? What if thou canst not revile this Jesus whom we preach, but thou must acknowledge him *Hanotzeri surculus ille*, or *surcularius ille*, or *germen illud*, *the Plant*, the Branch?' For though the objector meant to disgrace him, yet God had ordained his glory as well out of his enemies' mouths, that meant him mischief, as out of the mouths of babes that meant him neither good nor ill. And it is very suitable to the ways of God's providence to suggest by ambiguous words or speeches unto the attentive hearer, conceits quite contrary to their meaning that uttered them."

[10] *Buxtorf*, Lex. Tal. p. 408. *Lightfoot* on John iii. and here.

λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 10 Ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν
τῶν δένδρων κεῖται· [j] πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, j Luke 13. 7, 9. John 15. 6.
καὶ εἰς πῦρ βάλλεται. (ιβ) 11 [k] Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· k Mark 1. 8. Luke 3. 16.
ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν· οὗ οὐκ εἰμὶ ἱκανὸς τὰ
ὑποδήματα βαστάσαι· [l] αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί· l Mal. 3. 2. Acts 2. 3, 4.
(ιγ) 12 [m] Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, m Mal. 3. 3.
καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ, [n] τὸ δὲ ἄχυρον κατακαύσει n Mal. 4. 1. ch. 13. 20.
πυρὶ ἀσβέστῳ.

(ιδ) 13 [o] Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην o Mark 1. 9. Luke 3. 21.
πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14 Ὁ δὲ διεκώλυεν αὐτὸν,
λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ Σοῦ βαπτισθῆναι, καὶ Σὺ ἔρχῃ πρός με; 15 ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν, Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν

and set them up on the western bank[1] there for a memorial, so Jesus, the true *Joshua*, after His baptism in the same river, began to choose His twelve Apostles (see on x. 2) from obscure and unlearned men, like rude and unhewn stones of the wilderness, and to make them to be the θαυμάσιοι λίθοι of His Church (Rev. xx. 14), which is the true family of Abraham, the Israel of God, the heavenly Jerusalem, the city that hath foundations, whose builder is God. (Heb. xi. 10.)

And so, daily, God raises up children to Abraham from *stones* of the desert (*Iren.* iv. 7. 2), when by His grace He softens the stony heart of the heathen, who worship stocks and stones,—and of the infidel, and turns them to Christ. (*Jerome.*) *Aug.* in Joan. 42. 5. We become Abraham's seed by faith, but are changed into the Devil's by unbelief. (*Hilary.*)

10. *ἀξίνη—κεῖται*] A warning of judgment. Cp. Luke xiii. 7. *Greg.* Hom. in Ev. xx. 9.

11. *ἐν*] Hebr. ב, denoting the instrument; *ὕδατι*, with water *only*, without the Spiritual grace to be given by means of water in the Baptism instituted by Christ. Cp. Acts i. 5; xi. 16; xix. 4. *Greg.* Hom. in Ev. vii. 3.

— *ἰσχυρότερός μου*] For I call to repentance, but He remits sin. I preach the kingdom of heaven. He bestows it. I baptize with water, He with the Spirit also. (*Raban.*) On the difference of the Baptism of John and the Baptism instituted by Christ, see Acts xix. 4. *Aug.* c. lit. Petil. ii. 32—37. *Cyril*, in John i. 26. *Patrit.* ii. p. 450—453.

— *ὑποδήματα βαστάσαι*] "Servus ejus esse." *Vorst.* Adag. N. T. 815. St. Luke says, iii. 16, λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων. "If," says *Aug.* de Consens. Ev. ii. 12, "there is any real discrepancy between the two expressions, then we may be sure that the Baptist used them *both*; but if he only meant to express our Lord's greatness and his own littleness, then the same sense is preserved, whether he used the one or the other. And thus considered, they afford salutary instruction, that in reading the Scriptures we are to inquire after the *mind* of the speaker."

— *πυρί*] "Spiritu Sancto, Illoque igneo."

To purify, illumine, transform, inflame with holy fervour and zeal, and carry upward (as Elijah was carried up to heaven in a *chariot of fire*),—a prophecy specially fulfilled at Pentecost when the Holy Spirit descended in tongues of fire. Acts ii. 3. (*Cyril*, Hierosol. Catech. 3, p. 44.)

There is also a threefold baptism with *fire*, says *Jerome*,

1. With the fire of the Holy Ghost at Pentecost.
2. With the fiery trials of this life. Luke xii. 49. 1 Pet. i. 7; iv. 12. See on Mark ix. 49.
3. That fire of which St. Paul speaks, which shall try every man's work, what it is, at the Great Day. (1 Cor. iii. 13.)

12. *οὗ τὸ πτύον—αὐτοῦ*] On this pronominal repetition see *Winer*, p. 134. As *Bengel* observes, the pronouns bring out the great truth, that no one has the judicial fan but Christ; that it is *His* fan, and in *His* hand.

The Baptist—greater than a Prophet—passes from a view of the First Advent to a vision of the Second. Christ has come as Saviour; but He is seen by him coming as Judge. His fan is in His hand; the Visible Church Universal, the World itself, is His threshing-floor, in which wheat and chaff now lie mingled together; He stands over it, to winnow the one from the other by the fan of His all-searching Judgment. Cp. Ps. i. 4, 5.

The Baptist, the Herald of Christ, proclaims to the people the Future Judge, lest they should imagine that Christ, submitting to John's baptism, was inferior to John. "Observe," says *Chrys.*, "after baptism, he immediately speaks of the fan of judgment, in order that you might not imagine that Baptism is enough, without good fruit. For *every tree* that bringeth not *forth good fruit* is *hewn* down and cast into the fire. Let none of us, therefore, be chaff, tossed about with the wind, not puffed away by temptations, nor separating ourselves by schism, but remaining on the threshing-floor of the Church. Let us also remember that, on the Christian floor, the grain may become chaff and the chaff grain. God now tries the grain, and is long-suffering toward the chaff, that we may escape the fire, and inherit heaven." "In *areâ* sunt *viatores*, in *horreo victores*." (*Bengel.*)

— *ἄχυρον*] *Not* merely *chaff* (χνοῦς) גֵּו (*mots*) 'stubble,' 'stalk,' but the *stipula* also, and indeed all that is not grain.

Chaff alone would have been of little use for heating the κλίβανος, or oven, but stubble, &c. was commonly used in the East for that purpose. See vi. 30.

Hence the comparison here with the ἄσβεστον πῦρ of Gehenna. And hence a warning is implied by the Baptist, that whatsoever is not good *grain* will be cast into it at the Great Day.

He also compares the Visible Church, which is the world, to an area, or threshing-floor, where chaff and grain,—bad and good,—now lie mingled together, till He who will winnow them shall come. And thus He teaches patience, constancy, charity, zeal, and fear[2].

13. *ὁ Ἰησοῦς—βαπτισθῆναι*] Why did Jesus come to be baptized?

"To sanctify Water to the mystical washing away of sin." See *Ignat.* Eph. 18, ἵνα τὸ ὕδωρ καθαρίσῃ. Hence *St. Cyril Hierosol.* (Cat. 44, p. 45), ἡγίασε τὸ βάπτισμα βαπτισθεὶς αὐτός, and *Jerome* (adv. Lucif. p. 293), "Dominus lavacro suo non tam mundatus est, quàm universas aquas mundavit," and *Greg. Naz.* (p. 538), "He who was baptized as man, cleanses our sins as God[3]." He came to baptize water by being baptized in it[4].

He came to the Baptism of His servant, in order that we, who are Christ's servants, should rejoice to come to the Baptism of our Master. (*Aug.* in John. Tract. v. 3.)

And thus, by obedience and humility, to fulfil all righteousness. For "I am come to take away, by My obedience, the curse of the Law consequent on Disobedience to it." (*Chrys.*) See on v. 17.

14. *ἐγὼ χρείαν ἔχω*] And therefore they who were baptized with John's baptism were afterwards baptized into Christ, Acts xix. 3—5.

And the Baptist himself was baptized into Christ, if not "baptismo *flumînis*" (as some of the fathers have thought), yet "baptismo *flaminis*," in his mother's womb (Luke i. 15), and "baptismo *sanguinis*," as a Martyr for Christ[5].

15. *ἀποκριθείς*] A word censured as a solecism by the Grammarians. (See *Phrynich.* Eclog. p. 40.) Such Barbarisms as these, distinguishing the Greek Testament from all other books of its age, place it in a position of its own, and render its triumph over the learning and eloquence of the world more wonderful and illustrious.

— *ἄφες ἄρτι*] See v. 14.

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[1] Did John point to them? (*Bengel.*)

[2] *St. Aug.* (Serm. 4. 32, p. 37), "Ecclesia est una catholica et tolerat peccata hominum quos non potest purgare de aream dominicâ antequam veniat Ille ultimus Ventilator qui falli non potest, ut purget aream suam." See also Serm. 88. 1[9], p. 686, and Serm. 223, p. 1408, "Quantum est hoc quod premit palea? *Nos grana simus.* Audite me, paleæ; granorum conjunctio *grana vos faciat.*"

[3] Cp. p. 687. and cp. *Ambrose* in Luc. ii. 83. *Aug.* in Joh. iv. 11.

[4] The Author of the Sermon in *St. Aug.* Appendix 135, 1, says, "The Holy Spirit who had been present with Christ in His mother's womb, now shone around him in the water; He now sanctifies the water, who *then purified Mary*," a strong testimony against the modern dogma that she was exempt from *original* sin.

It has been supposed by some of the Fathers (see *Chrys.* here) that our Lord *instituted* the Sacrament of Baptism at His own Baptism, when Water was sanctified by His Baptism in it; when the Three Persons of the Blessed Trinity, in whose Name Baptism is administered, declared themselves by sensible signs. As was the case of the other Sacrament, He transmuted the Levitical shadow of the Passover into the Evangelical substance of the Holy Eucharist, so (it has been thought) by some, He blended the spiritual reality of His own Baptism with that which was an adumbration of it.

In fact, it appears that soon after this, Christ did administer His Baptism (John iii. and iv.), though it was not made imperative *on all* till the outpouring of the Holy Spirit on the Day of Pentecost, when the New Law was fully promulgated, and the Old ceased to *oblige*.

[5] Hence *Greg. Naz.* p. 687, says, "*I have need*," &c. So spake the λύχνος to Him who is the Light; the Voice, to the Word; the friend, to the Bridegroom: He who was greater than all who had been born of woman, to Him Who is the Firstborn of every creature; John, to CHRIST.

And Christ replied, Suffer it to be so *now*, for He knew that He would afterwards baptize the Baptist. And for other expositions of this passage, see *St. Hippolytus*, i. p. 263. *Greg. Thaumaturg.* p. 30.

p Mark 1. 10.

πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν· (14/I) 16 [p] βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδεν [q] τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον, ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν· 17 καὶ ἰδοὺ, [r] φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, [s] Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

q Isa. 11. 2. & 42. 1. Luke 3. 22. John 1. 32, 33.
r John 12. 28.
s Isa. 42. 1. ch. 12. 18. Mark 1. 11. Luke 9. 35. Col. 1. 13.

IV. (15/II) 1 [a] Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου. (16/V) 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα

a Mark 1. 12, &c. Luke 4. 1, &c.

— πληρῶσαι — δικ.] Quoted by *Ignatius* ad Smyrn. i. p. 431. See on v. 17.

16. ἀνεῴχθησαν οἱ οὐρανοί] The heavens, which had been *shut* by the sin of Adam are now *opened* at the baptism of Christ (*Greg. Naz.* p. 688).

The opening of the Heavens, the Descent of the Holy Ghost, and the Voice from heaven, designating Christ, now thirty years of age, as the well beloved Son of God, were not only ministerial to His *Baptism*, as such, but to this His public *Ordination*, and Inauguration in His *Ministry*, by the visible Unction of the Holy Ghost lighting upon Him (Isa. lxi. 1 and Luke iv. 21), and by an audible commission from God for the public performance of His prophetical office of preaching the Gospel. Cp. *Bp. Pearson*, Art. ii. p. 178, 185.

— ὡσεὶ περιστερὰν] σωματικῷ εἴδει says St. Luke, iii. 22. Not by any hypostatic union of the Holy Spirit with a Dove, but for a visible sign of the invisible influences of the Holy Spirit, Who for a like reason descended in the likeness of fiery tongues on the Apostles at the day of Pentecost (Acts ii. 3). As *Aug.* says (de Trin. ii. 5), "In order that the hearts of men, moved by the visible and transitory appearance, might contemplate the invisible and eternal essence."

Aug. compares this manifestation to the flame which appeared to Moses in the bush [1].

Also, by the appearance of a *Dove* at Christ's Baptism, the Holy Spirit may have designed to remind the world of what took place at the Creation. The word used in Genesis i. 2, to express the moving of the Holy Spirit on the face of the Waters at the Creation [2] is מְרַחֶפֶת (*merachepheth*), to "flutter with a tremulous motion, as a *dove* does" (cp. Deut. xxxii. 11), and so prepared the way for this manifestation of the Holy Ghost at the inauguration of the New Creation in the Baptism of Christ.

We may suppose also [3] that, as at the Deluge—the Baptism of the Old World—the return of the *Dove* to the *Ark*, with the Olive Branch in its mouth, was the signal of the cessation of God's wrath, and the return of peace to the world, so the Dove was now visible as an emblem of reconciliation and peace in Christ (Eph. ii. 11—17. Col. i. 20).

The Dove, also, is an emblem of those graces, the fruits of the Spirit (Gal. v. 22), which are given in Baptism,—love, joy, holiness, and peace [4] (Matt. x. 16), and which are to be cherished by all who are baptized into the mystical body of Christ [5].

The distinct appearance of the Holy Ghost at Christ's Baptism, together with the Voice from heaven, "This is My beloved Son," brings out clearly the distinctness of each of the Three Persons of the EVER BLESSED TRINITY, and was an appropriate prelude to the fuller Revelation of the Doctrine of the Ever Blessed Trinity, in Whose Name the whole world is now to be Baptized, according to the institution of Christ.

The Mystery of the *Trinity* is shown in the baptism of Christ. The *Lord* is baptized; the *Spirit* descends in the likeness of a Dove; the Voice of the *Father* is heard, bearing witness to His Son. And the Dove settles on the Head of *Jesus*, lest any one should imagine that the Voice was for *John*, and not for Christ (*Jerome*), and in order that we might know that at our own Baptism the Holy Spirit descends on us, and that we are bedewed with the unction of celestial glory, and are made the Sons of God by adoption [6]. (*Hilary.*)

17. ὁ Υἱός μου ὁ ἀγαπητός] He is *supposed* by men to be *Joseph's* son; but He *is* the Son of ME (not ἐμός, but μου), and He is My ἀγαπητός, My *Only* Son (*St. Hippol.* p. 263. *St. Athanas.* adv. Arian. iv. 29. *Patrit.* ii. p. 488).

— εὐδόκησα] Not simply in a present sense. See xii. 18; xvii. 5. 2 Pet. i. 17, and *Winer*, Gr. Gr. p. 249. For a valuable primitive comment on these incidents in vv. 13—16, 17, see *Justin M.* Tryph. 88.

CH. IV. 1. ὑπὸ τοῦ Πνεύματος] *the* Spirit; the Holy Spirit. On the distinct personality and Divinity of the Holy Ghost see *Athanas.* Epist. ad Serapion. p. 518—540, and p. 557; and for a refutation of the most prevalent errors on His Nature and Person, *Greg. Nas.* Orat. xxxi. p. 556. *Bp. Pearson*, On the Creed, Art. viii. p. 575.

— ἔρημον] Later curiosity has specified the desert of *Quarantania* (between Mount of Olives and Jericho) as the scene of the Temptation; just as it has fixed on a certain Mountain as the Mountain of Beatitudes, for the scene of the *Sermon on the Mount*, and on Mount Thabor for the *Transfiguration*, &c. But the Holy Spirit has left all these matters, in Christ's History, uncertain; probably with the same design that He had in not mentioning the burial-place of Moses,—viz. to guard against *Superstition*. (Cf. *Bengel* on xvii. 1.)

See also below, on Mark i. 12, and *Michaelis* and *Webster* here, for the opinion that the Temptation was in the desert of *Arabia*.

— πειρασθῆναι] Why was He tempted? "Ideò," says *Aug.* in Ps. lx. "tentatus est Christus ne vincatur à Tentatore Christianus." And because the trial of earth is necessary for the triumphs of heaven. "Quando *tentaris* cognosce quià paratur Corona. Tolle Martyrum cruciatus, tulisti beatitudines." (*Ambrose*, in Luke iv.) Our Lord is tempted immediately after His Baptism; showing that the Devil attacks those who are sanctified, and that he desires particularly to gain a victory over them. (*Hilary.*) Thou hast received arms from God's armoury, not that thou shouldest fly, but fight. He does not restrain the troop of temptations hastening to assail thee, in order that thou mayest learn by resisting them through Grace, that He has made thee stronger than they; and in order that from a sense of danger thou mayest live humbly, and not be elated by thy gifts; and that the Tempter may learn, by finding thee proof against temptation, that thou hast renounced him and his works, and that by resisting temptations thou shouldest acquire more strength to resist, and that from the eagerness of the Tempter to rob thee of thy spiritual blessings, thou shouldest learn their value, and the value of those other benefits which are still reserved for thee. (*St. Chrys.*) On the History and doctrinal import of the Temptation see *Iren.* v. 21. *Leo M.* Serm. xxxviii.—xlvii. p. 98. *Bp. Andrewes*, v. p. 479. 558. *Chemnitz*, Harmony, xix. *Dr. Mill's* Sermons at Cambridge, 1844, p. 25—51. *Williams* on the Nativity, p. 239—260.

— ὑπὸ τοῦ Διαβόλου] If Christ, the Second Adam, was to be tempted, in order to be like us (Heb. ii. 18; iv. 15), it must be, as the first Adam was, by the Devil; for He could not be tempted from *within*. "Tentari Christus potuit," says *Greg. M.*, Hom. i. xvi. "sed Ejus mentem peccati delectatio non momordit. Ideò omnis diabolica illa Tentatio *foris* non *intus* fuit."

2. νηστεύσας ἡμ. τεσσ. ὕ. ἐπείνασε] Cp. Luke iv. 2, οὐκ ἔφαγεν οὐδέν. Moses and Elias were enabled to fast Forty Days, "potestate extrinsecus datâ," Christ "potestate propriâ," which He did not choose to exert beyond that time, and so presented Himself in the *infirmity* of manhood to the Tempter. He was an *hungred* [7]. "Christ," says *Greg. Naz.* p. 538, "hungered as man, and fed the hungry as God. He was hungry as man, and yet He is the Bread of Life. He was athirst as man, and yet He says, Let him that is athirst come to Me and drink. (Rev. xxii. 17 [8].)"

On the term of *forty days* in the history of the *Flood*, the *Spies* of Canaan, the defiance of Goliath, the penitence of Ezekiel, &c., see *Maldonat.* here, who observes: "Non potest fortuitò fieri quod tam sæpe fit [9]."

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[1] Cp. *St. Cyril. Hierosol.* p. 46. The Fathers make no doubt that a Dove was visible.

[2] In the tract *Chagigah*, it is said on this passage, "Spiritus Dei ferebatur super aquas, *ut Columba.*"

[3] With *Chrys.* here. *Ambrose* on Luke iii. 21. *Greg. Naz.* p. 688.

[4] Hence *St. Clement Rom.* fr. viii. Μακάριος ὁ γινώσκων ὅτι τὸ πνεῦμα Ἅγιον, δόσις ἐστὶ τοῦ Πατρός. Καὶ τοῦτο ἐν τύπῳ Περιστερᾶς παρίσχε· Τὸ γὰρ ζῷον ἀκακίαν ἔχει καὶ ἀχολόν ἐστι· Ἄκακος δὲ ὁ Πατὴρ Πνεῦμα εἴδωκεν ἄκακον, ἀνόργητον, ἀπίκραντον, τέλειον, ἀμίαντον ἀπὸ σπλάγχνων ἰδίων προϊάμενος, ἵνα ῥυθμίσῃ τοὺς αἰῶνας, καὶ τοῦ ἀοράτου δῷ τὴν ἐπίγνωσιν.

[5] In reference to the event recorded here by St. Matthew, the Arabian impostor had a dove which he taught to fly to his ear, and from which he pretended to derive inspiration; and so he bare witness to the truth of this history.

[6] "Gloriosissima appartio S. Trinitatis, et documentum quid fiat, quando nos baptizamur: nam non Sibi baptizatus est Christus." (*Bengel.*)

Indeed, in a certain sense, Mankind was baptized in Christ; for, as *Athanasius* says (Or. i. c. Arian. 46, p. 355), "Christ declares that He sanctifies Himself for *our sakes* (John xvii. 19). When He had taken our flesh, and the Holy Spirit descended on Him at Jordan, it descended on us because He bare our flesh; and the Spirit descended then, not that the WORD might be improved, but that we might be sanctified, and be made partakers of His unction. When the Lord as Man was baptized in Jordan, we were baptized in Him. The Word was not anointed by the Spirit, but our Flesh which He had assumed, was, in order that the unction then received by Him might flow from Him upon all." (Psa. xlv. 7; cxxxiii. 2.)

[7] Cp. an excellent Exposition in Iren. v. 21.

[8] He proceeds thus; "He was weary, and is our Rest; He was weighed down with sleep, and yet is buoyed on the sea. He pays tribute, and is a King; He is called a Devil, and casts out devils; prays, and hears prayer; weeps, and dries our tears; is sold for thirty pieces of silver, and redeems the world; is led as a sheep to the slaughter, and is the Good Shepherd; is mute like a sheep, and is the Everlasting World; is the Man of sorrows, and heals our pains; is nailed to a tree, and dies upon it, and by the tree restores us to life; has vinegar to drink, and changed water to wine; lays down His life, and takes it again; dies and gives life, and by dying destroys death." (*Greg. Nax.* p. 538.)

[9] Observable is the recurrence of *Forty Days* in the History of Christ.

He was forty days before the Presentation in the Temple, forty days in the wilderness before His entrance on His Ministry, forty days after His Resurrection before He presented Himself in the Heavenly Temple to God. The term seems often to intimate in Holy Scripture a season of probation and preparation for some public manifestation. [On

καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασε. [3] Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. [4] Ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, [b] Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. [5] Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, [6] καὶ λέγει αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ, ὅτι [c] τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [7] Ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, [d] Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. [8] Πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, [9] καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. [10] Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὕπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γὰρ, [e] Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. (17/VI) [11] Τότε ἀφίησιν αὐτὸν ὁ Διάβολος, καὶ ἰδοὺ, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

(18/IV) [12] [f] Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη, [g] ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· (19/VII) [13] καὶ καταλιπὼν τὴν Ναζαρὲθ, ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, [14] ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, [15] [h] Γῆ Ζαβουλὼν καὶ γῆ Νεφθα-

b Deut. 8. 3.

c Ps. 91. 11, 12.

d Deut. 6. 16.

e Deut. 6. 13. & 10. 20.

f Mark 1. 14. Luke 3. 19, 20.

g Luke 4. 14. John 4. 43.

h Isa. 9. 1, 2.

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3. *ὁ πειράζων*] Participle for noun. A common Hebrew use. See viii. 33. *Grot.* and *Glass.* Ph. S. p. 342, and *Arnoldi.*

— *εἰ Υἱὸς εἶ τοῦ Θεοῦ*] If thou art indeed what thou wast lately proclaimed to be by the Voice from heaven at Thy baptism (iii. 17). How can that be, since Thou sufferest *hunger?* In what sense then art Thou Υἱὸς Θεοῦ? This is what Satan would now explore.

He begins with flattery, and, as he had done, and done successfully, with the first Adam, by a temptation from the appetite (*Chrys.*).

He proceeds, as with our first Parents, by a temptation of spiritual pride, Vain-Glory, and Ambition — "Ye *shall be as gods, knowing good and evil.*" (Gen. iii. 1—15.)

— *εἰπὲ ἵνα—γένωνται*] *ἵνα* in order that; and as a mean and cause, whereby. See xvi. 20. Mark v. 10. *Winer*, 299.

4. *γέγραπται*] "Vicit adversarium testimoniis Legis, non potestate Virtutis. Pugnavit, ut et nos pugnaremus. Vicit, ut et nos vinceremus. Ob hoc se tentari permisit, ut Cujus munimur auxilio Ejus erudiremur exemplo." (*St. Leo*, Serm. xxxvii. de *Quadrages.*) Christ quenches the false Scripture darts of the Devil with the true shield of Scripture. (*Jerome.*) And note, that his quotations are all from the Law of God, to show the invincibility of Obedience to His commandments. "Our Lord defeats the Tempter, not by Miracles, but by Scripture. He routs him by what all may wield,—the *sword of the Spirit*,—which is the *word of God*. Heuce learn the value of Scripture, and the impotence of Satan against it." (*Origen*, on Luke iv. Cp. *Greg.* Hom. in Ev. xvi. 5.)

— *ἐν παντὶ ῥήματι*] Every thing that He *appoints* for that purpose,—as manna and quails in the desert. On *ἐν* (not *ἐπί*) see *Winer*, G. G. 347.

5. *τὴν ἁγίαν πόλιν*] Jerusalem, still preserving a memorial of its holiness in its modern name. (*Winer*, R.-W. p. 546.)

— *τὸ πτερύγιον*] The article *τὸ* indicates something single of its kind; and therefore *πτερύγιον* cannot mean a porticus or corridor; nor would there be any special *eminence* in *πτερύγιον* so understood. It rather signifies the apex of the *fastigium*, *ἀέτωμα*, or tympanum of the Temple[1]. If so, the appeal would be,—If Thou art the Son of God, cast Thyself down into the court below, that if Thou art the Son of God, Thou mayest be adored by the assembled Priests and People in Thy Father's House.

Satan lies in wait in "high and holy places;" especially does he tempt *there* to Spiritual pride. (*Gloss. Remig.*)

6. *βάλε σ. κ.· γέγραπται γάρ*] *cast thyself down.*

This is the language of the Devil, who desires that we should fall. Observe, he may tempt us to fall, but he cannot *make* us fall. He may persuade us to cast *ourselves* down, but *he cannot cast us down.*

Observe also, the Devil expounds Scripture falsely; for if the text from the Psalm (xci. 11) which he quotes, refers to Christ, he ought to have added what there follows against himself,—"Thou shalt tread upon the Lion and the *adder*: the young Lion and the *Dragon* shalt Thou tread under Thy feet." Ps. xci. 13. (*St. Jerome.*)

9. *ἐὰν πεσὼν προσκυνήσῃς μοι*] Satan is ever seeking to be worshipped. Hence Idolatry. It is due to Satan's Pride (by which he fell[2] from heaven), craving adoration on earth.

10. *Σατανᾶ*] שָׂטָן (*Satan*), Adversary. See Zech. iii. 1. Our Lord reserves *this* name for the Tempter when he claims adoration, and thus declares the Satanic character of Idolatry.

— *προσκυνήσεις—λατρεύσεις*] Deut. vi. 3, where the original signifies literally, 'thou shalt *fear* and *serve*.' But, since the Tempter had claimed *worship* as an outward sign of awe, our Lord uses a word which signifies *adoration*. As to *λατρεύσεις*, the LXX often render the word עָבַד (to serve) by *λατρεύω* (Exod. iii. 12; iv. 23).

12. *ἀκούσας*] "Decrescente Joanne crevit Christus." (*Bengel.*)

— *Γαλιλαίαν*] Then very populous. *Joseph.* B. J. iii. 2. 10. 7. *Lightfoot*, ii. 56. St. Matthew here passes over the events narrated in John i. 37; iv. 47.

13. *Καφαρναούμ*] from כְּפַר (*caphar*), vicus, and נַחוּם (*noham*), consolatio, *χωρίον παρακλήσεως* (*Hesyc.*), villa consolationis (*Hieron.*). Cp. *Winer*, R.-W., p. 210[3]. And therefore *Καφαρναοὺμ*, the reading of B, D, T, Z, is preferable to *Καπερναούμ*.

14. *ἵνα πληρωθῇ τὸ ῥηθέν*] That the prophecy which, as far as the mournful part of it is concerned, was in some degree verified in the abduction by Tiglath Pileser (2 Kings xv. 29), and by the religious debasement of those cities, might now have its *full* and *final* accomplishment in the light of the Gospel of *Redemption*, diffused by the preaching of Christ and His Apostles who were Galilæans, in that land *first*, which was *first* over-shadowed by the darkness of *captivity*. Cp. *Jerome* in Isa. ix. 1, and *Mede*, p. 100, and *Webster* here.

On the *Quadragesimal*, or Lent Fast, see *St. Jerome* here. *Aug.* Ep. ad Januar. 55. *Greg. M.* Hom. i. 16. *Bp. Gunning's* History of the Lent Fast, pp. 46—60. 200—232, Oxf. 1845. *Bingham*, xxi. 1.

[1] Cp. the use of the word (*τὸ πτερύγιον τοῦ ἱεροῦ*). also *τοῦ ναοῦ* by *Hegesippus* (in *Euseb.* ii. 23, and *Routh*, R. S. i. 210. 239), in his account of the martyrdom of St. James: there, also, it is evidently a pointed eminence; and it would seem that a person there standing would be visible and audible to a large concourse of people, such as we may suppose collected in the court of the Israelites,—*στῆθι ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωθεν ᾖς ἐπιφανὴς, καὶ ᾖ εὐάκουστά σου τὰ ῥήματα παντὶ τῷ λαῷ—πτερύγιον* = *ἀκροτήριον* in *Hesych.* The *Schol.* on Aristoph. Av. 1110 says, *τὰς τῶν ἱερῶν στέγας πτερὰ καὶ ἀετοὺς καλοῦσι.*

[2] Cp. *Hooker*, i. iv. 3. It has been supposed by some (see à *Lapide* here), that when it was known in heaven that the Second Person of the Blessed Trinity designed to unite Himself with some other Nature, the Evil Angels were envious that He did not take the nature of Angels (Heb. ii. 16), and that some of them fell through Envy and Pride, while, on the contrary, the Good Angels rejoice in God's act of Love, though the nature of Man is thereby exalted above their own (Luke ii 14). But Satan and His Angels, in their nature, are ever at work to pervert the honour due to the Man Christ Jesus, into homage to some other creature—and specially to themselves.

[3] "Capernaum erat florentissima Galilææ civitas, in finibus Sabulonitarum et Naphthalitarum, ad mare Galilææ sita. v. *Lightfoot* Hor. Hebrr. et Talm. in Joh. ii. 12, p. 139. Quò accuratiùs autem hujus urbis, quæ Christo domicilium præbuerat, situm describeret Evangelista, addidit *τὴν παραθαλασσίαν, maritimam*, sitam ad lacum Gennesaret.

"Lacus Gennesaret, ἡ λίμνη Γεννησαρὲτ, Luc. v. 1. *Joseph.* B. J. iii. 35. longus fuit, auctore Josepho l. l, centum stadia, latus stadia quadraginta, Joh. vi. 1: xxi. 1. dicitur *θάλασσα τῆς Τιβεριάδος* à civitatibus Gennesaret et Tiberiade, adjacentibus; et *θάλασσα τῆς Γαλιλαίας* infra v. 18. et simpliciter *θάλασσα* viii. 24. Lacus autem, *λίμνη*, vocatur *θάλασσα, mare*, more Hebræorum, qui non modo mare, sed etiam lacum nominare solent יָם, 1 Regg. xviii. 32." (*Kuin.*) Cp. *Winer*, R.-W. i. 407.

λειμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν· 16 [l] ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα· καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

(20/VI) 17 [k] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 18 [l] Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. (21/II) 19 καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ [m] ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. 20 [n] οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. (22/VI) 21 [o] καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς· 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

(23/I) 23 [p] Καὶ περιῆγεν ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. 25 [q] καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

V. (24/X) 1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσ-

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l Isa. 42. 6, 7. & 49. 6. Luke 2. 32.

k Mark 1. 14, 15. ch. 3. 2. & 10. 7.

l Mark 1. 16—18. Luke 5. 1. 2. John 1. 42.

m Luke 5. 10, 11. 1 Cor. 9. 20, 22. 2 Cor. 12. 16.

n Mark 10. 28. Luke 18. 28.

o Mark 1. 19, 20. Luke 5. 10.

p Mark 1. 23. Luke 4. 31. ch. 9. 35.

q Mark 3. 7.

15. *ὁδὸν θαλάσσης*] דֶּרֶךְ יָם Isa. ix. 1, the accusative *ὁδὸν* may, perhaps, be explained by reference to the verb expressed in the Original, and here *understood*, or it may have the force of an *adverb*, as *πέραν* (prop. an accusative) and דֶּרֶךְ. Other explanations are given in *Winer*, G. G. 206. *Meyer* interprets it *seawards*.

— *πέραν*] עֵבֶר understood here by some (*Bengel*, *Kuin.*) to mean *juxta*, not *trans.*[1] But it seems to retain here its usual meaning (see iv. 25; xix. 1. Mark iii. 8. John i. 28; iii. 26), and to refer to our Lord's miracles and teaching in *Peræa*, where, in fact, our Lord *began* His ministry, being baptized there (John i. 28; iii. 26), at *Bethany*, in *Peræa*.

17. *βασιλεία τῶν οὐρανῶν*] The fifth, universal, and heavenly and everlasting kingdom, foretold by Daniel (ii. 44; vii. 14. 27), which is to supersede all kingdoms of the earth, and to destroy all that resist it. See on iii. 8. Rev. v. 10.

18—22. *περιπατῶν*] See the Homily of *Greg. M.* in Evang. i. 5, p. 1451.

18. *δύο ἀδελφούς*] He chose three pairs of *brothers*; building the Gospel on the foundations of *natural* affection; and He sent out His Apostles and Disciples two and two. See x. 2—4. Mark vi. 7. Luke x. 1. So He had laid the foundations of the Law on two Brothers—Moses and Aaron.

19. *ἁλιεῖς ἀνθρώπων*] Luke v. 10, *ἀνθρώπους ἔσῃ ζωγρῶν* in the *σαγήνη* of the Gospel, to be drawn through the sea of the world, and enclosing both bad and good fish, and at length to be drawn to the shore—when the separation will be made. Matt. xiii. 47.

Our Lord *chose* fishermen at their nets: "Volens superborum cervices frangere, non quæsivit per oratorem piscatorem, sed de piscatore lucratus est oratorem." (*Aug.* in Joan. tr. 7. 1 Cor. i. 26—30. 2 Cor. iv. 7.)

Hence, and for other reasons, Christians are compared to *ἰχθύες*, in the sea of the world, and enclosed in the net of the Church. One other reason is suggested by *Tertullian* (de Baptism. 1), "Nos pisciculi secundùm ἰχθῦν Nostrum (Ἰησοῦν χ. Θεοῦ υἱόν) in *aquâ* nascimur."

23. *περιῆγεν—ὅλην τ. Γ.*] On the reading, cp. ix. 35. Mark vi. 6, and see *Bloomf. Medε*, p. 67, and *Prideaux*, Connex. i. 406—430.

— *συναγωγαῖς*] See on Luke iv. 16, *Bp. Lonsdale*, and *Alford* here.

— *θεραπεύων πᾶσαν*] 'working miracles.' Whenever God introduces a new Revelation He works miracles; thus giving pledges of His power, to those whom He requires to receive His Laws. *Chrys.*, whose remarks here may serve as a reply by anticipation to *Hume's* objection to the evidence from Miracles.

— *πᾶσαν*] 'every kind of.'

24. *ἡ ἀκοὴ α.*] See on Rom. x. 16.

— *βασάνοις*] *βάσανος*, 'touchstone,' perhaps from Hebr. בָּחַן (*bahan*), *probavit*, thence any *trial*, *torture*, or *pain*, and *βασανιστὴς*, xviii. 34, *tortor*.

— *δαιμονιζομένους*] The opinion (of *De Wette*, *Meyer*, &c.) that the *δαιμονιζόμενοι* of the Gospel were merely afflicted with ordinary diseases, is refuted by the facts—

That they are *distinguished* from such persons by Christ Himself, see Matt. x. 1. Luke iv. 40. Mark iii. 15; xvi. 17.

That they act and speak as possessed with evil spirits, *whom Christ addresses* as distinct from the persons possessed by them, and who give to those persons supernatural power, see Mark v. 3—15; ix. 25.

That when the devils go out of a possessed person, they enter into other creatures, Mark v. 12.

The Devils had a clearer knowledge of Christ than was shown by others, even His disciples (viii. 29. Mark iii. 11. Cp. *Arnoldi*, p. 138), at the beginning of His Ministry.

As to the allegation, that if men were possessed with devils in Palestine, *then* such cases would be frequent in other countries and times, it may be observed,

That *we* do not know the nature and extent of diabolical agency. But the Holy Ghost, who wrote the Gospels, does.

That Satan exerted his power with extraordinary energy in our Lord's age and country, because he knew that "the stronger than he" was come. And he was *permitted* by Christ to put forth his power then with extraordinary force, that by collision with him, in his fiercest fury, the power and mercy of Christ, in casting him out, might be more manifest, gracious, and glorious.

It has sometimes been urged against the truth of these possessions, that they are never mentioned by St. John (*Meyer*, p. 115). But St. John's silence is a proof of their truth. The other Gospels were read in the Church, and were current in the world, when St. John wrote; and if any thing further had been requisite, concerning these possessions, he would have added it in his Gospel. His silence therefore in this matter, as in many others, is the silence of approval. See John vii. 20; viii. 48, 49. 52; x. 20, 21.

CH. V. 1. *εἰς τὸ ὄρος*] The article *τὸ* does not point to any particular hill frequented by our Lord; but it signified the hill *country*, distinguished from *τὸ πεδίον*, or *the level ground*, where He had just been, and which He had *left*, to ascend the *ὄρος*. So *ἡ ἔρημος* is not *the* wilderness, but open pasture land, distinguished from *ἡ πόλις*, or *inhabited* places (see on Luke xv. 4. John vi. 10); and *ἡ πέτρα* is not any particular rock, but stony *soil*, opposed to *good ground*, vii. 24. Luke viii. 6; ix. 28.

The Law had been given from a mountain. So now the Gospel, but without the thunder and lightning of Sinai. The Law had also blessings and cursings on two opposite mountains (Deut. xxvii. 13). The Gospel at its delivery has *one* Mountain—of *Beatitudes*.

From Luke vi. 12—49, it would appear that our Lord had gone up to an elevated and sequestered place in order to retire from the crowd and to *pray*, before He chose His Apostles, and in order that He might then *instruct* them in His doctrine, before He sent them

[1] *Vorst*, Hebr. 230. And so *Casaubon* interprets it in John i. 28; x. 40.

ἦλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· (35/V) 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων, 3 a Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. (26/X) 4 b μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. (27/V) 5 c μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. (28/V) 6 d μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. (29/X) 7 e μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. 8 f μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. 9 g μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται· 10 h μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν· (30/V) 11 i μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 k Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

(31/II) 13 l Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. (32/II) 14 m Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· 15 n οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. 16 o Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

(33/X) 17 p Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. (34/V) 18 q Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ

a Luke 6. 20.
b Luke 6. 21. Isa. 61. 2.
c Psa. 37. 11. 76. 9. 42. 2.
d Luke 6. 21. Ps. 42. 2. Isa. 55. 1. & 65. 13.
e ch. 6. 14. Mark 11. 25. James 2. 13.
f Psa. 24. 4. Heb. 12. 14. 1 Cor. 13. 12. 1 John 3. 2.
g 2 Cor. 13. 11. Ps. 34. 13. 1 Pet. 3. 8—11.
h 1 Pet. 3. 14. 2 Tim. 2. 12.
i Luke 6. 22. 1 Pet. 4. 14.
k Luke 6. 23. James 1. 2. Acts 7. 52. ch. 23. 34. &c.
l Mark 9. 50. Luke 14. 34. 35.
m Phil. 2. 15.
n Mark 4. 21. Luke 8. 16. & 11. 33.
o 1 Pet. 2. 12.
p Rom. 3. 31. & 8. 4. & 10. 4.
q Luke 16. 17.

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forth to preach. In these respects His conduct was specially exemplary to those who hold office in the Church.

The τόπος πεδινὸς (*not the* plain, but a level place) in Luke vi. 17, is quite consistent with τὸ ὄρος of St. Matthew, and is a circumstance *added* by St. Luke. Our Lord went up εἰς τὸ ὄρος, and He chose a τόπον πεδινὸν in it, in order that He might instruct His disciples who were seated near him. Cf. *Maldonat.* and *Bengel* here, and on Luke vi. 17. On the relation of the two Evangelical narratives, see further on Luke vi. 20.

Christ had four places of spiritual retirement from the bustle of the world—all, in a certain sense, exemplary,—

1. τὴν ἔρημον (for Fasting and Temptation, Conflict with Satan).
2. τὸ ὄρος, for Prayer, Teaching, Miraculous Feeding, Transfiguration, finally, Ascension.
3. τὸ πλοῖον (type of Church, for Teaching, Miracles).
4. The *Garden* of Gethsemane, Agony.

2. ἀνοίξας τὸ στόμα αὐτοῦ] He who before had opened the mouth of Moses and all the Prophets, now opens *His own* mouth,—He who had taught the world by *them* concerning Himself, now teaches in His own Person—God with us (John x. 8. Heb. i. 1. *Gregor.* Moral. iv. 1), and He delivers in the Sermon on the Mount a perfect Code of Christian Duty. (*Aug.* on Serm. in Mon. 1.) See also *Leo M.*, Serm. xcv. p. 181 [1].

3. μακάριοι] "Hæ octo Christi Beatitudines sunt quasi octo Christi Paradoxa;" and *St. Ambrose* (de Offic. i. 6) says, "Inde incipit *Beatitudo divino* judicio unde *arumna æstimatur humano.*"

— ἡ βασιλεία τ. ο.] In all the Beatitudes, the Kingdom of Heaven is promised in a form corresponding to the grace which is beatified. *Aug.* (de Serm. in M.), who asks (on Ps. xciii.), "Regnum cœlorum quo emitur? Paupertate. regnum; dolore, gaudium; labore, requies; vilitate, gloria; morte, vita;" "adde (says *à Lap.*) luctu, consolatio; esurie, satietas; miseratione, misericordia; munditie, visio; pace, filiatio Dei."

St. Ambrose adds (in Luc. vi.), that there seems to be a graduated scale here of grace and glory.

And this seems to be done with a silent reference to the promises of the Law.

To prevent misconceptions as to the nature and ends of His *own* promises in the Gospel, he promises the kingdom of *heaven*,—not an *earthly* Canaan.

He then speaks of παράκλησις.

Of inheritance of γῆ,—with reference to the promised land of milk and honey.

Of satiety, opposed to *Kibroth-hattaavah.*

Mercy,—lex talionis.

Vision of God,—Jerusalem (visio pacis).

Children of God,—true Israel, spiritual Jezreel.

5. κλ. τὴν γῆν] *the* land; i. e. of promise, of the *living* (Ps. xxxvii. 11; cxlii. 5); for, Earth is the land of the *dying*; heaven of the living. *Cyril*, in Isa. lviii. *Jerome* here. *Aug.* Serm. liii. 2—6. Cp. 2 Pet. iii. 13. Rev. xxi. 1—27.

9. κληθήσονται] i. e. *be* and be owned to be — (ii. 23), even by the children of the world.

13, 14. ἅλας—φῶς] Salt to purify the earth, to season all things as sacrifices to God. (See on Mark ix. 49.) Light to enlighten it; but so that men may glorify not you, but Him who enables you to be both the one and the other. (Cp. *Aug.* Serm. liv. and cxlix. 12.)

"Ye are the salt of the earth," says *Chrys.* "He does not send His disciples—as the Prophets of old—to one Nation, but to *all.* He calls them the salt of the *earth*,—of the earth then corrupted by sin. Not that the Apostles could deliver it from this corruption, but when it was delivered by Christ, they were to keep it in a healthy state. Hence He teaches those virtues which, most *diffusive* in their nature, are conducive to the general good and common salvation of all; and that not by flattering, but by making the wound smart, if necessary, as salt does. He reminds them also of their own peril consequent on the greatness of their commission. Others may fall and be forgiven; but if the Teacher falls, his punishment is extreme. If the salt hath lost its savour, &c." (Mark ix. 50.) "If the teacher errs, by what other teacher will he be corrected? Let Bishops and Doctors look to it; for *mighty men will be mightily tormented.*" Wisdom vi. 6. (*Jerome.*) "Quo sale sal condietur? non datur sal salis." *Maldon. Jansen.*

15. τὸν μόδ.] *the* bushel of the house.

17. πληρῶσαι] Christ fulfilled the Law and the Prophets, by obedience, by accomplishment of Types [2], Ceremonies, Rites, and Prophecies, and by explaining, spiritualizing, elevating, enlarging, and perfecting the Moral Law, by writing it on the *heart*, and by giving *grace* to obey it [3], as well as an example of obedience, by taking away its curse; and by the doctrine of free Justification by Faith in Himself, which the Law prefigured and anticipated, but could not give.

18. ἀμήν] Hebr. אָמֵן (*Amen*). Truth, Is. lxv. 6. It had been used in the LXX for Hebr. אָמֵן in 1 Chron. xvi. 36. Neh. v. 13, and elsewhere. St. Luke uses ἀληθῶς for it, ix. 27, or ναί, xi. 51.

No one in the N. T. ventures to say Ἀμὴν, λέγω ὑμῶν, but HE only who is the AMEN (Rev. iii. 14), the Truth Itself (John xiv. 6). In the last Gospel—that of St. John—the word Ἀμὴν is invariably repeated,—never in any other.

— ἰῶτα] a *yod*, the least letter of the alphabet; κεραία, some-

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[1] For an Exposition of this Sermon, and its fruits in human Society, see *Justin M.*, Apol. i. 15, 16. Cp. *Aug.* iii. 1492 sqq. *Bp. Andrewes*, v. 419—440. *Chemnitz*, Harmon. ii. *Bp. Taylor's* Life of Christ, Sect. xii. *Williams* On the Nativity, pp. 420—460. *Burgon*, p. 85, and *Trench.*

[2] On this subject, see the excellent remarks of *St. Irenæus*, iv. 12, 13, and 16, where it is shown that Christ is the Author of the Law as well as the Gospel. And so He is said to abrogate the Law.—As a painter fills up a cartoon. (*Theophyl.*) "Abolet non dissolvendo sed absolvendo, non delendo sed perficiendo." (*Maldon.*)

[3] As *Aug.* says, "*Ante* Christi Adventum Lex *jubebat* non *juvabat*; post, et *jubet* et *juvat.*"

r James 2. 10. ver. 3.

νόμου, ἕως ἂν πάντα γένηται. (35/X) 19 r ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν
τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κλη-
s Luke xi. 39. ch. 23. 25—27. θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 s Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισ-
σεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
t Exod. 20. 13. Deut. 5. 17. u 1 John 3. 15. εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 21 t Ἠκούσατε ὅτι ἐρρήθη τοῖς
ἀρχαίοις, Οὐ φονεύσεις, ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 u Ἐγὼ
δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ
κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ·
ὃς δ' ἂν εἴπῃ, μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 Ἐὰν οὖν προσ-
φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου
ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ
v Luke 12. 58. δῶρόν σου. (36/V) 25 v Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ'
αὐτοῦ ἐν τῇ ὁδῷ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε
x Luke 12. 59. παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. 26 x Ἀμὴν λέγω σοι, οὐ μὴ
y Exod. 20. 14. Deut. 5. 18. ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. (37/X) 27 y Ἠκούσατε
z Job 31. 1. ὅτι ἐρρήθη, Οὐ μοιχεύσεις. 28 z Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα
a ch. 18. 8. Mark 9. 43, 45, 47. Col. 3. 5. πρὸς τὸ ἐπιθυμῆσαι αὐτὴν, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. 29 a Εἰ
δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σου·
συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου
βληθῇ εἰς γέενναν. 30 Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν
καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ
b Deut. 24. 1. ch. 19. 7. Mark 10. 4. Luke 16. 18. 1 Cor. 7. 10. μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
31 b Ἐρρέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀπο-

thing still less, *apex* literæ. Cf. *Procop. Gaz.* 1 Sam. xxi. 2, τὰ στοιχεῖα βὴθ (ב) καὶ κὰφ (כ) βραχυτάτης καραίας μόνον διαλλαττούσης. (*Kuin.*) In the Hebrew Bible there are above 66,000 yods.—"Colligi hinc potest integritas Scripturæ, nam Scriptura nisi integra esset non posset perspici impleta." (*Bengel.*)

19. ἐλαχίστων—μέγας] An intimation, perhaps, that there will be different degrees of glory in a future state. See the use of βασ. τ. ο. in v. 20, and cp. on x. 15. Accordingly as we treat the Word of God, so will God treat us. Cp. John xvii. 6. 11. Rev. iii. 10. (*Beng.*)

21. τοῖς ἀρχαίοις] *to* those of old (*Chrys.*, *Theoph.*, *Maldon.*, *Beng.*), at the beginning of God's written Revelation; contradistinguished from ὑμῖν, '*to* whom *I now speak* face to face[1].' Our Lord not only opposes the Pharisaic corruptions of the Decalogue, but He unfolds it. He gives the kernel of it, its spirit, in opposition to those who dwelt *only* on the letter; for the letter (i. e. taken *alone*) killeth, but the Spirit (*added* to it) giveth life. (Rom. vii. 14. 2 Cor. iii. 6.)

22. τῇ κρίσει] The *Din Mishpat*, or inferior court (of twenty-three judges), distinguished here from the Superior Tribunal of the *Sanhedrim* (of seventy-two judges[2]). Our Lord says, that the ratio of ὀργὴ and its penalties is to contumelious words and their penalties, what the ratio of the former court is to the latter. And above all is the Tribunal of γέεννα τοῦ πυρός,—for more contemptuous expressions,—how much more for malignant Actions! Against *them* He sets a double fence, by condemning passionate *words* and angry *thoughts*.

— ῥακά] Hebr. ריק = κενός, *vacuus*.

— μωρέ] The mention of an Oriental word ῥακά in the first clause, and of the Sanhedrim, where crimes of blasphemy were punished, make it probable that there is a reference to the Hebrew מוֹרֶה (*morah*), apostata. Cf. *Mintert* in v.

— ἔνοχος εἰς] liable to come *to* —. *Winer*, G. G. 191.

— γέενναν] גֵּא (*vallis*), גֵּהִנֹּם *Hinnom*, the valley at the foot of Moriah, and in which Siloa flows (*Jerome* on x. 28), on the East of Jerusalem, desecrated by the idolatrous fires of Moloch (Jer. vii. 31. Isa. xxx. 33), and called *Topheth*, from *Tuph*, the tympanum used to drown the cries of children there immolated. Cp. Joshua xviii. 16, where the LXX have γαίεννα; "the type of hell[3]."

23. δῶρον] Thy *corban*. Mark vii. 11.

— θυσιαστήριον] the brazen altar, before the Porch of the Temple,—not called βωμός (*Mede*, p. 390). He does not say, If *thou* hast aught against thy brother, but if *he* has aught against thee; that the harder duty of reconciliation may be laid on thee. (*Jerome.*)

25. τῷ ἀντιδίκῳ] The word of God. (*Aug.* Serm. xl. and cix.) An allusion to Roman Law. The Plaintiff might 'in jus *rapere*;' the Defendant might '*concordare*,' till he came before the Magistrate, when law must take its course.

26. Ἕως ἂν] *never*. Cf. v. 22. See *Jerome* here, and *Ambr.* in Luke vii. 59, and below on xii. 32; xviii. 34. Such as God finds us at our Death, such will He judge us at the last Day. (*St. Cyprian*, de Mortal. 2.) "In what things I find thee, in those things will I judge thee," were words of Christ Himself. See *Grabe*, Spicileg. i. p. 14 327, and *St. Hippolyt.* Fragment, printed by the present Editor, p. 307. See also *Chrys.* here ad iv. 24,—a protest against the notion that pardon for the dead can be obtained by works and prayers of the living.

28. ἐπιθυμῆσαι] A new doctrine to the Pharisees, who condemned only overt acts.

29. εἰ δὲ ὁ ὀφθαλμός] If the love of a brother or wife, or children intercepts our view of the true light, we ought to renounce it. Hence the High Priest might not defile himself for his Father or for his Mother (Levit. xxii. 10), that is, he must know no other affection but that of Him to whose worship he is dedicated. (*Jerome.*)

31. ἐρρέθη] Perhaps the connexion may be, He had said cut off hand, pluck out a right eye, and they might imagine, therefore, that they might be allowed to put away their wives. He corrects this. For the hardness of their hearts Moses permitted the Jews to put away their wives, but *if* they did so, they were to give a bill of Divorce. (Deut. xxiv. 1. Jer. iii. 1. Matt. xix. 9. Mark x. 2.) Our Lord allows a man to put away his wife for one cause, and one only. Our Lord reminds His hearers of the former law, which He does not destroy, but correct. (*Chrys.*) Moses did what he did, not to concede divorce, but to prevent murder. (*Jerome.*) The Gospel

[1] See *Aug.* Retr. i. 22, and *Chrys.*, *Hilar.*, and *Theophyl.*

[2] On these courts, see *Joseph.* B. J. i. 20. 5. Ant. iv. 8. 14, and *Maldonat.* here. *Buxtorf*, Lex Talmud. p. 514.

[3] Of which *Milton* writes thus accurately, Par. Lost I.:—

"First *Moloch*, horrid King, besmeared with blood
Of human sacrifice, and parents' tears,
Though for the noise of *drums* and timbrels loud
Their children's cries unheard that passed through fire
To his grim idol. Him the Ammonite
Worshipped in Rabba and her watery plain
In Argob and in Basan to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the Temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of *Hinnom*, *Tophet* thence
And black *Gehenna* called, the type of *Hell*.

στάσιον. 32 'Εγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. 33 [c] Πάλιν ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. 34 [d] 'Εγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· 35 [e] μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως. 36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 37 [f] Ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. 38 [g] Ἠκούσατε ὅτι ἐρρήθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. 39 [g] Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· (ℵ) ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· (ℵ) 41 [h] καὶ ὅστις σε

c Lev. 19. 12. Exod. 20. 7. Deut. 5. 11. & 23. 23. Numb. 30. 3. d James 5. 12. Ecclus. 23. 9. Isa. 66. 1. e Ps. 48. 2. f Exod. 21. 24. Deut. 19. 21. Lev. 24. 20. g Prov. 20. 22. & 24. 29. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Pet. 3. 9. h Deut. 15. 8, 10. Luke 6. 35.

of Christ not only commands husbands to live at peace with their wives, but lays the guilt of adultery at their door, if the wife, being divorced, marries another; and tolerates no other cause of divorce but fornication on the part of the wife." (*Hilary.*)

— *ἀποστάσιον*] The words used by the LXX. in Deut. xxiv. 1 are סֵפֶר כְּרִיתֻת (*sepher cerithuth*) a bill of cutting off from, *rad.* כָּרַת (*carath*), abscidit (cf. Isa. l. 1); and this word shows that our Lord is speaking concerning divortium *à vinculo;* not separation only *à mensâ et toro.* See v. 32.

32. *παρεκτὸς λόγου πορνείας*] λόγος = דָּבָר, verbum, *negotium, causa. Vorst*, Hebr. 373.

It is generally supposed by Divines of Rome that *ἀπολύω* does not here signify to *divorce*, in its strict sense of severing the *vinculum matrimonii* (which they suppose to be in all cases indissoluble), but means only to separate *à mensâ et toro* [1], and that Matrimony is in all cases pronounced indissoluble by our Lord in Mark x. 11. Luke xvi. 18 [2].

But the conversation here with the Pharisees is concerning divorce *à vinculo;* and *ἀπολύω* is used in the natural sense of *dissolutio* vinculi, as expressed in the bill of Divorce (Deut. xxiv. 1), see above, v. 31; and the exception contained in *παρεκτὸς λόγου πορνείας*, is repeated by our Lord in Matt. xix. 9. And it cannot be supposed that any thing taught by our Lord in the "Sermon on the Mount" has been *repealed*. On comparing the passages of the three Evangelists above quoted on this subject, and also the words of St. Paul (1 Cor. vii. 10, 11), it appears that *in no case* does our Lord *advise* Divorce;

And that in only one case (*πορνεία*) does He *tolerate* it [3];

And in no case does he permit a person to marry a woman who has been *divorced* [4].

—*ποιεῖ α. μοιχᾶσθαι*] by tempting her to contract a second marriage.

— *ὃς ἐὰν ἀπολελυμένην γαμήσῃ*] not *τὴν ἀπολ.*, i. e. he who marries *a* divorced woman is guilty of adultery.

But if a woman is *divorced*, does she not cease to be *the wife* of him from whom she is divorced? how then can he who marries her be guilty of *adultery?*

The reason seems to be, that a hope of union with another man who is not her husband, is the main thing which makes a woman unfaithful to him who is her husband. Take away that hope, and the principal cause of adulteries is removed. *There* is the *root* of the *evil;* and our Lord, in His Sermon on the Mount, goes to the root of evil, by condemning all such unions as adulterous.

Besides, by *marrying* her he precludes her *return* to her husband. See further on xix. 9.

34. *μὴ ὀμόσαι ὅλως*] i. e. *sponte tuâ.*

Do not *voluntarily* proffer, much less vainly protrude an oath. "Non ames non affectes non appetas jusjurandum." Cp. *Aug.* Serm. 307, 308, and de Mend. 15.

Our Lord here again goes to the root of the evil, as seen in the teaching and practice of the Pharisees, see Matt. xxiii. 16—Do not *swear* at all.

But this does not prohibit a person from being *sworn*, on a grave and solemn occasion [5]. For, as the Holy Spirit says by St. Paul, An oath for confirmation is to men an *end of strife.* (Heb. vi. 16.) Strife is an evil, and so an Oath arises from what is evil, v. 37, *ἐκ τοῦ πονηροῦ.*

But the evil may be, and ought to be overcome with good: for an Oath, on such an occasion, is an appeal to God [6], as Omnipresent, Omniscient, and Omnipotent, and as the searcher of all hearts, and the Future Judge of all men; i. e. it is an *act of* Divine Worship, as the Prophet Jeremiah teaches (Jer. iv. 2), and therefore the Psalmist says, "all they that swear by Thee shall be *commended.*" (Psa. lxiii. 12.) [7]

37. *περισσὸν τούτων ἐκ τοῦ πονηροῦ*] See last note. It is also *ἐκ τοῦ πονηροῦ* in that it arises from irreverence; and so in every sense is *ἐκ τοῦ πονηροῦ*, i. e. it is from the Evil One who is the author of strife and profaneness.

39. *μὴ ἀντιστῆναι τῷ πονηρῷ*] On the use of the negative, for the sake of comparison, see on Matt. ix. 13. Do not retaliate, do not render evil for evil.

The Levitical law of retaliation (Exod. xxi. 24. Deut. xix. 21. Levit. xxiv. 20), though strictly just in itself, was often abused for the gratification of vindictive passions, and for the infliction of evil as such, and not for the repression of crime for the sake of society. This is what our Lord forbids; He commands to check all private feelings of personal hatred and revenge, and to make private sacrifices on all occasions in a spirit of forbearance, patience, meekness, and love, though (as our Lord teaches, Matt. xviii. 15—17. Luke xvii. 3) a regard for public justice, and the welfare of society and of the offender himself, may render it necessary (as it does) to restrain and punish crime.

Thus, for the Law of Retaliation as then practised by the Jews, Our Lord substitutes the Law of Love.

This and the following precepts (see *St. Aug.* de Serm. D. i. 59) are to be understood as having regard "ad *præparationem cordis*, non ostentationem operis." Some conform to the *letter* of these commands, without being animated by the spirit of them. "Multi," says *Aug.* i. 58, "alteram maxillam præbere noverunt, *diligere* verò eum à quo feriuntur ignorant." But we must pray and strive to be animated by the spirit, and then we shall not contravene the letter.

— *ὅστις σε ῥαπίσει*] i. e. not only do not retaliate an injury, but be prepared rather to bear more injuries. "Si quis te percusserit, noli tu percutere, sed para te adhuc percutienti," *S. Aug.* de Serm. Dom. i. 56, i. e. be ready to suffer in a good cause. Our Lord did not thereby forbid to take legal means of self protection or remonstrance (John xviii. 23. Acts xxii. 25). But He taught by precept as by example, "non solum in alteram maxillam cædi *pro salute* omnium sed etiam *crucifigi.*" *St. Aug.* ibid.

40. *χιτῶνα—ἱμάτιον*] χιτὼν from Hebr. כְּתֹנֶת (*cethoneth*), the inner garment, *tunic;* ἱμάτιον, גָּלֶד (*leged*), the outer robe, "*toga* Romanis, *pallium* Græcis." St. Luke inverts the order, vi. 29. You

[1] See Conc. Trid. Sess. xxiv. can. 7. *Bellarmine* de Matrimonio.

[2] This is the *general* opinion of Roman Divines; but some of them, e. g. Cajetanus and Catharinus do not concur in it. See *à Lapide* and *Maldonat.* on Matth. xix. 9. The latter, pp. 255—260, gives a clear statement of the different opinions on this point.

[3] Cf. *Greg. Naz.* p. 650, Χριστὸς οὐ κατὰ πᾶσαν αἰτίαν, ἀλλὰ συγχωρεῖ μὲν μόνον χωρίζεσθαι τῆς πόρνης. τὰ δὲ ἄλλα πάντα φιλοσοφεῖν κελεύει.

Cp. *Aug.* ep. 89, and other authorities quoted in the Editor's Occasional Sermons, No. 40, on the subject of Divorce, and below, xix. 9, and *Bp. Cosin*, iv. 489.

[4] *St. Jerome* (vol. iv. 162), "Qui dimissam acceperit adulter est, sive ipsa dimiserit virum sive à viro dimissa sit. Vivente viro adultera est mulier si alteri nupserit;" and Ep. ad Ocean. p. 658, "Præcepit Dominus uxorem non debere dimitti, exceptâ causâ fornicationis; et si dimissa fuerit, manere innuptam; et Evangelii vigore nubendi caussatio viventibus viris feminis amputatur."

[5] The verb נִשְׁבַּע is used only in *Niphal* (i. e. to be made to swear), and Hiphil (to cause to swear); as much as to intimate that no one ought to Swear, except when compelled to do so (see *Bythner* on Psa. xv. 4).

The word is derived from נִשְׁבַּע (*sheba*) *seven;* a perfect and sacred number. Cp. שָׂבַע (*saba*) to be filled, and שַׁבָּת *shabath* (Sabbath) to rest, so that an Oath is, as it were, intended to be a sacred rest—a Sabbath from strife. (Heb. vi. 16.)

[6] Hence the sin of the Jews not only in swearing rashly and lightly, but also in swearing by *creatures;* "He who swears venerates or loves that by which he swears: and in the law it was ordered that they should not swear but by God: but the Jews, who swore by Angels, and the city and temple, honoured the creatures with the honour due to God." (*Jerome.*)

[7] The case of *swearing* is similar to that of taking away life. It is *malum per se;* but Swearing in a Court of Justice is an occasion of asserting God's Supremacy, and so an act of Worship, as the punishment of Death inflicted in obedience to God's law, and in His Name (Gen. ix. 6. Rom. xiii. 4), is an occasion of proclaiming His Justice and dominion over the lives of all His creatures.

See *Bp. Andrewes*, De Jurejurando Theolog. Disputatio, 1591. and Catechistical Doctrine, p. 239, and Sermons, v. 70—82. *Dr. Barrow*, Sermon xv., vol. i. p. 330. *Bp. Cosin*, on Eccl. Courts, pt. 3. *Bp. Sanderson*, De Juramenti Obligatione, vol. iv. 244 (ed. *Jacobson*, Oxford 1854), and *Bp. Beveridge* on Article xxxix., and below, xxvi. 62.

ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο. 42 Τῷ αἰτοῦντί σε δίδου· καὶ
i Lev. 19. 18. Exod. 34. 12. Deut. 7. 2 τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς. (40/V) 43 i Ἠκούσατε ὅτι
ἐρρήθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.
k Luke 6. 27, &c. Rom. 12. 14, 20. 1 Pet. 3. 9. Luke 23. 34. Acts 7. 60. 1 Cor. 4. 13. 1 Luke 6. 35. 44 k Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς κατα-
ρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν
ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς· 45 l ὅπως γένησθε υἱοὶ τοῦ πατρὸς
ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς,
m Luke 6. 32. καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. (41/V) 46 m Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγα-
n Luke 6. 33. πῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 47 n Καὶ
ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ
o Lev. 11. 44. & 19. 2. & 20. 7. 26. 1 Pet. 1. 15, 16. Luke 6. 36. οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 48 o Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

VI. (42/X) 1 Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν
ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ
a Rom. 12. 8. πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 a Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλ-
πίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ
ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι
τὸν μισθὸν αὐτῶν. 3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά
b Luke 14. 14. σου τί ποιεῖ ἡ δεξιά σου. 4 b ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ
πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι. 5 Καὶ ὅταν προσ-
εύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φανῶσι τοῖς ἀνθρώ-
ποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 6 Σὺ δὲ, ὅταν
προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι

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must be ready to sacrifice *private* comforts and advantages—"decedere de tuo ipsius jure" (see *Aug.* l. c. i. 59), for the sake of charity and peace. This precept does not require nor permit any one to surrender what is not *his* own χιτὼν or ἱμάτιον, viz. *public* rights, much less *Christian principles* and *Christian truth*; for which we are to *contend earnestly* (Jude 3), and of which we are not to divest ourselves, or to allow any one to strip us—for then we should be naked indeed (Rev. iii. 17, 18).

41. ὅστις σε ἀγγαρεύσει] Ἄγγαρος, a Persian word for a royal courier[1], who had authority to press horses, &c. into his service in execution of his mission[2]. The word אַנְגַרְיָא (*angaria*) (whence *avania* and *avanie*, in Ital. and Fr.), is used in the Talmud for any forced work. If any one presses thee to do him service,—especially if he has a public claim on thee for duty,—do not contend, but do it heartily.

The word ἀγγαρεύω is applied by the Evangelists to Simon the Cyrenian, pressed into the service of bearing the cross of Christ. Matt. xxvii. 32. Mark xv. 21. This is *our* ἀγγάρευμα, to bear cheerfully the cross of Christ, and follow Him to Calvary.

42. τῷ αἰτοῦντί σε δίδου] "*Omni petenti*, non *omnia petenti*, ut id des quod dare justè et honestè potes. Omni petenti dabis, quamvis non semper id quod petit dabis, et aliquando melius aliquid dabis cùm petentem injusta correxeris." (*St. Aug.* de Serm. in M. i. 67.)

— δανείσασθαι] "Ne voluntatem alienes ab eo qui petit, quasi et pecunia tua vacabit et Deus tibi non redditurus est: sed cum id ex præcepto *Dei* facis, apud Illum qui hæc jubet infructuosum esse non potest." (*St. Aug.* ibid. i. 68.)[3]

44. ἀγαπᾶτε τοὺς ἐχθρούς] This is the Christian 'Lex Talionis.' Be not overcome of evil, but overcome evil with good. (Rom. xii. 21.)

45. ὅπως γένησθε] that you may *become*.

— βρέχει] for ὕει, the popular word, still in use in Greece. So βροχὴ for ὑετός, βουνὸς for ὄρος, ψαρὶ (from ὀψάριον), for ἰχθύς, and numerous other words used in the New Test., instead of the more refined forms, and still surviving in the vernacular Romaic. See Preface to St. Luke.

46. τελῶναι] The Jewish subalterns and lessees of the Roman publicani, and therefore doubly odious to those of their own nation. The Talmud classes them with thieves and assassins, and regards their repentance as impossible.

48. ἔσεσθε—τέλειος] We who are created in God's image, and restored in Christ, and made partakers of the divine nature in Him, are bound by the conditions of our creation, redemption, and sanctification, to endeavour to be like Him here, that we may have the fruition of His glorious Godhead hereafter. Ephes. v. 1. 1 Pet. i. 15. 1 John ii. 1. "Many imagine what is here commanded to be *impossible*. But Christ never commands impossibilities; but He prescribes such kind of *perfection* as was attained by David in the case of Saul and Absalom, and by Stephen the martyr in praying for his murderers, and by St. Paul in wishing to be accursed for his persecutors. Acts vii. 60. Rom. ix. 3." (*St. Jerome.*)

CH. VI. **1.** δικαιοσύνην] *justitiam*, *Vulg.*, applied to outward acts of righteousness; specially to almsgiving. See Dan. iv. 24, where בְּצִדְקָה (*b'tsidkah*), i. e. ἐν δικαιοσύνῃ, is rendered by LXX and Theodotion ἐν ἐλεημοσύναις. Cp. 2 Cor. ix. 10, where δικαιοσύνη seems to have a similar sense. It is also used in LXX for חֶסֶד (*chesed*), i. e. *mercy*, e. g. Prov. xx. 28. Isa. lxiii. 7.

Here the general word δικαιοσύνη appears to be used by our Lord as introductory to precepts on its two special branches, Almsgiving and Prayer.

— πρὸς τό] i. e. with that intention. We are to be seen to do good, but not to do good to be seen. Cp. v. 16. Gal. i. 10.

2. μὴ σαλπίσῃς] The reference seems to be to the use of *Trumpets* to summon public assemblies to see some fair spectacle, or hear some great thing. Num. x. 3, &c. Ps. lxxxi. 3. 2 Kings ix. 13.

— ὑποκριταί] ὑποκριτής, properly a *histrio* or actor who ὑποκρίνεται τῷ χορῷ, i. e. is an interlocutor with the chorus; and wears a mask (πρόσωπεῖον, *personam*), and plays a part. Hence the word is applied in Christian Ethics to those who "*tegunt sub personâ* quod *sunt*, et *ostentant* in *personâ* quod *non sunt*." (*Aug.*) On the use of the word ὑποκριτὴς in the N. T. see below, xxiii. 13. "He follows up the metaphor. The hypocrite acts a part on this world's stage, to be seen of men; but *your* Theatre is to be the Omniscience of God your heavenly Father, and the presence of the World and of Angels at the judgment to come. If you wish to be glorious, conceal your good deeds here, and they will have a brighter crown hereafter." (*St. Chrys.*) "He calls them *hypocrites*, i. e. *actors*, *wearing a mask*; pretending to pray to God, they look around for the praise of men. God is the hearer not of words but of hearts." (*Jerome.*)

3. μὴ γνώτω] much less let it hold the trumpet to thy mouth,—σεαυτὸν λάνθανε. (*Theoph.*).

4. τῷ κρυπτῷ] Observe the article here and v. 6, not *a* secret place merely, but *in secret*,—shutting out all worldly considerations.

5. ἀπέχουσι] 'id quod iis *debetur*.' On the use of ἀπὸ see xxii. 21.

6. ταμιεῖον] as Daniel did. Dan. vi. 10. The word ταμιεῖον is used by the LXX, in Gen. xliii. 30, for the private chamber to

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[1] Connected with this is the Hebrew אִגֶּרֶת (*iggereth*), a letter.

[2] See *Blomfield* and others in Æschyl. Agam. 292, and *Alford*, here.

[3] On the question concerning the legality of Usury, see on Matt. xxv. 27.

τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. (48/V) 7 [c] Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. 9 [d] Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. 10 ἐλθέτω ἡ βασιλεία σου. [e] γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. 11 [f] τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. 12 [g] καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. 13 [h] καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. (44/VI) 14 [i] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις

c Ecclus. 7. 14. Eccles. 5. 2, 3, 7.
d Luke 11. 2.
e Heb. 13. 21. Ps. 103. 20, 21.
f Luke 11. 3.
g Luke 11. 4. Eph. 4. 32.
h ch. 26. 41. John 17. 15.
i Mark 11. 25. Ecclus. 28. 2.

which Joseph retired to weep. See also in Exod. viii. 3, and passim. The Fathers give also a figurative sense to this precept, e. g. *St. Ambrose* (Cain and Abel, c. 9) thus: Enter into the secret chamber (*τὸ κρυπτόν*) of thine own mind wherever thou art, shut the door thereof against the world, and commune with God. So *St. Jerome*, "Claude ostium, et mente ora, uti faciebat Anna mater Samuelis. Hoc *orationis cubiculum*," says St. *Ambrose*, "*ubique tecum est.*" We may enter the *κρυπτὸν* or chamber of our own hearts, even in a crowd,—"et ubique secretum est, cujus arbiter nullus est nisi solus Deus." "Qui," as *St. Cyprian* de Orat. says, "non vocis sed cordis auditor est."

7. *προσευχόμενοι μὴ βαττολογήσητε*] "*βάττος* dicitur fuisse Poëta quidam fuisse qui multa inaniter garriebat eademque molestissimè inculcabat." (*Mintert* in v. Cp. *Suidas* in v.) Hence *βαττολογεῖν*, to use *vain* repetitions; to repeat for repetition's sake.

Our Lord repeated the same words in prayer in His agony, Matt. xxvi. 44. He teaches us here that the essence of prayer is not in the utterance of the lips, but in the colloquy of the heart with God; and by his own practice in His Agony He instructs us that the affection of the heart is stimulated and sustained by the ministry of the lips saying the same words.

8. *οἶδε γάρ*] But since God knows what we need before we ask, why should we pray? Not to inform Him, but to exercise ourselves in communion with Him. (*Chrys.*) We are not narrators, but suppliants. It is one thing to inform the ignorant, and another thing to beseech the Omniscient. (*Jerome.*)

9. *οὕτως οὖν προσεύχεσθε*] Our Lord here, by this Prayer—(cp. the Benediction, Num. vi. 23. Deut. xxvi. 13),—

Authorizes *form* of prayer [1].

Delivers a particular *form* of prayer to be used, and

To serve as a pattern for the subject and order of our desires and prayers; and [2] therefore as a guide for our practice.

As the *Decalogue* is in two tables, so the Lord's Prayer is in two parts; making together *seven* petitions,—the first *three* relating to God, the latter four to man. (*Aug.*) *Bp. Andrewes*, v. p. 331.

— *Πάτερ ἡμῶν*] Not *ἡμέτερε*. He lays the Foundation of Prayer in *Love*. If God is our *Father*, we should honour Him as His *children*; and if He is the father *of us* (*ἡμῶν*), we should love *one another* as *brethren*. Let us remember also, for our comfort and joy, *Who* it is that authorizes and encourages us to use these words,—the Son of God, co-equal and of One Substance with the Father.

— *ἁγιασθήτω τὸ ὄνομα*] *ὄνομα*, Hebr. שֵׁם (*Shem*), has a comprehensive meaning. See *Mede*, p. 5. It signifies whatever belongs *to* God,—His Essence, Attributes, House, Day, Word, Ministers, &c. See Exod. xxiii. 21. Levit. xxiv. 11. 16. 1 Sam. xvii. 45. Ps. viii. 1; xx. 1. 7; xlviii. 10; cxiii. 1; cxlviii. Mal. i. 11. 14.

This is to be our first aim and desire in all things—the glory of God. (*Chrys.*)

10. *γενηθήτω*] as by angels in heaven, so by us on earth. (*Jerome.*)

11. *τὸν ἄρτον—τὸν ἐπιούσιον*] *Bread*—the Hebrew לֶחֶם a synecdoche for "quicquid ad vitam sustentandam utile est." Gen. xliii. 25. 31. 34.

The word *ἐπιούσιον*, a new word, as *Origen* observes (de Orat.), peculiar to the New Testament, and marking the newness of the precept involved in this petition, seems to be formed in the same way as *περιούσιος* (superfluous), and is contrasted with it, and signifies what is necessary, not *περι-ούσιον*, but *sufficient* for our *οὐσία* [3] or existence; hence *ἄρτος ἐπιούσιος* is [4] the same as לֶחֶם חֻקִּי (*lehem huki*) in Agur's prayer. Prov. xxx. 8; and this petition appears to be derived from it. (*Mede.*)

The Fathers understand by this bread, the spiritual food of the Word and Sacraments. *Tertullian*. de Oratione 6, "Panem Spiritualiter intelligamus, Christus enim panis noster." "Hunc panem quotidiè nobis postulamus," says *St. Cyprian*, de Orat. Dom., as the Manna in the wilderness. (Cp. John vi. 33.) So the English Catechism,—"all things that be needful for our *souls* and bodies."

12. *ἄφες τὰ ὀφειλήματα*] "*ἀφιέναι* respondet verbo Chald. et Syr. שְׁבַק, quod non modo valet, *dimittere*, *relinquere*, *sinere*, sed etiam *condonare*, *remittere*, et tunc ei fere jungitur חוֹב, *ὀφείλημα*, v. *Buxtorf.* Lex. Talm. h. v. atque sic etiam h. l. *ἀφιέναι* notat, *condonare*, *remittere*, Hebr. סלח; ut ap. *τοὺς ὁ*· Ps. xxv. 18, *ἄφες τὰς ἁμαρτίας μου*· add. Num. xiv. 19. Ies. lv. 7. Voces חוֹב et חֵטְא etiam de *peccatis* usurpantur, v. *Buxtorfii* Lex. Talm. p. 714 s. et *Vorstius* de Hebraism. N. T. p. 74 ss. hinc et ap. Luc. xi. 4. pro *ὀφειλήματα* legitur *ἁμαρτίας*, et infra v. 14. *ὀφειλήματα* commutatur cum *παραπτώματα*." (*Kuin.*) Hence St. *Augustine* argues against the Pelagians, that no one is without sin. S. *Aug.* de Peccat. ii. 10, and c. Epist. Parmen. ii. 10. *St. Cyprian* (de Orat. Dom.) says, "hinc docetur peccare se *quotidiè*."

13. *μὴ εἰσενέγκῃς*] Quoted by *St. Polycarp*, Phil. 7. God tempts no one (James i. 13; cp. de *Aug.* Serm. on M. ii. 9); but He sometimes permits the Tempter to try the faith and patience of His servants, as Job (i. 12; ii. 6), and our Lord Himself (iv. 1). We are taught to pray here that God would not lead us into Temptation, i. e. allow us to *run into* it—"Ne nos induci patiaris." (*Tertullian*) —(though the Tempter may be allowed to attack us), much less *go in quest* of it; and thus we are reminded of, and acknowledge our frailty, and need of grace, and of watchfulness against Satan, and of prayer for the Holy Spirit,—Christ's own prayer in His Agony. See Matt. xxvi. 39. See *Bp. Andrewes*, v. 458, 467, on this text.

— *τοῦ πονηροῦ*] the wicked one. *Πονηρὸς* is to be distinguished from *κακὸς*, because it always signifies moral evil; whereas *κακὸς* sometimes means physical evil only.

The Doxology *ὅτι σοῦ—ἀμήν* is not found in the oldest MSS. and was probably added in the beginning of the fourth century [5], from the primitive usage of Christian Churches in reciting the Lord's Prayer in their public Liturgies.

Mr. *Humphry* (on Acts xxi. 14) and *Prof. Blunt* (on the Chris-

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[1] And in "the Lord's Prayer" our Lord adopts petitions already in use in Forms of Prayer among the Jews. See *Vitringa* de Synagog. iii. 692. *Lightfoot* and *Schoettgen*, pp. 61—65. Cp. on vi. 34.

[2] On this Prayer see *Tertullian* de Oratione, p. 129, Paris 1695, who calls the Lord's Prayer "Breviarium Evangelii," and *St. Cyprian* de Oratione Dominica, p. 395, ed. Ven. 1728. *Aug.* de Serm. M. ii. 4—8, and Serm. 56—58, "ad Competentes post symbolum traditum." *Gregor. Nyssen.* in de Orat. Domin. *Origen*, *περὶ εὐχῆς*, i. 226, and *St. Cyril. Hierosolym.* Catech. 23, p. 329. *Bp. Andrewes*, v. 350—476, who calls it "a compendium of faith," and *Mede*, 1—18.

[3] "*Panem* peti mandat, quod solum fidelibus *necessarium*." (*Tertullian* de Orat. 6.)

[4] It has been said by many learned modern interpreters, that *ἐπιούσιος* is derived from *ἡ ἐπιοῦσα ἡμέρα* (*to-morrow*), and cannot come from *ἐπὶ* and *οὐσία*, for it would be *ἐπούσιος*.

But this opinion does not seem satisfactory.

It is hardly consistent with Matt. vi. 34, to pray *σήμερον* for *to-morrow's* bread.

Ἐπιούσιος, from *ἐπὶ* and *οὐσία*, may be compared with *ἐπιόγδοος*, *ἐπιούριος*, *ἐπίοπτος*, *ἐπίορκος*, *ἐπίουρος*, where the vowel ι is not elided.

And so the Ancient Church understood the phrase; e. g. *Chrys.* *ἄρτον ἐνὶ τὴν οὐσίαν διαβαίνοντα*, and *Basil.* reg. brev. 253, *τὸν ἄρτον τὸν πρὸς τὴν ἐφήμερον ζωὴν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα*. *Theoph.* *ἐπὶ τῇ οὐσίᾳ καὶ συστάσει αὐτάρκη*, and *Euthym.* and *Suidas*, and *Etymol. M.* *ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἁρμόζων*.

So also *St. Cyril. Hierosol.* p. 329, speaking of daily bread in a spiritual sense, *ὁ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς κατασταθσόμενος*, and so the Greeks now understand it. See the Athenian ed. of *Euthym.* 1842, p. 110.

The Version of the Western Church has *supersubstantialis*.

See also *Joseph Mede's* excellent Essay, p. 125, who observes that the petition may be thus paraphrased, *τὸν ἄρτον ἡμῶν, μὴ περιούσιον, ἀλλὰ τὸν ἐπιούσιον δὸς ἡμῖν σήμερον*. *Schoettgen* here (pp. 63. 71, 72) cites passages from the Rabbis, which show that even among the most pious of the Jews it was not usual to pray for the things of the *morrow*. See also *Bloomf.*, *Alford*, and *Arnoldi*.

[5] "Omittunt hæc verba codd. Græci, pauci quidem, sed præstantissimi, *patres Latini omnes*, etiam ii, qui commentarios in hanc orationem scripserunt, et singulas ejus partes diligentèr illustrarunt, inter quos antiquissimi sunt Tertullianus et Cyprianus. Origenes quoque, qui omnes hujus orationis sententias singulari libello (*περὶ εὐχῆς* Opp. T. i. p. 226 ss. ed. de la Rue) pertractavit, et diserte indicavit, quibusnam rebus codices Lucæ, qui doxologia semper caruerunt, a Matth. codicibus differrent, hanc ultimam formulæ partem planè præterlit, unde patet, eam ab Origenis codd. abfuisse. Reperiuntur quidem hæc verba in vers. Syriacis tribus, (Peschito, Philoxeniana, Hierosolymitana,) in Æthiopica, Armenica, Gothica, in constitutionibus Apostolorum, et apud Chrysostomum. Sed horum testium nullus, ut *Griesbachius* in Commentar. Crit. ad h. l. monuit, si Syriacam Peschito excipias, probare potest, *quarto seculo* antiquiorem hanc clausulam esse, versionem autem Peschito, serioribus temporibus passim ad Græcos libros juniores, cum vulgari textu consonantes, recognitam esse. Adstipulor igitur *Griesbachio*, cui hæc doxologia seculo IV. post Chr. N. e liturgiis irrepisse videtur." (*Kuin.*)

These facts show that we have now Greek MSS. of the New Test,

τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος· 15 [k] ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. (45/X) 16 [l] [v] Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 17 Σὺ δὲ, νηστεύων, ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ Πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.

19 [m] Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· (46/V) 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· 21 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. (47/V) 22 [n] [w] Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον. (48/V) 24 [o] Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ. (49/V) 25 [p] Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. [q] οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 [r] ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ· ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 [s] τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 28 [t] καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων· 30 [u] εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 31 [x] μὴ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων· 33 [y] ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν· 34 μὴ οὖν μερι-

k ch. 18. 35.
l Isa. 58. 5. Joel 2. 12, 13.
m ch. 19. 21. Luke 12. 33. 1 Tim. 6. 6, 9, 18, 19. Heb. 13. 5.
n Luke 11. 34.
o Luke 16. 13. Rom. 6. 16, 22. 1 John 2. 15, 16.
p Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. 1 Pet. 5. 7. Ps. 55. 22.
q Luke 12. 23.
r Job 38. 41. Ps. 147. 9. Luke 12. 24.
s Luke 12. 25.
t Luke 12. 27.
u Luke 12. 28.
x Luke 12. 29, 30.
y Luke 12. 31. Ps. 34. 10. 1 Tim. 4. 8. 1 Kings 3. 11—13.

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tian Church, p. 38) well compare 2 Tim. iv. 18, where St Paul *adopts* the substance and order of the last two petitions in the Lord's Prayer *with the Doxology*.

16. ὅταν νηστεύητε] Our Lord is speaking here of *private* fasts, not of fasts imposed by public authority. Fasting was prescribed by the Old Law; but with the exception of the annual fast on the day of Atonement (Lev. xvi. 1—34; xxiii. 27—29. Cp. Numbers xxix. 7), the times were left, for the most part, to private discretion. Some (e. g. the Pharisees) fasted twice a week (Monday and Thursday) Luke xviii 11. (*Lightfoot.*) He anticipates that His disciples *will* fast. On the duty, design, and proper meaning of fasting, see *Basil*, De Jejunio ii. p. 1—15. 621.

22. ὀφθαλμὸς ἁπλοῦς] "*Lippientes* oculi," says *St. Jerome*, "solent lucernas videre *numerosas: simplex* oculus et purus simplicia intuetur et pura." Thy body will be full of light, if thou hast one object in view, i.e. the glory of God seen in the way of obedience to His Law[1].

24. μαμωνᾷ] From Syriac ܡܡܘܢܐ (*mammuna*), *riches*; which appears to be derived from חָמוֹן (*hamon*), *abundance*. "Non dixit, qui *habet* divitias sed qui *servit* divitiis; qui divitiarum servus est *custodit* ut *servus*; qui servitutis excussit jugum, *distribuit* eas ut *dominus*." (*Jerome.*) Cp. Luke xvi. 9. 11. 13[2].

25. μὴ μεριμνᾶτε] Our Lord does not forbid provident forethought (cp. 1 Tim. v. 8), as was imagined by the Euchites ("qui volebant semper εὔχεσθαι et nunquam laborare"), against whom *St. Augustine* wrote his book "de Opere Monachorum" (vi. 797; xi. 446). "Dominus," says *St. Aug.*, "propter exemplum loculos habuit." But he forbids anxious, restless, and distrustful solicitude about earthly things.—and this He does by seven considerations. 1. The care which God shows for our life and our bodies (see *Chrys.* and *Jerome*). 2. For the inferior creatures which exist for our sake. 3. Because all our care is vain without God. 4. From a consideration of the flowers and grass which God clothes and adorns. 5. Because such solicitude is unchristian and heathenish 6. Because God adds every thing necessary to them who seek *first* His Kingdom. 7. Because sufficient unto the day is the evil thereof. Cp. Phil. iv. 6. 1 Pet. v. 7.

— τῆς τροφῆς] *its* food. τοῦ ἐνδύματος, *its* clothing.

29. Σολομὼν] "Christus verè scivit Solomonis amictum." (*Beng.*)

30. εἰς κλίβανον] 'clibanus, furnus,' the kiln; from לְבֵנָה (*lebhenah*), *later*. From lack of timber in Palestine, χόρτος, &c. was used as fuel. See above, iii. 10.

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representing the Text as it was *before* the fourth century,—a very important result.

And that the Lord's Prayer was probably in universal use in Ancient Christian Liturgies.

[1] See *Bp. Sanderson* (Prælect. de Obligat. Consc. ii. § 11, vol. iv. p. 31), who observes, that singleness of purpose,—or good intention, properly so called,—here includes *good means* not less that *a good end*, and quotes *St. Bernard*, "Ut *oculus* sit *simplex*, *duo* sunt necessaria, charitas in intentione et in electione veritas."

"Him, only him, the hand of God defends
Whose *means* are pure and spotless as his *ends*."

[2] This verse is cited μνημονικῶς καὶ παραφραστικῶς by *Clement. Rom.* i. 6, λέγει ὁ Κύριος, οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἐὰν ἡμεῖς θέλωμεν καὶ Θεῷ δουλεύειν καὶ Μαμωνᾷ, ἀσύμφορον ἡμῖν ἐστι. Τί γὰρ ὄφελος, ἐάν τις τὸν ὅλον κόσμον κερδήσῃ τὴν δὲ ψυχὴν ζημιωθῇ; ἐστι, δὲ οὗτος αἰὼν καὶ ὁ μέλλων δύο ἐχθροὶ . . . οὐ δυνάμεθα τῶν δύο φίλοι εἶναι.

μνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

VII. (50/II) [1] [a] Μὴ κρίνετε, ἵνα μὴ κριθῆτε. [2] ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. (51/V) [3] [b] Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; [4] ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; [5] ὑποκριτά· ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. (52/X) [6] Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. (53/V) [7] [c] Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν, [8] πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. [9] [d] ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; [10] καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; [11] [e] εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. (54/V) [12] [f] Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

(55/V) [13] [g] Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· [14] ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν. (56/X) [15] [h] Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες. [16] [i] Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· (57/V) μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; (58/V) [17] [i] οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. [18] [k] οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ

a Luke 6. 37, 38. Ps. 41. 2. Rom. 2. 1. & 14. 3, 4, 10, 13. 1 Cor. 4. 3. 4, 5. James 4. 11, 12. Mark 4 24.
b Luke 6. 41, 42.
c ch. 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 23. James 1. 5, 6. 1 John 3. 22.
d Luke 11. 11.
e Luke 11. 13.
f Luke 6. 31. Tob. 4. 16. Matt. 22. 40. Rom. 13. 8, 10. Gal. 5. 14. 1 Tim. 1. 5.
g Luke 13. 24.
h Micah 3. 5. ch. 24. 4, 5. 2 Tim. 3. 5. Acts 20. 29.
i Luke 6. 44. 2 Tim. 3. 1, seqq.
k Luke 6. 43.

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34. *μεριμνήσει ἑαυτῆς*] So C, B, G, L, S, V, and other MSS.—*not τὰ ἑαυτῆς*, i. e. to-morrow will take care of itself; so *φροντίζω* with genit. *Matth.* G. G. § 326.

— *ἡ κακία*] *not ἡ πονηρία*, or *malitia*, but *vexatio* or *ærumna*,—its burden of care and sorrow. See *Tertullian* c. Marcion. ii. 24. *Jerome*, Epist. 147, and above, v. 13. Cp. Gen. xlvii. 9.

This adage is found in the Talmud Berachot, fol. 9. 2. *Vorst*, de Adag. N. T. p. 806.

Here it may be observed, that our Lord adopts and spiritualizes several proverbial sayings in succession, which were known to the Jews. (See on verses 2, 3. 6 of the next Chapter.) In the same manner as in the Lord's Prayer (see above, vi. 9) He adopted and spiritualized petitions from the Jewish Liturgy. He thus exemplified His own precept concerning new wine and new bottles (Matt. ix. 16, 17), and on bringing out of the storehouse things new and old (xiii. 52). In all those cases He animates the old letter with the new Spirit of His own.

CH. VII. **1.** *μὴ κρίνετε*] Quoted by *St. Polycarp*, Philipp. 2, p. 507, who also cites v. 3. 10. On the meaning of this precept, see *Barrow's* Sermon xx. vol. i. p. 431. 456.

2. *ἐν ᾧ μέτρῳ*] *ἐν* preserves its usual sense here, *in* what measure, large or small, or just the contrary. On this adage, which is found in the Talmud Sota, cap. i. see *Vorst*, p. 801.

3. *κάρφος*] "Festuca, stipula, palea quæ in *oculos* facilè involat" (*à Lapide*) "opponitur *δοκῷ trabi*." This proverb was already familiar to the Jews. See Talmud Erachin, c. 2, and Baba Bathra, c. 2, and see next note.

6. *κυσί*] By *κύνες* St. *Aug.* understands 'impugnatores veritatis;' by *χοῖροι*, 'contemptores.' Both were among the unclean animals of the Levitical Law (Lev. xi. 1—7); on whose *moral* significance see *W. Jones* of Nayland, Zoologia Ethica, vol. ii. p. 115, ed. 1826. See also his Serm. xxix. on this text. This, like most of our Lord's proverbial sayings, appears to have been already current among the Jews. See *Vorst*, de Adag. N. T., p. 780, ed. Lips. 1778, cap. i. of Mischar Happeninim.—"Ne projiciatis margaritas coram porcis, et ne tradatis sapientiam ei qui ignorat præstantiam ejus."

As to our Lord's use of heathen proverbs, see on Luke v. 39. Acts xxvi. 14.

11. *ὑμεῖς, πονηροί*] Scripture does not commend itself to the world by speaking well of mankind; more wonder is it that Scripture has been received by men as God's word. (Cp. *Beng.*)

12. *πάντα οὖν*] *οὖν* is not here illative; or if so, it depends on what has preceded generally concerning moral duty, and so introduces a summary of universal application (*Glass*, Philol., p. 534), and corresponds to Hebr. לָכֵן (*lachen*), and is used in transitions, as John ix. 18. 1 Cor. xiv. 23.

— *ἵνα*] On this use of *ἵνα* see Mark vi. 25; ix. 30. *Winer*, p. 301. It is the *νὰ* of modern Greek.

— *οὗτός ἐστιν ὁ νόμος καὶ οἱ προφῆται*] i. e. the sum of the revealed will of God,—which among the Jews was known by the name "The Law and the Prophets." Luke xvi. 16. See Matt. xi. 13; xxii. 40.

14. *στενὴ πύλη*] The *narrowness* of the gate appears from various historical types of salvation; i. e. Lot and his daughters in Sodom; Noah and seven persons in the Flood; Caleb and Joshua in the Wilderness; and from our Lord's saying, "Many are called but few chosen" (Matt. xx. 16).

"The gate is straight; let the knowledge of its straightness stimulate our energies. And though the *gate is* straight, and the path narrow, yet not such is the *city*—the heavenly city—to which it leads," *στενὴ ἡ πύλη, οὐχ ἡ πόλις.* (*Chrys.*)

— *τὴν ζωήν*] Observe *τὴν*, *the* life: that which alone deserves to be called *life*. "Vita enim *præsens* non est *vita*, sed potius *mors*." (*Beng.*)

15. *ψευδοπροφητῶν*] false *teachers*. See on Rom. xii. 6. Titus i. 12. 1 Cor. xi. 4; xiv. 6.

16. *ἀπὸ τῶν καρπῶν*] i. e. from the fruits of *their teaching; not* from their acts alone, because acts seemingly virtuous are often nothing more than the Sheep's clothing in which the wolf wraps himself in order that he may deceive and devour the Sheep. See *Bp. Sanderson*, Sermon ix. § 31, on 1 Tim. iii. 16, vol. i. p. 244. "Non ex *foliis* neque ex *floribus*," says *St. Bernard*, ep. 107, "sed ex *fructu* arbor bona malave dignoscitur."

18. *οὐ δύναται*] Christ does not say that a good tree cannot become bad (as *Jovinian* and others inferred), or that man has no free agency (see *St. Jerome*), as the Manichæans said; but that while it is good it produces good fruits, as a consequence and proof of its good-

1 ch. 3. 10. John 15. 2, 6. Luke 3. 9. δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 19 [1] πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

m Hos. 8. 2. Jer. 7. 4. Luke 6. 46. Rom. 2. 13. James 1. 22. (59/III) 21 [m] Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν

n Luke 13. 24, 25. τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. (60/V) 22 [n] Πολλοί ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι

o Luke 13. 27. ch. 25. 12, 41. 2 Tim. 2. 19. προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 [o] καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε

p Luke 6. 47, 48. ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. (61/V) 24 [p] Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν

ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· 25 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσ-

q Luke 6. 49. ἔπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 [q] Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιω-

θήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· 27 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι· καὶ προσ-

r Mark 1. 22, 27. Luke 4. 32. ἔκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη. (62/II) 28 [r] Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ

ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

a Mark 1. 40. Luke 5. 12. VIII. (63/II) 1 Καταβάντι [a] δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· 2 καὶ ἰδοὺ, λεπρὸς προσελθὼν προσεκύνει αὐτῷ, λέγων, Κύριε, ἐὰν

b Luke 5. 13. Mark 1. 41, 42. θέλῃς, δύνασαί με καθαρίσαι. 3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. 4 [b] καὶ

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ness, and cannot be called good, if it does not bring forth good fruit.

22. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*] the great day. Mal. iii. 17. Luke x. 12; xxi. 34.

— *προεφητεύσαμεν*] *preached*. See 15. Balaam and Caiaphas prophesied. Pharaoh and Nebuchadnezzar learn the future by dreams. Judas (among the Apostles) worked miracles with a traitor's mind. Such things are permitted for a manifestation of God's power, for the conviction of sinners, and for the edification of others. (*St. Jerome.*) "They will say to *Me*." Observe, having concluded His sermon, He presents Himself as our Judge, and describes the Judgment to come. So He said to His disciples, "Rejoice not that the spirits are subject unto you, but that your names are written in heaven" (Luke x. 20). He teaches us that faith will not profit us without works, no, nor miracles. Hence St. Paul, "If I have faith so as to move mountains, and know all mysteries, but have not charity, it profiteth me nothing" (1 Cor. xiii. 2). Let us then take good heed not to work iniquity, and let us not consider ourselves disparaged because we do not work miracles now. We shall be none the worse at the day of judgment on that account, when God will not require of us miracles, but holiness. (*Chrys.*)

23. *οὐδέ ἔγνων*] as Mine.

25. *ἡ βροχή*] *the* rain. "Articulus significat pluviam non refuturam." (*Beng.*)

— *ἐπὶ τὴν πέτραν*] *the* Rock, as distinguished from *τὴν ἄμμον* (26). See above on v. 1. "Mysticè *petra* est Christus; unde Glossa 'Ille ædificat in Christo qui quod audit ab illo facit.'" (*à Lapid.*) *St. Jerome*, says, "Christ built His Church upon a Rock *Petra* (Matt. xvi. 18), and from this *Petra*, Peter (Petrus) derived his name. See Rom. ix. 33. 1 Pet. ii. 8. 1 Cor. x. 4. The foundation which the Apostle laid as a Master builder (1 Cor. iii. 10—16), is the one Lord Jesus CHRIST. On this solid and firm foundation the Church of Christ is built. But all doctrines of Heresy are built on the sand, which is floating and cannot be consolidated; and they are built only to fall." Cp. on Matt. xvi. 18[1].

28. *καὶ ἐγένετο*] This Hebraism, so often repeated by the Evangelist St. Matthew (see ix. 10; xi. 1; xiii. 53; xix. 1; xxvi. 1; cp. *Vorst*, p. 601), served continually to remind the Jewish and Hellenistic reader of the connexion of the Gospel History with the narrative of the Old Test. It would be difficult to find any other Books in the World where it occurs in the same manner as in the two Testaments.

29. *ἦν διδάσκων*] Hebraismus.

— *ὡς ἐξουσίαν ἔχων*] authority to *teach*.

— *οὐχ ὡς οἱ Γραμματεῖς*] There were various points of difference between Christ and the Scribes.

In the *subject* of teaching: Christ taught concerning grave spiritual matters; the Scribes, on frivolous trifles and superficial formalities. (See the Talmud, *passim.*)

Christ *did* what he *taught*. Not so the Scribes.

Christ taught with fervour and energy.

Christ confirmed his teaching by *miracles*.

Christ taught as the Divine Law Giver; the Scribes as doctors of the Law.

Christ in His teaching sought only the glory of God; the Scribes, that of men.

Christ gave divine *grace* to his hearers (if they were humble), to receive and do His Word.

Christ's doctrine was perfect; that of the Scribes erroneous and defective.

CH. VIII. **2.** *λεπρός*] Our Lord enforces His Sermon by a Miracle; and begins with healing that disease (*Leprosy*) which was regarded by the Jews as almost *incurable*, and was specially a type of *sin*. Cp. *Jahn*, § 189, where it is shown that leprosy was infectious and hereditary.

3. *ἥψατο αὐτοῦ*] To show that He was above the Law, which forbad contact with leprosy (Num. v. 2. Lev. xiii. 46. *Tertullian* adv. Marcion. iv. 9); and to prove that He is the *Source* of purification even to what is most unclean, whether in body or soul. He stretched out His hand and touched the leper, to show that He is not subject to the Mosaic law, but superior to it. Elisha did not touch Naaman the leper, but conformed to the strictness of the law, and sent him to Jordan to wash. But the Lord touches the leper; and thus shows that He heals not as a servant, but a Lord; for His hand was not rendered unclean by touching the leper, but the *whole body* of the leper was cleansed by the touch of that holy hand. (*St. Chrys.*) See also on ix. 20[b].

— *θέλω, καθαρίσθητι*] "*Volo;* magna potestas." (*Beng.*) "Dicit '*Volo*' propter Photinum" (who said that Christ was a mere man); "imperat propter Arium" (who denied His equality with the Father);

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[1] "*The rain* descended. A prophecy verified in the primitive Church, bearing all the brunt of the waves and storms of the world, of People, of Tyrants, of friends, of strangers, of the Devil himself persecuting her, and venting all the hurricane of his rage upon her. She stood firm, because she was built upon a Rock. So far from being injured, she was made more glorious by the assault." (*Chrys.*)

[2] *St. Jerome* adduces here a remarkable example of error, arising from the exclusive use of the Latin Version, "*Volo mundare*," which many of the Latins, he informs us, then interpreted as if "*mundare*" were the active infinitive, instead of the passive imperative.—"*I will, be thou clean.*" Christ says this to prove the truth of the leper's declaration.

Contrast here the mode of our Lord's working miracles with that of the *Apostles*. *He* says, "*I will;*" *they* say, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" And they ascribe the effect to Christ alone, His name, through faith in His name, hath made this man whole. Acts iii. 12—16.

λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς, ἀλλ' ὕπαγε, [c] σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. c Mark 1. 44. Luke 5. 14. Lev. 14. 3, 4, 10. ch. 9. 30. & 12. 16.

(64/II) [5] [d] Εἰσελθόντι δὲ αὐτῷ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος, παρακαλῶν αὐτὸν [6] καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος. [7] καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. [8] [e] καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. [9] [f] καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. [10] [g] Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. (65/V) [11] [h] Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, [12] [i] οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. (66/V) [13] [k] Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

d Luke 7. 1.
e Luke 7. 6, 7.
f Luke 7. 8.
g Luke 7. 9.
h Luke 13. 29. & 12. 37.
i Luke 13. 28. & 25. 30. ch. 21. 43.
k John 4. 52. Luke 7. 10.

(67/II) [14] Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· [15] καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτῷ. [16] Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ,

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"tangit propter Manichæum" (who said that Christ had not human flesh, but was only a phantom). *Ambrose* in Luc. v. 12.

"Prima miracula," says *Beng.*, "*confestim* fecit, ne videretur cum labore facere, posteaquàm auctoritatem sibi constituerat, *moram* interdum adhibuit salutarem."

4. *μηδενὶ εἴπῃς*]

To give a lesson against vain-glory.

To teach humility.

To avoid giving offence to His enemies by exciting their envy and jealousy.

To allow them time to examine calmly into the evidence of His works and claims.

To wean them from their carnal and earthly notions of the *Messiah*; and to teach them what the true character of the Messiah was to be, viz. one of meekness and suffering as well as of power and of glory.

Not to expose the person healed to persecution as a disciple of Christ.

But yet the miracle was to be made known in an orderly manner by an appeal to the Priests who were legally appointed to examine the criteria of the case (Levit. xiii. 2; xiv. 2; xv. 19. 21), and who might thus be satisfied that He was not at variance with the Law, but revered and obeyed it.

And since they were, for the most part, hostile to Jesus, their testimony would be of greater value; and if they were candidly disposed, they would thus be led to acknowledge Him to be what He professed to be, and what His works proved Him to be. And He would give them the opportunity of originating the acknowledgment of His Power, instead of having it forced upon them by others.

— *εἰς μαρτύριον αὐτοῖς*] for a testimony that thou art really cleansed; and in order that they may testify to that effect; and recognize me to be the Christ; and (adds *Chrys.*), "for a witness *against* them, if they will not believe,—which Christ foresaw would be the case; and as a witness *for* Me, that I have done My part that they should believe."

5. *προσῆλθεν αὐτῷ ἑκ.*] He came by others whom he sent. See Luke vii. 3. "Non absurdè Matthæus, per *alios* facto accessu Centurionis ad Dominum, compendio dicere voluit accessit ad Eum *Centurio*." (*Aug.* de Cons. Ev. i. 20, and see *Chrys.* here.) And it is common with Hebrew writers, especially to speak of a thing as *done* by him who orders others to do it. (See *Kuin.* and xxvii. 26.)

This Centurion at Capernaum was a figure and precursor of the Gentile World coming to Christ, and received by Him (*Aug.* Serm. 62),—a forerunner of the Centurion at Cæsarea, Cornelius (Acts x. 1).

6. *ὁ παῖς*] He does not say *δοῦλος*, but, as in Latin, *puer*, servant. See Luke vii. 3.

8. *εἰπὲ λόγῳ*] The centurion had a just notion of Christ's power. He did not say, *Pray* to God, and my servant will be healed, but speak the word only. And our Lord greatly commended him, whereas Martha, who said, "I know whatsoever thou shalt ask of God, He will *give it* Thee" (John xi. 22), was reproved, as having spoken amiss; and Christ thus teaches that He Himself is the *Source* of Blessings (*Chrys.*), which He could not be unless He were God.

9. *ὑπὸ ἐξουσίαν*] If I, who am *under authority* (i.e. of the 'tribunus legionis' and of the 'imperator'), command and receive ready obedience from my soldiers, how much more Thou, Who hast no superior, canst command Thy ministers (Diseases, the Elements, &c.), and they will obey Thee?

10. *ἐθαύμασε*] "Who," says *St. Aug.*, lib. de Genes. c. Manich., "had inspired that faith but He Who now admires it? In wondering at it, He intimated that *we* ought to admire, He admires for our good, that we may *imitate* the Centurion's Faith. Such movements in Christ are not signs of perturbation of mind, but are exemplary and hortatory to us." See a similar expression, Mark vi. 6, *ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.*

— *οὐδὲ ἐν τῷ Ἰσραὴλ*] Christ did not enter the Centurion's house, but his servant was healed by Him, present in majesty, but absent in body. So to Israel indeed, and to them alone, He showed Himself in the Flesh; but to the Gentiles He was preached by others. And then was fulfilled the saying, "A people that I have not known shall serve Me" (Ps. xviii. 43). The Jews *saw* and crucified Him; the Gentiles *heard* and believed. (Cp. *Aug.* Serm. 62.)

12. *οἱ υἱοὶ τ. β.*] A Hebraism. Cf. on ix. 15.

— *τὸ σκότος*] *the* darkness—that which is indeed such. The righteous will be received into the glorious light of the heavenly palace, and there be refreshed at the Spiritual banquet; but the children of the kingdom, those who rely on their carnal descent from Abraham, and do not acknowledge Me to be the Son of Abraham, in whom all Nations are to be blessed, they will be excluded from the glory of the royal palace, and cast into outer darkness.

— *ὁ κλαυθμὸς καὶ ὁ βρυγμός*] *the* weeping, &c.; *that* which alone deserves the name; being more doleful than any other anguish,—both in duration and intensity. "In hâc vitâ dolor nondum est dolor" (*Beng.*). See the opposition in *ἡ ζωὴ*, vii. 14.

15. *ἥψατο*] This was on the Sabbath-day. See Mark i. 29. Luke iv. 38; and thus He taught His disciples at first privately that it was lawful to do good on the Sabbath—the people did not *bring* the Sick till sunset. See Mark i. 32.

— *διηκόνει*] By His touch He not only quenched the fever, but restored her to perfect health. This no human physician could have done. After a fever a long convalescence ensues before health returns. But in the case of Christ it was with Diseases as it was with the Sea. After a storm there is a swell before the Sea sinks into a calm. But Christ reduced the fury of the Sea by a word to perfect calm, as He did the rage of the fever to perfect health. She arose and *ministered* to Him, thus proving the cure and her own love to its Author. (*Chrys.*)

16. *ὀψίας*] "scl. *ὥρας*, [quod addit Marc. xi. 11.] *γενομένης*, *vesperi*, Marc. i. 32. addit: *ὅτε ἔδυ ὁ ἥλιος*, sed *ἑσπέρα* est Hebr. ערב, et de omni tempore pomeridiano adhibetur. Duas fuisse Hebræis vesperas, docent loci Exod. xii. 6. Levit. xxiii. 5. Matt. xiv. 15; una fuit ab horâ IX, nostrâ pomeridianâ tertiâ, usque ad horam sextam, altera ab horâ nostrâ sextâ, usque ad noctis principium, *ὀψία δευτέρα*, quæ etiam simpliciter *ὀψία* et *ἑσπέρα* dicebatur, et hoc quidem loco altera illa pars temporis pomeridiani intelligi debet, ut Luc. xxiv. 29, al." (*Kuin.*)

— *πολλούς*] See how, as it were, with a single word the Evangelists sail over a sea of miracles! And that it might not seem incredible

καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ
1 Isa. 53. 4. & 53. 9. 1 Pet. 2. 24. Ἡσαΐου τοῦ προφήτου λέγοντος, [1] Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε,
καὶ τὰς νόσους ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν
m Luke 9. 57, 58. εἰς τὸ πέραν. (68 V) 19 [m] Καὶ προσελθὼν εἷς γραμματεὺς, εἶπεν αὐτῷ, Διδάσκαλε,
ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες
φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ
n Luke 9. 59, 60. ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 21 [n] [v] Ἕτερος δὲ τῶν μαθητῶν
o 1 Kings 19. 20. αὐτοῦ εἶπεν αὐτῷ, Κύριε, [o] ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα
μου. 22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι
p Mark 4. 37, &c. Luke 8. 23, &c. τοὺς ἑαυτῶν νεκρούς. (69 H) 23 Καὶ [p] ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν
αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ
ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε· 25 καὶ
προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν, λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα·
q Ps. 65. 7. & 89. 9. & 107. 29. 26 καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; [q] τότε ἐγερθεὶς ἐπετίμησε

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that so large a number should be healed in so short a time, the Evangelist introduces the Prophet Isaiah witnessing that so it should be. (*Chrys.*) Thus Prophecy becomes History.

17. *ὅπως πληρωθῇ*] From this citation of Isa. liii. 4 compared with 1 Pet. ii. 24, it appears that some of the prophecies of the Old Test. have a double sense,—physical and spiritual; and that the Holy Spirit in the New Testament has enabled us to see new lights, which otherwise would be only partially discerned, in those Prophecies. Cp. *Surenhus.* p. 222.

— *ἔλαβε—ἐβάστασεν*] "Λαμβάνειν respondet Hebr. נשׂא, quod ut סבל, cui h. l. respondet *βαστάζειν*, non tantum notat, *ferre*, *perferre*, sed etiam *depellere*, *auferre*, *tollere*, ut h. l. v. 40. xv. 26. v. Exod. xxxiv. 7. Levit. x. 12. Numb. xiv. 8, ubi Alexandrini habent *ἀφαιρεῖν*· verbum *βαστάζειν* hoc modo occurrit etiam Joh. xx. 15, ubi in nonnull. codd. pro *ἐβάστασας* e glossemate legitur *ἦρας*." (*Kuin.*) Thus Christ is not only our Vicarious Proxy, but our all-sufficient Atonement. On *αἴρων* in a similar sense see on John i. 29.

19. *εἷς*] 'one,' 'unus e multis.'

— *ἀκολουθήσω*] This Scribe saw the crowds following Christ on account of His miracles, and appears to have hoped for some worldly advantage from Him. This man's temper is to be inferred not so much from his words as from our Lord's *answer* to them. Christ read his heart, and replied from *it*. You think perhaps that you will derive some worldly advantage from following Me; but do you not see that I have no resting-place, no, not even so much as the birds of the air?

Observe here generally, that we may often ascertain the disposition of those whose conversations with Christ are recorded in the Gospel, not so much from their *own words* as from *His replies* to them. He answered not their words, but their *thoughts*. (*St. Chrys.*, who refers to Matt. xii. 47. John vii. 7; i. 47. Luke vii. 22.)

20. *αἱ ἀλώπεκες*] Our Lord would not draw any to Himself by promises of worldly ease. "Servus Christi nihil præter Christum *habet*," says *St. Jerome*, ad Heliodor. i.; and we may add "nihil *avet*." But, says *Aug.*, "pauci amant Christum propter Christum."

— *ὁ δὲ Υἱὸς τοῦ ἀνθρώπου*] The article *ὁ* denotes that He is *the* Son of Man *κατ' ἐξοχήν*, He who being above all has taken on Him man's nature—the Second Adam. A proper name (applied by Daniel vii. 13 to the Messiah. See on Matt. xvi. 13), which Christ *applies* to *Himself* (cp. *Lightfoot*, i. 537) when He speaks of His own Incarnation and its consequences. "Commendat nobis," says *St. Aug.* De Cons. Evang. ii. 1, "quid misericorditèr dignatus sit esse pro nobis; et velut mysterium commendans admirabilis *incarnationis* suæ, nomen hoc sæpiùs auribus nostris insinuat."

22. *λέγει*] So B, C; *not* εἶπεν. There seems to be a contrast between the εἶπεν of these persons and the λέγει of our Lord; see v. 19, 20.

— *ἀκολούθει μοι*] "Hoc dixit ei," says St. *Ambrose* (on Luke ix. 60), "cujus patrem *jam sciebat mortuum*." The person here described was a *disciple* (v. 21), one to whom Christ had already said, "Follow Me." (Luke ix. 59.) Our Lord, when He had called him, knew what would happen to his father; and our Lord, by precept and example, taught filial love and obedience (Luke ii. 51. Matt. xv. 6), and yet He had said, "Follow Me." Hence we may be sure that no duty to the parent was infringed by obeying Christ. But, as St. *Ambrose* says (lib. vii. in Luc. ix. 59), "Paterni funeris sepultura prohibetur, ut intelligas humana posthabenda *divinis*." Our Lord shows the vast importance and paramount duty of following Him *immediately*, *alone*, and with the *whole heart*, by contrasting with that duty, and subordinating to it, the natural desire and obligation of burying the dead (see Tobit xii. 12), and especially a dead parent[1].

The strength of Abraham's faith was tried and proved by the command to *slay* his *son*. The strength of this man's faith was tried by the answer given to his request, "Suffer me first to *bury* my *father*."

See also below, xii. 46—50, where our Lord illustrates in His own conduct to His mother what He teaches here. And see the comment of *St. Augustine* on Luke ix. 59; and cp. Luke xiv. 26.

— *ἄφες τοὺς νεκροὺς*] Suffer those who have not been called by Me, who are as yet *dead* (John v. 25) in trespasses and sins; who have not risen *to life in* Me,—suffer *them* to bury *their dead*, not *My* dead: for My dead live—they *never die*. But I am *The* Life; therefore follow thou Me: and "go thou and preach the Gospel" (Luke ix. 60); preach it to them who are dead, and so raise them from that which is indeed death,—raise them from the grave of the soul, instead of following others to that of the body.

23. *τό*] Observe *τό*. Cp. v. 18.—*πλοῖον*. "Jesus habebat *scholam ambulantem*." (*Bengel.*) This school a ship,—sometimes near shore, where the people stood; sometimes in calm, sometimes in storm,—an emblem of the Church.

24. *σεισμὸς μέγας*] He permitted the storm to arise to try the faith of His disciples, and in order that by quelling it He might prove His Divine power.

— *ἐκάθευδε*] was sleeping. He fell asleep to exercise the faith of His disciples, *εἰ ἄρα ἐν πειρασμοῖς ἀκλόνητοι εἶσι* (*Theophyl.* on Luc. viii. 23).

And to combine (as usual) a proof of His Manhood with the evidence that He was now about to give of His Godhead, so that they might never think of the one without being reminded of the other. See on John xi. 35.

He was asleep. We have a type of this action in Jonas, who slept when the others were in peril, and was awakened and rescues those *who were labouring* in the storm, by the mysterious action of His own self-sacrifice. (*Jerome.*) The Church is a ship, and bears passengers of different sorts, and is tossed by the winds and waves of this world. Christ invites all to the ship. A storm arises; the sea is agitated; those who are on board fear; Christ is awakened; He rebukes the disciples, because they have little faith, and calms the storm. Those Churches where the Word of God is not awake, are in danger of shipwreck; not that Christ sleeps, but He is slumbering in *us* by reason of *our* sleep. But where faith watches, there is no fear of wreck from the powers of this world. (*St. Hilary.*)

25. *σῶσον*] A mark of truth,—the Evangelists describe their own weaknesses. They were ambitious, &c. before Pentecost. The Holy Ghost changed their hearts. (Cp. *Bengel.*)

26. *τί δειλοί ἐστε, ὀλιγόπιστοι*] They had *some* faith, for they came to Christ; but it was a *weak* faith, for they *awoke* Him. They did not wait patiently on Him, relying on the power and love of Him whose disciples they were, and who had led them into the storm.

They did not yet understand that while He slept as man, yet as

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[1] Hence *Chrys.* here, "You may say, was it not unnatural in a son not to bury his father? Yes; if he was absent from indifference. But *Jesus forbad* him to go, in order to show that nothing, not even the most important work of natural duty and affection, is so momentous as care for the kingdom of heaven; and nothing, however urgent, should cause us to be guilty of *a moment's delay* in providing first for that. What *earthly* concern could be more necessary than to bury a father? a work too which might be *dispatched speedily*.—And yet the answer is, '*Let the dead bury their dead*. Follow thou Me.' If, then, it is not safe to spend even so *little* time as is requisite for the burial of a parent, to the neglect of spiritual things, how guilty shall we be if we allow slight and trivial matters to withdraw us, who are Christ's disciples, from His service! (Luke ix. 62.) But rather let us endeavour, with Christ's aid, to raise those who are spiritually dead and buried, from the death of sin to a life of righteousness, as He raised Lazarus from the tomb, then we shall be His disciples indeed."

τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ.

28 r Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. 29 Καὶ ἰδοὺ, ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; 30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη· 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. 34 s καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

r Mark 5. 1, &c. Luke 8. 26, &c.

s Deut. 5. 25. 1 Kings 17. 18. Luke 5. 8. Acts 16. 39.

IX. (70 II) 1 a Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. 2 b Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· c καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, Θάρσει, τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 3 καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. 4 d καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν, Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν

a ch. 4. 13.

b Mark 2. 3. Luke 5. 18.

c ch. 8. 10.

d Ps. 139. 2. ch. 12. 25. Mark 12. 15. Luke 5. 22. & 6. 8. & 9. 47. & 11. 17.

God, He neither slumbers nor sleeps. He sleeps as man, before He calms the sea as God, in order that we may believe that the one Christ is perfect man and perfect God.

Why are ye *so fearful*, O ye of *little faith*? By these words He rebukes all irregular, impatient, and irreverent ways of endeavouring to extricate ourselves from difficulties; and if we can neither row nor sail, He teaches us to sit still in quietness and confidence, and wait till He arises and calms the storm.

27. *οἱ ἄνθρωποι*] The sailors, not disciples. Some allege (*Meyer*, 184) that this is at variance with Mark v. 41. Luke viii. 25, as if the remark might not have been made by many.

28. *Γεργεσηνῶν*] This seems to be the true reading *here*[1], called *Γαδαρηνῶν* by St. Mark v. 1, and St. Luke viii. 26, who mention only *one* dæmoniac, "quia ille nobilior et famosior," says St. *Aug.*, de Cons. Ev. ii. 24. So *Chrys.* These circumstantial differences (*not* contradictions) show independence of knowledge, and are evidences of truth. See further on Mark v. 2. Luke viii. 31.

29. *τί ἡμῖν καὶ σοί*] See on John ii. 4.

— *πρὸ καιροῦ*] i. e. before the day of Judgment. The devils believe and tremble. (James ii. 19.) As yet the Evil Spirit has great liberty and power in the world. He is called the Prince of this world; the God of this world; the Prince of the power of the air. (John xiv. 30. 2 Cor. iv. 4. Eph. ii. 2; vi. 12. 1 Pet. v. 8.)

But when the *καιρὸς* is come, he will be cast into the Lake of Fire (Rev. xx. 10. Matt. xxv. 41), and there *βασανισθήσεται* (Rev. xx. 10).

Cp. *Aug.* de Civ. Dei, viii. 23. *Joseph Mede*, Discourse iv. p. 23—25, and Luke viii. 31.

30. *χοίρων*] which, being unclean, it was not lawful for Jews to keep. (*Lightfoot.*)

31. *ἐπίτρεψον*] "Nec in *porcorum gregem* diaboli legio habuit potestatem nisi eam de Deo impetrasset; tantùm abest ut in *oves Dei* habeat." (*Tertullian*, de fugâ 2.)

32. *ὥρμησε πᾶσα ἡ ἀγέλη*] How great was the multitude of devils cast out from this one man by Christ, since they were able to fill this herd of swine, and drive them down into the deep! See here a visible proof of the power and fierceness of Satan and his associate fiends, who will hurry all that give entrance to them into their hearts, with furious impetuosity into the gulf of the Lake—the Lake of *Fire*. If the contemplation of this awful spectacle can save a single soul from everlasting death, let no one question the *merciful* design of this stupendous miracle, by which the devils themselves are made ministerial to the display of Christ's power, and to the publication of a warning against their own deadly designs.

34. *παρεκάλεσαν ὅπως μεταβῇ*] An example of *servile fear*. Contrast the case of the Samaritans and the consequences (John iv. 40). Fear is the *beginning* of wisdom (Prov. ix. 10), but perfect love casteth out fear. (1 John iv. 18.)

CH. IX. **1.** *τὸ πλ.*] See viii. 23.

— *ἰδίαν πόλιν*] Capernaum. iv. 13. Mark ii. 1.

2. *τὴν πίστιν αὐτῶν*] As shown by the circumstances mentioned by St. Mark, ii. 3, 4. Luke v. 17—20.

— *θάρσει, τέκνον, ἀφέωνται*] *ἀφέωνται* = *ἀφεῖνται*. Luke vii. 47, 48. 1 John ii. 12, Thy sins *have been already* forgiven. The Work precedes the Word; an evidence of Love and Power in the Agent and Speaker. *τέκνον*, a word of condescension and love, suggesting that Our Lord saw the operation of faith in the *paralytic* himself, who, with his shattered frame, would not have consented to be borne to the roof, unless he had believed that Christ was able to heal him. "Mira humilitas Christi," says St. *Jerome*, "*filium* vocat, quem sacerdotes non dignabantur attingere."

3. *βλασφημεῖ*] i. e. usurps the prerogative of God. See below, xxvi. 65.

4. *ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις*] The Pharisees accused Him of blasphemy because He forgave sin, for God only can do that. But He proved Himself God; for He knew their thoughts. God alone reads the heart (Jer. xvii. 10; xx. 12); and by healing the body, He who sees the soul proves that He is able to heal the soul. By the same power as that with which I read your thoughts, I have healed his soul. (Cp. *Jerome* here.) And so by what was visible He establishes what was invisible. The Pharisees perhaps thought Him a deceiver, because He professed to act upon what was *invisible*, the soul, and did *not* act upon what was visible, the body. And therefore He heals the body which they could see, in order that all may know that He can heal the soul which they cannot see.

At the same time He thus teaches that the *cause* of disease is *sin*, and that when that is destroyed, the body will enjoy angelic health and beauty.

5. *τί γάρ ἐστιν εὐκοπώτερον*] It is easier to heal the body than the soul; and therefore I have proceeded to do what is the more difficult work of the two, i. e. to heal the soul. I have forgiven his sins. But you do not believe that I can do *that*. You even accuse Me of blasphemy for professing to do it; but ye are guilty of blasphemy

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[1] It is authorized by the best MSS. testimony. *Gadara* is mentioned by *Josephus* as the principal town of Peræa, and as a Greek city (hence the swine. Bell. Jud. iv. 8, 3. Ant. xiii. 13, 3; xvii. 13), and as sixty stadia from Tiberias. (*Joseph.* vit. 65.) Cp. *Stanley* on Palestine, 373.

Gerasa is mentioned by the same writer as on the eastern frontier of Peræa, and is called a city of Arabia by *Origen*. (*Joseph.* Bell. Jud. iii. 3, 3; iv. 9, 1)

Gergesa is mentioned by *Origen* (in Johan. tom. iv. vol. i. 239, Lomm.) as near the Lake of Tiberias, and as the scene of the Miracle.

He speaks of the reading *Γερασηνῶν* as a common one in the MSS. which he had seen, and appears to prefer *Γεργεσηνῶν* on the ground of local tradition: and he mentions *Γαδαρηνῶν* as found in some *few* MSS.

See *Bloomfield*, Excursus, p. 890, for some interesting topographical details. Probably the miracle took place on the confines, between the district of Gadara and Gergesa, and some of the masters of the swine may have belonged to Gadara and some to Gergesa. The mention of both, as well as other circumstantial variations, bespeak independent knowledge in the Evangelists.

εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σου αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἔγειρε, καὶ περιπάτει; [6] ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—τότε λέγει τῷ παραλυτικῷ,—Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου. [7] καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [8] ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

(71/II) [9] [e] Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. (72/II) [10] [f] καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. [11] καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ [g] τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; (73/II) [12] ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, [h] Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες·—[13] πορευθέντες δὲ μάθετε τί ἐστιν, [i] Ἔλεον θέλω, καὶ οὐ θυσίαν·—οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ [k] ἁμαρτωλούς.

e Mark 2. 14. Luke 5. 27.
f Mark 2. 15, &c. Luke 5. 29, &c.
g ch. 11. 19. Luke 5. 30. & 15. 2.
h Gal. 11. 15.
i Hos. 6. 6. Micah 6. 6, 7, 8. ch. 12. 7.
k 1 Tim. 1. 15.

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while you accuse Me of it. And therefore, *ἵνα εἰδῆτε*, in order that *you may know* that I can do it, I will do what is more easy, but *is visible*, i. e. give health to the body, that you may know by this outward sign that the inward act is done.

6. *ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς*] Hence *St. Athanasius* demonstrates the Divinity of Christ, Adv. Arian. iii. 4, p. 438. Christ forgives sins not only as God, by His Omnipotence, but as *Son of Man*; because He has united man's nature to His own, and in that nature has fulfilled the law, and perfected obedience, and so merited to receive all *power on earth* (Matt. xxviii. 18) in that nature; which power He now exercises as Mediator, and will continue to exercise, till all enemies (Satan, Sin, and all their powers and adherents) are put under His Feet. As *Son of Man* He ever exercises this power of forgiving sin on *earth*, by means of the Word and Sacraments, and by the Ministry of Reconciliation (2 Cor. v. 18, 19), and by whatever appertains to what is called "the Power of the Keys." "Per eos dimittit (Dominus) peccata," says *St. Ambrose* on Luke v. 20, "quibus dimittendi tribuit potestatem." See *Bp. Andrewes*, Sermon ix. vol. iii. p. 263. 277—279.

Besides, by saying that sins are forgiven "upon *earth*," our Lord reminds us that *after death* there is no more place for repentance and forgiveness, for then the door is shut. (*Theophyl.* on Luke v. 24.)

— *ἐγερθεὶς ἆρόν σου τὴν κλίνην*] Here was a visible sign of invisible grace. He who restored health to the body, and gave a public proof of the restoration by enabling him to carry that whereon he lay bedridden, thus proved manifestly to all that He had by His word raised him from that sick-bed of *sin* on which he lay, a paralytic in *soul*. He thus gave *visible* evidence of His power to work *invisible* cures; i. e. to give birth and health to the soul by His divine power, working in and by the means of grace. "*Surge*, excussâ paralysi, et ut id probes toti populo *porta lectum tuum*, ut jam curatus à Me portes eum, qui te paralyticum paulò antè portavit." (*à Lap.*)

Paralysis is regarded by Divines as a type of that spiritual state of bedridden incapacity and impotence which is called *acedia* (*ἀκηδία*), and is a proper subject of mercy and aid *from others*, and can only be cured by being carried and laid at the feet of Christ, Who alone can enable the soul to *rise* and *carry its bed*. Cp. Rom. vii. 24, 25 [1].

9. *τελώνιον*] Probably at or near Capernaum, where he collected port-duties and customs from those who traversed the lake.

— *Ματθαῖον*] i.q. מַתִּתְיָה (*Mattiah*), i. e. *donum Dei*, i. q. Gr. Θεόδωρος. See Mark ii. 4. See the wisdom of the Apostle. He does not disguise his former life, as a *publican*, but calls himself by the name which he afterwards bore (*Matthew*), whereas the other Evangelists veil it with another name, *Levi* (Mark ii. 14. Luke v. 27). (*Jerome.*) In a like spirit in the Apostolic catalogue he calls himself Matthew the *publican*,—which they do not; thus he identifies himself with the Matthew here called by Christ, and named *Levi* by the two other Evangelists. See on x. 3. Hence it is clear that Levi and Matthew are not (as some suppose) two different persons, but two different names of the same person. The difficulty which some have imagined in the mention of *Matthew* here without any note of his oneness with *Levi*; and in the mention of *Levi* by the *other two Evangelists* without any note of his oneness with Levi, will disappear before the moral considerations stated above, combined with the reflection that all the Gospels were dictated by one Spirit, and form one whole, of which the component parts mutually *illustrate* one another.

That mode of Interpretation which severs one Gospel from another can never lead to any good result.

Some Sceptics (Porphyry and Julian) object here that it was irrational for a man to rise and quit his calling immediately at the bidding of another. But many miracles had been wrought by Christ and seen by the Apostles before they believed. And the radiance and majesty of the hidden Deity beaming in our Lord's countenance might easily draw many even on the first aspect; for if there is so much power in the magnet and in amber to attract objects to them, how much more could the Lord of All draw to Himself whom He would! (*Jerome.*) Observe our Lord calls him from the *receipt of custom*, that is, from the midst of his worldly business, as He called Saul from the heat of persecution. A signal proof of divine power. (*Chrys.*)

10. *τῇ οἰκίᾳ*] St. Matthew's. Observe his modesty. He does not mention that this *was* his own house, and that he made a *δοχὴ μεγάλη*, *great feast* for Christ (as St. Luke relates, v. 29, cp. Mark ii. 15); whence it appears that he left much to follow Christ. But of this he says nothing.

12. *οὐ χρείαν*] It is not a shame, but a glory, for a Physician to be surrounded by the sick. He is not contaminated by their sickness, but heals it. Which, therefore, is the true Physician? You, or Christ? *All* men are morally diseased and need the Physician of Souls (see Isa. liii. 4—16); and therefore the sense of these words seems to be, "they who *imagine* themselves to be well, as ye Pharisees do, have no need, *feel* no want of, have no *desire* for, My healing care,—'non Me *egetis*;' but they who are Sick," i. e. *are sensible* of their sins. See note on next verse and on Luke xv. 7, *οὐ χρείαν ἔχουσι μετανοίας*. The words *οὐ χρείαν ἔχουσιν*, signifying, do not *feel* the want, are used precisely in this way by the LXX in Prov. xviii. 2, *οὐ χρείαν ἔχει σοφίας ἰνδεὴς φρενῶν*, for לֹא־יִתְאַוֶּה כְסִיל (*lo yakphots*), *non delectatur*.

13. *πορευθέντες μάθετε*] You have *come* here to *teach* the Law, *go* and *learn* it.

— *ἔλεον*] Hos. vi. 6 חֶסֶד (*chesed*), which you Pharisees *limit* to external acts, of almsgiving, to the body; but it is an affection of the heart, showing itself generally in acts of mercy and tenderness and love both to body and soul. *Tisch.* and *Lachmann* prefer *ἵλεον*, the *neuter* form.

— *καὶ οὐ θυσίαν*] i. e. *more* than sacrifice; and so that sacrifice is a vain abomination without it. A Hebrew use of the negative, in order to bring out more forcibly the need and value of *the one thing*, which is contrasted with, and preferred to, another good in itself, and even prescribed by God, as sacrifice was. Cp. 1 Sam. viii. 7. Prov. viii. 10. Jer. vii. 22. Joel ii. 13. John vi. 27. Luke xiv. 12. 26. Heb. viii. 11. 1 Cor. i. 17. "Comparativus sæpè ita circumscribitur, ut alterum et quidem inferius ex duobus comparatis *negetur*, alterum affirmetur, cui excellentia tribuenda est." See *Glass.* Phil. Sacra, p. 468 (lib. iii. tract. v.).

On this text, as expressive of the true genius of Christianity, see *Bp. Butler's* Analogy, pt. ii. chap. i., near the end.

— *οὐ γὰρ ἦλθον καλέσαι δικαίους*] I have not come to call those who *think* themselves righteous, but those who *confess* themselves sinners, to repentance. So *σοφοὶ* and *συνετοὶ*, those who *think* themselves wise. (Matt. xi. 25. Luke x. 21. 1 Cor. i. 19. See also on Luke vii. 48 [2].)

— *οὐ γὰρ ἦλθον—ἁμαρτωλούς*] Cited by *Clem. Rom.* ii. 2, thus: *ὁ δὲ εἶπεν ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου* (Isa. liv. 1). *Ἑτέρα δὲ Γραφὴ λέγει, 'οὐ γὰρ ἦλθον—ἁμαρτωλοὺς,'* whence it appears

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[1] "Observe, that the *couch* of the Paralytic, which before was the proof of his sickness, was now made the proof of his cure." (*Chrysolog.*) The sin which once carried us when sick, is to be carried by us when restored to health, and thus it will be proved that Christ has indeed said to us, "*Thy sins are forgiven thee*" When the drunkard becomes an example of temperance, and the libertine becomes a pattern of holiness, he carries the bed on which he once lay; and he proves the power and love of his Saviour.

[2] It is a rule of frequent use in sacred criticism, that "*opinio* hominum sæpè pro *re* ipsâ ponitur" (*Glass.* Pl.il. S. p. 699, e. g.), as here, they who in *their own opinion* are *δίκαιοι*, are called *δίκαιοι*. Thus St. Paul, 1 Cor. i. 21, speaks of the '*foolishness* of *preaching*,' i. e. what was *accounted* foolishness by men. Cp. Gal. i. 6. See also a similar use of verbs, Mark vi. 48.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, [l] Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσι; 15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται [m] οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ [n] τότε νηστεύσουσιν. 16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

14 l Mark 2. 18, &c. Luke 5. 33, &c. & 18. 12.
m John 3. 29.
n Acts 13. 2, 3. & 14. 23. 1 Cor. 7. 5.

(74/II) 18 [o] Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰσελθὼν προσεκύνει αὐτῷ, λέγων, Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.

o Mark 5. 22, &c. Luke 8. 41, &c.

20 [p] Καὶ ἰδοὺ, γυνὴ αἱμορρόουσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, 21 ἔλεγε γὰρ ἐν ἑαυτῇ, ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. 22 ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν, εἶπε, Θάρσει, θύγατερ· [q] ἡ πίστις σου σέσωκέ σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. 23 [r] Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς, 24 [s] Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

p Mark 5. 25. Luke 8. 43.
q Luke 7. 50. & 8. 48. & 17. 19. & 18. 42.
r Mark 5. 38. Luke 8. 51.
s Acts 20. 10.

(75/X) 27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, [t] υἱὲ Δαυίδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ, Κύριε. 29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν· 30 καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων,

t ch. 15. 22. & 20. 30, 31. Mark 10. 47, 48. Luke 18. 38, 39.

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that the writer regarded the Gospel of *St. Matthew* as *Scripture* no less than *Isaiah*.

14. *οἱ μαθηταὶ Ἰωάννου*] According to Luke v. 33 the *Pharisees*. Some Critics (*De Wette. Meyer*) have alleged that one of the two Evangelists is *wrong*. But Mark (ii. 18) informs us that *both* are *right*. An important lesson. What if we had a *fifth Evangelist?* The few *seeming* discrepancies in the Four would then perhaps disappear. But they are left to try our Faith. The Fifth Gospel will be the coming of Christ.

15. *οἱ υἱοὶ τοῦ νυμφῶνος*] בְּנֵי הַחֻפָּה (*bene hachalkunnah*). The Hebrew בֵּן (*ben*), *son*, is often used for a friend, inhabitant, disciple, follower, &c. So *υἱοὶ βασιλείας*, Matt. viii. 12; *υἱοὶ τοῦ αἰῶνος τούτου*, Luke xvi. 8; xx. 34; *οἱ υἱοὶ ὑμῶν*, Matt. xii. 27. (Cp. Zech. ix. 13, and see *Vorst*, de Hebr. cap. xxiv., and below, Matt. xxiii. 15, and on Luke x. 6. John xvii. 12.) Our Lord answers St. John's disciples by referring to their Master's words (John iii. 29), "He that hath the bride is the bridegroom, but the friend of the bridegroom (i. e. their Master, John) rejoiceth to hear the bridegroom's voice."

By His Incarnation the Son of God had married our nature, and espoused to Himself a Church; and as long as He was present in His body on earth the children of the bridechamber could not fast, but they must fast till He returns again in His bodily presence, and the Marriage of the Lamb and of the Bride is come (Rev. xix. 7), and then they will no more fast, but celebrate an eternal festival.

16. *ῥάκους ἀγνάφου*] 'panni rudis,' 'impexi,' 'impoliti,'—newly woven; and before it has been dressed and dyed by the fuller. St. Luke, v. 36. has *ἐπίβλημα ἱματίου καινοῦ*.

17. *ἀσκοὺς παλαιούς*] "utres veteres," *skins*. See Judges ix. 4. 13, "doliorum loco—utres veteres, Pharisæi; novi discipuli; vinum Evangelium." (*Beng.*) "My disciples have *not yet* been *made new* by the Holy Spirit, and I must deal with them accordingly. (John xvii. 12.) I must not commit too much to them which is not fitted to their as yet imperfect condition. He thus bequeaths a law to His own disciples. that when they make converts they should treat them with gentleness" (*Chrys.*) See also *Jerome* here.

18. *ἃ ἐλσαλθών*] So C, D, E, M, X, and other MSS. and Versions. Others *ἐλθὼν* or *εἷς ἐλθών*. There is a force in the preposition *εἰς*. Our Lord was sitting at meat in St. Matthew's house (v. 10). The *ἄρχων* entered the house in quest of Him; and our Lord *rose up* (v. 19) from table, to go with him, and heal his daughter.

20. *καὶ ἰδοὺ, γυνή*] See further on Mark v. 25. "Statuam hujus mulieris et Dominum eam sanantis suo ævo manisisse narrat Euseb. vii. 14." (*Beng.*)

— *ἥψατο*] According to the law of Moses (Lev. xv. 19), whoever touched a woman with an issue of blood was unclean She touches Christ to be made clean. And our Lord said, "Daughter, thy faith hath made (not *will* make, but hath already made) thee clean." (*Jerome.*) Compare the case of the leper, viii. 3.

— *τοῦ κρασπέδου*] *the* fringe. See Num. xv. 38. Christ observed that law also. (*Beng.*)

23. *αὐλητάς*] Concerning hired mourners among the Jews see Jerem. ix. 17. Eccles. xii. 5. Amos v. 16.

24. *οὐ γὰρ ἀπέθανε*] See *Theophyl.* on Luke viii 52. "He says this because He was about to awake her, as from a sleep;" for death is only a sleep when Christ calls and says "Arise." Cp. John xi. 11 [1].

25. *ἠγέρθη τὸ κοράσιον*] Among the numerous examples of dead persons raised to life by Christ, the following are mentioned in the Gospels:—

The daughter of Jairus; here dead, but not carried out of the house. (Cp. Mark v. 22. Luke viii. 41.)

The widow's son at Nain; dead, and being carried to the grave. (Luke vii. 11.)

Lazarus; dead, and buried. (John xi. 39.)

Lastly, Himself.

These appear to be mentioned in order to show Christ's power over death in every form; and also to show that He has provided means in His Church for reviving the soul in every stage of *spiritual mortality* by His Divine Virtue acting in and by those means. Cp. John v. 25. Eph. ii. 1. 5, 6. It is observable that He connects this power with His own Resurrection. (John xx. 22—24.)

30. *ἐνεβριμήσατο*] See Mark i. 43; xiv. 5. John xi. 33. He

[1] Surely this is far better Criticism, than that of some later Interpreters (e. g. *Olshausen*), who say that the damsel had only fallen into a trance, a supposition contradicted by St. Luke viii. 55, "her spirit came again." It is well said by *Bengel*, "non *mortua est; Deo* enim *vivunt* omnes

u ch. 8. 4. & 12. 16. & 17. 9. Luke 5. 14.

u ὙΟρᾶτε, μηδεὶς γινωσκέτω. 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

v Luke 11. 14.

32 v Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν, δαιμονιζόμενον. 33 καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 w Οἱ δὲ Φαρισαῖοι ἔλεγον, x Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

w ch. 12. 24. Mark 3. 22. Luke 11. 15.
x ch. 12. 24. Mark 3. 22. Luke 11. 15.

(76/II) 35 y Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. (77/VI) 36 z Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. (78/V) 37 zz Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

y Mark 6. 6. Luke 13. 22. ch. 4. 23.
z Mark 6. 34. Num. 27. 17. 1 Kings 22. 17, 19. Zech. 10. 2.
zz Luke 10. 2. John 4. 35. Ps. 68. 11. 2 Thess. 3. 1.

X. (79/II) 1 a Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. (80/II) 2 b Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· 3 Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου,

a Mark 3. 13, 14. Luke 6. 12. & 9. 1.
b Luke 6. 14. John 1. 42. Mark 3. 16, 17. Acts 1. 13.

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charged them with rebuke, because they had low notions of the Messiah's Kingdom, and thought that He would aspire to worldly fame and glory. See on viii 4.

31. *οἱ δὲ ἐξελθόντες διεφήμισαν*] Glory is not to be obtained by seeking for it, but by declining it. "Sequentem fugit, fugientem sequitur."

35. *καὶ τὰς κώμας*] Not only the towns but the *villages*, in order that men may learn not to despise what is little and lowly; and not seek only to preach the Word in large cities, but take care also to sow the seed of the Gospel in small hamlets. (*Theophyl.* in Mark v. 16.)

36. *ἐσπλαγχνίσθη*] *σπλάγχνα* is the word by which the LXX render רַחֲמִים (*rachamim*), *misericordia*, Prov. xii. 10, which is connected with רֶחֶם (*venter*), whence probably the word *σπλάγχνα* was suggested to the LXX. Cp. Gen. xliii. 30. 1 Kings iii. 26; and see the excellent remarks of *Vorstius*, de Hebr. N. T., p. 35—37.

This use of *σπλαγχνίζομαι* and *σπλάγχνα* is limited to the LXX and N. T. It bespeaks connexion *between them*, and separation from *other* compositions. Singular intimations of *Mercy* may well have a language of their own.

37. *θερισμὸς*] By the word *harvest* He connects the Gospel with the Law, which was the *seed-time*. An argument against the Marcionite and Manichæan, who would sever the one from the other, and set the one *against* the other. See John iv. 38.

38. *δεήθητε*] "Vide quanti sint preces!" (*Beng.*)

— *ἐκβάλῃ*] As the Hebrew שָׁלַח and גָּרַשׁ not only signifies *ejicere* but *emittere*. See Matt. xiii. 52. Mark i. 12. John x. 4. Luke x. 35. Matt x. 34, *βαλεῖν εἰρήνην*: but perhaps there may be some reference to the divine impulse which constrains men unwilling and unable of themselves to labour in so great a work, and makes them feel and say *Væ mihi si non evangelizavero!* (1 Cor. ix. 6)

CH. X. **1.** *ἔδωκεν αὐτοῖς*] He *gave*. Mark the difference between Christ and all others who exercised miraculous power. Christ is the Author of it, others Recipients; He the Source, they only streams and channels of grace.

— *ἐξουσίαν πνευμάτων*] 'Genitivus objecti.' See on Luke vi. 12.

2. *δώδεκα ἀποστόλων*] See the Lists in Mark iii. 16. Luke vi. 14; and cp. on Acts i. 13. The number Twelve (3 × 4) in Scripture seems to be significant of perfection and universality[1]; and the Twelve Apostles were regarded by the ancient Church as typified by the Twelve Sons of Israel (cp. Matt. xix. 28, and *Maldonat.* here), the Twelve wells at Elim. (Exod. xv. 26. See *St. Jerome*, xlii.), and perhaps by the Twelve Stones of the Urim and Thummim on the breastplate of the High Priest, the type of Christ (Exod. xxviii. 15—21); the Twelve Loaves of shew-bread; the Twelve 'Exploratores' of the promised land, the type of heaven; the Twelve Stones taken from the bed of Jordan[2]. They seem also to be represented by the Twelve Stars in the crown of the Woman in the Wilderness, the Church on Earth (Rev. xii. 1), as well as by the Twelve Foundations[3] of the Church glorified. (Rev. xxi. 14. See Eph. ii. 20.)

These types of the Apostolic body are irreconcileable with the notion of *a Supremacy* in any *one* of the number. See on v. 2, and xvi. 18.

— *ἀποστόλων*] *ἀπόστολος* is used by the LXX for the Hebrew שָׁלִיחַ (*shelwah*), (*Lightfoot*), which does not signify a messenger simply, but one who executes the office of him by whom he is sent.

— *πρῶτος Σίμων*] St. Peter is always first in all the catalogues of the Apostles; as Judas is always last; and (says *Aug.*) "As Stephen was first among the Deacons." (See on Acts vi. 5.)

Cp. Gen. xlvi. 8, *πρωτότοκος Ῥουβήν*.—The twelve Apostles are the twelve Patriarchs of the Spiritual Israel, and the relation of St. Peter to the other Apostles appears to be similar to that of Reuben to his brethren: a relation of primacy, not of supremacy. He was "*primus inter pares, non summus supra inferiores.*"

Suppose, for argument's sake, that this privilege of primacy was to *descend* to the successors of St. Peter; and suppose also that the Bishops of Rome *are* St. Peter's successors,—yet, as Reuben the first-born was deprived of his birthright because he went up to his father's bed (Gen. xlix. 3. 1 Chron. v. 1), so, if the Bishop of Rome puts himself in the place of Christ, as if he were *husband*[4] of Christ's Spouse the *Church*, he forfeits whatever privilege may belong to him on the ground of his supposed succession to St. Peter.

Christ calls Judas, the last of the Apostles, 'the Son of perdition' (John xvii. 12). And there is a Power which sits in the Christian Church, and is called in Scripture 'the Son of Perdition' (2 Thess. ii. 2—4). And if he who calls himself the Successor of St. Peter, the first of the Apostles, imitates that Power, then it may be that in him may be verified the saying, "he that exalteth himself shall be abased;" "and many that are first shall be last;" and he that claims to be Peter may prove to be Judas.

3. *Βαρθολομαῖος*] from בַּר (*bar*), i. q. *ben*, *filius*, and תָּלְמַי (*tolmai*), supposed by some to be the same as *Ptolemy* (see *Winer*, Lex. p. 140,

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mortui. (Luc. xx. 36.) Et puella ob resuscitationem mox futuram enumeranda erat *dormientibus*."

See therefore here, not only a miracle, but a prophecy; i. e. a twofold proof of divine power.

[1] "Hi sunt operarii," says *Aug.* in Psa. lix., "qui mittendi erant et *quadrati* orbis partes ad fidem *Trinitatis* vocaturi." The symbolical meaning of *Numbers* in Holy Scripture deserves more study and attention than it has received in recent times. "God doeth all things in *number* and measure and weight." (Wisdom xi. 20.) From an induction of particulars it would appear that 3 is an arithmetical Symbol of what is *Divine*,

,, 4 of what is *Created*,

3 + 4 = 7 is the union of the Two; hence signifying Rest:

a Sabbath 3 × 4 = 12, is the blending and indwelling of what is Divine with what is created: e. g. as in Israel, the people of God: and in the Heaven by Jerusalem, Rev. xxi. 14 (cp. *Bähr*, Symbolik i. 201, and *Arnoldi* here).

[2] See *Bp. Pearson*, On the Creed, Art. ii. p. 145. Joshua, or *Jesus*, the Son of Nun, begins his office at the banks of Jordan, where Christ is baptized, and enters upon the public exercise of His prophetical office. He chooseth there twelve men out of the people to carry twelve stones over with them, as *our Jesus* thence began to choose His twelve Apostles, those *foundation stones* in the Church of God, whose names are *in the twelve foundations of the wall of the holy city, the new Jerusalem* (Rev. xxi. 14).

[3] It is supposed by some (e. g. à *Lapide*) that the twelve precious stones in the High Priest's breastplate (Exod. xxviii. 15—21), are similar to those mentioned as the 12 *θεμέλιοι λίθοι* of the Church glorified, in Rev. xxi. 19, 20. See above, on iii. 9, and below, on xvi. 18.

[4] See *Barrow*, On the Pope's Supremacy, vol. iv. p. 204, "Christ is the *One Spouse* of the Church, which title, one would think, the Bishop of Rome might leave peculiar to our Lord, there being no *Vice-husbands*: yet *hath he been bold ever to claim that*, as may be seen in the Constitutions of Pope Gregory X., in one of their general Synods." Sext. Decret. i. tit. vi. c. 3.

καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· 4 [c] Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν. c Luke 6. 15, 16.

(ΙΑ) 5 Τούτους [d] τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε, 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ, (ΙΒ) 7 [e] πορευόμενοι δὲ κηρύσσετε λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 [f] Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν, εἰς τὰς ζώνας ὑμῶν· 10 μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα μηδὲ ῥάβδους· ἄξιος [g] γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν. (ΙΓ) 11 [h] εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε. (ΙΔ) 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. 13 [i] καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· [k] ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. (ΙΕ) 14 [l] Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, [m] ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. 15 [n] Ἀμὴν λέγω ὑμῖν, [o] ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

d ch. 15. 24. Acts 13. 46.
e Luke 9. 2. & 10. 9. ch. 3. 2. & 4. 17.
f Mark 6. 8. Luke 9. 3. & 10. 4. & 22. 35.
g 1 Cor. 9. 7, 11. 1 Tim. 5. 18. 2 Tim. 2. 6. Rom. 15. 27. Gal. 6. 6.
h Mark 6. 10. Luke 9. 4. & 10. 8.
i Luke 10. 5.
k Ps. 35. 13.
l Mark 6. 11. Luke 9. 5. & 10. 10, 11.
m Neh. 5. 13. Acts 13. 51. & 18. 6.
n ch. 11. 25.
o ch. 11. 22, 24.

note) and *Bartholomew* is thought by some [1] to be the same as Nathanael of Cana in Galilee, which is *Winer's* opinion; and then the relation of the name Nathanael to Bartholomew would be the same as Simon to Barjona.

— Θωμᾶς] Hebr. תְּאוֹם (*teom*), i. q. Gr. *δίδυμος, gemínus*, '*a twin.*' John xi. 16; xx. 24, and *Lightfoot* in loc.

— ὁ τελώνης] Observe St. Matthew's humility in preserving this title, which is *not* added to his name by the other Evangelists; and also in putting himself *after* St. Thomas. (*Jerome.*) Cp. Mark iii. 18. Luke vi. 15, and see above ix. 9.

This addition (ὁ τελώνης) is also a confirmation of the genuineness of St. Matthew's Gospel; and it is an argument that this Gospel in its *Greek* form is from *St. Matthew himself.* It well became the charity of *others* (e. g. of St. Mark and St. Luke) *not* to add this appellation (a publican) to a brother's name; and it also well became the *humility* and thankfulness of the Apostle and Evangelist St. Matthew, to add it, in evidence of his Master's love and condescension to himself, and as an encouragement to others.

— Ἀλφαίου] Probably the same as Κλεόπας [2], Luke xxiv. 18.

— Θαδδαῖον] Probably the same name as *Judas*, from הוֹדָה (*hodah*), *laudavit* [3], and by this name, as well as by his name *Lebbæus* (from לֵב, *leb, heart*), Jude, the brother of James, was distinguished from Judas the traitor. Cp. *Routh*, R. S. ii. 26. *Dr. Mill*, Diss. ii. p. 251.

4. Κανανίτης] or rather Καναναῖος, from B, C, D, L, and *Vulg. Not* 'Canaanite,' nor 'Cananite,' but, as St. Luke renders it, Ζηλωτὴς (Luke vi. 15), from קָנָא (*kanna*), 'a zealot,' cf. Ps. lxix. 9, i. e. a person zealous for the glory of God. Cf. *Jerome* in Caten. Aur. in Marc. iii. 18.

On the character of the ζηλωταὶ in this age, see *Joseph.* B. J. iv. 6, 3 (cf. *Wetstein* and *Hammond* here). If Simon was one of that class, he had much to unlearn (like Saul) in the school of Christ.

— Ἰσκαριώτης] from אִישׁ (*isch, vir*) and קְרִיוֹת (*Keryoth*) a city of Juda. Jos. xv. 25. See Glosa and *Remig.* on xxvi. 14.

— ὁ παραδούς] a mild word for προδούς. "Eligitur et *Judas*," says *St. Ambrose*, on Luke vi. 16, "non per imprudentiam, sed per providentiam. Quanta est veritas quam nec adversarius Minister infirmat! Christus voluit deseri, ut tuo socio desertus moderatè feras:" and to show an example of toleration, and that His Word and Sacraments "be effectual because of Christ's institution and promise, although they be ministered by evil men" (Art. xxvi.). Cf. *Greg. Nazianz.* p. 712, and note on Acts viii. 36, and cp. on Acts vi. 5, the case of Nicolas the Deacon.

5. τούτους τοὺς δώδεκα] Among these twelve, half were three pairs of brothers. See above iv. 18.

— ὁδὸν ἐθνῶν] Way to the Gentiles. (*Meyer.*) See iv. 15. It was not till after His Crucifixion by the Jews and His Resurrection, that our Lord said, 'Go and teach *all nations.*' He sends His Apostles first to the Jews, that they might not plead that they rejected Him because He sent His disciples to the Gentiles and Samaritans. (*Jerome.*)

— Σαμαρειτῶν] for the reason of this see *Jerome* iv. 195.

8. δωρεὰν δότε] A warning against *simony.* (*Greg.* [4] Mor. in Ev. i. 4.) "*Gratia* vocatur quia *gratis* datur." (*Aug.*)

9. μὴ κτήσησθε] By this charge He would thus make them free from suspicion of avarice; and He would relieve them from all worldly anxiety, and teach them to devote themselves wholly to the preaching of the Word; next He would prove to them His own power: and therefore He afterwards asked them, When I sent you without purse and scrip and shoes lacked ye any thing? (Luke xxii. 35.) For He intended to send them forth as teachers of the world, to live the life of Angels without secular distractions.

He also gave this charge in order to teach *others* the duty of maintaining the Ministers of the Gospel (for the labourer is worthy of his hire); and therefore maintenance is a debt due to the teachers from the taught. (*Chrys.*)

Hence the Apostle says, 'Let him that is taught in the word communicate unto him that teacheth, in all good things' (Gal. vi. 6); and that they who sow spiritual things to others should reap their carnal things (1 Cor. ix. 11). (*Jerome.*)

— χρυσὸν—χαλκόν] a climax. Not gold,—no, nor even *copper.*

10. μηδὲ δύο χιτῶνας] which were sometimes worn, especially by travellers,—one an upper χιτὼν, the other an under one, for warmth. *Winer*, R.-W. i. p. 662.

— μηδὲ ὑποδήματα] i. e. *calceos;* but He allows σανδάλια (Mark vi. 9), *soleas*, i. e. coverings merely for the *sole* of the foot, and fastened with ἱμάντες, or thongs across the instep. Cp. Acts xii. 8, ὑπόδησαι τὰ σανδάλιά σου.

— μηδὲ ῥάβδους] This is the reading of 12 uncial and 150 cursive MSS., and is received by *Tisch.* for *Elz.* ῥάβδον. St. Mark (vi. 8) has ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον. St. Luke (ix. 3) has μήτε ῥάβδους. The sense is the same in all. They are to go as they are; they are not to *procure* any thing: 'ne minimam quidem rem' (*Aug.* de Cons. Ev. ii. 30); not even so light and common a thing as a staff, which was, as it were, nothing (see Gen. xxxii. 10, "with my *staff* I passed over this Jordan"). They among them who have *no* staff are not to *purchase* one (μὴ κτήσησθε). They among them who have one may *take* it (αἴρειν), but nothing more. They are to depend on the power and love of Christ, "Who is their Rod and their Staff to comfort them" (Ps. xxiii. 4).

If *all* of them were to go *without* a ῥάβδος at all, our Lord would probably have specified the ῥάβδος particularly in the question which He afterwards put to His Apostles, "When I sent you forth," &c. See Luke xxii. 35 [5].

13. ἡ εἰρήνη ὑμῶν] Therefore Prayers and Benedictions are not in vain, though they may not take effect in behalf of those for whom they are designed; they redound to the good of him who offers them, and return with a blessing into his bosom. (Ps. xxxv. 13.)

On the use of *Benedictions* in the Church of God, see Num. vi. 22. Deut. xxi. 5. Luke x. 6. *Hooker*, V. xxv. 2; V. lxx. 1, and lxvi. 1.

15. ἀνεκτότερον] Hence it appears that there will be different *degrees* of punishment, as well as different degrees of bliss and glory,

[1] See *R. Nelson* on St. Barthol.'s Festival. Cp. *Lightfoot*, Hor. Hebr. p. 325. See further on, John i. 43, and *Mintert*, Lexicon in v.

[2] See *Papias*, Galland. i. p. 319; below on xii. 46. *Mintert*, in v. and Κλεόπας: the ת in תַּלְפַּי (*Halepha*) being hardened into a K, as פֶּסַח *pesah*, *pesek*, whence πάσχα, the passover. Cp. below on xii. 46, and *Routh*, R. S. i. 16. 207. 215. 219. 255. 260, 261. 279, 280, he is called the father of Symeon, and the brother of Joseph (*Euseb.* iii. 11). *Mill*, Diss. ii. 236, 237. *Patrit.* ii. p. 44. *Arnoldi* on xii. 47.

[3] Another derivation is from תַּד (*tad*, qu. Angl. *teat*), *mamma.* See *Buxtorf*, Lex. Talm. p. 2565,

[4] Gregory there discusses the question, why in *some* cases the Apostles worked miracles, and in *others* not. Cp. 1 Tim. v. 23.

[5] A spiritual meaning, also, has been assigned to these words by some, e. g. *Hilary.* Take no *purse.* We are to have no venal affections in the discharge of our Ministerial office. Our Apostleship is not to be made a trade. Take no *scrip.* We must leave behind us all anxiety about worldly

(86/V) 16 p Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. (87/I) 17 q Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 18 r καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. (88/II) 19 s ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε. 20 t οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 u Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. 22 x καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. (89/X) 23 y Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ φεύγετε εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν· οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου. (90/III) 24 z Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 25 a ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. (91/X) Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; 26 b Μὴ οὖν φοβηθῆτε αὐτούς· (92/II) οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. (93/V) 27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. 28 Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 29 Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ Πατρὸς ὑμῶν. 30 c Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμη-

p Luke 10. 3. Rom. 16. 19.
q ch. 23. 34. Heb. 22. 19.
r Mark 13. 9. Luke 12. 11. Acts 12. 1. & 25. 23.
s Luke 12. 12. & 21. 14, 15.
t Mark 13. 11. Acts 2. 4. 2 Pet. 1. 21.
u Micah 7. 5, 6. Luke 21. 16.
x Mark 13. 13. Luke 21. 17. ch. 24. 13.
y Matt. 16. 28.
z Luke 6. 40. John 13. 16. & 15. 20.
a ch. 12. 24. Mark 3. 22. Luke 11. 15.
b Mark 4. 22. Luke 8. 17. & 12. 2. 1 Pet. 3. 14.
c Luke 21. 18. Acts 27. 34. 2 Sam. 14. 11.

in another world. In the words of *Hooker* (App. bk. v. p. 571), "Degrees in wickedness have answerable degrees in the weight of their endless punishment." See below, xi. 22. 24, and Luke xii. 47, 48. *St. Jerome* c. *Jovinian*, and *Bp. Bull's* Sermon on that subject, Serm. vii. vol. i. p. 168, and see above, v. 19; below, xxiii. 15.

16. *πρόβατα ἐν μ. λύκων*] He thus prophesies what they will have to encounter; and He will prove his own power, when the sheep overcome the wolves, and not only are not destroyed though in the midst of wolves, but change the wolves into sheep. This they were to do, though they were but twelve in number, and though the world was filled with wolves. Let us thence learn, that as long as we are Christ's sheep we shall conquer, although many thousand wolves rage about us; but when we begin to be wolves we shall be destroyed; for we lose the aid of the Shepherd Who came not to feed the wolves, but the sheep. (*Chrys.*)

This is quoted from memory by *Clemens R.* ii. 5, who adds some words, probably from oral tradition. *Λέγει ὁ Κύριος, ἔσεσθε ὡς ἀρνία ἐν μέσῳ λύκων· ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει, ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ, Μὴ φοβεισθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά· καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς καὶ μηδὲν ὑμῖν (περισσότερον*, Luc. xii. 4, 5) *δυναμένους ποιεῖν· ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος τοῦ βαλεῖν εἰς γέενναν πυρός.*

— *γίνεσθε*] *become.*

— *ὄφεις — περιστεραί*] See Gen. iii. 1; viii. 8 and 11. We may learn something from the Tempter (cp. Luke xvi. 8), as well as from the Holy Spirit.

It is said that the serpent shows his wisdom in guarding his head, whatever other part of his body is struck. So let us be ready to sacrifice any thing but our faith; or, let us guard our head Christ. (*Hilary, St. Jerome.*) "Et Serpens deponit tunicam *veterem* ut *novus* exultet." (*Aug.* Serm. 64.) The innocence of the Dove is shown in likeness to the Holy Ghost. (*St. Jerome.*)

20. *οἱ λαλοῦντες*] "Similis usus articuli. Joh. vi. 63." (*Beng.*)

— *ἀλλὰ τὸ Πνεῦμα*] An argument for the *Inspiration* of the Writers of the *New Testament*. See John xiv. 26.

23. *φεύγετε*] It was a question discussed in early times, whether 'fuga in persecutione' was under any circumstances allowable. *Tertullian* (de fugâ in persecutione) argues that our Lord's permission was only temporary; but this is contravened by *St. Jerome* (Catal. Script. in *Tertullian*). See also *Nazian.* (Orat. i. in *Julian.*), and the excellent directions on the subject in *St. Athanasius* (Apolog. de fugâ suâ, p. 258—266; cp. *à Lapide*). The answer seems to be given in our Lord's words: "The hireling fleeth because he is a hireling, and careth not for the sheep." (John x. 13.) "The good shepherd giveth his life for his sheep." (John x. 11.) If a person has a flock committed to his care, and that flock will be scattered or torn by wolves, if he flies,—then he must not fly. See *St. Aug.* Ep. 218 ad *Honorat.*[1] ii. 1260—2. Cp. 2 Tim. iv. 10. Acts viii. 1; ix. 25; xiv. 6; xv. 38.

— *τὴν ἄλλην*] *τὴν the* other, the next,—showing that there will always be some *other* to fly to.

— *πόλεις τοῦ Ἰσραήλ, ἕως ἂν ἔλθῃ*]

In a primary sense, you will not have completed your missionary work in Judæa before I come to judge Jerusalem. Cp. Acts viii. 1. (*Jerome.*)

In a secondary and larger sense,—the Missionary Work of the Church for the spiritual Israel will not cease till the Second Coming of Christ. (Cp. Matt. xxiv. 14.)

There is a successive series of 'Comings,' all preparatory to, and consummated in, the Great Coming of Christ. Cp. on xvi. 28.

25. *Βεελζεβούλ*] The Deity of the Ekronites was called by them בַּעַל־זְבוּב (*Baal-zebub*), 'Lord of flies,' i. q. *Θεὸς ἀπόμυιος* or *μυίαγρος* (2 Kings i. 2); and this name was in ridicule and contempt changed by the Israelites to בַּעַל זְבֶל (*Baal-zebel*), 'Dominus stercoris,' and thence applied to the Prince of the Devils[2].

Hitherto our Lord has given precepts to His Apostles for the discharge of their duty. He now supplies motives, viz.:

His own example.

God will display the truth of the Gospel and His own glory even by means of those who persecute them.

God is more to be feared than man.

God cares for the least of his own.

And will give them reward and honour in the presence of the Holy Angels.

27. *ἐπὶ τῶν δωμάτων*] On the *roofs*,—flat (cp. Acts x. 9), used for public proclamations (Isa. xv. 3. Jer. xix. 13; xlviii. 38), and other similar purposes. See on Luke v. 19, and the passages quoted in *Jahn*, Archæol. § 34. *Winer* v. '*Dach.*'

29. *ἓν—οὐ πεσεῖται*] You may buy *two* sparrows for an 'as,' and yet not *one* of the two falls, &c. No bodily change or chance is to be feared by those who are Christ's, since even our hairs are all numbered by the power and love of Him Who preserves us. (*Hilary.*)

things. Take not *two tunics*—it is enough to have put on Christ once, and let us not seek any other robe (such as heresy or Judaism) but Him. Take no *shoes;* as it was said to Mo-es, "Put thy shoes from off thy f-et, for the place whereon thou standest is holy ground" (Exod. iii. 5. Acts vii. 33). Nor a *staff;* for Christ is our support. He is "the Rod of Jesse" (Isa. xi. 1), and His Rod and Staff comfort us (Ps. xxiii. 4).

[1] The question may be illustrated from the history of *Polycarp*, Martyr. iv. 18. pp. 593—600, and Archbishop Laud, whom Grotius advised to escape (see *Pocock's* Life, p. 83, ed. 1816).

[2] *Lightfoot* ad loc. *Goodwin*, Moses and Aaron iv. 3. *Jahn*, Archæol. § 408, p. 566, ed. Vienn. 1814, interprets it 'Deus habitaculi;' but see *Winer* in v.

μέναι εἰσί. 31 μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. 32 [d] Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. (94/II) 33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. (95/V) 34 [e] Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν. οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. 36 [f] καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. (96/V) 37 [g] Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος. 38 [h] καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. (97/III) 39 [i] Ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. (98/I) 40 [k] Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. (99/X) 41 [l] Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. (100/VI) 42 Καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

d Mark 8. 38. Luke 9. 26. & 12. 8. 2 Tim. 2. 12. Rev. 3. 5.
e Luke 12. 49, 51.
f Micah 7. 6. 2 Esd. 6. 24.
g Luke 14. 26.
h ch. 16. 24. Mark 8. 34. Luke 9. 23.
i ch. 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33. John 12. 25.
k ch. 18. 5. Luke 10. 16. John 13. 20.
l Mark 9. 41. Heb. 6. 10.

XI. (101/X) 1 Καὶ ἐγένετο [a], ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

a Luke 7. 18, 19, &c.

(102/V) 2 Ὁ [b] δὲ Ἰωάννης, ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, 3 Σὺ εἶ ὁ [c] ἐρχόμενος, ἢ ἕτερον

b ch. 14. 3.
c Gen. 49. 10. Num 24. 17. Dan. 9. 24. John 6. 14.

32. *ἐν ἐμοί*] Something more than 'confess Me.' *ἐν* shows the ground on which the confession *rests*. Cp. Luke xii. 8.

34. *μὴ νομίσητε ὅτι ἦλθον*] This may appear paradoxical and at variance with the Angel's song (Luke ii. 14). But our Lord's design was to *educate His disciples* by *hard sayings* (*Chrys.*), who adds, "No one should be able to say that He had flattered them by soft speeches. He would, as it were, exaggerate the evils they might expect to see. Here was a proof of His power, in that they who heard these things from Him received Him as their Lord, and were able to convert others.

Christ was no *cause* of the miseries He predicted as consequent on His coming; but the wickedness of men was. And yet as the manner of Scripture is, He speaks of Himself as *doing* these things. So it is said, 'He gave them eyes that they should not see'" (Ezek. xii. 2. John xii. 40). Lest they should expect perfection in this world, He describes the *result* of His coming, viz. strifes, schisms, seditions, controversies, wars.—the consequence of man's sin and the devil's malice. See below on xviii. 7. Though the Song of the Angels was '*Peace* on earth' (Luke ii. 14), yet in the same chapter we read that He was set for the fall as well as the rising of many (Luke ii. 34). His Gospel is a savour of death to some and of life to others (2 Cor. ii. 16). He is a stone of stumbling to the disobedient as well as precious to them that believe (1 Pet. ii. 7, 8). This is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil (John iii. 19).

38. *λαμβάνει τὸν σταυρὸν αὐτοῦ*] *αὐτοῦ*, *his* cross, as I shall carry *My* cross. Every one has his own cross to carry; as criminals did when led to crucifixion.

Our Lord thus prophecies the *manner* of His own death. (See below, xx. 19.)

He knew what He would do and what He would suffer; and this is ever to be borne in mind in interpreting His words. They must be explained from a consideration of *His Divine Prescience*. He has all things before Him *ἐν στιγμῇ χρόνου*. Often, if viewed merely with regard to what was known only to *His disciples* on the occasion when they were uttered, they will seem dim and obscure. But time explained them; and the Holy Ghost enabled them to understand them (see John xii. 16); and if we forget this we shall often miss their true meaning. See on John iii. 22, and at end of that chapter; vi. 53, 54.

39. *ὁ εὑρών*] Not 'he that findeth,' but he that 'hath found,' or gained—i. e. he that hath made every provision for his worldly comfort, and so appears to *have gained* the treasure of which he was in quest—his life; and he who has sacrificed his life for Christ shall gain it for ever. *εὑρίσκω* is used thus Rom. iv. 1. Cp. Luke xii. 19, 20.

41. *εἰς ὄνομα προφήτου*] i. e. 'quâ, quatenus, et propheta.' (*Vorst*, Heb. 740.) But *εἰς τὸ ὄνομα* is more forcible than *ἐν τῷ ὀνόματι*. It signifies an inward movement of *love to*, and, as it were, identification with the prophet (see xviii. 20), and consequently a reception of his message into the soul. He who receives a minister of Christ, *because* he is *such*, and with love and adhesion to *Christ*, the True Prophet (as distinguished from *men*, who are only His instruments), shall partake in the reward promised to those "who turn many to righteousness" (Dan. xii. 3). The prophet to be received may be an unworthy person—a Judas. Our Lord, foreseeing this, says that the *office* is to be *regarded*, and not the *person*; and that you will not lose your reward if you receive a prophet, though he who is received is unworthy. (*Jerome*, *Hilary*. Cp. Article xxvi.) Receive him in the *Name of a Prophet*, not for the sake of any secular pre-eminence or any worldly consideration, but because he is a prophet, and you will receive a prophet's reward.

— *ὁ δεχόμενος δίκαιον*] צַדִּיק (*tsadik*), i.e. a good and holy man, though not a preacher of Christ. See Matt. xiii. 17, *πολλοὶ προφῆται καὶ δίκαιοι* [1].

42. *ἵνα τῶν μικρῶν*] *μικρός*, i. q. קָטֹן (*katon*), *little*, a *disciple*, as distinguished from רַב (*rab*), *great*, a *master*. Cp. xviii. 6. 10. The third case here mentioned—whoever does the least act of kindness to one of the least of my disciples, in My name, and *because* he is my disciple—shall not lose his reward.

CH. XI. **2.** *ἐν τῷ δεσμωτηρίῳ*] Probably Machærus, on the southern frontier of Perræa. *Joseph.* Ant. xiv. 5. 2; xviii. 5. Bell. Jud. i. 8. 2; iii. 3. 3.

— *τὰ ἔργα*] the Miracles. Cp. Luke viii. 18.

— *Χριστοῦ*] "opportunè scribit *Christi* non *Jesu*, quia *τὰ ἔργα* eum esse *Messiam* probant." (*Calmet.*)

— *πέμψας διὰ τῶν μαθητῶν*] *διὰ* B, C, D, P, Z, Δ, *δύο* E, F, G, K, L, M, S, U, V, X (*Elz.*); but it was much more likely that *διὰ* should have been altered by copyists into *δύο* than *δύο* into *διά*. Many modern expositors have supposed that St. John, now a prisoner, wavered in faith, and put this question in doubt. But this notion is altogether alien from the tenour of the narrative, and irreconcileable with the words of Christ (see on v. 7), and at variance with the expositions of the Ancient Church [2]. *Meyer*, indeed, who adopts the modern notion (p. 216, 217), refers to *Tertullian* adv. *Marcion*. iv. 5 (cf. de Bapt. c. 10) for that opinion; but the sense of that passage is ambiguous. The following ancient testimonies may suffice.

"John does not put this question from ignorance, for he himself had proclaimed Christ to be the Lamb of God. But as our Lord asked concerning the body of Lazarus, 'Where have ye laid him?' (John xi. 34,) in order that they who answered the question might, by

[1] *Greg M.* (Hom. in Ev. i. 20) ingeniously illustrates this by a comparison, "etsi fructum ulmus non habet, vitam tamen cum fructibus portans hæc ipsa sua efficit quòd benè sustentat aliena."

[2] See *Chrys.* here. *Aug.* Serm. lxvi. *Jerome* here, and iv. 188. *Hilary*. *Greg.* hom. in Ev. vi. 2, and *St. Basil*, Seleuc. p. 179. *Ambrose* in Luc. vii

προσδοκῶμεν ; 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ ἀκούετε καὶ βλέπετε· 5 [d] τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ [e] πτωχοὶ εὐαγγελίζονται. 6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ [f] σκανδαλισθῇ ἐν ἐμοί. 7 [g] Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι ; κάλαμον ὑπὸ ἀνέμου σαλευόμενον ; 8 Ἀλλὰ τί ἐξήλθετε ἰδεῖν ; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον ; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. 9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν ; προφήτην ; ναί, λέγω ὑμῖν, καὶ [h] περισσότερον προφήτου· οὗτος γάρ ἐστι περὶ οὗ γέγραπται, (108/11) 10 [i] Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει

d Isa. 29. 18. & 35. 4—6. & 42. 7. John 11. 23. & 3. 2. & 5. 36. & 10. 25, 38. & 14. 11.
e Ps. 22. 26. Isa. 61. 1. Luke 4. 18. James 2. 5.
f Isa. 8. 14, 15. ch. 13. 57. & 24. 10. & 26. 31. Rom. 9. 32, 33.
g Luke 7. 24.
h ch. 14. 5. & 22. 26. Luke 1. 76. & 7. 26.
i Mal. 3. 1. Mark 1. 2. Luke 7. 27. & 16. 16.

their own answer, be led to faith, so John, now about to be slain by Herod, sends his disciples to Jesus, in order that by this occasion they who were jealous of the fame of Jesus (ch. ix. 14. John iii. 26) might see His mighty works and believe in Him, and that while their Master asked the question by them, they might hear the truth for themselves." (*Jerome.*)[1]

John had *no doubts* concerning Christ. In the Baptist the Law is as it were in prison; its office is now done, and it sends its disciples to the Gospel, in order that they who do not believe, may see the proofs of its own *sayings* in the *works* of Christ. And St. John thus provides for the faith of his disciples by sending them to see Christ's miracles, by which they would be convinced that his own testimony to Christ was true, and that they were *not* "to look for another." (*Hilary.*) v. 4. Our Lord refers to His own miracles, and does not give a direct answer to the express question of St. John, but to the silent scruples of his messengers whom He warns by the words "Blessed is he who is not offended in Me." If these words had been applicable to St. John, as some imagine, how could our Lord have given such an eulogy of St. John as He immediately proceeds to do? (*Jerome.*)

The design of this mission and history was to show the nature of St. John's own office, *viz.* that it was temporary, transitory, and manuductory to Christ; and to declare also the nature of the Evidence on which Christianity rests, *viz.* the *mighty works of Christ.*

Our Lord gives the clue to this, the true interpretation of the passage, when He says to the Jews (John v. 33), "Ye sent unto John and he bare witness unto the truth; but I receive not *My witness* (*τὴν μαρτυρίαν*) from man: he was indeed *that* burning and shining *lamp* which I kindled in the world (*ὁ λύχνος*, not *τὸ φῶς*), and ye were willing for a season to rejoice in his light; but the witness which I have is a greater witness than that of John; the *Works* which My Father has given Me to finish,—the works themselves that I am now doing, they bear witness of Me that the Father hath sent Me." Cp. also John x. 37, 38.

We find (Luke vii. 18, 19) that St. John's disciples came to him in the prison and showed to him of Christ's miracles. It was *no* questioning or *doubt* in his own mind, but it was the announcement of these miracles which was the occasion of his sending to Jesus. And it was providentially ordered, that at the very time when John's messengers arrived, our Lord was engaged in working those miracles by which He showed His divine mission, and fulfilled the prophecies concerning the Messiah. (See Luke vii. 21 and Isaiah xxxv. 5; lxi. 1.)

Christ put it into the heart of John in prison to send to Him, and to send at this time, in order to show more clearly the true ground of belief in Christ. St. John the Baptist—the *greatest of those who had been born of women*—the divinely-appointed precursor and herald of Christ—*comes*, in the person of His disciples, to Christ—to Christ working the works of the Messiah. And now "his joy is fulfilled." He sits at Christ's feet, and hears His word. The *λύχνος* comes to the *φῶς*; the *φωνὴ βοῶντος* comes to the eternal *Λόγος*; the *πρόδρομος* comes to the *Ὁδός*; the *Κήρυξ* comes to the *Κριτής*; the twinkling of the *φωσφόρος*, or morning star, is lost in the full effulgence of the Divine *Ἥλιος*,—the *Ἀνατολὴ ἀφ' ὕψους*,—the risen Sun of Righteousness.

John had said of Christ, "He must *increase*, but I must decrease" (John iii. 30), i. e. my light must wane and vanish, being absorbed in His. Thus he finishes his mission, by bringing all men, as far as he is able, with his last breath to Christ. And thus in this history we see a Divine Essay on the Evidences of Christianity. The groundwork of our faith is in the WORKS of CHRIST. *There* is the foundation of our belief. Hence St. John the Evangelist says at the close of the last Gospel (John xx. 30), "Many other *signs* truly did Jesus in the *presence of His Disciples* which are not written in this book; but these *are written* that ye might *believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name.*"

And if it be asked why we believe that the Gospels in which these works are recorded, are true, we may reply,—Because these Works are described as having been performed in the presence and on the persons of multitudes of people; and because the Gospels were published in the age and country wherein those works are affirmed in them to have been done; and because they were received as true in that and other countries by the Church of Christ, which gladly suffered persecution and death for receiving them; and because they were at length received as true by that very power which persecuted the Church for receiving them—the Empire of Rome; and because they have been so received even to this day; and because the more they are examined the more they prove themselves to be true.

The sending of his disciples to Jesus was the crowning act of St. John's ministry. He thus guarded against a schism between his own disciples and those of Jesus; he bequeathed his disciples to Christ; he had prepared the way for Christ in the desert; he now prepares it in the prison; and the happy result of this mission is intimated in those touching words (Matt. xiv. 12), "His disciples took up the body of John and buried it, and came and told Jesus."

3. *ὁ ἐρχόμενος*] הַבָּא (*Habba*), i. e. the Messiah, whose *Coming* was expected from the beginning. Gen. xlix. 10. See particularly Ps. cxviii. 26, "*Blessed* is He *that cometh.*" Cp. Is. xxxv. 4. Mal. iii. 1. John vi. 14. Heb. x. 37. 1 John v. 6. John xi. 27. Cp. ix. 39; xii. 46. See *Glass.* Philol. p. 434. *Vorst.* de Hebr. p. 713.

— *προσδοκῶμεν*] *may* we, *should* we look for —? the conjunctive mood.

4. *ἀπαγγείλατε*] Eng. Version, 'show John *again*.' It is hardly necessary to remark, that '*again*' does not here mean 'a second time,' but represents the preposition, *ἀπὸ—ἀπαγγείλατε*, 'Go *back* and report to him.' He does not refer them to His own *words*, nor to those of His disciples and the people; but to the testimony of their own senses, 'Go and report to John what *ye*, His disciples, hear with your own ears, and see with your own eyes.'

5. *τυφλοί*] Our Lord here repeats the substance, and not the precise words, of several prophecies concerning the Messiah; to which he adds a caution derived from another prophecy foretelling that to some He would be a rock of offence. (Is. viii. 14.) On this mode of dealing with prophecy see *Surenhus.* p. 227.

The same may be said of the prophecy of Malachi iii. 1, quoted by our Lord, v. 10.

It is to be remembered generally, that our Lord as the Great Prophet held in His hand the "Key of the House of David" (Is. xxii. 22. Rev. iii. 7); the "Key of Knowledge" (Luke xi. 52); one use of which was to unlock Prophecy; and therefore in quoting the prophecies He often inserts words, or modifies them, in order to make their sense more plain to the hearer.

7. *πορευομένων*] He would not praise John in the presence of John's disciples, lest he should be suspected of flattery and collusion,—He waited till their departure. See Luke vii. 24.

— *τί ἐξήλθετε—θεάσασθαι ; κάλαμον*] Our Lord had answered the question of St. John's disciples by an appeal to *their own senses.* He now replies to the *thoughts* of the multitude concerning John,—thoughts suggested by the *sound* of John's message, of which they did not penetrate the *sense*,—by an appeal to their *own acts.* He first tells them what John is *not*, and then what he *is.*

What went *ye* out into the wilderness to see? *Not* a reed, planted in the morass of a weak and watery faith, and quivering in the wind of doubt. Not a Reed—but a Rock. Not a man of soft and effeminate disposition. No; for he preached in the wilderness; and when he went into a King's house, it was not in soft clothing, but in the hairy garb of an Elias; it was not to partake of the dainties of the Court, but constantly to speak the truth, and boldly to rebuke vice; for which he is now in prison and about to die[2].

[1] *St. Ambrose* says well on Luke vii. 19, "Misit discipulos suos ad Christum Johannes, ut *supplementum scientiæ* consequantur, quia plenitudo Legis Christus est." See also *Theophyl.* on Luke vii. 18.

[2] It may be necessary to confirm this exposition from ancient authorities. "He replies to the thoughts of the crowd. They might *imagine* from St. John's message, and the words in which it was delivered, that the Baptist wavered in his faith, and that his imprisonment had shaken his constancy. Our Lord, therefore, reminds them of what John was, how he had acted, and how they themselves had behaved to him. What went ye out for to see? Not an inconstant and vacillating man. Not a reed shaken by the wind. But a man of inflexible resolution and invincible courage. What went ye out into the wilderness to see? Not a man of effeminate temper. Not a sycophant who would flatter me for hope of gain. No; his rigorous fare, his simple garb, the very place in which you found him refute this notion. If he had been such, he would have been in the court, and not in the desert. But what went ye out for to see? a

τὴν ὁδόν σου ἔμπροσθέν σου. (104/V) 11 Ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν· (105/V) 12 Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. (106/X) 13 Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν· 14 [k] καὶ, εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. 15 Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. (107/V) 16 [l] Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταίροις αὐτῶν, 17 καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. 18 ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων· καὶ λέγουσι, Δαιμόνιον ἔχει. 19 ἦλθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. (108/V) 20 [m] Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι

k Mal. 4. 5. Luke 1. 17.

l Luke 7. 31.

m Luke 7. 35.

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11. *οὐκ ἐγήγερται—μείζων*] The greatness of John as compared with those who preceded him was seen in various particulars.

He was sanctified in the womb, and there prophesied of Christ by leaping for joy.

He inaugurated the Baptism of Repentance, and he baptized Christ.

He announced the advent of the kingdom of heaven.

He proclaimed Christ already come as the Bridegroom, the Lamb of God, the future Judge.

He was typified by Elias, one of the greatest of the old Prophets.

He was "plus Prophetâ, nam Eum quem præcurrendo prophetaverat, ostendendo monstrabat." (*Greg. M.* l. c. Cp. *à Lapide.*)

— *ὁ δὲ μικρότερος*] He that is less than John. There seems to be a contrast between *γεννητοὶ γυναικῶν* and the person who is here proclaimed *blessed*, as born not of the flesh, but of God, and of a *Virgin* (see *Cyril. Hierosol.* Cat. 3, p. 42); and also a contrast between *ὁ βαπτιστὴς*, *ὁ προφήτης* (Luke vii. 28) and the *ὁ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.*

The phrase *ὁ μικρότερος* is understood by some of the Fathers[1] to mean *Christ Himself*; and this interpretation so commended is not lightly to be set aside. Cp. John i. 15. 27. 30. "He that cometh after Me (in time) is preferred before Me" (Matt. iii. 11).

And there is something in favour of this interpretation in the words *οὐκ ἐγήγερται μείζων ἐν τοῖς γεννητοῖς γυναικῶν*, i. e. in those who have been *begotten* by human *fathers* from women, which Christ was *not*.

No one has appeared among those springing from *human parents* greater than John the Baptist. But do not suppose that he is greater than I am. I am not *γεννητὸς γυναικῶν*, but *Θεοῦ*, and though after him in the Gospel (because he is my precursor), yet I am greater than he; and so *μικρότερος*, and yet elder; greater, *μείζων*, but less. Rom. ix. 12.

But in a secondary sense *ὁ μικρότερος* may be applied to every Christian who has been born of God (John i. 10; iii. 3—8), and has seen Christ fully set forth in His crucifixion and ascension, and has received the graces thence ensuing, and felt the fulness of the blessings vouchsafed by God in the *βασιλεία τῶν οὐρανῶν*, or Christian Church; for (as *Maldonat.* says) "minimum maximi majus est maximo minimi."

And by reason of the greatness of these gifts, he who is less than John, is yet, by being in the Kingdom of Heaven fully opened, greater (*quoad statum*) than John the Baptist, who saw these things as yet future. (Cp. Matt. xiii. 16. Luke x. 23.) And see how this saying was fulfilled and explained in the graces poured ou those who had been baptized by *John*, and afterwards received the full outpouring of the gift of the Holy Ghost when they were baptized in the name of *Christ*, and were confirmed by the laying on of the hands of him who calls himself the least of the Apostles,—St. Paul (Acts xix. 6); and they became greater than him who was the greatest of the prophets, and of all who had been born of *women*—being born anew of the *Holy Ghost*.

12. *βιάζεται*] *βιαίως κρατεῖται* (*Hesych.*), suffers violence, and cannot be entered except by those who *strive* for entrance (vii. 13, 14. Luke xiii. 24). *St. Ambrose*, in Luc. xi. 5, "Vim facimus Domino, non compellendo, sed flendo; non provocando injuriis, sed lacrymis exorando. *O beata violentia*, &c. Hæc sunt arma fidei nostræ," and *Greg. M.* "Joannes qui pœnitentiam peccatoribus indixit (quâ vitam æternam percipiunt) quid aliud quàm regno cœlorum *fieri violentiam* docuit? Ergo hæreditatem justorum *rapiamus* per pœnitentiam," and by earnest prayer, "Hæc Deo grata *vis* est," *Tertullian* (Apol. 39). Hence our Lord says (vii. 13, 14), *ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης.*

13. *ἕως Ἰωάννου*] Cp. Luke xvi. 16, the emphatic word is they *prophesied*, i. e. as concerning something *future:* i. e. they prophesied of Me and My kingdom. But now He that was to come *is come.* Hence the dignity and blessedness of John, who was chosen to proclaim His coming. "Usque ad Johannem *Lex;* ab eo *Evangelium.*" Cp. *Athanas.* de Incarn. xl. p. 65.

14. *εἰ θέλετε δέξασθαι*] Our Lord knew that they looked for Elias in person, and therefore He endeavours to correct their error. So the Angel had said to Zacharias, the father of the Baptist (Luke i. 17), that John would come in the *power* and *spirit* of Elias, i. e. not in his person: and St. John had denied that he was Elias (John i. 21). See below on Matt. xvii. 11, 12.

16. *ὁμοία παιδίοις*] A Hebrew adage (see *Vorst* de Adag. N. T. p. 813). By the children many interpreters understand the Baptist and our Lord. But this seems harsh. The *γενεὰ* itself is said to be *ὁμοία παιδίοις*, and the querulous murmur of the children, complaining that others would not humour them in their fickle caprices, is compared to the discontented censoriousness of that generation of the Jews, particularly of the Pharisees, who could not be pleased with any of God's dispensations, and rejected John and Christ, as they had done the Prophets before them. The sense therefore is, Ye are like a band of wayward children, who go on with their own game, at one time gay, at another grave, and give no heed to any one else, and expect that every one should conform to them. You were angry with John, because he would not dance to your piping; and, with Me, because I will not weep to your dirge. John censured your licentiousness, I your hypocrisy; you, therefore, vilify both, and "reject the good counsel of God," who has devised a variety of means for your salvation. (Luke vii. 30.)

19. *καὶ* (*adversative*, as Hebr. ו, *vau*, *and yet*) *ἐδικαιώθη*] *δικαία ἐλογίσθη.* (*Euthym.*)

These wayward children cannot be pleased; but all who are really *wise children* of God, although they may be called *bales* by those who think themselves wise men, approve all the methods, however various, of Divine Wisdom, and profit by them, and press into the kingdom of heaven. Cp. Luke vii. 29, *οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.*

21. *Χοραζὶν*] Near the Sea of Galilee, about two miles from Capernaum. (*Jerome.*) It is observable that the very names of these cities denounced by our Lord have perished; and that their precise site is unknown. Cp. *Robinson*, On Palest. iii. 294.

— *Βηθσαϊδάν*] i. q. "בֵּית (*beyth*) domus, et צַיִד (*tsayada*) piscatio, venatio;" the town of St. Peter, Andrew, and Philip, a very appropriate name for those who were to become "*fishers* of men."

Our Lord had worked *πλείστας δυνάμεις* in Chorazin and Bethsaida; and yet there is no mention in the Gospels of any miracle performed by Him there. How much is recorded, and yet how much is left unnoticed by them! John xxi. 25.

Chorazin and Bethsaida were on the *Sea* of Galilee. Hence He compares them with Tyre and Sidon,—*maritime* cities.

Prophet; yea, I say unto you, and more than a Prophet. And then He refers to their own *Scripture* for the *true* character and office of John." (*Chrysos., Hilary, Jerome, Ambrose* in Luc. viii. 23.)

The following is from *S. Greg. M.* Homil. p. 1454. "Arundo vento agitata Johannes non erat quem à statûs sui rectitudine nulla vocum varietas inflectebat. Discamus ergo arundines non esse. Solidemus animum inter auras linguarum positum; stet inflexibilis status mentis; non nos prospera elevent, non nos adversa perturbent, ut qui in soliditudine fidei figimur nequaquam rerum transeuntium mutabilitate moveamur."

[1] *Chrys., Macar.* (p. 170), *Aug., Hilary, Theophyl.*, and also by *Estius, Fritzsche, Arnoldi.*

ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι
n Lam. 4. 6. ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. 23 n Καὶ σὺ, Καφαρναοὺμ, ἡ
ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ· (109/X) ὅτι εἰ ἐν Σοδόμοις
ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον.
o ch. 10. 15. 24 o πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως,
p Luke 10. 21. ἢ σοί. (110/V) 25 p Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολο-
γοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα
ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 26 Ναὶ, ὁ Πατὴρ,
q ch. 28. 18. John 3. 35. & 13. 3. & 17. 2. ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. (111/III) 27 q Πάντα μοι παρεδόθη ὑπὸ
τοῦ Πατρός μου· (112/III) καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατήρ· οὐδὲ
τὸν Πατέρα τὶς ἐπιγινώσκει, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκα-
λύψαι. (113/X) 28 Δεῦτε πρός με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ
r Zech. 9. 9. Phil. 2. 7. Jer. 6. 16. ἀναπαύσω ὑμᾶς. 29 r Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ·
ὅτι πρᾷός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς
s 1 John 5. 3. ὑμῶν· 30 s ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

a Mark 2. 23. Luke 6. 1. Deut. 23. 25. XII. (114/II) 1 a Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ
τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας
καὶ ἐσθίειν. 2 Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταί σου
ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε
b 1 Sam. 21. 6. Exod. 25. 30. & 29. 33. Lev. 24. 6, 9. τί ἐποίησε Δαυὶδ, ὅτε ἐπείνασεν, καὶ οἱ μετ' αὐτοῦ; 4 b πῶς εἰσῆλθεν εἰς τὸν
οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ
c Num. 28. 9. φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; (115/X) 5 c Ἢ οὐκ
ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον
βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; 6 Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν

— *ἂν μετενόησαν*] Hence, and from v. 23, it is proved, that our Lord's knowledge extended to *contingencies*, i. e. to what *would* have happened, *if* something else had happened. See 1 Sam. xxiii. 10—13, concerning what *would have happened* if David had gone to Keilah.

22. *πλὴν λέγω*] On this text, see the Treatise of *St. Athanas.* pp. 82—86.

23. *Καφαρναούμ*] "Beatior quum Chorazin (præsentiâ Christi), sed ex peccato infelicior; ideo cum Sodomis confertur non Tyro *ὑψωθεῖσα ἕ. τ. οὐρανοῦ*. Nam Dominus à cœlo ipsumque adeo cœlum se illuc habitatum contulerat." (*Bengel.*)

25. *ἐξομολογοῦμαι*] The LXX use this word for הוֹדָה (*hodhah*), "laudavit, celebravit, *glorificavit*." Cp. Luke ii. 38. Cf. 2 Sam. xxii. 50. *Vorst* de Hebr. p 173. Some interpreters suppose that this verse is to be interpreted as if it were *ἀποκρύψας ἀπεκάλυψας*, i. e. "quum abdidisses ab illis revelâsses his" (see *Winer*, Gr. Gr. p. 505, and compare Rom. vi. 17), but this seems to be a distortion of the words. The sense is, I acquiesce in all thy dispensations, and praise thee for them.

Our Lord does not say that God denied means of salvation to any; but He thanks Him, because He has revealed to the Apostles what He has hidden from the Pharisees (*Jerome*), and thus punishes pride and rewards meekness. He thus teaches the proud, that if they will *become humble* they will be able to see the wondrous things of God's law, and so escape the punishment due to pride, and receive the blessings promised to the meek (cp. Rom. vi. 17). He recognizes God as Supreme Ruler over all, and blesses Him in all His ways, whether of judgment or of mercy, and therefore He adds, *οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου*, and He thus teaches us to submit our will and judgment to God's will and judgment in all things, and to say, "O Lord God Almighty, true and righteous are thy judgments" (Rev. xvi. 7). "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, Thou King of *Nations*." (Rev. xv. 3; xix. 2. Rom. xi. 22.)

— *σοφῶν κ. σ.*] Those who *think* themselves wise. Cp. on ix. 13, and 1 Cor. i. 20. *Aug.* (Serm. lxvii. and lxviii.) "nomine *sapientium* et *prudentium superbos* intelligi ipse exposuit."

— *νηπίοις*] Those whom the *world* calls such, and who are *νήπιοι τῇ κακίᾳ*, 1 Cor. xiv. 20.

27. *οὐδὲ τὸν Πατέρα*] Hence it was argued by some, that the God who was revealed in the Old Test. before the Incarnation, is not the God of the Gospel. For a refutation of this heresy, see *Iren.* iv. 6, who shows that *all* Divine Revelations are from God, through Christ, the Word of God. (Cp. xiii. 52.)

29. *τὸν ζυγόν μου*] *Yoke* and *burden*. A metaphor from cattle ploughing and carrying—an emblem of Christian life—especially the ministerial. Isa. xxxii. 20. Ecclus. vi. 24, 25, and see on Acts xxvi. 14. Christ has a yoke and a burden for all, but it is very different from the yoke and burden of the Law, Acts xv. 10. Gal. v. 1, and much more does it differ from the yoke and burden of sin. Rom. vi. 17. 2 Pet. ii. 19.

On this text see *Bp. Sanderson*, iii. 366. The following is from *Chrys.* "Come *all*; not this man or that man, but *all*, all that labour and are heavy laden, all that are in distress, and in sin. Come, not that I may condemn you, but release you: come, because I desire your salvation, and I will give you rest. Come, take My yoke, and bear My burden; and be not fearful, when you hear of a yoke, for it is easy; nor of a burden, for it is light. But how is this compatible with what He said before? Straight is the gate, and narrow is the way, which leadeth to life. (Matt. vii. 14.) Because straight it is, if we are lukewarm and listless; but if we obey Christ's precepts, and follow His example, the yoke *becomes* easy. And how are we to do this? By meekness. And therefore our Lord begins His divine Sermon, Blessed are the poor in Spirit (Matt. v. 2), thus you will find rest for your soul. Hence St. Paul calls his own afflictions a light burden, and (2 Cor. iv. 17. Cp. Rom. viii. 18. 35), on the other hand, no yoke so hard, no burden so heavy as that of sin." Cp. Zech. v. 7, 8.

30. *ζυγὸς χρηστὸς—φορτίον ἐλαφρόν*] Cp. Isa. x. 27, "The yoke shall be taken away, because of the anointing." The Fathers compare the yoke of Christ to a bird's plumage, which is indeed a weight to it, but enables it to soar to the sky. "Hæc sarcina," says *Aug.* Ser. xxiv. de Verb. Apostoli, "non est pondus onerati, sed ala volaturi."

CH. XII. 1. *τοῖς σάββασι*] On the *σάββατον δευτερόπρωτον*, a great Sabbath; and therefore the argument of our Lord on this occasion applies *à fortiori* to ordinary sabbaths.

— *τίλλειν στάχυας*] which it was lawful for any one to do on an ordinary day. See Deut. xxiii. 25. The Pharisees do not blame the disciples for the act, but for doing it on the Sabbath.

3. *τί ἐποίησε Δαυίδ*] When he fled from Saul to Abimelech, the priest at Nob, a city of the priests (1 Sam. xxi. 6).

4. *ἄρτους τῆς προθέσεως*] The 'duodecim panes propositionis,' a Hebraism, לֶחֶם הַמַּעֲרֶכֶת (*lehem hammareceth*), i. e. 'panes ordinis,' from their being set on the Holy Table in the Tabernacle before God, and sometimes called לֶחֶם הַפָּנִים (*lehem happanyim*), "the loaves of the faces," rendered by the LXX (Exod. xxv. 30), *ἐνώπιοι*, as being always "in conspectu Dei," and therefore holy (1 Sam. xxi. 6), whence incense was placed on them (Levit. xxiv. 7); an offering made afresh every Sabbath to God in the name of the twelve tribes, and an acknowledgment that they derived their sustenance in body and soul from Him whose eye was ever upon them.

5. *ἱερεῖς*] who ought to be most zealous for the Law. (*Bengel.*)

— *βεβηλοῦσι*] by various works necessary for the sacrificial ritual of the Temple.

ὧδε.—7 [d] Εἰ δὲ ἐγνώκειτε τί ἐστιν, "Ἔλεον θέλω καὶ οὐ θυσίαν," οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. 8 Κύριος γάρ ἐστι τοῦ σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου. d Hos. 6. 6. ch. 9. 13.

(116/II) 9 [e] Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10 [f] Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν, λέγοντες εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου· ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. (117/IV) 14 [g] Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν. (118/X) 15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· 16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, 18 [h] Ἰδοὺ, ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου. Θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν e Mark 3. 1. Luke 6. 6. f Luke 13. 14. & 14. 3. John 9. 16. g Mark 3. 6. Luke 6. 11. John 10. 39. & 11. 53. h Isa. 42. 1. ch. 3. 17. & 17. 5.

Hence it was a maxim of the Jews "in templo non esse Sabbatum."

6. ἱεροῦ μεῖζον] If the service of the temple can justify the priests in labouring on the Sabbath, I, who am greater than the temple and give sanctity to it, can excuse my disciples.

Christ had not interfered to prevent His disciples from plucking the corn. Therefore their act was His, and in censuring them the Pharisees had blamed Him.

7. ἔλεον θέλω] See above, ix. 13.

The Sabbath was made for man (Mark ii. 27), and I who am the Son of Man, the Second Adam, the Lord of the New Creation, am the Lord and Master of the Sabbath.

8. ὁ Υἱὸς τοῦ ἀνθρώπου] Because I also am the Son of God, therefore I am the Giver of the Law. And he who gives a law can dispense with it. This is another assertion of Christ's Divinity.

No one else (says *Titus Bostrensis* on Luke vi. 5) is called in the Gospel the Son of Man but Jesus. And He is called so by Himself alone. Jesus calls Himself Son of Man because, being Son of God, He vouchsafed to become Son of Man in a singular manner for our salvation.

The following is an exposition of the argument by *Jerome* and others:

You break the Sabbath in the temple by slaying victims, and by offering them on the wood heaped up on the altar; and you circumcise children on the Sabbath days, and so (according to your own allegations) break the law of the Sabbath, in your desire to keep another law. But the laws of God never contradict each other. (*Jerome.*) Observe the circumstances here:—the place, the temple;—the persons, the priests;—the time, the Sabbath;—the act itself, they profane;—and this they do, not from any special necessity, as David; but habitually, every Sabbath, and yet they are guiltless. And if *they* are blameless, much more are those who are with Me; for I am the Lord of the Sabbath.

In St. Mark the argument rests on a common principle of humanity. The Sabbath was made for man. But here He speaks of Himself, the Lord of the Temple, the Truth and not the Type. He who gave the law of the Sabbath explains its meaning. He teaches them that it was not merely prohibitory, requiring them to *abstain from evil*, but preceptive also, commanding *to do good*. And therefore He refers them to the practice of the priests and God's own saying in their Scriptures. "I will have *mercy* and not *sacrifice*" (Hos. vi. 6. Micah vi. 6). Thus He gave additional life to the Law. For the season was now come in which they were to be trained by a higher discipline. (*Chrys.*) He calls Himself the Son of Man, and His meaning is—He whom ye suppose to be a mere man is God, the Lord of the Sabbath, and has power to change the law, because he gave it. (*Remig.*) He calls Himself *the Lord of the Sabbath*,—a prophetic intimation cleared up by the event, that the Law of the Sabbath would be changed, as it has now been under the Gospel, not by any alteration in the *proportion* of time due to God, but in the position of the day; by the transfer of it from the seventh day of the week to the first, in memory of the Resurrection of the *Son of Man*.

10. τὴν χεῖρα] St. Luke adds (vi. 6) that it was his *right* hand; and that the persons who watched Him were the Scribes and Pharisees in order to accuse Him (vi. 7).

11. πρόβατον ἕν] "ἕν, cujus jactura non magna." (*Beng.*) You to preserve your property, though it be only a single sheep, profane the Sabbath, according to your own sense of the terms; and yet you charge Me with profaning it when I restore health to your brother; which I do with much less labour than you can draw a single sheep from a pit. (*Jerome.*) Ye are evil interpreters of the Law, who say that I ought to rest from good deeds on the Sabbath. In the Sabbath of Eternity we shall rest from evil, but doing good will be our Sabbath itself.

— βόθυνον] Luke xiv. 5, φρέαρ.

13. ἀπεκατεστάθη] He does not say as it was before, but ὡς ἡ ἄλλη. See on Acts i. 6.

17. ὅπως πληρωθῇ τὸ ῥηθὲν] A remarkable specimen of the manner in which the Holy Spirit, speaking by the Evangelists, deals with the Prophecies of the Old Testament in order to interpret them. —ὅπως πληρωθῇ τὸ ῥηθὲν is the form used by the Evangelists when this process of Divine Exposition is performed. It is, as it were, the title of an Evangelical Targum or Paraphrase. See above on ii. 23.

The elucidation of the prophecy (Isa. xlii. 1), as explained by our Lord, is as follows. For the Hebrew עַבְדִּי (*abedi*), 'my servant,' He does not say ὁ δοῦλός μου, which would be derogatory to His Divine Person, but ὁ παῖς μου, where παῖς offers a double sense, servant and son. (Cp. on Acts iii. 13. 26; iv. 27. 30.) And it is one of the felicitous circumstances (may not they be called providential?) which mark the formation of the LXX Version, that in this prophecy concerning Christ it was enabled to use a word (παῖς) which might suggest the double sense of the word, pre-eminently significant of Christ, in Whom were united the obedience of the servant and the dearness of the son. (Cp. Heb. iii. 5.) For the Hebrew אֶתְמָךְ־בּוֹ (*ethmak-bo*), 'I will lay hold on him, in order to support him (see Ps. lxiii. 8, especially Ps. lxxxix. 21. Isa. xli. 10), He says ὃν ᾑρέτισα, 'whom I have laid hold on or chosen, My delight.' For עַד־יָשִׂים בָּאָרֶץ מִשְׁפָּט (*ad yasim ba-arets mishpat*) in Isa. xlii. 4, 'till He establish justice on the earth,' He says, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν, 'till He bring forth judgment to victory,' so that no further conflict will remain, i. e. His judgment will not only be true, but victorious.

Again (in v. 21) He says τῷ ὀνόματι for לְתוֹרָתוֹ (*ulethoratho*), i. e. *for His Law*, which would have given an unintelligible sense to a Gentile unacquainted with the old covenant.

The next modification ἔθνη for אִיִּים (*iyyim*), *islands*, was almost a necessary modification, inasmuch as νῆσοι, though a literal rendering, would not to a Greek or Gentile ear have the sense of ἔθνη, which it had to the *Hebrews* familiar with the Old Testament (e. g. Gen. x. 5. See *Mede's* Essay, p. 272).

Thus the Holy Ghost speaking by the Evangelist vindicates our Lord from the cavils of the Pharisees, as described in this chapter, and shows that His meek and pacific, and yet wise and victorious conduct in dealing with His enemies, corresponded with that predicted of the Messiah; and He teaches those who required to be taught, that the prophet *was there* speaking of the Messiah, as indeed the Chaldee paraphrast understood him to do.

From this passage and others we perceive the reasons why our Lord and the Evangelists did not always cite the LXX Version of the Old Testament, nor give a literal version of their own. Their purpose was to give the *sense* which was in the mind of the Spirit when He wrote the Prophecies. And since the Prophecies had been spoken in other times long past, and to a single people, and since the Evangelical Interpretations of the Hebrew Prophecies were designed for *all* ages and nations of the world, therefore to accomplish their purpose of conveying the *sense*, it was necessary for them often to give a *paraphrase* rather than a version of them. In fact, the mode in which the ancient Prophecies are explained in the New Testament, displays the most perfect exemplification of the critical rule,

"Nec verbum verbo curabis reddere *fidus Interpres*."

ἀπαγγελεῖ. 19 Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. 20 Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. 21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

(119/V) 22 [i] Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν· ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. (120/VII) 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυΐδ; (121/II) 24 [k] Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων. (122/II) 25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 26 Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. 28 Εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 29 [*] Ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 30 Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. (123/II) 31 [l] Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν

i Luke 11. 14.
k ch. 9. 34. Mark 3. 22. Luke 11. 15.
l Mark 3. 29. Luke 12. 10. 1 John 5. 16. Heb. 6. 4. & 10. 26.

20. *κάλαμον*] "Qui peccatori non porrigit manum, nec portat onus fratris, quassatum calamum confringit; qui scintillam fidei contemnit in parvulis, linum extinguit fumigans." (*Jerome.*)

24. Βεελζεβούλ] See above, x. 25.

27. *ἐν*] Hebr. ב, *by, with.* See *Vorst.* Hebr. 213. Cp. Matt. iv. 1 with Luke iv. 1.

— *οἱ υἱοὶ ὑμῶν*] Your disciples. This is the more modern interpretation, and Acts xix. 13. 14, is quoted in behalf of it; but this does not seem conclusive. For there the devils were victorious.

Some of the Fathers interpret this of the Apostles, as follows:—

The Pharisees ascribed the works of God to the power of the Devil. Our Lord does not answer their words, but their thoughts, in order that even thus they might be constrained to acknowledge the power to be Divine of Him who saw the secrets of their hearts. And He asks this question, "By whom do your sons cast them out?"—your sons, the Apostles, concerning whom He said (xix. 28), "Ye shall sit on thrones *judging* the twelve tribes of Israel." (*Jerome.*) Observe His mildness. He did not say, By whom do *My Apostles* cast them out? but By whom do your sons?—in order that they might be brought to the same mind with the Apostles, whom He calls their *sons.* For the Apostles had received power from Him to cast out devils (Matt. x. 1), and it does not appear that the Jews had brought any such charge against *them.* And the Apostles were taken from among the Jews, and yet they listened to Christ and owned Him as their Master; therefore "they shall be your *judges*," i. e. condemn you of inconsistency, and unbelief, and of envy and malice against Me. (*Chrys.*, *Hilary.*)

28. *ἔφθασεν*] *venit*, with an idea of surprise: an Hellenistic use of the word preserved in modern Greece. See *Koray*, Ἄτακτα, iii. 646. 'If *I* by the *Spirit of God*;' or, as it is in St. Luke, 'If I by the finger of God,'—that finger which the Magicians of Egypt acknowledged (Exod. viii. 19), and by which the law was written. Exod. xxiv. 12. Deut. ix. 10. (*Jerome.*) Observe His gentleness and love. He would attract them to Himself. Why do you cavil at the blessings which are now offered to you? Why resist God's gracious designs for your salvation? Rather you ought to rejoice because the kingdom of God is come to you; and because I am present to give you the blessings preannounced by the Prophets, and because your ghostly enemy Satan is now cast out by Me. (*Chrys.*)

We ought not to think ourselves secure. Our ghostly enemy is called the *strong man* even by his conqueror, and he is the "Prince of this world," which lieth in wickedness. (John xii. 31. Eph. ii. 2.) The Tempter was bound by Christ at the Temptation, when he was called *Satan* by Christ,—"Get thee hence, Satan" (Matt. iv. 10); and Christ entered his house and spoiled his goods,—that is, rescued us *men* from his grasp, and subdued us to Himself, and made us fit for Himself. "*Vasa* ejus et domus nos eramus." *Iren.* iii. 7. 2. *Hilary.*

30. *ὁ μὴ ὢν μετ' ἐμοῦ*] Observe *μή*. *If* a man is neutral, and is not in heart with Me in My conflict with Satan, he will be treated by Me as an enemy; and whosoever does not gather with Me,—that is, labour with Me in the spiritual harvest for the salvation of souls, scatters the ears of corn which he ought to bind into sheaves to be housed in My barn. This is to be compared with Mark ix. 40. Luke ix. 50.

This is another answer to the objection of the Jews. Satan is on one side, I on the other. He rebels against God; I invite all men to him. He holds men captive, I release them. He preaches idolatry, I the worship of the one true God. He tempts to sin, I lead to virtue. (*Jerome. Chrys.*) How then can I be thought to work with him and he with Me? He is not with Me, and *therefore* is against Me. He gathereth not with Me, and therefore scattereth. He says, indeed, in another place, "He that is not against us is for us" (Luke ix. 50. Matt. ix. 40), but these two sayings are not contrary. Here He is speaking of one opposed to Him in heart and hand; there of one who was with them *in spirit* though not in person; for he cast out devils in Christ's name. (Cp. *Chrys.*)

31. Πνεύματος βλασφημία] i. e. *against* the Holy Ghost. Cp. Matt. x. 1, ἐξουσία πνευμάτων. 1 Cor. ix. 12, ἐξουσία ὑμῶν.

It is observable that both in St. Matthew here (xii. 31, 32), and in St. Mark (iii. 28, 29), our Lord says, 'sin and blasphemy' in the first member of the sentence, but only speaks of *βλασφημία* in the latter member of the sentence, as *irremissible*[1]. The question, therefore, which has been argued by Divines[2] concerning sin against the Holy Ghost, may perhaps be properly reduced, as far as connected with this place, to an enquiry concerning the nature of blasphemy against the Holy Ghost.

The Blasphemy against the Holy Ghost, of which our Lord here speaks, is that which ascribes to Beelzebub the Prince of the Devils, and enemy of God and Man, works done by the Spirit of God for the salvation of man and the glory of God[3].

Again, Blasphemy against the Holy Ghost is greater than blasphemy against Christ as man, because the Holy Ghost did not take the nature of man; and Christ as man is inferior to the Holy Ghost. *Athanas.* contra Arian. p. 358; iv. pp. 561—567.

From this passage it is rightly inferred, that the Holy Ghost is a *Person*, and that He is *God*. See *St. Cyril* in Caten. Luke xii. 3, and *Bp. Pearson*, On the Creed, Art. viii.

31. *οὐκ ἀφεθήσεται*] i. e. is very unlikely to obtain forgiveness. Not that it never can. See *Aug.* Retract. i. 19, "de nullo quamvis pessimo in hâc vitâ desperandum est;" and *Ambrose*, de Pœnit. ii. 4. But inasmuch as it grieves the Holy Ghost, and provokes Him to withdraw His grace from the soul and leave it to itself, it is almost a suicidal act; and it is impossible, *humanly speaking*, to renew such an one to repentance. (Heb. vi. 4—8.) But with God nothing is impossible. (Matt. xix. 26. Mark x. 27.) Cp. *Aug.* Serm. lxxi. de Serm. in Monte i. 22, and see the note on Mark vi. 5.

32. *κατὰ τοῦ Υἱοῦ τ. ἀνθρώπου*] He who speaks a word against the Son of Man, being offended by My *outward appearance*, seeing

[1] They who sin thus (says Athanasius) refer the work of God to the Devil; they judge God to be the Devil; and the true God to have nothing more in His works than the Evil Spirit. See *Athanas.* ad Serapion. § 50.

[2] See *à Lapide* here and *Olshausen*, and Professor *Browne*, On Article xvi.

[3] See St. Mark iii. 30. So *Athanas.* adv. Serapion. (iv. p. 562). *SS. Jerome, Chrysostom, Ambrose*, and others interpret the passage.

εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. (124/χ) 33 m *Ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34 n Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. (125/ψ) 35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. (126/χ) 36 Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

m ch. 7. 17. Luke 6. 43, sq.

n ch. 3. 7. & 23. 33. Luke 6. 45.

(127/ψ) 38 Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. (128/ψ) 39 o Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 40 p Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν

o ch. 16. 1. Mark 8. 11. Luke 11. 16, 29. 1 Cor. 1. 22.

p Jonah 1. 17. & 2. 1, 2.

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that I am supposed to be the carpenter's son, and to have James and Joses and Judas for My brethren, he may be forgiven; but he who sees My *mighty works*, and reviles Me who am the Word of God, and says that the works of the Holy Spirit, working by Me, are the works of Beelzebub, has no forgiveness. (*Jerome.*)

— *οὔτε ἐν τῷ μέλλοντι*] Some have hence inferred that sins not forgiven in this world may be forgiven in another. But this inference contradicts the general teaching of Scripture. (St. Luke xvi. 26, and note. John ix. 4. Heb. iii. 13; ix. 27.) The Gloss. on this passage says, "hence is refuted the heresy of *Origen*, who said that after many ages all sinners should obtain pardon;" and St. Mark says (ch. iii. 29), *οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα*. The phrase taken together signifies *nunquam*, and is a Hebraism found in the Talmud. See *Vorstius* de Hebr. p. 42, just as *ἐν τῷ αἰῶνι τούτῳ καὶ ἐν τῷ μέλλοντι*, Ep. i. 21, is a Hebraism for *semper*.

It is observable that the Hebrew עוֹלָם (*olam*), according as it is used with certain pronouns, signifies both 'this *world*' and '*eternity*.' Hence the similar use of *αἰὼν* in the N. Test., i. e. *ὁ αἰὼν οὗτος*, this present world; *ὁ αἰὼν ἐκεῖνος*, that world which is to come; *εἰς τὸν αἰῶνα*, for *the* world, the future world, that which is *κατ' ἐξοχὴν the* world for which we ought to *prepare*; *εἰς τοὺς αἰῶνας*, for all ages; hence *αἰώνιος*, everlasting. See Matt. xxv. 46.

33. *ποιήσατε*] Cp. John viii. 53. *Indicate, agnoscite, fatemini; εἴπατε.* (*Euthym.*) It is a rule often applicable to the diction of the N. Test., that "verba quæ *facere* significant *agnitionem* facti significare." Cp. *Glass.* Phil. Sacr. p. 370.

Ye accuse Me of working by Beelzebub. But if the devil be evil, he cannot do good works, so that if My works are good the devil is not the doer of them. (*Jerome.*) A tree is known by its fruits, not the fruits by the tree. The tree is the cause of the fruit, but the fruit is the proof of the tree. But ye reverse this. Having no fault to find with the fruit, ye pass sentence against the tree, saying that I have a devil. (*Chrys.*)

Since a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit (Matt. vii. 17), therefore (*ποιήσατε*) *recognize* my works as good; or, if you will not do this, prove Me to be evil, and therefore My works evil, for a tree is known by its fruits. But since the fruits I bring forth are good, and you cannot deny this, therefore I cannot be evil. Therefore *own me* as such, confess Me to be the Son of God. But ye who charge Me with working by means of Beelzebub, are children of the Evil One. Ye yourselves are *γεννήματα ἐχιδνῶν*, the brood of the Old Serpent, how therefore can you speak what is good? No wonder, therefore, that you, being the children of the devil, revile the Son of God, and make Him an agent of the Evil one.

He then describes the punishment of evil words.

36. *ῥῆμα ἀργόν*] *ἀργὸς* here is not simply *otiosus*, as a person at leisure,—much less as a person who enjoys seasonable leisure in order that he may work,—but as one who will not work when he ought to work ('qui opus detrectat'). Cp. 2 Pet. i. 8, *οὐκ ἀργοὺς οὐδὲ ἀκάρπους*, and Eph. v. 11.

"*Otiosum* verbum," says *Jerome*, "est quod sine utilitate et loquentis dicitur et audientis, si *omissis seriis* de rebus frivolis loquamur;" and therefore a person is guilty of *ῥήματα ἀργὰ*, who omits to use speech for its proper purpose of edification to men and of glory to God, and abuses the best member that he has (Ps. cviii. 1) in uttering words of levity, impurity, or outrage against God and calumny against man. How much more one who disseminates them by the public press!

— *ἀποδώσουσι περὶ αὐτοῦ λόγον*] This anomaly of Syntax, found sometimes in classical authors (*Matth.* Gr. Gr. §§ 310. 562), is of frequent occurrence in Hebrew (Gen. ii. 17. Exod. xxxii. 1. Ezek. xxxiii. 2. John xvii. 2. Acts x. 38), and is very useful in order to bring out the prominent idea (here *ῥῆμα ἀργὸν*) at the beginning of the sentence.

Here it may be observed generally that most of the anomalies of language in the New Testament, which at first may offend the taste of the classical reader, are Hebraisms consecrated by use in the Old Testament, and are doubtless designed to remind him of the connexion of the New Testament with the Old, and to show that both Testaments are distinct from other books, and are from One and the same Hand. And they are admirably contrived to facilitate the grouping of ideas, and for presenting them in the best form and with the brightest colouring to the reader. They may indeed be called *solecisms*, when measured by the standards of human Philology; but they are *above* those standards, and are to be referred to the rules of another and higher Grammar—the Grammar of Inspiration.

38. *σημεῖον*] i. e. *ἀπὸ τοῦ οὐρανοῦ* (see xvi. 1. Mark viii. 11); such as was given under Moses by the pillar of cloud, the thunders at Sinai, the manna in the wilderness, or in fire as by Elias, or with thunder as under Samuel. They require a sign,—as if the miracles they had seen were no signs. (*Jerome.*) Well may He say *ἐπιζητεῖ*.

39. *μοιχαλίς*] *adulterous:* because it had forsaken God and joined itself to others in spiritual harlotry. (*Jerome.*)

— *σημεῖον οὐ δοθήσεται*] i. e. none in answer to their demands and to gratify their curiosity (cp. Herod's case, Luke xxiii. 8); and *that* which shall be given shall not be from *heaven*, but from the *grave*, and will not persuade them to believe, but condemn their unbelief.

But did not Christ give other *σημεῖα*? Yes; but not to the curiosity of a wicked and adulterous generation. See Mark vi. 5. Luke xxiii. 8.

But was the resurrection (typified by Jonah) given in answer to a challenge from that generation? Yes. See xxvii. 40. Mark xv. 29. John ii. 20, 21.

— *Ἰωνᾶ τοῦ προφήτου*] Jonah was a *σημεῖον* of Christ,—

In preaching before and after his resurrection.

In offering himself to death to appease the storm and save the ship—an argument for the Atonement.

In his burial and resurrection after three days.

On the parallel between Jesus and Jonas, see *Cyril. Hieros.* Catech. xiv. p. 213.

Our Lord sometimes speaks of His resurrection as to take place on *the third day* (cp. Matt. xvi. 21; xvii. 23; xx. 19. Mark x. 34. Luke xviii. 33; xxiv. 7); and sometimes as to take place *after three days* (Mark viii. 31. Matt. xxvi. 61; xxvii. 63). These periods therefore are coincident. This is explained from the Jewish mode of reckoning time, according to which any portion, however short, of the period of twenty-four hours was reckoned as a *νυχθήμερον*. See below, xvii. 1, and *Hieron.*, *Theophyl.*, *Aug.*, and *Bp. Pearson* On the Creed, Art. v. pp. 488. 492, and the notes[1]. "I have treated more fully," says *St. Jerome*, "on this passage on my comment on the Prophet Jonah. I will now only say, that this is to be explained by a figure of speech called *synecdoche*, by which a part is put for the whole; not that our Lord was three whole days and three nights in the grave, but part of Friday, part of Sunday, and the whole of Saturday are reckoned as three days."

The days of Christ's absence from His disciples were shortened

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[1] Something like the notion derived from this text, and propagated by some in our own days, that our Lord was crucified on a *Thursday*, and therefore the observance of *Good Friday* is unscriptural, was broached and exploded in ancient times. See *Bp. Pearson*, p. 488; *à Lapide* in loc. The following is from *Kuin.* "Duas tantùm noctes, et unum diem Jesus in sepulcro fuit; sed Hebræi qui noctem diei initium constituebant, duas noctes cum partibus primi ac tertii diei *tres dies atque tres noctes vocabant*, tempus incompletum pro completo habebant; et in omnibus fere linguis, pars diei, mensis, anni, dies, mensis, annus per synecdochen dici solet. Sic etiam 1 Sam. xxx. 12, *tres dies et noctes*, v. 13, explicatur usque ad diem tertium; add. 2 Chron. x. 5, coll. v. 12. Gen. xlii. 17, 18. Deut. xiv. 28, coll. xxvi. 12. Tob. iii. 12, 13. Vid. Relandi Antiqq. Hebr. iv. 20, hanc verò fuisse Judæorum loquendi consuetudinem, et hic ipse locus noster docet, et exinde quoque patet quod ut probe Relandus l. h. monuit, nunquam Apostolis controversia mota est de spatio hoc dierum trium et noctium quo se Jesus in sepulchro commoraturum esse prædixerat."

τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ
q Luke 11. 32. Jonah 3. 5. ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 q Ἄνδρες
Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρι-
νοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον Ἰωνᾶ
r 1 Kings 10. 1. 2 Chron. 9. 1. Luke 11. 31. ὧδε. 42 r Βασίλισσα Νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,
καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
s Luke 11. 24. Σολομῶνος· καὶ ἰδοὺ, πλεῖον Σολομῶνος ὧδε. (129/V) 43 s Ὅταν δὲ τὸ ἀκάθαρτον
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνά-
παυσιν, καὶ οὐχ εὑρίσκει. 44 Τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν
ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον·
t 2 Pet. 2. 20, 21. Heb. 6. 4. & 10. 26. 45 t τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονη-
ρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ
ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ
πονηρᾷ.

u Mark 3. 31. Luke 8. 19. (180/11) 46 u Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ
αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. 47 εἶπε δέ τις αὐτῷ, Ἰδοὺ,
ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασι, ζητοῦντές σοι λαλῆσαι. 48 Ὁ
δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ
ἀδελφοί μου; 49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν,
Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα

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in mercy to them as far as was consistent with the fulfilment of the prophecy.

Here is an observable instance of the uses of the Gospels in confirming the *Old Testament*. Our Lord here refers to the wonderful history of Jonah, swallowed and disgorged by the fish. He treats it as a true history to be understood in its plain sense, and expounds the meaning of it, hitherto unrevealed, viz. that it was not only a history, but also a prophecy, a typical representation of Himself,—of His own wonderful Death, Burial, and Resurrection. Cp. the testimony of the Holy Ghost, speaking by the Apostle St. Peter, confirming the history of *Balaam* and the ass. (2 Pet. ii. 15.)

By this specimen of Divine exposition, Our Lord suggests to all readers of the Old Testament the belief, that whatever they may now find there difficult to be understood, will one day be explained, and perhaps be seen to be prophetic and typical of the greatest mysteries of the Gospel; and that in the mean time it is an exercise of their Faith, and a trial of their humility,—a divinely appointed instrument of their moral probation. And it is *because* they are strange and marvellous, that such histories as those of Jonah and Balaam are the best tests of the strength of our faith.

40. *καρδίᾳ τῆς γῆς*] Jonah's soul as well as body was *ἐν τῇ κοιλίᾳ τοῦ κήτους* (Jonah ii. 1). Therefore the *καρδία γῆς* may be what St. Paul calls *τὰ κατώτερα τῆς γῆς* (Eph. iv. 9. 1 Pet. iii. 19. See the passages of the Fathers, quoted by *Bp. Pearson*, Art. v. pp. 443—450), and this appears to be spoken of our Lord's human soul descending into *Sheol* or Hades.

42. *Βασίλισσα Νότου*] Observe the absence of the article. See i. 1.

— *περάτων τῆς γῆς*] Hebr. קְצוֹת הָאָרֶץ or אַפְסֵי (*aphse* or *ketsoth haarets*), Ps. ii. 8; lxv. 8, and *passim*.

43. *ἀνύδρων τόπων*] The opposites of Paradise, and striking witnesses of man's sin, which is the physical as well as moral wildness and desolation (cp. *Olshausen* here).

44. *οἶκόν μου*] "*Suum* putat; *ἐξῆλθον*, quasi non *ejectus*." (*Beng.*)

— *εὑρίσκει σχολάζοντα*] "Vacuam Deo, Deique gratiâ, ideoque aptam ut fiat domus Diaboli, nam *Nihil* agere est *male* agere." And it was swept and garnished like an untenanted lodging, ready to be let to the first comer.

45. *οὕτως ἔσται τῇ γενεᾷ τ.*] The evil spirit had been cast out of the Jewish Nation when they received the Law; and he walked in the wilderness of heathenism. But the heathen would believe in God, and the Devil be cast out of them and return to the Jews whom he had left, and the last state of that Nation is worse than the first; for they are now beset by a larger number of evil spirits, when they blaspheme Christ in their synagogues, and so they are in a worse condition than when they were in Egypt itself, before the Law. Accordingly the calamities which befel the Jews under Vespasian and Titus, were far more grievous than any in Egypt, Babylon, or under Antiochus. (*Jerome.*) A warning to those who speak softly of *Judaism*, as it is *now*. We must pray for the *Jews*, and even the more fervently, because Christ has taught us to detest *Judaism*.

46. *ἀδελφοί*] Compare Matt. xiii. 55, where his brethren are called James and Joses and Simon and Judas, and these were sons of a Mary. See Matt. xxvii. 56. Some of the ancients imagined that these were children of Joseph by a former marriage. (*Euseb.* ii. 1.) But the more probable opinion is that they were *consobrini*, or cousins of Christ (*Euseb.* Hist. iii. 11); sons of the Mary who was the sister of the Blessed Virgin and wife of Cleophas or Alphæus. See x. 3 John xix. 25. *Jerome*, ad loc., who calls them "Mariæ liberos, materteræ Domini quæ esse dicitur mater Jacobi et Josephi et Judæ." See also *Bp. Pearson* On the Creed, Art. iii. pp. 330—333, and *Dr. W. H. Mill's* Dissertations, ii. pp. 221—290[1].

48. *τίς ἐστιν ἡ μήτηρ μου*] "Non spernit matrem, sed anteponit Patrem." (*Bengel.*)

"Qui Christi *frater* est credendo, mater efficitur *prædicando*; quasi enim parit eum quem in corde audientis infuderit; et si per ejus vocem amor Domini in proximi mente generatur." (*Greg. M.* Moral. in Evang. i. 3, p. 1445.)

His mother was perhaps moved by a spirit of vain glory, and came to draw Him from preaching; to display to the multitude the power she had over One who could work so great miracles. (*Theophylact.* on Mark iii. 32.) Hear what He says, because His mother and His brethren were eager to show that they were related to Him, and were vain-glorious on that account. (*St. Chrys.* on ch. viii. 20.) Hence we learn that it was of no benefit even to have borne Christ in the womb, and to bring forth that Wonderful Offspring,—without holiness.

He uttered these words, not as if He were ashamed of His Mother, or denied her to be His Mother, but to show that her maternity was of no benefit to her unless she did her duty. And what she *now* attempted to do was an effort of exceeding vain glory. For she desired to show the people that she had power and authority over her Son. Observe her folly[2] and theirs, for when they ought to have come in and listened with the multitude, and if they were not willing to do this, to await the conclusion of His Discourse, and then to address Him, they call Him out, and do this in the presence of all, betraying excessive ambition, and wishing to show that they can command Him. (*Chrys.*)

There is but one true nobility, that of obedience to God. This is greater than that of the Virgin's relationship to Christ. Therefore when a woman in the crowd exclaimed, "Blessed is the womb that bare

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[1] The following important fragment on the *four Marys* is from *Papias*, scholar of St. John (ap. *Routh*, Reliq. Sacr. ex Cod. M88. 2397).

"i. *Maria*, mater Domini. ii. *Maria*, Cleophæ sive Alphæi uxor, quæ fuit mater Jacobi Episcopi et Apostoli, et Simonis et Thadei et cujusdam Joseph. iii. *Maria* Salome, uxor Zebedei, mater Joannis Evangelistæ et Jacobi (confer Matt. xxvii. 56, et Marc. xv. 40 et xvi. 1). iv. *Maria* Magdalena. (We may add v. *Mary* of Bethany.)

"Istæ quatuor in evangelio reperiuntur. Jacobus et Judas et Joseph filii erant IIdæ materteræ Domini. Jacobus, quoque et Joannes III alterius materteræ Domini fuerunt filii. IIda Maria Jacobi Minoris et Joseph mater, uxor Alphæi soror fuit Mariæ, matris Domini, quam Cleophæ Joannes nominat (xix. 25), vel à patre vel à gentilitatis familiâ vel aliâ causâ. IIItia Maria Salome vel à viro, vel à vico, dicitur: hanc eandem Cleophæ quidam dicunt, quòd duos viros habuerit."

[2] *ἀνόητον*—a strong term (which it has become necessary to point out), showing what would have been the opinion of *St. Chrysostom* and the Church in his age, of the doctrine now enforced as an article of faith; viz. that of the exemption of the Blessed Virgin from original and actual sin.

τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

XIII. ($\frac{131}{11}$) [1] [a] Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν· [2] καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. [3] Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν· [4] καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά. [5] Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· [6] ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ, διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. [7] Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά. [8] Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. [9] Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. [10] Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; [11] [b] Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅτι ὑμῖν δέδοται γνῶναι

[a] Mark 4. 1. Luke 8. 4.

[b] ch. 16. 17. 1 Cor. 2. 10. 1 John 2. 27.

Thee, and the paps that Thou hast sucked; He did not say She is not My Mother, but if she desires to be blessed let her do the will of God; He said, yea, rather, blessed are they that hear the word of God, and keep it (St. Luke xi. 27). *Chrys.*

See also *St. Aug.* (in Joan. Tract. x.) "Mater mea quam appellatis felicem, inde felix est quia verbum Dei audit non quia in illâ verbum caro factum est, sed quia custodit ipsum verbum Dei, per quod facta est et quod in illâ caro factum est."

How many women have blessed that Holy Virgin and her womb, and have desired to be such a mother as she was! What hinders them? Christ has made for us a wide way to this happiness: and not only women, but men may tread it; the way of Obedience, this is it which makes such a mother—not the throes of parturition. (*Chrys.*)

CH. XIII. 3. *ἐν παραβολαῖς*] Hebr. מְשָׁלִים (*meshalim*), from root מָשָׁל (*mashal*), to compare, make like. See Ps. xlix. 12. Isaiah xiv. 10; xlvi. 5, and from the frequent use of comparisons in short pithy sayings among the Orientals (see the Talmud, *passim*, Cod. Berachoth, Cod. Schabbath, &c.). The word *mashal* often signifies some sententious adage, apophthegm, or speech (*αἶνος, ἀπόλογος*),—and therefore Balaam's prophecy is so called [1], Numb. xxiii. 18; xxiv. 15. Cp. Isa. xiv. 4. 2 Chron. vii. 20; and Job's speech, xxvii. 1.

The word *παραβολὴ* had been applied by the LXX to the *Proverbs* of Solomon (1 Kings iv. 32, *ἐλάλησε τρισχιλίας παραβολάς*); but the Proverbs are inscribed *παροιμίαι*, which is a more general term. See John xvi. 25.

— *Ἰδοὺ ἐξῆλθεν*] See *Clem. Rom.* § 24, p. 101.

This Chapter may be described as containing a Divine Treatise on the Church Militant here on earth. The Parables in it form a whole, representing the true nature of the *βασιλεία τοῦ Θεοῦ*, or of the Christian Church as far as it is visible.

That of the *Sower* (v. 3), explained by Christ Himself (Matt. xiii. 18. Mark iv. 14. Luke viii. 11), exhibits Christ going forth to sow the Seed of the Word, and the various reception of the same divine seed by various persons, according to their disposition and tempers, and their resistance or non-resistance to the temptations of the World, the Flesh, and the Devil; and it brings out the doctrine that we must take heed *how* we hear (Luke viii. 10), and receive with meekness the engrafted Word. (James i. 21.)

That of the *Tares and Wheat* (v. 24) accounts for the existence of *Evil* in *this world*, and declares that it is not from [2] God, at the same time that it assures us of *God's perfect goodness*, and of His desire and design (short of *compulsion*) that the whole world should be saved; for as our Lord declares, "the Field is the World,"—that is, in His Will and design the Church is co-extensive with the World; it assures us also of the preservation of Good, and of the continuance of the Church Visible unto the End; and of the future, full, and final Victory of Good over Evil, and of the everlasting reward of Virtue, and eternal punishment of Sin.

It therefore warns us not to be staggered and perplexed by the temporary triumphs of Evil, or of Heresy and Schism in the Church, and of Vice in the World. It inculcates the duties of Faith, Stedfastness, Patience, Forbearance, Courage, Hope, and Love; and of maintaining unity in the Church, and of endeavouring to reclaim the erring and to overcome evil with good.

That of the *Grain of Mustard-seed* (v. 31) is prophetic of the growth of the Gospel from very *small beginnings* throughout the whole world, and of the reception of Gentile Nations beneath its shadow, as birds of the air flock to, and nestle in, the branches of a tree. And it calls attention to the marvellous and continued propagation of the Gospel, as indicating that it is from God, and will ever be protected by His Omnipotence and Love.

That of the *Leaven* (v. 33) calls attention to *human* agency,—especially to that of the *Church*,—symbolized by the *woman* employed as God's chosen instrument in this divine work of evangelization, and it reminds all and each member of the Church of their *missionary duties*.

These Parables being prophetic, are designed to afford evidence of the truth of Christianity; and they have given, and will ever continue to give such evidence, by their gradual accomplishment in the diffusion of the Gospel of Christ.

The Parable of the *Treasure* found in the field (v. 44), intimates that God, of His own accord, discovers the truth to persons engaged in doing their duty, *if* they have such dispositions as would lead them to sell all for *the truth's* sake.

The Parable of the *Pearl* (v. 45) indicates that *if* men *seek* for truth, with a readiness to sell all for it, they will certainly find it.

Both these Parables inculcate the duty of forming and cherishing such a temper as would dispose us to purchase Truth at any cost, and not to sell it at any price.

The Parable of the *Draw-net* (v. 47) intimates the use made by God of the Fishers of men, to draw the Net of the Gospel through the sea of this world; and teaches, that in this net—i. e. in *the Church Visible on Earth*—there are and ever will be, *some of every kind*, bad fish mingled with good; but that at last the net will be drawn *to shore*; and then, at the end of the world, a severance will be made for ever of the good from the bad, and some be saved and others lost.

"On the last (or seventh Parable)," says *Alexander Knox* [3], "that of the Net, I need not dwell. Like the *Seventh* Seal and the *Seventh* Trumpet in the Apocalypse, it apparently does little more than mark the final close."

But this may be added, that it declares

That the present *mixed* state of the Visible Church will continue to the end.

That the Missionary work of the Church will also continue to the end.

That the Net of Evangelical Preaching will be drawn through the whole Sea of the World.

That there is a judgment to come.

These truths—inculcating the Christian duties of charity, patience, zeal, faith, hope, and watchfulness, are propounded in the last parable as being of special importance and requiring continual attention.

It is observable, that all these parables concerning the *βασιλεία τῶν οὐρανῶν* are declaratory rather of the condition of the Church in its present mixed and imperfect state on earth, than of its *future condition* when cleansed from all taint and blemish in heaven; i. e. they teach us to lay very great stress on the performance of *present duty*, in order to *future glory*.

9. *ὁ ἔχων ὦτα ἀκούειν*] A solemn saying, showing man's great proneness to *inattention*, and the absolute necessity of attention to Christ's words, and therefore often *repeated* by our Lord on earth and even from heaven, after His ascension. See Matt. xi. 15; xiii. 43; and Rev. ii. 7, "He that hath an ear," &c. Rev. ii. 11. 17. 29; iii. 6. 13. 22.

11. *ὑμῖν δέδοται*] Faith, therefore, and knowledge of truth, are

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[1] See *Vorst.* de Hebr. p. 140, and *Glass.* Philol. Sacr. pp. 217—224. 914, and Notes on the Parables by *Rev. R. C. Trench, B.D.*, Lond. 1853, fifth edition, and *Olshausen's* note here, who refers with commendation to *Unger's* work, De Parabolarum Jesu Naturâ et Interpretatione, Lips. 1828. A list of works on the Parables will be found in *Mr. Trench's* excellent Volume, pp. 520—523. For some topographical illustrations see *Stanley*, Palest., p. 409—23.

[2] Cp. *Iren.* iv. 29.

[3] Remains, i. p. 425, where are some excellent remarks on these parables. Cp. *Aug.* Quæst. in Matth. i. 10—16.

c ch. 25. 29. Mark 4. 25. Luke 8. 18. & 19. 26.

τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. (133 V) 12 c ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. (133 I) 13 Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ· ὅτι

d Isa. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

βλέποντες, οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. 14 d Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι,

e ch. 16. 17. Luke 10. 23.

καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. (134 V) 16 e Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει. 17 Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ

f Mark 4. 14, &c. Luke 8. 11, &c.

εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. (135 II) 18 f Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. 19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ

g Isa. 58. 2. John 5. 35.

αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. 20 g Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιὼν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

(136 X) 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. 26 Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; 28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ

God's *gifts* to be sought by prayer. Hence the *ignorance* and folly of the *wise*, i. e. of those who deem themselves so, such as Scribes and Pharisees, and all who are like them; and hence Christ spake in parables, which would be intelligible to all who pray for grace to understand them, but not to those who despise Him and esteem themselves; and thus the Parables were designed as a moral trial and visible manifestation of men's tempers, whether they are fit for the Kingdom of Heaven, which these parables describe.

— *μυστήρια*] *μυστήριον* either from Gr. *μύω, μίμυσται, claudo;* or (as Casaubon and others suppose) from Hebr. מִסְתָּר (*mistar*), from root סָתַר (*sathar*), *occultavit;* hence something which is involved, or concealed, or symbolized by something external, as the soul in the body,—a *sacramentum*.

12. *οὐκ ἔχει*] For a person is not supposed to *have* if he does not *use* what he has. God intends that His gifts shall be *χρήματα*, not *κτήματα*.

14. *ἡ προφητεία Ἡσαΐου*] Isa. vi. 9. The verbs are imperative in the original, here they are future (as also Acts xxviii. 26). This deserves notice, as explaining this and other similar prophecies, where the sin of man *seems* to be represented as due to the will of God. The Holy Spirit here teaches us how these prophecies are to be understood, viz. as Divine declarations of *the future;* and He confirms the LXX interpretation, who had already rendered them in this way, and whose words He adopts here *literatim*.

By employing here and in other places the LXX, and in *not* doing so *always* (see above, xii. 18), He shows that the sense given in the former cases is a correct and clear sense; and in the latter cases He intimates, that though it may be a correct sense, yet it is not so clear as is desirable for those (i. e. for the Gentiles as well as Jews) to whom the Gospels are delivered, and for whom they were written.

15. *ἐκάμμυσαν*] "Ergo Deus eos sanare *voluerat*." (*Beng.*)

19. *οὗτος*] It is observable that all the Evangelists use the masculine gender here, i. e. they consider the *person* as *sown;* that is, the *seed* is not responsible for the *use* made of the seed; but the *person* who receives the seed *is* responsible, and is therefore identified with it: the seed passes into him, is moulded up with him, and assumes his nature, it *loses*, as it were, *its own gender and number*, and takes *his*. See Mark iv. 16. 18, *οἱ σπειρόμενοι*, and Luke viii. 13, *οἱ ἐπὶ πέτρας*.

25. *ζιζάνια*] 'Talmudici nominant, זוּנִין (*zonim*)[1],' a degenerate wheat, and which may also be reclaimed into wheat.

26. *ἐφάνη τὰ ζιζάνια*] The Tares were *apparent*. This, combined with v. 30, supplies an answer to those who say that heretics may be destroyed by force if they are *known* to be such. (*Chrys.*) *Aug.* Qu. in Matt. qu. 2. In such a case, if they remain obstinate, they are indeed to be separated by the wholesome exercise of Church Discipline from Communion with the Church in holy offices (see Matt. xviii. 17. 1 Cor. v. 5. 9. Article xxxiii.), and therefore this parable gives no countenance to the Erastian[2] theory that all Church power consists merely in persuasion. On the other hand, they are not to be eradicated from the soil, because, through the frailty of human judgment, what may seem to be *ζιζάνια, tares*, may *not* be *ζιζάνια*, and wheat may be rooted up as tares; and because what are now degenerate wheat, may one day become good wheat, and be gathered as such into the garner of heaven. (Cp. *Jerome* here.)

[1] Tractat Kilaim, I. Halach 1 (*Melchior.* apud *Mintert* in v.), "genus seminis quod tritici erat non absimile, verum degenerabat." See *Winer*, Lex. sub v. *Loich*, oder *Tollkorn*. Latin *Lolium temulentum*. *Virg.* Georg. i. 154. Fr. *yvroie*. See also *Trench*, p. 91.

[2] Cp. *Hammond* on the Power of the Keys, i. p. 429. *Bp. Sanderson*, Prælect. vii. 29. *Archd. Pott*, On Christian Sovereignty, p. 24.

δὲ ἔφη, Οὔ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον· 30 h ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου. h ch. 3. 12.

(187/II) 31 i Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 32 ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. i Mark 4. 30. Luke 13. 8.

(188/V) 33 k Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον. k Luke 13. 20.

(189/VI) 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις· καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· 35 l ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου. l Ps. 78. 2.

(190/X) 36 Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ Υἱὸς τοῦ ἀνθρώπου· 38 m ὁ δὲ ἀγρὸς ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ m Gen. 3. 15. John 8. 44. Acts 13. 10. 1 John 3. 8.

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30. *ἄφετε συναυξάνεσθαι*] For ancient expositions of doctrine to be derived from this Parable, and also from that of the Drawnet; with which we may compare the words of the Baptist concerning the Chaff and the Wheat, Matt. iii. 12, Luke iii. 17, which were generally associated by the Fathers with these parables [1]; see foot note.

Among English Divines we may refer to the words of *Hooker*, iii. 1. 8 and 10, "Our Saviour compareth His Church unto a field, where Tares manifestly known and seen by all men do grow intermingled with good corn, and even so shall continue till the full consummation of the world. God hath ever, and ever shall have, some Church Visible upon earth. The Church of Christ which was from the beginning is, and continueth unto the end. Of which Church all parts have not been always equally sincere and sound."

And, again, lxvi. 6. "The (Visible) Church of God (on earth) (i. e. as far as it is an object for the sense and judgment of *man*) may contain them which are not indeed His, yet (by reason of their outward profession of Christ) must be *reputed* His by us, that know not their inward thoughts.

"For to this, and no other purpose, are meant those Parables which our Saviour in the Gospel hath, concerning mixture of Vice with Virtue, Light with Darkness, Truth with Error, as well and openly known and seen as cunningly cloaked."

So *Bp. Pearson*, On the Creed, art. ix., "Within the notion of the Church (Visible on Earth) are comprehended good and bad, being both externally called. For the kingdom of heaven is like unto a Field, in which wheat and tares grow together unto the harvest; like unto a Net that was cast into the sea, and gathered of every kind; like unto a Floor, in which is laid up wheat and chaff. I conclude, therefore, as the ancient Catholics did against the Donatists, that within the Church, in the public profession and external Communion thereof, are contained persons truly good and sanctified, and hereafter saved; and, together with them, other persons, hereafter to be damned."

See also *Bp. Beveridge* and *Professor Browne*, on Article xxvi.

31. *σινάπεως*] The Talmudic חַרְדָּל (*chardel* or *chardlo*), Mischna Schabb 20, 2. The Rabbis speak of it as a tree, *Sinapis nigra* [2].

33. *ζύμῃ*] 'fermentum,' from *ζέω*, 'ferveo,' sour dough. Hebr. חָמֵץ (*chamets*), so called from its acid and fermenting quality, whence it had been employed figuratively in the Old Testament (Hosea vii. 4) for what diffuses itself.

— *σάτα τρία*] *σάτον*. Hebr. סְאָה (*seath*), ⅓ of an ephah.

— *ἕως οὗ ἐζυμώθη ὅλον*] Till the whole ephah (the same size as the Bath) of the world be leavened. "Sanctificatur enim per Ecclesiæ velut quoddam fermentantis officium Scripturarumque doctrinam." (*St. Ambrose*, on Luke xiii. 21.) The *indicative* ἐζυμώθη (not subjunctive ζυμωθῇ) shows that the whole *will* be leavened.

35. *τοῦ προφήτου*] From Ps. lxxviii. 2, attributed to Asaph. St. Matthew here follows the LXX in the former part of the quotation, but in the latter אַבִּיעָה חִידוֹת מִנֵּי קֶדֶם (*abiya chidoth minny-kedem*), where the LXX have *φθέγξομαι προβλήματα ἀπ' ἀρχῆς*, he has paraphrastically, but more strongly and expressively, *ἐρεύξομαι* (a word properly applied to Him who is the *Fountain* of living waters) *κεκρυμμένα ἀπὸ καταβολῆς κόσμου*. See *Surenhus.* pp. 245, 246

This is a difficult passage. If we examine the lxxviiith Psalm, we find it to be a *History* of the Ancient Church in the Wilderness. And it commences with the solemn appeal, "Hear My Law, O My People," words only appropriate in the mouth of *God*. And in the second verse historical records are called *parables* and dark sayings (*chidoth*), *piercing words* (from rad. חוד, *mucro*), *ἀντίκεντρα*.

The solution of these questions seems to be given by the Holy Spirit in the present passage applying those words to Christ. Christ speaks by Asaph. Christ calls on His people to hear His Law. And the *historical* records of the Ancient Church are dark sayings, for they are *τύποι εὐαγγελίου*. As St. Paul shows (1 Cor. x. 11), they are figures of the *βασιλεία τοῦ οὐρανοῦ*, symbols of the Christian Church; not only true Histories, but Prophetical Parables in action [3], and so they belong to the same system of Divine Teaching as the

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[1] See particularly the doctrinal and practical instruction deduced from them by *St. Augustine*, in his works against the Donatists, particularly in vol. ix. ed. Benedict. See also, e. g. Sermon lxxxviii. 21, 22. p. 687. Some passages are quoted in *Theophilus Anglicanus*, part i. ch. ii., e. g. as follows:—*St. Aug.* iv. 497 (addressing the Donatists), says, "*Tolera* et zizania, si triticum es; tolera paleam, si triticum es; tolera pisces malos inter retia, si piscis bonus es. Quare ante tempus ventilationis avolâsti? Quare ante tempus messis frumenta eradicâsti tecum? quare, antequam ad littus venires, retia disrupisti?"—And v. 129, "*Geme* in *aræ* ut *paucos* in *horreo*."

Again, Epist. cv. 16, "Quos corrigere non valemus, etiamsi necessitas cogit pro salute cæterorum ut Dei Sacramenta nobiscum communicent, *peccatis* tamen eorum non communicemus, quod non fit nisi *consentiendo* et *faciendo*. Sic enim eos in isto mundo, in quo Ecclesia catholica per omnes gentes diffunditur, quam *agrum suum* Dominus dicit, tanquam *zizania* inter *triticum*, vel in hâc unitatis aræâ tanquam *paleam* permixtam *frumento*, vel intra *retia* verbi et sacramenti tanquam *malos pisces* cum *bonis* inclusos, usque ad tempus *messis* aut *ventilationis* aut *littoris* toleramus, ne propter illos eradicemus et triticum, aut grana nuda ante tempus de aræâ separata, non in horreum mittenda purgemus, sed volatilibus colligenda projiciamus; aut disruptis per schismata retibus, dum quasi malos pisces cavemus, in mare perniciosæ libertatis exeamus."

St. Cyprian, de Unit. Eccles. p. 111: "Nemo existimet *bonos* Ecclesiâ posse discedere. Triticum non rapit ventus; *inanes paleæ tempestate jactantur*." And Epist. liv. p. 99: "Etsi videntur in Ecclesiâ esse zizania, non tamen impediri debet aut fides aut caritas nostra, ut, quoniam *zizania* esse in Ecclesiâ cernimus, ipsi de Ecclesiâ recedamus. *Nobis* tantummodo laborandum est ut *frumentum* esse possimus, ut, cùm ceperit frumentum Dominicis horreis condi, fructum pro opere nostro et labore capiamus."

[2] See Linnæan Transact. xxii. p. 450. *Billerbeck*, Flora Classica, p. 172. *Winer*, Lex. v. *Senf*.

[3] As far as the People of Israel was a son of God, they were a type of Christ: the Holy Spirit applies to Christ a passage of Hosea spoken of Israel, "Out of Egypt have I called my Son." See above, ii. 15. In this respect, also, their history is parabolical, and is so treated by the Holy Spirit in the Gospel.

n Rev. 14. 14. Joel 3. 13.

Πονηροῦ. 39 [n] ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ Διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. 40 [o] Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου· 41 ἀποστελεῖ ὁ Υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

o ch. 8. 12.

42 [o] καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

p Dan. 12. 3. ver. 9.

43 [p] Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

q Prov. 2. 4. & 3. 13.

44 [q] Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ· ὃν εὑρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

r Prov. 8. 11.

45 [r] Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· 46 ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· 48 ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

s ch. 25. 32.

49 [s] Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,

t ver. 42. 2 Thess. 1. 7—10.

50 [t] καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί, Κύριε. 52 Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν

u Mark 6. 1, 2. Luke 4. 16.

ἐκεῖθεν (141/1) 54 [u] καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

v John 6. 42. ch. 12. 46. Mark 6. 3.

55 [v] Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς

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spoken Parables of this chapter; and the same words may be applied to both, "I will open my mouth in Parables."

41. *τοὺς ἀγγέλους αὐτοῦ*] *His* Angels, the Angels belonging to *Christ*. He is therefore God.

— *σκάνδαλα*] *offensiones*, *προσκόμματα*, *σκάζω*, *claudico*, Hebr. מכשול, *offendiculum*, a scandal, or cause of stumbling and of sin. And *σκανδαλίζω*, to cause to stumble or sin.

For an excellent account of these words, see *Vorst.* de Hebr. pp. 87—101.

44—52. *θησαυροῦ*] Christ is the treasure hid in the field; He is hid in the field of Holy Scripture, where He is presignified by types and parables. (*Iren.* iv. 26.) On these parables see the Hom. of *Greg. M.* in Evang. i. 11, p. 1473.

48. *καθίσαντες*] 'studiosè.' (*Beng.*)

52. *γραμματεὺς—καινὰ καὶ παλαιά*] A scribe, v. q. סופר (*sopher*), (*Vorst.* de Hebr. p. 83), a teacher (*σοφὸς*) connected with ספר (*sepher*), a book, i. e. an interpreter of the sacred Volume. Christ in His Parables, precepts, and prayers did not disdain to avail Himself of what was already received in the world. He built His religion on the foundation of the Old Testament, and also on the primæval basis of man's original constitution and nature rightly understood [1]. And He teaches His Apostles and Ministers not to reject any thing that is true, and therefore of God; but to avail themselves of what is old, in teaching what is *new*, and, by teaching what is new, to confirm what is old; to show that the Gospel is not contrary to the Law, and that both are from One and the Same Source (cp. *Iren.* iv. 9), in harmony with Nature (see *Iren.* iv. 13). and that One and the same God is Author of them all. God the Father is the Original of all; and God the Son, the Eternal Logos, Who manifests the Father by Creation and by Revelation,—Who made the World and Who Governs it,—is the Dispenser and Controller of all.

The necessity of this precept has been shown in the history of the Marcionite [2] and Manichæan [3] controversy, and in the erroneous teaching of some in more recent times, who either, on the one side, would set aside Revelation on the plea that Reason is sufficient [4], or, on the other side, would disparage Reason as if it were superseded by Revelation [5].

"The Apostles," says *Jerome*, "were like Christ's notaries, who registered His words on the tables of their hearts, and draw out from that storehouse of doctrine *things new and old*, proving what they preached in the Gospel by testimonies of the Law and the prophets; whence the Bride says in the Canticles, 'At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved' (Cant. vii. 13)."

53. *μετῆρεν*] "Finem fecit *habitandi* Capernaumi. Deinceps ab Herode agitatus" (et ab incolis spretus et ut cæteris prædicaret) "minus uno loco mansit." (*Bengel.*)

54. *πόθεν τούτῳ ἡ σοφία*] Strange blindness in these Nazarenes! They wonder how Wisdom itself has wisdom, and how Power itself has power. But here was its cause, they deemed Him the Carpenter's Son. But their error is our safety; for thus His humanity is proved. (*Jerome.*)

55. *ὁ τέκτονος υἱός*] Mark vi. 3, *ὁ τέκτων*. Cf. *Sozomen.* vi. 2, who relates that when a Christian was scoffingly asked by a heathen, What the carpenter's son was doing? he answered that He was making a coffin for Julian.

— *ἡ μήτηρ*] Hence we may infer that Joseph was dead.

— *Μαριὰμ, Ἰάκωβος*] "Hos sic nominant quasi nil haberent nisi *nomen*." (*Beng.*)

— *οἱ ἀδελφοί*] See above, xii. 46. "Ἰάκωβος (i. e. minor) *καὶ Ἰούδας* auctores Epistolarum Canonicarum. . . . Simon vel Simeon successit fratri Jacobo in Episcopatû Hierosolymitano." *Euseb.* iii. 11 (*à Lapide*). Cp. *Euseb.* iv. 22.

Joses here seems to be the same as Joses in xxvii. 56. It is pro-

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[1] See *Bp. Butler's* Sermons on Human Nature.
[2] See *Tertullian*, adv. Marcion, p. 365.
[3] See *St. Aug.* Works against the Manichæans, in vol. x. ed. Bened.
[4] See *Leland's* History of Deism, ii. 32. 182.
[5] See *Hooker*, I. xiv.; II. iv.; and II. viii. 7, and *Bp. Sanderson's* Prælections, Præl. iv. Works, vol. iv. 76. 142.

καὶ Σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; 57 [w] καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. (142/I) Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 [x] Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

w Mark 6. 4. Luke 4. 24. John 4. 44.

x Mark 6. 5.

XIV. (143/II) 1 [a] Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, 2 καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. (144/II) 3 [b] Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· 4 ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστί σοι ἔχειν αὐτήν. 5 [c] Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. (145/VI) 6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρῴδῃ· 7 ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. 8 Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ ἐλυπήθη ὁ βασιλεύς· διὰ δὲ τοὺς ὅρκους, καὶ τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι· 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. 12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. (146/III) 13 [d] Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

a Mark 6. 14. Luke 9. 7.

b Mark 6. 17. Luke 3. 19.

c ch. 21. 26. Mark 6. 18, 19. Luke 20. 6.

d Mark 6. 32. Luke 9. 10. John 6. 2.

14 [e] Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσε τοὺς ἀῤῥώστους αὐτῶν. (147/I) 15 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα

e Mark 6. 34, 35. Luke 9. 12. John 6. 5.

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bable that the four persons here named were sons of Cleopas or Alphæus.

Ch. XIV. 1. Ἡρώδης ὁ τετράρχης] Antipas, or Antipater, son of Herod the king, by Malthace, a Samaritan woman. (*Joseph.* Ant. xviii. 1. 9.) Tetrarch or ruler of Galilee and Peræa. (*Ibid.* xvii. 8.) He had married the daughter of Aretas, King of Arabia, but deserted her for *Herodias*, daughter of Aristobulus, son of Herod the Great (*Joseph.* Ant. xviii. 5), and wife of *Philip*[1], son of Herod the Great by Mariamne (*Joseph.* ibid.). If a man died childless, his brother was commanded to marry his wife and raise up seed to his brother (Deut. xxv. 5). But if not, not. But Herod took to himself the wife of his brother, who had a daughter by him, and therefore John reproved him. (*Chrys.*)

Philip was alive at this time; and Herodias had issue then living by him; so that Herod was guilty of adultery. See *Joseph.* Ant. xviii. 6, 7. After the Baptist's death she commanded his dead body (πτῶμα, Mark vi. 29; σῶμα, Matt. xiv. 12) to be cast out in contempt without burial[2], which accounts for the fact recorded in connexion with it by the Evangelists. Josephus relates that the army of Herod was destroyed by Aretas, his father-in-law, on account of the outrage committed by Herod Antipas on his daughter, and that the current opinion among the Jews was that this destruction was a retribution on him from heaven for the murder of the Baptist (Ant. xviii. 7).

2. παισὶν] "*Amicis et familiaribus suis*: παισὶν id. qd. δούλοις, φίλοις, ut 2 Esr. i. 32. 1 Macc. i. 6. Etenim ab Hebræis עבדים dicuntur non modo ii, qui proprie servi sunt, sed etiam homines liberi et ingenui, ministri principum, regum, ac civitatum Orientis. Hinc interpretes Græci veteres עבד modo vertunt παῖς 1 Sam. xviii. 22. Jos. i. 7. 13, quo posteriori loco Symmachus habet δοῦλος, modo φίλος, ut Esth. ii. 18." (*Kuin.*)

3. ἔδησεν] The aorist, *not* for plusq. perf. But the writer takes himself and the reader *back* to a past point in the history, and writes *from it*; and so the sense is,—Herod, having apprehended John at *that time*, bound him, &c. Cp. xxvii. 60, and ἀπέστειλεν, John xviii. 24.

John the Baptist, who came in the power and spirit of Elias, rebuked Herod and Herodias, as Elijah did Ahab and Jezebel. (*Jerome*, *Aug.* de Cons. Ev. ii. 44.)

5. εἶχον] More than *esteemed* him as a Prophet; held him as a treasure; so that in killing him Herod robbed them. Cp. xxi. 26. 46.

6. γενεσίων ἀγομένων] Cp. Gen. xl. 20. On this sense of ἄγειν see Luke xxiv. 21. Acts xix. 38.

— ἡ θυγάτηρ] Called Salome. *Joseph.* Ant. xviii. 5. 4.

9. διὰ τοὺς ὅρκους] On the case of Herod's Oath, and other rash oaths like it, see *Bp. Sanderson*, Præl. iii. § 16, De Juramenti Obligatione, who compares it with the Oath of Ahasuerus, Est. v. 3—6; vii. 2, and with the promise of Solomon, 1 Kings ii. 20, "Esto Herodis juramentum nobis exemplum in *castelum*; esto illud Salomonis in imitationem, et meminerimus juramentum, sic indefinite prolatum, cum suâ justâ exceptione tantum esse semper intelligendum." See also *Sanderson's* "*Case of a Rash Vow*," v. pp. 61—74.

10. καὶ πέμψας] Probably at or near Machærus. On the history see *Wieseler*, p. 244, and above, xi. 2.

— ἀπεκεφάλισε] A proof that John was not the Christ. Cp. John xix. 36. (*Beng.*)

12. ἀπήγγειλαν τῷ Ἰησοῦ] Observe how the disciples of John had been conciliated by Jesus. They came and told Him of their Master's death. They take refuge with Him. They had been convinced by the answer which our Lord had given them, and the calamity which had happened to their Master was to them a providential corrective. (*Chrys.*) See above on xi. 2—14.

13. ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν] From a comparison of this passage with Luke ix. 10 and John vi. 1, it appears that our Lord crossed the lake (ἀπῆλθε πέραν τῆς θαλάσσης, says St. John, vi. 1), and that the place to which he crossed was called *Bethsaida*. It has been supposed by some that this was the same as the town so called of Peter, Andrew, and Philip, which was near Capernaum on the *west* side of the Lake, but this is not consistent with the narrative.

The well known Bethsaida of Peter and Andrew (John i. 44) would hardly have been described by St. Luke, as *this* Bethsaida is, as a πόλις καλουμένη Βηθσαϊδά, and it is not surprising that there should be more than one place called *Beth-saida* (i. e. the place of *fishing*) near the *lake*. And there was on the *northern* shore a town called *Bethsaida*, or *Julias*. (*Joseph.* Ant. xvii. 2. 1; Bell. Jud. ii. 9.) Hence St. Matthew's expression, ἀνεχώρησεν ἐκεῖθεν, i.e. he retired from Capernaum and its neighbourhood; and went over the Sea to a more sequestered place. This was in the Spring, a little before the Passover. John vi. 4. Cp. on Luke ix. 10.

15. ἔρημός ἐστιν ὁ τόπος] Our Lord's Miracles of *feeding* the

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[1] "Herodes *Philippus* h. l. memoratus, non debet confundi cum Herode Philippo, tetrarcha Iturææ et Trachonitidis, cujus mater fuit Cleopatra, sed notatur h. l. alius Herodis M. filius ignobilis et obscurus, qui, a patre exheredatus, vitam privatus transegit, susceptus e Mariamna, Simonis Pontificis M. filia: vid. *Joseph.* Ant. xvii. 6. B. I. i. 30. 7." (*Kuin.*)

[2] *Hieron.* c. *Rufin.* iii. 42. *Nicephor.* i. 19.

ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε. 19 [f] Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 [g] Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν. Καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. 21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων. (148/VI) 22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. (149/II) 23 [h] Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. (150/IV) Ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. 24 Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης. 26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες ὅτι φάντασμά ἐστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε. (151/X) 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε ἐλθεῖν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν· 30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταποντί-

f ch. 15. 36. & 26. 26. Mark 6. 39. Luke 9. 14.

g Mark 6. 42. Luke 9. 17.

h Mark 6. 46. John 6. 16.

Multitudes were wrought in a *wilderness* (see here and below, xv. 33); partly to make the miracle more evident and impressive, and partly, it is probable, to suggest to them that the same God Who, Himself invisible, had fed their forefathers with miraculous sustenance for forty years in the Wilderness, was now come in human form to visit His people.

20. *ἐχορτάσθησαν*] *χορτάζομαι* (from *χόρτος*, *grass*) had been already used by the LXX for *שָׂבַע*, *satiatus fuit*, Ps. xvii. 14, 15; xxxvii. 19; lix. 16, and *passim*, especially in reference to satiety from the Divine bounty, e. g. xvii. 15, *χορτασθήσομαι ἐν τῷ ἰδεῖν τὴν δόξαν Σου*. Ps. cvi. 9. The word so used seems to suggest that those so fed are the Sheep of God's pasture, and that He vouchsafes to be their Shepherd (Ps. xxiii. 1), and so is very appropriate when applied to those who are fed by Christ the Good Shepherd (John x. 14).

Christ blesses and breaks, and what is blessed and broken becomes a 'seminarium' of food for the multitude. So the spiritual food of the Word of the Old Testament, when its mysteries are brought forth by Christ and broken for nourishment, feeds the Nations. Observe, the multitude are fed by Christ through the Ministry of His Apostles. (*Jerome.*)

The manner of the act baffles our intelligence. It was not that five loaves are multiplied into more; but fragments succeed fragments imperceptibly. The substance increases, whether on the table, or in the hands of those who receive it, or in the mouth of those who eat it, I know not. Wonder not that fountains gush forth, or that wine streams from grapes, or that all the riches and plenty of the world flows in an unfailing stream. The Author of the universe was displayed by this abundant increase of bread. His invisible will acts by visible operation, and the Lord of heavenly mysteries executes the miracle of what was present to the eye. The Power of Him who works transcends all nature, and the mode of that Power transcends all intelligence, and we have nothing left but to adore. (*Hilary.*)

— *κοφίνους*] Here is a difference between our Lord's miracles and that wrought by Moses. The manna was only sufficient for him who gathered it, and it *could not be kept*.—*Theophyl.* in Marc. vi. 43.

On the word *κόφινος* see below, xvi. 9. It is observable, that the word *κόφινος* (on which see xvi. 9) had been used by the LXX in describing the drudgery of the Israelites in Egypt in gathering clay to make bricks, Ps. lxxxi. 7. As *St. Ambrose* says, Luke ix. 17, "Populus qui ante *lutum* in *cophinis* colligit, hic jam vitæ cœlestis operatur alimonium: per *duodecim cophinos* tanquam tribuum singularum fidei fundamentum redundat."

21. *ἄνδρες ὡσεὶ πεντακισχίλιοι*] Our Lord's Miracles were also Prophecies. He had said to His *Apostles*, "Give *ye* them to eat" (v. 16). Thus He had prefigured the dispensation of the Spiritual food, His Word and Sacraments, by the ministry of the Apostles and their successors.

And this *miraculous prophecy* had a remarkable fulfilment in what is said Acts iv. 4, "Many of those who heard the word believed, and the number of the *men* (*τῶν ἀνδρῶν*) was about *five thousand*." See *Hilary* here, who refers to the Acts, under the title "in libro *Praxeon*."

22. *ἕως οὗ*] *while*; xxvi. 36.

23. *ἀνέβη*—**26.** *περιπατοῦντα*] The spiritual and prophetic meaning of this act has thus been traced by *Aug.* Serm. 75: "Quod ascendit relictis turbis Dominus *orare* in montem,—relictis turbis solus post Resurrectionem ascendit in cœlum et ibi interpellat pro nobis. Interea navis portans discipulos, id est Ecclesia, fluctuat et quatitur tempestatibus tentationum. Opus est in navi simus; nam si *in navi* pericula sunt, *sine navi* certus interitus. Etsi turbatur navis, navis est tamen. Tene te itaque in navi, et roga Deum . . . Quarta vigilia noctis finis est noctis. In fine sæculi venit Dominus: videtur ambulare super omnes tumores maris, hoc est super omnes hujus sæculi principatus . . . sub ejus pedibus totam hujus sæculi rabiem subjectam."—See also *Aug.* Serm. 76, and cp. on John vi. 19, 20.

After that our Lord has dispensed the food of life to the world in the Word and Sacraments ministered by His disciples He has ascended up into heaven alone to pray for His Church, and thence He looks down upon her tossed on the waves, and He will come again at the fourth watch, treading under foot the storms and billows of this world, and will enter the ship and bring her where she would be.

25. *τετάρτῃ φυλακῇ*] Formerly the Jews had divided the night into three watches. (See *Buxtorf*, Lex. Talmud. voc. אשמורה.) But when Judæa became a Roman province, they adopted the Roman division into four watches. (*Lips.* de Milit. Rom. p. 123.) The LXX had already used *φυλακή* in the sense of *watch*. (Exod. xiv. 24.)

"The *fourth* watch, i. e. the last," says *Jerome*.—Our Lord will come to our aid at the end of the world.

He allows His disciples to be tried by dangers that they may be taught patience, and does not come to them till morning that they may not expect to be delivered at once, but may hope for deliverance if they have perseverance and faith. (*Theophyl.* in Mark vi. 25.)

Thus Christ deals with His Church, typified by the Apostolic ship. He leaves her from time to time to be tossed by the waves of this world, and to be assailed by the blasts of the evil one, and He will return to her in the fourth watch of the night. The first watch of the night was the age of the Law, the second of the Prophets, the third of the Gospel, the fourth of His glorious Advent, when He will find her buffeted by the spirit of Antichrist, and by the storms of the world. And by Christ's reception into the ship, and the consequent calm, is prefigured the eternal peace of the Church after His second coming. (*Hilary.*)

— *περιπατῶν ἐπὶ τῆς θαλάσσης*] In v. 26 we have *ἐπὶ τὴν θάλασσαν περιπατοῦντα*. The former expression indicates the act of walking over the sea *toward* the disciples; the latter brings out more forcibly the fact of His walking *on* the *sea*—as a *pavement* under His feet. This is what made them afraid, and say, "it is a spirit." Cp. *ἐπί* in iv. 5; vii. 24; xix. 28.

ζεσθαι, ἔκραξε λέγων, Κύριε, σῶσόν με· 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; (153/VI) 32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. 33 [i] Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς Θεοῦ Υἱὸς εἶ. i ch. 16. 16. & 26. 63. John 1. 50. Ps. 2. 6, 7.

(153/II) 34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέθ. 35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

XV. (154/VI) 1 [a] Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, 2 Διατί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 [b] Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα· καί, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· 5 ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς—καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· 6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. 7 Ὑποκριταί, καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαΐας λέγων, 8 [c] Ἐγγίζει μοι ὁ λαὸς a Mark 7. 1.

b Exod. 20. 12. Deut. 5. 16. Ephes. 6. 2. Exod. 21. 17. Lev. 20. 9. Prov. 20. 20.

c Isa. 29. 13. Mark 7. 6.

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31. ὀλιγόπιστε] It is of no use to be near Christ in person, unless we are near Him *by faith*. If we are near Him by faith no storm can drown us. It is not the Tempest, but our own weakness of faith which is to be feared; therefore our Lord does not calm the storm, but takes hold of Peter's hand. And He brought the Apostle to the ship as a Bird brings its young on its wings to the nest, when it has attempted to fly before its time and is about to fall on the ground. (*Chrys.*)

Peter was enabled by Christ to walk on the sea; so the risen bodies of the Saints will be enabled by Christ to fly upwards and meet Him in the air. 1 Thess. iv. 17.

Christ alone treads the waves of this world, and walks amid its storms. He treads the wine-press *alone*, Isa. lxiii. 3. He alone is the Redeemer of the world, and all who are saved are redeemed by Him alone. Peter sinks without Christ. (Cp. *Hilary.*)

Peter is the image of weak faith, staggered by the storms of this world; but after he had received the gift of the Holy Ghost, he who is here like a fluent wave, became like a stedfast rock, unmoved by the tempest of persecution and the fear of death. (Cp. *Aug.*, Serm. 76.)

St. Peter walked on the sea. Let then they who imagine that our Lord had not a true human body, because He walked on the waves, explain how St. Peter also walked on the waves, who certainly had a real body. (*Jerome.*)

36. κρασπέδου τοῦ ἱματίου] The word κράσπεδον had been employed by the LXX to designate the fringes, כְּנָפוֹת (*kanepholh*), *wings*, of the garment, which were to be made of purple, according to the law (Numb. xv. 38. Deut. xxii. 12), to remind the wearers of the law, especially of the Sabbath. See below, xxiii. 5.

Observe Christ's miraculous power thus exerted here and on other occasions (ix. 20) by the skirts of His clothing (Ps. cxxxiii. 2) in connexion with the prophecy (Malachi iv. 2) which speaks of "healing in His *wings*;" the word '*wings*' being used by the Hebrews to describe the *hems* or *fringes* of the garments.

Consider also its connexion with Zech. viii. 23, "They shall take hold of the *skirt* (κράσπεδον) of Him that is a Jew,"—a prophecy specially applicable to faith in Christ.

CH. XV. **2.** παράδοσιν] Partly the קַבָּלָה (*cabbala*), *tradition*; from קִבֵּל (*kibbel*), to *receive*; and called π. πρεσβυτέρων because it was pretended by the Pharisees and other Rabbis of the Jews that it had been orally delivered by God to Moses on Mount Sina, and thence handed down by oral tradition to their own times; partly the oral precepts which were afterwards embodied in the *Talmud* (or *Doctrine*), from root לָמַד (*lamadh*), to *teach*; which at first consisted of the *Mishna* (about A. D. 219), i. e. the oral repetition of the Law (from שָׁנָה *shanah*, to *repeat*); and to which was afterward added (about A. D. 500) the *Gemarah*, or the *complementum*, root גָּמַר (*gamar*), to *finish*, of the Mishna. See *Buxtorf*, Synag. Judaic., cap. iii. p. 59.

— ὅταν ἄρτον ἐσθίωσιν] ἄρτον ἐσθίειν, i. q. Hebr. אָכַל לֶחֶם, said of eating food generally. Mark iii. 20. Luke vii. 33; xiv. 15.

3. παράδοσιν ὑμῶν] You pretend that these things have been delivered by God; but they are in fact *your* traditions, and are opposed to God's Law.

4. τίμα] τιμή (from τίω, *pendo*, to pay), in Scripture does not mean merely *homage* and salutation, but succour, support by alms and offerings; thus the Apostle says, "*Honour* widows that are widows indeed" (1 Tim. v. 3); "and let the presbyters who rule well be counted worthy of double *honour*" (1 Tim. v. 17), i. e. stipend.

— θανάτῳ τελευτάτω] A Hebraism from Levit. xx. 9, where LXX has θανάτῳ θανατούσθω, and Exod. xxi. 16, ὁ κακολογῶν πατέρα ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ.

5. δῶρον] i. q. κορβᾶν (קָרְבָּן) See xxvii. 6. Mark vii. 11. It is a gift,—an offering consecrated to God, and therefore I cannot apply it to your benefit. The sense is,—that in which thou mightest have been benefited by me has been vowed and hallowed to God as a Gift to Him; and therefore cannot without sacrilege be alienated from Him and applied to thy use. And it will be *most profitable to thee* also, being so applied as a gift to God. Thus they taught hypocrisy and undutifulness to parents, under the mask of piety to God.

There seems to be an *aposiopesis* after ὠφεληθῇς, as if our Lord abstained with horror and indignation from pronouncing the words of blasphemy with which this hypocritical infraction of the divine command was completed.

The *apodosis* cannot begin with καὶ οὐ μὴ τιμήσῃ, for the Pharisees were too shrewd to say *that*; but they are our Lord's words. See next note.

They who inculcated this doctrine, being Priests or connected with them, derived private advantage from it. (See *Theophyl.*, Mark vii. 11.)

— καὶ οὐ μὴ τιμήσῃ] And, through *your* tradition, he *shall not* honour his father,—although God commands, "Honour thy father." Cp. Mark vii. 11, where the construction is similar.

7—9. Ἡσαΐας] Is. xxix. 13. Cp. Mark vii. 6, 7, where the prophecy is cited with the same variation from the LXX as here by St. Matthew, i. e. δ. δ. ἐ. ἀ. for διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. The original of Isaiah signifies "the reverence with which they regard Me is only a *human* command," i. e. their religion is based on human commandment, and not on My Law. They substitute human traditions for divine commands. Our Lord gives the *sense* of the prophecy; and *adds*, that such worship is vain. See *Surenhus.* p. 249. Such explanations and additions coming from Him, Who is the Author of the Law, are to be regarded as already pre-existing in His Mind when He gave the Law, and are implicitly involved in it [1].

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[1] On this text,—(v. 9), "teaching *for doctrines* the commandments of *men*,"—see *Bp. Sanderson's* 8 Sermon ad Clerum (Serm. v. vol. ii. pp. 141—168), who shows its application to those who,

Either of their own authority impose Rites and Ceremonies as necessary to salvation; or,

Enforce *new articles of faith*, as the Church of Rome does, and make them terms of Church Communion; or,

Affirm things to be *unlawful*, which cannot be proved so to be, and on the plea of such alleged unlawfulness, separate from the Church, and rend it by schism.

See also *Hooker*, I. xiv. 5, and II. viii. 5.

οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· 9 μάτην δὲ σέβονταί με, διδάσκοντες
d Mark 7. 14, &c. διδασκαλίας ἐντάλματα ἀνθρώπων. 10 d Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. 11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. (156 X) 12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας,
e John 15. 2. ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; 13 e Ὁ δὲ ἀποκριθεὶς εἶπε, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ Πατήρ μου ὁ οὐράνιος ἐκριζω-
f ch. 23. 16. Luke 6. 39. θήσεται. (156 V) 14 f Ἄφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν
g Mark 7. 17. ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. (157 VI) 15 g Ἀποκριθεὶς δὲ ὁ Πέτρος
h ch. 16. 9. Mark 7. 18. εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην. 16 h Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; 17 Οὔπω νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον
i James 3. 6. εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; 18 i τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν
k Gen. 6. 5. & 8. 21. Mark 7. 21. ἄνθρωπον· 19 k ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι· 20 ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.
l Mark 7. 24. 21 l Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. 22 Καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα, ἐκραύγασεν αὐτῷ λέγουσα, Ἐλέησόν με, Κύριε, υἱὲ Δαυίδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν, λέγοντες, Ἀπόλυσον αὐτὴν, ὅτι κράζει ὄπισθεν ἡμῶν. (158 V) 24 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. (159 VI) 25 Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον
m ch. 7. 6. Phil. 3. 2. τῶν τέκνων, καὶ βαλεῖν m τοῖς κυναρίοις· 27 Ἡ δὲ εἶπε, Ναὶ, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὦ γύναι, μεγάλη σου ἡ

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11. κοινοῖ] κοινὸν, ἀκάθαρτον, *Hesych.* κοινὸς had been used in the sense of *unclean* in the books of the Maccabees. 1 Macc. i. 47. 62, in connexion with the war of persecution waged by Antiochus Epiphanes against the Jews, in requiring them to eat swine's flesh, and other unclean meats. Our Lord did not intend to disparage the difference between clean and unclean meats as it had been defined by Himself in the Levitical Law, which had an intrinsic, moral, and spiritual meaning, now corrupted and obscured by its Teachers, who laid stress only on external acts. But He designed to show that the *source* of all uncleanness is the *heart*, and that unless that is cleansed, all outward cleansings are vain.

14. βόθυνον] "foveam, et metaphor. interitum;" a *pit-fall*, more properly than a *ditch*. See Isaiah xxiv. 17, 18, where the LXX has βόθυνος for פַּחַת (*pahath*), a *pit*, of destruction; a pit-fall set by hunters for wild animals.

15. παραβολή] *ænigma*. See above, xiii. 3.

16. ἀκμήν] ἔτι, *Hesych.*; even to this *point*, ἀκμή: used in this sense by *Xenophon* and *Polybius*. (See *Kuin.*)

22. Χαναναία] of Canaan, Hebr. כְּנַעֲנִי (*Cenaan*), i. q. *mercator*, and an appropriate name for those who lived near the coast and led a mercantile life. St. Mark here (vii. 26) reminds his Gentile readers by the words ἦν ἡ γυνὴ Ἑλληνὶς Συροφοινίσσα that Our Blessed Lord had offers of mercy for them, even for those among them who, like the Συροφοίνικες of Tyre and Sidon, had been polluted by idolatry and its associate sins (cp. Psalm xliv. 12); and St. Matthew reminds the Jews by the word Χαναναία that Christ would receive the descendants of those seven nations of *Canaan* (cf. Acts xiii. 19), which had been exterminated by their forefathers at God's command.

26. κυναρίοις] Not that our Lord regarded them as dogs, but because they were so called by the Jews, whose language He adopts.

27. ναὶ, Κύριε, καὶ γάρ] *Yea*, Lord, thou sayest true; it is not right to take the children's *bread* and *give* it to the dogs. *For* the dogs eat of the *crumbs* that *fall* from their master's table. Let me therefore have not bread, but only *crumbs*; and do not *give* me even them; but let me pick up what *falls* from the table. A beautiful image of the humility of the faithful Gentiles, hungering and thirsting for the least fragments of the Gospel which dropped from the table of the Jews who despised it. Cp. Ps. lxix. 23. Acts xxviii. 28.

28. ὦ γύναι, μεγάλη σου ἡ πίστις] She showed *humility* by not rejecting the title κυνάριον; *faith*, by calling Christ the Son of David, and by perseverance in her entreaty for help, and by her fervency increased by repulses, though she was a Gentile, and He was sent to the lost sheep of the house of Israel.

When our Lord had taught His disciples concerning the difference of meats, He opens the door of the kingdom of heaven to the Gentiles. But why then did He say to the disciples, "To the way of the *Gentiles* go ye not?" (Matt. x. 5.) He does not seem to have crossed the border, nor did He go to preach, as appears from Mark vii. 24. The woman came to Him, not He to her. Observe, the Evangelist calls her a '*Canaanite*;' reminding us of those godless Nations of Canaan who had subverted even the laws of Nature; and so by her very name he displays the wonder and proclaims the greatness of her faith. The Canaanites had been ejected from Canaan that they might not pervert the Jews; and now this Canaanite comes forth from her own land to seek Christ, who came to the Jews and was rejected by them. (Cp. *Chrys.*)

See also an evidence here of the divine inspiration acting on the heart of St. Matthew. He tells his Jewish readers that Christ had mercy, love, and praise for this poor woman, whom he calls—not as the other Evangelists do, a Gentile—but a Canaanite, i. e. descended from those whom their ancestors were commanded by God to destroy.

In proportion as the woman's supplication became more intense, so our Lord's remonstrance became more strong. He at first was silent; then He calls the Jews His sheep, and says that He was sent only to them; then He calls them His children, and the Gentiles dogs. And on this rebuke the woman frames her reply; she shows patience and faith, although she might seem to be treated with scorn. Let them be children and I a dog; yet, as such, I am not forbidden to eat of the crumbs which they let fall. Our Lord had foreknown that she would answer thus; and therefore He at first refused, and rebuked her, in order that He might bring out her faith and humility as an example. His silence and reproof were like the silence and reproof of one who is desirous of revealing a hidden treasure to the eye.

The Jews boasted themselves the children of Abraham and despised the Gentiles; she calls the Jews her masters and herself a dog; and thus she became a child of God. O woman, great is thy faith!

He delayed the gift in order that He might utter *at once* this speech, and place a crown of glory on the woman's head. See then here the blessed reward of faith and humility and perseverance in prayer. (*Chrys.*)

This miracle was prophetic. The woman of Canaan in the heathen regions of Tyre and Sidon is typical of the Gentile World coming to

πίστις· γενηθήτω σοι ὡς θέλεις· καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

(160/VI) 29 n Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλι- n Mark 7. 31.
λαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. 30 o Καὶ προσῆλθον αὐτῷ ὄχλοι o Isa. 35. 5.
πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους
πολλούς· καὶ ἔῤῥιψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐθεράπευσεν
αὐτούς· 31 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς
ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν
Ἰσραήλ. 32 p Ὁ δὲ Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε, p Mark 8. 1.
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ
ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν
ἐν τῇ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ
ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,
Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 Καὶ ἐκέλευσε
τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. 36 καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς
ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ
τῷ ὄχλῳ. 37 q Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον q ch. 14. 20, 21.
τῶν κλασμάτων ἑπτὰ σπυρίδας πλήρεις. 38 Οἱ δὲ ἐσθίοντες ἦσαν τετρακισ-
χίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

39 Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια
Μαγδαλά. XVI. (161/IV) 1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι,
πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.
(162/V) 2 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὀψίας γενομένης λέγετε, Εὐδία, πυῤῥάζει
γὰρ ὁ οὐρανός· 3 καὶ πρωΐ, Σήμερον χειμὼν, πυῤῥάζει γὰρ στυγνάζων ὁ
οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν,
τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; (163/VI) 4 a Γενεὰ πονηρὰ καὶ μοιχαλὶς a ch. 12. 39.
σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ Jonah 2. 1.
προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

5 b Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λαβεῖν. b Mark 8. 14, &c.
(164/II) 6 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Luke 12. 1, &c.

Christ, and thankfully accepting the crumbs which fall from the children's table, and therefore welcomed and accepted by Christ, while the children of the kingdom are cast out. (Cp. *Hilary.*)

32. *ἡμέραι τρεῖς*] three days to them waiting on Me.—See on Mark viii. 2.

33. *πόθεν ἡμῖν ἐν ἐρημίᾳ*] An objection has been made to this narrative by some (*De Wette*, and even *Schleiermacher*). It is alleged that it is only a repetition or loose tradition of the narrative of the former miraculous feeding (Matt. xiv. 13). It is said that the Apostles could not have used such language as they do here, after they had been witnesses of, and even partakers in, the former miracle.

The answer has been given by anticipation to this objection, in the Old Testament (see Ps. lxxviii. 11. 20—32; cvi. 21) recording the incredulity and insensibility of the Israelites[1] in the wilderness—after the mighty works of God in delivering them from Egypt and in the supply of water and food, of which they had been witnesses and partakers. Even after the Manna, Moses himself doubted concerning the possibility of a supply of flesh. (See Numb. xi. 21—23.) The Apostles in the wilderness of Galilee are as yet children of the literal Israel in the wilderness of Arabia. And even *after* this *second* miraculous feeding, to which Our Lord refers (Matt. xvi. 7—10), they are still *ὀλιγόπιστοι*, and are rebuked as such by Him.

It is strange that the objectors to St. Matthew's veracity do not appear to have perceived that if the Apostle St. Matthew[2] had intended to invent, or to disguise the truth, instead of to *relate* it honestly and fully, he would have *magnified* the effects of the miracle on the minds of the disciples, and he would *not have recorded* what was not creditable to himself and his brethren—their unbelief. But by showing us that even after the miracle was wrought once, and even twice, they were still *ἀσύνετοι* and *ὀλιγόπιστοι*. He gives us a striking proof—the more striking because a silent one—that he has told the truth, and has exaggerated nothing in the history of Christ's works.

It is observable also that in the Second Miracle the numbers fed are *less* than in the *former*; and this is another evidence of veracity. If the second narrative had been a mere 'loose tradition' of the former, the number would have *increased* and not *diminished*.

See another argument for their *distinction* in xvi. 9, 10.

37. *σπυρίδας*] See on xvi. 9.

39. *Μαγδαλά*] St. Mark says (viii. 10), *εἰς τὰ ὅρια Δαλμανουθά*, a region a little North of Tiberias, on the western coast of the Sea of Galilee, perhaps the birth-place of Mary Magdalene. *Jerome*, *Aug.* read *Μαγεδάν*, which is found in the old Syriac (*Cureton*), and in B, D, and is received by *Tisch.* 1856, and has an oriental origin. See the MSS. in Rev. xvi. 16.

CH. XVI. **1.** *Σαδδουκαῖοι*] As far as we know from the Gospels, the Sadducees attacked Christ Himself only *twice* (*Beng.* Cf. xxii. 23); but after the Ascension they were bitter enemies of the doctrine of the Resurrection (Acts iv. 1; v. 17)—a silent evidence of its truth.

— *σημεῖον ἐκ τοῦ οὐρανοῦ*] A sign from *heaven*; as much as to say that the Miracles he had wrought were only from *earth*, and not so great as those wrought by *Moses*, who gave bread from *heaven*; and by *Elias*, who went up into *heaven*.

2. *ὀψίας γενομένης*] Cp. *Plin.* N. H. xviii. 35. *Virg.* Georg. i. 425—455.

4. *σημεῖον δὲ ἐ.*] But hereafter He will show signs from heaven. He will fold up the heaven as a scroll, and will eclipse the Sun, and the glory of His presence will be like lightning. But the time for these signs is not yet come. (*Chrys.*)

— *Ἰωνᾶ τοῦ προφήτου*] See above, xii. 39.

6. *ζύμης*] Our Lord commanded His Disciples to observe and do all that the Scribes and Pharisees command while sitting on Moses' seat (Matt. xxiii. 1—3), i. e. while teaching in his name and in accordance with his writings.

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[1] God gave water miraculously *twice* in the wilderness, and fed the people by *two* miraculous supplies (manna and quails). So our blessed Lord fed the people in the wilderness miraculously *twice*. And the parallel extends further; i. e. it is seen not only, in each case, in the goodness of God, but also in the obduracy of man.

[2] The same may be said—'mutatis mutandis'—of Moses.

Φαρισαίων καὶ Σαδδουκαίων. (166/VI) 7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν. 8 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε
c ch. 14. 17. John 6. 9. ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; 9 c οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε,
d ch. 15. 34. 10 d οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; 11 πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; 12 Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

e Mark 8. 27. Luke 9. 18. (166/I) 13 e Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ
f ch. 14. 2. ἀνθρώπου; 14 f Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν. 15 Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με
g John 6. 69. & 11. 27. Acts 8. 37. & 9. 20. 1 John 4. 15. & 5. 5. λέγετε εἶναι; 16 g καὶ ἀποκριθεὶς Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς
h 1 Cor. ii. 10. τοῦ Θεοῦ τοῦ ζῶντος. (167/X) 17 h Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς· 18 κἀγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ

He here teaches them to beware of their ζύμη, by which they corrupt the sound doctrine of Moses; i. e. their hypocrisy (Luke xii. 1), by which they deceive others and themselves. Cp. 1 Cor. v. 6—8. Thus He gives the rule to be observed by the people. If any of the Clergy teach what is false, it is the duty of the people προσέχειν ἀπὸ τῆς ζύμης, at the same time that they observe and do what the ministers of Christ preach in His Name and in accordance with His word.

9, 10. κοφίνους—σπυρίδας] All the four Evangelists use the word κόφινοι in connexion with the former miracle (Matt. xiv. 20. Mark vi. 43. Luke ix. 17. John vi. 3); and the two Evangelists (Matt. xv. 37 and Mark viii. 8) use the word σπυρίδες in the latter case. And now, in this question, our Lord preserves the same distinction; which would well have been retained in the English version. Here is another proof of the diversity of the two miracles. See above, xv. 32.

Chrys. well asks, on cap. xv., "Whence is it that the fragments in this latter miracle are fewer than in the former, although they who ate were not so many? It is either because the basket (σπυρὶς) in this miracle is larger than in the former (κόφινος), or that by this point of *difference* they might remember the *two several miracles*? Wherefore also our Lord then made the number of the κόφινοι to be equal to that of the *disciples*, but now He makes the σπυρίδες to be equal in number to the *loaves*." See Mark viii. 19.

How much more of sound criticism is there in these remarks than in the pretences to acumen which have been made by more modern scepticism torturing the text of Scripture in order to confound the Miracles of Christ! See on verse 33.

The κόφινος is used by the Septuagint once for Hebr. דוּד (*dudh*), Ps. lxxxi. 6, which seems to have been a vessel capable of holding liquids (three χόες or *congii*), probably a metal or eathenware jar. (Cp. Judges vi. 19.) The Jews were noted for their use of *cophini* (see Juvenal, iii. 15; vi. 542), which they carried with them for the preservation of clean meats and drinks free from contamination.

And the word σπυρὶς (Lat. *sporta*, *sportula*) appears to have been of juncus or vimen and palm-leaves, and not suited for liquids. The fact that they had with them so many κόφινοι and σπυρίδες (perhaps each of the Apostles had one for his own use) seems to indicate that the places where the miracles were wrought were not very lofty. In fact the words τὸ ὄρος are little more than a negation; i. e. they signify ground raised above τὸ πεδίον, or *plain* (see on v. 1); and this is confirmed here by the circumstance that women and children were present as well as men, some probably aged, in great numbers.

12. ζύμης τοῦ ἄρτου] On the inferences to be derived from this narrative, see on Luke xxii. 38.

13. Καισαρείας τῆς Φιλίππου] *Cæsarea Philippi*, a town at the foot of Lebanon, near the springs of Jordan, so called from Philip, Tetrarch of Iturea, who named it *Cæsarea* (formerly Paneas, *Joseph.* Ant. xviii. 3. *Euseb.* vii. 17), in honour of *Tiberius* Cæsar; and also to distinguish it from the other more celebrated Cæsarea on the seacoast (formerly Turris Stratonis), and named Cæsarea by Herod the Great, in honour of Augustus. In the great towns of Judæa how much was there now of Rome!

— τὸν Υἱὸν τοῦ ἀνθρώπου] By asking, "Whom say men that *I*, *the Son of Man*, am?" He shows how earnestly He desires that men should confess His Incarnation, thence proclaiming His divinity. "No one hath ascended into heaven but the *Son of Man*, who is in heaven" (John iii. 13). *Chrys.*

14. οἱ μὲν, Ἰωάννην κ.τ.λ.] Cp. above, xiv. 2. Luke ix. 7—9. John i. 20, 21. The people imagine Thee to be one of these persons who are *dead*, and (as the people think) one of these has risen again in Thee; a belief which seems to have arisen from Deut. xviii. 15. 18. Mal. iv. 5.

It is to be observed that the Jews entertained two false notions concerning the Messiah.

First, that He was to be a temporal Prince and Saviour.

Secondly, that he was to be a man only, and not God. And one of the strongest arguments against the Socinian heresy may be founded on the horror felt and expressed by the multitude at the announcement of His claim to be God,—a proof that our Lord made that claim; that He professed Himself to be God, and required the people to accept Him as nothing less. Cf. *Blunt* on the Early Church, p. 117.

16. ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος] Not a man risen from the dead as the people imagine, but the Son of the *Living God*. Thou who art the Son of Man, and so callest Thyself (see v. 13); i. e. who art the Second Adam, art also the Christ, and Thou who art the Christ art also *Son* of the *Living God*, or (as St. Luke expresses it, ix. 20) the Christ of *God*.

We must remember, that He who is the *Son* of *God* is also the *Son* of *man*. The confession of one of these truths without the other affords no hope of salvation. (*Hilary.*)

17. Σίμων Βὰρ Ἰωνᾶ] βὰρ, the Chaldaic form used by the Prophet Daniel (the Prophet to whom our Lord had alluded in His question; see Dan. vii. 13, and note here on v. 18), for the Hebr. בֵּן (*Ben*), or Son.

This confession, that I, who am Son of Man, am also the Son of God, is as true as that thou, Simon, art the Son of Jona.

— σὰρξ καὶ αἷμα] Humanity in its weakness, and as distinguished from God. Gal. i. 16. Eph. vi. 12.

18. σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν] On this passage it is said by Divines of the Church of Rome, that it contains a promise to St. Peter,

That he is described by Christ as the Rock on which He would build the Church,

That a Rock is something permanent, and that the Rock on which the Church is built must be as enduring as the Church itself; and that therefore this promise to St. Peter is also a promise that St. Peter would have successors, and is also a promise to them (see *Maldonat.* here),

That the successor of St. Peter is the Bishop of Rome,

That the promise here made by Christ to St. Peter is made to the Bishop of Rome.

But, these words of Christ are recorded by St. Matthew alone. St. Mark and St. Luke stop at the confession of St. Peter, adding only that our Lord enjoined them not to tell any one this thing.

Hence it appears that the aim of our Lord's inquiry was to elicit a true confession concerning *Himself*. "Whom do men say that *I* am? The *world* is in error on this point. Some call Me John the Baptist, and by other human names; but whom say *ye* that I am?—*ye*, My Disciples, in this the third year of My Ministry,—ye who have heard My words and seen My works?"

This was the *main design* of our Lord's question. The Evangelists St. Mark and St. Luke omit the words in St. Matthew concerning St. Peter (see further on St. Mark viii. 29. Luke ix. 18), which they would hardly have done, if the declaration of St. Peter's privileges, and not of our Lord's Person and office, had been the scope of the conversation.

Its end and aim is not Peter, but Christ. Here is the clue to the interpretation of our Lord's words to St. Peter, "On this Rock I will build My Church." And hence we are led to believe that the Rock is CHRIST.

We are brought to the same conclusion by other considerations;—

Our Lord introduces Himself here as "the *Son of Man*." "Whom say men that I, 'the Son of Man,' am?" This title "*Son of Man*" is applied to Christ in only one passage of the Old

πέτρᾳ οἰκοδομήσω μοῦ τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς· 19 [1] καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς 1 ch. 18. 18. John 20. 23.

Testament (Dan. vii. 13); therefore our Lord may here be supposed to allude to that passage, when He asks, "Whom say men that I the *Son of Man* (*Bar-Enosh*) am?" And there was something very appropriate in the transition from speaking of Himself as *Bar-Enosh*, to speak of Peter as *Bar-Jona*, who had acknowledged Him to be *Bar-Elohim* as well as *Bar-Enosh*. Now in the book of Daniel the *kingdom* of the Son of Man is compared to a stone which becomes a great *Rock* (*Tur*, the Chaldaic for Hebr. צור (*Tsur*); see Dan. ii. 35), and lasts for ever, and is called the kingdom of the God of heaven. (Dan. ii. 44.)

Here we see a prophetic representation of our Lord's words to St. Peter, on this *Rock* (i. e. on Myself, the Son of Man, confessed also to be Son of God) I will build My Church, My *Kingdom*, which is the kingdom of the Living God, and it shall last for ever: and I will give to thee the keys of that *kingdom*.

Our Lord speaks of a πέτρα, or *Rock*. Now this title ROCK is one which is reserved in the Old Testament to the ALMIGHTY. The language of Holy Scripture, from beginning to end, is, "Who is a Rock save our God?" (2 Sam. xxii. 32. Ps. xviii. 31.) "God only is my rock." (Ps. lxii. 2. 6, 7 [1].) As far as the word ROCK is used in the Old Testament figuratively as a support, a foundation, or a basis to build upon (as it is used by our Lord here), it is used of GOD, and of Him *alone*.

The language of the *New* Testament is similar. He who builds on *Christ's* words, builds on a Rock (Matt. vii. 24, 25. Luke vi. 48. Cp. 1 Pet. ii. 4, 5). And St. Paul says (1 Cor. iii. 11), "Other foundation can no man lay than that which *lieth* (κεῖται)"—i. e. *not, is laid*, as the Apostles are laid on the foundation, but which *lieth* by its own spontaneous act, as the foundation—JESUS CHRIST; i. e. He who is JESUS as *Man*, and CHRIST as the Son of the Living *God*;—which is St. Peter's confession here.

As *Greg. Nazian.* says, p. 555, our Lord is υἱὸς ἀνθρώπου διὰ τὸν Ἀδάμ, καὶ διὰ τὴν Παρθένον—Χριστὸς δὲ διὰ τὴν θεότητα· χρίσει γὰρ αὕτη τῇ ἀνθρωπότητος, παρουσία ὅλου τοῦ χριόντος.

The relation of St. Peter and the other Apostles to this one foundation, Jesus Christ (i. e. Christ confessed to be *both* God and Man) is distinctly marked in the Holy Scriptures, both of the Old and New Testament;

In the Old Testament the Apostles were typified by the Twelve Stones taken from Jordan (see above on x. 2), as also by other emblems (see *ibid.*) signifying their duodenary character and co-ordinate power as respects one another.

But there is not a single type in the Old Testament which prefigures a *supremacy* of *one* Apostle over the rest, and over the whole Church. All the Old Testament types of the New Testament Church are disturbed by the theory of such a supremacy.

In the New Testament, the actual relation of the Apostles to the one Foundation Jesus Christ, and to each other, is clearly stated; e. g.

Christ is the *Vine*, they *all* are *Branches*. (John xv. 1—5.) He is their *Master*, they are *all Brethren*. (Matt. xxiii. 8.) He discourages all thought among them that one of them should be greatest. (Matt. xviii. 1. Mark ix. 34. Luke ix. 46; xxii. 24.) Christ promises them *Twelve Thrones*. (Matt. xix. 28. Luke xxii. 30.) The Church is built on the foundation of the Apostles and Prophets (not on *one* Apostle). Ephes. ii. 20, Jesus Christ being the Head Corner-stone, *on Whom* or *in* Whom (ἐν ᾧ) the whole building fitted together groweth into a holy Temple in the Lord, on Whom ye are builded together.

There are *twelve stars* in the crown of the Church militant sojourning on earth (Rev. xii. 1), and *Twelve foundation-stones* in the wall of the Church glorified in heaven. (Rev. xxi. 14.) And if Peter, who is one of these Twelve Stones, is taken from the other eleven and made to be their foundation, the whole structure is disturbed, and the whole fabric falls. Hence St. Paul calls himself not a whit behind the very chiefest Apostles (2 Cor. xi. 5; cp. 28), and in *nothing* (he says) am I behind the very chiefest Apostles. (2 Cor. xii. 11.)

But, it may be asked, can ἐπὶ ταύτῃ τῇ πέτρᾳ be rightly interpreted as equivalent to ἐπ' ἐμαυτῷ, i. e. on *Myself*?

We have a reply to this question in the Baptist's words concerning himself, and in our Lord's own words concerning *Himself*;

St. John says, Matt. iii. 3 [2], οὗτός ἐστιν,—he is there speaking of *himself*. Our Lord says, Destroy this Temple, τοῦτον τὸν ναόν (John ii. 19); this He said of *Himself*. Whoso falleth on *this stone* (Matt. xxi. 44), τοῦτον τὸν λίθον,—this He said of *Himself*. If any one eats of *this bread*, τοῦτον τὸν ἄρτον (John vi. 5),—this also He said of *Himself* (see also *v.* 58).

So in the present sentence,—on this Rock, ἐπὶ ταύτῃ τῇ πέτρᾳ,—He is speaking of Himself [3].

Again: the pronoun οὗτος, *this*, may be used to signify a *third* person, and it may be applied by the speaker to designate *himself*; but it is doubtful whether any passage can be cited from the New Testament where it is used to specify the person *to* whom the person using it speaks. Now our Lord is speaking *to* Peter. Here, then, we see another evidence that Peter is not *this* Rock.

What He says is this: "I Myself, now confessed by thee to be both God and Man, am the Rock of the Church. This is the foundation on which it is built." And because St. Peter had confessed Him as such, He says to St. Peter, "Thou hast confessed Me, and I will now confess thee; thou hast owned Me, I will now own thee. Thou art Peter;" i. e. thou art a lively *stone*, hewn out of, and built upon Me, the living *Rock*. Thou art a genuine *Petros* of Me the divine *Petra*. And whosoever would be a lively stone, a *Peter*, must imitate thee in this thy true confession of Me the living Rock; for upon this *Rock*, that is, on *Myself*, believed and confessed to be *both God and Man*, I will build My Church [4].

In contravention of this exposition two objections have been made. It is alleged,—

That our Lord did not speak in Greek, but in Aramaic or Syro-Chaldaic, and used the same word *Cepha* in both members of the sentence; i. e. that He said, Thou art a *Cepha*, and on this *Cepha* I will build My Church.

But this cannot be *proved*; for it is as probable that our Lord said, Thou art *Cephas*, and upon this *Cepha* I will build My Church [5].

And if the name Petros in the New Testament means a *Rock*, and if our Lord had intended to say that *Peter* is *the Rock* of the Church, then the Holy Spirit writing by St. Matthew would have said, σὺ εἶ Πέτρος, καὶ ἐπὶ τούτῳ τῷ πέτρῳ οἰκοδομήσω μου τὴν ἐκκλησίαν. But by changing the word from Petros to Petra, He shows that Petros is not the Rock of the Church [6].

The Holy Spirit has also declared in what sense Simon *Bar-jona* was called *Cephas*. For He records our Lord's saying, when the Apostle was first called (John i. 43), σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς, and there the Holy Spirit adds, ὃ ἑρμηνεύεται Πέτρος, i. e. which word *Cephas* is to be interpreted a *stone*.

I do not say that Petros never signifies a *Rock* in profane authors, but it never has that sense in the LXX or the Greek N. T.; but no one doubts that Petra there and elsewhere signifies a *Rock*. *Petra* is a Rock; but, as *Maldonatus* allows (one of the ablest Roman Catholic Expositors, p. 217), "Πέτρος pro rupe et Atticum et rarum est."

Another objection is, that the Fathers apply the words ἐπὶ ταύτῃ τῇ πέτρᾳ to St. Peter, and call him the Rock of the Church. But this is not true. No doubt *some* of the Fathers do this [7], and they who do so, do not always do so. Some of them say that the πέτρα of the Church is the faith of St. Peter; others, that the πέτρα is Christ, confessed to be God and Man [8], which is equivalent to, but a more clear assertion of, the other opinion. Some of the same Fathers who sometimes call Peter a Rock, vary in opinion on this point. The record which *Augustine* in the fifth century gives of his own practice is remarkable, viz. that in his *earlier* expositions he had applied the words to Peter, but in his later ones to Christ [9]. And many of the Fathers place St. Paul on a par with St. Peter [10]. *St. Jerome* says, ii. p. 689, "Ecclesia Catholica super Petram *Christum* stabili radice fundata est;" iv. 177 (ad Hedibiam), "Ipsi Prophetæ a Petra, hoc est Christo, cum Apostolis vocabulum acceperunt." And see on Matt. vii. 25. And in his note here *St. Jerome* says, Christ gave the name *Petrus* to Simon, who believed in Christ the *Petra*.

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[1] Cp. Deut. xxxii. 4. 15. 18. 30. 1 Sam. ii. 2. 2 Sam. xxii. 2, 3. 47; xxiii. 3. Ps. xix. 14; xxviii. 1; xxxi. 2, 3; xlii. 9; lxxi. 3. 26; lxxviii. 35. In the Lord Jehovah is the Rock of Ages. Cp. Isa. xxviii. 6, "a sure foundation;" xxxii. 2; xliv. 8. Where the words *Rock* and *God* are interchanged: "Is there a God beside Me? yea, there is no *Rock*, I know not any."

[2] On the demonstrative pronouns ὅδε οὗτος, used by a speaker for *himself*, see Matt. Gr. Gr. §§ 470, 471.

[3] Cp. *Chemnitz*, Harmon. Leyser, cap. 85, for an able exposition of this text, and *Schoëttgen*, p. 143, and particularly *Dr. Jackson* on the Creed, book iii. ch. viii. vol. ii. p. 249.

[4] See the clear exposition given by *St. Augustine*, Serm. lxxvi. vol. v. p. 595. See also Serm. cxlix. and Tract. in Johan. cxviii. cxxiv. "Petra principale nomen est. Ideo *Petrus* à *Petrâ*; non *Petra* à *Petro*; quomodo non à Christiano Christus, sed à Christo Christianus vocatur. *Tu es ergo*, inquit, *Petrus*, et *super hanc Petram* Quam confessus es, *super hanc Petram*, quam cognovisti, dicens, Tu es Christus Filius Dei vivi, *ædificabo Ecclesiam Meam*. Id est super *Me ipsum*, *Filium Dei Vivi*, ædificabo *Ecclesiam Meam*. Super Me ædificabo te, non super te." And then *St. Augustine* proceeds to condemn those who would build the Church on *St. Peter*. "Volentes homines ædificari super *homines*, dicebant, Ego sum Pauli, ego autem Apollo, ego vero *Cephæ* (1 Cor. i. 12, 13), ipse est Petrus (i. e. Cephas is Peter), et alii erant qui nolebant ædificari super Petrum, sed (i. e. volebant ædificari) super Petram, Ego autem sum *Christi*. Non in Pauli nec in Petri, sed in nomine *Christi* baptizati estis, ut Petrus ædificatur super Petram, non Petra super Petrum."

How could *St. Augustine* have written this, if he had received as an Article of Faith that the Rock of the Church is St. Peter, and that the Bishop of Rome is St. Peter's successor?

And yet this is now called by Romish Divines, e. g. *Card. Bellarmine*, Præf. in Libr. de Pontif. "*res summa fidei Christianæ*."

[5] See *Lightfoot*, ad loc., and *Bp. Beveridge* on the 37th Article, vol. ii. p. 396.

[6] Cf. *Glass.* Philol. Sacr. p. 928.

[7] E. g. *Greg. Nazian.* p. 591, ὁ μὲν πέτρα καλεῖται καὶ τοὺς θεμελίους τῆς Ἐκκλησίας πιστεύεται.

But many of the passages quoted *as* from the Fathers in this sense are spurious; e. g. all the first three cited here by *Maldonat.* p. 219. The forged Papal Decretals did much for this Exposition.

[8] See some of them collected by *Bp. Andrewes*, Tortura Torti, p. 234, and by *Bp. Beveridge* on the xxxviith Article, pp. 582—584. And in the Editor's *Theophilus Anglicanus*, pp. 243, 244, and p. 121. Ed. 1850. And on the subject generally, see *Barrow* on the Pope's Supremacy, Works, vi. 98—106.

[9] Aug. Retract. i. 21. See *Theophil. Anglic.* p. 244. Ed. 1850.

[10] Thus *Leo*, Bishop of *Rome*, in the fifth century (Serm. lxxix. p. 165).

ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. (168 II) 20 [k] Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός.

21 [l] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν

k ch. 17. 9. Mark 8. 30. Luke 9. 21.
l ch. 20. 17. Mark 8. 31. Luke 9. 22.

And *St. Ambrose* says, in Luc. ix. 20," *Petra* est *Christus:* etiam discipulo suo hujus vocabuli gratiam non negavit ut ipse sit Petrus, quòd de *Petrâ* habeat soliditatem constantiæ, fidei firmitatem." *Augustine's* exposition in this sense has been cited already.

There is a remarkable passage in *Theodoret*, in 1 Cor. iii. 11, p. 182, who says, "Other foundation can no man lay than this (Christ). This foundation was laid by Peter, or rather by our Lord Himself, for when Peter had said (Matt. xvi. 16), Thou art the Christ, the Son of the Living God, our Lord says, On this Rock I will build My Church. Do not, therefore, call yourselves by the names of men, for the foundation is CHRIST." And in England, even in the eighth century, the greatest divine of the Saxon Church, the Venerable *Bede*, says (in Marc. iii.), "Idem Græcè sive Latinè *Petrus* quod Syriacè *Cephas*. Et in utrâque linguâ nomen à *Petrâ* derivatur; haud dubiè quin illâ de quâ Paulus ait (1 Cor. x. 4), '*Petra erat Christus.*' Nam Simoni qui credebat in *Petram Christum*, Petri largitus est nomen. Cujus alludens etymologiæ dixit, 'Tu es Petrus et super hanc Petram ædificabo Ecclesiam meam.'" And what is still more remarkable, this exposition has been adopted by the most powerful of all Popes, Gregory VII. Hildebrand, who, as Cardinal Baronius relates (ad ann. 1080, vol. xi. p. 704, and see Matth. Paris ad A. 1077), when he deposed the Emperor Henry IV., sent a crown to Rudolphus, with the inscription, in a hexameter verse, "*Petra* dedit *Petro*, Petrus diadema Rodolpho," where the Petra of the Church is distinguished from Peter, and is Christ.

18. *οἰκοδομήσω μοῦ τὴν ἐκκλησίαν*] 'I will build *of Me the Church*.' This confirms the last note, and is a protest against all encroachments on the supremacy of Christ. Observe, our Lord does not say *οἰκοδομήσω τὴν ἐμὴν ἐκκλησίαν*, nor does He say *τὴν ἐκκλησίαν μου*. But He says Μοῦ *τὴν ἐκκλησίαν*. This seeming solecism was probably designed to bring out more clearly His own supremacy, against all other claims. Do not think that the Church I will build is the Church of *thee*, or of any man. It is not the Church of *thee*, but of ME. It is not the Church of a *human Petrus*, but of the *Divine Petra:* not the Church of *Simon Bar-Jona*, but the Church of Christos *Bar-Enosh*, and of Christos *Bar-Elohim*.

— *ἐκκλησίαν*] The word Ἐκκλησία had been used by the LXX for the Hebrew קָהָל (*kahal*), connected with Greek *καλέω*, Latin *Calendæ*, and Eng. *Call*. Root Hebr. קוֹל (*kol*), *vox*. A congregation, e. g. Deut. ix. 10; xviii. 16, and passim, and also for the Hebrew עֵדָה (*edhah*), an *Assembly*, particularly of Rulers, Ps. lxxxii. 1. In the N. T. it signifies more than an *Assembly* convened for a special purpose; it denotes a permanent visible *society*, as is shown by the present passage where it first occurs. Cp. Matt. xviii. 17. See *Hooker*, iii. 1. 4. *Bp. Pearson* on the Creed, art. ix. Our Lord here, and in xviii. 17, speaks prophetically of a Society to be founded hereafter by Himself; and the Holy Spirit, in recording His words, uses prophetically the word *Ecclesia*, by which that Society would be known in all ages and countries of the world.

— *πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς*] *πύλαι ᾅδου*, i. e. its counsels, power, and terrors. See Job xxxviii. 17. Ps. ix. 13; cvii. 18. Isa. xxxviii. 10. *Grinfield*, p. 102. There is an alliteration in the words שַׁעֲרֵי שְׁאוֹל (*shaare sheol*). The *gates* of a city were the places in which councils were summoned to deliberate on stratagems of war, Deut. xxv. 7. Lam. v. 14. Esth. iv. 2. And from which the army issued against the enemy; and therefore the promise of Christ here assures the Church, which is a city built on Himself, that Hell shall not prevail against her, either by secret guile or open force. As *Bengel* observes, there is a 'Metaphora Architectonica' throughout, in '*portæ,—ædificabo.—claves.*'

— *κατισχύσουσιν*] *prævalebunt contra*. See Luke xxiii. 23.

That these words contain no promise of Infallibility to St. Peter, is evident from the fact that the Holy Ghost, speaking by St. Paul in Canonical Scripture, says that he erred (Gal. ii. 11—13). And that they do not contain any promise of Infallibility to the Bishop of Rome is clear, among other proofs, from the circumstance that Pope Liberius (as Athanasius relates, Historia Arian. 41, p. 291) lapsed into Arianism, and Honorius was anathematized of old by Roman Pontiffs as an heretic. See *Liber Diurnus* Rom. Pontif. *Routh*, Scr. Eccl. Opusc. p. 507. 515, 516, and the recently-discovered Philosophumena of *St. Hippolytus*, Scholar of S. Irenæus, proving the same thing, pp. 284—292.

19. *δώσω*] After My Resurrection. Cp. John xx. 22, and Ascension, Eph. iv. 8.

— *τὰς κλεῖς τῆς βασιλείας τ. οὐρ.*] In Holy Scripture, *keys* are badges of power and trust; and are given, as such, to stewards, treasurers, wardens, &c., who have power of excluding and of admitting, of keeping in custody, and also of opening stores and dispensing them. See Isa. xxii. 22. Rev. i. 18; iii. 7; xx. 1. Luke xi. 52.

In a primary and personal sense, St. Peter, in reward for his good confession of the true faith in Christ, received and exercised the power of the keys; for after the Ascension he was the first among the Apostles to admit into the Church by the ministry of the Word and Sacraments, the Jewish converts (Acts ii. 14. 38); and also Cornelius the first-fruits of the Gentiles (Acts x. 34—48). And Peter himself notes the fulfilment of Christ's promise to himself (Acts xv. 7).

In a secondary and general sense the promise is made to the Church, and specially to all who hold and profess the faith of Peter, and are called to the office of dispensing the Word and Sacraments, and of exercising the ministry of reconciliation (2 Cor. v. 18, 19) [1].

— *ὃ ἐὰν δήσῃς—ὃ ἐὰν λύσῃς*] The same power was given to the *other* Apostles, Matt. xviii. 18, John xx. 23, whence it appears that the figure is derived from binding or loosing the chain of those who are imprisoned by sin. (Cp. Luke iv. 18. Rom. vi. 18. 22.) Christ *looses* from the guilt of original sin by the Ministry of Baptism (Acts ii. 38; xxii. 16. Titus iii. 5), and from the bands of actual sin, on the condition of faith and repentance, by the Ministry of Reconciliation (2 Cor. v. 18, 19), particularly in the Holy Eucharist (Matt. xxvi. 28).

He *binds* by means of His Ministers when He withholds the means of grace from those who despise them, or are in open and flagrant sin, and separates them from Communion with the Church in Holy Offices (Matt. xviii. 17. 1 Cor. v. 4—7. 2 Cor. vii. 9—12. 2 Thess. iii. 14. See Article xxxiii. *Hooker*, VI. iv. 2. *Bp. Andrewes*, Tortura Torti, p. 63. *Abp. Cranmer* on the Power of the Keys, Catechism, pp. 201, 202, ed. Oxon, 1829). This text, Matt. xvi. 19, is extended by the Church of Rome to authorize the claim of her Bishop to absolve from Oaths; on which see *Bp. Sanderson* de Juramento, Præl. vii. vol. iv. p. 346.

20. *ἵνα μηδενὶ εἴπωσι*] Because (as St. Peter's words showed, v. 22) the Apostles were not as yet fully schooled in the doctrine of the true nature of Christ's kingdom and office (see Luke xxii. 24. Acts i. 6), and would not be so, till the outpouring of the Holy Spirit upon them.

Because Christ knew that they would forsake Him in His suffering, and because the Faith of those to whom they had preached would be greatly imperilled by their desertion.

Because He would not exasperate His enemies, but allow them longer time to see and consider the evidence of His works.

Because He was now about to *suffer* the greatest indignities, which would make belief in His Deity a difficult matter, and would expose those who saw Him suffer, to the danger of sinning against Him as God by greater blasphemy; and because Faith in His Deity would be easier after His glorious Resurrection and Ascension into heaven.

21. *ἀπὸ τότε*] Observe Christ's method in teaching.

They must first confess His Messiahship and Divinity.

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speaks of these two Apostles as those "quos gratiâ Christi in tantum apicem inter omnia Ecclesiæ membra provexit, ut eos in corpore cui caput est Christus, quasi geminum construeret lumen oculorum (where some MSS. have 'Petrus et Paulus geminus oculus Ecclesiæ alter alteri æqualis') de quorum meritis *nihil diversum*, nihil debemus sentire *discretum;* quia illos et electio *pares*, et labor similes, et finis fecit *æquales*."

Thus *St. Aug.* iii. 2313, "Ipse *Caput* et *Princeps* Apostolorum," speaking not of St. Peter, but of *St. Paul*. Again, he says, x. 256 "(Paulus) tanti Apostolatûs meruit *principatum*." So *St. Ambrose*, de Spir. Sanct. ii. 13. "*Nec Paulus Inferior Petro;*—cum primo quoque facile conferendus, et *nulli secundus;* nam qui se imparem nescit, facit æqualem." So *Petrus Cluniacus* (A. D. 1147) contr. Petrobus. Bibl. Patr. Colon. xiii. 221, 2, calls St. Paul "*Summus post* Christum Ecclesiæ *Magister:*" and thus both St. Peter and St. Paul are called Κορυφαῖοι in the same sentence by *Euthym. Zyg.* Præf. ad S. Luc. Δοκεῖς Παύλῳ τῷ Κορυφαίῳ συναριθμοῦσθαι καὶ συνέδημος, καθάπερ δὴ καὶ Πέτρου τοῦ Κορυφαίου Μάρκος· and *all* the Apostles are called Κορυφαῖοι by *Theophylact*, in S. Luc. x. εὑρήσομεν τὰς δώδεκα πηγὰς τοὺς κορυφαίους λέγω τοὺς δώδεκα Ἀποστόλους. See also *Casaubon*, Exerc. Baron. xv. 327, 8, and xvi. 658.

[1] The following are testimonies from the Fathers to this effect:—

Tertullian, Scorpiac. 10, "Memento claves hic Dominum Petro et per illum *Ecclesiæ* reliquisse." *S. Cyprian*, de Unit. Eccles. p. 107, "Apostolis *omnibus* post resurrectionem suam parem potestatem tribuit."—p. 108, "Ecclesia una est, in quâ Episcopatus unus est cujus à singulis in solidum pars tenetur." *S. Hieron.* c. Jovinian. lib. i. "Dicis, super Petrum fundatur Ecclesia; licet id ipsum in alio loco super omnes Apostolos fiat, et *cuncti* claves regni cœlorum accipiant, et super eos ex *æquo* Ecclesiæ fortitudo solidetur." *S. Basil*, Const. Monast. 22, πᾶσι τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις παρέχει ἴσην ἐξουσίαν· καὶ τούτου σημεῖον τὸ δεσμεῖν ἅπαντας καὶ λύειν ὥσπερ ἐκεῖνος. *S. Ambrose*, in Psalm xxxviii. "Quod Petro dicitur, cæteris Apostolis dicitur." *S. August.* Serm. xii. "Numquid istas claves accepit Petrus, et Paulus non accepit? Petrus accepit, et Joannes et Jacobus non accepit et cæteri Apostoli? Aut non sunt istæ in Ecclesiâ claves ubi peccata quotidie dimittuntur?" Serm. cexcv. "Has claves non *homo unus* sed *unitas* accepit *Ecclesiæ*." See also Serm. cxviii. and cxxiv. and cxiv.

S. Leo, A. D. 450. Serm. iii. p. 53, ed. 1700, "Transivit in *alios Apostolos* jus potestatis illius et ad *omnes* Ecclesiæ Principes decreti hujus constitutio commeavit. Sed non frustra uni commendatur, quod omnibus intimetur." Serm. de Nativ., "Hæc clavium potestas ad *omnes* etiam Apostolos et Ecclesiæ Præsules est translata. Quod autem sigillatim Petro sit commendata, ideo factum est quòd Petri exemplum omnibus Ecclesiæ Pastoribus fuit propositum."

Hooker, VI. iv. 1. *Bp. Andrewes*, Tortura Torti, p. 63. *Mason*, de Ministerio Anglicano, v. 10. *Hammond* here, p. 84. *Barrow* on the Pope's Supremacy, vi. pp. 107-110, de *Potestate Clavium*. Vol. iv. p. 50, which is more full than his *English* Treatise on the Power of the Keys, v. 302. ed. Oxon, 1818. *Theophil. Anglicanus*. chaps. xii. and xiii.

ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. (169/VI) 22 Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἵλεώς σοι, Κύριε· οὐ μὴ ἔσται σοι τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, Ὕπαγε ὀπίσω μου σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. (170/II) 24 [m] Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι· 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν[n]· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ[o]; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; (171/X) 27 [p] Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ [q] μετὰ τῶν ἀγγέλων αὐτοῦ· [r] καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. (172/II) 28 Ἀμὴν λέγω ὑμῖν, εἰσί τινες ὧδε ἑστῶτες, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

m ch. 10. 38. Mark 8. 34. Luke 9. 23. & 14. 27. & 17. 33.

n ch. 10. 39. Mark 8. 35. John 12. 25.

o Mark 8. 36. Luke 9. 25.

p ch. 26. 64. Mark 8. 38. Luke 9. 26.

q Dan. 7. 10. Zech. 14. 5.

r Job 31. 11. Rom. 2. 6. 1 Cor. 3. 8. Rev. 22. 12.

XVII. 1 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν

They are to be taught that yet He would suffer the greatest indignities as man.

Accordingly, after the Ascension, they first endeavoured to persuade the world,

That He is Christ,

That Christ should *suffer*, *die*, and *rise again*. (Cf. *Bengel* here.) See above on xvi. 14.

— *ἀποκτανθῆναι*] Our Lord does not yet say *σταυρωθῆναι*. This was to be revealed hereafter (Matt. xx. 19). But He had *suggested* it in what He had required, and was about to require again from His Disciples, viz. *ἆραι τὸν σταυρὸν καθ' ἡμέραν καὶ ἀκολουθεῖν αὐτῷ* (Matt. x. 38; xvi. 24. Mark viii. 34. Luke ix. 23; xiv. 27).

— *τῇ τρίτῃ ἡμέρᾳ*] St. Mark has here (viii. 31), *μετὰ τρεῖς ἡμέρας*. See above, xii. 40.

22. Ἵλεώς σοι] "propitius sit tibi!" Ἵλεως, Ἵλαος, ἱλάσκομαι are connected by some Lexicographers with ἱλαρὸς (see *Passow*); they seem to have a common root with ἅλσος, cp. on Rom. iii. 25, ἱλαστήριον, *propitiatorium*, *Mercy-seat*.

23. *ὕπαγε ὀπίσω μου σατανᾶ*] "Adversarie!" Thou who just now wert a lively Stone in My Church, art now doing the work of the *πύλαι ᾅδου*, and even of their Prince himself, by dissuading Me from suffering death, by which I shall overthrow the Enemy, and give life to the Church.

— *σκάνδαλον*] Observe our blessed Lord here keeps up the metaphor of Πέτρος, or a Stone: thou who wert just now by thy faith in confessing Me, *a lively Stone*, art now by thy carnal weakness a *stumbling Stone* to Christ. See below, xviii. 6.

24. *τὸν σταυρὸν αὐτοῦ*] He must take up *his own* cross; as I have just spoken of My death (Matt. xvi. 21). See below, xx. 19, and cp. *Iren.* iii. 18, 12, who thence refutes the heresy of the Docetæ.

Our Lord was not content with rebuking Peter; He proceeds to show the benefit of suffering. Thou sayest, be it far from Thee Lord, but I say unto thee, that thou wouldest destroy thyself if thou couldest restrain Me from suffering; and if thou art scandalized with My death; and thou canst not be saved, unless thou art prepared to follow Me, thou must not expect a crown of glory, because thou hast confessed Me; this is not enough; thou must take up thy *cross*, i. e. be content not only to suffer, but to die the most shameful death —to follow Me.

Christ will have a voluntary service from us: He does not compel us to follow him, but He says, "If any one *is willing* to follow Me." And then He sets before us the misery of not following Him; and the glorious rewards, far exceeding the sufferings, of following Him. (Cp. *Chrys.*)

26. *τί γάρ*] Quoted by Ignatius ad Rom. vi. p. 388.

27. *ὁ Υἱὸς τοῦ ἀνθρώπου*] He again refers to Daniel vii. 13. See above, *v.* 18.

28. *εἰσί τινες—βασιλείᾳ αὐτοῦ*] This prophecy, like many others, has a progressive and expansive character. It unfolded itself by degrees and at intervals; it put forth buds and blossoms, but it will not be in its full bloom of Accomplishment till the Great Day. Its first *germination* was in what immediately follows, viz. the Transfiguration (Matt. xvii. 1—5). Its season of blossoming was in the manifestation of Christ's power and majesty in the punishment of His Enemies by the means of the Roman Armies, Christ's Legions called Cæsar's, at the siege and fall of Jerusalem. Another stage toward fulfilment may be observed in the revelation of Christ's glory to St. John in the Apocalypse. But its full manifestation will be at our Lord's *Second Coming* in glory, for the *Universal Judgment*. This is evident

From what He has just said, *the Son of Man shall come in the glory of His Father*, with His Angels, and then shall He reward *every man* according to his works;

From a comparison of the parallel passages in St. Mark (viii. 38) and St. Luke (ix. 26), where our Lord speaks distinctly of that Second Coming with His Holy Angels in the glory of His Father.

The saying, therefore, in its full power, is to be understood thus,

Some who stand here, viz. remain stedfastly by Me, shall not taste of death (cp. John viii. 52); i. e. shall not feel its bitterness, for I will take away its sting and will taste death for them (Heb. ii. 9); they will not taste its bitterness until I come again in glory; and

They shall not taste of that which alone ought to be called *death*, viz. 'the *second* death,' the death of the *soul* (Rev. xx. 14).

Thus they will not taste of death till I come.

Much less will they taste of it then. They will fall asleep in Me, and rest in peace in Paradise as to their souls, till I come again in My *kingdom*. And when I come again in glory, then their bodies will be raised and reunited to their souls, and they will enjoy the full consummation of bliss both in body and soul, in My kingdom for ever.

The signification of *ἕως ἄν* here may be compared to *ἕως οὗ* in Matt. i. 25 (where see note).

So again He says (xxviii. 20), He will never be absent from His Disciples, *even* to the end of the world; *much less* will He be absent from them *after* it, for then, both in body and soul, they will be "ever with the Lord" (1 Thess. iv. 17).

"Itaque," says *St. Ambrose*, in Luke ix. 27, "si volumus mortem non timere, stemus ubi Christus est: vita tua Christus est: ipsa est Vita quæ mori nescit." And *Origen* here, "They that stand where Jesus stands, are they who have the foundation of their souls resting upon Jesus; and they shall never taste of death. The word *until* does not fix any time when that shall be which was not before; for he that once sees Christ in His glory, shall *by no means after that taste of death*." See also on John viii. 51.

CH. XVII. 1. *μεθ' ἡμέρας ἓξ*] So Mark ix. 2. St. Luke says *ὡσεὶ ἡμέραι ὀκτώ*. This may serve to illustrate the modes of expression by which our Lord's rest in the grave is described. See above, xii. 40.

The Transfiguration was a type and glimpse and earnest of the *future glory* of the risen bodies of His members; and some of the Ancient Fathers see a symbolical meaning in the period here specified —"after *six* days." *Seven* is the number of perfection and rest; the *sabbatical* number; after an *Hexameron* of labour we come to the eternal *Sabbath*, in which we may hope to be transfigured with Christ. (Cp. *Theophyl.* in Marc. ix.) Some have also connected with them the ancient opinion that after six millenary periods typified by the Hexameron of Creation, the *Eternal Sabbath* will ensue.

"Our Lord was transfigured;" says *Jerome*, "not that He lost His form and aspect, but He appeared to His apostles as He will appear to all at the Day of Judgment."

— *ὄρος*] In Galilee; perhaps Tabor. (*St. Jerome* in Epitaph. Paulæ and *St. Cyril*, Cateches. xii.) Some have supposed that this was a fulfilment of Isaiah's prophecy, xxxv. 2. *Dr. Robinson* (Palestine, iii. 221) thinks that the Transfiguration took place on a mountain to the N.E. of the Sea of Galilee. But see above on ch. v. 1.

κατ' ἰδίαν, 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. 3 Καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἠλίας μετ' αὐτοῦ συλλαλοῦντες. 4 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς· σοὶ μίαν, καὶ Μωϋσῇ μίαν, καὶ μίαν Ἠλίᾳ. 5 Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. 6 Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. 7 Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. (178/VI) 10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; 11 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· 12 λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν

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2. *μετεμορφώθη*] In order to give them a glimpse of His future glory. He had been speaking to them of *sufferings*—His own and theirs. His Passion was at hand, and He endeavours to confirm their faith in His Messiahship, recently confessed by St. Peter, who was blessed for that confession, and to sustain their courage under those sufferings, by a view of His divine glory, and of the glory of the bodies of the Saints in a heavenly state.

On this subject see *Leo M.* Serm. xciv. p. 179.

3. *Μωϋσῆς καὶ Ἠλίας*] The Representatives of the *Law* and of the *Prophets;* to show their union with, and subordination to, JESUS CHRIST and the Gospel; and that He is the Christ of whom Moses and the Prophets did write. "Moses et Elias," says *St. Ambrose* on Luke ix. 30, "hoc est Lex et Prophetia cum VERBO." Moses had not been permitted when alive to enter the Land of Promise, but here we see him brought into it, to do homage to the true Joshua.

No *man* knew where the *body* of Moses was (Deut. xxxiv. 6). But God here unites it to that of Elias and of Christ Our bodies may be scattered to the winds, and lost to *men*. But *God* knows where they all are; and will bring them all again at the last Day.

Moses was dead, Elias alive; Christ the Life, the Son of the Living God, is the Lord both of dead and living (Rom. xiv. 9).

Hence we see that they who have been faithful to Him on earth, though they be dead, yet they live in Him, and retain their personal identity. Perhaps also the Holy Spirit thus intimates the doctrine of *mutual recognition* in a future state.

Another purpose of this manifestation was to show that Jesus was not Elias (see Matt. xvi. 14), nor one of the old Prophets, but superior to all—and to Moses; and therefore the Messias, the Son of God.

"Why," says *Chrys.*, "did He bring hither Moses and Elias?"

First, because men said that He was Elias, or one of the old prophets, He conducts the chief Apostles (*τοὺς κορυφαίους*), to the Mount that they may see the difference between the Prophets and the Lord of the Prophets. Next, that they might understand that Christ is not, as some imagine, contrary to the Law and the Prophets; and that when He claims to be equal with the Father, He does not contravene them. Next, that they might learn that He has power of life and death; and therefore He brings forth Moses who had died, and Elias, who had never seen death. Next, that they might understand the *glory* of the *cross;* and that He might quell the fear of Peter, shrinking from the cross, and might elevate the thoughts of the rest. For Moses and Elias spake of His glory[1] which He was about to accomplish at Jerusalem by *death*. He also brings forward Moses and Elias as examples of suffering in the cause of God, and of consequent reward in glory."

4. *τρεῖς σκηνάς*] *σκηνή*, from שָׁכַן (*shachan*), *habitavit*, whence *Shechinah*. St. Peter desired to remain there, and to *retain* Moses and Elias. He had heard Christ's prophecies concerning *suffering;* Moses and Elias conversed with Christ concerning His *death* (Luke ix. 31). Peter shrunk from that (see *Theophyl.* on Luke ix. 33); he was entranced, and enraptured with the present glory; he wished to enjoy that. And he puts Moses and Elias on a par with Christ. But as St. Mark adds (probably from St. Peter's own dictation), he knew not what he said, for they were afraid (Mark ix. 6).

"Thou errest, O Peter," says *Jerome*, "and knowest not what thou sayest. Speak not of *three* tabernacles, since there is but one tabernacle, that of the Gospel, in which the Law and the Prophets are enshrined. The Voice from heaven says, 'This is my beloved Son,' they (Moses and Elias) are His servants."

In order that it might be known that the Voice ('Hear ye Him') referred to Christ, as soon as it was uttered Moses and Elias disappeared, and Christ alone remained to be heard. Observe, the cloud was a *bright* cloud; not like that from which the Law was given on Sinai. (*St. Chrys.*) Observe also that Christ remained after the cloud had passed away. After the cloud which hung over the Law and the Prophets has been withdrawn, both are revealed and illumined in the Gospel. (Cp. *St. Jerome.*)

5. *νεφέλη*] St. Peter had spoken of a *σκηνή*. The Cloud is Christ's *σκηνή*—His *Shechinah*. Cp. the history of the *Cloud* of the divine Presence at the Tabernacle and Temple, Exod. xl. 34. 1 Kings viii. 10; and see Rev. xi. 12; xiv. 14—16.

— *οὗτος—αὐτοῦ ἀκούετε*] Not Moses and the Law, nor Elias and the Prophets; but Christ and the Gospel. The voice came from *heaven*. See 2 Pet. i. 17, 18, who refers to the history as well known to the Church.

— *ἀγαπητός*] My *beloved*. Observe, this Voice was uttered after they had been speaking of His *death* (Luke ix. 31). An answer from heaven to the objections of some who argue that the doctrine of the *Atonement*, which represents Christ as suffering the Just for the unjust (1 Pet. iii. 18), is irreconcileable with God's attribute of *Love*. "God is Love" (1 John iv. 16), and God the Father *so loved* the world that He gave His only begotten Son to redeem it (John iii. 16. 1 John iii. 16; iv. 9). But God the Son *loved us*, and gave Himself freely for us (John xv. 13. Gal. i. 4; ii. 20. Ephes. v. 2—25. Rev. i. 5, 6). I *lay* down My life of Myself. No one taketh it from Me. Therefore doth My Father *love* Me (John x. 17, 18). The Father *loveth* the Son, and hath given all things into His hand (John iii. 35).

8. *εἰ μὴ τὸν Ἰησοῦν μόνον*] Moses and Elias vanished; Christ was left alone. The Law and the Prophets were for a time, but the Gospel remains for ever to the end. "Finis Legis Christus; Lex et Prophetia ex Verbo; quæ autem à Verbo cœperunt in Verbo desinunt." (*Ambrose*, in Luc. ix. 36.)

9. *μηδενί*] "Ne condiscipulis quidem." (*Bengel.*)

10. *Ἠλίαν δεῖ ἐλθεῖν πρῶτον*] The reason why the Disciples spoke of Elias seems to be, they had heard that Elias should come *before* the Messiah. But they had just seen Elias. Could therefore their Master, who had appeared *before* Elias, be the Christ, as Peter had owned Him to be? (*Erasmus* in Paraphras.)

The Jews and some of the Fathers affirm that Elias will appear in person before Christ's Second Advent to judgment (Mal. iii. 23, 24; iv. 5. Cp. *Rosenm.* here). *Bishop Andrewes* says (contra Bellarmin., cap. xi. p. 255) that this opinion was derived from the reading in the LXX in Mal. iv. 5, *τὸν Θεσβίτην*, *the Tishbite*, which is not in the original Hebrew; and from the reading in 2 Kings ii. 1 and 11, *ὡς εἰς τὸν οὐρανόν*, which is not a correct translation of the original, but passed from the LXX into the writings of the Greek and Latin Fathers of the Church. On this point however it seems better *ἐπέχειν*. See *Theophylact* and others on Mark ix. *Origen* and *Chrys.* in Matt. xvii. *Hilary*, cap. xx. in St. Matt. *Lactant.* vii. 16. *St. Aug.* de Civ. Dei, xx. 29, and in Joh. Tract. iv.: "Quomodo duo adventus, sic duo præcones: hoc erit in secundo adventu Elias, quod in primo Joannes. *Tunc* Elias per proprietatem Elias *erit*, nunc per *similitudinem* Elias *erat*;" and *Gregory*, Moral. in Job xi. 9; xiv. 11; xx. 25; and Hom. vii. and xxix. in Evangel. See further on Luke i. 17, and above on Matt. xi. 14.

11. *ἀποκαταστήσει*] On this word see on Acts i. 6.

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[1] *Chrysostom*, in his edition of St. Luke, ix. 13, seems to have read *δόξαν* for *ἔξοδον*, see *Mr. Field's* collation and note.

αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ Υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.
13 Τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

(174/II) 14 [a] Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν, 15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱὸν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ· 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; [b] ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. (175/V) 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, [c] ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν. 21 Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

(176/II) 22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, [d] Μέλλει ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται· καὶ ἐλυπήθησαν σφόδρα.

(177/X) 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ [e] τὰ δίδραχμα; 25 λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; 26 Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτρίων. Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί· 27 [f] ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

[a] Mark 9. 14—29. Luke 9. 37—42.
[b] Num 14. 11, 27. Ps. 95. 10.
[c] ch. 23. 37. Exod. 34. 6.
[d] ch. 21. 21. John 11. 40. 1 Cor. 13. 2.
[e] ch. 16. 21.
[e] Exod. 30. 12—16. & 38. 24—26. 2 Chron. 24. 9.
[f] 1 Cor. 9 19—22. & 10. 32, 33. ch. 5. 39.

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16. *οὐκ ἠδυνήθησαν*] Another proof of St. Matthew's honesty. (*Beng.*)

17. *ὦ γενεὰ ἄπιστος*] Our Lord rebukes the Jews here publicly for their want of faith in Him and in His Divine Power. (*Jerome, Hilary, Chrysost., Theophyl.*) The fault, He tells them, is not so much in His Apostles as in themselves. They had blamed the Apostles by saying *οὐκ ἠδυνήθησαν*, but Christ tells them to look to themselves. Unless *you have faith*, not even I shall be able (i. e. willing) to heal you. And He says to the father *εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι*. And therefore the father, feeling himself corrected by Christ, says, *πιστεύω. Κύριε, βοήθει μου τῇ ἀπιστίᾳ* (Mark ix. 24).

But lest the Apostles should imagine that there was no fault in themselves, He also rebukes *them*; but in *private* (v. 20).

21. *τοῦτο τὸ γένος*] It was a deaf and dumb spirit, and *παιδιόθεν* (Mark ix. 25; ibid. 21.) Its terrible power was seen in its effects. (Mark ix. 22. 26.) This was therefore a very awful form of demoniacal possession. There *are* therefore different kinds and degrees of diabolical agency and energy; but Christ conquers them *all*, and enables His servants to do so by His grace used with faith in Him.

24. *οὐ τελεῖ*] Does He not pay? Whence it would seem that the payment, though binding on the conscience, was not enforced in the civil courts.

— *τὰ δίδραχμα*] Half a stater (or tetradrachm), and the same as the *half of the shekel*, מַחֲצִית הַשֶּׁקֶל, due annually from each Jew a little before the Passover; whence the time of this miracle may be determined. The Temple-rate was begun to be demanded by public proclamation on the first day of the month Adar, and was due on the first of Nisan. See *Mishna* de Siclis, cap. i. col. 7; and *Surenhus.* p. 260, 261. This tribute was levied for the maintenance of the Temple and its sacred worship, i. e. for incense, wood, red heifer, shewbread, &c. See Exod. xxx. 13; xxxviii. 26. *Joseph.*, Antiq. iii. 8. Bell. Jud. vii. 6. Ant. xviii. 12; and *Winer*, Lex. vv. *Sekel* and *Stater*[1]. This Temple-rate was afterwards sequestered by the Romans, and under Vespasian transferred to the capitol at Rome. *Joseph.* B. J. vii. 6, 6. Cp. *Rosenm.*

25. *οἱ βασιλεῖς τῆς γῆς*] מַלְכֵי אֶרֶץ (*malche erets*), as distinguished from God, the King of Heaven, Ps. ii. 2. (*Rosenm.*)

The sense is: If the kings of the earth do not receive tribute from their children, how can the King of Heaven receive this tribute to the Temple from Me, His Son? If the children of earthly kings are exempt from tribute, how much more I? But in order that we may not be supposed to despise the law, pay the tribute; which I do not give it as due from Me, but in order to strengthen and correct the weakness of others. (*Theophyl.*)

— *τέλη*] *toll* for wares. *κῆνσον*, *capitation-tax*, and for land; here a poll-tax.

27. *βάλε ἄγκιστρον*] Not a *net*, in order that the miracle might be more apparent. A wonderful combination of Miraculous and Prophetical power. Not one fish among many caught in a net, but *one* fish, and that the *first*, caught by a *hook*, was to bring in its *mouth* (not belly) the *sum*, and that *the precise* sum required for Christ and His Disciple.

— *ἀναβάντα*] that *comes up* from the deep to obey Me. Cp. Ps. viii. 8.

— *εὑρήσεις στατῆρα*] Some Expositors[2] who endeavour to explain away this miracle allege,

That our Lord meant only that St. Peter would catch a fish and obtain a stater by its sale.

That our Lord must have been without money at the time, or He would not have commanded St. Peter to go to the sea and fish.

That our Lord rebuked St. Peter for rashness in saying that He paid the *δίδραχμα*.

That it is *not said* that Peter caught the fish and found the money in its mouth.

The first of these allegations is refuted by the words of the Evangelist, taken in their plain grammatical sense.

On the second we may say that our Lord showed His *Divinity* by reading Peter's thoughts, and by levying tribute on the deep, and by His power and prescience with regard to the fish. And that He paid the tribute in this way, not because He *had no money*, but rather because He *had money*, and because while doing an act of obedience to

[1] The didrachma = stater, or two denarii, was the tribute which the Law imposed on the people of Israel, for the redemption of every soul and body, and was applied to the ministry of those who served in the Temple. (*Hilary* and *Ambrose* ad Justum, Epist. vii.) This was paid to the Priests and the Temple. (*Theophylact.*)

[2] E. g. *Dr. Paulus*, who refers *στόμα* to Peter, and interprets *αὐτοῦ* '*on the spot*;' and *Leisner*. And even *Olshausen* treats this opinion with respect, and concurs in the opinion stated above in paragraphs (2) and (3). And from this exposition there was only one step (which has been taken by *Strauss*, ii. p. 184), to treat the whole as a fable.

XVIII. (178/II) 1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες,
a Mark 9. 33—37. Luke 9. 46—48. ch. 20. 20—28. & 23. 11, 12. Rom. 12. 10. Phil. 2. 3.
Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 Καὶ προσκαλεσάμενος
ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν,
ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν
τῶν οὐρανῶν. 4 Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός
ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 5 καὶ ὃς ἐὰν δέξηται παιδίον
τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· (179/II) 6 ὃς δ' ἂν σκανδαλίσῃ ἕνα
τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ
μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς
b ch. 13. 41. Rom. 2. 24.
θαλάσσης. 7 b Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν
τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.
c Mark 9. 43—48. Luke 14. 26, 27. & 18. 22—24.
(180/VI) 8 c Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ
βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο
χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. 9 Καὶ εἰ ὁ
ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι
ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι
εἰς τὴν γέενναν τοῦ πυρός. (181/X) 10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν

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human authority as *man*, He would show, by supplying the money *not* from the common purse, or from any other ordinary source, but from *the sea*, that He is supreme over all as God. And so He makes the example of His *obedience* more striking, exemplary, and instructive; and teaches another lesson on the great doctrine of the Unity of the Two Natures, Divine and Human, in His One Person.

Doubtless our Lord, Who obeyed the Law for Man, had paid the tribute (which was an annual one) in former years; and St. Peter, knowing this, answered as he did, *ναί, yes*.

St. Matthew does not say that the Miracle was done. No; he leaves that to be supposed. There is something sublime in this *aposiopesis*. He had just been relating the glories of Christ's Transfiguration, and His victory over the Evil Spirit in one of his fiercest forms, and he had recorded our Lord's rebuke to the multitude for want of faith. He supposes his reader to be so awe-struck and impressed by what he himself has seen, and heard, and written of Christ, that he deems it needless to say, and he does not suppose that any one will require to be told, that what Christ spake was done. And yet many now demand this, and are called intelligent and candid men! Not so the truly wise. By his reverential silence, St. Matthew shows his own faith, and exercises that of the reader in Christ, Who is the Word, and by Whom all things were made.

The practical bearing of this Divine Act on the question of '*Church-Rates*' has been considered in the Editor's Occasional Sermons, No. xxxix.

— *δὸς αὐτοῖς*] Although the Temple Service was then administered by His enemies, who (as He had just told His Disciples, ch. xvi. 21) were about to conspire against Him and put Him to death.

CH. XVIII. 1. *μείζων*] greater than the rest. See xi. 11; xiii. 32; xxiii. 11. Ephes. iii. 8. *Glass.* Phil. Sacr. p. 274.

2. *παιδίον*] Mark ix. 36. Supposed by some to have been *Ignatius*, but this is refuted by *Bp. Pearson* (Vind. Ign. xii. p. 527, ed. *Churton*).

6. *σκανδαλίσῃ*] Cause to stumble, i. e. to sin.—*σκάνδαλον* is used by the LXX for מוֹקֵשׁ (*mokesh*) *a trap*, from root יָקַשׁ (*yakash*), and for מִכְשׁוֹל (*michshol*), from rad. כָּשַׁל (*cashal*), *titubavit*, a stumbling-stone; which is the sense of *σκάνδαλον* here. In Church matters, says Jul. Rom. apud *Athanas.* (c. Arian. p. 111), *οὐ λόγων ἐπίδειξίς ἐστιν, ἀλλὰ κανόνες Ἀποστολικοί, καὶ σπουδὴ τοῦ μὴ σκανδαλίζειν ἵνα τῶν μικρῶν· συμφέρει γὰρ*, and then he quotes this text.

— *μικρῶν*] My *Disciples*; however they may be despised by the world. See x. 42.

— *πιστευόντων εἰς ἐμέ*] So *πιστεύειν ἐν*, and *πίστις εἰς*, and *ἐν*. This use of the preposition is derived from that of the Hebrew ב. *Vorst.* de Hebr. pp. 668—677. *Lutin* Ecclesiastical writers do not distinguish between Credo *in* and Credo with a dative (see *Bp. Pearson* on the Creed, Art. i.); and the difference made between the two by *Aug.* (Joh. Tract. 29), "Credimus *Paulo* sed non credimus *in* Paulum," and *Ruffinus* (in Expositione Symbol.), "hâc præpositionis syllabâ (IN) Creator à creaturis secernitur," is derived from the language of the *Greek* Test. Cp. *Jerome* in Epist. ad Philemon. As *Vorst.* observes, p. 676, "Nunquam in Novo Fœdere phrasis *Græca πιστεύειν εἴς τινα* de Petro, Paulo, aliisque sanctis usurpatur, sed de *Deo* tantùm," and it is used often concerning Christ, as here—a proof of His Divinity.

— *μύλος ὀνικός*] A mill-stone too heavy to be turned by *hand* (see xxiv. 41), and requiring the power of an *ὄνος* to turn it.

St. Mark (ix. 42) has *λίθος μυλικός*.

Consider the aptness of the expression, Man puts a stumbling-*stone* in his brother's way, and he who does so had better have a mill-*stone* about his own neck.

On the punishment of *καταποντισμός*, see *Casaubon*, Sueton. Octav. 67.

7. *οὐαὶ—ἀπό*] *ἀπὸ* = מִן (*min*). See LXX in Exod. ii. 23. (*Rosenm.*)

"If it is necessary that offences must come, why, it may be said, does Our Lord commiserate the World, and not rather stretch out His hand to avert them?

"He became Man for us, He took the form of a servant and endured the worst sufferings for our sakes; He did all that it became Him to do for our salvation. And therefore He laments for the wicked, who will not be healed by Him; as a Physician bewails a sick man, who will not follow his advice, and be whole. In the latter case, however, there is little use in the commiseration, but here the denunciation of future Woe may excite the sinner, and heal him of his sins. And we are not to imagine that Christ's Prophecy brings the offences. No; the offences foreseen are the cause of the Prophecy. They will not come, because He foretells them; but He foretells them, because they will come. Because many would choose to remain incurable, therefore He forewarned us of the fact. But why does He not remove offences or avert them? For whose sake ought He to do so? For the sake of those who are hurt by them. But they who are hurt, are hurt by their own fault; and others are not hurt by them, but win glory by them: as Joseph and Job did, and all righteous men do. Offences are stimulants to the good. They make us watch, and quicken our steps, and walk warily. They try us; they distinguish the evil from the good.

"If evil does not arise through fault of our own wills, why do men ever reprove their servants or their children? Evils proceed from our evil will and evil acts. Men enquire what is the origin of evil? but no one who lives well will ask this question. They who lead vicious lives entangle themselves in these perplexing subtleties, which we solve not by words but deeds. For no one sins by necessity. If sins were necessary, our Lord would never have said, Woe to him by whom the offence cometh! Our Lord commiserates those who choose to be sinners. And He proves to them that sins are not necessary, by commanding us to cut off a right hand if it offends us, or causes us to sin." (*Chrys.*)

— *ἀνάγκη ἐστί*] Not absolutely, and *per se*, but *ex hypothesi*; i. e. on the supposition and previous foreknowledge of certain conditions, viz. the agency of Satan on man's evil passions. It is explained by St. Luke xvii. 1, *ἀνέκδικτόν ἐστι*. Cp. 1 Cor. xi. 19, *δεῖ αἱρέσεις εἶναι*[1].

8. *εἰ—σκανδαλίζει σε*] "Qui *sibi* a *scandalo* non cavet, aliis *scandala* objicit." (Cp. *Beng.*)

— *καλόν—ἤ*] Good to enter in halt; and better than, &c., *Fritzsche, Meyer, Winer*: but the phrase seems rather to be derived from the Hellenistic use of the LXX, Gen. xxix. 19; xlix. 12, where ἤ is the Hebrew טוֹב (*Arnoldi*), It is good, *rather*, &c.

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[1] This use of *ἀνάγκη* explains the sense of the important and controverted passage of *St. Irenæus.* iii. 3, "Ad hanc Ecclesiam *necesse est* omnem convenire Ecclesiam;" i. e. it is *certain* that every Church *does* agree with this Church. Cp. the *Editor's* S. Hippolytus, &c. pp. 196—203, on the sense of *ἀνάγκη*, which has been much misunderstood.

See also on x. 34, and on Luke xii. 49.

τούτων· λέγω γὰρ ὑμῖν, ὅτι [d] οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. 11 [e] Ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. (183/ν) 12 [f] Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ, ἀφεὶς τὰ ἐνενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενηκονταεννέα τοῖς μὴ πεπλανημένοις· 14 οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων. (183/ν) 15 [g] Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου· (184/χ) 16 [h] ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα· 17 [i] ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. (185/νιι) 18 [k] Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ

d Luke 16. 22. Heb. 1. 14. Ps. 34. 7. Acts 12. 15. Dan. 10. 13, 20, 21. 1 Cor. 11. 10.
e Luke 19. 10.
f Luke 15. 4, &c.
g Luke 17. 3, 4. Lev. 19. 17.
h Deut. 19. 15. John 8. 17. 2 Cor. 13. 1.
i Rom. 16. 17.
k ch. 16. 19. John 20. 23.

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10. *οἱ ἄγγελοι αὐτῶν*] i. e. the Angels appointed by God to minister to them (Heb. i. 14. Ps. xxxiv. 7; xci. 2), though sent forth to do God's errands, as His *ἄγγελοι* or messengers upon earth, yet they always enjoy the beatific vision of His countenance in heaven[1]; wherever they are, they carry their blessedness with them. (*Gregor. Bernard.* ap. *Maldon.*)

ἄγγελος is used by the LXX for the Hebrew מַלְאָךְ (*mal'ak*), which also signifies a *messenger*.

Our Lord here shows the dignity of every Christian, however poor, especially of the weak, who cannot defend themselves when in danger, and teaches to revere them on account of the Angels who watch over them (Acts xii. 15); and St. Paul applies the same argument *à fortiori* to Christian *Congregations* (1 Cor. xi. 10). On the Ministry of Angels towards the Faithful, see *Bp. Bull*, Serm. xii. pp. 289—326.

He had before said that we must sacrifice what is nearest and dearest to us if it offends us, or causes us to sin; He now tempers that precept with mercy, and teaches us to seek the salvation of the souls of others by means of our own. Great is the worth of the soul, for it has an *Angel* assigned it by God. (*Jerome.*)

Our Lord excites us to be zealous for the salvation of others, however poor and despised they may be. He stimulates us to this by His own example. Observe the order of His precepts. By saying that no one can enter the kingdom of heaven, except he become as a little child, He brings down our pride. By telling us that offences must needs come, He excites our vigilance. By pronouncing *Woe* on him by whom the offence cometh, he teaches every one to take heed not to be a cause of stumbling to others. By commanding us to cut off whatever offends us, or makes us to sin, He makes our salvation easy; and by ordering us not to despise those who may offend us, or any, however humble, He makes us more eager in promoting the salvation of others. And He presents us the example of the Angels, and His own example and that of His Father for our imitation, in order to stimulate our zeal. (*Chrys.*)

11. *τὸ ἀπολωλός*] Observe *τό*. And since Infants are a part of the lost world, Christ came to save *them:* hence an argument for the Baptism of *Infants*.

12. *τὰ ἐνενηκονταεννέα*] The Son of Man has set an example of tender regard for a single soul. He left the ninety and nine (the Angels of whom He had just been speaking) to seek and save the human race, which is but as a single sheep of His fold. See *Irenæus, Hilary, Ambrose*, and others, cited by *à Lapide*. Join *πορευθεὶς* with *ἐπὶ τὰ ὄρη*.

13. *χαίρει ἐπ' αὐτῷ μᾶλλον*] He does not say *πλέον*, but *μᾶλλον*: not *plus*, but *magis;* not *more*, but *rather;* i. e. at the time of the recovery and restoration of the one lost sheep, His joy is *rather* directed to that particular sheep, than to all the rest: and why? Because that particular sheep is now delivered from that condition of misery, over which he had so much grieved, and because it is restored to the company and condition of the other sheep, who have not strayed, and in whom He joys so much.

Our Lord here speaks *κατ' ἄνθρωπον*, and by a mode of speech common in Scripture He transfers human feelings to God Himself. Cp. Luke xv. 7.

14. *οὐκ ἔστι θέλημα*] *Not*, 'it is not the will;' but He is *unwilling* that any should perish: *πάντας θέλει σωθῆναι* (1 Tim. ii. 4), He desires all to be saved.

15. *ἁμαρτήσῃ εἰς*] A Hebraism—חָטָא followed by ל

16. *ἐπὶ στόματος*] פִּי עַל (*al-pi*), the attestation,—as the cause of confirmation. Cp. Deut. xix. 15. 2 Cor. xiii. 1. John viii. 17. Heb. x. 28.

— *πᾶν ῥῆμα*] דָּבָר or *res*, *π. ῥ.* = every thing.

Our Lord had commanded His disciples not to give offence, and to cut off what is most dear—to separate from our nearest friend—if he offends us, i. e. causes us to sin. But lest they should proceed hastily and haughtily in this matter, He prescribes the course which they must pursue in the exercise of discipline. He calls the sinner their brother, and commands them to deal with him privately at first, and if he hearkens to them and confesses his sin, then He does not say, Thou hast inflicted punishment or obtained satisfaction, but thou *hast gained* thy *brother*. And the more refractory he may be, the more eager thou must also be as a patient and tender physician for the restoration of his spiritual health. If one remedy fails, try another, and another. Take with thee one or two more, that it may be manifest that thou art ready to do all on thy part that may conduce to amendment and restoration. But if he will not hear them, tell it to the Church—that, through fear of being cast out of Church by excommunication and of the binding in heaven, consequent on it, he may be so shamed, and lay aside his malice. Our Lord threatens the sinner with these punishments, in order that he may repent and escape them. Hence He does not cut off the sinner at once from the Church, but establishes a first, a second, and a third tribunal, in order that if he refuse to hear the first, he may hearken to the second or the third, and if he have no reverence for that, he may stand in awe of the future judgment of God. (*Chrys.*)

17. *τῇ ἐκκλησίᾳ*] Spoken *prophetically*. Our Lord had already *prepared* His Apostles for the use of this word *ἐκκλησία* (see above, xvi. 18), the Visible Society of His faithful people. He had informed them who were to bear office publicly in it for the exercise of godly discipline therein (cp. 1 Cor. v. 9. 1 Tim. v. 20) in His Name and for the general good[2].

— *ὁ ἐθνικός*] Observe *ὁ*. *Not a* heathen man, who may be a good man in his way, but as *the* heathen in *his heathenism*.

18. *ὅσα ἐὰν λύσητε*] He does not say *λύητε*—the power was not given yet. See on xvi. 19. The following authorities on this subject deserve the student's attention:—

Ordering of Priests, in the *Book of Common Prayer* of the United Church of England and Ireland. "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." See also the Forms of Absolution in Morning and Evening Prayer; the Order for the Holy Communion; and the Office for the Visitation of the Sick.

Homily on Common Prayer, p. 330 (ed. 1822). "Absolution hath the promise of forgiveness of sins."

Abp. Cranmer on the Power of the Keyes, Catech. p. 202. "God hath given the keyes of the kingdom of heaven, and authority to forgyve sin, to the ministers of the Church. And when the minister does so, then I ought stedfastly to believe that my sins are truly forgyven me."—Compare *Cranmer's* Works, iv. p. 283, ed. Jenkyns.

Hooker, VI. iv. 1. "They that have the *keys* of the kingdom of heaven are hereby signified to be stewards of the house of God, under whom they guide, command, and judge His family. The souls of men are God's treasure, committed to the trust and fidelity of such as

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[1] This has been explained away as a mere metaphor derived from the language of Eastern Courts by some. But see Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2.

[2] On the mode and measure of exercising discipline, and administering reproof public and private, see *Chrys.* here, and *Aug.* De Correptione, vol. x. p. 1316, and Serm. xiii. and lxxxii, and Epist. 95, and De Civ. Dei, i. 4, and *Hooker* vi. 4, on this text, and *Hammond* on Fraternal Correption, Works, i. p. 290, ed. 1684.

l ch. 21. 22. John 15. 7, 16. 1 John 3. 22. & 5. 14.

οὐρανῷ. (186 Χ) 19 [l] Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς· 20 οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ

m Luke 17. 3, 4.

ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. (187 Υ) 21 [m] Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. (188 Χ) 23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ· 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων·

n 2 Kings 4. 1.

25 [n] μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι· 26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω· 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. 28 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων, Ἀπόδος εἴ τι ὀφείλεις. 29 Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον. 31 Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. 32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι ἐπεὶ παρεκάλεσάς με· 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σὲ ἠλέησα; 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῷ

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must render a strict account for the very least which is under their custody."

Hooker, VI. iv. 2. "Whether they remit or retain sins, whatsoever is done by way of *orderly* and *lawful proceeding*, the Lord Himself hath promised to ratify."

"The Priest gives pardon, not as a King, nor yet as a Messenger, i. e. not by way of authority, nor yet only by declaration; but as a *physician* gives *health*, i. e. he gives the *remedies* which God appoints." (*Bp. Taylor* on Repentance, x. § 4.)

Bp. Sparrow, Rationale, p. 14, ed. 1704. "If our confession be serious and hearty, this absolution is effectual, as if God did pronounce it from heaven: so says the Confession of Saxony, and Bohemia, and the Augsburgh Confession (xi. xii. xiii.);" and so says *St. Chrysostom* in his Fifth Homily on Esay, "Heaven waits and expects the Priest's sentence here on earth; and what the servant *rightly* binds or looses on earth, that the Lord confirms in heaven." St. Augustine and St. Cyprian, and general Antiquity, say the same.

Chillingworth, p. 409 (Serm. vii.). "Come to your spiritual physician, not only as to a learned man, experienced in the Scriptures, as one that can speak quieting words to you, but as to one who hath Authority delegated to him from God Himself, to absolve and acquit your sins."

19. *ἐὰν δύο*] viz. *if* they do His will and ask with faith and charity in Christ's Name, and if what they ask is according to His Will and expedient for them. See John ix. 31. James v. 16. 1 John iii. 22; v. 14.

— *συμφωνήσωσιν*] A beautiful word expressive of the holy music of hearts and voices, especially in public. Compare the eloquent exposition of it in *St. Ignatius* (ad Ephes. iv.): *τὸ ἀξιονόμαστον ὑμῶν πρεσβυτέριον τοῦ Θεοῦ ἁξιων, οὕτως συνήρμοσται τῷ ἐπισκόπῳ ὡς χορδαὶ κιθάρᾳ· διὰ τοῦτο ἐν ὁμονοίᾳ ὑμῶν καὶ συμφώνῳ ἀγάπῃ Ἰησοῦς Χριστὸς ᾄδεται· καὶ οἱ κατ' ἄνδρα δὲ χοροὶ γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ χρῶμα Θεοῦ λαβόντες, ᾄδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ Πατρί, ἵνα καὶ ὑμῶν ἀκούσῃ, καὶ ἐπιγινώσκων δι' ὧν εὖ πράσσετε μέλη ὄντας τοῦ υἱοῦ αὐτοῦ. χρήσιμον οὖν ἐστιν ὑμᾶς ἐν ἀμώμῳ ἑνότητι εἶναι ἵνα καὶ Θεοῦ πάντοτε μετέχητε.*

20. *εἰς τὸ ἐμὸν ὄνομα*] i. e. not in their own name, or according to their own devices, or for their own glory, much less in a spirit of strife and division; but with yearnings of love to Me and of union with Me; in the manner appointed by Me in the unity of My Church, and in obedience to My law, and for the furtherance of My glory. See *Hilary* and *Chrys.* here.

On the use of *εἰς τὸ ὄνομα* (stronger than *ἐν τῷ ὀνόματι*), containing the idea of love *to*, and of incorporation *into*, see on x. 41 and xxviii. 19.

On the meaning of the phrase to "do any thing in Christ's Name," see *Dr. Barrow*, Sermon xxxiii. vol. ii. pp. 246—249.

— *ἐν μέσῳ*] Observe how our Lord reconciles sinners, not only through fear, but by love. Having declared the evils consequent on strife, He now displays the blessings of unity. By unity we persuade our Father to grant our prayers, and we have Christ in the midst of us. (*Chrys.*)

22. *ἑβδομηκοντάκις ἑπτά*] The number *seven* in Holy Scripture is used to signify completeness; and the multiplication of 70×7 here signifies that there is to be no stint or limit to the spirit of forgiveness.

The number *ten* times *seven* is used to express the fulness of *retribution* on Lamech (Gen. iv. 24). And for bringing in of *forgiveness* of sins into the world there are ten times *seven* generations from Adam to Christ. See on Luke iii. 23—38. (*Hilary* and *Aug.*)

But here the number is *seventy times seven*, the number of years from the rebuilding of the wall of Jerusalem unto Christ, who brought in the forgiveness of sins (Dan. ix. 24).

23. *ἑκατὸν δηνάρια*] About 1,250,000th part of the *μυρία τάλαντα* (v. 24).

In order to show the easiness and necessity of forgiveness, our Lord had introduced His own example, whence it appears that even if we forgive our brother *seventy times seven*, i. e. an indefinite number of times, our clemency is not so much as a drop of water compared with the ocean of God's goodness to us, without which we must be condemned hereafter. And now observe the difference between men's *trespasses* against *us* and *our* trespasses against *God*. The former are to the latter as a hundred pence to ten thousand talents. The difference is infinite; as appears from the difference of the *persons*, as well as from the frequency and greatness of the sin. Consider also the *benefits* we have received and do receive, public and private, spiritual and temporal, from God. (*Chrys.*)

— *εἴ τι ὀφείλεις*] *εἴ τι* has been rightly restored from the best MSS. for *ὅ τι*: you *owe*, therefore *pay*. The creditor is ashamed to mention the petty hundred pence. Therefore he does not say *ὅ τι*, but *εἴ τι*.—And thus the force of the parable, teaching the duty of equitably receding from the rigid enforcement of rights, is more clearly seen. Cp. *Alford*.

34. *βασανισταῖς*] See above, iv. 24, *τοῖς βασ.*, "non modò *custodibus*." (*Beng.*)

Observe, past sins *revive* to the unforgiving. Cruelty to others cancels the grant of God's mercy to us.

Among *men*, the party who sues his debtors at law does not decide the cause; but GOD is not only our *Creditor*, but our *Judge*.

— *ἕως οὗ ἀποδῷ*] "torquendum donec solvisset." See v. 30. The 10,000 talents was a sum that never could be paid (*Chrys.*), and therefore this expression cannot be taken to intimate that sin, not repented of and not forgiven in *this* life, will be forgiven *hereafter*. See above, v. 26; xii. 32.

πᾶν τὸ ὀφειλόμενον αὐτῷ. 35 Οὕτω καὶ ὁ Πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

XIX. (189/VI) 1 a Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου· 2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 b Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, 5 c καὶ εἶπεν, Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; 6 ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. 7 d Λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν; 8 Λέγει αὐτοῖς, Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. (190/II) 9 e Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορ-

a Mark 10. 1, &c. John 10. 40—42.

b Gen. 1. 27. & 5. 2. Mal. 2. 15.

c Gen. 2. 24. Ephes. 5. 31. 1 Cor. 6. 16.

d Deut. 24. 1. ch. 5. 31.

e ch. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.

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35. ὁ Πατήρ μου] *My* heavenly Father. He does not say *your* Father, for the unforgiving servant has ceased to be a child of God. (*Chrys.*)

CH. XIX. **1.** τὰ ὅρια κ.τ.λ.] On this circuit in *Perœa* see Note on Luke x. 1.

An exposition of this chapter to v. 12 will be found in *Greg. Nazian.* Orat. xxxvii. p. 645.

— πέραν τοῦ Ἰορδάνου] i. e. He *crossed* Jordan, and came into the *confines* of Judæa. See Mark x. 1. It is very doubtful whether any region *east* of Jordan was called *Judæa*. See *Patrit.* ii. 441. 489; and *Arnoldi*, p. 484.

3. πειράζοντες] *tempting* Him; for He had already forbidden divorce. (Matt. v. 32.) If He now allowed it, they would say, Why then didst thou forbid it before? If He repeated what He had before said, they would urge against Him the authority of Moses. (*Chrys.*)

Observe the wisdom of our Lord. He did not directly reply in the negative, but He began with showing them the original ordinance of God, and that His own teaching is in harmony with it; and not contrary to, but in unison with, the Law of Moses. And He proves this not only from creation but from primitive Legislation. He not only says that God *made* one man and one woman, but God also *commanded* that the one man should be coupled with the one woman. If God had been willing that the man should put away his wife and marry another, He would have made several women when He made one man; but by the terms of Creation as well as original Legislation, God declared that *one* man should continually dwell together with *one* woman, and never be put asunder. Observe also how our Lord expresses this: "He that made them in the beginning made them male and female; they sprang from one root and form one body, for He says they twain shall be one flesh (or rather joined *into* one flesh). He represents it as a heinous sin to despise this Legislation; for He says, What *God* hath joined together, let not *man* put asunder. And if you allege against Me the authority of Moses (He may be supposed to say), I show you here the *God* of Moses, and I confirm what I say by priority of time; for in the *beginning* God made them male and female. This law is the *older* law, though it may seem to you to be now first enacted by Me. And it was enacted with much solemnity; for God brought the woman to the man, and not only so, but commanded him to leave father and mother for her sake; and not only to come to her, but to *cleave* (κολληθῆναι) to her, —showing by the word used the *indissolubility* of the bond; and He proceeds to reiterate the law by His own authority,—"Wherefore they are no more twain, but one flesh." As then it is a sacrilegious thing for a man to mangle his own flesh (Lev. xxi. 5), so it is unlawful for him to put away his wife. (*Chrys.*)

— κατὰ πᾶσαν αἰτίαν] = עַל כָּל דָּבָר (*al col dabhar*), which was the exposition given of Deut. xxiv. 1, by the school of Rabbi *Hillel*, in opposition to the stricter school of Rabbi *Schammai*. See *Buxtorf*, de Syn. Jud. c. 29.

The Pharisees came to our Lord seemingly for a solution of this question between the two schools, but in fact to entangle Him in His words.

4. ἄρσεν καὶ θῆλυ] which is said *only* of Man (Gen. i. 27), not of any other animal.

Polygamy was first introduced in the family of *Cain* by Lamech the *sixth* from Adam (Gen. iv. 19), and is seen in connexion with murder (Gen. iv. 23), and God does not vouchsafe to trace its issue beyond the first generation.

For illustrations from the LXX of these verses 4—12, see *Grinfield*, pp. 117, 118.

5. εἶπεν] i. e. by the mouth of Adam. Gen. ii. 24. It is evident that God spake by Adam; for how could Adam then know, except by divine inspiration, that a man would have a *father* or *mother* to leave?

— κολληθήσεται] "pro Hebr. דָּבַק (*dabhak*), *hæsit*;" to cleave. Ruth i. 14. Prov. xviii. 24. "Arctissimo amoris *gluti*no conjungetur cum eâ copulatus." Cp. 1 Cor. vi. 16, κολλώμενος τῇ πόρνῃ. Rev. xviii. 5, ἐκολλήθησαν αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ.

— εἰς σάρκα μίαν] εἰς = Hebr. ל. The words are more expressive than σὰρξ μία or ἐν σαρκὶ μιᾷ, and literally rendered from the Hebr. לְבָשָׂר אֶחָד (*le-basar echad*), *joined into one*, so as to be no longer twain, but one. Cp. Gen. ii. 24. On similar uses of εἰς, see *Vorst.* Hebr. p. 680. εἰς τὸ ὄνομα, xviii. 20. 1 Cor. xv. 45, ἐγένετο εἰς ψυχὴν ζῶσαν.

The LXX have inserted the words οἱ δύο, which are not in the original; and our Lord approves the insertion as giving the true sense. Observe οἱ here, '*the* two.' Marriage is *only* 'inter duos;' a protest against Polygamy.

6. ὃ—χωριζέτω] What God hath joined together let not man put asunder. Man *does* put asunder when he divorces his wife, with desire of marrying another. (*Jerome.*)

7. ἐνετείλατο] Moses did not *command absolutely* to do so, but only permitted it (v. 8), and *ex hypothesi*, i. e. on supposition of a resolve to divorce a wife, he ordered that it should not be done hastily and passionately by *mere* word of *mouth*, but in a set form, with a written document properly prepared, attested, and executed before a magistrate; in order to give time to the husband to consider what he was doing, and to secure evidence to the wife that she had not left her husband of her own accord. See *Vitringa*, de Synagog. Jud. c. xl. and above, v. 31.

8. πρὸς τὴν σκληροκαρδίαν] πρὸς = Hebr. עַל (*propter, contra*) —i. e. lest you in your cruelty should rid yourselves of your wives by violent means (see on v. 31, 32); lest you should maltreat your wife. "He permitted divorce to avoid homicide." (*Jerome.*) Therefore the *permission* to which you appeal is a proof of your cruelty; that which you plead as your excuse is a proof of your sin, and an evidence of your own degradation; and if you were children of God it would not exist.

— ἐπέτρεψεν] a correction of ἐνετείλατο.

9. ὃς ἂν ἀπολύσῃ] See above, on ch. v. 31. Our Lord admits but one cause of divorcing a wife—*fornication*. And here we must understand, that if a woman leaves her husband on this single cause, for which divorce is allowed, she ought to remain unmarried, or be reconciled to her husband, either reformed or to be tolerated,—rather than marry another. And the Apostle adds, "Let not the husband put away his wife" (see 1 Cor. vii. 10—15),—intimating briefly in the case of the husband the same course as he had commanded in the case of the wife. *St. Aug.* (de divers. quæst. 83). See also *Hermas Pastor.* ii. Mand. iv. *Concil. Eliber.* can. 65. *Neocæsar.* can. 8. *Epiphan.* Hæret. lix. *Lactant.* Inst. vi. 23.

Our Lord says, that he who takes to wife a woman that has been divorced by her husband is the cause of her adultery, for he gives her occasion to sin; and if he did not receive her, she might return to her husband. (*S. Clemens Alex.* Strom. ii. p. 507.)

A wife may be put away for fornication; but a man who puts away his wife for fornication may not marry another during her life. And it is said by our Lord, that he who marries an adulteress is guilty of adultery. (*Jerome.*) By a marriage, which never could have taken place if the adulteress had remained faithful to her hus-

νείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.
(191 X) 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου
f 1 Cor. 7. 2, 7, 9, 17. μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι. 11 f Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες
χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται· 12 εἰσὶ γὰρ εὐνοῦχοι, οἵτινες
g 1 Cor. 7. 32, 34. & 9. 5, 15. ἐκ κοιλίας μητρὸς ἐγεννήθησαν g οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ
τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρείτω.
(198 II) 13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσ-
h Mark 10. 13. Luke 18. 15. ch. 18. 3. εύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 h Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε
τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν.
i Mark 10. 17. Luke 18. 18. (198 II) 16 i Καὶ ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν
ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; 17 Ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ
ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθὸς, ὁ Θεός. Εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,
k Exod. 20. 13. Deut. 5. 17. l ch. 15. 4. Ephes. 6. 2. Lev. 19. 18. ch. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8. m ch. 6. 20. Luke 12. 33. τήρησον τὰς ἐντολάς. 18 k Λέγει αὐτῷ· Ποίας; Ὁ δὲ Ἰησοῦς εἶπε, Τὸ, οὐ
φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·
19 l τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ, ἀγαπήσεις τὸν πλησίον
σου ὡς σεαυτόν. 20 Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ
νεότητός μου· τί ἔτι ὑστερῶ; (194 II) 21 m Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέ-

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band, he who marries her makes himself one flesh with an adulteress, and so is a partner in adultery, and causes her to commit adultery.

The sentence of our Lord is, that a wife is not to be put away except for fornication, and that she who is put away is not to be married to another. (*Jerome*, Epist. xxx. pro libris suis adv. *Jovin.*) We pronounce that man to be an adulterer who puts away his wife for any cause save fornication; but we do not therefore absolve from the taint of this sin ('non hujus peccati labe defendimus') him who has put away his wife for fornication and has married another. No one can deny that he is an adulterer who has married a woman whom her husband has put away for fornication. (*Aug.* de Conj. Adult. i. 9. 12; ii. 16.)

— *μοιχᾶται*] In Matt. v. 32, our Lord says *ποιεῖ αὐτὴν μοιχᾶσθαι*. This has been explained by the use of the Hiphil form for Kal (*à Lapide*); but both are very consistent. The man who divorces his wife and marries another commits adultery, inasmuch as he unites himself to another woman while he has a wife living; and he makes her commit adultery,—that is, he exposes her to the danger of doing so, by tempting her to unite herself to another man while she has a husband living,—and so, as far as in him lies, makes her an adulteress. "Apud Deum," says *Grotius* (in Marc. x. 11), "adulterii crimine tenetur, qui expulsæ præbet adulterii occasionem."

10. *ἡ αἰτία*] the case. Hebr. דְּבָרָה (*dibrah*).

11. *χωροῦσι*] A metaphor derived from the capacity of a *vessel*, *σκεῦος*, to which the human body is compared in N. T. 1 Thess. iv. 4. Cp. 1 Pet iii. 7. All are not capable of holding, i. e. of observing *τοῦτον τὸν λόγον*, viz. celibacy; but some are *οἷς δέδοται*, and then He gives certain examples. Cf. 1 Cor. vii. 2. 7. 9. 17.

12. *εὐνοῦχοι*] *εὐνούχοι*, Hebr. סָרִיס (*saris*), from סָרַס (*saras*), 'abscidit' (*Gesen.*); and thence,—because *εὐνοῦχοι* were often 'cubicularii,'—it signifies a chamberlain, and in such cases is not to be taken in the literal signification.

The word *εὐνοῦχος* had been already used by the LXX for chamberlain, *εὐνὴν ἔχων*, a lord of the bedchamber, a courtier *generally*, in numberless places of the O. T. See Gen. xxxix. 1, concerning Potiphar, who was *married*, and yet is called *εὐνοῦχος Φαραώ*; and cp. xl. 2. 7, concerning the chief butler and baker. See also 1 Sam. viii. 15. Esth. i. 10. 12. 15. In Gen. xxxvii. 36 and Isa. xxxix. 7 the LXX use *σπάδων*, and so mark the difference of meaning.

Thus it appears that the phrase *εὐνούχισαν ἑαυτοὺς* does not mean literally by amputation (heaven forbid!), but by the extirpation of sensual thoughts. They who act upon this literally give occasion to those who traduce creation, and encourage the heresy of the Manichæans, and fall into the sin of those among the Gentiles who violate themselves. (*Chrys.*, doubtless with reference to the case of Origen.) See *Euseb.* vi. 8. *Epiphan.* Hær. lxiv. 3.

The phrase (*εὐν. ἑαυτοὺς*) in this verse signifies also those, both men and women, who abstain from married life and its cares, that they may attend with more assiduity on the service of the Marriage Chamber and Court of the Heavenly King. (Cf. Isa. lvi. 3, to which passage probably our Lord alludes.) Cp. *Greg. Naz.*, p. 658, who says, *τὸ μέχρι τῶν σωματικῶν εὐνούχων στῆσαι τὸν λόγον, μικρὸν καὶ ἀνάξιον λόγου.*

13. *παιδία*] He had vindicated the rights of Marriage, and now defends that of its fruit; and so consecrates both.

— *ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς*] As Jacob did on Ephraim and Manasseh (Gen. xlviii. 14, 15). Cf. Isa. xl. 11, a prophecy concerning the Messiah here fulfilled by our Lord.

14. *ἄφετε τὰ παιδία*] On this text, as an argument for Baptism of *Infants*, see *St. Aug.* Serm. 174, quoted below on Mark x. 14. Cp. Luke xviii. 17.

— *τῶν τοιούτων*] "Si *talium*, multo magis *ipsorum* (i. e. infantium)." (Cp. *Beng.*)

16. *εἷς*] emphatically; for he was an *ἄρχων* (Luke xviii. 18).

17. *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*] This appears to be the true reading, and is received by *Gb.*, *Lachm.*, *Tisch.*, and *Alf.* from B, D, L, and it is found in Syriac *Curet.*, and in *Origen*, *Euseb.*, *Jerome*, *Aug.*, and others, for *τί με λέγεις ἀγαθόν*; Cp. Mark x. 17. Luke xviii. 18. See next note.

— *εἷς ἐστιν ὁ ἀγαθός*] This also appears to be the right reading, and is given by B, D, L, and *Syr. Curet.*, and received by *Tisch.* 1856, for *οὐδεὶς ἀγαθός, εἰ μὴ εἷς.*

The *ὁ ἀγαθὸς* is God. Cp. 1 Pet. iii. 13, *τίς ὑμᾶς ὁ κακώσων ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε*; St. Matt. gives our Lord's answer to the *question*; the other two Evangelists to the *address* of the young man. The sense is, "Do you ask me concerning the good that you should do in order to have life? There is One Who is good,—*the* good—God. He is the sole Source of good, and you need not any other Instructor but Him; and you must comply with His Law, and not rely on yourself, but pray for His *grace* in order to be enabled to do the least good."

This reply is very fitly followed by that in the other Gospels. Since God alone is good, why do you call *Me* good? or, if you call Me good, why do you not rise higher in your thoughts of Me and call Me, not Rabbi, but God? "Commodissimè igitur," says *Aug.* de Cons. Ev. ii. 63, "intelligitur utrumque dictum *Quid dicis Me bonum? et Cur interrogas Me de bono?*" (Cp. *Aug.* de Trin. i. 13.)

"Some blame this young man as a hypocrite; but we read in St. Mark that our Lord looked on him and loved him (Mark x. 21). His fault was that he doted on his possessions, which got the mastery over him. Wealth is a powerful tyrant, and blights many virtues.

"But why did our Lord say 'none is good?' Because he came to Him merely as a man—as a human teacher; He therefore *speaks* as a man; for He often replies to the *thoughts* of His hearers. When He says 'None is good,' He does not deny Himself to be good (heaven forbid!). He did not say, 'I am not good,' but 'None is good.' No man is good—much less in comparison with God. He thus elevates his thoughts and detaches him from earthly good, and fixes his mind on God, and teaches him what is the essence and source of good, and to ascribe honour to Him. So when He said, 'Call no man father on earth' (Matt. xxiii. 9), He was speaking *in comparison* with God, and teaching us what is the *first* principle of all things. The young man showed no small eagerness for good; for when others came for temporal blessings, he came to ask concerning eternal life. His mind was like good and fertile ground, but it was overgrown with thorns which choked the seed." (*Chrys.*)

18. *οὐ φονεύσεις*] To show him his imperfection He begins with the *Second* Table of the Law.

Christ sends the proud to the *Law*, and invites the humble to the *Gospel*.

21. *εἰ θέλεις τέλειος εἶναι*] If you *desire* to be; as much as to say that as yet he is *not* so, although he says *τί ἔτι ὑστερῶ*; *τέλειος*, for Hebr. תָּמִים (*tamim*), *integer*, used by the LXX of Noah, Gen. vi. 9; of Job, i. 1. Our Lord commands all His Disciples to be *τέλειοι*, v. 48; and so St. Paul. (Cf. 1 Cor. xiv. 20. Col. i. 28.) And the command here given was designed to reveal the young man

λειος εἶναι, ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. (195/II) 22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23 n Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 25 Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι; 26 o Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά. 27 p Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; (196/X) 28 q Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, (197/V) καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. (198/II) 29 Καὶ πᾶς ὅστις ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς ἢ ἀδελφὰς, ἢ πατέρα ἢ μητέρα, ἢ γυναῖκα ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. (199/II) 30 r Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. (200/X) 1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2 Συμφωνήσας δὲ μετὰ

n Mark 10. 23, &c. Luke 18. 24, &c. 1 Tim. 6. 9, 10.

o Jer. 32. 17. Zech. 8. 6. Luke 1. 37.

p Mark 10. 28, &c. Luke 18. 28, &c.

q Acts 3. 21. 2 Pet. 3. 13. Rev. 21. 1. Luke 22. 29, 30.

r ch. 20. 16. Mark 10. 31. Luke 13. 30.

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to himself. The young man's *σκάνδαλον* was his wealth, his besetting sin was covetousness; and our Lord touches him to the quick by piercing at once that besetting sin, and He thus shows Himself to be something more than 'Good Master,' and to be no other than God, Who trieth the very hearts and reins. And, like a good physician, He applies the special remedy adapted to this particular case. (Cp. xvi. 25, 26; xviii. 8.) "Præceptum est particulare, ad idiosyncrasiam hujus (rather say *talis*) animæ accommodatum." (*Beng.*)

The general inference therefore is that all Christians are so to hold every thing they have, that they may not be sorry but rejoice to surrender it, if Christ requires the surrender, or if it retards or impedes them in following Him. See further on Luke xii. 33.

Pelagius argued from our Lord's words that no rich man could be saved unless he sold his possessions and gave them to the poor. But this notion was refuted by *Aug.*, Ep. ad Paulinum. (See *à Lapide*, and cp. Acts v. 4. 1 Tim. vi. 18.) And on the salvability of the rich, see *Clem. Alex.*, "Quis dives salvetur?" ii. p. 935.

24. *κάμηλον*] To express an *ἀδύνατον*, or impossibility, the Rabbis used to say, "It is easier for an Elephant to pass through a needle's eye." See *Talmud*, Berachot. fol. 55. Bavamezia, fol. 38. *Vorst.* de Hebr. p. 764. The camel and needle are found in the *Koran*, Sur. 7. 38. Our Lord uses the word Camel as perhaps better known to the hearers and readers of His Gospel; and on account of the form of the Camel, the hump on its back being an apt emblem of worldly wealth as a heavy load and impediment to entrance through the narrow gate—the needle's eye—of life.

If a rich man cannot enter the kingdom of God any more than a camel pass through the eye of a needle, then no rich man could be saved. But Isaiah says (lx. 6) that the *camels* of Midian and Ephah shall come with their gifts and offerings to Zion; and they who before were crooked and bent and distorted enter its gates; so those camels, to which the rich are compared here, when they have cast off the load of their worldliness, may by the Divine clemency enter the straight gate which leadeth into life. (*Jerome.*) It is not a sin to be rich, for how can a man give largely without means? But it is a sin to covet wealth and to dote upon it. (*Hilary.*)

— *διελθεῖν—εἰσελθεῖν*] Such appears to be the true reading. The comparison is between *passing through* one thing (the needle's eye) and *entering into* another, the kingdom of heaven. Cp. Mark x. 25. Luke xviii. 25.

26. *ἀδύνατον*] What is impossible with men, acting by their own unassisted aid, is possible to them with the Divine aid, for which they ought therefore to pray. (*Chrys.*)

28. *ἐν τῇ παλιγγενεσίᾳ*] At the new birth of the saints at the Resurrection,—in the new Jerusalem. (See 2 Pet. iii. 13. Rev. iii. 12; xxi. 2. 5.) That *παλιγγενεσία* is commenced in, and typified by, the Regeneration or new birth in the Church Visible on earth (Tit. iii. 5), cp. on Rom. viii. 22; and see *Aug.* de C. D. xxv. 5.

With the phrase *ἐν τῇ παλιγ. ὅταν*, cp. Mark xii. 23, *ἐν τῇ ἀναστάσει, ὅταν.*

— *ὅταν καθίσῃ—καθίσεσθε*] Observe, He uses the *active* when speaking of Himself; the middle voice, of His Apostles. (*Beng.*)

— *ἐπὶ δώδεκα θρόνους, κρίνοντες*] Not that the Apostles are not first to *be judged* by Christ. See Rom. xiv. 10. 2 Cor. v. 10. 1 Cor. iv. 3, 4. 2 Tim. iv. 8. "Ineunte Judicio *stabunt* (Luke xxi. 36. 2 Cor. v. 10), tum, absoluti, *considebunt*." (*Beng.*) They will be *set* to judge, i. e. to reign and abide, on seats of glory and dignity in His Kingdom. See Dan. vii. 9, which speaks of Thrones being set, &c. Cf. Rev. iii. 21, and iv. 4. To *judge* is equivalent to *reigning*. See Rev. xx. 4. Wisdom iii. 8, *κρινοῦσιν ἔθνη, καὶ κρατήσουσι λαῶν.*

Κρίνειν, שָׁפַט (*shaphat*), to *judge*, signifies often to *rule*. Hence the *Suffetes* of Carthage, properly שופטים (*shophetim*), *Judges*, were Magistrates. So the Israelitish *Judges*.

We are not to suppose (says *Aug.* de Civ. Dei, xx. 5) that only twelve persons are to judge with Christ. But by the perfect number *twelve*, is signified the whole number of those who shall judge. Otherwise, as Matthias was elected into the place of Judas, the Apostle Paul, who laboured more abundantly than they all, should have no place to judge. But He shows that he, with the rest of the saints, is numbered among the Judges when He says, Know ye not that *we* shall judge Angels? 1 Cor. vi. 3. Cp. *Aug.* Serm. 351. *Greg.* Mar. x. 31.

— *δώδεκα θρόνους*] He says *δώδεκα*, although *Judas* would forfeit his throne. "Loquitur Christus, ut theologi solent, secundùm præsentem justitiam, et non tam de personis, quàm de personarum statu; quasi dicat Apostolorum *officium* hoc habere propositum præmium, ut qui eo *bene functus fuerit*, in Judicio super sedem sessurus sit." (*Maldonat.*)

He tells *Peter* that they should sit on *twelve* Thrones. He does not promise *him One Throne* by himself. Let the Bishop of Rome, who claims to be Peter's Successor, admit all other Bishops to be *σύνθρονοι* with himself; or else let him fear that he may forfeit his throne by covetousness,—as Judas did.

— *δώδεκα φυλὰς τ. Ἰσραήλ*] The literal Israel, judging, i. e. condemning them for not believing what you believe, i. e. the Gospel. (*Jerome.*) Cp. Matt. xii. 27.

The whole Visible Church. (*Aug.* de Civ. Dei, xx. 5.) See Rev. vii. 4—9, and xii. 12.

By the word *παλιγγενεσία*, our Lord had drawn off the minds of the Apostles from earthly hopes to spiritual joys; and He now speaks of the *heavenly* Jerusalem, the Israel of God, in which the Apostles will hold high places, and therefore their names are said to be written on the foundation stones of the heavenly city (Rev. xxi. 14).

29. *πᾶς*] Even the poorest of the poor.

— *οἰκίας*] Some recent Editors transpose *οἰκίας* to follow *ἀγροὺς*, but against the majority of MSS. and the structure of the sentence, which is one of *ascent* first, and then of *descent*.

— *γυναῖκα*] Some expunge *γυναῖκα*, as if a wife was never to be left; against the balance of MSS. and the tenor of the sentence; which is, that *all* must be left *if* Christ so requires—a condition implied in *ἕνεκεν τοῦ ὀνόματός μου*. And see Mark x. 29. Luke xiv. 26; xviii. 29, and therefore *γυναῖκα* has peculiar force.

— *ἑκατονταπλασίονα*] For all Christians are brothers and sisters in Christ.

30. *πρῶτοι*] not *οἱ πρῶτοι* here, as it is in xx. 16. See note there.

CH. XX. **1.** *ἀμπελῶνα*] The Visible Church of God had been already compared to an *ἀμπελὼν* כֶּרֶם (*kerem*), in the Old Test. Is. v. 1—7. Cant. viii. 12.

2. *συμφωνήσας—ἐκ δηναρίου τὴν ἡμέραν*] The Lord is de-

τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς· 4 κἀκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν· 5 οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6 Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἑστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί; 7 Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε. 8 Ὀψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. 9 Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. 10 Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. 11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, 12 λέγοντες, Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. 13 Ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; 14 ἆρον τὸ σὸν καὶ ὕπαγε· θέλω τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. 15 [a] ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; [b] ἢ ὁ ὀφθαλμός σου

a Rom. 9. 21. James 1. 18.
b Deut. 15. 9. Prov. 23. 6. ch. 6. 23.

scribed as *agreeing* with those only who were hired first for a specific sum, a denarius, or drachma, by *the day:* the usual rate of wages for a day's labour (See Tobit v. 14. Rev. vi. 6. *Tacit.* Ann. i. 17.) To the others he promises to give ὃ ἐὰν ᾖ δίκαιον (ver. 4), and they enter his service in a trustful spirit, on these terms.

3. *καὶ ἐξελθών*] On this Parable, 1—16, see *Chrys.* v. 708. Orat. 101[1]. *Greg. M.* Homil. i. 19, p. 1510. Almighty God has been ever going forth, even from the beginning of the world, to call men into His Vineyard, that of the Visible Church.

This He did in the several successive dispensations of the various Hours of the World's Day. Adam was called at daybreak; then Noah; then the Patriarchs; then Moses and the Prophets; and last of all the Apostles and Evangelists; and the Gentile World by the Gospel preached at the *eleventh hour*, the καιροὶ ἔσχατοι (Heb. i. 2. 1 Pet. i. 5. Acts ii. 17. 1 John ii. 18) of the world's existence. "Extrema hora, salvatoris adventus." (*Jerome*, iv. 159.)

— *τρίτην ὥραν*] Nine o'clock. On the division of the Roman day, see *Martial* iv. 8. They had gone to the ἀγορά, and waited there, in order *to be hired.*

7. Λέγουσιν αὐτῷ, Ὅτι οὐδείς] Therefore, they *would* have gone into the Vineyard with the first, *if* they had been called. God not only knows how men act, but how they would have acted, under given circumstances. The readiness with which many of the Gentiles embraced the Gospel, when offered, is a very favourable circumstance for the case of those to whom it was not offered. The case of *Cornelius* (Acts x.) shows what the great men, soldiers of the *Cornelia gens*, the Scipios, &c. would have done, *if* the Gospel had been offered them. May we not say the same of Cicero, Horace, and many others? Hence may we not hope that Christ's merits may extend to them?

10. *πλείονα*] Tischendorf and others read not πλεῖον, but *πλείονα*, which has the best authority, and is more suitable than πλεῖον, as signifying an indefinite expectation of *more*, without any right to, or even anticipation of, any *one* particular greater sum.

11. *ἐγόγγυζον*] A word already used by the LXX for Hebr. לוּן (*ragan*), to murmur from discontent and in rebellion. Ps. cvi. 25. Isa. xxix. 24. "They that were called of old," says *Jerome*, i. e. the Jews, "envy the Gentiles, and are grieved at the grace of the Gospel;" as if the prize was impaired by its being imparted to others. This is prophetic of the jealous spirit of the Jews toward the Gentiles. See Acts xiii. 45, 46, and particularly 1 Thess. ii. 16, "*forbidding* us to preach to the *Gentiles*, that they may be saved."

15. *ὀφθαλμὸς πονηρός*] *βάσκανος*, *invidus*, see Deut. xxviii. 54. Prov. xxiii. 6. The Jews had an evil eye, being grieved at the call of the Gentiles to salvation. Therefore the Jews are rejected, as the Parable declares. The first shall be last, and the last first. The Jews, from being the head, are become the tail; and we Gentiles, from being the tail, are the head. Deut. xxviii. 13. 44. (*Jerome.*)

The scope of the Parable seems to be as follows:—

St. Peter had heard our Lord's answer to the young man, "Sell all that thou hast, and give to the poor, and follow Me, and thou shalt have treasure in heaven" (xix. 21. Mark x. 21. Luke xviii. 22); and he inferred therefrom, that he himself and his brother Apostles, who *had done* what Christ commanded the young man to do, i. e. had left all and followed Christ, would have large *wages* for their *work:* and he asks, *What* shall *we* have *therefore?* (v. 27.)

Our Lord tells him in *vv.* 27, 28, and adds, that not only they, but *every one* who makes sacrifices of worldly advantages for His sake, will have an abundant reward hereafter (v. 29. Mark x. 29—31. Luke xviii. 29, 30), and yet He warns him that at that Day, *many* who are now first shall be last, and many who are last be first.

For (He adds) the Visible Church on earth is like a Vineyard. And then He recites the Parable (xx. 1—16), at the close of which He says that *the* first shall be last, and *the* last first. Observe the *article* οἱ with πρῶτοι and with ἔσχατοι, showing that the words refer to two particular classes—i. e. *the Jews and the Gentiles*—a special case, illustrating the general proposition in xix. 30.

The one *Denarius* given to all cannot mean *eternal Salvation;* for

Eternal life is never represented in Scripture as *wages* due for *work;* but as the free gift (χάρις) of God in Christ; and

The last are not represented as saved; and

There will be no murmuring in heaven (*v.* 11).

Rather, the one Denarius, given to *all*, represents, that there will be a *great difference* at the Last Day. For, if the last receive a Denarius for one hour, whereas the first receive the same sum for twelve hours, it is evident that the last do in fact receive twelve times as much as the first; for it comes to the same thing—and the difference is equally marked—whether men receive the same wages for different times of work, or different wages for the same time of work. And so the first are last, and the last first.

As to *works*,—all that any can claim as a *right* is an *earthly* coin, a miserable *denarius*, the wages of a day-labourer on *earth*. And the award of this one sum to all is a proof of the equal *impotency* of all human works, to *merit heaven* as wages *due*.

Besides this, the very fact of having a *murmuring* spirit is itself a *punishment*. Envy disqualifies for heaven,

"Invidus alterius macrescit rebus opimis,
Invidiâ Siculi non invenere tyranni
Majus *tormentum*."

It is an inward hell. And so the Jews are lost, self-degraded, self-condemned, self-exiled from heaven; and they are condemned by the Almighty Judge, Who says, take *thine own* (τὸ σὸν) — thine own due—and *go thy way* (*v.* 14), *depart* from Me.

Further, these first-hired labourers boast of their own works. "We have borne the burden and heat of the day." Cp. the language of the elder brother in the Parable, Luke xv. 29. And so the *Jews*, going about to *establish their own righteousness*, have not submitted themselves unto the righteousness of God (Rom. x. 3), and have not attained to the law of righteousness (Rom. ix. 31); but the *Gentiles*, who have trusted in God, have attained to the righteousness of *faith* (ix. 30). And so *the* first are last, and *the* last first.

Thus the Parable is prophetic of an important fact in the history of the Church; viz. that among those who were first called (viz. the Jews), many would be last; and that among the last called (viz. the Gentiles), many would be first.

Thus also our Lord prepares His disciples for what He is about to reveal to them more fully, viz. that their Master Himself would suffer much from the *Jews* (see xx. 18). He Himself, the First, would *seem* to be last. He cheers them by what He has just said, and exhorts them not to be staggered, and cast down, though they themselves, who had left all to follow Him, should suffer as He was about to suffer. For in due time, they who suffered with Him should be rewarded, and all His enemies, who might now seem triumphant

[1] In expounding this Parable, *S. Chrys.* introduces a remark of general use for the interpretation of Parables. "We must remember that the discourse is a Parable, and we must not be too curious in pressing every particular in it literally, but must consider the general scope of the whole, and comprehend this in our grasp, and not be overscrupulous with the rest."

πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; 16 [c] Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. c ch. 19. 30. ch. 22. 14.

(201 II) 17 [d] Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, 18 Ἰδοὺ, ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, 19 [e] καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. d Mark 10. 32. Luke 18. 31. John 12. 12. e John 18. 32.

(202 VI) 20 [f] Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21 Ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου, ἐν τῇ βασιλείᾳ σου. 22 [g] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέγουσιν αὐτῷ, Δυνάμεθα. 23 Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ Πατρός μου. f ch. 4. 21. Mark 10. 35, &c. g ch. 26. 39, 42. John 18. 11.

(203 II) 24 [h] Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν· 25 [i] ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε, ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν· 26 οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος, 27 καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος. h Mark 10. 41. Luke 22. 24. i Mark 10. 42. Luke 22. 25.

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for a time, be punished; and so the first be last, and the last first.

This appears to be the primary scope of the Parable.

Subordinately, it may be applied to represent God's gracious dealings with each individual soul, in the successive stages of human life (see *Greg.* Hom. in Evang. i. 49).

Incidentally also St. Peter is reproved for asking *τί ἔσται ἡμῖν*; He should rather have *trusted*, as the labourers did (*v.* 4), that the Lord would give them *ὁ ἐὰν ᾖ δίκαιον*. And while the jealous and envious spirit of the Jews in murmuring against God, and imagining themselves aggrieved by the introduction of the Gentiles into the Vineyard, and by their participation in its blessings, and boasting of their own works (*v.* 12), is reproved and condemned, it is set forth as a warning against *all* envy and censoriousness, and all self-righteousness and all repining against God's free and gracious dispensations.

17. *παρέλαβε*] He took them aside.

19. *σταυρῶσαι*] Our Lord reveals the future by degrees, as His Apostles were able to bear it; i. e. in proportion as they were more and more schooled by His miracles in the doctrine of His Divinity, and in proportion as He drew nearer to His Passion. He had before told them that the Son of Man should be *killed* (xvi. 21), and He had said that His *Disciples* must take up the *Cross* and *follow* Him (x. 38; xvi. 24); and thus He had prepared them gradually for the revelation which He now makes to them at almost the close of His Ministry, that *He Himself* should be *delivered to the Gentiles* (Romans) to be mocked *and scourged and crucified*. How natural is all this! Here is one of the many silent proofs of the Truth of the Gospel History, as well as of the long-suffering, wisdom, and tenderness of Christ.

20. *ἡ μήτηρ*] For their *father*, Zebedee (as appears from Mark i. 20) had been left with the hired servants.

— *προσκυνοῦσα*] The request is attributed by St. Mark (x. 35) to the two Disciples; and St. Matthew implies that they took part in the request (*v.* 22, 23).

21. *ἐκ δεξιῶν*] See 2 Sam. xvi. 6. 1 Kings ii. 19; xxii. 19. 2 Chron. xviii. 18.

22. *ποτήριον*] See xxvi. 39—42. John xviii. 11. Rev. xiv. 10, used by the LXX for כּוֹס (*cos*), a cup of suffering or wrath (Ps. lxxv. 8).

— *βάπτισμα*] Luke xii. 50. The cup is the bitter water to be drunk; the Baptism is the Red Sea of His own Blood to be passed through. Cf. 1 Cor. x. 2; see Luke xii. 50.

The prophecy was fulfilled in the case of James, Acts xii. 2; in that of John, Rev. i. 9. Cp. *Bede* in Caten. Aur. here.

23. *τὸ μὲν ποτήριόν μου πίεσθε*] The one, St. James, was the *first* of the Apostles to drink the cup of suffering; the other, St. John, who survived the rest, drank the largest and deepest draught of it.

Our Lord here describes the two kinds of Christian Martyrdom; and all Christians must be prepared for one or the other of them. Every one must be a James or a John. Cp. *St. Greg.* in Luc. xxi. 9: "Si virtutem patientiæ servare contendimus, et in pace Ecclesiæ vivimus, martyrii palmam tenemus. Duo quippe sunt martyrii genera, unum in mente, aliud in mente simul et actione. Itaque esse martyres possumus, etiamsi nullo percutientium ferro trucidemur. Mori quippe à persequente, martyrium in aperto opere est; ferre verò contumelias, odientem diligere, martyrium est in occultâ cogitatione. Nam quia *duo sunt martyrii genera*, unum in occulto opere, aliud in publico testatur Veritas, quæ Zebedæi filios requirit, dicens: *Potestis bibere calicem, quem ego bibiturus sum?* Cui cùm protinus responderent (Matt. xx. 22), *Possumus*, illico Dominus respondet, dicens: *Calicem quidem meum bibetis.* Quid enim per calicem, nisi *dolorem* passionis accipimus? De quo aliàs dicit: *Pater, si fieri potest, transeat à me calix iste* (ib. xxvi. 39. Marc. xiv. 36). Et Zebedæi filii, id est Jacobus et Johannes, non uterque per martyrium occubuit, et tamen quòd uterque *calicem biberet*, audivit. Johannes namque nequaquam per martyrium vitam finivit, sed tamen martyr extitit; quia passionem, quam non suscepit in corpore, servavit in mente. Et nos ergo hoc exemplo sine ferro esse possumus martyres, si patientiam veraciter in animo custodimus."

— *τὸ δὲ καθίσαι*] Observe the *active* voice; and cp. xix. 28.

— *δοῦναι*] i. e. It is not for Me to *give*, but it *is* for Me to *adjudge*; it is not a boon to be gained by solicitation, but it will be assigned to those for whom it is *prepared*, according to certain laws prescribed by God. Cp. *Basil. Seleuc.* Orat. xxiv. p. 134, who says *καμάτων ἄθλον ὁ ὑρόνος, οὐ φιλοτιμίας χάρισμα· ἐκ κατορθωμάτων, οὐκ ἐξ αἰτήσεως ἡ δόσις.* Is not mine to *give*. It does not depend on the *giver*, but on the *recipient*. For there is no respect of *persons* with God, but he who is most worthy, not in person, but in practice, will receive it from Him. (*Jerome.*) No one will sit at Christ's right hand and left. No saint or apostle. No, not any Angel or Archangel. Why then does He speak of such a session? He condescends to their weakness, and replies according to their notions. They had heard that the Apostles would sit on twelve thrones, and they did not understand that saying, but claimed the primacy for themselves. What He says is this: Ye will *suffer* for My sake. But this will not entitle you to the chief place. Others may suffer more than you. And every man will be rewarded according to his works. We are not however to imagine that *Christ* will *not* be the *giver* of future rewards even the highest, for St. Paul says, "there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day" (2 Tim. iv. 8). And that no one will have a higher place than St. Paul, is, I suppose, manifest to all. (*Chrys.*)

24. *οἱ δέκα*] Observe St. Matthew's ingenuousness, recording his own failings and those of his brethren,—a proof of truth.

27. *ὃς ἐὰν θέλῃ*] He teaches (*v.* 25) that it is a *heathen* passion to seek pre-eminence; and He proposes His own practice as a pattern. The Son of Man was King of heaven, and condescended to become Man, and to be rejected, and suffer death for His enemies. Suffering was his road to Glory. Humility is the door of heaven. By desiring great things we lose them; by not seeking them we gain them. What is lower than the Devil? And how did he become so? By self-exaltation. And how are we enabled to tread him under foot? By humility. (*Chrys.*)

(204/IV) 28 k ὥσπερ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

(205/II) 29 l Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς. 30 καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυΐδ· 31 Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραζον, λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυΐδ· 32 Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ.

XXI. (206/II) 1 a Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγῆ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, 2 λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. 3 Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. (207/VII) 4 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, 5 b Εἴπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεύς σου ἔρχεταί σοι πραΰς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυ-

k Phil. 2. 7. Luke 22. 27. 1 Tim. 2. 6. 1 Pet. 1. 19.
l Mark 10. 46, &c. Luke 18. 35, &c.
a Mark 11. 1, &c. Luke 19. 29, &c.
b Isa. 62. 11. & 40. 9. Zech. 9. 9. John 12. 13.

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28. λύτρον ἀντὶ] λύτρον is the word used by the LXX for פִּדְיוֹן (*pidhyon*), *a ransom* (Exod. xxi. 30), from root פָּדָה (*padhah*), *to pay a ransom*, for which λυτροῦν is used in numerous passages by the LXX: Exod. xiii. 13. 15; xxxiv. 20. Lev. xix. 20; xxvii. 29. Numb. xviii. 15. 17. Deut. vii. 8; ix. 26. Ps. xxv. 22; xxvi. 11; xxxi. 5. Isa. li. 11. Jer. xv. 21. Cp. 1 Pet. i. 18, 19, which supplies the best comment on this passage, οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσῷ, ἐλυτρώθητε, ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ. Λύτρον is also something more; it is *purchase money* for some great benefit. See *Grotius*, de Satisfactione Christi, p. 162. A divine assertion of the doctrine of the *Atonement*; the life of Christ was given by Him as a *price* by which mankind is *ransomed* from the captivity and slavery of sin and death, and for the purchase of a glorious liberty and of life everlasting. The LXX use also the word כֹּפֶר (*copher*) for λύτρον, in the sense of *covering* an offence. (See Exod. xxi. 26; xxx. 10. 16.) And the Mercy-seat, as *covering* the Ark (the figure of the Church), and as that on which God reposes in mercy between the Cherubim, is called כַּפֹּרֶת (*caporeth*), Exod. xxv. 17—22, or *covering*, and also ἱλαστήριον (Heb. ix. 15), and is a fit type of the *propitiation* made by Christ. See Rom. iii. 25, ὃν προέθετο ὁ Θεὸς ἱλαστήριον.

— ἀντὶ πολλῶν] Why does He not say πάντων? That would be true; see Heb. ii. 9. Rom. viii. 32. 1 Tim. ii. 6, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

But the Sacrifice was not yet offered; when it had been, it would declare its own nature; and the Apostles would proclaim it. He makes His gracious revelations to them by degrees. (See xvi. 21 and xxvi. 2.) Cp. on xxvi. 28, περὶ πολλῶν ἐκχυνόμενον, and see how in this case οἱ πολλοὶ and πάντες are equivalent, Rom. v. 12—19.

29. καὶ ἐκπορευομένων αὐτῶν] At first sight there seems to be a difficulty in reconciling this narrative with that in St. Luke (xviii. 35—43) and St. Mark (x. 46—52), which see.

The solution seems to be as follows:

Our Lord on entering Jericho sees a blind man by the wayside begging (Luke xviii. 35—40). St. Luke says that our Lord paused after a time and healed him. St. Luke then *goes back* to give an account of Zacchæus, who was anxious to see Jesus as He was entering Jericho (Luke xix. 1). And St. Luke recounts how our Lord spends the night in the house of Zacchæus, probably at Jericho, and leaves the city for Jerusalem.

It seems probable that St. Luke desired to describe and put together the whole history of the blind man's cure, and so anticipates the result by a prolepsis common in Scripture, and that in fact the blind man was not healed immediately; but that our Lord tried his faith by postponing his cure till the next day, and that when our Lord, after His sojourn with Zacchæus, was going out the next day from Jericho, the same blind man, now attended by another blind man who had heard of our Lord's intention to go that way, and who had perhaps been invited by the other blind man to join him, was sitting near the gate which led out of Jericho toward Jerusalem (see Matt. xx. 29, 30), and that both were *then healed*.

See further on this subject the note on Mark x. 46, and on the situation of Jericho see on Luke xviii. 35.

In confirmation of the above remarks, it may be observed that nothing is more striking in sacred history (compared with human annals) than the practice of *Anticipation* and *Recapitulation* (see xxvi. 6). It belongs to the nature of the Divine Author of Scripture (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, Rev. i. 4), to Whom all time is present at once. Holy Scripture, to be rightly understood, must be read and interpreted accordingly. One of the Rabbis says well, "Non est prius, aut posterius, in Scriptura." (*R. Jarchi*, in Gen. vi.)

A similar instance of *finishing off* a subject may be seen in St. Matthew's narrative of the withering of the fig-tree (xxi. 20), which he connects with the remarks of the Disciples upon it, although those remarks were not made till the next day. (Mark xi. 20.)

See also a remarkable instance of Anticipation in St. Luke, iii. 19, and another xix. 45. By a similar prolepsis Mary is said, in John xi. 2, to have anointed Jesus, though the anointing did not take place till afterwards (xii. 3). See also Matt. xxvii. 52, 53.

31. οἱ δὲ μεῖζον ἔκραζον] A proof of faith. The *blind* men *saw* Jesus with the eye of faith, and prayed to Him as their Saviour, —while the world, who could see His *person*, saw Him not. And yet the blind world, which did not see Jesus, rebuked the blind men who saw and worshipped Him; but they were nothing daunted by the rebuke, but cried to Him the more earnestly. Thus the blind recovered sight; and they who saw became blind. John ix. 39.

Comp. the case of the faithful woman who alone *touched* Him (though it was but by the hem of His garment), while the profane crowd which *pressed* on Him touched Him *not* (ix. 20).

34. ἥψατο] He touched them as Man, and healed them as God.

CH. XXI. **1.** ὅτε ἤγγισαν εἰς Ἱεροσόλυμα] This day seems to have been the tenth day of the month Abib or Nisan, on which the paschal lamb was to be *taken up* (Exod. xii. 1—5).

The true Paschal Lamb therefore now goes to Jerusalem to those who would slay Him; and to that city where alone the Passover could be sacrificed. He thus shows that He is the true Passover, and that He laid down His life willingly (John xviii. 1).

For Homilies on *Palm Sunday* (εἰς τὰ βαΐα), see *St. Ephraimius* ii. p. 251 and 301, and *St. Methodius*, p. 430. Cf. note on *v.* 9.

— Βηθφαγῆ] בֵּית פַּגֵּא (*beth-phage*) "locus grossorum," *the place of Figs*, at the foot of the Mount of Olives, to the west of Bethany. Among the Rabbinical Writers the term *Bethphage* is applied to a District (see *Lightfoot*) stretching from the Mount of Olives to Jerusalem. See further on xxvi. 6.

— ὄρος τῶν ἐλαιῶν] הַר הַזֵּיתִים (*har-hazzeythim*), (Zech. xiv. 4,) five furlongs east of Jerusalem (Acts i. 12. *Joseph.* Ant. xx. 8), and separated from it by the brook Kedron (*Joseph.* B. J. v. 2).

2. κώμην] Bethphage.

4. τὸ ῥηθὲν διὰ τοῦ προφήτου] Isa. lxii. 11. Zech. ix. 9. "Solent Scriptores N. T. ex duobus vel pluribus locis allegatis unum contexere." (*Glass.* Philol. Sacr. p. 960.) "*Prophetam* autem in *singulari* vocat, ut pulcherrimam vaticinionum harmoniam insinuet, et *omnes* prophetas *uno* Spiritu locutos fuisse ostendat." See on Mark i. 2.

5. τῇ θυγατρὶ Σιών] Jerusalem. Cp. Isa. xlvii. 1. Jer. xlvi. 24. Ps. cxxxvii. *Vorst.* de Hebr. 499.

— πραΰς] Zech. has עָנִי (*ani*), *poor*, rendered πραΰς by LXX.

— ὄνον] The riding on an Ass was a sign of peacefulness; as opposed to the use of the horse, the emblem of War; and a rebuke to the Jewish spirit, which in defiance of the Divine command not to *multiply horses*, put their trust in *chariots* and in *horses* (Ps. xx. 7), i. e. in worldly strength, and not in the Name of the Lord. See *Bp. Sherlock* On the Prophecies, Diss. iv.

Contrast this peaceful entry of our Lord, riding on the *foal of an ass*, with His majestic appearance (as described in Ps. xlv. 3—6) as a Conqueror, King, and God; and also as displayed in the Apocalypse, riding on the *White Horse*—conquering and to conquer (Rev. vi. 2; xix. 11), as King of kings and Lord of lords.

γίου. (208/II) 6 c Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 d Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ. (209/I) 9 e Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυΐδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

c Mark 11. 4. &c. Luke 19. 32, &c.

d John 12. 13.

e Ps. 118. 24, 25. ch. 23. 39.

(210/X) 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστιν οὗτος; 11 f Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

f ch. 2. 23.

(211/I) 12 g Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· 13 h καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν. (212/X) 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. (213/V) 15 i Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυΐδ, ἠγανάκτησαν, 16 j καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

g Mark 11. 15. Luke 19. 45, &c. John 2. 13. Deut. 14. 25.

h Isa. 56. 7. Jer. 7. 11.

i Luke 19. 47.

j Ps. 8. 3.

— *ὄνον, καὶ πῶλον*] The conjunction *καὶ* does not express *addition* here (*Vorst.* Hebr. 382), but explanation (epexegesis); and the phrase may be rendered thus:—"He is thy King, but He does not come to thee riding on a horse, but on an ass; and not an ass of full age and size, which might be a noble creature, but even on the foal of an ass." Such is thy Messiah—in His meekness and humility!

7. *ἐπέθηκαν—τὰ ἱμάτια*] For illustration of this usage, see 2 Kings ix. 13. *Grinf.* p. 128. *Lightfoot*, i. p. 977.

— *ἐπεκάθισεν ἐπάνω αὐτῶν*] On the garments (*Theophyl. Euthym.*), not (as some have imagined) on the ass and its colt; for He rode only on the foal. (See John xii. 15, and Mark xi. 2. 4. 7.)

This act was typical and prophetical; see *Justin Martyr* c. Tryphon. 53.

He thus prophesied that the Gentiles would come to Him; for the colt symbolized the Gentile Church, which was unclean before it received Christ, Who sat upon it and sanctified it. (*Chrys.*) The ass, which had been tamed, was a figure of the Jewish people, which had received the yoke of the law; the foal of the ass on which none had ever sat, was the Gentile world. Christ sent His Apostles to both,—to one the Apostle of the circumcision, to the other the Apostle of the Gentiles. (*Jerome.*) St. Matthew, who wrote for the *Jews*, is the only one of the Evangelists who mentions the ass. The Hebrew nation, if it repents, will be saved by faith; and (as the ass *follows* the colt) it will be converted to Christ, when the fulness of the Gentiles is come into the Spiritual *Sion*. (Rom. xi. 25.) *The Lord hath need* of both.

8. *ἔκοπτον κλάδους*] They imitate the holy offices prescribed for the feast of Tabernacles. Levit. xxiii. 40. Cp. 1 Macc. xiii. 51. 2 Macc. x. 7; and see further on John xii. 13.

9. *Ὡσαννὰ*] הוֹשִׁיעָה נָּא (*Hoshia-na*), *save now*; from Ps. cxviii. 25, 26, which formed part of the great Hillel (i. e. Ps. cxiii.—cxviii.), or song of praise then sung. They acknowledge Him as *Jesus* (*Jehoshua, Jeshua*) or *Saviour*, and as Son of David and King; and as coming in the Name, i. e. with the power of, the *Lord, Jehovah*.

Perhaps the use of the solemnities of the Feast of Tabernacles on this occasion may have been providentially ordered as an intimation that their God and King was now manifest in the *Tabernacle* of Human *Flesh*. (John i. 14. Rev. vii. 15; xxi. 3.) See John vii. 53.

It is observable that our Lord made His triumphal entry into Jerusalem on a *Sunday*, the Sunday before His Passion. He then showed Himself as King, Saviour, and Conqueror, and rode on the foal of the ass (the type of the Gentile world; see on Mark xi. 2. John xii. 14) into *Jerusalem*, the city of God. Well might the Psalmist in the Spirit, hearing with the prophetic ear the future Hosannas of his own city at the triumphal entry of his own Son and King (see Ps. cxviii. 24. 26), exclaim, "This is *the Day* which the *Lord* hath made (the *Lord's Day*), we will rejoice and be glad in it." And may not this event be among those that were prophetic of the sanctity, dignity, beauty, and glory of the Christian Sunday?

On the events of the Holy Week, beginning with Palm-Sunday, see *Dean Stanhope's* Holy Week, and *Williams'* Holy Week, p. 24, &c.; and *Adams*, Rev. *W.*, Warnings of Holy Week. See on *v.* 1.

12. *εἰς τὸ ἱερὸν*] St. Matthew appropriately proceeds from the triumphant entry to speak of our Lord's visit to the Temple—His Palace—in His own Capital—and thus brings out more clearly the meaning of the Withering of the Fig-tree, typical of the destruction of Jerusalem,—flourishing with the luxuriant foliage of a hypocritical show of Religion in the Services of the Temple, but barren of fruit.

— *ἐν τῷ ἱερῷ*] The *outer* court (not the *ναὸς* or sanctuary) in which the money-changers had erected their booths.

— *κολλυβιστῶν*] the *κερματισταί*, '*nummularii*;' those who exchanged larger sums into smaller (*κόλλυβοι* or *κέρματα*), for the convenience of those who had to pay the half-shekel or Temple-rate (see above, xvii. 24, and *Mishna* de Siclis, cap. i. col. 7), or to buy doves (see Luke ii. 24. Levit. i. 14; v. 7), or other victims. "Auxerat emporium appropinquans Pascha." (*Rosenm.*) See further on John ii. 14—16.

— *τὰς περιστερὰς*] *the* doves; for oblations.

The Priests sold doves and victims to the people who came to the Temple for sacrifice; and they acted also as money-changers, to change money, in order that the people might buy, and to lend to those who had none. Our Lord overturned the seats (cathedras or chairs) of those who *sold doves*. The Dove is an emblem of the Holy Spirit. The seat is the place of teaching. He overturns the seats of all who sell the gifts of the Spirit, and who make a traffic of their ministry. He reproves and punishes simony,—that is, the selling of spiritual grace for money. He is ever entering into the Temple of His Father the Church, and casts out from His Church Bishops, Priests, Deacons, and laymen,—both sellers and buyers, who trade in spiritual things; for it is written, Freely ye have received, freely give. Matt. x. 8. (*Hilary. Jerome.*)

Deacons who do not well dispense the funds of the Church, but grow rich from the poor man's portion, are the money-changers in Christ's Temple, whose tables Christ overthrows. Bishops, who intrust Churches to unfit persons, are they who sell doves,—that is, spiritual grace—whose seats Christ overthrows. (*Origen.*)

13. *σπήλαιον λῃστῶν*] 'Speluncam latronum.' The term *λῃστὴς*, Hebr. פָּרִיץ (*paríts*), is a general term for a factious and lawless person in word and act.

These words are not only descriptive of the then state of the Temple, but are *prophetic* of its *future* desecration by the bands of factious robbers and assassins (*λῃσταὶ, σικάριοι*), who would occupy the Temple during the siege. It is remarkable that Josephus (Ant. v. 12) uses the word *λῃσταὶ* when speaking of them. Cp. *Surenhus.* p. 263.

Your holy House is deserted by *Me*; it is left for desolation. Comp. the remarkable words of Tacitus, Hist. v. 13, concerning the Temple of Jerusalem at the siege: "*Expassæ* repentè *delubri* fores, et audita major humanâ Vox, *Excedere Deos.*"

14. *προσῆλθον—τυφλοί*] He first as a King purifies His Palace, and then dispenses royal gifts to His people. (*Luc. Brug.*)

16. *οὐδέποτε ἀνέγνωτε—αἶνον*] for *κατηρτίσω αἶνον*, the original (Ps. viii. 2) has יִסַּדְתָּ עֹז (*yi-sadta oz*), i. e. 'Thou hast found, established, *strength*.' Our Lord adopts the sense already given by the Jewish Translators, the LXX, as the correct one, as showing that the *strength* of the weak is in praise; and that the worship of Himself is strength. Cp. *Mede*, pp. 37—39. 266.

— *ἐκ στόματος*] From the *mouth*; for it was not done by their *mind*; but by divine power giving articulate sounds to lisping tongues; a figure of the Gentile world then stammering in infancy, but soon about to sing with faith. It was also a cheering encouragement to the Apostles. That they might not doubt whether, being illiterate men, they might be enabled to preach, God gives eloquence to babes. Remark the contrast. Infants sing praise to Christ, like

(214/VI) 17 καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

k Mark 11. 13, &c.

18 [k] Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε· 19 καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ· (215/VI) 21 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· (216/IV) 22 [l] καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψεσθε.

l ch. 7. 7. Mark 11. 22. Luke 11. 9. John 15. 7. 1 John 3. 22. & 5. 14.

(217/II) 23 [m] Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον· αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; 24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα· ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 25 τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, [n] Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων,—φοβούμεθα τὸν ὄχλον, πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἴδαμεν. Ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. (218/X) 28 Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ, εἶπε, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. 29 Ὁ δὲ ἀποκριθεὶς

m Mark 11. 27, &c. Luke 20. 1, &c.

n ch. 14. 5. Mark 6. 20. Luke 20. 6.

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the Angels in heaven; and men reject Him. Christ is the Author of nature. He makes children speak wisdom in harmony with prophecy, while wise men become fools. (*Chrys.*) Holiness makes babes into men; and sin makes men into babes. Some reckon the Raising of Lazarus, or the giving of sight to one born blind, or the Transfiguration, as the greatest of our Lord's Miracles. But it seems to me that nothing was more marvellous than this. One man, then so despised in their eyes, that He was afterwards delivered to be crucified, did what He now does, while the Rulers rage against Him and see their gains destroyed. He ejects a multitude and overturns their tables and their seats, and does what a large force could hardly have done. Certainly a flame of fire and starry brightness flashed from His eyes, and the Majesty of the Godhead shone in His face. (*Jerome.*)

17. *ἐξῆλθεν—Βηθανίαν*] See on xxvi. 6. "Ex urbe *autem Jesus discessit*, ut omnem affectati regni terreni suspicionem à se amoveret. Præclarè ad h. l. notavit *Michaëlis*, templum munitissimum, et coacervatam fuisse in eo infinitam pecuniæ atque frumenti copiam, adeo ut qui templum, arcem urbis, occupasset, in ipsâ quoque urbe dominaretur. Jesum ergo, quem tam insignis multitudo hominum rerum novarum cupidissimorum, eumque Messiam agnoscentium, in templum comitata esset, si voluisset regnum terrenum affectare, opportunissimam tunc temporis occasionem nactum fuisse, seditionem movendi, præsertim cùm plus quàm decies centena millia, tempore festi Paschatos, Hierosolymis commorarentur; eum verò hâc occasione non usum esse, sed è templo, et ipsâ urbe, discessisse." (*Kuin.*) He went to Bethany. In the great city of Jerusalem—His own Metropolis—the King of the Jews and of Heaven itself has not where to lay His head, but He goes out to a small village in the suburbs for a lodging.

18, 19. *συκῆν—ἐξηράνθη*] A Parable and Prophecy in action. "Quod exsecrationem ipsam et consilium Christi ficum exsecrantis attinet, monent interpp. voluisse Jesum, qui per signa et symbola suam doctrinam adumbrare solebat, actione symbolicâ (cujusmodi actiones Orientalibus frequentes sunt, Ies. xx. 2 sqq.) depingere *imminens Judæorum exitium*, quòd pietatis fructus ferre noluissent, coll. Luc. xiii. 6 sqq. et ad hoc præsignificandum eum elegisse arborem in Judæa vilissimam, nulli propriam, in viâ publicâ stantem, quæ neque fructus ferret, neque promitteret; et parabolam Luc. l. l. notatam, discipulos consilium Christi ficum exsecrantis edocuisse." (*Kuin.*) See also below, notes on Mark xi. 13.

Our Lord withers a fig-tree, the most succulent of trees, in its full luxuriance of leaf, and near the public road, and thus the miracle was more striking. He here manifests His punitive power in order that the disciples may learn that He is able to wither the Jews who crucify Him. But He would not show this punitive power on any rational creature. The Evangelist St. Mark (xi. 13) says it was not yet the time for figs. But the Jewish people was here represented, and it *was* the time to look for the fruit of faith there. (Cp. *St. Chrys.*)

We here see a proof of our Lord's goodness. When He exercised His *Mercy* in His Miracles He did it on the bodies of *men*, but when He displayed the severity of His future judgment, it was done upon a Tree, in order that the danger of unbelief might be shown without damage to those whom He had come to redeem. (*Hilary.*) Trees were made for *men*; they have no volition, and therefore cannot sin, and have no feeling of punishment. And this barren fig-tree, withered by Christ's word, bears fruit for ever in the garden of Holy Scripture by the warning it gives against hypocritical ostentation and luxuriant unfruitfulness.

He was an hungered—showing His humanity, and that He yearned for the salvation of believers, and was grieved for the unbelief of Jerusalem. In the Fig-tree we see the Jewish Nation, standing near the Way—for it was planted by the Wayside of God's Law—and He came to it and found on it nothing but leaves, the rustling leaves of religious profession, the barren traditions of the Pharisees, the ostentatious display of the Law, and vain exuberance of words without the good fruit of works. He says to it, 'Let no man eat fruit of thee for ever.' And it was withered, because it had not the fruit for which Christ hungered. Our Lord was going to His crucifixion, and He therefore confirmed the minds of His disciples by this assurance of His power. If He had so willed He could have withered His enemies, who were about to crucify Him, but He waited for their salvation by Repentance.

19. *μίαν*] And so more conspicuous; and there was but *one* Jerusalem (of which the tree was a type) in the whole world. Single in favour,—and in sin.

— *εἰ μὴ φύλλα μόνον*] The leaves proved that it had received the *sap* of divine grace, enabling it, morally speaking, to bear *fruit* also; and so its own *foliage* condemned it for barrenness of *fruit*.

— *μηκέτι*] He hungers as Man, and withers the tree as God. Whenever He gives signs of Human infirmity, some proof of His Divine Power is always near.

21. *ἐὰν ἔχητε πίστιν*] The leafy and barren fig-tree, which looked so fair and flourishing, was withered by the breath of Christ, in order to teach the Apostles to have faith in Him; and to assure them that, although He Himself was now about, as it were, to be withered by the blighting scorn and scorching rage of the Jewish Nation, now seeming to flourish in prosperity and power, yet He could blast it in a moment, and would wither it if it did not bring forth fruits of Repentance. Let not therefore the Disciples of Christ faint; let them not be cast down by the temporary triumph of evil over good, but,—have faith in God. See further on Mark xi. 20—23.

— *τῷ ὄρει τούτῳ*] of Olives, far from the Sea. Cp. Zech. xiv. 4. Rev. vi. 14; viii. 8.

The moving of mountains, i. e. of impediments and difficulties, is characteristic of Faith. See 1 Cor. xiii. 2. Job ix. 5.

24. *ἵνα*] Not more—*one* will suffice—though *you* have assailed *Me often*.

28. *ἄνθρωπος εἶχε τέκνα δύο*] In this and the next Parable our Lord connects the reception of the Gentiles with the rejection of the Jews.

εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε. 30 Καὶ προσελθὼν τῷ ἑτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, ° Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. 31 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ· 32 P ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

(219/II) 33 q Ἄλλην παραβολὴν ἀκούσατε· Ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. 35 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37 Ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου. 38 r Οἱ δὲ γεωργοὶ, ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. 39 Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. 40 Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; 41 Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. 42 s Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. 43 Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. 44 t Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν

o Luke 7. 29, 30.

p Luke 3. 11, 13.

q Mark 12. 1. Luke 20. 9. Isa. 5. 1. Jer. 2. 21. Ps. 80. 9. Cant. 8. 11, 12.

r ch. 26. 3. & 27. 1. John 11. 53.

s Ps. 118. 22. Isa. 28. 16. Mark 12. 10. Luke 20. 17. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

t Isa. 8. 15. Dan. 2. 34, 35. Luke 20. 18, 19.

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30. τῷ ἑτέρῳ] So *Tisch.* and others on good MSS. authority for δευτέρῳ

31. ὁ πρῶτος] So the most and best MSS. and Versions, among which the old Syriac *Curetun*. And notwithstanding the ingenious observations of *Tregelles* (pp. 106—108), this reading cannot, I think, be set aside for ὁ ὕστερος, or ὁ δεύτερος, or ὁ ἔσχατος, which probably arose from a transposition of the paragraphs (*v.* 29), ὁ δὲ ἀποκριθεὶς—μεταμεληθεὶς ἀπῆλθεν, and (*v.* 30) ὁ δὲ ἀποκριθεὶς—οὐκ ἀπῆλθεν, a transposition which was very likely to occur, because both clauses begin and end with the same words. Besides, it might be thought reasonable by some that the invitation should be made *first* to those who represented the *Pharisees*. Hence another occasion for transposition.

— προάγουσιν ὑμᾶς] *Show you the way.*

32. ὁδῷ] דֶּרֶךְ (*dherech*), way, track, doctrine. Hence ἡ ὁδὸς, *the way* κατ' ἐξοχήν, the *Gospel* (Acts xix. 23).

33. ἀμπελῶνα] See above, xx. 1. Cp. Isa. v. 1—7. Ps. lxxx. 8—15.

34. τοὺς δούλους] The Prophets. (See Luke xiii. 34.) Servants —whom they beat as Jeremiah, or killed as Isaiah, or stoned as Naboth and Zechariah, whom they killed between the porch and the altar. Read the Epistle of St. Paul to the Hebrews and see what the servants suffered (Heb. xi.). (*Jerome.*)

— καρπούς] as rent. See Luke xvi. 5.

39. ἔξω τοῦ ἀμπελῶνος] A prophecy that He would suffer without the gate (Heb. xiii. 12).

42. λίθον] This quotation finds a very appropriate place here, being from the same Psalm (cxviii. 22) as the language of *Hosanna*, which had just been addressed to Christ. (See above, *v.* 9.) He then passes to another prophetical image concerning Himself represented as a Stone.

— εἰς κεφαλὴν γωνίας] This expression is synonymous with ἀκρογωνιαῖος, scil. λίθος, in Eph. ii. 20, and 1 Pet. ii. 6 (occurring also in Barnab. Epist. c. vi.), there quoted from Isa. xxviii. 16, where the Hebr. is אבן פנה, to which the Hebr. ראש פנה, corresponding to κεφ. γωνίας here is tantamount, since ראש there refers to the *head-point*, or *angle*, where two walls meet. Now a *stone* so placed may serve to *bind* the two walls, with which it is united, together; and hence the metaphor is highly suitable, since Christ is here represented as uniting Jews and Gentiles in *Himself*, so as to form one Body,—the Church of the faithful,—ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, Eph. ii. 21. This view is confirmed by *Euthym.*, who (after *Chrys.* and other ancient Fathers) explains: καθάπερ ἐκεῖνος (ὁ λίθος) ἐφ' ἑαυτῷ συνδεῖ τοίχους δύο, τὸν αὐτὸν τρόπον καὶ ὁ Χριστὸς ἐφ' ἑαυτῷ συνδεσμεῖ τοὺς δύο λαοὺς (Jews and Gentiles) καὶ συνενοῖ διὰ τῆς εἰς αὐτὸν πίστεως. The same view is expressed in nearly the same words by *Theophylact.* So also *Origen* ap. Catenam in Matt., Oxon., p. 176 (ed. Cramer): γωνία ἐστὶ συγκρότησις δύο τοίχων τὸ ἐξ Ἰσραὴλ λῆμμα (read λεῖμμα, and comp. Rom. xi. 5) καὶ τῶν ἐθνῶν πλήρωμα, εἰς ἓν συγκροτῶν ὁ λίθος Χριστὸς τὴν γωνίαν ποιήσας. (*Bloomf.*)

The head of the Corner. Christ is become the Corner stone, that He may join the two Walls of the two Peoples (Jews and Gentiles) in Himself. See Isa. xxviii. 16. 1 Pet. ii. 6. (*Jerome.*)

— αὕτη] A Hebraism, זאת (*zoth*), *hæc*, derived through the LXX (Ps. cxviii. 22). The feminine refers to the whole subject, not (as Meyer[1]) to γωνία or κεφαλή. Cp. John xvii. 3; and see *Vorst.* de Hebr. pp. 282—287; and *Kuin.*: "Hebræi fœminino sæpius ponere solent pro neutro, et hanc loquendi rationem secuti sunt quoque *interpp. Alexandrini.* 1 Sam. iv. 7, pro זֹאת, est τοιαύτη pro τοιοῦτο· ib. xi. 2, pro זֹאת, ἐν ταύτῃ· Judd. xix. 30, זֹאת, ὡς αὕτη· Gen. xxiv. 14, pro זֶה, ἐν τούτῳ· Ps. xxvii. 4, μίαν ᾐτησάμην παρὰ Κυρίου, ταύτην ἐκζητήσω· Hebr. זֹאת et זֶה."

44. ὁ πεσών] The unbeliever stumbles at Christ, and is shattered to pieces; and the Stone will crush him and winnow him like chaff by its judicial power at the Great Day.

— τὸν λίθον τοῦτον] i. e. *Myself.* (See above on xvi. 18.) He refers here also to the same prophecy of Daniel (as in the words ταύτῃ τῇ πέτρᾳ); and it is observable that in the translation of Dan. ii. 44 by Theodotion, the same word is used as here—λικμήσει —will become like a fan and winnow him away like chaff. The λίθος or stone cut out without hands (Dan. ii. 34—44), λιτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας. Cp. v. 35 in LXX, where the other kingdoms are described as so pulverized by the Stone, that they become λεπτότερα ἀχύρου ἐν ἅλωνι, i. e. λικμώμενα.

Cp. Matt. iii. 12, οὗ τὸ πτύον ἐ. τ. χειρὶ αὐτοῦ.

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[1] In the 17th and 18th centuries there was a School of Interpreters, who found *Hebraisms* every where in the N. T. *Now* there is an error in the other extreme, which sees them *no where*. The truth seems to lie between the two. It was easy for Hebraisms to pass through the LXX Version, from the Old Testament into the New, as here.

πέσῃ, λικμήσει αὐτόν. (220/I) 45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
u Mark 12. 12. τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· 46 u καὶ ζητοῦντες αὐτὸν
κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

XXII. (221/V) 1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς,
a Luke 14. 16. Rev. 19. 7—9. 2 Cor. 6. 2. λέγων, 2 a Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε
γάμους τῷ υἱῷ αὐτοῦ· 3 καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλη-
b Prov. 9. 2. μένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν. 4 b Πάλιν ἀπέστειλεν ἄλλους
δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ
ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.
5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν
αὐτοῦ. 6 Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
7 Καὶ ἀκούσας ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ,
ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. 8 Τότε λέγει
τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν
ἄξιοι. 9 Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε,
καλέσατε εἰς τοὺς γάμους. 10 Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς,
συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ
c 2 Cor. 5. 3. Ephes. 4. 24. Col. 3. 10, 12. Rev. 3. 4. & 16. 15. & 19. 8. d ch. 8. 12. & 13. 42. ch. 25. 30. γάμος ἀνακειμένων. (222/X) 11 c Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακει-
μένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ,
Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη. 13 d Τότε
εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν
καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
e ch. 20. 16. τῶν ὀδόντων· 14 e πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
f Mark 12. 13, &c. Luke 20. 20, &c. (223/II) 15 f Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον, ὅπως αὐτὸν

CH. XXII. 2. *ἐποίησε γάμους*] See ix. 15. The word *γάμοι* had been used by LXX for a Marriage *Feast* מִשְׁתֶּה (*mishteh*), from root שָׁתָה (*shathah*) *bibit*, Gen. xxix. 22. Esther ii. 18.

On this Parable see *Greg. M.* Hom. in Ev. xxxviii.

Almighty God has made a *Marriage Feast* for our Lord Jesus Christ and His Church, which is gathered both from the Jews and Gentiles; and He has sent His servants, Moses and the Prophets, and other *servants*, the Apostles. His armies are the angels; or the Roman armies, under Vespasian and Titus, sent to destroy Jerusalem. (*Jerome.*)

10. *πονηροὺς καὶ ἀγαθούς*] Such is the state of the *Visible Church* on earth, a mixed company (see xiii. 3. 30), containing good and bad. "Arca in undis diluvii, Ecclesiæ typum gessit; in hâc Ecclesiâ nec mali sine bonis, nec boni sine malis." (*Greg. M.*)

11. *ἔνδυμα γάμου*] For *ἔνδυμα γαμικόν*. On this use of the genitive for an adjective, see Luke xvi. 9, *μαμωνᾶς ἀδικίας*. James i. 25, *ἀκροατὴς ἐπιλησμονῆς*. 2 Thess. ii. 3, *ἄνθρωπος ἁμαρτίας*. Heb. i. 8, *ῥάβδος εὐθύτητος*. 2 Pet. ii. 1, *αἱρέσεις ἀπωλείας*. 2 Thess. ii. 9, *τέρατα ψεύδους*. Matt. xxiv. 15, *βδέλυγμα ἐρημώσεως*. Cp. on Acts ix. 15, *σκεῦος ἐκλογῆς*. Acts vii. 2, *Θεὸς δόξης*. See *Vorst.* de Hebr. p. 247. *Glass.* Phil. Sac. p. 260, and 257. 599, and *Schroeder.* Inst. Hebr. p. 227, "Hebraici amant construere duo substantiva, quorum posterius *adjectivi* locum teneat." Exod. xxix. 29. 1 Sam. i. 11. Jerem. xii. 10. *Humphry* on Acts xxvi. 25.

The *ἔνδυμα γάμου* is a Marriage Robe, which the King had provided for his guests (cp. Zeph. i. 8), as was customary at Eastern audiences and entertainments. See *Rosenmüller* here, and the passages in *Trench* on the Parables, pp. 227, 228.

12. *πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου*;] How camest thou in hither, *although* thou hast not on an *ἔνδυμα γάμου*?

What is represented by the wedding garment? Many eminent Expositors say it is some *inward* affection, faith, or charity. Cp. *Aug.* Serm. xc. vol. v. pp. 702—706.

But this does not seem to be an adequate reply to the question. The Parable represents the Visible Church on Earth, in which are bad mingled with good (see *v.* 10). No doubt, all the good will be severed from the bad, when the King comes in to see the guests, i. e. at the Last Day. And this process of severance had been described by our Lord in many *other* Parables, viz. the Wheat and the Tares, the bad fish and the good fish (see Matt. xiii. 30—48).

But the aim of the *present Parable* is to represent a particular form of badness, viz. the *refusal* to *wear the wedding garment*, provided and appointed by the King for the guests. There were bad and good in the Guest-chamber; and *bad* as well as *good* had on the Wedding-garment. Therefore the Wedding-garment cannot represent internal goodness.

A garment is a *visible* thing; and this garment was provided *for all*; it was one which all may and must wear, and by which they would be distinguished from all others, as wearing the livery of the King; but which did not of itself *make* the bad to be good, and yet he who did not wear it was condemned as bad for not wearing it.

It must therefore be some *outward* mark, something which bad men may have as well as good, but without which, if wantonly and wilfully refused, when proffered by the King, none can hope to be saved.

We may conclude, therefore, that the *ἔνδυμα γάμου* means the Christian faith as *publicly professed*, and the Christian *Sacraments* duly received. Particularly it means *Baptism*, as the germ of all the means of spiritual grace.

The question, therefore, "*Friend*, how camest thou in hither not having a wedding garment?" may be understood as specially addressed to those who, bearing the Christian Name, and who, by virtue of certain articles of Christian Belief that they hold, are, so far, members of the Visible Church; yet reject the visible signs and means of spiritual grace, provided for, and prescribed to, all by the Great King, viz. the holy Sacraments.

And, considering the title the Quakers have taken for themselves, that of "*Friends*," may we not be allowed to say that this question has a solemn and awful sense in reference to them, "*Friend*, how camest thou in hither, not having a wedding garment?"

The white Marriage-Garment provided in the ancient Church [1] to be worn in Baptism, when the soul is *espoused* to Christ, may be referred to as illustrative of this interpretation. And so this parable is applied to the Baptismal Robe kept pure and unsullied, or if sullied by sin, washed by penitential tears and in the Blood of Christ, by *Clemens R.* ii. 6, *ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἀγνὸν καὶ ἀμίαντον ποίᾳ πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ Θεοῦ*; and *St. Cyril* (*Hieros.* p. 3 and p. 39, and p. 12), who calls Baptism *ἔνδυμα φωτεινόν*. Cp. St. Paul ad Galat. iii. 27.

14. *πολλοὶ γάρ εἰσι κλητοί*] Christ commands to *baptize all Nations* (Matt. xxviii. 19). And He says, "Drink ye *all* of this" (Matt. xxvi. 27). He proffers the Marriage-Garment to all, and yet how many refuse it, and prefer their own clothes!

Besides, even of those who have the Wedding-Garment, some are described as *πονηροί*. Therefore *ὀλίγοι ἐκλεκτοί*. The *κλητοί*, or *Ecclesia visibilis*, is numerous, but how few are the chosen!

15, 16. *Φαρισαῖοι — μετὰ τῶν Ἡρῳδιανῶν*] They hated one another: the Pharisees, under pretence of zeal for Jehovah, being eager to rebel against Rome; the Herodians profaning the things of

[1] Especially on Whitsunday, see *Bingham* XII. iv. Cp. the *Chrysom* in our own Church, mentioned in K. Edward VI.'s Prayer Books. *Bp. Gibson's* Codex, Tit. xviii. c. vii.

παγιδεύσωσιν ἐν λόγῳ. 16 Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν, μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· 17 εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; 18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε, Τί με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου· οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; 21 [g] Λέγουσιν αὐτῷ, Καίσαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον. g Rom. 13. 7.

23 [h] Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, 24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε, καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· 26 ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά. 27 Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. 28 Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ· 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται· ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. 31 Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, 32 [i] Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, h Mark 12. 18, &c. Luke 20. 27, &c. Acts 23. 8.

i Exod. 3. 6, 16. Mark 12. 26. Luke 20. 37. Acts 7. 32. Heb. 11. 16.

God, under plea of loyalty to Herod and to Rome; but they conspired together against Christ, who confounded them both by the force of Truth.

Observe *Herodiani*, a Latin termination, showing connexion with the Gentile world. So *Christiani*, a word first heard in a *Gentile* city (Acts xi. 26).

17. ἔξεστι] A dilemma. If He says *No*, the Herodians will accuse Him as a rebel against Cæsar. If *Yes*, the Pharisees will condemn Him as a traitor to God, whose Prophet and Son He professes to be. But see how He turns the horns of the dilemma against them both!

— κῆνσον] '*censum*;' ἐπικεφάλαιον, a poll-tax. (*Hesych.*)

— Καίσαρι] i. e. Tiberio.

19. νόμισμα τοῦ κήνσου] The money in which the Tax is to be paid. Not a Jewish shekel but a Roman coin; a Denarius having Cæsar's image; sometimes combined with heathen emblems, and showing that you are under his rule. "Ubicunque numisma regis alicujus obtinet" (says a Jewish writer, Maimonid. in Gezelah. v. 18), "illic incolæ regem istum pro *domino agnoscunt*."

20. τίνος ἡ εἰκών] He answers them by what they had in their hands, and with which they transacted their daily affairs—the current coin of the country—proving by its currency the subjection of their country to him whose coin it is.

21. ἀπόδοτε] They had talked of *giving* tribute to Cæsar, as if *tribute* was a boon! He corrects them by prefixing a preposition, ἀπό,—He does not say, δότε, but ἀπό-δοτε,—not *date*, but *reddite*. Tribute is not a *gift*, but a *due*. Render, therefore, tribute of your coin to Cæsar; and tribute of yourselves,—coined in the Divine Mint, and stamped with the Divine Image and Superscription (Gen. i. 26. 27; ix. 6. 1 Cor. xi. 7) to Cæsar's God. *Tertullian* says (de Idol. xv.), "Reddite imaginem Cæsari quæ in nummo est, et imaginem Dei Deo quæ in homine est." Cp. *Aug.* in Joann. Tract. xl. 9, and xli. 2; and Bp. *Andrewes*, "On giving Cæsar his Due," v. p. 127—140.

The Pharisees had sent their disciples with the Herodians preparing for Him a double snare, that if He answered according to the opinion of the Herodians, the disciples of the Pharisees might accuse Him; but if He replied in their favour, then the Herodians might arraign Him. But He, as God, knew their thoughts, and, as His custom was, replied to them out of their own mouths. He does not say, "*Give* to Cæsar, but *render*, as a due." And lest they should allege that He subjected them to man, He adds, "And render the things of God to God." So St. Paul (Rom. xiii. 7), "*Render* unto *all* their dues."—And when you hear that you are to render the things of Cæsar to Cæsar, you are to understand that our Lord means you are to render those things which are not prejudicial to holiness; for the surrender of any thing that is sacred is not Cæsar's tribute, but Satan's. (*Chrys.*)

Render to *Cæsar*.—Then *Tiberius*, under whom our Lord was crucified.—Render to Cæsar his due, tribute, custom; and to God His own,—namely, tithes and offerings. (*Jerome.*)

22. ἀπῆλθον] And yet they could afterwards accuse Him of *forbidding* to give tribute to Cæsar! See Luke xxiii. 2.

24. Μωϋσῆς εἶπεν] The reference is to Deut. xxv. 5, of which the *substance* is here given, not the exact *words*.

This method of quoting, common among the Jews, deserves attention, as showing that our Blessed Lord, and His Apostles and Evangelists, followed the practice usual among the Jews in citing Holy Scripture, and in giving the sense sometimes in an enlarged, sometimes in a compendious form, rather than the exact words. See *Surenhus.*, and above on Matt. ii. 23.

29—32. μὴ εἰδότες τὰς γραφὰς] See *Iren.* iv. 5. 2, who thence argues against the Gnostics, that the God of the Old Testament is the same as He Whom Christ reveals as His Father in the New. Cp. *Beveridge* and *Bourne* on Art. vii.

32. ἐγώ εἰμι] I am the God of Abraham, who is dead; but since I am His God, and since all live in Me, therefore he will rise again.

God calls Himself the God of Abraham; and Abraham consists of *body* and soul; so that Abraham's body must rise again in order that God's promise may be true. (*Theophyl.* in Marc. xii.)

He proves also that Abraham's *soul* is still alive; for God calls Himself his God, and He is the God of the *living*, and so is inferred the resurrection of the *body*, which, together with the soul, had done good or evil. (*Jerome.*)

The Eternal "I AM" calls Himself their God, therefore they will exist *for ever*. (Cp. *Hilary*, *Origen.*)

God after their death desiring still to be called their God thereby acknowledgeth that He had a blessing and reward for them still, and consequently that He will raise them to another life in which they may receive it. Bp. *Pearson* on the Creed, Art. xi. p. 702—712.

"Nam *non existenti* beneficia tribui non possunt. (*Rosenm.*)

In this question the Sadducees were not content with putting a case of three or four husbands, they speak of *seven*, in order to throw ridicule on the doctrine of the Resurrection. Since they plead Moses and the Law, He shows that their question proceeds from ignorance of Scripture. It is not wonderful that through ignorance of Me you should tempt Me, since your question proves that you know not God's power nor Word. If you knew God, you would know that nothing is impossible with Him. And then He shews them from Scripture that they who are departed are still alive; for God says, I *am* (not I *was*) the God of Abraham, Isaac, and of Jacob; I *am* the God of them yet living. And He describes the manner of the Resurrection,—they do not marry nor are given in marriage, but are as the angels of God in heaven. Being as the angels they do not marry. The fashion of *this* world passeth away. 1 Cor. vii. 31. (*Chrys.*)

Our Lord chose this testimony from the Pentateuch to refute the Sadducees, who received only the five books of Moses. (*Jerome.*)

k ch. 7. 28.

ἀλλὰ ζώντων. 33 [k] Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

l Mark 12. 28. Luke 10. 25.

(224/VI) 34 [l] Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν, νομικὸς, πειράζων αὐτὸν καὶ λέγων, 36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37 [m] Ἔφη αὐτῷ Ἰησοῦς, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 Αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. 39 [n] Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 [o] Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

m Deut. 6. 5. Luke 10. 27.

n Lev. 19. 18. Mark 12. 31. Luke 10. 27. Rom. 13. 9. Gal. 5. 14. 1 Tim. 1. 5. James 2. 8.

o ch. 7. 12.

(225/VI) 41 [p] Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι; λέγουσιν αὐτῷ, Τοῦ Δαυΐδ. 43 Λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ λέγων, 44 [q] Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; 45 Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; (226/II) 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

p Mark 12. 35, &c. Luke 20. 41, &c.

q Ps. 110. 1. Acts 1. 16. & 2. 34. 1 Cor. 15. 25. Heb. 1. 13. & 10. 12, 13.

XXIII. (227/X) 1 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι· 3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσι γὰρ καὶ οὐ ποιοῦσι· (228/V) 4 [a] δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. (229/II) 5 [b] Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν· 6 [c] φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7 καὶ

a Luke 11. 46. Acts 15. 10. Rom. 2. 21—23. Gal. 6. 13.

b ch. 6. 1, 2, 5, 16. Numb. 15. 38. Deut. 6. 8. & 22. 12.

c Mark 12. 38. Luke 11. 43. & 20. 46. 3 John 9.

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35. *νομικός*] The only passage in St. Matthew where the word occurs. He is called *γραμματεὺς* by St. Mark, xii. 28.

36. *ποία ἐντολὴ μεγάλη*] *μεγάλη*, specially so. (Heb. x. 21; xiii. 20.) *Glass.* Phil. Sacr., p. 274. Hence Mark xii. 28 has *πρώτη*.

The question of the Lawyer is conceived in the spirit of the same Jewish Doctors who taught that if a man was careful to keep some "one great precept," he might disregard the rest; see James ii. 10, where the Apostle teaches that if a man wilfully and habitually allows himself in the breach of any one commandment, he is guilty of all.

The offering of sacrifice was by many regarded as the paramount duty, as being placed first in Leviticus. (See *Bede* on Mark xii.) On this was founded the Gloss of the Corban (see above, xv. 5); and to this our Lord replies, *v.* 37. 39, from Deut. vi. 5, and approves the opinion of the scribe, Mark xii. 33, *τὸ ἀγαπᾶν κ.τ.λ. πλεῖόν ἐστι πάντων τῶν ὁλοκαυμάτων καὶ τῶν θυσιῶν*,—more than all *the* burnt-offerings and *the* sacrifices prescribed, as I well know, in the Law.

37. *ἔφη αὐτῷ ὁ Ἰησοῦς*] So E, F, G, H, K, M, S, V, and others, not *ὁ δὲ Ἰ. εἶπεν αὐτῷ*.

38. *αὕτη ἐστὶν ἡ μεγ. κ. πρώ.*] So B, D, L, Z, and other MSS. and ancient Versions, among which the *Syriac Cureton*; and this appears to be preferable to the reading *αὕτη ἐστὶ πρώτη καὶ μεγάλη*.

40. *ὅλος ὁ νόμος κρίμαται κ. οἱ προφῆται*] All the Scripture hangs. On *νόμ. κ. πρ.*, as equivalent to the whole Scripture, see vii. 12; xi. 13. *κρίμαται* in *sing.* and after *νόμος*, the reading of B, D, L, Z, Vulg., Syr. Cureton, &c., seems preferable to the other reading *κρίμανται* at the end of the sentence. The *Lawyer* had asked what was the great commandment in the *Law*. Our Lord recites the commandment on which hangs all the *Law*, and the *Prophets* besides.

44. *εἶπεν ὁ Κύριος*] i. e. *Jehovah* said to *Adonai*. (Ps. cx. 1.) Cp. Ps. ii. 4, where for Adonai the Chaldee Paraphrase has מֵימְרָא (*meyimra*), the Eternal Λόγος, or WORD of God; from root אֲמַר (*amar*), *dixit*. Cp. Acts ii. 34, where St. Peter applies the same prophecy to Christ; and see on John i. 1.

CH. XXIII. **2.** *ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν*] *Μωϋσέως καθέδρας*. Observe the alliteration מוֹשַׁב מֹשֶׁה (*moshab moshe*). *ἐκάθισαν*, the aorist, denoting continuance. Cf. *εὐδόκησα*, iii. 17, they *sit*, i. e. they are invested with official authority, as *Teachers* (Luke iv. 20. John viii. 2. Matt. xxvi. 55) and as *Judges*. Cp. Exod. xviii. 13. Matt. xxvii. 19.

And as far as they speak in the name of Moses, and in conformity with his doctrine, they are to be revered and obeyed. See above, xvi. 6—12, and *St. Aug.* (in S. Joann. Evang. Tract. xlvi. 6): "Multi quippe in Ecclesiâ commoda terrena sectantes, *Christum* tamen *prædicant*, et per eos vox Christi auditur: et sequuntur oves, non *mercenarium*, sed vocem PASTORIS *per* mercenarium. Audite mercenarios ab Ipso Domino demonstratos: *Scribæ*, inquit, *et Pharisæi cathedram Moysi sedent: quæ igitur dicunt, facite; quæ autem faciunt, facere nolite.* Quid aliud dixit, nisi, per *mercenarios* vocem *Pastoris* audite? *Sedendo enim cathedram Moysi*, legem Dei docent: ergo per illos Deus docet. *Sua verò* illi si velint docere, nolite audire, nolite facere. Quod enim facit malè, non prædicat de cathedrâ Christi: inde lædit unde *mala facit*, non unde *bona dicit*."

Hence also an argument may be derived for the *Integrity* of the Hebrew Text of the Old Testament. Our Lord refers His disciples to the Scribes as the guardians of the Sacred Volume. He recognizes it as existing in their hands. Cf. *Lud. Viv.* in *Aug.* De Civ. Dei, viii. 39: "Scribæ erant, qui sacrorum librorum literam docebant, nec ab eâ recedebant latum culmum."

The Pharisees had conspired with their enemies the Sadducees against Christ, as Herod and Pontius Pilate were made friends at the crucifixion. But what more meek and benign than Christ! He had been tempted by the Pharisees; and yet to maintain the honour of the priesthood and the dignity of its name He exhorts the people to submit to them, not in regard of their works, but their doctrine (as far as it was taught from the chair of Moses, i. e. consistently with the Law of God). (*Jerome.*)

5. *πλατύνουσι—φυλακτήρια*] The texts of Scripture embroidered on the Phylacteries (called *Tephillim*, from *Tephillah*, prayers); *amulets* of parchment which were braced with leather thongs over the arms, the heart, and the eyes (Deut. vi. 4—10; xi. 18—20. Exod. xiii. 9. 16). Cp. *Joseph.* Ant. iv. 8. *Hieron.* in Ezek. xxiv. 17. *Buxtorf.* Lex. Talm. p. 1743. *Goodwin*, Moses and Aaron, i. 101. *Lightfoot*, i. 944. *Jahn*, Archæol. § 320.

— *μεγαλύνουσι τὰ κράσπεδα*] They make their Fringes of an exorbitant size. The *κράσπεδα* (*tsitsith*) differ from the *φυλακτήρια*, being attached as fringes, of purple, to the garment (Numb. xv. 38. Deut. xxii. 12); whereas the *φυλακτήρια* were parchment strips bound over the arm, &c. with strings. See *Jahn*, Arch. § 122.

τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ῥαββί. (230/X) 8 [a] Ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· [d] εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε· 9 [e] καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς· 10 μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητὴς, ὁ Χριστός. (231/Y) 11 [f] Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. 12 [g] Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

(232/Y) 13 [h] Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρῖμα. 14 [i] Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. (233/X) 15 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. 16 [k] Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ οὐδέν ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. 17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν; 18 καί, ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. 19 [l] μωροὶ καὶ τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· 21 [m] καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοικήσαντι αὐτόν· 22 [n] καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

(234/Y) 23 [o] Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε

d James 3. 1. 1 Cor. 3. 4.
e Mal. 1. 6.
f ch. 20. 26, 27.
g Luke 14. 11. & 18. 14. Job 22. 29. Prov. 29. 23. Eccles. 3. 18. James 4. 6. 1 Pet. 5. 5.
h Mark 12. 40. Luke 20. 47. Ezek. 22. 25. Tit. 1. 11.
i Luke 11. 52.
k ch. 15. 14. & 5. 33, 34.
l Exod. 29. 37.
m 1 Kings 8. 13. 2 Chron. 6. 2.
n ch. 5. 34.
o Luke 11. 42. Hos. 6. 6. Micah 6. 8. Jer. 22. 15, 16. ch. 9. 13.

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7. *ῥαββί*] רַבִּי, *My Master. Rabbi*, from root רַב, *rab* = great; as *Magister* from *magnus*, *μέγας*.

8. *μὴ κληθῆτε*] Let not this be your ambition to be so *called*.

— *εἷς ὁ διδάσκαλος*] So *Tischendorf* and *Alford* for *ὁ καθηγητής*, and, it seems, rightly. There is but one, *the* only Magister or Teacher, Who inspires all true wisdom and enables you to receive it. He Who *is* the Wisdom of God. Cp. *St. Augustine's* Treatise de *Magistro* (i. 187), in which this argument is handled.

9. *καὶ πατέρα μὴ καλέσητε*] These prohibitions are to be understood from the practice of the Pharisees, who did not teach the people to look up to God, the sole Author of all good, but, in their ambitious desire of human glory and worldly titles, drew off the homage of the people *from God to themselves*, and usurped His place in the popular mind. Cp. 2 Cor. i. 24. James iii. 1. 1 Pet. v. 3.

That man may be said to call *no man* father upon earth, who does all his actions as in God's sight, and the language of whose life is, "Our Father which art in heaven, Hallowed be Thy Name!" (Cp. *Origen.*)

10. *καθηγητής*] The Pharisees claimed to be *ὁδηγοί* (Rom. ii. 19), and are called *ὁδηγοὶ τυφλοί* by Christ (xv. 14; xxiii. 16. 24), a warning to those who encroach upon the province of others in exercising spiritual *direction*—*ἀλλοτριοεπίσκοποι* (1 Pet. iv. 15), and particularly to those who usurp dominion over the conscience, or submit their conscience unreservedly to the will of others. See *Bp. Sanderson*, vol. iv. 62; de Conscient. Præl. iii. § 67.

— *ὁ Χριστός*] Our Lord now began to use the word *Χριστὸς* in speaking of Himself. (See xvi. 20. Mark ix. 4.) In the Gospels, when the word stands alone or with *Ἰησοῦς*, except in such cases as Matt. i. 1, Mark i. 1, John i. 17; xvii. 3, it generally has the article, but in the *Epistles* it is generally without the article.

The declaration that Christ alone is their Master and Guide is a plain declaration of the Divinity of Christ. St. Paul says, Who is Paul, who is Apollos, who is Cephas? are they not Ministers or Servants, not Masters? (1 Cor. iii. 5.) He means that we ought to *know Him* Whom we call Father, above all; God, the great cause of all Teachers and Fathers. And by adding that one is their Master, Christ, He equals Himself to God, and makes Himself one with God the Father. (*Chrys.*)

11. *ὁ μείζων*] He who is really greater than the rest shall become so by making himself *less*.

13. *οὐαί*] Used by the LXX for the Hebrew אוֹי or הוֹי. Our Lord had begun with Nine Beatitudes (Matt. v. 3—11). He now concludes with Eight Woes.

— *ὑποκριταί*] Our Lord repeats this word seven times here (vv. 13, 14, 15, 23, 25, 27, 29). On the term *Hypocrisy* applied to the Pharisees, not only as deceiving others, but as deluding themselves, being blinded by their evil passions; whence they are called blind guides (v. 16; see also xxiii. 26), see *Bp. Butler's* Serm. on Jan. 30, and note in Christian Institutes, iii. pp. 48, 49.

— *καὶ πρ.*] And this too ye do,—making long prayers for a pretext (Phil. i. 18) of religion; that is, ye add hypocrisy to rapacity, and therefore will receive greater damnation.

— *περισσότερον*] "Qui bono abutitur ad malum ornandum magis judicatur." (*Beng.*)

15. *προσήλυτον*] The word used by LXX for Hebrew גֵּר (*ger*), from גּוּר (*gur*), *commorari* (Exod. xii. 48, 49; xx. 10, and *passim*); and applied specially in our Saviour's time to the two classes of converts to Judaism, i. e. (1) the Proselytes of the Gate, גֵּר תּוֹשָׁב, who were *not* circumcised; and (2) the Proselytes of Righteousness, גֵּר צֶדֶק, who were circumcised and also baptized. Cf. *Jahn*, Archæol. § 325.

— *υἱὸν γεέννης*] Cp. *υἱὸν ἀπωλείας* (John xvii. 12. 2 Thess. ii. 3). So בֶּן מָוֶת (*ben maveth*), 'son of death;' i. e. "spiritu inferni commotum et alios ad infernum secum trahentem, et *dignum* pœnis inferni, iisque afficiendum." Cp. above on ix. 15 and on xvii. 12.

— *διπλότερον ὑμῶν*] The Pharisees made proselytes for their own advantage; and these proselytes, seeing the vices of those who converted them under a semblance of piety, became worse than before, and even than their masters (cp. *Jerome*). Or because, having seen your sins, he relapses into heathenism and becomes worse than before.

Twice as much a child of Hell. Hence we may infer degrees of punishment hereafter proportioned to degrees of sin. (*Origen.*) So *Aug.* Serm. 161. 4: "Duæ habitationes sunt, una in igne æterno, alia in regno æterno: ibi omnes cruciabuntur, minus ille, plus ille." He then cites x. 15 and this text, and adds, "alii duplo alii simplo." See above on x. 15.

18. *τῷ δώρῳ*] Their own gift was counted by them in their own self-righteousness of more worth than the divine honour.

23. *ἀποδεκατοῦτε*] "*ἀποδεκατοῦν*, verbum Alexandrinæ dialecto proprium, nam in scriptis Atticorum non legitur, respondet Hebr. עָשַׂר, significat et, *decimas exigere*, *decimare*, 1 Sam. viii. 15. Heb. vii. 5, et *decimas dare*, Gen. xxviii. 22, h. l. est, *τὴν δεκάτην τελεῖν*, ut dixit *Josephus*. Ant. iv. 4. Judæi sacerdotibus dare debebant decimas omnium frugum, vid. Lev. xxvii. 30. Num. xviii. 21. Deut. xiv. 22. Pharisæorum ii, qui non ex sacerdotum ordine erant, ut inprimis sancti et pii adversus Deum viderentur, hanc legem diligentissime observabant, ita ut etiam decimas minutissimorum olerum, quæ vulgo decimari non solebant, religiosissimè persolverent. Neque Jesus hanc eorum religionem vituperat, sed perstringit eorum simulationem, quòd negligerent virtutes, quarum studium et exercitatio longè majoris momenti esset." (*Kuin.*)

Mint, anise, and cummin are the seasoning of food, and not the substance. Our Lord approves the observance of what is least, but commands to keep what is chief, that is, "judgment, mercy, faith."

τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. (235 X) 24 Ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον
p Luke 11. 39. ch. 15. 20. Mark 7. 4. καταπίνοντες. (236 V) 25 p Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν
q Jer. 4. 14. ἐξ ἁρπαγῆς καὶ ἀδικίας. 26 q Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.
r Luke 11. 44. (237 V) 27 r Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· 28 οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.
s Luke 11. 47, 48. (238 V) 29 s Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε, Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα κοινωνοὶ αὐτῶν
t Acts 7. 51. 2 Chron. 24. 21. & 36. 16. Neh. 9. 26. ἐν τῷ αἵματι τῶν προφητῶν· 31 t ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. (239 X) 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν
u ch. 3. 7. πατέρων ὑμῶν. 33 u ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως
v Luke 11. 49. Acts 5. 40. & 22. 19. 2 Cor. 11. 24, 25. τῆς γεέννης; (240 V) 34 v Διὰ τοῦτο ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς, καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς
x Gen. 4. 8. Heb. 11. 4. 2 Chron. 24. 21, 22. πόλιν, 35 x ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἅβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφο-

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24. διϋλίζοντες] The Vulgate rightly renders it *excolantes*, straining *out*, straining *off*. In Amos vi. 6, the LXX have πίνοντες διϋλισμένον οἶνον,—i. e. wine so carefully strained and filtered that no unclean animalcula could find their way into it so as to be swallowed by them. *Buxtorf*, Lex. Talmud. p. 516.

This was the practice of those who professed extraordinary sanctity. See *Talmud* in cap. Schabbath, "colant vinum per lintea;" and *Maimon.* de cibis vetitis, apud *Vorst.* de Hebr., p. 771.

. "Irridet," says *St. Hilary*, "Christus scribarum in colandis culicibus diligentiam quorum in glutiendis camelis esset incuria."

27. κεκονιαμένοις] κονία, "*calce dealbatis*," white-washed. So τοῖχε κεκονιαμένε (Acts xxiii. 3). Cp. Demosth. 36, 16; 689, 24. And see *Pococke*, i. 154, and *Wetstein* here. The graves were usually whitewashed in the month Adar (*March*), (cp. *Lightf.* and *Schoëttgen.*) in order to guar[1] persons from contracting pollution by proximity to the dead, see Numbers xix. 16.

The ceremonial ordinances of the Law were instituted for the sake of the moral law, i. e. for mercy and judgment; so that the former were of no use without the latter. He speaks thus to show that even before the Gospel, these ceremonial ordinances were not the main requisite, but were subordinate to moral duties. And this is what the ancient Prophets often teach, e. g. Micah vi. 8. Hos. vi. 6. We ought to be Temples;—how often are we but Tombs! (*Chrys.*)

29. τάφους — μνημεῖα] Ye build their tombs and adorn their monuments, but do not imitate their example; ye disobey their precepts, and slight their warnings, and rebel against their God, Who has sent you His Son, to Whom all the Prophets bear witness. And thus ye show yourselves the *children* of those who *killed* the Prophets, and are even worse than your fathers, because you add hypocrisy to impiety. Woe, therefore, to you Hypocrites!

30. ἤμεθα] "Pro ἦμεν in pluribus et optimis codd. h. l. et paulo post legitur ἤμεθα, quam Imperfecti formam rectè in textum receperunt *Griesbachius et Matthæi*. Attici enim veteres rarò dixerunt ἦμην pro ἦν, sed Alexandrina et communis dialectus hanc Imperfecti formam sibi tanquam propriam vindicavit. vid. Jos. v. 1. Neh. i. 4. ii. 11. Matt. xxv. 35 al. Moeris: ἦν, ἀντὶ τοῦ ἦμην, Ἀττικῶς· ἦμην, Ἑλληνικῶς." (*Kuin.*)

31. ὥστε μαρτυρεῖτε] Ye call them, who killed the Prophets, your *Fathers*; and rightly, because ye imitate their acts; and are therefore their *children*. Cp. v. 45. Rom. iv. 11, 12. He therefore identifies them with their fathers, and charges them with their fathers' sins. See *v.* 35, ὃν ἐφονεύσατε, *ye* killed even Zacharias. Cp. John vi. 32, "Moses gave *you* not," &c.

34. διὰ τοῦτο] There is a remarkable similitude between this passage and 2 Esdras i. 28—33. (*Beng.*) (Cp. Luke xi. 49.)

— μαστιγώσατε ἐν ταῖς συναγωγαῖς] See on Acts xxvi. 11.

35. Ζαχαρίου υἱοῦ Βαραχίου] Cf. Luke xi. 51.

Among the various opinions that have been adduced concerning this Zacharias, the most probable is, that our Lord refers to the Zacharias who was the son of *Jehoiada* the Priest, and was slain by command of King Joash, whom he had rebuked for his sins, and for those of his subjects. *That* Zachariah was slain in the court of the House of the Lord, our Lord describes it "between the Temple and the Altar," that is, in the Court of the Priests, between the Porch of the ναὸς and the brazen Altar of burnt-offering; and when he died he said, "The Lord look upon it and require it[1]." (2 Chron. xxiv. 20—22.)

The books of the Chronicles being regarded as the conclusion of the Historical Canon of the Old Testament, and the sum and colophon of all Jewish History ("Instrumenti Veteris Epitome," says *St. Jerome* ad Paulin.), our Lord in citing the history of the Martyrdom of Zacharias from *that* Book, and in going backward from it to the Martyrdom of Abel, as recorded in the Book of Genesis, comprises all Jewish History as narrated in the Inspired Canon of the Old Testament (cp. *Bp. Cosin* on the Canon, p. 13), and therefore combines the "Acts and Sufferings of all the Martyrs," whose blood "crieth from the ground" to God, as did that of Abel and Zachariah. (Gen. iv. 10. 2 Chron. xxiv. 22.)

The dying words of Zachariah seem to be prophetical of our Lord's allusion to his Martyrdom; and our Lord (in Luke xi. 51) appears to refer to those dying words, ναί, λέγω ὑμῖν, ἐκζητηθήσεται.

The words of Zachariah were spoken in the *Temple* where his blood was shed. Our Lord, the true Zacharias (from זָכַר *zachar*, *recordatus fuit*, and יָהּ *Jehovah*), or Remembrancer of God, and the true Son of *Barachiah* (from בָּרַךְ *barak*), *benedixit*, and יָהּ (*jah*), or Son of the *Blessed* (see Mark xiv. 61), takes up those words in the Temple, and predicts its doom there.

Kuin. well says, "Jesus igitur, ut significaret *omnes* cædes hominum sanctissimorum, easdemque *crudelissimas*, ut Lucæ verbis utamur, ἀπὸ καταβολῆς κόσμου, à Judæorum majoribus commissas, nominavit *primam*, *maximè memorabilem*, cædem in literis sacris commemoratam, et *ultimam* cædem, *ad aras perpetratam*, nempe Zachariæ. Altare etiam nocentibus, nisi atrocissimè deliquissent, asylum et tutela erat. vid. Exod. xxi. 14. 1 Regg. i. 51. ii. 28 sqq. Sic neque nos tangunt ea, quæ observarunt alii, Zachariam nimirum non fuisse ultimum prophetarum à Judæis interfectorum, Uriam quoque prophetam jussu Joïakimi trucidatum esse, coll. Jer. xxvi. 21 ss. 2 Paral. xxxvi. 4 ss. sed, quod probè notandum, non interfectus est ut Zacharias μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου."

But it may be asked, why does our Lord not call him Son of *Jehoiada*? Why does He call him Zachariah, the Son of *Barachiah*? from Hebr. בָּרַךְ, *benedixit*, and יָהּ, *Dominus*.

Because probably Jehoiada was also called Barachiah[2], and be-

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[1] The words of Zachariah were יְהוָה יִרְדֹּשׁ רְאֵה *(yere Yehovah veyidrash)*. And דָּרַשׁ *(darash)* = ζητέω, Lev. x. 16. Deut. xii. 2. 1 Chron. x. 13. And alluding to this our Lord says, ἐκζητηθήσεται (Luke xi. 51).

[2] For numerous instances of personæ διώνυμοι among the Jews, see *Grotius* here. *Surenhus.* p. 92. *Glass.* Philol. *Patrit.* de Evang. ii. p. 43.

νεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου· 36 ἀμὴν λέγω ὑμῖν, ὅτι ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. (241/Γ) 37 [y] Ἰερουσαλὴμ, Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; 38 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν [z] ἔρημος. 39 [zz] Λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

y Luke 13. 34, 35. 2 Esdr. 1. 30. Deut. 32. 11, 12.

z ch. 24. 15. zz Ps. 118. 26. ch. 21. 9.

XXIV. (242/Π) 1 [a] Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται. (243/Π) 3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς

a Mark 13. 1, &c. Luke 21. 5, &c.

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cause, as Abel 'the righteous,' the good shepherd, slain by his brother Cain, was a type of Christ (Heb. xii. 24), so Zacharias, in his name, his priestly office, his preaching, and in his death, was a type of Christ Himself. The words, 'Son of Barachiah,' mean 'Son of *the Blessed*,' and this was a name of CHRIST Himself (see Mark xiv. 61). Barachias (says *Jerome*) signifies 'Blessed of the Lord;' and the righteousness of Jehoiada the Priest is expressed by this Hebrew word. And in the Gospel used by the Nazarenes we find 'Son of *Jehoiada*,' instead of 'Son of Barachias.'

Our Lord had just been uttering *maledictions* against the hypocrisy of the Scribes and Pharisees; and He now intimates that they who suffer for the truth are children of "the *Blessed*," and that He Himself Whom they were about to put to death as accursed,—for, cursed is he that hangeth on a tree (Gal. iii. 13. Deut. xxi. 33), is *the 'Son of the Blessed*,' and had been typified in His testimony and His sufferings by all the Martyrs of the Old Testament, from Abel to Zacharias, the Son of the Blessed; and that His own murder would be the crowning sin which would fill up the cup of God's wrath to the brim, and make it overflow with vengeance upon them. And He concludes with saying that they should not see Him till they acknowledge Him to be 'the Son of *Barachias*,' and say, "BLESSED is He that cometh in the Name of the LORD" (see v. 39). For an interesting inquiry into this text, see *Dr. Jackson* on the Creed, book xi. ch. xliii. vol. xi. pp. 256—287. Cp. *Lightfoot*, i. 2040; ii. 237. 436. *Thilo*, Codex. Apoc. N. T. lxiv.

36. *ταῦτα πάντα*] See on xxiv. 15. It may be asked why the blood of Abel and Zechariah, which was *not* shed by the Jews of *that* generation, should be required of it? Because they, who in their conduct to the Apostles imitate Cain and Joash, are considered as *one* and the same generation with them. (*Jerome.*)

Our Lord encouraged and comforted His disciples, by showing them that whatever they might suffer, no less had been suffered by saints of old. And He warned the Jews, by predicting that as the persecutors of the ancient Saints were destroyed, so would they be punished also. They who see how others have been chastised for sin, and yet commit the same sin, or worse, will suffer worse punishment than those whose examples they have been permitted to see. (*Chrys.*)

37. Ἰερουσαλὴμ, Ἰερουσαλήμ] This repetition of the name marks intense love. (*Chrys.*)

— *ποσάκις*] '*How often!*' For Christ came to the Jews in Moses and the Prophets, and in the Angels themselves, ministering to their salvation in every age. (*Origen.*)

— *ὄρνις τὰ νοσσία*] Not only because He would have covered her with His Wings, but (as *Aug.* says, Serm. 264) "quia gallina propter infirmitatem pullorum ipsa infirmatur, et infirmatur cum pullis, et Dominus propter infirmitatem nostram et Ipse susceptione carnis infirmari dignatus est." Cp. 2 Esd. i. 30. He derives the image from the bird who most loves her offspring, and from the language of the Prophets and Psalms, which speak of the people being safe under the wings and feathers, i. e. the providence and protection of God. Ps. xvii. 8; lvii. 1; lxi. 4; xci. 4. What Christ then prophesied has already come to pass; who can deny it? And as surely will His other prophecies be fulfilled. As surely as, according to His prophecies, Jerusalem has *been destroyed*, so surely, therefore, will He come again to judgment. (*Chrys.*)

38. *ὁ οἶκος ὑμῶν*] particularly the Temple; *your* holy House, which *was* God's House, but is now become *your* house, by being made 'a den of thieves,' *that* is now left to *you*, being deserted by *God*. See on xxiv. 15, and above, xxi. 13.

The Veil of the Temple was about to be rent in twain; and though after the Ascension the Apostles still resorted to it for prayer, yet in fact the virtue of the daily sacrifice ceased (Dan. ix. 27) at the Crucifixion, when the Type was merged in the Antitype, and when the Jewish Temple became the Cenotaph of the Law, and the Christian Church was made the Oracle of God.

39. *οὐ μή με ἴδητε*] You will not know Me, before you welcome Me as the Messiah, and adore Me as God. You may crucify Me as Man, but that is because you are *blind*, and see Me not. But in order to *see* Me, you must look at Me with the eye of *faith*; you must worship Me as God. And this will be, when with broken hearts and weeping eyes, you "look on Him Whom you *have pierced*." Zech. xii. 10. John xix. 37. Hos. iv. 3.

— *εὐλογημένος—Κυρίου*] The solemn salutation of the Messiah (Ps. cxviii. See xxi. 9). A reference to the name Βαραχίας, mentioned *v.* 35.

What He says is this,—Unless ye repent, and confess Me, of whom the Prophets wrote, as the Son of God Almighty, ye shall not see My face. The Jews have now time given them for repentance; let them confess Christ to be the Blessed One Who cometh in the Name of the Lord, and they will see His face. (*Jerome.*)

The Jewish Nation has ceased to be God's household; and remaining in the obstinacy of unbelief, they will not behold Christ till they bless Him coming in the name of the Lord. (*Hilary.*)

CH. XXIV. **1.** *τὰς οἰκοδομὰς τοῦ ἱεροῦ*] Whose solidity and magnificence is described by *Josephus*, B. J. v. 5. Antiq. xv. 14.

As *Bengel* observes, the word *οἰκοδομὰς* intimates that the work of building was even then going on (cp. John ii. 20). "Fortasse magis opus fervebat, ob Pascha instans." While *they* were *building* it, *He* was prophesying its destruction. Because our Lord had just said to the Jews, "Your house is left desolate," therefore the Apostles, surprised by such an announcement, come and show Him the buildings of the Temple; as if in doubt whether so much glory could fade. He therefore proceeds to predict its entire destruction. Ye are surprised at the announcement—but not one stone will be left on another. The Apostles appear to have then supposed that the day of Jerusalem's destruction would be the day of His Second Coming. They imagined this would be so because He had said, "Ye shall not see Me henceforth, till ye say Blessed is He that cometh in the name of the Lord" (xxiii. 39). But our Lord corrects this notion by saying, "The end is not yet" (xxiv. 6).

On former occasions, Jerusalem had been restored from time to time, and the Temple had been rebuilt; but He now predicts that the next destruction would be total. (*Chrys. v.* 16.)

3. *τῶν ἐλαιῶν*] Observe, that the *Siege* began at the *place* where this prophecy was delivered, i. e. the Mount of *Olives* (see *Josephus* B. J. v. 2 and 3);

And, at the *time*, the Passover (*Ibid.* vi. 9. 3.),

And that many hundreds were destroyed by the same death as they were now about to inflict upon Christ, viz. *Crucifixion* (*Ibid.* v. 11).

Titus, the Son and successor of the Roman Emperor Vespasian, regarded himself as the executioner of God's Judgment on Jerusalem. The destruction of the Temple was a more striking fulfilment of Christ's prophecy, because it was effected by Roman soldiers in opposition to the orders of Titus, who wished to spare it. And the woes with which Jerusalem was visited were more remarkable, as being brought about by the agency of one who was distinguished for clemency, and was called "deliciæ humani generis."—Vespasian, his father, who began the Jewish war, seems also to have been specially raised up by God to be the minister of his purposes against Jerusalem; and it is observable that he alone of the Roman Cæsars was permitted to bequeathe the Empire to his sons. Cp. *Dr. Jackson* on the Creed, Book I. xxiii. and Serm. vi. vol. vi. p. 169. For the passages of *Josephus* which illustrate this prophecy, see *Grinfield*, Schol. Hellenist. pp. 60. 63, and *Whitby*, Notes to Chap. xxiv.

— *πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας,*

Burgon. p. 565. *W.* and *Kuin.* here: "Constat apud Hebræos multas personas fuisse binomines, vid. interpp. ad Marc. ii. 26. *Wolfium* in Curis, et *Grotium* ad h. l. Scholiast. cod. Mosquensis: Ζαχαρίαν δὲ τὸν Ἰωδαὲ λέγει, δυώνυμος γὰρ ἦν. Hinc Zacharias 2 Par. l. l. Joïadæ, h. l. autem Barachiæ filius nominatur, quoniam nimirum pater ipsius duo nomina habuit, et Judæis, qui Christi ætate plurimum studii genealogiis impendebant, utrumque nomen satis notum erat."

Some Critics recklessly cut the knot by saying, "Wahrscheinlich hat Jesus selbst den väterlichen Namen gar nicht genannt." *Meyer* ad loc. 3rd Ed. p. 378.

συντελείας τοῦ αἰῶνος; [4] [b] Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μή τις ὑμᾶς πλανήσῃ· [5] πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι. [6] [c] Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὔπω ἐστὶ τὸ τέλος. [7] Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους· [8] πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. (ΚΔ) [9] [d] Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν, καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου· (ΚΕ) [10] καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· [11] καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολλούς· [12] καὶ, διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· [13] ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. (ΚΕΣ) [14] Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, καὶ τότε ἥξει τὸ τέλος. (ΚΖ) [15] [e] Ὅταν

b Mark 13. 5, &c. Luke 21. 8, &c. Eph. 5, 6. Col. 2. 8, 18. 2 Thess. 2. 3. 1 John 4. 1.
c Jer. 4. 27. & 5. 10, 18.
d ch. 10. 17. John 15. 20. & 16. 2. Acts 4. 2, 3. & 7. 59. & 12. 1, &c.
e Mark 13. 14. Luke 21. 20. Dan. 9. 27. & 12. 11.

καὶ τῆς συντελείας τοῦ αἰῶνος;] Here is the clue to the interpretation of this chapter. Our Lord's prophecy has a double reference,—

To the judgment of Jerusalem. And

To that of which *that* judgment was a type, viz. His second coming to judge the world.

The Apostles, indeed, then supposed that the taking of Jerusalem, and the end of the world, and Christ's coming to judgment, would be simultaneous (cf. *v.* 6);

It is to be observed, that several Future Events, however distant from each other, *seem* to be represented by Prophecy as contemporaneous, till one of them is *near*, and detaches itself from the other.

Future *Events* in Time may be compared to distant *objects* in place. In a mountainous country, two ridges of hills rising the one above the other, are seen in the horizon almost as one, although there may be many miles between them; and it is only when the spectator arrives at the summit of the first ridge that he is aware of the chasm between them. So it is with Future Events.

The Prophets of the Old Testament pass rapidly from describing the first Advent of Christ to the Second Advent, so that the two Advents seem to be blended together in one.

But when the predictions concerning the first Advent had been accomplished by the manifestation of Christ in the world, then the prophecies concerning the Second Advent became more distinct.

Yet even *then* the coming of Christ to judge Jerusalem seemed to be blended with His coming to the Universal Judgment, of which the judgment of Jerusalem was a type, and is so treated by Himself in the present Chapter.

It is only in the Scriptures written *after* the taking of Jerusalem (viz. the Revelation of St. John) that the transactions of the Great Day stand forth alone in all their grand and awful majesty. And as there is a gradual process of *clearing up* in the prophecies concerning the coming of *Christ*, so is there a similar process of elucidation in the successive prophecies concerning the coming of *Anti-Christ*. And there is reason to believe that the prophecies concerning the coming of Anti-Christ will be brought to a climax at about the same time as those concerning the coming of Christ.

5. *ἐπὶ τῷ ὀνόματί μου*] Not *εἰς τὸ ὄνομα* (see xviii. 20), but *ἐπὶ τῷ ὀνόματι*. Standing upon it, and usurping it. See note on *v.* 11.

6. *πάντα*] all that I predict.

— *οὔπω ἐστὶ τὸ τέλος*] Cp. Mark xiii. 7. 10. Luke xxi. 9. Our Lord, therefore, did *not* predict (as some have ventured to say) that He would come again *to judgment* immediately. He said the contrary, as here; nor did His Apostles afterwards. See 2 Thess. ii. 2.

8. *ἀρχὴ ὠδίνων*] Observe the word *ὠδῖνες* (pains of parturition) as very appropriate and significant; because the circumstances of the World on the eve of Christ's coming will be like those of a woman in travail (see 1 Thess. v. 3), and because after them the New Creation will be *born*,—the *παλιγγενεσία* (see xix. 28) will ensue.

Lest the disciples should be absorbed in dwelling on the punishments in reserve for the *Jews*, and suppose that they themselves would be exempt from suffering, our Lord warns them of coming woes and trials for themselves (*v.* 9 and 12), and thus stimulates them to watchfulness and courage. And in order to show that the calamities which would overtake the Jews were divinely-appointed judgments for their sins, He specifies not only wars, but famines and earthquakes; and adds, "Verily I say unto you, all these will come upon this generation,"—i. e. for their cruelty to Himself. And lest the Apostles should imagine that the Gospel would be imperilled by these calamities, He says, "Be not terrified." (*Chrys.*)

The *signs* of which our Lord here speaks are to be understood both literally and figuratively; there will be famines of bread, and also of "hearing the Word of God." (Amos viii. 11.) So also with regard to pestilences and earthquakes there will be false teachers, "whose word eats as doth a canker" (2 Tim. ii. 17), and commotions of the world, and falling of many from the faith. (*Jerome.*)

11. *ψευδοπροφῆται*] Cp. *v.* 24. Here was one main cause of the miseries of the Jews. They had killed the true Prophet and the true Christ, Who had come for their salvation; and, for a retribution of their sin, they were deceived by *false prophets* and *false Christs*, to their own destruction. (See Acts v. 36; xxi. 38. *Joseph.* B. J. ii. 13. 4; vii. 11. 3.) They rightly expected that the Messiah would appear at this time; and that He would come to His Temple, for so the prophets had foretold; but they knew Him not; and because they expected the Messiah and had not known Him, they were more easily deluded by impostors professing to be Christ; and they imagined it impossible that Jerusalem should ever be taken by the Romans, and even to the last believed that the Messiah would interfere to save them and to destroy their enemies.

12. *τὴν ἀνομίαν*] lawlessness. Cf. Zech. v. 8, where the LXX use the word for רִשְׁעָה (*risheah*), wickedness. Sometimes they use it for שֶׁקֶר (*sheker*), falsehood, lying.

In proportion as the end approaches, errors will increase, terrors will increase, iniquity and infidelity will increase, and the darkness of hatred among brethren. (*St. Aug.* in Joan xxv.)

— *τῶν πολλῶν*] of the world.

13. *ὁ δὲ ὑπομείνας κ. τ.*] Intimating that many would *fall away*.

14. *τοῦτο τὸ εὐαγγέλιον*] Not St. *Matthew's* Gospel, as *De Wette* objects, who charges the Evangelist with forgetting himself here. *The* Gospel is present to our Lord's eye here and xxvi. 13, as the great purpose of His coming into the world.

Our Lord predicts a threefold struggle—from open enemies, from impostors, from false brethren. See St. Paul's declaration, 2 Cor. vii. 5; xi. 13. And yet He assures them that so far from the Gospel being extinguished by this conflict, it will be preached every where (*v.* 14); but He does not say it will be *believed* every where. It will be preached as a *witness*,—a witness to those who reject it,—it will be preached to their condemnation. Those who believe will be like witnesses against those who do not believe, and will condemn them. (*Chrys.*)

Observe how many difficulties beset the Gospel. Deceivers, Roman armies, Famines, Plagues and Pestilences, and Earthquakes, Tribulations, Treachery, Hatred, Dissensions, Failure of Love, Abundance of Iniquity; and yet the Gospel triumphs, and will be preached in all the world. (*Chrys.*)

The Preaching of the Gospel throughout the world is a sign of Christ's coming to judgment. (*Jerome.*)

15. *ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ*] *τόπος ἅγιος* is the הַקֹּדֶשׁ (*hak-kodesh*), "the Holy Place" (Exod xxvi. 33; xxviii. 29. 35, and *passim*),—i. e. the *ναὸς*, or part of the Temple where the Golden Altar of incense, &c. stood, and called מָקוֹם (*makom*), or *place κατ' ἐξοχήν*, in Isa. xxvi. 21, rendered by the LXX *τὸ ἅγιον*.

βδέλυγμα, or *abominatio*, is the Hebrew שֶׁקֶץ (*shekkets*), which signifies an unclean thing (Lev. vii. 21; xi. 10. 13. 41, 42), and is specially applied to denote an object of idolatrous worship (1 Kings xi. 5. 7. 2 Kings xxiii. 13. 2 Chron. xv. 8), or an act of uncleanness and idolatry (Jer. iv. 1; xiii. 27. Ezek. v. 11).

ἐρήμωσις, or desolation, is the Hebr. שִׁמָּמָה (*shemamah*), which signifies a devastation that causes astonishment and awe.

βδέλυγμα ἐρημώσεως is a Hebraism for *βδέλυγμα ἐρημοῦν*, a desolating abomination. On this use of the genitive see above, xxii. 11.

The Prophet *Daniel* speaks of such a *βδέλυγμα* in three passages (ix. 27; xi. 31; xii. 11), which appear to refer to three different times.

The prophecies concerning the setting up of "the abomination of desolation" in the holy place, was doubtless fulfilled in the *first* instance by the setting up of an idol statue of Jupiter in the Temple by Antiochus Epiphanes; cp. 1 Macc. i. 54, where that idol is expressly

οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω,—[16] τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέ-

called βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. Cp. *Grinfield* here, p. 152.

But the reference to Daniel made by our Lord in this His prophecy concerning Judæa and the World, shows that Daniel's prediction was not yet exhausted, but was to have a further accomplishment

In *Jerusalem*, and also

In the *Church at large*.

With respect to Jerusalem, He declares that the Abomination which would make the *Temple desolate*, or be the cause of its being deserted and destroyed, would stand in "the *Holy Place*." Cp. Mark xiii. 14, ὅπου οὐ δεῖ.

It cannot therefore mean the *Roman armies*. The passage in Luke xxi. 20, speaking of Jerusalem *encompassed with armies*, refers to a different circumstance.

Our Lord also says that it should be a *sign* and warning to His disciples that they should escape. "Then let them that be *in Judæa flee* to the mountains" (*v.* 16).

The passage in Daniel which appears to refer to the siege of Jerusalem by the Romans, and to have been specially in our Lord's eye, is ix. 27[1], which first speaks of the cessation of the daily sacrifice; and, literally interpreted, proceeds thus: "and upon the *wing* of abominations (i. e. upon the *abominable wing*), the desolator," and it is added, that it (i. e. God's wrath) shall flow, or be poured out upon the desolator.

This seems to be further described in Dan. xii. 11, which speaks of the *taking away of the daily sacrifice*, and of *the abomination that maketh desolate being set up*, where the LXX and Theodotion use the words afterwards employed here by St. Matthew, βδέλυγμα ἐρημώσεως. Their original here is שִׁקּוּץ שֹׁמֵם, i. e. the abomination that maketh desolate.

To what particulars in the siege of Jerusalem does this Prophecy refer?

The *daily sacrifice* was taken away in the siege of Jerusalem (see *Joseph.* B. J. vi. 2), three years and a half after the beginning of the war; and this was done by the factious *zealots* among the *Jews* themselves, headed by John, who had seized the Temple under plea of defending it and the city. (See *Joseph.* B. J. v. 6. 1, and v. 3. 1; cp. Ant. x. 11. 7.)

What, then, is the *wing of abomination* that maketh desolate,—upon which the divine anger was poured?

A *Wing* (Hebr. *canaph*) is an emblem of covering, and defence, and love (see Ps. xvii. 8; xxxvi. 7. Ruth ii. 12); and God's presence rested in the Temple, in the Holy of Holies, on the Mercy-seat, upon the Ark, between the *Wings* of the Cherubim. (Exod. xxv. 20; xxxvii. 9. 1 Kings viii. 7.)

Hence the figure of a *Wing* is "allocutio admodum familiaris," applied to the *Schechinah*, or Divine Presence, by other Jewish writers. See *Schoettgen*, p. 208; e. g. "*Nidus* est *Templum*, Israelitæ sunt *pulli* quibus mater insidet, et gentiles conversi sub *alas* Schechinæ venisse dicuntur."

And just before our Lord delivered this prophecy, He had said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens *under her wings* (Matt. xxiii. 37), but ye would not!"

It is observable that He adds, as a consequence of their refusal to be gathered under His wings, "henceforth your *house*," i. e. specially your Temple, is left unto *you* ἔρημος, *desolate*." Your Holy House; that House of which He had said (xxi. 13), "*My house* shall be called the house of *Prayer*, but ye have made it *a den of thieves*;" ye have polluted it, made it to become abominable; that Holy House which was once the House of *God*, but being made a den of thieves, is now οἶκος ὑμῶν, *your* house, the house of *you*, is left to *you desolate*, being deserted by *God* (see *Theoph.* on Luke xiii. 35); a camp of assassins (λῃσταί, *Joseph.* B. J. v. 13), the scene of robbery and blood. (See Matt. xxi. 13.)

Therefore "the Wing of abomination that would make desolate" is that power to which the Jews in their trouble and in the Siege looked for shelter and defence, instead of taking refuge under the *Wings* of the Cherubim and the *Wings* of Christ.

Our Lord prophesies here, that this abominable and desolating Wing would be in the Temple, in the Holy Place (Matt. xxiv. 15. Mark xiii. 14).

Now we find that in Holy Scripture the word *Wing* is often used for a *military power*, on account of its rapid flight, whether for aggression or defence, and because it is, as it were, overspread to shelter those for whom it fights. See Isa. viii. 8. Jer. xlviii. 40; xlix. 22; and Ps. xci. 4, concerning the Lord of Hosts.

Hence, also, in other languages, the *alæ* or *wings* of an *army*. The Wing therefore of which our Lord speaks is that *Army of Zealots* and *Assassins* whom the Jews themselves invited to defend them against the Romans, and to whom they resorted for help, and under whom they took refuge and shelter, and which stationed itself and hovered and brooded, as it were, with an abominable wing over the Holy Place during the Siege, and defiled it with all manner of abominations; by whose agency the daily sacrifice ceased and was taken away. (See Dan. ix. 27. *Josephus*, B. J. vi. 2; x. 11. 30.)

Josephus appears to confirm this interpretation, for he remarks (B. J. iv. 6. 3) that there was an ancient saying then current, that the city would be taken and the Temple destroyed when it had been defiled by the hands of *Jews themselves*. And this exposition of Daniel's prophecy—for such it appears to be—was adopted even by the Zealots who defiled the Temple under pretence of defending it. (*Joseph.* B. J. iv. 6. 3. Cp. *Hengstenberg*, Christol. 708, 709.)

The Jews themselves were always the proper authors of their own miseries. "O Israel, thou hast *destroyed thyself*" (Hos. xiii. 9). The same principle is applicable to Christian Nations. *Their* βδέλυγμα ἐρημώσεως has ever been from within.

The interpretation to which these considerations lead is also confirmed by what He had just said concerning Zacharias, the son of Barachias. They had *profaned* the *Temple* with his *innocent blood* (xxiii. 35. 2 Chron. xxiv. 20, 21). And all those things there mentioned were to come on *this generation*. And fitly; because they were guilty of more than the same sin—in defiling the City and Holy House with innocent blood.

The people had refused to shelter themselves under the Wings of the Lord of Hosts, and under the Wings of Christ; under which they would have been secure from their enemies, for He would have "defended them under His *Wings*, and they should have been safe under His *Feathers*" (Ps. xci. 4), as *Mede* well says (p. 298): "The *Wing* of abominations (Dan. ix. 27) overwhelmed not the city of Jerusalem, until Christ had long laboured in vain to gather them under His *Wings* as a Hen gathereth her chickens." But they would not have Jehovah, the Lord of Hosts, for their God; they chose to flee for refuge to the *wings* of those who changed God's Holy House into a Den of Thieves; they made them to be, as it were, their God, their *Idol*, their βδέλυγμα; and they whom they thus preferred to God were therefore not an Army of Defence, but an Abomination of Desolation.

In the *Christian Church* the prophecy of our Lord concerning the setting up of an Abomination of Desolation in the Holy Place appears to have been in part fulfilled by the setting up of the Bishop of Rome upon the Altar of God in St. Peter's Church, in order that, there sitting, he may be adored—on his inauguration to the Papacy, and by the "gross and grievous abominations" (*Hooker*) of his heretical doctrines[2] and idolatrous worship which he enforces as terms of communion, and so makes the Church desolate. Cp. 2 Thess. ii. 3. The Apostle speaks of this abomination of desolation in the Church when he speaks of the Man of Sin as sitting in the Temple of God. (2 Thess. ii. 4.)

The word "abomination" in Scripture means an idol; and it is called "of desolation," because it is placed in the temple made desolate.

By "abomination of desolation" we may understand, in a spiritual sense, perverse doctrine, which when we see standing in the holy place, that is, the Church, and *shewing itself as God*, we ought to flee from Judæa to the mountains, that is, the everlasting hills, where is the light of God.

We ought also to be upon the house-top (i. e. for prayer and meditation), where the fiery darts of the wicked cannot reach us, and not to come down from thence, nor to turn back for those things which we have left behind. And we ought to meditate in the spiritual field of Holy Scripture, that we may reap fruit therefrom. (*Jerome*, *Hilary*, *Bede*, in Mark xiii.)

15. Δανιὴλ τοῦ προφήτου] Our blessed Lord, the Divine Prophet, here gives the title, "*the Prophet*," to Daniel; and condemns by anticipation all who, like Porphyry in ancient times, and some in modern, either reject the Book of Daniel, or ascribe it to another and later author than he[3].

— ὁ ἀναγινώσκων νοείτω] Probably a reference to the words of the Angel to Daniel (ix. 25), "Know therefore and understand."

16. φευγέτωσαν] Not only those in *Jerusalem*, but they in *Judæa* also were to fly. The Christians did flee to Pella beyond Jordan, and so were saved (see *Euseb.* iii. 5. *Epiphan.* Hær. 29, 30); whereas, on the contrary, many hundreds of thousands of Jews *resorted* to Jerusalem (against our Lord's warning, Luke xxi. 21) for protection and for the Passover. See above, *v.* 2, and the summary in *Euseb.* iii. 5, and his remarks.

This warning was very necessary, for *after* that the λῃσταί and στασιασταί had for some time established themselves in the Holy Place, they would not allow any one to quit the city. (*Josephus*, B. J. v. 12.)

[1] וְעַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם The LXX and Theodotion paraphrase this as follows: καὶ, ἐπὶ τὸ ἱερὸν, βδέλυγμα τῶν ἐρημώσεων. Some interpret this, "the desolator *shall come* on the abominable wing," but it seems that the word 'desolator' is put in apposition with the abominable wing, and describes its character, and that the sentence may be thus paraphrased. And upon the Wing of Abominations that maketh desolate it shall be (i. e. God's wrath shall be), and it shall flow out or be poured out upon the desolator.

[2] This is our Lord's interpretation of the passage when He speaks of the Abomination of Desolation.

[2] "Abominatio hæreticæ perversæque Doctrinæ in *Ecclesiâ*." *St. Jerome*, iv. 194. 204.

[3] On the genuineness of the Book of Daniel, see also *Bp. Butler's* Analogy, ii. c. 7. *Dr. Mill's* Dissertations, ii. pp. 64—72, in reply to *Strauss*, and the Works of *Hengstenberg*, *Hävernick*, and *Dr. Tregelles* on this subject.

τωσαν ἐπὶ τὰ ὄρη, (248/II) 17 ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἆραι τὰ ἐκ τῆς
οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια
αὐτοῦ. (249/II) 19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις, ἐν
f Acts 1. 12. ἐκείναις ταῖς ἡμέραις· (250/VI) 20 f προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν
g Dan. 12. 1. χειμῶνος, μηδὲ σαββάτῳ. (251/II) 21 g ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ
γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. (252/VI) 22 καὶ, εἰ
μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς
h Mark 13. 21. Luke 17. 23. & 21. 8. ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. (253/II) 23 h Τότε ἐάν τις ὑμῖν εἴπῃ,
i Mark 13. 22. Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε· (254/VI) 24 i ἐγερθήσονται γὰρ ψευδό-
χριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε
j Job 39. 33. Luke 17. 37. k Mark 13. 24, 26. Luke 21. 25. Isa. 13. 10. Ezek. 32. 7. Joel 2. 31. & 3. 15. Acts 2. 20. πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. 25 Ἰδοὺ, προείρηκα ὑμῖν. (255/V) 26 ἐὰν
οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε· Ἰδοὺ, ἐν τοῖς ταμείοις,
μὴ πιστεύσητε. (256/V) 27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ
φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου·
(257/V) 28 j ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. (258/II) 29 k Εὐ-

17. *μὴ καταβαινέτω ἆραι*] But let him flee without any regard to his goods, i. e. with all expedition.

For the spiritual meaning of this and the following verse, see on Luke xvii. 31.

18. *τὰ ἱμάτια*] his pallium, or outer garment.

19. *ταῖς ἐν γαστρὶ*] See *Josephus*, B. J. v. 10. 12, 13; vi. 3. *Euseb.* iii. 6, 7, for the horrors of the siege—especially with regard to mothers and children. Cp. Deut. xxviii. 53—58.

20. *σαββάτῳ*] A prophecy that this would be the case with some. He speaks to them *as yet as Jews* who scrupled to travel more than 2000 cubits on that day. (See on Acts i. 12.) Similarly (Luke xxii. 36) He speaks of buying a *sword*,—not that the Apostles of Christ were to go armed,—but to show the dangers to which they would be exposed, in which other men would procure weapons of defence.

Besides, even though they themselves might have no scruple to travel on the seventh day, yet others would be unwilling to assist them in their flight on that day, on which the gates of cities in Judæa were shut. (Cp. Nehem. xiii. 19—22.)

On the spiritual sense of vv. 19, 20, see *Jerome*, iv. 193. *Greg. M.* Hom. i. 12: "Videte ne tunc quæratis peccata vestra fugere, quando jam non licet ambulare. Ne tunc quæramus ad bene agendum vivere, cùm jam compellimur de corpore exire."

These warnings may be understood both literally and spiritually. Woe unto them that are with child, i. e. loaded with a heavy burden, and not able to escape from their pursuers. Woe also to the souls which are yet in travail with the rudiments of faith. (*Jerome.*) Woe to them that are with child: by these we may understand persons who are loaded with worldly hopes; and by those who give suck, persons who enjoy what they have desired. (*Aug.* Psalm xxxix.)

Pray that your flight may not be in the winter or on the sabbath, i. e. that you may not be embarrassed by earthly impediments. (*Aug.* Qu. Ev.)

As far as this refers to the taking of Jerusalem, this might well be their prayer, that they might not be prevented by the law of sabbatical rest or winter's cold from fleeing to the mountains. And spiritually we must pray that our faith may not grow cold, and we ourselves become torpid in doing the work of the Lord; and that our *flight*, i. e. our death, may not happen when we are in this unhappy state of spiritual winter. (*Jerome, Aug., Hilary, Bede.*)

21. *θλῖψις μεγάλη, οἵα οὐ γέγονεν*] as *Josephus* confesses, B. J. v. 10. 5.

22. *ἐκολοβώθησαν*] So in the time of Christ's absence in the grave, "the three days" were compressed, as it were, into the smallest possible compass.

From various passages of Holy Scripture it has been inferred that the Church will have to suffer three years and a half of severe suffering before the end. See *Bede* here.

— *οὐκ ἂν ἐσώθη πᾶσα σάρξ*] i. e. *nulla*. A double Hebraism, or *πᾶς*=*none* (Ps. cxliii. 2. Jer. ix. 13; li. 43. Luke i. 37). Rom. iii. 9, *οὐ πάντως*: iii. 20, *ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ*. (*Vorst.* Hebr. p. 529. *Schroeder.* Inst. Hebr. p. 316. *Glass.* Phil. Sacr. p. 463.)

And on the use of *σὰρξ* = כָּל־בָּשָׂר for *homo*, see *Vorst.* de Hebr. 124.

— *διὰ δὲ τοὺς ἐκλεκτούς*] Lest any should object, as the heathens did, that these calamities were due to the preaching of Christianity, He says that those days of affliction should only be *shortened* for the sake of Christians; and if it were not for these Christians, all the nation of the Jews would perish.

Observe that the Evangelist *St. John* has recorded none of these predictions, lest he should seem to write prophecy from history; for *he* lived for a long time after the destruction of Jerusalem. But these prophecies are written by the Evangelists who died before the taking of Jerusalem, and saw nothing of what they wrote; so that the splendour of the prophecy might shine forth more brightly. (*Chrys.*)

24. *δώσουσι*] A Hebraism—*διδόναι*, i. q. Hebr. נָתַן (*nathan*), to *give*, used for to *show* (Deut. xiii. 1. Joel ii. 30. See Acts ii. 19, *δώσω τέρατα*). Cp. Ephes. i. 22; iv. 11. *Vorst.* Hebr. p. 167.

26. *ἰδοὺ, ἐν τῇ ἐρήμῳ*] Our Lord passes from the destruction of Jerusalem to the times a little preceding His own Second Advent. And these prophecies are addressed not only to the Apostles, but to us. He declares the characteristics of that future coming, which will not be like the first coming at Bethlehem, in a corner of the world known only to a few, but glorious and universal. Among the signs of His approach will be signs and wonders of Deceivers. He is here speaking of Antichrist and his ministers. And observe, He does not say,—Go out, and believe not, i. e. be not misled by those false wonders. But, Go ye *not* out after them; for there is great delusion where are the signs of delusion. But these signs will be only local. The wonder of Christ's presence will be universal. It will be like lightning, which requires no preannouncement, but shows itself to all who are sitting in houses and secret chambers in the twinkling of an eye. (*Chrys.*)

If any would persuade you that Christ is to be found in the wilderness of incredulity and sceptical Philosophy, or in the secret chambers of heresy, believe them not; the faith of Christ shines from east to west in the Catholic Churches of the world. It is absurd to look in a corner for Him Who is the light of the World. (*Jerome.*)

Our Lord teaches us that He Himself is not limited to any particular place, or visible only to certain individuals, but that He is like lightning shining from East to West. And lest we should be ignorant where to look for Him, He proceeds to add, that wheresoever the Body is, the Eagles will be gathered together; calling His Saints Eagles, soaring, as it were, to Him, the Body, by a spiritual flight. (*Hilary.*) See note on *v.* 28.

By the "secret chambers" and the "desert" our Lord signifies the obscure and occult conventicles of heretics; by the name of "the lightning," He may designate *first*, the manifestation of His Church, by which He *now comes* and shows Himself in the clouds and darkness of this world (*Aug.* Quæst. Ev.), and *secondly*, His Coming to Judgement.

A very interesting Exposition of this and the succeeding prophecies will be found in *St. Aug.* Epist. 199, and in his Work de Civitate Dei, lib. xx.

28. *ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί*] Our Lord had been warning them not to follow *false Christs*, either to the wilderness or to the secret chamber. And He adds that wherever the *πτῶμα* is, there the *ἀετοί* will be. That is, as keen as is the sense of Eagles for the *πτῶμα*, so sharp-sighted will be true Christians to discern, and flock to, the body of Christ.

He calls *Himself* here *πτῶμα*, and He also calls Himself *σῶμα* in the parallel passage of St. Luke xvii. 37. The reason is, Christ *saves* us by His *death*. His body is *σῶμα* (*ὃ σώζει*), because it is *πτῶμα* (*ὃ πίπτει*). The corn doth not quicken except it *fall* into the earth and die (John xii. 24), and then it brings forth much fruit. By His *fall* we *rise*, by His *death* we *live*. Christ's *πτῶμα* is our *σῶμα*; and here is an answer to the objection which has been made to our Lord's saying, viz. that *Eagles* do not feed on *dead* bodies. But to Christ's Body, which is Himself, in His Church, His Word, His Sacraments—all who are the Eagles of the Gospel will be gathered together, as the Eagle hasteth to its prey (Job ix. 26); they will flock to Him with eagles' wings (Deut xxxii. 11); and they that wait upon Him shall renew their strength, and mount up with wings as Eagles (Isa. xl. 31), even to heaven itself.

The following may be cited in support of the above exposition:

The congregated *Eagles* are the assembly of Saints and Martyrs. (*Chrys.*) Christ is calléd the Great Eagle (Rev. xii. 14), and Christians are compared to Eagles because they partake in the royalty of Christ. (Cp. *Origen* here.) Eagles are the Saints whose youth is renewed like the Eagles' (Ps. ciii. 5); and who, according to the saying of Isaiah (xl. 31), mount up with wings as Eagles, that they may ascend to Christ. (*Jerome.*) In Christ we are renewed

θέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 30 [l] Καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· (259/II) καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· 31 [m] καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

l Rev. 1. 7.

m ch. 16. 41. 1 Cor. 15. 52. 1 Thess. 4. 16.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· 33 [n] οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν, ἐπὶ θύραις.

n James 5. 9.

34 [o] Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.

o Mark 13. 30, 31. Luke 21. 32, 33.

35 [p] Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

p ch. 5. 19.

(260/VI) 36 [q] Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν,—οὐδὲ οἱ

q Mark 13. 32.

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like Eagles, and cast off the plumage of our old age (i. e. of the old man). (*Ambrose* in Luke xvii.) Christ's Body crucified is that of which it is said, 'My flesh is meat indeed' (John vi. 55). The Eagles, which fly on the wings of the Spirit, flock to this body. To this body the Eagles are gathered who believe Christ to have come in the flesh (1 John iv. 2). They fly to Him as to a dead body, because He *died* for us, so all the Saints fly to Christ wherever He is, and hereafter, as eagles, will be caught up with Him in the clouds. (*St. Aug.* Quæst. Ev. in loc. *Theophyl.* and on Luke xvii. and in *Euthym. Zyg.* in Luke xvii. 37. *Greg.* Moral. xxxi. 53.) And as the Eagle bears its young on its wings, so the true children of Christ will mount with Him on Eagles' wings to heaven, Deut. xxxii. 11. Exod. xix. 4. (*Chrys.*)

Eagles are said to snuff the smell of a body even across the ocean, and to fly to it. How much more ought we and all the flock of believers to hasten to Him Whose light shines from East to West! By the term "*body*," or, as it is in the original, πτῶμα, or *dead* body, we may understand the death of Christ, to which we are all called. (*Jerome.*)

Ὅπου τὸ σῶμα ἐκεῖ κ.τ.λ. τουτέστιν εἰς ἀπάντησίν Μου, εἰς δορυφορίαν καὶ παρὰ πομπήν. Ἀετοὺς γὰρ ὠνόμασε τοὺς δικαίους ὡς ὑψηλοὺς ταῖς ἀρεταῖς καὶ βασιλικούς, σῶμα δὲ Ἑαυτὸν ὡς συναγωγὸν τῶν τοιούτων ἀετῶν· πτῶμα δὲ τὸ σῶμα ἴγραψεν ὁ Ματθαῖος, on which nearly the same words are repeated by Euthymius, adding, that Christ is τροφὴ πνευματικὴ τῶν τοιούτων ἀετῶν καὶ ζωὴ αἰώνιος. (*Euthym. Zygab.* in Luc. xvii. 37.)

Ὅπου τὸ πτῶμα,—τοῦτ' ἐστιν, ὅπου ὁ υἱὸς τοῦ ἀνθρώπου, ἐκεῖ πάντες οἱ ἅγιοι οἱ κοῦφοι καὶ ὑψιπετεῖς—ὥσπερ σώματος νεκροῦ κειμένου πάντες οἱ σαρκοβόροι ὄρνεις ἐπ' αὐτὸ φέρονται,—οὕτω καὶ τοῦ υἱοῦ τοῦ ἀνθρώπου τοῦ δι' ἡμᾶς νεκρωθέντος καὶ ἀπ' οὐρανοῦ φανέντος πάντες οἱ ἅγιοι συναχθήσονται. (*Theophyl.* in Luc. xvii.)

The modern notion that *Jerusalem* is the πτῶμα, and the ἀετοί the Romans, has been rightly rejected by *Meyer*, p. 398.

29. εὐθέως] "Non ad nostrum computum, sed divinum, in quo dies mille sicut unus dies." Ps. xc. 4. 2 Pet. iii. 8. (*Glass.* Phil. Sacr. p. 447.) Hence the whole interval between the first Advent and the second, is called in the Scriptures the *last time* (cp. 1 John ii. 18. Acts ii. 17. 1 Cor. x. 11. Phil. iv. 5. Heb. i. 2. James v. 8. 1 Pet. iv. 7), ἰσχάτη ὥρα, and the Judge is described as *at the door*. So it is also in the mind of the Church. For example, in the Creed, after "He ascended into heaven, and sitteth on the right hand of God the Father Almighty," we say immediately, "from thence He shall come again to judge the quick and the dead." So the Holy Ghost *writes*. And we ought to *read* Prophecy with the same mind as that with which it is written.

The εὐθέως is connected with what has immediately preceded, which by many of the Fathers (e. g. *Chrys.*) is regarded as a description of the Antichristian persecution in the last days, *immediately* before the second Advent of Christ.

Besides, observe ἐκείνων,—*those* days, i. e. those great days of *trial*, whenever they may be, as ἡμέρα ἐκείνη is *that* Day, that great Day, the Day of Judgment, whenever it may be. 2 Thess. i. 10.

They who (like *Meyer* and others) argue from this verse, and from v. 34, that our Lord represents His second coming as *immediate*, not merely neglect all these considerations, but contradict the express words of Scripture. See xxiv. 6. 2 Thess. ii. 2. 2 Pet. iii. 8, 9.

— ὁ ἥλιος σκοτισθήσεται] See Mark xiii. 24, and on Luke xxi. 25. Rev. vi. 12; viii. 12. These Prophecies appear to have a double sense,

First, to describe commotions and woes at Jerusalem, and the signs physical and political (*Joseph.* B. J. vi. 5. 3. Euseb. iii. 8) before its destruction;

And secondly, troubles, alarms, and defections in the Church before the End. The sun shall be darkened,—i. e. the solar light of Christ's Truth shall be dimmed, the lunar orb of the Church shall be obscured by heresy and unbelief, and some who once shone brightly as stars in the firmament of the Church shall fall from their place.

30. σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου] (i. e. Υἱὸς τ. ἀ., *Glass.* Phil. Sac. 250.) Unbelieving men ask Me for a sign *from heaven* (xii. 38; xvi. 1), they shall then see one, and mourn at the sight. It is supposed by some that this sign will be the cross. The sign of the Son of Man is the cross shining more gloriously than the sun. Christ comes to judgment bearing his wounds, and showing the manner of his ignominious death, that Sin may be self-condemned. Then the tribes of the earth will wail because they pierced Him whom they ought to have adored (Zech. xii. 10. John xix. 37), and did not profit by His death for them. He mentions the Cross to be revealed hereafter in glory, that His disciples may not be ashamed of the cross here. (*Hilary, Jerome, Chrys.*) They ask for a sign from heaven,—they shall then see Me coming from heaven.

— φυλαὶ τῆς γῆς] Observe γῆς,—i. e. the children of this world as contrasted with those of *heaven*. So in Rev. xi. 10, "they that dwell on the *earth*" are they who dote on earthly things, and have not their hearts, their treasure, and their conversation, in *heaven*. (Cp. *Jerome.*)

31. τοὺς ἀγγέλους] See Rev. vii. 1.

32. ἀπὸ δὲ τῆς συκῆς] Though these are *heavenly* things, *yet* you may learn wisdom concerning them from a common shrub on *earth*.

— τὴν παραβολήν] *its* parable,—the parable it is designed to teach. Thus our Lord reminds us, that every thing on earth, however lowly, has to attentive minds its appropriate moral—*its parable*—concerning the kingdom of heaven. See Matt. vi. 28.

— τὰ φύλλα] *its* leaves.

33. ἐγγύς ἐστιν] He is near, and even at the door. See v. 30; cp. James v. 9. There is something solemn in the brevity of the phrase, without the nominative expressed.

34. ἡ γενεὰ αὕτη] This, like most other expressions in this prophecy, has a double sense.

First, relative to Jerusalem destroyed by Christ coming to judge it about forty years after this was said,—and

Secondly, to the world at large;

As to the first, it affirms that the generation of the literal Israel then living would not pass before the woes here predicted would fall on Jerusalem;

As to the second, it declares that the spiritual Israel, "the *generation* of them that seek the Lord" (Ps. xxiv. 16, where γενεὰ is used by LXX. So Ps. lxxii. 5, γενεὰ τῶν υἱῶν σου), would not pass away,—i. e. that the faithful seed of Abraham would survive, and that the blessings of the Gospel would be preserved intact, notwithstanding all trials and afflictions of the Church, even to the End.

The generation of the Church will survive the world; but all other generations, especially that *of the tribes of the earth*, will pass away. (*Origen.*)

The generation of the faithful, notwithstanding all the afflictions which he has described, will remain constant even to the end. (Cp. Matt. xvi. 18.) Our Lord says, "heaven and earth shall pass away," to show that His Church is dearer to Him than the elements, whose Lord He is. She is more precious in His eyes than any creature; for all the creation will be dissolved, but the Church will remain unimpaired. (*Chrys. Theophyl.* in Luke xxi. Mark xiii.)

Christ's words have been already fulfilled in great measure. From what is past, let us believe the future. (*Chrys.*)

36. ὥρας] See Rev. ix. 15.

— οὐδὲ οἱ ἄγγελοι—εἰ μὴ ὁ Πατήρ μου μόνος] which does not exclude the Son of God as the *Agnoëtæ* imagined. Christ does not know it as Man, and it is not His office to declare it, as Son of God. See on Mark xiii. 32.

By saying that the Angels do not know it, He checked the dis-

r Luke 17. 26. 1 Pet. 3. 20. Gen. 6. 3—5. & 7. 5.

ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ Πατήρ μου μόνος. (261/V) 37 r Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου· 38 ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται

s Luke 17. 36.

καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. (262/V) 40 s Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. 41 δύο ἀλήθουσαι ἐν τῷ μυλῶνι, μία παραλαμβάνεται, καὶ μία ἀφίεται.

t ch. 25. 13. Mark 13. 33, 35.

(263/VI) 42 t Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται·

u 1 Thess. 5. 2. 2 Pet. 3. 10. Luke 12. 39. Rev. 3. 3. & 16. 15.

(264/II) 43 u ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ· 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι, ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ Υἱὸς τοῦ

v Luke 12. 42, &c.

ἀνθρώπου ἔρχεται. (265/V) 45 v Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν

x Rev. 16. 15.

τροφὴν ἐν καιρῷ; (266/V) 46 x μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ

y ch. 25. 21. Luke 22. 29, 30.

εὑρήσει ποιοῦντα οὕτως· 47 y ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν· (267/V) 48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριος μου ἐλθεῖν, 49 καὶ ἄρξηται τύπτειν τοὺς συν-

z ch. 8. 12. & 13. 42. ch. 25. 30.

δούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, 51 z καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

a Rev. 19. 7.

XXV. (268/X) 1 a Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,

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ciples from desiring to know it. He knew that they would be inquisitive concerning it, and restrains their curiosity. The times and seasons are in the Father's own power, and they are not therefore for the Son to *reveal*. It is in this sense only that He says that they are *not known by Him*. (*Chrys.* citing Luke x. 22.)

The Arians say that the Son cannot be equal with the Father, if the Son does not know what the Father knows. To whom we reply that by the Son all things were made (John i. 3); and therefore all times are made by Him, and all things are delivered to Him of the Father (Matt. xi. 27), and all the treasures of wisdom are hid in Him (Col. ii. 3). And when He says it is not for His Apostles to know the times and seasons which the Father has put in His own power (Acts i. 7), He intimates that He Himself knows them; but it is not expedient for the Apostles to know them, in order that, being always uncertain when the Judge will come, we may so live every day as if we were to be judged on that day. (*Jerome*; see *v.* 44.)

37. Νῶε] He thus describes the *suddenness* of His coming. So the Apostle, 1 Thess. v. 3, 4. But how is it that He speaks of the *tribulation* of those days and yet compares them to two periods of *luxury*? Because such will be the condition of the world, there will be great excess, and surfeiting, and debauchery, and insensibility, imaginary "peace and safety," and yet great tribulation, especially to the godly, as Noah and Lot. Such will be the times of Antichrist. (*Chrys.*)

40. τότε δύο] Men may make the same profession of faith, but with different hearts. The mill represents the world of secular labour; the housetop a life of contemplation; the field a spiritual office in the Church. (*Aug.* Ps. xxxvi. cxxxii. Quæst. Ev. Cp. *Ambrose*, in Luke xvii. 35.)

From all ranks of life some will be taken and some left. (*Chrys.*, who compares Exod. xi. 5.)

Men may labour side by side in the field, but not be rewarded together at the Harvest. Let no one, therefore, plead their profession as an excuse for sin. (*Jerome.*)

Observe the *present* tense (παραλαμβάνεται) in these prophecies —denoting Certainty.

42. γρηγορεῖτε] "For such as you are at your death, such will you be at the day of judgment; and therefore, since Death is near, Judgment is near; therefore, watch."

45. πιστὸς δοῦλος καὶ φρόνιμος] Called οἰκονόμος by St. Luke, xii. 42; and these sentences specially concern the οἰκονόμοι, or *stewards* of Christ's Mysteries,—the Bishops and Pastors of the Church. See *St. Ambrose* in Luke xii. 49, and *Theophyl.* on Luke xii. 42. Observe ὁ π. δ. κ. φ., *faithfulness* is *prudence*.

Our Lord here is speaking concerning the proper use of worldly substance, and of reason, power, graces, and all other talents common to each man's trust. These words are specially applicable to Evil Rulers, who ought to use all that they possess, whether wisdom, or office, or riches, for the general weal. Hence He requires of them prudence and fidelity. He speaks also to the Clergy, and to the Rich. If, when the Clergy spend larger sums for Christ, you are not willing to make your offerings, where will be your excuse at the great day? On the other hand, He speaks of rewards to the wise and faithful servant, He will set him over all His goods. Who can conceive the blessedness of such an exaltation? (*Chrys.*)

The layman is a steward of his own property, not less than he is who dispenses the offerings of the Church. As the priest is not authorized to scatter as He chooses what you offer for the poor, neither are you justified in so dealing with your own wealth. For, although you received it as an inheritance from your parents, yet all your wealth is the property of God. And if you exact from others an account of your offerings to them, will not God require, with much greater accuracy, a reckoning of His bounties from you? Do you suppose that He will tolerate waste there? No! what He has committed, He has entrusted on this condition, that you should give to others *their meat in due season*. He has confided it to you in love, as an occasion for the manifestation of your own love, and that He might thus kindle the love of man for man, and make it burn more warmly. (*Chrys.*)

He here warns you of the severe punishment due to uncharitableness and self-indulgence. Do you imagine that you have any thing of your own? No! what you have you hold in trust for the good of the poor. Could not God immediately take it from you? Yes; but He graciously lends it to you that you may gain eternal glory by charity. Think not, therefore, your property to be yours, but give to God His own. He hath lent it to you as a talent, that you may trade with it for Heaven. Nothing more offends Him than neglect of our brother's salvation. Thus we forfeit our own. God will be wroth with the evil servant, and command him to be cut asunder: for God makes love the characteristic of His own disciples: and if a man really loves, He will have a tender care for the things of him whom He loves. (*Chrys.*, who quotes 1 Cor. x. 24; xiii. 3. Rom. xv. 2, 3. Phil. i. 23, 24. John xxi. 15, as inculcating the duty of zeal for the salvation of others.)

48. χρονίζει ὁ κύριος] On the proper temper of mind to be cherished with regard to these prophecies, concerning the Second Advent, see *St. Augustine's* admirable Epistle (cxcix.) to his brother bishop, Hesychius, deserving the careful attention of all students of prophecy. "Veniet dies" (he says, Serm. xlvi.) "quo cuncta adducentur in Judicium. Et ille dies, si sæculo longè est, unicuique homini, vitæ suæ ultimus, prope est. Utrumque latere Deus voluit. Vis non timere diem occultum? Cùm venerit, inveniat te paratum."

51. διχοτομήσει] See 1 Sam. xv. 33. 2 Sam. xii. 31. 1 Chron. xx. 3. Dan. ii. 5; iii. 29, "supplicium in διψύχους conveniens," (*Bengel*), and for those who make divisions. And yet it cannot mean "utterly *destroy*," or annihilate; for he is described afterwards as having his part with hypocrites, where is *that* dreadful weeping, and *that* endless gnashing of teeth.

CH. XXV. **1.** παρθένοις] 1—13, On this Parable, see *Greg. M.* in Evan. i. 12.

αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.
2 [b] Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί· 3 αἵτινες μωραὶ b ch. 13. 47—50.
λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι
ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. 5 Χρονί-
ζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 [c] Μέσης δὲ νυκτὸς c ch. 24. 31.
κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.
7 Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας
αὐτῶν. 8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν,
ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι,
Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας,
καὶ ἀγοράσατε ἑαυταῖς. 10 [d] Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ d Luke 13. 25.
νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκλείσθη
ἡ θύρα. 11 Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε,
κύριε, ἄνοιξον ἡμῖν. 12 [e] Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα e ch. 7. 23.
ὑμᾶς. 13 [f] Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ f ch. 24. 42.
ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται. (269/11) 14 [g] Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν Mark 13. 33, 35.
ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, Luke 21. 36.
(270/V) 15 καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν 1 Cor. 16. 13.
ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως. 16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα 1 Pet. 5. 8.
λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 17 [h] Ὡσαύτως Rev. 16. 15.
g Luke 19. 12.
h 2 Pet. 3. 18.

Our Lord proceeds to inculcate still farther the need of communicating to the spiritual and temporal good of others. The Virgins must have oil in their lamps. (*Chrys.*)

By the Virgins He means all in the Visible Church; by the wise who have oil, those who have faith and works; by the foolish who have lamps but no oil, those who appear to confess God with the same faith as the wise, but do not maintain good works. (*Jerome.*)

They are called Virgins, because the souls of Christians are espoused in baptism as chaste Virgins to Christ (2 Cor. xi. 2), and wait for the coming of the Νυμφίος from heaven, Rev. xxii. 17.

Comp. *Milton's* beautiful Sonnet "to a Virtuous young Lady," Sonnet ix.

— *εἰς ἀπάντησιν*] On these nuptial rites, see *Jahn*, Archæol. § 154. Judges xiv. 11. Ps. xlv. 15, cf. Isa. lxi. 10.

3. *λαμπάδας—ἔλαιον*] The lamps being probably of earthenware (*terra cotta*), fitly represent men, who are *ὀστράκινα σκεύη, earthen vessels* (2 Cor. iv. 7), and yet have the *treasures* of the gifts of the Holy Spirit, the pure and holy oil (1 John ii. 20. 27) of spiritual grace, which, duly cherished, sheds forth the light of *good works* (2 Pet. i. 3. 8), which are the fruit of the Spirit, for the glory of God (Matt. v. 16). "Blessed are the dead that die in the Lord, even so saith the Spirit, for their *works* do follow them" (Rev. xiv. 13). Their lamp never goes out, but burns more brightly in Paradise, where they wait in patience and joy, like wise Virgins, for their Lord till He comes from heaven, to lead His Bride to the Marriage. Rev. xix. 7; xxi. 2. 9; xxii. 17. Cf. *Greg. Nazian.* Or. xl. pp. 728, 729.

The following is from *St. Hilary*. The Bridegroom is Christ. Oil is the fruit of good works. The Vessels are our human bodies, within which we ought to have the treasure of a good conscience. The wedding is the institution of a glorious immortality. The delay of the Bridegroom is the time of repentance. The sleep of those who wait is the rest of believers, and the temporary death of all, in the time of repentance. The shout at midnight is the uncertainty of the last trump. The taking of the lamps is the resumption of our bodies. Their light is the manifestation of good works. The wise Virgins are they who have the opportunities given them of working out their salvation, and have prepared themselves for the coming of their Lord. The foolish are they who have only thought of present and worldly things, and have made no provision for the Resurrection, when no one will be benefited by the works of another. Every one must provide oil for *his own* lamp.

5. *ἐνύσταξαν καὶ ἐκάθευδον*] They fell asleep in death. (*Hilary.*) "Dormire enim mori est." So *Greg. M.* l. c. "expectantium somnus credentium quies est." Cf. 1 Thess. v. 10.

6. *μέσης δὲ νυκτός*] Suddenly, as it were at midnight, when all are in a sleep of security, the Advent of Christ will be proclaimed by the shout of angels and the sound of the trump. It is a tradition of the Jews that the Messiah will come at midnight, as the destroying Angel came to the Egyptians. (*Jerome.*)

— *νυμφίος*] "Christus, die judicii tanquam fur in nocte" (*Greg. M.*).—*ἔρχεται* is not found in some ancient MSS. and Versions, and may perhaps be a subsequent addition.

8. *αἱ λαμπάδες ἡμῶν σβέννυνται*] i. e. they had died in a careless unprofitable condition, and their lamps were *gone out*, and now it was too late to ask for oil: "Excesserat emendi tempus, nec adveniente die judicii locus erit pœnitentiæ." (*Hieron.*)

9. *μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν*] "Non possunt in die judicii *aliorum* virtutes aliorum vitia sublevare." (*Hieron.*)

— *πορ.*] *δὲ* is added by *Elz.*, but is not found in A, B, D, G, H, K, S, V, and other MSS.

No one in the other world will be able to be an advocate for those who are delivered up for judgment by their own works. No one, however charitably disposed, will plead for us then, not because no one will be willing, but because no one will be able. This is what Abraham intimates in the parable (Luke xvi. 29). And although after our death we ourselves may be charitably disposed, as the rich man was for the salvation of his relations, this will be of no avail. He had neglected the beggar at his gate in his lifetime, and he could do nothing for his brethren or himself after his death. (*Chrys.*)

12. *οὐκ οἶδα ὑμᾶς*] "Quid prodest *voce* invocare Quem *operibus* neges? Novit Dominus qui sunt Ejus (2 Tim. ii. 19) et qui Eum ignorat, ignorabitur ab Eo." At the Great Day, every one will be rewarded according to his works. And although men may be as Virgins, both in purity of body and in the profession of the true faith, yet if they have not oil, they will not be acknowledged by Christ. (*Jerome.*)

13. *γρηγορεῖτε οὖν*] As our Lord says, Luke xii. 35, "Let your loins be girded about, and your *lights burning*, and be ye yourselves like unto men that wait for their Lord." "Semper extremum diem debemus metuere, quem nunquam possumus prævidere." (*Greg. M.*)

— *ὅτι οὐκ οἴδατε τὴν ἡμέραν*] "Latet ultimus dies, ut observentur omnes dies." (*Aug.*)

— *ἐν ᾗ—ἔρχεται*] omitted by A, B, L, X, and some other MSS. and Versions.

14. *ἄνθρωπος ἀποδημῶν*] Christ, in leaving this world at His Ascension, gave gifts to men (Eph. iv. 8), and now in Heaven dispenses talents to each severally, of which, when He comes again, He will require an account.

Compare the Parable of the Pounds (Minæ), Luke xix. 11—28, and see notes there. Some of the most remarkable points of difference between these two Parables are as follows,

That of the Talents was spoken to the disciples;

That of the Pounds to the Multitude when they drew near Jerusalem, and thought the kingdom of God should immediately appear, and that our Lord would immediately display Himself as King of the Jews.

In the Parable of the Talents, *all men* are represented as slaves (*δοῦλοι*) of Christ, called simply *ἄνθρωποι*, and among them He distributes His goods; and they who do not improve His gifts, but bury them in the ground, are cast out into outer darkness.

In that of the Pounds, Christ, here called an *ἄνθρωπος εὐγενὴς*, selects ten servants who are *contrasted* with His *πολῖται*—the citizens of *this world*, who hate Him, and oppose His claims to the Kingdom; and the judgment of the unprofitable servant who hides his pound in a napkin, and the reward of the faithful who remain steadfast in their Lord's absence, notwithstanding the opposition of the world, is combined with the destruction of all His enemies who would not have Him to reign over them.

14—30.] On this Parable see the Homily of *Greg. M.* in Evang. i. 9, p. 1463.

i Ecclus. 20. 30.

καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. 18 [i] Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. 20 Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε

j ch. 24. 47. Luke 22. 29, 30.

τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 21 [j] Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 23 Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω, εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς, εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· 25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις

k Luke 19. 22. Jude 15.

τὸ σόν. 26 [k] Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· 27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ· 28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε

l ch. 13. 12. Mark 4. 25. Luke 8. 18. & 19. 26. John 15. 2.

τῷ ἔχοντι τὰ δέκα τάλαντα. (271/II) 29 [l] Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. (272/V)

m ch. 8. 12. & 13. 42. & 22. 13.

30 [m] Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

n Zech. 14. 5. ch. 16. 27. 1 Thess. 4. 16. 2 Thess. 1. 7. Jude 14. Rev. 1. 7.

(273/X) 31 [n] Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, 32 [o] καὶ

o Rom. 14. 10. 2 Cor. 5. 10. Ezek. 34. 17, 20. ch. 13. 49.

συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· 33 καὶ στήσει

p 1 Pet. 1. 4, 9. Heb. 11. 16.

τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. 34 [p] Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· 35 [q] ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην,

q Isa. 58. 7. Ezek. 18. 7. Eccles. 7. 39. James 1. 27.

καὶ συνηγάγετέ με· 36 γυμνὸς, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; 38 πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν; 39 πότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν

r Prov. 19. 17. Heb. 6. 10.

πρός σε; 40 [r] Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

s ch. 7. 23. Luke 13. 27. Ps. 6. 8. 2 Pet. 2. 4.

41 [s] Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ Διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

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21. *ἔφη*] Some MSS. add *δέ*.

24. *θερίζων—διασκόρπισας*] a Hebrew proverb (see *Vorst.* p. 822). *διασκορπίζω* is the Hebrew זָרָה (*paradh*), or זָרָה (*zarah*), (Ruth iii. 2). Chald. זְרַי (*berar*), 'ventilare,' 'vannare,' to *winnow*. Dan. ii. 35.

25. *φοβηθείς*] See on Luke xix. 20.

26. *ὀκνηρέ*] *ὄκνος, φυγὴ πόνων.* (*Phavorin.*)

Observe, it is not only the sinner who is cast into outer darkness, but he also who does not do good. Nothing is so pleasing to God as edification. Let us listen to the warning while we have time; let us have oil in our lamps, and improve our talents in the salvation of others, and for the glory of God. (*Chrys.*)

27. *τοῖς τραπεζίταις—τόκῳ*] This question of our Lord may throw some light on the question concerning the lawfulness of *usury*. On which see *Bp. Andrewes*, "De Usuris," ed. 1629. *Bp. Sanderson*, "Case of Usury," ii. 132; iii. 121; v. 127. *Grotius*, in Luc. vi. 34. *Gerhard's* Loci Theol. vi. p. 645. *Pocock's* Life, p. 346. One of our Lord's reputed sayings was *γίγνισθε δόκιμοι τραπεζῖται*. *Origen* in Matth. xxii. See *Fabric.* Cod. Apoc. p. 330.

31. *ἅγιοι*] Omitted by B, D, L.

33. *ἐρίφια*] "Sheep," says *Chrys.*, "are profitable by their wool, their milk, their offspring. Not so goats; they represent *unfruitfulness* of life." *Euthym.* adds *δυσωδία*, in opposition to the sweet and fragrant sacrifice of holy and charitable deeds. See Phil. iv. 18, *ὀσμὴν εὐωδίας θυσίαν δεκτὴν*,—also *ἀσέλγεια* in opposition to chastity and holiness of life. "Ipsi mali dæmones *hirci* שְׂעִירִים Hebræis dicuntur." (*Rosen.*)

34, 35. *δεῦτε, οἱ εὐλογημένοι—ἐπείνασα γάρ*] See *St. Aug.* Serm. xviii. 4 and lx. 9, and *Dr. Barrow's* Sermon xxxi. vol. ii. p. 153, "On the Duty and Reward of Bounty to the Poor."

41. *τὸ πῦρ τὸ αἰώνιον*] *the* fire, that is everlasting; much stronger than *πῦρ αἰώνιον*.

— *τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ Διαβόλῳ*]

In verse 34 He describes the joys of heaven as a *κληρονομία* prepared *for men* by God even from the beginning. But the pains of hell are not described as *prepared* for *men*, but for the *Devil* and his Angels. God designs eternal happiness for men; they incur eternal misery by their own acts.

42 ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·
43 ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς
καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. 44 Τότε ἀποκριθήσονται καὶ αὐτοὶ,
λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ
ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; 45 Τότε ἀποκριθήσεται αὐτοῖς,
λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων,
οὐδὲ ἐμοὶ ἐποιήσατε. 46 [t] Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ t John 5. 29. Dan. 12. 2.
δίκαιοι εἰς ζωὴν αἰώνιον.

XXVI. (274/1) 1 [a] Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους a Mark 14. 1. Luke 22. 1.
τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, 2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα
γίνεται· καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. (275/VI) 3 [b] Τότε b Ps. 2. 2. John 11. 47. Acts 4. 25, &c.
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα, 4 καὶ συνεβουλεύσαντο
ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι καὶ ἀποκτείνωσιν· 5 [c] ἔλεγον δέ, Μὴ ἐν τῇ c Mark 14. 2.
ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

(276/1) 6 [d] Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, d Mark 14. 3. John 11. 1, 2. & 12. 3.
7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν

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44. ἀποκριθήσονται] Some MSS. add αὐτῷ, but the balance of evidence is against it.

46. αἰώνιον] The same word is used by our Future Judge to describe the duration of heavenly *joys* and of hell *torments*. Cf. Rev. xx. 10. Dan. xii. 2, where the word *αἰώνιος* is used twice in the LXX as it is here by our Lord. In the original the word עוֹלָם (*olam*) is used twice. Indeed, our Lord's words here are a solemn iteration of those in Dan. xii. 2, πολλοὶ τῶν καθευδόντων ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς αἰσχύνην αἰώνιον. The punishment of hell and the joys of heaven are both of them eternal. (*Aug.* de Fide et Op. 15; de Civ. Dei, xix. 11; xxi. 3—11. *Greg.* Moral. xxxiv.)

The word *αἰὼν* (as was observed above, xii. 32) corresponds to the Hebrew עוֹלָם (*olam*), which appears to be derived from the unused root עָלַם (*alam*), to *conceal;* so that the radical idea in *αἰὼν*, as used in Holy Scripture, is *indefinite* time; and thus the word *αἰὼν* comes to be fitly applied to *this* world, of which we do not know the duration; and also to the world to come, of which no end is visible, because that World is Eternal. This consideration may perhaps check speculations concerning the duration of future Punishments. What the sense of the Christian Church has been on this subject we know from its sentiments expressed concerning Origen, who denied their Eternity. (See *Theophyl.* here.) Cf. *Minucius Felix.* § 35. *St. Aug.* de Spiritu, c. 56. *Lact.* vii. 21. *Prosper.* de Vit. Cont. ii. 12, and *St. Hippolytus*, Philosophumena, p. 338, and de Universo, p. 221, ed. Fabric. *St. Clem. Rom.* i. 25. Cf. *Dr. Horbery's* Treatise on this subject. Works, vol. ii. 7—273, ed. Oxf. 1828.

CH. XXVI. **2.** τὸ πάσχα] Hebr. פֶּסַח (*pesah*), *transitus*, from root פָּסַח (*pasah*), *transiit* (Exod. xii. 11[1]). As the sufferings of our Blessed Lord, the Lamb of God, were typified by the death of the Paschal Lamb, a bone of which was not to be broken, and whose blood was to be sprinkled on the door-posts of the houses that the destroying Angel might *pass over* them when he smote the Egyptians and delivered Israel, it is not surprising that some of the Greek and Latin Fathers connected the *Passover* with the word πάσχω, to *suffer*, and with the sufferings of Christ, the true Passover, Whose blood reconciles us to God, and saves us from everlasting death, and purchases for us life eternal. Almighty God is the Author of Language, and there may be a superintending providence, and even a prophetic character in its uses; and there seems to be a paronomasia in Luke xxii. 15, ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. The Holy Spirit loves to use this figure in the Sacred Oracles. See Gen. ix. 6. 27; xviii. 27; and the numerous other instances at the close of *Dr. Wilson's* Bible Student's Guide. Lond. 1850, p. DXCI.

After His description of the last Judgment, and of future rewards and punishments, our Lord speaks of His own Passion. Thus He suggests the question,—If such glory is in store for you hereafter, why should you fear present suffering? He does not say,—You know that after two days I shall be delivered to be crucified; but—After two days is *the Passover*, and the Son of Man shall be delivered, showing that what would take place was a Mystery, a *Festival* celebrated for the *salvation* of the World; and that His Passion is our Liberation from innumerable woes; by mentioning the *Passover*, He reminds them of the deliverance of old from *Egypt*.

He thus showed also that all that He suffered He foreknew; and that He suffered by His own will. (*Chrys.*, and on v. 17.)

3. ἀρχιερέως, τοῦ λεγομένου Καϊάφα] It was necessary to record his name; for the high-priests were now frequently displaced by the Romans, and others put in their room. (See *Joseph.* B. J. xviii. 2.) Annas had been deposed A.D. 14 by Valerius Gratus; then Ismael was appointed; then Eleazar, son of Annas; then Simon; then (A.D. 26) Joseph or Caiaphas, son-in-law of Annas, to the year A.D. 36. (*Joseph.* Ant. xviii. 4.)

5. μὴ ἐν τῇ ἑορτῇ] Observe Christ's power over His enemies in His death. Oftentimes when they endeavoured to take Him, He escaped from them, for He would not then be taken (John x. 39). But at the time when they had desired *not* to take Him, viz. at the Passover (cp. Luke xxii. 6), then He willed to be taken, and they, though *unwilling*, took Him (*Euthym.*); and so they fulfilled the Prophecies in killing Him Who is the true Passover, and in proving Him to be the Christ. (Cp. *Leo*, Serm. lviii. *Theophyl.* in Marc. xiv. 2.)

Observe also: the Jews were accustomed to have executions at the *Passover* in order to inspire terror into a larger number of people then collected at Jerusalem, and for a salutary example to them. (*Rosen.*) They now desire to deviate from their usual practice. But God does not allow them to do so—in order that the Death of Christ may be more public and illustrious.

— μὴ θόρυβος] *Not* because it was a *holy season*.

Hence it appears that they had no religious scruples against transacting judicial business at the Passover.

6. τοῦ δὲ Ἰησοῦ γενομένου] Here is an instance of *recapitulation*. See above on xx. 29. This incident took place some days before our Lord's betrayal, but St. Matthew introduces it here to mark the *contrast* between *Mary* and *Judas*. Judas murmured against her (John xii. 4) because she had bestowed on our Lord the offering of this precious ointment which might have been sold for *three hundred pence* (Mark xiv. 5), and He sells his Master for *thirty pieces* of silver, or *sixty* pence. See xxvii. 3, and on Mark xiv. 5.

— ἐν Βηθανίᾳ] the Place of Dates, of Palms; see above, Matt. xxi. 17; hence the *βαΐα φοινίκων* (John xii. 13) strewed in our Lord's path the following day.

— Σίμωνος τοῦ λεπροῦ] Not that he was a leper then, but who *had been* a leper; and perhaps he had been healed of his leprosy by Christ, as Matthew is called the Publican (x. 3), though he had been called by Christ from being a Publican to be an Apostle. Cp. on Mark ii. 26.

7. γυνὴ] Mary, the sister of Martha and Lazarus. John xii. 2—8.

— ἀλάβαστρον] A cruse of alabaster, *ἀγγεῖον μυροθήκον.*

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[1] The following account of the use of the word πάσχα in the N. T. is from *Kuinoel.*

"Vocabulum πάσχα est origine Hebraicum, פֶּסַח Exod. xii. 11, et prop.

"Notat *transitum*, *transgressum*, a פָּסַח, *transiit, pepercit, liberavit*, unde Symmach. Ex. l. c. vertit ὑπέρβασις· et Joseph. Ant. ii. 14. 6. usus est voc. ὑπερβασία.

"Deinde πάσχα dicebatur *agnus paschalis*, quotannis à Judæis die XIV. mensis Nisan, post occasum solis, cùm ergo jam esset dies XV. mensis Nisan, comedendus, vid. Exod. xii. 6. Num. ix. 5, agnus paschalis hoc nomine insigniebatur, quia cruor ejus, quo imbuti erant postes forium domuum Israelitarum ex Ægypto migraturorum, defendebat ab iis cædem, ita, ut angelus mortis, Ægyptiorum primogenitos percutiens, Israelitarum domos præteriret, vid. interpp. ad Ex. l. c.

"Denique πάσχα nominabatur etiam ut b. l. *ipsum Paschatos festum*, quòd septem diebus, quibus Judæi vesci debebant panibus infermentatis, vid. Deut. xvi. 6. Exod. xii. 18, absolvebatur, unde et festum ipsum vocabatur τὰ ἄζυμα v. 17. ἡ ἑορτὴ τῶν ἀζύμων Luc. xxii. 1. γίνεται vim habet futuri γενήσεται, *nostis post biduum Pascha celebrari*, etenim γίνεσθαι positum est pro ἄγεσθαι, *agitari, celebrari*, atque respondet Hebr. עָשָׂה 2 Regg. xxiii. 22, ubi Alex. οὐκ ἐγενήθη τὸ πάσχα τοῦτο."

e Mark 14. 4, &c. John 12. 4. ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. 8 e Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανάκτησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; 9 ἠδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. 10 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ· 11 f πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν· g ἐμὲ δὲ οὐ πάντοτε ἔχετε· (277/IV) 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν· 13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

f Deut. 15. 11. John 12. 8.

g ch. 18. 20. & 28. 20.

h Mark 14. 10, &c. Luke 22. 3, &c.

(278/II) 14 h Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 15 εἶπε, i Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια· 16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

i Zech. 11. 12. ch. 27. 3. Luke 12. 15. 1 Tim. 6. 9.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός μου ἐγγύς ἐστι, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ ἡτοίμασαν τὸ πάσχα.

j Mark 14. 17, &c. Luke 22. 14. John 13. 21.

20 j Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα· (279/IV) 21 καὶ, ἐσθιόντων αὐτῶν, εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με. (280/I) 22 καὶ

(*Euthym.*) "*Unguenta* optimè servantur in *alabastris*." (*Plin.* N. H. xiii. 3.) "Nardi parvus onyx eliciet cadum." (*Horat.* Od. iv. 12. 17.) See further on Mark xiv. 3.

8. *ἀπώλεια*] A fit question for the *υἱὸς ἀπωλείας*, John xvii. 12.

11. *ἐμὲ δὲ οὐ πάντοτε ἔχετε*] How then could He afterwards say to His Apostles, "I am with you always?" Matt. xxviii. 20. Because He is now speaking of His corporal presence. See 2 Cor. v. 16. (*Jerome.*) My *Divine* Presence will be with you for ever, but you will not always have My *human body*, which she has anointed.

Can He then be said to be present and *carnally* in the Holy Eucharist, which is to be celebrated in His Church even *till He come?* (1 Cor. xi. 26.) And may not this saying be designed as a caution against such a notion concerning that Sacrament which He was now about to institute?

12. *πρὸς τὸ ἐνταφ.*] to embalm Me, from a divinely vouchsafed instinct and presentiment of My death; a reward for her love.

13. *εὐαγγέλιον—ὅλῳ τῷ κόσμῳ*] When St. Matthew wrote and *published* this prophecy, the Gospel was *not* preached in the whole world, and it was not a century old. But it has now been preached for eighteen centuries, and has been circulated in many hundreds of Versions in the principal languages and countries of the world; and in this fulfilment of the prophecy we see an evidence of its truth.

15. *ἔστησαν*] An allusion to the words of the prophecy, Zech. xi. 12 (*Scholef.*), "they *weighed* for my *price*." See below, xxvii. 9.

— *τριάκοντα ἀργύρια*] thirty *shekels;* the price of a slave. Exod. xxi. 32. (*Jerome.*) Comp. also the sale of Joseph by his brethren, Gen. xxxvii. 28.

Judas wished thus to compensate in part what he thought he had lost by the effusion of the ointment. (*Jerome.*) See on xxvii. 3.

Rationalist Interpreters *object* that the conduct of Judas is incredible in selling his Master for so paltry a sum; but they forget that when Satan has entered into a man's heart he triumphs over his victim by infatuating him, and making him sell his birthright for a mess of pottage.

A respectable Roman Catholic Expositor calls this the *objection* of "many *Protestant* Interpreters." *Arnoldi*, p. 500, and see p. 576, "Recent *Protestant* Expositors pronounce the Gospel account of the sealing of the sepulchre (Matt. xxvii. 66), and the bribery of the soldiers to be legendary, because if it had been true, the women would never have come to embalm the Body." Into that contempt has *Rationalism* brought the name of *Protestant!*

17. *τῇ πρώτῃ τῶν ἀζύμων*] See on Mark xiv. 12.

They reckon the beginning of the day from the evening. They come on the fifth day of the week. Our Lord ate the Passover in order to show, even to the end, that He did not contravene the Law. He has no place of His own where to lay His head, and therefore He sends to some persons unknown. (*Chrys.*)

— *φαγεῖν τὸ πάσχα*] This and other passages,—xxvi. 19. Mark xiv. 12—16. Luke xxii. 7, 8, 11, 13, 15,—prove that our Lord did not (as some suppose[1]) *anticipate* the paschal meal by one day, for such anticipation would have been a breach of the Law which He came to *fulfil*. As *Tertullian* says (c. Marc. iv. 39), "O Legis destructorem qui concupierat etiam in Paschâ servare!" (Luke xxii. 7.)

But He ate the paschal Lamb with His Disciples on the day prescribed *by the Law*, i. e. on the 14th of Nisan, in the evening. (Exod. xii. 6. 17, 18. Deut. xvi. 6. Lev. xxiii. 5. Numb. xxviii. 16.)

On the difficulty supposed to arise from John xviii. 28, see note on that passage. It may be objected, "Was not Christ Himself the *true Passover?*" (1 Cor. v. 7.) And being so, why did He *eat* the Passover, and not suffer *as* the Passover, on the day appointed by the Levitical Law for killing the Passover, i. e. on the 14th of Nisan, as some say that He did? See *Routh*, R. S. i. 160. 168, 169; and *St. Hippolytus* and the Church of Rome, p. 67, 68, note.

Our Lord instituted the Blessed Sacrament in commemoration of His own death on the day when the Lamb was killed; and He spoke of His Body as *already* broken, and of His Blood *already* shed for the sins of the whole world. Cp. *Theophyl.*, who says on Matt. xxviii., "Our Lord, when He instituted His Supper, said to His Disciples, 'Take, *eat*, this is My Body;' so that He may be said to have then *offered Himself*, for no one *eats* what has not first been *killed*." And it is well said by *Remigius*, "If the Paschal Lamb was a type of Christ, how was it He did not suffer on the day when the Paschal Lamb was killed,—i. e. on the 14th day of the month? The fact is, He did institute the mysteries of His Flesh and Blood on that night, and on that night He was seized and bound by the Jews, and so consecrated the commencement of His sacrifice."

His agony in the Garden may rightly be called a part of His Passion. The cup of His Passion (*v.* 39) was then presented to His lips, He *suffered* then by anticipation. He then said, "My soul is sorrowful *unto death*" (Matt. xxvi. 38), and, "the *Hour* is come." Matt. xxvi. 45. Mark xiv. 41. John xii. 23; xvii. 1.

Perhaps also it may be said that, in a special sense, our Lord, by suffering from Thursday at Gethsemane, to Friday on Calvary, fulfilled the command that the Passover should be slain between the two evenings. (Exod. xii. 6. Numb. ix. 3; xxviii. 16.)

18. *ποιῶ τὸ πάσχα*] A Hebraism. See *Vorst.* p. 163. St. Luke, xxii. 11, has *φάγω τ. π.*

20. *ἀνέκειτο*] *reclined*,—a deviation from the attitude prescribed Exod. xii. 11. God had commanded the attitude of standing in the reception of the paschal meal; the Jewish Church having come to the Land of Promise, and being there at rest, *reclined* at that festival, and our Lord conformed to that practice,—a proof that positive commands of a *ceremonial kind*, even of Divine origin, are not immutable if they are not in order to a *permanent* end. See *Hooker*, iii. x. and iii. xi. and iv. xi., and *Bp. Sanderson*, Prælect. iii. vol. iv. p. 54, 55; ii. 159; iii. 285. 301.

— *μετὰ τῶν δώδεκα*] Cp. Mark xiv. 17. Luke xxii. 14. It is generally supposed by the Fathers that Judas, whose sin was not yet public, was admitted to partake of the Holy Eucharist. See the authorities in *à Lap.* and *Bp. Taylor*, Life of Christ, Disc. xix. p. 435, and below on John xiii. 30, and *Bengel* here, and *Williams*, Holy Week, p. 420.

21. *εἷς ἐξ ὑμῶν παραδώσει με*] Observe how tenderly He deals

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[1] *e. g.* "Caussa vero, ob quam Christus cœnam Paschalem prius celebraverit, incerta est. Probabilitate tamen magnopere sese commendat eorum opinio, qui statuunt Sadducæos s. Karæos l. scripturarios, soli verbo scripto adhærescentes et cum iis facientes, etiam hoc anno Christi emortuali, ut sæpiùs, agnum mactasse unum diem priùs quàm Pharisæos et Judæorum plurimos, nempe die Jovis, cùm hic dies iis esset XIV. mensis Nisan, quòd novilunium hujus mensis uno die citius constituissent, atque adeo mensem per unum diem prius incepissent, eosque Jesum, qui mortem suam instantem prævideret Joh. xiii. 1. Luc. xxii. 15, esse secutum." (*Kuin.*, so also *Rosenm.*) On the other hand, see *Patrit.* de Evang. lib. iii. diss. 50.

λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μήτι ἐγώ εἰμι, Κύριε; (281/II) 23 k Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει. 24 Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, [1] καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· (282/VI) καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. (283/X) 25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν, εἶπε, Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

k Mark 14. 20, 21. Luke 22. 21, 22.

1 Ps. 22. 1—3. Isa. 53. 8. Dan. 9. 26. Zech. 13. 7.

(284/I) 26 m Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε, τοῦτό ἐστι τὸ σῶμά μου. (285/II) 27 Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. 29 n Λέγω δὲ ὑμῖν, ὅτι οὐ

m Mark 14. 22, &c. Luke 22. 19, 20.

n Mark 14. 25. Luke 22. 18.

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with the traitor. Before supper He washed His feet; and He did not say, *he* will betray Me, but "*one of you*,"—in order to give him an opportunity for repentance; and He terrifies them all, in order that He may save one. And when He produced no effect on his insensibility by this indefinite intimation, yet, still desirous of touching his heart, He draws the mask off from the traitor, and endeavours to rescue him by denunciations. (*Chrys.*, and on *v.* 26.)

23. *τρυβλίῳ*] See Ps. xli. 9; Jv. 13. The word *τρυβλίον* had been always used by the LXX for Hebr. קְעָרָה (*kearah*); from root (not used) קָעַר (*kaar*), 'to be deep;' cp. Lat. *trulla*.

25. *σὺ εἶπας*] *yes*. Exod. x. 29. See xxvi. 64, and *Beng.* there. Mark xv. 2, *σὺ λέγεις*.

26. *τὸν ἄρτον*] The one and same *loaf* for all; probably one of the loaves or cakes provided for the Paschal meal.

He had already prepared them for this action by saying (John vi. 35), Ἐγώ εἰμι ὁ Ἄρτος τῆς ζωῆς: and 51, Ἐγώ εἰμι ὁ Ἄρτος ὁ ζῶν, καὶ ὁ Ἄρτος ὃν Ἐγὼ δώσω ἡ σάρξ μου ἐστὶν ἣν Ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς: and 58, ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. See Notes on that chapter of St. John.

Besides, this consecration of bread and wine had been already prefigured by Melchizedeck, the Priest of the Most High God, the type of CHRIST (Ps. cx. 4. Heb. vii. 1—15) before the Law; who blessed Abraham, and who brought forth *bread and wine* (Gen. xiv. 18),—the first mention of *bread* in Holy Scripture. And so, in a certain sense, the mysteries of the Gospel were before the Law,—as the priesthood of Melchizedeck, the type of Christ, was before that of Aaron, who was blessed in Abraham (Heb. vii. 7—9) by Melchizedeck, and so was inferior to him. Hence *St. Jerome* thus speaks: "After the typical Passover was over, and He had eaten the flesh of the Lamb with His Apostles, He takes bread, which strengthens man's heart, and passes to the true sacrament of the Passover, in order that as Melchizedeck the Priest of the Most High God had done when He offered bread and wine, so He Himself might represent the truth of His own body and blood."

— *εὐλογήσας, ἔκλασε*] Luke xxii. 19, and 1 Cor. xi. 24, *εὐχαριστήσας ἔκλασε*, and *τοῦτό μου ἐστὶ τὸ σῶμα* (for *τοῦτό ἐστι τὸ σῶμά μου*) *τὸ ὑπὲρ ὑμῶν κλώμενον*.

He *brake* the *bread* "post benedictionem; contra transubstantiationem. *Accidens* enim, quale post benedictionem *panem* esse volunt, non potest *frangi*." (*Beng.*)

On this subject see also *Bp. Cosin*, Historia Transubstantiationis Papalis. Works, vol. iv. pp. 1—147.

— *ἐδίδου*] *ἐδίδου τὸν ἄρτον*, but *v.* 27, *ἔδωκε τὸ ποτήριον*. He was distributing the one to each. He gave the other once for all to all. (*Humphry.*)

— *λάβετε, φάγετε*] This He said and did in order to transform the Levitical sacrifice prefiguring His death into an Evangelical Sacrament representing that Death, and in order to perpetuate the memory of His death, and to convey the benefits of it to all faithful receivers, to declare and strengthen their federal union as members with Christ their Head, and with each other in Him; to heal the wounds, and satisfy the hunger of their souls; to invigorate and refresh them with Divine virtue and grace flowing from Himself, God Incarnate, and to preserve their souls and bodies to everlasting life.

If one clause of this sentence is to be understood *corporeally*, the latter ought to be so understood; i. e. if the bread was literally changed into Christ's human body, the Disciples were to take and eat it. *But that* body was standing before them, and *gave* them what they did eat, and *remained* with them visible and entire after they had eaten, and afterwards died on the cross. Compare St. Paul's language, 1 Cor. x. 4, "They all drank of that Spiritual Rock that followed them: and that Rock *was Christ*."

St. Paul in that chapter gives a divinely inspired exposition of our Blessed Lord's words, "The Cup of Blessing which we bless, is it not the *κοινωνία, communicatio*, of the Blood of Christ? The *Bread* which we break" (the Apostle does not scruple to call it *Bread* after consecration), "is it not the *κοινωνία* of the Body of Christ? For we being many are one Bread and one Body; for we are all partakers of that *one Bread*" (1 Cor. x. 17).

On the true sense of the words see *Hooker*, V. lvi. "Christ as God and Man is that true Vine whereof we both spiritually and corporally are Branches. The mixture of His bodily substance with ours is a thing which the ancient Fathers disclaim. . . . And (V. lvi.), "The Bread and Cup are His Body and Blood, because they are causes instrumental, upon the receipt whereof the participation of His Body and Blood ensueth. Every cause is in the effect which groweth from it. Our souls and bodies quickened to eternal life are effects, the cause whereof is the Person of Christ; His Body and Blood are the true well-spring out of which this life floweth. . . . What merit, force, or virtue soever there is in His sacrificed Body and Blood, we freely, fully, and wholly have by this sacrament; and, because the Sacrament itself is but a corruptible and earthly creature, must needs be thought an unlikely instrument to work so admirable effects in men, we are therefore to rest ourselves altogether upon the strength of *His glorious power* Who is able and will bring to pass, that the Bread and Cup which He giveth us shall be truly the thing He promiseth." . . . And (V. lv. 8), "There is no stint which can be set to the value or merit of the sacrificed Body of Christ, bounds of efficacy unto life it knoweth none, but is infinite in possibility of application."

28. *τοῦτο—τὸ αἷμά μου*] The sense in which these words were spoken is explained by the Holy Spirit thus paraphrasing them (Luke xxii. 20 and 1 Cor. xi. 25): *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον*: "Præsens in S. Cœnâ ea vis est, ac si eo momento Christi sanguis effunderetur;" for then what has been shed once is applied to the soul of the faithful receiver, of whatsoever age or country he may be, and so the fountain opened at Calvary is perennially flowing in the Church.

Διαθήκη is the Hebrew בְּרִית (*berith*), a covenant, perhaps from root בָּרָא (*bara*), to *cut*, from the slaying of victims in the ratifying of covenants by sacrifice, Gen. xv. 10. Exod. xxiv. 8. Heb. ix. 20; and specially applicable to the New Covenant of the Gospel, all the blessings of which flow from the death of the One, Heavenly, Holy Victim smitten for our sakes.

He calls it the *new* covenant, because the Evangelical Sacrament succeeds to, and supersedes the Levitical sacrifice, now become *old* and ready to vanish away (Heb. viii. 13), as the husk and the blossom vanish when the fruit succeeds.

The Cup in the Holy Eucharist is appointed for the conveyance of the blessing of remission of sins in the new Covenant,—that is the Covenant of *Grace*,—ratified between God and Man by the shedding of the blood of Christ.

Either then Christ did what was superfluous (which it would be impiety to imagine) when He gave the *Cup* as well as the *Bread* to His Disciples, and commanded them *all* to drink of it (xxvi. 27), "and they *all* drank of it" (Mark xiv. 23); or else the benefits of the New Covenant are not fully conveyed when the Cup is not administered to the people.

Cp. *Bp. Cosin*, Works, iv. 319—330, "On Communicating in *one* Kind."

It may be asked, Why should the Holy Spirit have given varying reports of the words used by Christ in the Institution of the Holy Eucharist? (Cp. Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. 1 Cor. xi. 23. 25.) The reason seems to be that He designed to afford the *full* sense of the words by paraphrasing them in different ways. He has dealt with them in the New Testament as He has treated prophecies delivered by Himself in the Old (see above, ii. 23); and by presenting them in various outward forms He has given us a clearer view of the *one inward sense*. . . . But which of the Apostles or Evangelists would have ventured to do this without the Inspiration of the Holy Ghost?

— *πολλῶν*] i. e. *all*. See Isa. liii. 12, cp. with *v.* 6. Dan. xii. 2. 2 Cor. v. 15. Matt. xx. 16; and above, note on xx. 28. Rom. v. 15. 18, 19; viii. 29. As *St. Augustine* observes, Civ. Dei, xx. 23, Abraham is called (Gen. xvii. 5) a father of *many* nations; and in Gen. xxii. 18, *all* nations are blessed in him. So *τις* is for any one whatsoever (John vi. 50). Cp. *Glass.* Phil. Sacr. p. 887; and *Barrow's* Sermons of Universal Redemption (Serm. lxxi.—lxxiv.), vol. iii. pp. 350—426. And see note below on Rom. viii. 29.

μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρός μου.

o Mark 14. 26, 27. Luke 22. 39. John 16. 32.

(286/VI) 30 ° Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. (287/IV) 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, p Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης. (288/VI) 32 q Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. (289/I) 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. 34 r Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. (290/VI) 35 Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.

p Zech. 13. 7.

q ch. 28. 10, 16. Mark 14. 28, &c. & 16. 7.

r Mark 14. 30, &c. Luke 22. 34. John 13. 38.

(291/I) 36 s Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. (292/VI) 37 t Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. (293/IV) 38 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. (294/I) 39 u Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων, (295/I) Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. (296/II) 40 Καὶ ἔρχεται πρὸς τοὺς

s Mark 14. 32—35. Luke 22. 39. John 18. 1.

t ch. 4. 21. John 12. 27.

u Mark 14. 36, 37. Luke 22. 41, 42. Heb. 5. 7, 8. John 12. 27.

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29. ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινόν] See above, xix. 28.

Our Lord did eat and drink with them after His Resurrection (John xxi. 12), in one case to give proof of His Resurrection, and in another in the Holy Eucharist (Luke xxiv. 43), when the Kingdom was come more nearly by the glory of His Resurrection.

Thus *St. Chrys.*: "He had spoken of His crucifixion, He now speaks of His Resurrection; and assures them that they will see Him again, and be with Him. I will then drink with you the fruit of the vine *new*; that is, I will do it in a new manner; not having any longer a body liable to suffering, but an incorruptible body, and one that does not require nourishment. Why, then, did He eat and drink with them?—to assure them of His Resurrection."

And further; He made *all things new* (Rev. xxi. 5) by His Resurrection. He here promises them a participation in the joys of the *New* Jerusalem (Rev. xxi. 1), concerning which He says, Ye shall eat and drink at My Table in *My Kingdom* (Matt. viii. 11. Luke xxii. 30. Rev. xix. 9) at the Marriage Supper of the Lamb, when they will sing a *new Song* (Rev. v. 9; xiv. 3), and dwell in the *new* heavens and *new* earth (2 Pet. iii. 13).

See also on Luke xxii. 16.

30. ὑμνήσαντες] Psalms cxvi.—cxviii., the second part of the great hymn of praise or *Hallel*; the former part (Ps. cxiii.—cxv.) was sung *before* the Paschal feast.

Observe how the use of the Psalms is commended to the Church by Christ. Cp. below, xxvii. 46.

31. γέγραπται] Zech. xiii. 7, from LXX. Cp. *Surenhus.* p. 279.

32. προάξω] as your Shepherd. "Verbum *pastorale*." (*Beng.*) Cp. *v.* 31, ποιμένα—πρόβατα. John x. 4. The promise now given was fulfilled Matt. xxviii. 7.

34. ἀλέκτορα] Rare, but not unknown at Jerusalem. (*Lightfoot.*) Before *a* cock crows, i. e. about midnight. *The* ἀλεκτοροφωνία (Mark xiii. 35; xiv. 30), or *second* crowing, was later, but before πρωΐ.

35. δέ] δὲ is excluded by some Editors; but it is found in the majority of MSS., and it has a peculiar value and interest, as suggesting an extenuation for St. Peter's fault from a brother Apostle, St. Matthew;—as much as to say, *he* made these professions, *but* we all did the same.

36. Γεθσημανεῖ] On the western foot of the Mount of Olives, and on the east of the Brook Kedron. The name is from Hebr. גַּת (*gath*), *torcular* or *press*, and שֶׁמֶן (*shemen*), *oleum*; e. g. the *Olive Press*.

The *Press*, in which Olives were crushed and bruised, is used in Holy Scripture and in the Christian Fathers as an emblem of trial, distress, and agony (Isa. lxiii. 3. Lam. i. 15. Joel iii. 13). See also *St. Aug.* Serm. xv., where he compares the Church to a Torcular, an Olive Press, in which by the crushing of trials and persecutions the dark *amurca* or lees are separated from the "*Oleum sanctitatis*." Therefore there was something in the name of Gethsemane very fitting for the place in which the Man of Sorrows was bruised by His agony, from which flowed those precious drops which proved the reality of His Manhood, and the intensity of His love.

A few words here on the Names of principal places in our Lord's History. Christ was *born* at *Bethlehem*. The *Bread* of Life was first given to the world at *Bethlehem*, the *House* of *Bread*. (See Matt. ii. 1.) The Man Whose Name is *Netser*, the Branch, grew up at *Nazareth* (see on ii. 23), whose name, derived from its *branching* shrubs and trees, may have shadowed forth that circumstance in His life. He chose His Apostles to be fishers of men from *Beth-saida*, the House of *Fishing* (see xi. 21; xiv. 13). He dwelt at *Capernaum* (iv. 13), the *town* of *Consolation*. He healed the impotent man at *Beth-esda*, the House of Mercy (John v. 2). *Beth-any*, the place of Palm Dates, speaks of the *palms* and hosannas of His triumphal entry into Jerusalem on Palm Sunday, and of the Victory and triumphal glory of His Ascension. In *Beth-phage*, the *House* of *Figs*, we may see a memento of the warning that He gave to Jerusalem and the World by the withering of the Barren *Fig-tree*. And now in *Geth-semane* the Press of Oil is witness of His agony in which it pleased God to *bruise* Him for our sakes[1] (Isa. liii. 10), that Oil might flow from His wounds to heal our souls. At *Golgotha* He *rolled away* our shame (see on xxvii. 33). And on the *Mount* of *Olives* Christ went up to heaven, whence He holds forth the Olive branch of Peace between God and Man.

Was there not therefore some providential and prophetical adaptation in these names to the Birth, Sufferings, and Victory of Him Who is the Everlasting Word of God, and became Man for us?

38. περίλυπός ἐστιν] The Soul of our Blessed Lord and Divine Head was troubled and sorrowful unto death, and His sorrow has been recorded in Scripture in compassion to us, in order that we, His Members, might not despair if we find ourselves sorrowful in affliction and at the approach of death, and that we might not be tempted by Satan to imagine that God has deserted us. (*St. Aug.* Serm. xxxi.) "Tristis est, non Ipse, sed *anima*," says *St. Ambrose* on Luke xxii. 42. "Non suscipiens, sed suscepta, turbatur; anima enim obnoxia passionibus, Divinitas libera." Knowing the sinfulness of sin, Christ felt proportionably the bitterness of its sting—death.

Our Lord was very sorrowful,—to prove the truth of His Humanity. He was very sorrowful, not through fear, but for the sake of the unhappy Judas, and for the rejection of the Jews, and for the destruction of Jerusalem. But, returning to Himself, He acquiesces as a Son in that from which in His Human nature He had shrunk; and He says, Let not that be which I speak from human feeling, but let that be for which I came down from heaven, by Thy Will. (*Jerome.*) They had said that they would *die* with Him; and yet they are not able to watch with Him. But He prays earnestly. And in order that His grief may be known to be real, His sweat falls to the ground, and this in drops as of blood, and an Angel comes to strengthen Him. For the same cause He prays; and by saying "if it be possible let this cup pass from Me," He shows His human nature; and by adding "not as I will," He teaches us submission to God, even though our Nature draws us in an opposite direction. Since His countenance might not give evidence enough to the incredulous, He adds words and actions, in order that the Sceptic might believe that He was really Man and suffered death. (*Chrys.*)

39. πλὴν οὐχ] The agony of Christ shows that prayer may be lawful and in faith without express promise of obtaining that which is prayed for; and also proves the existence of Two Wills in Christ's

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[1] God ordered it that the cemetery of strangers at Jerusalem should, by its name, *Aceldama*, or Field of *Blood*, bear a perpetual record of the confession of Judas, and of the innocence of Christ. "I have sinned, in that I have betrayed the *innocent blood*." (Matt. xxvii. 4.)

μαθητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; (297/IV) 41 [v] γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. (298/VI) 42 Πάλιν ἐκ δευτέρου ἀπελθὼν, προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. 43 Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι· 44 καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. (299/IV) 45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε·—ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. (300/I) 46 Ἐγείρεσθε, ἄγωμεν, ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.

v Mark 13. 33. & 14. 38, &c. Luke 22. 40, 46. Ephes. 6. 18. 1 Pet. 5. 8, 9.

47 [w] Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. (301/II) 48 Ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, [a] Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. 49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. 50 [x] Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταῖρε, ἐφ' ὃ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. (302/I) 51 [y] Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφεῖλεν αὐτοῦ τὸ ὠτίον. (303/X) 52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· [z] πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. 53 [a] Ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι [zz] πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; 54 Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, [a] ὅτι οὕτω δεῖ γενέσθαι;

w Mark 14. 43. Luke 22. 47. John 18. 3. Acts 1. 16.
x Ps. 41. 9. & 55. 13.
y John 18. 10. Mark 14. 47. Luke 22. 50.
z Gen. 9. 6. Rev. 13. 10.
zz 2 Kings 6. 17. Dan. 7. 10.
a Isa. 53. 7, &c. ver. 24. Luke 24. 25, 44, 46.

(304/I) 55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; Καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. (305/VI) 56 [b] τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. [c] Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

b Lam. 4. 20. ver. 24.
c John 18. 15.

(306/I) 57 [d] Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. (307/IV) 58 [e] Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. (308/II) 59 Οἱ δὲ

d Mark 14. 53, &c. Luke 22. 54, 55. John 18. 12, 13, 24.

Person, viz. His Human Will, and the Divine Will, which were indeed distinct, but not at variance with each other; but were perfectly reconciled by His exemplary Resignation. "Non *Mea* Voluntas, sed *Tua*; *Suam* Voluntatem," says *St. Ambrose* on Luke xxii. 42, "ad *hominem* retulit; *Patris* ad *divinitatem*." Cp. *Aug.* in Ps. xxxii. and *Leo*, Serm. 58; and see *Athanas.* p. 1009. "Christ intimates here His Two Wills, the one Human, the other Divine; the Human Will from infirmity shrinks from the Passion, the Divine Will is eager for it."

Hence is refuted the Heresy of the Monothelites.

See on Luke ii. 52; and *Hooker*, V. xlviii.; and below, xxvii. 46, and on John xii. 27.

41. *τὸ μὲν πνεῦμα*] Quoted by *Polycarp*, Phil. 7.

45. *καθεύδετε*] *St. Chrys.* understands this as spoken *ironicè*. (Cp. Zech. xi. 13. Mark vii. 9. John vii. 28. *Glass.* Phil. Sacr. p. 710.) Not so *St. Augustine* (de Consens. Evang. iii. 4), who supposes that our Lord allowed them to sleep till Judas came. Some read the words interrogatively. So *Grotwell* and *Robinson*.

Perhaps they may have a deeper meaning. Now you may hope for sleep and rest, for I am about to die; to *sleep* in *death* for you, and so to procure true *rest* for you here, and *eternal rest* for you in heaven.

— *ἰδοὺ—ἁμαρτωλῶν*] To prove to them that (with all their professions) they would not be able to endure the sight of danger, and would fly for fear, and that He does not need their assistance. And in order to show that, though all was foreknown by Him and preordained, yet that the agents of His death are responsible and guilty, He says, 'the Son of Man is delivered into the hands of *wicked* men.' (*Chrys.*) He adds, '*Arise*,' i. e. that they may not find us as it were terrified; but let us go on willingly to death. He says this that they may see His confidence and joy when He was about to suffer. (*Jerome.*)

47. *Ἰούδας*] Judas came to *Gethsemane*, and at *night*, because he sought an opportunity to betray Him without the knowledge of the multitude. (Cp. *vv.* 5. 16. Luke xxii. 6.)

49. *κατεφίλησε*] More emphatic than *ἐφίλησε*.

50. *ἑταῖρε*] Used in remonstrance, Matt. xx. 13; xxii. 12. See also Luke xxii. 48.

— *ἐφ' ὅ*] *ᾧ Elz.*, but *ὅ* has the preponderance of authority.

51. *εἷς*] Not specified as *Peter* (cp. Mark xiv. 47. Luke xxii. 50) till St. John wrote xviii. 10, an evidence of the comparative lateness of St. John's Gospel.

52. *οἱ λαβόντες μάχαιραν*] i. e. they who *take it* of their own motion, without authority from God, Who alone gives commission to bear the sword (Rom. xiii. 4), they shall perish by the sword of divine retribution. Cp. Gen. ix. 6.

53. *δώδεκα λεγεῶνας ἀγγέλων*] Twelve legions of Angels, in lieu of twelve Apostles. (*Jerome.*)

56. *τοῦτο—πληρωθῶσιν*] The Passion of Christ is the Pleroma of Prophecy.

57. *κρατήσαντες*] See on Luke xxii. 54.

— *Καϊάφαν*] After He had been before Annas. See that incident supplied by John xviii. 13.

— *ὅπου οἱ γραμματεῖς*] i. e. the Great Sanhedrim of seventy with the President (Numb. xi. 16). The members were the High Priest; the High Priests emeriti; the twenty-four Presidents of the twenty-four *ἐφημερίαι* of Priests (called *ἀρχιερεῖς*); Heads of Tribes or Families, *πρεσβύτεροι* and *γραμματεῖς*. (Cp. *Mishna* Cod. Sanhedrim, cap. 1. *Selden* de Synedrio. *Jahn*, Archæol. § 244. *Winer*, R. W. ii. 551.)

ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, καὶ τὸ συνέδριον ὅλον, ἐζήτουν ψευδομαρτυρίαν
e Ps. 27. 12. & 35. 11. Mark 14. 55, &c. κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν, 60 καὶ οὐχ εὗρον· καὶ, e πολλῶν
ψευδομαρτύρων προσελθόντων, οὐχ εὗρον. Ὕστερον δὲ προσελθόντες δύο
f ch. 27. 40. John 2. 19. Mark 14. 58, &c. ψευδομάρτυρες 61 εἶπον, (309/VI) Οὗτος ἔφη, f Δύναμαι καταλῦσαι τὸν ναὸν τοῦ
Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. 62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς
g Isa. 53. 7. ch. 27. 14. εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ τί οὗτοί σου καταμαρτυροῦσιν; 63 g ὁ δὲ Ἰησοῦς
ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ
Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ.
h Dan. 7. 13. ch. 16. 27. & 24. 30. & 25. 31. Luke 21. 27. John 1. 51. Rom. 14. 10. 1 Thess. 4. 16. Rev. 1. 7. (310/I) 64 Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, h ἀπ' ἄρτι
ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. (311/VI) 65 Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια
αὐτοῦ, λέγων, ὅτι ἐβλασφήμησε, τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν
ἠκούσατε τὴν βλασφημίαν αὐτοῦ. 66 τί ὑμῖν δοκεῖ; (312/II) οἱ δὲ ἀποκριθέντες
εἶπον, Ἔνοχος θανάτου ἐστί. (313/I) 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ,
i Mark 14. 65. Luke 22. 64. καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐῤῥάπισαν, 68 λέγοντες, (314/I) i Προφήτευσον ἡμῖν,
Χριστὲ, τίς ἐστιν ὁ παίσας σε;
k Mark 14. 66. Luke 22. 55, 56. John 18. 16, 17, 25. 69 k Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη,
λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· 70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ οἶδα τί λέγεις. (315/I) 71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν
πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ, καὶ οὗτος ἦν μετὰ Ἰησοῦ
τοῦ Ναζωραίου· 72 καὶ πάλιν ἠρνήσατο μεθ' ὅρκου, ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ
l Luke 22. 59. σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ l ἡ λαλιά σου δῆλόν σε ποιεῖ. 74 m Τότε ἤρξατο
m Mark 14. 71, 72. καταθεματίζειν καὶ ὀμνύειν, ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ
ἐφώνησε. (316/II) 75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος
n ver. 34. Mark 14. 30. Luke 22. 61, 62. John 13. 38. αὐτῷ, Ὅτι n πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω
ἔκλαυσε πικρῶς.

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60. *οὐχ εὗρον*] The second *οὐχ εὗρον* is cancelled by some Editors; but in solemn matters the Holy Spirit often uses *Repetition*. Cp. on Acts x. 16. And the repetition *here* shows the *eagerness* of the *search*—and its *vanity*.

61. *καταλῦσαι τὸν ναόν*] See John ii. 19. Our Lord did *not* *undeceive* them as to the meaning of this saying, which was cast in His teeth even on the cross (xxvii. 40). Their time of trial was past.

63. *ἐξορκίζω σε*] Our Lord, Who had before been silent and answered nothing, being *adjured* by the High Priest *officially*, replies.

On the practical inferences from this, as to the legality of Oaths in Courts of Justice, see *Bp. Andrewes*, de Jurejurando, Lond. 1629, p. 92: "Bellum et Jusjurandum *spontanea*, *mala* sunt; et ut bona sint, *ἐπακτὰ* esse debent, id est, pressa et expressa (ut scitè *Augustinus* de Juramentis) vel auctoritate deferentis vel saltem duritie non credentis." See above, v. 34.

64. *ὄψεσθε*] As Daniel has prophesied, vii. 13. Our Lord said this *δεικτικῶς*, i. e. referring to Himself, as in that other reference to Daniel, Matt. xvi. 18, *ἐπὶ ταύτῃ τῇ πέτρᾳ, κ.τ.λ.* Thou, O Caiaphas, and ye, O Priests, who sit there to judge Me, will then be summoned to stand before My judgment-seat.

65. *διέῤῥηξε τὰ ἱμάτια*] St. Mark has *διέῤῥηξε τοὺς χιτῶνας*. The *plural* appears to be according to Hebrew usage (cp. Mark v. 30. John ix. 23; xiii. 4. Acts xviii. 6). "Hebræi" (says *Rosenmüller*, on John xiii. 4) "pallium *plurali* numero בְּגָדִים et שִׂמְלָה notarunt quia hæc vestis magnificentior." Cp. *Shroeder*. Inst. Ling. Hebr. p. 130, and pp. 236, 237. *Glass*. Phil. Sacr. p. 285.

The High Priest Caiaphas did what was unlawful for a High Priest to do in a *private* grief (Lev. x. 6; xxi. 10). To him the declaration of the Son of Man's coming hereafter to judgment, was a worse woe to him than the loss of a son. He, the High Priest of God, was conspiring against the True High Priest. Perhaps, also, there was something significant in the act, showing that the Priesthood itself was now about to be rent from him and the Jewish Nation. (*Jerome*, *Chrys.*)

— *ἐβλασφήμησε—βλασφημίαν*] Here is an instance of an use of the word *Blasphemy*, for assumption of what belongs to another, especially to God, see ix. 3. This use is frequent in the Apocalypse, ii. 9; xiii. 1, 5, 6; xvii. 3. For the cause of the High Priest's imputation of *blasphemy*, see on xvi. 14.

66. *θανάτου*] By the Law (Lev. xxiv. 13. 16) it would have been by *stoning*. As St. Stephen was stoned (Acts vii. 58), and as Christ Himself had been menaced with stoning (John viii. 59; x. 31), for what they called blasphemy. But God ordered that the death of Him Who was the true Paschal Lamb, should *not* be by *stoning*, but by crucifixion; a death not usually inflicted by the *Jews*, but a *heathen* punishment, and yet, wonderful to say, precisely typified in the slaying and death of the Paschal Lamb (Exod. xii. 9), and that without the breaking of a bone (Exod. xii. 46). See the parallel between the killing of the Lamb and crucifixion, traced by *Justin Martyr*. Dial. Tryphon. § 40.

69. *ἔξω ἐκάθητο*] Some Editors read *ἐκάθ. ἔξω*, but without sufficient authority; and the emphatic word here is not *ἔξω*, but *ἐκάθητο*. While His Master was standing before the High Priest, and undergoing these indignities, he *ἔξω ἐκάθητο*.

— *μία παιδίσκη*] A *special* one, for she kept the door. See John xviii. 17.

71. *ἄλλη*] For the reconcilement of a seeming discrepancy here, see on John xviii. 25.

— *αὐτοῖς ἐκεῖ*] So the best MSS. *Elz. τοῖς ἐ.* The sense is, she says to persons stationed at the *πυλῶν* (i. e. officials) there,—not to all that were there. On this use of *αὐτὸς*, see Matt. xii. 15; xix. 2. *Winer*, Gr. Gr. p. 133.

72. *μεθ' ὅρκου*] Peter volunteers an oath, and denies Christ with one. Our Lord is put on His Oath by the High Priest, and confesses Himself to be Christ. See above, *v.* 63.

73. *ἡ λαλιά σου*] St. Peter was now terrified by a woman, and was not able to speak his own Syro-Chaldaic language with correctness, and he denies Christ. But *afterwards*, when Christ was glorified, and the Holy Ghost was given, he was enabled to confront and confound those who slew Christ, and to convert three thousand Jews from every country under heaven by his eloquence in *their* languages. See on Acts ii. 24—41.

75. *ἔκλαυσε*] Even soon after he had received the Holy Communion he denied his Master. But he repented, and was pardoned. Hence then we may confute the Novatians, who refuse to restore those who fall into grievous sin after Baptism and the Holy Communion. And St. Peter's sin, and the sins of other saints, are written in Holy Scripture that we may not be high-minded, but fear; and that when we fall into sin we may repent. (Cp. *Theophyl.*, Mark xiv. 72.) The grace given in the Holy Communion was *improved* by St. Peter into the means of godly repentance; but it was *perverted* by Judas to his own destruction. It was used as medicine by the one; and was abused into poison by the other.

XXVII. (317/II) [1] [a] Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν, (318/I) [2] [b] καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι. a Mark 15. 1. Luke 22. 66. & 23. 1. John 18. 28. b ch. 20. 19. Acts 3. 13.

(319/V) [3] Τότε ἰδὼν Ἰούδας, ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, [4] λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῶον. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ ὄψει. [5] [c] Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγξατο. c 2 Sam. 17. 23. [6] [d] Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον, Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι. [7] Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. [8] [e] Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος ἕως τῆς σήμερον. [9] [f] Τότε ἐπληρώθη τὸ ῥηθὲν d Acts 1. 18. e Acts 1. 19. f Zech. 11. 13.

Ch. XXVII. **2.** Ποντίῳ Πιλάτῳ] The successor of Valerius Gratus, as Procurator of Judæa (*Tacit.* Ann. xv. 54, "Christus, Tiberio imperante, per Pontium Pilatum Procuratorem supplicio affectus est." Joseph. Ant. xviii. 4); he held that office from A.D. 25 to A.D. 36; he was deprived of it for cruelty, and is said to have destroyed himself at Vienne, in Gaul, in the first year of the Emperor Caligula. See *Euseb.* ii. 7, and *Bp. Pearson* on the Creed, Art. iv., who observes, as an eminent act of the providence of God, that the full power of Judicature in Judæa (jus gladii) was left in the hands of the resident *Procurator*, which was not usually the case.

The Procurator's residence was at *Cæsarea*, but he had come to Jerusalem for the Passover, to maintain order in the city.

3. μεταμεληθείς] He does not say μετανοήσας. On the difference between true and false repentance, see *Bp. Sanderson*, iii. 13—25.

— τὰ τριάκοντα ἀργύρια] σίκλοι, or *shekels* (see above, xxvi. 15). A shekel was two drachmas (Gen. LXX. xxiii. 15, 16), or two denarii. See xvii. 24, and *Winer*, Lex. i. 266; ii. 445.

4. αἷμα ἀθῶον] more than an innocent *man*. I am guilty of his *blood*,—εἰς τὸ χυθῆναι. (*Euthym.*)

5. ἀπήγξατο] See on Acts i. 17, and cp. the ancient author adv. Cataphryg. in *Routh*, R. S. ii. 188, λόγος ἀναρτῆσαι ἑαυτὸν, Ἰούδα προδότου δίκην—καὶ διασχυθέντα κακῶς τελευτῆσαι.

The following, on the death of Judas, from *Leo M.* (Sermo lii. p. 121), contains some important historical statements, as well as doctrinal truths. "Unde scelestior omnibus, Juda, et infelicior extitisti, quem non pœnitentia revocavit ad Dominum, sed desperatio traxit ad *laqueum*? Expectasses consummationem criminis tui; donec sanguis Christi pro omnibus funderetur peccatoribus, informis lethi suspendium distulisses. Cùmque conscientiam tuam tot Domini miracula, tot dona torquerent, illa saltem te à *præcipitio* tuo revocassent, quæ in *Paschali cœnâ* jam de perfidiâ tuâ signo divinæ scientiæ detectus acceperas. Cur de ejus bonitate diffidis, qui te à corporis et sanguinis sui communione non repulit? qui tibi ad comprehendendum se cum turbis et armatorum (Joan. xviii. 5) cohorte venienti, pacis osculum non negavit? Sed homo inconvertibilis, *spiritus vadens et non revertens*, cordis tui secutus es rabiem, et stante diabolo à dextris tuis, iniquitatem, quam in sanctorum omnium armaveras caput, in tuum verticem retorsisti: ut quia facinus tuum omnem mensuram ultionis excesserat, te paveret impietas tua judicem, te pateretur tua pœna carnificem."

Judas, a type of the Jews, in his sin and end. See on Acts i. 20.

6. κορβανᾶν] Hebr. קָרְבָּן (*korban*); from root קָרַב (*karab*), *appropinquavit*; and in Hiphil הִקְרִיב (*hikerib*), *appropinquare fecit*; i. e. *obtulit*; whence Corban is either an *offering* (Mark vii. 11) or *oblation*; or the place where oblations were received,—the *Treasury* of the Temple, as here.

If the money had been cast into the treasury, the circumstance of the betrayal would not have been so notorious; but by the purchase of the field they perpetuated its memory to posterity, and fulfilled the prophecy; and this they did with deliberation—having called a council—and so they bear public testimony against themselves. (*Chrys.*)

8. ἀγρὸς αἵματος] *Akel-dama*. See Acts i. 19.

— ἕως] *Bengel*. Cp. xxviii. 15. In both these cases the clause follows an aorist, indicating that the act then begun had been continued without interruption till the time of the writing of the Gospel. It does not necessarily intimate a long time; for it was a remarkable circumstance, that the Rulers of the Jews in one case were not able, in the other were not willing, to put an end, even after a short interval, to what reflected so much disgrace on themselves. It also shows a continuity of knowledge on the part of the Evangelist.

9. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου] Not now read in *Jeremiah*, but in *Zechariah* xi. 12, 13.

The Messiah is introduced asking for the wages due to Him *as Shepherd* of His people; and the wages paid Him are thirty pieces of silver; and Jehovah says to Him, "Cast them to the Potter[1], a goodly price at which I have been priced by them!"

Thus then Jehovah identifies Himself with the Shepherd—the Messiah—and speaks of this contempt shown to the Messiah as an insult to *Himself*. "Then I took the thirty pieces of silver and cast them in the House of Jehovah to the Potter."

No one can doubt the *general* adaptation of this prophecy to the death of Christ, the *Good Shepherd* laying down his life for His sheep. (John x. 11. 15.)

It is the practice of the Holy Ghost, especially in St. Matthew's Gospel, written primarily for Hebrew use, to give the *sense* rather than the exact *words* of the Hebrew Prophecies, which He Himself had dictated in the Old Testament (see above, on ii. 23); and in this passage He intimates, that though the parties concerned in the present transaction recorded in the Gospel were *Judas* and the *Priests*, yet all that was done by them in the rejection of Christ, was foreseen by God, and was done with "His determinate counsel and foreknowledge." (Acts ii. 23.) As *St. Augustine* says, "Pater tradidit Filium; Ipse seipsum tradidit pro nobis; et Judas tradidit."

But how is it to be explained, that a prophecy written by *Zechariah* is ascribed by St. Matthew to *Jeremiah*?

If (as some do not scruple to say[2]) St. Matthew had written *Jeremiah* by *mistake*, such an error as this—in a matter obvious to every reader of the Old Testament—would have been pointed out to him by those who read his Gospel in primitive times, and the text would have been corrected accordingly, and have been so read in the Church. For (as Antiquity testifies) St. Matthew published his Gospel originally in *Hebrew*, and afterwards in Greek. The present Gospel is a *Translation* of that Hebrew original. The error (if error it had been) would have been pointed out in the *first* edition—the *Hebrew*—and would never have appeared in the second edition—the *Greek*. Such errors, committed by Historians and Editors in their first editions, are amended in subsequent revisions; and if this had been an error, it would not now stand in the transcripts of the Gospel.

(Cp. *Aug.* de Consens. Ev. iii. 7.)

It is observable, that though the Prophet *Zechariah* is three times quoted by St. Matthew (xxi. 5; xxvi. 31; xxvii. 9), he is never quoted by *name*; nor is he even once quoted by *name* in the whole of the New Testament. Indeed, the Holy Spirit in the Gospels, in quoting the prophecies, is not accustomed to particularize the names of the Prophets by whose instrumentality He had delivered them; and thus it is probable He intends to teach, that *all* prophecies proceed from *One* Spirit, and that those by whom they were uttered are not sources, but only *channels* of the same Divine truth.

For a similar reason, it may seem, the Holy Spirit in the New Testament often *combines* prophecies spoken by *different* Prophets in the Old Testament, and introduces them as spoken by "*the* Prophet," or by one of the two Prophets, and treats them as coming from the same Author. See, for instance, Matt. xxi. 45, in which passage we see that a prophecy of Zechariah is coupled with one of Isaiah, and *both* are said to be διὰ τοῦ προφήτου. So Matt. xxi. 13 is formed out of Isa. lvi. 7, and Jer. vii. 11. Cp. *Glass.* Phil. Sacr. p. 960, and Junii *Parallela*; and the Parallela in Mr. Grinfield's Editio Hellenistica N. T. Lond., 1843. So He speaks of what is written in *one* Prophet (e. g. Habbakuk i. 5), as "written in the Prophets." Acts xiii. 40. Again, in quoting two prophecies, written by two Prophets, He mentions only *one* of the two Prophets. See Mark i. 2.

We may infer from the manner in which the Prophets of the Old Testament are treated by the Holy Spirit in the New, that He designed to teach us that, as in the Gospel *Paul* is nothing, and *Apollos* is nothing, so, in the Old Testament, Jeremiah is nothing, Zechariah is nothing, but God's ministers, holy men, who all spake as they were *moved by the Holy Ghost* (2 Pet. i. 21); and that there are diversities of gifts, but the same Spirit; and diversities

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[1] The LXX has χωνευτήριον, for an explanation of which see *St. Cyril*, Hieros. Cat. 13, pp. 188, 189.

[2] e. g. *Meyer*, p. 464; and *Alford*, p. 265, who says, "The citation is not from Jeremiah, and is probably quoted from memory and inaccurately. We have similar mistakes in the apology of St. Stephen, Acts vii. 4. 16. Various modes have been resorted to of evading this which are not worth recounting."

As to the supposed mistakes in St. Stephen's speech, see Note there.

διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

(320/I) 11 g Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπερώτησεν αὐτὸν ὁ ἡγεμών, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. (321/IV) 12 h Καὶ, ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, i οὐδὲν ἀπεκρίνατο. 13 Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; 14 Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

(322/II) 15 k Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον· (323/IV) 16 εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν· 17 Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 l ᾔδει γὰρ, ὅτι διὰ φθόνον παρέδωκαν αὐτόν. (324/X) 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. (325/I) 20 m Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον· Βαραββᾶν. (326/I) 22 λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ

g Mark 15. 2, &c. Luke 23. 3.
h John 18. 37. 1 Tim. 6. 13.
i ch. 26. 63. John 19. 9.
k Mark 15. 6, &c. Luke 23. 17. John 18. 30.
l Acts 3. 13.
m Mark 15. 11, &c. Luke 23. 18. John 18. 40. Acts 3. 14.

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of ministries and operations, but it is the same God which worketh all in all. (1 Cor. xii. 6.)

Again, in the New Testament, the Holy Spirit sometimes cites Prophecies which were delivered of old to the world, and of which we have no written record in the Old Testament. See Jude 14.

Also, there appears to have been a tradition among the Jews that prophecies now read in Zechariah had been in the first instance delivered by Jeremiah; for it was a saying current with them, "Zechariam habuisse Spiritum Jeremiæ." (See *Surenhus.* p. 282.) And the words quoted by St. Matthew were seen by St. Jerome in a copy of Jeremiah used by the Nazarenes. See also *Rosenm.*, "Huic sententiæ favet locus insignis Lectionarii Coptici à cel. *Woide* notatus." Vid. *Michaelis*, Bibl. Orient. iv. 288. Cp. *Hammond*, p. 135. *Burgon. ad loc.*

On the whole, there is reason to believe[1] with *St. Chrysostom* and *Eusebius* (D. E. x. 5), that the prophecy which we read in Zechariah (xi. 12, 13) had, in the *first instance*, been delivered by Jeremiah; and that by referring here not to Zechariah, where *we* read it, but to Jeremiah, where we do *not* read it, the Holy Spirit teaches us *not* to regard the Prophets as the *Authors* of their prophecies, but to trace their prophecies backwards and upwards, flowing in different channels from age to age, till we see them all at length springing forth from the one living Fountain of wisdom and knowledge,—the Divine Well-spring of Inspiration in the Godhead Itself[2].

Thus this passage, like others in the Written Word of God, appears to be set (as the Incarnate Word is set), for the fall and rising of many in Israel (Luke ii. 34). They are set for our moral probation, which supposes difficulty, "ut fides, non mediocri præmio destinata, *difficultate* constaret" (*Tertul.* Apol. 21). And so these difficulties are the leaves and flowers of which the crown of glory is woven. They are set for our *fall*, if with a partial eye to single difficulties, and without due regard to the general evidence and scope of Revelation taken as *a whole*, and presuming too much on ourselves, we thence take occasion to deny the Inspiration of the Gospels. They are set for our *rising*, if we thence are led to distrust ourselves, and to feel the weakness of our own faculties, and our need of divine grace, to exercise humility and faith, to recognize the same Spirit speaking by all the Writers of Holy Scripture, and to look forward with patience and hope to the time when all that is dark in Holy Scripture will be cleared away, and we shall see the truth as it is, and know even as we are known (1 Cor. xiii. 12).

11. *σὺ λέγεις*] See xxvi. 64. John xviii. 37; and 1 Tim. vi. 13.

16. *Βαραββᾶν*] From בַּר (*bar*), *filius*, and אַבָּא (*abba*), *pater*. They rejected the True Son of the Father, and chose a robber, who bare the *name* of Father's Son, in His place.

In some MSS. and Versions there is a remarkable reading here, i. e. Ἰησοῦν prefixed to Barabbas; and this is received by *Tisch.* in the text, and approved by *Fritzsche*, *Meyer*, and others. "Codices ante Origenem habuerunt Ἰησοῦν Βαραββᾶν." (*Rosenm.*)

If this reading is correct (and it is not improbable), the contrast is still more striking. Whom will ye? Jesus who is called Barabbas, or Jesus Who is called Christ, the Son of the Living God?

19. *ἐπὶ τοῦ βήματος*] The cause itself was heard in the *prætorium*, or palace of the Governor, but judgment was pronounced from the *βῆμα*, or *tribunal*, which was in an elevated place outside the prætorium.

— *ἡ γυνὴ αὐτοῦ*] Whose name is said to have been Procla, or Claudia Procula. (*Niceph.* i. 30. Evang. Nicod. 2. Libr. Apocryph. ed. Thilo. p. 522, sqq.)

In the whole history of the Passion of Christ no one pleads for Him but a woman—the wife of a Heathen.

How many things took place that ought to have made the Chief Priests pause! Together with the examination and inquiry by Pilate came this dream of his wife; sent to *her* perhaps because she was holier than her husband, and because, if sent to him, it might never have been divulged. And not only did she see the vision, but *suffered many things*, in that very night, because of Christ. Pilate desired to let Him go, but they importuned to have released unto them a notable prisoner—one infamous for his crimes—and preferred Barabbas to the Saviour of the World. (*Chrys.*)

Observe how many things were done by Christ to deter the Jews from this sanguinary deed. They saw Pilate washing his hands; they heard his protest of Christ's innocence; they saw the death of Judas the Traitor, stung in conscience for betraying Him; they beheld the majestic silence of Christ, and yet they prefer Barabbas to Christ, and imprecate a curse on themselves and their children. This curse is still of force upon the Jews even to this day; as Isaiah says (i. 15), "When ye make many prayers, I will not hear: your hands are full of blood." This is the legacy which the Jews have bequeathed to their posterity, "His blood be upon us and upon our children!" (*Jerome.*)

Barabbas the murderer and robber is acquitted by the Jews, and Jesus is killed by them. But He is acquitted by the voice of Pilate's wife, and is pronounced innocent by Pilate, the Roman Governor, and is acknowledged by the Roman centurion to be "truly the Son of God." The act of the Jews was suggested by the Evil One, who still reigns over them, and therefore they cannot have peace. (*Jerome.*)

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[1] Various other replies to the question here considered may be seen in *Glass.* Philol. Sacra, p. 99, and in *Surenhus.* Καταλλαγὴ, p. 280. *Cornelius à Lapide* in Zechar. xi. 12. *Dr. Jackson* on the Creed, book viii. ch. xxvii. *Minter.* Lexicon voc. Ἱερεμίας. *Archbishop Newcome* on Zech. xi. 13. *Hengstenberg*, Christologie ii. 258. 465.

Some (e. g. *Olshausen* here) suppose the text of St. Matthew to be corrupt; others, that our Lord mentions *one* Book for *all* of the same class; thus He speaks of "*the Psalms*," for *all* books of the same class; i. e. the Hagiographa (Luke xxiv. 43): viz. Psalms, Proverbs, Ecclesiastes, Canticles, Job, Ezra, Esther, Chronicles. See *Bp. Cosin* on the Canon, pp. 12. 21, 22.

[2] Comp. *St. Aug.* de Consens. Evang. iii. 7. *St. Jerome* says, ad Pammachium, vol. iv. p. 251, "Accusent Apostolum Matthæum falsitatis quòd nec cum Hebraico nec cum Septuaginta congruat Translatoribus, et (quod his majus est) *erret* in nomine, pro Zachariâ quippe Jeremiam posuit—Sed absit hoc de pedissequo Christi dicere!"

St. Jerome then refers to another passage of Zechariah, where the Evangelist leaves the precise words of the Prophecy. See Matt. xxvi. 31. And he says, "Sermonum varietas Spiritûs unitate concordat."

πάντες, Σταυρωθήτω. 23 Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω· (327/X) 24 Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, [n] λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε· 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, [o] Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. (328/I) 26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, [p] τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

(329/IV) 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. 28 καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· (330/VI) 30 καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ· 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. (331/I) 32 Ἐξερχόμενοι δὲ [q] εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

(332/I) 33 [r] Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστι λεγόμενος Κρανίου τόπος, (333/IV) 34 [s] ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσά-

n Deut. 21. 6.

o Deut. 19. 10. Josh. 2. 19. 1 Kings 2. 32. 2 Sam. 1. 16. Acts 3. 17, 18. & 5. 28.

p Isa. 53. 5. Mark 15. 15, &c. Luke 23. 16, 24, 25. John 19. 1, 16.

q Mark 15. 21.

r Mark 15. 22, &c. Luke 23. 33, &c. John 19. 17, &c.

s Ps. 69. 21. ver. 48.

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23. ἔκραζον] Then were fulfilled the words of Isaiah (v. 7), "He looked for judgment, but behold oppression; for righteousness, but behold a *cry*." (*Jerome.*)

24. ἀπενίψατο τὰς χεῖρας] His *hands*, but not his *heart*. He was guilty of crucifying Christ, by delivering to be crucified Him Whom he pronounced innocent; and so in delivering up Christ he condemned himself. Sense of guilt made him a coward (see John xix. 12).

26. φραγελλώσας] as was usually done to slaves *before* crucifixion. See *Kuin.* here.

On the time of the scourging see on Luke xxiii. 16. Cp. John xix. 1.

"Φραγελλοῦν vox origine Latinâ, id. qd. μαστιγοῦν xx. 19. Joan. xix. 1. Flagella erant aculeata, ossiculis pecuinis fere catenata, unde *horribile flagellum* dixit Horat. Sat. i. 3. 119. Flagellis cædebantur apud Romanos *servi* (*liberi virgis*) et fere capite damnati, nudi et ad columnam adstricti, antequàm in crucem agerentur. Cic. Verr. v. 66, *Facinus est* vinciri civem Romanum, scelus verberari, *prope parricidium necari, quid dicam* in crucem tollere? Liv. xxxiii. 36, *Conjuratio servorum—multi occisi, multi capti*, alios verberatos cruci affixit, *qui* principes conjurationis erant. Val. Max. i. 7, *servum verberibus multatum sub furcâ ad supplicium egit.* Pilatus ergo more Romanorum pœnam flagellorum Christo in crucem agendo irrogabat. Attamen cùm flagellis esset cæsus, ultimâ vice tentabat Procurator, an ad commiserationem flectere posset Judæorum animos, ideoque Jesum flagellatum in conspectum populi producebat, sed rursus eum spes fallebat, denuntiabant ei Cæsaris iram; hanc metuens, eum in crucem agi jussit, coll. v. 31. Joh. xix. 12, sqq." (*Kuin.*)

According to the Roman laws, they who were to be crucified were first scourged. Jesus was delivered to the soldiers, and thus that most holy body was torn by the scourge. But this was done that "by His stripes we might be healed" (Isa. liii. 5). (*Jerome.*)

27. στρατιῶται—σπεῖραν] "Marc. xv. 16 dicuntur *οἱ στρατιῶται milites prætoriani.* τὸ πραιτώριον vox origine Latinâ, est *domus, palatium Procuratoris.* Hoc prætorium fuerat olim regia Herodis, in superiori urbis parte magnificè exstructa, ex quâ aditus patebat in arcem Antoniam, templo junctam, vid. Joseph. Ant. xv. 9. 3. B. J. i. 21. 1; v. 4. 3. Procuratores Romani, qui Cæsareæ degebant, quotiescunque iis Hierosolymis versandum esset, hoc palatium sibi deligebant domicilium.

"Tribunal erat extra prætorium v. 19, abducebatur ergo Jesus in interiorem partem prætorii, in aulam. *συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν, totam cohortem ad eum illudendum coëgerunt. Cohortem Romanam*, quæ erat decima pars legionis, et constabat quadringentis viginti quinque militibus, interdum sexcentis, etiam mille, si legiones majores erant, vid. *Lipsius* de Militiâ Romanâ i. 4. Joseph. B. J. iii. 4. 2. Quinque cohortes Cæsareæ erant, una Hierosolymis, cademque major, tempore festi Paschatos, vid. Joseph. B. J. ii. 15. 6; v. 5. 8. Act. xxiii. 23." (*Kuin.*)

28. χλαμύδα] 'Sagum,' 'paludamentum,' a round military cloak of dyed wool, fastened on the right shoulder with a fibula, so as to cover the left side, and thrown over the other dress.

— κοκκίνην] As military Imperator, or King—in mockery. It is called πορφύρα by St. Mark xv. 17, and was probably of scarlet, with purple clavi, or stripes. See *Eutrop.* ix. 26. *Winer*, Lex. i. p. 664.

All these things, done in mockery, were so ordered by God as to have a divine meaning. He is clothed in scarlet and purple, for He is a military Conqueror and King; He is crowned with thorns, for He has a diadem won by suffering, the diadem of the world; He has a reed in His Hand, for He wields a royal Sceptre, earned by the weakness of humanity (see Phil. ii. 8—11). The cross is laid on His shoulder, for this is the sign of the Son of Man, the trophy of His Victory, by which He takes away sin and conquers Satan; His titles are inscribed on the Cross, "King of the Jews," for He is the Sovereign Lord of Abraham and all his seed. In all these circumstances, as St. Hilary says, He is worshipped while He is mocked. The purple is the dress of royal honour; His crown of victory is woven with thorns. As St. Ambrose says (in Luke xxiii. 11), "*illudentes, adorant.*"

32. Κυρηναῖον] The Cyrenians, who had now come up to the Passover, had a synagogue at Jerusalem. Cp. Acts ii. 10; vi. 9.

— ἠγγάρευσαν] See above, v. 41. Mark xv. 21. His Cross was laid on a stranger. The Jews were not worthy to bear it. (*Hilary.*)

— ἵνα ἄρῃ] Criminals were obliged to carry their own cross to the place of execution. It is probable that when our Lord was oppressed by the burden, the soldiers, meeting Simon coming from the country, pressed him into the service as a Disciple of Jesus.

33. Γολγοθᾶ] from rad. גָּלַל (*galal*), *volvit;* whence the word *Gilgal, Golgoltha*, and euphonicè *Golgotha*, a rolling; and *Gulgoleth*, a skull (2 Kings ix. 35), from its roundness.

Golgotha was outside the walls of the city (Heb. xiii. 12), and probably on the N.W. of Mount Sion. See *Williams*, Holy City, p. 253. Some Expositors suppose that Golgotha derived its name from its conical form (*Reland*, Palæst. p. 860), and that for this reason it is called κράνιον by St. Luke, xxiii. 33; there is no evidence from *Scripture* that it was a *hill.* (Cp. *Stanley*, Palestine, p. 454.)

There was an ancient tradition (see *Origen, Tertullian, Athanas., August.*) that the bones of Adam had been buried there. *St. Jerome* is of opinion that it was called Calvary because it was a place of public executions, and many head-sculls of criminals who had been beheaded might be seen there, perhaps exposed *in terrorem.*

Perhaps by recording the name *Golgotha*, the Holy Spirit may intend a reference to the words of Joshua the type of *Jesus*, at the hill *Gilgal*, when he circumcised the people (Josh. v. 9), and had his *camp.* "Behold, I have to-day *rolled* away (גַּלֹּתִי) the reproach of *Egypt;* therefore the name of the place is called *Gilgal.* And by our Jesus at *Golgotha* the shame and guilt of sin was *rolled away* from the Israel of God; and there—where He was crucified—was His *camp;*—for He conquered by the Cross.

Observe, our Lord was crucified on Golgotha, and He ascended into heaven from the Mount of Olives. The Sun of Righteousness went down in the *west*, and arose to heaven on the *east* of Jerusalem.

34. ὄξος μετὰ χολῆς] οἶνον ἐσμυρνισμένον (Mark xv. 23),—i. e. bitter. Ps. lxix. 21, "sive quòd aversaretur malitiam; sive quia volebat majorem pati sitim in cruce, ut nobis mortificationis vivum daret exemplum." (*à Lapide.*)

Perhaps, that it might not be said by His enemies that He had not suffered all the agonies of crucifixion, and that some drugged potion had been given Him by His friends to stupify His senses, and to deaden His pain till just before He died (see below, *v.* 48. John xix. 28), and so He would not drink. Such potions were often given to those who were crucified. See *Lightfoot.* "Vinum myrrhâ conditum mentem turbat. Solebant supplicio afficiendis porrigere vinum, herbis temulentiam procreantibus mixtum, quò minùs sentirent do-

μενος οὐκ ἤθελε πιεῖν. (334 I) 35 Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου,
t Ps. 22. 18. [t] Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον· 36 καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ, (335 I) 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. (336 I) 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταὶ, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

u Ps. 22. 7, &c. & 109. 25. Mark 15. 29, &c. Luke 23 35, &c. v ch. 26. 61. John 2. 19.
(337 VI) 39 [u] Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες, [v] Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. (338 II) 41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες, μετὰ τῶν γραμματέων καὶ πρεσβυτέρων, ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ βασιλεὺς Ἰσραήλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ᾽ αὐτῷ. 43 πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν, εἶπε γάρ, Ὅτι Θεοῦ εἰμι Υἱός. (339 II) 44 Τὸ δ᾽ αὐτὸ καὶ οἱ λῃσταὶ, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτόν.

w Mark 15. 33, &c. Luke 23. 44.
(340 II) 45 [w] Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης. (341 VI) 46 περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ᾽ ἔστι· Θεέ μου, Θεέ μου, ἱνατί με

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lores. Tr. Sanhedrin c. 6. *Dixit R. Chasda: qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus, quia dictum est* Prov. xxxi. 6, *Date siceram perituro, et vinum illis qui sunt amaro animo.*" *Merillius. Casaubonus*, Exercitt. Antibaron. xvi. 80. "Jesus verò, qui doloris sensu rationisque usu privari hoc modo nolebat, sed animo forti fatum subire volebat, vino leviter degustato, calicem epotare recusabat." (*Kuin.*)

35. σταυρώσαντες] For a description of the cross and of crucifixion, see Bp. *Pearson* on the Creed, Art. iv. and the Notes. That the feet were nailed as well as the hands, see *Justin* c. Tryphon. 97. *Tertullian* c. Marcion. iii. 19. *Plaut.* Mostell. ii. 1. 13. Cp. Ps. xxii. 17. Luke xxiv. 39.

See on Luke xxiii. 33.

"Per lignum servi facti sumus; per crucem liberi." (*Aug.*)

"Ut non sibi sed omnibus vinceret Christus, manus in cruce tetendit." (*Ambrose.*)

"Ipsa species crucis, quid est nisi forma quadrata mundi? unde S. Apostolus, (Ephes. iii. 18) quæ sit altitudo et latitudo amoris Christi." (*Hieron.*) See John xii. 32.

"Crux patientis fit cathedra docentis, et tribunal judicantis, et currus triumphantis." (*Aug.*)

On the Passion of our Blessed Saviour, see *Leo M.* Serm. l.—lxviii. *St. Cyril*, Hieros. Catech. 13, p. 182—203. Dr. *Barrow's* Sermon xxxii. vol. ii. p. 206, and vol. v. p. 566—603; and Bp. *Andrewes'* Sermons, ii. p. 120—184, and *Westcott* on the Canon, pp. 61. 120, for primitive testimonies concerning it.

— ἵνα πληρωθῇ—κλῆρον] not found in A, B, D, E, F, G, H, K, L, M, S, U, V—and probably not from St. Matthew.

36. ἐτήρουν αὐτόν] They *watched* Him. The vigilance of the soldiers and Priests has proved of great use to us, as giving us clearer evidence of the Resurrection, and of Christ's power therein. (*Jerome.*)

37. οὗτός ἐστιν—Ἰουδαίων] See *St. Aug.* in Joan. xix. 19.

Thus by Pilate's voice the Gentile World (represented by him as Roman Governor) replies to the Jews. "Whether ye will or no, Jesus is King of the Jews,—the Lord of all who believe." (*Jerome*, referring to the derivation of the word *Jew*, one who confesses and praises God.)

It is well said by *Dr. Jackson* (on the Creed, bk. vii. c. 32), "The first authorized title of 'King of Judah' after the captivity of king Zedekiah, was that Inscription written on our Saviour's cross by the command of Pilate (the Representative in Judæa of Cæsar, the world's Governor), so that the Jews could not get a change of it in any of the three languages in which it was written. That which the world might conceive was written in jest, the God of Israel made good by making this Jesus, Whom Pilate crucified, both *Lord* and *Christ* (Acts ii. 36; iv. 10); that is, a far greater King than Cæsar, whom they acknowledge their only king!"

38. δύο λῃσταί] "Nam crux pœna latronum. Vocabantur λῃστῶν et *sicariorum* nomine qui injussu publico arma cepissent." (*Rosenm.*) These rebels and assassins were executed at the Passover for a public example at that great festival.

42. καταβατω—καὶ πιστεύσομεν] A false promise. For which was greater, to come down from the cross, or to raise Himself from the dead? He rose again, and ye did not believe. If He had come down from the cross, ye would not have believed. Perhaps the Spirits of Evil suggested these words; for, as soon as the Lord was crucified, they felt the power of the Cross, and that their own power was broken thereby; they would then that He should come down from the Cross. But Christ remains on the Cross in order to *destroy the Devil*, and in order that the world may *believe and be saved.* (*Jerome.*) Cp. 1 Cor. ii. 8.

— ἐπ᾽ αὐτῷ] we will become believers *in Him*; a stronger expression than the reading of some MSS. π. αὐτῷ.

43.] Quoted by *Clem. Roman.* 16, p. 71.

44. λῃσταί] *one* of them. See on Luke xxiii. 39. *St. Aug.* de Consens. Evang. iii. 16, and *St. Ambrose* in Luc. lib. x. For similar uses of the plural see above, ii. 20, Acts xvii. 18, and Matt. xxvi. 8, where it is said that "the *disciples* murmured,"—viz. Judas, *one* of them, did. Acts xiii. 40, "It is written in the *Prophets*,"—i. e. in *one* of them, Habakkuk i. 5.

In the two Thieves, one blaspheming, the other confessing Christ, some of the Fathers see a figure of the "duo populi," the Jew and the Gentile, ἀμφότεροι γὰρ ἄνομοι (says *Theophyl.* in Marc. xv.) ἀλλ᾽ ὁ μὲν ἐθνικὸς εὐγνώμων, ὁ δὲ Ἰουδαϊκὸς βλάσφημος.

St. Jerome's remarks here are not unworthy of attention. At first, both the malefactors reviled on Him; but afterwards, one of them (Luke xxiii. 39), moved by the prodigies which he saw (the darkness and the earthquake, &c.), was penitent, and rebuked the other. So, first, Jews and Gentiles reviled Christ; but now the Gentiles repent, and plead with the Jew.

45. ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο] i. e. from twelve o'clock, when our Lord was crucified, to three, when He expired.

Concerning this darkness, which could not have been an eclipse, the moon being then full, see *Jul. African.* in *Routh*, R. S. ii. 297, 298, ἦν σκότος θαυποίητον, ibid. ii. 477, and iv. 7. *Euseb.* Chron. ad A. D. 33.

Cf. *Tertullian*, Apol. 21, who appeals for the fact to the Roman Archives.

St. Cyril, *Hieron.* p. 195, sees here a fulfilment of Zech. xiv. 6, 7, and Amos viii. 9.

By πᾶσαν τὴν γῆν, St. Matthew probably meant the Land of Judæa (*Origen*, *Chrys.*), and see Matt. ix. 26. Luke iv. 25; so that it is not surprising that no mention of it is made in Heathen Historians.

At the *first* Passover the *Hebrews* had *light* in their dwellings, while the rest of *Egypt* was *dark*; but now, when the True Passover is killed by them, they are in darkness; and the light of the Gospel is about to be poured on the Gentile world.

Observe, the Passover was to be killed at the *full moon*. When Christ suffered the moon was full. Christ the Sun of Righteousness illumines the Church typified in Scripture by the moon; and she receives the fulness of her light from the *death* of Christ.

46. λαμὰ σαβαχθανί] Ps. xxii. 1. Our Lord cries out, "My God, why hast thou forsaken me?" using the words of the Psalmist, in order that He might show with His last breath that He acknowledges the Old Testament. (*Chrys.*)

Our Lord, with His dying breath, taught us to refer this Psalm to the Messiah; it is therefore impiety *not* to apply it to Him. (*Jerome.*)

It would seem from this, and from Mark xv. 34, Ἐλωΐ, Ἐλωΐ, that our Lord used the vernacular, or Syro-Chaldaic words: "Hæc verba deprompta sunt è Ps. xxii. 1, et Jesus, hanc vocem emittens, utebatur dialecto, quæ tunc in Judæâ vigebat, atque verba ipsa ut Galilæus pronuntiabat. Pro Ἠλὶ, Ηλὶ, Hebr. אֵלִי, אֵלִי ap. Marc. xv.

ἐγκατέλιπες; 47 Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον, Ὅτι Ἠλίαν φωνεῖ οὗτος. (843 II) 48 [x] Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. 49 Οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν. (843 I) 50 Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα. (844 II) 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν, (845 X) 52 καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

x Ps. 22. 1. & 69. 21. Mark 15. 36, &c. Luke 23. 36. John 19. 29.

(846 II) 54 [y] Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.

y ver. 36. & ch. 14. 33. Mark 15. 39. Luke 23. 47.

(847 VI) 55 [z] Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ, 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

z Luke 8. 23. & 23. 49. Mark 15. 40.

(848 I) 57 [a] Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας τοὔνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. 58 Οὗτος προσελθὼν τῷ Πιλάτῳ, ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀπο-

a Mark 15. 42—47. Luke 23. 50—55. John 19. 38. Isa. 53. 9.

34, legitur, Ἐλωΐ, Ἐλωΐ; quod est Chald. אֱלָהִי, אֱלָהִי; Jesus verò pronuntiabat, v. ad xxvi. 73, אֱלָהִי. Apud Marcum legitur λαμμὰ, quia Hebr. et Chald. scribitur לָמָּה. Pro Hebraico אַזְבַּחְתָּנִי usus est Jesus Chaldaico שְׁבַקְתָּנִי." (*Rosen.*, *Kuin.*)

May not this be an argument also for the use of *vernacular* Scriptures?

This voice is for our sakes; that we may know that Christ was perfect Man, having a human body and human soul, to the last. He spoke in our name. (*Greg. Naz.* 543. *Athanas.* adv. Arian. iii. pp. 478—480.) And that we should never despair, even if God hides His face from us. For Christ, Who uttered these words, was the Beloved Son in Whom He was well pleased; and with reverence be it said, the Father was never more pleased with Him than in this His act of humility and perfect obedience. And He was then heard (Heb. v. 7), and because He was obedient to death, even the death of the Cross, therefore God highly exalted Him, and gave Him a Name above every name (Phil. ii. 9).

48. *καλάμῳ*] This is probably the stem of the *ὕσσωπος*, mentioned by St. John xix. 29, which grew from a stalk into a tuft; and, the cross not being high, might be reached by a person holding it. Dodonæus de Stirp. iv. 19, "Hyssopus caules erigit dodrantales aut altiores, duros ac lignosos." See *Mintert* and *Winer* in v.

50. *φωνῇ μεγάλῃ*] To show that He laid down His life by His own will, not from exhaustion of natural force.

He cried with a loud voice, and thus proved the truth of what He had said, No one taketh away My life from Me; I have power to lay down My life, and have power to take it again (John x. 17). Pilate, therefore, *wondered* that He was so soon dead (Mark xv. 44), and the centurion was the rather led to believe, because He died with power (Mark xv. 39).

This cry rent the veil of the Temple; and opened the graves, and made the house of the Jews desolate. He showed His might by the raising of the dead, and by the quenching of the sun's light, and by the earthquake, and by a revolution in the elements.

He who rent the rocks and shook the earth, could have also destroyed His enemies; but in His mercy He spared them, and wrought these wonders for their conversion, and yet their hearts were hardened. (*Chrys.*, *Jerome.*)

51. *τὸ καταπέτασμα—ἐσχίσθη*] The Veil of the Holy of Holies. "Duo erant templi vela; *interius*, quo velatum erat Sanctum Sanctorum, quod Hebr. פָּרֹכֶת, ab Alex. *καταπέτασμα* dicitur, alterium *exterius*, quod erat ad introitum templi et Hebr. מָסָךְ, ab Alexandrinis *κάλυμμα* Exod. xxvi. 31. 33. 35, à Philone *ἐπίσπαστρον* vocatur. Hoc loco intelligi debet illud velum, quod oppansum erat Sancto Sanctorum, quod simpliciter *καταπέτασμα* nuncupabatur, vid. Philo de Vit. Mos. 2, p. 667, C. Joseph. Ant. v. 5. 4." See Heb. ix. 3.

"Velum Templi scissum est, et omnia Legis revelata mysteria ut universis Gentibus proderentur." (*Jerome*, iv. 176.) "Liber jam aditus in Sancta." (*Bengel.*)

The veil was rent. Thus our Lord showed His power and wrath, and at the same time His love. He intimated that what was before inaccessible, was now made easy of access, and that Heaven would be opened, and that He our Great High Priest would now enter the true Holy of Holies. They had said, "If He be King of *Israel*, let Him come down from the Cross;" but He proves Himself King of the *World*. They had derided Him, saying, "Thou that destroyest the Temple," He showed that it would be desolate by rending the Veil. (*Chrys.*)

52. *κεκοιμημένων*] a Hebraism. *κοιμᾶσθαι* = שָׁכַב, to sleep in death, 1 Kings xi. 43, and *passim*. *Vorst.* pp. 199. 202. John xi. 11. 14. Acts vii. 60; xiii. 36. 1 Cor. vii. 39; xi. 30.

— *ἠγέρθη*] a *prolepsis*. This is the *eighth* Resurrection recorded in Holy Scripture. The preceding ones are as follows:—

1. The Son of the Widow of Sarepta. 1 Kings xvii.
2. The Shunamite's Son. 2 Kings iv.
3. That caused by the bones of Elisha. 2 Kings xiii.
4. Jairus' Daughter. Mark v.
5. The Widow's Son at Nain. Luke vii.
6. Lazarus. John xi.
7. Christ Himself.
8. The bodies of the saints,—a rehearsal of the general Resurrection consequent on the Resurrection of Christ. The Chief Priests had said, "He saved others, Himself He cannot save." He hanging upon the Cross raised the Saints from their graves, and thus gave a sign of the Resurrection.

The risen Saints enter the Holy City and appear to many—as a pledge that *all* the bodies of the Saints will be raised hereafter, and enter the true heavenly Jerusalem.

Although the graves were opened, yet none of the bodies of the Saints arose before the Resurrection of Christ, in order that He might be the *first-born* from the dead. (Col. i. 18. 1 Cor. xv. 20. 23.) They did not appear generally to all persons, but to some chosen for that honour. (*Jerome.*)

53. *ἐξελθόντες*] the masculine, after *σώματα*, indicating personal life and action. Cp. on Mark ix. 26.

— *ἁγίαν πόλιν*] "The Holy City"—Jerusalem, so called here by the Holy Ghost, even in the History of the Crucifixion. She was still the Holy City, because of God's goodness to her in the gifts and graces of the Holy Scripture, and of the Temple and its sacred offices, which she enjoyed, and still by His mercy retained, though miserably abused by her who had received them, and who by her sins would, ere long, bring destruction from heaven upon herself.

An important passage with regard to the true doctrine concerning particular Churches, which make up the Church Visible on earth. Every such Church, as long as it retains the Word and the Sacraments of Christ, is a Holy City, but any one of such Churches may be rejected and destroyed for her sins.

But the Visible Church of God was *not* destroyed by the taking of Jerusalem, nor will the Universal Church ever fail, though any one particular Church may.

— *ἐνεφανίσθησαν*] Whether they died again, or were received into glory, the Fathers are not agreed. See *Aug.* Epist. ad Euodium 99. *Theophyl.* for the former opinion; cf. Heb. xi. 40, and *Origen*, *Jerome*, and others (apud *à Lapide*) for the latter.

57. *Ἀριμαθαίας*] Probably the native place of Samuel, in Mount Ephraim (1 Sam. i. 1), sometimes called Rama רָמָה, from Hebr. רוּם (*rum*), *elatum esse*.

See further on Luke xxiii. 51.

For a beautiful Homily on the Burial of Christ, *ἐν τῷ ἁγίῳ καὶ μεγάλῳ σαββάτῳ*, see *S. Epiphan.* ii. 259.

δοθῆναι τὸ σῶμα. (349 I) 59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ, ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. (350 VI) 61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

(351 X) 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, 63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, [b] Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. 65 Ἔφη αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδίαν, ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. 66 Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

b ch. 12. 40. & 16. 21. & 17. 23. & 20. 19. & 26. 61. Mark 8. 31. & 10. 34. Luke 9. 22. & 18. 33. & 24. 6, 7. John 2. 19.

XXVIII. (352 I) 1 [a] Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. 2 Καὶ

a Mark 16. 1. Luke 24. 1. John 20. 1.

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59. *σινδόνι καθαρᾷ*] *σινδὼν* is the word used by the LXX for the Hebr. סָדִין (*sadhin*), and seems to be derived from it, from root סָדַן (*sadan*), to cover. Arab. *wool*. The LXX sometimes used *ὀθόνιον* (Jud. xiv. 13), as St. John does here, xix. 40, for *σινδών*. Some of the Fathers applied this *κατ' ἀναγωγὴν* to the preparation to be made for the reception of Christ's mystical body in the Holy Eucharist.

By this simple burial of the Lord, a rebuke is given to those who cannot dispense with luxury, even in their graves. And, spiritually, we may say that whoever receives the body of Christ with a pure heart, wraps it in clean linen. (*Jerome.*)

60. *καινῷ*] New, free from corruption; and lest it should be said that some one of the saints had risen for Him, or had been the *cause* of His Resurrection. Cp. Elisha, 2 Kings xiii. 21. (See *Bengel.*)

A *new tomb*, in which none was ever laid. And thence He arose to everlasting life, as He had been born from the Virgin's womb. (*Jerome.*) Christ *rose* from the *new tomb*, without moving away the stone. He who, as man, entered life through the closed gate of the Virgin's womb, rose to immortality from a sealed sepulchre.

— *ἐν τῇ πέτρᾳ*] In the Rock *there*. On the Holy Sepulchre and the Church there built, see *S. Cyril* of *Jerusalem*, Cat. 14, pp. 211. 216, and the authors there cited in the notes.

62. *παρασκευήν*] The *Preparation*, i. e. for the *Sabbath*; hence Friday has this name in the Eastern Church, and was observed in memory of the Crucifixion, "ab antiquo et ubique," says *Routh*, R. S. iv. 500; iii. 457. 467. 470; iv. 45. 74.

On the sixth day of the week (Friday) the first Adam was created; and on the seventh day God rested. Christ, the second Adam, He who by dying is become to us the Prince of Life, died on the sixth day, and on the seventh He rested in the tomb.

The following are from Authors of the *third* century. Victorinus (*Routh*, iii. 457): "Dies sextus *paraceue* dicitur: hoc die, ob passionem Domini, aut stationem Deo aut jejunium facimus. Die *septimo* requievit ab omnibus operibus suis. Hoc die solemus superponere, ut Die *Dominico* cum gratiarum actione ad panem exeamus: eâ die resurrexit quâ lucem fecit." St. *Peter* Alex. (*Routh*, iv. p. 45), *τὴν τετράδα νηστεύομεν διὰ τὸ γενόμενον συμβούλιον ὑπὸ τῶν Ἰουδαίων ἐπὶ τῇ προδοσίᾳ τοῦ Κυρίου, τὴν δὲ παρασκευὴν διὰ τὸ πεπονθέναι αὐτὸν ὑπὲρ ἡμῶν· τὴν γὰρ Κυριακὴν χαρμοσύνης ἡμέραν ἄγομεν διὰ τὸν ἀναστάντα ἐν αὐτῇ.*

The Jewish seventh-day Sabbath died and was buried with Christ, and rose again with Him the first day of the week, and became the LORD'S DAY. Cp. on xxviii. 1.

64. *νυκτός*] Not in some of the most ancient MSS.; cp. xxviii. 13.

— *πλάνη*] cp. *πλάνος*, *v.* 63. *That* will be worse for us than His former *πλάνη* in calling Himself the Messiah.

65. *ὡς οἴδατε*] "Uti nostis—nam ego quidem de istâ re nihil laboro, vos attinet, me nihil spectat."

66. *ἠσφαλίσαντο*] A divine dispensation; that the evidence of Christ's power in His Resurrection might be more glorious.

The more strictly He is guarded by His enemies, the more clearly the power of His Resurrection is proved by us. (*Jerome.*)

It has been asked, If the stone was sealed and the watch set, how was it that the women came to anoint the body? (Mark xvi. 1. Luke xxiv. 1.) The sealing did not take place on Friday, but on the Sabbath, the great Sabbath (xxvii. 62). The *women* had returned home (Luke xxiii. 56) on Friday afternoon, and prepared spices, and rested during the Sabbath, "according to the commandment," while the *Priests* were busy negotiating with Pilate for the watch, and in setting the seal on the tomb; and it is not probable that the women knew any thing of the matter. (Cp. *Arnoldi*, p. 576.)

CH. XXVIII. **1.** *ὀψέ*] i. e. "nocte in auroram vergente." See Mark xvi. 2, *λίαν πρωΐ*. The word *ὀψὲ* is equivalent to the Hebrew עֶרֶב (*ereb*), and together with the morning makes the day. Gen. i. 5.

— *τῇ ἐπιφωσκούσῃ*] A remarkable expression. The *Sabbath* is illuminated, not taken away, by Christ; it *dawns into the Lord's Day*, and shines in the whole Church.

— *μίαν σαββάτων*] *μία* = *πρώτη*, אַחַת, "non *una* tantùm, sed *prima*." *Vorst.* de Hebr. p. 47. See on Acts xx. 7. Thence called *ἡ Κυριακὴ*, 'dies Dominica' (*dimanche*), 'the *Lord's* Day.' Rev. i. 10. Cp. above, note on xxvii. 62.

On the due observance of the Lord's Day, see the excellent remarks in Serm. 280, p. 3100, in Appendix to Sermons of *St. Augustine*. "Dominicum *diem* Apostoli et Apostolici viri ideo religiosâ solemnitate habendum sanxerunt, quia in eodem Redemptor Noster à mortuis resurrexit, quique ideo *Dominicus* appellatur, ut in eo, à terrenis operibus vel mundi illecebris abstinentes, *tantùm divinis cultibus* serviamus, dantes scilicet diei huic honorem et reverentiam propter spem Resurrectionis nostræ quam habemus in illâ.

"Nam sicut Ipse Dominus, Jesus Christus et Salvator, resurrexit à mortuis, ita et nos resurrecturos in novissimo die speramus. Apparet autem hunc *diem* etiam in *Scripturis Sanctis* esse *solemnem*. Ipse enim est primus dies sæculi, in ipso formata sunt elementa mundi, in ipso à mortuis resurrexit Christus, in ipso de cœlis Spiritus Sanctus super Apostolos descendit. Manna in eodem in eremo primùm de cœlo datum est. Ideo sancti doctores Ecclesiæ decreverunt omnem gloriam Judaici Sabbati in illam transferre, ut quòd ipsi in figurâ, nos celebraremus in veritate; quia hinc erit *Requies* nostra vera, quando *Resurrectio* fuerit perpetrata, et remuneratio in animâ et corpore simul perfecta. Observemus ergo diem dominicam, et sanctificemus illam sicut antiquis est de Sabbato præceptum." (Levit. xxiii. 32. 35.)

Christ resting in the grave consecrated to us the true Sabbath, which is rest *from* sin and *rest in Christ*; that we may rise again to newness of life here, and to glory everlasting hereafter, for an eternal Lord's Day. And therefore Christ says, "Come unto Me,—and ye shall find *Rest* for your souls." (See *Macar.* Hom. 35, "On the Old and New Sabbath," p. 191.)

On the "case of the *Sabbath*," see *Bp. Sanderson*, v. 40; and on the divine Institution and perpetual obligation of the *Lord's Day*, *Bp. Cosin*, Works, iv. p. 451—461, and v. p. 529. *Bingham*, Ant. xx. 2.

— *σαββάτων*] The Sabbath, or seventh day in the paschal week, was a high day. On that day, the second day of unleavened bread, and falling on that year on a Saturday, the first ripe sheaf of the harvest was to be waved before the Lord (Levit. xxiii. 10—12),—a prophecy of our Lord's Resurrection, and of our Resurrection also. (1 Cor. xv. 20.) Cp. Hos. vi. 2, quoted by *St. Cyril. Hierosol.* p. 212. *Bp. Pearson*, on the Creed (Art. v. p. 486), appears to be of opinion that this year the sheaf was waved on the *First Day* of the week—the day of the Resurrection; and this perhaps may be explained by what is stated by *Bp. Patrick* on Levit. xxiii. 16.

— *ἡ ἄλλη Μαρία*] The mother of James and Joses, and, probably, the wife of Cleophas or Alphæus. (Cp. xxvii. 56. 61. Mark xv. 40. John xix. 25.)

On the *supposed* discrepancy in the history of these events, see *Chrys.* v. 740. Orat. 115.

The women are said by the Evangelists to have come to the tomb at different times; this is no sign of error on their part (as is profanely alleged by some), but it is a proof of the zeal and love of those who could not bear to be long absent from the tomb of their Lord. (*Jerome.*)

ἰδοὺ, σεισμὸς ἐγένετο μέγας· [b] ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. [3] [c] Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. [4] Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί. (358/II) [5] Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξί, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· [6] οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, [d] καθὼς εἶπε· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος· [7] καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ, εἶπον ὑμῖν. (354/II) [8] Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. (356/X) [9] Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ [e] ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. [10] [f] Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.

b Mark 16. 5—8. Luke 24. 4. John 20. 12.
c Dan. 10. 6.
d ch. 12. 40. & 16. 21. & 17. 23. & 20. 19.
e Mark 16. 9. John 20. 14.
f John 20. 17. Acts 1. 3. Heb. 2. 11.

[11] Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. [12] Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, [13] λέγοντες, Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. [14] Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. [15] Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

[16] [g] Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. [17] Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ

g ch. 26. 32.

For Homilies on the Resurrection, see *Epiphan.* ii. 276. *St. Cyril. Hieros.* Cat. 14, p. 205—216, and *Bp. Andrewes*, Serm. ii. 185—427; iii. 1—103.

2. ἄγγελος] Our Lord, who is one and the same person, both Son of God and Son of Man, according to His two natures, at one time shows signs of His greatness, at another of His humility. As Man He is crucified and buried, inclosed in a tomb sealed with a stone; but the deeds done in the outer world prove Him the Son of God. The sun hiding his face; the darkness covering the earth; the earth itself rocked by an earthquake; the veil torn; the rocks rent; the dead raised; the ministry of *Angels*. Angels attended Him at His birth. An Angel was sent to Mary, to Joseph, to the Shepherds. He is tempted in the wilderness, and after His victory Angels minister unto Him. Now an Angel comes to guard His tomb, and by his white raiment intimates the glory of His triumph; and at His ascension two Angels appear to the Apostles and give a promise of the second coming of Christ, when He will appear with legions of Angels. (*Jerome.*)

— ἀπεκύλισε τὸν λίθον] *rolled* away. St. Matthew goes back to an earlier point; not that Christ might rise, for *He had risen*, but that they might go in and see where He had lain.

In the case of Lazarus, the stone was removed *before* he was raised by Christ; but Christ *raised Himself*, and the stone was removed afterwards.

The Fathers observe here an analogy to His *birth* from the Blessed Virgin, "ut ex clauso Virginis utero natus, sic ex clauso sepulchro resurrexit in quo nemo conditus fuerat, et postquàm resurrexisset se per clausas fores in conspectum Apostolorum induxit." Cp. Ezech. xliv. 2. (See *Greg. M.*)

St. Epiphan. (in Sepulch. Christi, tom. ii. p. 262) observes that Christ arose without breaking the seal of the tomb,—ὥσπερ ἐσφραγισμένων τῶν κλείθρων τῆς παρθενικῆς φύσεως ἐκ παρθένου γεγένηται,—and he also remarks, that as *forty days* after His πρώτη γένησις He was presented in the Temple of the earthly Jerusalem, so after forty days from His δευτέρα γένησις, or birth from the grave, He presented Himself in the Temple of the heavenly Jerusalem.

5. ὑμεῖς] emphatic: Let the *Roman soldiers* fear (*v.* 4)—not *ye*,—weak *women* though ye be.

— ἐσταυρωμένον] After the Resurrection the Angel came and rolled away the Stone, in order that the women might see the tomb empty, and might believe that He was risen. And they were rejoiced (*v.* 8) when they saw it, for they were persuaded that no one could have taken away the body while the soldiers were watching the grave. And the Angel says, I know that ye seek Jesus who was *crucified*; he is not ashamed to speak of *the cross*; for this is the source of our blessings. (*Chrys.*)

6. ἠγέρθη] Death began with woman; and to woman the first announcement is made of Resurrection. (*Hilary.*)

— ὁ Κύριος] Where lay *the Lord*: yours and ours; the Lord of life and death; and *now* declared to be such by His glorious Resurrection. See ver. 2, where *this* angel is called ἄγγελος Κυρίου, and so Christ is acknowledged to be one with Jehovah.

7. Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε] In Galilee of the *Gentiles*, despised by the Jews; in Galilee, the scene of His earthly ministry, not in Judæa;—an intimation that the Gospel, refused by the Jews, would be preached to the heathen.

8. ἐξελθοῦσαι] having *come out* of the sepulchre. St. Matthew does not tell us that they had *gone in*, but this circumstance is supplied by St. Luke xxiv. 3.

9. ἀπήντησεν αὐταῖς] After He had appeared specially to Mary Magdalene. (See Mark xvi. 9. John xx. 1. 11—18.) That previous appearance accounts for the readiness with which the women here acknowledge Jesus as *risen*.

— χαίρετε] The women receive the reward of their constancy and faith; they were the first to see the sepulchre open, and to carry the good tidings of what they heard and saw. And Jesus Himself met them, and said, "*All hail!*" Observe, how our Lord elevates the weaker sex, which had fallen into dishonour through the transgression of Eve; and how He inspires it with hope, and heals its sorrows, and makes women to be messengers of glad tidings to His disciples. They hold Him by the Feet. We may perhaps wish to have been with them. And we may hold Christ now by receiving the holy eucharist with a pure heart; and if we are merciful to His members, we shall see Him coming with the Holy Angels at the great day, and not only receive His salutation, "*All hail!*" but hear the gracious words, "Come, ye blessed children of My Father, receive the kingdom prepared for you from the foundation of the world." (*Chrys.*)

13. εἴπατε—σήμερον] Cp. *Justin Martyr* c. Tryphon. §§ 17. 108. "Veritatem absconderunt, mendacium vendiderunt, mendacium cæci cæcis. O vanitas vendens veritatem vanitati. Hodieque hoc est apud Judæos. Testimonium Martyrum nolunt audire, ut vivant; et testimonium dormientium audiunt, ut pereant. Si dormierunt custodes, unde potuerant scire quis illum tulerit? Aut vigilabatis et custodire debebatis; aut dormiebatis, et quid sit factum nescitis." (*Aug.* Serm. 44 and 129.)

For an answer, by implication, to this calumny of the Chief Priests, see John xx. 6, 7.

ἐδίστασαν. 18 h Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 19 i Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, 20 k διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. Καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

h ch. 11. 27. Luke 10. 22. John 3. 35. & 13. 3. & 17. 2, 5, 24. Heb. 1. 2. & 2. 8. Dan. 7. 14. i Mark 16. 15. Luke 24. 47. Isa. 52. 10. Acts 2. 38, 39. k Acts 2. 42.

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17. *ἐδίστασαν*] "Dubitatum est ab illis ne dubitaretur à nobis." (*Leo. M.* Serm. lxxi. in Ascens. p. 152.)

18. *ἐδόθη μοι*] *Given* to Me as *Man*; for as God He had it from everlasting. *Given* to Him it is in virtue of His Incarnation and humiliation, and of His perfect obedience as Man (Phil. ii. 8. Acts ii. 36; xiii. 33. 1 Pet. iii. 22). Given to Him it is for the protection of His Church and the subjugation of His adversaries (John xvii. 2). Cp. *Athanas.* c. Arian. Orat. i. p. 354, 355, who says, "Christ, as Son of Man, is said to *receive*, because He has a human body, which is by nature capable of *reception*; but He Himself as the WORD possessed all things from the beginning because of His *Divinity* and *perfection*." This is enlarged upon by *Athanas.* adv. Arianos iii. pp. 26. 40. 456. 467. See also *St. Basil* de Spiritu Sancto, vol. iii. pp. 23—28.

This is His *Mediatorial* Kingdom, which He will exercise till the last Day (1 Cor. xv. 24. 28), when all His enemies shall be put under His Feet (Ps. ii. 6. 9; cx. 1. Heb. x. 13. *Bp. Pearson* on the Creed, Art. vi., and below on Acts iii. 21). But his kingdom absolutely, in that He is God and Man for ever and ever, will have no end.

19. *πορευθέντες οὖν*] The *οὖν* is not found in some MSS.—A, E, F, H, K, M, S, V, and may perhaps have been inserted in others to mark the connexion.—*Since* I, as God-Man, am universal Lord, *therefore*, go and bring all Nations under subjection to My sway, by the ministry of the Word and Sacraments. He Who before His Passion said, "Go *not* into the way of the *Gentiles*" (Matt. x. 5), now that He has suffered and is risen, and about to ascend, says, "Go, teach (*μαθητεύσατε*), *make disciples of all Nations*."

Here is an assertion of Christ's Universal Sovereignty, and of His claim to public homage from all Nations of the World. He now, as King of the Universe, demands obedience and honour from All Nations; and hereafter before Him as Judge of the World will "be gathered All Nations" (xxv. 32).

— *μαθητεύσατε*] make *disciples* of. *μαθητεῦσαι* is preparatory to *διδάσκειν*, which marks a *continual habit*. See the use of the word *μαθητεῦσαι*, ch. xxvii. 57.

— *εἰς τὸ ὄνομα*] Not in, but *into*; and not *Names* (plural), but into the *One Name*; i. e. admit them by the Sacrament of Baptism into the privileges and duties of Faith in, and Obedience to, the Name of the *One* God, in three Persons, the Father, and the Son, and the Holy Ghost (*St. Hieron.*, *St. Cyril. Alex.* in Joh. i., *Euthym.*), and into participation of, and communion with, the *Divine Nature*. On *ὄνομα*, see above, vi. 9; xviii. 20, on *εἰς τὸ ὄνομα*. "Christ," says *Athanas.* p. 555, "has founded and rooted His Church in belief in the Holy Trinity."

— *καὶ τοῦ Υἱοῦ*] From this junction of the Son with the Father, *St. Athanas.* (adv. Arian. ii. 41, p. 402) demonstrates the *Godhead* of the *Son*. The same may be said of the Holy Ghost. (See *Athanas.* ad Serapion. § 12, pp. 528. 541, 542. 553; and *Greg. Naz.* Orat. xxxi. de Spiritu Sancto, et Orat. xxxiii. p. 615.) And on the difference between the doctrine of the Trinity and Tritheism on the one side and Arianism on the other, see ibid. p. 447. See also *Barrow*, Defence of the Blessed Trinity, iii. 495—519.

On the privileges founded on Christian Baptism, see, among others, the beautiful Sermon in *St. Hippolyt.* i. p. 261, and *Greg. Nazian.* pp. 692. 729, Orat. xl. *St. Jerome*, ad Lucifer., says, p. 292, "In Patre et Filio et Spiritu Sancto baptizatus homo Templum Domini fit; quùm veteri æde destructâ novum Trinitatis delubrum ædificatur."

20. *μεθ' ὑμῶν*] with you, and with those in whom your Apostolic authority to preach and administer the Sacraments will be continued to the end, and in whom therefore it will live by My Power.

— *πάσας τὰς ἡμέρας*] 'all the days.' I shall never be absent from you a single day; I shall never be absent in any of the days of the greatest trial and affliction of the Church; but I shall remain with her till the *last* Day, when you will see Me again in bodily presence.

— *ἕως*] And much less shall I be ever absent from you after it. (*Greg. Nazian.* p. 542.) See above on i. 25, and xvi. 28.

Christ is now *with us*; hereafter, if we continue His to the end, we shall be *with Him*. (Cp. *Beng.*)

Why did not St. Matthew mention the *Ascension*? Why did not St. John? They were both present at it; which St. Mark and St. Luke, who describe it, were not. The Holy Spirit inspired St. Matthew and St. John. And He inspired St. Mark and St. Luke to describe what they did not see. They saw it and describe it by the Spirit's aid. And when He was writing by St. Matthew He knew that He *would describe* the Ascension by St. Mark and St. Luke; and when He was writing by St. John He knew that He had sufficiently described it by them. And St. John takes it for granted as a fact well known to the Church. (See John vi. 62; xx. 17.) St. Matthew's silence is that of foresight; St. John's silence is that of assent. "And blessed are they who have not seen, and yet have believed" (John xx. 29).

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΕΥΑΓΓΕΛΙΟΝ.

I. ($\frac{1}{11}$) [1] Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ Θεοῦ—[2] ὡς γέγραπται ἐν Ἡσαΐᾳ τῷ προφήτῃ, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν

INTRODUCTORY NOTE TO ST. MARK'S GOSPEL.

On St. Mark's Gospel it may be observed,—

That the narrative coincides in a great measure with that of St. Matthew in substance and in language.

That even in those portions where this coincidence is most exact, certain minute and graphic particulars are inserted, which show that the narrator St. Mark was an eye-witness of what he narrates, or received his narrative from an eye-witness. (See note on ii. 2, 3.)

Hence St. Mark is wont to introduce *Syro-chaldaic words*, probably the very words used by Christ (see on ii. 3; ix. 23), and *abrupt expressions*, marking strongly the operations of feeling in the Speakers, especially in their entreaties to Christ for aid. (See v. 24; viii. 24.)

He is also frequent in his use of the *present tense* in the narrative (see x. 16; xi. 3. 7; xii. 13, 14; xv. 47)—placing the events described before the reader's eye. These and other characteristics indicating personal knowledge, eagerness of temper, and fervour of spirit, strongly confirm the testimony of Christian Antiquity (see below), that St. Mark's Gospel was written under the direction or at the dictation of *St. Peter;* whose *failings* are described more fully in *this* Gospel than in any other.

Hence it appears that where St. Mark's Gospel coincides with St. Matthew's, this is not because St. Mark had not the means of writing independently, but because he was convinced from personal knowledge that St. Matthew's Gospel was a true account of what he designed to relate (cp. *Rosenm.* pp. 4. 576), and that he intended to *confirm* St. Matthew's history. The coincidences in St. Mark with St. Matthew are the vouchers of an eye-witness to St. Matthew's veracity. And out of the mouth of two witnesses the truth is established.

St. Mark, who follows St. Matthew, is also followed by St. Luke. Thus the Gospels, like the Living Creatures which make in the vision of Ezekiel the Chariot of the Lord, mutually support, and are interwoven with, each other; and (to use *St. Jerome's* words, ad Paulin. iv. p. 574) they are, as it were, the chariot of God on which He rides, as on the Cherubim, throughout the world.

See further on this subject the General Remarks prefixed to the Gospels.

On St. Mark's personal history:—

St. Mark the Evangelist was the son of Mary, who received the Apostles in her house, as is stated in the Acts, xii. 12. At first he followed Barnabas, his uncle, and Paul, as the book of the Acts relates (xii. 25; xiii. 5. 13; xv. 37. 39); and he is mentioned by Paul in his Epistle to the Colossians (iv. 10; cp. Philemon 24), and the second to Timothy (2 Tim. iv. 11). He was afterwards with Peter at Rome, as Peter's first Epistle shows (1 Pet. v. 13), in which he calls Mark his son in the Spirit, and from him Mark received the whole history of the Gospel (cp. *Routh*, R. S. i. 13. 37. 40), as Clement relates (*Clem. Alex.* Hypotypos. vi.) in Rome itself; or, according to *Chrysostom*, in Egypt, at the desire of the faithful, he wrote his Gospel. (*Euthymius Zyg.* p. 1, ed. Athen. 1842.)

That Mark the *Evangelist* is the same as John Mark of the Acts of the Apostles, and as the Mark of St. Peter's Epistle and St. Paul's, see *Lightfoot, Lardner, Wetstein, Michaelis, Marsh, Rosenmüller*, and *Meyer*, on Mark, p. 1. His Hebrew name was *John;* and it is probable that he received that of *Marcus*—a Roman name, in addition, because he was designed to have intercourse with the *Roman* Church, and to write a Gospel for their use; as Saul took the Roman name of *Paul* because he was to be the Apostle of the Gentiles. See on Acts xiii. 9.

Hence probably his use of *Latin* words. (See on ii. 4.)

If it be asked,—

Why, if he wrote specially for Roman use, he did not write in Latin? the answer is, "Romæ vix quisquam erat Græcè non intelligens" (*Grot.*); and he wrote also for the world at large; and because (as *Cicero* pro Archiâ says, § 5) the knowledge of the Latin tongue was confined within narrow limits, but *Greek* was read every where.

The following are ancient testimonies on this subject:—

Papias ap. Euseb. H. E. iii. 39, Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν—οὔτε ἤκουσε τοῦ Κυρίου, οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δὲ, ὡς ἔφην, Πέτρῳ. *Irenæus*, adv. Hæres. iii. 1, μετὰ τὴν τούτων (Πέτρου καὶ Παύλου) ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ παρὰ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε. *Tertullianus* adv. Marcion. iv. 5, "*Marcus quod edidit Evangelium, Petri affirmatur, cujus interpres Marcus. Cœpit magistrorum videri, quæ discipuli promulgarint.*" *Clemens Alex.* ap. Euseb. H. E. ii. 15, relates that Mark was requested by the Romans to commit to writing the Gospel which Peter had preached to them, and that Peter approved the Work to be read in the Church. *Origenes* ap. Euseb. H. E. vi. 25, δεύτερον δὲ τὸ κατὰ Μάρκον εὐαγγέλιον, ὡς Πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα. *Hieronymus*, Ep. ad Hedibiam, c. 2, "*Habebat interpretem beatus Petrus Marcum, cujus Evangelium, Petro narrante, et illo scribente, compositum est.*" *Epiphan.* Hæres. li. p. 428, εὐθὺς δὲ μετὰ τὸν Ματθαῖον, ἀκόλουθος γενόμενος ὁ Μάρκος τῷ ἁγίῳ Πέτρῳ ἐν Ῥώμῃ ἐπιτρέπεται τὸ εὐαγγέλιον ἐκθέσθαι· καὶ γράψας ἀποστέλλεται ὑπὸ τοῦ ἁγίου Πέτρου εἰς τὴν Αἰγυπτίων χώραν. *Hieronymus* de Viris Illustribus, c. 8, "*Marcus discipulus et interpres Petri, juxta quod Petrum referentem audierat, rogatus Romæ à fratribus, breve scripsit Evangelium. Quod cùm Petrus audisset, probavit, et ecclesiis legendum suâ auctoritate edidit, sicut Clemens in sexto hypotyposeon scribit. Assumpto igitur Evangelio, quod ipse confecerat, perrexit ad Ægyptum, et primus Alexandriæ Christum annuntians, constituit ecclesiam tantâ doctrinæ et vitæ continentiâ, ut omnes sectatores Christi ad exemplum sui cogeret.*"

μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· (2/I) 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ—(8/VI) 4 ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. (4/I) 7 Καὶ ἐκήρυσσε λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. 8 [a] Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ. (5/I) 9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. 10 Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανούς, καὶ τὸ Πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν· 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. (6/II) 12 Καὶ εὐθέως τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. (7/VI) 13 Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

(8/IV) 14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, (9/VI) 15 καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ, ἦσαν γὰρ ἁλιεῖς. (10/II) 17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω

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	III. 3	III. 4
	5	3
	4	
	11	16
[a] Acts 1. 5. & 2. 4.		
	13	
	16	21
		22
	17	
	IV. 1	IV. 1
	2	2
	11	
	12	
	17	
	18	
	19	

Ch. I. 1. *ἀρχὴ τοῦ εὐαγγελίου*] St. Matthew and St. John, the Apostolical Evangelists, begin the Gospel with the Generation of Christ; St. Matthew with His Human Generation; St. John with His Divine.

St. Luke begins the Gospel with John the Baptist; St. Mark with an appeal to ancient Prophecy. Hence *Irenæus* thus speaks (iii. 10. 6): "Marcus Interpres et sectator Petri, initium Evangelicæ conscriptionis fecit sic—*Initium Evangelii*, &c., manifestè initium Evangelii faciens Sanctorum Prophetarum Voces."

He observes also that St. Mark concludes his Gospel with the Ascension (he therefore regarded the conclusion as genuine), and with a reference to the words of ancient *prophecy* predicting it, "He sat down at the right hand of God." Cp. Ps. cx. 1; see also *Bede* here.

Hence *Irenæus* shows, against the Gnostic heresies, that the God of the Old and the New Testament is One and the Same: "Unus et idem Deus et Pater, à Prophetis annuntiatus, ab Evangelio traditus, quem Christiani colimus, et diligimus ex toto corde, Factorem cœli et terræ et omnium quæ in eis sunt."

On the use of the word *εὐαγγέλιον* by St. Mark, see below, x. 29.

2. *ἐν Ἡσαΐᾳ*] Mal. iii. 1. Isa. xl. 3. The Holy Spirit in the New Testament often combines two or more prophecies from different books of the Old Testament, and only specifies *one* Prophet by name. See above on Matt. xxvii. 9.

As *Bede*[1] observes here, all the Prophecies delivered by the Prophets are from One and the Same Spirit; and therefore the Evangelists do not specify minutely in detail the *names* of the Prophets through whom the several Prophecies come: "Quæcunque *per* eos Sanctus Spiritus dicit et singula sunt omnium et omnia singulorum."

4. *ἐγένετο Ἰωάννης βαπτίζων*] For an excellent exposition of this text, showing how John's Baptism was *ἀρχὴ εὐαγγελίου*, see *Cyril. Hierosol.* Cat. 3, p. 42.

— *βάπτισμα μετανοίας εἰς ἄφεσιν*] A Baptism exacting, as a condition of its reception, a change of mind and life with a view to pardon from Christ. And thus he acknowledged that his baptism was only temporary and manuductory to the Baptism of Christ, which brings remission of sins (see *v.* 8). (*Theophylact.*) Cp. *Jerome* adv. Lucifer. p. 293.

To speak (says *Gregory Nazian.* Orat. 39) on the difference of Baptisms. Moses baptized in the water, the cloud, and the sea, but this was done figuratively. John baptized, not according to the Jewish rite, but for the remission of sins, but not with the Spirit. Jesus baptized with Water and the Spirit. There is a fourth Baptism—that of Blood—of Martyrdom for Christ.

5. *πᾶσα*] And below, *v.* 33, *πόλις ὅλη*. See Matt. iii. 5, *πάντες*, i. e. *πολλοί*.

It may suffice to observe here once for all, that the notes on St. Matthew may be consulted in this and other very numerous parallel places which are noted in the margin of St. Mark.

7. *ὁ ἰσχυρότερος*] More emphatic than *ἰσχυρότερος*. He who is stronger *κατ' ἐξοχήν*:—*the* stronger: and who is stronger than all.

12. *ἐκβάλλει*] Matt. ix. 38.

13. *θηρίων*] Unhurt by them as Adam in Paradise. (Cf. Job v. 22). "Inter *bestias* commoratur ut *homo*, sed ministerio utitur *Angelico* ut *Deus*." (*Bede.*)

The mention of this incident, that our Lord was with the *wild beasts*, suggests an argument against the opinion that the region between Jerusalem and Jericho was the Scene of the Temptation.

It is more probable that it was in the wilderness of Arabia, where the Israelites were proved by God forty years.

Our Lord, the Son of God, was the Head of the Israel of God. See Matt. ii. 15, *ἐξ Αἰγύπτου ἐκάλεσα τὸν Υἱόν μου*. The literal Israel was forty years *ἐν τῇ ἐρήμῳ*, our Lord was forty days in the wilderness. The Law was given to the literal Israel, but that law was disobeyed by the people; and their carcases fell in the wilderness (Heb. iii. 17). In the wilderness Christ used the Law as His Weapon against the Tempter; and He conquers Satan by it. In the wilderness Moses and Elias fasted forty days, and Christ fasts forty days in the wilderness. Perhaps it was in the *same* wilderness; that of Arabia. And this is not at variance with the language with which the Holy Spirit describes His passage from Jordan to the wilderness, —*ἤγετο ἐν τῷ Πνεύματι*,—*ὑπὸ τοῦ Πν.*—*ἐκβάλλει αὐτὸν τὸ Πν.*, which may describe a rapid translation, such as that by which Prophets and Evangelists were caught up (1 Kings xviii. 12. 2 Kings ii. 16. Acts viii. 39). Cp. *Webster* here; and *Milton*, P. R. i. 350.

15. *πιστεύετε ἐν τ. ε.*] Something more than *πιστεύ. τ. ε.*—Repose your faith in—build your belief on—the Gospel. Cp. *Vorst*, Hebr. p. 670.

16. *Σίμωνα*] He calls Peter, and afterwards John (*v.* 19). The Fathers regard Peter as the Apostolic *σύμβολον πρακτικῆς*, and John as *σύμβολον θεωρίας*, and say that they must both be united; but that *πρακτικὴ* must precede *θεωρία*. See *Theophyl.* here, and *Aug.* in John xxi.

17. *δεῦτε—ἁλιεῖς*] *σαγηνεύει ἁλιεῖς, ἵνα ἁλιεῖς ἀνθρώπων γένωνται.*

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[1] The Exposition of *Bede* on St. Mark is a *catena*. See his Epistola Dedicatoria. And therefore what is cited as from *Bede*, is for the most part of an earlier age.

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IV. IV. ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων. 18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν,
20
21 ἠκολούθησαν αὐτῷ. (11/VI) 19 Καὶ προβὰς ἐκεῖθεν ὀλίγον, εἶδε Ἰάκωβον τὸν
τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
22 καταρτίζοντας τὰ δίκτυα. 20 Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν
πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω
αὐτοῦ.

31 · (12/VIII) 21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθέως τοῖς σάββασιν
VII.
29 32 εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε· (13/II) 22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ
διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ
33 Γραμματεῖς. (14/VIII) 23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
34 ἀκαθάρτῳ, καὶ ἀνέκραξε 24 λέγων, Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
35 ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. 25 Καὶ ἐπετίμησεν
αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. 26 Καὶ σπαράξαν
αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.
36 27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστι
τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς
37 ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; 28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ
εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

14 38 (15/II) 29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν
Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30 Ἡ δὲ πενθερὰ Σίμωνος
39 κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. 31 Καὶ προσ-
15 ελθὼν ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς
16 40 εὐθέως, καὶ διηκόνει αὐτοῖς. 32 Ὀψίας δὲ γενομένης ὅτε ἔδυ ὁ ἥλιος, ἔφερον
πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους· 33 καὶ ἡ
41 πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. (16/VIII) 34 Καὶ ἐθεράπευσε πολλοὺς
κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε· καὶ οὐκ ἤφιε
λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

42 (17/VIII) 35 Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον
τόπον, κἀκεῖ προσηύχετο. 36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.
37 καὶ εὑρόντες αὐτὸν, λέγουσιν αὐτῷ, Ὅτι πάντες σὲ ζητοῦσι. 38 Καὶ λέγει
43 αὐτοῖς, Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω, εἰς τοῦτο
44 γὰρ ἐξελήλυθα. 39 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν
Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

VIII. V. (18/II) 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν
2 12
3 13 αὐτὸν, καὶ λέγων αὐτῷ, Ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι. 41 Ὁ δὲ Ἰησοῦς
σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθ-

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23. *ἐν πνεύματι ἀκ.*] as *in* a prison. (See ch. v. 2.) The preposition *ἐν* is the more appropriate, because Roman prisoners were chained to their keepers (see Acts xii. 6), and were thus *in* their grasp.

24. *ἔα*] not from *ἐάω*, but חַ, *ah!*

— *ὁ ἅγιος*] *Theophylact* observes the force of the definite article here. Thou art *ὁ μόνος ἅγιος, ὁ ὡρισμένος*.

25. *φιμώθητι*] See on Matt. xxii. 12. Cf. *v.* 34.

In addition to the reasons suggested for this charge, Matt. viii. 4, *μηδενὶ εἴπῃς*, it may be observed that our Lord had special reasons for refusing the testimony of *devils*, because some countenance might thus seem to be given to the calumny of His enemies, that He acted in collusion with them, and cast out devils by Beelzebub (Matt. xii. 24. Mark iii. 22). And, lest if the devil's testimony is approved when he speaks true (for he sometimes uses truth as a bait, *Euthym.*), he may more easily deceive when it is false. (See *Athanas.* Epist. Encycl. p. 215.) Our Lord shows also that though He accepts praise from the humble and sincere heart, He is not to be beguiled by the flattery of hypocrites from punishing their sins. In like manner St. Paul stopped the mouth of the *πνεῦμα Πύθωνος*, who tried to conciliate him by calling him the Servant of the Most High God. See on Acts xvi. 16.

27. *διδαχή*] See Acts xiii. 12.

28. *ἐξῆλθε δέ*] Some read *καὶ ἐξῆλ.* But since *καὶ* at the beginning of a sentence is so common with St. Mark, especially in this chapter, it is not likely to have been altered by the copyists.

32. *ὅτε ἔδυ ὁ ἥλιος*] When the Sabbath was over. See *v.* 29.

34. *ὅτι ᾔδεισαν*] *Because* they knew Him. See above, *v.* 24. The devils,—probably from the defeat of their prince and leader Satan, at the temptation,—had a clearer knowledge than men had of Christ's person at this time. (See on Matt. iv. 24.) He would not allow Evil Spirits to be His preachers, lest He might be supposed to be in league with them, instead of having come into the world to destroy their power, and to free men from it.

35. *πρωΐ*] On the *first day of the week*. It may deserve inquiry, whether our blessed Lord did not give some prophetic intimations, even before His Resurrection, of the future sanctification of this day as the *Lord's Day*.

37. *σέ*] emphatic. *Thou* art the object of their search: a preferable reading to *ζητοῦσί σε*.

38. *ἐχομένας κωμοπόλεις*] *ἐχόμενος* = *ἐγγύς*, *Suid.* So *ἐχομένη ἡμέρα* (χθές). Acts xxi. 26. See also Luke xiii. 33. Acts xx. 15. Christ came to preach to the *poor* in *villages*, as well as to the rich in towns. Cp. Matt. ix. 35. The words *pagus* and *paganism* show the need of attention to this example. And one of the best tests of a Church is,—does it imitate Him in this respect?

39. *εἰς τὰς συναγωγάς*] A preferable reading to *ἐν ταῖς συν.*, which would hardly have been altered by the copyists to *εἰς τ. σ.* It means something more than *in* the synagogues: He proclaimed the glad tidings of the *Gospel to* the synagogues of the *Jews*, where hitherto had only been heard the voice of *Law* and the *Prophets*. Cp. xiii. 9, *διαρήσεσθε εἰς συν.* xiv. 9, *κηρυχθῇ εἰς κόσμον*. Luke iv. 44; vii. 1, *εἰς ἀκοάς*. xi. 7, *εἰς κοίτην*.

	MATT.	LUKE.
ἀρίσθητι· 42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθα-	VIII.	V.
ρίσθη. 43 Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτὸν, 44 καὶ λέγει αὐτῷ,	4	14
Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσ-		
ένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.		
(19/X) 45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον,		15
ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις		
τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.		
II. (20/I) 1 Καὶ πάλιν εἰσῆλθε εἰς Καφαρναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι		
εἰς οἶκόν ἐστι. 2 Καὶ εὐθέως συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ	IX.	
τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 Καὶ ἔρχονται πρὸς αὐτὸν	2	18
παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων· 4 Καὶ μὴ δυνάμενοι προσ-		19
εγγίσαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες		
χαλῶσι τὸν κράβαττον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. 5 Ἰδὼν δὲ ὁ Ἰησοῦς		20
τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι		
σου. 6 Ἦσαν δέ τινες τῶν Γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι	3	21
ἐν ταῖς καρδίαις αὐτῶν, 7 Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται		
ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός; 8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς	4	22
τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς εἶπεν αὐτοῖς,		
Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 Τί ἐστιν εὐκοπώτερον, εἰπεῖν	5	23
τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειρε, ἆρον σοῦ τὸν		
κράβαττον, καὶ περιπάτει; 10 Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ	6	24
ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,—λέγει τῷ παραλυτικῷ, 11 Σοὶ λέγω,		

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43. *ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν*] *αὐστηρῶς ἐμβλέψας καὶ ἐπισείσας τὴν κεφαλὴν* (says *Euthym.* ad Matt. ix. 30), "graviter interminatus cum indignatione expulit,"—a remarkable expression, showing that nothing of worldly applause was sought by our Lord from those whom He healed. Cp. Matt. viii. 4.

45. *ἤρξατο κηρύσσειν*] Our Lord, by vehemently and even indignantly charging the Leper to tell no man, had openly shown (*v.* 43) that He had no desire for worldly praise; and thus He had proved that He did not resemble the vain Teachers of the Jewish Nation, who loved the praise of men, and to be called Rabbi, Rabbi (John xii. 43. Matt. xxiii. 7); and that in His wisdom and charity He would not minister any occasion to their envy and rancour against Him by any ambitious aspirations of rivalry; and so He gave us a lesson of humility, prudence, and tender consideration for our enemies.

But though it became Him to show no desire for worldly fame, but to decline it on *His own part*, yet it was to be expected, and indeed was requisite,—that the knowledge of His mighty works, being the evidence of His mission, should be diffused *by others*; and since the diffusion of that knowledge without His consent, and indeed against His command, would have greater effect on the minds of many, especially in Palestine, on that very account, He did not refuse to do works of mercy to those whom He foreknew would divulge them against His command, and publish them the more because He *forbade* the publication. (See Mark vii. 36.)

Perhaps also the Holy Spirit thus designs to teach, that the true way to obtain glory is to shun it; and that in proportion as we decline praise here on earth, the more we shall receive it hereafter in heaven, when our Father, Who seeth in secret, will reward us openly. (Cf. Matt. vi. 4—6.)

CH. II. **1.** *εἰς οἶκον*] At home,—whence He had been absent for some time.

2. *χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν*] i. e. not only the *house* was not able to contain them; not even its court-yard and approaches were able to do so. On this use of *χωρέω* see John xxi. 25.

These minute notices, which are introduced particularly by St. Mark in his narratives of our Lord's miraculous works, seem to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's Gospel, he was only a copyist; and in order to show that he did so because he knew from ocular testimony that St. Matthew's narrative was adequate and accurate.

3. *ὑπὸ τεσσάρων*] i. e. unable to help himself in any respect. Another minute particular, showing that the narrative is an independent one, and from an eye-witness.

For other similar minute notices in *St. Mark's* Gospel see iv. 38, *ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων.* vi. 39, *συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ.* viii. 14, *εἰ μὴ ἕνα ἄρτον.* ix. 24, *μετὰ δακρύων*, and the whole of the narrative, ix. 17—27. x. 16, *ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, εὐλογεῖ αὐτά.* x. 17, *προσδραμὼν εἷς καὶ γονυπετήσας αὐτόν.*

Hence also St. Mark often gives, and alone gives, the *ipsissima verba* used by our blessed Lord on certain solemn occasions in the Syro-Chaldaic or Aramaic dialect, then spoken in Palestine. See iii. 17, *βοανηργές.* v. 41, *ταλιθὰ κοῦμι.* vii. 34, *ἐφφαθά.* vii. 11, *κορβάν.*

St. Mark also has shown his independence by relating some miracles, and that in a most minute and graphic manner, which are not mentioned by any other Evangelist. See vii. 32; viii. 22.

4. *ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες*] This cannot mean (as some interpret it) took off the breastwork (*lorica*, Deut. xxii. 8) of the house, and let the man into the court-yard (*atrium*); but, as Luke also shows (v. 19), it signifies, took off a part of the tiled roof, and let him down through the aperture thus made. Our Lord was teaching in a house (*εἰς οἶκον*, *vv.* 1. 2); it was not possible for any to approach Him by the door for the crowd (*v.* 2). The four men who carried the paralytic mounted with their charge to the flat roof of the house (Luke v. 19), probably by means of an access from a contiguous house. Perhaps the *στέγη*, or roof of tiles, in which an opening was made (Luke v. 19), was the covering of the four-sided interior colonnade of the atrium or court-yard in which the people were while our Lord was teaching beneath the covering of one side of the colonnade.

— *κράβαττον*] *grabātum.* (*Catull.* x. 23. *Cic.* Div. ii. 63.) See below, vi. 55. Used by *Aquila* and Vulg. in Amos iii. 12. The Attic word is *σκίμπους* (*Mœris*, *Hesych.*, *Phrynich.* in v.), called *κλίνη* by St. Matthew, ix. 6; Hebr. מִטָּה (*mittah*), for which *κλίνη* is used in the LXX, and by St. Luke, v. 24, *κλινίδιον.* This may serve as a specimen of the modifying influence exercised by the Evangelists to accommodate their diction to the respective hearers and readers for whom their Gospels were primarily written. Other *Roman* words in St. Mark are *σπεκουλάτωρα* (vi. 27), *ξεστῶν* (vii. 4), *χαλκὸν*, used for money (Latin *æs*), vi. 8; xii. 41, *κεντυρίων* (xv. 39).

On St. Mark's connexion with Italy, and St. Luke's with Achaia, see *Greg. Naz.* p. 611, and above, Preliminary Note, p. 93.

7. *τί οὗτος οὕτω λαλεῖ βλασφημίας*] B, D, L, and other MSS. have *λαλεῖ βλασφημεῖ*, which is received by some Editors. The true reading may be *τί οὗτος οὕτω λαλεῖ; τίς δ.* The word *βλασφημεῖ* was probably an explanation of *λαλεῖ*, and thence found its way into the text.

8. *αὐτοὶ—ἐν ἑαυτοῖς*] *ipsi secum.* There is a peculiar force in *αὐτοί*, bringing out more clearly His Omniscience.

9. *ἔγειρε*] This form is commended by excellent MS. authority in St. Mark (see iii. 3; v. 41; x. 49), where *Elz.* has *ἔγειραι*: and it is more likely that *ἔγειρε* should have been changed into *ἔγειραι*, than *vice versâ*: *ε* and *αι* had the same sound, and were easily confused.

— *ἆρον σοῦ τὸν κράβαττον*] Erroneously altered by some into *ἆρον τὸν κράββατόν σου.* Σοῦ is emphatic. Take up *thy* bed,—the bed of *thee*, a paralytic, on which thou hast lain, bedridden; take *thou* up and carry that which has so long carried thee.

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IX. V. ἔγειρε, ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου. 12 Καὶ ἠγέρθη
7 25
8 26 εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι
πάντας, καὶ δοξάζειν τὸν Θεὸν λέγοντας, Ὅτι οὐδέποτε οὕτως εἴδομεν.
(21/II) 13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς
9 27 αὐτὸν, καὶ ἐδίδασκεν αὐτούς. 14 Καὶ παράγων εἶδε Λευὶν τὸν τοῦ Ἁλφαίου
καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι· καὶ ἀναστὰς
28 ἠκολούθησεν αὐτῷ. (22/II) 15 Καὶ ἐγένετο, ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
10 29 αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
11 30 μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ. 16 Καὶ οἱ Γραμ-
ματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρ-
τωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
12 31 ἐσθίει καὶ πίνει; (23/II) 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν
13 32 ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι
14 δικαίους, ἀλλὰ ἁμαρτωλούς. 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι
33 νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ
οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; 19 Καὶ
15 34 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος
μετ' αὐτῶν ἐστι, νηστεύειν; Ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον,
35 οὐ δύνανται νηστεύειν. 20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν
ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. 21 Καὶ οὐδεὶς
ἐπίβλημα ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἴρει
τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. 22 Καὶ
17 37 οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος
τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον
εἰς ἀσκοὺς καινοὺς βλητέον.

XII. VI.
1 1 (24/II) 23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορί-
μων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.
2 2 24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ
3 3 ἔξεστι; 25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε
a 1 Sam. 21. 6. χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς [a] εἰσῆλθεν εἰς τὸν
1
4 4 οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,

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14. Λευὶν] See Matt. ix. 9.

It is probable that *Levi*, on his call by Christ, when he left his old life and engaged in a new one, took a *new name* (ὄνομα καινὸν) *Matthew*; signifying the *Gift of God*, and very expressive of a feeling of thankfulness for God's mercy to him a publican; and that in leaving all for Christ, he had received a great gift, *gained* a great treasure from *God*.

19. μὴ δύνανται—νηστεύειν] Luke v. 34, μὴ δύνασθε ποιῆσαι νηστεύειν. Conj. Hiphil for Kal. A thing is often said in Scripture to be *impossible* which cannot be done *rightly*. See 1 Cor. iii. 1. 2 Cor. xiii. 8. Acts iv. 16. 20. Gen. xxiv. 50. So conversely a thing is said to be done which *ought* to be done. Heb. v. 4. Rom. xiv. 7. Malachi i. 6.

21. καί] καὶ introduces an additional reason, and therefore is not to be cancelled.

— ῥάκους ἀγνάφου] Matt. ix. 16.

— χεῖρον σχ. γ.] a worse rent ensues.

23. παραπορεύεσθαι—ἐν τοῖς σάββασι—ὁδὸν ποιεῖν] Matt. xii. 1. Luke vi. 1. Our Lord Himself παραπορεύετο, passed by, along the path, without touching the corn; but His disciples ἤρξαντο ὁδὸν ποιεῖν, began to make a way for themselves, τίλλοντες, plucking the corn. Therefore the Pharisees did not censure Him but them; and He did not defend Himself but them.

26. ἐπὶ Ἀβιαθαρ ἀρχιερέως] In the days of Chief Priest Abiathar. On this use of ἐπὶ, see Luke iii. 2; iv. 27. Acts xi. 28. St. Mark has been charged with an anachronism [1], because this event took place in the High Priesthood of *Ahimelech*, the Father of Abiathar (1 Sam. xxi. 1).

But the Evangelist does not say that it occurred ἐπὶ ἀρχιερέως Ἀβιάθαρ, i. e. in the High Priesthood of Abiathar, as he *would have written*, if he had thought that Abiathar was High Priest at the time. Cp. ἐπὶ ἀρχιερέως Ἄννα, Luke iii. 2. But he says that it happened ἐπὶ Ἀβιάθαρ ἀρχιερέως, which indeed intimates that it was in the days of Abiathar; but it rather suggests that he was *not* the High Priest then, and the reference is made to him as a celebrated High Priest; and, indeed, he is mentioned in the next Chapter of the History, as the High Priest who followed David with the Urim and Thummim, when he was persecuted by Saul (1 Sam. xxii. 20; xxx. 7).

The note of *Bede* on this passage deserves attention. "Quòd Dominus *Abiathar* principem sacerdotum appellat nihil habet dissonantiæ; ambo enim fuerunt illic cùm veniens David panes petiit et accepit, Ahimelech videlicet princeps Sacerdotum et Abiathar filius ejus. Occiso autem Ahimelech à Saule, cum viris domus suæ generis sacerdotalis octoginta quinque, fugit Abiathar ad David, et *comes factus est totius exilii ejus*. Postea regnante eo summi sacerdotii et ipse gradum accepit, ac *toto tempore regni illius in pontificatu perseverans multo majoris excellentiæ quàm pater suus effectus est*; ideòque dignus fuit cujus memoriam Dominus etiam vivente patre quasi summi faceret Sacerdotis."

Zadok and Abiathar are both mentioned as High Priests at the same time (2 Sam. xv. 29. 35; xx. 25. 1 Kings iv. 4). It is true

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[1] The following is from *Meyer* (3rd ed. p. 33): "ἐπὶ Ἀβιάθαρ τ. α., *tempore Abjatharis pontificis maximi*, d. i. unter dem Pontificate des Abiathar. Freilich war nach 1. Sam. 21, 1 ff. der damalige Oberpriester nicht Abiathar, sondern dessen Vater (Joseph. Antt. 6, 12, 6.) *Achimelech*. Mark. hat diese beiden irrthümlich verwechselt. S. *Korb* in *Winer's* krit. Journ. IV. p. 295 ff., *Paulus*, *Fritzsche*, *de Wette* u. u. St. Die Annahme aber, dass Vater und Sohn, Beide, *beide* Namen gehabt haben (*Vict. Ant.*, *Euth. Zig.*, *Theophyl.*, *Beza*, *Jansen*, *Heum.*, *Kuinoel* u. M.), wird nur scheinbar durch 2. Sam. 8, 17. 1. Chron. 18, 16. vrgl. 24, 6. 31. unterstützt, da diese Stellen offenbar eine irrige Angabe haben (vrgl. *Themius* d. Bücher Sam. p. 166), die Beziehung unsers Citats aber auf *keine andere* Stelle als auf 1. Sam. 21. geht. *Grot.* meinte, der Sohn sei der *Vicarius* des Vaters gewesen. Eben so unglücklich hat man durch eine andere Deutung von ἐπὶ helfen wollen; denn soll es *coram* sein (*Wetst.*, *Schoïx*), so steht 1. Sam. 1. 1. geschichtlich entgegen; soll es aber heissen: *beim Abiathar*, d. h. da, wo von ihm die Rede ist (12, 26. Luk. 20, 37), so widerstreitet dieselbe geschichtliche Instanz, und dass die Worte nicht schon nach ἀνέγνωτε stehen (gegen *Mich.* u. *Snunier* Quellen d. Mark. p. 58.)". . . Thus the Old Testament is set against the New by Expositors of Holy Scripture, and the authority of both is undermined at the same time.

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οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; XII. VI.

(26 II) 27 [b] Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον, 28 ὥστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. 8 5

[b] Exod. 29. 32. Lev. 8. 31. & 24. 5.

III. 1 Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγήν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· 2 καὶ παρετήρουν αὐτὸν, εἰ τοῖς σάββασι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον. 4 Καὶ λέγει αὐτοῖς, Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. 5 Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 9 6 10 7 12 10 13 14

(26 IV) 6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

(27 I) 7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. 9 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· 10 πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας. 15 17 19

(28 VIII) 11 Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον, λέγοντα, Ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσι. 18

(29 II) 13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 Καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, 15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια· 12 13 (30 II) 16 καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν 14

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they were of different lines, from Aaron; but the fact renders it not improbable that Abiathar may have acted as High Priest with his father Ahimelech.

Besides, we must not forget that our Lord was reasoning with the *Pharisees*. And one of their errors was to judge of actions by worldly success. If our Lord had mentioned *Ahimelech*—their answer might have been, that *Ahimelech* was punished by God for this profanation of sacred things; he and his were soon overtaken by divine vengeance and slain. But by specifying *Abiathar*, who was present with his father at the time, and who (we may reasonably *infer* from our Blessed Lord's words, which are the Words of Him Who knows all History) was a party to his father's act, and was afterwards blessed by God in his escape, and in a long and glorious Priesthood, our Lord obviates the objection of the worldly-minded Pharisees, and strengthens his own argument, by reminding them that this action took place in the days of one whom they held in reverence, as zealous for the honour of God, and as approved and rewarded by Him for his piety.

There is a similar expression in 1 Macc. xiii. 42, ἐπὶ Σίμωνος, ἀρχιερέως μεγάλου καὶ στρατηγοῦ καὶ ἡγουμένου τῶν Ἰουδαίων, "in the days of Simon, the great High Priest and General, and Ruler of the Jews," and it does not intimate that what is there recorded was contemporary with his High *Priesthood* as such.

Further; we must remember that the word ἀρχιερεὺς, as used in the Gospels, has a very wide signification. See on Matt. ii. 4. And though Abiathar could not be called ὁ ἀρχιερεὺς at the time of David's visit, yet, according to the language of the New Testament, he might be termed an ἀρχιερεὺς even then. In the *New* Testament the word ἱερεὺς is not common; it is used only twice by St. Mark, and once by St. John. And ἀρχιερεὺς has in the *New* Testament nearly the same signification as ἱερεὺς has in the *Old*, where the word ἀρχιερεὺς occurs only *once* in LXX (Lev. iv. 3). Thus (1 Sam. i. 9) Eli, the father of Hophni and Phineas, is called *the Priest* (ὁ ἱερεύς); but Hophni and Phineas, his sons, are at the same time called Priests (ἱερεῖς, 1 Sam. i. 3). And in the language of the New Testament *Eli* would be called ὁ ἀρχιερεὺς, but Hophni and Phineas would be called ἀρχιερεῖς, as being of his family.

Some MSS., in this passage of St. Mark, insert the article τοῦ before Ἀβιάθαρ. If this is the true reading, the sense is, that this event took place in the days of Abiathar, who was the celebrated High Priest; though not *the High Priest at that time;* and we may compare Matt. xxvi. 6, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, i. e. of Simon, who was *not then* a leper, but was known by that name. So in the Apostolic Catalogue (Matt. x. 3), Ματθαῖος ὁ τελώνης, Matthew, *the publican*, although he had been called from the seat of custom, and from the office of publican to be an Apostle. No objection could be made to the expression—"such an event occurred in the days of Cato the Censor," although Cato was not Censor then. For examples of *prolepsis* in the names of places in Sacred History, see *Glass.* p. 612, and cp. the notes on Virgil, Æn. i. 2; viii. 361.

On the whole, such seeming difficulties as these are doubtless left in Holy Writ by the Holy Ghost—for moral purposes—to exercise our humility and try our faith. If we are disposed to be wise in our own conceits, we shall pronounce confidently that they are *mistakes;* but if we have the spirit of meekness, which is the first requisite to wisdom and learning, we shall seek for a solution by patient inquiry, with prayer to the Holy Ghost, the Divine Author of Scripture, and "in His light we shall see light." And if, for the further trial of our faith, He should not vouchsafe to give us a solution now, we shall believe that He may give it to some others after us, and that He will give it to ourselves in that day when we shall see the light of His countenance, and our knowledge will be perfected in the sight.

Ch. III. 5. πωρώσει] πωρόω is used by LXX for עִוֵּר (*ɔaḥak*), Job xvii. 7, i.e. to have a film and dimness over the *eyes*, to be purblind, cf. Gen. xxvii. 1; cp. Rom. xi. 25. Eph. iv. 18. *Euseb.* i. 18. *Hesych.* ἐπωρώθησαν, ἐτυφλώθησαν.

7. πρὸς] altered by some to εἰς, but without adequate reason or authority.

12. ἐπέτιμα] See above, i. 25. 34.

14. ἐποίησε] Hebr. עָשָׂה (*asah*), 'fecit,' the word used to signify creation, Gen. i. 7. 11, 12. 16. 25, 26. 31; ii. 2—4; iii. 1. 7. 1 Sam. xii. 6. "The Lord who *made* Moses and Aaron," i. e. *appointed* and invested them with power. The word intimates that the power which the Twelve exercised was due to Christ, Who *created* and *made* them to be all that they were as Apostles. See Matt. x. 1.

16. καὶ ἐπέθηκε τῷ Σίμωνι—Πέτρον] Partly to distinguish him from the other Simon (*v.* 18), and partly to mark him as a θεμέλιον λίθον in building the Church. St. Mark, who was the son of St. Peter in the faith (1 Pet. v. 13), and whose Gospel is said to have been dictated by St. Peter (*Euseb.* ii. 15; iii. 39. See above, Prelim.

MATT. LUKE.
XII. VI. ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὅ ἐστιν υἱοὶ
15 βροντῆς· 18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ
Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανα-
νίτην, 19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.
(21/X) 20 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύ-
XI. νασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. 21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον
24 15 κρατῆσαι αὐτόν· ἔλεγον γὰρ, ὅτι ἐξέστη. (22/II) 22 Καὶ οἱ Γραμματεῖς οἱ ἀπὸ
Ἱεροσολύμων καταβάντες ἔλεγον, Ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι
25 17 τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. (23/II) 23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν
παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 24 καὶ
ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· 25 καὶ
26 18 ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη· 26 καὶ εἰ
ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος
29 21 ἔχει. 27 Οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ
22 διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ
31 διαρπάσει. (24/II) 28 Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν
ἀνθρώπων τὰ ἁμαρτήματα, καὶ αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν· 29 ὃς
δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,
46 VIII. 19 ἀλλ' ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος· 30 ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.
(25/II) 31 Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἑστῶτες ἀπέστειλαν
47 20 πρὸς αὐτὸν, φωνοῦντες αὐτόν. 32 Καὶ ἐκάθητο ὄχλος περὶ αὐτὸν, εἶπον δὲ αὐτῷ,
48 21 Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσί σε.
49 · 33 Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; 34 Καὶ
50 περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει, Ἴδε ἡ μήτηρ μου
καὶ οἱ ἀδελφοί μου. 35 Ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος
ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.
XIII. IV. (26/II) 1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη
2 4 πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ
3 θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. 2 Καὶ ἐδίδασκεν
αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, 3 Ἀκούετε·

Note, p. 93), does not repeat St. Matthew's expression, x. 2, *πρῶτος Σίμων*, nor record Christ's words to him, Matt. xvi. 18.

17. *Βοανεργές*] a Syro-Chaldaic word from בְּנֵי (*b'ne*) 'filii' (the *sheva* being represented by *oa*), and רְגְזָא (*rigzé*), *strepitus*, and by a metathesis of the *ρ*, *ἐργές*; see *Vorst.* Hebr. 479, and *Rosenm.* p. 594. Many modern expositors (referred to by *Olshausen*) have supposed that *Βοανεργές* was given as a name of censure (with reference to Luke ix. 55); but this notion, which was unknown to Christian antiquity, is alien from the Spirit and practice of Christ, Who doubtless designed by giving a new name to His Disciples, to remind them that they were called to a *new life*, indicated in Scripture by *ὄνομα καινόν*, Rev. ii. 17; iii. 12. The name was, as it were, a Christian name, or *baptismal* name.

Thunder is called in Scripture קוֹל (*kol*), *vox*; i. e. the Voice of God. See Exod. ix. 23. Jer. x. 13. Ps. xxix. 3. And the Law was given with thunder, Exod. xix. 16; xx. 18; and from the throne of God in the Apocalypse come forth thunderings, Rev. iv. 5; viii. 5; xi. 19; xix. 6. And in Rev. x. 3, 4, the seven Thunders are probably the seven inspired Writers of the New Testament, whose words St. John was commanded to seal.

St. James therefore and St. John are called *Boanerges*, as being enabled to declare with power God's will to the world. *ὁ μὲν Ἰάκωβος ἀγράφως, ὁ δὲ Ἰωάννης ἐγγράφως.* (*Euthym.*)

Their *natural* temper as sons of thunder showed itself in a desire to bring down fire from heaven on the village of the Samaritans (Luke ix. 54), and in their ambitious request (Matt. xx. 21), and in St. John's appeal to Christ (Mark ix. 38). But these flashes of natural heat were changed into golden tongues by divine grace.

On the names of the Apostles see on Matt. x. 2—4.

18. *Ἰάκωβον—Ἀλφαίου*] *James*, afterward Bishop of Jerusalem. *Thaddæus*, the same as *Jude*. (*Bede.*)

21. *κρατῆσαι*] Cp. ix. 27. Luke xxiv. 16. John xx. 23. 2 Kings iv. 8, where, it is remarkable, the word is connected, as here, with *eating bread*, and the Septuagint Version has *ἐκράτησεν αὐτὸν* (*Ἐλισαιὲ*) *ἡ γυνὴ ἄρτον φαγεῖν*, suggesting that the Mother of Christ supposed that she was imitating the good Shunamite in her conduct to the Prophet Elisha.

— *ἐξέστη*] i. e. *φρενῶν παρεφρόνησε*, *Euthym.* Ps. lxix. 9. *μαίνεται*, *Phavorin.* 2 Cor. v. 13, *εἴτε ἐξέστημεν, θεῷ.* Cp. John x. 20, *μαίνεται.* Acts xxvi. 24, *μαίνῃ, Παῦλε.* A mark of truth. The Evangelist records what tells to their disadvantage.

28. *ἀμὴν λέγω*] See Matt. xii. 31.

29. *αἰῶνα—αἰωνίου*] See Matt. xxv. 46.

— *ἁμαρτήματος*] So B, C, and many Versions, for *κρίσεως*,—and this is the reading preferred by *Grotius*, *Lachm.*, *Tisch.*, and *Alf.* Not that *ἁμάρτημα* is to be interpreted here *sin* (for it would be a Novatian error to assert that sin is *αἰώνιον*); but as *Kuin.* has observed, "*ἁμάρτημα* in versione Alexandrinâ respondet Hebræorum vocabulis חַטָּאת et עָוֹן, quæ non tantùm *peccatum* indicant, ut חַטָּאת Gen. xxxi. 36, עָוֹן Ex. xxviii. 38, sed etiam *peccati pœnam*, ut חַטָּאת legitur Zach. xiv. 19, עָוֹן Ps. xl. 12. quo posteriori loco LXX habent *ἀνομία*: de peccati pœnâ *ἁμαρτία* quoque occurrit. v. not. ad Matt. ix. 2. Rectè igitur de peccatore, qui *οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα*, dici poterat *ἔνοχον αὐτὸν εἶναι αἰωνίου ἁμαρτήματος* i.e. suppliciis æternis obnoxium. Hoc autem ipsum nomen *ἁμάρτημα* grammatici interpretati sunt vocabulis *κρίσις* et *κόλασις*, quæ interpretamenta librarii in textum receperunt, alii verò loco vocabuli rariùs occurrentis *ἁμάρτημα* scripserunt *ἁμαρτία*."

32. *ἡ μήτηρ*] See on Matt. xii. 46. His Mother and brethren did not come in to hear his discourse, but standing without, sent to Him a message desiring Him to come out to them. They wished perhaps to participate in His fame, and to show to the people their connexion with Him and their influence over Him. But His public duties were not to be foregone or omitted for private respects; and as Son of God He knew no other relatives but the children of God to whom the performance of His will and the promotion of His glory is the first of all duties, and the moving principle of their lives. The love which Christ bare to His earthly Mother—as shown on the cross—brings out in stronger relief the love due to God, by being as nothing when compared with it; and His conduct to His beloved Mother brings out more clearly the awful Majesty of His Divine Sonship.

See on John ii. 4. Luke xi. 27.

CH. IV. **2.** *ἐν τῇ διδαχῇ*] See on xii. 38.

	MATT. XIII.	LUKE VIII.
ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· 4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε		5
παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό· 5 ἄλλο δὲ ἔπεσεν	4	
ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλὴν, καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ	5	6
ἔχειν βάθος γῆς· 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν	6	
ῥίζαν ἐξηράνθη. 7 Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι	7	7
καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. 8 Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν	8	8
τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἓν		
τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν. 9 Καὶ ἔλεγεν, Ὁ ἔχων ὦτα ἀκούειν,		
ἀκουέτω. 10 Ὅτε δὲ ἐγένετο κατὰ μόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν	9	
τοῖς δώδεκα τὴν παραβολήν. (87 I) 11 Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γνῶναι	10 11	9 10
τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς		
τὰ πάντα γίνεται, 12 ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκού-	13	
οντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ		
αὐτοῖς τὰ ἁμαρτήματα. 13 Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν		
ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; (88 II) 14 Ὁ σπείρων τὸν	19	12
λόγον σπείρει. 15 Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος,		
καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρ-		
μένον ἐν ταῖς καρδίαις αὐτῶν. 16 Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη	20	13
σπειρόμενοι, οἳ ὅταν ἀκούσωσι τὸν λόγον εὐθέως μετὰ χαρᾶς λαμβάνουσιν		
αὐτὸν, 17 καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενο-	21	
μένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδαλίζονται. 18 Καὶ ἄλλοι	22	14
εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες,		
19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ		
τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται.		
20 Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν	23	15
λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἓν τριάκοντα, καὶ ἓν ἑξήκοντα,		
καὶ ἓν ἑκατόν. (89 II) 21 Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν		16
μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; (90 II) 22 Οὐ γάρ		
ἐστί τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς		17
φανερὸν ἔλθῃ. 23 Εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω. (91 II) 24 Καὶ ἔλεγεν αὐτοῖς,		18
Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθή-		
σεται ὑμῖν τοῖς ἀκούουσιν. (92 II) 25 Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς οὐκ		
ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.		
(93 X) 26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ		
τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν· καὶ		
ὁ σπόρος βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός· 28 αὐτομάτη γὰρ ἡ		
γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ·		

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3. *ἰδού*] See Matt. xiii. 3.

4. *ὃ μὲν ἔπεσε*] Observe the four cases of the seed: the first, *οὐκ ἀνέβαινε*: the second, *ἀνέβαινε μὲν ἀλλ' οὐκ ηὔξανε*: the third, *ἀνέβαινε καὶ ηὔξανε ἀλλὰ καρπὸν οὐκ ἔδωκε*: the fourth, *ἀνέβαινεν, ηὔξανε καὶ καρπὸν ἔδωκε . . . τέταρτον μόνον, διασωθέν*. (*Theoph.*)

12. *ἵνα βλέποντες*] Is. vi. 9, 10. The sense of *ἵνα* here may be seen from Matt. xiii. 15. See Rev. xxii. 11. Hos. xiv. 9. Ps. xviii. 26. 2 Tim. iii. 13.

He spake by Parables—to prove them, and to show them to others and to themselves, and to recompense them judicially according to their respective tempers and moral dispositions; to reward the docile, the truth-loving, and the humble, with larger measures of knowledge and grace (see here, *v.* 34), and to punish the proud and the wilfully blind by their own pride and blindness. See *Glass.* Phil., p. 221, 222. *Bp. Butler*, Analogy, pt. ii. ch. vi.

13. *πάσας τὰς π.*] all My Parables; e. g. those in Matt. xiii. 24—52.

15. *ὁ Σατανᾶς*] St. Matt. (xiii. 19) has *ὁ πονηρός*: St. Luke has (viii. 12) *ὁ Διάβολος* here,—a variety perhaps designed to show the identity and attributes of the person who bears these different names.

16. *οὗτοι*] See on Matt. xiii. 19.

21. *λύχνος ἔρχεται*] *ἔρχεται*, *comes*, intimating spiritually that the light in *our souls* is not of our kindling, but *comes* from God, in order that it may be manifested by men to the world, to His glory. Take heed, therefore, *βλέπετε*, examine well, what ye hear from Me; i. e. consider it, and digest it well in your hearts (*τί*, i. q. *ὅ, id quod*; St. Luke has *πῶς*, viii. 18), in order that you may preach it to others; and may receive more abundant measures of knowledge according as yourselves are more attentive in receiving, and faithful in dispensing it to others. For as you do this, so your reward will be. (Cp. *Theophyl.*, *Euthym.*, and *Bede*).

24. *ἐν ᾧ μέτρῳ*] "Quantum fidei capacis afferimus, tantum gratiæ inundantis haurimus." (*Cyprian.*)

26—29. *καὶ ἔλεγεν—ὁ θερισμός*] This Parable concerning the mysterious and divine growth of the seed of the Gospel in the heart and the world, even to the end, is supplied by St. Mark alone.

When we conceive good desires, we put seed into the ground; when we begin to act, we are the blade; when we finish a good work, we are in the ear; when we are matured in the habit of good, we are the full corn in the ear. (*Greg. M.*, *Bede.*)

MATT. XIII. LUKE. XIII.

29 ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

31 18 (44/II) 30 Καὶ ἔλεγε, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ
32 19 παραβολῇ παραβάλωμεν αὐτήν; 31 ὡς κόκκον σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· 32 καὶ ὅταν
34 σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-
σκηνοῦν. (45/VI) 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν. (46/X) 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

VIII. 18 VIII. 22 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ
23 πέραν. (47/II) 36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. 37 Καὶ γίνεται λαῖλαψ ἀνέμου
24 23 μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.
38 Καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν
25 24 αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 Καὶ
26 διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ
25 ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 Καὶ εἶπεν αὐτοῖς, Τί δειλοί
27 ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακού-
ουσιν αὐτῷ;

28 26 V. 1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν.
27 2 Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι· καὶ οὐδὲ ἁλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, 4 διὰ τὸ αὐτὸν πολλάκις πέδαις
29 καὶ ἁλύσεσι δεδέσθαι, καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι. 5 Καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν, κράζων καὶ κατακόπτων ἑαυτὸν
28 λίθοις. 6 Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε καὶ προσεκύνησεν αὐτῷ,
29 7 καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεὸν, μή με βασανίσῃς· 8 ἔλεγε γὰρ αὐτῷ, Ἔξελθε,
30 τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. 9 Καὶ ἐπηρώτα αὐτὸν, Τί σοι

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29. *παραδῷ*] gives itself to the sickle. "Multa adeò gelidâ melius *se* nocte *dedere*" *Virg.* Georg. i. 287; see below on xiv. 72.

34. *ἐπέλυε*] "*Discipulis explicabat. ἐπιλύειν, explicare, interpretari*, in vers. Alex. respondet Hebr. פתר Gen. xli. 12. ubi sermo est de *interpretatione somniorum*; verbum simplex *λύειν*, ut sit *ænigma solvere*, usurpavit Libanius ep. 38. et nomen *ἐπίλυσις*, quo Aquila Gen. xl. 8. expressit Hebr. פתרון." (*Kuin.*) Cp. 2 Pet. i. 20, *πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίγνεται.*

36. *ὡς ἦν ἐν τῷ πλοίῳ*] They convey Him with them as He was —without any further preparation; perhaps He was asleep (see *v.* 38), weary with preaching, for it was evening—in the ship where he had been teaching (iv. 1)—his migratory Church.

— *πλοιάρια*] Altered by some into *πλοῖα*, but the *ἄλλα πλοιάρια* show that our Lord's vessel also was a small one,—a circumstance of interest in the miracle.

38. *τὸ προσκεφάλαιον*] Probaby the cushion of the steersman. See *Cratin.* ap. Polluc. Onomast. x. 40. (*Kuin.*)

— *καθεύδων*] Some of the Fathers give also a spiritual meaning to this circumstance. When the storm of Satan's fury raged most fiercely against the bark of the Church, Christ was reclining in the sleep of death on the wooden *προσκεφάλαιον* of the Cross. But He awoke from the slumber of death, and rebuked the waves and the winds, and there was a great calm.

39. *εἶπε τῇ θαλάσσῃ*] Not by means of a rod, as Moses; or by prayer, as Elisha; or by the ark, as Joshua;—but by a word.

— *πεφίμωσο*] See i. 25. The *Perfect* tense, indicating that before the word was uttered the work was done.

— *γαλήνη μεγάλη*] As in His Miracles of Healing there was no interval of convalescence, but perfect health was restored at once, so after the quelling of the storm there was no gradual subsiding of the waves, but immediately there was a *great calm*. See on Matt. viii. 15, a striking evidence of the reality of His Miracles.

40. *πῶς οὐκ ἔχετε πίστιν*] He rebukes His disciples for not having faith; for if they had had faith they would have known that though asleep He could preserve them. (*Theophyl.*) How is it ye have no faith? i. e. faith in My divine power, which never slumbers nor sleeps (Ps. cxxi. 4), and by which I can quell the storm which I have raised to try your faith. You treat the Son of God as if He were like Baal, of whom Elijah said (1 Kings xviii. 27), "Peradventure he *sleepeth*, and must be awaked."—How is it that you have no faith? See on Matt. viii. 26.

CH. V. 1. *Γαδαρηνῶν*] See Matt. viii. 28.

2. *ἄνθρωπος*] St. Matthew speaks of *two*, St. Mark and St. Luke (viii. 28) of *one*. This one lived at Gadara (see v. 19, 20. Luke viii. 27, *ἀνήρ τις ἐκ τῆς πόλεως*), perhaps the other did not; and the design of the Holy Spirit writing by St. Mark and St. Luke, for Romans and Greeks, seems to have been to show the love of Christ, by this example, to the *Gentile* world, to which this Gadarene belonged, as is intimated by the circumstance that these Gadarenes kept swine, which was not lawful to the Jews. Cf. Levit. xi. 7. Deut. xiv. 8.

Compare the parallel case of the two Blind men at Jericho. St. Matthew mentions two, St. Mark and St. Luke only one. See note Mark x. 46. Matt. xx. 29.

7. *μή με βασανίσῃς*] The devil forces the man to speak the devil's feeling and language, the very reverse of the man's own proper feelings and language; and to call himself by a devil's name (see *v.* 9), i. e. the devil so *possessed* the man, as to make him speak as a devil, not as a man; but as the enemy of man, and specially of himself. This is demoniacal *possession*, and is quite a different thing

	MATT. VIII.	LUKE VIII.
ὄνομα; καὶ λέγει αὐτῷ, Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. 10 καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· 12 καὶ παρεκάλεσαν αὐτὸν οἱ δαίμονες λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. 13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ἦσαν δὲ ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γεγονός. 15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. 16 Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. (48/VIII) 18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ᾖ μετ' αὐτοῦ· 19 ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγγειλον αὐτοῖς, ὅσα σοι ὁ Κύριος πεποίηκε, καὶ ἠλέησέ σε. 20 Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.	31 30 31 32 33 34 33 34 34 35 36 37 38 39 IX. 1 40 18 41 42 19 20 43 44 21 45 46
(49/II) 21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἰδοὺ ἔρχεται εἷς τῶν ἀρχισυναγώγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, 23 καὶ παρεκάλει αὐτὸν πολλὰ λέγων,—Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας ὅπως σωθῇ, καὶ ζήσεται. 24 Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. 25 Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ· 28 ἔλεγε γάρ, Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι. 29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. 30 Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγε, Τίς μου ἥψατο τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ	1 40 18 41 42 19 20 43 44 21 45 46

from any *physical disease*. (Cp. on Matt. iv. 24, and below on ix. 20.) See the change of the man after the devil was cast out of him, *vv.* 15. 18.

9. λεγεών] *Legio* (about 6000 soldiers). One of the Roman words in St. Mark's Gospel. See on ii. 4. Our Lord asked the question, not as if He needed to be informed of any thing, but that the by-standers might know that this one man had become the habitation of a host of devils.

The Gentile World was now possessed, as it were, with a Legion of evil spirits; it could not be bound by any laws, it tore their bonds asunder. Christ came from heaven to deliver it from those evil spirits and to cast them out; so that being clothed in the robe of faith and in its right mind, it might come and sit at His feet.

13. ὡς δισχίλιοι] This is mentioned by St. Mark alone.

18. ἐμβαίνοντος] as He was embarking—a preferable reading to ἐμβάντος.

18, 19. ἵνα ᾖ μετ' αὐτοῦ—οὐκ ἀφῆκεν] Fearing that the devils would return after the departure of Christ. But Christ would teach him by his *absence* that He was present with him in Divine power, by which He had cast out the Legion; and so would exercise his faith.

19. ἀπάγγειλον] Contrast this with i. 25. 44.

He would not allow devils to proclaim what He was, but He commands the man to do so, who had been delivered from them; and this He does in Gadara, where were no Scribes and Pharisees (see above, i. 45), and as a prophetical intimation that the Gospel was in due time to be preached to all the Nations of the world, who were to be delivered by it from the dominion of a Legion of Evil Spirits to which they were now in bondage.

22. ἀρχισυναγώγων] רֹאשׁ הַכְּנֶסֶת (*rosh haccenesseth*), from root כָּנַס (*canas*), to collect; 'caput synagogæ.' (See *Vitringa*, Archisyn. Franecq. 1684.) He appears to have been the president of a College or board, or vestry, who provided for the maintenance of, or attendance at, the Synagogue, and also for the superintendence of the Service and the teaching in it.

— ὀνόματι Ἰάειρος] The name (not mentioned by St. Matthew) is added by St. Mark for the further proof of the miracle.

23. ὅτι—ἵνα] Two sentences put together abruptly, and characteristic of the hurried eagerness of the suppliant father. Cp. a similarly broken phrase, viii. 24.

26. τὰ παρ' αὐτῆς] All that could be supplied from *herself*—all *her own* resources. She had spent them all; and had no hope but in Christ. And when all other aid failed, she came to Him and He healed her. An emblem of human nature antecedently to, and independently of, Divine Grace.

29. ἴαται] Not ἰᾶται, present, but perfect, '*has been* healed,' *sanata est*—marking the miraculous suddenness of the cure.

30. ἐπιγνοὺς—τὴν—ἐξελθοῦσαν] Having perceived *the virtue* that *had gone* out of Himself. Christ's eye sees invisible grace in all its secret operations. He beholds the breath of the Spirit moving in the Word and Sacraments, and in the human heart of the recipient. We only see its *effects*. He sees the wind; we only perceive what is stirred by it.

— τίς μου ἥψατο] Christ puts a question here (as often), not in order to learn any thing from the answer, but that the grace which He had given to the woman might be made manifest, to the spiritual healing of many.

The word ἅπτομαι signifies something more than *touch*,—to *fasten* oneself eagerly to a thing, to *cling* to it with a desire to derive something from it. See μή μου ἅπτου, John xx. 17.

Our Lord's question with St. Peter's reply (*v.* 31. Luke viii. 45) serve together to bring out the truth, that the worldly crowd which familiarly presses on Christ's human body as *Man*, *throngs* Him, but it is only the hand of that *Faith* which believes in His divine power

MATT. LUKE.
IX. VIII.
οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου
47 ἥψατο; 32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 Ἡ δὲ γυνὴ φοβη-
θεῖσα καὶ τρέμουσα εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ ἦλθε καὶ προσέπεσεν αὐτῷ,
22 48 καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. 34 Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις
σου σέσωκέ σε, ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.
49
50 35 Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες, Ὅτι ἡ
θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς
εὐθέως, ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ,
μόνον πίστευε. 37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον
23 51 καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 38 Καὶ ἔρχεται εἰς τὸν
οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας
24 52 πολλά· 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον
53 οὐκ ἀπέθανεν ἀλλὰ καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν
25 54 πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα, καὶ τοὺς μετ'
αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. 41 Καὶ κρατήσας
τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθὰ κοῦμι,—ὅ ἐστι μεθερμηνευόμενον,
55 Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. 42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περι-
26 επάτει, ἦν γὰρ ἐτῶν δώδεκα, καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. 43 Καὶ διεστεί-
a Matt. 8. 4. & 9. 30. & 12. 16. ch. 3. 12. & 7. 36.
56 λατο αὐτοῖς [a] πολλὰ, ἵνα μηδεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.
XIII. IV.
54 16 VI. (50/I) 1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολου-
θοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 Καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ
διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα;
καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ
55 γίνονται; 3 Οὐχ οὗτός ἐστιν ὁ τέκτων [a], ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου
a John 6. 42.
56 καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
57 24 ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. (51/I) 4 Ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, Ὅτι οὐκ
b John 4. 44.
ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι [b] αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ
58 ἐν τῇ οἰκίᾳ αὐτοῦ. 5 Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ
ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσε. (52/II) 6 Καὶ ἐθαύμαζε διὰ
τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.
X. IX.
1 1 (53/II) 7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο·

to heal the soul and body, that *touches* Him, although it touch not His human body—His carnal substance—but only the hem of His garment; and that wherever there is such a touch, divine virtue will go out of Him by the hem of His Garment, to heal. This may be applied to those who crave a carnal presence in the Holy Eucharist. (Cp. *St. Augustine*, Sermones, lxii. 5.) Christ says, "Tangentem quæro, non prementem; caro premit, Fides tangit. Erigite oculos fidei, tangite extremam fimbriam vestimenti; sufficiet ad salutem." Cp. *St. Aug.* Serm. ccxlii. and ccxliii.

It was, indeed, a high degree of faith to believe in Christ's Deity, when He was in Human Flesh on earth, and that was the faith of *this* woman. *This* example shows indeed that our Lord, when on *earth*, could be touched by faith, and virtue would go out of Him responsive to the touch. But it might be thought, that *after* His *departure* from earth by His Ascension into Heaven He could *no longer be touched*; and therefore our Lord provides an answer to this supposition after His Resurrection by *another* example. He does this in His words to another woman, Mary Magdalene (John xx. 17): "Touch Me not, *for* I am not yet ascended." The true trial of faith is *not* bodily *presence*, but bodily *absence*; therefore the most exquisite touch of faith is that which is exercised *after* the Ascension. Thus the case of Mary Magdalene comes in as supplementary to the case of the faithful woman before us. See on John xx. 17, *μή μου ἅπτου*.

Our Lord, now ministering in the heavenly Temple as our great High Priest, is described as *clad in a long garment descending to His feet* (Rev. i. 13); and Divine Grace descends from the Anointed One to the least and lowest of His members,—as the precious ointment upon the head of Aaron, which ran down to the skirts of his clothing (Ps. cxxxiii. 2); and divine virtue goes out of Christ to all who touch Him by *faith*, in Prayer, and in His Word and Sacraments,—which are the *hems of His garment*.

34. *εἰς εἰρήνην*] Something more than *in peace*. The Hebrew שָׁלוֹם (*Shalom*), for peace. Gen. xliv. 17, Exod. iv. 18. 1 Sam. i. 17, and *passim*.

40. *ἐκβαλὼν πάντας—μετ' αὐτοῦ*] Excluding some, in order to discourage vain curiosity, and to teach a lesson of modesty in doing good; and admitting others, carefully chosen, as witnesses of the miracle. The *manner* in which Christ's miracles are done is exemplary to all, though they cannot exert miraculous *power*.

41. *ταλιθὰ κοῦμι*] טְלִיתָא (*talîtha*), *puella*; קוּמִי (*cumî*), imperative from קוּם (*surgere*). 'Puella, surge!' St Mark alone gives the *ipsissima verba* uttered by Christ, and probably recited by St. Peter, an eye-witness of the miracle (*v.* 37) to the Evangelist.

43. *εἶπε—φαγεῖν*] To show that she was not only restored to *life*, but to perfect *health*,—a proof of the *miracle*.

CH. VI. **1.** *πατρίδα*] Nazareth.

3. *οὐχ οὗτός ἐστιν ὁ τέκτων*] A proof of the *manhood* of Christ. "Error hæreticorum, nostra salus." There is also a truth, more than they knew of, in their words. For *οὐχ οὗτος ὁ τέκτων*; Is He not the *τέκτων* of the Universe?

— *ἀδελφός*] See Matt. xii. 46; xiii. 55.

5. *ἠδύνατο*] *οὐχ ὅτι ἐκεῖνοι ἀσθενῆς, ἀλλ' ὅτι ἐκεῖνοι ἄπιστοι.* (*Theoph.*)

Cp. John vii. 7, of *moral* inability. To show the power and necessity of faith, our Lord regulated the exercise of His Omnipotence according to men's *belief* in it. See ix. 23, where He even vouchsafes to invest faith with His own Omnipotence, *πάντα δυνατὰ τῷ πιστεύοντι*. Cf. Matt. xiii. 58. In this expression is an evidence of inspiration. The Holy Spirit alone Who knows the *mind* of Christ, would have spoken thus of His power, and of the laws by which He is pleased to limit and control its manifestation.

6. *ἐθαύμαζε*] See on Matt. viii. 10.

7. *δύο δύο*] i. e. *binos*; a Hebraism, where the Greeks use *ἀνά*, Luke x. 1. Cp. Gen. vii. 2; xxxii. 16. Num. xvii. 2; xxviii. 21. See below, *v.* 39, 40, *συμπόσια συμπόσια*.

καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. [8] Καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· [9] ἀλλ' ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας. (54/II) [10] Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. (55/II) [11] Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. (56/VIII) [12] Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι, [13] καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον [a] ἐλαίῳ πολλοὺς ἀῤῥώστους καὶ ἐθεράπευον.

(57/II) [14] Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν, ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. [15] Ἄλλοι δὲ ἔλεγον, Ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστὶν, ὡς εἷς τῶν προφητῶν. (58/X) [16] Ἀκούσας δὲ ὁ Ἡρῴδης εἶπεν, Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτός ἐστιν, αὐτὸς ἠγέρθη ἐκ νεκρῶν. (59/II) [17] Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. [18] Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ, Ὅτι [c] οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. [19] Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· [20] ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει καὶ ἡδέως αὐτοῦ ἤκουε. (60/VI) [21] Καὶ, γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρῴδης τοῖς [d] γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, [22] καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς καὶ δώσω σοι· [23] καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμίσους τῆς βασιλείας μου. [24] Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [25] Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾐτήσατο λέγουσα, Θέλω ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [26] Καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. [27] Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. [28] Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

MATT. X.	LUKE IX.
9	3
10	
11	4
14	
	6
a James 5. 14.	
XIV. 1	7
2	
	8
	9
3	
4 c Lev. 18. 16. & 20. 21.	
5	
6 d Gen. 40. 20.	
7	
8	
9	
10	
11	

St. Mark relates here that the Apostles were sent forth *in pairs*. St. Matthew (ix. 3) gives the *names* of the pairs,—an undesigned coincidence and evidence of truth.

8. χαλκόν] money, the Roman *æs*. St. Luke, writing for the *Greeks*, uses ἀργύριον, x. 4. See below, xii. 41.

9. σανδάλια] See Matt. x. 10.

13. ἤλειφον ἐλαίῳ] ἔστιν ἔλαιον πρὸς κόπους ὠφέλιμον, καὶ φωτὸς αἴτιον, καὶ ἰλαρότητος πρόξενον, καὶ σημαίνει τὸ ἔλεος τοῦ Θεοῦ. (*Theophyl.*) The Apostles used it to show by the application of an appropriate visible sign, that the healing was effected by their instrumentality, in the Name of Christ, the Messiah or anointed one of God (Ps. ii. 6; xlv. 7. Acts iv. 27; x. 38), and in His power Who had sent them; and because the oil itself was significant of God's mercy and spiritual comfort, light, and joy (*Euthym.*, *Theophyl.*), and of grace given to the soul and body in answer to fervent prayer. 2 Cor. i. 21. 1 John ii. 20. 27.

For the bearing of this text on '*Extreme Unction*,' see note on James v. 14.

15. ὡς εἷς τῶν πρ.] equal to one of *the* old Prophets.

18. ἔλεγε] *dicebat*, a repeated warning; met by Herodias with habitual hatred and malicious machinations against him' (*v.* 19).

20. συνετήρει] 'kept him in custody.' τήρησις, a *prison*. Acts iv. 3; v. 18. See 2 Pet. ii. 4. 9. See here *v.* 17. Perhaps also on a plea that his life was in peril from Herodias (*v.* 19), but also because he resented John's rebuke, and feared its effects on the people. Herod would have killed John before, but he feared the people. (Matt. xiv. 3. 5.)

Another proof of John's unwavering constancy and undaunted courage even unto death. (Cp. on Matt. xi. 2—6.)

— ἤκουε] Used to hear—listened to him.

22. αὐτῆς τῆς Ἡρ.] Of Herodias *herself*. The mother herself did not scruple to use her daughter for this licentious and cruel purpose.

25. ἐξαυτῆς] Immediately; lest Herod should relent.

26. περίλυπος] Not sorry for his sin, or for John's death, but because he feared the people who held John as a prophet (see on *v.* 20, and Matt. xiv. 5); and perhaps with a sense of indignity in sacrificing the prophet to the malice of Herodias, and in being entrapped by her wiliness in a revel, exposing him to the contempt and hatred of his subjects.

27. σπεκουλάτορα] Suidas, σπεκουλάτωρ, δορυφόρος, i. e. *à spiculo*; but other glossaries render it κατάσκοπος, *à speculando*. Executioners were called *speculatores*. Seneca de Benefic. iii. 25: "*Speculatoribus occurrit, nihil se deprecari, quò minùs imperata perageret, dixit, et deinde cervicem porrexit.*" De Ira i. 16: "*Centurio supplicio præpositus, condere gladium speculatorem jubet.*" Julius Firmicus viii. 26: "*Speculatores faciet, qui nudato gladio hominum amputant cervices.*" (*Kuin.*)

MATT. XIV. 12 | LUKE. IX. 10 | (61/VIII) 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. (62/X) 31 Καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ηὐκαίρουν. 32 Καὶ 13 ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν· 33 καὶ εἶδον αὐτοὺς ὑπάγοντας 11 καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον 14 ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν. (63/VI) 34 Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα 15 12 μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. (64/I) 35 Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή, 36 ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν 16 13 οὐκ ἔχουσιν. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. 17 Καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι 19 14 πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ. 40 Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. 41 Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς, καὶ τοὺς δύο 20 17 ἰχθύας ἐμέρισε πᾶσι. 42 Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 43 Καὶ ἦραν 21 24 κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. 44 Καὶ ἦσαν οἱ 22 φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. (65/VI) 45 Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς 23 Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. (66/II) 46 Καὶ ἀποταξάμενος αὐτοῖς 24 ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. (67/IV) 47 Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον 25 ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης, 26 καὶ ἤθελε παρελθεῖν αὐτούς. 49 Οἱ δὲ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς 27 θαλάσσης, ἔδοξαν φάντασμα εἶναι καὶ ἀνέκραξαν· 50 πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρ- 32 σεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε. (68/VI) 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον,

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32. *ἔρημον τόπον*] Near *Bethsaida Julias*, N. E. of the Lake. See Luke ix. 10. Matt. xiv. 13.

33. *ἐπέγνωσαν αὐτόν*] See below, *v.* 54. *πεζῇ*, i. e. not by water.

34. *ἐξελθών*] having disembarked. See vi. 54.

35. *ὥρας πολλῆς*] See Matt. xiv. 15.

40. *πρασιαί*] "Nominativus Hebraicus." *Glass.* Phil. p. 286. The reduplication is for the Greek *ἀνά*. *Vorst.* Hebr. p. 312; and above on *v.* 7.

The word *πρασιὰ* is derived by some from *πέρας*, *terminus* (*Passow*); by others from *πράσον*, *porrum*.

It seems rather, like *παράδεισος*, to be of Oriental origin, and to be formed, by a metathesis of the letter ρ, from the root פרס (*paras*), or ברס (*paras*), to divide or portion out into compartments; whence *pars*, *partior*, and perhaps *pratum*, a field: *πρασιαὶ* are *areolæ*; *viridaria*, *parterres* (*τὰ ἐν κήποις κόμματα*, *Theophyl.*), in which, as in a garden, the seed was sown by the hand of the Apostles, and ripened into an instantaneous harvest by the almighty power and divine benediction of Christ.

The Holy Spirit, by the use of this word *πρασιαὶ*, appears to call attention to the fact, that our Lord, Who then multiplied the five loaves to be food for five thousand, is the same Divine Person Who, in a manner less striking, because more gradual and regular, but certainly not less wonderful, ripens all the seeds in all the Gardens and Orchards, and in all the Vineyards and Meadows of this world in successive seasons, ever since man dwelt in Paradise, to minister food to His creatures.

The *πρασιαὶ* are arranged in symmetrical order and beauty—and typify the different Churches which together make up the Catholic Church, and are all fed with the Word and Sacraments of Christ, ministered to them by Apostolic hands. Cf. Balaam's sublime description of the Ancient Church in the wilderness, Numb. xxiv. 5, and see *Gregor.* Moral. xvi. 55, and *Bede.*

41. *κατέκλασε—ἐδίδου*] He broke and distributed; literally, *was distributing*, in repeated acts, the *loaves* to His disciples to set before the multitude, but He *ἐμέρισε*, disparted by one act the two fishes to all. Cp. below, viii. 6. Matt. xiv. 19 has *ἔδωκε τοῖς μαθηταῖς* here; and John vi. 11 has *διέδωκε τ. μ.* concerning the loaves. But *ἐδίδου* used by St. Mark, and St. Luke ix. 16, expresses something more than the act of *giving*, and the effect; it describes the *manner* of it.

Cp. on Matt. xxvi. 26, 27, with regard to the distribution of the elements at the Sacramental Supper.

45. *καὶ εὐθέως*] See Matt. xiv. 22.

— *Βηθσαϊδάν*] the other Bethsaida, on the west of the Lake.

48. *ἤθελε παρελθεῖν*] He designed, and was about to pass by them. Cp. Luke xxiv. 28, and *Glass.*, Phil. pp. 699, 700. This idiomatic use of *θέλω* remains in the language of modern Greece; *ἤθελε να*, and more briefly by *θὲ νὰ* and by *θά*.

A silent note of *Inspiration*. He was about to pass by them. He intended so to do. But what *man* could say this? Who knoweth the *mind* of Christ but the Spirit of God? (Cp. 1 Cor. ii. 11.)

καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύ- MATT. XIV. 34
μαζον, 52 οὐ γὰρ συνῆκαν [e] ἐπὶ τοῖς ἄρτοις, ἦν γὰρ ἡ καρδία αὐτῶν πεπω- e ch. 8. 17. & 8. 5.
ρωμένη. (ⁿ⁄₁₁) 53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ
προσωρμίσθησαν.

54 Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγνόντες αὐτὸν, 55 περι- 35
δραμόντες ὅλην τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς
ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ἐστι· 56 καὶ ὅπου ἂν εἰσεπορεύετο
εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ
παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται [f], καὶ 36 f Matt. 9. 20. ch. 5. 27, 28.
ὅσοι ἂν ἥπτοντο αὐτοῦ ἐσώζοντο.

VII. (ⁿ⁄₁₀) 1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν Γραμ- XV. 1
ματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων, 2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ 2
κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους. 3 οἱ γὰρ Φαρισαῖοι καὶ
πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσι, κρα-
τοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· 4 καὶ ἀπὸ ἀγορᾶς ἐὰν μὴ βαπτί- 4
σωνται οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν· (ⁿ⁄₁₁) 5 ἔπειτα ἐπερωτῶσιν αὐτὸν 5
οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς, Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρτον;
6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν 7
τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ 8
καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 Μάτην δὲ σέβονταί με, 9
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. 8 Ἀφέντες γὰρ τὴν
ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν
καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 9 Καὶ ἔλεγεν αὐτοῖς, 3
Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.
10 Μωϋσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ 4
κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· 11 ὑμεῖς δὲ λέγετε, 5
Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν [a] (ὅ ἐστι, δῶρον), ὃ ἐὰν ἐξ a Matt. 23. 18.
ἐμοῦ ὠφεληθῇς—12 καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ
τῇ μητρὶ αὐτοῦ, 13 ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρ- 9
εδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 14 Καὶ προσκαλεσάμενος πάντα 10
τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες καὶ συνίετε. 15 Οὐδέν ἐστιν 11
ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι·
ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον.
16 Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. (ⁿ⁄₁₂) 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ 15
τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. 18 Καὶ 16
λέγει αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν 17

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55. *τοῖς κραβάττοις*] '*their* beds;' i.e. the beds to which they were confined.

— *ὅπου—ἐκεῖ*] On this Hebraism see *Vorst.* p. 558. Cf. Rev. xii. 14. The *ἐκεῖ* is emphatic.

CH. VII. **2.** *κοιναῖς*] Already used by LXX for Hebr. חֻלִּין (*tamé*), 'unclean,' 1 Macc. i. 47. 62.

3. *πυγμῇ*] properly, with the fist; as the LXX Version shows, Exod. xxi. 18. Isa. lviii. 4; the knuckles of one hand being applied to the palm of the other, so that by hard rubbing both may be cleansed. Cp. *Kuin.* who says, "*πυγμὴ* est prop. *pugnus* (*Hesychius: πυγμή, ἤγουν τὸ συγκεκλεῖσθαι τοὺς δακτύλους*) et in versione Alexandrinâ respondet Hebr. אֶגְרֹף v. Exod. xxi. 18. Ies. lviii. 4, atque adeo *πυγμῇ* propriè significat *manu in pugnum contracta:* illud ipsum nomen אֶגְרֹף etiam *de robore, fortitudine* adhibetur, et *homines robusti* in scriptis Rabbinorum dicuntur גִּבּוֹרֵי אֶגְרוֹף, vid. *Buxtorfius* Lex. Talm. p. 483, hinc *πυγμῇ* commodè reddi potest, *fortiter, accuratè et sedulò;* certè Syrus interpres vertit, ⁷ﻟﺤﻤﺎﻣﺎ quo adverbio Luc. xv. 8, expressit etiam adverbium *ἐπιμελῶς*. Cf. et *Glassius* Phil. S. p. 364."

4. *ἀπὸ ἀγορᾶς*] (so *ἀπὸ δείπνου, Herod.* i. 126) returning home from the *ἀγορά*, where they may have come into contact with heathens, publicans, and others, whom they regard as unclean.

— *ξεστῶν*] a Roman word (see ii. 4), *sextariorum*, ½ of the Epha, and ⅙ of the Kab. See *Joseph.* Ant. ix. 4. This explanation of a Jewish custom (*vv.* 3—5) is peculiar to St. Mark, and shows that he was not writing only for Jews: and the word *ξεστὴς*, with others of like origin in his gospel, suggests that he was writing specially for Romans. Cp. on ii. 4.

— *χαλκίων*] "Cautè dictum, nam *testacea* frangebantur." (*Rosen.*)

5. *περιπατοῦσι*] *walk, live.* The Hebr. הָלַךְ.

9. *καλῶς*] irony.

11. *Κορβᾶν*] See Matt. xxvii. 6, and xv. 5, and above, ii. 3, and *Pococke*, i. 251.

St. Ambrose (on Luke xviii.), applying the word to Christian times, well says, "Dicis te quod eras Parentibus collaturus, *Ecclesiæ* velle conferre. Non quærit *donum Deus* de *fame parentum*.

"Multi ut prædicentur ab hominibus, Ecclesiæ conferunt quæ suis auferunt; cùm misericordia à domestico progredi debeat pietatis officio. Sed ut pascendos Scriptura dicit parentes, ita propter Deum relinquendos parentes, si impediant devotæ mentis affectus."

MATT. XV.

εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα
18 ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. 20 Ἔλεγε δέ, Ὅτι τὸ ἐκ τοῦ
19 ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· 21 ἔσωθεν γὰρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορ-
νεῖαι, φόνοι, 22 κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς
20 πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

21 24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. 25 Ἀκού-
σασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
22 ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· (73/VI) 26 ἦν δὲ ἡ γυνὴ Ἑλληνὶς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς
26 θυγατρὸς αὐτῆς. 27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γὰρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς
27 κυναρίοις. 28 Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναὶ, Κύριε, καὶ γὰρ τὰ κυνάρια
28 ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου.
30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

(74/X) 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς τὴν
29 θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 Καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.
33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀνα-
βλέψας εἰς τὸν οὐρανὸν ἐστέναξε καὶ λέγει αὐτῷ, Ἐφφαθὰ, ὅ ἐστι διανοί-
χθητι. 35 Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ ἐλύθη ὁ δεσμὸς τῆς
b ch. 5. 43. γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. (75/VIII) 36 Καὶ διεστείλατο [b] αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον· 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς
ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

VIII. (76/VI) 1 Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς,
32 2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι καὶ οὐκ ἔχουσι τί φάγωσι· 3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν,
33 ἐκλυθήσονται ἐν τῇ ὁδῷ, τινὲς γὰρ αὐτῶν μακρόθεν ἥκουσι. 4 Καὶ ἀπεκρί-
θησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι
34 ἄρτων ἐπ' ἐρημίας; 5 Καὶ ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον,

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19. *καθαρίζον π. τ. βρώματα*] Some (e. g. *Kuin.*) interpret this, as equivalent to *ὃ καθαρίζει*, "id quod purgat." Cp. 2 Tim. ii. 14. Others (e. g. *Meyer*) read *καθαρίζων*, and connect it with *ἀφεδρῶν*. But it seems rather to mean, "exitu suo puras relinquens omnes escas" (cp. *Bede*, *à Lapide*). Every thing that cometh in from without defecates and clarifies itself in its passage *εἰς τὸν ἀφεδρῶνα*, and so leaves pure *πάντα τὰ βρώματα*, i. e. every thing that is converted by man into *food*, and enters into his system.

21. *πορνεῖαι*] See Rom. i. 29.

24. *μεθόρια*] the confines: he does not seem to have crossed the border.

25. *ἧς—αὐτῆς*] On this Hebraism, see Acts xv. 17.

26. *Ἑλληνίς*] St. Matthew calls her *Χαναναία* (xv. 22), to show his *Jewish* readers that the mercies of the Gospel were for those whom their forefathers had extirpated. St. Mark calls her *Ἑλληνίς*, a Syrophœnician, of Tyre, to assure his *Gentile* readers that Christ offers salvation to them, and to every nation of the world.

— *Συροφοινίκισσα*] *Φοινίκισσα* from *φοινίκη*, and *Συροφ.*, as distinguished from the *Libyan* Phœnicians, of Carthage, better known to the *Romans*, and colonists from the Phœnicians of Syria, in the mother cities of Tyre and Sidon, whence *Horat.* ii. 2. 11, "*uterque Pœnus* serviat uni."

32—37.] This miracle, so graphically described, is recorded by St. Mark alone (see viii. 22).

34. *Ἐφφαθά*] "Imperativus conjugationis Ethpael, ܐܬܦܬܚ, *ethphathah*, *ἐθφαθὰ*, litera ס, cum Græcè scribatur, in φ mutata, à verbo ܦܬܚ *aperuit*." Hebr. פָּתַח (*pathah*), whence Latin *pateo*. See above, ii. 3, and cf. Isa. xxxv. 5, and *Vorst.* de Hebr. p. 699.

CH. VIII. 1—9. *ἐν ἐκείναις*] See Matt. xv. 32—38.

— *παμπόλλου*] Some MSS. and Edd. have *πάλιν πολλοῦ*. But it is less likely that such a simple expression as *πάλιν πολλοῦ* should have been altered by Copyists into *παμπόλλου* than *vice versâ*. On the confusion of *παμ*, and *παλι*, see *Porson*, Eurip. Hec. 1169.

2. *ἡμέραι τρεῖς—μοι*] literally, 'there are now three days *to them* remaining (dat. plur. part.) with Me, and not having any thing to eat.' See Matt. xv. 32. Acts xxiv. 11, *οὐ πλείους εἰσί μοι ἡμέραι ἢ δεκαδύο*, and cp. *Matth.* G. G. § 390. *Soph.* Philoct. 354, *ἦν δ' ἦμαρ ἤδη δεύτερον πλέοντί μοι.*

MATT. LUKE.

Ἑπτά. 6 Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. 7 Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. 8 Ἔφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας. 9 Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. (77/IV) 11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ πειράζοντες αὐτόν. (78/VI) 12 Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. 13 Καὶ ἀφεὶς αὐτοὺς ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους· καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. (79/II) 15 Καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου. (80/VI) 16 Καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. 17 Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὔπω νοεῖτε οὐδὲ συνίετε; ἔτι πεπωρωμένην [a] ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημονεύετε; 19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα. 20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἑπτά. 21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;

(81/X) 22 Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει; 24 καὶ ἀναβλέψας ἔλεγε, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ, περιπατοῦντας. 25 Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη καὶ ἐνέβλεψε τηλαυγῶς ἅπαντα. 26 Καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

(82/I) 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα μὲ λέγουσιν οἱ ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ἕνα τῶν προφητῶν. 29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα μὲ λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός.

MATT. XV. 35 36 37 38 39 — XVI. 1 4 5 6 7 8 9 10 — 13 14 15 — LUKE IX. 36 37 38 39 — 1 4 5 6 7 8 9 10 — 12 13 14 15 18 19 20

[a] ch. 6. 52.

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6. *ἐδίδου*] See on vi. 41.

8. *σπυρίδας*] made of rushes and palm leaves. (*Bede.*)

10. *μέρη Δαλμανουθά*] See Matt. xv. 39. *ὅρια Μαγδαλά*. St. Mark adds therefore to St. Matthew's narrative, to show his independent knowledge of the fact. The conversation took place in the confines of Magdala, toward Dalmanutha. In Matt. xv. 21 we have *μέρη Τύρου κ. Σ.* In Mark vii. 24, *μεθόρια Τ. κ. Σ.*

12. *ἐπιζητεῖ*] seeks a sign *in addition* to those given it.

— *εἰ δοθήσεται*] *si* Hebr. אִם (*im*), *si*; often used as a strong negation—'*ne vivam si.*' See Gen. xxi. 23; xxiv. 37. Deut. i. 34. Isa. xiv. 24. 1 Kings i. 51, and is interpreted '*not*' in the Syriac Version.

22—26. *καὶ ἔρχεται*] This miracle so minutely described is recorded by St. Mark alone. See vii. 32.

— *Βηθσαϊδάν*] Supposed by many to be the northern Bethsaida, or *Julias*, concerning which see on Matt. xiv. 13. Luke ix. 10.

24. *βλέπω τοὺς ἀ., ὁ. ὡ. δ. ὁ., περιπατοῦντας*] An abrupt expression, or rather three sentences, suitable to the case, in which new powers of vision suddenly succeeded; and characteristic of St. Mark's literal accuracy, cf. v. 23. I see men. I see them standing still, and dimly, as trees. I now see them walking.

The reason why our Lord worked this cure by degrees seems to be, that He thus brought forth from the man's own lips, for the benefit of the readers of the Gospel, words showing the process of the cure from darkness to glimmering light, and thence to perfect vision.

26. *μηδὲ εἰς τ. κώμην*] Our Lord had led the blind man *out* of Bethsaida to heal him, and tells him not to enter the village after he is healed, in order to warn us, that if men will not attend to the evidence of the Gospel, and use the means of grace proffered to them, those blessings slighted by them will be withdrawn from them. If this miracle was wrought near the *western* Bethsaida, then cp. Matt. xi. 21.

27. *μέ*] emphatic, and so placed.

29. *σὺ εἶ ὁ Χριστός*] It has been already observed on Matt. xvi. 18, that St. Mark, the disciple of St. Peter (1 Pet. v. 13, *ἑρμηνευτὴς Πέτρου. Euseb.* iii. 39; v. 8), does not record our Lord's words in reply to St. Peter.

The Divines of Rome in interpreting these words, *Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μοῦ τὴν ἐκκλησίαν*, build much on the *supposition* that our Lord, speaking in the Syro-chaldaic tongue, used the same word כֵּיפָא (*Cepha*) for *Πέτρος* and *πέτρα*.

This supposition is improbable.

If our Lord had used the same word, it is unlikely that the Holy Ghost would have used two different words, as He does in reciting our Lord's reply, Matt. xvi. 18.

It is remarkable that St. Matthew *does* use a *Syro-chaldaic* word, בַּר, *βάρ*, in the verse immediately preceding—*βὰρ Ἰωνᾶ*. Why then did he not go on to write, *Σὺ εἶ Κηφᾶ, καὶ ἐπὶ τούτῳ τῷ Κήφᾳ ο. μ. τ. ἐ.*? He ought to have done so,—with reverence be it said,—if our Lord used the same word in both members of the sentence, and if so much is to be grounded on this *supposed* use of the same word, as

MATT. XVI. 20 | LUKE. IX. 21

(88/II) 30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
21 | 22 ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· (84/VI) 32 καὶ παῤῥησίᾳ τὸν λόγον
23 ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ λέγων, Ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
24 (85/II) 34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς,
23 Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυ-
25 | 24 ρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι· 35 ὃς [b] γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
[b] John 12. 25. ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγε-
26 | 25 λίου, σώσει αὐτήν· 36 τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς
26 ψυχῆς αὐτοῦ; (86/II) 38 Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν
28 | 27 ἁγίων· IX. (87/II) 1 καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

XVII.
1 | 28 2 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν
2 Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν
29 μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν· 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.
3 | 30 4 Καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.
4 | 33 5 Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββὶ, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωϋσεῖ μίαν, καὶ Ἠλίᾳ μίαν· 6 οὐ
5 | 34 γὰρ ᾔδει τί λαλήσῃ, ἦσαν γὰρ ἔκφοβοι. 7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα
35 αὐτοῖς, καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς,
8 | 36 αὐτοῦ ἀκούετε. 8 Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν
9 Ἰησοῦν μόνον μεθ' ἑαυτῶν. 9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. (88/X) 10 Καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζη-
10 τοῦντες τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. (89/VI) 11 Καὶ ἐπηρώτων αὐτὸν λέγοντες,
Ὅτι λέγουσιν οἱ Γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; 12 ὁ δὲ ἀποκριθεὶς
11 εἶπεν αὐτοῖς, Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα, καὶ πῶς γέγραπται

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the Divines of Rome build from it, making it almost the principal among the fundamental doctrines of Christianity.

St. Mark, the disciple of St. Peter, as we have seen, is wont to introduce *Syro-chaldaic* words into his Gospel (see above, ii. 3), he uses four such words in this and the preceding Chapter; and he specially notices that two of St. Peter's brother *Apostles* were called Βοανηργὲς (a Syro-chaldaic name), and explains what it means (iii. 17). If therefore any additional light was to be derived concerning so important a matter as the relation of his master, the Apostle St. Peter, to the other Apostles and the Church at large, he would have introduced *here* a Syro-chaldaic word. And since he has not done so, we have additional proof from St. Mark's silence that St. Matthew's divinely inspired *Greek*[1] gives a true and full representation of our Lord's words to St. Peter.

It is observable that St. Mark, and he alone, records our Lord's saying to the Twelve when they afterwards argued among themselves who of them should be greatest; which they were not very likely to have done if our Lord had already settled that matter by making St. Peter to be supreme. "If any one desires to be first, he shall be last of all" (Mark ix. 34, 35).

31. *καὶ ἤρξατο*] See Matt. xvi. 21.

33. *ὕπαγε—σατανᾶ*] Observe what it is to be ashamed of the cross of Christ. "Get thee behind Me, Satan," says our Lord to St. Peter. St. Mark, the disciple of St. Peter, carefully records what tells to the disadvantage of Peter—a proof of his veracity, and of St. Peter's humility. Cp. *Chrys.* on Matt. xvii. 27, and the remarkable passages in *Euseb.* Theophan. (ed. Lee), pp. 220. 324, 325.

34. *καὶ προσκαλεσάμενος*] See Matt. xvi. 24.

CH. IX. **1.** *ἀμὴν λέγω ὑμῖν*] See on Matt. xvi. 28.

11. *ὅ τι*] = *διότι, why.* So used by LXX (Gen. xii. 18) for מַדּוּעַ, *τί τοῦτο ἐποίησας*; (See *v.* 28.)

— *Ἠλίαν*] Matt. xvii. 10.

12. *ἀποκαθιστᾷ*] "præsens indefinitum, ut Matt. ii. 4," *Bengel*, is not only the *restorer*,—but *completes, consummates*, brings up to the state designed by God according to His promise and ancient prophecy. See on Acts i. 6.

— *καὶ πῶς*] *πῶς* for *ὅπως, how*, as often in St. Mark. See ii. 26; v. 16; xi. 18; xii. 41; xiv. 1. 11; and so used by LXX, Deut. ii. 7, *διάγνωθι πῶς διῆλθες*. The *πῶς* here depends on *εἶπεν*: "He declared to them *how* it is written." The sense is as follows:

The three disciples are in doubt,—How can Jesus be the Christ? For it is the received opinion of the Jews, that *before* the Coming of

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[1] I have said "divinely inspired Greek;"—and let me record here a persuasion, that the more attentively the Scriptures are studied, the deeper will become the conviction that the writers of Scripture have been preserved from all error in the use of *language*, as well as in the *substance* of what they wrote; and that they have been guided by the Holy Ghost to employ *words* that would best express the truths which He revealed or recalled to their minds. In the words of *Hooker* (II. viii. 6), "The Scripture, yea, every sentence thereof, is perfect, and wanteth nothing that is requisite for that purpose for which God hath delivered the same." Cp. his Sermon v. 4.

ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ· 13 ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν. MATT. XVII. 12 LUKE IX.

(90/X) 14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. 15 Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. 16 Καὶ ἐπηρώτησε τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς; (91/II) 17 Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπε, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον· 18 καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτὸν, καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι, ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς μέ· 20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτὸν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, ἐκ παιδιόθεν· 22 καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ, Εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι· 24 καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, Πιστεύω Κύριε βοήθει μοῦ τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 Καὶ κράξας καὶ πολλὰ σπαράξας αὐτὸν ἐξῆλθε· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν· 27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη. (92/X) 28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, Ὅ τι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

(93/II) 30 Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τὶς γνῷ· 31 ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 32 Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

(94/X) 33 Καὶ ἦλθεν εἰς Καφαρναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; (95/II) 34 Οἱ δὲ ἐσιώπων· πρὸς

Christ *Elias* shall appear. If Thou art the Messiah, how is it that "the Scribes say that Elias must first come?" We have just seen him in the Transfiguration; but he is not yet come into the world; and since he who is to be the *forerunner* of the Messiah is not yet come, how can it be said that the Messiah, whom he is to *precede*, is come? How is it that the Scribes have not acknowledged that either the one or the other is come?

Our Lord's reply is,—The Precursor *is* come. He *has* fulfilled the office of Elias in turning the hearts of the fathers to the children. See Luke i. 16, 17, from Malachi iv. 5, where, it is to be observed, the LXX have ἀποκαταστήσει,—the word here used by Christ.

He *is* come—and the Scribes have not known, have not *recognized* him; and what is more, Holy Scripture bears witness, that they will not know *Him* whose way the Elias of the Gospel has come to prepare; they will not acknowledge *Christ*. As is foretold in Scripture, He will be *rejected* and *suffer* many things at their hands.

Do not therefore be perplexed. Elias *is* come. Christ *is* come. The Scribes say true when they assert that Elias must precede Christ. But they have not known the Coming of Elias. And they do not know the Coming of Christ. Do not be surprised at this. It has been predicted by the Holy Ghost. In *not knowing* Elias and Christ, they prove the Coming of those whom they reject; for that rejection is prophesied in the Scriptures, which the Scribes have in their hands.

13. *καὶ*] *Elias also* is come, and they have done to him what they listed—and so will it be with Christ, Who is come likewise.

— *καθὼς γέγραπται*] i. e. in the Scriptural records of the persecutions endured by Elijah it is virtually prophesied that his antitype the Baptist, who came in his power and spirit, would suffer in like manner.

15. *ἰδὼν αὐτὸν ἐξεθαμβήθη*] Perhaps from some remains of the Divine Glory of the Transfiguration on His countenance; as the Israelites were dazzled by the appearance of Moses when He came down from the holy mount (Exod. xxxiv. 29, 30. 2 Cor. iii. 7. 13). See further below on x. 32.

17. *διδάσκαλε*] This miracle (17—27) is described much more fully and minutely by St. Mark than by any other Evangelist. See ii. 3.

20. *ἰδὼν αὐτὸν—τὸ πνεῦμα*] The masculine participle with the *neuter* noun (πνεῦμα) indicates more forcibly the personal vitality and agency of the Spirit, and refutes the notion that these evil spirits were mere qualities, or influences, or diseases. See above, v. 4—10, and below, ix. 26, and Luke viii. 33. For another use of this combination, see Matt. xxvii. 52, 53, *σώματα ἐξελθόντες*.

23. *εἶπεν αὐτῷ τό*] 'He said to him *this*.' The τό is used by the Evangelist to mark more emphatically the reply of our Blessed Lord,—probably His very words. Τό is used in this way Matt. xix. 18, *ὁ Ἰησοῦς εἶπε τό, οὐ φονεύσεις*. See Gal. v. 14, *ὁ πᾶς νόμος πεπλήρωται ἐν τῷ, ἀγαπήσεις τὸν πλ. σου*. Luke i. 62, *ἐνένευον τῷ πατρὶ αὐτοῦ τό, τί ἂν θέλοι καλεῖσθαι αὐτόν*. ix. 46, *εἰσῆλθε διαλογισμὸς τό, τίς ἂν εἴη μείζων*. See also xxii. 2. 4. 23.

24. *βοήθει μοῦ τῇ ἀπιστίᾳ*] Much more pathetic and expressive than *β. τ. ἀ. μου*. Cp. Matt. xvi. 18.

26. *κράξας—σπαράξας*] So B, D, L, Δ, and other MSS., and *Griesb., Lach., Tisch., Alf.*, for *Elz. κράξαν—σπαράξαν*. On the sense implied in the *masculine* participle, rendered more emphatic, and marked more strongly, by its combination with a *neuter* noun, see above on v. 20.

MATT. LUKE.

ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων; 35 Καὶ καθίσας ἐφώνησε
XVIII. IX. τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος
2 47 καὶ πάντων διάκονος. 36 Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,
5 48 καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, (96/I) 37 Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων
δέξηται ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ
δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.

49 (97/VIII) 38 Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων, Διδάσκαλε, εἴδομέν τινα ἐν τῷ
ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύσαμεν
50 αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. 39 Ὁ δὲ Ἰησοῦς εἶπε, Μὴ κωλύετε αὐτὸν,
οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ
κακολογῆσαί με. 40 Ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστιν. (98/VI) 41 Ὃς
γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου, ὅτι Χριστοῦ ἐστε, ἀμὴν
6 λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. (99/II) 42 Καὶ ὃς ἂν σκανδαλίσῃ
ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περί-
κειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.
8 (100/VI) 43 Καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶ
κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν,
εἰς τὸ πῦρ τὸ ἄσβεστον. (101/X) 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ
τὸ πῦρ οὐ σβέννυται. 45 Καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον
αὐτόν· καλόν ἐστί σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα
βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, 46 ὅπου ὁ σκώληξ αὐτῶν

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35. *εἴ τις θέλει*] See above, viii. 29.

38. *ἐν τῷ ὀνόματί σου*] *ἐν* is omitted by A, E, F, G, K, M, S, V, X,—perhaps rightly.

These words are important. He was casting out Devils in and by *Thy* Name; not in his own name. Thus while they censure the man, they praise him; for they confess that what he did was done in Christ's Name; that is, in obedience to His will, and for the promotion of His glory. The only fault they could find was—"he followeth not us."

— *ἐκωλύσαμεν*] According to their own confession, they forbad the man to work miracles in Christ's Name, because he did not follow *them*. They do not say that they *forbad* his *separation*, but that they forbad his use of miraculous powers exercised in Christ's Name.

40. *ὃς οὐκ ἔστι καθ' ἡμῶν*] If a man is not against Me—as those persons are who stand *neutral*, and are not with Me when they ought to join Me in My warfare against Satan and sin (see Matt. xii. 30)—he is on our side; i. e. his actions tend to our benefit and honour. Luke xi. 23 (*ὑπὲρ ἡμῶν*).

Observe, in the one case our Lord uses the pronoun *Me*, in the other, *us*: he who is not with Me, Who am present in My Church at all times and in all places, he is against Me. But he who is not against us (as every one is who is not with *Me*) is on our side; he is on the side of you My Apostles as well as on Mine.

The complaint against the man was, "he followeth not us,"—*us* the Apostles; the complaint says nothing of following *Christ*. There was a spirit of envy and selfishness in this remark, which would have restrained Christ's favours to the persons of the Apostles and their immediate adherents.

But our Lord reminds the complainants, that the man wrought miracles in their Master's Name, as they themselves had owned (*v.* 38); i. e. he wrought miracles in *conformity to Christ's will*, and *for the promotion of Christ's glory*,—that is, in *union with Christ*,—and not for any private end; therefore the man was *with Christ*, though he did not personally follow in the company of the Apostles, just as St. John the Baptist was *with Christ*, though not in person; and as all the Apostles preaching the Gospel and administering the Sacraments of Christ in Christ's Name in all parts of the world were with one another and with Christ, after He had ascended into heaven.

The man was not neuter in the cause, and therefore was not against them, and their Master had authorized him openly by enabling him to work in His Name; and therefore the man was with Him, and therefore with *His Apostles* in *heart* and *spirit*, though not *in person and presence*, and was not to be forbidden or discouraged.

For *ἡμῶν—ἡμῶν* we find *ὑμῶν—ὑμῶν* in A, D, E, F, G, H, K, M, S, V, and some other MSS.; and this reading is received by *Matth.*, *Griesb.*, *Scholz.* and *Luchmann*,—and if it is correct, it strengthens the above remark. This man, though he does not follow *you in person*, yet is not against you, for he works miracles in your Master's name, and therefore in spirit is *with you*. See also on Luke ix. 50.

Thus our Blessed Lord delivered a warning against that sectarian spirit which is eager for its own ends rather than for Christ's; and would limit Christ's graces to *personal* communion with itself, instead of inquiring whether those whom it would exclude from grace are not working in Christ's Name,—that is, in obedience to His laws, and for the promotion of His glory; and in the unity of His Church, and in the full and free administration of His Word and Sacraments, and so in communion with Him.

Besides,—even if the man was separated from their communion, and worked miracles in separation (which does not appear to have been the case, for he worked in the Name of Christ); what they *ought* to have forbidden was the *being in separation*, and not the *working miracles*.

If a man, separated from Christ and His Church, preaches Christ, then Christ approves *His own Word*, preached by one in separation; but He does not approve the *separation* itself, any more than God approved the *sins* of Balaam, Saul, and Caiaphas, or Judas, when He prophesied and preached by their mouths. As *St. Augustine* says (de Consens. Evang. iv. 5, and elsewhere), the Church Catholic does not disapprove the Word and Sacraments in heretics and schismatics, but she condemns their heresy and schism; and she would bring them back to the unity of the Church, in order that the Sacraments and other graces, which do *not* profit them in *schism*, may *begin* to profit them in *unity*. Cp. *Aug.* c. Donat. iv. 24, "Salus extra Ecclesiam non est, et ideo, quæcunque ipsius Ecclesiæ habentur extra Ecclesiam, non *valent* ad *salutem*; aliud enim est *habere*, aliud *utiliter* habere;" and Tract. in Joann. vi. "Rem Columbæ (i. e. of the Church) sed præter Columbam habes" (i. e. Thou hast some privileges of the Church, but thou hast them not in unity with the Church). "Veni igitur ad Columbam, ut *prodesse* incipiat quod habes." So *Bede* here: "In hæreticis et malis Catholicis non Sacramenta Communia, in quibus nobiscum sunt et adversum nos non sunt, sed divisiones pacis veritati contrarias, quibus adversum nos sunt et *Dominum* non sequuntur nobiscum, detestari debemus."

41. *ἐν ὀνόματί μου*] These words form the connexion with what goes before. Not only do I command you not to forbid those who work miracles *in My Name*, for they are wrought in our behalf; but no one will do any thing, however small, in My Name,—i. e. in love and obedience to Me,—and lose his reward. (*Theophyl.*)

42. *λίθος μυλικός*] See Matt. xviii. 6. *μύλος ὀνικὸς*, B, C, D, L, Δ, *Lach.*, *Tisch.*, *Alf.*

44. *σκώληξ*] Isa. lxvi. 24, where the LXX has *ὁ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται*. The word *σκώληξ* represents the Hebr. תּוֹלַעַת (*toleah*), a worm (Exod. xvi. 20. Deut. xxviii. 39. Ps. xxii. 6. Jonah iv. 7), specially the worm kermes, used in dyeing *tola* or scarlet.

The *σκώληξ*, as applied to the torments of *Gehenna*, is described by the Christian Fathers as *ἀπαύστῳ ὀδύνῃ ἐκ σώματος ἐκβρασσων*, *Hippolyt.* (de universo i. 221, ed. Fabr.) and Philosophumen. p. 339, *σώματος ἀπουσία* (i. e. an excretion of the body), *ἐπιστρεφόμενον ἐπὶ τὸ ἐκβράσαν σῶμα*. Observe, He says, *σκώληξ αὐτῶν*, to intimate that as the instrument of punishment is eternal, so they (*αὐτοί*) who suffer it will exist for ever.

In order to enforce this awful truth more solemnly, he repeats it three times.

On the duration of future punishment, see above, on Matt. xxv. 46, and *Bp. Pearson* on the Creed, Art. xii. p. 592.

MATT.

οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 47 Καὶ ἐὰν ὁ ὀφθαλμός σου XVIII. 9
σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν
βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
πυρὸς, 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέν-
νυται. 49 Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ [a] ἁλισθήσεται. a Lev. 2. 13. Ezek. 43. 24.
(102/II) 50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ [b] ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; b Matt. 5. 13.
Ἔχετε ἐν ἑαυτοῖς ἅλας [c], καὶ εἰρηνεύετε ἐν ἀλλήλοις. c Eph. 4. 29. Col. 4. 6.

X. (108/VI) 1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ XIX. 1
πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν, καὶ ὡς εἰώθει 3
πάλιν ἐδίδασκεν αὐτούς. 2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτὸν, 7
εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. 3 Ὁ δὲ ἀποκριθεὶς 8
εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωϋσῆς; 4 Οἱ δὲ εἶπον, Μωϋσῆς ἐπέτρεψε 4
βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι. 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 5
αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην, 6 ἀπὸ 6
δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός· 7 Ἕνεκεν τούτου 7
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσ- 8
κολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ ἔσονται οἱ δύο εἰς
σάρκα μίαν, ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. (104/X) 9 Ὃ οὖν ὁ Θεὸς 9
συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. 10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ
περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. (105/II) 11 Καὶ λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ 11
τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· 12 καὶ ἐὰν γυνὴ 12
ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

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49. πᾶς πυρὶ ἁλισθήσεται] St. John the Baptist said of Christ, He shall baptize you with the Holy Ghost and with *fire*. (Matt. iii. 11.) And our Lord baptized His Apostles with fire at Pentecost, and He baptizes all Christians with the light and flame of divine knowledge, zeal, and love, which are gifts of the Holy Ghost.

Secondly, St. Peter says (1 Pet. iv. 12), "Think it not strange concerning the *fiery trial* which is to try you;" and (1 Pet. i. 7) "for a season ye are in heaviness through manifold trials; that the trial of your faith being much more precious than of gold that perisheth, though it be tried *with fire*, might be found unto praise and honour and glory at the appearing of Jesus Christ." Cp. Job xxiii. 10. Ps. lxvi. 9. Prov. xvii. 3. Isa. xlviii. 10. Jer. xxiii. 29. Zech. xiii. 9.

Hence it will appear that the sense of this passage is, that men are to be baptized in this world with the Holy Ghost and *fire*, that is, with the purifying flame of love and zeal, cleansing and smelting away the dross, or worldly and carnal affections, and with the sanctifying illuminations of the Holy Ghost; and they are also tried in this world in the *furnace of suffering*, in order that they may be presented a reasonable and holy sacrifice acceptable to God, as of a sweet smelling savour. Rom. xii. 1. 2 Cor. ii. 15. Ephes. v. 2. 1 Pet. ii. 5. And if this is not the result of God's grace, and of the temporary fire of the trials of this life, they will be reserved for God's severe and righteous judgment, for πῦρ ἄσβεστον, everlasting fire, in the world to come. "For our God is a consuming fire" (Heb. xii. 29).

The word ἁλισθήσεται, 'shall be salted,' appears to be used for the same reason as πῦρ, on account of its double sense: ἁλίζω is the Hebrew מָלַח (*malah*), 'to salt.' In the Old Test. this word is used,

First, for *cleansing*, *seasoning*, and *preserving* (Lev. ii. 13), and there spoken of *sacrifices* (cp. Ezek. xliii. 24). And so it is here appropriately applied to the fire of God's Spirit and of *earthly trials*, which are designed by God to season men, and render them acceptable *sacrifices* to Him. "Altare Dei *cor* electorum." *Bede.*

And, secondly, the word *malah*, is also used for what is perpetually barren and bituminous, and its effect on the earth is described by burning. Deut. xxix. 22. Job xxxix. 6. Ezek. xlvii. 11. Jer. xvii. 6. Ps. cvii. 34. "Omnis locus, in quo reperitur *sal*, sterilis est" (*Plin.* N. H. xxxi. 7); and thence captive cities were sown with salt. Judges ix. 45. And the word *malah* is specially applied to the *Dead Sea*, the *Lacus Asphaltites*, which is called the Sea of *Malah* (i. e. of Salt), יָם הַמֶּלַח (*yam hammelah*). Gen. xiv. 3. Numb. xxxiv. 12, and Lot's wife became a pillar of salt (*melah*, Gen. xix. 26), a monument of an unbelieving soul. (Wisd. x. 7.)

The Dead Sea, or *Sea of Salt*, is an emblem of *Gehenna*, or the *Lake of Fire* (cp. Jude 7. Luke xvii. 29. 2 Pet. ii. 6).

Our Lord's meaning therefore is, If men will not be *seasoned* by the refining fire of God's Spirit, and of this world's trials, they will be salted with the fire of Tophet, "the fire and brimstone" (Rev. xx. 10), the Dead Sea, or Salt Sea, of Gehenna, the Lake of Fire (Rev. xxi. 8), *that* fire which has the property of *salt*, in that it does not consume but *preserve* its victims—even for evermore.

Hence the ungodly are often spoken of as ὁλοκαυτώματα, burnt sacrifices to God's justice, which is compared to fire. Heb. xii. 29. Isa. xxxiv. 6. Jer. xii. 3; xlvi. 10. Ezek. xxi. 9, 10; xxxix. 6.

50. ἔχετε ἐν ἑαυτοῖς ἅλας] On account of the cleansing and purifying effect of salt, the Levitical sacrifices were to be seasoned with it (Lev. ii. 13. Ezek. xliii. 24); an emblem of that purity which is necessary to make a sacrifice acceptable to God. This spiritual salt is to be preserved in the heart, and to season the life and conversation (Col. iv. 6), so that nothing that is σαπρὸν (σήπω, *putrefacio*) may proceed from the mouth (Eph. iv. 29), and so the disciples of Christ may be the *salt of the earth*. (Matt. v. 13.)

CH. X. **1. τὰ ὅρια]** On this circuit in Perræa, see note on Luke x. 1.

— **διὰ τοῦ πέραν τ. Ἰ.]** There does not seem any reason for altering this reading, which signifies, He comes to the borders of Judæa by Perræa. Cp. Matt. xix. 1, τὸ πέραν, the 'regio trans Jordanem' is of frequent occurrence in St. Mark, iv. 35; v. 1. 21; vi. 45; viii. 13. Our Lord was now on His last journey towards Jerusalem. He makes a circuit in Perræa, and then crosses the Jordan again, and comes to Jericho and Bethany, and then makes His triumphal entry into Jerusalem.

2—10. καὶ προσελθόντες] See Matt. xix. 3—12.

10. τῇ οἰκίᾳ] the house, as distinguished from the public place where He had been teaching.

11, 12. ὃς ἐὰν ἀπολύσῃ—μοιχᾶται] The Holy Spirit *omits* the clause *εἰ μὴ ἐπὶ πορνείᾳ*, recited in St. Matt. xix. 9 ("una solummodò causa dimittendi, fornicatio." *Bede*). By this omission He appears to intimate that, although the permission contained in that clause is not revoked, yet it is *only* a *permission*, *not* a *precept*; and that Almighty God will be better pleased if it is not used; and that the marriage union ought to be so religiously made and maintained that it may be indissoluble. For, as *Hooker* says (III. viii. 5), "God approves much more than He commands; and disapproves much more than He forbids." And this inference is strengthened by the fact, that no such permission of divorce and remarriage is granted in express terms to the woman, in case of unfaithfulness on the part of her husband; but it is said absolutely, *ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.* See on St. Matthew, v. 31; xix. 9.

Some MSS. (B, C, L) have γαμήσῃ ἄλλον for γαμηθῇ ἄλλῳ, but see *Fritz.* and *Bloomf.*

The *Jews* did not allow a *woman* to divorce her husband (ἀπολύειν τὸν ἄνδρα). *St. Matthew* speaks nine times concerning a husband putting away his wife, but not once concerning a wife putting away her husband. (*Rosen.*) But our Lord spoke to the World. And *St. Mark* wrote generally to the *Gentiles*, and specially the Romans, among whom such divorces were not rare. Cp. 1 Cor. vii. 11.

MATT. XIX. 13 14 — LUKE. XVIII. 15 16

(106/II) 13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων
τοῖς προσφέρουσιν. 14 Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε καὶ εἶπεν αὐτοῖς, Ἄφετε
τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
17 βασιλεία τοῦ Θεοῦ. 15 Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ
15 Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτὰ
τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ εὐλογεῖ αὐτά.

16 (107/II) 17 Καὶ, ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς καὶ γονυπετήσας
18 αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθὲ, τί ποιήσω, ἵνα ζωὴν αἰώνιον κληρο-
νομήσω; 18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ
17 19 μὴ εἷς, ὁ Θεός. 19 Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ
18 20 κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα
19 σου καὶ τὴν μητέρα. 20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα
20 21 πάντα ἐφυλαξάμην ἐκ νεότητός μου. (108/II) 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ
21 22 ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, Ἓν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον,
καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι ἄρας
22 23 τὸν σταυρόν. (109/II) 22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν
23 24 γὰρ ἔχων κτήματα πολλά. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθη-
ταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ
εἰσελεύσονται. 24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ
Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποι-
24 25 θότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν· 25 εὐκοπώτερόν
ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν
25 26 βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες
26 27 πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι; 27 Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς
λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ Θεῷ· πάντα γὰρ δυνατά ἐστι
27 28 παρὰ τῷ Θεῷ. 28 Ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα,
28 29 καὶ ἠκολουθήσαμέν σοι. (110/II) 29 Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν,
29 οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ
30 γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, 30 ἐὰν μὴ λάβῃ

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13. *παιδία*] "Hast thou an infant? Let it be sanctified and consecrated by the Holy Ghost. Dost thou fear the seal of Baptism for it on account of its weakness? O faint-hearted mother and feeble in faith! Anna dedicated Samuel to God before his birth. You need no other safeguards; give your infant to the Holy Trinity, its best Protector." The original has *δὸς αὐτῷ τὴν ἁγίαν Τριάδα*. *Greg. Nazian.* (p. 703), where he examines the pleas made by some for delay of Baptism, and considers the case of unbaptized infants, dying without Baptism (p. 708).

14. *ἄφετε—αὐτά*] *Elz.* has *καὶ* before *μὴ*, but the best MSS. have it not, and the sense gains in force by the omission[1].

16. *εὐλογεῖ*] *Elz.* *ηὐλ.*—The best MSS. have *εὐλόγει*. The Present Tense gives more life to the picture, and is in St. Mark's style. See xi. 7. Cp. Office for "Public Baptism of Infants" in Book of Common Prayer.

17. *προσδραμὼν εἷς*] See Matt. xix. 16.

From St. Matt. xix. 20. 22, we learn that he was a *young man*, and St. Matt. calls him, with the definite article, *ὁ νεανίσκος*, being present, as such, to the Evangelist's own mind, who had probably seen him; and from St. Mark here we learn that he *ran* and *kneeled*. So each Evangelist contributes some incident of his own.

18. *τί με—ἀγαθόν*] "Non se bonum negat, sed Deum significat." (*Bede.*)

21. *ἠγάπησεν αὐτόν*] Perhaps He showed His love by some external sign, as the Rabbis did to their scholars when they answered well, by kissing the head. (See *Lightfoot.*) The same had been suggested by *Origen* (in Matt. tom. xv. 14; tom. iii. p. 356, ed. *Lomm.*), "dilexit eum, vel *osculatus est* eum."

22. *στυγνάσας*] with a sullen look. Cp. Matt. xvi. 3, *οὐρανὸς στυγνάζων*, a lowering sky.

23. *βασιλείαν τοῦ Θεοῦ*] So St. Luke (xviii. 24) also, for St. Matthew's expression *βασιλεία τῶν οὐρανῶν*, a phrase well suited to the *Jewish* mind, but which might have been perverted to give countenance to anthropomorphism by *Greek* and *Roman* readers, accustomed to give local habitations—such as particular cities, islands, mountains, rivers, and seas—to their deities.

29. *ἐμοῦ καὶ τοῦ εὐαγγελίου*] See above, viii. 35, where the phrase *καὶ τοῦ εὐαγγελίου* (not found in the other Evangelists, see Matt. xvi. 25. Luke ix. 24) is inserted by St. Mark. Perhaps it made a greater impression upon *his* mind, because he had formerly shrunk from suffering *ἔνεκεν τοῦ εὐαγγελίου*. (See Acts xiii. 13; xv. 38.) St. Mark also alone here inserts our Lord's words, *μετὰ διωγμῶν*, perhaps from a recollection that he had been once affrighted by persecution from doing the work of the Gospel; and desiring to prepare others to encounter trials which for a time had mastered himself.

It may be observed here that only two of the *Evangelists* use the word *Evangelium*. St. Matthew employs it four times (iv. 23; ix. 35; xxiv. 14; xxvi. 13), and only once (xxvi. 13) without the adjunct *τῆς βασιλείας*. St. Mark uses it more frequently (i. 1. 14, 15; viii. 35; x. 29; xiii. 10; xiv. 9; xvi. 15); and only once (i. 14) with the adjunct *τῆς βασιλείᾳ*, which is not in some MSS.

The word *εὐαγγέλιον* was used by Greek Writers for "*pretium* boni nuntii;" and therefore St. Luke seems to have declined the use of it in his Gospel, written for well-educated Greeks. He employs the term *εὐαγγελίζομαι*, and not of *κηρύσσειν τὸ εὐαγγέλιον*.

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[1] The following beautiful exposition, inculcating the doctrines of Original Sin, of Universal Redemption, and of Infant Baptism, is from *St. Augustine* (Serm. 174): "Commendaverim Charitati vestræ causam eorum qui pro se loqui non possunt. Omnes parvuli tanquam pupilli considerentur, etiam qui nondum parentes proprios extulerunt.

"Omnis prædestinatorum numerus parvulorum populum Dei quærit salvatorem, qui exspectat Dominum Salvatorem. Universam massam generis humani in homine primo venenator ille percussit; nemo ad secundum transit à primo, nisi per Baptismatis sacramentum. In parvulis natis et nondum baptizatis agnoscatur Adam; in parvulis natis et baptizatis et ob hoc renatis agnoscatur Christus. Qui Adam non agnoscit in parvulis natis, nec Christum agnoscere poterit in renatis.

"Sed quare, inquiunt, jam baptizatus homo fidelis, jam dimisso peccato, generat eum qui est cum primi hominis peccato? Quia carne illum generat non spiritu. Quod *natum est de carne, caro est.* (John iii. 6.) *Et si exterior homo noster*, ait Apostolus, *corrumpitur, sed interior renovatur de die in diem.* (2 Cor. iv. 16.) Ex eo quod in te corrumpitur, generas parvulum. Tu ut non in æternum moriaris natus es, et renatus es: ille adhuc natus, renatus nondum est. Si tu renascendo vivis, sine ut et ille renascatur et vivat; sine, inquam, renascatur, sine renascatur. Quare contradicis? Quare novis disputationibus antiquam fidei regulam frangere conaris? Quid est enim quod dicis, Parvuli non habent omnino vel originale peccatum? Quid est quod dicis, nisi ut non accedant ad Jesum? Sed tibi clamat Jesus, *Sine parvulos venire ad me.*"

ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. (111/II) 31 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

(112/II) 32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν [a] τὰ μέλλοντα αὐτῷ συμβαίνειν, 33 ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, 34 καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

(113/VI) 35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν; 37 Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. 38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; 39 οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα· ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· 40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται. (114/II) 41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου· 42 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν· 43 οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν ἔσται ὑμῶν διάκονος· (115/IV) 44 καὶ ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος ἔσται πάντων δοῦλος· 45 καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

(116/II) 46 Καὶ ἔρχονται εἰς Ἱεριχώ, καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς

MATT. XIX.	LUKE XVIII.
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XX. 17	
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a ch. 8. 31. & 9. 31. Luke 9. 22.	
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19	32
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And it was probably not till some time after the Ascension that the word εὐαγγέλιον was generally current in the Church,—as it now is,—for the *Gospel*.

30. *οἰκίας—καὶ ἀδελφάς*] i. e. what is equivalent to them, in My presence and in My love. (See above, iii. 35.) Besides, if he loves Me, he will have many brothers and sisters and mothers (Rom. xvi. 13) in the affectionate regard of the faithful members of My Church, who will love him in Me and for My sake. Our Lord does not *repeat* the word γυναῖκας, and thus shows that this is the sense of His saying, and precludes the infidel cavil of Julian, "Shall he have a hundred wives?" (See *Theophyl.*) And He adds μετὰ διωγμῶν to spiritualize the whole.

31. *καὶ ἔσχατοι*] Some MSS. have *οἱ* before ἔσχ., but the sense seems better without it. *Many* who are first will be last, and *many* who are last will be first.

32. *ἦσαν*] See Matt. xx. 17—19.

— *ἦν προάγων αὐτούς*] Going before them and leading them to the conflict, as an intrepid general leads his army to the battle.

— *ἐθαμβοῦντο*] They were amazed—. Perhaps from our Blessed Lord's majestic bearing, solemn manner, and awful aspect, now that He was approaching the end of His ministry, leading them up to Jerusalem, to offer Himself on the cross for the sins of the world. Though very little is said in the Gospels concerning our Lord's external appearance and deportment, yet there are frequent indications of its *effects on others*. We do not see His glory in itself,—it could not be described,—but we read the reflection of it in them. See on Matt. ix. 9, on the call of St. Matthew; and Matt. xxi. 12, on the purging of the Temple; and Mark ix. 15, on the feeling and behaviour of the crowd towards Him after the Transfiguration. The climax is at the betrayal (John xviii. 6), when, after His utterance of those words—Ἐγώ εἰμι—the soldiers start back, and fall to the ground.

35. Ἰάκωβος] Who thought that He was now going up to Jerusalem to declare Himself King of the Jews. See Matt. xx. 20; and below, Mark xv. 40.

40. *ἀλλ' οἷς*] *except* to them. It *is* therefore His to give.

42. *οἱ δοκοῦντες ἄρχειν*] 'they who claim rule.' See on Matt. iii. 9. 1 Cor. xi. 16. Gal. ii. 9. Heb. iv. 1.

46. Βαρτίμαιος ὁ τυφλός] The Evangelists do not often mention the *names* of those who were healed by Christ. When they do, doubtless it is for some special reason. It is evident from St. Mark's words here that this person was well known. (*Euthym.* Cp. *Aug.* de Consens. Ev. ii. 65.) Perhaps he had declined from affluence to poverty, and was well known from his blindness and penury to the inhabitants of the great city Jericho (*Aug.*); and since he was well known, there was good reason why he should be brought forward as he is by the Evangelist.

Perhaps also he was instrumental in bringing the other blind man, of whom St. Matthew speaks (xx. 30), to Jesus in order to be healed; and so the healing of *both* may have been mainly due to his patience, constancy, charity, and faith. It would seem from the picturesque circumstances mentioned *v.* 50, that St. Mark was an eye-witness of the miracle, or heard the account from an eye-witness; and that there was something in the action and history of Bartimæus which had made a vivid impression on his mind, and led him to place him so prominently in the picture.

Some have imagined that there are discrepancies in the several narratives of this miracle by the Evangelists. But this history may be illustrated by their similar treatment of the circumstances of our Lord's triumphal entry into Jerusalem, which followed shortly after this miracle.

St. Matthew speaks of an *ass and its colt* (Matt. xxi. 2—7), and for a good reason, because there was a symbolic meaning in *both* (see note there); and this meaning nearly concerned the *Jews*, for whom especially St. Matthew wrote.

The other three Evangelists describe the Triumphal entry; they all mention the *Foal*, and the *Foal only*. None of them mentions the mother. In their narratives the Foal occupies the chief place in the picture; because our Lord rode on it, and on it alone; because also it was a type of the Gentile world (for whom they wrote), as yet untamed, never ridden by any, loosed by Christ's command, made subject to Him by the ministry of His Apostles, and ridden on by Him into the gates of Jerusalem—the City and Church of the living God. (See Mark xi. 2.)

There is no more discrepancy in the one case than in the other.

MATT. LUKE.
XX. XVIII. 30 36 37 38 31 39 32 40 41 33 34 42 43 XXI. XIX. 1 29 2 30 3 31 6 32

ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαυὶδ Ἰησοῦ ἐλέησόν με· 48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαυὶδ, ἐλέησόν με. 49 Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε· 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν· 51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνὶ, ἵνα ἀναβλέψω· 52 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὕπαγε, ἡ πίστις σου σέσωκέ σε· καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

XI. (117/II) 1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε· 3 καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε. (118/II) 4 Ἀπῆλθον δὲ καὶ

The colt is a principal figure in one case, Bartimæus in the other. The Evangelists who mention only one blind man, do not deny that there were two, as St. Matthew affirms, any more than in mentioning the colt alone, they deny that the ass was with her, as the same Evangelist relates.

Again: in St. *Matthew's* and St. *Mark's* Gospels, it is distinctly said that this miracle was wrought by our Lord as He was going out (ἐκπορευόμενος) from Jericho toward Jerusalem (Matt. xx. 29. Mark x. 46). In St. *Luke's* Gospel it stands in connexion with the record of our Lord's *entry*[1] into Jericho (Luke xviii. 35). The reason of this seems to be, that this same blind man, Bartimæus, the son of Timæus, of whom St. Mark speaks, had *commenced* his appeal to Jesus on His entry into Jericho; that our Lord had not immediately granted his prayer, but at first dealt with him as He did with the woman of Canaan (Matt. xv. 22), to exercise and manifest his faith, struggling with difficulties and surmounting them, and forming a beautiful and striking contrast—as did that of the woman of Canaan—to the language of the many who would have silenced the prayer to Jesus. Jesus foreknew that Bartimæus would wait for Him with another blind companion. He went out of Jericho, which, as St. Luke says (xix. 1), He was only *passing through* (διήρχετο). He postponed his cure till He had been with Zacchæus, and then on His departure from Jericho, healed Bartimæus with another blind man, whom the faith and charity of Bartimæus had brought to await our Lord's exit at the western gate of Jericho.

If this is so, then we see why the blind man here is called so emphatically by St. Mark υἱὸς Τιμαίου, Βαρτίμαιος ὁ τυφλός. And it is observable, that St. Matthew and St. Mark furnish us here with an example of *anticipation* similar to that here supposed in St. Luke. For they proceed immediately after the record of the miracle to speak of our Lord's Triumphal Entry, which did not take place till He had been at the house of Simon at Bethany for a night,—an event which they do not record till a later period in the narrative. See Matt. xxvi. 6—13. Mark xiv. 3—9, compared with John xii. 1—8.

Probably all our Lord's Miracles are more or less figurative and prophetical. They are Parables and Prophecies in action: Particularly those that were wrought at the close of His ministry; e. g.

The Triumphal Entry on the *Foal;*
And the withering of the Fig-tree.

The healing of the blind man may be regarded in this light. The great city of Jericho is a Scriptural figure of this world. Christ leaving Jericho, is Christ about to quit this world; His healing of two blind men is His healing of the blindness of the two Nations,—that is, of the Jewish and Gentile world. St. Matthew, writing for the Jews, speaks of both; St. Luke and St. Mark, writing for the Gentiles, speak of one; this *one* is the Gentile world, ὁ τυφλός, the Son of *Timæus* (a *Greek* name). The unbelieving Jews would silence and check the Gentiles in coming to Christ (1 Thess. ii. 16. Acts xvii. 5. 13). But the Gentile world prays and perseveres; and not only is itself healed through faith, but it provokes the Jew to godly jealousy, so that the veil may be taken from his heart. *Blindness* is happened unto Israel until the fulness of the Gentiles shall come in, and so all Israel shall be saved. Rom. x. 19; xi. 25.

The above remarks are further illustrated by those already made in the parallel case of the demoniacs of Gadara. St. Matthew mentions *two*, St. Mark and St. Luke only *one;* the reason for which is suggested in note to Mark v. 2.

Let me conclude this note by observing, that there are certain canons of sacred criticism which appear to be of great value in *reconciling*, to use a common phrase, the *discrepancies* of the Sacred Writers. "Nos non debemus accusatores fieri, sed *typum quærere*," as *St. Irenæus* says in a somewhat similar matter (iv. 50). Let us endeavour to ascertain the *final cause* of the action related. Let us be sure that it has its own peculiar *spiritual sense*. Let us consider *who* the *writer* is, and for *whom* specially he is writing.

Such considerations as these will generally lead to a probable account of the variety of circumstances under which the same act is presented by the same Spirit, directing and animating the Evangelists and other Writers of Holy Scripture. Cp. note on xiv. 3.

50. ἀποβαλὼν τὸ ἱμάτιον] "Lætitiæ plenus, quo celerius ad Jesum perveniret, abjecit vestem superiorem, pallium, quo sedens se velarat. ἱμάτιον, vid. ad Matt. ix. 20. Pro ἀναστὰς in codd. recensionis Alexandrinæ et Occidentalis, ac versionibus nonnullis legitur ἀναπηδήσας, *exsiliens*, quæ lectio, alacritatem hominis vividè depingens, et apprimè conveniens verbis præcedentibus ἀποβαλὼν τὸ ἱμάτιον, verior videtur." (*Kuin.*)

51. Ῥαββουνί] "Ῥαββονὶ, sive ut Galilæi pronuntiabant, Ῥαββουνὶ, quam posteriorem scripturam optimi et plurimi codd. tuentur, est vocabulum Syro-Chaldaicum, compositum ex רַבּוֹן (*Rabbon*), *magister, doctor*, διδάσκαλος. Joh. xx. 16, et affixo primæ personæ י. E Rabbinorum sententia רַבּוֹן erat nomen honorificentius quàm רַבִּי (ῥαββὶ) et hoc honorificentius quàm רַב (*Rab*). v. *Drusius* ad h. l. *Lightfootus* Horr. Hebr. et Talm. ad Matt. xxiii. 6. *Buxtorf.* de Abbrev. Hebr. p. 148." (*Kuin.*)

CH. XI. **1.** καὶ ὅτε—εἰς Βηθφαγὴ καὶ Βηθανίαν] See Matt. xxi. 1; xxvi. 6. Luke xix. 29.

It seems that our Lord had spent the evening (Saturday before the Passover) at Bethany (see John xii. 1—14), and that He was now coming from Bethany to Jerusalem. He comes to "Bethphage and Bethany,"—that is, to the point where these two districts touched one another. Bethphage was the nearer of the two to Jerusalem (see *Lightfoot*, i. 252; ii. 36. 485). Indeed, *Bethphage* was generally reckoned as a suburb of Jerusalem.

The reason why Bethphage is here mentioned *first*, seems to be that the term "Bethphage and Bethany" was one familiar to the Jews, as marking the point of contact between these two neighbouring regions, and they naturally mentioned Bethphage first as nearest to the city.

Our Lord, having mounted the colt, is described as being "at the *descent* of the Mount of Olives" (Luke xix. 37). It would seem, therefore, that the point of contact between Bethphage and Bethany was on the western side of the mountain.

2. ἐφ' ὃν οὐδείς] See above, x. 46, and Matt. xxi. 5. All the circumstances connected with the foal are significant (cp. *Theophyl.* and others here). Our Lord thus showed that He would ride on the Gentile world, which as yet was untamed and untaught, and was standing bound by its sins outside the house, in the way, and was to be brought to Christ from the lanes and alleys of Heathenism (Luke xiv. 21); was to be loosed by the hands of Christ's Disciples by the ministry of Baptism and Faith; and, whereas before it was bare and naked, is now to be clothed with Apostolic garments,—that is, with Christian graces and virtues, and to be ridden on by Christ, and is now to be guided by Him, with hosannas of triumph and praise, to Jerusalem, the city of God.

See further on John xii. 14.

3. ἀποστέλλει] So the best MSS. *Elz.* ἀποστελεῖ. This use of the present tense, which is characteristic of St. Mark (cp. x. 16; xi. 7), gives life to the saying; it speaks of the prophecy as already fulfilled in the Divine mind of the speaker.

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[1] That is, on the supposition that the blind man in St. Luke is the same as in St. Mark; if not, there is of course no discrepancy.

εὗρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν· [5] καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; [6] οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. [7] Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. [8] Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδὸν, ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν· (119/I) [9] καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, [10] εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ, Ὡσαννὰ ἐν τοῖς ὑψίστοις. (120/VI) [11] Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερὸν, καὶ περιβλεψάμενος πάντα ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα. [12] Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασε, [13] καὶ ἰδὼν συκῆν μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. [14] Καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι· καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. (121/I) [15] Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ

MATT.	LUKE.
XXI.	XIX. 33
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7	35
8	36
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12	45

4. *ἐπὶ τοῦ ἀμφόδου*] The colt was at the entrance of the village, Matt. xxi. 2, Luke xix. 30, tied at the door of a house, outside, *ἐπὶ τοῦ ἀμφόδου*. The word *ἄμφοδος* is interpreted *ῥύμη, ἀγυιὰ, δίοδος* (*Hesych.*) and *λαύρα* (*Epiphan.*). Hence two meanings have been assigned to the word in this passage,—

First, *ambitus*, or way that went round the house;

Secondly, *bivium*, a place where two ways meet. (*Vulg.*)

The article *τοῦ* before *ἀμφόδου* seems to confirm the former of the two interpretations. The sense then is; They went and found a foal tied at the door, without, not in the *high* way, *ἐπὶ τῆς ὁδοῦ*, in front of the house, but *ἐπὶ τοῦ ἀμφόδου*, in the backway, which went round the house. These minute circumstances appear to be mentioned as signs of veracity, and also to show Christ's prescience.

The condition of the colt is specified; it had never been ridden: it would be found tied; not in the court-yard, but outside; at the door of the house; not in the highway, but in a back *lane* or *alley* skirting the house. And some persons would be near it; and the words which they would speak are predicted; and the answer is prompted which the Apostles were to make—minute incidents showing that the foreknowledge of Christ extends to the least circumstances of common life.

The *πῶλος*, untamed, and yet tied at the back gate (cp. Luke xiv. 21), as if ready for a rider, was a fit emblem of the Gentile World waiting for Christ. It appears from St. Matthew that the *mother* was *tied* also, by the side of the foal (Matt. xxi. 2), and that *both* were loosed by the Apostles, and both were brought to Christ. But though the mother had doubtless been broken in, and the colt had not, yet Christ chose the colt, and rode upon it to Jerusalem—a symbolical intimation, it would seem (as the Fathers suggest), that the Gentile world would first acknowledge Christ.

8. *ἐκ τῶν δένδρων*] Some few MSS. have *ἀγρῶν*, which has been received into the text of some recent editions. But it is perhaps only a gloss in a corrupt form. What writer would say they cut branches off the *fields*[1]?

ἀγρῶν may have arisen from *arvorum*, a corruption of *arborum* (as has been suggested by others), but it is more likely that (as *Kuin.* describes it) it is the conjecture of a sciolist, who did not understand the word *στοιβάδας* as used here for *κλάδους* (Matt. xxi. 8), but supposed it to mean grass, as *στιβάς*, the more common form, often does. Cp. *Hesych.* *στιβάς, ἀπὸ ῥάβδων* (i. e. boughs) *καὶ χλωρῶν χόρτων στρῶσις καὶ φύλλων*, and *Photius* interprets it by *δένδρων ἀκρέμονες*, its meaning here. And *Theophyl.* rightly interprets these *στοιβάδας*, as branches, i. e. the *palm branches* (John xii. 13), the emblem of His future *Victory* over the World.

9. *Ὡσαννά*] See Matt. xxi. 9.

12. *ἐπείνασε*] as usual, showing His humanity, when about to give a proof of His Deity; that we may believe Him to be both God and Man.

Showing also that He longed to find fruit on the Jewish Church, as signified by the Fig-tree.

13. *οὐ γὰρ ἦν καιρὸς σύκων*] It had no ripe *fruit*, but it had an exuberance of *leaves*, seen *from afar* (*μακρόθεν*). It had no ripe fruit, because it was not yet the time for *fruit*. But then neither was it the season for *leaves*, for it was spring, and not summer, at the approach of which the Fig-tree puts forth leaves. Matt. xxiv. 32. Mark xiii. 28.

It had no figs, because it was not the time for figs. But why then had it such a show of *leaves*?

The fact of its having abundance of leaves and no fruit, is what is here brought out. And the *sin* of the fig-tree (so to speak) was that while it had the *power* given it to bring forth *leaves*, it had not the *will* to bring forth *fruit*. It spent all its sap and strength in making a barren and ostentatious display of exuberant foliage, inviting the hungry passer-by from a distance to quit the road and to come and look for *fruit*, and then baulking him with barrenness when he came to examine it.

Again, the Evangelist says, he found nothing but *leaves*, for it was not yet the time for *fruit*. Yet our Lord immediately says, Let no one eat fruit of thee for ever! Thus Christ cursed the tree for not bearing fruit, at a time when, by the laws of nature, of which He is the Author, it could not be expected that it would bear fruit. The use of this *moral unfitness and injustice* (so to speak), thus pointedly displayed by St. Mark, was to show that the *Tree* was not the *end* of Christ's action, that it was only the *means* to an end. The end of *all trees* being to bear fruit to *man*, the fig-tree, by its withered leaves, was designed by Christ to bear *spiritual fruit* to all ages in the reading of the Gospel. The *end* which He so designed was pointed out by Christ, Who had come from *Jerusalem* the day before, and Who, as St. Mark significantly observes, there "*looked round about upon all things*" (Mark xi. 11), that is, looked carefully about for *fruit there*; and Who went immediately from the *Fig-tree to Jerusalem*, and specially to the Temple. He went straight from the Type to the Antitype. He thus showed that Jerusalem, especially in its Temple Services, was symbolized by the Fig-tree, luxuriant in leaves, but barren of fruit, and being so it would be cursed and withered by Him, Who now for three years had come seeking fruit upon it,—hungering for its salvation—but found none. (Luke xiii. 7.)

Hence *St. Augustine* says (Serm. lxxxix.), "Non istam arborem maledixi (i. e. this was not the final cause of Christ's action), non arbori non sentienti pœnas inflixi, sed *te terrui*." And, again (Serm. xcviii.), "Non erat illius pomi tempus, sicut Evangelista testatur; et tamen esuriens poma quæsivit Christus. Christus nesciebat quod rusticus sciebat? Cùm ergo esuriens poma quæsivit in arbore, *significavit* se aliquid esurire, et aliquid *aliud* quærere. Arborem illam maledixit, et aruit. Quæ culpa *arboris* infecunditas? *Illorum* est culpa sterilitas, quorum fecunditas est voluntas. Erant ergo *Judæi*, habentes verba Legis et facta non habentes, pleni foliis, et fructus non ferentes.

"Hoc dixi ut persuaderem, Dominum nostrum ideò miracula fecisse, ut aliquid illis miraculis *significaret*; et ut, excepto quod divina erant, aliquid inde etiam disceremus."

As *St. Gregory* (lib. viii. cp. 42), "Per ficum Dominus in Synagogâ fructum quærebat, quæ folia legis habuit, sed fructum operis non habebat." *Eusebius Emisenus* says well (see *Chemnit.* Harmon. *ad loc.*), "Dominus, qui nunquam sine ratione aliquid agit, quando *sine ratione* agere *videtur*, alicujus magnæ rei significatio est." When Christ has thus brought us from the Type to the Antitype—from the Tree to the Temple—we find that the *moral injustice* which led us to see in the Fig-tree something other than the Fig-tree, and typified by the Fig-tree, disappears. For (as the passage just quoted from St. Luke shows) it *was* the time for figs (*καιρὸς σύκων*), it *was* the season in which much *fruit* might have been expected from the spiritual Fig-tree, the Jewish Church, for it was now the end of Christ's ministry. He had been three years seeking fruit on it, and therefore, since on examination He found no fruit upon it, but only an hypocritical and ostentatious display of leaves, it was cursed and withered by Him! Let no man eat fruit of thee for ever!

A solemn warning to all Nations and Churches,—to all Societies and Individuals,—who make a profession of piety, but do not bring forth the fruits of Faith and Obedience in their lives.

On the withering of the Fig-tree, see also notes above on Matt. xxi. 17—21.

[1] Other instances,—unhappily, far too numerous,—might be cited, where corrupt Glosses and Barbarisms have been recently received as improvements into the Sacred Text.

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XXI. XIX.

Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε, [16] καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ
13 46 ἱεροῦ· [17] καὶ ἐδίδασκε λέγων αὐτοῖς, Οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν
47 σπήλαιον λῃστῶν. (122/I) [18] Καὶ ἤκουσαν οἱ Γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ
48 ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

(123/X) [19] Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. [20] Καὶ πρωὶ παραπο-
20 ρευόμενοι εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν· [21] καὶ ἀναμνησθεὶς ὁ Πέτρος
21 λέγει αὐτῷ, Ῥαββὶ ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. (124/VI) [22] Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν Θεοῦ· [23] ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.
22 (125/IV) [24] Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. (126/VI) [25] Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν· [26] εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

XX.
23 1 (127/II) [27] Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς καὶ οἱ πρεσβύτεροι,
2 [28] καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν
24 3 ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; [29] Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ
25 4 ἐξουσίᾳ ταῦτα ποιῶ· [30] τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώ-
5 πων; ἀποκρίθητέ μοι. [31] Καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν εἴπω-
26 6 μεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὐκ ἐπιστεύσατε αὐτῷ; [32] ἀλλ' εἴπωμεν, Ἐξ ἀνθρώπων,—ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως
27 7 προφήτης ἦν. [33] Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἴδαμεν. Καὶ ὁ
8 Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

9 XII. (128/II) [1] Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα ἐφύτευσεν
33 ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε πύρ-
34 10 γον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησε. [2] Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ
35 τοῦ ἀμπελῶνος. [3] Οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. [4] Καὶ
36 11 πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφα-

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15. κολλυβιστῶν] See Matt. xxi. 12.

17. πᾶσι τοῖς ἔθνεσι] The sacrilegious traffic here punished by our Lord was not carried on in the ναὸς or sanctuary, but in the ἱερὸν, as distinguished from it; i.e. in the outer courts, or court of the Gentiles, and these three words πᾶσι τοῖς ἔθνεσι, not cited by St. Matthew, with those that precede from Isa. lvi. 7, appear to be quoted by St. Mark writing for the Gentiles, in order to assure them that the God of the Jews is represented even by the *Jewish* Scriptures as the God of *all Nations*, and that the Court of the *Gentiles*, which had been profaned by these acts of Jewish profaneness, was holy to the Lord, and was an integral part of His House of Prayer. Cp. *Mede*, p. 44, Disc. xi.

22. ἔχετε πίστιν Θεοῦ] faith in God. On the genitive, see Rom. iii. 22. Do not be staggered and perplexed when ye see Me,—as you are now in a few days about to see Me,—scoffed at, buffeted, and crucified. Have faith in God. They who are now about to revile Me may appear for a time to flourish like this green Fig-tree, *they* may even seem to have *withered Me*. But here is the trial of your patience. Have faith in God. Believe in Me. In Mine own due time, they who now look so green will be withered by Me, and all Mine Enemies will be blighted, with the same ease as I have withered this Fig-tree.

The words of our Lord are addressed to all who are perplexed by the prevalence of evil in the world, and the oppression of good. (Cp. Ps. xxxvii. 1—9.) "Fret not thyself because of the ungodly. . . . For they shall soon be cut down as the grass and wither as the green herb. Trust in the Lord and be doing good, &c. For wicked doers shall be rooted out; and they that patiently abide in the Lord, they shall inherit the land."

"I have seen the ungodly in great power and flourishing like a green bay-tree. I went by, and lo! he was gone; I sought him, but his place could no where be found" (Ps. xxxvii. 35). "As for me, I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever" (Ps. lii. 9).

30. τὸ Ἰωάννου] The art. τὸ, restored by *Lach.*, *Tisch.*, *Alf.*, *Bloomf.*, marks the distinction between John's Baptism and Christ's.

32. εἴπωμεν] Let us say—put the case that we say. An abrupt speech, showing confusion; like others recorded by St. Mark, v. 24; viii. 24. Or it may be a question, as xii. 14, δῶμεν;

CH. XII. 1. καὶ ἤρξατο] See Matt. xxi. 33.

4. ἐκεφαλαίωσαν] 'wounded him on the head.' "Lucæ loco parallelo xx. 12 verbo κεφαλαιοῦν respondet verbum τραυματίζειν, *vulnerare*, et versiones antiquæ, ut Syr. Arab. Vulg. ἐκεφαλαίωσαν interpretantur: *in capite vulnerarunt*. Itaque sicuti γναθόω, à

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λαίωσαν καὶ ἀπέστειλαν ἠτιμωμένον. 5 Καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον	XXI.	XX.
ἀπέκτειναν. καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.		12
6 Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς	37	13
ἔσχατον, λέγων, Ὅτι ἐντραπήσονται τὸν υἱόν μου. 7 Ἐκεῖνοι δὲ οἱ γεωργοὶ	38	14
εἶπον πρὸς ἑαυτούς, Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν,		
καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον	39	15
ἔξω τοῦ ἀμπελῶνος. 9 Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται	40	
καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ τὴν	41	16
γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,	42	17
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ Κυρίου ἐγένετο αὕτη·		
καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. (129/I) 12 Καὶ ἐζήτουν αὐτὸν κρα-	46	19
τῆσαι καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παρα-		
βολὴν εἶπε, καὶ ἀφέντες αὐτὸν ἀπῆλθον.		
(180/II) 13 Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρω-	XXII. 16	20
διανῶν ἵνα αὐτὸν ἀγρεύσωσι λόγῳ· 14 οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε,		21
οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσ-		
ωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστι		
κῆνσον Καίσαρι δοῦναι, ἢ οὔ; δῶμεν, ἢ μὴ δῶμεν; 15 Ὁ δὲ εἰδὼς αὐτῶν τὴν	17	22
ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω· 16 οἱ δὲ	18 19	23 24
ἤνεγκαν· καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον	20	
αὐτῷ, Καίσαρος· 17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος	21	25
Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ· καὶ ἐθαύμασαν ἐπ' αὐτῷ.	22	26
18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ	23	27
εἶναι, καὶ ἐπηρώτησαν αὐτὸν λέγοντες, 19 Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,	24	28
ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα		
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ		
αὐτοῦ. 20 Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνή-	25	29
σκων οὐκ ἀφῆκε σπέρμα· 21 καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ	26	30
οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 22 καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ,		31
καὶ οὐκ ἀφῆκαν σπέρμα· ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. 23 Ἐν τῇ οὖν	27	32
ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν	28	33
γυναῖκα. 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε,	29	34
μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ; 25 ὅταν γὰρ ἐκ νεκρῶν	30	35
ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς		
οὐρανοῖς. 26 Περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ	31	37
Μωϋσέως ἐπὶ τοῦ Βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων· Ἐγὼ ὁ Θεὸς	32	
Ἀβραὰμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ; 27 οὐκ ἔστιν Θεὸς νεκρῶν		38
ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.		
(181/VI) 28 Καὶ προσελθὼν εἷς τῶν Γραμματέων ἀκούσας αὐτῶν συζητούντων, εἰδὼς	34	
ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶ πρώτη πάντων ἐντολή;	35	

γνάθος, est, auctore Hesychio, εἰς γνάθους τύπτω, *cædo in malas*, et γαστρίζω est, γαστέρα τύπτω, cf. schol. ad Aristoph. Equitt. v. 173, add. Aristoph. Vespp. 1519. Diog. Laërt. vii. 172, et *Casaubonus* ad h. l.; ita quoque κεφαλαιοῦν, est vulnerare *caput*." (*Kuin.*, *Rosen.*)

6. ἔσχατον] No other revelation therefore is now to be expected from God. (Cp. Heb. i. 2. 1 Pet. i. 20.) If Christianity, as preached by Christ and His Apostles, is true, then all additions to it (in the way of new articles of faith) are false and antichristian.

12. ἔγνωσαν] Our Lord's later parables appear to have been designedly made clearer than the earlier ones; so that even they who were most blinded by prejudice could not fail to see their meaning; and were warned by Him even to the end. It is added here that "they left Him," not He them.

13. ἀποστέλλουσι] Matt. xxii. 15.

19. Μωϋσῆς ἔγραψεν] So St. Luke xx. 28; but St. Matthew has here (xxii. 24) Μωϋσῆς εἶπεν, Moses *spake* to the forefathers of those for whom St. Matthew specially wrote, and Moses spake to them in their synagogues, 'being read there every Sabbath day' (Acts xv. 21); but he was only known to the Gentiles by his *writings*.

24. μὴ εἰδότες τ. γ.] '*because* you do not know the Scriptures.' Ignorance of them is the root of error.

26. ἐπὶ τοῦ Βάτου] St. Mark mentions the *book* of Moses (cf. Luke xx. 42), and a particular section of it, which may perhaps have been called ὁ Βάτος from its subject, Exod. iii.; as a particular song of David seems to have been called 'the bow,' from its subject. (2 Sam. i. 18. See there, ver. 22.) Some compare Rom. xi. 2, ἐν Ἠλίᾳ—the section concerning Elias.

— ἐγὼ ὁ Θεός] See Matt. xxii. 32.

28. καὶ προσελθών] See Matt. xxii. 34.

— πρώτη πάντων ἐντολή] *Elz.* πασῶν, but πάντων has been restored from the best MSS., and means not only, what is the first of *commandments* (ἐντολῶν), but something *more* than that,—viz. what is the first commandment, and principal of *all things*? Cp. *Lucian.* Piac. 13, μία πάντων ἡ γε ἀληθὴς φιλοσοφία. *Winer*, Gr. Gr. p. 160.

MATT. XXII. 36 37 — LUKE. XX. — 29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, Ὅτι πρώτη πάντων ἐντολή, Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι· 30 καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη 38 39 40 πρώτη ἐντολή· 31 καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. (133/X) 32 Καὶ εἶπεν αὐτῷ ὁ γραμματεύς, Καλῶς διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν. (133/II) 34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν 40 εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

42 41 (134/II) 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν 43 42 οἱ Γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαυΐδ; 36 αὐτὸς γὰρ Δαυὶδ λέγει ἐν 44 πνεύματι ἁγίῳ, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 45 44 37 Αὐτὸς οὖν Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

46 (135/II) 38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν Γραμματέων, XXIII. 6 τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, 39 καὶ 7 14 47 πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι λήψονται περισσότερον κρῖμα.

XXI. 1 (136/VIII) 41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον, καὶ πολλοὶ πλούσιοι ἔβαλλον 2 πολλά· 42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης· 3 43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλλόντων εἰς τὸ γαζο- 4 φυλάκιον· 44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

XXIV. 1 5 XIII. (137/II) 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν 2 μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί· 2 καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; 3 6 (138/II) οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. 3 Καὶ, καθημένου αὐτοῦ 7 εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, 4 Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ 8 τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; 5 ὁ δὲ Ἰησοῦς ἀποκριθεὶς 4 αὐτοῖς ἤρξατο λέγειν, Βλέπετε μή τις ὑμᾶς πλανήσῃ· 6 πολλοὶ γὰρ ἐλεύσονται 5 9 ἐπὶ τῷ ὀνόματί μου λέγοντες, Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλανήσουσιν. 7 Ὅταν

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29. ἄκουε, Ἰσραήλ] Deut. vi. 4, a remarkable text, which was recited twice a day by every Israelite; and called, from its first word, שמע (*shema*), i. e. '*hear*.' (*Goodwin*, Moses, p. 92. *Buxtorf*, Syn. c. 9.) Perhaps our Lord in saying this pointed to the *Tephillim*, or *Phylacteries*, of the Scribe, on which the words were written.

38. ἐν τῇ διδαχῇ] i. q. ἐν τῷ διδάσκειν, i. e. *publicly*; or, as St. Luke says (xx. 45), ἀκούοντος παντὸς τοῦ λαοῦ. At the commencement of His Ministry He spake in Parables of a general import (cp. iv. 2); but His warnings to the People and to their Teachers (xi. 12) were more solemn and clear at the close of His ministry.

— θελόντων] θέλω in LXX = אהב (*haphets*), *loving*. "Cupidè *studentium*; ex fastu et tumore animi." *Glass.* Phil. p. 362. See x. 35, θέλομεν, e. g. '*valdè optamus*."

— ἐν στολαῖς] "Vestibus promissis ad talos et fimbriatis." See Matt. xxiii. 5.

40. οἱ κατεσθίοντες] Those devourers of widows' houses—they shall receive greater damnation. A common use of the article with the Vocative. Matt. vii. 23; xxiii. 24, οἱ διϋλίζοντες. Luke vi. 20. 25. James iv. 13; and the use of it here places them before the eye, and indeed they seem to have been present. Cp. Matt. xxiii. 14.

41. τοῦ γαζοφυλακίου] The Corban, of which there were several, for several uses; probably in the court of the women, beyond which this widow would not have been permitted to go. See *Lightfoot*.

— χαλκόν] *Not* brass, or copper merely. (See Luke xxi. 1, τὰ δῶρα, and here πολλά.) It is used here as the Roman *as* for money generally of whatever metal, as the Greek ἄργυρος, and French *Argent*. See above, vi. 8.

42. κοδράντης] A Roman word, *quadrans*. See ii. 4, one-fourth of the *as*.

43. πλεῖον—βέβληκε] 2 Cor. viii. 12. "Uberior est nummus è parvo, quàm thesaurus è maximo; quia non quantum detur sed quantum resideat, expenditur." (*Ambrose*.)

CH. XIII. **1.** καὶ ἐκπορευομένου] See Matt. xxiv. 1.

3. Πέτρος] St. Peter, St. Mark's master, was present at this discourse. He gives a testimony to St. Matthew's accuracy by adopting his report with some additions, showing his own independent knowledge (*vv.* 9—13), which are in like manner embodied by St. Luke in his recital (xxi. 12—17).

	MATT. XXIV.	LUKE XXI.
δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ'	7	10
οὔπω τὸ τέλος· [8] ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,		
καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· (139/I) [9] ἀρχαὶ	8	11
ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια,		
καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε	9	12
ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. (140/VI) [10] Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον	14	13
κηρυχθῆναι τὸ εὐαγγέλιον. (141/II) [11] Ὅταν δὲ ἄγωσιν ὑμᾶς παραδιδόντες, μὴ		14
προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ		15
τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ		
ἅγιον. [12] Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·		6
καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. [13] Καὶ ἔσεσθε	9	
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος	13	
σωθήσεται.		
(142/VI) [14] Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, (143/II) τὸ ῥηθὲν ὑπὸ	15	20
Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ		
ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, [15] ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω	17	21
εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ, [16] καὶ ὁ εἰς τὸν	18	
ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. (144/II) [17] Οὐαὶ	19	23
δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.		
(145/VI) [18] Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. (146/II) [19] Ἔσον-	20	
ται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως	21	23
ἧς ἔκτισεν ὁ Θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται· (147/II) [20] καὶ εἰ μὴ Κύριος	22	
ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς,		
οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. (148/II) [21] Καὶ τότε ἐάν τις ὑμῖν εἴπῃ,	23	
Ἰδοὺ ὧδε ὁ Χριστὸς, ἤ· ἰδοὺ ἐκεῖ, μὴ πιστεύετε· (149/VI) [22] ἐγερθήσονται γὰρ	24	
ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ		
ἀποπλανᾶν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. (150/II) [23] Ὑμεῖς δὲ βλέπετε· ἰδοὺ	25	
προείρηκα ὑμῖν πάντα. [24] Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλῖψιν	29	25
ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,	26	
[25] καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς		
οὐρανοῖς σαλευθήσονται. (151/II) [26] Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου	30	27
ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. [27] Καὶ τότε ἀπο-	31	
στελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν		
τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. [28] Ἀπὸ δὲ τῆς συκῆς	32	29
μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκφυῇ		30
τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· [29] οὕτω καὶ ὑμεῖς, ὅταν ταῦτα	33	31
ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. [30] Ἀμὴν λέγω ὑμῖν,	34	32
ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. [31] Ὁ οὐρανὸς	35	33
καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.		
(152/VI) [32] Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι	36	
οἱ ἐν οὐρανῷ, οὐδὲ ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ.		

9. *εἰς συναγωγὰς δαρήσεσθε*] *εἰς σ.* is something more than *ἐν συναγ.*—'Εν συν. would mean, ye shall be beaten *in* the Synagogues, i. e. in the *Buildings*, without any reference to *people* in them. But *δαρήσεσθε εἰς* is, Ye will be exposed to public punishment before the eyes of congregations in Synagogues, for their pleasure. Cp. above on i. 39, *κηρύσσων εἰς τὰς συναγωγὰς*.

11. *μὴ προμεριμνᾶτε*] They were to take heed not to premeditate, because it should be *given* them what to say. For it would not be they who spake, but the Holy Ghost, and they should have a mouth and wisdom which none of their enemies (for enemies they should have) would be able to gainsay or resist. An argument for the *Inspiration* of *Holy Scripture*. For if this divine wisdom and utterance was given them to enable them to address a comparatively small number of persons in their own age, how much more in their writings for the use of all nations in all ages of the World!

14. *τὸ βδέλυγμα τῆς ἐρημώσεως*] See on Matt. xxiv. 15.

25. *ἔσονται ἐκπίπτοντες*] A Hebraism, as *ἔσεσθε μισούμενοι*, Matt. xxiv. 9. Mark xiii. 13.

32. *οὐδὲ ὁ Υἱός*] A sentence perverted by the *Arians* and *Agnoëtæ*, who affirmed that Christ's knowledge, not only as Son of *Man* (cf. Luke ii. 52), but as Son of *God*, was limited.

The sense appears to be,—the Son, Who is the Eternal *Λόγος*, or Word, the 'Dei Legatus,' and so the only Minister and Messenger of Divine Revelation to man, does not know it so as to *reveal* it to you; it is no part of his *office* to do so. *August.* de Trin. xii. 3, "Non ita sciebat, ut tunc discipulis indicaret; sicut dictum est ad Abraham (Gen. xxii. 12), *Nunc cognovi*, quòd timeas Deum, quia et ipse Abraham sibi in illâ probatione probatus innotuit." And in Ps. vi., "Hoc ideo dictum est, quia per Filium hominis hoc non *discunt*; non quod apud seipsum non noverit, sed secundum illud locutionem *Tentat* nos Deus ut *sciat*, hoc est,—scire nos faciat." Cf. *Glass.* Philol. p. 102, and see note on Matt. xxiv. 36.

MATT. XXVI. LUKE. XXII.

(168/VI) 33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. (164/II) 34 Ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. (155/II) 35 Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται· ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ· 36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37 Ὃ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.

2 1 XIV. (156/I) 1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν
3 2 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·
4 (157/VI) 2 ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. (158/I) 3 Καὶ
5
6 ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ
7 ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, καὶ συν-
8 τρίψασα τὸν ἀλάβαστρον κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. 4 Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου

Similarly, our Lord says that "*the Father* judgeth *no man*, but hath committed all judgment to *the Son*" (John v. 22. 27). And yet He says that to sit on His right hand is not His to give, except to those for whom it has been prepared of His *Father*. (See on Matt. xx. 23. Mark x. 40.) And so while in a certain sense the Father does not judge the world, but the Son judges it, yet it is also true that the Father will judge the world (Acts xvii. 31), because He will do it by the Son. So it is also true that the Son, as Son, knoweth not the Day of Judgment, because the *Father* "hath put the times and seasons in *His own power*" (Acts i. 7), and the Father will reveal them when He thinks meet; and therefore it is no part of the office of the Son to *know*, i. e. to *reveal* the Day of Judgment. And yet in the Son absolutely (though not relatively to us) are hid *all* the treasures of wisdom and *knowledge* (Col. ii. 3). He is the Power of God and the *Wisdom* of God (1 Cor. i. 24). It pleased the Father that in Him should *all* fulness dwell (Col. i. 19). And the Father *showeth* Him *all things* that Himself doth (John v. 20). And therefore as *St. Ambrose* (on Luke xvii. 31) says, "Quomodo Filius nescire potest quod Pater novit, cùm in Patre Filius sit? sed cur *nolit dicere* ostendit alio loco" (Acts i. 7). And see also the passage of St. Luke (x. 22) cited by *Athanas.*, p. 472, and 1 Cor. i. 24. As *St. Augustine* says, "in Patre Filius scit;" though it is no part of His office to reveal it "à Patre."

Christ is the One Divine Teacher of the World (see Matt. xxiii. 8—10), and He teaches by *silence* as well as by eloquence; He instructs us by *concealing* certain things as well as by *revealing* others. He thus exercises our *faith* and hope, as *Aug* says (ad Ps. xxxvi.): "Quia Dominus noster Jesus Christus *Magister* nobis missus est, etiam Filium hominis dixit *nescire* illum diem, quia in *magisterio* ejus non erat ut per eum sciretur à nobis. Neque enim aliquid scit Pater quod Filius nescit, cùm ipsa scientia Patris illa sit quæ sapientia Ejus est: est autem Sapientia Ejus, Filius Ejus, Verbum Ejus. Sed sicut quia nobis scire non proderat quod quidem Ille noverat, qui nos docere venerat non tamen hoc quod nobis nosse non proderat; non solùm sicut Magister aliquid docuit, sed sicut magister aliquid *non docuit*."

37. γρηγορεῖτε] On the date of St. Mark's Gospel, as far as it may be determinable from these prophecies, see on Matt. xxiv. 22.

CH. XIV. **3.** καὶ ὄντος] See Matt. xxvi. 6.

— ἀλάβαστρον] Rendered by some a *flask* of alabaster; but it seems rather to have been a *vase*. Both forms, ἀλάβαστρον and ἀλάβαστρος, are in use; and ἀλάβαστρον is explained by *Hesych.* by μυροθήκη, a box or vase for unguent. Hence *Theocr.* xv. 10, Συρίῳ δὲ μύρῳ χρύσει' ἀλάβαστρα: and *Euthym.* renders it by ἀγγεῖον μυρόδοχον (cp. on Matt. xxvi. 7); and *Bede* says here, "Est *alabastrum* genus marmoris candidi, quod ad *vasa* unguentaria cavari solet, eò quòd optimè *servare* ea incorrupta dicitur;" lest the virtue of the aromatic nard, which was probably of a volatile quality, should escape. Hence we may explain συντρίψασα in this verse; see note on that word.

The word ἀλάβαστρον signifying the *material* (alabaster) is used in the same way as the word *a glass* with us (and so *v.* 13, κεράμιον ὕδατος); it was probably a vase scooped out of alabaster, white and almost transparent, and closed up with the same substance.

— πιστικῆς] ἀδόλου, καὶ μετὰ πίστεως κατασκευασθείσης. (*Theophyl.*), *genuine*; and in this sense it is rendered in the Syriac and other Versions; and so *Winer*, G. G., p. 89. Observe, it is the *nard*, the "frutex aromatica" (see *Bede*), and not the μύρον, or *unguent*, which is described by this epithet: and this consideration seems to exclude the interpretation *potable, liquid* (from πίνω, πιστός, *Æschyl.* Prom. 488). νάρδος πιστική contrasted with *pseudo-nardus* (on which see *Plin.* N. H. xii. 26). *Eusebius* (Dem. Ev. 9) describes the Gospel as the εὐφροσύνη τοῦ πιστικοῦ τῆς καινῆς διαθήκης κράματος.

There were many kinds of nard: "Sunt multa ejus genera sed omnia hebetiora præter Indicum quod pretiosius est" (*Bede*), and it was often adulterated (*Dioscor.* Mat. Med. i. 6. *Meyer*). Therefore it is not without good reason that the Evangelists, St. Mark and St. John (xii. 3), observe that this nard was πιστική. Perhaps also, as the action had a spiritual meaning, being, as our Lord declares, of a *prophetic* character, the word πιστική may be designed to serve as a memento that offerings (προσφοραὶ) to Christ should be not only costly (πολυτελεῖς), but should also be πιστικαὶ, *genuine, sincere*; the fruits of a lively and loving πίστις, or *faith*, in Him. It is observable, that a *faithful woman* is called γυνὴ πιστικὴ (*Artemidor.* ii. 33); and, as *Bede* says, "devotio hæc Mariæ Domino ministrantis *fidem* et pietatem designat Ecclesiæ."

Herod's offerings to the Temple were πολυτελεῖς, but they were not πιστικαί. And is not this the case too often in the Church?

— συντρίψασα] Having broken the vase in order to show that the nard was genuine and unadulterated, and as imported from its native land. This action was like that of breaking the seal, by which a vessel containing foreign aromatic liquids has been secured by those who made them.

There seems also to be something significant in the act described by συντρίψασα. Some Expositors, indeed, suppose that the nard was contained in a flask, and that only the *neck* of the flask was broken off, and a portion of the contents poured out. But the verb συντρίβω means more than this. It is used by the LXX for the Hebrew שָׁבַר (*shabhar*), to *shiver* in pieces. Gen. xix. 9. Exod. ix. 25. Lev. vi. 28. See also the passages where it is used in the New Testament, Matt. xii. 20, of a *reed*; Mark v. 4, of *fetters*; John xix. 36, of a *bone*; Rev. ii. 27, of *potter's vessels*. In fact, συντρίβω indicates that the affectionate Mary, in the devout prodigality of her love, gave—not a part—but the *whole* of the precious contents, and did not spare the vase itself, in which they were held, and which was broken in the service of Christ.

Thus also she took care in her reverence for Christ that the nard and the vessel (things of precious value, and of frequent use in banquets and festive pleasures of this world for man's gratification and luxury) having now been used for this sacred service of anointing the Body of Christ, should never be applied to any other less holy use.

This act of Mary providing that what had been consecrated to the unction of Christ's Body should never be afterwards employed in secular uses, is exemplary to us; and the same spirit of reverence appears to have guided the Church in setting apart, from all profane and common uses, by consecration, places and things for the service of Christ's mystical Body, and for the entertainment of His presence.

It seems also to have directed her in reverently consuming at the Lord's Table what remains of the consecrated elements in the Communion of His Body and Blood.

The word συντρίψασα, here used by the Holy Spirit, can hardly fail to suggest another reflection. It corresponds exactly to the Latin term *contero*, to bruise together; whence the word *contrition* is derived,—and is applied specially, in a spiritual sense, to the *heart*, both in the Old and New Testament. Thus Isaiah (lxi. 1) and St. Luke (iv. 18) declare that Christ came to heal the *contrite*, or bruised, or broken in *heart*,—τοὺς συντετριμμένους τὴν καρδίαν.

In this respect the alabaster *vase* in Mary's hand, broken, and pouring out in loving abundance and unsparing effusion the *whole* of its precious contents on Christ's Head, is a beautiful emblem of the contrite and broken heart, pouring out itself in acts of penitential love on Christ and His members, and thinking nothing too costly for that holy and blessed service. The Church says to Christ in the Canticles (i. 12), "While the King *sitteth* at His *table*, my spikenard sendeth forth the smell thereof." She imitates Mary; and every pious soul imitates her,—and by its offerings of love to Christ, especially at His table, it pours forth "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. iv. 18. Eph. v. 2.)

γέγονεν; [5] ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. [6] Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτὴν, τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί· [7] πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. (159/IV) [8] Ὃ ἔσχεν αὕτη ἐποίησε, προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. [9] Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς. (160/II) [10] Καὶ Ἰούδας ὁ Ἰσκαριώτης εἷς τῶν δώδεκα ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῷ αὐτὸν αὐτοῖς· [11] οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι, καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

[12] Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; [13] καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, [14] καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; [15] καὶ αὐτὸς ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ ἑτοιμάσατε ἡμῖν. [16] Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

[17] Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· (161/IV) [18] καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ· (162/II) [19] οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς, Μήτι ἐγώ; καὶ ἄλλος, Μήτι ἐγώ; (163/II) [20] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. (164/VI) [21] ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

(165/I) [22] Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ

MATT.	LUKE.
XXVI.	XXII.
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5. *τριακοσίων δηναρίων*] These words of Judas afford the clue to the reason for the transfer of this incident (which took place on the day *before* the triumphal entry described chap. xi. 2—11) to this place in the Evangelist's narrative. See on Matt. xxvi. 6, where the contrast is similarly marked by the juxta-position of Mary and Judas, and of the three hundred pence and the thirty pieces of silver.

Thus Christ is justified in His divine dealings with the traitor His Apostle, "one of the twelve" (*v.* 10), whose sordid sin is silently condemned by the large and liberal love of this faithful woman. And in speaking of *her*, our Lord addressed silently and indirectly a rebuke and warning to Judas, without publishing the traitor's evil thoughts,—and thus the spirit of love strove with him to the last.

9. *ὅπου ἂν κηρυχθῇ*] A prophecy that the Gospel would be preached throughout the world. Therefore its propagation is a proof of His truth, and of its truth.

10. *καί*] Notwithstanding what he had seen done by Mary, and heard from Christ concerning her, and notwithstanding that he was *εἷς τῶν δώδεκα*. How much is suggested by these words,—how little *expressed!*

12. *τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων*] The 15th of Nisan or Abib, as appears from what follows here, *ὅτε τὸ πάσχα ἔθυον*, and from St. Luke (xxii. 7), *ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα*. Cp. Exod. xii. 6. 15—17. Deut. xvi. 1—6. Levit. xxiii. 5. Num. ix. 3; xxviii. 16.

The paschal lambs were to be slain on the 15th day of Abib, "in the place which the Lord should choose,"—i. e. at Jerusalem, in the Temple, "between the two evenings," בֵּין הָעַרְבָּיִם (*bein haarebayim*, at "the going down of the sun." Exod. xii. 6; xvi. 12; xxix. 39. Levit. xxiii. 5. Deut. xvi. 6, 7. They were to be *eaten* in the night,—i. e. on the 15th of the month before sunrise; the commencement of the 15th being dated from the sunset of the 14th. *Joseph.* Ant. iii. 10; xi. 4; ii. 15.

The Evangelists (Mark xiv. 12. Luke xxii. 7) distinguish between *θύειν τὸ πάσχα* and *φαγεῖν τὸ πάσχα*,—the paschal lamb of each household *ἐθύετο* on the 14th in the *Temple*; but *ἐφάγετο* on the 15th in private *houses*, by their several households.

13. *κεράμιον ὕδατος*] An earthen vessel containing water. The Fathers consider this as symbolical of the *ὕδωρ βαπτίσματος*, as manuductory to the Christian Passover or holy Eucharist. See *Cyril*, in Caten., *Euthym.*, *Theophyl.*, *Bede*, and *St. Ambrose* on Luke xxii. 13.

The grace given in the *ὕδωρ βαπτίσματος* is contained in *κεράμια*, or *ὀστράκινα σκεύη*. We have this treasure of baptismal grace in earthen vessels (2 Cor. iv. 7), and therefore it is to be guarded carefully. Cp. Luke xxii. 10. But it leads on to other graces,—even to the Communion of Christ's Blessed Body and Blood, which makes us to dwell in Him, and gives a gracious pledge of a glorious Resurrection, when our earthen vessels, our vile bodies of clay, may be made like unto His glorious body. (Phil. iii. 21.)

15. *ἀνώγειον*] Many MSS. have *ἀνάγαιον*: but *αι* and *ε* had the same sound; and therefore this can hardly be called a various reading. Many MSS. have *ἀνάγαιον*,—an uncommon form, but sufficiently authorized, and received by *Griesb.* and others, perhaps rightly. Cp. Luke xxii. 12. *Suidas* interprets it as *ὑπερῷον οἴκημα*.

Observe, it is called *μέγα* here, and by St. Luke. There seems to be something significant in this mention of its being *large*; for, for thirteen persons it need not have been so; and this may perhaps be explained by the circumstance stated by ancient authorities (see on Acts i. 13; ii. 2. 46; v. 42) that this *ἀνώγειον*, belonging as is probable to one who was or became a disciple of our Lord's, and would give such a place for holy uses, was no other than the *ὑπερῷον*, *οἶκος*, or chamber, where our Lord appeared after His Resurrection, and where the Apostles met after the Ascension, and where the Holy Ghost descended on the Day of Pentecost, and where they met for Prayer and for the celebration of the Holy Communion, and which became afterwards well known as a Christian Church,—the Mother Church of Christendom. See *Joseph Mede's* Works, p. 321, 322; and see on Acts ii. 44; iv. 32. 34, 35.

— *ἐστρωμένον*] With couches, *στρώματα*, &c., for reclining at table.

22. *λαβὼν ὁ Ἰησοῦς ἄρτον*] See Matt. xxvi. 26. He changed the Levitical Sacrifice into an Evangelical Sacrament; taking bread and wine, and thus showing the abolition of the Aaronical Priesthood, and that He is a Priest for ever, after the order of Melchizedek. See Gen. xiv. 18. Ps. cx. 4. Heb. v. 6—10; vi. 20.

— *ἔκλασε*] He brake the bread with His own hands,—showing that His death was voluntary. (*Bede.*)

MATT. XXVI. 27 | LUKE. XXII. | ἔδωκεν αὐτοῖς καὶ εἶπε, Λάβετε, τοῦτό ἐστι τὸ σῶμά μου. (166/II) 23 Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 Καὶ
28 | εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν
29 | ἐκχυνόμενον. 25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
30 | 39 | (167/VI) 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. (168/IV) 27 Καὶ λέγει
31 | αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρό-
32 | βατα· (169/VI) 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
33 | (170/I) 29 Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ
34 | ἐγώ· 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ
35 | νυκτὶ ταύτῃ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με· (171/VI) 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι οὐ μή σε ἀπαρνήσομαι· ὡσαύτως δὲ καὶ πάντες ἔλεγον.
36 | 40 | (172/I) 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι· (173/VI) 33 καὶ παραλαμβάνει
37 | τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι
38 | καὶ ἀδημονεῖν· 34 καὶ λέγει αὐτοῖς· (174/IV) Περίλυπός ἐστιν ἡ ψυχή μου ἕως
39 | 41 | θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. (175/I) 35 Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστι παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα·
42 | 36 καὶ ἔλεγεν, Ἀββᾶ ὁ Πατήρ, Πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον
40 | 45 | ἀπ' ἐμοῦ τοῦτο. ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ· (176/I) 37 καὶ ἔρχεται καὶ
46 | εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ
41 | ἴσχυσας μίαν ὥραν γρηγορῆσαι; (177/II) 38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.
42 | 43 | (178/IV) 39 Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών. (179/VI) 40 Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι· καὶ οὐκ ἤδεισαν τί αὐτῷ ἀποκριθῶσι.
45 | (180/IV) 41 Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ Υἱὸς τοῦ ἀνθρώπου
46 | εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.—42 Ἐγείρεσθε, ἄγωμεν, ἰδοὺ ὁ παραδιδούς με ἤγγικε.
47 | 47 | (181/I) 43 Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν
48 | ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. (182/II) 44 Δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων, Ὃν ἂν φιλήσω αὐτός ἐστι· κρα-
49 | τήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. 45 Καὶ ἐλθὼν εὐθέως προσελθὼν αὐτῷ
50 | λέγει, Ῥαββὶ, ῥαββὶ, καὶ κατεφίλησεν αὐτόν· 46 οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν.
51 | 50 | (183/I) 47 Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν
55 | 52 | δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον· (184/I) 48 Καὶ ἀποκριθεὶς
53 | ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων, συλλαβεῖν με; 49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. (185/VI) 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. (186/X) 51 Καὶ εἷς τις νεανίσκος ἠκολούθησεν αὐτῷ, περι-

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24. *τοῦτό ἐστι τὸ αἷμά μου*] See Matt. xxvi. 28.
— *πολλῶν*] i. e. *all.* See Matt. xx. 28; xxvi. 28.
32. *καὶ ἔρχονται*] See Matt. xxvi. 36.
36. *Ἀββᾶ ὁ Πατήρ*] See on Rom. viii. 15.
39. *τὸν αὐτὸν λόγον εἰπών*] This incident, as well as the use of the word *Ἀββᾶ* (*v.* 36), is mentioned only by St. Mark, who thus shows his own independent knowledge here, and who in other respects adopts the narrative of St. Matt. xxvi. 36—51, and thus gives a testimony to St. Matthew's accuracy.

Christ teaches us, by His example, in our agonies of mind and body, to *pray*; and He will have mercy on us, though from human weakness we can do no more than repeat the same words.

41. *ἀπέχει*] *ἀπόχρη, ἐξαρκεῖ.* (*Hesych.*)
51. *εἷς τις νεανίσκος ἠκολούθησεν*] This young man could not have

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βεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. XXVI. XXII.

(187/I) 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ 57 54
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ Γραμματεῖς. (188/IV) 54 Καὶ ὁ 58
Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·
καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.
(189/II) 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυ- 55
ρίαν εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον· 56 πολλοὶ γὰρ ἐψευδομαρ- 59 60
τύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν· (190/VI) 57 καί τινες ἀνα-
στάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ 61
λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν
ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω· 59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρ-
τυρία αὐτῶν. 60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε τὸν Ἰησοῦν 62
λέγων, Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα 63
καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ,
Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλογητοῦ; (191/I) 62 ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ 64
εἰμι· καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως,
καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ· (192/VI) 63 ὁ δὲ ἀρχιερεὺς διαρ- 65
ρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων; (193/II) 64 ἠκού-
σατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι 66
ἔνοχον θανάτου. (194/I) 65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν 67
τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, Προφήτευσον. καὶ 68
οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.

(196/I) 66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω ἔρχεται μία τῶν παιδισκῶν 69 56
τοῦ ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει,
Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα· (196/I) 68 ὁ δὲ ἠρνήσατο λέγων, Οὐκ 70 57
οἶδα οὐδὲ ἐπίσταμαι τί σὺ λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ
ἀλέκτωρ ἐφώνησε. 69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς 71 58
παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστιν· 70 ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ 72 59
μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ 73
Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει· 71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ
ὀμνύναι· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε· (197/II) 72 καὶ ἐκ δευτέρου 74 60
ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς·
Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς· καὶ ἐπιβαλὼν ἔκλαιε. 75

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been St. John or St. James the Less, as some have conjectured, or any Apostle, for the Apostles had fled.

If this young man who followed our Lord was St. Mark himself, as some suppose, and as seems probable, then this incident affords evidence of St. Matthew's accuracy; for St. Mark, with one or two additions of his own, adopts here St. Matthew's narrative of transactions, which this young man, supposed to be St. Mark himself, must have witnessed. This probably is the reason why an incident otherwise seemingly so unimportant, is introduced by the Evangelist.

Suppose also that the young man was not St. Mark, yet it is certain that only a person well acquainted with the scene from personal knowledge, probably as an eye-witness, would have introduced into his account of it so slight an incident as this. And therefore we have here a testimony to St. Matthew's accuracy, whether we suppose the young man to have been St. Mark or not.

— *νεανίσκοι*] for נְעָרִים (*neârim*), young men, soldiers (2 Sam. ii. 14. Gen. xiv. 24). The attendants in Acts v. 10 are also called *νεανίσκοι*.

52. *γυμνός*] i. e. with only a *χιτών*, or tunic. "Adhibetur hoc vocabulum, ut Hebr. עֵרֹם et Lat. *nudus*, etiam *de eo, qui veste exteriore caret*, v. 1 Sam. xix. 24. Es. xx. 3. Joh. xxi. 7. Hesiod. Ἔργ. 391, *γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν Γυμνὸν δ' ἀμᾶσαι.* Virg. Georg. i. 299, *nudus ara, sere nudus.* Cic. p. Deiot. 9, *Rex saltavit nudus.* Plin. epp. iii. 1, *Spurinna in sole ambulabat nudus.*" (*Kuin.*)

53. *τὸν ἀρχιερέα*] Caiaphas. See Matt. xxvi. 57, and for notes to the end of this Chapter.

54. *φῶς*] By which his countenance was more easily recognized.

56. *ἴσαι*] consistent; thus *ἴσοι* is used by LXX for חֻמִּים (*tummim*), twins, pairs (Exod. xxvi. 24). Two witnesses at least were necessary (Deut. xvii. 6; xix. 15).

62—64. *τὸν Υἱὸν τοῦ ἀνθρώπου—βλασφημίας*] Our Lord, it would appear, spoke *δεικτικῶς*, identifying *Himself* with the *Son of Man* (as described by Daniel, vii. 10), and confessing Himself to be the *Christ*; and this confirms the exposition given of Matt. xvi. 18. Thus, in the opinion of the High Priest, He was guilty of blasphemy. For this sense of *βλασφημία*, see note on Matt. xxvi. 65.

72. *ἀνεμ.—τὸ ῥῆμα ὅ*] So D, E, F, G, H, K, and others,—a stronger expression than *ἀν. τοῦ ῥήματος*, the reading of *Elz.*; *ἀναμιμνήσκομαι* is used with the accusative 2 Cor. vii. 15. Heb. x. 32. It is something more than *remembered*; he *called to mind*, and dwelt upon in his thoughts. An act of godly sorrow, and true repentance.

— *ἐπιβαλών*[1]] The meaning seems to be, He did not delay his

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[1] The following summary of interpretations of this much controverted expression is from *Meyer*, p. 171. It will be observed, that after reciting them all he adopts that which has been received by the English Authorized Version: "*ἐπι. ἔκλαιε* nicht: *cœpit flere* (*Vulg., Syr., Euth. Zig., Luther, Castal., Heins., Beng., Lucas., Mich., Kuinoel* u. M.), da *ἐπίβαλε κλαίειν* stehen müsste, und dieses heissen würde: er warf sich darauf, betrieb es, zu weinen (vrgl. *Erasm.* u. *Vatabl.*: 'prorupit in fletum'): auch nicht: *cùm se foras projecisset* (*Beza, Raphel, Vater* u. M.), da *ἐπιβαλὼν* wohl heissen könnte: als er darauf los gestürzt war, nicht aber, als er hinausgestürzt war, zu welcher Alteration Matth. 26, 75. Luk. 22, 62 keineswegs berechtigen; auch nicht: *vest- capiti injecta flevit* (*Theophyl., Salmas.* de Hellen. Trap. p. 272, *Calov., L. Bos, Wolf, Elsn., Krebs,*

MATT. XXVII. 1 | LUKE. XXIII. 1

XV. (198/II) [1] Καὶ εὐθέως ἐπὶ τὸ πρωὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ Γραμματέων, (199/I) καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. (200/I) [2] καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις. [3] Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. (201/IV) [4] Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν· (202/II) [5] ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

15 | 17 (203/IV) [6] Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃνπερ ἠτοῦντο. [7] Ἦν
16 | δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ
 | 19 στάσει φόνον πεποιήκεισαν. [8] Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι
 | καθὼς ἀεὶ ἐποίει αὐτοῖς· [9] ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω
18 | ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; [10] ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώ-
20 | 18 κεισαν αὐτὸν οἱ ἀρχιερεῖς· (204/I) [11] οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα
21 | 20 μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς· (205/I) [12] ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν
22 | εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; [13] οἱ δὲ
23 | 21 22 πάλιν ἔκραξαν, Σταύρωσον αὐτόν· ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν
 | 23 ἐποίησεν; [14] οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν· (206/I) [15] ὁ δὲ
26 | 24 25 Πιλάτος, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

27 (207/IV) [16] Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον,
28 | καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, [17] καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ
29 | περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, [18] καὶ ἤρξαντο ἀσπάζεσθαι
30 | αὐτόν, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. [19] Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ·
31 | (208/VI) [20] καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, (209/I) καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.
32 | 26 [21] Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ,
33 | 33 τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. (210/I) [22] Καὶ
 | φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον Κρανίου τόπος.
34 | (211/IV) [23] Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε.
35 | (212/I) [24] Καὶ σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες

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repentance, but immediately, although in the presence of persons who were thirsting for his Master's blood, he made public profession of sorrow and shame for his sin. He did not *dismiss* the thought of it from his mind (οὐκ ἀπέβαλε), but on the contrary he gave his mind to it; he, as it were, threw his whole mind and soul on his sin; ἀπέβαλε, *injecit se*. So Acts xxvii. 14, ἔβαλε κατ' αὐτῆς ἄνεμος, and Mark himself has (iv. 37), τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον. So παραδοὺς (sc. ἑαυτόν), Mark iv. 29. So Acts iv. 15; xxvii. 18, συνέβαλλον, and Acts xxvii. 43, ἀπορρίψαντας, i. e. having cast *themselves* out (of the ship). So ἔστρεψε Θεὸς (Acts vii. 42), God turned *Himself*, and ἀναστρέψαντες (Acts v. 22). And so ἔγειρε is used often by St. Mark (ii. 9. 11; iii. 3; v. 41; x. 49) for *arise*. Thus St. Peter presents a noble example of public penitence for a public sin; and commends the duty of consideration of our sins, and of cherishing a sense of them in our hearts, and of endeavouring to feel their guilt, instead of attempting to stifle the recollection of them, and of hardening our hearts against the motions and strivings of Conscience and God's Holy Spirit within us.

In the word ἐπιβαλὼν may there not also be a contrast of *St. Peter's* case with that of *Judas?* the one an encouragement to *true* repentance (μετάνοια), the other a warning against false (μεταμέλεια). (Cp. 2 Cor. vii. 10.) St. Peter ἐπιβαλὼν ἔκλαιε. Judas ῥίψας τὰ ἀργύρια ἀπήγξατο (Matt. xxvii. 5), he *threw down* the silver—and cast *himself* down, πρηνὴς γενόμενος, ἐλάκησε μέσος (Acts i. 18). The one was godly *dejection* and sorrow unto life; the other was worldly sorrow and self-precipitation unto death.

— ἔκλαιε] wept, and *continued weeping;* something more than ἔκλαυσε.

Ch. XV. 1. πρωΐ] See Matt. xxvii. 1.

18. χαῖρε, ὁ βασιλεύς] Thou that art *the King*—the reading of A, C, E, F, G, and other MSS.—a stronger expression than χαῖρε βασιλεῦ (*Elz.*), and a more remarkable confession of the truth; though they who uttered it knew it not.

19. τιθέντες τὰ γόνατα προσεκύνουν] This is mentioned only by St. Mark, who also particularizes the place from which Simon came and his sons, and in other respects adopts St. Matthew's narrative here.

21. ἀγγαρεύουσι] See Matt. v. 41.

— Ἀλεξάνδρου καὶ Ῥούφου] Perhaps members of the Roman Church. (See Rom. xvi. 13.) A confirmation of the opinion that St. Mark wrote for the *Romans;* he refers to some among them for a testimony to his truth.

Fischer, Rosenm., Paulus, Fritzsche u. M.), was eine im Contexte nicht berechtigte und bei ἐπιβάλλειν beispiellose Suppletion voraussetzt; auch nicht, und zwar aus demselben Grunde: *nachdem er die Augen auf Jesum geworfen* (*Hammond, Palair.*); auch nicht: *addens*, i. e. *præterea* (*Grot.*), was sprachwidrig ist, oder *repetitis vicibus* flevit (*Cleric., Heupel, Münth.*), was ein schon vorhergegangenes Weinen voraussetzen würde (Theophr. Char. 8. Diod. Sic. p. 345. B.). Sprachrichtig *Ewald: einfallend* mit den Thränen tiefer Reue in den Laut des ihn weckenden Hahns. S. Polyb. 1, 80, 1. 23, 1, 8. *Stephan.* Thes. ed. *Hase* III. p. 1526. *Schweigh.* Lex. Polyb. p. 244 f. So würde an ein lautes, dem Hahnenrufe gleichsam antwortendes Weinen zu denken sein. Sprachrichtig auch schon *Casaub.* (κατανοήσας], dann *Wetst.* ('cùm animadvertisset'), *Kypke, Glöckl., de Wette, Bornem.* (in d. Stud. u. Krit. 1843, p. 139): *als er darauf gemerkt hatte*, nämlich auf dieses ῥῆμα Jesu, als er seine Erwägung darauf gerichtet hatte (S. d. Beispiele zu diesem unzweifelhaften Gebrauch von ἐπιβάλλειν mit und ohne τὸν νοῦν oder τὴν διάνοιαν b. *Wetst.* p. 632 f. *Kypke* I. p. 196 f.). Letztere Fassung erscheint contextmässiger, weil ἀνεμνήσθη etc. vorhergeht, so dass ἐπιβαλὼν dem ἀνεμνήσθη als die sicht daran knüpfende weitere geistige Thätigkeit, die nun das Weinen zur Folge hatte, entspricht. Petrus *erinnert* sich des Wortes, *sinnt nach* darüber, *weint.*"

MATT. LUKE.

κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ. (215/X) 25 Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. XXVII. XXIII.
(214/I) 26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ ΒΑΣΙΛΕΥΣ 34
ΤΩΝ ΙΟΥΔΑΙΩΝ. (215/I) 27 Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστάς, ἕνα ἐκ 37
δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. (216/VIII) 28 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, 38
Καὶ μετὰ ἀνόμων ἐλογίσθη. (217/VI) 29 Καὶ οἱ παραπορευόμενοι ἐβλασφή- 39 35
μουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ, ὁ καταλύων τὸν 40
ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ 37
σταυροῦ. (218/II) 31 Ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους, μετὰ 41
τῶν Γραμματέων, ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. (219/II) 32 Ὁ 42
Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν
καὶ πιστεύσωμεν. (220/II) Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. 33 Γε- 44 39
νομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης· 45 44
(221/VI) 34 καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωΐ 46
Ἐλωΐ, λαμᾶ σαβαχθανί; ὅ ἐστι, μεθερμηνευόμενον, Ὁ Θεός μου, ὁ Θεός
μου, εἰς τί με ἐγκατέλιπες; 35 καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, 47
Ἰδοὺ, Ἠλίαν φωνεῖ· (222/II) 36 δραμὼν δὲ εἷς καὶ γεμίσας σπόγγον ὄξους, περιθείς 48
τε καλάμῳ, ἐπότιζεν αὐτὸν λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν 49
αὐτόν.
(223/I) 37 Ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσε. (224/II) 38 Καὶ τὸ κατα- 50 46
πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω. (225/II) 39 Ἰδὼν δὲ 51 54 47
ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτω κράξας ἐξέπνευσεν,
εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος Υἱὸς ἦν Θεοῦ, (226/VI) 40 ἦσαν δὲ καὶ γυναῖκες 55 49
ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ 56
τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη, 41 αἳ καὶ ὅτε ἦν ἐν
τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ συν-
αναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.
(227/I) 42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσάββατον, 57 54
43 ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτὴς, ὃς καὶ αὐτὸς ἦν 50 51
προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον, 58 52
καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ· 44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε·
καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε·
45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. (228/I) 46 Καὶ 59 53
ἀγοράσας σινδόνα, καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν 60
ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισε λίθον ἐπὶ τὴν
θύραν τοῦ μνημείου. (229/VI) 47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ 61 65
ἐθεώρουν ποῦ τίθεται.

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25. *ὥρα τρίτη*] See on John xix. 14.

28. *μετὰ ἀνόμων*] Isa. liii. 12, where the LXX has *ἐν τοῖς ἀνόμοις ἐλογίσθη*. Ἐν τοῖς ἀνόμοις is the Hebr. אֶת־פֹּשְׁעִים (*eth-posheim*), from root פָּשַׁע (*pasha*), to revolt or rebel. (Cp. Gen. xviii. 23. 25.) The sense therefore is, He who was a perfect example of obedience was counted a rebel, and punished as such.

29. *καί*] See Matt. xxvii. 39.

33. *ὥρας ἕκτης*] St. Mark had related above (xv. 25), that He was crucified at the third hour, nine o'clock; the darkness began at noon and continued till three o'clock (Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44), when our Lord expired.

34. Ἐλωΐ] St. Mark uses the Syriac or vernacular form, Hebr. Ἠλί. See Matt. xxvii. 46. *Glass.* Phil. p. 150. "Even to His last breath," says *Theophyl.*, "Christ honours the Hebrew Scripture."

39. *κεντυρίων*] St. Matt. (xxvii. 54) and St. Luke (xxiii. 47) have *ἑκατόνταρχος* here. (Cf. *vv.* 44, 45. See above, ii. 3.)

40. *τοῦ μικροῦ*] This epithet is added by St. Mark (cp. Matt. xv. 40), and appears to show that the other James, the son of Zebedee, had been made generally known to the Church in some remarkable manner when St. Mark wrote—probably by his martyrdom (Acts xii. 2); and perhaps the other St. James, when elevated to be Bishop of Jerusalem, had taken the name *ὁ μικρὸς*, in humility to distinguish him from the other Apostle of the same name. (Cp. James i. 9.)

— Σαλώμη] St. Matt. has here (xxvii. 56) *μήτηρ τῶν υἱῶν Ζεβεδαίου*. When St. Mark wrote they were known more generally by their own names; and it is probable that their mother's name was then commonly known to be Salome. He mentions her here by name in this honourable office of waiting at the cross, and as having followed Christ and ministered to Him. Before (x. 35) he had used the more paraphrastic expression, as on a less creditable occasion, and because her sons were concerned in, and parties to, the ambitious request.

42. *παρασκευή*] The name by which *Friday* is now generally known in Asia and Greece. This Friday, or *προσάββατον* (i. e. the preparation for the Sabbath), is called *παρασκευὴ τοῦ πάσχα* by St. John (xix. 14), where see note.

43. Ἀριμαθαίας] See Matt. xxvii. 57.

— *τολμήσας*] i. e. 'having taken courage.' For the use of *τολμάω*, see Phil. i. 14. Rom. x. 20. Up to this time he had only been a Disciple of Jesus in secret for fear of the Jews (see John xix. 38); but now, when the Disciples had fled, he, struck by the wonderful circumstances of the crucifixion, took courage, and went boldly to Pilate. See xiv. 72.

44. *ἐθαύμασεν εἰ*] 'wondered *that*.' So *Joseph.* Ant. ix. 9. 2, *θαυμάζειν ἔλεγεν, εἰ τούτους ἡγεῖται θεούς.* (*Kuin.*)

46. *ἀγοράσας*] The mention of *buying* here and in xvi. 1 seems to be made to mark the *time*, i. e. to intimate that in the former case the *Sabbath* had not *begun*, and that in the latter it was *over*. See on Luke xxiii. 56.

47. *τίθεται*] Present tense—as usual with St. Mark. See xi. 31.

MATT. XXVIII. 1 | LUKE. XXIV. 1

XVI. (230/VIII) [1] Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν· (231/I) [2] Καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου· [3] καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει 2 ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; [4] καὶ ἀναβλέψασαι θεωροῦσιν 3 3 ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. [5] Καὶ εἰσελθοῦσαι εἰς 4 τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν 5 5 λευκήν· καὶ ἐξεθαμβήθησαν. (232/II) [6] Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· 6 Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· 6 ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν· [7] ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ 7 καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς 8 9 εἶπεν ὑμῖν· (233/II) [8] καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

a John 20. 14. [9] [a] Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ,

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Ch. XVI. 1. *καὶ διαγ. τ. σ.*] See *Greg. M.* Hom. in Ev. xxi. p. 1527.

2. *λίαν πρωΐ*] See Matt. xxviii. 1.

4. *ἦν γὰρ μέγας σφόδρα*] The magnitude of the Stone was a reason why even in the dimness of the morning (*λίαν πρωΐ*) they could see that the Stone had been rolled away from the mouth of the cave, and that the Sepulchre was Open. They then go forward and see the bright raiment of the Angel shining in the darkness of the Cave at that early hour.

6. *τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον*] The angel is not ashamed of the cross (see Gal. vi. 14), nor of the ignominious name *Nazarene*. The *σταυρὸς* of shame had become a *netser* (see Matt. ii. 23) of glory. "Radix amara crucis evanuit, flos vitæ cum fructibus surrexit in gloriâ." (*Gloss.*)

7. *τῷ Πέτρῳ*] These words of the Angel are in St. Mark only, and confirm the primitive statement that his Gospel was due in great measure to St. Peter (see above, viii. 29); and being recorded here, these words seem like the thankful acknowledgment of a contrite heart, overflowing with love for the Divine tenderness to him after his denial. (See xiv. 72.) And they beautifully illustrate our Lord's saying that there is joy among the *Angels* over one sinner that repenteth (Luke xv. 10).

9. *ἀναστάς*] The genuineness of this and the remaining verses of this Gospel has been questioned. It is said that *St. Jerome* affirms (ad Hedib. iv. 172), that almost all the Greek MSS. are without this portion of the Gospel [1]. But this allegation appears to be erroneous.

St. Jerome is writing to Hedibia, a lady living in France, who asks him a question concerning the *time* of our Lord's Resurrection, and His appearance to Mary Magdalene, and he is explaining in what manner the account in *St. Mark's* Gospel may be reconciled with that of the other Evangelists. Even suppose there be a discrepancy, he observes, then we may say that "non recipimus Marci testimonium, omnibus Græciæ libris pene hoc capitulum in fine non habentibus?"

But perhaps the word 'capitulum,' as here used by *St. Jerome*, does not mean any thing more than the section, consisting of three verses, in which our Lord's appearance to Mary Magdalene is described; and *St. Jerome's* meaning may be, that this 'capitulum' or *κεφάλαιον*, at the close of St. Mark's Gospel, is absent from many MSS.

But this sentence of *St. Jerome* ought not to have been construed to mean that the *whole* of the remaining portion of the Gospel, containing twelve verses (9—20), was not found in those MSS. Indeed, *St. Jerome* himself affirms that *v.* 14 *is* found in the Greek MSS. He says (adv. Pelagian. ii. 6), "In quibusdam exemplaribus et *maximè* in *Græcis* codicibus juxta Marcum in *fine* ejus *Evangelii*, scribitur, *Postea, cùm occubuissent undecim non crediderunt.*"

The fact is, that the whole of this portion (9—21) *is* found in *all* the extant Greek *Manuscripts* of St. Mark, with one or two exceptions, particularly Codex B. or Vaticanus.

It is found in almost all the *Versions* of the Gospel; in the very ancient *Curetonian Syriac Version* lately discovered, verses 17—20 are preserved; the rest of the Version of this Gospel being lost.

It was also known to *St. Irenæus*, who quotes *v.* 19, and says (iii. 10, 6), "In *fine* Evangelii ait Marcus, *et quidem Jesus postquàm locutus est eis, receptus est in cœlos et sedet ad dexteram Dei.*" And a confirmation of this testimony has been recently discovered and published by *Dr. Cramer*, Caten. in Marc. p. 449, *ὁ μὲν οὖν Κύριος μετὰ τὸ λαλῆσαι αὐτοῖς—Θεοῦ.* *Εἰρηναῖος ὁ τῶν Ἀποστόλων πλησίον, ἐν τῷ πρὸς τὰς αἱρέσεις γ' λόγῳ τοῦτο ἀνήνεγκεν τὸ ῥητὸν ὡς Μάρκῳ εἰρημένον.*

On the other hand, we have the assertion of *Eusebius* in the fourth century, endeavouring to solve a difficulty concerning the time of the Resurrection (Quæstion. ad Marinum, in Mai's Collec. Vatic. iv. p. 254, ed. Rom. 1847), and saying that the verses describing the Resurrection are not found in *all* copies (*ἐν ἅπασιν ἀντιγράφοις*) of the Gospel of St. Mark; and that the most accurate copies end at *ἐφοβοῦντο γάρ*. And he adds, "*that* portion which follows, being rarely read in some copies, and not in all, may be regarded as superfluous, especially if it is found to contradict the testimony of the other Evangelists."

"This solution (adds *Eusebius*) may be offered, and so the question may be disposed of."

But, as *Cardinal Mai* has shown (p. 255), this testimony as to the copies is controverted by other evidence; and, as if this way of removing the difficulty did not quite satisfy his own mind, *Eusebius* then proceeds to offer another solution.

It appears, also, that the *Ammonian* Sections and the *Eusebian* Canons were not originally continued beyond verse 8.

But the remarks of *Eusebius* (it may be observed) are by no means of the same force, as a direct testimony would be, affirming that this portion (*vv.* 9—20) is not found in the MSS. of this Gospel.

They are offered in reply to an objection, and in order to solve a difficulty; and it is evident that neither the testimony of *Eusebius* nor *Jerome* can be extended very far; they can only be applied to the MSS. which happened to come under their own personal observation.

For, if the verse itself had been absent from the MSS. generally in other parts of the world, the question proposed to *Eusebius* and *Jerome* would never have arisen. The mention of the difficulty in these verses is itself a proof that the verses *were* found in Manuscripts in other parts of the world, particularly in the *West*. And, inasmuch as St. Mark's Gospel was in all probability written in the *West*, and particularly for the use of the *West*, the testimony of the *West* is of more value than that of the "libri Græciæ," to which *St. Jerome* refers; and the evidence of *St. Irenæus* in the *West*, early in the *third* century, must outweigh that of *Eusebius* and that of *St. Jerome* in the East in the *fourth*; particularly that of *St. Jerome*, which is not in harmony with itself, and may have been borrowed from *Eusebius*. Besides, if it had been true, that these verses were not found in the Manuscripts generally in the fourth century, how is it, that of the many hundreds of Manuscripts which exist *now* there should be only *one*, of any note, in which these verses, and the whole of the residue, to the end of the Gospel, are not found? How is it that they exist in almost all the *Versions* of the Gospel? The circumstance that *Eusebius* and others appeal to the *absence* of these verses (9, 10) from some MSS., in order to get rid of a difficulty, suggests the belief that some copyists might be disposed to end the Gospel with verse 8, *ἐφοβοῦντο γάρ*, and so the omission might be propagated; and it also leads to a belief that these verses, *supposed* to contain a difficulty, were not very likely to be *added* to the Gospel of St. Mark by an unauthorized hand, or to be received as they have been received in almost *every Manuscript* and *Version* of the Gospel.

There is a testimony also, coming from the *East*, which deserves particular notice. *Victor* of *Antioch* (or, as some say, *St. Cyril* of *Jerusalem* [2]), in his Comment on St. Mark, says thus:—

"Since these verses ('Having risen on the first day of the week,' *v.* 9, &c.) are added in some copies to the Gospel of St. *Mark*, and since this account seems to *disagree* with that of *St. Matthew*, we will say that it *might* be answered that this conclusion which is found in some copies of *St.* Mark is *spurious*. But, in order that we may not seem to take refuge in a plea made ready for the occasion, we will read the verse thus,—"Having arisen," and then put a comma, and so introduce the words, "early on the first day of the week," &c.

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[1] See *Davidson's* Introduction, p. 164, and *Tregelles*, on the printed Text of N. T. pp. 246—261, where are some excellent remarks on this subject.

[2] See *Cramer's* Catena, p. xxvi.

ἀφ' ἧς ἐκβεβλήκει [b] ἑπτὰ δαιμόνια· 10 ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι· (ℵ) 11 κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. (ℵ) 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν· 13 κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. (ℵ) 14 [c] Ὕστερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη· καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν· 15 [d] καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει· 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 [e] Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, γλώσσαις λαλήσουσι καιναῖς, 18 [f] ὄφεις ἀροῦσι, κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.

b Luke 8. 2.

c John 20. 19. 1 Cor. 15. 5, 7.

d John 15. 16.

e Luke 10. 17. Acts 5. 16. & 8. 7. & 16. 18. & 2. 4. & 10. 46.

f 1 Cor. 12. 10, 28.

(*Matthaei*, N. Test. ii. p. 269.) "But although" (cp. *Cramer's* Catena, p. 447), he adds, "the words 'having arisen,' &c., are not found in very many copies, because some thought them spurious, yet we have found them in very many of the accurate copies; and according to the copy of the Gospel received in *Palestine* (κατὰ τὸ Παλαιστιναῖον Εὐαγγέλιον Μάρκου), we have added them, as the true original of St. Mark has them, and the account of the Resurrection of our Lord,—that is, from the words 'having risen,' down to 'signs following. *Amen.*'" (*vv.* 9—20.)

Besides, it may be added, this portion is acknowledged by *St. Hippolytus* (scholar of St. Irenæus), Bishop of Portus, near *Rome*; and so the *Roman* Church, for which this Gospel was specially written, bears witness to it. (See Apost. Const. in *Hippolyt.* ed. *Fabric.* i. 245.) See also the xxixth Homily of Gregory the Great, Bishop of *Rome*, cited below, *v.* 17. It is acknowledged by *St. Augustine* (de Cons. Ev. iii. 24), and is commented on as authentic by *Bede* (p. 257), *Theophylact* (p. 263), and *Euthym.* (p. 116), and in the *Catena Aurea.*

Further, it is improbable that the Gospel ever ended with ἐφοβοῦντο γάρ. Such a conclusion is very abrupt, and, in this respect, without a parallel in the New Testament. Again; all the Gospels, and indeed all the Books of the New Testament (as might be expected), end happily. This note of *fear* is very unlike the consummation of the Gospel, which communicates "glad tidings of great joy."

There is, however, *internal* evidence, which would *seem* to intimate that this portion is not from the pen of St. *Mark* himself. Many expressions occur in this section which are not found in any portion of St. Mark; e. g. πορεύομαι used thrice (10, 12, 15), and in no place of St. Mark: θεάομαι used twice (11, 14), and in no other place of St. Mark: ἕτερος, used *v.* 12, and in no other place of St. Mark: ἐκεῖνος, put absolutely without a substantive three times (10, 13, 20), and in no other place of St. Mark; and ὁ Κύριος used twice for Christ (19, 20), and in no other place of St. Mark; and the less common words, παρακολουθέω, ἀπακολουθέω, συνεργέω, βεβαιόω.

In a word,—if we were to be called upon to determine this question on *internal* evidence alone, we might be disposed to conjecture that this portion was due rather to St. Luke or St. John than St. Mark.

However, arguments derived from the *style* of authors *inspired* by the Holy Ghost, are to be used with great caution. The same Spirit Who prompted and enabled them to write, might also prompt and enable them to write in different styles on different occasions, and thus show more clearly their dependence on Himself. How different is the style of the two Epistles of St. Mark's master—St. Peter! How different the style of the Apocalypse and the Gospel of St. John!

So great a change as that wrought by the *Resurrection* of Christ might suggest to St. Mark a reason for change of style; as in music changes are made to mark changes of action and feeling.

But, after all, the question of *authorship* is comparatively of little moment. It is sufficient to know that this portion of the Gospel is received by the Universal Church bearing witness to it in the great body of Manuscripts and Versions, and that it is received and read by her as *Holy Scripture*; in short, that it is received as the *Word* of *God* by the *Spirit* of *God* in the *Church* of *God*.

Let us add, that the fact to which reference has been made, viz. the uncertainty of its *authorship*, is one of great importance and significance.

This portion may not have been penned by St. Mark himself. This very doubt brings before our minds the momentous truth, that it is not *man* who is the Author of *Scripture*, but *God*.

We do not know who was employed by the Holy Spirit to write the Book of Job, or the conclusion of the Books of Deuteronomy, or of Joshua, or many of the Psalms, but we receive them as Canonical Scripture, and as the work of the Holy Ghost. If we knew by *whose* hand every book of Scripture was penned, we might be tempted to imagine that the *inspiration* of Scripture *depended* on the writers by whose instrumentality Scripture was written, and not on the Holy Ghost, who employed them. Our ignorance of the *human instrument* raises our eyes to the *Divine Agent*; it leads us to consider *why* we receive the Books of Scripture as Scripture; not because they were indited by Moses or by David, by St. Matthew or by St. Paul,—but because they are *inspired* by the *Holy Ghost*, and have been received as such by the Voice of *Christ* speaking in His Body, the Church, to which He has promised His presence and guidance for ever. Let, therefore, this portion of the Gospel not have been written by St. Mark, still it is as much a part of the Gospel as what was written by him; and it serves to bring out forcibly the great truth, that though *all* the Books of Scripture were *anonymous*, they would be no less Scripture than they are now. It reminds us of our duty to distinguish, in sacred things, the human channel from the divine source. It speaks to us of the solemn obligation under which we are to receive the Scriptures and the Sacraments,—not because they are ministered to us by the hands of this or that *man*, however holy he may be,—but because they flow from the one fountain and well-spring of all Truth and Grace,—the Wisdom and Love of GOD.

12. ἐν ἑτέρᾳ μορφῇ] cp. Luke xxiv. 16.

14—20. ὕστερον—σημείων] See an excellent exposition of these words in *Greg. M.* in Ev. hom. xxix. p. 159.

15. τὸ εὐαγγέλιον] See above, x. 29.

— πάσῃ τῇ κτίσει] לְכָל בְּרִיָה (*col biryah*), equivalent to *all men*, that is not to Jews only and Samaritans, but Gentiles. (*Rosen.*)

16. ὁ πιστεύσας] οὐκ εἶπε, ὅτι ὁ πιστεύσας μόνον, οὐδὲ, ὅτι ὁ βαπτισθεὶς μόνον· ἀλλ' ἀμφότερα συνίζευξε· θάτερον γὰρ θατέρου χωρὶς οὐ σώζει τὸν ἄνθρωπον. *Euthym.*, and cp. *Theophyl.* here.

17. σημεῖα] The objection that such miracles as these, wrought in the primitive times by the faithful, in evidence of the truth of Christianity, are not now seen in the Church as signs of belief in Christ, is considered by *Greg. M.* in Ev. hom. xxix., whose words well deserve to be carefully read, especially by those who contend that the presence of *Miracles* is a *Note of the Church*. His words will perhaps have more weight with them, as coming from one of the greatest of the Bishops of *Rome*. "*Signa autem eos qui credituri sunt, hæc sequentur. In nomine meo dæmonia ejicient; linguis loquentur novis; serpentes tollent; et si mortiferum quid biberint, non eis nocebit; super ægros manus imponent, et bene habebunt.* Num quidnam, fratres mei, quia ista signa non facitis, minimè creditis? Sed hæc necessaria in exordio Ecclesiæ fuerunt. Ut enim fides cresceret, miraculis fuerat nutrienda: quia et nos cùm arbusta plantamus, tamdiu eis aquam infundimus, quousque ea in terrâ jam convaluisse videamus; et si semel radicem fixerint, in rigando cessamus. Hinc est enim quod Paulus dicit: *Lingua in signum sunt, non fidelibus, sed infidelibus.* Habemus de his signis atque virtutibus quæ adhuc subtiliùs considerare debeamus. Sancta quippe Ecclesia quotidie spiritaliter facit quod tunc per Apostolos corporaliter faciebat. Nam sacerdotes ejus cùm per exorcismi gratiam manum credentibus imponunt, et habitare malignos spiritus in eorum mente contradicunt, quid aliud faciunt, nisi dæmonia ejiciunt? Et fideles quique qui jam vitæ veteris secularia verba derelinquunt, sancta autem mysteria insonant, Conditoris sui laudes et potentiam, quantùm prævalent, narrant, quid aliud faciunt, nisi novis linguis loquuntur? Quidam bonis suis exhortationibus malitiam de alienis cordibus auferunt, serpentes tollunt. Et dum pestiferas suasiones audiunt, sed tamen ad operationem pravam minimè retrahuntur, mortiferum quidem est quod bibunt, sed non eis nocebit. Qui quoties proximos suos in bono opere infirmari conspiciunt, dum eis totâ virtute concurrunt, et exemplo suæ operationis illorum vitam roborant qui in propriâ actione titubant, quid aliud faciunt, nisi super ægros manus imponunt, ut bene habeant? Quæ nimirum miracula tantò majora sunt quantò spiritalia; tantò majora sunt, quantò per hæc non corpora, sed animæ suscitantur; hæc itaque signa, fratres carissimi, auctore Deo si vultis vos facitis. Ex illis enim exterioribus signis obtineri vita ab hæc operantibus non valet. Nam corporalia illa miracula ostendunt aliquando sanctitatem, non autem faciunt; hæc verò spiritalia, quæ aguntur in mente, virtutem vitæ non ostendunt, sed faciunt. Illa habere et mali possunt; istis autem perfrui nisi boni non possunt.

g Acts 1. 2, 3.
h Luke 24. 51.
i Ps. 110. 1. Acts 7. 55.
k Acts 5. 12. & 14. 3. 1 Cor. 3. 4. Heb. 2. 4.

19 Ὁ μὲν οὖν Κύριος μετὰ τὸ [g] λαλῆσαι αὐτοῖς [h] ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν [i] τοῦ Θεοῦ· 20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου [k] συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

Unde de quibusdam Veritas dicit: *Multi mihi dicent in die illâ, Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo dæmonia ejecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis, quia non novi vos; discedite à me qui operamini iniquitatem.* Nolite ergo, fratres carissimi, amare signa quæ possunt boni cum reprobis habere communia, sed hæc quæ modò diximus, caritatis atque pietatis miracula amare; quæ tantò securiora sunt, quantò et occulta; et de quibus apud Dominum eò major sit retributio, quò apud homines minor est gloria."

19. μετὰ τὸ λαλῆσαι αὐτοῖς] It has been alleged by some recent Expositors, that it is implied in these words that Our Lord, almost as soon as He had uttered them, ascended up into heaven; and that the narrative at the close of this Gospel is not reconcilable with the assertion of St. Luke (Acts i. 3), that our Lord remained on earth *forty days* after His Resurrection. See, for example, *Meyer*, pp. 191, 192, who admits the fact of the Ascension, but yet, on such grounds as this, rejects the Evangelical account of it.

But it is certain that the word λαλεῖν = Hebr. דִּבֶּר has a very wide signification in the N. T. It signifies to teach, to instruct, by preaching and by other oral communication; and when spoken of Christ, by divine Revelation.

Thus John ix. 29, Μωυσῇ λελάληκεν ὁ Θεὸς, God has revealed Himself to Moses. John xv. 22, εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, if I have not come and *preached* to them. See also its use in Mark xiii. 11, three times; and Acts v. 40: and, therefore, inasmuch as one of the purposes of our Lord's remaining on earth after His Resurrection, was to instruct His Apostles in the things pertaining to the kingdom of God (Acts i. 3), the present passages may be illustrated by that statement, and be construed to mean that (μετὰ τὸ λαλῆσαι αὐτοῖς) after He had fully instructed them by His oral teaching, He ascended into heaven. On the probable reasons for our Lord's sojourn on earth for the term *forty days* before His Ascension, see on Matt. iv. 2.

— ἀνελήφθη] For an eloquent homily on the *Ascension*, see *Epiphan.* ii. 285, and cp. *Leo*, pp. 152—154: cp. *Barrow's* Sermons, v. 79—103.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΕΥΑΓΓΕΛΙΟΝ.

INTRODUCTORY NOTE TO ST. LUKE'S GOSPEL.

"Luke, a native of Antioch, a Physician, and a companion especially of St. Paul, and also conversant with the other Apostles, has left us specimens of the art which he derived from *them*, of healing souls, in two divinely inspired Books (*ἐν δυσὶ θεοπνεύστοις βιβλίοις*), his Gospel and the Acts of the Apostles." (*Euseb.* H. E. iii. 4.)

St. Mark and St. Luke wrote at a time when what they wrote could be tested and approved, not only by the Church of Christ, but also by Apostles themselves, still surviving in the flesh. (*St. Aug.* de Consensu Evang. iii. 9.)

On the word '*Lucas*,' an abbreviation of '*Lucanus*,' see *Bentley*, Ep. ad Mill. p. 82.

St. Luke wrote specially for the Gentile Christians (see *Origen* ap. Euseb. vi. 25. *Chrys.* Hom. in Matt. i. *Townson* on the Gospels, pp. 181—196), a circumstance from which Marcion took occasion to epitomize *his* Gospel (see *Thilo*, Codex Apocryphus, i. 401—486); whence a strong argument is derivable for its authenticity even from Heresy itself. See *Iren.* ii. 7 and iii. 14. 4; *Tertullian* c. Marcion. iv. 2; and *Dr. W. H. Mill's* Observations on Pantheistic principles, ii. pp. 16—20.

"Duo absque temeritate statui possunt:

"1mo. *Evangelium* eodem ferme tempore à Lucâ exactum quo *Acta Apostolorum*.

"2ndo. Lucam scripsisse post Matthæum et Marcum" (*Valck.* p. 6, where he gives reason for this opinion). If (as is probable, see below, p. 134, note [1]) St. Paul refers to St. Luke's *Gospel* in the Second Epistle to the Corinthians (2 Cor. viii. 18), St. Luke's Gospel was written before A.D. 58, and the Acts were not completed before A.D. 61.

On this subject see further the General Remarks introductory to the Gospels in this Volume.

The following Observations, from an unpublished Academical Lecture by the present Editor, may find a place here. They commence with a reference to the beginning of St. Luke's Gospel, *ἐπειδήπερ*, κ.τ.λ.

"Equidem tria potissimùm in hoc loco indaganda esse statui,

"*Primùm*, quinam fuerint illi *multi*, qui, ante Lucæ Evangelium conditum, commentarios contexere adorti sunt earum rerum de quibus apud Christianos certissimè constat;

"*Deinde*, quo tempore et loco, quis, quali demum consilio, hujus Evangelii Scriptor ad opus suum pangendum accesserit;

"*Postremò*,—quod factâ *Theophili* mentione proponitur,—quorumnam potissimùm in usum divinos suos annales confecisse putandus sit?

"Jam verò, quod ad primam attinet earum rerum de quibus disceptationem instituimus, uno ore Antiquitas Christiana profitetur *πολλοὺς* illos, de quibus loquitur Evangelista, minimè fuisse divino instinctu afflatos; nedum Sanctos illos Duumviros, Evangelistæ nostri decessores, hìc intelligi debere; ita ut eorum opera, quorum mentionem Lucas fecerit, ad nostram memoriam haud pervenisse, non adeo sit deplorandum.

"Verè enim dixisse videtur Ambrosius[1], Origenis, ut solet, vestigia premens, *πολλοὶ ἐπεχείρησαν*, 'Multi sunt *conati*, sed Dei gratiâ destituti sunt; Multi Evangelia scribere sunt adorti, quæ boni nummularii non probarent. Contrà verò ii, qui Spiritu Sancto imbuti sunt, non tam *conati* sunt efficere, quàm, gratiâ Dei tantùm non cogente, opus omni numero absolutum executi. Non *conatus* est Matthæus, non *conatus* est Marcus, non *conatus* est Joannes; sed divino Spiritu ubertatem dictorum rerumque omnium ministrante, sine ullo molimine cœpta sua compleverunt.' Hæc fere ille. Cui quidem sententiæ adstipulantur interpretes è Græcis, ut alios taceam, Euthymius[2] et Theophylactus, Chrysostomi, ut jure suspicemini, verba exscribentes. *οἱ τοιοῦτοι ἐπεχείρησαν, οὐ μέντοι ἐτελείωσαν, ἐπεὶ χωρὶς θείας χάριτος ἤρξαντο· οἱ μέντοι ὀλίγοι, οἷον ὁ Ματθαῖος, ὁ Μάρκος, οὐκ ἐπεχείρησαν μόνον, ἀλλὰ καὶ ἐτελείωσαν, τὸ γὰρ τελειοποιὸν πνεῦμα εἶχον.*

"Quare illud, quæso, animadvertite, ex his Evangelistæ nostri verbis insigne testimonium ad fidem Evangelistarum corroborandam existere. Unde enim jam factum est, ut *multi* illi, de quo agit Lucas, vix fando tenus nobis innotescant, ut *pauci* autem illi,—Quatuor Evangelistas dico, nusquam non integri et incorrupti legantur, tractentur, audiantur, summâ cum hominum veneratione celebrentur, nisi quòd ab ipsis Christianæ Religionis primordiis Ecclesia Christi judicium suum de utrisque pronuntiaverit; ita ut illorum *interitus*, horum verò non conservatio tantùm, sed publica et universa acceptio, duplici eâque validissimâ probatione divinam Evangeliorum auctoritatem confirmet.

"Quod ad *tempus* jam spectat in quo hoc Evangelium confectum fuisse existimemus, satis liquet, utriusque operis præfatione inter se collatâ, ante Acta Apostolorum conscripta Lucam ad Evangelium exarandum accessisse. Jam verò, quum Acta in anno post Christum natum sexagesimo primo, si calculum Dionysianum sequamur, subsistant, Nerone jam septimum annum imperante, hinc forsan colligi potest Evangelii nostri scriptionem decimo fere ante capta Hierosolyma anno non esse posteriorem. Cui quidem supputationi suffragatur satis locuples auctor Hieronymus[3].

"Sed ut ad ipsum scriptorem redeamus. Eum è sacro Apostolorum Collegio non fuisse exinde apparet, quòd in hoc Evangelii exordio se ex oculatis testibus suos annales hausisse profitetur, et quòd, venerabundo in eos affectu commotus, haud rarò *duodecim viros* illos præclaro illo titulo[4] *τοὺς ἀποστόλους* designet, id quod *ipsi* Apostoli Matthæus et Joannes (quibus addimus *Petrum*, Divi *Marci* ore loquentem), quâ erant modestiâ, *nunquam* fecisse reperientur; et quòd, si quandò illi præ humanâ infirmitate titubaverint, vel in officio suo claudicaverint quum *ipsi* suas vacillationes cum sedulâ et anxiâ quâdam commemoratione literis consignaverint, *ille*, satis jam ab aliis consultum esse veritati videns, vel silentio presserit, vel benigno sermone mitigaverit.

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[1] *Ambrose* ii. p. 428. *Origen* v. 86.
[2] *Euthym. Zyg.* ii. 203. *Theophyl.* i. 269.
[3] Cat. Script. Eccl. p. 271.
[4] Luc. vi. 13; ix. 10; xvii. 5; xxiv. 10.

"Nec minùs eum ex Palæstinâ non esse oriundum plurima declarant indicia. Oratio pura, simplex, inaffectata, elegantiam fere Atticam redolens; et ab eo loquendi genere longè remota quod vernaculum erat Judæis; id quod vobis magis mirandum videbitur, cùm, quòd Jesus in sermonibus suis linguam Syro-chaldaicam usurpaverit, is, qui, quod ille dixisset narrando vellet exprimere, verborum colorem et habitum non minùs quàm rerum ordinem et seriem inde esset mutuaturus. Lucam igitur deditâ operâ hanc dicendi rationem declinâsse, jure, ut opinor, fateamini.

"Et quemadmodum aliâ regione quàm Palæstinâ editum fuisse, ita ad alios quàm Palæstinæ incolas præsertim scripsisse, testem maximè idoneum, ipsum Evangelistam, licet excitare. Nam lectores suos in Chorographiâ sacrâ planè hospites videtur cogitâsse, et ad talium captum orationem suam accommodâsse.

"Hinc Mons Olivarum, notissimus Judæis, illi est ὄρος τὸ καλούμενον τῶν ἐλαιῶν[1]. Hinc *Capernaum*, florentissimum illud et nobilissimum oppidum in Galilæâ esse situm indicare non supersedit; quod quis quæso Judæus[2], ad Judæos scribens, operæ pretium esset existimaturus? Hinc Gadarenos è regione esse Galilææ monere non otiosum putavit[3]. Hinc in ipso Hierosolymorum nomine à cæteris variavit. Nam quum Matthæus et Marcus *semel* tantùm uterque, et Joannes ne *semel* quidem, urbem illam Judææ primariam, Ἱερουσαλήμ, sed semper Ἱεροσόλυμα dixerint, contrà Lucas veritus fortasse, ne Ἱεροσόλυμα à *Græco* fonte derivari videretur, illam *triginta* fere in locis Ἱερουσαλὴμ appellavit[4].

"Ut ad Hebræos Lucam non scripsisse liquet, sic (ut ad illam quæstionem pergamus, quam in *Theophili* nomine tractandam accepimus) in *Græcorum* præcipuè usus, Evangelium suum elucubrâsse, si internam operis formam et dictionem scrutamini, haudquaquam ut opinor estis dubitaturi.

"Nam ut hanc non modò tutissimam sed etiam proximam et maximè compendiariam argumentandi viam insistamus, ut ad ipsam Evangelistæ, inquam, *dictionem* provocemus, et quædam exempla ex hoc fonte delibemus, dum cæteri Evangelistæ omnes uno ore Dominum Nostrum voce Ῥαββὶ et Ῥαββουνὶ salutent, Lucas ex composito hujus appellationis usum videtur detrectâsse; et eam *Hellenicâ* dictione Ἐπιστάτης[5] reliquis tribus nusquam adhibitâ permutavit. Hinc et illud ὡσαννὰ[6], à cæteris omnibus usurpatum, circumloquendo defugit. Hinc, cùm homo paralysi affectus apud Matthæum et Marcum octies παραλυτικὸς[7] vocetur, Lucas videtur sensisse activam hanc formam parùm Græcè passivo sensu efferri, eamque nunquam adhibuit sed ejus in loco vocem παραλελυμένος cæteris Evangelistis planè ignotam reposuit; hinc quum ille hoc morbo laborans apud *cæteros* Evangelistas[8] reclinatus in κραββάτῳ, quod *Romanum* vocabulum est, inducatur, apud[9] Lucam Græco κλινιδίῳ bajulatur; cùm apud[10] illos tributum κῆνσος Latinè, idem apud illum φόρος Græcè nuncupatur; si illi vocem παιδίον frequentant, ille aliquantum varietatis amantior hujus vice paulò elegantiùs βρέφος[11] sæpissimè usurpat, quod illi ne in uno quidem loco adhibuisse invenientur. Hinc denique aqua illa Galilææ sive Tiberiadis in historiâ sacrâ decantatissima, quam cæteri Evangelistæ semper θάλασσαν et ne semel quidem λίμνην appellant, ab illo contra ad Græcos scribente, *maris aperti* gnarissimos et rerum nauticarum peritissimos, *semper* λίμνη tantùm, *nunquam* verò θάλασσα appellatur.

"Minimè vos latet, quod ab auctoribus idoneis et venerandæ antiquitatis accepimus, Marcum quidem suum Evangelium Petri operâ exarâsse, et in usum Ecclesiæ Romanæ potissimùm literis consignâsse. Satis erit Hieronymum[12] hujus rei testem appellâsse, cui diù apud Damasum commoranti historia Ecclesiæ Romanæ probè erat perspecta. Cujus quidem testimonii adstipulantur plurima et luculenta indicia in ipso Evangelio passim sparsa. Sed, ut cæteros missos faciamus, unicum tantùm è Marci Evangelio locum citâsse non pœnitebit, qui cùm Divi Lucæ de eâdem re verbis collatus id quod suprà memoravimus Marcum Latinis Lucam verò Græcis scripsisse, unâ eâdemque ratione, declarabit. Rem ipsam videamus.

"Apostolis jam ad suum munus designatis, eos præceptis instruit Jesus quomodò se in officio administrando gerere debeant. Id verò in memoriam vestram revocetis, eandem divini Magistri hortationem, à duobus illis Evangelistis, levi quidem si vultis inter se varietate, sed quæ haudquaquam parvi momenti existimanda sit, esse enunciatam. Recordamini igitur, quæso, Marcum præceptum dominicum, ne secum Apostoli nummos portarent, ita extulisse, μὴ αἴρετε εἰς ζώνην χαλκὸν[13],—Lucam verò, verbis leviter immutatis μὴ αἴρετε ἀργύριον[14]. Quid quæso planius? Apud Romanos enim, ut nemini non est cognitissimum, nummi non *argentum* (quod iis res prorsus alia) sed *æs* vulgo audiebant; et nummos, quod ex uno illo Horatiano satis liquet, 'Ibit eò quò vis *qui zonam perdidit*' inquit, in *zonam* conjicere erat usitatissimum. Hinc igitur illa Marci ad *Romanos* scribentis μὴ αἴρετε εἰς ζώνην χαλκόν. Quæ omnia apud Græcos longè secùs erant. Nam primùm pecunia iis neque χρυσὸς neque χαλκός, sed quod hìc Lucas posuit, ἀργυρὸς vel ἀργύριον vulgo vocabatur, eò quòd Græcia, et præsertim Attica, argenti erat feracissima, auri verò non item; ita ut ante Alexandri M. tempora aurum signatum rarissimè Græcorum manibus tereretur; deinde iis familiare erat nummos in sacco asservare quem illi βαλάντιον nominabant, de quâ voce operæ pretium erit admonere, eum quatuor in locis à Lucâ[15] ad Græcos scribente usurpari, nusquam verò alias, ne uno quidem in loco, in Sacro Codice apparere.

"Veniam mihi detis, si pauca alia huc pertinentia adnotavero. *Lucernam accendi*, si actionem ipsam spectatis, res est sanè minimi momenti; sed videte, quæso, in verbis quibus describitur quantum insit ponderis ad id quod volumus demonstrandum. Nam cùm cæteri Evangelistæ[16] καίειν λύχνον dixerint, Lucæ id genus loquendi se probare non poterat, ut Græcorum suorum religiosis auribus displiciturum, quibus consulens id in ἅπτειν λύχνον[17] semper reformavit. Et, ut in argumento tenui, sed haud aspernando, paulò diutiùs immoremur, illud eodem consilio factum videtur, quod cùm cæteri Evangelistæ ἄλλος[18] pro ἕτερος promiscuè (rariùs ab illis usurpato) frequentaverint, Lucas solus huic voci ἄλλος rerum diversitatis cum oppositione quâdam sensum reservaverit; et cùm vocula ἅπας pro πᾶς, *omnis*, vix septies in cæteris Evangeliis reperiatur et in Joannis Evangelio ne semel quidem, à Lucâ varietatis et elegantiæ imprimis studioso quadragies et ampliùs usurpetur.

"Neque verò,—ut hoc quoque animadvertamus,—puriora tantùm et exquisitiora vocabula quàm cæteri consectatus fuisse videtur, sed verborum quoque formas venustiores adamâsse. Ne longè abeam; apud illos ἐγάμησα[19] reperias, apud hunc autem ἔγημα; et plurima alia sincerioris Atticismi exempla. Neque illud vos præterit apud nullum Sacræ Scripturæ auctorem quàm apud Evangelistam nostrum tam crebrò legi (vel in Actis vel in Evangelio) composita illa ἀτενίζω[20], ὁμοθυμαδὸν, ἰσάγγελος, ἐνώπιον, et similia; quæ si nihil aliud, certè illud demonstrant, eum scribendi varietate,

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[1] xix. 29. Cf. Luc. ii. 4, ἥτις καλεῖται Βηθλεὲμ: vii. 11, πόλιν καλουμένην Ναΐν. The form Ναζαρὲτ seems preferable in St. Luke, as less harsh to Greek ears, than Ναζαρέθ.

[2] Luc. iv. 31.

[3] Luc. viii. 26.

[4] Matth. xxii. 24. Luc. xx. 28.

[5] Matth. xxvi. 49. Marc. ix. 5; xi. 21; x. 51. Joh. i. 38; i. 50; iii. 2. 26; iv. 31; vi. 25; ix. 2; xi. 8, et *Luc.* v. 5; viii. 24. 45; ix. 33. 49; xvii. 13.

[6] Matth. xxi. 9. 15. Marc. xi. 9, 10. Joh. xii. 13.

[7] Matth. iv. 24; ix. 2. 6. Marc. ii. 3—5. 9, 10. Luc. v. 18. 24. Cf. Act. viii. 7; ix. 33.

[8] Marc. ii. 4. 9. 11, 12. Joh. v. 8—12.

[9] Luc. v. 19. 24. Cf. Act. v. 15; ix. 33.

[10] Matth. xvii. 25; xxii. 17. 19. Marc. xii. 14. Luc. xx. 22; xxiii. 2.

[11] Luc. i. 41. 44; ii. 12. 16; xviii. 15.

[12] Hieron. Script. Eccl. i. p. 272.

[13] Marc. vi. 8.

[14] Luc. ix. 3.

[15] Luc. x. 4; xii. 33; xxii. 35, 36.

[16] Matth. v. 15. Marc. iv. 21, al. λύχνος ἔρχεται.

[17] Luc. viii. 16; xi. 33; xv. 8; xxii. 55.

[18] Cf. Matth. xiii. 5, Marc. iv. 5, Luc. viii. 6,
ὃ μὲν ὃ μὲν ὃ μὲν
ἄλλα δὲ καὶ ἄλλο καὶ ἕτερον
ἄλλα δὲ καὶ ἄλλο καὶ ἕτερον
ἄλλα δὲ καὶ ἄλλο καὶ ἕτερον

[19] Matth. xxii. 25; xix. 9, 10. Marc. vi. 17. Luc. xiv. 20.

[20] "ἀτενίζω { bis Ev. Luc. / decies Act. A. } —a *nullo* alio Evangelistâ usurpatur.
ἐνώπιον { bis et vicies Ev. / quatuor decies Act. A. } —*semel* in Joanne, sæpe in Apocalyp.
ὁμοθυμαδὸν { undecies / à Luc. Act. A. } —a nullo Evang. usurpat.

vi, et venustate, non mediocriter valuisse. Quamobrem rectissimè ab Hieronymo dicitur ad Damasum scribente 'Inter omnes Evangelistas Græcè sermonis eruditissimus.'

"Videtis jam ut opinor, quorum potissimùm commodis studere voluerit divinus noster annalium conditor. Neque absque fuerit, si aliam quandam rem, ad institutum nostrum pertinentem, non intactam prætermisero. *Hodiernam* Græciæ linguam ut ad Septuagintæ Interpretum Versionem explanandam magnæ esse utilitatis, ita Novi quoque Fœderis dictioni illustrandæ magnoperè inservire, pauci sunt reperiendi qui vel infitientur vel ignorent. Sed illud quoque additum velim, dictu esse difficile, quot loquendi usus peculiares Evangelista noster frequentaverit, qui à majoribus suis rarissimè inter scribendum adhibiti ab incolis Græciæ nunc quàm creberrimè usurpantur: cujus quidem rei nulla probabilior reddi ratio potest, quàm dictionem Evangelii, ad Græcorum usus destinati, in eorum quasi linguâ inveteravisse. Ut brevi rem præcidam, *ὁμιλέω colloquendi* sensu à Lucâ positum eandem hodie vim obtinet—Luc. xxiv. 14, 15. Act. xx. 11; xxiv. 26—nunquam ab alio quoquam Scriptore N. T. usitatum.

"*βρέχω, pluo; φθάνω, venio*, poterant recenseri, sed in aliis quoque extant Evangeliis. Sic *γενσάμενος, pransus* (Act. x. 10; xx. 11); *ὀνόματα, personæ* (Act. i. 15); *χρόνοι*[1], *anni* (viii. 27; xx. 9; xxiii. 8); *βουνὸς, mons* (iii. 1; xxiii. 30); quæ apud hunc leguntur, familiari Græcorum sermone, eodem sensu, usurpantur, vocibus quæ antiquitùs has significationes obtinebant, pænè jam in oblivionem lapsis. Utrum ille quas diximus locutiones à vernaculâ Græcorum oratione sumpserit, an aliunde hauserit, in medio relinquimus; id verò conjici potest, à publicè lectitato in synaxibus Ecclesiasticis hoc Evangelio, hoc commodum manavisse, ut non modò hæ dictiones conservatæ sint, sed ut lingua ipsa Græca, post tot annorum lapsus, et tot rerum publicarum vicissitudines, adhuc vivat et vigeat.

"Non injucundum erit observatu, hanc quam ab ipso Evangelio de auctoris consilio sententiam eruimus, externis testimoniis confirmari. Ut pauca afferam, Gregorius Nazianzenus[2] Ecclesiæ Constantinopolitanæ antistes eum Græcis scripsisse disertè asseverat; et Patrum Latinorum eruditissimus, Gregorii auditor, Hieronymus[3], 'Lucas,' inquit, 'discipulus Apostoli Pauli, in Achaiæ Bœotiæque partibus, volumen condidit;' et in alio loco, 'Lucas, sermonis Græci eruditissimus, Evangelium Græcis scripsit.'

"Jam verò, ad hanc opinionem amplectendam, de Evangelistæ consilio, philologicis rationibus adducti, moralia quædam huc pertinentia attingere velimus. Ab hoc quod diximus Auctoris nostri consilio nata fuisse videtur peculiaris illa indoles, quæ Sancti Lucæ Evangelium à Matthæi presertim historiâ distinguit. Hinc lætæ illæ apud Nostrum imagines, *Ethnicorum* mentes recreaturæ, et divino quodam amore perfusuræ. Hinc apud Lucam Christus ab Adamo genealogicâ serie deductus (iii. 38); et homo omnis homini frater: hinc apud eum prodigus à Gentilismi siliquis et exilio magnâ cum lætitiâ in patriam postliminiò receptus (xv. 20—27); hinc sacerdoti prælatus Samaritanus (x. 33—37); et Pharisæo Publicanus (xviii. 14); hinc Christus apud Zacchæum devertens eique benedicens (xix. 2—10); hinc latro translatus à cruce in Paradisum (xxiii. 43).

"Hæc omnia apud *Lucam* et apud Lucam *solum* reperiuntur.

"Hinc, ut ad Græcos revertamur, præ timore, ne illi, ut fervidâ imaginandi vi præ cæteris præditi, sibi in fide Christianâ novam quandam polytheismi formam, et Theologiam sensibilem et quasi *τοπικὴν*, comminiscerentur, ne uno quidem in loco Christi religio à Lucâ dicitur *βασιλεία τῶν οὐρανῶν*, quod contrà plusquàm tricies fit apud Matthæum, sed semper *βασιλεία τοῦ Θεοῦ*. Hinc, dum Matthæus *leprosos* à Christo sanatos, propter Judæos, frequentissimè commemorat, Lucas in *dæmonibus* ab eo ejectis omnipotentiam Christi adstruere conatur[4].

"Hinc multus est Noster in iis officiis commendandis, quæ Græci potissimùm erant docendi. Hinc Deo *precari*, et *gratias agere*, frequentissimâ hortatione, et exemplo Christi proposito, ab eo inculcatum.

"Et, ut non modò quæ ad *pietatem* erga Deum spectant, sed quæ ad vivendi cum *hominibus* rationes, videamus, quoniam, ut alia taceamus, duo erant præcipuè, quibus Græci erant emendandi, unum civile, alterum verò domesticum, his Lucas in Evangelio suo de industriâ providisse videtur.

"Primùm, quod ad *civilem* rerum conditionem spectat, fieri non poterat, quin Græciæ populi cum tristi quodam desiderio respicerent pristinum illum rerum suarum statum, in quo ipsi imperio florentissimo potirentur, et pænè totius Europæ principatum obtinerent; neque sanè erat mirandum, si fasces Romanos in ipsâ Athenarum arce laureatos, et aquilas Latinas in superbâ illâ acrocorintho dominantes cum tacitâ quâdam indignatione,—ne dicam frementes gementesque,—viderent.

"Quem quidem mentis affectum divinus ille medicus animorum, Lucas, mitibus verbis et divinæ philosophiæ lenimentis mulcere et sedare conatus est. Videte modò, quàm ad rem accommodatè Græciæ incolas externo jugo tum subditos imagine illâ recreaverit, quâ CHRISTUM ipsum, tanquam alterum Imperatorem, induxit venientem à longâ regione ut principatum sibi adsciscerat (xix. 12), et deinde in patriam reverteretur, et sempiternis præmiis omnes afficientem, qui, modestè legibus parentes, officio suo satisfecissent; videte quomodò Noster, ut Græcorum vel impatientiam ferocientem frænaret, vel desultoriam levitatem corrigeret, Christum Ipsum, Regem Regum, et Dominum Dominorum, ab ipsâ nativitate Cæsari obsequentem et morigerum exhibuerit (ii. 1—5), et divinum Christi præceptum, ut 'Dei Deo, ita Cæsari Cæsaris' tribuenda, sine ullâ tergiversatione declaraverit (xx. 24, 25).

"Sed *domestica* videamus. Quàm durâ et indignâ fortunâ, Evangelistæ ætate, apud Græcos uterentur *mulieres*, et quantæ eæque teterrimæ pestes ab hoc fonte manantes hominum vitam inquinaverint, profectò habetis compertius, quàm ut nostrâ egeat commemoratione. Contemplamini autem, quàm efficacem et salutarem medicinam huic gravissimo morbo Lucas adhibuerit in ipso Evangelii principio, ita ut jure dixerit Patrum doctissimus, 'Lucæ liber quoties legitur in Ecclesiis, toties ejus medicina non cessat.' Intuemini igitur, quæso, quàm decoras, quàm venustas, quàm pias fœmineæ virtutis in omni vitæ ætate et conditione imagines proposuerit; in sanctâ *conjuge* Elizabethâ, in piâ *viduâ* Annâ, in beatâ *Virgine* Mariâ.—Videte quàm clarè Christum *Mulieris* semen esse docuerit. Longum est, divinæ Christi bonitatis erga *fœminas* documenta, quæ à Lucâ habemus, eoque solo, memoriæ prodita enarrare. Recordamini modò ejus benevolentiam in viduam illam Naaniticam (vii. 11), in Mariam Magdalenam (viii. 2), in mulierem peccatricem (vii. 37), in Joannam, in Susannam (viii. 3), in Mariam bonæ partis electricem (x. 42), et verba illa teterrimo affectu plenissima quibus filias Hierosolymæ (xxiii. 28) Christus jam procedens ad mortem allocutus est.

"His omnibus careremus, nisi *Lucæ* liber esset in manibus.

"Quæ cuncta si animo volvatis, Sanctum Dei Spiritum Evangelistæ nostri, ut maximè, ore loquentem verùm fœmineæ gentis Vindicem, efficacissimum virilis sexûs Emendatorem, et castissimum domesticarum omnium virtutum Præceptorem, agnoscetis.

"Jam verò illud ab iis quæ à nobis disputata sunt satis apparere speraverim, Græcam nationem doctrinâ Christianâ instituendam sibi sumpsisse divinum Nostrum Evangelistam. Equidem Lucam crediderim, Spiritûs Sancti afflatu plenum et almo jubare illuminatum, in personâ Theophili sui, cui opus suum inscripsit, non Theophilum tantùm sed gentem illam universam quasi coram oculis vidisse, et in uno illo discipulo totam Græciam erudiisse. Quàm illustris, quàm gloriosa rerum species Evangelistæ Nostri oculos oblectaverit, cùm hæc scriberet, dici nequit. Verùm enimverò libet, libet inquam quam maximè hanc cogitationem animo fovere, Lucam jam tum Spiritûs Sancti ope

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[1] *χρόνος* nunquam in plurali apud alium quemquam Evangelistarum.
[2] *Greg. Naz.* i. 611; ii. 275.
[3] Hieron. ad Damas. 145. Cf. in Isa. c. vi.; in Philemon.
[4] On this and some other points here noticed, see *Dr. Townson* on the Gospels.

inflammatum mentis suæ acie prævidisse sanctos illos et pios et magnos viros, qui, vel Græciâ oriundi vel Græco sermone locuturi, veritatem Christianam à se ipso in Græciâ propagatam, pietate essent ornaturi, doctrinâ confirmaturi, eloquentiâ asserturi, fortitudine propugnaturi, sanguine denique obsignaturi. Contemplamini mecum Quadratum et Aristidem, fortissimos viros, Athenis Apologias suas pro Christianâ Fide Hadriano Imperatori deferentes; aspicite Athenagoram, Athenarum suarum lumen, ex Ethnico Christianum, ex Philosopho Catechistam; videte Dionysium, Corinthiæ Ecclesiæ Episcopum, tantæ eloquentiæ et sanctitatis Virum ut Clerum Lacedæmonium, Atheniensem, Cretensem, epistolis erudierit; aspicite magnos illos et amicissimos duumviros Gregorium Nazianzenum et Basileium Magnum Athenis simul operam literis dantes; videte eâdem in urbe concionantem, Lucæ (ut probabile est) popularem, Antiochiæ lumen, Joannem Chrysostomum, qui singularem vitæ sanctitatem admirabili quâdam doctrinæ abundantiâ auxit et dicendi facultate. Hos jure discipulos suos nominaverit Evangelista Noster; hi sunt ejus alumni; hi discipuli; hi Theophili."

A valuable addition has been recently made to the hitherto known stores of Ancient Exegesis on St. Luke's Gospel, by the publication of the Commentaries of *Eusebius* and *St. Cyril* of Alexandria in *Cardinal Mai's* Patrum Nova Bibliotheca ex Vaticanis Codicibus. Vols. ii. and iv. Rom. 1844.

I. [1] Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, [2] [a] καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, [3] [b] ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, [4] ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

[5] [c] Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις

a Heb. 2. 3. 1 John 1. 1.
b Acts 1. 1. & 11. 4.
c Matt. 2. 1. 1 Chron. 24. 10, 19. Neh. 12. 4, 17.

Ch. I. 1. ἐπειδήπερ πολλοὶ ἐπεχείρησαν] On the genuineness of this Preface, and of the earlier Chapters of St. Luke, which have been rejected by some recent critics (see *Routh*, R. S. i. 406), *Dr. Routh* says, quoting the very ancient *Canon Muratorianus*, "A nativitate Joannis incipit dicere, etc. Hinc firmantur priora illa Evangelii Lucæ Capita, quæ ei abjudicare hæretici cùm veteres tùm recentiores gestierunt. Est quoque notatu dignum agnovisse hanc Evangelii partem non tantùm omnes quos memorabo Scriptores, *Just. Mart., Iren., Clem. Alex., Tertullian., Jortium, African., Origen., Cyprian*, &c. *Victorin., Petrum Alexandr.*, sed etiam *Celsum*, apud *Origen.* ii. 32."

The general meaning of this Introduction will be given at verse 4. See also *Dr. Townson* on the Gospels, p. 208.

Many have taken in hand. St. Luke does not approve them. The use he makes of ἐπεχείρησαν in Acts ix. 29, xix. 13, seems rather to suggest a silent censure upon them. It implies want of ability or authority. Cp. *Bp. Lonsdale* here. They have *taken in hand*, of their own accord, without any special call or qualification, and without any successful result. "*Conati* sunt (says *St. Ambrose*) qui *implere* nequiverunt." And they are numerous (πολλοί), and therefore may distract you with their variety.

St. Luke does not allude here to St. Matthew and St. Mark (says *Origen*), "Matthæus et Marcus non sunt *conati* scribere, sed Spiritu Sancto pleni scripserunt Evangelia." οὐκ ἐπεχείρησαν (says *Theoph.*) ἀλλ' ἐτελείωσαν: and *St. Augustine* says (de Consensu Evang. i. 1), "*Cæteri* homines (i. e. besides the Four Evangelists), qui de Domini actibus aliqua scribere *conati* vel *ausi* sunt, non tales suis temporibus extiterunt, ut eis fidem haberet Ecclesia, atque in Auctoritatem Canonicam sanctorum librorum eorum scripta reciperet." And similarly, *St. Jerome*, vol. iv. p. 2. Matt. i. Cp. *Patrit.* de Evang. lib. iii. diss. i. Why then did not St. Luke refer Theophilus to their Gospels? This will be considered below (*v.* 3).

— πεπληροφορημένων] πληροφορία is said

Of a ship. "Quæ pontum secat et *plenis* subit ostia velis."

Thence of the mind convinced (1 Thess. i. 5. Heb. vi. 11; x. 22).

Of things so full and complete as to give assurance and satisfaction.

Here the thing itself seems to be compared to a ship impelled by the wind swelling its sails, and wafting it to the harbour: see 2 Tim. iv. 5, τὴν διακονίαν σου πληροφόρησον: ibid. 17, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ. And therefore τὰ πεπληροφορημένα πράγματα are the things that have been fulfilled ('res manifestissimè ostensæ,' says *Origen*; 'completæ,' *Ambrose*), so as to assure us (βεβαιῶσαι) of their truth (ἐν ἀληθείᾳ καὶ πίστει βεβαίᾳ, says *Theophyl.*).

2. καθὼς παρέδοσαν] This clause does not depend on διήγησιν, but on πεπληροφορημένων.

— τοῦ λόγου] Probably, Christ, the Incarnate Word. *Iren.* (Ep. ad Florin. Euseb. v. 20), αὐτόπται τῇ ζωῇ τοῦ λόγου. *Origen* and *Ambrose*, *Cyril*, p. 115, *Mai*. Cp. on 1 John i. 1. Heb. ii. 3. Acts i. 21. And the words ὑπηρέται and αὐτόπται seem to confirm this interpretation. St. Paul has ὑπηρέτας Χριστοῦ, 1 Cor. iv. 1.

On the words λόγος τοῦ Θεοῦ, used by *St. Paul* (Heb. iv. 12), as well as by St. John, for the Eternal Word, the Second Person of the Blessed Trinity, see *Dr. Jackson* on the Creed, Book xi. ch. 12, vol. x. pp. 216—225. Also Book xi. ch. 47, vol. xi. pp. 393—406.

Valck. points out the propriety of the expression ὑπηρέτας, "*remiges in navi*, sc. Ecclesiâ." See also on Acts xx. 32.

3. παρηκολουθηκότι] The participle here contains one *reason* for St. Luke's writing; i. e. *because* I have accompanied the events side by side (see the use of the word by St. Paul, 1 Tim. iv. 6. 2 Tim. iii. 10), even from the beginning; since I have walked, as it were, by the side of the stream, even from the fountain head.

Perhaps also St. Luke here refers to the perfect understanding he had from St. Paul (see *Iren.* iii. 1. *Tertullian*, adv. Marcion. iv. 2 and 5. *St. Jerome*, Script. Eccl. c. 7), who was instructed by divine revelation, 2 Cor. xii. 7. Gal. i. 12. 1 Cor. xv. 3. Eph. iii. 3.

— καθεξῆς σοὶ γράψαι] to *write* to thee, who hast been hitherto taught *orally* (κατηχήθης), and to write καθεξῆς, to narrate the events consecutively in a connected series, and methodical order. The word καθεξῆς is peculiar to St. Luke (viii. 1. Acts iii. 24; xi. 4; xviii. 23).

— κράτιστε Θεόφιλε] The name *Theophilus* indicates his Greek origin (see Introductory Note), the title κράτιστος applied to magistrates, to Felix, Acts xxiii. 26; xxiv. 3; to Festus, Acts xxvi. 25, shows his official rank and station.

Here is the reason why St. Luke was inspired to write a Gospel, in addition to those of St. Matthew and St. Mark. *They* had provided specially for the wants of Jewish converts, and of the middle class among the Romans. Some provision of a particular kind was now to be made for the higher and more educated classes among the Greeks and Asiatics, and of the Gentile world generally, who were conversant with the Greek tongue, as the language of the higher classes of society throughout the world. St. Luke writes for them.

Hence no argument can be derived from these words (as some in recent times have supposed, e. g. *Olshausen*, *Schleiermacher*, and others) to invalidate the conclusion, that the Gospels of St. Matthew and St. Mark had been *already* written, and that St. Luke was familiar with them, and adopted much from them in his own Gospel. No such argument can be drawn from St. Luke's *silence*. He wrote the Acts of the Apostles, in which he narrates the history of St. Paul, and yet he never once mentions that the Apostle St. Paul, whose companion he was, and whose actions he there narrates, wrote any *Epistles*.

Dr. Townson (on the Gospels, p. 214) has proved that St. Mark was conversant with St. Matthew's Gospel, St. Luke with St. Matthew's and St. Mark's, and St. John with those of the other three. It is there also shown (pp. cxxxiii.—cxlvii.) that the Holy Spirit, in writing the *Old* Testament, embodied in *later* books portions of *earlier* ones; i. e. He reiterates by later writers what He had already spoken by earlier. So it was in the Old Testament; so it is in the New.

4. ἵνα ἐπιγνῷς] In order that you, and such as you, who have been catechized and baptized, may now have additional knowledge (ἐπί-γνωσις), from a *written* history accommodated to your use, on the certainty of those things concerning which you have been catechized, or instructed by word of mouth. "Diversa sunt γινώσκειν et ἐπι-γινώσκειν," says *Valck.*, who illustrates this use of ἐπὶ in composition, signifying 'accuratius quiddam.'

The whole *Proœmium* may be paraphrased as follows,—

Since many have attempted to draw up a narrative concerning the actions and sufferings of Christ, which we have received of perfect knowledge and assurance from those who beheld Him, and ministered to Him from the beginning, and since you may be perplexed by the multitude and variety of these attempts, it seems good to me, who have been called by the Holy Ghost to write, and who have followed the course of those events from the commencement; and who from my birth and education at Antioch, the second Gentile city in the world, and in which the disciples were first called Christians (Acts xi. 26); and from my friendship and association with *Paul* [1] the Apostle of you Gentiles (Rom. xi. 13) in his travels and sufferings as I will show in the second part of my history (δεύτερος λόγος, Acts i. 1), have special qualifications and a special commission—for this

ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιὰ, καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων
d Job 1. 1, 8. 1 Kings 9. 4. 2 Kings 20. 3. Acts 23. 1. & 24. 16. Phil. 3. 6. Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 [d] Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι. 7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν
e Exod. 30. 7. Lev. 16. 17. Heb. 9. 6. τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, 9 [e] κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου· 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.
f Exod. 30. 1. 11 [f] Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· 12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
g ver. 60. 13 [g] Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ
h ver. 58. ὄνομα αὐτοῦ Ἰωάννην· 14 [h] καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ
i Numb. 6. 3. Judg. 13. 4. Jer. 1. 5. Gal. 1. 15. ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· 15 [i] ἔσται γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας
j Mal. 4. 5. Matt. 11. 14. k Mal. 4. 6. Matt. 3. 1. Mark 9. 12. Ecclus. 48. 10. μητρὸς αὐτοῦ· 16 [j] καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· 17 [k] καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρο-

holy work of providing a *written* Gospel for you, noble Greeks and Gentiles—for you, Theophili—who by your name proclaim your love of God, and God's love for you; as written Gospels have been already provided by my brother Evangelists, for the Hebrews and Romans; in order that you, who have been baptized, and instructed orally in the Creed of Christendom, may have *further* knowledge of the certainty of those things wherein you have been orally instructed [1].

It may be further observed on this *Proœmium*,

That by its polished Greek diction (particularly as contrasted with the Hebraizing style of St. Matthew and St. Mark), St. Luke appears to have designed to proclaim the class for whom *his* Gospel is specially intended; and by the use of words peculiar to himself and St. Paul (e. g. *ἐπεχείρησαν—πεπληροφορημένων—κατηχήθης—ἀσφάλειαν*), to mark his connexion with the Apostle to the *Gentiles*, in his evangelical mission and ministry.

Almighty God, by His Providence over the Church, and by His Spirit in it, has given a *practical* explanation of this *Proœmium*. All the *διηγήσεις* of the *πολλοί* are lost; and only *Four* Gospels, those of St. Matthew, St. Mark, St. Luke, and St. John, have been received by the Church as Writings Inspired by the Holy Ghost. "In his omnibus," says *Origen*, "nihil aliud probamus, nisi quod Ecclesia; id est Quatuor Evangelia."

5. *Ζαχαρίας*] On the etymology of this word see on Matt. xxiii. 35.

— *ἐξ ἐφημερίας Ἀβιά*] The course of Abia was the eighth in order of the twenty-four courses in which the Priests were arranged by David, i. e. sixteen courses of the family of Eleazar, and eight of Ithamar (1 Chron. xxiv. 3—19. 2 Chron. viii. 14; xxxi. 2; xxxv. 4; xxxvi. 24).

Though only four classes returned from the Babylonish exile, they were distributed into twenty-four with the ancient names. (Ezra ii. 36. Neh. vii. 39; xii. 1. *Josephus*, de Vitâ suâ, § 1. Antiq. vii. 14. *Jahn*, Archæol. § 366. 369.)

"Pertinet hæc narratio," says *Rosenm.*, "ad indicandam Joannis *nobilitatem*." Cp. *Joseph.* (de Vit. 1) on his own priestly extraction.

— *Ἐλισάβετ*] = אֱלִישֶׁבַע *Deus juravit;* the name of Aaron's wife (Exod vi. 23), where the LXX have *Ἐλισάβετ*.

Observe also, *Mary* is the same as *Miriam*, the sister of Moses and Aaron. Thus the birth of the Gospel carries us back even by its names to the giving of the Law.

6. *ἐνώπιον*] Used by LXX for Hebr. עַל־פְּנֵי (*al-peney*), and of frequent occurrence in the writings of St. Luke; but never used by St. Matthew and St. Mark, and only once by St. John in his Gospel: It is common in the Epistles of St. Paul, and in the Apocalypse. *ἐνώπιον τοῦ Θεοῦ*, 'in the sight of God,'—to contrast them with the great number of persons in their age, who sought to seem *δίκαιοι* in the sight of *man*. See below, *v.* 15.

— *ἐντολαῖς καὶ δικαιώμασι*] *ἐντολαί* are moral precepts of natural law as reinforced in the Decalogue: *δικαιώματα* are those positive commands which were added by special revelation of God, particularly for His worship and service, and were necessary to constitute the character of legal righteousness or justification (*δικαιοσύνη*). Gen. xxvi. 5, *Ἀβραὰμ ὁ πατήρ σου ἐφύλαξε τὰς ἐντολάς μου, καὶ τὰ δικαιώματά μου*, where *ἐντολαί μου* stands for Hebr. מִצְוֹתַי (*mitsothay*), and *δικαιώματά μου* for חֻקּוֹתַי (*chukkothay*). So 2 Chron. xvii. 4, *ἐφύλαξε τὰς ἐντολάς μου καὶ τὰ δικαιώματά μου*.

7. *ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν*] Cp. Gen. xi. 30; xviii. 11, in LXX Version. St. Luke adopts the words of the *Septuagint* Version of the Old Testament, as familiar to the Gentile converts, and thus connects the Gospel with its history.

It has been alleged by a recent Expositor, that "Zachariah could *not* have been very 'far advanced in years,' because no one was permitted to perform the duties of a Priest beyond his fiftieth year," and this is grounded on Numb. viii. 25; but *that* only applies to *Levites*. Cp. Numb. iii. 1—39; iv. 1. 30. 35. 38. 42. 46—49; and even they *waited* on the Tabernacle after fifty. Numb. viii. 26; i. 53.

8. *ἐγένετο*] See *Iren.* iii. 10, who hence shows the Harmony of the Law and the Gospel.

9. *ἔλαχε τοῦ θυμιάσαι*] To burn incense on the golden altar before the Veil in the *Holy Place* (*ναός*), while the people were *ἔξω* in the *outer court*—the court of the Israelites—in the *ἱερόν*.

It was erroneously supposed by some in ancient times that Zacharias was *ἀρχιερεύς*, and that this act of his was the annual entrance of the High Priest on the Day of Atonement (the tenth day of the seventh month Tisri) into the Holy of Holies. And on this supposition the chronology of the Conception and Birth of the Baptist and of our Lord has been arranged. But the word *ἔλαχε* alone confutes this supposition. The High Priest did not *draw lots;* he alone could enter the Holy of Holies.

On the courses of the Priests and the Temple-service see *Lightfoot*, i. 915. 947. On the Temple itself see *Lightfoot*, i. 897. 1080.

11. *ὤφθη—θυμιάματος*] The Angel Gabriel, the heavenly Messenger of the *Gospel*, appears to the *Priest* ministering in the *Temple*, —thus showing the harmony of the Gospel with the Law.

13. *Ἰωάννην*] e. g. יְהוֹחָנָן (*yohanan*), the favour or grace of Jehovah; from יְהוָה (*Yehovah*), and חָנַן (*hanan*), *gratiosus fuit;* a name significant of the gracious tidings of which he was to be the harbinger, as the forerunner and herald of the Kingdom of Grace (see John i. 17). For the general form and diction of the sentence see LXX Version of Gen. xvii. 19.

14. *χαρὰ—χαρήσονται*] There shall be *χαρά σοι* because he (as his name shows) is a pledge of the *χάρις Θεοῦ*.

15. *σίκερα*] from Hebr. שֵׁכָר (*shechar*), root שָׁכַר (*shachar*), *inebriare*, for which the LXX used *σίκερα*, Lev. x. 10, Num. vi. 3 (concerning the Nazarites), Deut. xiv. 26, and *passim*. "*σίκερα· οἶνος συμμιγὴς ἡδύσμασιν, ἢ πᾶν πόμα ἐμποιοῦν μέθην, μὴ ἐξ ἀμπέλου δὲ σκευαστόν.* (*Hesychius.*) Solebant Orientales inprimis è dactylis et succo palmarum potum inebriantem conficere. Plin. H. N. xiv. 19, *Fiunt vina et è pomis: primumque è palmis (quarum Palæstina feracissima fuit), quo Parthi et Indi utuntur, et Oriens totus.* Vid. et Hieronym. ad Ies. ix. 10." (*Kuin.*) The sense is: He shall be a *Nazir* (Numb. vi. 3), *ἁγνισθείς, separate from* the world, to God, like Samson and Samuel. See on Acts xxi. 24.

17. *Ἠλίου*] See on Matt. xvii. 10.

[1] "Ut Petrum Marci in Evangelio conscribendo adjutorem fuisse, tradiderunt patres ecclesiastici, ita iidem quoque affirmarunt, *Paulum* esse Evangelii Lucæ auctorem habendum; Lucam nimirum ea, quæ à Paulo accepisset, literis consignasse. *Irenæus* adv. hæres. iii. 1, *Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο·* coll. *Euseb.* H. E. v. 8. iii. 4. *Tertullianus* adv. Marcion. iv. 15, *Lucæ digestum Paulo adscribere solent. Origenes* ap. Euseb. vi. 35, *τρίτον, τὸ κατὰ Λουκᾶν, τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον.* Provocarunt Origenes, Chrysostomus, alii, ad Pauli ep. ad Rom. ii. 16. 2 Cor. viii. 18, et contenderunt, Apostolum his in locis voce *εὐαγγέλιον* Lucæ librum innuisse." (*Kuin.*)

νήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. 18 [l] Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 [m] Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα· 20 καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. 21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. 23 Καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, 25 [n] Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ, 27 [o] πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος

[l] Gen. 15. 8. & 17. 17.
[m] Dan. 8. 16. & 9. 21. Matt. 18. 10.
[n] Gen. 30. 23. Isa. 4. 1.
[o] Matt. 1. 18.

— *ἐπιστρέψαι*] Mal. iv. 5. The Angel Gabriel applies to *St. John the Baptist* (the precursor of our Lord's first coming) the prophecy of Malachi, which has been made by many (see on Matt. xvii. 10) a main ground for expecting Elias in person before Christ's second coming. He will turn the hearts of the fathers (i. e. of the Jewish nation) to the children (i. e. to the Apostles of Christ. *Theophyl.*); he will unite the Old and New Generations, as being a bond of union between the two covenants; being the last of the Prophets, and the first of the Preachers of Christ. See Matt. xi. 10, 11.

— *ἀπειθείς*] מֹרִים (*morim*), rebellious, wicked. Wickedness is *disobedience* to *God*.

— *ἐν φρονήσει*] *in*, *to* or *for*. So *ἐκάλεσεν ἡμᾶς ἐν ἁγιασμῷ*, 1 Thess. iv. 7. Rom. i. 23—26. Cp. *Glass.*, Phil. p. 485.

19. Γαβριὴλ] *Gabriel*; from גֶּבֶר (*gebher*), *vir*, root גָּבַר (*gabhar*), *validus fuit*, and אֵל (*El*), *Deus*. 'I am the strong *man* of God,' sent on embassies concerning the *Incarnation* of Christ. See Dan. viii. 16; ix. 21.

Earthly empires pass away, but the same Angel who had been sent to the prophet Daniel at Babylon, to announce the Messiah under the Law, more than five hundred years before His birth, comes again to earth to Zachariah in the Temple at Jerusalem on a similar message, and to the Virgin Mary at Nazareth (*v.* 26). And his name is *Gabriel*,—showing that the *power* of God is specially manifested in the Evangelical dispensation which he comes to announce.

Certain rationalizing Expositors (*Paulus*, *Gabler*, and others) have endeavoured to explain away this angelic appearance. More recent sceptics (*Strauss* and his school), dissatisfied with their attempts, have pronounced it to be purely mythical. This may serve as a specimen, which it would be needless to multiply, of the varying manœuvres of the Evil One in dealing with the inspired Text of the Written Word. Error is ever changing its form. Truth is always the same. The School of *Paulus* was succeeded by the School of *Strauss*; the School of *Strauss* is now supplanted by another school, which will soon be trodden under foot by some more audacious champions of impiety.

But the faithful Church of Christ, ever holding the Word of God in her hand, retains her place and her countenance, unchanged and unchangeable; for the Spirit of Christ is with her, and she stands on a Rock.

They who desire to see an excellent refutation of the exceptions of *Strauss* on the subject of *Angelo-phany*, may consult *Dr. Mill's* Second Dissertation, pp. 1—4. 52—73.

22. *αὐτὸς ἦν διανεύων*] instead of pronouncing the Sacerdotal Benediction with which the people were to be dismissed to their homes (Numb. vi. 23. 26). The Priest, struck dumb when officiating in the Temple, on account of incredulity at the announcement of the Angel, was a symbol of the Jewish Nation, mute through unbelief; and of the Levitical Law, now to be reduced to silence by the preaching of the Gospel. (*Origen* and *Isidore*, Ep. 131.) "Credat Judæus," says *Ambrose*, "ut *loqui* possit,"—Let the Jew become a Christian if he would recover his speech.

— *διέμενε κωφός*] a divinely ordained proof to Zacharias and others of the *reality* of the *Vision*.

Cp. Saul's blindness, Acts ix. 8.

It has been inferred by many Expositors from *v.* 62, *ἐνένευον αὐτῷ*, that Zacharias was *deaf* as well as *dumb*. But this is not certain. As dumb, he made signs by beckoning (see *v.* 22, *ἦν διανεύων αὐτοῖς*). His language was by signs: and it may be that his friends accommodated themselves to his condition, and used that language for communication with him. It is observed by *Bengel*, that the dumb often prefer to be addressed by *signs*. Such a mode of intercourse does not remind them of their own loss of hearing, as compared with others: which is most painfully felt by inability to hear their *own voice*.

Besides, the words *ἴση σιωπῶν*, *κ.τ.λ.*, are probably introduced to define the sense in which *κωφὸς* is used. And we do not see it said in *v.* 64, that Zacharias *recovered* his *hearing*; but only that his tongue was *loosed*.

23. *οἶκον*] Probably in the hill country of Judæa. See *v.* 39.

26. Γαβριὴλ] This message announced the exaltation of man's nature above Angels; yet, an Archangel joyfully brings it, and Angels celebrate the event (ii. 13). There is no envy in heaven.

— Ναζαρὲτ] See on Matt. ii. 23. It has been alleged by some that *St. Matthew* knew nothing of Joseph and Mary's earlier connection with *Nazareth*. But this is an error. See Matt. xiii. 55, 56, which shows that the family and kindred of Joseph were settled there, cp. Mark vi. 3; and silently confirms St. Luke's account (i. 26; ii. 4), that Joseph and Mary had come up from *Nazareth* to *Bethlehem*. The Apocryphal Books confirm the Gospel Narrative. See Evang. Nat. B. V. M., p. 319, where Nazareth is Mary's birthplace. On the form Ναζαρὲτ in St. Luke, see p. 131, note [1].

27. *μεμνηστευμένην*] A Virgin, but espoused to a husband. "Ut adventum Filii Dei Diabolus ignoraret," says *Origen*, quoting the saying of *S. Ignatius* (Epist. ad Ephes. s. 19), *ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου παρθενία Μαρίας*. The opinion of *St. Ignatius* was, that the Devil may have known from the prophecy of Isaiah (vii. 14), that the Messiah now expected was to be born of a Virgin; he saw that the Son of Mary was some great Personage; he heard Him called the Son of God (Matt. iii. 17) at His baptism. But Mary was espoused to Joseph, how then could her Son be born of a Virgin? "Disposuerat Salvator (says *Origen*) dispensationem suam et assumptionem corporis ignorare Diabolum, unde et in generatione suâ celavit eum, et discipulis postea præcipiebat ne manifestum Eum faceret; et cùm ab ipso Diabolo tentaretur nunquam confessus est Dei se esse Filium" (cp. 1 Cor. ii. 6—8). Cp. *Leo*, *Bishop of Rome* in the 5th cent. (A.D. 440—462), Serm. xxi. p. 72, who incidentally *condemns* the doctrine of the *Immaculate Conception*, now made an article of Faith by Pope Pius IX. Dec. 8, 1854: "Assumpta est de Matre Domini natura, non culpa. Et cum in omnibus matribus non fiat sine peccati sorde conceptio, hæc inde purgationem traxit unde concepit." And Serm. xxiii., "Terra carnis humanæ, quæ in primo fuerat prævaricatore maledicta, hoc *solo* B. V. partu germen edidit benedictum, et a vitio suæ stirpis alienum."

Could he have said more plainly, that she who conceived Christ without sin, was not herself conceived without sin? See also his Serm. xxxviii. 3, p. 83, and Serm. xxxix. 4, p. 87, where, in enumerating all the examples of remarkable conceptions and births, e. g. Adam, Eve, Isaac, Jacob, Jeremiah, Samuel, John the Baptist, he does not even mention that of the Blessed Virgin. And last of all, he says, Serm. lx. p. 135, "*Solus* beatæ Virginis Filius natus est sine delicto."

And Gregory the First, also Bishop of *Rome* (at the end of sixth century), says, "*Solus* [Redemptor] in carne suâ verè mundus extitit." (Moral in Job. xi. vol. i. p. 392.) See also on *v.* 31.

Such was the testimony of the See of Rome for the first six centuries after Christ. "How is the fine gold changed!" (Lam. iv. 1.) How can that which is so much at variance with itself be imagined to be Infallible? and how dangerous is a system of religion which is based on an imaginary Infallibility!

28. *εἰσελθών*] Contrast with this simple narrative the ornate re-

μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. 29 [p] Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. 30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. 31 [q] καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 [r] Οὗτος ἔσται μέγας, καὶ Υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ· 33 [s] καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 34 Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; 35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, [t] Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι, διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ. 36 Καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενίς σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· 37 [u] ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. 38 Εἶπε δὲ Μαριὰμ, Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

39 [v] Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ. 41 Καὶ ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη

p ver. 12.
q Isa. 7. 14. ch. 2. 21. Matt. 1. 21.
r Mark 5. 7. Isa. 9. 6. & 16. 5. & 54. 5. 2 Sam. 7. 12. Ps. 132. 11.
s Dan. 2. 44. & 7. 14, 27. Micah 4. 7. Isa. 9. 7. Ps. 45. 6. & 89. 36. Jer. 23. 5. Heb. 1. 8.
t Matt. 1. 20.
u Gen. 18. 14. Job 42. 2. Jer. 32. 17, 27. Zech. 8. 6. Matt. 19. 26. ch. 18. 27.
v Josh. 21. 9, 10, 11.

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cital in the Apocryphal book, De Nativitate Mariæ, § ix. ed. *Fabric.* p. 33, or *Thilo*, p. 332 and p. 367.

— κεχαριτωμένη] "Gratiâ cumulata" (*Valck.*), specially *graced* (*Mede*, p. 181), or favoured by God. See *v.* 30, εὗρες χάριν *π. τ. Θεῷ*, and cp. Ephes. i. 6, *not* (as some render it) a source or channel of grace from God. Cp. Ecclus. xviii. 17. "Non mater gratiæ sed filia." (*Beng.*)

— ἐν γυναιξί] "Inest verbis εὐλογημένη ἐν γυναιξὶν Hebraismus satis vulgatus. Nempe Hebræi cùm *superlativum* exprimere volunt, solent adhibere positivum, ita ut eum sequi jubeant pluralem nominum generis rerum, ad quod adjectiva pertinent, ita ut præmittatur præpositio ב Jer. xlix. 15, קָטֹן בַּגּוֹיִם *parvus in gentibus*, i. e. minimus inter gentes." (*Kuin.*)

31. συλλήψῃ] To confirm her faith, the Angel reminds her of Isaiah's prophecy (Isa. vii. 14), and assures her that it is now to be fulfilled in her, and that *Jesus* and *Emmanuel* are two names of the same Person.

— Ἰησοῦν] See on Matt. i. 21. To what has been said on *v.* 27, on His *unique* sinlessness, may be added the testimony of *St. Cyril Hierosolym.* pp. 27, εἷς μόνος ἀναμάρτητος, ὁ τὰς ἁμαρτίας ἡμῶν καθαρίζων Ἰησοῦς, and *St. Ambrose* in Luc. ii. n. 56, "Solus ex natis de fœmina sanctus dominus Jesus, qui terrenæ contagia corruptelæ immaculati partus novitate non sensit, et cœlesti majestate depulit." Other authorities are cited in the Editor's 'Occasional Sermons,' No. xliii.

33. εἰς τοὺς αἰῶνας] See Matt. vi. 13.

34. πῶς ἔσται τοῦτο] The question, *how* it should be, does not express doubt, but rather implies faith, that it will be. The πῶς *presupposes* the ὅτι. "Non de *effectu* dubitat sed *qualitatem* ipsius quærit effectûs" (*Ambrose*); and see Libri Apocr. N. T. p. 332, "Virgo non incredula sed modum scire volens."

But Zacharias (*v.* 18) had said, "How shall I *know* this?" He disbelieves the ὅτι. Mary *believes* that it will be, and therefore enquires *how* it will take place: Zacharias *doubts* that it will not be, and therefore asks for a proof of the Angel's assertion, to remove his doubts.

A striking contrast, therefore, between the learned Priest in the Temple at Jerusalem, and the humble maiden at Nazareth.

35. πνεῦμα ἅγιον—ἐπισκιάσει] As the Holy Spirit moved on the face of the deep, and brooded over it at the Creation. On the figure here used, see note on Matt. iii. 16, and cp. Matt. i. 20.

From these words of the Angel, the Nestorians are refuted, who say that a mere man was conceived and born of the Blessed Virgin, and afterwards was associated with God. (*Theophyl.*, who adds, τὸ γεννώμενον ἐν τῇ μήτρᾳ ἐκείνο ἦν υἱὸν Θεοῦ, cp. *Hooker*, E. P. V. lii.) And while we maintain the Unity of Christ's Person against Nestorius, we must, on the other hand, avoid the Eutychian heresy, which confounds the two natures of Christ. (*Hooker*, E. P. V. lii. and liii.)

Some modern Expositors (e. g. *Olshausen*) have interpreted πνεῦμα ἅγιον, the divine essence generally; because, they say, if we understand it literally, "the Holy Ghost," it would follow that "the Holy Ghost is the Father of Jesus Christ." But this is a great error. "Because (to cite *Bp. Pearson*) the Holy Ghost did not beget Christ by any communication of His essence, therefore He is not the *Father* of Him, though He were conceived by Him . . . the Word was conceived in the womb of a woman, not after the manner of men, but by the singular, powerful, invisible, immediate operation of the Holy Ghost, whereby a Virgin was beyond the Law of nature, enabled to conceive, and that which was conceived in her was originally and completely sanctified." *Bp. Pearson* on the Creed, Art. iii. Cp. *Dr. Barrow* on the Incarnation, Serm. xxiv. vol. iv. pp. 538. 556.

Leo M. (in his Sermon on the Nativity, xxiii. xxiv. pp. 76—78) compares the operation of the Holy Ghost in the Nativity to His work in the Soul in the Sacrament of Baptism. "Factus est homo Christus nostri generis ut nos divinæ naturæ possimus esse consortes. Originem quam sumpsit in utero matris posuit in fonte baptismatis. . . . Homini renascenti aqua baptismatis instar est uteri virginalis, eodem Spiritu replente fontem Qui replevit Virginem." Cp. the *Collect for Christmas Day.*

— τὸ γεννώμενον] that which is born of thee. Hence St. Paul says Gal. iv. 4, "God sent forth His Son, born of a woman:" not through a woman, but of her flesh; and therefore of the same nature with us; for Mary, being a daughter of Adam, is our Sister. (*Athanas.* ad Epict. *Basil.* de Spir. Sancto.)

— ἅγιον] He *alone* is holy, because not conceived by a fleshly union, but by the Holy Ghost. (*Gregor.* 18. Moral. c. 52.) See above, on *vv.* 27. 31.

36. ἡ συγγενίς σου] Therefore Jesus and John were relatives. And Christ, our High Priest as well as our King, was connected with the Priestly as well as the Royal race. *Greg. Nazian.* (Carm. 18, de Geneal. Christ., who observes the coincidence in the name of the wife of Zacharias and of Aaron.) Exod. vi. 23.

On the form συγγενίς, see *Lobeck*, Phryn. p. 451.

— μὴν ἕκτος—στείρᾳ] On this use of the *dative*, see Matt. xv. 32. Mark viii. 2.

37. οὐκ—πᾶν] *nothing.* See on Matt. xxiv. 22, ῥῆμα = Hebr. דָּבָר (*dabhar*), word, matter (see *Vorst.* de Hebr. N. T. p. 28). The phrase is from Gen. xviii. 14, LXX. See *Bp. Pearson*, Præf. in LXX, p. 267.

38. ἰδοὺ, ἡ δούλη K.] See *Iren.* iii. 33, on the *Obedience* of *Mary*, as contrasted with the *Disobedience* of *Eve*; and on the conveyance of *Life* as a consequence of the one, to counteract *Death*, flowing from the other. And *Aug.* says (Serm. xv. de Temp.), "*Diabolus* per serpentem Evæ locutus per *Evæ* aures mundo intulit *mortem*; *Deus* per Angelum ad *Mariam* protulit verbum, et cunctis sæculis *vitam* effudit."

39. ἀναστᾶσα] "Participium celeritatem denotans." (*Valck.*) "Occasionem dederat Angelus." (*Beng.*)

— Ἰούδα] a Levitical city in the hill country of Judah. Some imagine it to be *Jutta*. See *Reland*, Palæstin. p. 870. *Winer*, R.-W. v. *Jutta*, i. p. 641.

But the Holy Spirit (as usual, see on Matt. v. 1) withholds the name, it may be, to restrain vain curiosity.

The precise *sites* of the *Nativity*, of the *Temptation*, of the *Sermon* on the Mount, of the *Transfiguration*, of the *Crucifixion*, of the *Burial*, of the *Ascension* of Christ, are *not* known. A remarkable fact, perhaps providential. Say not, "lo here, or lo there!" Go not forth on pilgrimages to the 'Holy Places,' the kingdom of God is within you.

41. ἐσκίρτησε] See above, v. 15. Elizabeth, the mother, first heard the word, but the babe in her womb first felt the grace.

Πνεύματος ἁγίου ἡ Ἐλισάβετ, 42 καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου· 43 καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρός με; 44 ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. 45 [w] Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

46 Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχή μου τὸν Κύριον, 47 καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· 48 [x] ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· 49 [y] ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· 50 [z] καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. 51 [a] Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. 52 [b] Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς· 53 [c] πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. 54 [d] Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, 55 [e] καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

56 Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν, καὶ ἐγέννησεν υἱόν. 58 [f] Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ. 59 [g] Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 [h] Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης. 61 Καὶ εἶπον πρὸς αὐτὴν, Ὅτι οὐδείς ἐστιν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. 63 [i] Καὶ αἰτήσας πινακίδιον ἔγραψε λέγων, Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. 64 [j] Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66 Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη

w ch. 11. 28.
x 1 Sam. 1. 11. & 2. 1 Hab. 3. 18, Mal. 3. 12.
y Ps. 71. 19. & 126. 2, 3. & 111 9.
z Gen. 17. 7. Exod. 20. 6. Ps. 103. 17.
a Isa. 40. 10. & 51. 9. & 52. 10. Ps. 33. 10. 1 Pet. 5. 5.
b Job 5. 11. & 12. 18, 19, 21. 1 Sam. 2. 7, 8. Ps. 113. 7.
c Ps. 34. 10. 1 Sam. 2. 5.
d Isa. 41. 8. Ps. 98. 3.
e Gen. 17. 19. & 22. 18. Ps. 132. 11.
f ver. 14.
g Gen. 17. 12. Lev. 12. 3.
h ver. 13.
i ver. 13.
j ver. 20.

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46. *μεγαλύνει*] Cp. the Song of Hannah, 1 Sam. ii. 1. This speech, full of Hebraisms, has a native air of originality, and connects the eucharistic poetry of the Gospel with that of the Hebrew Dispensation.

Some of the Hebraisms have been noted as follows by *Kuin.*, "*ἐποίησέ μοι μεγαλεῖα ὁ δυνατός· μεγαλεῖα* respondet Hebraico גְּדֹלוֹת, ut Ps. lxx. 21, *ἃ ἐποίησάς μοι μεγαλεῖα·* add. lxxi. 29; cxxvi. 2, 3, è quo loco verba nostra videntur esse desumpta. *ὁ δυνατὸς*, Hebr. גִּבּוֹר, potentissimus, epitheton Dei in literis sacris satis frequens, vid. Ps. xxiv. 8." But see on v. 49.

"*καὶ ἅγιον τὸ ὄνομα αὐτοῦ, qui est veneratione dignissimus, καὶ ἅγιον τὸ ὄν. αὐ.* positum est pro, *οὗ τὸ ὄνομα ἅγιον·* vid. *Raphelius* Obss. Herodd. ad h. l. i. e. simpliciter *ὁ ἅγιος*, nam *ὄνομα*, ut Hebr. שֵׁם sæpius redundat.

"*καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτὸν, cujus* (*καὶ αὐτοῦ* pro *οὗ*, vid. ad v. 66) *æterna est beneficentia erga cultores suos.* Exod. xx. 6. *καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσί με, καὶ τοῖς φυλάσσουσι τὰ προστάγματά μου.* Ps. lxxxix. 2, 3, *τὰ ἐλέη Κυρίου εἰς τὸν αἰῶνα ᾄσομαι· Εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ — Ὅτι εἶπας εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται.* Vocabulum ἔλεος, quod in versione Alexandrinâ respondet Hebr. חֶסֶד Ps. lxxxix. 3; ciii. 17. Prov. xix. 22. Hos. vi. 4, indicat *Dei benignitatem, et beneficia ipsa* v. 58. 72. Tit. iii. 5. Heb. iv. 6. *εἰς γενεὰς γενεῶν, per omnes ætates, perpetuo,* Hebr. דּוֹר דּוֹר Ps. l. c. et Ies. xxxiv. 17, ubi *οἱ ὁ.* habent *εἰς γενεὰς γενεῶν* al."

47. *Θεῷ τῷ σωτῆρί μου*] i. e. in the Eternal Godhead of Jesus, who then took human nature in her womb (*Bede*), and was the Saviour of the Virgin; who is not therefore a *source* of salvation.

48. *ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ*] *ἐπέβλεψεν ἐπ' ἐμὲ τὴν ταπεινήν* (cp. *Glass.* Philol. p. 256). *οὐκ ἐγὼ πρὸς ἐκεῖνον ἀνέβλεψα.* (*Theoph.*) "Sed humilem *me* respexit *Deus.*" (*Origen.*)

— *μακαριοῦσι*] Not for my virtue, but because God hath done great things for me. (*Theophyl.*) See *Bp. Taylor's* Life of Christ, sect. i., and *Bp. Bull's* Sermon on the Blessed Virgin's low and exalted condition, Sermon iv. p. 83, and *Bp. Pearson* on the Creed, Art. iii. p. 278.

49. *ὁ Δυνατός*] שַׁדַּי (*Shaddai*), the Almighty.

50. *εἰς γενεὰς γενεῶν*] דּוֹר דּוֹרִים (*ledor dorim*), or דּוֹר וָדוֹר (*dor vador*), Joel ii. 2. Gen. xvii. 9. Exod. iii. 15.

52. *δυνάστας*] specially Satan, the Prince of this world. (*Cyril.*)

54. *ἀντελάβετο*] "*ἀντιλαβέσθαι τινός* est manu prehensum aliquem periculo extrahere; cp. Esa. xli. 8, 9, *σὺ Ἰσραὴλ ὁ παῖς οὗ ἀντιλαβόμην.*" (*Valck.*)

— Ἰσραὴλ] 'The Israel of God,'—these who follow the steps of Abraham's faith. (*Bede.*)

56. *μῆνας τρεῖς*] probably till her delivery.

59. *ὀγδόῃ ἡμέρᾳ*] Cf. Gen. xvii. 12. The circumcision did not take place in the *Temple*, but at home, in the house of Zacharias, Elizabeth, the mother, was present.

62. *τὸ τί*] On this use of *τό*, see on Mark ix. 23.

64. *ἀνεῴχθη δὲ τὸ στόμα*] "Resoluta est lingua ejus, quia quam vinxerat incredulitas, fides solvit. Credamus et nos igitur, ut loquamur. Scribamus in Spiritu mysteria si volumus loqui, scribamus prænuntium Christi non in tabulis lapideis, sed in tabulis cordis. Etenim qui Joannem loquitur, Christum prophetat; loquamur Joannem, loquamur et Christum, ut nostrum quoque os possit aperiri." (*Ambrose.*) When the Voice, which was to prepare the way of the Eternal Word, comes forth into the world, the father's tongue is loosed. (*Greg. Naz.* Orat. 6.) See above, on v. 22.

65. *ῥήματα*] things; see above, v. 37.

k Ps. 41. 13. & 106. 48. ch. 7. 16. l Ps. 132. 17, 18.
m Ps 72. 12. Jer. 23 6. & 30. 10 Dan. 9. 24.
n Gen. 22. 16. Ps. 105. 9. Jer. 31. 33. Heb. 6. 13.
o Heb. 9. 14.
p 1 Pet. 1. 15.
q Mal. 3. 1. & 4. 5. ver. 17.
r ch. 3. 3.
s Mal. 4. 2. Zech. 3. 8. & 6. 12.
t Ps. 43. 3. & 119. 105. Isa. 9. 1. & 42. 7. & 43. 8. & 49. 9. & 60 1. Matt. 4 16. Rom. 3 17.
u ch. 2. 40.

Πνεύματος ἁγίου, καὶ προεφήτευσε λέγων, [68] [k] Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· [69] [l] καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ· [70] [m] καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ· [71] σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· [72] ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, [73] [n] ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, [74] τοῦ δοῦναι ἡμῖν [o] ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ [75] [p] ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. [76] [q] Καὶ σὺ, παιδίον, προφήτης Ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ, [77] [r] τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, [78] [s] διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, [79] [t] ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

80 [u] Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

II. [1] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην· [2] Αὕτη ἡ ἀπογραφὴ πρώτη

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68. *εὐλογητός*] This Hymn also, like the *Magnificat*, is replete with Hebraisms, harmonizing it with the Psalmody of the Old Testament. Thus the voices of the Law and the Gospel are heard in concert with each other; and utter a protest against those who would make the one to jar against the other. Some of the Hebrew expressions will be noticed in the following notes.

It may be well for the Student to read the Hymns of this and the following Chapter, in Hebrew, in which they have been published in Translations of the New Testament, and in the Book of Common Prayer rendered into that language.

69. *κέρας*] קֶרֶן (*keren*), *cornu*, Ps. cxxxii. 17. Horns are emblems of *power*, Dan. vii. 7, 8. 11; viii. 3. Rev. v. 6; ix. 13; xii. 3; xiii. 1; xvii. 3. 7. 12. 16, and of eminent *persons* in a family. See *Vorst.* Hebr. p. 105. Ps. cxxxii. 17. Ezek. xxix. 21.

72, 73. *ἔλεος—μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον*] "ποιῆσαι et μνησθῆναι posita sunt pro εἰς τὸ ποιῆσαι et εἰς τὸ μνησθῆναι. Formula autem ποιεῖν ἔλεος μετά τινος notat *benignum se alicui præstare, benignitatem suam alicui demonstrare, fuvere, bene velle alicui*, atque adeo μετὰ τῶν πατέρων est id. qd. τοῖς πατράσιν ἡμῶν. Hebræi enim eodem modo formulæ עָשָׂה חֶסֶד addere solent particulas עִם et לְ. vid. Gen. xxiv. 14, add. xxvi. 29. Exod. xx. 6; xxxiv. 7. Deut. v. 10. *Vorstius* de Hebraism. N. T. p. 657, et *Leusdenius* de Hebraism. p. 128." *Kuin.* The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the *names* of the Baptist and his parents. The Baptist, by his name, *John* spake of the ἔλεος or *grace* of God; *Zacharias* (from זָכָר (*Zachar*), *recordatus fuit*, and יָהּ, *Jah*, *Jehovah*), signifies Θεὸς ἐμνήσθη, and *Elisabeth* (from אֵל (*El*), Deus, and שָׁבַע (*sheba*), *juravit*), is connected with the ὅρκος Θεοῦ.

75. *ὁσιότητι καὶ δικαιοσύνῃ*] "ὅσιος præcipuè in *Deum*. *δίκαιος* etiam erga *homines* (Eph. iv. 24)." ὅσιος may perhaps be connected with the Hebr. *hesed* (whence the *ἁσιδαῖοι* and *chasidim* among the Jews), and is generally used for it by the LXX. *δίκαιος* represents the Hebrew *tsadik*, one who acts in conformity with *law*. *ὁσιότης* is internal holiness and love (cp. *v.* 6), and *δικαιοσύνη* is expressive of reverent observance of *external* ordinances of the written law.

76. *παιδίον*] Infans—"Infans tantillus Propheta *dicetur* et *erit* Altissimi." (*Valck.*)

78. *ἀνατολή*] Used by LXX for Hebr. מִזְרָח (*mizrah*), *oriens* (cp. Hebr. אוֹר (*or*), *lux*; from root זָרַח (*zarah*), *ortus fuit*. Jer. xxxi. 40. Cp. Mal. iv. 2, and Rev. xvi. 12, 'kings of the East.' The term *ἀνατολὴ* had also been applied to Christ by the LXX in translating the word צֶמַח (*tsemah*), *germen*, *surculus*, the *Branch*, in Jer. xxiii. 5. Zach. iii. 8; vi. 12. Cp. Is. ix. 2; lx. 1. Ps. cx. 3. Matt. iv. 16. (*Junius*, Parallel. i. 55. *Glass.* Phil. p. 756.) "Vates Hebræi," says *Valck.*, "MESSIAM venturum consideraverunt sub utrâque imagine et *Solis orientis* et *Germinis* quod cœlitus duceret originem."

And this *ἀνατολή*, whether as *Oriens* or *Germen*, is distinguished from all other *ἀνατολαί*,—because, whereas they are from *below*, this is from *above*, *ἐξ ὕψους*.

79. *σκιᾷ θανάτου*] For Hebr. צַלְמָוֶת (*tsalmaveth*). Isa. ix. 1. Matt. iv. 16.

CH. II. 1.] This *ἀπογραφὴ* was an enrolment or registration. It does not appear that any impost or tax was levied with it. The Emperor Augustus is known to have made a *Breviarium totius Imperii* (*Sueton.* Octav. 28. 101), in which was registered "quantum sociorum in armis." (*Tacit.* Ann. i. 11.) See also other authorities in *Savigny* Zeitschrift für geschichtliche Rechts-wissenschaft, vol. vi. 350, who shows that Augustus contemplated a taxation of the whole Roman empire.

Though Judæa was now nominally a kingdom under Herod, yet Herod was a vassal of Augustus (see *Josephus*, Ant. xvi. 9); and Herod's subjects took an oath of allegiance to Augustus (*Ibid.* xvii. 2), perhaps when this *ἀπογραφὴ* was made. By referring to this *ἀπογραφὴ*, St. Luke thus points attention to the following facts,—

That the time was come for the Messiah's birth, because the whole world was now subject to the Roman, or Fourth Monarchy (Dan. ii. 44). See *Chrys.* v. 716, Orat. iii.

That the time was very seasonable for the coming of the Prince of Peace, now that Augustus ruled, under whom the Temple of Janus was shut. See *Dio*, lib. iv. *Patrit.* ii. p. 165.

That the sceptre was only now departing from Judah; for this registration of which he is now speaking was the *first* *ἀπογραφή*.

That the greatest power of the world was made subservient to God and Christ, in bringing Mary to Bethlehem, and so fulfilling the prophecies which prove her Divine Son to be the Messiah.

— *πᾶσαν τὴν οἰκουμένην*] The Roman empire. Acts xvii. 6; xxiv. 5. *Joseph.* Ant. xii. 3l. B. J. v. 5. 14. *Herodian*, v. 2. 5. *Bloomf. Patrit.* De Evang. iii. 18.

The "*whole world*" is related to Jesus, who was willing to be enrolled in the same catalogue with them (cp. *Beng.*), and not with the *Jews* alone. Compare the confirmation of St. Luke's narrative in *Libri Apocr.* N. T. p. 234 and 373, where the *ἀπογραφὴ* is well rendered '*professio*.'

2. *αὕτη—Κυρηνίου*] Κυρήνιος, or *Quirinus*, was Præses of Syria *after* Varus,—i. e. A.U.C. 758 (see *Joseph.* Ant. xvi. 13. *Tacit.* Annal. iii. 68), about ten years *after* our Lord's Nativity, and he then held an *ἀπογραφή*. (*Joseph.* Ant. xviii. 1, referred to by St. Luke in the Acts, v. 37.)

Therefore it is said by some that there is an error here in the Sacred History[1]. Others assert the word *πρώτη* here signifies

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[1] The following is from *Meyer*, p. 237: "Der Bericht des Lukas ist offenbar irrig. Denn 1) ist das Præsidium des Quirinus um etwa zehn Jahre zu früh gesetzt; und 2) kann ein Reichs-Census, wenn ein solcher überhaupt zur Zeit der Geburt Jesu gehalten worden wäre (was jedoch anderweitig nicht nachzuweisen steht; denn die Stellen christlicher Autoren *Cassiodor.* Var. 3. 52. *Suidas.* s. v. *ἀπογραφὴ* beruhen offenbar auf dem Berichte des Luk., wie auch die chronologisch irrige Notiz des *Isidor.* Orig. 5. 36, 4), Palästina nicht betroffen haben, da diess noch nicht Römische Provinz geworden war, was erst 759 geschah, wie denn auch die Verhängung einer so abnormen und beunruhigenden Maassregel über Palästina, welche gewiss nicht ohne tumultuarische Opposition verlaufen sein würde, so ungemein wichtig für die Jüdische Geschichte gewesen wäre, dass sie Joseph. gewiss nicht mit völligem Stillschweigen übergangen hätte (Antt. 18, 1, 1, gehört nicht hieher),—zumal da nicht etwa der rex socius selbst, Herodes, sondern der Römische Gouverneur, Quirinus, nach Luk. (gegen *Wieseler*) die dirigirende Behörde war. Ueberhaupt aber 3) ist die Abhaltung eines allgemeinen Reichscensus unter Augustus durchaus unhistorisch; historisch ist (s. d. *Monum. Ancyran.* b. *Wolf* ed. Sueton. ii. p. 369 ff. vrgl. *Sueton.* Aug. 27), dass Augustus dreimal, 726, 746, u. 767, einen *Census populi* d. i. einen Census der Römischen Bürger, nicht aber auch der sämmtlichen Provinzen des Reichs, gehalten habe (s. gegen *Huschke: Wieseler* p. 84 ff.)."

Such is the tone in which the divinely inspired record of the blessed Evangelist is now treated by some of the learning of this world. May the warning not be lost on those whose duty it is to guard the Truth!

ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. 3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. 4 v Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ, 5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ. (2 v) 6 Ἐγένετο δὲ ἐν τῷ

v Micah 5. 2. John 7. 42. 1 Sam. 16. 4. Matt. 1. 1. et seqq.

before, as πρῶτός μου, John i. 15. 30; cp. Acts v. 37. (See *Wieseler*, Chronol. Synops. der 4 Evangelien, p. 111—121. *Greswell*, Dissertations, xii. vol. i. p. 533.)

A similar explanation has been given by *Tholuck* (Glaubwurdigheit, &c. p. 162) and others. In this case the purport of the Evangelist in this sentence would be to guard his readers against confounding *this* taxing at our Lord's Nativity, with the later one which *was held by Quirinus* (to which St. Luke himself has referred in the Acts of the Apostles, v. 37), and so falling into a chronological error with regard to the life of Christ.

But this exposition is hardly consistent with the Greek text of the Evangelist.

Others have supposed (e. g. *Casaubon*, Exc. Antibar. p. 126, *Grotius*, and *Wernsdorf*, de Censu Vitel. 1693. *Birch*, de Censu Quirini, 1790. *Munster*, Stern d. Weisen, p. 88. *Neander*, Leb. Jes. p. 25; see *Winer*, Lex. v. Quirinus) that ἡγεμονεύοντος is to be understood in a larger sense, and is intended to express that Quirinus was an Envoy, or Commissioner Extraordinary, from Augustus, to hold this earlier Census. And it appears that he was in favour with Augustus, and had authority in the East under Augustus. (*Tacit.* Ann. iii. 48; i. 42. *Muratori*, Thesaur. Inscr. i. p. 670.) But it does not seem that the words ἡγεμονεύοντος τῆς Συρίας Κυρηνίου can bear this sense.

Bp. Middleton has proposed another interpretation (on the Greek Article, *ad loc.*); according to which πρώτη should be equivalent to πρῶτον, and the sense be, 'this taxing first took *effect*;' see also *Dr. Kitto*, Daily Illustr. p. 49.

On the whole, it seems that there are two interpretations, and *two only*, of this passage, which are conformable to grammatical laws.

The *first* is, *this first taxing took place* (ἐγένετο, *not* ἦν, cp. ἐγένετο, Acts xi. 28) *when Cyrenius was Governor of Syria.* (See the similar use of ἡγεμονεύοντος in ch. iii. 1.)

According to this translation, Cyrenius was Governor of Syria at *the time of the Nativity*, as well as ten years after it. This is not impossible; indeed, *Justin Martyr*, who lived in Palestine in the second century, says in three places that this *was* the case. He says (Apol. i. 34), "Jesus was born at Bethlehem, thirty stadia distant from Jerusalem; as you may learn from the enrolments that were holden (ἀπογραφῶν τῶν γενομένων) *under Quirinus* your first *Governor*, in Judæa." This testimony is more important because it is addressed to the Emperor, Senate, and People of *Rome*. *Justin* says also (Apol. i. 46), "Christ was born one hundred and fifty years ago, under *Quirinus*."

And in his dialogue with Trypho the Jew (cap. 78) he says that "Joseph went up from Nazareth, where he dwelt, to Bethlehem, whence he derived his origin, when the first taxing in Judæa was held under *Quirinus*." These statements are of more value as made by one who had lived in Judæa, and was addressing himself to persons who might be supposed to be familiar with the facts. Cp. *Euseb.* H. E. i. 5. Nor is this statement inconsistent with *Tertullian's* account, that the census of the Nativity was holden by *Saturninus*. *Tertullian's* words are (Marcion, iv. 19), "census actos in *Judæâ* per Sentium Saturninum." And Sentius Saturninus might have had local jurisdiction in this matter in *Judæa*, while Quirinus was Præses of *Syria*; as Coponius was afterwards Procurator of Judæa, while Quirinus was Præses of Syria (*Joseph.* Antiq. xviii. 1); and St. Luke himself uses the term ἡγεμονεύοντος τῆς Ἰουδαίας (iii. 1) as a distinct one from ἡγεμονεύοντος τῆς Συρίας. Perhaps in the fact of his having held the *first* Census, we may see a reason why Quirinus was *afterwards* chosen as a man of experience in Syrian affairs by Augustus to hold the second Census, and to fill the office of Præses in A.U. 758.

In *Josephus* (Ant. xvi. 9) *both* Saturninus and Volumnius are called Καίσαρος ἡγεμόνες and τῆς Συρίας ἐπιστατοῦντες. So Saturninus and Quirinus might hold office at once.

An opinion very similar has been recently maintained with much learning by *Patritius*, de Evang. ii. p. 165—168.

The researches of *Zumpt* (Comment. Epigraph. pt. ii. Berlin, 1844) have enhanced the probability that Quirinus, who was Governor of Cilicia, *was* also Governor of Syria at the time of the Nativity, and have satisfied an able writer of Roman History that this was the case. (See *Merivale's* Roman Empire, vol. iv. p. 457.)

It is very probable that *Quirinius* was employed by Augustus to superintend the enrolment at the time of the Nativity, and that *Saturninus* was associated with him, but with inferior powers, in this commission. The main point in *Zumpt's* argument is, that Cilicia, when separated from Cyprus by Augustus, did not remain a distinct government, but was united to Syria (cp. *Dio C.* liii. 12. *Tac.* Ann. ii. 43; ii. 70 and 78; vi. 41. *Zumpt*, pp. 90—148); and it is inferred that Quirinus was governor of Cilicia, from his having gained a victory over the Cilician tribe the Homonadenses. (*Tacit.* Ann. iii. 48. *Strabo*, xii. 6. 5; xiv. 4. 1.)

Secondly; if this interpretation be not admissible (and it may be said that according to it the original words would rather have been αὕτη ἡ πρώτη ἀπογραφὴ, than αὕτη ἡ ἀπογραφὴ πρώτη), then perhaps (as the collocation and rhythm of the words seem to suggest) the passage may be rendered as follows—"this Taxing or Enrolment *became* πρώτη, or *first*, when Cyrenius was Governor of Syria."

It is to be remembered, that St. Luke's design in referring to the Register or ἀπογραφὴ was to convince his readers that Joseph and Mary were of David's line, and that *Christ* was born at *Bethlehem*. In order to do this, he must specify clearly *what* the title of the Registration was to which he referred. If the reader looked in the Register of *Quirinus* (whose Census in U.C. 758 was a celebrated one, and was held about *ten years after* the Nativity), he would find *no such entry;* and he would suspect the Evangelist of error, and would *not* have the evidence which St. Luke desired to impart.

The sense therefore may be, This taxing at the Nativity *became the first* (*taxing*) when Cyrenius or Quirinus was President of Syria.

This may be thus explained. *Josephus* relates (xviii. 1; cp. Acts v. 37) that *another* Census was held by Cyrenius when President of Syria. Consequently a necessity then first arose that the earlier Census which had been held in the *year of our Lord's birth*, should be *distinguished* from that later one which was held by Quirinus. Therefore it *then became* known as πρώτη ἀπογραφὴ. And St. Luke's meaning appears to be, that when Quirinus was *afterwards* President of Syria, and, as such, held a Census, then the other Census of which he is *now* speaking came to be characterized as πρώτη. And the Evangelist thus instructs his readers, that, in order to find the names of Joseph and Mary, and to obtain official evidence from the Roman archives of Christ's birth at Bethlehem, they *are not* to look in the Register which was made by Quirinus, but to refer to that other and earlier Registration which then *began to be entitled* πρώτη ἀπογραφὴ, because it was then first succeeded by a δευτέρα, or Second ἀπογραφὴ.

Let it not be objected that St. Luke would then have written ἡ πρώτη. In Matt. x. 2 we have πρῶτος Σίμων—*not* ὁ πρῶτος. St. Luke illustrates this manner of speaking in his Preface to the Acts i. 1, where he speaks of his Gospel as his πρῶτος λόγος.

The other and later Registration (that of Quirinus) seems to have been known as "*the taxing*" (ἡ ἀπογραφὴ). It was the more celebrated of the two, because in the earlier taxing (that of the Nativity) Judæa had not been reduced to a Roman province, as it was after the deposition of Archelaus, under Quirinus, with a Procurator (or ἐπίτροπος) of its own, *Coponius*, subject to Quirinus, the Præses of Syria. (*Josephus*, Ant. xviii. 1, and B. J. ii. 11. Cp. *Bp. Pearson* On the Creed, Art. iv.)

The later or second taxing under Quirinus, is called ἡ ἀπογραφὴ (the taxing) by St. Luke himself (Acts v. 37). And so St. Luke shows that he knew of the existence of two ἀπογραφαὶ, and how and when they were distinguished from one another,—the one as "the first Registration," the second as "*the* Registration."

In confirmation of the above opinion it may be observed that, in the Roman provinces, Land, which could be shown to have been under cultivation for *ten years*, was liable to *taxation*. (See *Ulpian*, de Censibus, Jus Civile, i. p. 705.) And the ἀπογραφὴ of Cyrenius was about *ten years* after our Lord's birth.

Hence the land which had been *registered* as under cultivation at the time of the Nativity would have become taxable at the registration of Cyrenius. The registration at the time of the Nativity would then come into full operation. Those who had been then registered would be *first called out to pay taxes*. In this sense it might well be called πρώτη, *prima, principalis* (see on Luke vi. 1; xv. 22. Acts xvi. 12) *descriptio*. Just as a levy of soldiers, dating back from a given year, may be called a *prima conscriptio*.

Hence also we may explain that at the ἀπογραφὴ of the Nativity there was no popular outbreak, although Judæa was then nominally a Monarchy; but *ten years afterwards*, when it came into operation, an insurrection took place, although Judæa was then more directly subject to Rome. See on Acts v. 37.

Thus also St. Luke shows his Gentile readers, and particularly such persons as the "most excellent Theophilus"—men of patrician rank and official dignity—that the great Heathen Emperor of the World, Cæsar Augustus, was an instrument in the hands of God for accomplishing the prophecies concerning the birth-place and parentage of the Messiah, which prove that Jesus is the Christ; and he refers those Gentile readers to the public records in the Roman Capitol for evidence of the truth of his narrative in these important respects.

3. ἕκαστος] Every Roman subject was liable to capitation tax; males after fourteen, females after twelve. (See *Huschke*, über den Census, p. 120. *Davidson's* Introduction, i. pp. 206—214.)

4. Βηθλεέμ] the House of Bread. Cp. John vi. 51. 58. (*Greg.* Hom. viii. in Evan. and *Bede*. See Matt. ii. 1.)

— οἴκου καὶ πατριᾶς] πατριὰ = φυλὴ (*Hesyc.*); οἶκος, a family in the tribe. He was of the *tribe* of *Judah* and house of *David* in it.

5. σὺν Μαριὰμ—οὔσῃ ἐγκύῳ] A suggestion that she also was of the house of *David*. (See on Matt. i.) Even though women were

εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· 7 [w] καὶ ἔτεκε τὸν
υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν
ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

(ζ) 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσσοντες
φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 Καὶ ἰδοὺ, ἄγγελος Κυρίου
ἐπέστη αὐτοῖς, καὶ [x] δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον
μέγαν. 10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, [y] Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελί-
ζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ· 11 [z] ὅτι ἐτέχθη ὑμῖν
σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαυΐδ· 12 καὶ τοῦτο ὑμῖν
τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν φάτνῃ. 13 [a] Καὶ
ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν
Θεὸν καὶ λεγόντων, 14 [b] Δόξα ἐν ὑψίστοις Θεῷ, καὶ [c] ἐπὶ γῆς εἰρήνη, ἐν [d] ἀνθρώ-
ποις εὐδοκία. 15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ
ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως

w Matt. 1. 25.
x Exod. 24. 16. & 40. 34. Acts 7. 55.
y John 20. 19, 26.
z Isa. 9. 6. Acts 3. 26. & 5. 31. & 13. 23.
a Dan. 7. 10. Rev. 5. 11.
b ch. 19. 38. Isa. 49. 13. & 57. 19. Eph. 2. 17. & 3. 10. Rev. 5. 13.
Rom 5. 1. John 3. 16. Eph. 2. 4, 7.
c Matt. 11. 28—30. Rom. 5. 1. Eph. 2. 14—18. Col. 1. 20.
d John 3. 16. Tit. 2. 11. & 3 4—7. 1 John 2. 2. & 4. 9. 10.

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not obliged by the edict to go with their husbands to their cities, yet Mary in her present state might well desire the protection of Joseph; and the Evangelist seems to suggest that her pregnancy (so far from being an obstacle to it) was rather a reason for her journey, which (it must be remembered) did not exceed seventy miles. It appears also that women in Syria were subject to a capitation tax after the age of fourteen. (See *Ulpian* in Jus Civile de Censibus, i. p. 705.) And she would have had divine guidance to direct her in this important matter. It is also probable from the fact mentioned in *v.* 7 that Mary swathed the Infant Jesus herself, that the pains of parturition and of childbirth were mercifully alleviated to her in bringing forth into the World Him Who alone was conceived without sin. And this was the opinion of some of the Fathers. (See *Maldonat.* and *Burgon.*) "Ipsa et mater et obstetrix fuit." (*Cyprian, Jerome.*)

The doubts raised by *De Wette* (ad loc.) and *Strauss* (Leben Jesu, i. § 28) on this part of the History, proceed from a supposition that it was the duty of the Holy Spirit to record every minute particular in the Gospels, and from a want of recognition of divine suggestion and counsel regulating the actions of those who were principally concerned in the events.

7. πρωτότοκον] See on Matt. i. 25, and *St. Cyril* here, p. 123, who well observes that Christ is called πρωτότοκος in two senses in Holy Scripture, as Everlasting Son of God (Heb. i. 6); and, as here, as Son of Mary; and that as certainly in the former case πρωτότοκος is equivalent to μονογενὴς, or only-begotten, so it is in the latter. In both cases He is πρῶτος καὶ μόνος.

— ἐσπαργάνωσεν] Used by LXX in Ezek. xvi. 4 for חָתַל (*hathal*), 'fasciis involvit.' Cp. Job xxxviii. 9.

— ἐν τῇ φάτνῃ] The stable of the Inn. (*Valck.*) φάτνη is used by the LXX for 'stabulum,' 'bovile;' as Latin *præsepe* (*Virgil*, vii. 275), *not* for *manger* properly so called. (See Prov. xiv. 4. Job xxxix. 9. Hab. iii. 17. 2 Chron. xxxii. 28, and elsewhere.) It was not necessary that He should be laid in the *manger*, *because* there was no room in the κατάλυμα.

And this is confirmed by the Angel's words in *v.* 12, "Ye shall find the babe lying *in* τῇ φάτνῃ."

— ἐν τῷ καταλύματι] *The* inn, or caravanserai, "ubi peregrinantes sarcinas de camelis vel equis *solutas deponebant*." Bethlehem being a small village, perhaps there was only one inn, and this would be now crowded by persons coming for the ἀπογραφή.

Concerning the grotto called the 'Cave of the Nativity,' see *St. Justin M.* c. Tryphon. cap. 78. *Origen.* i. p. 567. *Euseb.* Vit. Const. iii. 41. *St. Jerome*, Ep. 24 ad Marcell. *Suicer* L. v. φάτνη, and the Libri Apocryphi N. T. pp. 17. 67. 240. 377, ed. *Thilo*, particularly the note in p. 382; and *Robinson's* Palestine, ii. 285. *Dr. Kitto's* Illustrations of N. T. pp. 60 and 70—76. Cp. on Matt. ii. 1.

It is remarkable that this word, κατάλυμα, is used in two other places of the N. T. (Mark xiv. 14. Luke xxii. 11), and there designates the Guest-chamber, *Upper Room*, ἀνώγειον, or ὑπερῷον (cf. Mark xiv. 15. Luke xxii. 12), where Our Lord ate the Paschal Supper with His Disciples.

It is probable that the κατάλυμα at Bethlehem was the *Upper Story* of the Caravanserai; and that in that *upper* story the *Guests* were lodged; while the horses and camels were stabled in the φάτνη below.

This is a very usual arrangement of Khans in Palestine and the East. Cp. *Dr. Dorr's* Notes of Travel in the East, pp. 202 and 238.

If this was so,—there was something very significant in this humiliation of Our Blessed Lord at His Nativity.

The application of the Prophecies Isa. i. 3, Habak. iii. 2, to our Lord as lying in the φάτνη "inter bovem et asinum," however strained and inadmissible, is yet an ancient witness to the fact of our Lord's birth in the stable; as is also the record in the Apocryphal Book Historia de Infantia, &c., ed. *Thilo*, pp. 381—384, where see an interesting note by the learned Editor.

8. ποιμένες ἦσαν—τῆς νυκτός] *By night:* hence it has been inferred that our Lord was not born in the month of December. See the Gemara Nedar 63 concerning the seventeenth day of the month of November: "Pluvia prima descendit; tunc armenta redibant domum; nec pastores in tuguriis amplius habitabant in agris." *Clement Alexand.* (Strom. i. p. 340) relates that in his age (the third Century) some regarded the twentieth of May, others the twentieth of April, as the birthday of Christ. The twenty-fifth of December was observed as such first in the *west* in the fourth century. *Leo Mag.* Serm. xxi. c. 6. *Chrys.* v. p. 511, Orat. 62. *Sulp. Sever.* Hist. Sacr. ii. 27. *Bp. Pearson's* Minor Works, ed. Churton, ii. 153, "Christ's birth not mistimed." Cp. *Lardner's* Works, i. pp. 370. 372, who places the day of the birth in the autumn about Oct. 1. *Greswell* fixes on April 5, A.U. 750. On the year of the Nativity, see on Matt. ii. 20.

It may be here observed that after the most elaborate researches of learned men, great uncertainty still prevails (cp. *Clinton*, F. H. iii. pp. 256—260), and probably will always prevail, with regard to the following points:

The year of our Lord's Birth.
The time of year of His Birth.
The duration of His Ministry.

Perhaps the Holy Spirit may have concealed these things from the wise and prudent, in order to teach them humility; to remind them at the very outset of the Gospel that their knowledge is very limited; that their powers of discovering even *historical* truths are feeble; and to make them more meek and docile with regard to *supernatural* truth and doctrinal revelations; and to inspire us with more gratitude for that degree of light and knowledge which it has pleased Him to impart to the world, concerning what most concerns us to know in order to our everlasting salvation,—viz. the actions, and teaching, and sufferings of Christ; and to remind us that He has been pleased to *omit* many *other* particulars which we might desire to know, and which perhaps might have removed some seeming difficulties in the Gospel History which are designed to try our faith.

On the uncertainty with regard to *places* in the Gospel History, see on i. 39. Matt. v. 1.

— ἐν τῇ χώρᾳ] Near the tower Ader, where Jacob fed his flock. (*Jerome*, in Epitaph. Paul.)

9. Κυρίου] i. e. *Jehovah*; for (as *Mintert* observes in v.) the "LXX sæpissimè usi sunt hâc voce Κύριος (a κύρω, *sum*) pro nomine Dei *essentiali* ac propriissimo יְהוָה (*Jehovah*), quod ab הָיָה (*fuit*)." And it is remarkable that St. Luke uses this word Κύριος in this sense three times here, cp. *vv.* 9. 15, in order to prepare us for its true sense as connected with Christ in *v.* 11 (cp. ii. 26); in a word, to show that Jesus, the *Messiah*, is no less than *Jehovah*.

11. Χριστὸς Κύριος] See note on *v.* 9.

The angels of heaven bring the glad tidings—not to the scribes and Pharisees at Jerusalem—but they announce to shepherds keeping their flock by night the birth of the Chief Shepherd—the Good Shepherd—who would lay down His Life for His sheep (*Chrys.*, *Bede*); and while they behold our salvation (by which our nature is exalted above theirs), they rejoice that their number is completed. *Greg.* 28. Moral. sup. Job, 38.

13. αἰνούντων τὸν Θεόν] If we would do God's will on earth as the Angels do in heaven, we must praise Him when He exalts others above ourselves, as the Heavenly Host praised Him when Human Nature was exalted above that of Angels, by its union with the Divine Nature in Christ. (Heb. ii. 16.) On this text see *Mede*, Disc. xxiv. pp. 89—96. And on the Historic Reality of Angelic appearances in the Gospel Dispensation, see *Dr. Mill's* Dissertation, ii. 54—72, in reply to Strauss.

14. εἰρήνη, ἐν ἀνθρώποις εὐδοκία] Some few MSS. read εὐδοκίας. Peace is here proclaimed to men of εὐδοκία (*Origen*, who however reads εὐδοκία, c. Celsum, i. p. 46. *Mede*, p. 93); for there is no peace to the wicked. (*Bede.*) *Valck.* interprets it 'homines beneplaciti,'—i. e. in whom God is well pleased.

15. οἱ ἄνθρωποι οἱ ποιμένες] Emphatically; the *Angels* returned into heaven, having made this glorious revelation, displaying the exaltation of *man's* nature above their own to *men*, and, among

Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. 16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. 17 Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19 [e] Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

e Gen. 37. 11. 1 Sam. 21. 12. ch. 1. 66. & ver. 51.

21 [f] Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΣ, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

f Gen. 17. 12. Lev. 12. 3. ch. 1. 31. Matt. 1. 21. John 7. 22.

22 [g] Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ Κυρίῳ, 23 [h] καθὼς γέγραπται ἐν νόμῳ Κυρίου, Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται· 24 [i] καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.

g Lev. 12. 2. et seqq. h Exod. 13. 2. & 22. 29. & 34. 19. Numb. 3. 13. & 8. 16, 17. i Lev. 12. 6, 8.

25 Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος [k] παράκλησιν τοῦ Ἰσραήλ. Καὶ Πνεῦμα ἦν ἅγιον ἐπ' αὐτὸν, 26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. 27 [l] Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε, 29 [m] Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ, 30 [n] ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, 32 [o] φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. 33 Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 [p] Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα

k Isa. 40. 1—4. & 49. 13. & 51. 3. & 52. 7—10. & 61. 1—3. l Matt. 4. 1. m Gen. 46. 30. Phil. 1. 23. n Ps. 98. 2. Isa. 52. 10. ch. 3. 6. o Isa. 42. 6. & 49. 6. Acts 13. 47. & 28. 28. ch. 1. 68. p Isa. 8. 14. & 28. 16. Matt. 21. 44. Rom. 9. 32, 33. 1 Pet. 2. 8. 1 Cor. 1. 23, 24. 2 Cor. 2. 16. Acts 28. 22. Heb. 12. 3.

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men, to *shepherds*. What condescension on God's part! what love on the part of Angels to men!

— *δή*] = *agedum*; '*δὴ* sæpè est impellentis.' (*Valck.*)

21. *ἡμέραι ὀκτώ*] Why was circumcision appointed to be on the eighth day? For a type of Jesus our Saviour, who rose from the dead on the eighth day, and has called us by a new name, and has given to us the Circumcision of the Spirit, by which we mortify the old Adam, and put on the new man. (*Cyril*[1], *Bede*. Col. ii. 11.)

For a Homily on the Circumcision, see *S. Amphiloch.* p. 10.

— *τοῦ περιτεμεῖν*] *for* the circumcising. See ii. 24. 27.

— *καὶ ἐκλήθη*] Cp. vii. 12, *ὡς ἤγγισε—καί*. Acts x. 17, *ὡς διεπόρει Πέτρος—καὶ ἰδού*.

— Ἰησοῦς] See on Matt. i. 21.

22. *αἱ ἡμέραι*] Levit. v. 11; xii. 2—8.

The rich presented a lamb. Her offering proves her to have been poor, and that the Presentation was in all probability *before* the visit of the Magi, who offered *gold*. And this is the order of events in the Apocryphal Books of the N. T. See pp. 70. 80. 388, ed. *Thilo*, and note above on Matt. ii. 11. See also the excellent remarks of *Eusebius* (Quæst. ad Marin.), lately published by *Mai* from the Syriac; Patr. Bibl. iv. p. 279, 280; and cp. ibid. p. 253, where Eusebius shows good reason for supposing that Joseph and Mary returned to *Nazareth* soon after the Presentation, and thence came back to *Bethlehem*, where the Wise Men visited them then, *not* in the *stable*, but in a *house*.

There is something in the birds themselves—the doves—characteristic of the love, purity, and meekness of Christ. (Cp. *Cyril*, Hom. xi. in Rom., and *Bede*.)

23. *καθὼς γέγραπται ἐν νόμῳ*] A proof that they are in error (i. e. the Marcionites) who say that the God of the New Testament is at variance with the God of the Old, and that the Gospel is contrary to the Law. (*Origen*.) This is one of the passages which induced Marcion, in epitomizing St. Luke, to reject the first two chapters of this Gospel.

25. *ἐν Ἱερουσαλήμ*] The form Ἱερουσαλὴμ in an oblique case with a preposition seems to be peculiar to the style of St. Luke and St. Paul; perhaps it was used by them to guard their Greek readers against the erroneous supposition that it was connected with the Greek words ἱερὸς and Σόλυμα, and to remind them of its Hebrew origin, signifying the Vision of Peace (properly "*they shall see peace*"). For Homilies on the *ὑπαπαντὴ*, or *Feast of the Presentation* in the Temple, see *Amphiloch.*, p. 23, *Methodius*, p. 396, and *St. Cyril*, p. 133, *Mai*.

— Συμεών] or Σιμεών. Hebr. שִׁמְעוֹן (*Shimeon*), *audiens*. Gen. xxix. 33.

Some suppose that Symeon was father of Gamaliel (Acts v. 34), and son of Hillel. The Rabbis say, "the birth of Jesus of Nazareth was in the days of *R. Simeon*, son of Hillel;" see *Rosenm.*

— *δίκαιος καὶ εὐλαβὴς*] i. e. legally reverent and spiritually devout; see i. 6. 75.

28. *ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας*] The aged and righteous Symeon—the good old man of the Law—receives in his arms the child Jesus presented in the Temple, and signifies his desire to depart, and thus represents to us the Law (*Bede*), now worn out with age, ready to embrace the Gospel, and so to depart in peace. (Heb. viii. 13.)

With this simple recital (*vv.* 27—39) compare the ornate account of the Presentation in the Apocryphal Evangelium Infantiæ, ed. *Thilo*, p. 71. It may be observed once for all, that these Apocryphal Books are of great value and interest, as confirming the substance of the Gospels, especially of St. Luke, and also as showing, by contrast, what the Evangelical narrative would, in all probability, *have been*, if it had been left to human annalists, unassisted by the Spirit of God.

30. *τὸ σωτήριον*] Something more than *τὴν σωτηρίαν*: it is used frequently by the LXX for יְשׁוּעָה (*yesha*), and יְשׁוּעָתָה (*yeshua*), *salutare*, and even for the Divine Name of Jehovah Himself. Isa. xxxviii. 11, *οὐκ ἔτι μὴ ἴδω τὸ σωτήριον τοῦ Θεοῦ, οὐκ ἔτι μὴ ἴδω τὸ σωτήριον τοῦ Ἰσραὴλ ἐπὶ γῆς*, where the original has twice יְהוָה, i. e. *Jehovah*. Cp. Luke iii. 4.

32. *φῶς εἰς ἀποκάλυψιν ἐθνῶν*] Observe, that the illumination of the Gentiles is mentioned *before* the glory of Israel; for when the fulness of the Gentiles shall have come in, then all Israel shall be saved. Rom. xi. 26. (*Bede*.)

34. *εἶπε πρὸς Μαριάμ*] Not to *Joseph*. It seems he was directed by the Spirit to address *her* as *the* parent of Jesus, and as hereafter to be present at His death, which Joseph was not.

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[1] i. e. *St. Cyril* of Alexandria, except when otherwise specified.

αὐτοῦ, Ἰδοὺ, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ,
q Ps. 42. 10. John 19. 25. καὶ εἰς σημεῖον ἀντιλεγόμενον· 35 [q] καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται
ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36 Καὶ ἦν Ἄννα προφῆτις θυγάτηρ Φανουὴλ ἐκ φυλῆς Ἀσήρ· αὕτη προβε-
βηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας
r 1 Sam. 1. 22. Acts 26. 7. 1 Tim 5. 5. αὐτῆς· 37 [r] καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο
s Mark 15. 43. ver. 25. ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν· 38 [s] καὶ
αὐτὴ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ
πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλήμ.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν
t ch. 1. 80. ver. 52. Isa. 11. 2, 3. Γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν Ναζαρέτ. 40 [t] Τὸ δὲ παιδίον ηὔξανε, καὶ
ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

u Deut. 16. 1. Exod. 23. 15, 17. & 34. 23. Lev. 23. 5. 41 [u] Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ
τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα
κατὰ τὸ ἔθος τῆς ἑορτῆς, 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ
ἡ μήτηρ αὐτοῦ. 44 Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας
ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ τοῖς γνωστοῖς· 45 καὶ μὴ
εὑρόντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλὴμ ζητοῦντες αὐτόν. 46 Καὶ ἐγένετο,
v Matt. 7. 28. Mark 1. 22. ch. 4. 22, 32. John 7. 15, 46. μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκά-
λων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. (4/II) 47 [v] Ἐξίσταντο δὲ πάντες

— *οὗτος κεῖται*] To those who reject Him He will be a *stumbling-stone* and *rock of offence* (Isa. liii. 4. Rom. ix. 32, 33. 1 Pet. ii. 7, 8); to others who believe in Him and obey Him He will be the *foundation-stone of Zion elect, precious.* (Isa. xxviii. 16. 1 Pet. ii. 6.) He will grind the former to powder (Dan. ii. 34, 35. Matt. xxi. 44. Luke xx. 18); the latter will build safely upon Him as the chief Stone of the corner. (Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.) He is appointed to try men's hearts and tempers, whether they will humbly and carefully examine the truth, and receive it with joy, and bring forth its fruits in their lives; and according to the result of this moral probation, He will be for their weal or woe. (2 Cor. ii. 16. John iii. 19.) As *Greg. Nyssen* says (Hom. de occ. Dom.), the *fall* will be to those who are scandalized by the lowliness of His humanity; the *rising* will be to those who acknowledge the truth of God's promises in Him, and adore the glory of His Divinity.

35. *ῥομφαία*] The word used by the LXX for Hebr. חֶרֶב (*chereb*), which has the sense of *exhausting* (particularly by loss of blood), so as to make desolate, as in Ps. xxii. 20. Zech. xiii. 7. It is therefore applied here prophetically to the Crucifixion of Christ (*Origen, Theophyl., Bede, St. Aug.* Ep. ad Paulin. 59), by which His blood was shed, and which also pierced *her* heart, and drained it of its life-blood, and made her childless. As *St. Cyril* observes (p. 136), the word *ῥομφαία* here is aptly illustrated by its use in the LXX Version of Zechariah, speaking of Christ's death (xiii. 7),—*ῥομφαία ἐξεγέρθητι ἐπὶ τὸν ποιμένα μου.*

— *ὅπως ἂν ἀποκαλυφθῶσιν*] For then, i. e. specially in Christ's sufferings, it was shown what the temper and thoughts of men were. (Cp. *August.* Ep. 59.) Judas despairs, Peter repents, Joseph of Arimathea becomes courageous, Nicodemus comes by *day*, the centurion confesses, one thief blasphemes, the other prays; men faint, and women become strong. So it is also with the sufferings of Christ's mystical Body, the Church; they show what men are. These words of Simeon,—see also *vv.* 31, 32, compared with those of Zachariah (i. 77—79),—prove that there were then persons among the Jews who had been enabled by the light of the Holy Ghost in the ancient prophecies, to understand the *spiritual* nature of Christ's kingdom, and that He was to *suffer* as well as to conquer, and to triumph by suffering.

36. *Ἄννα προφῆτις θυγάτηρ Φανουὴλ*] Ἄννα, from root חָנַן (*chan-nah*), *gratiosus fuit*; Φανουὴλ, from root פָּנָה (*panah*), *vidit*, and אֵל (*El*), *Deus*; two names very significant of the *grace* then given to men in the *Vision of God*; and it is added, that she was *ἐκ φυλῆς Ἀσήρ.* Ἀσὴρ is from root אָשַׁר (*ashar*), *beavit*; and *blessed* is the tribe of them who so receive *grace*, that they may enjoy the *Vision of God.*

St. Ambrose says well: "Christ received a witness at His birth, not only from prophets and shepherds, but also from aged and holy men and women. Every age, and both sexes, and the marvels of events, confirm our faith. A Virgin brings forth, the barren becomes a mother, the dumb speaks, Elizabeth prophesies, the wise men adore, the babe leaps in the womb, the widow praises God; Symeon prophesied; she who was wedded prophesied; she who was a Virgin prophesied; and now a widow prophesies, that all states of life might be there."

The mention of *Aser* shows how carefully genealogies were kept by the Jews; for Aser was one of the ten tribes which never returned. (2 Kings xvii. 6.) How secret and silent is this fulfilment of the prophecies of Christ's coming to His Temple! The world knew nothing of it. An aged man and woman see and declare it. So it may be with other prophecies yet to be fulfilled. (Cp. *Burgon.*)

37. *οὐκ ἀφίστατο*] i. e. was never absent at the appointed hours of sacrifice and prayer. See this use of *πάντοτε* and *διαπαντὸς* Luke xxiv. 23. John xviii. 20; and see Dan. viii. 11. Heb. xiii. 15. Cp. *Dr. Barrow's* Sermon on "Praying without ceasing," ix. 1, pp. 164—169.

38. *αὐτὴ*] *ipsa.* She too, *herself*, with her own unassisted strength, aged woman as she was; so that old age was blessed in a woman as well as in a man,—in Anna as well as in Symeon; both were made strong by the Holy Ghost.

39. *Ναζαρέτ*] St. Luke has omitted what he knew to have been *already explained by St. Matthew*, that our Lord was carried into Egypt for fear of Herod, and at Herod's death (Matt. ii. 22, 23) came to settle at Nazareth; *Bede*, who thus answers by anticipation the objection that St. Luke's account is at variance with St. Matthew's; it *is supplementary* to it. St. Matthew states the reason why they did *not* settle in *Judæa*, but went to *Galilee*; and St. Luke explains why they chose *Nazareth.* Cp. on Matt. ii. 22.

40. *πληρούμενον σοφίας*] In proportion as He grew in bodily strength and stature, His Divinity showed its own wisdom (*Cyril*); but see on *v.* 52.

41. *κατ' ἔτος*] See Exod. xxiii. 17. Levit. xxiii. 38. Num. xxix. 39. Deut. xii. 18; xiv. 26; xvi. 1—16. This was obligatory only on man. "Fœminæ non lege tenebantur ad iter illud Hierosolymitanum suscipiendum, sed propriâ religione semel anno sacros cœtus Hierosolymis invisebant; apparebat ergo exinde singularis Mariæ pietas, quæ semel quotannis Hierosolymam proficisceretur, ad sacra ibi cum marito facienda; sicuti Hanna Elcanæ uxor. 1 Sam. i. 7." (*Kuin.*)

42. *καὶ ὅτε ἐγένετο ἐτῶν δώδεκα*] "Fuisse Judæorum illis temporibus consuetudinem pueros, qui duodecimum ætatis annum attigissent, ad dies festos concelebrandos Hierosolymam deducendi, haud sine probabilitatis specie demonstrarunt ad h. l. *Lightfootus* et *Wetstenius*, qui idem docuerunt, puerum duodecim annorum, ideo vocatum esse בן תורה *filium legis*, et בן מצוה *filium præcepti*, h. e. ad quem lex divina, præcepta divina pertinerent, qui iis esset instituendus." (*Kuin.*)

St. Augustine (de Consens. Evang. ii. 10) considers the question How could they go every year to Jerusalem under Archelaus? (cp. Matt. ii. 22), and observes that they might easily escape notice in such a multitude as flocked to the Passover. Besides, doubtless they acted under the Divine direction, and would be divinely protected in obedience to the Law.

Perhaps also this refers to the time after the relegation of Archelaus.

46. *ἐν τῷ ἱερῷ*] In one of the rooms of the Temple. Catechising is connected with the House of God.

— *ἀκούοντα καὶ ἐπερωτῶντα*] Not *teaching*, but *hearing.* (*Origen.*) "Non docens, sed interrogans" (*Greg.* 3, Pastor. 39),—i. e. submitting to be *catechised*, according to the order and usage of the Jewish Church; and so teaching children by hearing men, and showing the

οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. (ε΄) 48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. 49 [w] Καὶ εἶπε πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναί με; 50 [x] Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς.

[w] ch. 9. 4, 5, 17.

[x] ch. 9. 45. & 18. 34.

[y] Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. 52 [z] Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

[y] Dan. 7. 28.

[z] 1 Sam. 2. 26. ch. 1. 80. & 2. 40.

III. (ϛ΄) 1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, 2 [a] ἐπ' ἀρχ-

[a] John 11. 49, 51. & 18. 13, 24. Acts 4. 6.

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great importance and duty of catechising in the Christian Church. Our Lord now being ἐτῶν δώδεκα, was, according to Jewish language, "a child of the Law," or "of the precept" (see on *v.* 42),—i. e. was a Hebrew catechumen. Cp. Rom. ii. 18; ii. 20, and the authorities in the notes to *Hooker*, V. xviii. Dean *Comber's* Companion to the Temple, iii. pp. 438—443. St. Luke had already referred to a similar usage in the Christian Church, by applying the word κατηχήθης to Theophilus, i. 3.

48. *ὁ πατήρ σου*] This expression, recorded here by the Holy Ghost as used by the Blessed Virgin concerning Joseph, shows that St. Matthew (i. 16) in tracing our Lord's Genealogy through Joseph, did what was authorized, not only by human jurisprudence, but by the Holy Spirit Himself, who sanctions this human law by using the term οἱ γονεῖς αὐτοῦ, *v.* 41. Cp. on Matt. i. 1, 2.

St. Gregory points here to Christ as an example of docility to children: "Ille, Puer doceri interrogando voluit, Qui per Divinitatis potentiam verbum scientiæ ipsis suis doctoribus ministravit."

49. *ἐν τοῖς τοῦ Πατρός μου*] i. e. πράγμασι, 'business.' (*Valck.*) Cp. Matt. xxii. 21. John iv. 34; xviii. 37. 1 Cor. xv. 5. 1 Tim. iv. 15.

But the other interpretation, 'in My Father's *house*,' is very ancient, and has much to recommend. See *Grotius* and *Thilo*, Libr. Apocr. N. T. p. 129. 158, and *Lobeck* ad Phrynich. p. 100, for the phrase. Besides, it seems better to follow our Lord's question, 'How is it that ye *sought* Me? How came ye to be at a loss *where* to find Me? Did ye not know that I should be *here*?' He might have been about His Father's *business*, *elsewhere* than in the Temple. Cp. *Meyer*.

Christ says ὁ Πατήρ μου, but teaches us to say Πατὴρ ἡμῶν,—showing that God is *His* Father in a way in which He is *not* ours. And He often avails Himself of His relation to His earthly Mother, for the purpose of bringing out more clearly His Divine Filiation (see John ii. 4, and note; cp. Matt. x. 37)—His Eternal Generation—from His heavenly Father. He blames her not (says *Bede*) for seeking her Son, but raises their eyes to Him Whose Eternal Son He is.

51. *αὐτοῖς*] The only acts recorded of Christ's childhood are acts of obedience,—

To God His heavenly Father; and also

To οἱ γονεῖς,—showing what the special duty of childhood and youth is; and teaching what the true *order* of obedience is,—viz. that the *foundation of obedience to man* is to be laid in obedience to God (cp. *St. Aug.* Serm. li. 19); and a lesson made more cogent by the particular circumstances of our Lord's relationship to Joseph, which was not one of natural, but of *putative* filiation; and therefore teaching the duty of obedience to Parents, Natural, Civil, and Ecclesiastical. Jesus the Son of God is subject to Joseph as well as Mary. "Therefore," says *Origen*, "let us be subject to all in authority over us." "Si Jesus Filius Mariæ subjicitur Josepho, ego non subjiciar Episcopo, qui mihi à Deo ordinatus est pater? Non subjiciar Presbytero, qui mihi Domini dignatione præpositus est?" And (adds *Origen*) "Videat unusquisque quòd sæpe melioribus præpositus sit inferior, quod cùm intellexerit dignitate sublimior, non elevabitur superbiâ ex eo quòd major est, sed sciet ita sibi meliorem esse subjectum quomodo et Jesus subjectus fuit Josepho."

The first Adam was formed a τέλειος ἀνήρ, in the full ripeness of manhood. But the second Adam went through infancy, childhood, youth, to manhood, that He might *sanctify every age* (see *St. Iren.* ii. 39. *St. Hippolyt.* Philos. p. 333), and be an Example to *every age*.

This is the last time we hear of Joseph. He was doubtless dead before the Crucifixion (John xix. 26. Acts i. 14), and probably before the commencement of our Lord's ministry. (Cp. Matt. xii. 46. 49. Luke viii. 20. John ii. 1—12.)

52. *προέκοπτε σοφίᾳ*] He cleared away the obstructions in His way, as a pioneer clearing away timber, &c., to make roads.

On this text see *Athanas.* (c. Arian. iii. 51, sqq. pp. 475—480), who says that in proportion as the Divinity *revealed itself* in Him more clearly, so much the more did He increase in favour with men. St. Luke does not say that wisdom (which is perfect in the Logos) increased in Him, but that *Jesus* (the name He received as *man*) increased in wisdom. The Logos did not increase, nor was Wisdom Flesh, but Flesh became the Body of Wisdom. It is not said that the *Logos* increased, but that Jesus increased in wisdom,—the Word made Flesh increased. (*Cyril.*)

Many of the Fathers (e. g. *Athanas.* adv. Arian., *St. Ambrose*, *Cyril*, *Epiphanius* in Ancor.) interpret προέκοπτε as signifying only progressive *manifestation*.

But this explanation of the passage did not satisfy later Theologians. See *Maldonat.* here, who observes, "De *humanâ* sapientiâ omnis est quæstio;" and *Bp. Pearson* (Art. iii. p. 256), who says, "He whose knowledge did improve together with His years, must have a subject proper for it, which was no other than a *human soul*. This was the seat of His finite understanding and directed will, distinct from the will of His Father, and consequently of His Divine Nature; as appeareth by that known submission,—'Not My will, but Thine be done.' (Luke xxii. 42.) This was the subject of those affections and passions which so manifestly appeared in Him. 'My soul is exceeding sorrowful, even unto death.' (Matt. xxvi. 38.) This was it which on the cross, before the departure from the body, He commended to the Father. (Luke xxiii. 46.) And as His death was the separation of this soul from His body, so the life of Christ, as man, did consist in the conjunction and vital union of that soul with the body."

Observe also, St. Paul says of Christ (Heb. v. 8),—ἔμαθεν ἀφ' ὧν ἔπαθεν, attributing increase in learning to *experience* in *suffering*. Hence the Apollinarian heresy is confuted, which denies that our Lord had a human soul; and also the Eutychian or Monophysite heresy, which confounds the two natures of Christ into one. See Matt. xxvi. 38 and 41. *Hooker*, V. lii. and liii. *Bp. Pearson* on the Creed, Art. iii. p. 256; Art. iv. p. 293; Art. v. p. 358; and Art. iii. p. 258, ed. Oxford (1820).

CH. III. **1.** *ἐν ἔτει*] On the *birth-year* of Christ, see on Matt. ii. 20, and above, ii. 8; and *Patrit.* de Evang. ii. pp. 416—419.

On these verses (1—11) see *Greg. M.* Homil. in Ev. i. 20, p. 1516.

— *Ποντίου Πιλάτου*] See Matt. xxvii. 2 and *Patrit.* de Evang. ii. pp. 420—424.

— *Ἡρῴδου*] i. e. Antipas. See Matt. xiv. 1.

For a learned dissertation on these τετραρχίαι, see *Patrit.* de Evang. ii. pp. 424—439.

— *Λυσανίου*] Nothing is known of *this* Lysanias from any other source. Abilene was governed by a Prince of that name, who was slain about 34 B.C. Augustus afterwards (B.C. 23) took possession of the country and distributed it among different parties. (*Joseph.* Ant. xv. 10.) Agrippa I. received it afterwards as a gift from Claudius. (*Joseph.* Ant. xix. 5.) Probably the Lysanias of whom St. Luke here speaks was a descendant of the elder Lysanias, and was placed in this tetrarchy by Augustus, and made feudatory to Rome. (Cp. *Patrit.* de Evang. ii. pp. 433—439.) That St. Luke's accuracy should be questioned here (as it is by *De Wette*, ad loc., and *Strauss*, Leben J. p. 375), when there is no evidence to be brought against it, is a remarkable proof of the inordinate love of doubting with which some of the enemies of the Gospel are possessed; and shows how little value is to be attached to their doubts.

2. *ἐπ' ἀρχιερέως Ἅννα καὶ Καϊάφα*] In the time of Annas the High Priest (i. e. in his high priesthood), and in the time of Caiaphas. *Elz.* has ἀρχιερέων, *plural*. But the *singular* ἀρχιερέως is found in the most ancient MSS. and appears to be the true reading.

It is alleged by some (e. g. *Meyer*, p. 259) that there is an historical error here, because *Caiaphas* was the High Priest at this time.

But doubtless St. Luke's assertion is a deliberate one; and it is repeated by him Acts iv. 6, where we find Ἄνναν τὸν ἀρχιερέα, καὶ Καϊάφαν.

The solution seems to be this. *Annas* had been forcibly removed from the High Priesthood by the heathen power of Rome; and Caiaphas had now been placed in that office by that power. (*Joseph.* Ant. xviii. 2.)

Annas was still alive; and was the High Priest *de jure;* while Caiaphas was, in the eye of the Civil Power, High Priest *de facto*.

ἱερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν
b Matt. 3. 1, &c. Mark 1. 2. Isa. 40. 3. ἐν τῇ ἐρήμῳ· (7/1) [3] καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων
βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· [4] [b] ὡς γέγραπται ἐν βίβλῳ λόγων
Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [5] Πᾶσα
φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται·
[6] καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.
c Exod. 14. 13. 2 Chron. 20. 17. Isa. 52. 10. καὶ [c] ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. (8/V) [7] Ἔλεγεν οὖν τοῖς
ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [8] ποιήσατε οὖν καρποὺς ἀξίους τῆς
μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ,
λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
Ἀβραάμ. [9] Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [10] Καὶ
ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσομεν; (9/X) [11] Ἀποκριθεὶς
δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων
βρώματα ὁμοίως ποιείτω. [12] Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον
πρὸς αὐτόν, Διδάσκαλε, τί ποιήσομεν; [13] Ὁ δὲ εἶπε πρὸς αὐτούς, Μηδὲν πλέον
παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. [14] Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς, Μηδένα
διασείσητε, μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.
d Matt. 3. 11. &c. Mark 1. 7, &c. [15] [d] Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις
αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, (10/I) [16] ἀπεκρίνατο
ὁ Ἰωάννης ἅπασι λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς
ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί· (11/V) [17] οὗ τὸ πτύον ἐν τῇ χειρὶ

This seems to have been the reason why Jesus, when arrested by the *Ecclesiastical* power of Jerusalem, was taken to *Annas first* (John xviii. 13); and it is also recorded that *Annas* sent Him bound to Caiaphas (John xviii. 24).

There may be also an allusion to the peculiar tenure, so precarious and irregular, by which Caiaphas held the office, in the words of the Gospel, saying, that "he was high priest that *same year*" (John xi. 51; xviii. 13).

St. Luke, therefore, in a spirit of reverence for the Sacred Office, —instituted by God Himself,—of the High Priesthood, which was hereditary and *for life*, does not acknowledge that the High Priest could be *lawfully* made and unmade by the Civil Power. He still calls Annas the *High Priest*. And yet, since Caiaphas was *de facto* High Priest, and was commonly reputed so to be, he adds his name in the second place to that of Annas.

Both Annas and Caiaphas are called High Priests in the Apocryphal Books of the N. T., pp. 500. 530. 532. 605, ed. *Thilo*.

It appears (says *Patrit.* here, de Evang. ii. p. 360) that "since Caiaphas was High Priest (*de facto*), Annas had some special dignity, which could be no other than the chiefdom or headship of the family of Aaron,—and for a similar cause Zadok is named before Abiathar." (2 Sam. xv. 29. 35.)

Observe also that this remarkable expression is used by St. Luke at a particular Crisis, viz. in connexion with our Lord's *Baptism*.

He, the *true High Priest*, was now to be visibly and audibly inaugurated as such by the *unction* of the *Holy Ghost* descending upon Him.

At this juncture there was, as St. Luke notes, an unhappy collision between the Civil and Ecclesiastical Power. God and Cæsar were at war; and it must have been a perplexing and distressing question for the faithful Israelite,—To *whom* is my obedience due? *Who* is the High Priest?

Christ came from heaven to solve this question. He put an end to all doubts on this matter by rending the Veil at His Crucifixion, when He offered Himself once for all on the Cross; and by ascending into heaven and by entering in with His Own blood into the true Holy of Holies.

Some notion of the confusion in this respect may be derived from the following historical summary: "Tam *perturbata* fuerunt ea tempora, ut ex *viginti sex*, qui per annos continuos sexaginta ab eversione Hierosolymorum retrò numeratos Pontificatum gesserunt, nonnisi *unicus* eam dignitatem cum vitâ deposuerit, cæteris omnibus ante obitum remotis." (*Rosen.*)

Hence also the faithful Christian may derive comfort in the worst times. When the Civil and Ecclesiastical Powers, which ought mutually to assist each other, are at variance and conflict with each other, and the devout soul is in trouble, perplexity, and hesitation how to pay allegiance to Cæsar without breach of loyalty to God, Christ, the true High Priest, will in His own due time intervene to terminate the struggle, by asserting and vindicating His own.

3. *εἰς ἄφεσιν ἁμαρτιῶν*] See on Mark i. 4.

4. *φωνή*] the Voice, which foreruns the appearance of the *Word*. (*Ambrose.*)

— *ἑτοιμάσατε*] The Baptist is represented as doing the work of a spiritual *κελευθοποιὸς* or Evangelical pioneer, levelling the hills and raising the valleys for the march of the army of the Great King and Conqueror—the Prince of Peace and the Lord of Hosts—whose way he came to prepare in the heart and life of the world.

7. *γεννήματα ἐχιδνῶν*] See Matt. iii. 7.

8. *μὴ ἄρξησθε*] for a similar use of *ἄρχομαι*, see below, xiii. 26. "Omnem excusationis etiam *conatum* præcidit." (*Beng.*)

14. *στρατευόμενοι*] Persons then engaged in military occupations—something more than soldiers by profession.

On the lawfulness of the profession of arms, see *Bp. Sanderson's* Case of a Military Life, vol. v. pp. 104—120. And for the opinions of the Ancient Fathers and practice of primitive Christians, see *Grotius* here.

— *συκοφαντήσητε*] "*μὴ ψευδοκατηγορήσητε*, ne quem falso accusetis;" a word derived from Attic law and practice (*Aristoph.* Av. 1431, and *passim*), and peculiar to St. Luke. See xix. 8.

— *ὀψωνίοις*] *merces*. He did not say cast away your arms, quit the camp; for He knew that soldiers are not homicides, but ministers of law—not avengers of personal injuries, but defenders of the public safety. *St. Aug.* c. Faust. xxii. 24, where he discusses the question concerning the lawfulness of war. "The desire of injury," he says, "the savageness of revenge, the lust of power, &c., these are sins which are justly condemned in wars, which are however sometimes undertaken by good men for the sake of punishing the violence of others, either by God's command or of some lawful authority."

16. *ἔρχεται δὲ ὁ ἰσχυρότερος*] *the* stronger than me—and than all. See on Matt. iii. 11. Mark i. 7, 8.

— *λῦσαι τὸν ἱμάντα*] To do the office of a servant. There may be also a reference to the practice described in Ruth iv. 8; and so, figuratively, he may mean what he says in John iii. 29, that he is *not* the Bridegroom, and would not rob Him of His own. Cf. *Gregor.* Hom. 7 in Evang. and *Ambrose*.

— *αὐτός*] He—and no other.

17. *οὗ τὸ πτύον*] Cp. Matt. iii. 12. The *πτύον* is the fan of

αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. (12/II) 19 Ὁ δὲ Ἡρῴδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρῴδης, 20 προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

(13/I) 21 [e] Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν, 22 καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον, σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα. (14/III) 23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ, 24 τοῦ Ματθὰτ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ, 25 τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ, 26 τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα, 27 τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ, 28 τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἤρ, 29 τοῦ Ἰωσὴ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰτ, τοῦ Λευὶ, 30 τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰωνὰν, τοῦ Ἐλιακεὶμ, 31 [f] τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματταθὰ, τοῦ [g] Ναθὰν, τοῦ Δαυὶδ, 32 τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ, τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ Ναασσὼν, 33 τοῦ Ἀμιναδὰβ, τοῦ Ἀρὰμ, τοῦ Ἐσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα, 34 [h] τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ,

e Matt. 3. 16, &c. Mark 1. 10, &c.

f 2 Sam. 5. 14. 1 Chron. 3. 5. Zech. 12. 12.

g Ruth 4. 18. 1 Chron. 2. 10.

h Gen. 11. 24—26.

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future judgment by which He will winnow the Evil from the Good, who now lie mingled together on the Floor of the Church on *Earth*. (*Ambrose, Bede.*)

19. *ὁ δὲ Ἡρῴδης*] Here is a remarkable instance of *anticipation*, not uncommon in St. Luke and in the other Gospels. The Evangelist having spoken of the Baptist's *preaching*, proceeds immediately to speak of his *imprisonment*, though probably some months intervened between the two. This serves the purpose of showing that John was ready to suffer for what he taught, and make his preaching more practical and cogent.

The observation of this principle of *anticipation* clears up many supposed difficulties in the Gospel. See on Matt. xx. 29.

21. *προσευχομένου*] St. Luke alone notes this incident which calls attention to the reality of our Lord's Human Nature, as well as teaches the use of *prayer* for the reception of the Holy Spirit See on *v.* 16.

Our Lord was baptized (says *St. Ambrose*), not to be cleansed by water, but to cleanse it for the cleansing away of sin in Baptism, and to fulfil all righteousness, i. e. to be an example of *obedience* to all the dispensations of God.

He came (as it were) to baptize Water for holy uses, and to invite men to a more joyful acceptance of *that* Baptism which would be instituted by Himself. He condescended in His own Body to prefigure the Church, His Mystical Body (says *Chrys.* in Caten.), in which they who are baptized receive the Holy Ghost. "Venit Dominus ad lavacrum," says *St. Ambrose* here, "Omnia pro te factus est. Nemo refugiat lavacrum gratiæ, quandò Christus lavacrum pœnitentiæ non refugit. Nunc consideremus mysterium Trinitatis. Cùm baptizatur Filius, Pater se adesse testatur. Adest et Spiritus Sanctus; nunquam potest à se Trinitas separari." Cp. on Matt. iii. 16, 17.

23. *αὐτὸς ἦν*] In the pronoun *αὐτὸς* (which is emphatic) St. Luke seems to say: *Even* Jesus, the Son of God—the Divine Priest and Prophet and King—did not put Himself forward to preach before the legal age. How much less should men presume to undertake so arduous an office before they are ripe for it!

— *ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος*] i. e. Jesus Himself was about thirty years *when* He *began* His Ministry (*τριακοντάτης βαπτίζεται, Greg. Nazian.* p. 714). There is a remarkable passage in *Melito* (*Routh*, R. S. i. 121), of the second century, on the Chronology of our Lord's Life and Ministry: *τὴν θειότητα αὐτοῦ ἐπιστώσατο διὰ τῶν σημείων ἐν τῇ τριετίᾳ τῇ μετὰ τὸ βάπτισμα, τὴν δὲ ἀνθρωπότητα αὐτοῦ ἐν τοῖς τριάκοντα χρόνοις* (thirty years) *τοῖς πρὸ τοῦ βαπτίσματος.*

At first *ἀρχόμενος* may seem abrupt when so used. But it appears to be explained by St. Luke himself Acts i. 1, referring probably to this passage, *τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν.* And again Acts i. 22, *Ἰησοῦς ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου.*

Scaliger (ap. *Glass.* Philol. p. 351) thinks that the Greek *ὡσεὶ* is used here as the Hebrew כְּ, not as *ἀπορητικὸν*, but *ἀληθινόν*: cp. John i. 14, *δόξαν ὡς μονογενοῦς*: and Daniel vii. 13.

The reason for this notice seems to be, that it might be known that our Lord did *not begin* His public ministry till the age prescribed for the Priests (Numbers iv. 3; viii. 24), and that He did *begin as soon* as He was of that age.

— *ὡς ἐνομίζετο*] As was *supposed*. See Luke iv. 22. John vi. 42.

And there is something more in *ἐνομίζετο* than this. It appears to intimate two things; *first*, that Jesus was not son of Joseph *φύσει*, or by *Nature*; and secondly, that He was son of Joseph *νόμῳ*, by *Law*. And therefore, although He was the promised seed of the *woman*, His genealogy is traced through *Joseph*, who was united to Mary by the *Law* of Marriage, which God had instituted in Paradise; and He had an hereditary claim to the rights of Joseph, as Son of David, and owed him filial obedience.

— *υἱὸς Ἰωσὴφ, τοῦ Ἡλί*] On the genealogies of our Lord, see on Matt. i. 1—16.

St. Luke's design in inserting this Genealogy was probably as follows:—

It is remarkable that the Genealogy of our Lord is not inserted in the *beginning* of this Gospel, as *is* the case in St. Matthew; but at a later period, when our Lord is described as thirty years of age; and that it is inserted in connexion with His *Baptism*.

Also St. Matthew *descends* in his Genealogy from Abraham; St. Luke *ascends* to *God*.

There must be a design in this; how is it to be explained?

It was necessary to show that Jesus is the promised Seed of the Woman (Gen. iii. 15. Gal. iv. 4), that He is the *Second Adam*—the Father of the *new race of regenerate humanity*—in whom all Nations of the Earth are blessed.

Therefore St. Luke dates our Lord's Genealogy from His Baptism, because in Baptism the old Adam is buried, and the new man is raised up; and the life of Christ in us *begins* (see *Origen* here, and *Eusebius* in Mai Patrum Nova Bibliotheca, iv. pp. 271—277).

In Him, anointed by the Holy Ghost, the whole Human Race is summed up, and sanctified.

Christ, our Divine Head, is here presented to us as the Author of the new race, which He carries up, as it were, by a reverted *stream* of sanctification, turning back the channels of hereditary corruption of original sin, through every successive generation in an ascending series, and leading it up through Adam to God cleanses it by the divine influence and effusion of the Holy Ghost.

As has been already observed (on Matt. i. 1—16), all ancient authorities concur in the opinion that *both* Genealogies are traced through *Joseph*. This opinion derives importance from the fact (see there verse 1), that when Julian objected that there is a discrepancy between the Evangelists, the Fathers did not meet the objection by saying that Joseph was son of *Eli* by marriage, with Mary his daughter, as is supposed by some in modern times, and that the Genealogy in St. Luke is the Genealogy of *Mary*.

In addition to the authorities cited on St. Matthew, i. 1—16, the reader may consult the work of *Eusebius*, lately published by *Mai*, Quæstion. ad Marin. pp. 219—226.

27. *τοῦ Σαλαθιήλ*] See on Matt. i. 12—15. It is most probable that this is the same person as he who is mentioned by St. Matthew, i. 12, and that Zorobabel is the same person as he who is mentioned under that name by St. Matthew. It is true, that between Zorobabel in St. Luke, and Mary, are seventeen generations, and between Zorobabel in St. Matthew, and Joseph, are nine generations. But so between David and Salathiel in St. Luke are twenty generations; and only fourteen in St. Matthew. Cp. next note.

τοῦ Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ, 35 τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ,
τοῦ Ἑβὲρ, τοῦ Σαλὰ, 36 τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ
l Gen. 5. 6. & 11. 10. Λάμεχ, 37 τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ Μαλελεὴλ, l τοῦ Καϊνὰν,
k Gen. 5. 3. ch. 5. 1. 38 k τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

a Matt. 4. 1, &c. Mark 1. 12, &c. IV. (15/11) 1 a Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον, (16/V) 2 ἡμέρας τεσσαράκοντα
πειραζόμενος ὑπὸ τοῦ Διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις
ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν ὕστερον ἐπείνασε. 3 Καὶ εἶπεν αὐτῷ
ὁ Διάβολος, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.
b Deut. 8. 3. 4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, b Γέγραπται, ὅτι οὐκ ἐπ' ἄρτῳ
μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. 5 Καὶ ἀν-
αγαγὼν αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας
τῆς οἰκουμένης ἐν στιγμῇ χρόνου, 6 καὶ εἶπεν αὐτῷ ὁ Διάβολος, Σοὶ δώσω
τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται,
καὶ ᾧ ἐὰν θέλω, δίδωμι αὐτήν· 7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται
σου πᾶσα. 8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Σατανᾶ, γέγραπται
c Deut. 6. 13. c Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.
9 Καὶ ἤγαγεν αὐτὸν εἰς Ἰερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον
τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω,
d Ps. 91. 10—12. 10 γέγραπται γάρ, Ὅτι d τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περί σου, τοῦ
διαφυλάξαι σε· 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μή ποτε προσ-
κόψῃς πρὸς λίθον τὸν πόδα σου, 12 Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰη-
e Deut. 6. 16. σοῦς· Ὅτι εἴρηται, e Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 13 Καὶ
f John 14. 30. Heb. 4. 15. συντελέσας πάντα πειρασμὸν ὁ Διάβολος f ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
(17/I) 14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν

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36. *τοῦ* **Καϊνάν**] A difficulty, on which it would be presumptuous to do more than offer a conjecture.

This name *Cainan* does not occur in the original of Gen. xi. 12, 1 Chron. i. 2, nor in Codex Bezæ here, but it is found in the LXX.

The name of *Cainan* appears to be associated with the introduction of idolatry. See *Ephraem Syrus* in Gen. xviii. *Mill* on the Genealogies, p. 149.

We have seen (Matt. i. 8) that it was the practice of the *Hebrews* to omit names from their Genealogies, for moral and judicial reasons. Accordingly we find that in *St. Matthew's* Genealogy several names are passed over in silence.

But this does not appear to be the case in St. Luke's Genealogy. He wrote for the *Gentiles*, and to show that in Christ *all nations* are blessed; that in Him there is pardon and grace freely offered to all; that in Him the dead in trespasses and sins are made alive; that they who had been aliens—by idolatry and vice—were made nigh to God in Christ (Gal. iii. 28. Eph. ii. 12, 13); that there is an universal Amnesty in Christ.

Perhaps there may be something significant of this gracious purpose of Universal Reconciliation and Restoration by the Gospel, in the fact, that a name *expunged* from the Hebrew Genealogies, is restored, in Christ, in that of the *Gentile* World.

On this difficult question, see *Walther*, Harmon. Biblic. ad Luc. iii. 36. *Michaelis*, de Chronol. Mosis post diluv. in Comm. Soc. Gotting. 1763. *Rus.* Harmon. Evang. i. 359. *Spanheim*, Dubia Evang. xxiii., who, with Beza, would expunge the word. *Routh*, R. S. ii. 372, observes, that neither Julius Africanus, early in the third century, nor Eusebius in the fourth, seem to have known this second Καϊνάν. But cp. *Mill*, pp. 144. 147, *note*. *Lord Arthur Hervey*, on the Genealogies (pp. 168—203), has endeavoured to show that the name was first interpolated in St. Luke, and thence passed into copies of the LXX.

38. Ἀδὰμ, *τοῦ Θεοῦ*] Thus the Holy Spirit, writing by St. Luke to the Gentiles, taught them what they, especially the Greeks, much needed to learn, that God had made of *one blood* all nations of the earth. See *Bentley's* Sermon on Acts xvii. 26. Joseph is not called the Son of Eli literally, any more than Adam was literally the Son of God. (*Aug.* de cons. Ev. ii. 3.) Perhaps, also, it may be said that the words *ὡς ἐνομίζετο*, in *v.* 23, may be intended to imply that the Evangelist is giving the genealogy as commonly received (cp. *Bengel*).

— *τοῦ Θεοῦ*] "Ex Deo per Christum sunt omnia. Omnia reducuntur per Christum ad Deum." (*Beng.*)

And this work of retrogressive and retroactive purification is here connected with His Baptism. And thus the Holy Spirit has designed to remind us that our participation in this work of purification is commenced at our Baptism into Christ; that our adoption into the *new Generation*, by which we are engrafted into Christ, and through Him carried up to God, is effected by Him through the "*laver of Regeneration*." Tit. iii. 5. Cp. *St. Aug.* de Cons. Ev. ii. 4, 5.

As St. Paul says (Rom. v. 15), "Not as the offence (in Adam), so the free gift in Christ. For if through the offence of *the one* Adam, *the many* (that is, *all*, cp. v. 18) died, much more the Grace of God, and the Gift by the one man Jesus Christ hath abounded, or overflowed, to the many, i. e. upon *all*. As by the offence of one judgment came upon all to condemnation, so by the righteousness of One the free gift came upon all men unto Justification."

CH. IV. **1—13.** Ἰησοῦς *δέ*] See Matt. iv. 1—11.

2. *ἡμέρας τεσσαράκοντα*] It is said by some (e. g. *Bengel*) that this is a "locutio prægnans," indicating that He was led into the Wilderness for forty days (cp. Rev. xx. 2), where, *after they were over* (cp. Matt. iv. 3), He was tempted.

But the words of the two Evangelists taken together, seem rather to imply that He was tempted at intervals during the forty Days (cp. Mark i. 13), and that at the *close* of them the Tempter assailed our Lord with the greatest violence.

And this appears to be typical of what is to be looked for in the History of the Church. She is tempted during the whole period of her sojourn (represented by Forty Days, see on Matt. iv. 2, and foot note) in the wilderness of this world: but Satan reserves the fiercest trial for the last. (Rev. xii. 12.)

4. *γέγραπται*] *It is written*: repeated *v.* 8, cp. *v.* 12. Christ is "full of the Holy Ghost," *v.* 1, and yet His Rule of Faith and Practice is Holy Scripture;—a fact which may be commended to the consideration of some (Quakers, Methodists, and others) who appear to suppose that inward illumination (or what is fancied to be such) may be a substitute for the written Word.

5. *ἔδειξεν αὐτῷ*] The *last* Temptation in St. Matthew (iv. 8), but mentioned here in the *second* place by St. Luke.

But observe, St. Luke does *not* say *τότε* or *πάλιν*, as St. Matthew does (iv. 5. 8), and therefore there is no discrepancy, but St. Luke places the temptations in an order of his own; perhaps with a reference to the temptation of the first Adam, and to the special allurements of the Gentile World.

— *τῆς οἰκουμένης*] St. Matthew here (iv. 8) has *τοῦ κόσμου*.

— *ἐν στιγμῇ χρόνου*] "In momento enim prætereunt." (*Ambrose.*)

9. Ἰερουσαλήμ] St. Matthew here (iv. 5) has *τὴν ἁγίαν πόλιν*.

13. *ἄχρι καιροῦ*] "usque ad opportunum tempus" (*Beng.*), such as the Agony.

Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων. (18/X) 16 [g] Καὶ ἦλθεν εἰς τὴν Ναζαρὲτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, [h] κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. 17 Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, 18 [i] Πνεῦμα Κυρίου ἐπ' ἐμέ· οὗ εἵνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει· 19 [j] κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. 20 Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 Ἤρξατο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. (19/I) 22 [k] Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; (20/X) 23 [l] Καὶ εἶπε πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καφαρναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

(21/I) 24 [m] Εἶπε δέ, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. (22/X) 25 [n] Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἓξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεφθα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. 27 [o] Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος. 28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. 29 Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις

g Matt. 2. 23. & 13. 54. Mark 6. 1. John 4. 43.
h Neh. 8. 5, 6. Ps. 22. 22. & 40. 9, 10.
i Isa. 61. 1, 2. Matt. 11. 5. Ps. 42. 7. & 147. 3. John 6. 2.
j Lev. 25. 10.
k Ps. 45. 2. Isa. 50. 4. Matt. 13. 54. Mark 6. 2, 3. ch. 2. 4. John 1. 14. & 6. 42. & 7. 46.
l Matt. 4. 13. & 13. 54.
m Matt. 13. 57. Mark 6. 4. John 4. 44.
n 1 Kings 17. 7. & 18. 1. James 5. 17.
o 2 Kings 5. 14.

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15. *αὐτός*] "Ipse; non modò per famam." (*Beng.*)

16. *ἐν τῇ ἡμέρᾳ τῶν σαββάτων*] On the Synagogue Worship on the Sabbath, see *Joseph.* de B. Jud. vii. 3. *Vitringa* de Synagogâ, Francecq. 1696. *Prideaux*, Connexion, i. 416—430, ad A.D. 444. *Jahn*, Arch. S. 344. 397.

The following is from *Kuin.*: "*ἀνίστη ἀναγνῶναι, ad prælegendum* è libris sacris *surrexit*. Erat enim more receptum, ut prælectio codicis sacri stantibus lectore et populo fieret. Non autem Mosis tantùm, sed etiam prophetarum libri diebus sabbati in synagogis prælegi solebant, vid. Act. xiii. 14, 15; xv. 21. Quinque Mosis libri sic distributi erant, ut diebus sabbati spatio unius anni integri legerentur; ex libris verò prophetarum lectioni librorum Mosis adjungebatur sectio aliqua, quæ cum Mosis loco prælecto affinitatem habere videretur. Definiri nequit, utrùm Jesus præscriptam ex Iesaiæ oraculis pericopen, an aliam quampiam prælegerit, sed posterius probabilius est; *ὑπηρέτης* enim, ut h. l. legitur, non revolutum volumen offerebat Jesu, sed Jesus ipse revolvebat Iesaiæ volumen sibi porrectum, et lectio à Jesu pro arbitrio instituta effecisse videtur, ut auditores, oculis et animis in Jesum intentis, eò diligentius dicenda auscultarent; neque omnino, ut ad h. l. *Michaëlis* monuit, certò constitui potest, jam illo tempore præscriptas pericopas è libris prophetarum fuisse prælectas. Qui aliquâ doctrinâ pollere viderentur, cujuscunque essent conditionis, ab Archisynagogo excitabantur et rogabantur, ut locum scripturæ prælegerent."

17. *ἐπεδόθη*] perhaps was given in *addition*, after the Lesson from the *Law*. Our Lord appears to have done two things; *first*, *ἀνίστη ἀναγνῶναι*, i. e. to read the lesson of the day, see preceding note; *secondly*, to have chosen a particular passage (*εὑρεῖν τόπον*) in the prophecies of Isaiah, and to have expounded it, with additions from other places of the same Prophet; e. g. Isa. lxi. 1, 2, with illustrations from xlii. 7, and to have shown the application of these prophecies to Himself. See *Surenhus.* pp. 339—345.

— *ἀναπτύξας*] having *unrolled* the מְגִלָּה (*megillah*), or *volume*.

It appears that Isaiah formed a separate roll.

18. *ἔχρισέ με*] anointed Me—made Me the Messiah, the Anointed One—the Christ. Christ was anointed at the Incarnation by the operation of the Holy Ghost, and was publicly anointed and inaugurated as the Messiah by the descent of the Holy Ghost at His Baptism. See on Matt. iii. 16. Therefore this lesson and exposition were specially appropriate *now*.

"Per *πτωχοῖς*, Hebr. עֲנִיִּים, intelliguntur ap. Iesaiam *miseri*, quo sensu vocabulum sæpius legitur, ut Ies. iii. 14; lviii. 7." (*Kuin.*)

19. *ἐνιαυτόν*] typified by the Jubilee, Lev. xxv. 9; and the word *ἐνιαυτὸς*, like the Hebrew שָׁנָה (*shanah*), of Isa. lxiii. 4, indicates, in a larger sense, a longer period—here the Gospel dispensation. On the erroneous notion hence derived by some (see *Clem. Alex.* Strom. i. p. 147, and *Origen* de princ. iv. 5), that our Lord taught only for one year or little more; see the authorities in *Gieseler*, Ch. Hist. chap. i. note 10. *Winer*, Lex. i. p. 568. *Routh*, R. S. i. 121. 146; iv. 364, and above, on iii. 23, where it will be seen that *Melito* affirmed that our Lord's ministry lasted three years; so also *St. Hippolytus*, in Dan. § 4. So *Euseb.* H. E. i. 10. *Theodoret*, in Dan. ix. *St. Hieron.* in Dan. ix.

24. *δεκτός*] 'acceptable,' not 'accepted.' On *δεκτὸν* see on Acts x. 35.

25. *ἔτη τρία καὶ μῆνας ἓξ*] It is said by some (e. g. *Meyer*, p. 275) that this is at variance with the date in 1 Kings xviii. 1, "the *third* year." But it does not appear that the third year there is dated from the beginning of the famine. The original says, "There were many days; and in the third year—probably after those many days—the word of the Lord came to Elijah." Why otherwise should the "many days" be mentioned? The period of *three years and a half* (half of *seven*, the sacred number) = 42 months, or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine (cp. James v. 17), and of the duration of the desolation of the Temple under Antiochus. *Lightfoot*, i. p. 620. Harm. N. T. Rev. xi. *Joseph.* B. J. i. 1. *Lowth* on Dan. xii. 7. *Prideaux* ad A.D. 168, 165. See Rev. xi. 2, 3; xii. 6. 14; xiii. 5.

26, 27. *Ἠλίας—Ἐλισσαίου*] The Prophets Elijah and Elisha were types of Christ; and in their special dealings with the widow of Sarepta and Naaman the Syrian, they foreshadowed His relation, not only to Capernaum in contrast with Nazareth, but also to the Gentile world in comparison with the Jews. (*Theoph.*, *Euthym.*)

29. *ὀφρύος*] *Modern Nazareth* is not on a hill, as the ancient city was. Cp. *Pococke* in *Rosenm.* here, and *Robinson*, Palest. iii. 183—200, who says, "the houses stand in *the lower part* of the slope of the western hill, which rises steep and high above them." Its inhabitants were guilty of rejecting the Son of God, Who vouchsafed to dwell among them, and of endeavouring to cast Him down from "the brow of a hill on which their city was built." In the present site of Nazareth may we not see an emblem of the degradation and doom of those who reject and would cast down Christ? Cp. the curse pronounced by Him on *Capernaum* (Matt. xi. 23), of which the *name* is lost, and the *site* is now a subject of controversy. See *Tregelles*, in Journal of Classical and Sacred Philology, No. viii. pp. 152—154, who places it on the *east* of Jordan. Cp. on Matt. iv. 13. Luke iv. 29.

αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν. [30] [p] αὐτὸς δὲ διελθὼν διὰ
[q] μέσου αὐτῶν ἐπορεύετο. (23/VIII) [31] [q] Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς
Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. (24/II) [32] Καὶ ἐξεπλήσ-
σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. (25/VIII) [33] Καὶ
ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε
φωνῇ μεγάλῃ, [34] λέγων, Ἔα· τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι
ἡμᾶς; οἶδά σε τίς εἶ· ὁ Ἅγιος τοῦ Θεοῦ. [35] Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς
λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ
μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. [36] Καὶ ἐγένετο θάμβος ἐπὶ
πάντας· καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, Τίς ὁ λόγος οὗτος; ὅτι ἐν
ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται.
[37] Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

[r] (26/II) [38] [r] Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος·
πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν
περὶ αὐτῆς. [39] Καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν
αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. [40] Δύνοντος δὲ τοῦ ἡλίου
πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·
ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευσεν αὐτούς. (27/VIII) [41] Ἐξήρ-
χετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κράζοντα καὶ λέγοντα, Ὅτι σὺ εἶ ὁ Χριστὸς
ὁ Υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν
αὐτὸν εἶναι. (28/VIII) [42] Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον·
καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ
μὴ πορεύεσθαι ἀπ' αὐτῶν. [43] Ὁ δὲ εἶπε πρὸς αὐτούς, Ὅτι καὶ ταῖς ἑτέραις
πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπ-
έσταλμαι. [44] Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

[a] V. (29/X) [1] [a] Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν
[b] λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ. [2] [b] καὶ
εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν
ἀπέπλυναν τὰ δίκτυα. [3] Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ
[c] τοῦ πλοίου τοὺς ὄχλους. (30/IX) [4] [c] Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα,
Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. [5] Καὶ
ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες

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30. διελθὼν διὰ μέσου] He allowed them to take Him to the top of the hill—and then escaped. Thus He proved that His death was voluntary,—"Quandò vult capitur, quandò vult occiditur,"—and we may add, "Quandò nolunt inimici, elabitur, et quandò nolunt, occiditur." (See Matt. xxvi. 5.)

31. Καφαρναοὺμ πόλιν τ. Γ.] A mode of speech showing that St. Luke wrote for persons unacquainted with Palestine.

Marcion began his edition of St. Luke's Gospel at this verse (see Libr. Apocr. N. T. p. 403), and inserted the words ὁ Θεὸς κατῆλθεν εἰς Καφαρναοὺμ,—a testimony from *him* to Christ's *Divinity*, and also that the earlier chapters of *St. Luke* (omitted by *Marcion*) prove the *Humanity*.

33. δαιμονίου] Both St. Mark and St. Luke, writing for Gentiles, add the epithet ἀκάθαρτον to δαιμόνιον, which *St. Matthew*, writing to Jews (for whom it was not necessary), *never* does. See *Townson* on the Gospels, p. 185.

— καὶ ἀνέκραξε] See Mark i. 24—28.

34. ὁ Ἅγιος] "He uses the Article," says *Athanas.* in Caten., "distinguishing Christ from all others: for He is *the* Holy One, by communion with Whom all who are holy are called holy."

35. φιμώθησι] "φιμὸς, i. q. κημὸς, *camus* (cp. *Routh*, R. S. iv. 44. 71), capistri genus (a muzzle) quo caballi superbi coerceri solent (*Valck.* ex Isid.), hinc φιμοῦν *obturare*." See on Matt. xxii. 12. Mark i. 25; iv. 39.

Ch. V. 1—11. ἐγένετο δὲ—αὐτῷ] Cp. Matt. iv. 18—22. Mark i. 16—20. Some Expositors suppose that these two latter describe a different action from that in St. Luke; but see *Hammond*, *Lightfoot*, and *Spanheim*, Dubia Evang. p. 337, and *Trench* on the Miracles, p. 125.

Spanheim's observation here, p. 334, is very judicious, and of general application: "Nihil frequentius quàm quædam *prætermitti* ab his (i. e. by *some* of the four Evangelists), *suppleri* ab aliis, ob fines sæpe dictos, ne vel Scriptores sacri ex compacto scripsisse viderentur, vel Lectores uni ex illis, reliquis spretis, hærerent."

2. εἶδε δύο πλοῖα] Our Lord evangelizes men by means of their worldly occupations. The Shepherds at Bethlehem, when tending their flocks; the Magi looking at the stars; Matthew at the seat of custom; Simon and Andrew, James and John at their nets, are called to Christ. (Cp. *Theoph.* here.) He thus teaches us not to be indolent, and to sanctify our labours by His presence.

— ἀπέπλυναν] Observe ἀπὸ and the aorist, marking by one act of washing that the fishing was *over*. They washed them *off*,—cleansed them from weeds, &c.,—and hung them up to dry, till they should be wanted again on the following night. Where human work ends, divine begins.

4. ἐπαναγαγε] Remark the two prepositions: "Launch *forth* from shore *back again* to the deep now in the *day*, where during the whole night (the best time for fishing) thou hast caught nothing."

5. ἐπιστάτα] Used by St. Luke six times (v. 5; viii. 24. 45; ix. 33. 49; xvii. 13) for the Hebrew Ῥαββί, which is used by all the other Evangelists, but never used by St. Luke. See preliminary note.

— δι' ὅλης τῆς νυκτὸς] i. e. during the most favourable time, and during the whole of it. How then can we expect a draught now?

In a figurative sense the words may be applied to the labours of the Church of God during the night of heathen darkness, before the coming of Christ. See *Theophyl.*, and cp. *St. Ambrose* here: "Ego, Domine, scio quia *nox* est quandò non imperas—in Verbo Tuo laxabo retia."

οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. 6 Καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν, 7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. (31 Χ) 8 [d] Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, [e] Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον· 10 [f] ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. (33 Π) 11 [g] Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.

d 2 Sam. 6. 9. 1 Kings 17. 18.
e Exod. 20. 19. Judg. 13. 22. 1 Sam. 6. 20. Isa. 6. 5.
f John 21. 6, 7. Jer. 16. 16. Ezek. 47. 9. Matt. 4. 19. Mark 1. 17. & 13. 49.
g Matt. 4. 20. & 19. 27. Mark 10. 28. ch. 18. 28.

(33 Π) 12 [h] Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. (34 Ι) 15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν· (35 Π) 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

h Matt. 8. 2, &c. Mark 1. 40, &c.

(36 Π) 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. (37 Ι) 18 [i] Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· 19 καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός; 22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

i Matt. 9. 2—8. Mark 2. 3—12.

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6. *διερρήγνυτο*] Was on the point of breaking; "in eo erat ut rumperetur." (Cf. *Valck.*)

This draught of fishes was not only a Miracle, but (like other of our Lord's Miracles) it was a prophetic parable in action. It foreshadowed the success that would now attend the labours of the Apostolical Fishers of Men, in drawing the Net of the Gospel through the Sea of the World, and enclosing the wandering shoals of Heathen Nations within it, so that they might be caught—not for death—but for *life eternal* (ἐζωγρημένοι),—and though the Net was full, yet it should not be broken.

7. *κατένευσαν τ. μετόχοις*] An incident noticed by the Holy Spirit, probably as a suggestion to Pastors and Churches,—that when they themselves do not suffice for the Evangelical and Missionary work to which they are appointed, they should invite *other* Pastors and Churches (as *μέτοχοι*, *coadjutors*) to help them in the labour of Apostolical Fishing. All are *μέτοχοι* under One *Κύριος*, Christ.

They *beckoned* because of the distance,—or, it may be, in awe,—not venturing to shout aloud in the presence of Christ. Cp. *vv.* 8 and 9, *θάμβος περιέσχεν πάντας*. Compare this miraculous draught with that in John xxi. 6—11, *after* the Resurrection, and see notes there, and *Burgon* here; and consider them not only as *miracles*, but *prophecies*, with regard to the Fishers of Men, the Ships of the Churches, the Net of the Gospel, the Sea of the World, and the Shore of Eternity.

12. *πλήρης λέπρας*] A Hellenistic paraphrase of St. Matthew's (viii. 2), and St. Mark's (i. 40) *λεπρός*. On this use of *πλήρης* as applied to diseases, see *Rukniken* ad Timæum v. *ἀνάπλεως*, p. 30. On the circumstances of the miracle generally, see Matt. viii. 2—4.

13. *θέλω, καθαρίσθητι. Καὶ εὐθέως*] "Nihil medium est inter opus Dei et præceptum, quia præceptum est opus." *St. Ambrose*, who adds, "*Volo* dicit, propter *Photinum*; *imperat* propter *Arium*; *tangit* propter *Manichæum*;" and thus by a single act He confutes heresies which were yet unborn. And further: "*Lex* tangi leprosos prohibet. sed, qui *Dominus* Legis est, Legem facit; tetigit ergo, ut probaret quia subjectus non erat Legi—et ut lepra tactu fugaretur quæ solebat contaminare tangentem." (*Ambrose.*) And yet our Lord sent the Leper to the Priest; because, though as *God* He had just showed Himself *above* the Law; yet as *Man* He came to *fulfil* the Law.

16. *προσευχόμενος*] This notice of our Lord's *praying* is peculiar to St. Luke. A similar instance is seen in his narrative of our Lord's Baptism, iii. 21, and of the Transfiguration, ix. 28, 29. The *Jews* had frequent exhortations to *Prayer* in their Scriptures and Religious Services. The *Gentiles*, for whom St. Luke's Gospel was specially designed, needed instruction in the duty and benefits of Prayer. Accordingly, this subject occupies a prominent place in his Gospel. It is eminently the Gospel of Prayer; see vi. 12; ix. 18. 28; xi. 1; xviii. 1; xxii. 41. 46. On our Lord's prayer in His agony, and in His earnest charge to His disciples, and our Lord's prayer for His murderers, xxiii. 34, and His dying prayer, xxiii. 46, cp. *Townson* on the Gospels, p. 191.

19. *ποίας*] rightly edited, instead of *διὰ ποίας*; *ποίας* marks *place*. *Kühner*, Gr. Gr. ii. 177. *Æschyl.* Ag. 1054, *ἑστίας μεσομφάλου ἵστηκα*. *Soph.* Elect. 900. Hence the adverbs of place, *οὗ, ποῦ, ἀλλαχοῦ, οὐδαμοῦ*. They did not find an *entrance* (*εἴσοδος*), much less a *transit*, a *δίοδος*. Cp. *ἀκαίνης*, xix. 4.

— *δῶμα*] *roof*, or *flat housetop*; used in this sense for the Hebr. גג (*Gog*) by the LXX. *Jos.* ii. 6. 8, and *passim*, cp. Luke xii. 3; xvii. 31. Acts x. 9.

— *διὰ τῶν κεράμων*] See Mark ii. 4.

21—26. *καὶ ἤρξαντο*] See on Matt. v. 3—8.

21. *τίς—βλασφημίας*] An iambic verse; see *v.* 39. Cp. *Winer*, p. 564.

23 τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἔγειραι καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε, καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. 25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν. 26 Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου λέγοντες, Ὅτι εἴδομεν παράδοξα σήμερον.

j Matt. 9. 9, &c. Mark 2. 13, &c.

(38/II) 27 j Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. 28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. (39/II) 29 Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 Καὶ ἐγόγγυζον οἱ Γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; (40/II) 31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς, εἰς μετάνοιαν. 33 Οἱ δὲ εἶπον πρὸς αὐτόν, Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; 34 Ὁ δὲ εἶπε πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νηστεύειν; 35 Ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 36 Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. 37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται. 39 Καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

a Matt. 12. 1, &c. Mark 2. 23, &c.

VI. (41/II) 1 a Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον ψώχοντες ταῖς χερσί. 2 Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; 3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν

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27. *Λευὶν*] See Matt. ix. 9.

29—39. *καὶ ἐποίησε*] See Mark ii. 15—22.

30. *αὐτῶν*] of the Capernaites.

— *τῶν τ.*] The article *τῶν* has been restored from A, B, D, L, and other MSS.

35. *ἐλεύσονται δὲ ἡμέραι καί*] *καὶ* is emphatic; *imò*. The days will come, *even*, when the Bridegroom shall have been taken away from them.

39. *πιὼν παλαιόν*] a pure iambic. Cp. *v.* 21. We have seen (Matt. vi. 9. 34; vii. 2, 3; xiii. 52) that our Lord condescended to adopt parables, proverbs, and prayers current among the *Hebrews*. Perhaps He here adopted in substance, a proverb current among the *Heathens*, of which St. Luke has given the Greek form. Even in Heaven Christ deigns to use a Gentile Proverb, see on Acts xxvi. 14. Compare St. Paul's quotations from heathen writers (Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12). See also 2 Pet. ii. 22, and what is said of Moses, Acts vii. 22.

Our blessed Lord and His Apostles may have designed to remind us by this adoption of Truth, wherever found, that of all Truth, in every age and country, He is the Author. Cp. John i. 9, and see *Hooker*, E. P. II. i. and II. iv. and III. viii. 9.

"There is no kind of knowledge whereby any part of Truth is seen, but we justly account it precious . . . . to detract from the dignity thereof were to injure even God Himself, Who, being that Light which none can approach unto, hath sent out these lights whereof we are capable, even so many sparkles resembling the bright fountain from which they rise."

CH. VI. **1.** *ἐν σαββάτῳ δευτεροπρώτῳ*] "*In Sabbato secundoprimo.*" This particular Sabbath is specified by St. Luke alone. The ancient Expositors differ much in their opinions as to what this Sabbath was. See a Summary of them in *à Lapide*, who thinks that it was the Pentecostal Sabbath; and so *Maldonat.* in Matt. xii. 1. And this is a probable opinion. It supposes that there were certain principal Sabbaths, *πρῶτα σάββατα*; that the Paschal Sabbath (i. e. the Sabbath next after the 14th of Nisan) was the *πρωτό-πρωτον* (see John xix. 31), and that the Pentecostal was the *δευτερό-πρωτον*. And this opinion is confirmed by *Valckenaer*, and it seems most consistent with the rules of grammatical Analogy, to interpret *δευτερόπρωτον second-first*, intimating that there were *other* first or *chief* sabbaths. The word *πρῶτος* often signifies *principal*; see on iii. 2; xv. 22; xix. 47. Acts xiii. 50. And so *δευτερο-δωδεκάτη*, the *second-tenth*, in *Jerome*, on Ezek. xlv.

This was not only *a* sabbath, but a *chief* sabbath; and so the inferences from our Lord's teaching here are stronger than if it had been only an ordinary sabbath. There may be also something significant in the fact, that the Law concerning the Sabbath which our Lord now explains, was given at this Pentecostal season by Himself the Lord of the Sabbath. Exod. xix. 1—3.

Another opinion, generally adopted, is that this *σάββατον δευτερόπρωτον* was the first Sabbath after the second day of unleavened bread. See *Scaliger*, de emend. temp. p. 557. *Casaubon*, Exc. Bar. p. 272. *Lightfoot* on Matt. xii. 1. *Jahn*, Arch. S. 347.

The second day of the Paschal week was distinguished by the waving of the first ripe sheaf of barley by the Priest before the Lord, to consecrate the harvest. See Levit. xxiii. 10—12 (where Sabbath is the first day of unleavened bread, or 15th of Nisan. See *Ainsworth* on Levit. l. c.). 1 Cor. xv. 20. Rom. xi. 16. And the Sabbath here mentioned by St. Luke was, according to this opinion, the first Sabbath after that second day, i. e. the first Sabbath after the 16th of Nisan.

If this be so, then the corn which the disciples ate was *barley* (the wheat not being then ripe), an incidental proof of their hunger; and therefore the particular Sabbath may have been mentioned here.

On the circumstances of the incident generally, see on Matt. xii. 1—7, and Mark ii. 23—28.

ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαυὶδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 5 Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

(42/II) 6 [b] Ἐγένετο δὲ, καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7 Παρετηροῦντο δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὕρωσι κατηγορίαν αὐτοῦ. 8 Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειρε καὶ στῆθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. 9 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτήσω ὑμᾶς τι· ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι; 10 Καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ, Ἔκτεινον τὴν χεῖρά σου· ὁ δὲ ἐποίησεν· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη. 11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

b Matt. 12. 9, 13, 14. Mark 3. 1, &c.

(43/II) 12 [c] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. (44/II) 13 [d] Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε· 14 Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, 15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, 16 Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης. (45/I) 17 [e] Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ·

c Mark 3. 13, &c.

d Matt. 10. 1—4. Mark 3. 13—19.

e Matt. 4. 25. Mark 3. 7.

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3. ὁπότε] The only place where this word occurs in New Test. (*Meyer.*)

6. ἐγένετο] On the incidents here (*vv.* 6—12), see on Matt. xii. 9—14, and cp. Mark iii. 1—6.

9. ἀπολέσαι] Some MSS. have ἀποκτεῖναι, but ἀπολέσαι (which is also found in many of the best MSS) is the proper opposite to σῶσαι.

12. προσεύξασθαι] See on v. 16.

— ἐν τῇ προσευχῇ τοῦ Θεοῦ] Some have supposed that our Lord spent the night in a *proseucha*, or oratory. See *Hammond* and *Mede*, Works, p. 67, Bk. I. Disc. xviii. But the article prefixed to προσευχῇ, and the adjunct τοῦ Θεοῦ, seem to forbid this supposition. The Genitive is *genitivus objecti*, as ἀγάπη Θεοῦ, 1 John ii. 5. πίστις Ἰησοῦ, Gal. iii. 22. ἐνεργεσία ἀνθρώπου, Acts iv. 9. ἐξουσία πνευμάτων, Matt. x. 1. Cp. *Winer*, Gr. Gr. p. 212. Christ spends the night in prayer before He chooses His Apostles and preaches His Sermon on the Mount. He thus instructs us by His example not to commence any important undertaking, especially in spiritual matters (Ordination, Preaching, &c.), without Prayer. "Orat Dominus, non ut pro se obsecret, sed ut pro me impetret. Obedientiæ Magister ad præcepta virtutis Suo nos informat exemplo" (*Ambrose*, and see *Cyril* here, p. 188, *Mai*). "Aperuit os suum (see St. Matthew v. 2). Aperi os tuum, sed prius, ut aperiatur, *implora*."

13. ἀποστόλους ὠνόμασε] See on Matt. x. 2. Ἀπόστολος is more than a *messenger*, it is also a representative of the sender, see *Kuin.* "Ἀποστόλους, *legatos et voluntatis suæ interpretes*, Hebr. שְׁלוּחִים, vid. *Schoettgenius* ad h. l. Ita שָׁלוּחַ de nuntio, *vices mittentis gerente* legitur 1 Regg. xiv. 6, ubi οἱ ὁ. habent ἀπόστολος, quo eodem vocabulo Aquila expressit Hebr. nomen צִיר Ies. xviii. 2, quod Alexandrini vertere solent πρέσβυς."

15. Ματθαῖον] *Eusebius* (Theophan. p. 323, ed. Lee) remarks on St. Luke's reverence here shown for his brother Evangelist the Apostle St. Matthew, in not calling him a publican, and in placing him before St. Thomas; and on St. Matthew's humility in recording his former profession, and putting himself after St. Thomas. (Matt. x. 3.) An evidence of the genuineness of St. Matthew's Gospel.

— Ζηλωτήν] the same as Hebr. Kanaïten, see on Matt. x. 4.

17. ἐπὶ τόπου πεδινοῦ] i. e. on a level place on the ὄρος. See further on, Matt. v. 1. The use of a genitive rather than a dative after ἐπί, may be intended to mark that the place itself was elevated. Cp. Luke iv. 29; xxii. 30. Acts xx. 9. Such a place is called by the LXX ὄρος πεδινόν, Isa. xiii. 2, an exact description of our Lord's position here. It is remarkable that Isaiah's words are, in the LXX, ἐπ' ὄρους πεδινοῦ ἄρατε σημεῖον. Assuredly our Lord did lift up the standard, when He preached His Sermon on the Mount.

The occasion on which the Discourse here given by St. Luke was delivered, appears to be the same as that described in St. Matthew when the *Sermon on the Mount* was preached;

For, St. Mark (iii. 13—19) relates that our Lord went up to a *Mountain*, and there called the Twelve;

And, after the delivery of the '*Sermon on the Mount*,' our Lord is described by St. Matthew (viii. 5—13) as going into Capernaum, and healing the Centurion's servant. So St. Luke, vii. 1—10.

St. Matthew says (vii. 28, 29), that when Jesus had ended these sayings, *the people* (οἱ ὄχλοι) were astonished at His doctrine (cp. viii. 1); and St. Luke says (vi. 17), the company of His disciples were there, and a great multitude of *people* which came *to hear* Him (ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ . . . . καὶ πᾶς ὁ ὄχλος, κ.τ.λ.); and (vii. 1) when He had ended all these sayings, *in the audience of the people* (εἰς τὰς ἀκοὰς τοῦ λαοῦ).

The Discourses in Matthew (v. vi. and vii.) and Luke (vi. 20—49) closely resemble each other; and the points of difference, consisting mainly of *omissions* on one side or the other, may be easily accounted for, as follows;

St. Matthew was writing specially for *Hebrew* readers, and therefore he records all the portions of our Lord's Discourse in which the Teaching of the *Levitical Law*, or the practice of its *Jewish Expositors*, is explained, enlarged, or corrected by the *Gospel* (see Matt. v. 17—38). These passages—less applicable to the Gentile world—are not repeated by St. Luke. So again in St. Matthew's report, our Lord corrects the Jewish notions on Prayer and Almsgiving (vi. 1—34), which, probably for a like reason, is not reiterated by St. Luke.

The residue of the Sermon on the Mount (Matt. vii.) being of a general character, applicable alike to Jews and Gentiles, *is repeated* with some additions (Luke vi. 38—40) by St. Luke here (vi. 31. 37—49), or elsewhere (Luke xi. 9—13, comp. with Matt. vii. 7—11, and Luke xiii. 24, comp. with Matt. vii. 13), with the exception of the caution against false teachers in sheep's clothing (Matt. vii. 15).

There is a remarkable difference in the *form* of the *introduction* of the two narratives of the Sermon on the Mount;

In St. Matthew it has the form of a judicial promulgation of Law; in St. Luke it is a Hortatory Address to the World. In St. Matthew it is a Code; in St. Luke, a Homily.

In St. Matthew the language is, "Blessed are the poor, for theirs is the kingdom of heaven" (v. 3); in St. Luke, "Blessed be ye poor, for *yours* is the kingdom of God" (vi. 20: cp. Matt. v. 1—10, with Luke vi. 21—26).

So also in the *conclusion* of the Sermon;

In St. Matthew it is, "Not every one that saith unto Me, Lord, Lord" (vii. 21). In St. Luke, "Why call ye Me Lord, Lord" (vi. 46). In St. Matthew, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him" (vii. 24). In St. Luke, "I will show *you* to whom he is like" (vi. 47).

It is probable that the Holy Spirit in thus presenting the same

καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος· οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· 18 καὶ οἱ ὀχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο. 19 [f] Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

f Matt. 14. 36. Mark 5. 30.

(46/V) 20 [g] Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε, Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

g Matt. 5. 2, &c.

(47/V) 21 [h] Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε. (48/V) 22 [i] Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, (49/V) καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου. 23 [j] Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

h Isa. 65. 13. & 66. 10. & 61. 3. Matt. 5. 4.
i Matt. 5. 11. 1 Pet. 2. 19. & 3. 14. & 4. 14. John 16. 2.
j Matt. 5. 12. Acts 5. 41. & 7. 51.

(50/X) 24 [k] Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. (51/X) 25 [l] Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε. 26 [m] Οὐαὶ, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

k Amos 6. 1, 8. Eccles. 31. 8. James 5. 1.
l Matt. 6. 2, 5. ch. 16. 25. Isa. 65. 13. James 4. 9. & 5. 1.
m John 15. 19. 1 John 4. 5.

(52/V) 27 [n] Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 [o] εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. (53/V) 29 [p] Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 [q] Παντὶ δὲ τῷ αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. (54/V) 31 [r] Καὶ, καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. (55/V) 32 [s] Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. 33 Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. 34 [t] Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. 35 [u] Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου. ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. 36 [v] Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστί. (56/II) 37 [w] Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 [x] Δίδοτε, καὶ δοθήσεται

n Exod. 23. 4. Prov. 25. 21. Matt. 5. 44. Rom. 12. 14, 20. 1 Cor. 4. 12.
o ch. 23. 34. Acts 7. 60.
p Matt. 5. 39. 1 Cor. 6. 7.
q Deut. 15. 7. Matt. 5. 42.
r Matt. 7. 12. Tob. 4. 16.
s Matt. 5. 46.
t Matt. 5. 48. Deut. 15. 8.
u Matt. 5. 44, 45. Ps. 37. 26. ch. v. 30.
v Matt. 5. 48.
w Matt. 7. 1. Rom. 2. 1. 1 Cor. 4. 5.
x Prov. 10. 22. & 19. 17. Matt. 7. 2. Mark 4. 24. James 2. 13.

substantial truth in two various *forms*, designed to remind the world by St. Matthew, that the same God Who had spoken as a Lawgiver and Judge to his forefathers in Mount Sinai now speaks in the Gospel in the same character, and with the same authority and majesty, to all; and that He intends to show by St. Luke, that He condescends to address the Gentile World in the persuasive terms of an Ethical Teacher, and to show the way to attain "the Chief Good," both in time and eternity.

It is observable that the History of the Discourse, as given in both Evangelists, is prefaced and followed by a narrative of *Miracles*, which were then worked by Him, and are here recorded by the Holy Spirit (we may reasonably suppose), in order to give greater force and solemnity to His *Preaching*, and to gain readier assent and obedience to it. See further on Matt. vii. 29.

18. *ἀπό*] restored, for *ὑπό*, from the best MSS. It is observable here that these persons *resorted* to Christ for relief; and this agrees better with *ἀπό* than with *ὑπό*; for those who were *under* the dominion of the Evil One, would rather have fled from Him; whereas these persons were driven *from* Satan to take refuge in Christ.

On the use of *ἀπὸ* after a part. pass., see *Winer*, G. G. p. 332.

19. *δύναμις παρ' αὐτοῦ ἐξήρχετο*] For He was *πηγὴ δυνάμεων*, the Fountain of Miracles (*Theophyl.*): the Apostles were only *ὀχετοί*, or *channels*.

20, 21. *μακάριοι*] See on Matt. v. 1—10. After He had chosen His disciples, He *ῥυθμίζει αὐτοὺς διὰ τῶν μακαρισμῶν καὶ διὰ τῆς διδασκαλίας*. (*Theoph.*) *St. Ambrose* says, "*Quatuor* tantùm beatitudines sanctus *Lucas* Dominicas posuit, *octo* verò sanctus *Matthæus*; in his octo illæ quatuor sunt, et in istis quatuor illæ octo." *St. Ambrose* therefore thought that this Sermon in St. Luke was the Sermon on the Mount. See note on v. 17 here, and so *St. Cyril*, pp. 192, 193.

22. *ἀφορίσωσιν*] 'Excommunicate you for My sake.' See John xvi. 2. Hence *ἀφορισμὸς* became the ecclesiastical word for 'excommunicate.' See *Suicer*, Thes. i. p. 600. *Bingham*, xvi. ii. 6; xvii. 1. Here is a prophecy that some would be excommunicated unjustly; and here is comfort for those who suffer under that ban; e. g. for those who are cut off from communion with a Church which imposes, as terms of communion, Articles of belief not found in Scripture, and unknown to the Primitive Church.

23. *χάρητε*] Restored from the best MSS. for *χαίρετε*.

27, 28. *ἀγαπᾶτε*] See on Matt. v. 44. The connexion is,—"Ye will be persecuted; but your persecutions are trials of your love. Overcome evil with good. Love your enemies, and your persecutions will be occasions to you of glory."

29, 30. *τῷ τύπτοντί σε*] See on Matt. v. 39, 40, and John xviii. 23.

— *χιτῶνα*] See on Matt. v. 40.

30. *παντὶ δὲ τῷ αἰτοῦντι*] See on Matt. v. 42.

35. *πλὴν ἀγαπᾶτε*] This corrective word *πλὴν* seems to remind the reader that *this* report of the Sermon on the Mount is not a *full* report, and to refer him for its complement to the words of our Lord in *St. Matthew*, v. 43. St. Luke writes with a knowledge of St. Matthew's Gospel, and supposes that his reader will look to it; or rather, we may say the One Spirit Who inspired all the Evangelists intends us to regard all the Gospels as interwoven with each other, and forming one harmonious whole.

— *δανείζετε*] See on Matt. v. 42, and Prov. xix. 17, "He that hath pity on the poor, *lendeth* (*δανείζει*, LXX) to the Lord;" and see Ecclus. xxix. 2.

ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

(57/V) 39 y Εἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; (58/III) 40 z Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. (59/V) 41 a Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 b *Η πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. (60/V) 43 c Οὐ γάρ ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. (61/V) 44 d Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. (62/V) 45 e Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

(63/III) 46 f Τί δέ με καλεῖτε Κύριε Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; (64/V) 47 g Πᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος· 48 h ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 49 Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

VII. (65/III) 1 a Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. 2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3 Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. 4 Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες, Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. 6 Ὁ δὲ

y Isa. 42. 19. Matt. 15. 14.
z Matt. 10. 24. John 13. 16. & 15. 20.
a Matt. 7. 3.
b Prov. 18. 17. Rom. 2. 1, 21.
c Matt. 7. 17. & 12. 33.
d Matt. 7. 16, 17.
e Matt. 12. 34, 35.
f Mal. 1. 6. Matt. 7. 21. & 25. 11. ch. 13. 25. Rom. 2. 13. James 1. 22.
g Matt. 7. 24.
h 2 Pet. 1. 10.
a Matt. 8. 5, &c.

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39. δώσουσιν] impersonaliter: "Hebræi verba activa numero plurali posita pro *passivis* accipiunt. Vid. Luc. xii. 48, *αἰτήσουσι*." Cp. Job vii. 3; xviii. 18. Luke xii. 20. John xv. 6. Rev. xvi. 15. *Vorst.* de Hebr. p. 577.

— κόλπον] To be understood by reference to the loose raiment worn in the East. It corresponds exactly to the Hebr. חֵק (*cheyk*), which is used for the bosom or lap, and the fold of the garment upon it. Ps. xxxv. 13; lxxiv. 11; lxxix. 12.

39, 40. μήτι δύναται τυφλὸς—ὁ διδάσκαλος αὐτοῦ] A warning against the sin of claiming absolute dominion over the faith of others on the one hand, and of submitting our consciences and judgments implicitly to the dictates of any *human* teacher on the other.

41. τί δὲ βλέπεις] See on Matt. vii. 3. The connexion appears to be,—the *Blind* cannot lead the blind; therefore thou canst not teach others if thou dost not begin with teaching thyself; thou must cast out *first* the beam out of thine own eye, in order to *see* clearly to cast out the mote from thy brother's eye. It is vain for thee to pretend to be a good tree by a show of leaves, if thou dost not bring forth good fruit in thine own life. Thou art then a mere leafy fig-tree, and wilt be withered by Christ. (Matt. xxi. 19.) The *blind follower* will fall into the ditch (i. e. be lost in the gulph of error and of woe), as well as the *blind leader*. Every one who is κατηρτισμένος, throughly schooled and disciplined by his Master, will be as his Master. He will be κατηρτισμένος εἰς ἀπώλειαν (Rom. ix. 22) if he blindly follows a blind guide. But he will be ἄρτιος, and 'throughly furnished to every good work' (2 Tim. iii. 17), if he follows Christ,—the unerring Guide, the true Master (Matt. xxiii. 8—10), the Light of the World.

44. ἕκαστον δένδρον] See Matt. vii. 16—20.

47—49. πᾶς ὁ ἐρχόμενος] See on Matt. vii. 24 29.

CH. VII. **1.** ἐπλήρωσεν εἰς] See on Mark i. 39, κηρύσσων εἰς τ. συναγωγάς. Our ears are like vessels into which Christ's doctrine is poured. It is poured into our hearts through them, and fills them, and their duty is to hold it.

2. ἑκατοντάρχου] See on Matt. viii. 5—10. St. Luke dwells and enlarges on this history as specially instructive and edifying to Gentile soldiers, who might be led thereby not to despise the conquered race of Israel, nor yet to confound Christ and His religion with the tenets and practices of many of the Jewish Teachers, but to seek for divine truth, and cherish it when found (see *vv.* 3. 7); and to treat their slaves with brotherly love (*v.* 2), and to apply the lessons learnt in the discipline of the camp (*vv.* 8, 9) to their own spiritual improvement as soldiers of Christ.

3. ἀπέστειλε] St. Matthew says προσῆλθε, i. e. resorted to Jesus by his messengers; and by his *faith*, as the faithful woman is said to touch Christ (Matt. ix. 20. Mark v. 30. Luke viii. 45) because she believed, though she only touched the hem of His garment; whereas the crowd who pressed on Him, but did not believe in Him, did not touch Him.

4. παρέξει] Some read παρέξῃ, from A, B, D, L, X; but this form of the conjunctive is doubtful.

5. τὴν συναγωγήν] i. e. *he*, though a Roman, at his own expense (αὐτὸς) built for us *our* (τὴν) synagogue,—the synagogue in which *we* worship; not that there were not many synagogues in so large a city as Capernaum. At Jerusalem there were upwards of 400.

Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 8 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ, στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. (66/V) 10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

(67/X) 11 Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Naΐν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς. 12 Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 Καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.

b Acts 9. 40. 14 [b] Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 c Ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. (68/X) 17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

c Mark 7. 37. ch. 24. 19. John 4. 19. & 6. 14. & 9. 17. ch. 1. 68.

d Matt. 11. 2, &c. 18 [d] Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. (69/V) 19 Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων, καὶ μαστίγων, καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· ὅτι

e Isa. 29. 18. & 35. 5. & 42. 7. & 61. 1. Matt. 10. 8. & 11. 4. John 3. 2. & 5. 36. & 10. 25, 36. & 14. 11. Ps. 146. 8. Luke 4. 18. e τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον

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7. λόγῳ] i. e. without coming in *person*. Cp. the use of λέγων in *v.* 6.

11. Naΐν] Hebr. נָעִין, so called to this day; from נָאָה (*naäh*), or נָעִים (*naïm*), *fair*. See *Lightfoot. Reland*, Palæst. lib. iii. p. 804. Near Endor and Kison, two miles from Capernaum (*S. Jerome*), and on the south of Mount Thabor. Cf. *Robinson*, Palest. iii. p. 469.

11, 12. ὄχλος—πύλῃ] So that the miracle was done in the sight of numerous spectators. Observe the circumstantial manner in which it is told. The city, the gate, the multitude, the man's age and circumstances, his mother's condition, our Lord's words, the effects on the multitude,—all are specified.

St. Augustine observes (Serm. xcviii.), that of the numerous persons raised to life by Christ, three only are mentioned, as specimens, in the Gospels (cp. John xxi. 25). The widow's son (Luke vii. 11), the daughter of Jairus (Matt. ix. 18. Mark v. 42), and Lazarus (John xi. 44). And after remarking that all our Lord's works of mercy to the body have also a spiritual reference to the soul, he proceeds to consider them as illustrations of Christ's divine power and love in raising the *soul*, dead in trespasses and sins, from every kind of spiritual death; whether the soul be dead, but not yet carried out, like the daughter of Jairus; or dead and carried out, but not buried, like the widow's son; or dead, carried out, and buried, like Lazarus. He who raised Himself from the dead can raise all from the death of sin. Let none despair.

13. ὁ Κύριος] '*the Lord*.' This mode of describing Christ is almost peculiar to St. Luke among the three Synoptical Evangelists. See vii. 31; xi. 39; xii. 42; xvii. 5, 6; xviii. 6; xxii. 31. 61; cp. John iv. 1. It seems to be designed to remind his readers that Jesus was indeed Κύριος, i. e. the Lord JEHOVAH; and that He proved by His mighty works, such as that here described, that He claimed with truth so to be. See above, ii. 11.

It is also a silent evidence that St. Luke's Gospel is later than that of St. Matthew and St. Mark. When St. Luke wrote, it had probably become common in the Church. He generally employs it when, as here, he is about to relate some mighty work done, or some authoritative saying uttered, by Jesus the LORD.

14. ἥψατο τῆς σοροῦ] He touched the dead body, that we may know that His own Body is σῶμα ζωῆς. (*Theophyl.*)

— Νεανίσκε, σοὶ λέγω] Christ is not, like Elijah, mourning over the son of the widow of Sarepta (1 Kings xvii. 20),—nor, as Elisha, stretching His own body over the dead (2 Kings iv. 34),—nor, as Peter, praying over Tabitha (Acts ix. 40),—but He calls those things that are not as though they were (Rom. iv. 17). He speaks to the dead as living, and raises them by His own Divine word,—*I say unto thee, Arise.* (*Titus Bostr.*)

19. σὺ εἶ ὁ ἐρχόμενος] On the design of this inquiry, and on its circumstances (19—23), see on Matt. xi. 2—6.

21. ἐν αὐτῇ δὲ τῇ ὥρᾳ] He knew, as God, what John's design was in sending to Him, and He put it into his heart to send at that time when He Himself was working many miracles, which were the true answer to the question. (*Cyril.*) *St. Basil. Seleuc.* p. 180. says ἔργοις χαρίζεται τὴν ἀπόκρισιν. He replies by deeds. Believe your own eyes. They will tell you that I am doing the very works which it was prophesied that "He who should come," i. e. the Messiah, should do (see Isa. xxix. 18, 19), and which are an answer to your question.

24. ἀπελθόντων δέ] On the sense of these verses (24—35) see on Matt. xi. 7—19, and cp. *St. Cyril* here, ed. *Mai*, p. 210.

θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου· (70/II) 27 οὗτός ἐστι περὶ οὗ γέγραπται, [f] Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσ- f Mal. 3. 1.
ώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου· (71/V) 28 λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι· (72/X) 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. (73/V) 31 [g] Τίνι g Matt. 11. 16, &c.
οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; 32 Ὅμοιοι εἰσὶ παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. 33 Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων· καὶ λέγετε, Δαιμόνιον ἔχει· 34 ἐλήλυθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγετε, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. 35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

(74/I) 36 [h] Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν h Matt. 26. 6. Mark 14. 3. John 11. 2. & 12. 3.
εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. 37 Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει ἥτις ἦν

— *κάλαμον ὑπὸ ἀνέμου σαλευόμενον*] No; so far from being a *reed* shaken by the wind of popular opinion, he is a *rock*, which stands unmoved though beaten by storms of suffering. (See *Cyril.*)

28. *προφήτης*] Some MSS. and Editors omit *προφήτης*; but it appears to be emphatic. There is a contrast between the *προφῆται* and those *ἐν τῇ βασιλείᾳ τοῦ Θεοῦ*,—i. e. those who partake of the full privileges of the Gospel in the Christian Church. And there is also a contrast between *γεννητοὶ γυναικῶν* (*v.* 28) and those who are born of water and the Spirit (cp. John i. 13; iii. 5). John, by coming *after* the other Prophets, and by his nearness to Christ, was greater than all the Prophets. "Major Prophetâ, quia finis Prophetarum," says *St. Ambrose*. Yet, by being a *prophet* and *forerunner* of Christ, he was less than those who saw the whole Gospel scheme, of which he had been the Herald and Precursor; as the temple of Zorobabel was more glorious than that of Solomon,—not in itself, for it was less magnificent (Ez. iii. 12), but because Christ would appear in it (Hag. ii. 7. 9). Not therefore that John in himself was less; but that Christ and the Gospel are greater than all. And by comparing them with John, He shows us the greatness of the privileges we enjoy. "For," says *St. Cyril*, pp. 212—214, "although we may be inferior in holiness to some under the Law, whom John represents, yet now, after the Passion, and Resurrection, and Ascension, and Day of Pentecost, we have greater blessings in Christ, being made, through Him, partakers of the Divine Nature; and therefore John confessed that he needed to be baptized of Christ (Matt. iii. 14), and *from* the days of John the kingdom of heaven suffers violence (Matt. xi. 12)." Cp. below, x. 23, 24. Matt. xiii. 16, 17. Eph. iii. 5. Heb. xi. 13.

29, 30. *καὶ πᾶς—αὐτοῦ*] A continuation of the discourse of Christ. The words *εἶπε δὲ ὁ Κύριος*, inserted in some editions before *τίνι οὖν*, are not in the best MSS.

29. *ἐδικαίωσαν τὸν Θεόν*] They *owned* God to be *just*, i. e. *holy and good*. The use of the word *δικαιόω*, as employed in the New Testament for to *consider* as *just* and *holy*, to *pronounce* such, to *acquit*,—is derived from the Septuagint (see Gen. xxxviii. 26. Deut. xxv. 1. Ps. l. 5. Isa. v. 23, and *passim*), and is very different from the sense in which it commonly stands in classical authors, where it signifies, when applied to a *person*, to pronounce sentence upon; and when it refers to a thing, to consider it right. Cp. below, *v.* 35, with *Bengel's* note, and the Epistle to the Romans, *passim*. "Aperuit sanctus *Lucas*," says *St. Ambrose* here, "specialibus additis quod quasi generalibus sanctus Matthæus subobscurum reliquerat" (Matt. xi. 19). The Wisdom of which St. Matthew speaks is, as St. Luke here explains, the Wisdom of *God*—in the Baptism of John as well as the Mission of Christ. "Non contemnamus igitur, sicut Pharisæi, consilium Dei."

30. *εἰς ἑαυτούς*] i. e. "*erga* se ipsos."

31. *τίνι οὖν ὁμοιώσω*] See on Matt. xi. 16—19. After that section St. Matthew recounts our Lord's condemnation of the Galilean cities Chorazin, Bethsaida, Capernaum, in which His mighty works (above described, *v.* 22) had been wrought.

That censure, conveying a salutary warning to those at Jerusalem and in Palestine, is not repeated by St. Luke, writing for Gentile use.

35. *καί*] The summing up of the whole case by Christ.

36—50. *γυνή*] On these verses see *Greg. M.* Hom. in Evang. xxxiii. St. Luke now proceeds to insert a narrative (vii. 36—50) not found in any other Evangelist, and full of tenderness and encouragement to the Gentile world, which might see a beautiful picture of itself in the Woman that was a sinner and despised by Simon the Pharisee, but blessed on her repentance by Christ, and might thus be taught to love much, and to present those members of the body (Rom. xii. 1) and faculties of the soul and estate, represented by her hair, her tears, and her ointment, which had been before abused to the service of Sin and Satan, as living sacrifices to Christ. Her eyes, which once longed after earthly joys, she now consumes in penitential tears; her hair, which she once displayed for idle ornament, she now uses to wipe the feet of Christ; with her lips, which once uttered vain things, she kisses those holy feet; the costly ointment, with which she once perfumed her body, she now offers to God. See Rom. vi. 19, "As ye have yielded your members servants to uncleanness, so now yield your members servants to righteousness unto holiness." Cp. *St. Amphiloch.* pp. 67—85. *Gregor.* Hom. 33 in Evangelia. *St. Ambrose* applies this history thus: "Expande capillos, sterne ante Christum corporis tui dignitates. . . . Accurre ad pedes. Ubicunque audieris Christi nomen, accurre. Lacrymis confitere delicta . . . si desideras gratiam, caritatem auge, mitte in corpus Jesu fidem resurrectionis, odorem Ecclesiæ, Caritatis unguentum. Non unguentum mulieris Dominus, sed caritatem probavit. Pecuniam conferas pauperi, ut deferas Christo. Corpus ejus Ecclesia est."

Some ancient Expositors (particularly of the Western Church) suppose this woman to have been Mary Magdalene, and that she was the same as Mary the sister of Lazarus, who anointed our Lord in the house of Simon of Bethany (Matt. xxvi. 7. Mark xiv. 3. John xii. 3). But the reasons adduced for this supposition (which may be seen in *à Lapide* here) are not satisfactory. "Potest non eadem esse," says *St. Ambrose* here. *St. Augustine* has a sermon on the subject (Serm. xcix.), and does not connect her with any other person. *St. Chrysostom* supposes that there were *two* different women who anointed Christ. *Origen*, *Theophyl.*, and *Euthymius* that there were *three*.

It seems certain that there were at least two, viz. this woman in St. Luke, and Mary of Bethany; and that the *name* of the woman here has been purposely concealed by St. Luke from considerations of delicacy, modesty, and tenderness to her. Mary Magdalene is mentioned by name in the next chapter (viii. 2); and if the woman in this chapter had been Mary Magdalene, and if it had been intended that she should be known to be so, some reference, it is probable, would have there been made to this act.

It is to be remembered that the use of unguent (*μύρον*), especially at feasts, was of common occurrence in the East (Eccles. ix. 8. Cant. i. 3; iv. 10. Amos vi. 6), and that therefore it is probable that Our Lord was often anointed. He was anointed at banquets, and for His burial (Matt. xxvi. 12). Women prepared spices and ointments for Him in the tomb (Luke xxiii. 56). Their faith and love was devoutly exercised in anointing the body of Him Who is the Anointed of God.

37. *ἐν τῇ πόλει*] Her *repentance* was as *public* as her *sin*.

ἁμαρτωλὸς καὶ ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
ἀλάβαστρον μύρου, 38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα,
ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς
αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.
i ch. 15. 2. Gen. 18. 4. & 19. 2. Judg. 19. 21. 1 Sam 25. 41. 1 Tim. 5. 10.
39 i Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἰ
ἦν προφήτης ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι
ἁμαρτωλός ἐστι.
40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν.
Ὁ δέ φησι, Διδάσκαλε, εἰπέ. 41 Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς
ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα· 42 μὴ ἐχόντων δὲ αὐτῶν
ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο· τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει;
43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο.
Ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ
Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθον σοῦ εἰς τὴν οἰκίαν, ὕδωρ
ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας, αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μοῦ τοὺς πόδας,
καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξε· 45 φίλημα μοὶ οὐκ ἔδωκας, αὕτη δὲ ἀφ' ἧς
k Ps. 23. 5. εἰσῆλθον οὐ διέλιπε καταφιλοῦσα μοῦ τοὺς πόδας· 46 k ἐλαίῳ τὴν κεφαλήν μου
οὐκ ἤλειψας, αὕτη δὲ μύρῳ ἤλειψε μοῦ τοὺς πόδας. 47 Οὗ χάριν λέγω σοι,
ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται,

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37. *ἣν ἁμαρτωλός*] Not who *was then*, but who *was once* a sinner. *St. Aug.* says, "Accessit ad Dominum immunda ut rediret munda" (Serm. xcix.). But he means that she had not been *pronounced* clean—not openly forgiven by Christ; for he adds, "accessit confessa, ut rediret professa."

— *ἀλάβαστρον μύρου*] "*ἀλάβαστρου*, vas quod ansâ caret" (*Valck.*); or, "prehensu difficile ob lævitatem" (*Schleusn.*) Alabaster,—generally used for vessels holding and preserving ointment. (*Plin.* N. H. iii. 3. *Bede.* See on Matt. xxvi. 7.)

Why did this woman come? In order to show her love for Christ; to testify her sorrow for sin; and to obtain Absolution from Him. Many came to Christ for *bodily* health. But we do not read of any other who *came* to Him for remission of sin. She was a singular example of faith and love and repentance, and received a special reward.

38. *πόδας*] His *feet*—mentioned *thrice*, to show her humility and reverence. She did not venture to anoint his head.

— *δάκρυσι*] "Lacrymæ, aquarum pretiosissimæ." (*Beng.*)

— *ταῖς θριξί*] "Passis, ut in luctu." (*Beng.*)

Our Lord was reclining on a couch at the table, His feet being bare, and the woman came behind Him, and began to bathe His feet with her tears and wipe them with her hair.

The penitent woman stood *behind* Him; perhaps from a feeling of sorrow and shame she could not bear to confront His Divine Eye, before she had received a declaration of forgiveness, for which she came. Cp. *Cyril* here, p. 217.

39. *οὗτος εἰ ἦν προφήτης*] If He were a prophet He would have known that she is unclean; and knowing that she is unclean, He would not have suffered Himself to be polluted by her touch. (*St. Aug.* Serm. xcix. Cp. Isa. lxv. 5.)

Christ refutes the supposition of Simon, and proves Himself more than a Prophet; and that He *did* know who and what manner of person the woman was, by reading Simon's heart, and by replying to his thoughts, and by forgiving the woman's sins.

40. *ἀποκριθεὶς ὁ Ἰησοῦς*] "*Audivit*," says *St. Aug.*, Serm. xcix., "Pharisæum *cogitantem*; ipsum pascentem esuriebat, ipsum sanare cupiebat."

— *σοί*] Emphatic—to *thee*, who hast harboured injurious thoughts of Me, I have something to say.

41. *χρεωφειλέται*] A, D, E, F, G, L, and others have *χρεοφειλέται*, but see *Lobeck*, Phryn. p. 691. *Winer*, p. 43.

43. *τὸ πλεῖον*] *the* greater sum, of the two. There is a contrast between the two *sums* as well as the two *debtors*.

44. *εἰσῆλθον σοῦ*] *σοῦ* is emphatic. I came into *thy* house, and therefore might justly expect marks of hospitable courtesy from *thee*; and what *thou*, my *host*, didst not do for Me, *she*, a stranger, whom thou condemnest as a sinner, has more than supplied.

— *ὕδωρ, κ.τ.λ.*] Thou hast not shown Me the ordinary tokens of hospitality (see Gen. xviii. 4; xxiv. 32. Judges xix. 21. 1 Sam. xxv. 41), but she has gone far beyond them.

— *μοῦ*] of Me—thy guest, and yet treated by thee with indifference. Observe the contrast in the position of the pronoun, *τὴν κεφαλήν μου* and *μοῦ τοὺς πόδας*, repeated thrice. So in *v.* 45, *μοί*—my face,—contrasted with feet.

46. *μύρῳ*] More costly than *ἔλαιον*. There is a contrast between the head and the feet; between oil and ointment; between Simon and the woman; between what was not done by the one, and what was done by the other.

47. *οὗ χάριν λέγω σοι*] "Wherefore I say to thee (this appears to be the true construction), her sins have been forgiven—"

A debt is something which is not only *claimed* by the lender, but *owned* to be due by the borrower. And applied spiritually, as here, it not only represents sin *committed*, but sin *confessed*. It betokens deep consciousness, hearty conviction, and humble acknowledgment of sin. And this inward feeling and internal act arises from a lively *faith* in God's holiness, justice, and mercy. And therefore Christ, who had read her heart before she entered the house, states the formal cause of the woman's justification by saying, "Thy *faith* hath saved thee" (*v.* 50). This faith worketh by *love* (Gal. v. 6); it worketh by fervent love to God, Who has been offended. Without such love there can be no true Repentance, and consequently no Forgiveness. And such Love sends the sinner to Christ; and prompts him to acts of deep contrition and self-abasement and reverential affection to Christ, in the hope of receiving a gracious *declaration* of pardon from His lips.

To apply this to the present case. Simon the Pharisee dwelt in his mind on the woman's *sins*. But our Lord draws his attention to her *sense* of her sins, and to her godly *sorrow* for them. She owes *much*; but she owns that she owes much, and she comes to Christ in faith, hope, and love. On the other hand, Simon himself is little conscious of his sins, and therefore is forgiven little. She feels the greatness of her sins, and the largeness of God's mercy in Christ, and therefore loves much. The other knows little of his own sinfulness, and has little forgiven, and loves little. Her love is love for mercy promised; it is love for pardon already anticipated by faith; it shows itself in acts of love to Christ. Her sins are indeed many (*v.* 47), but she is forgiven because she *is very loving*,—that is, because she loved and continues to love (*v.* 47); because she has the habit of love, or, in the words of the original, *ὅτι ἠγάπησε πολύ*. This is a frequent sense of the Aorist in the N. T. See Matt. iii. 17, *ἐν ᾧ εὐδόκησα*,—i. e. 'in Whom I was and am well pleased.' So Matt. xxiii. 2, *ἐκάθισαν*, 'sat and do sit.' Luke i. 47, *ἠγαλλίασε*. 1 John iv. 8, *ἔγνω*, and here, *v.* 44, *ὀρθῶς ἔκρινας*. See *Gluss.* Phil. S. p. 412. "Therefore her faith hath saved her, and she may depart in peace."

But he who has little forgiven him—that is, he who is little *sensible* of his sins, and of the love of God in pardoning sin (and he cannot have forgiveness without such sense of sin and of God's love),—he loves little; and *because* he loves little, therefore little is forgiven him.

— *αἱ ἁμαρτίαι αὐ. αἱ π.*] Observe *αἱ* repeated,—her sins, which thou sayest are many, and which are many, are forgiven.

47. *ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ*] He who has little *sense* of his debt, and of God's goodness in the work of redemption and grace, loves little. If he "who has little forgiven loves little," says *St. Augustine* (Serm. xcix.), "some one may object, 'oportet ut multùm peccemus,—ut multùm debeamus, quod nobis dimitti cupiamus, ut Dimissorem magnorum peccatorum multùm diligamus . . . . . Dictum est hoc à Christo propter Pharisæum, qui vel nulla vel pauca *se putabat habere* peccata . . . . . O Pharisæe, parùm diligis, quia parùm tibi dimitti *suspicaris*; non quia *parùm dimittitur*, sed quia *parùm putas* quod dimittitur.'"

All the preventing grace by which the Pharisee was restrained from the sins which he condemned in the woman was from God. All his forgiveness for sins of omission and commission, his desire and hope of forgiveness, was from God; but he had little *sense* of this, and therefore he loved little.

ὀλίγον ἀγαπᾷ. 48 [l] Εἶπε δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι. 49 [m] Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; 50 [n] Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

l Matt. 9. 2.
m Matt. 9. 3. Mark 2. 7.
n Matt. 9. 22. Mark 5. 34. & 10. 52. ch. 8. 48. & 18. 42.

VIII. (75/X) 1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, 2 [a] καὶ γυναῖκές τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

a Matt. 27. 55, 56. Mark 16. 9. John 19. 25.

(76/II) 4 [b] Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, 5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ, ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν· καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. 7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. 8 Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν· καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. 9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη. (77/I) 10 Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν. 11 [c] Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· (78/II) 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἶτα ἔρχεται ὁ Διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 Οἱ δὲ ἐπὶ τῆς πέτρας, οἳ ὅταν ἀκούσωσι μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 Τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου, πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. 15 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. (79/II) 16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησι, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. (80/II) 17 Οὐ γάρ

b Matt. 13. 2, &c. Mark 4. 1, &c.

c Matt. 13. 18, &c. Mark 4. 12, &c. James 1. 21.

The dative ᾧ may be rendered 'in *cujus æstimatione*.' (See Matth. Gr. Gr. 389.) *Soph.* Antig. 904, *καί τοί σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ*,—i. e. *eorum judicio*; and we may compare our Lord's saying, "I am not come to call the righteous (i. e. those who *think* themselves such), but sinners (i. e. those who own themselves such) to repentance." (Matt. ix. 13.)

St. Greg. M. (in Hom. xxxiii.) applies this History to Christ's dealings with the Jews and Gentiles. "Quem namque Pharisæus designat de falsâ justitiâ præsumens, nisi Judaicum populum? Quem peccatrix mulier, sed ad vestigia Domini veniens, et plorans, nisi conversam Gentilitatem designat? Nos ergo, nos illa mulier expressit; si toto corde ad Dominum post peccata redeamus, si ejus pœnitentiæ luctus imitemur . . . Plus pœnitens mulier Dominum pascebat intus, quam Pharisæus foris." See also preceding note.

48. *ἀφέωνταί σου αἱ ἁμαρτίαι*] "Etiam in mensâ Salvator usus est clavibus." (*Bengel.*) A *declaration* of pardon, already anticipated by *faith* (see *vv.* 42. 50). Christ not only gives general assurances of mercy, producing a feeling of faith, hope, and comfort, in the penitent sinner's soul; but He has provided *public* declarations of pardon for the contrite sinner, by the ministry of Absolution, and by the Holy Eucharist, sealing the pardon visibly in the sight of others (even such as Simon and his guests, who murmur at Christ's mercy and despise the penitent sinner), and restoring the penitent to the communion of the Church.

49. *τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν*] No *man* can forgive sins; but Christ, as God, forgives sins by those means which He has instituted for that purpose. *St. Aug.* Serm. xcix., "Mundatio est in baptismo, non ex ministrorum meritis sed Dei Gratiâ." Cp. on Matt. ix. 6.

50. *ἡ πίστις σου*] Thy *faith*, which anticipated pardon from Me, and brought thee to Me with public signs of penitence and love.

CH. VIII. **2.** *δαιμόνια ἑπτά*] *seven*. See below, xi. 26, and on Mary Magdalene, Mark xvi. 9, and Matt. xv. 39.

3. *διηκόνουν αὐτῷ*] Many MSS. (e. g. B, D, E, F, G, H, K, S, V) and Editors have *αὐτοῖς* here. It may be the true reading; but *αὐτῷ* seems preferable. What was done to them was, in fact, done to Him, and for His sake. Perhaps *αὐτῷ* may have been altered into *αὐτοῖς*, because it seemed unlikely that He would have need of many (*πολλαί*) to minister to Him. In the next chapter (ix. 14—17) the Evangelist relates that our Lord fed five *thousand men* with *five loaves* and *two fishes*. But He never exerted His Divine Power to minister to His own daily needs. He allowed *women* to *minister* to Him of their substance. He gave them the blessed privilege of being God's almoners to *Him*; of being ministerial to the sustenance of that blessed Body and Blood, and to the nourishment of that holy Flesh which redeemed and quickens the world.

He dealt with His Apostles as with Himself. In the next chapter He gives them power to *work miracles* (ix. 1—3); but He never authorized them to use that miraculous power in providing for *themselves*. After the Resurrection (when their ministerial duties were in abeyance) they went a fishing (John xxi. 3), and St. Paul worked with his own hands. (Acts xviii. 3; xx. 34. 1 Cor. ix. 12.) "The labourer is worthy of his hire," and "the Lord both ordained that they who preach the Gospel should live of the Gospel." (Luke x. 7. 1 Cor. ix. 14.) The Teacher's needs are designed to be the trial of the people's love. God has thus offered the People a share in the Pastor's glory. For he that receiveth a Prophet in the name of a Prophet shall receive a Prophet's reward. (Matt. x. 41.)

4—15. On this Parable see the Homily of *Greg. M.* in Evang. i. 15, p. 1489.

5. *ἐξῆλθεν ὁ σπείρων*] *The* Sower, emphatically so—Christ. See on Matt. xiii. 1—9.

6. *τὴν πέτραν*] i. e. the *rocky soil*, in contradistinction to any other; and therefore St. Matthew (xiii. 5) has here *τὰ πετρώδη*, and St. Mark (iv. 5) has *τὸ πετρῶδες*. See on Matt. v. 1, *τὸ ὄρος*, the mountainous district as contrasted with the city and plain; and *τὴν ἔρημον*, Matt. iv. 1; xxiv. 26. *τοῖς ἐρήμοις*, Luke i. 80.

10. *ἵνα βλέποντες*] See on Mark iv. 12.

11. *ἔστι δὲ αὕτη*] See on Matt. xiii. 19.

ἐστι κρυπτὸν, ὃ οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ. (81/V) 18 Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

d Matt. 12. 46, &c. Mark 3. 31, &c.

(82/II) 19 d Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον· 20 καὶ ἀπηγγέλη αὐτῷ λεγόντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες· 21 ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.

e Matt. 8. 18, &c. Mark 4. 35, &c.

(83/II) 22 e Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. 23 Πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. 24 Προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25 Εἶπε δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

f Matt. 8. 28, &c. Mark 5. 1, &c.

26 f Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. 27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. 28 Ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς· 29 παρήγγελλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος, καὶ διαῤῥήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. 30 Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε, Λεγεών, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. 31 Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. 33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. 34 Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. 36 Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. 37 Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδα-

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20. *ἡ μήτηρ σου*] See on Matt. xii. 46. Mark iii. 32.

21. *μήτηρ μου*] Not *ἡ μήτηρ*. 'Mother and brethren to Me, are they who,' &c. They who hear the Word of God and keep it are called by this name, because in their daily words and actions, with reverence be it said, they bring Him forth in their hearts.

22. *μιᾷ τῶν ἡμερῶν*] i. e. one of *those* days. See ch. v. 17; xx. 1. Cp. *ἐν μιᾷ τῶν πόλεων*, ch. v. 12, one of *those* cities.

23. Λαῖλαψ] See on Matt. xiv. 24—27. Mark iv. 37—41.

26. Γαδαρηνῶν] See on Matt. viii. 28—34. Mark v. 1—17. A, D, G, H, K, V, X, have *ἀντιπέρα* here.

29. *παρήγγελλε*] He was in the act of commanding. *If* He had already commanded, the Evil Spirit would not have had power to remonstrate; and, therefore, this reading, found in most of the uncial MSS., is preferable to *παρήγγειλε*.

31. *τὴν ἄβυσσον*] Not the Sea of Galilee (as some have supposed), nor yet (as others have thought) *Gehenna*, or the *Lake of fire*, which is the place of *future* torment, *prepared* for the devil and his angels (Matt. xxv. 41); and is distinguished from the *ἄβυσσος*, or 'bottomless pit,' into which the devil is cast by Christ (see Rev. xx. 3), *before* He is cast into the *Lake of fire*, into which He will not be cast till the end. (Rev. xx. 10.) Cp. on Matt. viii. 29.

It is observable, that soon after this event our Lord says that He sees Satan fall as lightning from heaven (x. 18); showing that some change and conquest affecting Satan's power was going on invisibly in the spiritual world.

The devils made three requests to Christ:

Not to *torment* them before the season, *πρὸ καιροῦ*,—i. e. of *future* judgment (*v.* 28). Cp. Matt. viii. 29. Mark v. 7.

Not to send them into the *ἄβυσσος*, or 'bottomless pit.'

To allow them to enter the swine.

"Αβυσσος is the word used by the LXX for the Hebr. תְּהוֹם (*tehom*), or *depth* (Gen. i. 2. Deut. xxxiii. 13. Ezek. xxxi. 15. Job xxviii. 14); and it seems to describe the place of gloom into which the devils were driven after their expulsion from heaven, and after the Incarnation and Passion of Christ (cp. 2 Pet. ii. 4. Jude 6, with *Mede's* remarks, p. 23, Disc. iv.), and from which they are allowed to emerge from time to time "as far as their chain—God's permission—suffers." (*Bp. Fell* on Eph. ii. 2.) But it does not mean the final place of torment to which they will be consigned at the great day.

33. *εἰσῆλθον*] The reading of A, E, G, H, K, L, M, P, V, X, and others,—preferable to *εἰσῆλθεν*, as marking the separate personality of the evil spirits. See on Mark ix. 20.

ρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. (84/VIII) Αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. 38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς λέγων, 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός· καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

(85/II) 40 g Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. g Matt. 9. 1. Mark 5. 21.

41 h Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. 43 i Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἁψάμενός μου; 46 ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό μου τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. 48 Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην. 49 k Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων, Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. 51 Ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 Ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει· 53 καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησε λέγων, Ἡ παῖς, ἐγείρου. 55 Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός. h Matt. 9. 18, &c. Mark 5. 22, &c. i Matt. 9. 20, &c. Mark 5. 25, &c. k Matt. 9. 22, &c. Mark 5. 34, &c.

IX. (86/II) 1 a Συγκαλεσάμενος δὲ τοὺς δώδεκα, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. (87/II) 3 Καὶ εἶπε πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν. 4 Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. (88/II) 5 Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς. (89/VIII) 6 Ἐξερ- a Matt. 10. 1—14. Mark 6. 7—13.

38, 39. *ἐδέετο*] See Mark v. 18—20.

41—56. *καὶ ἰδοὺ*] See on Matt. ix. 18—26. Mark v. 22—43.

43. *ἐν*] See Mark v. 2.

— *ἰατροῖς*] A remarkable avowal from Luke the *physician*. Coloss. iv. 14.

45. *τίς ὁ ἁψάμενός μου;—οἱ ὄχλοι συνέχουσι*] The crowd throngs Him; *one* faithful woman *touches* Him. The crowd press Him, but touch Him not; they are obtrusive in bodily presence, but absent in spiritual life. Christ is touched by *faith*. (*Ambrose. Gregor.* Moral. 3, c. 11.)

A solemn warning to all who crowd on Christ; who use His Name lightly and profanely; who make familiar addresses to Him in (so called) religious hymns; who treat with carelessness and irreverence His Day, His House, His Sacraments, His Ministers; or who read the *Holy Scriptures* in a carping spirit, treating them as a common book. Although such Critics as these may crowd upon Christ in His Word, with a ponderous pressure of earthly labour and learning, yet they can never *touch* Him. See above on Mark v. 30, and on John xx. 17.

52. *ἐκόπτοντο αὐτήν*] *plangebant. Aristoph. Lysist.* 397, *κόπτεσθ' Ἄδωνιν*, i. e. beat yourselves in grief for Adonis.

54. *κρατήσας τῆς χειρὸς—ἐφώνησε*] Our Lord adapted His *manner* of working miracles to the circumstances of the occasions. He called the four-days dead (Lazarus) from the grave with a *loud voice* (John xi. 43, *φωνῇ μεγάλῃ ἐκραύγασε*); but of this youthful maiden it is said, that He took her by the hand and called her—woke her gently from the sleep of death.

— *ἡ παῖς*] Compare this with St. Mark's *Talitha cumi* (v. 41). "Minimè omnium *Lucas* Hebraica posuit vocabula." (*Bengel.*)

CH. IX. **1.** *συγκαλεσάμενος*] See on Matt. x. 1.

3. *μήτε ῥάβδους*] This appears to be the true reading. On the sense see Matt. x. 10.

— *μήτε ἀργύριον*] money: according to *Greek* usage. St. Mark, writing for Roman use, says *χαλκόν, æs* (v. 8).

χόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

b Matt. 14. 1, 2. Mark 5. 14—16.

(90/II) 7 b Ἤκουσε δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων, ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν· 8 ὑπό τινων δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη. 9 καὶ εἶπεν Ἡρῴδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

c Mark 5. 30—32.

(91/VIII) 10 c Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. (92/III) 11 Οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, d καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο. (93/I) 12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὑρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπε δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο· εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα· 14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα· 15 καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. 16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. 17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

d Matt. 14. 14—20. Mark 6. 33—43.

e Matt. 16. 13—21. Mark 8. 27. 31.

(94/I) 18 e Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰμόνας, συνῆσαν αὐτῷ οἱ μαθηταὶ, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; 19 Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ, Ἠλίαν· ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. 20 Εἶπε δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ. (95/II) 21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδενὶ εἰπεῖν τοῦτο, 22 εἰπὼν ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

f Matt. 16. 24—28. Mark 8. 34—38. & 9. 1.

(96/II) 23 f Ἔλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. 24 Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. 25 Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; (97/II) 26 Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ Πατρὸς καὶ

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7. *ἤκουσε*] See Matt. xiv. 1—12. Mark vi. 14—29. These two Evangelists insert here an account of John's death.

10. *Βηθσαϊδά*] *Not* the city of Peter and Andrew (John i. 44) on the western coast of the lake, but the other Bethsaida or *Julias* (called so by Philip the Tetrarch, from Julia, the daughter of Augustus. *Joseph.* xviii. 2), and situated on the *northern* shore of the Sea of Galilee. St. Luke supposes that his readers will compare the narratives of St. Matthew and St. Mark (Matt. xiv. 22. Mark vi. 45), where there is mention of their *crossing back* after the miracle to the western Bethsaida. (Matt. xiv. 34. Mark vi. 53. Cp. *Robinson's* Palestine, iii. p. 238, and on Matt. iv. 13.)

11. *ἐλάλει αὐτοῖς*] Our Lord combines preaching with miracles, in order to enforce the one by the other; and He feeds the soul while He prepares to refresh the body.

13. *οὐκ εἰσίν*] See Matt. xiv. 17—21. Mark vi. 39.

16. *εὐλόγησεν—κατέκλασε—ἐδίδου*] Mark the change of tense. He blessed and brake *once for all*, but *continued* giving. See on Mark vi. 41.

18. *προσευχόμενον*] See on v. 16.

— *τίνα με λέγουσιν*] Observe the position of *με* here in all the Gospels, showing that the character and office of *Christ*, and not of *Peter*, was the scope of the question. See on Matt. xvi. 15—20, and on Mark viii. 28—30.

20. *ὁ Πέτρος—Θεοῦ*] St. Peter eagerly springs forward (*προπηδᾷ*) and becomes the mouth of the Apostolic body (*στόμα τοῦ χοροῦ*), and utters these words full of divine love, and confesses Jesus to be *the* Christ, that is, to be *the* Anointed one, above all Kings, Prophets, and Priests, and to be the Christ of *God*, or, as St. Matthew says (xvi. 16), the Son of the Living God—the Only-Begotten Word of God. (*Cyril*, p. 235.)

21. *μηδενὶ εἰπεῖν*] See Matt. xvi. 20. Mark viii. 30. St. Luke does not repeat here what was not favourable to St. Peter, and had been recorded by St. Peter's friend and scholar St. Mark (viii. 32).

23. *καθ' ἡμέραν*] This phrase is recorded by St. Luke alone here. Cp. St. Paul, 1 Cor. xv. 31. "Duobus modis *crux tollitur*, cùm aut per abstinentiam afficitur corpus, aut per compassionem proximi affligitur animus." (Cp. 1 Cor. ix. 27. 2 Cor. xi. 29.) "Perfectus prædicator (Paulus) crucem portabat in corpore et in corde." *Greg. M.* Hom. in Ev. xxxii., where is an exposition of *vv.* 23—27.

τῶν ἁγίων ἀγγέλων. (98/II) 27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσί τινες τῶν ὧδε ἑστώτων, οἳ οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

28 g Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 Καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. 30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας· 31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἰερουσαλήμ. 32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ μίαν Μωϋσεῖ, καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει. 34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην· 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε· 36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.

g Matt. 17. 1—8. Mark 9. 2—7.

(99/II) 37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς. 38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων, Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί ἐστί· 39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρῖβον αὐτόν. 40 Καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὧδε. 42 Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα· καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. (100/VIII) 43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. (101/II) Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, 44 h Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 i Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ'

h Matt. 16. 21. & 17. 22. Mark 9. 31. ch. 18. 32. Acts 1. 23. i ch. 2. 50. & 18. 34. Mark 9. 32.

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27. λέγω δὲ ὑμῖν] See on Matt. xvi. 28.

— ἀληθῶς] The two other Evangelists have ἀμήν. Cp. on v. 5.

28. ἐγένετο] See on Matt. xvii. 1. Mark ix. 2.

— ὡσεὶ ἡμέραι ὀκτώ] On the significance of the *eighth* day, see below, on xxiv. 1.

— τὸ ὄρος] The other two Evangelists have here indefinitely ὄρος ὑψηλόν,—another proof that τὸ ὄρος is used by way of contrast with the plain, and not to specify any particular mountain. (See on Matt. v. 1.) On προσεύξασθαι, see above on iv. 6.

29. ἐγένετο τὸ εἶδος ἕτερον] His countenance was *changed*—a foreshadowing of the glorious *change* in the countenance of risen saints; ἀλλαγησόμεθα, 1 Cor. xv. 51, and cp. *St. Cyril* here, p. 237, who says that the *Kingdom* of which Christ speaks here is His future Kingdom of Glory; of which He was now about to show them a glimpse in the Transfiguration.

St. Luke seems to have declined the use of μετεμορφώθη (employed by the two other Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous *Metamorphoses* of their heathen deities.

"Extat libellus," says *Valck.*, "*Antonini Liberalis* inscriptus Μεταμορφώσεις, historias complexus fabulosas veteres. Multa habet ex *Nicandri* opere quod inscriptum fuerat ἑτεροιούμενα. Eandem tractavit materiam quam *Ovidius* qui in admirandum suum poema (*Metamorphoses*) multa transcripsit ex isthoc opere Nicandri."

In *v.* 30 he says "*two men* (not *angels*) appeared, *who were Moses and Elias.*" The other two Evangelists introduce them at once as well known to *their* readers (Matt. xvii. 3. Mark ix. 4).

31. τὴν ἔξοδον] *death.* τὸν θάνατον, *Theophyl.* See Wisdom iii. 2; vii. 6. 2 Pet. i. 15, μετὰ τὴν ἐμὴν ἔξοδον, and *St. Irenæus* iii. 1, μετὰ τὴν Πέτρου καὶ Παύλου ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, κ.τ.λ. Cp. *Valck.* here, who interprets ἔξοδος "*exitus* animæ ex corpore tanquam à carcere liberatæ."

The *death* of Christ was thus shown to be the culminating point to which all the Law and the Prophets tended and aspired as their end. (Cp. *St. Ambrose* here.) This was therefore their theme, even at the Transfiguration; even in that hour of glory. And thus the Apostles were encouraged to look with hope and faith to what they had contemplated with dismay. See Matt. xvi. 21, 22.

In the word ἔξοδος, as applied to Christ, the Son of God, and Head of the people of Israel (see on Matt. ii. 15), there seems to be a reference to the *Exodus*, accomplished by His death, from the spiritual Egypt, the House of Bondage, of Satan, and of Sin, and the redemption of His People by His blood, the blood of the true Passover, into the glorious liberty of the Sons of God. Cp. *Bp. Horne* in *Burgon.* p. 234.

32. βεβαρημένοι ὕπνῳ] Hence it is not improbable that the Transfiguration took place at *night.* See also *v.* 37, where the miracle of healing the dæmoniac is described as having been performed τῇ ἑξῆς ἡμέρᾳ. St. Luke describes it also as having been done κατελθόντων αὐτῶν. (See also Matt. xvii. 14. Mark ix. 14.) Our Lord's glorified body and His raiment were στίλβοντα λευκὰ ὡς τὸ φῶς ἐξαστράπτοντα (Matt., Mark, Luke). Moses and Elias ὀφθησαν ἐν δόξῃ. The νεφέλη was φωτεινή (Matt. xvii. 5). All these objects would be more conspicuous and striking in the darkness and stillness of the night; and a memorial would thus suggest itself of the bright pillar of fire which shone on the people of Israel in the night in the wilderness; and an assurance would thus be given that Christ's glorious presence would be with His Church in the darkness of distress and persecution in her pilgrimage in the world.

35. οὗτος] A divine confirmation from heaven of St. Peter's recent confession. (*Euseb.*)

37. κατελθόντων] See Matt. xvii. 14.

41. ἀποκριθεὶς] Matt. xvii. 17.

αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

j Matt. 18. 1. Mark 9. 33, 34. ch. 22. 24.

(ק״ב) 46 j Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν. 47 Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ, 48 k καὶ εἶπεν αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσται μέγας.

k Matt. 18. 5. Mark 9. 37. ch. 10. 16. John 13. 20. Matt. 23. 11. ch. 14. 11. & 18. 14.

l Mark 9. 38. Num. 11. 27, 28.

(ק״ח) 49 l Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. 50 m Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

m Matt. 12. 30. Mark 9. 40. ch. 11. 23.

n Mark 16. 19. Acts 1. 2.

(ק״ד) 51 n Ἐγένετο δὲ, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. 52 Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ. 53 o Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. 54 p Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἠλίας ἐποίησε; 55 Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς· 56 q ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

o John 4. 4, 9.

p 2 Kings 1. 10, 12.

q John 3. 17. & 12. 47.

(ק״ה) 57 Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. 58 r Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 59 Εἶπε δὲ πρὸς ἕτερον, Ἀκολούθει μοι· ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν

r Matt. 8. 19—22.

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45. *ἠγνόουν τὸ ῥῆμα*] because they had preconceived notions of a temporal and triumphant Messiah. See Acts i. 6.

48. *ὁ γὰρ μικρότερος*] i. e. the least; so ver. 46, *μείζων*. Cp. Matt. xiii. 32; xviii. 1. 1 Cor. xv. 19.

50. *ὃς γὰρ οὐκ ἔστι*] See on Mark ix. 40, and what *Theophyl.* says here, "He who is not against God is on His part; and he who does not gather with God, he is with the Evil One."

— *ἡμῶν*] *ὑμῶν* is found in many MSS. and Versions. See Mark ix. 40.

51. *ἀναλήψεως*] His *Ascension*. (See Mark xvi. 19. Acts i. 11. 22. 1 Tim. iii. 16.) The word *ἀνελήφθη* had been already prepared for this sense of *ascension* by the LXX applying it to Elijah (2 Kings ii. 9—11). Our Lord's Agony, Cross, and Passion were at hand. But He looked *through* them all to His Glorious *Ascension*; and, as *Bengel* observes, "Ejus sensum imitatur stylus Evangelistæ."

— *τὸ πρόσωπον ἐστήριξε*] Used by LXX, Ezek. xiv. 8. Jer. xxi. 10, *ἐστήρικα τὸ πρόσωπόν μου*. Cf. 2 Kings xii. 17, *ἔταξε τὸ πρόσωπον αὐτοῦ ἀναβῆναι εἰς Ἱερουσαλήμ*. And see *Vorst.* de Hebraism. cap. 39 (Isa. l. 7), "I have set my face as a flint," said of the Messiah preparing Himself with an unflinching courage for *suffering*; and this seems to be intimated here. "Firmiter animo *destinavit*." (*Valck.*)

53. *οὐκ ἐδέξαντο*] See John iv. 20. 40—43. Cp. *Jerome*, iv. p. 194. Hence the Galilæans often went to Jerusalem at the feasts by the region east of Jordan. See on xvii. 11. Cp. *Joseph.* Ant. xx. 6. 1; and De Vitâ Suâ, c. 52.

— *πρόσωπον—πορευόμενον*] So LXX (2 Sam. xvii. 11), *τὸ πρόσωπόν σου πορευόμενον*, from Hebr. פָּנֶיךָ הֹלְכִים. Probably it was now the time of one of the three great Jewish Festivals, and the Samaritans perceived that our Lord was one of those who were going up to Jerusalem for the feast; and they considered this as a reproach to themselves, who did *not* go up; and as an act of contempt to their own Temple on Gerizim, where they said men ought to worship and not at Jerusalem.

54. Ἰάκωβος] "Quid mirum filios tonitrui fulgurare voluisse?" (*Ambrose.*) But our Lord changed their hearts by the light of the Holy Spirit, which cleansed away the dross of human passion, and left the pure ore of divine love, and inflamed them with fervent zeal for the *salvation* of souls (Mark iii. 17).

— *πῦρ*] Our Lord wrought miracles on all the elements but *Fire* —*that* is reserved for the *End*. (*Bengel.*)

— *ὡς καὶ Ἠλίας*] 2 Kings i. 10—12. On this and other instances of abuse of "Piorum Exempla" (which are no safe rule of conduct), see *Bp. Sanderson*, Prælect. de Oblig. Conscient. iii. § 10 (vol. iv. p. 50 of his Works). "Hæc quæ in Scripturis Sanctis legimus non ideò, quia *facta* credimus, etiam *facienda* credamus, ne violemus *præcepta*, dum passim sectamur *Exempla*." *Aug.* de Mendac. cap. 9.

55. *οὐκ—ὑμεῖς*] *ὑμεῖς* is emphatic. *You* who would destroy *others* know not how evil *your own* spirit is. A warning to those who endeavour to propagate Christianity by violence.

These Samaritans refused to receive Christ Himself. Yet they were not to be punished by the Apostles themselves with bodily pains and penalties. How much less should ministers of Christ endeavour to unsheathe the sword and use the secular arm against the life of those who refuse to *receive* what is *supposed*, perhaps erroneously, by the persecuting party, to be the Religion of Christ! "Religionis non est Religionem cogere." (*Tertullian* ad Scap. 2.) "Defendenda est non occidendo sed moriendo." (*Lactant.* Inst. v. 20.)

Romish Divines have endeavoured to set aside this conclusion by referring to the case of Ananias and Sapphira *smitten* (as they say) dead by St. Peter (Acts v. 4, 5), and to St. Paul striking Elymas with blindness (Acts xiii. 11). "Usus est Evangelicâ severitate Petrus Ananiam et Sapphiram *occidens*, usus est Paulus Elymam *excæcans*." (*Maldonatus.*)

But this is an untrue account of the matter, and injurious to St. Peter and St. Paul. St. Peter did not kill Ananias, but *foretold* his death. And St. Paul did not smite Elymas with blindness, but *announced* to him that the hand of the *Lord* was upon him (Acts xiii. 11). And thus these Apostles proved their commission to be from God, Who alone could enable them to foresee the future.

The words *οὐκ οἴδατε* to *σῶσαι* are absent from many MSS.; but see *Alf.*

58. *εἶπεν αὐτῷ*] Our Lord read his heart; and his answer is to be interpreted accordingly: from Christ's answer we may conclude, "istum hominem, si sequeretur Christum, *sua* quæsiturum fuisse, non *quæ Jesu Christi*. Quid ergo respondit? *Vulpes foveas habent*, &c. *Filius autem hominis non habet ubi caput reclinet*. Sed ubi non habet? In fide tuâ. Vulpes habent foveas in corde tuo, dolosus es: volatilia cœli habent nidos in corde tuo: elatus es. Non Me sequeris." *St. Aug.* Serm. c. 2, and Serm. lxii. 2, who says elsewhere, "Pauci sequuntur Jesum *propter* Jesum."

59. *θάψαι τὸν πατέρα*] See on Matt. viii. 22, and cp. *St. Aug.* Serm. lxii. 2, "Pium erat quod volebat facere; sed docuit Magister quid deberet *præponere*. Volebat enim Christus eum esse Vivi Verbi Prædicatorem ad faciendos victuros. Erant autem *alii* per quos illa necessitas (i. e. sepeliendi patrem) impleretur. Infidelea

πατέρα μου· 60 εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. (106/X) 61 s Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου· 62 εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

s 1 Kings 19. 20.

X. (107/X) 1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον,

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cadaver quandò sepeliunt, mortui mortuum sepeliunt. Illius corpus animum perdidit; illius anima Deum. Sicut enim vita corporis anima est, sic vita animæ Deus." And again, Serm. c. 2, "Honorandus est pater, sed obediendum est Deo. Amandus est generator, sed præponendus est Creator. Ego ad Evangelium te voco. Mihi necessarius es; majus est hoc quàm quod vis facere: *Sine mortuos*, &c. Pater tuus mortuus est, sunt alii mortui (i. e. infideles) qui sepeliant mortuos. Nolite igitur anteriora posterioribus subdere. Amate parentes, sed præponite Deum."

61. πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι] *ἀποτάξασθαι, valedicere*, see Mark vi. 46. "It often happens," says *Theophyl.* here, "that when a man goes home, and is engaged in bidding farewell to his friends, some among them are found who will draw him off God to the world." "Vocat te Oriens, et tu attendis Occidentem." (*Aug.*)

As to the sense, what *St. Ambrose* says on *v.* 60 may be inserted here: "Bonum studium, sed majus impedimentum; nam qui *partitur* studium, derivat affectum; et qui dividit curam, differt profectum. Ergo priùs amanda sunt quæ maxima sunt; ipsis discipulis, cùm à Domino mitterentur, *neminem in viâ salutare* præscriptum est; non quòd benevolentiæ displiceret officium, sed quòd persequendæ devotionis intentio plus placeret."

These three incidents appear to have been combined here by the Holy Spirit for the purpose of teaching,

That in designing to follow Christ, we must look only to Christ, and follow Him for His own sake; not for any worldly interest, but at the sacrifice, if need be, of all earthly advantage.

That when He calls us, no earthly tie, however dear, may draw us from prompt obedience to the call.

That in offering ourselves to Christ, we must give Him the first place in our affections. He must have the whole heart; and having once put the hand to the plough, in His service, we may not look off from it to any earthly object, however good in itself, if we desire to be fit for the kingdom of God.

Comp. Phil. iii. 14. and our Lord's own words to the Church, Ps. xlv. 11. The Holy Ghost propounds for our imitation the example of the Apostles, who *immediately, as soon as they were called, left all, and followed Christ.* Matt. iv. 20. 22. Mark x. 28. Luke v. 28; and Christ assures all who do so that they shall receive manifold more in this present time, and in the world to come life everlasting. Mark x. 29. Luke xviii. 29.

62. ἄροτρον] An intimation that the ministerial life is like that of the tiller of the ground. Cp. 1 Cor. iii. 9. The Christian Minister is a Feeder of Sheep; a Dresser of a Vineyard; a Sower; a Master-builder; a Watchman; all these names are suggestive of several duties.

CH. X. 1. μετὰ δὲ ταῦτα] This and the following Chapters, xi. xii. xiii. xiv. xv. xvi. xvii. contain incidents for the most part peculiar to St. Luke's narrative. These incidents appear to fall in the period of our Lord's Ministry between the Festival of Tabernacles (John vii. 2) in October, and His arrival at Bethany, near Jerusalem, six days before His last Passover. Cp. note on xiii. 4. 6.

Whether in this interval He revisited Galilee is doubtful. In Luke ix. 51, it is said that the days of His ἀνάλημψις, or return to heaven, were now being fulfilled; and that He set His face to go to Jerusalem (*vv.* 52, 53); see also xiii. 22, i. e. He had then prepared Himself with deliberate constancy to *suffer*. See below, note on xii. 49.

It seems probable that the events here recorded did not take place in Galilee. The words in x. 13, concerning *Chorazin*, need not have been uttered in Galilee; and even if they were, yet from their *material* connexion with what precedes, might most naturally be *introduced* by the Evangelist there. On the supposed difficulty in xvii. 11, see note there.

Rather, these incidents seem to have occurred in the northern neighbourhood of Jerusalem, and near the City of *Ephraim* (John xi. 54), perhaps about twenty miles north of Jerusalem (*Robinson's* Palestine, ii. 121—125, probably *Ephron* of 2 Chron. xiii. 19); and in *Peræa*, on the east side of Jordan, which He crossed a short time before His last passover in His way to *Jericho* (the largest city of Judæa next to Jerusalem), where the narratives of St. Matthew and St. Mark fall into that of St. Luke; and thence to *Bethany*, where *all the four Evangelists meet.*

It would seem that our Lord, in His tenderness and long suffering to the Jews, concentrated His last efforts upon *Judæa*, and its neighbouring country *Peræa*. And as if His own personal agency and that of His Apostles were not enough, He proceeds now (chap. x.) to ordain the *seventy* to preach and work miracles, in every city and place which He was about to visit. And see the affecting apostrophe to Jerusalem at this time. (Luke xiii. 34, 35.)

A theory has been propounded by *Schleiermacher*[1] ("*über die Schriften des Lucas*," Berlin, 1817, p. 158), and seems to be approved by *Olshausen* on ix. 51, and *Kuinoel*[2], that this portion of St. Luke has been compiled from two fragmentary narratives by some other person, who was not fully informed of the events. This opinion, which (it is superfluous to say) was unknown to Christian Antiquity, is at variance with St. Luke's assertion (i. 3), παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς. See further, on chap. xi. *v.* 14.

— ὁ Κύριος] See on vii. 13. This expression fitly introduces the Ordination of the *Seventy*, by the Divine Head of the Κυριακή, or *Church*, the οἰκία Κυρίου. The Mission of Ministers, is "actus verè *dominicus*." (*Beng.*)

On these verses (1—9), see an excellent Homily by *Greg. M.* Hom. in Ev. i. 17, p. 1946, well worthy to be carefully read by every Christian preacher.

— ἑβδομήκοντα] The exact number, it is probable, was seventy-two; a multiple of twelve (the number of the tribes); and the number adopted on other occasions. The number seventy was that of the heads of the family of Israel (Gen. xlvi. 27), and of the *Elders* constituted by Moses (Numb. xi. 16. 25, and of the *Palm trees* at Elim, Exod. xv. 27. *Cyril*, p. 246). And the Jews supposed that the languages of the world were seventy, see *à Lapide* on Gen. xi. 32; or as some say, seventy-two (*St. Aug.*, *St. Hieron.*, *Euseb.*, *Bede*). And some MSS. here (B, D, M, and others) add δύο. But it does not follow that this reading is to be adopted. For the Jews often speak of *seventy*—a round number—when they mean *seventy-two*, e. g. in the case of the seventy Interpreters of the Old Testament.

As the Apostles are succeeded by Bishops in the Church, so the *Seventy* by *Presbyters*. "We very well know," says *Bp. Andrewes* to *Peter Moulin*[3], "that the Apostles and the seventy-two disciples were two Orders, and these distinct. And this likewise we know, that every where among the Fathers, Bishops and Presbyters are taken to be after their example; that *Bishops* succeeded the *Apostles*, and *Presbyters* the *Seventy-two*." He then quotes *Cyprian*, *St. Jerome*, *St. Ambrose*. The Fathers saw the twelve Apostles, and the Seventy Presbyters typified in the twelve fountains and seventy palm trees at Elim. Exod xv. 27. See *St. Cyril* here, p. 246, ed. *Mai*. *St. Jerome* de xlii. Mansionibus (Ep. 127), Mans. vi.: "Nec dubium quin de xii *Apostolis* sermo sit, de quorum fontibus derivatæ aquæ totius mundi siccitatem rigant. Juxta has aquas lxx creverunt Palmæ quos et ipsos secundi ordinis intelligimus Præceptores, Luca Evangelista testante (x. 1) xii fuisse Apostolos et lxx discipulos minoris gradus, quos et binos ante se Dominus præmittebat."

And *Theophylact* here says, "Elim means ascent, and in our ascent to the spiritual knowledge of the Gospel we find twelve wells —the Apostles; and seventy Palm-trees—the Disciples." The Apostles are wells, as being fountains of sweet water, flowing from one Divine Source; and the Palm trees are watered and nourished by the water, and bear sweet fruit, and have for leaves and branches the emblems of victory (John xii. 13), even in heaven (Rev. vii. 9).

— ἀπέστειλεν αὐτοὺς ἀνὰ δύο] '*binos*;' to be examples, witnesses, supports and stimulants to each other (*Origen*, *Theoph.*), a precedent too much neglected in modern Missions; and *Greg. M.* l. c. says well, "*binos* ad prædicandum mittit, nam minùs quàm inter

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[1] *Schleiermacher's* opinion is, that this portion of St. Luke's Gospel is compiled from narratives of two journeys; that St. Luke copied it from some document made up from two smaller imperfect reports joined together by some person who did not know that between the times described in the two, our Lord visited Jerusalem. And *Olshausen* pronounces this view as on the whole satisfactory. *De Wette* goes further, and says, that in this portion we have an unchronological and unhistorical collection, which is due to the circumstance that St. Luke had met with a good deal of material which he did not arrange elsewhere, and therefore threw together here.

[2] Who says, "Lucas apposuit has sententias hoc loco, quoniam in gnomologiâ suâ hoc loco notatas reperiebat, easque à Christo bis prolatas *putabat*." See his note on chap. xi. 33, and his note on x. 23. "Lucas ea repetit e gnomologiâ quâ utebatur, cujus in margine apposita erant, cùm non satis *accuratè recordaretur temporis*." See also his note on xi. 1. 15. 41, and on Matt. vi. 9.

[3] The original Latin words may be found in *Bp. Andrewes*, in p. 169 of Opuscula Postuma, published in 1629, and in English, 1647, and the whole correspondence is inserted in the late *Dr. Wordsworth's* Christian Institutes, iii. 222—267; the passage quoted is in p. 231. See also *Bp. Andrewes*, in his admirable Sermon on Acts ii. 42, on Worshipping of Imaginations, vol. ii. p. 63.

οὖ ἔμελλεν αὐτὸς ἔρχεσθαι. (108/V) 2 a Ἔλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. (109/V) 3 b Ὑπάγετε, ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. (110/II) 4 c Μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. (111/V) 5 d Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. 6 Καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν, εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. (112/II) 7 e Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. (113/X) 8 Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 f καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. (114/II) 10 g Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε, 11 "Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ." 12 h Λέγω ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. (115/V) 13 Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. 14 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. 15 Καὶ σύ, Καφαρναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ. (116/I) 16 c Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. (117/X) 17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 i Εἶπε δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 j Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν

a Matt. 9. 37, 38. John 4. 35. 2 Thess. 3. 1.
b Matt. 10. 16.
c Matt. 10. 9, 10. ch. 9. 3. & 22. 35. Mark 6. 8. 2 Kings 4. 29.
d Matt. 10. 12. Mark 6. 10.
e Lev. 19. 13. Deut. 24. 14. & 25. 4. Matt. 10. 10, 11. 1 Cor. 9. 4, et seqq. 1 Tim. 5. 18.
f ch. 9. 2. Matt. 3. 2. & 4. 17.
g Matt. 10. 14. Mark 6. 11. ch. 9. 5. Acts 13. 51. & 18. 6.
h Matt. 11. 21—23.
i Rev. 12. 8, 9.
j Mark 16. 18. Acts 28. 5.

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duos caritas haberi non potest; et nobis tacitus innuit, quia qui caritatem erga alterum non habet, prædicationis officium suscipere nullatenus debeat." Cp. Exod. iv. 9.

2. *ὁ μὲν θερισμὸς πολύς*] the same words as He used before He sent out the Twelve. Matt. ix. 37.

4. *μὴ βαστάζετε*] See on Matt. x. 9.

— *μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε*] Observe *τὴν ὁδὸν*, *your way*, i. e. the way on which you go, as Preachers, in the discharge of your duty. "Omnia prætermittatis," says *St. Aug.* Serm. c. 1, "dum quod injunctum est peragatis:" and *St. Ambrose* says, "Non salutationis sedulitas aufertur, sed obstaculum impediendæ devotionis aboletur, ut quandò divina mandantur, paulisper sequestrentur humana. Pulchra est salutatio, sed pulchrior matura executio divinorum: ideò et honesta prohibentur, ne impediatur ministerium, cujus mora culpa sit."

The phrase has been explained by reference to the formal and tedious modes of Eastern Salutations (*Kuin.*), but this does not seem necessary or appropriate. It is rather an Oriental mode of expression (cp. 2 Kings iv. 29), indicating that their whole heart was to be in their work; so that, comparatively, *nothing else*, even what *was most easy*, was to be done or thought of. For other similar hyperboles, see John xxi. 25. Luke xix. 44. Rom. ix. 3. *Glass.* Phil. Sacr. p. 902.

They were not to salute any in the *way*, but they were to pronounce salutations on their entrance into *houses*, and say, "Peace be to this house" (*v.* 5). Courtesy was not to interfere with duty, but was itself to be consecrated into duty.

5. *εἰρήνη τῷ οἴκῳ τούτῳ*] A divine authorization of Benediction by Presbyters of the Church. See 1 Cor. x. 16, and the Office of Visitation of the Sick in the Book of Common Prayer; and *George Herbert*, chap. xxxvi. "The Parson blessing," and *Hooker*, V. xxv. 3. *Bingham*, Antiq. II. xix. 15.

6. *υἱὸς εἰρήνης*] See on Matt. ix. 15, *οἱ υἱοὶ τοῦ νυμφῶνος*. xxiii. 15, *υἱὸν γεέννης*. Luke xvi. 8, *οἱ υἱοὶ τοῦ φωτός*. xx. 36, *υἱοὶ τῆς ἀναστάσεως*. John xii. 36; xvii. 12, *ὁ υἱὸς τῆς ἀπωλείας*. Ephes. ii. 2; v. 6, *υἱοὶ ἀπειθείας*. ii. 3, *τέκνα ὀργῆς*. 1 Thess. v. 5. 2 Pet. ii. 14, *κατάρας τέκνα*.

11. *ἀπομασσόμεθα ὑμῖν*] 'we wipe off from ourselves on you.' See on *Theocr.* xv. 95, where perhaps the true reading may be *μή μοι κονίαν ἀπομάξῃ*.

12. *ἀνεκτότερον*] See on Matt. x. 15.

13. *οὐαί σοι*] Because these cities were in Galilee, it does not follow that this was spoken in Galilee. The words have an intimate connexion with what has just preceded, and also with what follows. Observe the use of *τοῦ οὐρανοῦ* in *vv.* 15 and 18, and see also *v.* 21; and therefore, even if they were spoken in Galilee (see Matt. xi. 20), they have an appropriate place here.

The connexion which the Holy Ghost appears to have preferred in dictating the Gospels, is a connexion of *substance* rather than of *time* or *place*. (See above on Luke iii. 19, on Matt. x. 29, and xxvi. 6, and Mark xiv. 5.)

17. *ὑπέστρεψαν*] An instance of what was remarked in the previous note. St. Luke, whose practice it is to *finish off* with a subject on which he has entered (see on iii. 19, and on Matt. xx. 29, and on Mark x. 46), introduces here the *return* of the seventy, in connexion with their *sending forth*. "Semper ad *eventum* festinat."

18. *ἐθεώρουν τὸν Σατανᾶν*] i. e. when you were casting out devils, I saw (literally, *was beholding*) the effect of My power, exercised by Myself and by you, on the world of evil spirits, in My Name.

As *Theophylact* explains the words, "Wonder not that the devils are subject to you, for their Prince is fallen from heaven. Although men saw not this, I saw it, who see what is Invisible. He fell as lightning, because he was a bright Archangel and Lucifer ('and because he fell suddenly,' *Euthym.*), and is plunged into darkness. If, then, *he* is fallen, what will not his servants (the inferior spirits) suffer? And the words '*from heaven*' may be understood '*from his glory*,' in which he is worshipped in the world as God." On *ἀπὸ τοῦ οὐρανοῦ*, i. e. from high estate, see Isa. xiv. 12. Matt. xi. 23. Rev. xii. 9, and cp. John xiii. 31. Our Lord's view was also prophetic of Satan's future and final fall. On the victory over Satan achieved by Christ, the Seed of the woman, see above, viii. 31, and below, xxii. 3.

19. *δίδωμι*] See Mark xvi. 18. Rom. xvi. 20.

— *τὴν ἐξουσίαν τ. π.*] *The* power of treading; which belongs only to Me and Mine, and can only be given by Me.

— *ὄφεων καὶ σκορπίων*] These words, following the mention of the fall of Satan, who is the *δράκων* (Rev. xx. 2), the *ἀρχαῖος ὄφις* (Rev. xii. 9; xx. 2. 2 Cor. xi. 3), suggest that there is some connexion between his power and the operation of venomous reptiles; and that they may be left in the world by the Providence of God, as a visible warning to man of what he will endure hereafter in another world, unless he places himself by faith and obedience under the protection of Christ, who enables His disciples, by His divine power, to tread on serpents and scorpions, and all the power of the Enemy. (Cp. Mark xvi. 18.) The *literal* fulfilment of this prophecy in certain cases, e. g. that of St. Paul at Malta (Acts xxviii. 3. 5), was a visible pledge of the protection and strength granted by Christ to His disciples against the noxious and poisonous powers of the *spiritual* world. It is partly with reference to this conflict that Christ is called "the *Eagle*,"—"the Great *Eagle*" (see Rev. xii. 14. Matt. xxiv. 28.

δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. 20 k Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. (118/V) 21 l Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, Ἐξομολογοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, (119/III) 22 m Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ Υἱὸς, εἰ μὴ ὁ Πατὴρ, καὶ τίς ἐστιν ὁ Πατὴρ, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι· (120/V) 23 n καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· 24 λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

(121/II) 25 o Καὶ ἰδοὺ, νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 p Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 q Εἶπε δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. (122/X) 29 Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν καὶ τίς ἐστί μου πλησίον; 30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ, καὶ λησταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα. 31 Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. 32 Ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. 33 r Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη, 34 καὶ προσελθὼν κατέδησε

k Exod. 32. 32. Isa. 4. 3. Dan. 12. 1. Phil. 4. 3. Rev. 13. 8.
l Matt. 11. 25—27.
m Ps. 8. 7. Heb. 2. 8. Matt. 11. 27. & 28. 18. John 3. 35. & 17. 2. 1 Cor. 15. 27. Eph. 1. 21, 22. Phil. 2. 9. John 1. 18. & 6. 46. & 14. 8, 9.
n Matt. 13. 16. 1 Pet. 1. 10.
o Matt. 22. 35. Mark 12. 28.
p Deut. 6. 5. & 10. 12. & 30. 6. Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. James 2. 8.
q Lev. 18. 5. Ezek. 20. 11, 13.
r John 4. 9.

Luke xvii. 37),—i. e. the King of Birds,—the Eagle being, in the Natural World, the Enemy and Destroyer of the *Serpent*.

— *ἀδικήσῃ*] *injure*. See Rev. ii. 11; vi. 6; vii. 2, 3.

20. *μὴ χαίρετε*] The spirits themselves whom you cast out may warn you against pride,—for they were once angels in heaven. And Judas himself had power to cast out devils. Cp. Matt. vii. 22. 1 Cor. xiii. 1, 2.

— *τὰ ὀνόματα ὑμῶν ἐγράφη*] See Phil. iv. 3. Heb. xii. 23. It is of God's free grace to *write* us there. We cannot inscribe ourselves. And though written by God, our names may be blotted out by our own hands. Rev. iii. 5. Exod. xxxii. 32, 33. Rev. xxii. 19. Rejoice because your names are written in *heaven*, though your names may be cast out as evil on *earth* (vi. 22).

21. *ἠγαλλιάσατο*] See on Matt. xi. 25.

— *σοφῶν*] See on Matt. ix. 13.

22. *μοὶ παρεδόθη*] *μοὶ* is emphatic,—'to Me, and to *none other*;' therefore *μ. παρ.* has been rightly restored from the best MSS. for *παρεδόθη μοι*.

24. *οὐκ εἶδον*] 'never saw them.'

26. *ἐν τῷ νόμῳ τί γέγραπται*] It has been supposed that in asking this question our Lord pointed to the lawyer's phylactery, on which was written the text Deut. vi. 4, which he quoted, and which the Jews were wont to recite daily. *Vitring.* de Synag. pt. ii. lib. iii. c. 15. *Buxtorf.* de Syn. cap. 9, and see on Matt. xxiii. 5.

29. *τίς ἐστί μοῦ πλησίον*] Observe *μοῦ πλησίον*, *My* neighbour; though in v. 27 we have *πλησίον σου*. Our Lord answers such questions as these by *not replying to them directly*; and so tacitly censures them, and shows that they ought not to be put, and that they proceed from an evil heart. He *inverts* them, and as it were places them on the *basis of duty* (see on xiii. 23). He answers the lawyer, by leading him to declare that every man, though a *Samaritan*, i. e. a foreigner and an enemy (see Luke ix. 52, 53; xvii. 18. John iv. 40. 43), is *neighbour* to a Jew, whom he assists in distress; and that *no one*, though a Priest or Levite of Jerusalem, *is neighbour* to a Jew whom he leaves wounded in the road; and that it is his duty to consider, not who is neighbour to himself, but to whom, however estranged from him, he can act a neighbour's part. The Samaritan who *does good*, is neighbour to the Jew; and the Samaritan, as neighbour to the Jew, is therefore entitled, as such, to *receive* good at the Jew's hands. *Every one*, therefore, is our neighbour. Cp. *St. Aug.* de Doctr. Christ. v. 30: "Eum esse *proximum* intelligamus, cui vel exhibendum est officium misericordiæ si indiget, vel exhibendum esset, si indigeret. Ex quo est consequens, ut etiam ille à quo nobis hoc vicissim exhibendum est, *proximus* sit noster: *proximi* enim nomen *ad aliquid* est, nec quisquam esse proximus nisi proximo potest."

30. *ἀπὸ Ἰερουσαλὴμ*] This confirms the opinion that the events of this portion of the history are connected with Jerusalem (see above, v. 1). This road was infested with robbers (*Joseph.* Antiq. xv. 7. *St. Jerome*, in Jerem. iii. 2, and ad Paul. Ep. 77). The distance from Jerusalem to Jericho was 150 stadia (*Joseph.* Ant. iv. 8. See also *Lightfoot*, Chorograph. chap. xlvi. vol. ii. 43—45). The traveller came from the "Holy City,"—probably a Jew. The Priest and Levite were perhaps coming from their service in the Temple.

31. *κατὰ συγκυρίαν*] "by a coincidence." See *Trench*, p. 308, with his remarks, p. 310, on the relation of the Samaritans (as *ἀλλόφυλοι, ἀλλογενεῖς, ἀλλοεθνεῖς*, of Cuthite and Assyrian extraction) to the Jews.

This Parable — delivered by Christ in the last year of His Ministry, and not long before He went on the road to Jericho—has also a higher spiritual meaning, and is designed to commend for imitation the example of Christ, the *Good Samaritan*, traduced and rejected as such by His countrymen. See *Aug.* Serm. clxxi. 2, and on Ps. li. The Fathers also refer the name Σαμαρείτης to Christ, as the *Custos* of the Church, with allusion to the Hebrew שָׁמַר (*shamar*), *custodiit* (cf. Ps. cxxi. 4. John viii. 48), Who came from heaven to the place where mankind lay, stripped of original righteousness, and wounded by the arch-thief and robber, the devil, and whom the Levitical Law and Priesthood, which came as it were *per accidens*, *κατὰ συγκυρίαν, οὐ προηγουμένως—διὰ τὴν ἀνθρωπίνην ἀσθένειαν μὴ δυναμένην ἐξ ἀρχῆς δίξασθαι τὸ κατὰ Χριστὸν μυστήριον*, were unable to restore, and on whom they could only cast a transient glance, and pass by; and Who pours in the cleansing wine and healing oil of His Word and Sacraments, and other means of grace, and carries on His own Body, and places under the care of His Church, on His ascension to heaven, with a promise of an eternal reward, to the dispensers and stewards of His mysteries (1 Pet. iv. 10), when He returns again at the Great Day.

See *Aug.* Serm. cxxxi. 6: "Oleum et Vinum Baptisma. Hoc est quod infusum est in viâ;" and he interprets *τὸ ἴδιον κτῆνος* by "caro in quâ ad nos venire dignatus est." *St. Aug.* Quæst. Ev. ii. 19. *τὸ σῶμα αὐτοῦ· μίλη γὰρ αὐτοῦ ἡμᾶς ἐποίησε.* (*Theoph.*)

The inn to which the traveller is brought is the Church,—*παδοχεῖον ἡ Ἐκκλησία, ἡ πάντα ὑποδεχομένη* (*Theoph.*), who interprets the *δύο δηνάρια* as the *δύο διαθήκας*. Cp. *Aug.* Serm. cxxxi. 6.

τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. 35 Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. 36 Τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; 37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποίει ὁμοίως.

a John 11. 1. & 12. 2, 3.

38 a Ἐγένετο δὲ, ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39 t Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. 40 Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοὶ συναντιλάβηται. 41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· 42 ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

t Acts 22. 3.

XI. (128/V) 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. 2 a Εἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. 3 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. (124/X) 5 b Καὶ εἶπε πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται

a Matt. 6. 9—13.

b ch. 8. 1, &c.

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34. *ἐπὶ τὸ ἴδιον κτῆνος*] And walked on foot to the inn, while the sick man rode. See *Origen*, who says,—"Aiebat quidam de presbyteris, parabolam volens interpretari, hominem qui descendit esse Adam; Jerusalem, paradisum; Jericho, mundum; latrones contrarias fortitudines; sacerdotem, legem; Levitem, prophetas; Samaritem, Christum; animal, corpus Domini; pandocheum (quod universos suscipiat), Ecclesiam; stabularium, Ecclesiæ præsidem, cui dispensatio credita est. De eo verò quod Samarites reversurum se esse promittit, secundum Salvatoris figurabat adventum." See also *St. Aug.* Quæst. Ev. ii. 19. *Greg. Nazian.* Orat. 4, de Theol. *Basil. Jerome*, Ep. ad Fabiol., and on Matt. xx. *St. Cyril*, p. 259, and *Theophylact* here; and for an interesting English Exposition in this sense, see *W. Jones* of Nayland, Sermon xxxiii. vol. iv. p. 466, Lond. 1826, and *Burgon*, p. 261.

A lesson of love for Christ as our true *neighbour* follows of course. "Nihil tàm proximum quàm caput membris," says *St. Ambrose*, "Eum quasi Dominum diligamus, Eum quasi proximum." The Parable of the Good Samaritan thus explained, prepares the way, by a natural connexion, for the next incident,—the praise of Mary for her love of Christ.

36. *πλησίον γεγονέναι*] Observe *γεγονέναι*, to have *become* neighbour. The neighbour Jews became strangers, the stranger Samaritan became a neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood.

37. *ὁ ποιήσας*] He will not say "the *Samaritan*." (*Beng.*)

— *σὺ*] emphatic.

38. *κώμην τινά*] Bethany. Matt. xxi. 17; xxvi. 6. John xi. 1. 18; xii. 1,—another intimation that the circuits which our Lord was making were near Jerusalem.

39. *ἤκουε*] was listening; the imperfect tense, signifying habit. So *περιεσπᾶτο* (*v.* 40).

40. *περιεσπᾶτο*] 'distrahebatur' (*Valck.*), who illustrates the word, and contrasts with it St. Paul's expression, which may be applied to *Mary*, and seems to have been framed on these words of St. Luke 1 Cor. vii. 35, *εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως*.

"Martha laborans multum in illâ occupatione et negotio ministrandi interpellavit Dominum et de sorore conquesta est" (*St. Aug.* Serm. civ.), who thus (Serm. ciii.) contrasts the case of Martha and Mary. "Martha Dominum pascere præparans circa multum ministerium occupabatur. Maria soror ejus pasci à Domino magis elegit. Intenta erat Martha quomodò pasceret Dominum; intenta Maria quomodò pasceretur à Domino. Illa multa disponebat, ista Unum aspiciebat."

— *Κύριε*] Martha requires Christ to command Mary to leave Him, to help her in her much serving. The secular spirit would make the spiritual desert its office, and serve the world.

41. *Μάρθα, Μάρθα*] "repetitio nominis indicium est delectationis, aut movendæ intentionis ut audiret attentiùs . . ." (*St. Aug.*) Our Lord reproves her, not for serving, but for being *distracted* about *many things*, and about *much* serving: *οὐ τὴν φιλοξενίαν κωλύει Κύριος, ἀλλὰ τὴν ποικιλίαν καὶ τύρβην, τοῦτ' ἔστι τὸν περισπασμὸν καὶ τὴν ταραχήν* (*Theoph.*), who adds, that our Lord did not reprove Martha, until she boasted of her service, and blamed her sister, and would have drawn her away from Christ; and for censuring her sister, who had chosen the "unum necessarium." "Tu circa *multa*, illa circa Unum. Præponitur unum multis. Non enim à multis unum, sed ab uno multa. Multa sunt quæ facta sunt, Unus est qui fecit." (*Aug.*)

42. *ἥτις οὐκ ἀφαιρεθήσεται*] i. e. which will abide with her for ever in the world to come. "Hoc elegit quod semper manebit. Sedebat ad pedes Capitis nostri; quanto humiliùs sedebat tantò ampliùs capiebat. Confluit aqua ad humilitatem convallis: Unum est necessarium: hoc sibi Maria elegit. Transit labor multitudinis, manet caritas unitatis. A te quod elegisti auferetur. Hoc illa elegit quod semper manebit." (*Aug.*)

CH. XI. **2.** *ὅταν προσεύχησθε λέγετε*] See on Matt. vi. 9. By repeating the same prayer (with some few variations) as He had delivered in the Sermon on the Mount, Our Lord not only teaches (1) to pray; and (2) *how* to pray, i. e. what ought to be the *matter* and *order* of our desires and petitions; but (3) He authorizes and prescribes *set forms of prayer*. Cp. Matt. xxvi. 44.

— *ἐν τοῖς οὐρανοῖς*] These words are not in B, L, and some other MSS. St. Luke, writing to the Gentiles, never uses the term *βασιλεία τῶν οὐρανῶν* (but *βασιλεία τοῦ Θεοῦ*), lest he should countenance the heathen idea of a local deity; but the words *πάτερ ὁ ἐν τοῖς οὐρανοῖς* had been explained before, x. 20; see also xii. 33.

— *ἁγιασθήτω τὸ ὄνομά σου*] B, L, and some few other MSS. omit *γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς*, and *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. See *Origen*, *περὶ εὐχῆς*, ii. p. 226. Cf. *August.* Enchirid. c. 116. If this clause was interpolated from St. Matthew, why was not the whole prayer here made identical with its form in that Gospel?

3. *τὸ καθ' ἡμέραν*] For this use of *τό*, cp. xix. 47. James iv. 14, *τὸ τῆς αὔριον*. 2 Pet. ii. 22. *τὸ τῆς ἀληθοῦς παροιμίας*. And the sense is, Give to us, by *the* each day,—i. e. as it succeeds,—that bread which is needful for us. On *ἐπιούσιον*, see Matt. vi. 11.

4. *ἀφίεμεν*] A, B, E, K, have *ἀφίομεν*, and *ἀφίω* is found in Eccles. ii. 18; v. 11.

πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους πάρεχε, ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. 8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον· διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει. (125/V) 9 Κἀγὼ ὑμῖν λέγω, [c] Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν· 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. 11 Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθῦν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ καὶ ἐὰν αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

c Matt. 7. 7—11.

(126/V) 14 [d] Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. (127/II) 15 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. (128/V) 16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. (129/II) 17 Αὐτὸς δὲ, εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον, πίπτει. 18 Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. 19 Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. 20 Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. 22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. 23 Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. (130/V) 24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρίσκον

d Matt. 12. 22—44.

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7. κέκλεισται] with bar and bolt, which it will be troublesome to remove.

— εἰς τὴν κοίτην] i. e. have *come* to—and are now *in*,—bed, and cannot rise and come *out* of it.

10. ἀνοιχθήσεται] So A, E, G, H, K, S, V. ἀνοιγήσεται, *Elz.*

11. τίνα δὲ ἐξ ὑμῶν] See Matt. vii. 9.

— τὸν πατέρα] his father.

— ἢ] So A, C, D, E, F, G, K, L, S, V. εἰ, *Elz.* and others.

14. καὶ ἦν ἐκβάλλων] This portion of St. Luke's narrative (*v.* 14—26) affords a striking instance of the manner employed in his Gospel by the Holy Spirit, of grouping incidents and sayings together according to their spiritual connexion,—the truest connexion, especially in the eye of Him, with Whom the ideas of Time and Place are lost, in His Divine Eternity and Omnipresence. And incidentally this mode of writing supplies a silent proof, not only of St. Luke's *posteriority* to St. Matthew and St. Mark, but also of the divine origin of the Gospels.

Time and place are needful for *man*. And the Holy Spirit, by St. Matthew and St. Mark, had fixed the time and place of those incidents. (See Matt. xii. 22—37. Mark iii. 22—30.) He now deals with them by St. Luke according to their *inner* relation to each other.

These considerations are more necessary to be observed, because they seem to have been lost sight of by some Harmonists.

What then must be said of those Critics, who (like *Schleiermacher*, and much more *De Wette*) censure St. Luke here, as if he were an ill-informed and inaccurate compiler, because his Gospel is not subordinate to the lower laws of human agency, but is constructed on the higher principles of spiritual order and chronology. But "Wisdom is justified of her children."

The *inner* connexion of this chapter is as follows:—

Our Lord is *praying*, and is desired by a disciple to teach them to pray. *Prayer*, then, is the key-note now struck by a special incident. The rest follows in harmony. He gives a form of *prayer*; and proceeds to teach the blessedness of perseverance in *prayer*; with an assurance that God will give the *Holy Spirit* to those who *pray* for Him.

The mention of the *Holy Spirit*, as a gift of God, leads naturally to the mention of Christ's power over the *Evil Spirit* generally, and particularly when *dumb*, i. e. when hindering *prayer*; and the proof thence given that the Kingdom of God is *come* to them, and ought to be joyfully received. And (in the paragraphs here inserted with this connexion) Our Lord goes on to warn them (*vv.* 14—23), that though He has the will and power to cast from their hearts the *Evil Spirit*, yet it is for them to *watch* and *pray* lest he return; for he will *desire* and *seek* to return, and if when cast out he does return, he will be more fierce and inveterate than before (*vv.* 24—26).

He goes on to show the blessedness of having Christ's image formed in our souls (which will keep out the Evil Spirit), and of bringing forth His Spirit in our lives. And having described this blessedness, He contrasts with it the sinful and miserable condition and doom of those who reject or neglect the offers of the Kingdom, now displayed by His preaching and miracles. They, who are deaf to His gracious message, will be put to shame and condemned at the great day by the example of the Queen of Sheba and of the Ninevites (29—32). He then warns them, that the light of the Holy Spirit is kindled in their hearts, in order that it may burn brightly and purely in their lives (33—36), especially in rectitude of intention (i. e. for the glory of God, and according to the light of His law); and He warns them by woes denounced on the Pharisees, against an empty, barren, and hypocritical show of religion (37—52).

15. Βεελζεβούλ] See on Matt. x. 25; xii. 24—27.

17. οἶκος ἐπὶ οἶκον] Not one house against another,—but a house against itself. Cp. Matt. xii. 25. Mark iii. 23, Σατανᾶς—Σατανᾶν.

20. δακτύλῳ] without labour. See Matt. xxiii. 4.

21. ὅταν ὁ ἰσχυρός] See Matt. xii. 29. Observe the article ὁ, he that is *the* stronger; being stronger than all.

— αὐλήν] court-yard,—a word used eight times in the history of the Crucifixion, when our Lord encountered Satan in the αὐλὴ of the High Priest.

23. ὁ μὴ συνάγων μετ' ἐμοῦ] See Matt. xii. 30. 43.

24. ὅταν τὸ ἀκάθαρτον πνεῦμα] The Evil Spirit has been cast out at Baptism. He goes about roaring through *dry places*—among souls whose baptismal graces are dried up (cp. Heb. vi. 4—8); he returns to the house whence he was cast out, and finds it swept and garnished, lying idle and empty, and returns with great force and dwells there. (See *Greg. Nazian.* p. 719.)

λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 Καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. 26 Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

e Matt. 12. 39—42.

(131/X) 27 e Ἐγένετο δὲ, ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπε, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν. (132/V) 29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου· 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. 32 Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

f Matt. 5. 15. & 6. 22, 23.

(133/II) 33 f Οὐδεὶς δὲ λύχνον ἅψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. (134/V) 34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν· 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν· 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον τι μέρος σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

g Matt. 23. 25—35.

37 Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. (135/V) 39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν, g Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. 40 Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ

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26. *ἑπτά*] See viii. 2. Mark xvi. 9.

28. *μενοῦνγε*] 'Quin imò.' (*Volck.*) *Yea, indeed, but* —. See Rom. ix. 20; x. 18. Phil. iii. 8. *Winer*, p. 493.

29. *σημεῖον ἐπιζητεῖ*] See on Matt. xii. 38—42.

30. *Ἰωνᾶς σημεῖον*] Hence it appears that Jonah's deliverance from the whale's belly was known to the Ninevites.

31. *ἀνδρῶν*] *men*, inferior in wisdom to a *woman*, the Queen of Sheba.

33. *οὐδείς*] See Matt. v. 15. The sense of these words (*vv.* 33—36), which are directed specially against the Pharisees, and those who resemble them, is as follows:—

The Pharisees sought for a sign, but they were an evil generation, and sought it with an evil intention. No sign, therefore, should be given to *them*. But signs enough (*σημεῖα*) would be afforded to those who are not evil, in the miracles (*σημείοις*) and doctrine of Christ. For Christ did not light the candle of His Gospel in the World to be hidden, but that all who will see, may see it. (See *St. Cyril* here.) But no one *can* see it, if he has an *evil eye*, i. e. a wicked intention, as the Pharisees had. (See *Gregor.* 28. Moral. c. 12, and *Bede.*) If the intention is holy, then all the whole man is full of light; but if it is evil, the whole man is full of darkness: and it is vain for such men that the Light is come into the World, "*for they love darkness rather than light, because their deeds are evil*" (John iii. 19). Our mind is our λύχνος, which shines when it has φῶς Θεοῦ. (*Theoph.* on cap. xii: 35.) Take heed, therefore, that what God intended for thy light be not darkness. Let no cloud of passion or prejudice darken the inner light of the spiritual eye. If thy whole man be full of light, have no part dark, every thing (see next note) will be full of light, being illumined by the light of Christ, as when a candle with its light doth give thee light.

— *εἰς κρύπτην*] into a vault or cellar, *crypt*. Athen. v. 205, A, *τοῦ ὑπερῴου κρύπτη*.

34. *ὁ λύχνος*] See on Matt. vi. 22.

35. *μὴ—ἐστίν*] "that the light that is in thee be not darkness." On this use of *μή* with indicative, see *Winer*, p. 589.

36. *εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν*] It is alleged by some interpreters that this sentence is tautologous; that it has the same sense in the protasis and apodosis, and therefore it is said by *Kuinoel* to be "compositus ex interpretamentis atque glossematis ad *v.* 34 adscriptis."

But it is not tautologous. The sense is: The light of the body (*i. e.* of thy whole man) is the eye; if thine eye be single (*i. e.* if thou hast a single eye to God's glory in all thy thoughts and actions, and orderest them to that end, according to His Law), thy whole body will be luminous. If, then, thy whole body be luminous, not having any part dark, all around thee will be light, as when a candle with its *ἀστραπὴ* beams upon thee. *ὅλον* is the Hebr. כֹּל (*col*), *every thing*, and is used in this sense Matt. i. 22, *τοῦτο δὲ ὅλον γέγονε*. xiii. 33; xxi. 4; xxvi. 56. Luke xiii. 21, *ἐζυμώθη ὅλον*, and cp. 1 Cor. xii. 17. If thou art unlike the Pharisee, who seeks a sign not for faith, but to cavil at it; if thou seekest humbly for the *truth*; if thou aimest only at one end—God's glory by good means—then in every circumstance and emergency of life, a clear conviction of what thou oughtest to do will immediately flash upon thee.

37. *Φαρισαῖος*] Here is the key-note of this passage to the end of the chapter—a *Pharisee*.

Prayer was the key-note of the former part, struck by an incident at this time, viz. our Lord's being engaged in prayer (see *v.* 1). So now; a Pharisee asks Him to dine with him (*vv.* 37—40). Our Lord uses the occasion as one of exhortation and warning to the *Pharisees* generally.

This incident, like the former, is peculiar to St. Luke's Gospel; and on the note so struck, the Holy Spirit proceeds most fitly and beautifully to introduce a solemn strain of denunciation, delivered *afterwards* by Christ on another occasion (Matt. xxiii. 13—36).

Thus the Holy Spirit looks backward and forward, sees as it were with a glance what Christ has said and will say, and brings the rays together in a spiritual prism, in order to show more clearly the light of His divine teaching. See below, xii. 13.

— *ἀνέπεσεν*] Went and reclined on the couch without washing.

"Quærebat animas et escis capiebat." (*Maldon.*) He converts meals for the body into banquets for the soul.

38. *οὐκ ἐβαπτίσθη*] Our Lord did not wash before dinner, *in order* that the Pharisee might wonder; and in order that He might teach the necessity of an *inward* washing of the soul.

39. *νῦν*] *now*,—marking, perhaps, their degeneracy from the ancient law and from earlier times. You who boast yourselves better than your fathers are worse than they; *Grot.*, who refers to *ἡ γενεὰ αὕτη* (see *v.* 50); the climax of moral depravity. But it may rather be, that *νῦν* is used here to bring out the contrast between inward and outward cleansing. *Now*, while you are so careful to cleanse these *vessels* on this table, you are careless about *yourselves*.

— *ὑμῶν*] 'of *yourselves*,' contrasted with *ποτηρίου*. You take more care of the *outside* of your *cups*, than of the *inside of yourselves*. Cp. *Juvenal*, xiv. 62—70.

ἔσωθεν ἐποίησε; 41 Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν. (136/V) 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. Ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι. (137/II) 43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. (138/V) 44 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἴδασιν. (139/V) 45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. (140/V) 47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς· 48 ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. (141/V) 49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, 50 h ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, 51 i ἀπὸ τοῦ αἵματος Ἅβελ ἕως j τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· k ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. (142/V) 52 l Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε. (143/X) 53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων 54 ἐνεδρεύοντες αὐτόν, ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

h Matt. 23. 34, 35.
i Gen. 4. 8.
j 2 Chron. 24. 20, 21.
k Matt. 23. 36.
l Matt. 23. 13.

XII. (144/II) 1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, a προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. (145/V) 2 b Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. 3 Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 c Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ

a Matt. 16. 6.
b Matt. 10. 26.
c Matt. 10. 27—33. Isa. 51. 7, 8. Jer. 1. 8.

41. *τὰ ἐνόντα*] i. e. what is *within*,—and first, what is within *yourselves*,—i. e. your own *souls*. He compares the Pharisees to their own *vessels* on the table (see the word *σκεύος*, Hebr. כְּלִי),—often used for the human frame (Acts ix. 15. Rom. ix. 21. 23. 2 Cor. iv. 7. 1 Thess. iv. 4. 2 Tim. ii. 21. 1 Pet. iii. 7). He blames them for cleansing the *outside* of the vessel, while the meats and drinks within it are the produce of extortion and rapacity. So it is with *themselves*. First, therefore, cleanse that which is within, *τὰ ἐνόντα*. Give what is within your vessels,—i. e. your meat and drink,—in charity; the opposite to rapacity, by which they are too often acquired. And give your *heart*. And therefore the Prophet not only says, "deal out thy *bread*" (Isa. lviii. 7), but also, "draw out thy *soul* to the hungry" (lviii. 10). Give what is *within* in alms; deal *that* out in acts of love to God and man which is the true ἐλεημοσύνη (i. e. mercy bringing a blessing to the doer as well as to the receiver); and when the heart is thus cleansed, then all will be clean.

"Fac misericordiam," says *St. Aug.* (Serm. cvi.), "*à te incipe*. Mendicat à te *anima tua*: fac eleemosynam cum animâ tuâ. Miserere animæ tuæ, placens Deo. Da illi (i. e. animæ tuæ) panem.—Quem panem? *Ipse* tecum loquitur, Crede in *Christum*; et mundabuntur quæ intus sunt et quæ foris sunt."

42. *οὐαί*] See Matt. xxiii. 23.

— *ἀποδεκατοῦτε*] 'pay tithe of.'

43. *οὐαί*] See Matt. xxiii. 6.

44. *οὐαί*] See Matt. xxiii. 27.

— *μνημεῖα τὰ ἄδηλα—οἴδασιν*] So that men approach them unconsciously, and know not *when they walk* over them, and incur pollution unawares. *Elz.* has οἱ before *περιπατοῦντες*, but it is not in A, D, K, S, V, X.

45. *καὶ ἡμᾶς*] 'even us.' Hence some distinguish between the Scribes and Lawyers; but see *Vorst.*, Heb. p. 84, and probably the meaning is, that by censuring the *Scribes* by name, He had taxed the *Lawyers*, who were of that class. Not only dost thou censure the Pharisees, but us, the most learned of the nation.

46. *οὐαί*] See Matt. xxiii. 29.

49. *ἡ σοφία τοῦ Θεοῦ*] i. e. Christ Himself; as appears from Matt. xxiii. 34. The Divine Logos is the sender of the Prophets, and spake by their mouths,—e. g. of Zacharias (2 Chron. xxiv. 20. 22), to whose words Christ refers.

51. *Ζαχαρίου*] See on Matt. xxiii. 35.

52. *οὐαί*] See Matt. xxiii. 13.

— *ἤρατε*] 'a populo abstulistis.' On *αἴρειν, auferre*, see Luke vi. 29, 30; xi. 22. John i. 29; x. 18; xix. 15: "vobis vindicastis—doctrinam divinæ cognitionis vobis usurpatis." (*St. Ambrose.*)

— *τὴν κλεῖδα τῆς γνώσεως*] By which the treasures of the Holy Scriptures are unlocked and opened to the people (*τὴν διὰ τοῦ νόμου χειραγωγίαν, Theoph.*), and the key by which the kingdom of heaven is opened to them.

— *εἰσήλθατε*] A, B, C, D, E, L, M, have *εἰσήλθατε*.

CH. XII. 1. *ἐν οἷς ἐπισυναχθεισῶν*] "quum convenissent."

— *ζύμης*] See Matt. xvi. 6. 11, 12. Mark viii. 15. 1 Cor. v. 6. 8.

3. *ταμείοις*] See Matt. vi. 6; x. 27. Mark iv. 22. *Kuinoel* thinks that the sense is, "Whatsoever ye have hitherto preached privately, henceforth preach publicly." "Quæcunque hactenus privatim docuistis, in posterum publicè doceri debent."

But these words were addressed to the Apostles, *before* they had preached at all. The meaning appears to be, "Whatever you may have said privately (i. e. whatever you *shall have* spoken privately), especially in your future ministry, will be known publicly; and you will be rewarded accordingly by your Father that heareth and seeth in secret, at the Great Day." See *Origen* here.

4. *μὴ φοβηθῆτε ἀπὸ τῶν ἀποκ.*] 'fear nothing from them.' On the Æolic forms *ἀποκτεινόντων* and *ἀποκτενόντων*, the readings of many MSS., see *Winer*, p. 76. One of them, probably, may be the true reading here.

This precept (compared with Matt. x. 28) is a divine protest against the notion of a *sleep* of the *soul* after death.

σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι· 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήβητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ· 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. 8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· (146/II) 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

(147/II) 10 [d] Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. (148/II) 11 [e] Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε· 12 τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

(149/X) 13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 15 Εἶπε δὲ πρὸς αὐτοὺς, [f] Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ. 16 Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα· 17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; 18 Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου, 19 καὶ ἐρῶ τῇ ψυχῇ μου, [g] Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. 20 Εἶπε δὲ αὐτῷ ὁ Θεὸς, Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; 21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

(150/V) 22 [h] Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε· μηδὲ τῷ σώματι τί ἐνδύσησθε· 23 ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ

d Matt. 12. 31, 32. Mark 3. 28. 1 John 5. 16.
e Matt. 10. 19, 20. Mark 13. 11. ch. 21. 14.
f 1 Tim. 6. 7, &c.
g Eccles. 14. 9. 1 Cor. 15. 32. James 5. 5.
h Matt. 6. 25—33.

Our Lord *distinguishes* between the state of the *body* after death, and the state of the *soul* after death. The *body* may be *killed*, but the *soul* cannot. But the state of the soul would *not* be different from that of the body, *if* the soul *sleeps* after death. For the body *sleeps*, and will be *awakened* at the Day of Judgment; therefore the soul would be as much killed as the body, if it slept after death; therefore it does not sleep, but retains its consciousness. It passes immediately on its dissolution from the body either to Paradise (see xxiii. 43), or to a place of misery and torment (see xvi. 23).

The insertion of these precepts (4—10) delivered to His Apostles at their sending forth (Matt. x. 26—38) seems to be suggested here by what is related in xi. 54, that the Pharisees were conspiring against Him. Cp. Matt. x. 28.

5. *γέενναν*] A stern speech to friends (*Beng.*), but it was the sternness of love.

— *τοῦτον*] *δεικτικῶς*, i. e. Me, the Judge of all. See on Matt. xvi. 18.

6. *στρουθία*] See Matt. x. 29.

8. *πᾶς ὃς ἂν ὁμολογήσῃ*] See Matt. x. 32.

10. *πᾶς ὃς ἐρεῖ λόγον*] See Matt. xii. 32. Mark iii. 28.

11. *ὅταν δὲ προσφέρωσιν*] See Matt. x. 19. Mark xiii. 11. Luke xxi. 12.

13. *εἶπε δέ τις*] *τις*, some person who had felt our Lord's power. Here is another example of the beautiful and instructive method in which this Gospel is written. Incidents occurring to Christ at this time are as it were *texts* on which the Holy Spirit preaches a Sermon collected from other parts of Christ's ministry. See above, x. 1. 17. 25: xi. 1. 37; xii. 1.

The present incident becomes a text for a Sermon on *Covetousness* (13—34). And thus the Holy Spirit teaches us to consider every accident of our lives as an occasion for applying to ourselves the words of Christ,—and therefore so to read, mark, learn, and inwardly digest the Holy Gospel, that we may be able to bring *its* precepts to bear on the principal events, public and private, of our own existence and of the world's history.

And yet these Evangelical Sermons are condemned by some as unchronological and inaccurate! Is not this something like the sin against which a warning is given us in v. 10?

15. *πάσης*] So A, B, D, K, L, M, Q, X. *τῆς*, *Elz.*

17. *τοὺς καρπούς μου*] He profanely calls them *my fruits*, and promises himself the enjoyment of them for *many years* (*St. Cyril*), when they were to be taken from him *that night*.

18. *καθελῶ μοῦ τὰς ἀποθήκας, κ.τ.λ.*] Observe *μοῦ* emphatic. He talks of *his* barns, *his* fruits, *his* goods, just as Nabal says "*my* water," "*my* bread," "*my* flesh" (1 Sam. xxv. 11),—although he had only a few hours to breathe.

He will house there *all* his goods: there is no mention of any thing for God and the Poor. "Vanum consilium!" says *St. Aug.* (Serm. xxxvii. 9). "Stulte! in quo tibi sapiens videris quid dixisti? . . . Neciebat pauperum ventres apothecis suis esse tutiores. Recondebat perituros fructus perituras, nihil largiens Domino, ad quem fuerat exiturus. Quam frontem habiturus est in illo Judicio cùm audire cœperit *Esurivi, et non dediste mihi manducare?*" (Matt. xxv. 42.) How different are the Christian's *barns!* *ἔχεις ἀποθήκας τὰς τῶν πτωχῶν γαστέρας*, says *Theoph.*

20. *ἄφρον*] The word used by the LXX for נָבָל (*nabal*), *stultus*, and with a reference to the history of Nabal (1 Sam. xxv. 25. 36—38), to whom the Fool in this Parable bears a striking resemblance in his words, acts, and end. (*Vitringa. Trench*, p. 337.)

— *ἀπαιτοῦσιν*] *claim* as their *due*; put impersonally. See note above, vi. 38. Cp. below, xii. 48, *αἰτήσουσι*.

21. *μὴ εἰς Θεόν*] Observe the accusative; contrast it with *ἑαυτῷ*. As *Beng.* says, "Deo nihil accedit aut decedit." The man is rich toward God who lays up treasure in heaven (cp. 1 Tim. vi. 17), and so he is rich indeed. By being rich *εἰς Θεόν*, he becomes rich for ever.

22—31. *μὴ μεριμνᾶτε, κ.τ.λ.*] See Matt. vi. 25—31.

23. *ἡ ψυχή*] Many MSS. (e. g. B, D, L, M, S, V, X) have *ἡ γὰρ*, which may be the true reading.

— *τῆς τροφῆς*] *its* food; so *τοῦ ἐνδύματος*, *its* clothing.

24. *κόρακας*] Whose parents are careless of them. Cp. Job

σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστε ταμεῖον οὐδὲ ἀποθήκη, [i] καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; [25] Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; [26] Εἰ οὖν οὐτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; [27] Κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει, λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [28] Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; [29] Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζεσθε, [30] ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρῄζετε τούτων. [31] [j] Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. (151) [32] Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι [k] εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. (152) [33] Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, (153) [l] ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει· [34] ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. (154) [35] [m] Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ [n] οἱ λύχνοι καιόμενοι, [36] καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ· (155) [37] [o] μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς· [38] καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. (156) [39] [p] Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ. [40] Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

[41] [q] Εἶπε δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; (157) [42] Εἶπε δὲ ὁ Κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; [43] μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ

i Job 38. 41. Ps. 147. 9.
j Matt. 6. 33.
k Matt. 11. 25, 26.
l Matt. 6. 20. ch. 16. 9. 1 Tim. 6. 19.
m Eph. 6. 14. 1 Pet. 1. 13.
n Matt. 25. 1, &c.
o Matt. 24. 46.
p Matt. 24. 43. 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.
q Matt. 24. 45—50.

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xxxviii. 41. Ps. cxlvii. 9. *Rosenm.* refers to Aristotle and Pliny, on the *ἀστοργία κοράκων*.

26. *οὔτε*] *οὐδὲ*, B, L. Q, and so *Ln. Tf.*

29. *μὴ μετεωρίζεσθε*] Be not like vessels tossed aloft on the changeful tide and billows of worldly anxiety, ambition, and vanity. "Ne fluitem dubiæ spe pendulus horæ" (*Horat.* Epist. i. 18. 110); and "Magno curarum fluctuat æstu" (Virg. Æn. viii. 19). The following is from *Kuin.*: "*μετέωροι* dicitur de *navibus in alto navigantibus* Polyæn. Strateg. iv. p. 246, *εἰς τὸ πέλαγος μετεωρίζονται, in altum provehuntur.* Diod. Sic. p. 448, B, *μετεώρων πλοιοσῶν αὐτῶν, cùm in medio mari navigarent*; add. *Thucyd.* i. 48. Etiam de *navibus, quæ in mari ventis ac tempestate gravissimè jactantur* Diod. Sic. 340, B, *μετέωροι διαφθάρησαν.* Hinc factum est, ut poneretur quoque *de fluctuatione animi, inter spem metumque dubii atque suspensi, de iis, qui animo sollicito, suspenso, dubio, sunt*, ut metaphora petita sit à navibus, quæ vento et fluctibus in alto jactantur. Notabilis hanc in rem est locus Philonis de Monarch. p. 817, A, quem *Loesnerus* attulit: *γνῶθι δὲ σαυτὸν καὶ μὴ συμπεριφέρου ταῖς ὑπὲρ δύναμιν ὁρμαῖς καὶ ἐπιθυμίαις, μηδέ σε τῶν ἀνηφίκτων ἔρως αἱρέτω καὶ μετεωριζέτω· τῶν γὰρ ἐφικτῶν οὐδενὸς ἀμοιρήσεις.* Pertinet et huc locus Josephi Ant. viii. 8. 2, ubi sermo est de populo anxiè exspectante, quid responsi ab Roboamo laturi sint: *ὡς συνῆλθον ἀκουσόμενον τὸ πλῆθος τῇ τρίτῃ τῶν ἡμερῶν, μετεώρου τοῦ λαοῦ παντὸς ὄντος, καί τι λέγοντος ἀκοῦσαι τοῦ βασιλέως ἐσπουδακότος.* Ap. Cic. ad Attic. v. 11; xv. 14; xvi. 5. *μετέωρος* dicitur, *incertus et dubius, is, quem anceps cura premit.* 2 Macc. v. 17. *ἐμετεωρίζετο τὴν διάνοιαν.*

32. *τὸ μικρὸν*] *the* small flock,—especially in its beginning, and despised as such by the world, but yet a *flock*, the flock of Christ the Good Shepherd, Who will judge all Nations, and separate the Sheep from the Goats.

33. *πωλήσατε τὰ ὑπάρχοντα*] See Matt. xix. 21, and below, xviii. 22. Sell, i. e. do not hoard it for yourself; do not (like the rich fool, *vv.* 18, 19) call them *your fruits*; do not consider yourself as the *proprietor* of your goods, which are not 'res *mancipi*,' but for use; not *κτήματα*, but *χρήματα*. Regard others as the proprietors of them, and yourself as their steward; regard them not as *yours*, but as God's (see 1 Chron. xxix. 12—14. Dan. ii. 20; v. 23), for He can recall them in a night (*v.* 20). Be rich to Him; dedicate them to Him; divest yourself of them; alienate them; sell them; sell them to God, and dispose of them in *mercy*, as need may require, to your children (1 Tim. v. 8), to the poor, and, above all, and in all, to Christ; and so lay up your goods in purses that will never wax old.

St. Basil says (in Homil. de Avaritiâ), "It is the bread of the hungry which thou receivest, it is the garment of the naked which thou hoardest in thy chest, the shoes of the beggar which rot in thy keeping. Art thou not a robber for counting as *thine own* what thou hast received to distribute?" And *St. Cyril* here, "In order that you may obtain the eternal riches despise this world's wealth." "Our Lord's command," says *St. Basil*, regul. breves, 92, "teaches us not to *cast away* as evil what we have, but to *distribute*;" and *Bede* adds, "this is not a command that no money be kept by the Saints for their own use, since we read that our Lord Himself had a bag, but that righteousness should not be neglected for fear of poverty."

35. *ὀσφύες περιεζωσμέναι—λύχνοι καιόμενοι*] See Matt. xxv. 1. And see the Homily of *Greg. M.* here, xii. 50, and in Ev. i. 13, p. 1482. See Eph. vi. 14. 1 Pet. i. 13. To be girded (says *St. Cyril*) signifies activity; to have the light burning signifies knowledge and love. See also *St. Aug.* (Serm. cviii.): "Lumbos accinctos habere, ab omnibus illicitis concupiscentiis abstinere; hoc est debemus fervere et lucere operibus bonis, hoc est lucernas ardentes habere."

37. *περιζώσεται*] Christ will gird Himself to serve them who stand with their loins girt to receive Him. (*St. Cyril.*)

40. *ἕτοιμοι*] Matt. xxiv. 44. Luke xxi. 34.

42. *τίς ἄρα*] See on Matt. xxiv. 45—51.

— *ὁ φρόνιμος*] Not merely *the* faithful, but *the* prudent. The Article *ὁ* is found in B, D, E, G, H. K, Q, S. V, and brings out the great truth that faithfulness is prudence, and that faithlessness is folly.

εὑρήσει ποιοῦντα οὕτως, 44 ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. (158/ϛ) 45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. (159/ζ) 47 [r] Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς, 48 [s] ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. (160/η) 49 [t] Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω, εἰ ἤδη ἀνήφθη; 50 Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. 51 Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. 52 [u] Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. 53 Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

(161/θ) 54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν εὐθέως λέγετε, Ὄμβρος ἔρχεται, καὶ γίνεται οὕτω. 55 Καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται, καὶ γίνεται. 56 [v] Ὑποκριταὶ, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; 57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; (162/ι) 58 [w] ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, [x] ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακήν· 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

r Numb. 15. 30. Deut. 25. 2. John 9. 41. & 15. 22. Acts 7. 30. James 4. 17.
s Lev. 5. 17. 1 Tim. 1. 13.
t ver. 51. 1 Pet. 4. 12.
u Matt. 10. 34, 35.
v Matt. 16. 3.
w Matt. 5. 25, 26.
x Ps. 32. 6. Isa. 55. 6.

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47. πολλάς] i. e. πληγάς. (Cp. 2 Cor. xi. 24.) Similar ellipses are ἀπὸ μιᾶς (Luke xiv. 18), i. e. γνώμης (Matt. x. 42); ψυχροῦ, sc. ὕδατος, μαλακὰ, sc. ἐνδύματα (Matt. xi. 8). Cf. Rev. iii. 4, ἐν λευκοῖς. On the accusative after δαρήσεται, cp. Matt. xx. 22, βάπτισμα βαπτισθῆναι, cf. *Glass.* Phil. S. p. 398. On the meaning, cp. on Matt. x. 15; and on the doctrine that there will be different degrees of glory and misery hereafter, see *Chrys.* Hom. xli. in 1 Cor., ἐν βασιλείᾳ πάντες οὐ τῶν αὐτῶν ἀπολαύσονται. *St. Ambrose* in Luc. vi., "Sicut incrementa virtutum item incrementa præmiorum." Cp. *St. Aug.* Enchir. cap. 113; and de Civ. Dei, ii. 30; and on Ps. cl.; and others quoted by *Gerhard*, Loci Commun. vol. ix. p. 702; De vitâ æternâ, § 129.

49. πῦρ ἦλθον βαλεῖν] See also ver. 51, and on Matt. x. 34, and on xviii. 7, and Luke xvii. 1; and yet Christ says (John xiv. 27), εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν.

— τί θέλω, εἰ ἤδη ἀνήφθη] Our Lord uses two metaphors—one from *fire*, the other from *water*. The sense seems to be as follows: Such is the effect of human corruption and Satan's malice, that My Coming, which is an embassy of Love, will be the signal of a conflagration of strife. See *Tertullian* c. Marcion. iv. 29, "Ipse Christus interpretabitur illius *ignis* qualitatem. Putatisne venisse Me pacem mittere in terram? Non, dico vobis, sed separationem: Igitur ignem eversionis intendit, qui pacem negavit. Quale prælium tale et incendium." I Myself, Who am Love itself, shall be the first object of its fury. The fire is already kindled which is to consume Me as its victim. But τί θέλω; what do *I will*? I by whose *will* the furious elements have been quelled. I who said to the Leper, θέλω, καθαρίσθητι (Matt. viii. 3). What do I will? To do my Father's Will —to suffer (Matt. xxvi. 39). I lay down My life *willingly*; No one can take it from Me against My Will (John x. 18). What is My desire, if it has been *already kindled*? that is, lit by *others*. He thus guards us against the supposition that He is the *Author* of the fire. No, it is kindled by the malice of Satan and of man. And Christ is its *Victim*. But He is a willing Victim. Far from shrinking from the fire in which, like the Paschal Lamb, He is to be immolated as a holocaust, He is ready to be offered, He is now about to give Himself up for the sacrifice. He is going up to Jerusalem to be there slain.

Or, to change the figure, I have a baptism to be baptized in, the baptism of a sea of suffering, the baptism of My own Blood. (See Matt. xx. 22.) But τί θέλω; what do I desire? To pass through the Red Sea of my own Blood; I long for that time. See *Theoph.* and *Euthym.* here. *St. Irenæus*, i. 18, "*valdè propero* ad illud." I am *straitened* till it is fulfilled; for so, and so only, can the world be saved; and by that fire which Satan and evil men have kindled, and by that baptism of blood which they will shed, I shall overcome Satan, and deliver Mankind from his power.

Our Lord, ὁ Μάρτυς ὁ πιστὸς (Rev. i. 5; iii. 14), the true and faithful Martyr, thus set the example, according to which the Apostles, who were tried and purified like silver in the *fire of suffering* (see on Mark ix. 49), looked forward with joy to the time when they would be "offered up" (2 Tim. iv. 6), and welcomed the fire and the wild beasts with holy exultation. See *St. Ignat.* ad Rom. cap. 5, πῦρ, καὶ σταυρὸς, θηρίων τε συστάσεις, κ.τ.λ. Cf. ad Rom. 4. Smyrn. 4, ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ· μεταξὺ θηρίων, μεταξὺ Θεοῦ. They could say, We went through fire and water, and thou broughtest us forth into a wealthy place (Ps. lxvi. 11).

50. συνέχομαι] 'coarctor, angor animo.' Cp. viii. 37. Acts xviii. 5. 2 Cor. ii. 4. ὡσανεὶ ἀγωνιῶ, διὰ τὴν βρυδύτητα. (*Euthym.*) The nearer He is to His Passion the greater His yearning for it.

53. πατὴρ ἐφ' υἱῷ—νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς] Why in the former case is ἐπὶ with a dative and in the latter with an accusative? In the former He is speaking of natural relationships, in the other of affinity. In one case the division grows up from *within*, in the other it appears to be stirred up from without. The parents fall out of themselves with their own children; the mother-in-law is excited against her daughter-in-law.

54. ὅταν ἴδητε] Matt. xvi. 2.

— τὴν νεφέλην] *the* cloud which portends rain (1 Kings xviii. 41). (*Bloomf.*)

56. ὑποκριταὶ] Ye who deceive others and *yourselves*. See on Matt. xxiii. 13.

57. τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;] On the design of such appeals in Scripture to Natural Light, see *Hooker*, II. iv. and III. viii. Cp. 1 Cor. x. 15; xi. 13. 1 Thess. v. 21; and see *Origen* and *Bede* here.

58. ὡς γὰρ ὑπάγεις] See on Matt. v. 25, 26. For the Latin κοδράντης, St. Luke uses the Greek λεπτόν. (See xxi. 2; and above, "Introductory Note.") The ἀντίδικος here is interpreted by *St. Aug* (Serm. cix. 3) to be the Word of God. "Adversarius est nobis, quamdiu sumus et ipsi nobis. Si peccas, dicit tibi, Noli. Adversarius est voluntatis tuæ, donec fiat auctor salutis tuæ. Quamdiu tu tibi inimicus es, inimicum habes sermonem Dei. Esto tibi amicus, et concordas cum ipso. Audi, et concordâsti; et finitâ vitâ (i. e. vitæ tuæ) non timebis judicem. Pro Judice invenies Patrem; pro ministro servo angelum tollentem in sinum Abrahæ, pro carcere Paradisum."

Otherwise, the Word which Christ has spoken, that will condemn you at the last Day (John xii. 48).

XIII. (168/X) 1 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ
τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. 2 Καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ
παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; 3 Οὐχί, λέγω
ὑμῖν, ἀλλ', ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε. 4 *Ἢ ἐκεῖνοι οἱ δέκα
καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε
ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν
Ἰερουσαλήμ; 5 Οὐχί, λέγω ὑμῖν, ἀλλ', ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπο-
λεῖσθε. (164/X) 6 a *Ἔλεγε δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέ τις ἐν τῷ ἀμπε- a Isa. 5. 2. Matt. 21. 19.
λῶνι αὐτοῦ πεφυτευμένην, καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὗρεν.
7 Εἶπε δὲ πρὸς τὸν ἀμπελουργόν, Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ
συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτὴν, ἱνατί καὶ τὴν γῆν καταργεῖ; 8 Ὁ
δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω
περὶ αὐτὴν, καὶ βάλω κόπρια· (165/II) 9 κἂν μὲν ποιήσῃ καρπόν·—εἰ δὲ μήγε, εἰς
τὸ μέλλον ἐκκόψεις αὐτήν.

10 *Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· 11 καὶ ἰδοὺ γυνὴ
ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα καὶ μὴ
δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε
καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. 13 Καὶ ἐπέθηκεν αὐτῇ
τὰς χεῖρας, καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. 14 b Ἀποκριθεὶς b Exod. 20. 9. Deut. 5. 13. Ezek. 20. 12.
δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε
τῷ ὄχλῳ, *Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι, ἐν ταύταις οὖν ἐρχόμενοι
θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 15 c Ἀπεκρίθη οὖν αὐτῷ c Exod. 23. 5. Deut. 22. 4.
ὁ Κύριος καὶ εἶπεν, Ὑποκριταὶ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν Matt. 12. 1, 11. Mark 3. 2. ch. 6. 7. & 14. 5. John 7. 23.
αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; 16 ταύτην δὲ,
θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ
ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; (166/X) 17 d Καὶ d Isa. 45. 24.
ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς
ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

(167/II) 18 *Ἔλεγε δὲ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω

Ch. XIII. 1. *ὧν τὸ αἷμα Πιλάτος ἔμιξε*] i. e. when they came to the Temple to offer sacrifice there. On Pilate's acts of cruelty, see *Joseph.* Ant. xviii. 14. Bell. Jud. i. 2, and ii. 9, and on his character generally, *Bp. Pearson* on the Creed, Art. iv. p. 306, and notes. The suggestion of the narrative is; God must have been specially angry with these Galileans who were cut off by a heathen, in God's house, at His altar, and when engaged in an act of worship to God. The Argument is similar to that of Job's friends. Job iv. 7; viii. 20; xxii. 5.

3. *ἐὰν μὴ μετανοῆτε*] A prophetic warning to the Jews, who did not repent, and perished.

He proceeds in the Parable of the Fig-tree, to declare the future judgments hanging over *themselves.*

4. *πύργος ἐν τῷ Σιλωάμ*] The tower, near the fountain of Siloa (Isaiah viii. 6), or Siloam, in the valley, on the S.E. of Jerusalem (Nehem. iii. 15). Cp. *Joseph.* B. J. ii. 16; v. 12; vi. 8; and *St. Hieron.* ad Isa. viii. *Robinson's* Palest. ii. 147: see further on John ix. 7, and vii. at *end.* The mention of both these incidents here agrees with the opinion (see above on x. 1, and note x. 30, and xiii. 6), that our Lord was now near Jerusalem.

If men may be overtaken by destruction even when sacrificing to God in the Temple, and when they think themselves safe in the Tower, none should put off their Repentance. "Except ye repent, ye shall all likewise perish."

6. *συκῆν*] i. e. the Jewish People (see *St. Ambrose* here, and *Theoph.*), represented in the barren leafy fig-tree, afterwards withered by Christ (see Matt. xxi. 19—21. Mark xi. 13—21); they who imputed special guilt to these Galileans; they to whom Christ had come now for *three years*, looking for fruit; a note of time and place which seems to confirm the opinion that our Lord was now near Jerusalem, at the end of the *third year* of His Ministry.

This *Parable* of the *Fig-tree* ought to be viewed in connexion with the *withering* of the Fig-tree. The Parable delivered now is the warning of *future* Judgment on Jerusalem, and a prelude to it. The *withering*, which took place in the ensuing spring, just before our Lord's Crucifixion, is a rehearsal, as it were, of the execution of the Judgment denounced in the Parable. This consideration may perhaps do something to remove the objection stated by some (*Trench*, p. 350), that the *three years* in the Parable cannot refer to our Lord's Ministry, because the Jewish Nation was not destroyed *in the next year*, but forty years after.

6—13.] On these verses, see the exposition of *Greg. M.* Hom. in Evang. xxxi.

7. *ἱνατί καὶ τὴν γῆν καταργεῖ*;] *καταργεῖ* = *ποιεῖ ἄεργόν* Eur. Phœn. 760. Ezra iv. 21. 23; v. 5; vi. 8. Why does it not only bear no fruit, but (*καὶ, also*) hinder the *land* from bearing any, by occupying the place of a better tree? It is itself sterile; and (so to speak) it *sterilizes* the soil.

9. *κἂν μὲν ποιήσῃ καρπόν*] If so, *well.* Examples of a similar *aposiopesis* may be seen in 2 Sam. v. 8. 1 Chron. iv. 10; xi. 6. Mark ix. 23. Luke xix. 42.

11. *γυνὴ*] The woman, bowed by infirmity, may represent the Church raised and invigorated by Christ. See *St. Ambrose*, who observes the succession of incidents here, the Jewish Nation threatened in the Fig-tree; the Church restored in the Woman. "In Synagogæ typo arborem excidi jubet, in typo Ecclesiæ feminam salvat."

12. *ἀπολέλυσαι*] perfect. See xv. 16.

15. *ὑποκριταί*] *ὑποκριτὰ Elz.* So A, B, D, E, K, L, M, S. Cp. v. 17.

16. *ἣν ἔδησεν ὁ Σατανᾶς*] Satan, the Enemy, the Author of all evil, physical and moral, in the World. See Matt. xiii. 28. 39. Here is an answer to the question, *πόθεν τὸ κακόν*;

— *τῇ ἡμέρᾳ τοῦ σαββάτου*] See *St. Iren.* iv. 19, who shows that in doing these works of mercy on the Sabbath Day, to the glory of God who instituted the Sabbath, Who is ever working the greatest good on the Sabbath Day, for the spiritual health of man for whom "the Sabbath was made," Christ did, in the highest sense of the word, *keep the law of the Sabbath.* Cp. on John v. 17, and see *St. Ambrose* here.

18. *ἔλεγε δέ*] See Matt. xiii. 31—33. St. Luke had just said, *κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἐχαιρεν ἐπὶ πᾶσι τοῖς γινομένοις ὑπ' αὐτοῦ.* Here seems to be the clue for the introduction of what follows, viz. that, as now all Christ's enemies were confounded, and all the People rejoiced in all His works, so He Himself prophesied that it will be at the end; namely,

αὐτήν ; 19 e Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. (168/V) 20 Πάλιν εἶπε, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ ; 21 Ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

(169/II) 22 f Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. (170/V) 23 Εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι ; Ὁ δὲ εἶπε πρὸς αὐτούς, 24 g Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν· (171/V) 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες, h Κύριε, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. 26 Τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. 27 Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας. (172/V) 28 i Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 j Καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. (173/II) 30 k Καὶ ἰδοὺ, εἰσὶν ἔσχατοι, οἳ ἔσονται πρῶτοι· καί εἰσι πρῶτοι, οἳ ἔσονται ἔσχατοι.

(174/X) 31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι. 32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, l καὶ τῇ τρίτῃ τελειοῦμαι. 33 Πλὴν δεῖ με

e Matt. 13. 31—33.
f Matt. 9. 35. Mark 6. 6.
g Matt. 7. 13, 14. John 7. 34. & 8. 21. & 13. 33. Rom. 9. 31.
h Matt. 7. 22, 23.
i Matt. 8. 12.
j Matt. 8. 11.
k Matt. 19. 30.
l Heb. 2. 10.

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that though now the Gospel is despised as a mere κόκκος σινάπεως, yet it will spread its branches through the world; though it is now but a little leaven, it will leaven the whole lump. And thus these Parables are connected with what follows; If the Gospel is thus to be generally diffused, will they who are saved be few? and with the warning that the gate of life is narrow, and that entrance is not to be gained without ἀγωνισμός (*v.* 24), and that all who do evil will be cast out (*v.* 27); and that many who now hear the Gospel but do not obey it, and who are invited to eat and drink at Christ's table, will plead in vain at the great day, that they have had Christ's Word and Sacraments; and that some of the first in privileges here, will be last at the judgment hereafter; and that many among the children of the Kingdom, who rely on their lineage from Abraham (see Matt. iii. 9. John viii. 33—56), will be cast out; and many of the Gentiles shall come in from all the ends of the Earth (*vv.* 29—30), and sit down with Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God. Let not then the servants of Christ despond, but look with faith and hope, as well as with godly fear, to the end.

19. κόκκῳ—κῆπον] A grain cast in a garden waxes a great tree, and covers the earth.

"Except a grain (κόκκος) fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24). The grain (κόκκος, 1 Cor. xv. 37) is not quickened except it die. The body of Christ sown in the garden of Calvary (John xix. 42) is the seed of the Church—of its life of grace here, and of its resurrection to glory hereafter. (Cp. *St. Ambrose* and *Burgon* here.)

22. εἰς Ἱερουσαλήμ] In order to be there for the Passover, where He would suffer (see above, on x. 1). Where there were most diseased in soul, there the Physician of souls goes. (*Theoph.*) Thither the Good Shepherd goes to lay down His life for the sheep.

23. εἰ ὀλίγοι οἱ σωζόμενοι] The present participle is used by way of anticipation, in a future sense, as in St. Clement of Alexandria's treatise, τίς ὁ σωζόμενος πλούσιος, vol. ii. p. 935, ed. Potter. So ἀποφορτιζόμενον, Acts xxi. 3. λυομένων, 2 Pet. iii. 11. ἀπολλυμένου, 1 Pet. i. 7. καταργουμένων, 1 Cor. ii. 6, and οἱ ἀπολλύμενοι, and οἱ σωζόμενοι, 2 Cor. ii. 15; and see *Winer*, Gramm. N. T. p. 322.

On the connexion, see on *v.* 18. Perhaps the enquirer supposed that salvation was only for the Jews; and could not reconcile that prevalent opinion with our Lord's previous discourse.

To these questions concerning *others*, our Lord replies, by exhorting the enquirers to work out their *own salvation* by doing their own duty, and so diverts them from curious and unprofitable speculations. Cp. John xxi. 21, 22. Acts i. 6—8; and see above, on x. 29, and below, on xvii. 37.

29. ἀπὸ βορρᾶ] ἀπὸ is not found in A, D, E, H, K, S, V, X.

31. Ἡρῴδης] The tetrarch of Galilee. This incident may at first seem at variance with what has been said on x. 1, and on xiii. 4. 6. But it must be remembered, that Herod was Ruler of *Perœa* as well as of Galilee; and that John the Baptist had been put to death at Machaerus, where Herod had a Palace (*Joseph.* B. J. vii. 6. Antiq. xvii. 8 and 11), about ten miles east of Jericho, and thirty east of Jerusalem. St. Matt. xix. 1; xx. 29, and St. Mark x. 1. 46, speak of our Lord being in *Perœa* (τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου), whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. (Luke xviii. 35. Matt. xx. 29. Mark x. 46.) Herod had put John to death, not in Galilee, but Perœa; and if our Lord was now, as seems probable, in Perœa or near it, it was very likely that the Pharisees should endeavour to intimidate Him with a threat of Herod's anger. And what follows (*vv.* 33—35) concerning Jerusalem seems to prove that the incident must have occurred in its neighbourhood, which our Lord could not quit (*v.* 33), because He must die at Jerusalem.

32. ἀλώπεκι] On Herod's character, formed on that of Tiberius, in subtlety and dissimulation, see Luke iii. 19. Mark viii. 15. *Joseph.* Ant. xviii. 4. "Personam egit," says *Wetstein*, "servi apud Tiberium, domini apud Galilæos, amici Sejano, Artabano, fratribus suis Archelao, Philippo, Herodi altero, quorum studia erant diversissima et inter se, et a studiis Herodis ipsius."

Our Lord asserts His divine prophetical character by open rebuke of the civil Ruler of His own Country. In the discharge of the same office, which authorized and required the utterance of language not suitable to other lips (2 Pet. ii. 10. Jude 8.), He denounces woes on the Scribes and Pharisees. (Matt. xxiii. 15. 23—29. Luke xi. 42—52.

— ταύτῃ] *this* fox. Our Lord does not say ἐκείνῃ, but ταύτῃ, i. e. this *here*; meaning, perhaps, to intimate (see *St. Cyril*, *Theophyl.*) that there was as much subtlety in those, who under a semblance of friendship, but desiring to rid themselves of Him Who weakened their influence with the people flocking to hear Him, told Him of Herod's intentions, as in Herod himself. The Pharisees were identified with Herod, in conspiring against Christ. There was more of astuteness and hypocrisy in their pretended friendship of the Jewish teachers in Jerusalem, than in the open enmity of the tetrarch of Galilee. The message, therefore, was for the Jews themselves as well as for Herod.

— σήμερον] "Formula σήμερον, αὔριον καὶ τῇ τρίτῃ (scl. ἡμέρᾳ) sive ut v. 33 legitur, τῇ ἐχομένῃ. proverbii vim habuisse videtur apud Judæos, quo spatium temporis futuri quodcunque breve significaretur. Hebraica formula יוֹם מָחָר וְיוֹם הַשְּׁלִשִׁי ita legitur. Hos. vi. 2. Exod. iv. 10; v. 14." (*Kuin.*) Cp. Matt. vi. 30. James iv. 13.

The sense is, the times and seasons are in My hand, not in yours or in Herod's. When "My hour is come," then I will lay down My life: and this will be at a time when you and Herod will

σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ. (175 Ϛ) 34 m Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθελήσατε. 35 n Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν· Λέγω δὲ ὑμῖν, ὅτι οὐ μή με ἴδητε, ἕως ἂν ἥξῃ ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

m Matt. 23. 37—39.

n Lev. 26. 31, 32. Ps. 69. 25. Isa. 1. 7. Dan. 9. 27. Micah. 3. 12.

XIV. (176 Χ) 1 Καὶ ἐγένετο, ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. 3 a Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; οἱ δὲ ἡσύχασαν. 4 Καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε. (177 Ϟ) 5 b καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; 6 Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

a Matt. 12. 10.

b Exod. 23. 5. Deut. 22. 4. ch. 13. 15.

(178 Ϡ) 7 c Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, 8 Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 10 Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι. (179 Ϛ) 11 d Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. (180 Χ) 12 e Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτὸν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. 13 Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς, 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

c Prov. 25. 6, 7.

d Job 22. 29. Prov. 29. 23. Matt. 23. 12. ch. 1. 51. & 18. 14. James 4. 6, 10. 1 Pet. 5. 5.

e Neh. 8. 12. Tob. 4. 7. Prov. 3. 9, 28.

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ, Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. (181 Ϛ) 16 f Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός

f Isa. 25. 6. Matt. 22. 2. Rev. 19. 9.

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kill Me,—but, as far as the *time* is concerned, *against* your own will. (See Matt. xxvi. 5.)

— *τελειοῦμαι*] Cp. John xix. 28, *τετέλεσται*, and Heb. ii. 10, *διὰ παθημάτων τελειῶσαι*. *τελειοῦσθαι* is the word specially applied to the glorious consummation of a Martyr's death. See the ancient Inscription concerning St. Thomas, in *Routh*, Rel. Sac. i. 376, *ὁ ἅγιος Θωμᾶς λόχι* (λόγχῃ) *ὑπὸ Ἰνδῶν τελειοῦται*. You and Herod may unite with Pontius Pilate, and imagine that you have put an end to Christ; but His end is the beginning of His glory, His Death is the entrance into Life: where you suppose that you have destroyed Him, there He is perfected.

33. *πλὴν δεῖ με—πορεύεσθαι*] Besides, and yet—i. e. notwithstanding Herod and you desire to destroy Me here and now, I must needs continue to *walk*; you cannot arrest My *progress* in preaching and working, till I go up to Jerusalem. Christ is Lord of place and time: and though they seek to kill Him now and here, He proceeds undisturbed in His course, till He goes and offers Himself as the Lamb of God at the Passover at Jerusalem. The word *πορεύεσθαι*, as here used by Christ, is the Hebr. הָלַךְ, to walk, i. e. to proceed in a certain track (דֶּרֶךְ) of life, action, and beneficence. He takes up the same word as had been used by them, but (as often) gives it a higher sense. *δεῖ*, says *St. Cyril*, signifies not necessity, but will. What Christ wills must be.

34. *Ἰερουσαλήμ*] See Matt. xxiii. 37.

35. *ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν*] especially that Holy House which *was* God's House, but is become *your* house, being made "a den of thieves," that is left to *you*, being soon about to be deserted by *God*. (*Theophyl.*) See on Matt. xxiv. 15.

— *οὐ μή με ἴδητε*] This prophecy was to have a double fulfilment, first on Christ's triumphal entry (see Matt. xxi. 9. Mark xi. 9. Luke xix. 38); and secondly (one yet future), in the conversion of the Jews. See on Matt. xxiii. 39.

CH. XIV. **1.** *Φαρισαίων*] Though our Lord knew their malice, yet He vouchsafed to be their guest, that He might feed them with the bread of life and with the instruction of His wonderful works. (*St. Cyril.*)

3. *ἀποκριθεὶς*] i. e. to their *thoughts*.

5. *υἱός*] So A, B, E, G, H, K, L, V. *ὄνος, Elz.* But *υἱὸς ὑμῶν* has a special force here. *You* rescue *your children* from a pit on the Sabbath; may not *I* deliver *My children*, who are also *sons* of Abraham, from the bonds of Satan on the Sabbath? Cp. xiii. 16.

There is another reason for preferring the reading *υἱός*. The argument proceeds from a thing of greater value to one of less. You deliver *your children*, and even *your oxen*, on the Sabbath. Shall not I much more deliver my creatures and children? If *ὄνος* were the true reading, it should follow *after βοῦς* (as in xiii. 15), and not precede it. The Scriptures often say "ox and ass" (Exod. xxiii. 12. Deut. xxii. 10. Isa. i. 3; xxxii. 20), but never "ass and ox."

7. *ἔλεγε δέ*] These Parables (7—24) are naturally connected with the occasion, and show how the repast of the body may be made the banquet of the soul.

12. *μὴ φώνει*] i. e. *prefer mercy*. On this mode of teaching the *paramount* importance of a particular duty by comparing it with another, by means of a prohibition or negative, see on Matt. ix. 13.

— *καὶ γένηταί σοι ἀνταπόδομα*] "Hospitalem esse remuneraturis affectus est avaritiæ." (*St. Ambrose.*)

14. *μακάριος ἔσῃ*] Because they cannot recompense thee. Let us therefore (says Chrysostom) not be disappointed and troubled at not receiving a recompense from men on earth; rather let us be troubled when we receive it, lest we learn to look for reward on earth, and so lose our reward in heaven.

— *ἀναστάσει τῶν δικαίων*] When *all* shall rise (*Bede*), and the Just be rewarded, and thou with them. The dead in Christ shall rise first (1 Cor. xv. 23. 1 Thess. iv. 16), and be first judged and rewarded (Matt. xxv. 34. 41).

15. *φάγεται ἄρτον*] See on Matt. xv. 2.

16—24.] On these verses see *Greg. M.* Hom. in Ev. xxxvi. p. 1612.

τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς. 17 [g] Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα. 18 [h] Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν, ἐρωτῶ σε, ἔχε με παρῃτημένον. 19 Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά, ἐρωτῶ σε, ἔχε με παρῃτημένον. 20 Καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 [i] Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου· 24 [j] λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

(182 V) 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς, 26 [k] Εἴ τις ἔρχεται πρός με, [l] καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, [m] ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναται μου μαθητὴς εἶναι. 27 Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητής. (183 X) 28 Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ εἰς ἀπαρτισμόν; 29 ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ, 30 λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31 Ἢ τίς βασιλεὺς, πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἔτι πόρρω αὐτοῦ ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. (184 V) 33 Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής. (185 II) 34 [n] Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι

[g] Prov. 9. 2, 5.
[h] John 5. 40. Matt. 22. 3.
[i] Matt. 11. 5.
[j] Matt. 21. 43. & 22. 8. Acts 13. 46.
[k] Matt. 10. 37, 38. Deut. 13. 6. & 33. 9.
[l] Rom. 9. 13.
[m] Rev. 12. 11.
[n] Matt. 5. 13. Mark 9. 50.

16. πολλούς] i. e. the whole Jewish People, by the Baptist, by His Apostles, by His Disciples, and by Himself.

18. ἀπὸ μιᾶς] i. e. γνώμης. See on xii. 47.

— ἀγρὸν ἠγόρασα, κ.τ.λ.] All these excuses had been anticipated and refuted by our Lord's teaching that there was *another field* for which they ought to sell all and buy it (Matt. xiii. 44); *another plough* to be followed (Luke ix. 62. See *Bengel*); and now He teaches that there is a marriage-feast to be preferred before all earthly nuptials—a marriage-feast in which the soul is not only a guest, but is espoused to Christ (2 Cor. xi. 2).

— ἔχε μὲ παρῃτημένον] There is an emphasis on the pronoun. Whatever may be the case with *others*, who can and ought to come, I am obliged to ask thee to excuse *me*.

It has been said that this phrase is a Latinism, '*excusatum me habeas*;' but, as *Meyer* observes, ἔχω is often used in Greek writers to signify a relative possession: '*have me as yours*;' but in a certain relation, i. e. as one excused by you on my entreaty. The applicant does not wish to detach himself from the lord, he wishes to be accounted his friend and dependent, but on terms of his own.

Here is the point of application to many who are willing to be Christ's on terms of their own making; who will not accept His offers of grace in His Way, e. g. by the Word and Sacraments, but think to be saved in a way of their own.

21. "πλατείας latiores, ῥύμας angustiores vias." (*Rosen.*)

— πτωχοὺς καὶ ἀναπήρους, κ.τ.λ.] Such were all then in Heathen lands: without the Gospel the world was a vast Hospital of Incurables (Eph. ii. 12).

23. ἀνάγκασον] Use so much zeal and importunity, that they may feel constrained to come in (2 Tim. iv. 2). And the word shows the great power of the Gospel which would convert the Heathen from vice and idolatry to God. (*Theoph.*)

On the use of ἀναγκάζω, see Gal. ii. 3. 14; vi. 12. That this text does not authorize the application of violence in propagating religion, see *Grot.*, and above, note on ix. 55. "Aliter *compulit* Saulus pro Judaismo insaniens, aliter Paulus servus Jesu Christi." (*Beng.*)

24. οὐδεὶς τῶν ἀνδρῶν] On the rejection of the Jews and the reception of the Gentiles, see Matt. xxi. 43; xxii. 8. Acts xiii. 46.

25. ὄχλοι πολλοί] Great Multitudes were following Him. But He foresaw that Multitudes would fall away from Him, and that Multitudes would soon cry 'Crucify Him' (Matt. xxvii. 22. Luke xxiii. 21). He shows that He reads their hearts and foresees the future; and winnows them (as Gideon did his 32,000, reduced to 300, Judges vii. 1—8) by prophecies of trial and tribulation.

26. οὐ μισεῖ] See on Matt. ix. 13, and cp. Matt. x. 37. We must hate (i. e. renounce and forsake) all things—our friends, our relatives, our own lives, if they draw us off from Christ. (*Theoph.*) We are to love our enemies; and that man is best loved, who, if he tempts us from God by words of carnal wisdom, is not heard. (*Greg.* Hom. 37 in Evang.) That which is bettered by being neglected or thwarted, as an evil counseller in his evil counsel, is best *loved* by being *hated*. We must not allow other men's evil to overcome our good, but endeavour, for their sakes as well as our own, to overcome evil with good (Rom. xii. 21). Cp. *St. Ambrose* here.

— μοῦ] emphatic, and so placed also in *v.* 27 and *v.* 33. He may be a *man's* disciple without such sacrifices as these; but he cannot be *Christ's*.

28—31. πύργον—πόλεμον] Our Lord had been giving high and heavenly precepts, and tells us that if we would erect *our tower*, i. e. build up our lives and elevate ourselves to their spiritual altitude, we must first sit down and count the cost; we must frame our account for a large amount of difficulty and suffering. (Cp. *Gregor.* Moral 37 in Evang.)

He had been speaking also of spiritual *warfare* against the powerful Enemy of our souls. We must prepare our forces accordingly. (*St. Cyril.*) Whosoever he be of you that forsaketh not all that he hath cannot be My disciple. (See *v.* 26.)

33. τὰ εἰς ἀπαρ.] So A, E, G, H, M, S. πρὸς, *Elz.* But it is necessary to calculate and count not only whether we have what *tends toward* (πρὸς), but what will *reach to* (εἰς), completion.—πρὸς has a *proper* place in *v.* 32.

34. καλὸν τὸ ἅλας, κ.τ.λ.] If a man, especially one who ought to teach others, and, like salt, to preserve from corruption, lose his savour and become reprobate (sal infatuatum) how shall he be recovered and reseasoned? (*Bede.*) See on Matt. v. 13, 14. Mark ix. 50. Heb. vi. 1—7.

ἀρτυθήσεται; 35 Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

XV. (186/Π) 1 [a] Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. 3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων, (187/Ν) 4 [b] Τίς ἄνθρωπος ἐξ ὑμῶν, ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; 5 [c] Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, 6 [d] καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συνχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. 7 [e] Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας. (188/Χ) 8 [f] Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ; 9 καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα, Συνχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. (189/Ψ) 10 [f] Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

[a] Matt. 9. 10. ch. 5. 29.
[b] Matt. 18. 12.
[c] Ezek. 34. 16.
[d] Ps. 119. 176. 1 Pet. 2. 25.
[e] ch. 5. 32.
[f] Ezek. 18. 23, 32. & 33. 11.

11 Εἶπε δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς· (190/Χ) 12 καὶ εἶπεν ὁ νεώτερος

Ch. XV. 1. ἦσαν ἐγγίζοντες] On this passage, to v. 10, see the Homily of *Greg. M.* in Evang. xxxiv. p. 1601.

Here is another example of our Lord's teaching growing out of a particular incident (see above, x. 1; xii. 13; xiii. 4), and then illustrated and explained by the Evangelist by means of other discourses delivered by Christ at other times.

The two first parables, that concerning the Sheep and the Piece of Silver, refer directly to the objection of the Pharisees (in v. 3), not so the third parable (v. 11). See note there.

It may be observed here generally that the Holy Spirit writing by St. Luke to the Gentiles is specially careful to record, and loves to dwell upon in this Gospel, the merciful sayings and acts of our Blessed Saviour to—

Foreigners, e. g. Samaritans (x. 33; ix. 52; xvii. 16).

Despised Jews as publicans (xv. 1; xviii. 10).

Penitent sinners generally (xiii. 4). Cp. iv. 25—27; and see the parables in this chapter.

2. διεγόγγυζον] "διὰ *certandi* significationem addit." *Hermann* ad Viger. p. 856. (*Meyer.*)

4. τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ] ἔρημος is down, or pasture-land, woodland, &c., opposed to the *city*.—not necessarily a *barren* wilderness. (See above, Matt. v. 1.) It is used by LXX for Hebr. מִדְבָּר (*midbar*), which is a large plain for *pasture*. See *Gesen.* in v.

The ninety and nine left by the "Good Shepherd" (John x. 11. 14. 16) are the myriads of heaven. "Angelorum, Archangelorum, &c., innumerabiles greges," *St. Ambrose*, who adds, "Dives Pastor, cujus omnes nos centesima pars sumus."

The one lost Sheep is Mankind. (Cp. Isa. liii. 6. Ps. cxix. 176.) "Ovis illa, quæ perierat in Adam, levatur in Christo." (*St. Ambrose.*)

5. ἐπὶ τοὺς ὤμους] On His Shoulders; for He bare our sins on His own body on the Tree (1 Pet. ii. 24. Isa. liii. 4—16. Heb. ix. 28). "Humeri Christi crucis brachia sunt," says *St. Ambrose*. "Illic peccata mea deposui, in illâ patibuli nobilis cervice requievi."

6. οἶκον] His home—heaven is Christ's home and the home of Christians.

— τὸ πρόβατόν μου] See on v. 8.

7. ἁμαρτωλῷ μετανοοῦντι] that is, He does not joy over the *sinner as* a sinner, but over him *repenting;* over his *repentance*, over the sinner *ceasing to sin*.

On these modes of speaking, in which human affections are ascribed to Almighty God, see *Glass.* de Ἀνθροποπαθείᾳ, Phil. Sacr. Lib. v. Tract i. c. 7, p. 726. The whole Treatise deserves attention.

— ἢ ἐπὶ ἐννενηκονταεννέα] See on Matt. xviii. 13, where μᾶλλον is expressed. On the ellipsis μᾶλλον, see Ecclus. xxii. 15. 2 Mac. xiv. 42. Ps. cxviii. 8, 9. (*Valck.*)

— οὐ χρείαν ἔχουσι μετανοίας] This is to be explained from Matt. xviii. 13, τοῖς μὴ πεπλανημένοις.

Perhaps also there may be a tacit censure of the Pharisees (vv. 1, 2), who *imagine* themselves to have no need of repentance. See Matt. ix. 12, where the phrase οὐ χρείαν ἔχουσι occurs in this sense. See note there.

8. τίς γυνή] The Church of Christ. (*St. Ambrose.*) See note on v. 9.

— δραχμήν] Man, created in the image of God, and engraven with the divine superscription. (See on Matt. xxii. 21.) "Non mediocris hæc drachma, in quâ Regis est figura. Imago Regis census Ecclesiæ est. *Nos* drachma Dei sumus." Cp. *Aug.* in Ps. cxxxviii. "Quid est drachma? Nummus in quo imago Imperatoris nostri." (*St. Ambrose.*)

9. εὑροῦσα] There is the same order here as in other parables of Christ (Matt. xiii. 3—33), where first He describes *His own* office as the Sower of the Seed, of the good grain in the field, of the mustard-seed. And then subordinately and last of all He pourtrays that of the woman (v. 33), i. e. His Church, infusing the leaven of His Gospel into the mass of human society till the whole is leavened.

So here; first Christ is represented as the Shepherd, and the sheep is called *His sheep* (τὸ πρόβατόν μου, v. 6), for He came forth from Heaven to seek and to save it, and to bring it back on His shoulders.

The Sheep is Christ's; but the woman lights a candle (God's word) and sweeps[1] the house where she herself dwells (*Tert.* Præsc. Hæret. xiv.), and she does not call the piece of silver *her own*. The penitent sinner, stamped with God's image, though marred and bedimmed, is not *her's*, but God's; and she owns that *she* lost it, ἣν ἀπώλεσα (v. 9), perhaps by neglect, which is not imputable to Christ, Who came to seek and to save τὸ ἀπολωλός (v. 4, 5).

10. μετανοοῦντι] emphatic. See v. 7.

11. εἶπε δέ] It does not appear that this parable was delivered on the same occasion as the former.

There is often a chasm of time between the paragraphs; of which the latter is prefaced by εἶπε δέ. See xiii. 18. 20, and xii. 13. 22. 41. 51, and note on x. 13.

This is the more necessary to be observed here, because in some excellent works on the Parables the scope of the parable seems to be missed, through an endeavour to identify the younger son with sinners *within the Church* (such as the Publicans), and the elder son is made to represent the self-righteous in the *same Church*.

It is alleged indeed by some, that the two *sons* must be of the same dispensation, the Jewish; and that the younger son could not be the Gentile World, for that was never in God's house. But surely this is a very narrow view of Human Nature. Cp. *Burgon* here. For an excellent exposition of it, see *St. Jerome* iv. 149, and cp. *St. Chrysost.* v. 720—728, Orat. 112.

The true interpretation of this portion of the Chapter seems to be as follows:

Publicans and sinners had resorted to Christ to hear His teaching. The Pharisees murmur against Him for receiving sinners and eating with them. He says in a parable that He, the Son of God, had come down from heaven for the express purpose of doing that at which they, in their ignorance, cruelty, and unthankfulness, murmured; and that He has placed in the world His Church for the restoration of penitent sinners, whose repentance and pardon, though cavilled at by self-righteous and evil men, is a cause of great joy to the Angels of Heaven, and to God Himself.

The Holy Spirit having recorded these parables, proceeds to add another, enlarging our view of God's love to the whole world, the Jew and Gentile, represented by the two sons; showing that *all* men are children of one Father; that all were originally brought up in one

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[1] σαροῖ τὴν οἰκίαν. Even as early as the time of *Greg. M.* the Latin Version used in the Church of Rome had here '*everrit* domum' for '*everrit.*' See his homily on this passage, Hom. xxxiv. p. 603: "Domus *everritur*, cùm conscientia perturbatur."

αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· καὶ διεῖλεν αὐτοῖς τὸν βίον. 13 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 14 Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. 16 Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. 17 Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ ὧδε λιμῷ ἀπόλλυμαι. 18 Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι
g Acts. 2. 39. Eph. 2. 12, 17.
υἱός σου, ποίησόν με ὡς ἕνα τῶν μισθίων σου. 20 g Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. 21 Εἶπε δὲ αὐτῷ ὁ υἱός, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν
h Gen. 27. 15. & 41. 42. Zech. 3. 3—5. Isa. 61. 10.
καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. 22 h Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας· 23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες

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home, that the sin and misery of the Heathen was due to their own will and act; to their defection from God, and to their desertion of their Father's house, and to their preference of their own ways and devices to their Father's Will and Law; that they strayed away from their home to a far country, and made themselves aliens and foreigners, and without God in the world (Eph. ii. 12. 17. 19. 1 Pet. ii. 10. 25), and became slaves to a cruel master, the Devil, who sent them to feed swine and to fill their bellies with husks, to wallow, as it were, with the swine in the mire of uncleanness (2 Pet. ii. 22), but that God still strove with them and afflicted them with poverty and famine in order that they might yearn for their Father's house; and put His spirit into their hearts and made them long to return; and that on their return towards Him He runs to meet them, and falls on their neck and kisses them.

The Holy Spirit declares that the same jealousy which was shown against the Publicans by some of their own fellow countrymen, would be shown by the same elder son of God's family against his younger brother the Gentile; but that God, who welcomed the returning prodigal, would go out to call in his murmuring brother (*v.* 28).

Whatever might be the defection of the Gentile, or the envy and ingratitude of the Jew, the Father of all had been ever from the beginning gracious to all; is ever merciful to all, and ready to receive all, both Jew and Gentile, on their repentance, to His bosom and their home.

This Parable was also a Prophecy, and received a remarkable fulfilment in the conduct of the Jews to the Gentiles; which proved the prescience of Christ as shown in this Parable.

11. δύο υἱούς] '*duos populos*,' the Jew and Gentile. *St. Aug.* Quæst. Evang. ii. 33.

12. τὸ ἐπιβάλλον] in a *neuter* sense. See the note on Mark xiv. 72. ἐπιβάλλω is so used by LXX, σοὶ ἐπιβάλλει ἡ κληρονομία, 1 Macc. x. 29, 30. This word is very descriptive of the mind of the Gentile World. As if the inheritance was not a free *gift* of God; but belonged to them of right, or *fell to them* by necessity, or chance. Unthankfulness and forgetfulness of God's goodness are the precursors of apostasy from Him.

13. χώραν μακράν, κ.τ.λ.] "Oblivionem Dei.—*Fames* est indigentia *verbi* veritatis; Comes civium, aerius princeps, ad militiam *diaboli* pertinens. Porci, immundi spiritus sub ipso; siliquæ, seculares doctrinæ, sterili vanitate resonantes, quibus dæmonia delectantur." (Cp. *St. Jerome*, Epist. 146.)

— ἀσώτως] "'*perdité*;' 'adolescentem luxu *perditum*.' Ipsa, si cupiat, *salus*, *servare* prorsus non potis hancce familiam." *Terent.* Adelph. iv. 7. (*Valck.*)

14. ἰσχυρός] A, B, D, L have ἰσχυρά, but St. Luke has λιμὸς μέγας (iv. 25).

— αὐτός] "ipse, filius Domini multorum servorum benè pastorum." Cp. *v.* 17.

15. ἐκολλήθη] See Luke x. 11. Acts v. 13; viii. 29; ix. 26. Matt. xix. 5.

16. κερατίων] the siliquæ, or pods of the carob, i. e. חָרוּב (*charuba*), συκῆ Αἰγυπτία. *Theophrast.* Plant. i. 18. French, *carouge*. German, *Johannis-brod Baum*. Cf. *Pers.* iii. 55. *Horat.* Ep. ii. 1. 123. *Juvenal*, xi. 58. *Plin.* N. H. xxiii. 79. They were given to swine (*Columella*, R. R. vii. 9), and are called κεράτια, from their horn-like form. See *Wetstein* and *Kuinoel* here, and *Winer*, Real. Lex. i. p. 593, v. Johannis-brod Baum. *Robinson*, Palest. iii. 272, and *Trench*, p. 398.

— οὐδεὶς ἐδίδου] No one gave him—even husks (*Meyer*). But he could take them for himself from the tree. It has a more general sense, as Matt. vii. 7; xix. 21.

17. εἰς ἑαυτὸν ἐλθών] "Formula ἔρχεσθαι εἰς ἑαυτὸν propriè dicitur *de iis, qui deliquium animi passi ad se redeunt*; deinde verò transfertur ad eos, *qui ad sanam mentem redeunt, qui ita agunt, ut homines sanæ mentis decet.* Diod. Sic. xiii. 95, τοῖς λογισμοῖς εἰς ἑαυτοὺς ἐρχόμενοι. Arrian. Epictet. iii. 1, ὅταν εἰς σεαυτὸν ἔλθῃς. Lucret. iv. 994, *Donec discussis redeant erroribus ad se.* Terent. Adelph. v. 3. 8, *Tandem reprime iracundiam, atque ad te redi.*" (*Kuin.*)

18. ἐρῶ] "Etsi Deus novit omnia, *vocem* tamen tuæ *confessionis* expectat." (*St. Ambrose.*)

21. εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου] Observe, he *persevered* in the resolution expressed before, in his exile (*v.* 18): he was not spoiled by the father's kindness.

This is the language of true repentance and godly sorrow, not proceeding only from *dolor amissi*; not from a sense only of *pœna*, but of *culpa*, and that not in the sight of men, but of God. See *Bp. Sanderson's* Sermon on Ahab's Repentance, vol. iii. p. 13.

The penitent says that he has sinned against *heaven*, and so acknowledges that heaven, and not earth, is his home; and that he will no longer wallow in the mire of this lower world, but "seek the things that are above, and have his conversation in heaven."

22. στολὴν τὴν πρώτην] στολή is a long robe, covering the whole person: see Mark xii. 38. Luke xx. 46. And τὴν πρώτην is τὴν τιμιωτάτην (*Euthym.*), 'pretiosam.' So Athen. 369, πρῶται ἐσθῆτες. (*Valck.*) In a spiritual sense the returning prodigal receives "*principalem* stolam, quam Adam peccando amiserat" (*Jerome.* Gen. iii. 7), the white στολή, or robe of Christ's righteousness (see Rev. vi. 11; vii. 14), in which Christians are clothed at baptism, when they put on Christ. Cp. Gal. iii. 27. Rev. vi. 11; vii. 14.

— δακτύλιον] a signet ring—a *pledge* of the Spirit (*Aug.*), a seal, σφραγῖδα, and an emblem of the spiritual marriage by which the soul is espoused to Christ. *Clem. Alex.* ('Quis dives,' &c.) and others (see *Bingham*, xi. 1. 6) call Baptism τὴν σφραγῖδα τοῦ Κυρίου, 'signaculum fidei' (*Tertullian.* Apol. 21), and 'signaculum similitudinis Christi.' (*Jerome.*) It may be a consignation of the grace begun in Baptism, and consummated in Confirmation. And perhaps the words ἐπὶ τὴν χεῖρα and εἰς τοὺς πόδας may be added, not without meaning, to show that now is the time for Christian labour with the *hand*, and for Christian progress with the *feet*, in the "ways of God's laws, and in the works of His commandments."

— ὑποδήματα] Ephes. vi. 15. "Calceamentum Evangelii prædicatio est" (*St. Ambrose, St. Aug.*), by which we walk in the way of holy obedience.

It is observable that long robes, στολαί, *signet rings* (cp. James ii. 2. 1 Macc. vi. 15) and *shoes*, were not allowed to be worn by *slaves*, but were badges of *ingenui*, or free men (see *Rosenm.*); therefore they are appropriately introduced here to show that the Father in His love does not make the returning prodigal to be one of his *hired servants* (*v.* 19), but restores him to liberty as His *son*. A beautiful emblem of the blessedness of true repentance, and of God's pardon, delivering from the slavery of Satan, and restoring the penitent to the glorious liberty of the sons of God (Rom. viii. 21).

23. τὸν μόσχον τὸν σιτευτόν] Observe the article repeated, denoting something extraordinary. (*Beng.*) "Vitulum *saginatum* ideoque *votivum*." (*Valck.*) Figuratively, it may perhaps be applied to the commemorative sacrifice of the Holy Eucharist, in which the

εὐφρανθῶμεν· 24 [i] ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· ἀπολωλὼς ἦν, καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. 25 [j] Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· 26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων, ἐπυνθάνετο τί εἴη ταῦτα; 27 Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον· καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μοῦ εὐφρανθῶ. 30 Ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σοῦ τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. 32 [k] Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, [l] ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὑρέθη.

i ver. 32. Eph. 2. 1. & 5. 14. Rev. 3. 1.
j Ps. 30. 11. & 126. 1, 2.
k Isa. 35. 10.
l ver. 24.

XVI. 1 Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι· 4 ἔγνων τί ποιήσω· ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. 5 Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου· καὶ εἶπεν αὐτῷ, Δέξαι σοῦ τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα.

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meritorious efficacy of Christ's sacrifice—offered once for all on the cross—is represented and pleaded before God, and its benefits are applied to the penitent and faithful soul. Hence *St. Jerome* says, "Vitulus Ipse Salvator est cujus carne pascimur, sanguine potamur;" and *St. Ambrose*, "Occiditur et vitulus saginatus, ut carnem Domini, spirituali opimam virtute, per gratiam epuletur;" and *St. Aug.* "Vitulus ille in corpore et sanguine Dominico et offertur Patri et pascit totam domum." Cp. *Cyril* here, p. 347, ed. Mai.

25. *ὁ υἱὸς ὁ πρεσβύτερος*] "Major filius, populus Israel secundum carnem in agro est; in hæreditariâ opulentiâ Legis et Prophetarum."

— *συμφωνίας*] even of Angels (*vv.* 7. 10. *Burgon.*).

28. *ὠργίσθη—εἰσελθεῖν*] He would not go into the House, because his younger brother was there. The Jew will not enter the Church, because the Gentile is there. "Irascitur vivere fratrem, quem putabat extinctum; foris stat Israel." (*Jerome*, iv. 156.) See Acts xvii. 5. 13; xxii. 21; xxviii. 28. As *St. Ambrose* says, "*Stat* foris; *non excluditur;* non ingreditur, ignorans voluntatem Dei de vocatione Gentium. Ubi cognovit, invidet et torquetur Ecclesiæ bonis. *Foris* enim Israel audit choream et symphoniam, sed irascitur, quia hic concinit plebis gratia, et consona populi jubilatio; sed bonus Pater etiam *hunc* salvare cupiebat."

29. *οὐδέποτε ἐντολήν*] Cp. xviii. 11.

As if it were no breach of a commandment to murmur at the salvation of a brother (*St. Jerome*), and *that* brother the heathen world.

— *ἐμοὶ οὐδέποτε ἔδωκας ἔριφον*] "Quid *hædum* quæris, cùm AGNUS est missus?" (*Jerome.*)

30. *ὁ υἱός σου*] He would not say *ὁ ἀδελφός μου*. Contrast with this the language of the Servant (*v.* 27) and of the Father (*v.* 32), and contrast also ἦλθεν with *ἀνέζησε* (*v.* 32).

— *σοῦ τὸν βίον*] Remark the emphatic position of *σοῦ*, "ad augendam invidiam."

31. *πάντοτε μετ' ἐμοῦ*] Cp. Rom. iii. 1, 2; ix. 4.

— *πάντα τὰ ἐμὰ σά ἐστιν*] The Law, the Prophets (*St. Jerome*, cp. *Bengel*), the services of the Temple in *possession*, and all the promises of the Gospel; the means of grace and hopes of glory in reversion; all are thine if thou wilt be mine.

32. *ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε*] See what seems to be an affecting reference to these words, Rom. xii. 15.

CH. XVI. **1.** *Ἔλεγε δέ*] Many different interpretations have been given of this parable. See an account of them in *Kuinoel's* and *Meyer's* notes here, and in *Trench*, p. 423.

The clue to its correct exposition may be found in the fact, that it was addressed to the *disciples* (*v.* 1), in the statement that the men of this world are, in regard to (*εἰς*, not *ἐν*) their generation (see below, note on *v.* 8) *more prudent* (*φρονιμώτεροι*) than the children of light are with a view to another world; and in the consequent admonition (implied though not expressed), that the present world, and the eagerness, and diligence, and indefatigable earnestness of *its* children in pursuing *their* ends, which are uncertain and fugitive, ought to be *exemplary* to us, and should continually act upon Christians, as stimulants, exciting them to show no less zeal and industry in striving to attain *their* ends, which are eternal in duration and infinite in value. (Cp. *August.* Quæst. Evang. ii. 34.) Thus our Lord teaches us to elicit good out of the evil we see around us; to educe food from poison; and to make the children of Mammon examples to ourselves in serving God.

To this is added the exhortation—arising from the subject of this parable—to use all earthly treasure as an instrument for securing everlasting happiness.

— *ἄνθρωπος*] Our Lord begins four parables here with the words *ἄνθρωπος*, or *ἀνθρωπός τις*, xiv. 16; xv. 11; xvi. 1. 19. In two of them the *ἄνθρωπος* is Almighty God; in the two latter a rich man. The former two specially describe our benefits from God; the latter two our duty to Him.

— *οἰκονόμον*] *villicum*, a bailiff; suggesting to us that we are *stewards* of God. Cp. 1 Cor. iv. 1. (*St. Ambrose.*)

— *διεβλήθη*] Not always in a bad sense. See LXX in Dan. vi. 24, and *Joseph.* Ant. vi. 10.

— *διασκορπίζων*] '*dissipans*,' '*dilapidans* bona,' *wasting*. It is *not* said that he was guilty of embezzlement and peculation.

2. *τί τοῦτο ἀκούω*] 'What is this that I hear of thee?' (*Kühner*, ii. § 841. *Meyer.*)

— *τὸν λόγον*] *the* account, or reckoning, which perhaps had not been lately called for.

— *σου*] not in A, D, K, and P, and perhaps ought to be omitted.

3. *ἐν ἑαυτῷ*] 'solus secum.' See xviii. 4. This intimates a secret device to be communicated only to some who would be accomplices in the fraud and profit by it; and so their services might be counted on—an act of collusion.

— *σκάπτειν*] Cf. *Aristoph.* Av. 1432. (*Valck.*)

— *ἐπαιτεῖν*] to become a beggar.

4. *ἔγνων τί ποιήσω*] A soliloquy; a sudden thought strikes him and he resolves what to do. Christ *hears* our *thoughts;* and will *reveal* them at the Great Day.

5. *ἵνα ἕκαστον*] 'one by one.' It would seem that he summoned them singly and privately one after the other, in order to secure greater secrecy; here was one mark of his worldly prudence.

6. *βάτους ἐλαίου*] The tenants (like the modern *métayers*) paid their rent, or portions of it, *in kind*. See the same usage referred to in another parable, Matt. xxi. 34—41.

The *βάτος*, בַּת (*bath*), Ezek. xlv. 10, 11, 14, was the tenth of an homer; and was for *liquids* what the ephah was for solids (see Matt. xiii. 33), and held seventy-two sextarii, about nine gallons. (*Joseph.* Ant. viii. 2. 9. *Winer*, s. v. Maasse, ii. p. 41.)

— *σοῦ τὸ γράμμα*] *Not γράμμα σου.* *σοῦ* is emphatic here and in *v.* 7. And he makes *him* write the bill, *his own* bill (chirographum or syngrapha), that he may have the evidence of *his hand-writing*, as a proof that it was *his* act, and so protect himself, and secure the tenant on his side. Another proof of his worldly shrewdness.

7 Ἔπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους
a Eph. 5. 8. 1 Thess. 5. 5. σίτου· καὶ λέγει αὐτῷ, Δέξαι σοῦ τὸ γράμμα καὶ γράψον ὀγδοήκοντα. 8 a Καὶ
ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ
υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν
b Matt. 6. 19. & 19. 21. 1 Tim. 6. 19. Dan. 4. 27. Tob. 4. 9. c ch. 19. 17. γενεὰν τὴν ἑαυτῶν εἰσι. 9 b Κἀγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ
τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους
σκηνάς. 10 c Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι, καὶ ὁ ἐν
ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ
πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλο-
d Matt. 6. 24. τρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; (191/V) 13 d Οὐδεὶς
οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον
ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ
δουλεύειν καὶ μαμωνᾷ.

— *ταχέως*] Quickly, on the spot; to prevent future demurs and misgivings on the part of the tenant's conscience.

7. *ἔπειτα ἑτέρῳ*] *ἔπειτα*, i. e. when the first had given him the bill and had retired and left him alone.

— *ἑκατὸν κόρους*] The Hebr. כֹּר (*kor*), the same in size as the homer. See Ezek. xlv. 11—14; ten Attic medimni, *Joseph.* Ant. xv. 9. *Winer*, ii. p. 42.

8. *καὶ ἐπῄνεσεν ὁ κύριος*] The land-lord (not Christ) praised him.

— *τὸν οἰκονόμον τῆς ἀδικίας*] 'the fraudulent steward.' On the use of this genitive for an adjective, see on Matt. xxiv. 15; below, v. 9, *μαμωνᾶ ἀδικίας*. xviii. 6, *ὁ κριτὴς τῆς ἀδικίας*. Cp. *Vorst.* de Hebr. p. 252.

The master praised the *unjust* steward. His injustice is mentioned lest it should be supposed that shrewdness can be a substitute for honesty. He praised him because he had acted *prudently*, *φρονίμως*.

In some expositions of the Parables, it is taken for granted that the landlord discovered the artifice of the steward described *vv.* 5—7.

But this supposition seems to impair, if not to destroy, the beauty and moral of the parable.

How could he be said to have acted *φρονίμως*, if his device was detected and exposed? Is it probable that his master would have allowed him to profit by the fraud? or that the debtors, who would be forced to pay the sums due, and perhaps be punished in person, would receive him into their houses? Is it likely that in such a case our Lord would have propounded the steward as an example of worldly wisdom? No; it is no where said, or hinted in the parable, that the landlord *discovered* the *mode* by which the steward had ingratiated himself into the affections of his tenants. What he knew was the *result*. He saw with surprise and admiration that his steward, though a wasteful person (*v.* 1), had so contrived matters, that he was none the worse for being put out of the stewardship; that he was neither forced to dig nor to beg; and though deprived of his office by his master, was received as a welcome guest by his master's dependents! He must therefore be a very shrewd and clever person, and deserve credit on that account.

We know the *method* by which the steward managed to ingratiate himself with the tenants; but we must remember that we are reading a parable delivered by One who readeth the secrets of all hearts, and from Whom no artifice is hid. And we are thus reminded that, though the steward's *earthly* master did not see or discover the collusion of the steward with each of his tenants in succession, and even praised the result as a proof of prudence, yet we have to do with a Landlord Who sees all things, however secret, and will hereafter call all men to give *an account of their stewardship*, and bring to light all the hidden things of darkness; and then all mere worldly wisdom will be confounded, and end in misery and shame.

For further exposition see above on *v.* 1. It is obvious that these considerations remove any objection such as was raised by some sceptics of old against the phrase, "the lord commended the unjust steward." The lord knew him only as a wasteful person (*v.* 1); he knew nothing at all of his fraud in the collusion with the tenan's. He only saw its result, viz. his reception into the tenants' habitations.

8. *υἱοί*] See on Matt. ix. 15. Luke x. 6; and on *υἱοὶ φωτός*, John xii. 36. Eph. v. 8. 1 Thess. v. 5. 8.

— *εἰς τὴν γενεὰν τὴν ἑαυτῶν*] in regard to *their* generation, which is merely transitory as contrasted with *that* generation which is *αἰώνιος*. They are more prudent and shrewd in regard to their contemporaries, persons, and things, than the children of Light are in regard to the persons and things of their generation; e. g. in regard to God Himself and heaven, which is eternal. On the latter use of *γενεὰ* as applied to an age of man see Matt. xii. 39. 41, 42. Luke xi. 31, 32. 50, 51; and on its higher sense see Matt. xxiv. 34.

9. *κἀγὼ ὑμῖν λέγω*] i. e. you have heard what the *earthly κύριος* or lord said to *his* steward; now hear what I your heavenly Κύριος or Lord have to say to you who are My stewards, and will be called by Me hereafter *ἀποδοῦναι τὸν λόγον τῆς οἰκονομίας*,—to render the account of your stewardship.

— *ποιήσατε ἑαυτοῖς φίλους*] Make the poor your friends, who, by alms received from you, and by prayers offered for you, will be,—not indeed an efficient, but an instrumental cause of your reception into heavenly habitations. See Matt. xxv. 34—45. Cp. *St. Greg. Nazian.* Orat. xiv. pp. 255—285, on the duty of Christian Almsgiving; and *Barrow's* Spital Sermon, preached in Easter Week, 1671, —two rich storehouses of arguments for appeals to love of Christ and the poor in Him.

And in a higher sense make God your friend—make Christ your friend—by a *right use* (not a *διασκορπισμὸς*, *v.* 1) of *their* goods entrusted to you as *their* steward; i. e. by employing all that you have received from them, in body, mind, and estate, in the divine service and for the divine glory. See Luke xii. 42, on the *πιστὸς οἰκονόμος*.

— *ἐκ τοῦ μαμωνᾶ*] Observe *ἐκ*, *out of*; i. e. out of what at first may seem to promise no such result, elicit true riches by securing God's friendship thereby; *ἐκ* marks a cause or source, 1 Cor. ix. 14, *ἐκ τοῦ εὐαγγελίου ζῆν*. Luke xii. 15, *ζωὴ ἐκ τῶν ὑπαρχόντων*. Cp. Rom. i. 4. James ii. 18. *Winer*, Gr. Gr. p. 352. On the word *μαμωνᾶς* see Matt. vi. 24, *μαμωνᾶ τῆς ἀδικίας*,—the same thing as *ἄδικος μαμωνᾶς*, *v.* 11 (where see note); i. e. *that* wealth which the steward used dishonestly, and which is often a temptation to fraud; for the love of money is the root of all evil (1 Tim. vi. 10), and which is itself *deceptive* as being also *uncertain* (1 Tim. vi. 17) and fugitive. Cp. Prov. xxiii. 5, and "fundus *mendax*," *Horat.* Od. iii. 1. 30; and "spem *mentita* seges," Ep. i. 7. 87, as opposed to the "*justissima* tellus" of *Virgil*, Georg. ii. 460.

— *ὅταν ἐκλίπητε*] 'when ye die.' *ἐκλείπω* is used in this sense by LXX. Gen. xxv. 8. 17; xxxv. 29. Ps. civ. 29. Jer. xlii. 17. 22. Tob. xiv 11. Judith vii. 22. Cp. *Bp. Pearson*, Præf. in LXX, p. 248, ed. *Churton*.

— *εἰς τὰς αἰωνίους σ.*] 'into *their everlasting* habitations,' opposed to the houses of clay into which the steward was received by the tenants. The *φίλοι*, therefore, are pre-eminently God and Christ (to whom alone belong *αἰώνιοι σκηναί*), and who will say, at the Great Day, to them on the right hand, "inherit the kingdom." Matt. xxv. 34. See above, note on *ποιήσατε—φίλους*.

St. Aug. says (Serm. xiii.), on the true use of money, "Perde, ne perdas; dona, ut acquiras; semina, ut metas; has '*divitias*' noli appellare, quia veræ non sunt, paupertate plenæ sunt, et semper obnoxiæ casibus. Ergo *illæ* sunt veræ divitiæ, quas, cùm habuerimus, perdere non possumus. Quamdiù in terrâ sunt divitiæ, non sunt. Sed divitias vocat illas Mundus; Iniquitas vocat. Deus ideo mamonam iniquitatis vocat; quia divitias illas vocat iniquitas."

10. *ἐν ἐλαχίστῳ*] 'what is *least*;' for such is all earthly substance when compared with heavenly wealth, which is *μέγιστος*; and the use we make of our earthly substance, which is least, is our *trial* whether we are fit to be admitted to possess what is greatest, that is, the everlasting wealth of heaven. These words are referred to by *Clemens R.* ii. 8, *λέγει Κύριος ἐν τῷ εὐαγγελίῳ, εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει; λέγω γὰρ ὑμῖν ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν.*

11. *εἰ οὖν ἐν τῷ ἀδίκῳ*] *ἄδικος* = עַוְלָה (*sheker*) 'fallacious.' If you have not been faithful stewards of your earthly substance, which is illusory, God will not trust you with what is real, i. e. the wealth of eternity. Cp. *St. Jerome*, iv. 197, ad Algas., where is an exposition of this parable.

12. *ἐν τῷ ἀλλοτρίῳ*] for your worldly wealth is not *yours*, but *God's*; you are not landlords, but *stewards* for a time, and liable to be called to your account at any moment (see above, xii. 20), and to be put out of your stewardship; and if you have not been faithful in that earthly trust which you hold of your Lord, He will not give you that heavenly wealth, which will never be taken away from those to whom it is given. "*Alienas* appellat terrenas facultates, quia nemo secum eas moriens aufert." (*St. Aug.* Quæst. Ev. ii. 35. 1 Tim. vi. 7; and *St. Jerome*, Epist. ad Algasiam.)

13. *οὐδεὶς—δύναται*] See Matt. vi. 24.

(χ 192) 14 e Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι f φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 Καὶ εἶπεν αὐτοῖς, g Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ. (χ 193) 16 h Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. (χ 194) 17 i Εὐκοπώτερον δὲ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. (χ 195) 18 j Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. (χ 196) 19 k Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς· 20 πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος, 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ. 22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη· 23 καὶ

e Matt. 23. 13.
f Matt. 23. 14.
g ch. 10. 29. & 18. 9.
h Matt. 11. 12, 13.
i Matt. 5. 18.
j Matt. 5. 32. & 19. 9.

14. *Φαρισαῖοι φιλάργυροι*] 'lovers of money' (see Matt. xxiii. 14), making Mammon their friend instead of God (see above, *v.* 9); and regarding worldly wealth and glory as the criterion of God's favour; "felicitatem in *hâc vitâ* et divitias maximi pendentes" (*Jahn*, Archæol. § 319), and allowing the love of the world to absorb the love of God. Cp. John xii. 43. James ii. 1—8. *Joseph.* Ant. xiii. 3.

— *ἐξεμυκτήριζον*] 'subsannabant, naso suspendebant,'—used by LXX for Hebr. לָעַג (*laagh*), *laugh* (Ps. ii. 4; xxii. 7).

15. *βδέλυγμα*] 'an abomination' (*βδελύσσω, abominor*), and specially an *idol*. (See Matt. xxiv. 15.) That which you worship—mammon—is abhorred as a false god by the Most High. For *πλεονεξία* is *εἰδωλολατρία* (Col. iii. 5).

16. *ὁ νόμος κ.τ.λ.*] The Law and the Prophets might indeed seem to promise *earthly* rewards; but now a spiritual kingdom, with heavenly promises, is set up, and every one who desires to be saved must press into it with a holy violence; that is, it is not to be gained without the same anxious care and vehement endeavour which the children of this world employ for the attainment of earthly things. See Matt. xi. 12.

And yet no one tittle of the Law, rightly understood, shall fail; for the Gospel is the perfection of the Law. See on Matt. v. 17.

— *βιάζεται*] See Matt. xi. 12, 13. Cp. Luke xiii. 24. Xen. Cyr. iii. 3, *εἰ βιασαίντο εἴσω*.

17. *δέ*] I have come with the Gospel; but not to take away the Law (Matt. v. 17).

18. *πᾶς ὁ ἀπολύων*] St. Luke here studiously, as it seems, uses a word, *ἀπολύω*, which ancient Greek writers did not condescend to apply to divorce, which they called *ἀποπέμπειν γυναῖκα*. See *Valck.*

It is supposed by some (see *Kuin.*) that there is no connexion between this paragraph and what precedes or follows. But this is not probable. See above, x. 1; xii. 13; xiii. 18.

This sentence was indeed uttered by our Lord on other occasions (see on Matt. v. 31—33; xix. 9). Its repetition shows its importance; and it is fitly introduced here because it is relevant to the subject in hand, viz. the use to be made by men of the earthly blessings which God gives them, with a refutation of the Pharisaic errors on this point. This appears as follows:—

In God's Law, to which Christ had just been referring, Stealing and Adultery are connected. Thou shalt not commit *adultery*; thou shalt not *steal*; and thou shalt not covet thy neighbour's *house*, thou shalt not covet thy neighbour's *wife* (Exod. xx. 14, 15. 17). Of all the earthly treasures committed in trust to man, none is so precious, none to be treated with so much reverence, as Woman—God's first and best gift to Man in Paradise (Gen. ii. 21—25). "House and Riches are the inheritance of fathers, and a prudent *wife* is from *the Lord*" (Prov. xix. 14; xviii. 22). "Who can find a virtuous woman, for *her price is far above rubies*" (Prov. xxxi. 10). "So ought men to love their wives as their own bodies, even as the Lord loveth the Church" (Eph. v. 25—28).

But the Pharisees asked Christ,—Whether it was lawful for a man to put away his wife for *every cause*? (Matt. xix. 3;) and it was their practice (especially of those among them who belonged to the school of Hillel) to treat wedlock as a mere secular bargain, and to tie and untie the marriage knot at pleasure, and to sacrifice Matrimony to Mammon.

Our Lord had declared the true design of the Divine Law in opposition to the false glosses of the Pharisees, by saying that he that putteth away his wife, save for fornication, committeth adultery; and he that marrieth a woman that has been divorced is an adulterer. See on Matt. xix. 3.

These considerations may serve to explain the introduction of that declaration in this place.

— *ἀπολελυμένην*] *any* divorced woman generally. An absolute prohibition from Christ Himself against marrying any woman that has been divorced. Such marriages are adulterous. See further on Matt. v. 32; xix. 9.

19. *πορφύραν καὶ βύσσον*] The *βύσσος* or fine linen of Egypt being the inner clothing; the purple, the outer attire; the dress of princes and nobles. Cf. Matt. xxvii. 28.

On this Parable, or parabolic history, see *Gregor.* Homil. xl. in Evangel. *St. Chrys.* Hom. quatuor de Lazaro, v. 220—260. *St. Aug.* Serm. xiv. and xxvi. and xli.

20. *Λάζαρος*] Very appropriate as a name for a beggar, being derived from לֹא (*lo*), *non*, and עָזַר (*ezer*), *auxilium*, 'quasi auxilio egens;' or if the same as Ἐλεάζαρος, עֶזְרָא אֵל, meaning 'God (and *not* man) is my help.'

From the mention of this *name* some have supposed that this is not a Parable, but a History. (Cp. *Cyril*, p. 357.) And some have proceeded to assign an historical name (Νινευΐτης) to the rich man.

But the name Lazarus, by its etymology, seems to suggest that it was adopted on account of its meaning. "Etiam in parabolis locus est nomini proprio." Cp. Ezek. xxiii. 4. (*Beng.*)

There may be also something of a moral and spiritual meaning here (as suggested by some of the Fathers), *viz.* that Christ gives His saints 'a new name' (Rev. iii. 12); but that the name of the wicked, famous though they be in this world, is blotted out (Ps. lxix. 28).

On the connexion between the *Parable* of *Lazarus* and the Raising of Lazarus at Bethany, see on John xi. 1.

— *ἐβέβλητο*] had been laid,—to attract pity.

— *ἡλκωμένος*] A, B, D, P, L, X have *εἱλκωμένος*, which may be the true reading.

21. *ἀλλὰ καὶ οἱ κύνες*] Such was his destitution, that even the very dogs, who were regarded as unclean animals by the Jews, were allowed to come and lick his sores (cp. *St. Chrys.* Hom. de Lazaro), as if he were a corpse; and he was left to become almost food for the dogs before his death.

22. *ἀπενεχθῆναι*] "A loco alieno in patriam." (*Beng.*)

— *κόλπον Ἀβραάμ*] "Quid Abrahæ sinus nisi secretam requiem significat patrum?" *Greg. M., Bp.* of *Rome*, A.D. 590—604, who in expounding this Parable says nothing of Purgatory.

Immediately after his death, his soul on its separation from the body was carried by Angels to the place of peace and joy, where the faithful rest, and recline, as it were, at a spiritual banquet in the bosom (see John xiii. 23. 25: xxi. 20) of the Father of the Faithful (Gal. iii. 9. Rom. iv. 11. 16). Cp. *St. Aug.* de Anima, iv. 16, in Joann. Tract. xvi. The expression, "Bosom of Abraham," as the place of rest of faithful souls, was already familiar to the Jews. See *Josephus* de Macc. ii. p. 514, where the Maccabees say, *οὕτω θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν.* (*Wetst.*)

This place here called *Abraham's bosom*, is called Paradise, Luke xxiii. 43. See note there. It was called "the Garden of Eden" by the Jews. See *Lightfoot* here.

On this intermediate state, see the remarks and passages from the Fathers quoted by *Bp. Bull*, Sermon on Acts i. 25 (Serm. iii. vol. i. pp. 49—82).

The Office for the Burial of the Dead, in the Book of Common Prayer, particularly the last two prayers, declares the mind of the Church of England on this subject.

See also an excellent volume by the *Rev. T. K. Miller*, "Things after Death." Lond. 1848, pp. 1—64, and the notes below, on xxiii. 43, and John xi. 11.

It is observable that the Holy Spirit, writing by St. Luke to the Gentiles, has been specially studious to record in this Gospel portions of our Lord's teaching, which might serve to correct the erroneous notions derived from heathen, mythological, and poetical representation of the *Νεκυΐα, Tartarus, Elysium*, &c., concerning the state of the soul immediately after death. Cp. *Grotius*, on Luke viii. 55, and Luke xxiii. 40. 43, and *Townson*, on the Gospels, pp. 192—196.

ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ τὸν
k Isa. 66. 24. Zech. 14. 12. Mark 9. 44. Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· [24] [k] καὶ αὐτὸς
φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ
τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι
l Job 21. 13. ch. 6. 24. ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. [25] [l] Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι
ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά·
νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι· [26] καὶ ἐπὶ πᾶσι τούτοις μεταξὺ
ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς
ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. [27] Εἶπε δέ, Ἐρωτῶ
οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, [28] ἔχω γὰρ
πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν
m Isa. 8. 20. & 34. 16. John 5. 39, 45. Acts 15. 21. & 17. 11. τόπον τοῦτον τῆς βασάνου. [29] [m] Λέγει δὲ αὐτῷ Ἀβραάμ, Ἔχουσι Μωϋσέα
καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν. [30] Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ,
ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. [31] Εἶπε δὲ
n John 12. 10, 11. αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, [n] οὐδὲ ἐάν τις ἐκ νεκρῶν
ἀναστῇ πεισθήσονται.

a Matt. 18. 6, 7. XVII. (197/II) [1] [a] Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἐστι τοῦ
μὴ ἐλθεῖν τὰ σκάνδαλα, οὐαὶ δὲ δι' οὗ ἔρχεται· [2] λυσιτελεῖ αὐτῷ εἰ μύλος
ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν,
b Matt. 18. 15. ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων· (198/V) [3] προσέχετε ἑαυτοῖς· [b] ἐὰν δὲ
ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες

— *ἐτάφη*] perhaps in a splendid mausoleum, with a laudatory epitaph. Not so Lazarus. (Cp. *St. Chrysost.* Homil. ii. de Lazaro.)

23. *ἐν τῷ ᾅδῃ*] *not γέεννα*, or hell, properly so called (see Matt. v. 22. 29, 30), but שְׁאוֹל (*sheol*), the place of disembodied spirits (see on Acts ii. 27), and which is divided (see *v.* 26) into two separate regions, between which there is an impassable gulf fixed for ever; and, therefore, to the general term ᾅδης, is added here *ἐν βασάνοις*, to indicate that his soul was in a state of anguish (cp. *Bp. Bull*, Sermon above quoted, p. 60), and "having a dreadful expectation of a far greater torment to come."

Hence it appears that such as we are at our death, such shall we be at the judgment seat of Christ. "Qualis quisque è vitâ excessit, talis erit ad judicium Christi. Hoc uno ore docuerunt Patres donec, ut ait Fellus ad *St. Clem.* ii. 7, lucrosum Purgatorii dogma venale cœlum hastæ submitteret." *Clem. R.* l. c., *μετανοήσωμεν ἕως ἔχομεν καιρὸν μετανοίας· μετὰ γὰρ τὸ ἐξελθεῖν ἡμᾶς ἐκ τοῦ κόσμου οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι.* *St. Cyprian*, Fell. p. 163, "Qualem te invenit Dominus cùm vocat, talem te judicat."

— *ἐν βασάνοις*] long before the day of Judgment; 1800 years at least.

Hence it appears from Christ's lips, that the wicked who died under the Law were punished in another state of being; and that the righteous were comforted, by virtue of His death, even *before* His *Passion*. And may its efficacy not have extended backward to those who lived up to the natural Law which was given them?

24. *δακτύλου—γλῶσσαν*] these words connected with *body*, are used by a common metonymy to express the anguish, torment, and agony of the *soul*, and more appropriately, because the *soul* of Lazarus (and all the *souls* of the faithful) are represented as resting in "Abraham's *bosom*."

"Anguish, torment, agony," all words derived from bodily suffering (angor, tormentum, *ἀγωνία*), are yet usually applied to the soul.

The member *γλῶσσα* appears to be specified, because he had specially sinned by sins of the palate, surfeiting and gluttony; and perhaps by proud and wicked words, their usual accompaniments.

— *ἐν τῇ φλογὶ ταύτῃ*] and therefore the pains of the wicked immediately after their *death*, are to their pains after the resurrection only as the pains produced by a *φλόξ*, compared with those of *λίμνη πυρός*.

25. *ἀπέλαβες*] taken *off*, and spent, so that nothing now remains.

— *σύ*] omitted in some MSS. and Editions; but it adds to the force of the speech. There is a double contrast here.

— *Λάζαρος ὁμοίως τὰ κακά*] Lazarus *exhausted his evils*; as thou *thy* good things—the sum total of them—in the other life.

To correct the notion that *wealth*, as such, excludes from happiness hereafter; or that *poverty*, as such, ensures fruition of that happiness, it is observed by the Fathers, e. g. *St. August.* in an admirable Sermon (Serm. xiv.), that the beggar Lazarus is carried by the Angels into the bosom of the *rich* man Abraham (Gen. xiv. 14; xxiv. 1), who made God *his friend* (2 Chron. xx. 7), by a right use of this world.

On other doctrinal and practical uses to be made of this statement, see *Bp. Bull's* Sermon above quoted; which may be commended to attentive perusal.

26. *χάσμα μέγα*] "Inter hunc divitem," says *St. Ambrose* here, "et pauperem chaos magnum est, quia *post mortem* nequeunt merita mutari." See also *St. August.* Quæst. Evang. ii. 88. Matt. xii. 32.

27. *ἐρωτῶ οὖν σε*] This consideration for his father's house seems to bring out more forcibly the doctrine of the parable, that exemption from flagrant sin, such as the Pharisees indulged in, and social kindness and good nature, are not enough to save us from future torment; but that we must regard ourselves and all our substance, time and talents, as God's property, to be used in His service, and that if we fail to do this, He will not only not "receive us into everlasting habitations," but consign us to torments immediately on our departure from this world; and those torments will be increased in intensity at the Great Day, when our bodies will be raised and reunited for ever to our souls.

28. *ὅπως—μή*] *in order* that they may not pass.

29. Μωϋσέα *καὶ τοὺς προφήτας*] i. e. the Old Testament. See Matt. xi. 13. Luke xvi. 16, and *Hottinger*, Thesaur. Philol. pp. 454—456. *Smith*, Discourses on Prophecy, p. 301, and the authorities cited in the Editor's Lectures on the Canon of Scripture, Lect. ii. pp. 30—40.

Here is a remarkable testimony from Christ Himself, speaking by the Father of the faithful in the world of departed Spirits, that the Jews *have* "Moses and the Prophets;" i. e. that the "Canon of the Old Testament" is what it was believed by the Jews to be, viz. the Word of God, speaking by Moses and the Prophets; and that it had been preserved by the Jewish Church to our Lord's age (whence it has come down to our own) in purity and integrity; that it is genuine, authentic, and divine, and not, as some, contradicting Christ, would now have us believe, a mere farrago of fragments put together by writers more recent than "Moses and the Prophets;" and *that its testimony is so cogent*, that they who will not receive it as such, are in so hardened and desperate a state, that they would not be persuaded though one rose from the dead.

Our Lord intimates also, that men come into the *βάσανοι* of ᾅδης, as Dives did, *because* they will not hear the Holy Scripture delivered to them by God, and guarded by the Church. See next note.

31. *οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ*] though one rose from the dead. *One* did rise from the dead, and his name was *Lazarus*, raised by Christ. (John xi. 44.) But the Chief Priests did not believe, they even "consulted that they might put Lazarus to death." (John xii. 10, 11.) And another rose from the dead. He who raised Lazarus raised Himself. Still, they would not believe, but sought to kill them who preached the Resurrection of Christ. (Acts iv. 2, 3.)

All this was, because they would not hear "Moses and the Prophets." What then will be the condition of those who refuse to hear Moses and the Prophets, Christ and the Apostles, speaking in the Old and New Testaments?

CH. XVII. **1.** *ἀνένδεκτον*] *οὐκ ἐνδέχεται*, Luke xiii. 33. The circumstances of the case do *not admit* of any other result. See note on Matt. xviii. 7.

2. *λυσιτελεῖ*] 'Tributum solvit, utilitatem affert." (*Valck.*)

— *μύλος ὀνικός*] Matt. xviii. 6.

3. *ἐὰν ἁμάρτῃ*] Matt. xviii. 15—21.

αὐτῷ· (199 Ψ) 4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σὲ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

(200 Ψ) 5 Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθες ἡμῖν πίστιν. 6 Εἶπε δὲ ὁ Κύριος, [c] Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. (201 Χ) 7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ, Εὐθέως παρελθὼν ἀνάπεσε, 8 [d] ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 9 Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησε τὰ διαταχθέντα; οὐ δοκῶ. 10 [e] Οὕτω καὶ ὑμεῖς ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

11 Καὶ ἐγένετο [f] ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, [g] οἱ ἔστησαν πόρρωθεν, 13 καὶ αὐτοὶ ἦραν φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. 14 [h] Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν

c Matt. 17. 20. & 21. 21. Mark 9. 23. & 11. 23.

d ch. 12. 37.

e Job 22. 2, 3. & 35. 7. Ps. 16. 2. 1 Cor. 9. 16.

f ch. 9. 51, 52. John 4. 4.

g Lev. 13. 46.

h Lev. 13. 2. & 14. 2. Matt. 8. 4. ch. 5. 14.

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4. *ἁμαρτήσῃ*] 'shall have sinned.' So A, B, D, K, L, X.

— *ἐπὶ σέ*] Omitted by E, H, K, M, S, V; and A, B, and X have *πρός σε*.

5. *πρόσθες ἡμῖν πίστιν*] Not, '*increase* our faith,' but add faith to us,—'appone nobis *fidem*,'—give faith in addition to our other privileges, powers, and virtues.

For further exposition see below on *v.* 19.

6. *εἰλέγετε ἄν*] 'ye would have said.'

— *τῇ συκαμίνῳ*] 'mulberry-tree,' 'morus nigra sanguinea,' *Virg.* Ecl. vi. 22. 'Morum nigrum,' *Horat.* Sat. ii. 4. 22. See *Billerbeck*, Flora Classica, p. 229. *Winer*, Lex. ii. p. 62. It seems to be derived from the Hebr. שִׁקְמָה (*shikmah*), which is rendered in the LXX by *συκάμινος*, 1 Chron. xxvii. 28, and in other places. The *συκομορία* of Scripture is the *Ficus Ægyptia*. On the meaning of the sentence see Matt. xvii. 20. Mark xi. 23. 1 Cor. xiii. 2.

— *ὑπήκουσεν ἄν*] On this verse, where the particle *ἄν* occurs twice, *Valck.* makes this memorable remark: "Apud Græcos quidem veteres hoc usu particulæ *ἄν* nihil est vulgatum magis. In Græcâ Bibliorum versione unicus est Prophetarum et Psalmorum interpres; is septies voculam *ἄν* hunc in modum iis usurpavit. (Esa. i. 9. Ezek. iii. 6. Obad. v. 5. Ps. liv. 13; lxxx. 15; cviii. 9; cxxiii. 3.) In istis quidem libris hujus usus exempla plura non reperientur." Would this remark aid in settling the question concerning the date and authorship of the several classes of Books in the LXX? This use of *ἄν* is rare in St. Matthew and St. Mark; more common in St. Luke and St. John.

7. *τίς δὲ ἐξ ὑμῶν*] The reason why ye have not faith is, that ye consider God as your debtor for service rendered by you, instead of humbly regarding yourselves as indebted to Him for all your power to serve Him, and as *δούλους ἀχρείους*, servants of whom he has no need, and who cannot be profitable to Him (Job xxii. 2; xxxv. 7. Ps. xvi. 2. Rom. xi. 35),—i. e. as not laying your Master under any obligation, even though you should do all that He commands you; for that is what you owe, *ὀφείλετε*, *v.* 10. to Him. "Non est beneficium sed officium facere quod debetis" (*Senec.* Controv. ii. 13). All your power of working in His service, and all your future reward for service, is of His *free grace* alone. See Rom. i. 5; iv. 4; xi. 6. 1 Cor. xv. 10. Eph. iii. 7, 8. 16. Cp. *Bp. Beveridge* and *Professor Browne* on Art. XIV. "on Works of Supererogation."

The connexion, therefore, with the preceding verse is,—'You ask for faith. Faith is a Grace, Grace is a gift of God; and to him that *hath* shall be given, and he shall have more abundantly.' (Matt. xiii. 12. Mark iv. 25. Luke viii. 18.) You must therefore have grace,—you must be sensible that you have no merit of your own, for you are not your own (1 Cor. vi. 19; vii. 23); that you owe *all* service to God, whose you are by nature and grace. "Nemo in operibus glorietur," says *St. Ambrose*, "quia jure Domino debemus obsequium; et dum vivimus debemus semper operari;" and that you can do nothing without God; that without Him you are unprofitable; and you must pray for His grace—for faith is the foundation of prayer (*πάσης προσευχῆς βάθρον καὶ κρηπὶς ἡ πίστις, Theoph.*)—and rely on that, and ascribe all that you can do to Him alone; and then you will have faith, and be able to remove all the obstacles in your way. Cp. Matt. xvii. 20.

9. *μὴ χάριν ἔχει*] Does he feel obliged to? Does he return thanks? The Apostle St. Paul seems to refer to this question, and to put the matter in the true light, when he says of himself (1 Tim. i. 12), *χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ*. 2 Tim. i. 3, *χάριν ἔχω τῷ Θεῷ ᾧ λατρεύω*.

10. *ὅταν ποιήσητε*] Which will be *never*; but Christ reminds us how high the standard of duty is, in order to teach us humility.

— *δοῦλοι ἀχρεῖοί ἐσμεν*] Yet Christ says (Matt. xxv. 30) *τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον*,—and He also says (xxv. 21. 23) *εὖ δοῦλε ἀγαθὲ καὶ πιστέ*. Therefore, though man cannot be profitable to God (see note on *v.* 7), yet one servant may be more unprofitable than another; and all are obliged to be *δοῦλοι πιστοὶ καὶ ἀγαθοί*: and in order that they may be so, they must be sensible that of themselves they are *ἀχρεῖοι*, and pray for God's *grace* to make them *σκεύη εἰς τιμὴν ἡγιασμένα, εὔχρηστα τῷ Δεσπότῃ εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένα* (2 Tim. ii. 21).

What God will reward in us hereafter is not our desert, but His grace *in us*. "Coronabit gratiam suam," says *St. August.* When, therefore, we say that we are *unprofitable servants*, we speak of *ourselves* abstractedly considered as *ourselves*, and not of God's *grace* in us, which makes us *εὐχρήστους εἰς διακονίαν*. (2 Tim. iv. 11. Philem. 11.)

Of ourselves we are *ἀχρεῖοι*, and yet we shall be condemned (see Matt. xxv. 30) if we are *ἀχρεῖοι*; for it is our duty to improve the grace of God that is given us, so that we may not be *ἀργοὶ καὶ ἄκαρποι* (2 Pet. i. 8) in the day of the Lord. Hence it is true that "Miser est quem Dominus servum inutilem appellat, beatus, qui se ipse." (*Beng.*)

— *ὃ ὠφείλομεν*] Why boastest thou? Dost thou not know that thou art in danger if thou payest not thy *debts*? and if thou pay them, thou hast no claim to thanks. (*St. Cyril.*)

So even if we did *all* that is commanded us, we should not have conferred a favour on God, but have only paid a debt; and since we leave undone many things that we ought to do, and do many that we ought not, we have more need to be ashamed, and to plead for pardon, than to ask for reward.

11. *καὶ ἐγένετο*] The lesson on the need of grace, and on the duty of thankfully ascribing all the good that we can do to God's grace preventing and following us, introduces naturally the succeeding narrative on the blessedness of gratitude to God in the case of the Samaritan leper, and on the prevalence of the sin of *ingratitude* in the world, exemplified by the nine.

— *διὰ μέσου*] Here is a retrospective reference. Our Lord was coming, probably for one of the feasts, to Jerusalem; and not willing to give offence to the Samaritans (see above, ix. 52, 53), He went along the boundary line of Galilee and Samaria, having Galilee on the left hand and Samaria on the right. Illustrations of this use of *διὰ μέσου* may be seen in the editor's "Athens and Attica," cap. xxiv. He then crossed the Jordan, perhaps at Scythopolis, where was a bridge, into *Peræa*, and then went southward till He crossed the Jordan again near Jericho (see *Weistein*), and so came to Jerusalem.

He travelled between Galilee and Samaria, rejected by one and not received by the other, and He went to Jerusalem to be crucified. "He came unto His own, and His own received Him not." (John i. 11.) It is said by some (e. g. *Meyer*, p. 432; cp. him on Matt. xix. 1) that St. Luke's account is inconsistent with that of St. Matthew and St. Mark, who say that our Lord went by *Peræa*. But this is an error. St. Luke's account is supplementary to theirs, not at variance with it.

12. *ἔστησαν πόρρωθεν*] And perhaps crying, "Unclean, Unclean!" See Levit. xiii. 45.

14. *ἐπιδείξατε ἑαυτούς*] See on Matt. viii. 4.

— *τοῖς ἱερεῦσι*] *the* Priests, i. e. of Jerusalem. It is imagined by some (e. g. *Meyer*) that Christ sent the Samaritan to a Samaritan priest. But (as *Bengel* observes) Christ sent the Samaritan to *the* Priests—the Jewish priests—and thus taught him a salutary lesson to the soul, viz. "that salvation is of the *Jews* (John iv. 22)." And the obedience of the *Samaritan* was more exemplary on this account.

τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 15 Εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν, 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; 18 Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος· 19 [i] καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου, ἡ πίστις σου σέσωκέ σε.

i Matt. 9. 22. Mark 5. 34. & 10. 52. ch. 7. 50. & 8. 48. ch. 18. 12.

(202/V) 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, 21 οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν. (203/X) 22 Εἶπε δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. (204/II) 23 Καὶ ἐροῦσιν ὑμῖν, [j] Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε. (205/V) 24 [k] ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. (206/II) 25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. (207/V) 26 [l] Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου. 27 Ἤσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. (208/X) 28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λὼτ, ἤσθιον ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν, 29 ᾗ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας· 30 κατὰ ταὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ Υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. (209/II) 31 [m] Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω· (210/X) 32 μνημονεύετε τῆς γυναικὸς Λώτ. (211/III) 33 [n] Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· καὶ ὃς ἐὰν

j Matt. 24. 23.

k Matt. 24. 27.

l Matt. 24. 37, 38.

m Matt. 24. 17, 18.

n Matt. 16. 25.

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15. *ὑπέστρεψε*] *before* he had shown himself to the priest; and so the paramount importance of thankfulness is brought out more forcibly.

Hence it appears that the obligation to gratitude to God, and, in like manner, to other moral virtues grounded on Love and Faith, is prior and superior to that of all positive law. Cp. on Matt. ix. 13, and Luke vi. 1—9; xiii. 10—16; xiv. 3. 5.

17. *οἱ δέκα*] Were not *the ten* cleansed? but *the nine*—where are they?

18. *ἀλλογενής*] The Samaritan is so called because of his Assyrian extraction. (*Cyril*, p. 367.) See above on x. 31.

19. *ἡ πίστις σου*] This word (*πίστις*) is the clue which connects this history with the request of the Apostles, *πρόσθες ἡμῖν πίστιν*, in *v.* 5. "You ask me to *give you* Faith, in addition to your other privileges and supposed virtues. Look not merely to the *giver*, but look also to yourselves the *recipients*. I cannot give, unless you are disposed to receive; you must banish all thoughts of your having any merit of your own, to which faith is to be *added* (see *v.* 5). And think not that faith is to be *added*; imagine not that it is to be merely an appendage (*ἐν προσθήκης μέρει*) to other graces and virtues. No; it is the root and ground of all virtue. You must *begin* with *believing* in Me. And say not *πρόσθες ἡμῖν*, 'add to *us*;' suppose not that it is to be added to *you*, as if *you* were something in yourselves. No; you must empty yourselves of yourselves, before you can receive an infusion of divine grace, giving you faith."

The Holy Spirit enforces this lesson by recording the history of the grateful Samaritan; and so teaches Christ's disciples by the example of a stranger (*v.* 18), of whom it is declared by Christ that he had faith, a saving faith by which he removed the *sycamine tree of his own leprosy* (a scriptural image of sin), and had *shown that* Faith by clear-sighted appreciation of the great duty of thankful ascription of all praise and glory to God alone (*v.* 16).

It may be observed here, that the Holy Spirit, writing by St. Luke to the Gentiles, not only carefully records, with particular prominence and emphasis, portions of our Lord's teaching which inculcate the duty of *Prayer* (see above v. 16), a duty little understood and still less practised by the Heathen world. He also recommends, in a similar manner, that of *Thanksgiving*, which was still less understood and practised than that of *Prayer*. There are some Prayers in Homer's Poems, but how few Thanksgivings!

20. *μετὰ παρατηρήσεως*] *παρατηρεῖν* is used by the LXX for the Hebr. שָׁמַר (*shamar*), 'to keep watch,' and the sense is, Do not suppose that the Kingdom of the Messiah is such that its approach is to be observed from a watch-tower, like the march of a victorious army coming on with triumphal pomp and retinue. No; it is within you; its way must be prepared in your hearts. (*Cyril.*)

22. *ἐπιθυμήσατε*] He had spoken to the Pharisees, and now He adds, The time is coming when even you, my disciples, in your troubles, will desire earnestly to *see* even *a single one* of the *days* of the Son of Man, and ye shall not see it. You will expect me to interfere, and rescue you and destroy your enemies. (*Cyril.*) But the end is not yet. 'In patience possess ye your souls.' When I come, it will be unexpectedly; and so far from destroying mine enemies at once, I must first *suffer* much from them; and the world will go on, eating and drinking, careless of Me and of My coming (as in the days of Noah and of Lot), till I shall come like Lightning from Heaven.

26—28. *ἡμέραις Νῶε—Λώτ*] On these two judgments, one by Water, the other by Fire, as types and rehearsals of the circumstances of the Universal Judgment by Fire of the Great Day, see 2 Pet. ii. 5. 6. Jude 7.

27. *ἤσθιον*] were eating and drinking—this was their life.

29. *ἔβρεξε*] *ὁ Θεός*, Matt. v. 45. The destruction of Sodom and Gomorrha is not attributed in Scripture to the agency of Water (i. e. to the waters of the Sea of Sodom) *drowning them*, but of Fire (Gen. xix. 23—28). But the soil itself was also convulsed, and the waters of the Jordan, which before flowed through that region, were pent up in the Lacus Asphaltites, or Dead Sea, a striking emblem of the Lake of Fire. See above, on Mark ix. 49.

31. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*] 'at that time.' *ἡμέρα* is here used, in a larger sense, for the time, whether longer or shorter, in which Christ, who will come to all at once at the Day of Judgment, is coming to every man singly by death; and, to show that He is not speaking literally of *a day*, He says afterwards (*v.* 34) *ταύτῃ τῇ νυκτί*, this *night*.

— *ἐπὶ τοῦ δώματος*] The Holy Spirit here records these sayings of our Blessed Lord independently of any explicit reference to the taking of Jerusalem, and thus teaches us that they not only relate to that event (see on Matt. xxiv. 17—20), but have a general meaning, applicable to all ages of the Spiritual Jerusalem, or Christian Church.

He that is on the housetop, devoted to a holy life of prayer and meditation, let him not descend to earthly cares and interests. (*Ambrose.*) He that "has put his hand to the *plough*" (Luke ix. 62) and is engaged in the field of the Church, let him not turn back to the world, but rather forget the things that are behind and press forward (Phil. iii. 13). *St. Aug.* Qu. Evang. ii. 41. *Theoph.* See note on Matt. xxiv. 17—26.

ἀπολέσῃ αὐτὴν ζωογονήσει αὐτήν. (212/IV) 34 Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται
δύο ἐπὶ κλίνης μιᾶς· εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. 35 ° Δύο ° Matt. 24. 40, 41.
ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.
(213/V) 36 δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθή-
σεται. 37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ Κύριε; ὁ δὲ εἶπεν αὐτοῖς,
P °Οπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. XVIII. (214/X) 1 a °Ελεγε δὲ p Matt. 24. 28.
καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, Rom. 12. 12.
2 λέγων, Κριτής τις ἦν ἔν τινι πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον 1 Thess. 5. 17.
μὴ ἐντρεπόμενος. 3 Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν & 21. 36.
λέγουσα, 'Εκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4 Καὶ οὐκ ἤθελεν ἐπὶ χρόνον·
μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον
οὐκ ἐντρέπομαι, 5 διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω
αὐτὴν ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. 6 Εἶπε δὲ ὁ Κύριος, 'Ακούσατε
τί ὁ κριτὴς τῆς ἀδικίας λέγει. 7 b 'Ο δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν b Rev. 6. 10.
τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακρο- 2 Esdr. 15. 7, 8.
θυμῶν ἐπ' αὐτοῖς; 8 c λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Ecclus. 35. 17.
Πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; Isa. 42. 14.
Heb. 10. 37.
c Ps. 46. 5.

33. ζωογονήσει] '*vivificabit*' (Acts vii. 19), an expressive word, derived from animal parturition, bringing forth to *air* and *life* what was before concealed in the womb. That day shall come as the pains of labour (ὠδῖνες) on a woman in travail (see on Matt. xxiv. 8); but to the saints of God it shall be the birth of the soul and body to life and glory everlasting. See *St. Ignat.* ad Rom. c. 6.

34. δύο ἐπὶ κλίνης μιᾶς, κ.τ.λ.] Not our circumstances, but our hearts, will determine our future condition. See on Matt. xxiv. 40.

35. ἀλήθουσαι] Perhaps a reference to the trials of the fearful night in Exod. xi. 5. (*Euseb.*)

36. δύο—ἀφεθήσεται] Not in A, B, E, G, H, K, L, Q, S, V, X. Probably it has been brought into the text of some MSS. from the margin, where it had been written as a parallel from St. Matthew.

37. ὅπου τὸ σῶμα] Do not seek to know where all this will occur; but do your own duty. See on xiii. 23. Wherever My Body is, there, if you are Eagles of the Gospel, you will be gathered together. (*St. Ambrose, Theophyl.*) See note on Matt. xxiv. 28, and *St. Cyril* here, p. 373.

CH. XVIII. 1. πάντοτε προσεύχεσθαι] See above on Luke v. 12. *Bp. Andrewes*, Preparation to Prayer, v. p. 354. *Dr. Barrow's* Sermon on 1 Thess. v. 17, and Sermon vi. vol. i. p. 107, and below, xxiv. 53.

— ἐκκακεῖν] Said properly of a coward (κακὸς) in battle. Prayer is here spoken of as a militia or warfare. The arms of the Church are Prayers. The Church Militant is the Church Supplicant. Her congregations for public Prayer are her armies of Soldiers storming the Gates of Heaven with a siege of prayers. "Hæc *vis* Deo grata est." (*Tertullian.*)

3. ἤρχετο] Used to come often. 'Ventitabat.' (*Grot.*)

4. ἤθελεν] So A, B, D, L, Q, X, and preferable, it seems, to ἠθέλησεν, as shewing habit.

— ἐν ἑαυτῷ] secretly. Our Lord by this expression, frequently used in His Parables (see xvi. 3, 4, and xviii. 11), reminds us that He is the Searcher of hearts—a doctrine very necessary for the Gentiles. Cp. *Horat.* 1 Epist. xvi. 54—62.

— τὸν, κ.τ.λ.] "Symbolum athei potentis." (*Beng.*)

5. διά γε] '*at certe.*'

— εἰς τέλος] = Heb. נֶצַח (*lanetsah*), 'in æternum' (Ps. ix. 18; x. 11; xliv. 23). The authorized Version has 'by her continual coming,' and this seems to be the true meaning; i. e. lest coming to the end—διατελὲς, εἰς τὸ διηνεκὲς (Heb. x. 1. 12. 14), never ceasing—she bruise me.

— ὑπωπιάζῃ] 'sugillet me.' *St. Aug.* Quæst. Evang. ii. 45, 'obtundat me,' 'bruise me.' 1 Cor. ix. 27, ὑπωπιάζω μου τὸ σῶμα, a word derived from pugilists, who strike the face under the eyes (ὑπώπιον), and make it black and blue by contusion. The following is from *Kuin.*: "ὑπωπιάζειν hoc loco adhibitum ad significandam molestiam, quam sustinet is, cujus aures importunis flagitationibus obtunduntur, propriè notat *sugillare, ut sub oculis existant vibices*; hinc translatè notat, *affligere, vexare, excruciare*, quovis modo, Aristoph. Pac. 539 sq. πρὸς ἀλλήλας λαλοῦσιν αἱ πόλεις, διαλλαγεῖσαι καὶ γελῶσιν ἅσμεναι, καὶ ταῦτα δυμονίως ὑπωπιασμέναι, ἀπαξάπασαι. Sermo est ibi de urbibus, quæ multis belli malis vexatæ pacem quærebant. Scholiastes ὑπωπιασμέναι explicuit, σφοδρῶς πληγεῖσαι ὑπὸ τοῦ πολέμου. Conf. omnino de hoc verbo *Suicerus* Thes. Eccles. T. ii. p. 1400."

The unjust Judge represents himself as the injured person—as ὑπωπιασμένον by a poor widow!

6. ὁ κριτὴς τῆς ἀδικίας] On this use of the genitive, see on xvi. 8, τὸν οἰκονόμον τῆς ἀδικίας, and on Matt. xxiv. 15.

7. ὁ δὲ Θεὸς, κ.τ.λ.] The righteous Judge of all (2 Tim. iv. 8. Hebr. xii. 23) shall not *He* make τὴν ἐκδίκησιν, *His* award, *that* award which is determined, and judge the cause of *His elect*, who cry to Him on earth, and whose spirits pray to Him from under the altar, where they have been slain as sacrifices to Him. "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth!" (Rev. vi. 10. Esdr. xv. 7, 8. Ecclus. xxxv. 17.)

The case of the widow is that of the Church, now a Widow in the world, and subject to persecution and distress, till the return of Her Lord, who is the *righteous Judge* of quick and dead; "donec SPONSUS è cœlo redeat ad judicium." (*Aug.*)

St. Augustine asks,—How is this saying of Christ to be reconciled with His precept to pray for our enemies (Matt. v. 44)? The *Vindicta* desired, he says, is to be effected "conversione ad justitiam, aut amissâ per supplicium potestate, quâ nunc adversus bonos valent."

Perhaps, however, the true solution of the question is to be found in the meaning of the words ἐκδικεῖν and ἐκδίκησις, used here and in Rev. vi. 10; of which the essential sense is '*doing justice* to an injured party,' and the infliction of punishment on any other party is only *per accidens*.

The word 'avenge' in our authorized Version is from the Vulgate 'facere *vindictam*,' and may suggest an improper meaning, unless explained from the original.

Indeed, the drift of the whole passage is to discourage and *forbid revenge*; for it commands *Prayer*, i. e. the laying of all our griefs before God, who forbids us to avenge ourselves (Rom. xii. 19), and requires us to forgive, if we desire to be forgiven (Matt. xviii. 35).

— καὶ μακροθυμῶν ἐπ' αὐτοῖς] Although He is long-suffering over them, and delays to execute vengeance in their cause. For this use of μακροθυμεῖν, see Ecclus. xxxii. 18, LXX, and cp. Rom. ii. 4, 1 Pet. iii. 20, 2 Pet. iii. 9; and see James v. 7—10 on the sense of μακροθυμία and μακροθυμῶ.

On the use of ἐπὶ see Acts xi. 19, θλῖψις ἐπὶ Στεφάνῳ. (*Glass.* Phil. p. 562. *Winer*, Gr. Gr. p. 373.) For μακροθυμῶν some MSS.—A, B, D, L, Q, X,—have μακροθυμεῖ, a reading which deserves consideration. They cry unto him night and day, and yet He delays to execute vengeance in their cause.

The best illustration of this text is to be derived from the prayer of the disembodied souls of the Elect of God, under the Altar (Rev. vi. 9, 10), which *cry* with a loud voice, saying,—*How long*, O Lord, holy and true, dost thou not judge and avenge (ἐκδικεῖς) our blood on them (*from* them) that dwell on the *earth*? i. e. on the Powers of this World.

8. ἐν τάχει] *speedily.* And yet eighteen centuries are passed since these words were spoken; and what is described as near is not yet come. Cp. Rev. i. 3; xxii. 10. Rom. xiii. 12. Phil. iv. 5. Heb. x. 25. 37. James v. 8, where the day of Judgment is described as *close at hand*. For so it is,

In the eye of Almighty God, who thus speaks in the *Scriptures inspired by Him*, and to whom a thousand years are as one day (2 Pet. iii. 8); and because

It is near at hand relatively; as all events in *time* are when compared with *eternity*, for which man is designed; and so (as *Augustine* says), the Creation itself, which took place 4000 years before, is to an *immortal* being but an event of yesterday, and

Because, in fact, the day of Judgment comes to each man at the day of his death, which cannot be far from any one.

These considerations are necessary for the proper interpretation of Scripture Prophecy, which partakes "of the nature of its Divine Author," with whom a Millennium is but a Moment.

— πλήν] And yet—though the day of retribution is so near at hand—will the Son of Man when He comes find *the* faith *on Earth*? *No; The World*, ἡ γῆ, is here contrasted with the children of Light and with the Kingdom of Heaven. Cp. Rev. i. 7, αἱ φυλαὶ τῆς

9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ
ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· 10 Ἄνθρωποι δύο ἀνέβησαν
d Isa. 1. 15. & 58. 2. Rev. 3. 17. εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης· 11 d ὁ Φαρι-
σαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι
οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος
ὁ τελώνης· 12 νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
13 Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν
οὐρανὸν ἐπᾶραι, ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ λέγων, Ὁ Θεὸς ἱλάσθητί
e Job 22. 29. Prov. 29. 23. ch. 14. 11. Matt. 23. 12. James 4. 6, 10. 1 Pet. 5. 5. μοι τῷ ἁμαρτωλῷ. (215/ϛ) 14 e Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν
οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ
ταπεινῶν ἑαυτὸν ὑψωθήσεται.
f Matt. 19. 13, 14. Mark 10. 13—15. (216/ιϛ) 15 f Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες

γῆς. iii. 10, τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, and xiii. 8. 14; xiv. 6; and xviii. 3. οἱ ἔμποροι τῆς γῆς, and below on xxi. 35.

The World will have little faith in God's retributive Justice. Men will forget Him and live worldly lives, and magnify themselves as if God were not King and Judge of the Earth, and as if they had no account to render to Him. And even many of the good will faint through fear (Matt. xxiv. 12). Therefore do ye "pray always," and not lay down your arms in this divine warfare. "Ut oremus credamus, et ut ipsa non deficiat fides quâ oramus, oremus. Fides fundit orationem; fusa Oratio fidei impetrat firmitatem." (*St. Aug.* Serm. xcv.)

9. ἐφ' ἑαυτοῖς] not in God.

— τοὺς λοιποὺς] *the rest* of the world. Cp. *v.* 11, οἱ λοιποὶ τῶν ἀνθρώπων.

10. εἰς τὸ ἱερὸν προσεύξασθαι] Probably at one of the stated times of prayer, sacrifice, and offering of incense in the Temple, on which see Acts ii. 15; iii. 1; x. 9. *Lightfoot* on the Temple Service, chap. ix. vol. i. p. 946. *Jahn*, Arch. § 396. For an exposition of this parable, see *Basil. Seleuc.* p. 180.

11. σταθείς] like a statue. *Valck.* says, "Notat Pharisæi superbiam, qui in loco Templi conspicuo instar *statuæ* stans erectus, magnâ cum affectatione pietatem mentiebatur, opposité ad modestum Publicanum, qui, oculis in terram dejectis, in angulum quendam se abdiderat."

— πρὸς ἑαυτὸν προσηύχετο] Rightly rendered in Auth. Vers., 'prayed with himself,' listening to himself, recounting his own merits *in prayer!* There is something significant in the word πρὸς ἑαυτὸν, meaning ἐν ἑαυτῷ (see *v.* 4. Mark xiv. 4) and something more, i. e. he prayed with his eye fixed *on himself*, and only glancing, as it were, at God.

"Quid *rogaverit* Deum quære in verbis ejus, nihil invenies; ascendit orare; noluit *orare*, sed se laudare: parùm est non Deum laudare et se laudare, insuper et roganti Publicano insultare." (*St. Aug.* Serm. cxv.)

Our Lord, by revealing to us the secret prayer of this Pharisee, reminds *us* that in praying to Him we are dealing with One who reads our hearts.

— οἱ λοιποὶ] the rest of mankind, "omnes præter ipsum." (*St. Aug.*) He censures God in his prayer: Thou hast not one righteous on earth but me, ἐγὼ Σοὶ μόνος τῆς ἀρετῆς θησαυρός· ἔρημος ἂν εἴη δικαιοσύνης ἡ γῆ, εἰ μὴ ταύτην ἐπάτουν ἐγώ. (*Basil. Seleuc.* p. 183.)

"Gratias agit de *malis* quæ in *aliis* videt!" (*Bernard*, De Grad. Humil.)

A remarkable proof of self deceit. He had begun with deceiving others with a specious show of sanctity. He ends with deceiving himself; and he even thinks to deceive God. He draws a flattering portrait of himself, and holds it up for admiration to the eyes of God. And this is his *prayer!*

Because he had tampered with the truth, God gave him over to a reprobate mind, and he had become a prey to the Tempter: the God of this world blinded his eyes. Therefore, "Thou *blind* Pharisee!" says Christ, to such deceivers and deceived as this. (Matt. xxiii. 26.)

A warning to all not to tamper with the truth, but to treat it as sacred, and to revere the voice of conscience, and to cherish the motions of the Spirit of Truth in the soul, and to pray for a pure heart, and to be cleansed from *secret* faults.

A solution, also, of the mystery, which would otherwise be very perplexing, that men can quiet their consciences, and go up to the Temple to pray, and attempt to deceive the Omniscient, and yet be easy in their minds, and claim veneration from the world. They have commenced with attempting to deceive others. They are punished by self delusion. They are deceived by the Tempter into attempting to deceive God.

— οὗτος ὁ τελώνης] He would not miss the opportunity of calling his neighbour by a contemptuous name ('*this publican*'), even in his prayers, and when that neighbour was beating his breast in penitential sorrow and prayer.

12. δὶς τοῦ σαββάτου] twice in the week; on Monday and Thursday. See *Theophylact* and *Lightfoot* here, and *Buxtorf*, De Synagog., ch. xiv. p. 279: "Nam Mosem die quinto montem Sinai secundò conscendisse, et die Lunæ descendisse." *Theophyl.* adds correctly: σάββατα δὲ τὴν ἑβδομάδα (the week) ἔλεγον πληθυντικῶς, ὅθεν καὶ μίαν σαββάτων τὴν παρ' ἡμῖν κυριακὴν ἐκάλουν, παρὰ γὰρ Ἑβραίοις τὸ μίαν σημαίνει ταὐτὸν τῷ πρώτην.

— ὅσα κτῶμαι] He boasts of his wealth. κτᾶσθαι is not necessarily to *acquire* in N. T. (See 1 Thess. iv. 4.) "De omnibus rebus meis utcunque minutis decimas pendo." This was in the true spirit of the Pharisees, who said, "Show me my duty, and I will do it; and show me what is more than my duty, and I will do *that*." It was his duty to pay tithe (Num. xviii. 21. Deut. xiv. 22), but not of mint, anise, and cummin; and in his minute and scrupulous curiosity about that he forgot the weightier matters of the Law.

13. μακρόθεν ἑστώς] In the same court, that of the Israelites, as the Pharisee (see *v.* 11, οὗτος ὁ τελώνης), but not pressing forward toward the Holy Place.

— ἔτυπτεν εἰς τὸ στῆθος] Was beating on his breast, and had his eyes fixed on the ground, while the Pharisee was standing as a statue. What a contrast!

Our Lord, who reads the heart, and therefore *needs* no interpreter of it, and teaches that God is a Spirit and must be worshipped in spirit and in truth (John iv. 24), yet does not omit to specify and approve these *outward* acts of the Publican, as fit exponents of inward devotion. Man is composed of body and soul. And God, who made both, requires no less the reverence of the body than the devotion of the soul. He detests profaneness no less than He abhors hypocrisy. Christ twice drove the buyers and sellers from the *outer* courts of the Temple, which was less holy than the Church.

It cannot, therefore, be doubted, that where decent and edifying outward forms are prescribed by competent authority, there compliance with those forms is pleasing in His sight, and is an essential part of duty to *Him*. Cp. 1 Cor. xi. 4—16.

13. ἱλάσθητι] Ἱλεώς μοι γένοιο (*Phavoris*), "propitius esto." Cp. on Matt. xvi. 22.

— τῷ ἁμαρτωλῷ] *the sinner*. The Pharisee was *the saint*, and the Publican was *the sinner*, in his own eyes. To the Pharisee, all the rest of the world were sinners (*v.* 11), and he singled out his neighbour the Publican for condemnation as such. The Publican thought of no one's sins but his own. He was the sinner above all in his own sight, and as such he smote on his breast and prayed for pardon, God be merciful to me *the* sinner. Cp. St. Paul's language, 1 Tim. i. 15, and see on Rom. v. 7.

14. δεδικαιωμένος—ἤ] acquitted and pardoned, not *more* than the other, but *rather* than the other.

The word 'justificavit,' or ἐδικαίωσε, is the Hebrew צִדַּק (*hitsedik*), a forensic word signifying *justum habere, pronunciare; à reatu immunem declarare, absolvere*, from צָדַק (*tsadik*), '*justus*.'

The ellipsis of μᾶλλον is seen in Gen. xxxviii. 26, δεδικαίωται Θάμαρ ἢ ἐγὼ, '*rather* than I.' Ps. cxviii. 8, ἀγαθὸν πεποιθέναι ἐπὶ κύριον ἢ ἐπ' ἀνθρωπον. Matt. xviii. 8. See *Glass.* Phil. S. p. 274. And this comparison is tantamount to a strong negative of the second member of the sentence. See the examples, ibid. p. 465. 1 Cor. vii. 9. 1 Pet. iii. 17, i. e. in this case the Pharisee was not justified, but *condemned*. As *Euthym.* here well says, ὁ δικαιώσας μόνον ἑαυτὸν κατεδικάσθη παρὰ Θεοῦ, ὁ δὲ καταδικάσας μόνον ἑαυτὸν ἐδικαιώθη παρὰ Θεοῦ, and *Tertullian*, c. Marc. iv. 36, "Alterum reprobatum alterum justificatum descendisse," and *St. Aug.* "Superbia in Pharisæo de templo damnata descendit, et humilitas in Publicano ante Dei oculos approbata descendit."

— ἢ γὰρ ἐκεῖνος] So the best MSS., A, E, G, H, K, M, O, P, Q, S, V. The γαρ, *Winer* says, G. G. p. 216, is without example. But γὰρ serves to mark transition; and perhaps it is introduced for euphony, to soften the harsh hiatus between ἤ and ἐκεῖνος, and to strengthen the assertion. See Luke viii. 17, 18; ix. 24—26; xix. 10. Acts xvi. 37, οὐ γὰρ ἀλλ' ἐλθόντες. John vii. 41, μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; ix. 30, ἐν γὰρ τούτῳ θαυμαστόν ἐστιν. Gal. i. 10, ἄρτι γὰρ ἀνθρώπους πείθω;

Indeed, if we regard γὰρ etymologically, i. e. as formed of γε ἄρα (*Hoogeveen*), the sense of ἢ γὰρ here is obvious.

15. προσέφερον, κ.τ.λ.] See Matt. xix. 13—15. Mark x. 13—

δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. 16 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. (217/II) 17 Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

(218/II) 18 [g] Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων· Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεός. 20 Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. 21 Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. (219/II) 22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἕν σοι λείπει, πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. (220/II) 23 Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο, ἦν γὰρ πλούσιος σφόδρα. 24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ· 25 εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ ἀκούσαντες, καὶ τίς δύναται σωθῆναι; 27 Ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι παρὰ τῷ Θεῷ. 28 Εἶπε δὲ Πέτρος, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι. (221/II) 29 Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, 30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

g Matt. 19. 16—29. Mark 10. 17—30.

(222/II) 31 [h] Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτούς, Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ Υἱῷ τοῦ ἀνθρώπου· 32 παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. (223/X) 34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

h Matt. 20. 17—19. Mark 10. 32—34.

(224/II) 35 [i] Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο· 37 ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται· 38 καὶ ἐβόησε λέγων, Ἰησοῦ Υἱὲ Δαυὶδ, ἐλέησόν με. 39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαυὶδ, ἐλέησόν με. 40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν 41 λέγων, Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον·

i Matt. 20. 29—34. Mark 10. 46—52.

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17. St. Luke here ἐλληνίζων has βρέφη, the others have παιδία, which St. Luke also has in v. 16, 17.

— καὶ τὰ βρέφη] 'also their infants,' as well as themselves.

17. ἀμὴν λέγω ὑμῖν] See *St. Aug.* Serm. cxv., where he uses this text (as the Book of Common Prayer does) as an argument for Infant Baptism: "Veniant ergo parvuli, languidi ad medicum, veniant perditi ad Redemptorem: veniant, nemo prohibeat. In *ramo* nihil commiserunt, sed in *radice* perierunt. Benedicat pusillos cum magnis. Causam parvulorum Domini commendamus majoribus. Nihil habent mali nisi quod de fonte traxerunt. Non eos impediant à salute, qui ad id quod traxerunt multa addiderunt."

18. καὶ ἐπηρώτησε, κ.τ.λ.] See Matt. xix. 16—22. Mark x. 17—22.

— διδάσκαλε] προσέρχεται τῷ κυρίῳ ὡς ἁπλῶς ἀνθρώπῳ καὶ διδασκάλῳ. (*Theoph.*)

19. τί με λέγεις ἀγαθόν;] If I am only *Master*, why call me *Good*? if I am God, why call me Master? why not call me God? For there is none good, but God. "Quid me dicis bonum, quem negas Deum? Non ergo se bonum negat, sed Deum designat." (*St. Ambrose.*) See on Matt. xix. 17.

24. ἰδὼν, κ.τ.λ.] See on Matt. xix. 23—30.

25. εἰσελθεῖν] A, D, M, P, διελθεῖν.

28. ἡμεῖς] emphatic; *we* have done what Thou commandest others to do.

— ἠκολουθήσαμεν] we became followers of Thee, and still are. Cp. ἠγάπησε, vii. 47.

31. παραλαβὼν, κ.τ.λ.] See on Matt. xx. 17—19. Mark x. 32—34; and on these verses 31—44, see *Greg. M.* Moral. i. in Evang. ii. p. 1440.

34. οὐκ ἐγίνωσκον] 'did not *understand*:' the Hebr. יָדַע (*yadha*), of which *Buxtorf* says (Lex. in v.) "propriè mentis est et intellectûs."

35. ἐγένετο δὲ, κ.τ.λ.] On the time and place of the healing of the blind man, see on Matt. xx. 29—34, and on Mark x. 46—52.

— Ἰεριχὼ] יְרִיחוֹ, in the Tribe of Benjamin (*Joseph.* Ant. xviii. 21), on the borders of Ephraim (xvi. 17), in a fair and fertile, well-watered country, celebrated for its balsam and its palm trees (*Strabo*, xvi. p. 763. Plin. v. 14. *Reland.* pp. 383. 829. *Lightfoot*, Works, ii. 43); 150 stadia east from Jerusalem, and 60 west from the river Jordan. *Robinson*, Palestine, ii. pp. 273—304. The city had been much beautified by Herod (*Joseph.* Ant. xvi. 5), who had a palace there; and it was now the next city to Jerusalem in importance. It is now called *Richa* or *Ericha*, and is almost deserted.

ἡ πίστις σου σέσωκέ σε. 43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. (225 X) 1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ· 2 καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος, 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἤμελλε διέρχεσθαι. 5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ Ἰησοῦς, εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. 6 Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 Καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες, Ὅτι
a ch. 3. 14. παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι. 8 a Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, Ἰδοὺ, τὰ ἡμίσια τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς·
b ch. 13. 16. Gal. 3. 7. καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. 9 b Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς
c Matt. 10. 6. & 15. 24. & 18. 11. Acts 13. 46. υἱὸς Ἀβραάμ ἐστιν· (226 Υ) 10 c ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

(227 X) 11 Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία
d Matt. 25. 14. τοῦ Θεοῦ ἀναφαίνεσθαι. (228 II) 12 Εἶπεν οὖν, d Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. (229 Υ) 13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι· 14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς
e Matt. 25. 20. τί διεπραγματεύσατο. 16 e Παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ

Ch. XIX. 1. διήρχετο] He was passing through; i. e. He was not going to make any stay there; but was induced to wait awhile (καταλῦσαι, v. 7), vv. 5. 7. 9, at the house of Zacchæus.

2. Ζακχαῖος] from Hebr. זָכַי (*zachah*), 'justus fuit.' (*Mintert.*) Cp. Ezra ii. 9. Neh. vii. 14. The name (which occurs in the Talmud, see *Lightfoot*) shows him to have been a Jew, and therefore more obnoxious to his countrymen, as an instrument in the hands of the Romans, for exacting taxes from them, being, as he was, a chief of the hated order of Publicans, and rich, perhaps, by means of his profession; and he dwelt at Jericho, a wealthy commercial city, the next in importance, in Judæa, after Jerusalem.

According to a later tradition (Const. Apost. vii. 46), he became first Bishop of Cæsarea, in Palestine.

4. συκομορέαν] the 'ficus sycomorus;' of the fig tribe, in leaves and aspect like the white mulberry. *Plin.* xiii. 14. *Dioscor.* i. 182. It has a knotty stem, and grows to a considerable height, and shoots out its boughs wide, with thick foliage. (*Hasselquist*, Reise, &c. p. 535. *Billerbeck*, Flora. p. 229.)

"Pusillitatem nostram, ad videndum Dominum, turba præpedit, quia infirmitatem humanæ mentis, ne lucem veritatis intendat, curarum secularium tumultus premit. Sed prudenter Sycomorum ascendamus; per sycomorum Dominus transiens cernitur." (*St. Gregor.* 27 Moral. in Job xxxvii.)

— ἐκείνης] sc. ὁδοῦ. So A, B, D, E, G, H, K, L, Q, S, V. *Elz.*, δι' ἐκείνης. Cp. ch. v. 19.

Often by reason of the crowd of worldly affairs, and on account of our spiritual lowness of stature, we cannot discern Christ; but there are sycamores in the road, by which He will pass. He has given us means of grace,—Prayer, Scripture, Sacraments. These are the Trees which He has planted by the way side of life. Let the crowd and our own littleness excite us to run before, like Zacchæus, and to ascend the tree; and like him, we shall see Christ, and He will come and abide with us.

God always anticipates us if He sees us eager for good. (*Theophyl.*)

5. ἀναβλέψας ὁ Ἰησοῦς, κ.τ.λ.] He who had seen the heart of Nathanael beneath the thick foliage of the fig-tree (John i. 48), reads that of Zacchæus in the shade of the sycamore, and more than grants his prayer. "Etsi vocem invitantis," says *St. Ambrose*, "Jesus non audierat, viderat tamen *affectum*." (See also *St. Cyril* here, and *St. Chrysostom*, Homil. de Zacchæo.) He promises to come to his house, having already visited his heart.

— Ζακχαῖε] Christ, the Good Shepherd, knows all His sheep, and calleth them all by their names. John x. 3.

7. καταλῦσαι] *diversari*, 'to be a guest with;' hence the inn or lodging, *diversorium*, in which Christ was born, is called κατάλυμα (see above, ii. 7), and the Guest Chamber for refreshment, where He ate the Paschal Supper, and instituted the Holy Eucharist. See below, xxii. 11.

8. σταθείς] We are left by St. Luke to judge of our Lord's Sermon at the table of Zacchæus by its *effects*. Perhaps Zacchæus had been reclining at meat, and listening to our Lord's teaching on the use of Money, and was convinced of his own past failings in this respect; and he then *arose* and stood forth in the presence of the guests, and spoke as follows. An example of confessing Christ before men, and of making public dedications of body, and soul, and goods to Him.

— ἰδοὺ] 'Henceforth I give;' present tense for future, to show that what is said is as good as done,—'the half of my goods *I give* to the poor.' He does not delay till to-morrow. He is not a *Doson*.

— ἐσυκοφάντησα] See iii. 14. A public confession of sin, and a public vow of restitution.

8. ἀποδίδωμι τετραπλοῦν] 'I will restore, voluntarily at least, what the law requires.' See Exod. xxi. 36; xxii. 1. Numb. v. 6, 7.

He thus vindicates Christ from the cavils of those who said He was gone to be a guest with a *sinner* (v. 7).

"Non dimittetur peccatum," says *St. Aug.* Ep. liv. "nisi restituatur ablatum."

9. υἱὸς Ἀβραάμ] A son of Abraham by faith (Matt. iii. 9. John viii. 39. Rom. iv. 11—16. Gal. iii. 7. 9), though despised by those who call themselves the children of Abraham.

10.] See *Athanas.* de Incar., pp. 47, 48.

11. προσθεὶς εἶπε] He went on to deliver a parable. See *Vorst.*, de Hebr., p. 591. Job xxix. 1; xxxvi. 1. Cp. below, xx. 11.

12. ἐπορεύθη εἰς χώραν μακράν, κ.τ.λ.] As the members of the family of Herod and others from the East resorted to *Rome* to obtain kingdoms for themselves from the *Emperors*, and to return to Palestine and their own land. See *Wetstein* here, and *Joseph.* Ant. xiv. 25; xv. 10. Comp. on the parable of the five talents, Matt. xxv. 14—30.

13. ἕως ἔρχομαι] 'while I am coming.' The indicative mood marks more forcibly the *uncertainty* of the time of Christ's Advent, and that He is always coming to every man. Cp. 1 Tim. iv. 13. John xxi. 22.

14. πρεσβείαν] As the Jews sent counter embassies to Rome to frustrate the appeals mentioned in a preceding note (on v. 12), e. g. in the case of Archelaus. (*Joseph.* Ant. xvii.)

The mention of this antipathy and opposition on the part of the πολῖται brings out more clearly the character of the servants; as the hostility of the citizens of the world against Christ tries and displays the temper of Christians.

σου προσειργάσατο δέκα μνᾶς. 17 Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18 Καὶ ἦλθεν ὁ δεύτερος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. 19 Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. 20 [f] Καὶ ἕτερος ἦλθε λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· 21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας. 22 Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα· 23 καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; 24 Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι· 25 καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς· (230/II) 26 λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. (231/V) 27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου. (232/II) 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.

[f] Matt. 25. 24—29.

29 Καὶ ἐγένετο, ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιών, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ 30 εἰπών, [g] Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε· 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει. (233/II) 32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. 33 Λυόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; 34 οἱ δὲ εἶπον, Ὁ Κύριος αὐτοῦ χρείαν ἔχει. 35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. (234/I) 36 Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, 38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. (235/V) 39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται. (236/X) 41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ 42 λέγων, Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου

[g] Matt. 21. 2—9. Mark 11. 2—10.

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16. *ἡ μνᾶ σου*] He does not say, *I* have gained, but *thy pound* has gained. The good servant ascribes all the increase to his lord's money. Cp. St. Paul's words, 1 Cor. xv. 10. It is God's *grace* in us which enables us to labour; and all the fruits of our labour are due to Him. See on xvii. 5—10.

17. *ἴσθι ἔχων*] '*scias* te habere.' (*Valck.*)

— *δέκα πόλεων*] On this parable as illustrating the different degrees of bliss in heaven, according to different degrees of growth in grace on earth, see *Bishop Bull's* Sermon vii. vol. i. pp. 168. 189. Cp. Matt. xix. 27, 28. 1 Cor. xv. 41, 42. 2 Cor. ix. 6.

See also below on John xiv. 2.

20. *σουδαρίῳ*] The Latin word *sudarium* (from *sudor*), *Catull.* xii. 14, passed into many eastern dialects. *Buxtorf.* Lex. Talmud. p. 1442. See John xi. 44; xx. 7. Acts xix. 12.

There is a difference between this case and that of the unprofitable servant in St. Matt. xxv. 25. There the servant alleges fear lest he should lose what his master had given him, and therefore he has gone and hidden it in the earth.

Here the servant also alleges fear (*v.* 21); but says that he kept it stowed away in a napkin,—i. e. he claims credit for care and vigilance.

The Gospel speaks of the dead wrapped in a *σουδάριον* (John xi. 44; xx. 7); fitly then the pound which he kept as dead was so enwrapped. (*Theophyl.*)

On the sin of wrapping up the Conscience, as if it were a dead corpse, in the folds of a *σουδάριον*, such as the Papacy provides for its children, and requires them to use on pain of damnation, see *Bp. Sanderson*, de Conscient. Præl. iii. 5. 27, 28.

23. *τράπεζαν*] See Matt. xxi. 12; xxv. 27.

27. *τοὺς μὴ θελήσαντας*] A prophetic reference to the cry, "we have no king but Cæsar" (John xix. 15. Ps. ii. 2—6).

29—44. *καὶ ἐγένετο, κ.τ.λ.*] See on Mark xi. 1. Matt. xxi. 1—17. On the form Ἐλαιών see xxi. 37.

33. *οἱ κύριοι*] St. Mark says only *τινὲς τῶν ἑστηκότων* (xi. 5). Here is a mark of the later composition of St. Luke's Gospel. See Mark ii. 15. 25, 26; v. 36—38, compared respectively with Luke vi. 3, 4; viii. 50, 51, and *Townson* on the Gospels, Disc. v. Sect. 1.

40. *οἱ λίθοι*] And so the *λίθοι* did cry out when one *λίθος* was not left upon another, according to his prophecy (xix. 44), and proclaimed His truth, justice, and power in thus punishing those that rejected the divine *λίθος* who became the Head Stone of the corner (xx. 17).

41. *ἰδὼν τὴν πόλιν ἔκλαυσεν*] The sight of the city brought tears into His eyes, and He wept, as David did on the same mountain (2 Sam. xv. 30). But Christ wept in the hour of His triumph, and near the spot where He was about to ascend in glory to heaven. He wept not for Himself, but for Jerusalem, and for her approaching calamities. (See below xxiii. 28.) He wept *in* the place where her enemies began to besiege her (Matt. xxiv. 3) for her sins in rejecting Him; He wept on that spot in divine foreknowledge of the miseries which they would there inflict upon her. Christ here proves His twofold nature by shedding tears as man for what He foretold as God.

For *αὐτῇ* A, B, D, H, L, have *αὐτὴν*, perhaps the true reading; cp. xxiii. 28, *μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε.*

42—47.] See *Greg. M.* Hom. in Ev. xxxix.

42. *εἰ ἔγνως—ὀφθαλμῶν σου*] a remarkable saying: Thou art called *Jerusalem*. Thy Name means, "they *shall see Peace*" (יִרְאֶה שָׁלוֹם). Cp. Ps. cxxii. 6, 7. And so God intended it should be, for He sent to thee the Prince of Peace to preach Peace. But thou hast closed

ταύτῃ, τὰ πρὸς εἰρήνην σου·—νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· 43 ὅτι ἥξουσιν ἡμέραι ἐπί σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, (237/II) 44 καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

h Matt. 21. 12, 13. Mark 11. 15, 17. Isa. 56. 7.

(238/I) 45 h Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστιν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

i Mark 11. 18.

(239/I) 47 i Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

a Matt. 21. 23—27. Mark 11. 27—33.

(240/II) XX. 1 a Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ εἶπον πρὸς αὐτὸν λέγοντες, Εἰπὲ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἴπατέ μοι· 4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες, Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ· ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. 8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

b Matt. 21. 33—46. Mark 12. 1—12.

(241/II) 9 b Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς. 10 Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ. Οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. 11 Καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. 13 Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν, ἴσως τοῦτον ἰδόντες ἐντραπήσονται. 14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο. 17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο,

c Ps. 118. 22. Matt. 21. 42.

c Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν. (242/I) 19 Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφο-

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thine ears and thine eyes. Thou hast not *known*, *i. e.* considered the things that belong to *thy Peace*; and now they *are hid from thine eyes*. — *εἰ ἔγνως καὶ σὺ, κ.τ.λ.*] If thou hadst known, even thou, for whom so much love has been shown by God, hitherto in vain; if thou hadst known at least in this the day of thy visitation, when thy King and Saviour comes to visit thee in person for the last time (see *v.* 44), then how blessed would it be! The Aposiopesis is full of pathos. See on xiii. 9, and cp. Isa. xxix. 1—8.

43, 44. *χάρακα—περικυκλώσουσι—ἐδαφιοῦσι*] These were remarkable circumstances: and the prophecy in these respects was signally fulfilled by the Roman general Titus and his army, *against his own intention and desire*. He wished to be spared the labour and delay of making the *χάρακες* and *περικύκλωσιν*. (See *Joseph.* B. J. vi. 7. 13.) He wished to spare the City and Temple; and it was with great reluctance that he destroyed the city; and the Temple was burned in contravention of his express command.

45. *καὶ εἰσελθὼν, κ.τ.λ.*] See Matt. xxi. 12, 13. Here is another instance of St. Luke's practice in dispatching a subject; preferring internal connexion to exact order of time. He describes the cleansing of the Temple immediately after the narrative of the triumphal Entry; but it did not take place till the day after. See Mark xi. 12.

On this practice of anticipation, see on Matt. xx. 29.

47. *τὸ καθ' ἡμ.*] On this use of *τό*, see on xi. 3.

48. *ἐξεκρέματο*] "pendebat ab ore." (*Virg.* Æn. iv. 79. *Ovid*, Ep. i. 30. See *Wetstein.*)

CH. XX. 1. *καὶ ἐγένετο, κ.τ.λ.*] See Matt. xxi. 23—32.

9. *ἤρξατο, κ.τ.λ.*] See Matt. xxi. 33—46.

11. *προσέθετο πέμψαι*] "purus putus Hebraismus: *προσέθετο* יסף (*yasaph*)," *Valck.*; '*addidit.*' See *Glass.* Philol. S. p. 411. *Vorst.* de Hebraism. p. 590; above, xix. 11. Acts xii. 3. Cf. Gen. xviii. 20. Cp. LXX.

16. *μὴ γένοιτο*] An ejaculation of their consciences applying the parable to themselves.

βήθησαν τὸν λαὸν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

(243/II) 20 [d] Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 Καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· 22 ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπε πρὸς αὐτούς, Τί με πειράζετε; 24 δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος. 25 Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. 26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

d Matt. 22. 15—22. Mark 12. 13—17.

27 [e] Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν 28 λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 29 Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· 30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· 31 καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτά· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· 32 ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. 33 Ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται· 35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται· 36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37 Ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς Βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ· 38 Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. 39 Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας· 40 οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

e Matt. 22. 23—33. Mark 12. 18—27.

(244/II) 41 [f] Εἶπε δὲ πρὸς αὐτούς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; (245/II) 42 καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ Ψαλμῶν, [g] Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 44 Δαυὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

f Matt. 22. 42—45. Mark 12. 35—37. g Ps. 110. 1. Acts 2. 34.

(246/II) 45 [h] Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ, 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων

h Mark 12. 38—40. Matt. 23. 6, 14.

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20. καὶ παρατηρήσαντες, κ.τ.λ.] See Matt. xxii. 15—22.

— ἀπέστειλαν ἐγκαθέτους] "ἐγκάθετοι propriè dicuntur ii, qui subsidunt in loco aliquo, aliisque insidias faciunt. Lex. Cyrill. Brem. ap. Albertium ad Hesych. T. i. p. 1542, b, ἐφεδρος, ἐγκάθετος, ἐπικαθήμενος, κατάσκοπος. Suidas: ἐγκάθετος, κατάσκοπος. In versione Alexandrinâ respondet Hebr. ארב, ut Job xxxi. 9, ἐγκάθετος ἐγενόμην, insidiatus sum. Deinde ἐγκάθετοι omnino dicuntur subdoli, insidiarum faciendarum cupidi, nominatim, subornati ab aliis, ut decipiant, ut explorent, aliquem, et ex iis sermonibus aliquid eliciant, quo ei nocere possint. Suidas et Hesych. ἐγκάθετος, δόλιος. vid. Albertius ad Hesych. T. i. p. 1067, sic adverbium ἐγκαθέτως, ut sit subdolè, legitur ap. Diod. Sic. xvi. 68. Joseph. B. J. vi. 5. 2, πολλοὶ δὲ ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς δῆμον προφῆται, προσμίνειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες, ὡς ἧττον αὐτομολεῖν, καὶ τοὺς ἐπάνω δέους καὶ φυλακῆς γενομένους ἐλπὶς παρακρατῴη." (Kuin.)

21. οὐ λαμβάνεις πρόσωπον] Used by LXX for Hebrew שְׂאֵת פָּנִים (*seth panim*), 'to respect persons' (Levit. xix. 15. Mal. i. 8).

St. Matt. and St. Mark have here οὐ βλέπεις εἰς πρόσωπον.

22. φόρον δοῦναι] St. Matt. and Mark (who never use φόρος, which is used by St. Luke here and xxiii. 2, and by St. Paul, Rom. xiii. 6, 7) have κῆνσον, which is never used by St. Luke.

27. προσελθόντες, κ.τ.λ.] See on Matt. xxii. 23—33.

34. οἱ υἱοί] St. Luke here omits our Lord's words as recorded by St. Matt. (xxii. 29), πλανᾶσθε μὴ εἰδότες τὰς γραφάς, which were specially relevant to Jewish readers; and records the argument derived from the difference of this world (ὁ αἰὼν οὗτος) and the next.

36. οὔτε] Some Editors have substituted οὐδὲ here from A, B, L. But οὔτε seems preferable. It is not much to say they cannot *even* die; which may be said of evil spirits; but the words 'for *neither* can they die' supply the reason why they do not marry.

— τῆς ἀναστάσεως υἱοί] See on x. 6, υἱὸς εἰρήνης.

38. αὐτῷ] No one is dead to Him, or in His sight.

41. εἶπε δὲ, κ.τ.λ.] See Matt. xxii. 41—46.

42. ἐν βίβλῳ Ψαλμῶν] Not in St. Matt. xxii. 43 or St. Mark xii. 36; added here as conveying information necessary to Gentile readers. He omits οἱ γραμματεῖς after λέγουσι (*v.* 41) as less interesting to them.

45. ἀκούοντος, κ.τ.λ.] See Mark xii. 38—40.

ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· (247/VIII) 47 οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήψονται περισσότερον κρῖμα.

a Mark 12. 41—44.

XXI. 1 [a] Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους· 2 εἶδε δὲ καί τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο

b 2 Cor. 8. 12.

λεπτά, 3 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι [b] ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν· 4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

c Matt. 24. 1—30. Mark 13. 1—26.

(248/II) 5 [c] Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, 6 Ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. (249/II) 7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ὅτι ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικε· μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. 9 Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον· ἀλλ' οὐκ εὐθέως τὸ τέλος. 10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, 11 σεισμοί τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. (250/I) 12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον· (251/II) 14 Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. 16 Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν, καὶ συγγενῶν καὶ φίλων· καὶ θανατώσουσιν ἐξ ὑμῶν· 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· 18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19 Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. (252/X) 20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. (253/II) 21 Τότε οἱ ἐν

XXI. 1. *ἀναβλέψας, κ.τ.λ.*] See Mark xii. 41—44. St. Mark here uses *χαλκόν*, the Roman *as*; and specifies that the sum cast in by the poor widow made a Roman *quadrans* (42). St. Luke says, *δύο λεπτά*, and explains to his readers that what they were casting in were *δῶρα*, offerings to God (*vv.* 1. 4).

5. *καί τινων, κ.τ.λ.*] See Matt. xxiv. 1—51; xxi. 1—46. Mark xiii. 1—37.

— *καὶ ἀναθήμασι*] St. Luke alone mentions that our Lord's attention was invited to the *ἀναθήματα*, such as golden crowns, shields, censers, phialæ, lychnuchi, and *οἰνοχόαι* and *ἀμφορίσκοι*. Such *ἀναθήματα* had been presented to the Temple of Jerusalem by Herod, and even by heathens, such as Ptolemy Euergetes, and also the Roman emperors. See *Joseph.* B. J. ii. 17; vi. 5. Ant. xii. 8; xv. 11; xvii. 6; xix. 6. *Philo*, Legat. ad Cai. ii. p. 592.

These offerings showed the reverence of the Powers of this world for Jerusalem and the Temple; and yet Christ foretold that Jerusalem and the Temple would be destroyed, by some who had adorned it with offerings.

6. *ταῦτα ἃ θεωρεῖτε*] On the construction, cp. John vi. 39; vii. 38; xv. 2. Matt. vii. 24; xii. 36. *Winer*, G. G. p. 506.

11. *λιμοὶ καὶ λοιμοί*] Instances of similar paronomasias in N. T., see Heb. v. 8, *ἔμαθεν ἀφ' ὧν ἔπαθεν*. Rom. xi. 17, *τινὲς τῶν κλάδων ἐξεκλάσθησαν*. Matt. xxi. 41, *κακοὺς κακῶς ἀπολέσει*. Acts viii. 30, *γινώσκεις ἃ ἀναγινώσκεις*; Philem. 20, *ὀναίμην* —*Ὀνήσιμος*. See above, on Matt. xxvi. 2, and cp. *Winer*, p. 560.

12. *ἀγομένους*] So the best MSS., for which some have substituted *ἀπαγομένους*, from B, D, L. But is not this one of the changes which have been recently made in the Sacred Text, without reason? *Ἀπάγειν* and *ἀπάγεσθαι* occur nearly twenty times in the New Testament, but never followed by *ἐπί*.

13. *ἀποβήσεται ὑμῖν εἰς μαρτύριον*] *i.e.* as a testimony to them. See Mark xiii. 9, *μαρτύριον αὐτοῖς*, a testimony, by which some of them will be convinced and converted, as Sergius Paulus, the governor of Paphos, and Dionysius the Areopagite. See Acts xiii. 7—13; xvii. 34.

14. *θέσθε*] On the use of *θέσθαι* in this sense, see Luke i. 66; ix. 44. Acts v. 4; xix. 21. Here, again, a change has been recently made in some Editions, which alter *θέσθε* into *θέτε*, against the authority of almost all the MSS. and against grammatical propriety.

The reader will not expect that all these alterations should be noticed; some few specimens are necessary, and they may suffice.

15. *ἐγὼ δώσω*] In Mark xiii. 11, this is said to be the work of the *Holy Spirit*, because He proceeds from the Son, and is sent by Him.

16. *καί*] even by them, not only by strangers.

19. *ἐν τῇ ὑπομονῇ*] by your patience save your souls, gain your lives; while others, by want of faith, are destroying theirs. See xvii. 33. Matt. x. 39; xvi. 25.

— *κτήσασθε*] a contrast to *ἀπόληται* in the preceding verse. You may *gain* your life where you seem most likely to *lose* it. See Matt. x. 39. Luke ix. 24.

20. *ὅταν ἴδητε κυκλουμένην*] Our Lord gave two signs; one described by St. Matt. xxiv. 15, and Mark xiii. 14, viz. the Abomination of Desolation, spoken of by Daniel the prophet, set up *in* the *city* of Jerusalem, in the "Holy Place" of the Temple. The other sign here mentioned by St. Luke, was the blockade of the City from *without* by the *hostile armies* of Rome.

The former sign was intimately connected with the latter. For it was the profanation of the Temple by the *Jewish* army *within* the City, and by the sins of the Priests and the people in the City, which had rejected and crucified Christ, that gave power to the Roman army without; and brought it to besiege and destroy the City for the execution of God's justice and wrath for its sins. See note on Matt. xxi. 20.

21. *οἱ ἐν τῇ Ἰουδαίᾳ*] not in *Jerusalem* only; and, indeed, few were then able to escape from the City (see *Josephus*), but in *Judæa* also. In consequence of this warning, the Christians escaped to Pella, in *Perœa*. See on Matt. xxiv. 16.

τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν· 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. (254/II) 23 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· (255/II) ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ. (256/II) 24 Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. (257/II) 25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου· 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. (258/II) 27 Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

28 Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 [d] Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα, 30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν· 31 οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ. 32 Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται· 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. (259/X) 34 Προσέχετε δὲ ἑαυτοῖς, μή ποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· 35 ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ,

d Matt. 24. 32—35. Mark 13. 28—31.

— *μὴ εἰσερχέσθωσαν*] It would have been well for the Jews if they had listened to this warning. But instead of doing so, they were deluded by a fanatical spirit, excited by their False Prophets, and by vain hopes of the Messiah's coming; and they imagined that the City and Temple were impregnable. Instead of quitting Judæa, they flocked *to* the city of Jerusalem for the Passover, and so were caught by the Romans as in a net; and the City became a prey to Famine, Pestilence, and Civil War; and an immense multitude—far beyond the ordinary population of the City—was destroyed.

22. *πάντα τὰ γεγραμμένα*] especially in Daniel ix. 26, 27. See on Matt. xxiv. 15.

23. *ἀνάγκη*] Hebr. צָרָה (*tsarah*), '*angustia*:' rendered by *ἀνάγκη* in the LXX, Job v. 19, and *passim*.

24. *στόματι μαχαίρας*] פִּי חָרֶב (*pi chereb*), Gen. xxxiv. 26. Deut. xiii. 15. Heb. xi. 34.

— *αἰχμαλωτισθήσονται*] The first Passover, or Type, was killed in obedience to God's command, and in *forty years* the promised land was entered. Christ, the last Passover, or Antitype, the true Psover, was slain in rebellion against God; and in *forty years* the promised land was forfeited, and trodden under foot by the Gentiles. Cp. *Burgon*, p. 531.

— *Ἰερουσαλὴμ ἔσται πατουμένη*] Jerusalem shall be trodden by, and *remain* subject to them. So *καταπατεῖν*, 1 Macc. iii. 52. Gentile Nations shall tread it down, and trample it under foot, until the times (*καιροὶ, seasons*) of the Gentiles are fulfilled; *i. e.* "till the fulness of the Gentiles be come in." (Rom. xi. 25.)

καιροὶ are the seasons for bringing forth *fruit* to perfection: see Matt. xiii. 30. Mark xi. 13; xii. 2. Luke xx. 10. Acts xiv. 17. Here they are the spiritual spring, summer, and autumn in which the *ἔθνη* are ripening to maturity under the showers of grace, and in the sunshine of the Gospel. And when that harvest is gathered, then the blindness which has fallen on Israel will be removed. Rom. xi. 15. 25. 2 Cor. iii. 14—16. Zech. iii. 9; viii. 8. Isa. xxxii. 13—15; lxvi. 8.

Others (e. g. *Meyer*) suppose *καιροὶ* to be seasons of judgment and vengeance upon the Gentiles. And doubtless the season for bearing fruit being a season of trial, is to many a season of judgment, as well as of mercy to others.

25. *σημεῖα*] On these verses, see *Greg. Moral.* in Evang. i. 1, p. 436. They have a double sense:

1. literal; as applied to Jerusalem.

2. spiritual; as applied to Christendom, or the Spiritual Zion.

The *Sun* of righteousness, Christ, will show signs of His power; the *Moon*, *i. e.* the Christian Church, illumined with His beams, will show signs of His coming. And some *Stars*, *i. e.* Luminaries of the Church, will fall from their place. *St. Ambrose* says, "Plurimis à religione deficientibus, clara fides obscurabitur nube perfidiæ; quia mihi Sol Ille cœlestis meâ fide vel minuitur vel augetur. Et quemadmodùm menstruis cursibus *Luna* vel terræ oppositu, cùm fuerit à regione Solis, vanescit, sic et sancta *Ecclesia*, cùm lumini cœlesti vitia carnis obsistunt, fulgores divini luminis de *Christi* radiis non potest mutuari." See on Matt. xxiv. 29.

— *συνοχὴ*] '*anxietas*,' '*angor*.' See on Matt. xxiv. 29.

— *ἀπορίᾳ*] "desperatione ob consilii inopiam utpote angustiis implicitorum, ex quibus explicare se nequeant."

— *ἠχούσης*] Some MSS., particularly A, B, L, M, X, have *ἤχους*, which has been received in some recent Editions. If it is the true reading, the genitive *ἤχους* follows *σημεῖα*. But that reading seems to have proceeded from *ἠχούσης* altered into *ἤχους ὡς*—. And *ἤχου*, not *ἤχους*, seems to be the form used in N. T. See Heb. xii. 19.

— *θαλάσσης*] The *γῆ*, or Earth, in this verse, appears to represent men and nations in their worldly state (*τὰς φυλὰς τῆς γῆς*, Matt. xxiv. 30), engrossed *by low* and *earthly* thoughts (see below, *v.* 35). The *θάλασσα*, or Sea, represents them as tossed about on the tumultuous billows of internal and external troubles. And in both respects, whether as to *γῆ* or *θάλασσα*, the *ἔθνη* of *this world* are distinguished from the children of the kingdom of *heaven*, *i. e.* of the Christian Church, which will be assailed by storms (*v.* 25), but is raised above earthly cares, and cannot be shaken by earthly vicissitudes.

26. *τῇ οἰκουμένῃ*] the world, as *inhabited*; *i. e.* cities and nations.

28. *ἀνακύψατε*] while the men of *this world* (John viii. 8) are looking *downwards* (*κατακύπτοντες εἰς τὴν γῆν*), oppressed with earthly cares and lusts (*v.* 34), and poring on earthly treasures, and cast down with despair (see *v.* 26), do *you* look *upwards* with faith, hope, and joy; for, when their *destruction* is at hand, then your *redemption* draweth nigh: "*Levare capita*, est mentes ad patriam cœlestem erigere." (*Greg.*)

29. *πάντα τὰ δένδρα*] Countries which have no fig trees, have their parables (Matt. xxiv. 32) for watchful hearts.

30. *προβάλωσιν*] Cf. *ὅταν παραδῷ*, Mark iv. 29, and *ἐπιβαλών*, Mark xiv. 72.

32. *ἡ γενεὰ αὕτη*] the Israel of God. See Matt. xxiv. 34; and cp. *Euseb.* here (*Mai*, p. 301), who compares Ps. xxii. 31; cii. 18.

34. *βαρηθῶσιν*] *βαρυνθῶσιν*, *Elz.* But *βαρηθῶσιν* is in A, B, C, G, K, L, S, V. It is remarkable that in the N. T. *βαροῦμαι* occurs often (Matt. xxvi. 45. Mark xiv. 40. Luke ix. 32. 2 Cor. i. 8; v. 4. 1 Tim. v. 16), but *βαρύνομαι* never; whereas in the LXX *βαρύνομαι* is often, but *βαροῦμαι*, I believe, never found.

35. *ὡς παγίς*] will come suddenly on them, as a snare or trap on birds or beasts enjoying repose (Eccles. ix. 12).

— *τοὺς καθημένους ἐπὶ π. π. τ. γ.*] Those who are of the *earth*, *earthy* (1 Cor. xv. 47), and have not set their affections on things *above* (Col. iii. 2), and have not their conversation in *heaven* (Phil. iii. 20).

See above on xviii. 8. The expression *καθῆσθαι ἐπὶ πρόσωπον τῆς γῆς* is a double Hebraism. *καθῆσθαι* is the Hebrew יָשַׁב (*yashab*), to sit, to take their ease, rest, to dwell (Isa. ix. 2. Matt. iv. 16). And *ἐπὶ πρόσωπον* is the Hebr. עַל־פְּנֵי כָל־הָאָרֶץ (*al-pney col-haarets*), 2 Sam. xviii. 8. See *Vorst.* p. 170, and p. 342. And it denotes that

δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιών. 38 Καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

a Matt. 26. 2, 4. Mark 14. 1.

XXII. (260/1) 1 a Ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα· (261/1) 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· (262/IX) ἐφοβοῦντο γὰρ τὸν λαόν.

b Matt. 26. 14—16. Mark 14. 10, 11.

3 b Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· (263/II) 4 καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς· 5 καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· 6 καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

c Matt. 26. 17—19. Mark 14. 12—15.

7 c Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· 8 καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπών, Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. 9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμεν; 10 Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κερά-

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the persons so described have made earth their home, and say, "here is our rest." Cp. Heb. xiii. 14. Mic. ii. 10. Rev. xiii. 14.

37. *ηὐλίζετο εἰς τὸ ὄρος*] Resorted for a lodging to Olivet, i.e. to *Bethany* (Matt. xxi. 17. Mark xi. 11). See below, xxiv. 50.

On the use of *εἰς*, see Matt. ii. 23, and on Mark i. 39.

— *Ἐλαιών*] *Elz.* Ἐλαιῶν, gen. plur. But Ἐλαιῶν in the nominative singular seems to be the true reading. (Cp. xix. 29.) The Evangelists appear to prefix the article *τῶν* to Ἐλαιῶν after *τὸ ὄρος*. See Matt. xxi. 1; xxiv. 3; xxvi. 30. Mark xi. 1; xiii. 3; xiv. 26. Luke xix. 37; xxii. 39. John viii. 1 (if genuine). St. Luke (and he alone) uses the form Ἐλαιών, *Olivet* (Acts i. 12), probably to be restored here and xix. 29. On this *nominative* in proper names, see *Lobeck*, Phryn. p. 517, and *Meyer* on Luke xix. 29. *Winer*, p. 164.

38. *ὤρθριζε*] The word used by the LXX for Hebr. מַשְׁכִּים (*hishkiym*), from unused root שָׁכַם (*shakam*), 'to rise early in the morning.' Gen. xix. 2. 27; xx. 8; and *passim*. The more Attic form was *ὀρθρεύω*. See *Thom. Mag.* in v., who says *ὀρθρεύω—οὐκ ὀρθρίζω*.

CH. XXII. **1.** *ἤγγιζε, κ.τ.λ.*] See Matt. xxvi. 1—5. Mark xiv. 1, 2. 10, 11.

Our Lord ate the Passover with His disciples on the Evening of the Fourteenth of Nisan, being the Fifth day of the week (Thursday).

But the Rulers of the Jews, who conspired against Him, would not enter (on the next day) into the hall of Pilate, lest they should be defiled, but they might eat the Passover (John xviii. 28). For, says *Eusebius*[1] (as cited in *Cat. Aur.* p. 288, ed. Venet. 1775), "Ex quo Veritati insidiati sunt, verbum Veritatis à se expulerunt, non primo die azymorum, quo die *debebat* immolari Pascha, manducantes solitum sibi Pascha; erant enim erga *aliud* attenti (i.e. on killing Christ), sed die sequenti post illum, quæ erat azymorum secunda. Dominus verò primâ die azymorum, hoc est quintâ feriâ, Pascha cum discipulis peregit."

See note below on *v.* 7; and on John xviii. 28, and on Matt. xxvi. 17.

2. *τό*] See *v.* 4 and on Mark ix. 23.

3. *εἰσῆλθε ὁ Σατανᾶς*] The Article *ὁ* here is not found in some MSS., and is omitted by many recent Editors. Perhaps, however, the Article, which is found in the majority of MSS., may have considerable force here, as referring back the reader's mind to the earlier operations of *the* Satan, or Adversary.

The circumstance of this *entrance* of the Enemy is not mentioned by St. Matt. or St. Mark here. St. Luke, writing for the Gentiles, had traced our Lord's genealogy to Adam (Luke iii. 23—38), and had shown that He is the promised *Seed of the Woman*, between which and the *Seed of the Serpent* God had put enmity (whence the name *Satan*, שָׂטָן, 'enemy,' or 'adversary'), and who would bruise the Serpent's head (Gen. iii. 15). He is careful to show how that primeval prophecy or *protevangelium* was fulfilled by Christ.

He does this—first in the history of the temptation (chap. iv.), then he records our Lord's words, saying (x. 18), "I saw *Satan—the* Enemy, *τὸν Σατανᾶν*—as lightning fall from heaven," and ascribing the diseases of the body which He healed to the agency of Satan (xiii. 16), and telling Peter (xxii. 31), that Satan desired to have them to sift them as wheat. And now the Holy Spirit reveals Satan—the ancient Enemy of Man—that Old Serpent—as the prime instigator of those who brought about the crucifixion, by which he bruised the heel of the woman's seed, and through which his own head was bruised by the woman's seed.

The word *Σατανᾶς* occurs five times in St. Luke, but never without the article, except in the vocative; and nine times in St. Paul's Epistles, but never without the article; eight times in the Apocalypse, and only once without the article (xx. 2, where its omission is easily accounted for).

It would seem as if the Sacred Writers were studious to mark the personal identity of the Enemy from the beginning to the end.

See further on xxii. 43 concerning St. Luke's Evangelical revelations concerning Good Angels.

4. *στρατηγοῖς*] "*templi præfectis*; cum his agebat Judas, et hi speciatim commemorantur, quoniam horum erat, apparitorum ope, prehendere et in carcerem conjicere Judæos, qui in legem peccarant, vid. ad Matt. xxvi. 47. infra *v.* 52. Act. v. 26. Dicebantur autem *στρατηγοὶ τοῦ ἱεροῦ*, et simpliciter *στρατηγοί*, duces ac præfecti sacerdotum et Levitarum, qui in templo excubias agebant, vid. 2 Par. xxxv. 8. Supremus excubiarum præfectus, qui, ut reliqui *στρατηγοί*, ex sacerdotum numero erat, *κατ' ἐξοχὴν* dicebatur *ὁ στρατηγὸς* Act. v. 26, coll. v. 24. *ὁ στρατηγὸς τοῦ ἱεροῦ* Act. iv. 1, v. 24. Idem cum *summo pontifice* conjungitur à Josepho xx. 6. 2, et *ante* reliquos synedrii assessores commemoratur Act. v. 24, coll. xxi. 27." (*Kuin.*) Cp. *Winer*, ii. p. 590.

6. *ἄτερ ὄχλου*] 'sine strepitu' (Acts xxiv. 18). See Matt. xxvi. 5. Mark xiv. 2.

7. *ἐν ᾗ ἔδει θύεσθαι*] Perhaps there is something of emphasis in the word *ἔδει*, as much as to say that our Lord sacrificed and ate the Paschal Lamb on the day appointed by the divine Law, but the Priests and Pharisees, who professed great zeal for the law, did *not*.—"*ἔδει* dicitur de eo quod fieri *debet* nec tamen fit;" and cp. *Kuinoel's* note here; and see Matt. xviii. 33. Acts xxvii. 31. *Kuinoel* and others affirm that the Law had been superseded by Tradition, and that the sacrifice and eating of the Passover was postponed by some of the Pharisees to the following day. But it is more probable, as *St. Chrysostom*, *Eusebius*, and others of the Fathers suppose, that the Chief Priests and Scribes were so busy in plotting the sacrifice of the true Paschal Lamb, that they omitted to sacrifice and eat the legal Passover at the proper time. See Matt. xxvi. 1—5, and cp. on John xviii. 28; and note above, xxii. 1, whence it appears that they took counsel together *before* the Passover to kill Jesus by subtlety without any public disturbance, and not at the Passover. They made their compact with Judas and dispatched their officers and servants with him to Gethsemane to take Jesus after He had eaten the Passover. Judas and the band (*σπεῖρα*) came by night from the Chief Priests and Scribes and Elders (Matt. xxvi. 47. Mark xiv. 43. John xviii. 2), and even some of the Chief Priests and Elders accompanied Judas to Gethsemane (Luke xxii. 52), and the others seem to have waited with impatience for our Lord's arrest, and to have been ready to meet together immediately (Luke xxii. 66) to carry on His examination and to expedite His execution. And there does not appear to have been any available interval in which they could have separated and returned to their several households in order to *eat the Passover*, and then have come back to prosecute the trial and condemnation of their Divine Prisoner.

8. *καὶ ἀπέστειλε, κ.τ.λ.*] See Matt. xxvi. 17—19. Mark xiv. 12—16.

10. *κεράμιον ὕδατος*] See Mark xiv. 13, and *St. Cyril* here, *ἔνθα γὰρ ἂν εἰσέλθῃ τὸ ὕδωρ τοῦ ἁγίου βαπτίσματος ἐκεῖ κατελύσει Χριστός.*

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[1] The original of this scholium of *Eusebius*, from his work *de Paschate*, has been published by *Card. Mai*, Coll. Vat. iv. pp. 215, 216.

μιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται· 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον, ἐκεῖ ἑτοιμάσατε. 13 Ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ· (264/X) 15 καὶ εἶπε πρὸς αὐτούς, Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. (265/II) 17 Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπε, Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς· 18 [d] λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. (266/I) 19 Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. (267/II) 20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. (268/II) 21 Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. 22 Καὶ ὁ μὲν Υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. (269/I) 23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. (270/II) 24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. 25 Ὁ δὲ εἶπεν αὐτοῖς, [e] Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται· 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. (271/X) 27 Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. 28 Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· 29 [f] κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν, (272/V) 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. (273/X) 31 Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· (274/IX) 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε

d Matt. 26. 22—29. Mark 14. 19—25. 1 Cor. 11. 23—26.

e Matt. 20. 25—27. Mark 10. 42—44.

f Matt. 19. 28. Heb. 2. 18. & 4. 10.

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12. *ἀνάγαιον*] So A, B, E, H, K, L, P, S, and other MSS.—*Elz. ἀνώγεον.*

15. *ἐπιθυμίᾳ ἐπεθύμησα*] A Hebraism. "Exprimit Evangelista ipsius verba Salvatoris." *Vorst.* de Hebr., p. 624, who compares Matt. xiii. 14, *ἀκοῇ ἀκούσετε*. John iii. 29, *χαρᾷ χαίρει*. Acts iv. 17; v. 28; xxiii. 14, and see LXX in Gen. xxxi. 30.

All these Hebraisms appear to be preserved by the Sacred Writers, for the sake of reminding the reader that he has before him the very words used by the speakers on the occasions described.

16. *οὐ μὴ φάγω*] See on Matt. xxvi. 29.

Besides the larger meaning there assigned to the words, perhaps they had reference also to what our Lord was now about to do, viz. to give a spiritual consummation (*πλήρωσις*) to the Paschal rites of eating and drinking, by changing them into a Sacrament of the New Covenant in the Gospel and the Church (*ἐν τῇ βασιλείᾳ τοῦ Θεοῦ*), in the Holy Communion of His Body and Blood. Henceforth the Levitical sacrifice was to cease, being transfigured into an Evangelical Sacrament.

Having said these words, He proceeded to explain their meaning by instituting the Christian Passover,—the Holy Eucharist.

18. *γεννήματος*] On this use of *γέννημα* (not *γένημα*, as edited by some), see *Phrynich.*, p. 286, *Lobeck*, and *Vorst.* de Hebr., p. 464.

19. *τοῦτό ἐστι*] See Matt. xxvi. 26.

— *τὸ ὑπὲρ ὑμῶν διδόμενον*] to which St. Paul adds *κλώμενον*, 1 Cor. xi. 24. These words are not in St. Matthew and St. Mark; they serve to give greater clearness to what preceded. The bread (*ἄρτος, loaf*, 1 Cor. x. 17) blessed by Christ, and broken in His hand *before* He suffered (*v.* 19), and distributed by Him to His disciples, was a figure of His death, voluntarily accomplished by his own act, and a showing forth of it, and a conveyance of its blessings as already purchased and secured, as the bread now blessed in His name, and broken *after* His suffering, is a commemorative representation and showing of His death and the communion of His body and blood, to all penitent and faithful receivers.

— *τοῦτο ποιεῖτε*] See 1 Cor. xi. 24, 25. This commemorative sentence is not recited by St. Matthew and St. Mark; and St. John adds nothing to the history of the institution.

— *εἰς τὴν ἐ. ἀνάμνησιν*] More than 'in remembrance of Me.' *Ἀνάμνησις* is not simply remembrance, which may be involuntary,—but a deliberate inward act (*recordatio*), showing itself by external signs. See on Mark xiv. 72, and cp. 1 Cor. xi. 25, 26. Heb. x. 3.

"Do this for My Commemoration." This was a prospective precept for the *future*; for when He Himself was present with them, there was no occasion for *ἀνάμνησις*.

20. *ὡσαύτως*] i. e. with thanksgiving and benediction.

— *τοῦτο τὸ ποτήριον*] See on Matt. xxvi. 28.

21. *πλήν*] although I am now about to shed My blood for you and for all men.

22. *κατὰ τὸ ὡρισμένον*] Cp. on xvii. 1, and on Acts ii. 23, *τῇ ὡρισμένῃ βουλῇ*.

— *παραδίδοται*] Ps. xli. 9.

24. *φιλονεικία κ.τ.λ.*] See Matt. xx. 25. Mark x. 42.

— *δοκεῖ*] in common estimation. See Gal. ii. 6. (*Beng. Meyer.*)

25. *εὐεργέται*] Cp. 2 Macc. iv. 2, where Onias is so entitled. So Ptolemy *Euergetes*; and cp. Paradise Regained, iii. 82, "Then swell with pride, and must be titled Gods, Great benefactors of mankind," &c.

29. *διατίθεμαι*] 'I covenant to you.' See Ps. lxxxi. 4, where LXX has *διεθέμην διαθήκην*. (*Rosenm.*)

— *βασιλείαν*] See xii. 32. 2 Tim. ii. 12.

30. *θρόνων*] See Matt. xix. 28.

31. *ἐξῃτήσατο*] Therefore Satan cannot act except by God's permission. Cp. the case of Job, i. 12; ii. 5.

— *ὑμᾶς*] not only *σέ*; and especially Judas, whom He does not expose publicly, but whom He had warned secretly, *vv.* 21, 22. Perhaps Peter thence inferred that the Apostles would suppose that he himself was the person meant by our Lord when He said that "one of you shall betray me" (Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 21. John xiii. 21), and therefore *he* was more eager to obtain an explicit declaration from Christ on this subject (John xiii. 24), and thought it requisite to be more forward in his own professions of fidelity (33, 34).

— *σινιάσαι*] *κοσκινεῦσαι*. (*Hesych.*)

32. *ἐγὼ δὲ ἐδεήθην περὶ σοῦ*] Satan asked for permission to sift

ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. (275 I) 33 Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με. (276 X) 35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπον, Οὐδενός· 36 Εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. (277 VIII) 37 Λέγω γὰρ
f Isa. 53. 2. ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ τό, f Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. (278 X) 38 Οἱ δὲ εἶπον, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο· ὁ δὲ εἶπεν αὐτοῖς, Ἱκανόν ἐστι.

(279 I) 39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. (280 II) 40 Γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. (281 I) 41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν· καὶ θεὶς τὰ γόνατα προσηύχετο
g Mark 14. 36. (282 I) 42 λέγων, g Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γινέσθω· (283 X) 43 ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. 44 Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.
h Matt. 26. 40, 41. Mark 14. 37, 38. (284 II) 45 h Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

i Matt. 26. 47—51, 55. Mark 14. 43—48. (285 I) 47 i Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν. (286 II) 48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως;

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you all (ὑμᾶς); but when He asked to sift you, I prayed specially for *thee*. The prayer was prophetic; it was specially needed by Peter, because Peter was specially in peril. It is said by Roman Divines (e. g. *Maldonat.*, *à Lapide*, and *Mai* here) that this prayer and precept of our Lord extends to all the Bishops of Rome, as St. Peter's successors, and that in speaking to St. Peter our Lord spake to them. Will they complete the parallel, and say that the Bishops of Rome specially need prayer, because they deny Christ? Let them not take a part of it and leave the rest. St. Peter himself (2 Pet. iii. 16) has condemned such wrestings of Scripture as this, and such as that by which another verse in this chapter (*v.* 38) has been perverted to a like purpose, and where the words *ἰδοὺ μάχαιραι δύο* have been used by Popes themselves to authorize their claim to wield the double sword of spiritual and secular supremacy. See *Boniface VIIIth's* "Unam Sanctam," in the Roman Canon Law (Extrav. Com. i. 8. 1, p. 1159, ed. 1839): "Dicentibus Apostolis *ecce gladii duo*, in Ecclesiâ scilicet, quum Apostoli loquerentur, non respondit Dominus *nimis esse*, sed *satis*. Certè, qui in potestate Petri temporalem gladium esse negat, malè verbum attendit Domini proferentis 'Converte *gladium tuum* in vaginam' (Matt. xxvi. 52). Uterque ergo in potestate est Ecclesiæ, spiritualis scilicet gladius et materialis."

— *στήριξον*] A, B, D, L, M, Q have *στήρισον*.

34. *Πέτρε*] The only place in the Gospels where Christ is said to have addressed Simon by his name *Πέτρος*. (*Burgon.*)

Doubtless there is a reference to his good confession (Matt. xvi. 18). Thou when uttering the revelation from My Father, and confessing Me to be the Christ, the Son of the Living God, wast a *Πέτρος*, built on Me, the Living Rock; but now thou wilt deny Me thrice because thou speakest thine own words and reliest on thine own strength.

35. *ἄτερ βαλλαντίου*] See notes on Matt. x. 10.

36. *μάχαιραν*] A proverbial expression, intimating that they would now be reduced to a condition, in which the men of this world would resort to such means of defence. See *Theophyl.*, *Euthym.*, and *Glass.* Phil. p. 705, and above on Matt. xxiv. 20.

38. *ἰδοὺ μάχαιραι δύο*] A sentence recorded by the Holy Spirit here, in order, perhaps, to show how narrow-minded and enslaved by the *letter* (cp. Matt. xvi. 12—16, on *ζύμη*) the Apostles of our Lord as yet were, even to the time of His Passion; and in order also to show how gentle, considerate, and tolerant our Blessed Lord was in His dealings with them even to the end; and how incompetent they were to do any thing of themselves to propagate the Gospel, and to build up the Church; and how gracious and powerful was the gift of the Holy Ghost, Who wrought so great a change in them, by enabling them, such as they were, to speak and write, to do and suffer, to live and die, as they did.

39. *ἐπορεύθη, κ.τ.λ.*] See Matt. xxvi. 30. 36—46. Mark xiv. 32—42.

40. *ἐπὶ τοῦ τόπου*] 'the place.' St. Luke never uses the word *Gethsemane*, which had been specified by Matt. xxvi. 36, and Mark xiv. 32.

41. *λίθου βολήν*] He was apart, and yet near, so that He might be heard; and His agony was visible in the clear light of the Paschal Moon.

43. *ἄγγελος*] The Holy Ghost in St. Luke's Gospel is particularly careful to describe the victory gained by Christ, the Seed of the Woman, over Satan and Evil Angels (see on xxii. 3). He also dwells frequently on the visible ministrations of *Good Angels* to the Son of Man. (Heb. i. 6. John i. 51.)

The angel Gabriel appears in the Temple to announce his Forerunner's birth (Luke i. 11), and His conception (i. 26). Angels appear to the Shepherds at the Nativity (ii. 10—15). "There is joy in the presence of the angels of God over one sinner that repenteth" (xv. 10); the soul of Lazarus is carried by angels into Abraham's bosom (xvi. 22). And now an angel appears from heaven strengthening Christ, the second Adam, in His agony. Cp. xxiv. 23. Acts i. 10; x. 3. 30; xii. 7—11. 15. John xviii. 18.

44. *ἱδρώς*] Although it was a cold night, and He kneeling on the cold ground. (*Bp. Andrewes.*)

— *ὡσεὶ θρόμβοι αἵματος*] *ὡσεὶ* is to be joined with *θρόμβοι*, not with *αἵματος*. The Fathers, for the most part, understand this literally as a 'sudor sanguineus.' So *Hilary*, *Athanasius*, *Jerome*, *Aug.*, *Bernard*, who says, Serm. 3, in Domin. Palmar., "Non solis oculis, sed quasi membris flevisse videtur." Christ thus gave some external evidence of His inexpressible inward agony (*St. Jerome*, c. Pelag. ii.), and of the bitterness of that cup which He drained for our sake. He also foreshowed a representation of the sufferings which His mystical Body, the Church, would have to endure in the world. (*Aug.*)

— *ἐπὶ τὴν γῆν*] Not only on His raiment, but on the ground,—"propter copiam: eò terra benedictionem accepit." (*Beng.*) See also Heb. xii. 24. But as the voice of blood of the first shepherd, Abel, cried unto God from the ground (Gen. iv. 10), so the blood of the Good Shepherd, Christ; and brought down a malediction from heaven on the Jewish Nation (cp. Matt. xxvii. 25). His Brother according to the flesh, who slew Him, has now become a wanderer on the earth—a never-dying Cain of near twenty centuries. We hear of Christ's blood being shed twice; and both times, it is probable, in a *garden*; first in Gethsemane, secondly in Calvary (John xix. 41). And so Paradise, lost by the first Adam, was regained by the Second.

45. *προσευχῆς*] See on ch. v. 16.

47. *φιλῆσαι*] St. Luke takes for granted that the reader has learnt from *other sources* (e. g. Matt. xxvi. 48. Mark xiv. 44) that this was the *σύσσημον*.

48. *τὸν Υἱὸν τοῦ ἀνθρώπου*] "Filius enim Dei Filius hominis propter nos esse voluit. Quasi dicat, 'Propter te suscepi quod trahis.'" (*Ambrose.*)

(287/I) 49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; 50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. (288/X) 51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν. (289/I) 52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων; 53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. Ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

(290/I) 54 [j] Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. (291/I) 55 Ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. 56 Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. 57 Ὁ δὲ ἠρνήσατο αὐτὸν λέγων, Γύναι, οὐκ οἶδα αὐτόν. (292/I) 58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε, οὐκ εἰμί. 59 Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. 60 Εἶπε δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ. (293/II) 61 Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου ὡς εἶπεν αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. (294/I) 62 καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

j Matt. 26. 57, 58, 69—75. Mark 14. 53, 54, 66—72.

63 [k] Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες, 64 καὶ περικαλύψαντες αὐτὸν ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν λέγοντες, Προφήτευσον, τίς ἐστιν ὁ παίσας σε; 65 καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

k Matt. 26. 67, 68. Mark 14. 65.

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51. *ἐᾶτε ἕως τούτου*] This is mentioned by St. Luke alone; and St. John, writing after St. Peter's death, adds, that he it was who cut off the servant's ear, and that his name was Malchus. John xviii. 10.

52. *εἶπε δὲ, κ.τ.λ.*] See Matt. xxvi. 55—57. Mark xiv. 48—53.

— *στρατηγοὺς τοῦ ἱεροῦ*] Captains, not of the Roman Castle of Antonia, but the sacerdotal chiefs of the several sentries of Priests and Levites who kept watch and ward in the Temple by day and night. See above on xxii. 4. Cp. Acts iv. 1. *Joseph.* Ant. xx. 6. 2.

54. *συλλαβόντες αὐτόν*] "Væ illis, qui *ligant Verbum*. Ligant illi qui tantummodò Christum *hominem* esse putant, qui Omnipotentem non confitentur; mala vincula, quibus seipsos alligant." (*St. Ambrose.*) For, if Christ be only man and not God, they are still captives of Satan and prisoners of sin.

— *τὸν οἶκον τοῦ ἀρχιερέως*] Cp. John xviii. 13. 24. We have seen that *Annas* is called *the* High Priest, *ὁ ἀρχιερεύς*, by St. Luke, Acts iv. 6. See on Luke iii. 2.

Judas made his covenant to betray Christ with the *Chief Priests*, and our Lord was arrested by *them*, and not by the civil power of Rome; and He was taken to *Annas* first, as the chief of the *Spiritual Power*. See on Luke iii. 2. Cp. John xviii. 13. 24.

Did Annas, the father-in-law, and Caiaphas, the son-in-law, dwell in the same official residence? Did Annas, as high priest *de jure*, occupy an *οἶκος*, or apartment there? It is observable, that in the history of the arrest and arraignment before the High Priest, St. Luke never mentions Caiaphas by name. Remark also, that the two earlier Evangelists say that the officers of the Chief Priests *ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα*, or *πρὸς Καϊάφαν τὸν ἀρχιερέα*. (Matt. xxvi. 57. Mark xiv. 53.) But St. Luke says (xxii. 54) *εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως*.

And in all the three, *Peter* is said to be in the *court-yard* (*αὐλή*) of the High Priest (Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 55) *beneath* (Mark xiv. 66)[1].

56. *ἰδοῦσα, κ.τ.λ.*] See Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17. All the four Evangelists mention the *παιδίσκη*.

58. *ἕτερος*] At the same time as the *παιδίσκη* in Mark xiv. 69, and the *ἄλλη*, Matt. xxvi. 71. See on John xviii. 25, who reconciles the three accounts.

59. *ἄλλος*] Perhaps the relative of Malchus, John xviii. 26; but many spoke at the same time. See Matt. xxvi. 73. Mark xiv. 70.

60. *ἀλέκτωρ*] *Elz.* has the Article *ὁ* before *ἀλέκτωρ*, but the *ὁ* is not found in A, D, G, K, L, M, S, V, and other MSS.; and it is doubtful whether there is any passage of the Gospels where the Article is prefixed to this word, which occurs twelve times. The Evangelists seem careful *not* to say that it was any *one* *ἀλέκτωρ* which crowed thrice.

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[1] Certain alleged discrepancies between this narrative, and that of other Evangelists, are thus recited by *Meyer*, p. 486. They will not cause any perplexity to a careful and candid reader, and are here adduced in order to show the nature of the Criticism to which the Sacred Text is subjected, and the necessity of an accurate, as well as of a reverent, study of it. "*V.* 54—62. S. z. Matth. 26, 57 f. 69—75. Mark. 14, 53 f. 66—72. Jesus wird in das Haus des Oberpriesters geführt, woselbst er aber nach *Luk.* bis nach Anbruch des Tages (*v.* 66.), wo der Sanhedrin zusammenkommt, im Hofe, gehalten (*v.* 61. 63.) und auch verspottet wird. Nach *Matth.* u. *Mark.* versammelt sich der Sanhedrin gleich nach Jesu Ankunft, und verhört ihn. Beide Referate sind nicht zu vereinigen; der Vorzug aber ist dem Luk. in so weit zu geben, als er mit Johann. stimmt. S nachher z. *τοῦ ἀρχιερ.* Uebrigens steht Luk. nicht im Widerspruch mit sich selbst (gegen *Strauss*), da die *v.* 52. erwähnten Oberpriester und Aeltesten nur als Einzelne (eine Deputation) zu denken sind. — *τοῦ ἀρχιερ.*) Da Luk. nicht den *Kaiaphas* (gewöhnliche Meinung), sondern den *Hannas* für den fungirenden Oberpriester gehalten hat (s. z. 3, 2.), so ist dieser auch hier zu verstehen (so auch *Bleek*). Damit tritt Luk. freilich in eine neue Differenz mit Matth., kommt aber theilweise mit Johann. zusammen, sofern nämlich dieser ebenfalls Jesum zunächst zum Hannas bringen lässt, und sofern nun auch bei Luk. wie bei Joh. die Verleugnungen im Hofe des *Hannas* statt finden. Von einem *Verhöre* aber bei Hannas (Joh. 18, 19 ff.) hat Luk. nichts; doch findet es natürlich genug gleich nach *εἰς τὸν οἶκον τοῦ ἀρχιερ.* bei der Anmeldung des Gefangenen, welche man sich zu denken hat, seinen historischen Platz. Auch *Wieseler* Synops. p. 405. kommt zu dem Resultate, dass Luk. 22, 54—65. in's Haus des *Hannas* gehöre,—aber auf anderem Wege. Vrgl. z. 3, 2. — *v.* 58. *ἕτερος*] Differenz mit Matth. u. Mark. Denn Luk. denkt nicht an eine Magd, unterscheidet vielmehr das fragende Subject als *Masculi.* durch *ἕτερος* und *ἄνθρωπε* von der Fragerin *v.* 56 f., daher *Ebrard* (vrgl. *Weiss.*) mit Unrecht bei dem unbestimmten Sinne '*jemand anderes*' sich beruhigt. —*v.* 59. *ἄλλος τις*) nach Matth. u. Mark. mehrere. S. überh. über die Differenzen der vier Evang. im Berichte über die Verleugnungen Petri z. Matth. p. 458 f —*v.* 61. Jesus ist also nach Luk. *auch noch im Hofe*, und wird da bis *v.* 66. in Verwahrsam gehalten (*v.* 63). Freilich ist es psychologisch höchst unwahrscheinlich, dass Petrus in Anwesenheit Jesu die Verleugnungen begangen haben soll, was auch gegen die übrigen Evangelien ist. Eine Vereinigung derselben mit Luk. ist unmöglich, und auch *die* Annahme, dass Jesus Petrum angeblickt, als er von Hannas zu Kaiphas geführt worden und dabei nahe bei Petrus auf dem Hofe vorbeigekommen sei (Joh. 18, 24., so *Olsh.*), ist unzulässig, da nach Joh. schon die *zweite* Verleugnung mit dieser Wegführung Jesu ungefähr zusammenfällt, nach Luk. aber *v.* 59. zwischen der zweiten und dritten Verleugnung etwa eine Stunde Zwischenzeit ist.

"*V.* 63—65. S. z. Matth. 26, 67 f. Mark. 14, 65. Luk. folgt einer ganz verschiedenen Tradition, verschieden hinsichtlich der Zeit, des Ortes und der verspottenden Subjecte. Die nämliche charakteristische Misshandlung (Schlagen,—Auffordern zur Weissagung), deren ursprünglicher Zusammenhang bei Matth. u. Mark. ist, hatte sich in der Ueberlieferung verschieden gestellt. Gegen die Annahme mehrmaliger Wiederholung der Verhöhnung spricht die Identität und Eigenthümlichkeit ihres wesentlichen Bestandes (gegen *Ebrard* u. M.)."

(296/II) 66 [1] Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν (296/X) 67 λέγοντες, Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε. 68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. (297/I) 69 Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. (298/X) 70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ Υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. (299/II) 71 Οἱ δὲ εἶπον, Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

[1] Matt. 27. 1. Mark 15. 1.

XXIII. (300/I) 1 [a] Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. (301/X) 2 Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. (302/I) 3 [b] Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. (303/IX) 4 Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. (304/X) 5 Οἱ δὲ ἐπίσχυον λέγοντες, Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι, 7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. 9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. (305/II) 10 Εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. (306/X) 11 Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. (307/IX) 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν 14 εἶπε πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· (308/X) 15 ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ· 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. (309/II) 17 [c] Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα. (310/I) 18 Ἀνέκραξαν δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν. (311/I) 20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε θέλων ἀπολῦσαι τὸν Ἰησοῦν. 21 Οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρωσον σταύρωσον

[a] Matt. 27. 2.

[b] Matt. 27. 11. Mark 15. 2.

[c] Matt. 27. 15, 16, 22, 23, 26. Mark 15. 6—8, 15.

Ch. XXIII. 1. *καὶ ἀναστάν*] See Matt. xxvii. 1, 2. Mark xv. 1. John xviii. 28.

2. *φόρους*] See xx. 22. They accuse Him of doing what they themselves did and what He forbade them to do.

7. *ὄντα αὐτόν*] Herod Antipas, being then at Jerusalem for the Passover.

11. *ἐξουθενήσας*] He who had murdered the forerunner of Christ now mocks Christ. So one sin leads to another and greater. Because our Lord answered nothing, and did no miracle to gratify his curiosity, he too with his *στρατεύματα* mocked Him at Jerusalem, the City of God, and arrayed Him in an *ἐσθῆτα λαμπρά*, a shining robe—Him who will appear in a bright robe of glory in the heavenly Jerusalem, with His *στρατεύματα* of Cherubim and Seraphim, as King of Kings and Judge of Herod and Pilate and of the World.

12. *Πιλάτος καὶ ὁ Ἡρώδης*] Cp. Ps. ii. 1—3. Acts iv. 27. Pharisees combine with Herodians (Matt. xxii. 16). Herod is reconciled to Pilate; but all are against Christ. Cp. Ps. lxxxiii. 3, a prophetic intimation of the combination of hostile powers adverse to one another, but leagued together in the latter days against Him and His Church. See Rev. xix. 19. Ps. lxxxiii. 5.

15. *οὐδὲν ἄξιον θανάτου*] 'and *you see* that nothing worthy of death has been done *by Him*' (*πεπραγμένον αὐτῷ*). Not done *to* Him, but *by* Him, otherwise it would have appeared in evidence before Herod or before me.

Pilate and Herod, the representatives of the Roman and Jewish World, unite in acquitting and in crucifying Christ. Both Jew and Gentile pronounce Him innocent, and yet condemn Him as guilty. He is put to death by the world, and dies for it. Cp. *Barrow's* Sermons, vol. iv. p. 575. Serm. xxvi. on the Creed.

16. *παιδεύσας*] an euphemism or *λιτότης* for *φραγελλώσας*. See *Thom. Magist.* in *πολλάκις*; the LXX in Deut. viii. 5. Cp. Matt. xxvii. 26.

St. John says (xix. 1) *ἐμαστίγωσε τὸν Ἰησοῦν*. It appears that Pilate scourged Jesus in hopes that the Jews would be satisfied with this punishment. (See Mark xv. 15, and St. Luke here and *v.* 22, and on John xix. 1.) The Evangelists St. Matthew (xxvii. 26) and St. Mark (xv. 15) introduce the word *φραγελλώσας* just before the mention of our Lord's delivery to be crucified; not because, as it would seem, the scourging took place *then*, but to intimate that He was punished *twice*, first by scourging and then by crucifixion; and so His prophecy was fulfilled (Matt. xx. 19), *παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι*. Cp. Mark x. 34. Luke xviii. 33.

17. *ἀνάγκην εἶχεν, κ.τ.λ.*] See Matt. xxvii. 15—22.

21. *οἱ δέ, κ.τ.λ.*] See Matt. xxvii. 22—26.

αὐτόν. (312 IX) 22 Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. (313 I) 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. (314 I) 24 Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν· 25 ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν ὃν ᾐτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

(315 I) 26 d Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου, ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ. (316 K) 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν· 29 ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν. 30 Τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς· 31 ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; (317 I) 32 Ἤγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι. d Matt. 27. 32. Mark 15. 21.

(318 I) 33 e Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον ἐκεῖ ἐσταύρωσαν αὐτὸν, (319 I) καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. (320 K) 34 Ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον. (321 I) 35 Καὶ εἱστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες, (322 II) Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. (323 II) 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 37 καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων σῶσον σεαυτόν. (324 I) 38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλ- e Matt. 27. 33, 37, 39, 42. Mark 15. 22, 26, 29, 31.

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26. *ἐρχομένου*] *Elz.* has *τοῦ* before *ἐρχομένου*, but *τοῦ* is not found in A, B, C, D, G, H, K, L, P, S, V. It seems to have been introduced to identify *him* with the person who *was well known* as such from St. Mark xv. 21, and may be an evidence of the priority of St. Mark's Gospel.

It is observed by some of the Fathers (e.g. *St. Ambrose*) that it was not a Jew of Jerusalem, but a Cyrenian stranger, who was first chosen to carry Christ's cross after Him to Calvary, and that in so doing he was a type of the priority of the Gentile world in coming to Christ, and in bowing under the yoke of the cross. And now eighteen centuries have passed, and the Jews have not yet taken up the cross and followed Christ.

Simon came from the *country*—a *paganus*, from Cyrene, the land of Ham, to Jerusalem, and took up the cross and followed Christ. The pagans of Africa have preceded the Jews of the literal Jerusalem in coming to Christ, and in taking up the cross; and so have become citizens of the "Jerusalem that is above" (Gal. iv. 26), while the children of the kingdom have been cast out.

— *ἐπίθηκαν αὐτῷ τὸν σταυρόν*] Our Lord bare His own cross (John xix. 17), as Isaac did the wood (Gen. xxii. 6); and Simon also was compelled to bear it. Either Christ bare one portion of the cross and Simon the other, or, when He was oppressed by the weight, He was relieved by Simon. Cp. *Aug.* de Consensu Evang. iii. 10.

Christ bare the cross on His shoulders as a burden, and also as a badge of the "government on His shoulders" (Isa. ix. 6), and a trophy of victory (Phil. ii. 9). And it is also laid on Simon; for His disciples must take up the cross and follow Him to the shame of Calvary, in order that they may reign with Him in the glories of Heaven. Cp. *Ambrose* and *Cyril* here.

27. *ἐκόπτοντο*] See Luke viii. 52.

30. *τότε ἄρξονται λέγειν τοῖς ὄρεσι*] This had a primary and literal fulfilment in the flight of many (e.g. *Josephus* and his companions) to the caverns and rocks of Palestine for refuge (cp. Matt. xxiv. 16; and see *Bede's* note here); and for its wider application to the Spiritual Jerusalem, see Rev. vi. 16. Isa. ii. 10.

31. *εἰ ἐν τῷ ὑγρῷ ξύλῳ*] On *ξύλον* = Hebr. עֵץ (*etz*), *δένδρον*, see *Vorst.* de Hebr. p. 27. Gen. i. 11, 12. Rev. ii. 7; xxii. 2. 14.

Εἰ *ταῦτα ποιοῦσιν* is to be taken impersonally (see on xii. 20), and the sense is, If such things as these are done with the green tree, what shall be done with the tree that is dry? Good Men are compared in Scripture to green trees, and bad to barren and dry (Ps. i. 3. Ezek. xx. 47. Jude 12). And our Lord may be supposed to say, If such are the sufferings of One who is the Tree of Life, bringing forth all healthful fruits, what shall they endure who inflict these sufferings, and are themselves like an unfruitful and barren fig-tree, dry and ready for the fire, and who will be withered by Me as such. Cp. on Matt. xxi. 19, 20. Mark xi. 13—20; and see *Greg.* Moral. xii. 4 and *Cyril* here. *Theophyl.* and *Glass.* Philol. pp. 751, 752. *Vorst.* de Hebr. 819.

33. *Κρανίον*] See Matt. xxvii. 33.

St. Luke alone of the Evangelists does *not* mention its Hebrew name—Golgotha. St. Matthew and St. Mark add *κρανίον* as the interpretation of *Golgotha*. St. John mentions *κρανίον* first, and adds *ὅς λέγεται Ἑβραϊστὶ Γολγοθᾶ*. This may serve as one illustration, among many, of the modifying principles which guided the several Evangelists in the composition of their respective Gospels.

— *ἐσταύρωσαν*] On the question why our Lord, when He gave Himself to die, *chose* to die by the painful and ignominious death of the *Cross*, and that *publicly*, at the great feast of the Passover, see *St. Athanas.* de Incarnat. Verbi Dei, and *St. Ambrose* and *Theophyl.* here. "Quoniam Crucem trophæum jam vidimus," says *Ambrose*, "currum suum triumphator ascendat; et patibulo triumphali suspendat captiva de sæculo spolia. Unus Dei triumphus fecit omnes prope jam homines triumphare, Crux Domini."

The cross now became a triumphal car, in which Christ rides "conquering and to conquer," by His *Victory over Satan;* and it also was like a royal throne and tribunal, on which Christ sits a King and Judge, and separates *between* the good and the wicked—represented by the two Malefactors—the one on one hand, the other on the other (see on *v.* 42).

Cp. *Dr. Barrow's* Sermons on the Creed, Serm. xxvi. vol. iv. pp. 573—596, and ii. p. 206, and above, on Matt. xxvii. 35, and below, on John xix. 18.

34. *ὁ δὲ Ἰησοῦς*] This prayer of Jesus for His murderers is mentioned only by St. Luke. See above, v. 16, and cp. Acts iii. 17.

38. *ἐπιγραφὴ*] See Matt. xxvii. 37. Mark xv. 26. Designed as a mark of Ignominy. But Pilate's hand was guided from above; and while he crucified Jesus, he wrote His true title; and he wrote it in the principal languages of the World; for "all kings shall bow down before Him, and all Nations shall do Him service." (Ps. lxii. 11.)

St. Luke alone and St. John (xix. 20) mention the three languages; St. Luke specifies the *Greek* first; St. John the *Hebrew*. St. Luke puts the Hebrew *last*, and the Roman *second*, which St. John puts last.

It is observable that neither of the Evangelists, who mention the superscription, put the *Roman* in the first place; although it is not probable that Pilate, the Roman Governor, who caused the Inscription, would have placed his own language,—the language of the Imperial Mistress of the World,—*after* that of the Conquered Greeks and despised Jews. Yet the Church of Rome would make *that* tongue to be the universal language of Holy Scripture and the

λληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

(825/II) 39 [f] Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. (826/X) 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέγων, Οὐδὲ φοβῇ σὺ τὸν Θεὸν ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 Καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. 42 Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

(827/II) 44 [g] Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐννάτης. 45 Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· (828/II) 46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, (829/I) Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν. (830/II) 47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον ἐδόξασε τὸν Θεὸν λέγων, Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. (831/X) 48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. 49 Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

(832/I) 50 [h] Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, (833/I) 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 53 Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν

f Matt. 27. 44. Mark 15. 32.

g Matt. 27. 45, 46, 50, 54, 55. Mark 15. 33, 34, 37, 39, 40.

h Matt. 27. 57—60. Mark 15. 43, 46.

Church; though manifestly unfit for that purpose (see the proofs in *Bentley's* Sermon, on 2 Cor. ii. 17. Works, iii. p. 247).

At the same time (as *Bengel* observes), the superscription on the Cross may remind the Christian Teacher that there are three languages, to which all who preach Christ crucified should give special attention,—the Hebrew, Greek, and Latin. *St. Luke* places the Hebrew after the Roman, though he does not give the first place to the Roman. This appears to be in accordance with the general tenour of his Gospel, and of St. Paul's preaching, viz. to show that the first should be last, and the last first; and that the Gentiles were to be preferred to the Jews; the younger son to the elder. Perhaps also the Holy Spirit, by inverting the order, may have designed to show that the language of human majesty is subordinate to that of conquered Nations—Hebrew and Greek—which is consecrated by Himself as the language of Inspiration in the Old and New Testament. The Roman language, alone of the three, never holds the first place on the Cross.

40. *οὐδὲ φοβῇ*] If thou hast no love and pity for thy fellow *man*, in his agony, dost not thou *even fear God*, Whose creature man is, and Who is outraged, when suffering man is reviled and insulted in his anguish?

42, 43. *μνήσθητί μου—παραδείσῳ*] Some of the Fathers (e g. *Origen*, Tr. 35 in Matt., *St. Jerome*, *Chrys.*, *Cyril Hierosol.* Cateches. 13. *Theophyl.* *Euthym.* in Matt. xxvii.) are of opinion, that at first both the malefactors railed on Jesus. But *St. August.*, *Epiphan.*, and others (see *Suarez* and *à Lapide* here), say that the *plural* is used by St. Matthew (xxvii. 44), St. Mark (xv. 32), for the *singular*. Cp. *Glass.* Phil. S. p. 286, and Matt. xxvi. 8, where Judas only is meant. See on Matt. xxvii. 44.

The penitent thief prayed to be remembered at that *future* time, however distant, when Christ should come in His *Kingdom*. Christ rewarded his faith and good confession by a promise of *immediate* happiness. "*To day* thou shalt be (*i. e.* thy human soul shall be with My human soul) in *Paradise*."

Paradise, a word of Persian origin, signifying a Park or Garden (see *Xenophon*, Cyr. i. 3. 12. Œcon. iv. 13. *Reland* de vestig. ling. Pers. Miscellan. ii. p. 210. *Winer*, Real-W. i. p. 244, v. *Eden*), and is used by the LXX for גַּן־עֵדֶן (*Gan-Eden*), the Garden of Eden or Delight. Gen. ii. 8—10. 15, 16; iii. 1—3, &c., and thence was employed figuratively by the Jewish writers (see *Joseph.* xviii. 1, and *Wetstein's* note here) to designate the place of rest and peace to which the souls of the faithful are conveyed, immediately on their deliverance from the burden of the flesh, and in which they enjoy a sweet repose, and a delightful foretaste of the full and final fruition of a glorious immortality, and in which they remain till the General Resurrection, when they will be reunited to their bodies, and be admitted to the infinite and everlasting bliss and glory of heaven.

"Paradise" is equivalent to "Abraham's bosom." See above, Luke xvi. 23, and cp. Acts ii. 31. 1 Pet. iii. 18, 19.

Leo M., Bishop of Rome, Serm. lxxi. de Ascens., says, "Hodie non solum *Paradisi* possessores formati sumus, sed etiam *regni* cœlorum in Christo superna penetravimus, ampliora adepti per ineffabilem Christi gratiam quam per diaboli amiseramus invidiam." Cp. *Macar.* p. 133, and *Routh*, who says (R. S. i. 10: cp. 15. 55. 66), "*Paradisus* distinguitur à *Cœlo*; et in eo loco, qui quidem *justis* præparatus est, οἱ μετατιθέντες dicuntur manere, auspicati incorruptelam." See also the Sermon of *Bp. Bull*, "On the middle state of Happiness and Misery," vol. i. pp. 49 to 82.

The following is from *Kuin.*: "Vocabulum παράδεισος h. l. non significat *cœlum*. Scilicet παράδεισος est vocabulum origine Persicum, non Græcum, ut Suidas et Auctor Etymol. M. tradunt. Pollux ix. 13, οἱ δὲ παράδεισοι, βαρβαρικὸν εἶναι δοκοῦν τοὔνομα, ἥκει καὶ κατὰ συνήθειαν εἰς χρῆσιν Ἑλληνικήν, ὡς καὶ ἄλλα πολλὰ τῶν Περσικῶν. Erant autem παράδεισοι, *vivaria* (Gellius ii. 19) septa muris et aquis irrigata nemora, ubi feræ alebantur, venationibus destinatæ. v. Curt. viii. 1. 11. Ex linguâ Persicâ nomen παράδεισος venit in linguam Hebraicam et Græcam, et usurpari consuevit, *de loco quocunque amœno*, ut Eccles. ii. 5. Cant. iv. 13. Neh. ii. 8, et in versione Alexandrinâ Gen. ii. 8, ubi in textu Hebraico legitur גַּן־עֵדֶן (*Gan-Eden*), positum extat de regione illâ amœnissimâ, quam Deus habitandam assignarat Adamo. Hinc Judæi hâc voce utebantur *de sede animarum piarum post mortem*, ἐν τῷ ᾅδῃ v. not. ad Luc. xvi. 23, quas ibi usque ad resurrectionem corporum mansuras statuebant. vid. Joseph. Ant. xviii. 1. 3. Conf. *Wetstenius* ad h. l. qui etiam è scriptis Rabbinorum solennes preces Judæorum moribundorum attulit has: *sin mihi moriendum erit—da portionem meam in horto Edenis, et memento mei in futuro sæculo, quod reconditum est justis.* Similes preces illis quæ h. l. v. 42 leguntur μνήσθητι κ.τ.λ. Etiam veteres Christiani diu discernebant *Paradisum* à *Cœlo*; laudavit hanc in rem *Wetstenius* verba Tertulliani Apologet. *si Paradisum nominemus, locum divinæ amœnitatis, recipiendis sanctorum spiritibus, non cœlum intelligimus.* Sic et h. l. per παράδεισον, Judæorum cogitandi et loquendi consuetudini convenienter, intelligi debet *locus in quo piorum animæ post mortem commorantur, usque dum, cum corporibus iterum conjunctæ, in futurum sæculum recipiantur.*"

On the case of the Penitent Thief, see *St. Aug.* Tract. in Joann. xlvii., and Serm. xxiii. 3, "Latro pendens cum Domino credidit in Christum quandò de illo discipuli dubitaverunt.

"Contempserunt Judæi mortuos suscitantem, non contempsit latro secum in cruce pendentem," and Serm. ccxxxiv. 2. "In cruce latro vos vocat. . . . Crux illi schola erat. Ibi docuit Magister latronem; lignum pendentis cathedra factum est docentis."

44. *ἦν δὲ ὡσεὶ ὥρα ἕκτη*] See Matt. xxvii. 45. Mark xv. 33.

46. *παρατίθεμαι*] So A, B, C, K, M, P, Q, X, and others.—*Elz.* has *παραθήσομαι*, the reading of many MSS., derived perhaps from LXX version of Ps. xxxi. 6.

47. *δίκαιος ἦν*] St. Matt. (xxvii. 54) and St. Mark (xv. 39) say *υἱὸς ἦν Θεοῦ*. Perhaps St. Luke explains by *δίκαιος ἦν*, the sense in which the centurion used the words *υἱὸς ἦν Θεοῦ*. *St. Aug.* de Consens. Evang. iii. c. 20.

μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. (334/X) 54 Καὶ ἡμέρα ἦν παρασκευή· σάββατον ἐπέφωσκε.

55 [1] Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ· (335/VIII) 56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν. XXIV. (336/I) 1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἡτοίμασαν ἀρώματα· καί τινες σὺν αὐταῖς. 2 [a] Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ. 4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, [b] ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. (337/II) 5 Ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ 7 λέγων, Ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. (338/II) 8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα, καὶ πᾶσι τοῖς λοιποῖς. (339/X) 10 Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. 12 [c] Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

13 [d] Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλὴμ, ᾗ ὄνομα Ἐμμαούς· 14 καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 [e] Καὶ

a Mark 16. 4, 5.
b Matt. 28. 2, 5, 6. 8. Mark 16. 6, 8.
c John 20. 3, 6.
d Mark 16. 12.
e Matt. 18. 20. ver. 36.

1 Matt. 27. 61. & 28. 1. Mark 16. 1, 2.

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53. *οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος*] See John xix. 41.

Our Lord took human nature in the womb of the Blessed Virgin; to which the prophecy has been applied, "This gate shall be shut, it shall not be opened; and no man shall enter in by it, because the Lord the God of Israel hath entered in by it" (Ezek. xliv. 2). Cp. *Bp. Pearson* on the Creed, Art. iii. And from the secret darkness of that bridal chamber, in which He espoused our nature, He went forth to redeem the world. And His human body is now laid in a new tomb, where none other was ever laid, and thence He comes forth, that all who are in the graves may rise by Him. In the former case, Joseph of Bethlehem is the guardian of His sacred body; in the latter, Joseph of Arimathea; one Joseph, from the city of David, the greatest of Kings; the other Joseph from the city of Samuel, the greatest of Prophets, who anointed David to be king. Cp. *Bede* here, and see note on Matt. xxvii. 57.

56. *τὸ μὲν σάββατον*] They had prepared some *ἀρώματα* or spices *before* the *sunset* of the *sixth* day (see *v.* 56), and brought more *after sunset* of the *seventh* day. See on Mark xv. 46; xvi. 1.

They *rested* on the Seventh Day or Sabbath (*ἐσαββάτιζον*), such was their reverence, which Christ had inculcated, for the Law, according to the fourth commandment, which was now fulfilled in Christ (Col. ii. 17), resting on the Sabbath in the Grave. He is the true Sabbath in whom the Father rests and is well-pleased, and Who is the Rest of the Soul and the Body. For He says, "Come unto Me—and I will give you *rest*" (Matt. xi. 28), and "Blessed are the dead that die in the Lord, for they *rest* from their labours" (Rev. xiv. 13).

The seventh Day Sabbath itself died and was buried with Christ, and rose again with Him to new life and beauty on the *First Day* of the week, hence called (Rev. i. 10) *κυριακὴ*, 'dies *dominicus*,' or the *Lord's Day*; and the command to rest was transferred from the seventh day of the week to the first.

It is observable that our Lord, the second Adam, the Author of our life, died on the *sixth* day of the week, the day on which the *first Adam*—the author of our *death*—was *born*.

This was very appropriate; for we derive all our spiritual *life* from His *death*. He *died* in order that we might be born anew, and live for evermore.

"Sextâ Sabbati," says *St. Aug.* in Joan. Tract. xvii., "inclinato capite, reddidit spiritum, et in sepulchro Sabbato *requievit* de *omnibus operibus suis*." Thus the first Sabbath on which God rested from His works was a type of the last Sabbath on which Christ rested from His works in the grave. And yet, be it remembered, His Rest was a Rest of Mercy, a Rest of Beneficence. (See on John v. 17.) For on that day "He *went and preached* to the Spirits in prison" (1 Pet. iii. 18, 19). What a Sabbath day's Journey was that!

See further the notes on John v. 17, and on Matt. xxviii. 1.

CH. XXIV. **1.** *τῇ μιᾷ*] Matt. xxviii. 1.

The *first* day of the week is the day after the *Sabbath*, or Seventh Day, and is therefore the *Eighth* Day; and therefore it is observed by the Fathers that our Lord *arose* on the *Eighth* Day. See the passage of *St. Barnabas*, c. 15, quoted below on *v.* 50 of this Chapter.

Indeed, as the number *Seven* is the *Sabbatical* number in Holy Scripture, so *Eight* may be be called the *Dominical*. *Seven* is expressive of *rest* in Christ; *Eight* of Resurrection to *new life* in Him.

In accordance with this principle, the *Eighth* Day was the Day of *Circumcision* (cp. Luke i. 59. Phil. iii. 5),—the type of Christian Baptism,—the Sacrament of *Resurrection*,—in which we *rise* from the death of sin to newness of Life in Him. Hence also we find that the *Transfiguration*—which was a figure and a glimpse of the future glory of the bodies of the Saints after the Resurrection—is mentioned as having taken place *eight* days after our Lord had said "There be some standing here which shall not taste of death till they see the kingdom of God." (Luke ix. 27.) As *St. Ambrose* says there, "Quid est quod ait, In diebus *octo*? Quia is qui verba Christi audit, et credit, *Resurrectionis* tempore gloriam Christi videbit. *Octavâ* enim die facta est *Resurrectio*. Unde et plerique Psalmi in Octavam inscribuntur."

Our Lord received the name JESUS on the *eighth* day (Luke ii. 21); and as *Jesus*, *Joshua*, *Saviour*, He brings us to the heavenly Canaan,—to the glory of the Resurrection. The great Day of the Feast of Tabernacles—the type of His Incarnation—was the *Eighth*. See on John vi. 39. And (as has been noticed by *Mr. Heft*) the word Ἰησοῦς = 888.

2. *τὸν λίθον*] *the* stone. St. Luke takes for granted that his readers are aware from the other Gospels (see Matt. xxvii. 60. Mark xv. 46), that there was a stone on the mouth of the tomb. So also St. John xx. 1.

5. *τὸν ζῶντα*] *the* living one—and the Cause of Life; for He said, "I am the Resurrection and the Life" (John xi. 25).

10. *Μαρία Ἰακώβου*] The article *ἡ* is prefixed to Ἰακώβου in A, B, D, K, S, V, Z, perhaps rightly.

13. *Ἐμμαούς*] According to local tradition, *Kubeibeh*, N.W. of Jerusalem. Cp. *Lightfoot*, ii. 42. But see *Robinson*, iii. 65. *Winer* in v., i. p. 325.

The true position seems to have been lost before the times of *Jerome* and *Eusebius*. (See *Robinson*, iii. 66.) It is called Ἀμμαοὺς by *Josephus*, B. J. vii. 6. 6.

14. *ὡμίλουν*] *ἐλάλουν* used in this sense by LXX, and in N. T. only by St. Luke. See xxiv. 15. Acts xx. 11; xxiv. 26.

Ὁμιλέω is the word now in common use in Greece for λαλῶ.

ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 Εἶπε δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποί; 18 Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 19 [f] Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· 20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρῖμα θανάτου, καὶ ἐσταύρωσαν αὐτόν, 21 [g] ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο. 22 [h] Ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον, 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 24 Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς εἶπε πρὸς αὐτούς, Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. 26 [i] οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 [j] Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρώτερω πορεύεσθαι. 29 [k] Καὶ παρεβιάσαντο αὐτὸν λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέ-

f Matt. 21. 11. ch. 7. 16. John 4. 19. & 6. 14.
g Acts 1. 6.
h Matt. 28. 8. Mark 16. 10. John 20. 18.
i Isa. 50. 6. & 53, toto. Phil. 2 7, &c. Heb. 12. 2. 1 Pet. 1. 11.
j Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Ps. 16. 8—10. & 22. toto. & 132. 11. Dan. 9. 24, &c.
k Gen. 19. 3. Acts 16. 15. Heb. 13. 2.

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16. *ἐκρατοῦντο*] He seems to have appeared to them like a *πάροικος*. See on *v.* 18 and Mark xvi. 12.

18. Κλεόπας] Supposed by *Routh* (R. S. i. p. 281) to be the same as the Κλωπᾶς of St. John (ix. 25) and the Alphæus of St. Matthew and St. Mark, who never mention *Cleopas*, the father of St. James and St. Jude. (See on Matt. x. 3.) St. John never has Ἀλφαῖος. Others suppose Κλεόπας here to be a different word altogether, viz. an abbreviation of Κλεόπατρος. Cp. *Mill.*, pp. 236, 237.

Some suppose that the other disciple, whose *name* St. Luke does not *mention*, was St. Luke himself. (*Theophyl.*)

— *σὺ μόνος παροικεῖς*] Perhaps our Lord seemed to them to wear the dress and speak the dialect of a stranger.

The sense is: "Art *Thou* alone a sojourner at Jerusalem, and dost not know what things have happened there? i. e. all others who *sojourn* there *do* know. Have we met in *thee* the only person who does not know?"

The expression is stronger, because *παροικεῖν* describes the persons who were temporary residents for the Passover. The LXX use the word *παροικεῖν* for יָשַׁב (*yashab*), *sedit*, and more often for גּוּר (*gur*), *peregrinus fuit*. There is an emphasis, therefore, on *παροικεῖς*, —"Art thou alone a sojourner, or stranger, staying merely for a few days at Jerusalem, and yet dost not know?" i. e. so wonderful are they, that not only the Jews there resident, but even the strangers who have flocked thither from other lands, do know them.

The use of *καὶ* here is similar to that of the Hebrew *Vau*. See *Schroeder*, Syntax. Hebr. p. 328. *Gesen.* ad Is. v. 4: "What could have been done more to My Vineyard *and* I have not done in it?" And so *καὶ* in John iii. 10, *σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις*; vii. 4, *οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι*. Cp. *Winer*, p. 554.

Observe, He who was the principal Agent in these wonderful events, is said by them to be the only person who did not know these things. He that was the true Passover was taken by them for a stranger who had come up to be a spectator at the Passover. For their eyes were then holden that they should not know Him, but they were opened when they received Him as the guest of their hearts in the Sacrament of the Lord's Supper.

21. *ἄγει*] *impersonaliter:* 'tertia dies est hodie.' (*Vulg.*) Cp. Acts xix. 38, *ἀγόραιοι* (sc. *ἡμέραι*) *ἄγονται*.

25, 26.] On these verses see *Iren.* iii. 16. 5, *Athanas.* (adv. Arian.) ii. 15, p. 381, and below on Acts ii. 36.

27. Μωϋσέως, κ.τ.λ.] 'Moses and the Prophets,' i. e. the Scriptures of the Old Testament. See above, xvi. 19, and on John ix. 34.

28. *προσεποιεῖτο*] Not aorist *προσεποιήσατο*, but imperfect *προσεποιεῖτο*. The Vulgate *finxit* is liable to a double objection,—first as to sense, next as to tense. *Finxit* suggests the idea of pretending to do what is not intended to be done; and the aorist intimates a single act.

The meaning is,—*He was making overtures to go further.* He was like one going further.

Probably he acted thus, as well as appeared "in another form" (Mark xvi. 12), in order to *try* the *faith* of the disciples; and to teach us, by their example, that if we desire to have Christ with us, we must use some effort for that purpose; and that if we endeavour to detain Him with us, He will abide with us and *sup with us*. (Rev. iii. 20.)

This trial of the disciples was similar to that of the woman of Canaan (Matt. xv. 22). At first He treated her with apparent indifference and severity; but it was to bring out more clearly her faith and love, and to teach the world by her example that patience and perseverance in prayer is necessary, and that He is prevailed upon by holy violence and untiring importunity.

There was nothing but truth in this. He made as if He would have gone further; and doubtless He would have gone further, if the disciples had not detained Him. Cp. the similar phrase Mark vi. 48.

God, Who sees and hears all things, often *seems to us* not to see us, and not to hear us; and, doubtless, He will hide His face from us, and be deaf to our prayers, unless we look stedfastly and cry earnestly to Him. God *tries* our *strength*, by seeming to *partake* in our *weakness*. He exercises our faith in His knowledge and love by seeming to be ignorant and unmerciful. So Christ tested and proved the desire of the disciples to keep Him, by showing an intention to leave them.

All the acts of this period of our Lord's sojourn on earth appear to have had a profound spiritual meaning. It was now evening. He made as though He would go further. He was like one about to go further (*προσποιεῖται, σχηματίζεται, Hesych.*). But at their desire He consented to abide with them. He was made manifest to them in the breaking of bread. Our Lord had said on the cross, "It is finished" (John xix. 30). The day of His earthly ministry was now over. The evening was come. He was no longer to be with His disciples in bodily presence on earth; He was going further—to heaven. Every thing now betokened this departure. And yet, at their prayer He would not leave them; He would remain with them even to the end (Matt. xxviii. 20), and He would specially manifest Himself to the eyes of the faithful in the breaking of bread (v. 35), by which they communicate with Him, and show the Lord's death till He come. (1 Cor. xi. 26.)[1]

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[1] See the interesting discussion of *St. Aug.* Serm. lxxxix. 4, and de Consensu Evang. ii. 51; iii. 25 (which have suggested in part what is said above), and ad Consentium vi. p. 779, where he says, "Longius namque postea profectus super cœlos, non tamen deseruit discipulos suos." and compare our Lord's questions, Who touched me? (Luke viii. 45.) Where have ye laid him? (John xi. 34.) "Sic quippe interrogavit quasi nesciens quod utique sciebat." *Aug.* refutes the Priscillianists, who from these actions of our Lord derive a plea for mental reserve and equivocation.

Maldonatus gives another exposition which does not appear satisfactory. But it may be observed, that *Aug.* and the Schoolmen were entangled in a needless perplexity by the unfortunate words of the Vulgate, "*finxit se longius ire.*"

κλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. 30 Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς. 31 Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32 Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς 34 [1] λέγοντας, ὅτι ἠγέρθη ὁ Κύριος ὄντως καὶ ὤφθη Σίμωνι. 35 Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. 1 Cor. 15. 5.

(840 IX) 36 [m] Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 37 Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστὲ, καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39 [n] Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. (841 IX) 41 [o] Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἔχετέ τι βρώσιμον ἐνθάδε; 42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου· 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. (842 X) 44 [p] Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ Προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ. 45 Τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφὰς, 46 [q] καὶ εἶπεν αὐτοῖς, Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 [r] καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἰερουσαλήμ. 48 [s] Ὑμεῖς δέ ἐστε μάρτυρες τούτων. 49 [t] Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἰερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.

m Mark 16. 14. John 20. 19.

n John 20. 20, 27.

o John 21. 10.

p Matt. 16. 21. & 17. 22. & 20. 18. Mark 8. 31. & 9. 31. & 10. 33. ch. 9. 22. & 18. 31. & 24. 6.

q ver. 26. Ps. 22. 7. Acts 17. 3.

r Acts 13. 38. 1 John 2. 12.

s Job 15. 27.

t John 14. 26. & 15. 26. & 16. 7. Acts 1. 4. & 2. toto.

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30. λαβὼν τὸν ἄρτον—καὶ κλάσας] See *v.* 35, ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου,—i. e. 'inter edendum.' Hence some would justify their celebration of the Holy Eucharist *in one kind only*. But by saying that He blessed and brake the *Bread*, the Holy Spirit does not say that He did *not* also bless and deliver the cup. Rather we may say, that the Evangelist, having so lately recorded the institution of the Holy Eucharist by Christ with the words ὡσαύτως καὶ τὸ ποτήριον (Luke xxii. 20), could hardly suppose it necessary to speak of the cup here as well as the bread, or imagine it possible that any one should believe that our Lord had forgotten His own words, and was inconsistent with Himself.

It is to be remembered that *bread*, ἄρτος, לֶחֶם (*lehem*), was to the Jews a *general* name for *food*, including drink as well as meat; and that ἄρτον ἐσθίειν, to eat bread, and κλάσαι ἄρτον, *distribuere cibum*, are general terms for taking refreshment.

Thus *bread* became spiritually an expressive term for all the blessings received from communion in Christ's body and blood; and the κλάσις, or breaking of bread, was suggestive of the source from which those blessings flow (viz.), Christ's body, κλώμενον, or broken. (1 Cor. xi. 24.)

Hence κλάσις ἄρτου, in Acts ii. 42, is a term for the Holy Eucharist. Cp. xx. 7, κλάσαι ἄρτον.

They who derive the inference above specified from this passage, prove the weakness of that inference by their own practice. For, even suppose it were probable (which it is not), that our Lord on this occasion did not administer *the cup*; yet the most that could be thence inferred is, that in certain cases it may not be necessary for the people to receive it, but they in their practice make it necessary *not* to receive it in *all* cases, which is a very different thing.

Let them listen to the words of one of the greatest Bishops of Rome, who thus speaks of Half-Communion (*Leo M.*, Serm. xli.): "Resiliunt à sacramento salutis humanæ, et Christum Dominum nostrum in verâ naturæ nostræ carne verè natum, verè passum, verè sepultum, et verè suscitatum esse non credunt. Cùmque ad tegendum infidelitatem suam nostris audeant interesse mysteriis, ita in sacramentorum communione se temperant, ut interdum, ne penitus latere non possint, ore indigno Christi Corpus accipiant, *Sanguinem autem redemptionis nostræ haurire omninò declinent*. Quod ideò vestræ notum facimus sanctitati, ut vobis hujuscemodi homines et his manifestentur indiciis, et quorum deprehensa fuerit sacrilega simulatio à Sanctorum societate Sacerdotali autoritate pellantur."

31. ἄφαντος ἐγένετο] and yet He had a real body. "Quòd ab oculis repentè evanuit, virtus Dei est, non umbræ et phantasmatis. Ante Resurrectionem, quum eduxissent eum de Nazareth ut præcipitarent de supercilio montis, transivit per medios et elapsus est." See the excellent remarks of *St. Jerome*, on the risen bodies of the Saints ('adversus errores Johannis Hierosolym.' p. 329), who observes, that Our Lord *before* His Passion walked on the water, and enabled Peter also to do so. See also on John xx. 19.

33. συνηθροισμένους] See *Mede's* Discourse, i. book ii., on Churches in the first century.

35. κλάσει τοῦ ἄρτου] in the Holy Communion. See above, on *v.* 30.

39, 40.] See John xx. 20—29.

43. ἔφαγεν] See John xxi. 10. Acts x. 40, 41. Mark xvi. 14. Not because He had need of food for the body, but because they had need of faith for the soul. Our Lord gives evidence here of His own resurrection. He also affords us an image of our own resurrection, and of the nature of the bodies of the Saints after the resurrection. See *St. Ambrose* here, and *St. Gregory* (Moral. in Evang. xvi. c. 55).

44. οὗτοι οἱ λόγοι] A, D, K, L, N, X, all μου, perhaps rightly. — ἐν τῷ νόμῳ M. καὶ Προφήταις καὶ Ψαλμοῖς] *i. e.* in the entire Canon of the Holy Scriptures of the Old Testament, which was divided into the three classes here mentioned:—

1. The Law תּוֹרָה (*Torah*).
2. The Prophets נְבִיאִים (*Nebiym*), greater and lesser.
3. The Hagiographa כְּתוּבִים (*Chethubim*), or *Writings*, of which last class "the Psalms" standing first in order, is here the representative. See *Bp. Cosin* on the Canon, chapter ii., and the authorities cited in the Editor's Lectures on that subject (Lect. ii. and Appendix, pp. 389. 398. 403, 2nd ed.), where the importance of this passage is shown in reference to the Integrity and Inspiration of the Canonical Books of the Old Testament, as received by the ancient people of God and by CHRIST Himself, and through Him by the primitive Church Universal, and by the Church of England. (Art. vi.)

46. παθεῖν τὸν Χριστόν] On the legal and prophetical foreshadowings of Christ's *suffering* and Resurrection on the third day, see *Mede*, Discourses, Book i. Disc. xiii. Works, p. 49.

u Acts 1. 12.
v Mark 16. 19. Acts i. 9.

50 u Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ
εὐλόγησεν αὐτούς. 51 v Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ'
αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν
ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης· 53 καὶ ἦσαν διαπαντὸς ἐν
τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. ἀμήν.

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50. *ἐξήγαγεν αὐτούς*] at the end of *forty days* (see Acts i. 3). Another instance of St. Luke's manner, "ad eventum festinantis." Cp. iii. 19.

He thus also affords a refutation of the allegation, that *St. Mark* did not know that our Lord was forty days on earth after His Resurrection; or, as the objection is now sometimes framed (e. g. by *Meyer* here, p. 516), that the sojourn for forty days was a later tradition! See on Mark xix. 19.

St. Luke certainly did know that our Blessed Lord was forty days on earth after His resurrection, for he relates the fact in the second part of his work, viz. in Acts i. 3. And yet, in *his Gospel*, the transition from the Resurrection to the Ascension,—without any mention of the intervening *Forty Days*,—is quite as rapid as in St. Mark.

No argument can be drawn from the *silence* of any *single* Evangelist, as to his knowledge of events. St. John was present at the *Ascension* of Christ. Yet he does not relate it in the order of his history. But in two other places of his Gospel he alludes to it. See John vi. 22; xx. 17. He supposes the reader to know it from the other Gospels (Mark xvi. 19. Luke xxiv. 51). It cannot be too carefully borne in mind,—that *All the Four Gospels are One Gospel.*

There is a passage in the Epistle of *Barnabas* (c. 15), which has been cited in modern times as an argument that Our Lord's Ascension did not take place after an interval of *forty* days from His Resurrection, but on a Sunday. *Ἄγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, καὶ φανερωθεὶς ἀνέβη εἰς τοὺς οὐρανούς.* But there *φανερωθεὶς* is to be construed with *ἐν ᾗ*, and not with *ἀνέβη*. See notes in the edition of Cotelerius, i. p. 48. The Author of this Epistle passes immediately, in this passage, from the Resurrection to the Ascension. And so do all the Creeds of all Churches of Christendom, with the Acts of the Apostles (i. 3) in their hands. *Barnabas* himself was present at, and concerned in, a speech in which it is said that our Lord remained on earth *many days* after His Resurrection (Acts xiii. 31).

— *ἕως εἰς Βηθανίαν*] On the Eastern slope of the Mount of Olives. Cp. Acts i. 12. *Βηθανία* (*i. e.* the village and its district) is considered a part of the Mount of Olives. See Mark xi. 1. 11. Luke xix. 29, and on xxi. 37. Matt. xxi. 17.

The tradition, which supposes the Ascension to have taken place on the *summit* of the Hill (see *Robinson*, Pal. i. 348), is at variance with this statement.

St. Cyril of *Jerusalem* says, Cateches. 14, p. 217, *ἐκ τοῦ ὄρους τῶν Ἐλαιῶν εἰς οὐρανοὺς ἀνελήλυθεν.*

51. *ἐν τῷ εὐλογεῖν*] As Elias left his mantle with Elisha, by whom he was seen when taken up, so Christ at His Ascension left a blessing with His Apostles and His Church. See 2 Kings ii. 9—11.

53. *διαπαντός*] 'continually.' See above, *πάντοτε* (xviii. 1). Acts x. 2. John xviii. 20. *Glass.* Phil. S. p. 444. "*Semper* orat," says *Aug.* Epist. 130, "qui per intervalla certa temporum orat."

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΕΥΑΓΓΕΛΙΟΝ.

INTRODUCTORY NOTE TO ST. JOHN'S GOSPEL.

"Johannes יוֹחָנָן (*Yohanan*), Zebedæi, haud infimæ sortis piscatoris, Galilæi, et Salomes filius (Matth. iv. 21; xxvii. 56. Marc. xv. 40), primum magistro usus est Johanne Baptista (Joh. i. 37 sqq.), deinde autem adhuc adolescens[1], ut videtur, ad Christi signa sese contulit (v. Joh. l. c.), neque tamen statim ab initio comes ejus perpetuus fuit, sed Jesu jubente vel permittente ad artem suam aliquamdiu rediit; postea à Jesu, qui ad Capernaum proficiscebatur, ad lacum Genesaret (*v.* 37) iterum evocatus et in intimam familiaritatem ejus receptus est (Matth. iv. 21. Marc. i. 19. Luc. v. 10), ita ut unà cum Petro atque Jacobo fratre suo principem locum inter discipulos Christi teneret (Marc. v. 37. Matth. xvii. 1. Marc. ix. 1. Matth. xxvi. 37. Marc. xiv. 33), et magistro, quem ipse unicè amabat et suspiciebat, à cujus latere nunquam discedebat, esset omnium reliquorum discipulorum longè carissimus[2]." (*Kuin. Guerike.*)

"Cùm Christus ex his terris abiisset, Johannes, Petri comes assiduus, plures adhuc annos substitit Hierosolymis (Act. iii. 1 sqq. v. 18 sqq.). Post Stephani quidem necem unà cum Petro à Collegio Apostolorum ablegatus est Samariam, ubi Philippus complures ad religionem Christi adduxerat (Act. viii. 15), sed inde unà cum Petro rediit Hierosolymam, ibique, ut vetus traditio à *Nicephoro*[3] allata docet, coll. Act. i. 14, usque ad Mariæ matris Jesu mortem remansit; obiit illa, teste *Eusebio*, anno post C. N. XLVIII.

"In quamnam regionem, eâ mortuâ, Johannes se contulerit, definiri nequit, eum varias exteras, longiùsque remotas regiones peragrasse, haud improbabile est. Hoc autem certum videtur, eum a. LVIII. l. LIX. p. C. N. nondum fuisse Ephesi, cùm ejus Act. xx. 17, ubi narratur Paulum Ephesi presbyteros convenisse, nulla mentio facta sit. Haud dubiè post Petri et Pauli demum mortem, post a. LXVII., id quod et *Irenæus* adv. hær. iii. 3, confirmat, Asiam Minorem transgressus, stabilem sedem Ephesi fixit. Parum enim probabile est, Paulum, qui fundamentum alieno ædificio superstruere detrectaret (Rom. xv. 20), tam diù commoratum fuisse Ephesi et in Asiâ Minori, si Johannes jam ante ipsius adventum ecclesias ibi collegisset et curasset. Verosimile igitur est, Johannem seriùs in Asiâ Minori degisse, ubi septem urbium ecclesias, Smyrnensem, Pergamensem, Thyatirensem, Sardensem, Philadelphiensem, Laodicensem, præcipuè verò Ephesinam ecclesiam, rexit (Apoc. c. ii. 3).

"Johannem in insulam Patmum, inter Sporadas olim numeratam, relegatum fuisse, ex idoneis auctoribus constat, docet etiam locus Apoc. i. 9, sed de tempore relegationis diversa tradunt.

"Ac *Epiphanius* quidem hæres. li. 33, jam *Claudio* regnante, intra a. XLI—LIII. Johannem in illam insulam exsulatum abiisse, ibique Apocalypsin scripsisse, affirmat: *αὐτοῦ δὲ προφητεύσαντος ἐν χρόνοις Κλαυδίου Καίσαρος ἀνωτάτω, ὅτε εἰς τὸν Πάτμον νῆσον ὑπῆρξεν* è Patmo, eodem Claudio regnante, eum rediisse, tradit li. 12.

"Huic vero Epiphanii testimonio plura obstant. Etenim Epiphanius, qui[4] solus contra antiquiorum scriptorum fidem hanc sententiam tuetur, pro teste idoneo et locuplete haberi nequit, idque non tantùm ob ætatem recentiorem, sed etiam quia, ut rectè monuit *Lampius* Comment. in Joh. T. i. p. 17, turbatissima ejus vel hoc ipso in facto est chronologia[4]. Præterea nullum vestigium persecutionis Christianorum, regnante Claudio, in illorum temporum historiâ deprehenditur. Judæi quidem jussu Claudii Romam relinquere cogebantur, neque tamen ad alios, quàm ad Judæos Romæ degentes, illud edictum à Suetonio memoratum pertinebat, Christianos non spectabat. Nemo Patrum Claudium inter persecutores Christianorum numeravit. Neroni omnes primas partes dant. Johannes Ephesi degens, ut veteres tradunt, v. *Eichhornii Einl.* Th. ii. p. 107, inde in insulam Patmum relegatus est, eum autem jam Claudii tempore Ephesi commoratum esse, probari nequit.

"Plerosque movit *Irenæi* auctoritas, ut statuerent, à *Domitiano* exilio affectum fuisse Johannem[5]. Locus *Irenæi* adv. hær. v. 30, coll. Euseb. H. E. iii. 18, ita se habet: *ἡμεῖς οὐκ ἀποκινδυνεύομεν περὶ τοῦ ὀνόματος τοῦ ἀντιχρίστου ἀναφαινόμενοι βεβαιωτικῶς· εἰ γὰρ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τοὔνομα τοῦτο, δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν Ἀποκάλυψιν ἑωρακότος. Οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τὸ τέλος Δομετιανοῦ ἀρχῆς.* Irenæus quidem h. l. nullam exilii Johannis mentionem fecit, attamen memoravit *τὴν ἀποκάλυψιν*, quam contigisse Apostolo in insulâ Patmo locus Apoc. i. 9 docet; jam si ad *τὴν ἀποκάλυψιν* refertur verbum *ἑωράθη*, omnino ex Irenæi verbis colligi potest, sub Domitiano in insulâ Patmo Johannem vixisse[6].

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[1] Hieronymus in Jovin. L. i. c. 14, *Ut autem sciamus, Johannem tunc fuisse puerum, cùm à Jesu electus est, manifestissimè docent ecclesiasticæ historiæ, quòd usque ad Trajani exserit imperium.* v. *Lampii* Prolegg. p. 17. add. infra § extr.

[2] Se magistro inprimis carum fuisse, Johannes ipse non semel, sed sæpiùs testatus est, ita tamen, ut *nomen suum verecundè supprimeret.* v. xiii. 23; xix. 26; xx. 2; xxi. 7. 10.

[3] Verba Nicephori H. E. ii. 42, ed. Paris, 1630, t. i. p. 206, sunt: *ἱστορεῖται, ὡς ὁ θειότατος οὗτος Εὐαγγελιστὴς ('Ιωάννης) μετὰ τὴν εἰς οὐρανοὺς ἄνοδον Ἰησοῦ, συνὴν τῇ μητρὶ τοῦ Θεοῦ ἐν τῷ κατὰ τὸ Σιὼν οἴκῳ αὐτοῦ ἄχρι τῆς πρὸς Κύριον ἐκδημίας αὐτῆς· ἔπειτα δὲ ἐν 'Ασίᾳ γενόμενον εὐαγγελίσασθαι τὸν Χριστον.* Quæ traditio, cui libri N. T. fidem addunt, ita intelligenda est: Johannes usque ad Mariæ mortem non diutina itinera suscepit, non diu ab Hierosolymis abfuit. v. Act. viii. 15.

[4] Johannem *grandævum*, regnante *Claudio*, de exsilio revocatum, Evangelium conscripsisse contendit *Epiphanius*, hær. 51, § 12. T. i. p. 434.

[5] Johannem iter Romam suscepisse, ibique Domitiani jussu, in vas ferventi oleo plenum immersum, sed incolumem inde prodiisse, atque tum in insulam Patmum relegatum fuisse, vetus traditio est. Auctor hujus traditionis est *Tertullianus* de præscriptionibus hæretic. c. 36, verba ejus sunt: *Habes Romam—ubi Apostolus Johannes, posteaquam in oleum igneum immersus, nihil passus est, in insulam relegatur.* Tertullianum secuti sunt auctor fragmentorum Polycarpo adscriptorum, et Hieronymus. Ille ait: *Legitur et in dolio ferventis olei pro nomine Christi beatus Johannes fuisse demersus. Hieronymus* autem lib. i. adv. Jovinian. c. 14, scribit: *Refert Tertullianus, quòd à Nerone missus in ferventis olei dolium, purior et vegetior exierit, quàm intraverit.* Silentio præterit hanc rem *Eusebius* in Demonstr. Evang. l. 3, c. 5. Nihil ibi aliud quàm hoc attulit: *καὶ Πέτρος δὲ ἐπὶ Ῥώμης κατὰ κεφαλῆς* (capite in terram verso) *σταυροῦται, Παῦλός τε ἀποτέμνεται, 'Ιωάννης τε νήσῳ παραδίδοται.* Cp. *Origen* in Matth. tom. xvi. 6.

[6] *Eusebius* in Chronico ad a. 14 Domitiani: *'Ιωάννην τὸν θεόλογον ἀπόστολον ἐν Πάτμῳ τῇ νήσῳ περιώρισεν, ἔνθα τὴν ἀποκάλυψιν ἑώρακεν, ὡς ὁ ἅγιος Εἰρηναῖος φησί.* Cp. *Euseb.* iii. 18. 20. Dem. Evang. iii. 5. Etiam Hieronymus de script. Eccles. c. 10 scribit: *Quarto decimo anno secundam post Neronem persecutionem movente Domitiano in Patmum insulam relegatus scripsit Apocalypsin.* Id. ib. *interfecto Domitiano et actis ejus ob nimiam crudelitatem à senatu rescissis, sub Nervâ principe redit Ephesum.* Alios, qui hanc sententiam, Domitianum fuisse exilii Johannis auctorem, defenderunt, laudarunt *Suicerus* in Thes. Eccl. p. 1470. *Lampius* in Prolegg. T. i. p. 71 sqq. *Fabricius* et *Keilius* l. c. p. 789.

"De exilio Johannes revocatus, per longam annorum seriem, Ephesinam aliasque Asiæ ecclesias gubernavit, et in re Christianâ tuendâ atque adaugendâ omne reliquum vitæ tempus consumpsit, v. *Clemens Alex.* ap. Euseb. H. E. iii. 23. Mortuus est Johannes Ephesi, ut *Origenes* ap. Eusebium[1] H. E. iii. 1. c. 31. v. 24, et *Hieronymus* de script. eccl. 9, testantur. Quonam autem ætatis anno discesserit, dissentiunt scriptores veteres. Omnes ferè, excepto uno Isidoro Hispalensi (qui anno ætatis LXXXIX. Johannem mortuum esse tradit), eum nonagenario majorem, imperante Trajano, placidâ morte obiisse credunt, sed in decernendo Trajani anno, Johannis emortuali, non conveniunt. Sententias varias congesserunt *Lampius* l. c. p. 93 sqq. *Wegscheiderus* l. c. p. 59 sqq." (*Kuin.*)

The *persons* for whom St. John wrote were others beside Jews. He is careful to describe places in Judæa, and to explain the manners and customs of the Jews, and to interpret Hebrew words (see i. 39. 43; ii. 6. 13; iv. 5. 9; v. 1, 2; vi. 4).

The *time* at which he wrote was after St. Peter's death (see xviii. 10 and xxi. 19), and after the destruction of Jerusalem. Hence (as *Chrys.* observes) he does not record our Lord's prophecies concerning its siege and capture, which were contained in the other Gospels, published *before* that event. He would not appear to write prophecies *after* the event.

He wrote after the other three Evangelists. "Johannem enim omnium postremum scripsisse Evangelium tradit *Euseb.* H. E. iii. 24, ἤδη δὲ Μάρκου καὶ Λουκᾶ τῶν κατ' αὐτοὺς Εὐαγγελίων τὴν ἔκδοσιν πεποιημένων Ἰωάννην φασὶ τὸν πάντα χρόνον ἀγράφῳ κεχρημένον κηρύγματι, τέλος καὶ ἐπὶ τὴν γραφὴν ἐλθεῖν κ.τ.λ. add. *Clemens* Alex. ap. Euseb. H. E. vi. 15. *Hieronymus* Catal. Script. Eccles. c. 9, *Johannes novissimus omnium scripsit Evangelium. Epiphanio* teste, hæres. li. 12, Johannes nonagenario major, μετὰ ἔτη ἐννενήκοντα τῆς ἑαυτοῦ ζωῆς, Evangelium edidit, auctore *Suida* voc. Ἰωάννης, anno ætatis centesimo." (*Kuin.*)

The *place* at which he wrote was at Ephesus, in Asia Minor. So *Irenæus* adv. hær. iii. 1, ἔπειτα Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, ὁ καὶ ἐπὶ τὸ στῆθος αὐτοῦ ἀναπεσὼν, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων (cf. ii. 22; iii. 23), add. Euseb. H. E. v. 8; iii. 24; vi. 14. *Hieronymus* Præfat. in Matth. "*Johannes cùm esset in Asiâ, etiam tum hæreticorum semina pullularent—coactus est ab omnibus pænè tunc Asiæ episcopis et multarum ecclesiarum legationibus de divinitate Salvatoris altiùs scribere.*"

After the death of Domitian he returned from Patmos to Ephesus, where he lived to the reign of Trajan, and died near Ephesus, in the sixty-eight year after our Lord's crucifixion. (*Iren.* ii. 22, 5; iii. 3, 4. *Euseb.* iii. 23. *Theophylact, ex Sophronio.*)

St. John makes less use of the LXX Version than his predecessors. He employs it sometimes, see i. 23; ii. 17; vi. 45; x. 34; xii. 14; xv. 38. 25; xix. 24. 36; but deserts it sometimes, as xii. 40; xiii. 18; xix. 37 (*Lücke*, p. 171), a remarkable passage, to be compared with Rev. i. 7.

Thus while he shows his respect for the LXX Version, he also indicates that the final standard of appeal is the Hebrew Original. He writes not only for those who used the LXX, but for all.

As to his diction, "the Evangelist St. John," says *Aug.*, "soars above the heights of earth, and the fields of air, and the stars, and the choirs and legions of angels. If he did not mount above all creatures, he could never have attained to speak as he does of Him by whom they were all created."

St. John saw, approved, and canonized the other Gospels, and wrote his Gospel as a sequel to them, and as the consummation of the evangelical canon.

The three former Gospels were brought to St. John, and were approved by him; and he observed that a more detailed narrative of what happened in the first year of our Lord's ministry, before the imprisonment of John, was still wanting; and he wrote his Gospel to supply this need (*Euseb.* H. E. iii. 24; vi. 14. *Jerome*, Cat. Scr. Eccl. 9. *Epiphan.* Hær. ii. 51), as well as for *other* reasons of a doctrinal nature. (Cp. *Aug.* de Cons. Ev. ii. 17.)

"Liquet," says *Dr. Routh*, R. Sacr. i. 407, "Lucæ Evangelium, unà cum duobus alteris Evangeliis, à Joanne Apostolo fuisse comprobatum." Cp. the Editor's Lectures on the *Canon of Scripture*, Lect. vi. p. 169, 2nd ed.; and see the authorities cited and the remarks made by *Lee* on Inspiration, pp. 387, 388.

In modern times, this uniform consent of Antiquity concerning the design of St. John's Gospel in relation to the other three, has been controverted and rejected by many, indeed by most continental critics. Their objections to it are thus drawn out and propounded by one of the most celebrated of the class, Dr. Friedrich *Lücke*, Commentar. über das Evang. d. Johannes i. pp. 197, 198.

Objection 1.—Allowing that the three other Gospels were, as is most likely, anterior to St. John's, we do not know that they were generally circulated or even known to St. John.

Answer.—This objection, like most of the others, to the witness of Christian Antiquity on the composition of St. John's Gospel, is grounded on disbelief of the Inspiration of the Gospels. If the Gospels are the work of the Holy Ghost writing for the edification of the Christian Church, it is morally certain that they were very early communicated to the Churches of Europe and Asia, according to the divine purpose of Him who wrote them, and in conformity with the commission of Christ to His Apostles to proclaim the Gospel to all nations. And it is incredible that St. John, who had received this charge, and was inspired by the Holy Ghost, should not have known what the Holy Spirit had done by the instrumentality of his brother Apostle St. Matthew, and the Evangelists St. Mark and St. Luke, also inspired by the Holy Ghost, for the execution of the Divine will and command in the diffusion of the Gospel.

Objection 2.—If St. John desired to authorize and complete the narrative of the three former Evangelists, he would have mentioned them by name, and declared his purpose of doing so.

Answer.—He would have been unlike other inspired writers, and unlike himself, if he had done so.

The later Prophets of the Old Testament enlarge upon and complete the prophecies of the earlier, but they do not mention their names or declare their own purpose to do what they do. (See *Townson*, pp. cxxxiv.—cxlvii.) St. John's Apocalypse may be called a sequel and completion of the prophecies of Ezekiel, Daniel, and Zechariah; but he never says that it is so, and never mentions their names.

Objection 3.—If St. John had intended to complete the other Gospels, he would not have *repeated* any thing that they relate, as he does in chaps. vi. and xii.

Answer.—This is by no means certain. On the contrary, by repeating some portions of the other Gospels, he has shown his knowledge of them; and that he adopts, confirms, and authenticates as true and as divinely inspired that history, which he, the beloved disciple, the last surviving Apostle, was (as Christian antiquity affirms) employed by the Holy Ghost, Who inspired him, to complete. By taking up some threads of the synoptical Gospels, as they are called, and weaving them into his own, he shows that they are all of one texture and tissue, and form one divine work.

He does the same in his Gospel, with the three other Gospels, as he has done in his Apocalypse with prophecies of Ezekiel, Daniel, and Zechariah. He adopts some of the substance and language, and confirms it, and adds to it. Thus he declares the unity and divine authority of the whole. If they are inspired, he who does not scruple to add to

[1] On this subject, and on the date of the *Apocalypse*, see further below in the Introduction to that Book.

their work and complete it, is inspired; if he is inspired, that which he adopts into his own work is not of less authority than that into which it is adopted.

Objection 4.—If St. John desired to complete the other Gospels, he would not have *differed* from their narratives in sundry particulars; and he would not have done this without stating the points of difference and the reasons for it.

Answer.—This objection *assumes* what has not been proved, *viz.* that St. John does differ in certain substantial respects, and not merely in circumstantial additions and the like, from his predecessors.

The points in which it is alleged he differs from them will be considered in the notes in the following pages.

Objection 5.—If St. John had designed to complete the other Gospels, his own Gospel would not be so complete in itself as it is. It would have been like a supplement, and not a whole.

Answer.—The ancient Christian writers, in saying that St. John's Gospel is supplementary to the other three, never meant to say that it is *only* a supplement. Nor do they, who adopt their testimony, mean this. They regard St. John's Gospel as perfect in itself, as well as supplementary to the rest, and conducing to their perfection. To adopt the figure by which Christian antiquity describes the Gospels,—each of the Evangelical Cherubim, or Living Creatures, is perfect in itself; and each lends its aid in supporting the rest, and in forming the heavenly car on which the Spirit rides. The Eagle, the symbol of St. John, is perfect in himself, but he lends his aid to complete the evangelic quaternion, and to bear the Living Gospel, in which the Spirit moves, through all ages and into all quarters of the world.

St. Augustin says, "Although each of the Four Evangelists appears to have observed a peculiar order of his own, yet none of them designed to write as if he were ignorant of what had been written by his predecessor, nor did any pass over through ignorance what his predecessor had written. But each, according to the Inspiration which he received, added the necessary co-operation of his own work." (*St. Aug.* de Consens. Evang. lib. i.)

St. John excels in the depth of divine mysteries. For sixty years after the Ascension he preached without the aid of writing, to the end of Domitian's reign; and after the death of Domitian, having returned to Ephesus, by the permission of Nerva, he was induced by the Bishops of Asia[1] to write (his Gospel) concerning the divinity of Christ, co-eternal with the Father, to refute those heretics, *Cerinthus* (*Iren.* iii. 12) and the *Ebionites* (*Hieron.* Cat. 9), who denied that Christ had existed before Mary. Whence in the emblems of the four Living Creatures (Ezek. i. 10; x. 14. Rev. iv. 7), St. John is compared to the Eagle, who soars above all birds, and gazes with unflinching eye on the sun. (*Aug.*, *Theophylact*, and *Jerome*, Proleg. in Matth.)

The three former Evangelists narrated our Lord's temporal acts and the sayings that were of most avail for regulating the conduct of this present life, and were conversant about the inculcation of active duties. St. John relates fewer acts of Christ, but is more full and minute in recording His sayings, particularly concerning the Unity of the Trinity and the felicity of life everlasting, and applies himself to the commendation of contemplative virtue. Hence the three other Living Creatures, by which the three other Evangelists are symbolized in the book of Ezekiel and in the Ayocalypse (Ezek. i. 5—10; x. 14. Rev. iv. 6—8), the Lion, the Man, and the Calf, walk on the earth, because the three other Evangelists were principally occupied in relating those things which Christ wrought in the flesh, and the practical precepts which he delivered to those who are in the flesh; but John soars, like the Eagle, above the clouds of human infirmity, and contemplates the light of never-waning truth with the keen and stedfast eye of faith; and gazes at the Divinity of Christ, by which He is equal to the Father, and endeavours to present it in his Gospel, as far as he thought sufficient for man. (*St. Aug.* de Consensu Evang. i. cap. 5, 6, ad Joann. Tract. xxxvi.)

Let us listen, therefore, with attention to his Gospel; for he now presents himself before us who is the Son of Thunder[2], the beloved Disciple of Christ, the Pillar of the Universal Church; he who holds the keys of heaven; he who drank of Christ's cup, and was baptized with His baptism, and leaned on His breast at supper. (*Chrysostom*, Hom. in S. Joann.)

St. John, says *Bengel*, *presupposes* many things which had been recorded by the former Evangelists, and were perfectly well known at the time when St. John wrote.

For example, Every thing that preceded His Baptism, particularly the place of His birth. Although our Lord on the cross commended His Mother to St. John, yet St. John never mentions His Mother's name.

The Temptation in the wilderness; the name of St. John himself, and his brother's name; the cause of the Baptist's imprisonment and death.

The Transfiguration, the Agony, and particularly the *Ascension*, at each of which St. John himself was present.

We may call St. John's Gospel the supplement, or rather the complement, of the Evangelical history, as recorded by St. Matthew, Mark, and Luke; and it consists of four parts: I. Chap. i.—v. II. Chap. vi. III. Chap. viii.—x. IV. Chap. xi. to end.

It is not meant by what has been said above that St. John does not repeat much of what has been related by other Evangelists (see above, p. 206, and the parallels in the Eusebian canons prefixed to this volume), but where he does repeat, he does it with some additional circumstances, showing independent knowledge.

It is observable also, that St. John is distinguished from the other Evangelists by *commenting* on the facts which he relates. See ii. 25; v. 21; vi. 34. 71; vii. 39; xii. 33. 37. 43; xiii. 11; xxi. 17. St. John's Gospel is not only an inspired History of Christ, but also an inspired Commentary on that History.

This is an indication of later composition. Another evidence that his Gospel is subsequent to that of the other three, may be seen in the remarkable use which the author makes of the term οἱ Ἰουδαῖοι. Throughout this Gospel, *the Jews*, represented by their leaders the Priests and Pharisees, are contemplated *ab extrà*, and are spoken of in the third person as a separate body; such as they *had become* after the fall of Jerusalem, when those who adhered to Judaism were distinguished by bitter hostility to the Church.

St. John, therefore, and the Christians generally, even those like him of Hebrew extraction, had detached themselves from the Jews, and spake of them as a separate body. For this use of οἱ Ἰουδαῖοι see John ii. 18. 20; v. 10. 15, 16. 18; vi. 41; vii. 1. 11; viii. 52—57; ix. 18. 22; x. 24. 31; xi. 8.

On this subject see also the General Remarks introductory to the Gospels in this Volume.

The principal ancient commentaries on this Gospel are to be found in *Origen*, vols. i. and ii. ed. Lommatzsch. *St. Cyril Alex.* vol. iv. ed. Aubert. Lutet. 1638. *St. Chrysostom*, vol. ii. ed. Savil. Eton, 1612. *St. Augustine*, vol. iii. ed. Bened. Paris, 1837.

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[1] Cp. *Routh*, R. S. i. 394. 408—413, who has collected a list of authors who quoted his gospel from the beginning of the second century (i. 410). See also *Lücke*, cap. 1, § 2.

[2] On the name βοανηργὲς, see on Mark iii. 17: cp. *Justin. M.* c. Tryphon. 106.

a 1 John 1. 1, 2. Rev. 19. 13. ch. 10. 33, 36.
b Eph. 3. 9. Col. 1. 17. Heb. 1. 2. ch. 5. 26. & 8. 12. & 9. 5. & 12. 46. 1 John 5. 11. Ps. 33. 6.
c ch. 3. 19.
d Matt. 3. 1. Mark 1. 2, &c. Luke 3. 3. & 7. 27. Acts 13. 24.

I. ($\frac{1}{III}$) [1 a] Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος. [2] Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. [3 b] Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. [4] Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. [5 c] καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

($\frac{2}{III}$) [6 d] Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. [7] οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. [8] Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

Ch. I. 1. *ἐν ἀρχῇ*] בְּרֵאשִׁית (*breshith*) The Evangelist thus connects the Gospel with Genesis, and shows that the Author of the New Creation is one with the Author of the Old Creation. (Cp. *Jerome*, ii. 507.) "*Christus* tam in ipsâ fronte *Geneseos*, quæ caput librorum omnium est, non minus quàm in principio Joannis Evangelistæ cœli et terræ conditor approbatur." St. John's Gospel may be called the Genesis of the New Testament.

"It is alleged by some," says *Chrysostom*, "that the words 'In the beginning' do not intimate eternity; for we read (Gen. i. 1), 'In the beginning God *created* heaven and earth.' But what is there in common between *created* and *was*? God *created* the world in time; but the Word *was* from eternity. St. John goes back beyond Moses, and speaks not only of the Creation, but of the Creator." (*Chrys.* Hom. 2; Hom. 5. *Hilary*, de Trin. ii. *Origen.* Hom. 2.)

Moses begins with the Works made; St. John begins with the Maker of the Works. The other Evangelists begin with Christ's Incarnation in time. St. John with His eternal generation. (*Chrys.*)

To be in the beginning signifies to exist before all things. (*Aug.* de Trin. vi. 2.) The Holy Spirit foresaw that some heretics would argue, that, if Christ was begotten, therefore there was a time when He did not exist[1], and He therefore says, "In the beginning was the Word." (*Basil*, Hom. in princ. Joann. ii. p. 134—137.)

The sense of these words and the final cause of the Incarnation is well expressed by *Irenæus* (iii. 18. 1), the scholar of Polycarp, the disciple of St. John. "It has been clearly shown that the Word existed in the beginning with God, and that by Him all things were made, and that He who had been always present with mankind, was in the last days, according to the time preordained by the Father, united with his Creature, and became Man, and so capable of suffering, and thus all contradictions of Heresies are excluded, which say, If Christ was then born, therefore He did not exist before. For it has been shown that the Son of God did not then begin to be, but was always existing with the Father, and that when He was Incarnate and made Man, He summed up Humanity in Himself, bestowing Salvation on us collectively, in order that what we had lost in the first Adam—namely, our Creation in the Image and Likeness of God,—we might recover in Christ." (See also *Iren.* v. 14.)

— *ὁ Λόγος*] מימרא (*mimra*), the word by which the Chaldee Paraphrases, which were read in the Jewish synagogues, render the name of God (see *Bp. Bull* on the Nicene Creed. i. 1. 19); e. g. Ps. cx. 1, "the Lord said למימרה unto *His Word*," i. e. to *Christ*. And thus, as *Bp. Bull* has shown, the LXX had used the term λόγος for Shaddai, the Omnipotent God, Ezek. i. 24. Hence the name "*Word*" was prepared for the designation of *Christ*, who has *declared* God (*ἐξηγήσατο Θεὸν*, *v.* 18) in the Gospel, and in the Book of Revelation, xix. 11—16. See also *Bp. Pearson* on the Creed, Art. ii. p. 219 and notes; and *Schoettgen*, Hor. p. 321.

Christ is called the Λόγος by *Justin M.* Apol. i. 32; ii. 6. *Tryph.* 105, and *Athenagoras*, Legat. c. 10: *ἔστιν ὁ υἱὸς τοῦ Θεοῦ ὁ Λόγος τοῦ πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ· πρὸς αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἑνὸς ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ, ὄντος δὲ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ ἑνότητι καὶ δυνάμει πνεύματος, νοῦς καὶ λόγος τοῦ πατρὸς, ὁ υἱὸς τοῦ Θεοῦ.* For the passages of *Justin*, see below on *v.* 14. Cp. *Theophil.* Ant. ad Autolyc. ii. 22, who says, in the second century, *ὅθεν διδάσκουσιν ἡμᾶς ἅγιαι γραφαὶ, καὶ πάντες οἱ πνευματοφόροι, ἐξ ὧν Ἰωάννης λέγει· Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν Θεὸν—ἔπειτα λέγει καὶ Θεὸς ἦν ὁ λόγος—οὐ δὲ Ἴν.*

The Word, i. e. the Son; the Word, the Living Word, never separated from the Father. (*Origen*, in Joann. tom. i.) Cp. *St. Hippolyt.* Philosophum. pp. 334, 335. *Clement Alex.* Strom. i. 29; ii. 15, Potter. *Greg. Naz.* p. 554.

— *ὁ Λόγος ἦν πρὸς τὸν Θεόν*] He says *πρὸς* not *ἐν*, *with* God not *in*; showing the Word's Eternity, and that the Son no more than the Father was circumscribed by any limits of space; and that He was without time, but never without God (*Chrys.* Hom. 3. *Basil.* Hom. in princ. Joann. *Hilary*, de Trin. ii.). Hence we may refute Sabellius, who said that the Father, Son, and Holy Ghost are one person, who showed Himself in various modes; for the Evangelist clearly distinguishes between the person of God the Father and of God the Son. (*Theophyl.*)

— *πρὸς* is the Hebrew אֶת. See *Schroeder*, Syntax. Hebr. p. 292. Cp. *εἰς*, ver. 18, and the use of *πρὸς* in Matt. xiii. 56; xxvi. 55. Mark vi. 3; ix. 19.

— *Θεὸς ἦν ὁ Λόγος*] Cp. John v. 21, 22; x. 38; xiv. 9. Being with the Father, the Word was a different *person* from the Father; and being God, He is coequal with the Father. (*Theophyl.*)

2. *οὗτος ἦν ἐν ἀ. π. τ. Θεόν*] He was always God with God. (*Theophyl.* Cp. *Aug.* Serm. 117—120 and 127.)

3. *πάντα δι' αὐτοῦ*] 'all things.' Even ὕλη, or matter itself, was made by Him;—against the Peripatetic theory, and the later heresy of Hermogenes.

Therefore, also, He was from Eternity; and since all things are from Him, Time itself was made by Him. *Hilary* (de Trin. ii.). And *St. Ignatius*, the disciple of St. John (ad Magnesian. 8), speaks of Him thus: *εἷς Θεός ἐστιν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ Λόγος ἀΐδιος.* Cp. *Bp. Pearson*, Vind. Ignat. P. ii. cap. iv. pp. 384—415, ed. Churton. Against the Valentinians and other Gnostics, who said that the world was made by the agency of Æons. (*Iren.* i. 8, 5.)

Since all things were created by Him, He cannot be a creature. *Athanas.* de Decret. Nicen. s. 13, who quotes (p. 327), in evidence of Christ's Divinity, Rev. i. 4. Rom. ix. 5.

On the creative and administrative agency of the Logos, see *Athanas.* ad Gentes, 41, 42, pp. 32, 33, who (p. 36) applies the words of the Psalmist (xxxii. 6. 9, "By the Word of the Lord were the Heavens made") to Christ; and cp. *Athanas.* de Decret. Nic. Syn. § 16, p. 175, and so *Hippolytus*, adv. Noet. § 12.

The Word could not have been made, since *all* things were made by Him; and if the Word was not made, He is not a creature; and if not a creature, He is of one substance with the Father.

He did not make the world as an *ὑπουργός*, but as *ὁμοούσιος τῷ Θεῷ*.—*St. Cyril*[2], who refers to Gen. i. 26. John v. 17; x. 38. The Arians, indeed, say that the World was made by the Word as by an Instrument, as a door is made by a saw; but this is heretical. Why then did the Evangelist use the preposition *διὰ*, *per*? In order that we may not suppose Him to be unbegotten. (*Theophyl.*) And if you are disturbed by the preposition *διὰ*, remember the words of the Psalmist, "Thou Lord, in the beginning hast laid the foundation of the earth" (Ps. cii. 25), and that the Apostle applies that Scripture to *Christ*. (Heb. i. 10.) (*Origen.*)

The words *πάντα δι' αὐτοῦ*, *κ.τ.λ.* are quoted by *Tatian*, Justin Martyr's scholar, adv. Græc. 19.

Since all things, even Angels, Archangels, Dominions, Principalities and Powers, were made by Christ, hence we may infer how great He is Who made them. (*Aug.*)

3, 4. *ὃ γέγονεν—ἐν αὐτῷ ζωὴ ἦν*]

This may be pointed thus, with a stop after *οὐδὲ ἕν*·—whatever was made in Him, was life (*Origen*); and *St. Cyril* interprets it, whatsoever was made, its life was in Him. But this interpretation might lead to the error of the Manicheans, who say that life is in all things. It is better to put a stop after 'that was made,' and then to say 'In Him was life.' (*Aug.*)

On the dogmatic and practical uses of these three verses see *Dr. H. Mill's* Sermons at Cambridge, 1848, pp. 1—28.

4. *ἐν αὐτῷ ζωὴ*] ζωὴ = חַיָּה (*chayah*), *vita*, and therefore He is no other than יְהוָה (*Yehovah*), *Jehovah*, and is so called Jer. xxiii. 6; xxxiii. 16. So *Κύριος ὁ κύριος*, *sum.* Cp. Luke ii. 9.

5. *τὸ φῶς ἐν τῇ σκ. φ., καὶ ἡ σκ. αὐτὸ οὐ κατ.*] Quoted by *Tatian* adv. Græc. 13.

6. *ἄνθρωπος*] To distinguish him from Christ, who is God. (*Cyril.*)

— *ὄνομα αὐτῷ Ἰωάννης*] i. e. the Grace of God. See Luke i. 13; and as to the construction, see below, iii. 1.

8. *οὐκ ἦν*] John was *a* light which was enlightened, but had not the light in itself. (*Aug.*)

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[1] The Arian assertion on this subject may be seen in the words of Arius himself, cited by *St. Athanas.* (Orat. I. contr. Arian. § 5), pp. 322—326. An answer to the principal objections of the Arians, derived from *this* interpretation of Holy Scripture, may be seen in *Greg. Nazian.* Orat. xxx. pp. 540—556, and see *St. Basil* in Eunomium, i. pp. 249—252. 281. 292—294. 301.

[2] In citing *St. Cyril*, I refer to *St. Cyril* of *Alexandria*, in his comment on St. John,—unless it is otherwise expressed.

(8/III) 9 e Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 f Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω· (4/X) 11 εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 g Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· 13 h οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. (5/III) 14 i Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν· καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρὸς, πλήρης χάριτος καὶ ἀληθείας.

e ch. 3. 19. & 8. 12. & 9. 5. & 12. 46.
f Heb 1. 2.
g Rom. 8. 15. Gal. 3. 26. 2 Pet. 1. 4. 1 John 3. 1.
h ch. 3. 5. James 1. 18. 1 Pet. 1. 23. 1 Matt. 1. 16. & 17. 2.
i Luke 1. 31. & 2. 7. 2 Pet. 1. 17. Col. 1. 19. & 2. 3, 9. Heb. 2. 14, 16. Isa. 40. 5.

9. *τὸ φῶς τὸ ἀληθινόν*] The light not only of Apostles and Prophets, but also of Angels. (*Origen.*)

The true light is that light which kindles other lights. Our eyes may be called lights, but in vain are they opened unless there is something to illumine them. He is the true light, which makes us see itself and every thing else. (*Aug.*)

ὃ φωτίζει] Enlightens all men, and therefore enlightened John, in order that he might enlighten others to see Christ. (*Aug.*) Hence we may explain what John says below, *ἐγὼ* (I, of myself) *οὐκ ἤδειν αὐτόν* (*vv.* 31. 33).

No man has any being of himself, and no man has any knowledge by himself, and no man is really enlightened, who is not enlightened by Christ. (*Aug. Bede.*)

— *ἐρχόμενον*] Some render this—"the *φῶς*, by coming into the world, enlightens all." And it is true that *ὁ ἐρχόμενος* is specially said of Christ. Matt. xi. 3. Luke vii. 19. See below, iii. 31; iv. 25; vi. 14; vii. 27.

But *St. Cyril*, and others of the Fathers, rightly observe that *ἐρχόμενον* construed with *ἄνθρωπον* (to which it stands next in the sentence) unfolds an important truth, viz. that no one but Christ had any light *before* coming into the world, and that *all* receive light from Him who is the light of the world. See also *Vorst.* de Hebraism. p. 713, who shows that '*to come into the world*' is a common Hebrew idiom for '*to be born.*'

10. *ἐν τῷ κόσμῳ ἦν*] He *was* here as God, and *came* hither as man. He was in the world, but prior to it, for the world was made by Him. (*Aug. Chrys.*)

— *ὁ κόσμος δι' αὐτοῦ*] The term *World* is used in Scripture in two senses; first for the *universe* made by Christ; next for those who *love the world* and worldly things, and have not their heart in heaven (*Aug.*); but those who were not of the world knew Christ even before His Incarnation. Thus Abraham saw his day and was glad. (John viii. 5.) David in spirit called Him Lord. (Matt. xxii. 43. Cp. Acts xiii. 22. *Chrys.* Hom. 7. See also *Aug.* Serm. 121.)

11. *εἰς τὰ ἴδια*] i. e. to the world made by Him, and specially to the Jews, His own peculiar people. (*Cyril, Chrys., Aug.*)

12. *ὅσοι δὲ ἔλαβον*] Much vigilance is therefore necessary to preserve the divine image formed in us by adoption in Baptism; and no one can take it from us unless we forfeit it by our sin; and God gives grace to those who desire it, and endeavour earnestly after it; and by the concurrence of divine grace with human free-will we are made sons of God. (*Chrys.* Hom. x.)

13. *οἳ οὐκ ἐξ αἱμάτων*] The plural *αἵματα* is the Hebrew דָּמִים (*damim*). *Man*, as distinguished from *God* or Angels, is called בָּשָׂר וָדָם (*basar vedam*), *flesh and blood.* (Cp. Matt. xvi. 17. Gal. i. 16.) He thus shows us the insignificance of our old natural birth, compared with our new or spiritual birth, and reminds us of the care with which we ought to cherish the heavenly gift of divine grace. (*Chrys.*)

14. *καὶ ὁ Λόγος σὰρξ ἐγένετο*] Not changed into flesh. But *ἐγένετο* is here used as by the LXX in Gen. ii. 7, *ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν*,—not that he was *changed* into a living soul, but was endued with it. Hence in the Apocalypse (xix. 11—16) the Word of God Who is the Faithful and True, is represented as clad in a vesture dipped in blood,—that is, with a robe of flesh red with His own Blood which He shed for us. (*Origen*, tom. ii.)

A reference seems to be made to these words by *Justin M.* c. Tryph. 63. Cp. *Justin M.* Apol. i. 32, *ὁ Λόγος σαρκοποιηθεὶς ἄνθρωπος γέγονεν.* Apol. ii. 6, *ὁ υἱὸς τοῦ Θεοῦ, ὁ μόνος λεγόμενος κυρίως υἱὸς, ὁ Λόγος πρὸ τῶν ποιημάτων καὶ συνὼν καὶ γεννώμενος, ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε.*

The Word was made flesh; that is, He was not a mere *phantasm*, as some heretics (the Docetæ and others) imagine. By this union the Word and the Flesh became *one Person*; but the *two natures* were not confounded, nor was the Word changed into Flesh. As our *words* become *voice*, by making themselves to be audible, but our words are not changed into voice; and as the human soul is united to the body, but is not changed into the body, so the eternal Word took our flesh, and was united to it, and made Himself manifest in it, but was not changed into it or confused with it. (*Aug.* De Trin. xv. 11. *Chrys.*)

For a beautiful summary on the manifestations of Christ's Humanity, and also of His Divinity in One Person, see *St. Hippolyt.* adv. Noet. § 18, vol. ii. pp. 19, 20. Cp. *St. Cyril* (Epist. ad Succens. p. 137), *ὁρῶμεν ὅτι δύο φύσεις συνῆλθον ἀλλήλαις καθ' ἕνωσιν ἀδιάσπαστον, ἀσυγχύτως καὶ ἀτρέπτως· ἡ γὰρ σὰρξ σάρξ ἐστι, καὶ οὐ θεότης, εἰ καὶ γέγονε Θεοῦ σάρξ.*

He dwells in us as in a temple which He occupies from us and for us, that He may reconcile us in one body to the Father. (*Cyril.*)

Apollinarius perverted these words into an occasion of heresy,—affirming that the Word took human *flesh* only, and not also a human soul, but that the Divine Intelligence was to Him instead of a human soul. But flesh is often used in Scripture for man, consisting of body and soul. (Ps. lxv. 2. Matt. xxiv. 22. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. *Theophyl. Aug.* c. Arian. cap. 9. *Vorst.* de Hebr. p. 124.)

Nestorius is also refuted by this Scripture, who said that the Blessed Virgin brought forth a Man endued with every virtue, and that man had the Incarnate Word joined to Himself; and thus he in fact made two sons,—one Jesus, the Son of the Virgin, another the Son of God; whereas the Evangelist does not say that the Word of God found a holy *person*, and united Himself to that person, but that the Word became Flesh and dwelt in us. (*Theophyl.*) See also *Barrow's* two Sermons on the Incarnation, vol. iv. pp. 535—565.

14. *ἐσκήνωσεν ἐν ἡμῖν*] Pitched His Tent or *Tabernacle* in our nature, *tabernacled* in us. *ἐσκήνωσεν* is Hebr. אָהַל (*ahal*), or שָׁכַן (*shachan*). And since the Tabernacle, *σκηνὴ*, in which God dwelt in the wilderness, is אֹהֶל (*ohel*), therefore the sense is, the Word made our nature, as it were, the Tabernacle in which the divine *Shechinah* *ἐσκήνωσε*, rested, and showed itself in wonderful and gracious works. See *Buxtorf.* Lex. Talm. p. 2394, in v. שְׁכִינָא (*Shechinah*), "habitatio, in specie dicitur de præsentiâ, gloriâ, et majestate divinâ aut divinitate, quandò dicitur hominibus esse præsens, aut cum eis conversari, gratiâ et salutari præsentiâ adesse."

And this is the more appropriate, because the course of the Church through this present world is often compared to the pilgrimage of the ancient people of God through the wilderness of Sina to Canaan, the type of heaven. The *σκηνὴ* of our Humanity became the Shechinah of Deity. *We saw His glory*, the Shechinah of the Divinity, resting on the Tabernacle of His Humanity, as the cloud of the Divine presence rested on the Tabernacle in the wilderness.

Let it also be considered that, as the Feast of the *Passover* was a type of Christ's *Passion*, and the Feast of Pentecost was a figure of the sending of the Holy Ghost, so the Feast of *Tabernacles* (*σκηνοπηγία*) seems to have been typical of Christ's *Incarnation*, that mysterious *σκηνοπηγία* in which He *σκηνὴν ἔπηξεν*, pitched his tent in our flesh, *ἐσκήνωσεν ἐν ἡμῖν*. See below on vii. 2.

And perhaps some confirmation may thence arise to the opinion that our Lord's Birth took place in the autumn at the Feast of Tabernacles. See *Mede's* Works, i. Dis. 48, p. 266.

Christ pitched not His tent in any particular *person* already existing; but in *us*, i.e. in our *nature;* and became our *Emmanuel*, God with *us;* God manifest in our flesh; He *ἐσκήνωσεν* in us as in a Tabernacle. See Amos ix. 11. The Tabernacle of our Nature which was *broken* down, Christ alone could raise up, and did raise up by dwelling in it. (*Chrys.*) And thus we see the *two natures*, our Nature and the Nature of the Word, joined in *one Person*. Hence the Virgin is called *Θεοτόκος*.

God was made man; what may not then man become for whom God was made man? Let this hope comfort us in our tribulations. If you regard Christ as only God, you refuse the medicine by which you are healed; if you regard Him as only Man, you deny the divine power by which you were made. Receive Him then as both God and Man; God equal with the Father, one with the Father; and man born of a Virgin, deriving from our nature mortality without sin. (*Aug.* ad loc. and Tract. xxxvi.)

As the reasonable soul and flesh is one man, so God and man is one Christ. Thus Christ is God, and is reasonable soul and flesh. We confess Christ in each one of these. By whom was the world made? By Christ in the form of God. Who was crucified? Christ in the form of a servant. Who was not left in hell? Christ, but in His human soul only. Who rose again? Christ, but in His human flesh only. In all these acts we acknowledge one Christ. (*Aug.* Tract. lxxxiii.) See also *Hooker*, E. P. V. lii. for an exposition of the doctrine of this verse, and for a refutation of the various heresies opposed to it. Also *Barrow* on the Creed, Serm. xxi. and xxiii.

— *τὴν δόξαν*] כָּבוֹד (*chabod*), Majesty, Divinity, all the attributes of God, especially power and mercy. Col. i. 15. (See *Rosenmüller* here.)

— *ὡς* does *not* here signify *comparison*, but reality, i. e. what was consonant to, and might be expected from.—*ὡς* is here equivalent to the Hebrew *caph veritatis*. See *Kimchi* in Isa. i. 9. *Chrys.* Hom. 11, in Joh. *Glass.* Phil. Sacra, p. 476. The Israelites were not able to look on the face of Moses, but *we* saw the glory of the Only-begotten Son. (*Theoph.*, who quotes Ps. xliv. 3.)

— *μονογενοῦς*] *μονογενὴς*, i. q. יָחִיד (*yachid*), *unicus*, Gen. xxii.

(6/I) 15 k Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· (7/X) 16 l καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· 17 m ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. (8/III) 18 n Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς Υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.

(9/X) 19 o Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; 20 p καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν, Ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός. 21 q Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὔ. 22 Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς, τί λέγεις περὶ σεαυτοῦ; (10/I) 23 r Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. (11/X) 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· 25 s καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς,

k Matt. 3. 11. Mark 1. 7. Luke 3. 16. ch ver. 26, et seqq. & 3. 31.
l Col. 1. 19. & 2. 9.
m Exod. 20. 1, &c. Deut. 5. 6, &c.
n Exod. 33. 20. Deut. 4. 12. ch. 6. 46. 1 John 4. 12. 1 Tim. 6. 16. Matt. 11. 27. Luke 10. 22. Ecclus. 43. 31.
o ch. 5 33.
p ch. 3. 28. Luke 3. 15. Acts 13. 25.
q Deut. 18. 15.
r Isa. 40. 3. Matt. 3. 3. Mark 1. 3. Luke 3. 4. ch. ver. 15.
s Deut. 18. 15.

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2. 12, where the Septuagint, explaining the sense, render it *ἀγαπητός*. (*Rosenmüller.*)

— *χάριτος καὶ ἀληθείας*] חֶסֶד and אֱמֶת (*chesed* and *emeth*), which, as *Rosenmüller* observes, describe the greatest love, characteristic of God alone.

15. *Ἰωάννης*] The Evangelist lays great stress on the witness of John, because of the honour paid him by the Jews. (*Chrys.*)

— *κέκραγε*] said by some (*Winer*, p. 245. *Meyer*, p. 56) to be a Perfect with the sense of a Present. But may it not rather be intended to express that the Precursor, so long expected, *has* come, that his message *has been* delivered?—*κέκραγε* is Hebr. קָרָא (*kara*), Angl. *cry*, specially said of a Prophet, or of the voice of an angel or of God. Isa. vi. 3. Zech. vii. 13. Cf. Matt. iii. 3.

These words of the Evangelist are referred to by *Justin M.* c. Tryph. c. 66, describing John's address to the people, *πρὸς οὓς καὶ αὐτὸς ἐβόα, οὐκ εἰμὶ ὁ Χριστὸς ἀλλὰ φωνὴ βοῶντος.*

16. *ἐκ τοῦ πληρώματος*] *πλήρωμα*, Hebr. מְלֹא (*m'lo*), Gen. xlviii. 19. Isa. xxxi. 4. 1 Cor. x. 26, comp. with Ps. xxiv. 1. Hence St. Paul says that in Christ *πᾶν τὸ πλήρωμα κατοικεῖ* (Col. i. 19), and Col. ii. 9, *πᾶν τὸ πλήρωμα τῆς Θεότητος*,—a refutation of those Gnostic theories which would make him merely an *αἰὼν* from the *πλήρωμα*.

χάριν ἀντὶ χάριτος, חֵן עַל חֵן (*chen al chen*), one grace, or blessing, in the place of, or upon and after another.

The grace of the new covenant for that of the old. (*Origen, Cyril, Chrys.*, who quotes Phil. iii. 6. 2 Cor. iii. 11.)

But it may rather be, the grace or free gift of eternal life for the grace and free gift of faith. This we had *not* under the *Law* (see *v.* 17. Rom. vi. 14), but we have it under the Gospel, for the Law threatened, but did not assist; it gave a commandment, but not strength to do it. It showed our diseases but did not heal them; and yet it prepared the way for the Physician Who was to come with grace and truth, and Who gives us the grace or free-gift of immortality. Hence, therefore, we are not to imagine that we deserve anything from God as a due. In giving us the prize of immortal life, He crowns His own gifts, and not our deserts. (*Aug.*) Therefore *χάριν ἀντὶ χάριτος* may be understood to mean grace, in succession to and addition to grace; ever growing supplies of grace: and so *Bengel, Lücke, Tholuck. Olshausen, Meyer.*

John's name means the *Grace of God*, and he was a fit precursor of Him Who gives grace for grace.

17. *ὁ νόμος*] The Law was *given* by the servant (Heb. iii. 5), and made men guilty. The Grace which *came* by the King freed them from guilt. (*Aug.*) He says the Law was *given*, but Grace *came*, because the one was *sent* by a servant, the other was *brought* by the Son.

18. *Θεὸν οὐδεὶς ἑώρακε*] Cp. 1 Tim. vi. 16. The Patriarchs and Prophets saw Angels who revealed the will of God, but never saw God. (*Chrys.*)

— *ὁ ὤν* is the peculiar name of *Jehovah* in the Old Testament, as written in the Septuagint, and therefore was familiar to the Jews, and to St. John, who was a Jew; so that "it may very well be doubted whether the phrase, '*which* is in the bosom of the Father,' gives it its full force, and whether the *ever existent* in the bosom of the Father, is not the idea meant to be conveyed. See *Coleridge's* Remains, vol. iv. p. 234." *Blunt*, Lectures on the Duties of a Parish Priest, p. 52.

— *εἰς τὸν κόλπον*] On this use of *εἰς*, see Mark ii. 1. Luke xi. 4. Cp. *πρὸς τὸν Θεόν* (i. 2).

To be "in the bosom" is much more than "to see;" it is to know all his secret thoughts, and participate in all His power and substance. (*Chrys.* Hom. 15, who quotes John x. 15. *Aug.* Tract. iii.) It was reserved for the beloved Disciple St. John, who leaned on the *bosom* of *Jesus* at supper (John xiii. 23; xxi. 20), to declare the mystery of Him Who is in the *bosom* of *the Father*. (*Origen*, tom. 32, who quotes Luke xvi. 22.)

19—28.] On these verses, see the excellent Homily of *Greg. M.* Moral. in Evang. i. 7, p. 1458.

19. *οἱ Ἰουδαῖοι*] As observed before (Introd. note, p. 207). St. John writes concerning '*the Jews*,' as it were *ab extrâ*. See ii. 6. 13. 20; iii. 1. 25; v. 1. 10. 15, 16, and in numerous other places; and thus he differs widely from St. Matt. and St. Mark; and this circumstance affords another proof that his Gospel was written after theirs, and at a time when the distinction between the Christian Church and the Jews had taken a definite form.

— *ἱερεῖς*] More honour was paid by the Jews to John than to Christ, in the persons sent, and in the place from which they were sent. They esteemed John for his sacerdotal lineage, and sanctity of life; and they were at this time expecting the Messiah. But they despised Christ, saying, "Is not this the carpenter's son?" Matt. xiii. 55. (*Origen, Chrys., Theoph.*)

The Evangelist thus intimates the Baptist's firmness and disinterestedness. The Jews, who were expecting the Messiah, and mused in their hearts whether He was the Christ (Luke iii. 15), sent to him, from the capital City, *Priests* and *Levites*, of the *Pharisees* (*v.* 24), i. e. the chief of the people. Thus they paid homage to John: and tempted him to declare himself the Christ.

But he resisted their solicitations, and used them as occasions for preaching to them Jesus. A noble example of faithfulness and zeal.

Here, also, is an indirect testimony, as it were, by an undesigned coincidence, to the marvellous history (which has been recently called in question by *Strauss* and others) concerning the Conception and birth of John the Baptist, and the Angelic appearance to his father, Zacharias the Priest, ministering in the Temple, as recorded by St. Luke, chap. i. The deference here paid to the Baptist by the Rulers of the people, and their readiness to accept *him* as the Messiah, are accounted for by those circumstances, which doubtless were well known to the Priests and Levites ministering in the Temple at Jerusalem.

20. *ὡμολόγησε*] Contrary to their expectations; but like a loyal servant he would not usurp the honour of his Master, and declined it when offered to him. The multitude through ignorance might imagine John to be the Christ: the Scribes and Pharisees, the Priests and Levites, flattered him, with a view of drawing him, who belonged to their order, to their own interest; and in order to derive from him a plea for rejecting Christ. (*Chrys., Theoph.*)

21. *Ἠλίας εἶ σύ;*] Whom they expected then. Cp. Matt. xi. 11—14; xvii. 10—13.

— *ὁ προφήτης εἶ σύ;*] The Prophet of whom Moses spake (Deut. xviii. 15), and who at this time was not identified by these enquirers with the Messiah. Cp. *Theoph.*, who notes the use of the definitive article. See also Acts iii. 22, where the identity of the Prophet with Christ is shown.

23. *ἐγὼ φωνή*] Of which Esaias spake. (Isa. xl. 3.)

John is the Voice, Christ the eternal Word. John prepares the way for the manifestation of Christ, as the Voice precedes the Word. (*Origen. Greg.* Hom. vii.) I am his servant, and am sent to prepare His way in your hearts: the Voice is inarticulate without the Word. (*Theoph.*) John humbled himself, and so became a burning and shining light. John v. 35. (*Aug.*)

25. *τί οὖν βαπτίζεις*] They expected the Messiah and his attendants, Elias and Jeremias, to baptize; for Baptism involved a new obligation, such as that which was formed by Proselytes. (*Rosenmüller.*) They had first tried to win the Baptist by flattery, and by prompting him to assume a high title; they would now constrain him to it by allegations of inconsistency. (*Chrys.*) But John resists them in both attempts, and preaches not himself, but Christ.

— *εἰ σὺ οὐκ εἶ ὁ Χριστὸς, κ.τ.λ.*] The Jews erroneously made a distinction between that Christ and that Prophet; but to us that Prophet is our Christ and God. (*Theoph.*)

οὔτε Ἠλίας, οὔτε ὁ προφήτης; (12/1) 26 t Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε· 27 Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. (12/2) 28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

t Matt. 3. 11. Mark 1. 7. Luke 3. 16. Acts 1. 5. & 11. 16. & 19. 4.

29 u Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· (14/1) 30 x Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· 31 κἀγὼ οὐκ ἤδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. (15/1) 32 y Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι

u Exod. 12. 3. Isa. 53. 7. ver. 36. 1 Pet. 1. 19. & 2. 24. Acts 8. 32.
x ver. 15.
y Matt. 3. 16. Mark 1. 10. Luke 3. 21.

26. *ἐγὼ βαπτίζω ἐν ὕδατι*] With *water*, but not with the *Spirit:* for he was not able to remit sins; he cleansed the body only, not the soul. Why then did he baptize? In order that by his baptism he might prepare the way for the baptism of Christ, as by his preaching he prepared the way for the preaching of Christ. (*Greg.* Hom. vii.) If my baptism (he says) were not imperfect, another would not arise to baptize after me. (*Chrys.*)

— *μέσος δὲ ὑμῶν ἕστηκεν*] When John points to Christ, man points to God, and the Voice indicates the Word. (*Origen.*)

27. *λύσω αὐτοῦ τὸν ἱμάντα*] I am not worthy to do the most menial office to Him. (*Origen.*) If this is the case with John, than whom none is greater of those born of women, what is the case with us? (*Chrys.*) There may be a reference to the practice described Ruth iv. 7, 8, whereby a kinsman plucked off the shoe of a kinsman who would not espouse as a bride one to whom he had a right by nearness of kin. Thus the Baptist may be supposed to say, He that hath the Bride is the Bridegroom, John iii. 29. The Church is His Spouse, I do not dare to dispute His claim. (*Greg.* Hom. vii.)

28. *ἐν Βηθανίᾳ*] The reading of A, B, C, E, G, H, K, L, M, S, V, X, and numerous cursives and Versions. בֵּית-אֲנְיָה (*Bethaniah*), *Domus navis*, the place of the Ferry. The other reading, Βηθαβαρᾷ, is not older than *Origen.*

This Bethany is thus distinguished by the Evangelist here from the *other* Bethany, of Martha, Mary, and Lazarus, by the adjunct '*beyond* Jordan.' On this Bethany, see *Patrit.* ii. p. 445. Cp. below, iii. 26; x. 40, 41.

29. *ἴδε ὁ ἀμνὸς τοῦ Θεοῦ*] The Lamb of God. He is described by St. John, in the Apocalypse, as the Lamb slain (v. 6).

St. John never calls our Lord ὁ ἀμνὸς in the Apocalypse, but always τὸ ἀρνίον, and he never calls Him ἀρνίον in the Gospel, but always ἀμνός. See Lectures on the Apoc. p. 380, 2nd edit.

Christ *alone* came without sin. He took our flesh without sin, in order to take away our sin. (*Aug.*) Why, then, was He baptized? He submitted to be baptized by His servant, in order that thou mightest not disdain to be baptized by thy Lord: for whatever may be a man's knowledge, and self-denial, and charity, his sins are upon him, unless he comes to the healing waters of baptism, without which he cannot enter into the kingdom of heaven, John iii. 5. (*Aug.*)

The *rest of the people* came to John *confessing their sins.* (Matt. iii. 6.) In order that no one might be mistaken as to our Lord's nature, and might imagine that because He had been baptized, He had any sins to confess, John declares that He is the *Lamb of God*, pure and spotless, and not only sinless in Himself, but that He *takes away* the sins of the whole world. (*Chrys.* Hom. 17.)

— *ὁ αἴρων τὴν ἁμαρτίαν*] Cf. 1 John iii. 5, *τὰς ἁμαρτίας ἡμῶν ἄρῃ*, and 1 Pet. ii. 24, *ὃς τὰς ἁμαρτίας ὑμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον.*

He does not say that *will take*, but that He *does* take. Not that Christ is always being crucified, for He offered one oblation once for all, and He is ever taking away the sins of the world by that one sacrifice. (*Chrys.* Hom. 18. *Theoph.*) ὁ αἴρων means something more than *taking away;* it means also, supporting the *burden*, bearing the weight of. Accordingly, it is used in about 200 places by the LXX for the Hebr. נָשָׂא (*nasa*), to *carry*, to *lift*, *bear a weight.* See *St. Cyril* here, who well expounds it, *καταργῶν θάνατον, ὑπὲρ πάντων ἀποθανών, εἷς γὰρ ὑπὲρ πάντων ἀπέθανεν ἀμνός.* as a vicarious offering for sin. See Isa. liii. 4—6. 1 Pet. ii. 24, and *Hugo Grotius*, de Satisfactione Christi, c. i. p. 24, against the Socinians, and *Archbp. Magee* on the Atonement, i. p. 216. 419, and ii. 335, ed. 1816, and see note on Matt. viii. 17, and *Bloomf.* here, who says: "'Behold Him, who is the Lamb of God, who expiateth the sins of the world'—'who was appointed by God to be offered as a sacrifice of atonement for the sins of the whole world.' Jesus is characterized by the designation of *Lamb*, with allusion to the paschal lamb *typifying* Him, and the lamb daily offered up at the evening sacrifice, *representing* Him. Moreover, He is designated as the Lamb *of God*, with reference to his being appointed and approved by God as the all-sufficient sacrifice for the sins of men. In this view John the Baptist must have considered Jesus, when he called Him *Lamb*, namely, as suffering and dying *like a victim;* for it is clear that he meant to represent our Lord as one *dying*, and that *in the place of others*, by his subjoining the words *ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου* by way of explication. Now the phrase *αἴρειν τὴν ἁμαρτίαν* answers to the Hebr. נשא עון or נשא חטאה, which never signifies to *remove* sins, i. e. *extirpate iniquity* from the earth (as many recent Interpreters suppose), but to *pay the penalties of sin*, either one's own, or others', as in Exod. xxviii. 30. Lev. v. 1; x. 17, where are conjoined, as synonymous, the formulas to *bear the sin* of the people, and *expiate* and to *atone* the people with God. Therefore the formula '*to bear sins*,' must denote '*to be punished because of sins*,' '*to undergo the punishment due to sins.*' Again, as '*to bear one's own sins*' denotes '*to be punished* for one's own sins,' so '*to bear the sins of others*' must mean '*to be punished for the sins of others*,' '*to undergo the punishment which the sins of others have deserved.*' Moreover, Christ is said '*to bear the sin of the whole world;*' and therefore the interpretation above mentioned can have no place. There is, besides, in these formulas a manifest allusion to, and comparison with, a *piacular victim.* For such a victim was brought to the altar, and the Priest put his hands over and upon the head, a symbolical action, signifying that the sins committed by the persons were *laid on the victim*, and when it was slaughtered it was said to *bear or carry away* the sins of the expiated. by which it was denoted that the victim paid the penalty of the sins committed, was punished with death *in their place*, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called *the Lamb bearing the sins of the world*, it is manifest that we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their stead, for the purpose of freeing them from those penalties. In short, *αἴρων* denotes, in its full sense, '*taking away by having borne;*' and thus it is well adapted to express the *atoning sacrifice* of Christ for the sins of the world."

Here is a proof of the Baptist's prophetical gifts.

It has been alleged by some (e. g. *Kuinoel*), that it is improbable that he should have foreseen that Jesus would die by a violent death like a lamb, as a victim and a sacrifice for sin. And therefore some have rejected the primitive and orthodox interpretation of this passage. And, indeed, if John the Baptist had been a mere ordinary man, it was impossible that he should then have contemplated Christ as such. But John was inspired from his mother's womb; he was the greatest of prophets. (Matt. xi. 9. Luke vii. 26.) Hence when he saw Jesus coming to his baptism, he was enabled to proclaim Him as the future Judge of the world (Matt. iii. 12. Luke iii. 17), and now he is empowered by the Holy Ghost to discern and to declare Him to be the One sinless, expiatory Sacrifice, and Propitiatory Satisfaction for the sins of the world.

How strange and lamentable it is, that when John the Baptist so clearly preached the Doctrine of the Atonement before the sacrifice was offered, some should deny the doctrine, now that it has been offered!

30. *ἔρχεται ἀνήρ*] *ἀνὴρ* (not *ἄνθρωπος*). Christ is the Husband of the Church and of every soul, as St. Paul says, 'I have espoused you to one *man* (*ἑνὶ ἀνδρὶ*), Christ.' (2 Cor. xi. 2.)

I am the friend of the Bridegroom, He is the Bridegroom.

— *πρῶτός μου*] i. e. before Me, and first of all. See Col. i. 15, and *Bp. Pearson* on the Creed, Art. ii. pp. 180—200. *πρῶτος ἀντὶ τοῦ ἀεί.* (*Cyril.*) Hence we may refute the Arian, who says that Christ was made, and Paul of Samosata, asserting that He took His beginning from the blessed Virgin. (*Chrys. Theoph.*)

31. *ἵνα φανερωθῇ*] "I come not with my baptism to give the Spirit, or to remit sins, but to prepare the way for Him and His manifestation." Hence, it is clear that the histories which are related by some concerning miracles, as if wrought by Christ in His childhood, are fabulous; for if He had wrought miracles, He could not have been unknown in Israel, and have needed manifestation from John. (*Chrys. Theoph.*) The baptism of John lasted but a short time, being designed to manifest Christ and His humility, who submitted to receive the baptism of His servant, in order to encourage us to receive the baptism of our Master, whose baptism was necessary for those who had been baptized with the baptism of His servant. (*Aug.* Tract. v.)

Jesus was baptized by John for three reasons; first, that, being born as a man, He might fulfil all the law; next, that He might authorize John's baptism; next, that by sanctifying the water of Jordan, He might show, by the descent of the Dove, the advent of the Holy Ghost in the baptism of believers. (*St. Jerome* in Matt. iii.) Christ had no need to be baptized; but *we* needed that water should be sanctified for our baptism. St. John testifies that Christ needs not to be baptized, but Christ by His example consummates the Mysteries of our salvation, sanctifying us by His Incarnation and Baptism. (*St. Hilary* in Matt. iii.)

τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· 33 z καγὼ οὐκ ἤδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. 34 Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

z Matt. 3. 11. Acts 1. 5.

(16/X) 35 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο· 36 a καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. 37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. 38 Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, 39 Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββὶ, (ὃ λέγεται ἑρμηνευόμενον διδάσκαλε) ποῦ μένεις; 40 Λέγει αὐτοῖς· Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. 41 b Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. (17/I) 42 Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὑρήκαμεν τὸν Μεσσίαν· ὅ ἐστι μεθερμηνευόμενον Χριστός. 43 c καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς· ὃ ἑρμηνεύεται Πέτρος.

a ch. ver. 29.

b Matt. 4. 18.

c Matt. 16. 18. d John 12. 21. e ch. 21. 2. Gen. 3. 15. & 22 18. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Isa. 7. 14. & 9. 6. & 40. 10, 11. & 53. 1, &c. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Micah 5. 2. Zech. 6. 12. & 9. 9. f Matt. 2. 23. Luke 2. 4. ch. 7. 41, 42. g Ps. 32. 2. ch. 8. 39.

(18/X) 44 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθει μοι. 45 d Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδὰ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. 46 e Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. 47 f Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε. 48 g Εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστι. 49 Λέγει αὐτῷ Ναθαναήλ, Πόθεν μὲ γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. 50 Ἀπεκρίθη Ναθαναὴλ καὶ

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32. *τεθέαμαι τὸ Πνεῦμα*] Cp. on Matt. xi. 2. John's own witness was to be confirmed by the witness of God the Holy Ghost, Whose work it is to declare Christ. (*Chrys.*)

— *ὡς περιστεράν*] *Elz. ὡσεί*, but *ὡς* A, B, C, E, G, H, L, S, V. See on Matt. iii. 16.

The Holy Ghost manifested Himself as a Dove,—and, at the day of Pentecost, in Tongues of Fire; in order that we may learn to unite fervour with simplicity, and to seek for both from the Holy Ghost. (*Aug.*)

— *ἐπ' αὐτόν*] The preposition implies motion *to*, the verb expresses immanence *on*. Cp. *v.* 33.

33. *κἀγὼ οὐκ ἤδειν αὐτόν*] It has been objected by some, that it is not possible that John should have been ignorant of Jesus the Son of his mother's cousin, and probably intimate with him in his infancy.

But this objection is grounded on a misunderstanding of the words before us, *κἀγὼ οὐκ ἤδειν αὐτόν*, which mean, "*Even* I, intimate with Him as I am, did not know Him as He *is*, and as I now preach Him to you."

Lest it should be supposed that, from his own mother's near connexion with the Mother of Jesus, the Baptist might be biassed, either by favour or interest, to bear witness to Christ, he refutes this suspicion by saying, "I knew Him not." (*Theoph.*) "It is not from my own *personal* knowledge, as you may imagine, that I now declare Him to be what He is; for my own knowledge of Him is only *earthly* and *human* (*ἐγὼ* in *κἀγὼ* is emphatic), but because I have twice received from *heaven a divine revelation* concerning Him." Cp. our Lord's saying to St. Peter, Matt. xvi. 17.

The Baptist shows by these words, that he utters his testimony concerning Christ not from human intercourse and affection, but from *divine revelation*. And John declared Christ to the people, not from human attachment, but in obedience to the divine will. (*Cyril.*) As son of the cousin of our Lord's Mother, he knew Jesus according to the flesh, but it was only by revelation from above that he knew and declared Him as He is, viz. the Lamb of God, the Judge of Quick and Dead, the Bridegroom of the Church, the Son of God, the Saviour of the world. The men of Nazareth knew Jesus as man, but they would not receive Him as the Christ,—and they did *not* know Him as He is, namely, as God. Cp. *Mill's* Essays, p. 79.

37. *δύο μαθηταί*] The Baptist, as the friend of the Bridegroom, gives away the Bride to Christ, by presenting the souls of his own disciples to Christ, and espousing them to Him. (*Chrys.*)

39. *ὃ λέγεται ἑρμηνευόμενον*] A common expression with St. John, who is careful to *interpret* eastern words (cp. i. 42; ix. 7), and is also accustomed to specify original Hebrew names. The word Ἑβραϊστὶ occurs seven times in his Gospel and Apocalypse (John v. 2; xix. 13. 17. 20; xx. 16. Rev. ix. 11; xvi. 16), and no where else in N. T.

40. *ἔρχεσθε καὶ ἴδετε*] A phrase used by the Holy Spirit, particularly when speaking by St. John, to call *attention* to some notable thing. See i. 47. Rev. vi. 1, 5. 7. Cp. Rev. xxii. 17. 20.

— *ὥρα ἦν ὡς δεκάτη*] 'ten in the morning.' On St. John's mode of reckoning the hours see *Townson* on the Gospels, Disc. viii. pt. i.; see below, iv. 6. 52; xi. 9; xix. 14.

42. *εὑρίσκει οὗτος πρῶτος τὸν ἀδελφόν*] We find one brother, and when we find our brother, and bring him to Christ. We find Christ by caring for the souls of our brethren. (*Bede*, Hom. in Vig. St. Andr.)

— *εὑρήκαμεν τὸν Μεσσίαν*] מָשִׁיחַ (*Mashiah*). *Messias* in Hebrew and *Christ* in Greek, the Anointed. See above, Matt. i. 1. *Christos* signifies unction, and He is specially *the* Christ, through Whom all Christians derive their unction, and who is anointed with the oil of gladness above His fellows. Ps. xiv. 8. (*Aug.* Tract. 7.)

— *Χριστός*] *ὁ Χριστός* (*Elz.*), but the Article is not in A, B, E, G, H, K, L, M, R, S, V, X.

43. *Κηφᾶς*] He is called *Petrus*, 'a stone', from *Petra*, 'the Rock.' (*Aug.*) Petrus (or Peter) has the same meaning in Greek as Cephas (ܟܐܦܐ) in Syriac; and the Apostle was called Peter from the firmness of his faith, by which he clave to that Petra, or Rock, of Whom the Apostle Paul speaks.—"That Rock was Christ" (1 Cor. x. 4). (*Bede*, Hom. i. in Vig. St. Andr.) See above on Matt. xvi. 18.

46. *Ναθαναήλ*] נְתַנְאֵל, i. q. *Θεόδωρος*, 'gift of God;' supposed by some (e. g. *Meyer*) to be the Apostle Bartholomew. See Matt. x. 3, and on John i. 49; xxi. 2.

48. *Ἰησοῦς ὁ Ἰησοῦς* (*Elz.*), but the Article is not in A, B, E, H, K, L, R, S, V.

49. *πόθεν μὲ γινώσκεις;*] *Me*,—so obscure a person.

— *ὄντα ὑπὸ τὴν συκῆν*] Something more than *ὑπὸ τῇ συκῇ*. The accusative intimates *retirement* thither, as well as concealment there,—perhaps for purposes of Prayer and Meditation.

Nathanael inquires as man, Christ replies as God, "I saw thee; thou wast then seen by Me as God,"—that is, from afar, and when no other eye was upon thee. I saw thee under the fig-tree, before Philip

λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. 51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ. 52 h Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

h Gen. 28. 12. Matt. 4. 11. Luke 22. 43. & 24. 4. Acts 1. 10.

II. 1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 3 Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσι. 4 a Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου. 5 Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ

a 2 Sam. 16. 10. & 19. 22. 2 Kings 3. 13.

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called thee; and I saw thy heart, and pronounce thee to be an Israelite indeed, in whom there is no guile,—that is, who art not indeed free from taint of sin, but who art ready to confess thyself a sinner, and to embrace the truth. (*Chrys. Aug.* Tract. vii. et de Verb. Dom. Serm. xl.) See above on the history of Zacchæus, Luke xix. 5.

"All men," (says *Hooker*, iii. 1,) "knew Nathanael to be an Israelite. But our Saviour, piercing deeper, giveth further testimony of him than men could have done. 'Behold an Israelite indeed, in whom is no guile.' He declared that Nathanael belonged not only to the Church Visible (i. e. the Church as seen by *man*), but to the Church Invisible, i. e. to the Church as seen by *God*."

It is asked, since *Nathanael* received such a testimony from Christ, why is he *not* found among the *Apostles*? Perhaps he was a learned man, skilled in the Law; and Christ would choose unlearned men to convert and confound the world. He would not convert fishermen by orators, but orators by fishermen. (*Aug.*) But, as is well known, reasons have been adduced by some for believing Nathanael to be no other than Bartholomew the Apostle, e. g. by *Robert Nelson* on the Feast of St. Bartholomew, and *Meyer* here. Cp. John xxi. 2, where Nathanael is placed before οἱ τοῦ Ζεβεδαίου. But as the writer himself was one of the sons of Zebedee, no argument can thence be drawn that Nathanael was an Apostle. Rather, it would seem, *that* passage shows that he was not an Apostle, and therefore not the same as Bartholomew; for Nathanael is there placed *after* Thomas (ὁ λεγόμενος Δίδυμος),—whereas, on the contrary, in all the Apostolic Catalogues (Matt. x. 3. Mark iii. 18. Luke vi. 14, 15), except Acts i. 13, Bartholomew is placed before Thomas.

50. Ῥαββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ] How is it that Peter, for his confession afterwards, received such excellent gifts (Matt. xvi. 16), and that they were not now given to Nathanael for *his* confession of Christ? and that our Lord said that He would build His Church on Peter's confession as being complete, and that He promised to lead Nathanael to a higher elevation, as if his confession was not perfect? The reason seems to be, that Nathanael did not as yet confess Christ to be the true living God, the Lord of angels; and therefore Christ promises that hereafter he shall see heaven opened, and the angels of God ascending and descending to minister to the Son of Man as their King. (*Chrys.*) Probably Nathanael would not have addressed Christ as *Rabbi* (see Matt. xix. 16, 17), and as βασιλεὺς τοῦ Ἰσραὴλ, if he had then known Him to be God.

52. ἀμὴν ἀμήν] ἀμὴν occurs *twenty-five times* in St. John's Gospel; always doubled, never used by any one but Christ, and always at the beginning of a sentence. It is *never* doubled in the other Gospels. It is found at the end of sentences, especially doxologies in the Apocalypse, i. 6, 7; v. 14; vii. 12; xix. 4, in which book CHRIST is called ὁ Ἀμήν. Rev. iii. 14.

— ἀπ' ἄρτι] Henceforth,—now that I am come and have begun My course as the Messiah.

— οὐρανὸν ἀνεῳγότα] The heaven, shut by the sin of the first Adam, opened by the obedience of the second.

— τοὺς ἀγγέλους τοῦ Θεοῦ] In the garden, at the Agony, at the Resurrection, and at the Ascension. (*Theoph.*)

CH. II. **1.** τῇ ἡμέρᾳ τῇ τρίτῃ γάμος] The third day after His return to Galilee (i. 44). Doubtless something is designed by this precise and exact indication of time.

On the *first* day, John declares Jesus to the *Priests* and *Levites* (John i. 19—28), who came from Jerusalem to him at *Bethany* and in *Perœa*.

It is probable that this took place soon *after* our Lord's *Temptation*, which is not described in *this* Gospel.

On the *second* day, John proclaims Jesus as the Lamb of God, and refers to his former testimony concerning Him (John i. 29, 30), and to the descent of the Holy Ghost on our Lord at His baptism; which is no where mentioned in *this* Gospel.

On the *third* day, John reveals Jesus especially to Andrew and another of his disciples, who accordingly follow Jesus, and speak of him as the *Christ*, and He abides with them that day (i. 39), and calls Simon by the name *Cephas*.

On the *fourth* day, He returns to Galilee, and finds Philip of *Bethsaida* in *Galilee*, who finds Nathanael of Cana in *Galilee*.

On the third day after this, the Marriage of Cana takes place, at which was wrought the first Miracle, the Manifestation of His Godhead.

As the Book of Genesis begins with the history of a period of Six Days, so, it would seem, does the Gospel of St John—the Genesis of the New Testament. (Cp. *Burgon*, p. 38.) The consummation is here in the Marriage of Cana; and in Genesis the consummation is in the Institution of Marriage in Paradise. (See Gen. i. 26—28.) There Adam is united to Eve, a figure of the Mystical Union and Marriage betwixt Christ and His Church. (Eph. v. 22—32.)

— γάμος] A Marriage *Feast* (see Matt. xxii. 2. Luke xii. 36), lasting for seven or eight days. See Gen. xxix. 27. Judg. xiv. 15, and *Lightfoot* here.

On the honour thus paid by Christ to Holy Matrimony, see the Marriage Office in the Book of Common Prayer.

— Κανᾷ τῆς Γαλιλαίας] Perhaps *Kana-el-Jelil*, about seven miles north of Nazareth. See *Robinson's* Palestine, iii. p. 204. *Winer*, Real-Lex. i. p. 648.

2, 3. ἐκλήθη ὁ Ἰησοῦς καὶ οἱ μαθηταὶ — ἡ μήτηρ] *Joseph*, it would seem, was now dead.

He who is the Son of God and also the Son of Mary came to the Marriage. He Who, when He was with the Father, had instituted Marriage. He Who came into the world to a Marriage, for He has espoused the Church, which He has redeemed with His own blood, and to which He has given the Holy Spirit as a pledge, and which He first united to Himself in the Virgin's Womb, from which He came forth as a Bridegroom from His chamber, rejoicing to run His course (Ps. xix. 5), when He, the Word of God, married our flesh, and so the Son of God and the Son of Man joined both in one. (*Aug.*) Hence we may learn to reject the heresies of Tatian and Marcion, who disparage Matrimony. (*Bede*, Hom. dom. 1, post Epiph.)

3. ὑστερήσαντος οἴνου] perhaps at the close of the feast week.

— ἡ μήτηρ τ. Ἰ.] never called Mary by St. John.

4. τί ἐμοὶ καὶ σοί] The Hebr. מַה לִּי וָלָךְ (*mah lanu valak*), *Quid nobis et tibi?* (Josh. xxii. 24. Judg. xi. 23. 2 Sam. xvi. 10. Matt. viii. 29; xxvii. 19. Mark i. 24, and *Wetstein's* note.)

The word γύναι is not necessarily to be understood as a rebuke. Cp. xix. 21; xx. 15, and see *Kuin.* here, who quotes Soph. Trachin. 370, and the words of Augustus to Cleopatra, *Dio Cass.* li. p. 305, θάρσει, γύναι, καὶ θυμὸν ἴσχε ἀγαθόν. But yet, as the Fathers observe, it is significantly employed to remind Mary of her *womanhood*, and of her subjection to her Son, as *God*. He does not say μῆτερ, but γύναι.

The sense is, What have I, as God, to do with thee, a *woman*? Dost thou suppose that the *divine* power by which I work miracles can be set in motion by thee, because thou art the mother of my *humanity*? Thus He condemns those who pray to the Virgin to command Christ, "*Monstra te esse matrem, Jure matris impera Filio.*" *St. Irenæus* says (iii. 16. 7), "Dominus repellens intempestivam ejus festinationem dixit, *Quid mihi et tibi, mulier?*"

Hence Christ (says *Chrys.*), Who loved and revered His earthly *Mother* (see Luke ii. 51. John xix. 26), teaches us to *begin* with love and reverence to our *heavenly Father*; and He here rebukes His Mother. He had great regard for her, but more for the salvation of souls. (Matt. xii. 48. Luke xi. 27.) He therefore corrects her, and prepares the way for the working of His first miracle with due dignity.

Christ is the Son of Mary, and the Lord of Mary; He was made of Mary and created Mary; for He is the Son of David and the Lord of David. (Ps. cx. 1.) He is both man and God. (*Aug.*)

The miracle He was now about to work, He was about to work as God. As God He had no mother. And now that He was about to perform a divine work, He ignores, as it were, the human womb, and asks, "*Woman*, What have I to do with thee?" As much as to say, Thou art not the Mother of that in Me which works miracles, thou art not the Mother of My Godhead. What then have I now to do with thee? (*Aug.*, see also his Serm. 218.)

Our Lord here and elsewhere displays His Divinity more clearly, by bringing it out in contrast with His relationship to His human Mother. Cp. Mark iii. 22. Luke ii. 48.

— οὔπω ἥκει ἡ ὥρα μου] '*mine hour*;' the hour of My weakness derived from thee is not yet come; but it will come, and then I will acknowledge thee. See John xix. 26, 27, the best comment on this text.

Mine hour is not yet come, but it will come hereafter. When the *hour* of my *human infirmity* arrives, and when that infirmity, of

ὑμῖν, ποιήσατε. [6] [b] Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι, κατὰ τὸν καθ- b Mark 7. 3.
αρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. [7] Λέγει αὐτοῖς
ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. [8] Καὶ
λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· καὶ ἤνεγκαν. [9] Ὡς
δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν
ἐστὶν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ
ἀρχιτρίκλινος, [10] καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι,
καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως
ἄρτι. [11] [c] Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς c ch. 1. 14.
Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθη-
ταὶ αὐτοῦ.

(19/VII) [12] Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ
οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.
(20/I) [13] Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ d Matt. 21. 12. Mark 11. 15. Luke 19. 45.
Ἰησοῦς. (21/I) [14] [d] Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα

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which thou art the Mother, hangs on the Cross, then I will acknowledge thee as My Mother. Then He owned her, when that which was born of her was about to die; then He commended her to His Disciple, and said to him, "Behold thy *mother*." (*Aug.*)

As *man* He had *His hour* (cp. vii. 30; viii. 20; xii. 27; xvii. 1), but as God Eternal He has no hour. And it was as God that He was now about to work, and to manifest His Godhead. He calls His hour of suffering "*Mine* hour," because He had the power of laying down His life when He chose. (John x. 18.)

5. *ὅ τι ἂν λέγῃ*] λέγῃ, '*command*;' the Heb. אָמַר (*amar*).

6. *ὑδρίαι λίθιναι*] Some few MSS., e.g. B, L, X, have *λίθ. ὑδρίαι*, which has been received in some editions, but without reason.

— *κατὰ τὸν καθαρισμόν*] For ablution before dinner, and for washing of the vessels. (Matt. xv. 2. Luke xi. 39.) It would appear from *v.* 7 that they had been exhausted of part of their contents before the miracle was wrought.

— *χωροῦσαι ἀνὰ μετρητάς*] *ἀνά*, *apiece*. See Matt. xx. 11. Mark vi. 40. *μετρητής*, the Hebr. בַּת (*bath*). 2 Chron. iv. 5. See on Luke xvi. 6. *Joseph.* Ant. viii. 2. 9, and *Kuinoel* here.

Since the *μετρητὴς* held seventy-two sextarii (*Joseph.* Ant. viii. 2), about nine gallons,—and since these *ὑδρίαι* held two or three *μετρηταὶ* apiece, the quantity of water changed into wine was very great—about 135 gallons.

This large quantity has been perverted by some into an argument against the veracity of St. John's account, and even against the reality of the miracle itself.

What use, it is asked, could there be in the supply of so much wine for a single feast? And is it consistent with the divine character of Christ to produce what would only be wasted, and was so disproportionate to the occasion?

To this it has been replied by some (*Semler* and *Kuin.*) that it is probable that only a *portion* of the water in the *ὑδρίαι* was changed. This is against the text.

Others reply, that it was an act of divine benevolence to supply a large quantity of wine for the *future* use of the newly married pair and their friends. (*Meyer.*)

This may be so. But the true reason of the large surplus beyond the present need, seems to be of a higher spiritual kind,—viz. that in *it* there might be, as in the twelve baskets remaining over and above the barley-loaves after the miraculous feeding (Matt. xiv. 20; xvi. 9. John vi. 13),—a visible and abiding *proof and record* of this mighty work of Christ; and that whenever the newly married pair brought forth any of this wine, from time to time, to welcome and regale any of their friends, they themselves might be reminded, and they might speak to others, of the divine power and love of Him Who produced it; and so the *effects* of the miracle might *extend* far beyond the time, and place, and other circumstances of its first operation; and the water thus made wine might diffuse the knowledge of the Gospel, and become a holy well-spring and fountain of living water for the salvation of souls. The *bread* of the barley loaves could not be kept long; and therefore, in that case, the surplus produced by our Lord was less. But the "good wine" of Cana might be preserved for many years. How many persons may it have afterwards refreshed in body and soul! Perhaps it may have served for some holy Eucharistic celebrations in the infant Church of Galilee.

7. *γεμίσατε τὰς ὑδρίας*] He uses the elements of which the world consists, to show that the world was not made by any power alien from Himself, as some heretics assert. (*Chrys.*)

— *ἕως ἄνω*] So that any one might see first the water then the wine.

8. *ἀρχιτρικλίνῳ*] or *συμποσιάρχῃ*, cp. Ecclus. xxxv. 1, where he is called *ἡγούμενος*. "Convivii Magister, Modimperator." (*Varro.*) "Arbiter bibendi." (*Horat.* I. iv. 18.) "Dictator." (*Plaut.*)

It has been supposed by many recent Expositors that the *ἀρχιτρίκλινος* was the *τραπεζοποιὸς* of *Julius Pollux* (Onom. iii. 41),—a chief *servant* or butler, whose duty it was to provide wine and food for the guests.

But no authority has been quoted for this sense, and the etymology of the word seems to be against it. Besides, his language to the bridegroom (*v.* 10, *σὺ τετήρηκας*) shows that he regarded the *νυμφίος*, not himself, as the purveyor of the feast; and his words to the bridegroom are not those of a servant to a master, but of an equal. Rather, the *ἀρχιτρίκλινος* must have been one of the *guests*, chosen to taste the wine, and to regulate the order of its consumption; and, notwithstanding the objections of *Kuin.*, *Meyer*, and others, it seems more reasonable to conclude, with *Rosenmüller*, that he was no other than the 'Convivii Magister.'

11. *ταύτην ἐποίησε τὴν ἀρχήν*] *τὴν* is omitted by A, B, and some Editors, but without reason. Observe, *τὴν ἀρχὴν* and *ἐποίησε*, i. e. *the* beginning which He made was this,—He laid this first stone, or foundation, of the miraculous fabric.

He Who changed the water into wine in the water-pots, at Cana in Galilee, works the same change every year in the rain which descends from the clouds of heaven into the vines. But this gradual operation of change in the vine attracts no wonder from its continuity; and, therefore, the same God sometimes makes, as here, unusual demonstrations of His power, in order to awaken men from their slumber to a sense of His Omnipotence, and to excite them to worship Him as God. See *Aug.* and *Irenæus*, iii. 12. 5, and *Athanasius*, de Incarn. 18, p. 51,—"He Who changed water into wine thus proved Himself their Creator. Therefore He walked on the sea as on dry land, and fed thousands with a few loaves,—in order that He might show us that He is the Lord of the universe."

The whole of the passage, pp. 50, 51, is well worthy of perusal, and very seasonable in an age like the present, when a disposition manifests itself to separate the study of Physics from that of Religion, and to detach the operations and phænomena of the World of Nature from the control and government of Him Who is Supreme in the World of Grace. If we would philosophize aright, let us regard CHRIST—as Holy Scripture teaches us to do—as Creator and Lord of the Elements, and as acting in them and by them no less than by the Word and Sacraments. Cp. the remarks on Matt. xiv. 20.

As we admire the works wrought by the Man Christ Jesus, so let us admire those done by Jesus our God. Let us not turn our face to the works of creation, and our backs to Him Who made them. (*Aug.*)

— *τὴν δόξαν*] His Divine Majesty and Glory. See above, i. 14.

— *ἐπίστευσαν*] They had already some faith (i. 41; see also ii. 23), which was increased by His miracles, but yet was not a clear and firm faith (see vii. 5). And thus we learn that faith, like other graces, is gradual in its growth, and needs continual education and cultivation by those means which God provides for its increase.

12. *κατέβη*] "Tanquam in locum maritimum." (*Rosenmüller.*)

— *ἀδελφοὶ*] 'cousins.' Abraham was the uncle of Lot, and Laban of Jacob, yet Scripture calls them *brethren*. All the relatives of Mary are called brethren of Christ. (*Aug.*) See above on Matt. xii. 46; xiii. 55.

13. *τὸ πάσχα*] St. John adds *τῶν Ἰουδαίων*, because he wrote for many who were not conversant with Jewish customs. See *v.* 6, and vi. 1, and above, p. 206, and cp. the instances in which St. John *translates* Hebrew words, i. 38. 42, and cp. iv. 9 and 25; and *Dr. Townson* on the Gospels, Disc. vii. sect. 2.

This seems to have been the first Passover of our Lord's ministry, if the *ἑορτὴ* at v. 1 is the second or a feast of Pentecost, then that at vi. 4 is the third Passover (see note there). And so, with the Passover at which He suffered, there are four Passovers in St. John's Gospel; which was the opinion of *Eusebius*, i. 10. *Theodoret*, ad Dan. ix. tom. ii. p. 1250, ed. Hal. 1770.

14. *εὗρεν ἐν τῷ ἱερῷ, κ.τ.λ.*] Not *ἐν τῷ ναῷ*, but *ἐν τῷ ἱερῷ*, in the outer courts.

καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. 15 Καὶ ποιήσας φραγέλλιον
ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ
τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· 16 καὶ τοῖς
τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον
τοῦ Πατρός μου οἶκον ἐμπορίου. (ϰβ/χ) 17 e Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, e Ps. 69. 9.
ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.
(ϰϛ/ιϛ) 18 f Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, f Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 29.
ὅτι ταῦτα ποιεῖς; (κδ/χ) 19 g Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ch. 6. 30.
ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 Εἶπον οὖν οἱ Ἰουδαῖοι, g Matt. 26. 61. & 27. 40. Mark 14. 58.
Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέ- & 15. 29.
ραις ἐγερεῖς αὐτόν; 21 Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
22 h Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν· h Luke 24. 8.
καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. 23 Ὡς δὲ ἦν ἐν
τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα
αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπί-
στευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 i καὶ ὅτι οὐ χρείαν i ch. 6. 64. Acts 1. 24. Rev. 2. 23.
εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν
τῷ ἀνθρώπῳ.

— *βόας—πρόβατα—περιστεράς*] for sacrifices in the Temple; that persons, who came from a distance, and could not bring victims with them, might purchase them on the spot. The money-changers were there to facilitate the purchases of the sacrifices. Perhaps, also, to change money, for the payment of the Temple-Rate due now. See on Matt. xvii. 24.

It might not have seemed to be a great sin to sell in the temple what was purchased in order to be offered in the temple. Yet our Lord drave them out. (*Aug.* and *Bede.*) See above on Matt. xxi. 12.

15. *πάντας ἐξέβαλεν*] A fulfilment of the prophecy (Mal. iii. 1—3). Our Lord did this twice, as is evident from the other Gospels. (See Matt. xxi 12. Mark xi. 15. Luke xix. 45.) The former instance is that described here by St. John. (*Aug.* de Cons. Evang. ii. 67.)

And yet, against the clear testimony of the Gospels, and the concurrent interpretation of antiquity, it has been recently denied by many (*Lücke*, *De Wette*, *Strauss*), that there was more than one cleansing of the Temple.

Origen (in Joan. tom. x.) dwells on this act as a wonderful proof of Christ's *Divinity felt* by men,—even by the large multitudes who profaned the temple. See above, *St. Jerome* on Matth. xxi. 12. 16.

16. *μὴ ποιεῖτε*] Sellers in the Temple are they who seek their own things, not those of Jesus Christ. (Phil. ii. 21.) Simon Magus desired to purchase the gift of the Holy Spirit, that he might sell it again. He was among the Sellers of Doves. Divine *Grace* is so called because it is given gratuitously. (*Aug.*, *Origen.*)

Money Changers in the Temple are they who pursue secular interests in the Church; and God's house is made a house of merchandise, not only by those who seek to obtain money or praise, or honour, by means of holy Orders, but they also who exercise the sacred ministry, or dispense sacred gifts, with a view to human reward,—and not with simplicity of intention. (*Bede.*)

18. *ὁ ζῆλος, κ.τ.λ.*] Let all the members of Christ's Body be consumed with this zeal. Who is he that is eaten up with this zeal? He who never rests, but is ever endeavouring and longing, that what he sees amiss may be corrected; and if he cannot correct it himself, is patient, and mourns inwardly. You see your brother going astray, let the zeal of God's house eat thee up; prevent him if you can; restrain him if you can; terrify him if you can; persuade him if you can; never cease; do the same in your family, do whatever you can, according to your position in life, then you will imitate Christ, of Whom it was said, "The zeal of Thine House hath even eaten me up." (*Aug.*)

19. *λύσατε*] 'destroy,' *a prophecy* that they would do so. See xii. 28. Matt. xxiii. 32, and cp *Glass.* Philol. S. pp. 406. 873.

He predicts at His first Passover what they would do at His last Passover. And by His act in cleansing the material Temple at this Passover, He foreshadowed His own act in raising the Temple's antitype—His own Body, at the last Passover, and in thus reviving His mystical Body the Church.

19. *τὸν ναὸν τοῦτον*] 'Me ipsum;' on this use of *οὗτος*, see on Matt. xvi. 18. Cp. below, vi. 50.

They sought for a miracle from Christ, because He had driven their traffic from the Temple; and He tells them in reply that the Temple was emblematic of His own Body, and that He by His own divine power would do much more than He had done in purging the type profaned by them. He would raise the antitype, His own Body, destroyed by them. (*Bede.*) As the Body of Christ was crucified and raised again, so will it be with His mystical Body, the Church; and with every true Christian, who is crucified with Christ, and buried with Christ, and rises again with Christ to newness of life in this world, and to eternal glory in the next. (*Origen.*) Compare 1 Pet. ii. 5. Ephes. ii. 20; iv. 13. 1 Cor. xii. 12. 27. Ezek. xxxvii. 11. Rom. vi. 4. 1 Cor. xv. 22.

20. *τεσσαράκοντα καὶ ἓξ ἔτεσιν*] It began to be built (or rather rebuilt) by King Herod the Great, forty-six years ago, and is not yet finished. See Joseph. Antiq. xv. 11; xx. 8. B. J. i. 21. *Wieseler* (Chronol. Syn. p. 106) reckons that this period of forty-six years had expired at the Passover, A.U.C. 781.

"Septem annis ædificatum erat Salomonis templum. (1 Regg. vi. 38.) Templi verò secundi structura, plus unâ vice interrupta, viginti annorum spatio absoluta erat (v. *Usserii* Annal.). Sermo igitur est de templo Herodis, qui Sorobabelis templum, ut populum Judaïcum sibi devinciret, restauravit et ampliavit. Quamquàm autem Herodes Magnus templum secundum à fundamentis, quod Josephus adserit, novaverat, tamen cùm et materiâ usus sit veteri, nec totum templum simul diruerit, sed per partes, quantum tempore quoque innovandum esset, rectè hoc Herodis Templum idem fuisse censetur ac dicitur, quod à Sorobabele structum erat, unde et Judæi templum secundum vocarunt Sorobabelis templum, nec uspiam mentio templi tertii occurrit, et Josephus templum bis dirutum dicit, semel à Chaldæis, iterum à Tito.

"Cœpit Herodes I. templi structuram anno imperii XVIII. ut *Josephus* tradit Ant. xv. Templi structura, ab Herode inchoata, intra decennium absoluta est (*Joseph.* Ant. xv. 14), ita tamen, ut post Herodis mortem nova augmenta et ornamenta subinde addita sint, nam Agrippæ II. demum tempore absolutum est totum templi ædificium, *ἤδη καὶ τότε τὸ ἱερὸν τετέλεστο*, *Joseph.* Ant. xx. 8." (*Kuin.*)

21. *ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ*] Our Lord often uttered sayings which were not intelligible at first to those who heard them, but *became clear* afterwards; and thus He showed His divine prescience. (*Chrys.*) Cp. St. John's own declaration concerning Christ's disciples (xii. 16).

This observation is of great importance, and answers by anticipations many objections, grounded on the erroneous supposition that Christ could *not* have meant to say what His words imply, merely because they, to whom He was then speaking, could not *understand* that meaning.

That allegation virtually contravenes the claims of His *Prophetical* office. For it is the essence of *Prophecy* to be obscure when first delivered, and to be explained by the event. Examples of Christ's prophetic language, combined with didactic instruction, may be seen in iii. 5; vi. 53. See the notes there on the *prolepses*, or anticipations, in our Lord's Teaching, to be explained afterwards by the event.

22. *εἶπεν ὁ Ἰησοῦς*] *Elz.* has not the article; but it is in A, B, E, G, H, K, L, S, V, X.

23. *ἐν τοῖς Ἱερ.*] *Elz.* has not *τοῖς*, which is in ten uncial MSS. Cp. x. 22.

24. *αὐτὸς δὲ ὁ Ἰησοῦς, κ.τ.λ.*] These two verses afford an instance of the peculiar manner in which the Holy Spirit *pronounces judgment*, in St. John's Gospel, on things and persons. Cf *v.* 21; vi. 64. 71; vii. 39; viii. 27; xii. 33. 37; xiii. 11; xxi. 17.

This method was very suitable for the last written Gospel, and confirms the testimonials and proof that St. John's Gospel is the last. It is not only an inspired *History*, but also an inspired *Comment* on that History.

k ch. 7. 50. & 19. 39.
l ch. 9. 16. 33. Acts 10. 38.
m Tit. 3. 5. ch. 1. 13. Gal. 6. 15. 2 Cor. 5. 17. James 1. 18. 1 Pet. 1. 23. 1 John 3. 9.
n ver. 3. Eph. 5. 26. Heb. 10. 23.
o Rom. 8. 5. 1 Cor. 2. 14. & 15. 47.
p Eccles. 11. 5. 1 Cor. 2. 11.
q ch. 6. 52, 60.
r Isa. 49. 21. & 66. 8. Jer. 31. 31—34. Ezek. 36. 26, 27. & 37. 9. 10
s ver. 32. & 7. 16. & 8. 28. & 12. 49. & 14. 24.

III. 1 k Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. 2 l Οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ, Ῥαββὶ, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ. 3 m Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι· ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι, γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη Ἰησοῦς, n Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 o Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. 7 Μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 p Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. 9 q Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ r ταῦτα οὐ γινώσκεις; 11 s Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12 Εἰ τὰ ἐπίγεια εἶπον ὑμῖν,

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Ch. III. 1.] For a synopsis of the contents of this Chapter, see below, note on *v.* 36.

— Νικόδημος] Not only a Greek name (*Demosth.* 549, 23), but also common among the Jews. (*Lightfoot.*)

— ἄρχων] שַׂר (*sar*). Probably one of the Sanhedrim. See vii. 48.

2. νυκτός] Nicodemus was of the number of those who had some faith, but were not yet born again of water and the Spirit. The Apostle says, ye were sometimes *darkness*, but now are ye *light* in the Lord. Eph. v. 8. (*Aug.*) Nicodemus came *at first* by night, through fear, but was not rejected by Christ; but was tenderly received and instructed by Him; and grew in grace and wisdom and courage. He, who at first was only a timid Disciple, became in the end a courageous Confessor. He who came at first to Jesus by night, came at last boldly forward, when the disciples of Jesus had fled. See John vii. 50; xix. 39. (*Chrys.* and *Burgon.* here.)

3. Ἰησοῦς] ὁ Ἰησ. *Elz.*; but the article is not in B, E, G, H, K, L, M. See on *v.* 5.

— ἐὰν μή τις γεννηθῇ ἄνωθεν] ἄνωθεν (i. 13) ἐκ τοῦ οὐρανοῦ. On the sense of ἄνωθεν, see iii. 31; xix. 11. 23. James i. 17; iii. 15. 17.

Thou art not yet born again; i. e. of God, by spiritual generation, and therefore the knowledge thou hast of Me is not spiritual but carnal. But I say to thee, that except thou be born again of God, thou canst not apprehend My glory, but wilt remain a stranger to My kingdom, for the birth which is by Baptism gives illumination to the soul. (*Aug.*) Cp. *Justin M.* Apol. i. 61, ὁ Χριστὸς εἶπεν, ἂν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4. πῶς δύναται] This questioning "*how?*" is of the natural man (1 Cor. ii. 14), and is characteristic of a weak faith and an earthly mind, like that of Sarah when she laughed; and many, by putting such questions as to the *manner* of God's operations on the soul, have fallen from the faith. If a person ask,—*How* is a man born again by *water?* let us ask in return, *How* was Adam born from the earth? *How* are our bones and sinews and veins, and all our organs, formed? In both cases the work is God's, Whose the elements are, to work upon them and by them according to His will. Cp. *Chrys.*, who quotes Col. ii. 12, Rom. vi. 6, and dilates on this topic.

If the earth is endued with such power that such marvels as we see every day are produced from it, so, in like manner, when the Holy Spirit is present with the water, the marvels which exceed our comprehension are easily performed. The element of water is there; but the whole work is wrought by the grace of the Holy Ghost. By the first creation from earth, man became a living soul; but by the second creation from water he is made a quickening spirit; and the old man is buried in the water as in a tomb, and the new man rises from it. (*Chrys.*)

— μὴ δύναται] What the maternal womb is to the infant,—that the Baptismal Font is to the Faithful. (*Chrys.*)

Nicodemus knew as yet but one birth,—that from Adam and Eve; he knew not as yet that *other* birth from Christ and the Church; he knew the first birth which is unto death; he knew not, as yet, the second birth unto life. The one birth is from earth, the other is from heaven; the one is of the flesh, the other of the Spirit; the one is of mortality, the other of eternity; the one is from men and women, the other is from God and the Church. Each of these two births takes place once, and once only. As the birth from the womb cannot be *repeated*, so neither can baptism. Carnal generation takes place once, so does spiritual regeneration. (*Aug.* Tract. xi. xii.)

5. Ἰησοῦς] ὁ Ἰησ. *Elz.*; but the article is not in A, G, H, M, V, X. Cp. *v.* 8, where Νικόδημος is anarthrous. See also *v.* 10, where A, G, H, K, L, S, V, have not the article before Ἰησοῦς.

— ἐὰν μή τις γεννηθῇ ἐξ ὕδατος] The word τις is general, and includes *Infants*. Cf. *Jerome* ad Pelagium, iii. ad fin. pp. 545, 546, on the Baptism of Infants.

As the Israelites were not delivered from the Egyptians before they came to the Red Sea, so none can be freed from the pressure of his sins before he comes to the waters of Baptism. And if the Red Sea, the figure of Baptism, had such virtue as it had, how great is the power of Baptism, of which the Red Sea was a type! (*Aug.* Tract. xi. xiii. and Serm. 294.) Cp. *St. Cyril. Hieros.* Catech. 3, p. 41, who hence asserts the necessity of Baptism. "He declares the manner of Regeneration in Baptism," says *Theodor. Mopsuest.* "By mentioning the *water*, He specifies the Element ἐν ᾧ πληροῦται τὸ ἔργον: by mentioning the Spirit, He speaks of the Agent Who ἐν τῷ ὕδατι τὴν οἰκείαν πληροῖ ἐνέργειαν." (*Meyer*, p. 103.)

If there are any who doubt whether Christ,—Who knew what He would do (John vi. 6), and foresaw, not only His own institution of the Sacrament of Baptism, but every Baptism that has ever been administered in the Church,—had reference to Baptism in these words, let them read *Hooker*, v. lix. and consider the use made of this Scripture by the Church in her offices for Baptism of Infants and of those of riper years. Let it not be objected that our Lord's words cannot refer to Christian Baptism, because that Sacrament was not then instituted, and because they could not then be *understood* by Nicodemus to refer to it. This objection (as before observed on ii. 21) is tantamount to a denial of our Lord's *prophetic* character and office. And it is remarkable, that a similar *prolepsis*, or anticipation, to be explained *ab eventu*, is observable in our Lord's words concerning the other Sacrament as recorded by St. John, vi. 53. See also on iii. 21.

8. τὸ πνεῦμα] רוּחַ (*ruach*), used, as πνεῦμα, for wind, and also for the Holy Spirit. Gen. i. 2; vi. 3. 17; vii. 15; viii. 1.

If no one can control the wind, much less can any laws of nature constrain the Spirit; and if you cannot trace the path of the wind, whose effects however you hear and see, how can you expect to scrutinize the operation of the Holy Spirit of God? (*Chrys.*) In the Word and Sacraments the Holy Spirit comes to us invisibly, that we may be born again. (*Aug.*)

10. σὺ εἶ ὁ διδάσκαλος] 'Art thou *the* teacher of *others*,—of God's own people,—and hast not *learnt* this?' The definite Article is used to bring out more forcibly the word διδάσκαλος, *the* teacher, who has yet the very elements of divine truth to *learn*. Cp. Rom. ii. 21, ὁ διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; This use of the definite Article *not* specifying any *individual* of a class, but the *class* itself, may be seen in the following examples; Matt xiii. 3, ἐξῆλθεν ὁ σπείρων, not any *one* sower, but the sower, in the abstract. So 2 Cor. xii. 12, τὰ σημεῖα τοῦ ἀποστόλου, the miracles which are necessary as credentials for one who is an Apostle. Cp. Gal. iv. 1, ὁ κληρονόμος, and *Winer*, p. 97.

12. τὰ ἐπίγεια] If ye do not believe the soul's birth by Baptism, which is ministered on earth, how can you believe in the birth of the Son of God? (*Theoph.*)

Nicodemus had said (iii. 2), "Rabbi, we know that thou art a *teacher come from God*." Our Lord corrects and elevates his views thus: "True, I am a Teacher sent from God, but not as other teachers or prophets, who are of the earth; but I am from heaven, to

καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; [13] [t] καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ Υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ· [14] [u] καὶ καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου, [15] [v] ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον· [16] [x] οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον· [17] [y] οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ· [18] [z] ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ· [19] [a] αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα· [20] [b] πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· [21] [c] ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

[22] [d] Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. (25/III) [23] [e] Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο

t ch. 6. 33, 38, 51, 62. Acts 2. 34. 1 Cor. 15. 47.
u Prov. 30. 4. Deut. 30. 12. Eph. 4. 9, 10. Numb. 21. 9. 2 Kings 18. 4.
v ch. 8. 28. & 12. 32. ver. 36. & 6. 47. Luke 19. 10. 1 John 5. 10.
x Rom. 5. 8. & 8. 32. 1 John 4. 9.
y ch. 9. 39. & 12. 47. Luke 9. 56.
z 1 John 4. 14. ch. 5. 24. & 6 40, 47. & 20. 31.
a ch. 1. 5, 10, 11. & 8. 12.
b Job 24. 13, et seqq.
c Eph. 5. 8.
d ch. 4. 1.
e Matt. 3. 6, 16. Mark 1. 5. Luke 3. 7. 1 Sam. 9. 4.

which none of the prophets ascended, and I though on earth, am always in heaven." (*Chrys.*)

13. *οὐδεὶς ἀναβέβηκεν*] The Son of *God* became also the Son of Man by His Incarnation; and He vouchsafed to designate His divinity (in which *He remained in heaven while descending to earth*) by the name of Son of Man; and He also calls His Humanity by the name of the Son of *God*.

For, by unity of Person, by which both natures are One Christ, the Son of God walked upon earth; and the Son of Man abode in heaven. Thus by believing in things more incredible, we learn to believe in things that are less so. For if the Divine Nature could take our human nature, so that One Person is in both, how much more credible is it that all who are sanctified become one in the Man Christ Jesus; so that when all ascend to heaven by divine grace, and by virtue of their union with Christ, He alone is said to ascend to heaven Who came down from heaven? This is spiritual generation, by which men from earthly become heavenly; a condition which they cannot attain unless they become members of Christ, Who regards His Body the Church as no other than Himself. (*Aug.* de Pecc. mer. et remiss. c. 31. Cp. *Hippolyt.* adv. Noet. § 4.)

We must here guard against the heresy of *Apollinarius*, which says that the *flesh* of Christ *came down* from heaven. Christ is One Person in two natures; and therefore the attributes of humanity are ascribed to Him Who is the Word of God; but that we may not suppose that the Word having descended is not in heaven, he adds the words "which *is* in heaven." I am on earth as Man, and in heaven as God. (*Theophyl.*)

He descended from heaven as becoming the Son of Man, and He is in heaven, because when the Word was made flesh He did not cease to be the Word. (*Hilary*, de Trin.) He was on earth and in heaven. Here in body, there in Deity. Yea, every where by his Godhead. Born of a human Mother, yet never separated from his Divine Father. He descended to us that we might ascend by Him. They whom He makes children of God by adoption ascend with Him, for He Himself says they will be equal to the Angels. (Luke xx. 36.) And *one* Man, Christ Jesus, ascends; because we, made one in Him, ascend by Him; as St. Paul says, "Our conversation is in heaven." Phil. iii. 20. (*Aug.*) See also Eph. ii 6.

He *ascended*, before His bodily Ascension, and thus by virtue of the hypostatical union was in heaven. See *Bp. Pearson* on the Creed, Art. vi. p. 507, and on what is called the *communicatio idiomatum*, "wherein are attributed to Man such things as properly belong to the Deity of Christ Jesus;" and *vice versâ*, see *Hooker*, V. liii. 4, and V. liv.

14. *καθὼς Μωϋσῆς*] Having described the benefits of Baptism, our Lord proceeds to mention the *source* of those benefits. The *Death of Christ* is the *cause* of the grace in Baptism. (*Chrys.*)

And by reference to Moses and the Serpent, He shows that the Gospel is not contrary to the Law, but is a fulfilment of it, and thus He refutes Marcion and the Manichæans. (*Theophyl.*)

Many died of the bite of the fiery serpents in the wilderness, and Moses, by God's command, lifted up the Serpent of brass, and they who looked on it were healed. The serpent thus lifted up was the figure of Christ dying on the Cross, according to that mode of signification, by which that which is done is signified by that which does it, for death came from the Serpent who tempted man to sin, whose wages are death: and our Lord transferred to His own Body, not *sin* which is the *venom* of the Serpent, but *death*; so that in the *likeness* of sinful flesh (Rom. viii. 3) there might be the *penalty* of sin without the *guilt* of sin; and thus in our sinful flesh both the penalty of sin and the guilt might be done away. (Cp. *Aug.* de pecc. mer. c. 32.)

What did the fiery Serpents typify? Sins, from our mortal flesh. Why is the Serpent lifted up? To signify the death of Christ on the Cross. The brazen Serpent, looked at by the eye of the Israelite, saved from temporal death; Christ lifted up on the Cross, looked at by the eye of faith, saves the true Israelite from everlasting death. For since death came from the Serpent, it was figured by the Serpent. The bite of the Serpent brought death. The death of Christ brings life. Look at the Serpent, that the Serpent may not harm you. Look at death, that death may not hurt you. But at *whose* death? At the death of Him Who is the Life. Christ our Life died on the Cross, and in His death, Death died; Life by dying destroyed death; Life by dying swallowed up death; Death died in Christ; so that we may now say, "O death where is thy Sting, O Grave where is thy Victory?" (*Aug.*)

As the Serpent killed and the Serpent healed, so Death killed and Death healed. The brazen Serpent *resembles* a Serpent, but has not the venom of a Serpent, so Christ was made in the likeness of sinful flesh, but without sin. (Cp. *Chrys.*) As the Israelite, who looked at the Serpent which was lifted up, was healed from the venomous bite of the Serpent, so now he, who is conformed to the likeness of Christ's death, by Faith and Baptism unto Christ, is delivered from sin by Justification. (*Aug.* de Peccat.)

On the typical character of the Brazen Serpent, in illustration of the doctrine of divine grace, flowing from Christ's *death* by means of Sacraments, see *Hooker*, V. lvii. 4.

— *ὑψωθῆναι δεῖ τὸν Υ. τ. ἀ.*] His enemies designed that He should be lifted up in shame, but God overruled their designs, and made the lifting up in shame to be a lifting up in glory. On this double sense of *ὑψωθῆναι*, cp. Acts ii. 33; v. 31. They who crucified Him lifted Him up in ignominy; but (says *Theoph.*) the Cross is the glory of Christ; for where He seemed to be condemned and executed as a slave, He condemned and conquered and slew him who condemned him. Cp. on Matt. xxvii. 28.

18. *ὁ δὲ μὴ πιστεύων*] Just as he who commits murder is condemned by the nature of his act, before he receives the sentence of his judge, so he who *believeth not is condemned already*. As it is said of Adam, "*on the day* thou eatest thereof thou shalt surely die," Gen. ii. 17. (*Chrys.*) Cf. Titus iii. 11, and the ancient proverb, "Illo nocens se damnat, quo peccat, die."

19. *αὕτη ἡ κρίσις*] Men are condemned, in that they preferred to remain in darkness and in sin when the light came to them. They prefer darkness to light, because their deeds are evil. This explains what would otherwise be unaccountable.

22. *Ἰουδαίαν γῆν*] The *country*, as distinguished from Jerusalem the *city*. See on iv. 3.

— *ἐβάπτιζεν*] And by baptizing He *explained* what He had said before to Nicodemus concerning the necessity of being *born* again of *water* and the Holy Ghost (*v.* 5).

It is a rule of great use in interpreting Scripture, that *sayings* of our Lord are often explained by immediately subsequent *acts*; or by our Lord's *acts*, *mentioned* immediately by the Holy Ghost in Scripture.

On the question—Why it is said that Jesus baptized, although He did not baptize in *person*? see note on iv. 2.

The true nature of *Christ's* Baptism is brought out more clearly here by being contrasted with the Baptism of *John*. Cp. Tit. iii. 5. Acts xix. 4.

23. *Αἰνών*] Probably so called from עין (*ayin*), *oculus*, *fons*. (*Reland*, Pal. ii. c. 12); hence *ὕδατα πολλά*, 'springs of water.'

καὶ ἐβαπτίζοντο· (ιδ΄) 24 f οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης· (ιε΄) 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. 26 g Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 h Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. (ιζ΄) 28 i Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. (ιθ΄) 29 Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 k Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί, 32 l καὶ ὃ ἑώρακε καὶ ἤκουσε τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει· 33 m ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν· 34 n ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. (κ΄) 35 o Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. (κα΄) 36 p Ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον, ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

f Matt. 14. 3.
g ch. 1. 7, 15, 26, 34. Matt. 3. 11. Mark 1. 7. Luke 3. 16.
h 1 Cor. 4. 7. James 1. 17. Heb. 5. 4.
i ch. 1. 20, 30. Mal. 3. 1. Matt. 11. 10. Mark 1. 2. Luke 1. 17. & 7. 27.
k ch. 8. 23. & 17. 2. Matt. 28. 18. Eph. 1. 21. 1 Pet. 3. 22. Rom. 9. 5.
l ch. 5. 20. & 8. 26.
m 1 John 5. 10. Rom. 3. 4.
n Eph. 4. 7.
o Matt. 11. 27. & 28. 18. Luke 10. 22. & 17. 2. Heb. 2. 8.
p vv. 15, 16. ch. 6. 47. 1 John 5. 11.

— Σαλείμ] West of Jordan; in the northern part of Samaria, eight miles S. of Scythopolis, and perhaps the same as the city of Melchizedek. (*Euseb. Jerome. Patrit.* ii. p. 447.)

Hence it would appear that John exercised his ministry in three distinct places at least,—

First, in the *wilderness* of *Judæa*, where he preached, and afterwards baptized (Matt. iii. 1. Mark i. 1—5. Luke iii. 3), ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου.

Secondly, in *Peræa*, east of Jordan, at *Bethany*. See i. 28.

Thirdly, at *Ænon*, near *Salem*; which seems to have been in or near the region of *Samaria*.

In all these places he proclaimed Christ.

In the *first*, by preannouncing Him to the multitude (Matt. iii. 11, 12).

In the *second*, by pointing Him out as the Lamb of God (Matt. iii. 13—17. John i. 19—28; iii. 26).

In the *third*, by declaring Him to be the Bridegroom of the Church, and by delivering the illustrious testimony which St. John the Evangelist now records (iii. 27—36).

Thus he was Christ's πρόδρομος and κήρυξ in the Holy Land, even to the Samaritans; and it is probable that the reception of our Lord by the Samaritans (see ch. iv. 37—42) was due in some measure to St. John's preaching.

— ὕδατα πολλά] Not said of the *river Jordan*; indeed, this would have been superfluous; but spoken of the springs at *Ænon*, near Salem.

24. οὔπω γὰρ ἦν βεβλημένος] Matt. iv. 12; xi. 2; xiv. 3.

The Evangelist takes for granted that the circumstances of the Baptist's imprisonment are already known to the reader from the other Gospels.

John's early death seems to have been permitted, that there might be no distraction in the people's minds between him and Christ. (*Theoph.*)

25. Ἰουδαίων] Many Editors have received Ἰουδαίου (*a Jew*) from A, B, E, F, K, L, M, S, U, V, Δ. It may perhaps be the true reading, though in that case we should rather expect τινος to be added; and the context seems in favour of the *plural*; hence ἦλθον in *v.* 26. The reason why Ἰουδαῖοι are mentioned here seems to be, because John was now in or near *Samaria*. The *objection* was not made by *Samaritans*, but *Jews*,—a contrast favourable to the Samaritans, similar to that in other parts of the Gospel. See iv. 40; v. 16.

— περὶ καθαρισμοῦ] 'purification.' The Evangelist never uses the word *Baptism* (*Bengel*), and never calls St. John, the *Baptist*. He was no longer 'the Baptist' when St John wrote; his baptism had passed away. It is observable, that "Jesus baptized not, but His disciples" (iv. 2); but we never hear that any of *John's disciples* baptized—his baptism died with him. Christ's baptism remains to the end.

26. ὃς ἦν μετὰ σοῦ] They wish to excite the Baptist to jealousy (*Chrys.*, who quotes John xv. 22. 24); as much as to say, All are forsaking thee, and flocking to the baptism of Him Who was baptized by thee. (*Chrys.*)

— πέραν] i. e. at *Bethany* (i. 28), on the *east* of Jordan, in Peræa. Ænon and Salem were on the *west*.

29. ὁ ἔχων τὴν νύμφην] The Church, collected from all nations, which is in faith a virgin, and is espoused to Christ, to whom she bears children. No one is the Bridegroom of the Christian soul but Christ; Baptism is the Bride-chamber, and Christ's Ministers are the Friends of the Bridegroom, who rejoice to hear His voice.

29. ὁ φίλος τοῦ νυμφίου] Christ is the Bridegroom, and as a Bridegroom He comes to the Bride; and, therefore, when about to espouse our nature, and to betroth to Himself a Church, He descended from heaven,—and, having espoused it, He carries His Bride to His own home to heaven. And John was the friend of the Bridegroom in bringing the Bride to Christ,—i. e. in leading the souls of others, especially his own disciples, to Jesus. (*Theoph.* on i. 30. 35.)

— ὁ ἑστηκώς] I *stand* still, while He *marches* onward. I, His friend and Paranymph, stand and look, admire and love, while the Divine Bridegroom rejoiceth as a giant to run His course. My ministry will soon be at an end, His is everlasting.

— ἡ χαρὰ ἡ ἐμὴ πεπλήρωται] He who desires to rejoice in himself is miserable; but he who loves to rejoice in God will rejoice for evermore. (*Aug.*)

30. ἐκεῖνον δεῖ αὐξάνειν] Here is a mystery. God is not capable of increase or diminution. Before the Incarnation of Christ men gloried in themselves. He came that man might confess his sin, and humble himself, and so receive forgiveness of God. Man's confession is man's humiliation; God's mercy is his exaltation. Let the glory of God increase *in us*, and let our own glory diminish,—so that our glory in God may increase. The more thou understandest of God, the more God will seem to *increase in thee*. God does not increase in Himself, but is ever perfect; our inward man increases in God, and God appears to increase in us; and we decline in ourselves, that we may ascend in the glory of God. (*Aug.*)

As the day-star which precedes the sun appears to be eclipsed by the rising sun, so the Precursor of Christ *seemed* to decrease when Christ arose on the world. Christ might be said to increase according as He *manifested Himself* by miracles; not that He increased in the power of His deity, but in the *revelation* of it to the world. (*Theophyl.*) Cp. on Luke ii. 52, and see *Glass.* Phil. Sac. p. 700. The Baptist was not diminished by the increase of Christ; for his ministry was perfected in Christ's Messiahship, which he came to announce. But he answers them according to their own notions: "As far as *this world's fame* is concerned (which you propose to my ambition), I am now nothing;" and yet he was about to be *perfected* by dying a martyr's death. His light seemed to wane and go out in the prison of Machærus, but it shines for ever in heaven, as a star, in glory.

32. τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει] The Baptist saw, in the Spirit, mankind divided into two classes,—unbelievers and believers; he first speaks of those on the left hand, and says of them,—"no man receiveth his testimony;" he then turns from them to those on the right, and says, "he that receiveth his testimony —." (*Aug.*)

33. ἐσφράγισεν] Shows, owns, and attests, as by the affixing of a seal (vi. 27. Rev. vii. 3.)

34. οὐ γὰρ ἐκ μέτρου] For God gives the Holy Spirit without stint to Him. *Cyril.* reads this verse thus, οὐ γὰρ ἐκ μέτρου δίδωσιν, without Θεός, which is omitted in B, C, L. Οὐκ ἐκ μέτρου means "non modice sed largissimè" (*Rosenmüller*); and that, because His power is not limited by measure, but infinite.

36. ἡ ὀργὴ τοῦ Θεοῦ] He does not say the wrath of God *cometh* on him, but it *abideth*; for all who are born of Adam are children of wrath, as the Apostle says (Eph. ii. 3); he, therefore, that will not believe on Christ (who came into the world without sin, and, having taken our mortality, died, that we might live), the wrath of God re-

IV. [1] [a]Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, [2] καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ, (ιη' ηιι') [3] ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. (λε' ι') [4] Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. [5] [b]Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ· [6] ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη. [7] Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. Λέγει αὐτῇ

[a] ch. 3. 22, 26.

[b] Gen. 33. 19. & 48. 22. Jos. 24. 32.

maineth on him (*Aug.*); it remaineth also because the death which it brings will be eternal.

REVIEW of the contents of the foregoing chapter (chap. iii.).

The Evangelist had described the *Epiphany* (or Manifestation) of Christ's *Divinity* (ch. ii. 1—10) made more striking by its contrast with His Humanity, derived from the Blessed Virgin Mary (*v.* 4); and he had shown Christ cleansing His Father's house by the majesty of His presence and power, and foretelling that He would die as man, and raise Himself as God (*v.* 19).

He then proceeds to describe His conversation with Nicodemus the Pharisee, who had been led by Christ's miracles to acknowledge that our Lord was "a teacher sent from God" (*v.* 2). But Nicodemus, not being as yet enlightened by Divine *Grace*, had no faith in His *Divinity*, and did not feel his own need of Regeneration.

Our Lord, desiring to elevate him to a higher degree of faith, tells him that he must be *born again*, if he would see the kingdom of God,—i. e. if he would hope to *understand* its true nature, and to *enjoy* its bliss hereafter. Marvel not that I say, you must be born again. And He proceeds to teach him that he must be born again of *Water* and the *Holy Ghost*. Do not be surprised because you do not understand *how* this is to be. You do not *see* whence the wind comes, but you see its *effects*. So in spiritual things you do not see *how* Regeneration takes place, but you may see its fruits.

It ought to be enough for you, that I declare to you that you *must be born again*, and be born again of *Water* and the *Holy Ghost*. I only am able to teach you on these matters. For no one on earth has been in heaven except Myself, Who am in heaven as God, while I speak to you on earth as man.

The Law of Moses, of which you are an appointed teacher, may instruct you here. It may show you that Life flows from My Death. The Brazen Serpent was a type of Me. (See notes *v.* 14.) From Me, lifted up for all as man, and giving life to all as God, Regeneration and Salvation flow to all who look with the eye of faith to Me lifted up by death. And do not be staggered when you see Me rejected by your brother Pharisees and the world. Men will not come to the Light, not because it is not clear, but because their deeds are evil, and because they are condemned by the Light; and thus, by shunning the Light, they condemn themselves.

The Evangelist, by a natural transition, then passes on to speak of the difference of the Baptism instituted by Christ and that administered by John (*v.* 26). And he brings forward the Baptist himself, proclaiming that his own office is now at an end, and declaring Christ to be the Bridegroom, who, by the Sacrament of Baptism, espouses souls to Himself (see Eph. v. 25, 26); and that He in *His* Baptism gives the Holy Spirit, which the Baptist confesses that he himself could not do.

Thus the meaning of our Lord's words to Nicodemus, on the necessity of being born again of *Water* and the *Holy Spirit*, is more fully explained.

CH. IV. 1, 2. Ἰησοῦς—βαπτίζει—καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν] Both are true; for Jesus did baptize, in that He *cleansed* those who were baptized; and He did *not* baptize, in that He did not administer Baptism with His own hands. The Apostles were the human instruments by which His Divine Majesty worked. (*Aug.*)

It may be asked, whether the Holy Spirit was given in the Baptism ministered by His disciples, since we read (chap. vii. 39), the Holy *Spirit was not yet given, because that Jesus was not yet glorified*? To which it may be replied, that the Holy Spirit *was* bestowed by their baptism, but not with that plenary manifestation, by which He was afterwards given at and after Pentecost. (*Alcuin.*)

The Apostles of Christ, it is probable, were baptized by Him, before they baptized others. He, who vouchsafed to perform the office of washing their feet, probably did not decline to baptize them, that they might baptize others. (*Aug.* ad Seleucian. Ep. cviii.)

John the Baptist, a human minister, had a baptism, which was called by his name—the baptism of *John*. (Matt. xxi. 25.) But our Lord would not allow *His* baptism to be called by *any man's name*, in order that He Himself might always baptize, and might be rightly said to baptize those whom He does not baptize by His own hands, but by His ministers; and that we might understand that whosoever is baptized by His ministers, is baptized by Christ. If He had committed His baptism to any one person like John, His baptism might have been called the baptism of Peter, or of Paul; but now it is the baptism of Christ, in Whom all who are baptized must place their hope and trust. (*Aug.*)

Judas was among the disciples, and they who were baptized by Judas were not baptized again; for they whom even Judas, who was Christ's Apostle, baptized, were baptized by Christ.

If Christian baptism is ministered by an evil minister, yet it is still the baptism of Christ. So that we may always say with St. John the Baptist (Matt. iii. 11), He it is who baptizes with the Holy Ghost. (*Aug.*)

3. ἀπῆλθε] πάλιν is added in B, C, D, L, M, but not in A, E, F, G, H, K, S, U, V, Δ.

5. εἰς πόλιν τῆς Σαμαρείας] The place where God first appeared to Abraham in the Land of promise. (Gen. xii. 6.) See also Gen. xxxiii. 19. Συχάρ is the reading of the best MSS. Sichem (Gen. xxxiv. 2), between Mount Ebal and Mount Gerizim (Judg. ix. 7), afterwards called Νεάπολις, now *Nablous*, thus described by *Josephus*, Ant. v. 7. 2, τὸ ὄρος τὸ Γαριζεὶν ὑπέρκειται τῆς Σικίμων πόλεως. iv. 8. 45, οὐ πόρρω τῆς Σικίμων πόλεως, μεταξὺ δυοῖν ὀροῖν, Γαριζαίου μὲν τοῦ ἐκ δεξιῶν κειμένου, τοῦ δὲ ἐκ λαιῶν Γιβάλου (גְּעָל) προσαγορευομένου. xi. 8. 6, Σαμαρεῖται μητρόπολιν τότε (tempore Alexandri M.) ἔχοντες, κειμένην πρὸτ τῷ Γαριζεὶν ὄρει καὶ κατῳκημένην ὑπὸ τῶν ἀποστατῶν τοῦ Ἰουδαίων ἔθνους.

The change of the name to *Sychar* is due to the contempt shown for the Samaritans by the Jews, who charged the Samaritans with the worshipping of an *Idol* (שֶׁקֶר), *Sychar*, or falsehood, from שָׁקַר (*shakar*), *fefellit*. (See Habak. ii. 18.) *Lightfoot* derives it from שָׂכַר, *inebriavit*.

Bengel and *Wieseler* (Chronol. Synops. p. 256, 8) suppose the name to be connected with *sachar*, 'to purchase,' with reference to Gen. xxxiii. 19; xlviii. 22.

Sichem was a remarkable place in patriarchal History. It was the national sanctuary of Israel. There, God first appeared to Abraham (Gen. xii. 6). There, Jacob spread his tent and built an altar (Gen. xxxiii. 18—20). There, Joseph was buried (Josh. xxiv. 32), and all the Patriarchs (see on Acts vii. 15, 16). There the people were assembled by Joshua to hear the blessings and the curses of the Law (Josh. viii. 33).

Thus the *Jews* could not deny that on the ground of local sanctity, Sichem had strong claims.

And now consider Christ the Incarnate Word at the spot where God had appeared to Abraham, and where He had been worshipped by Jacob, and where the bodies of Joseph and the Patriarchs lay. God had promised unto Abraham, Unto thy seed I will give this land; and now Christ is there, Who is the seed of Abraham, and in Whom all Nations are blessed. See *Burgon* here, for an excellent note, and on *v.* 41.

On the history of *Sichem*, see further note on Acts vii. 16.

6. πηγὴ τοῦ Ἰακώβ] Jacob's well was probably only a λάκκος, or cistern for rain water; the water that Christ gives is ὕδωρ ζῶν. Cp. Jer. ii. 13. Zech. xiv. 8. John vii. 38.

— Ἰησοῦς κεκοπιακὼς] The well was probably shaded with trees, and a place of resort. He would have an audience there.

Jesus is weary. He is both strong and weak; strong, because "In the beginning was the Word" (i. 1); and weak, because "the Word was made flesh," i. 14. (*Aug.*)

— ἐκαθέζετο οὕτως] οὕτως, 'thus,' i. e. in all symplicity, ἁπλῶς, ὡς ἔτυχε, on the bare stone. (*Chrys.*, *Euthym.*, *Theoph.*); οὕτως (cp. xiii. 25. Acts xxvii. 17). He in whom is the fulness of the Godhead sat thus, as any one among men.

— ὥρα ἦν ἕκτη] probably, six in the evening.

It is not likely that this was at *noon; that* was not an usual hour for drawing water; but six in the evening was. In Gen. xxiv. 11, the evening is described as the time that women go out to draw water.

The woman, after a short discourse, leaves her ὑδρία, and goes to the city, where she finds the men of Sychar, as usual in the evening, collected for conversation, and brings them to Jesus; and they entreat Him to remain that night.

Among other things, in which St. John is distinguished from the Jews and from the earlier Evangelists, is, it would seem, his mode of *reckoning time*. He specifies *hours* oftener than any of the Evangelists, and he appears to calculate them according to a different mode of computation.

That method is identical with our own.

It has been shown from the history of the martyrdom of St. Polycarp, the scholar of St. John, in one of the seven Churches of Asia, that this mode of reckoning the hours was there received. See *Polycarp*, Martyr. c. 21, p. 635, ed. *Jacobson*, who says, "Non enim de Romanâ, sed de *Asiaticâ* horas computandi ratione, hic est sermo; eâdem scilicet quâ nos hodie utimur." Cp. *Grenwell*, Dissertat. i. 260; ii. 216; iii. 229; iv. 627.

The same mode of calculation is employed in the account of

ὁ Ἰησοῦς, Δός μοι πιεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν
πόλιν, ἵνα τροφὰς ἀγοράσωσι· 9 [c] λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς
σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ
συγχρῶνται Ἰουδαῖοι Σαμαρείταις. 10 [d] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,
Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν
ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι [e] ὕδωρ ζῶν. 11 Λέγει αὐτῷ ἡ γυνή, Κύριε,
οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;
12 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ
αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; 13 [f] Ἀπεκρίθη
Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·
14 [g] ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα·
ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς
ζωὴν αἰώνιον. 15 Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ
ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε
φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε. 17 Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν,
Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω·
18 πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνήρ· τοῦτο ἀληθὲς
εἴρηκας. 19 [h] Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 [i] Οἱ
πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο-
σολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. 21 [k] Λέγει αὐτῇ ὁ Ἰησοῦς,
Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν
Ἱεροσολύμοις προσκυνήσετε τῷ Πατρί. 22 [l] Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε·
ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

c Luke 9. 52, 53. ch. 8. 48. Acts 10. 28. 2 Kings 17. 24.
d Ps. 36. 8, 9. Isa. 12. 3. & 41. 17, 18. Jer. 2. 13. Zech. 14. 8. ch. 6. 35. & 7. 38, 39. & 14. 16, 17. Rev. 7. 16. & 21. 6. & 22. 1, 17.
e Jer. 2. 13.
f ch. 6. 58.
g ch. 6. 27, 35. & 7. 38, 39. & 14. 16, 17. Rom. 8. 10, 11, 15—17, 23. 1 Cor. 15. 44, 45. Gal. 6. 8. Eph. 1. 13, 14. Isa. 12. 3. & 41. 17, 18. Ps. 36. 8, 9. Zech. 14. 8. Rev. 7. 16, 17. & 21. 6. & 22. 1, 17.
h ch. 6. 14. Luke 7. 16. & 24. 19.
i Gen. 12. 6, 7. & 23. 18—20. Deut. 11. 29, 30. & 12. 5, 11. 1 Kings 9. 3. 2 Chron. 7. 12.
k Mal. 1. 11. 1 2 Kings 17. 29. Isa. 2. 3. Luke 24. 47. Rom. 3. 2. & 9. 4.

another martyrdom in *Asia*, at Smyrna, that of Pionius. (*Ruinart*, Acta Martyrum, p. 137. *Townson* on the Gospels, i. p. 26.)

This then was, it seems (though *Lücke* denies it, p. 581), the mode of reckoning received by the Asiatic Churches of the second century.

We know that St. John wrote his Gospel in Asia (see above, p. 206), and for the use of those Churches.

It is therefore probable, that St. John found such a mode of reckoning in the country where and for which he wrote his Gospel, and adapted his narrative to it.

Such a method of reckoning was not unknown in other countries. "Ipsum diem," says *Plin.* N. H. ii. 79, "alii aliter observavere. Cimbri à meridie ad meridiem. Ægyptii et Hipparchus à mediâ nocte in mediam."

St. John, in his Gospel, speaks of *the Jews* (οἱ Ἰουδαῖοι) as separated from the Christian Church (see above, p. 206, and on i. 19).

He is specially careful to record those acts and sayings of Christ which indicate the true character of the *Jewish Sabbath* (v. 9—18; vii. 22, 23; ix. 14. 16). He alone mentions the *Lord's Day* by name (Rev. i. 10). And, perhaps, by the peculiar method he employs of reckoning *hours*, he might desire to mark the separation of the Christian Church from the Jews, in hours as well as in days, and to break her off entirely from the observance of *Jewish seasons* as such; and to put the *Christian seasons* on a footing of their own. It would manifestly have been inconvenient that the Day of Christ's *Resurrection*, the great annual and weekly festival of the Church, should have been supposed to begin with the *sunset* of the seventh day, and *end* with the sunset of the first. Such reckoning would have been historically false.

These are arguments *à priori*, in favour of the above opinion concerning St. John's reckoning. An argument *à posteriori* may be recognized in the fact, that this mode of reckoning has been adopted, and is now used, by the principal nations of the Christian World.

For further illustration of this subject, see i. 40; iv. 52; xix. 14.

7. *γυνὴ ἐκ τῆς Σαμαρείας*] *ἐκ* is the Hebrew מ, signifying her origin. Cp. *ἀπό* (xi. 1).

She may be considered as a figure of the Church, coming from foreign lands, not as yet justified, but to be justified in Christ. (*Aug.*)

— *δός μοι πιεῖν*] Our Lord was athirst for water, but was more athirst for the salvation of her soul from whom He asked it, and therefore He desired to *give* her living water, and to make her athirst for it. (*Aug.*)

9. *οὐ γὰρ συγχρῶνται*] It is not said that the Samaritans decline all dealings with the Jews; and though our Lord said, "Enter not into a city of the Samaritans" (Matt. x. 5), He did not command them to *repel* the Samaritans. (*Chrys.*, *Theoph.*) The Jews might buy of the Samaritans. (See *Rosenmüller's* note.)

The following are passages from Rabbinical works, on the relation of the Jews to the Samaritans: "Rasche ad Sota p. 515, edit. *Wagens.*, *Samaritani panem comedere, aut vinum bibere, prohibitum est.* Sanhedrin fol. 104, 1, *Si quis Cuthæum* (Samaritanum) *in domum suam recipit, eique ministrat, ille caussa est, ut filii ipsius in exilium abire cogantur.* Tanchuma fol. 43. 1, *Dicunt, qui edit frustum Samaritani, est ut edens carnem porci.* Hieros. Avodah Zara fol. 44, 4, *R. Jacob Bar Acha, nomine R. Lazar dicit, victualia Cuthæorum permissa sunt, si non immisceatur iis aliquid vini eorum aut aceti.* Bab. Kidduschin fol. 76. 1, *Azyma Cuthæorum sunt permissa, et per ea homo præstat officium suum in Paschate.*"

10. *ὕδωρ ζῶν*] Cp. *Justin M.* c. Tryph. 114, where he says that Christians joyfully die *διὰ τὸ ὄνομα τῆς καλῆς πίτρας καὶ ζῶν ὕδωρ ταῖς καρδίαις τῶν δι' αὐτοῦ ἀγαπησάντων τὸν πατέρα τῶν ὅλων βρυούσης, καὶ ποτιζούσης τοὺς βουλομένους τὸ τῆς ζωῆς ὕδωρ.*

14. *ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω*] i. e. the Holy Spirit (*Chrys.*), which he calls living water, because the Spirit is not like a stagnant pool, but a gushing spring, ever stirring the soul to good works. (*Theoph.*)

— *οὐ μὴ διψήσῃ*] Some Editors have adopted *διψήσει*, from a few MSS., e. g. A, D, L, M, Δ. But *διψήσῃ* has more MS. authority, and is preferable; as intimating that he shall be preserved from thirst by divine power.

Οὐ μὴ *διψήσει* would signify only 'he *will* not thirst;' but Christ says that he *shall* not thirst; I will give him living water, by which he shall be preserved from thirst. Cp. vi. 35, where the same observation is applicable. Cp. viii. 51. 53, *θάνατον οὐ μὴ θεωρήσῃ—οὐ μὴ γεύσηται θανάτου*: he *shall* never see, never taste death. I, Who alone can, will preserve him from it.

The future is rightly preserved by the Editors in viii. 12, where the sense is 'he *will* not walk in darkness.'

19. *θεωρῶ ὅτι προφήτης εἶ σύ*] Obs. *σὺ* emphatic.

The woman does not excuse herself, but confesses Christ (*Chrys.*), who dwells on the particulars in which this Samaritan woman, in her intercourse with Christ, affords profitable instruction to Christians.

20. *τῷ ὄρει τούτῳ*] Gerizim. *Elz.* has *τούτῳ τῷ ὄρει*. But the reading of the text is that of A, C, D, H, K, L, S, V, and is preferable.

21. *ἔρχεται ὥρα*] He removes the notion of any special privileges guaranteed to either of the two rival Cities and Mountains, and says, The hour is coming of evangelical doctrine, when the words of the Prophets will be fulfilled, and the shadows of types will pass away, and all local distinctions be abolished, and the Truth will illumine the hearts of all believers with its pure light in the true Sion, the universal Church of Christ, where true spiritual worship is offered to God. (*Origen. Chrys.*)

22. *ὑ. προσκυνεῖτε ὃ οὐκ οἴδατε*] Because ye regard God as local and particular; and mingle His worship with that of Idols; but we worship the one Lord of all. (*Chrys.*)

On the heathen Origin, History, and idolatrous Worship of the Samaritans, see an excellent essay in *Mede's* Works, I. Disc. xii. p. 46, and *Lücke* here, i. pp. 592—596.

— *ἡ σωτηρία ἐκ τῶν Ἰουδαίων*] Obs. *ἡ σωτηρία*, *the* pro-

23 m Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. 24 n Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός·) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. 26 o Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς; 28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; 30 Ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

31 Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ, λέγοντες, Ῥαββὶ, φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. 33 Ἔλεγον οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν; 34 p Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. 35 q Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη. 36 Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. 37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν

m Phil. 3. 3.
n 2 Cor. 3. 17.
o ch. 9. 37.
p Job 23. 12. ch. 17. 4.
q Matt. 9. 37. Luke 10. 2.

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mised salvation; for *the Saviour* arises from Judæa. See also Rom. ix. 1—6.

24. Πνεῦμα ὁ Θεός] Hence they are refuted who understand literally the figurative expressions of Scripture concerning the Lord; e. g. the *arm*, the *eyes*, the *feet*, the wings of God: "Who is a Spirit?" (*Origen.*) God is a spirit. He thus condemns the formal and carnal worship of the Jews, and teaches men to offer themselves a living sacrifice to God. (*Chrys.*)

— ἐν πνεύματι καὶ ἀληθείᾳ] The Samaritans regarded God as limited by space, and the Jews were studious mainly of external forms in worship, and neglected the spirit: they dwelt on types and figures which were only images of truth; but the true worshippers will differ from both, because they will worship God in Spirit and in Truth. In Spirit, that is, in holiness and righteousness of life; and in Truth, that is, not in heresy, but in soundness of faith. There will not only be a change in the place (τόπος), but in the mode (τρόπος) of worship. And the hour of this change *now is*. (*Theoph.*)

25. Μεσσίας ἔρχεται] The Jews contend for their temple, on Moriah, we for our mountain, Gerizim. The Messiah will come and teach us how to worship. (*Aug.*) That the Samaritans expected a Messiah appears from the fact, that *Dositheus* arose among them, and pretended to be the Christ. Cp. *Origen* (tom. 13).

This woman, who only knew the Five Books of Moses, expected the Messiah. The knowledge of the Samaritans on the subject was probably derived from Gen. iii. 15, and the prophecies of Jacob, Gen. xlix. 8. 10, and of Balaam, Numb. xxiv. 7—9. 17, and the words in Deut. xxxiii. 7 (cp. Deut. xviii. 15). Hence our Lord said to the Jews, If ye had believed *Moses*, ye would have believed Me. (John v. 46.)

— ἀναγγελεῖ] 'will *teach* us.' Therefore the Samaritan woman had a clearer idea of the character of the Messiah than the Jews, who looked for a temporal Prince.

26. ἐγώ εἰμι, ὁ λαλῶν σοι] The *Jews* said to Christ (John x. 24), If thou be the Christ, tell us plainly, and He did not reveal Himself to *them*; and yet He says to the woman, "I am He." Whence this difference? Because they asked in malice, she in simplicity; and because there were no Pharisees and Chief Priests in Samaria, who would pervert this knowledge into an occasion of hatred against Him; and because He foreknew that the Samaritans would believe in Him. Cp. Matt. xvi. 20.

27. ἐθαύμαζον] 'stood wondering;' the reading of A, B, C, D, G, K, L, M. *Elz.* has ἐθαύμασαν, which is less expressive.

— μετὰ γυναικός] 'with a woman;' which the Jewish Rabbis, who despised women, did not willingly do. (*Lightf.*, *Schoettgen* here.)

— οὐδεὶς μέντοι] A silent intimation of awe for their Master. See on Mark x. 24. Luke v. 7. John xii. 21, 22.

28. ἀφῆκεν τὴν ὑδρίαν] Our Lord employed this woman as an Apostle to her own city. (*Origen.*) And she would not have them trust implicitly in her own report of Him, but she said to them, *Come* and *see*. And she did not tell them that He had declared Himself to be the Christ, lest perhaps they might refuse to come, but she said, come and see a man, &c. *Is not this* the Christ? (*Chrys.*)

29. δεῦτε, ἴδετε] This woman of Samaria was wiser and more courageous than the master of Israel, Nicodemus, with whom Jesus had discoursed on the same subject. He did not fetch others, or declare himself openly as a disciple. She brought a City to Christ. (*Chrys.* on *v.* 13.)

32. ἐγὼ βρῶσιν ἔχω φαγεῖν] Our salvation is the meat for which Christ hungers. (*Chrys.*, *Theoph.*)

35. τετράμηνος] sc. χρόνος. (*Lobeck*, Phryn. p. 549.) So A, B, E, G, H, K, L, M, S, V. *Elz.* has τετράμηνον.

It would seem that this was in December. As *Kuin.* observes (and cp. *Wieseler*, Synopse, p. 214. *Meyer*, p. 133), "Perquam autem probabile est, Jesum, qui à rebus obviis et in sensus incurrentibus argumenta atque imagines desumere soleret, eminus conspexisse hominem, qui *sementem* faceret, atque ea quæ h. l. leguntur dixisse mense *Decembri*, cùm hordeorum facerent sementem. Alia semina maturiùs, alia seriùs terræ committebantur. Quod hordeum attinet, illis in regionibus Orientis inter sementem et messem intervallum quatuor mensium interjectum est, vid. *Walchii* Calendarium Palestinæ p. 25. *Buhlii* Calendarium pp. 23, 25. Ante *hordeum* nihil metebatur; primitiæ hordei festo *Paschatos*, mense Nisan, nostro Aprili Deo offerebantur, vid. Levit. xxiii. 10. *Joseph.* Ant. iii. 10, quibus oblatis falx in segetem immittebatur; et primitiæ *tritici* festo *Pentecostes* offerebantur, v. Levit. xxiii. 17. Hordei igitur sementem faciebant mense Cisleu, nostro Decembri."

— ἐπάρατε τοὺς ὀφθαλμούς] 'Lift up your eyes and see.'

You can calculate by the aspect of the fields how many months it wants to the visible harvest; but I say to you, Lift up the eyes of your heart, and behold the *spiritual* harvest present before you; He sees a multitude of the Samaritans coming to hear Him, and He calls them fields white to Harvest. (*Chrys.*, *Theoph.*)

He has also a *prophetic* view of the harvest gathered in Samaria, soon after His Ascension into heaven; on which see Acts viii. 1—14, and note there, and on Acts viii. 17. Cp. note on John xii. 20. 24.

36. ὁμοῦ χαίρῃ] Their labours were at different times, the reward will be given at once. (*Origen.*)

37. ἄλλος ὁ σπείρων] The Patriarchs and Moses, and the Prophets of the Old Testament had sown the seed; the Apostles of the New reap the harvest. (*Origen*, who quotes Matt. xiii. 17; xii. 42. Eph. iii. 5. Dan. viii. 27. Isa. xxix. 11. *Cyril*, *Chrys.*, *Aug.*, *Theophyl.*)

Hence we see that the New Testament is not contrary to the Old (as the Marcionites and Manichæans vainly say), but the Old preparatory to the New, and the New the fulfilment of the Old. (*Chrys.*, *Aug.*, *Theophyl.*) And finally the World's Harvest will be reaped by the angels of heaven, who will gather in the sheaves of good wheat from the field of the Church, tilled by Christ's ministers from the beginning; and many will come from the East and from the West, and will sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven. (Matt. viii. 11.) Cp. *Aug.* here.

Our Lord Himself, it is probable, was now reaping in fields prepared for the harvest by the preaching of John the Baptist, now in prison. See on iii. 25.

38. θερίζειν] Our Lord, by His example in this chapter, teaches us to spiritualize all the ordinary incidents of life. He sits at a well-

ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. 40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 Καὶ πολλῷ πλείους ἐπίστευσαν
r ch. 17. 8. διὰ τὸν λόγον αὐτοῦ, 42 r τῇ τε γυναικὶ ἔλεγον, Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

(34/VII) 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν
s Matt. 13. 57. ch. 7. 1. Mark 6. 4. Luke 4. 24. Γαλιλαίαν. (35/I) 44 s Αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. (36/X) 45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ·
t ch. 12. 1, 11. καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. (37/III) 46 t Ἦλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ. 47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ
u 1 Cor. 1. 22. καὶ ἰάσηται αὐτοῦ τὸν υἱόν, ἤμελλε γὰρ ἀποθνήσκειν. 48 u Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. 49 Λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51 Ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, Ὅτι ὁ παῖς σου ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, Ὅτι χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 Ἔγνω

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side, and He makes it an occasion for speaking of living water. The disciples ask Him to eat. His meat and drink is to do the will of God. It wants four months to harvest. He sees the Samaritans coming to Him. He foresees that they will believe in Him; they are fields whitening to the harvest, yielding a crop from the seed sown by Moses 1500 years before.

See this duty of Christianizing every occasion of life, illustrated in the *Rev. Robert Cooke's* Exhortation to Ejaculatory Prayer, edited by *W. Jones* of Nayland, Lond. 1797.

40. *οἱ Σαμαρεῖται, ἠρώτων αὐτόν*] The Jews, although they saw His miracles, rejected Him in pride, malice, and vain-glory; but the Samaritans, among whom He wrought no miracle, desired to retain Him with them, and believed on Him.

— *ἔμεινεν*] Jesus remains with those who desire Him to stay with them, particularly if they come forth out of the city, and pray Him to enter and abide with them. (*Origen.*)

Observe how these Samaritans were blessed in their subsequent history. See the notice of this place in St. Stephen's speech (Acts vii. 16), and the mission of Philip the Deacon, and of the Apostles Peter and John to Samaria (Acts viii. 5).

To "him that hath shall be given" (Matt. xiii. 12). And it is remarkable that the site of Sichem is still well known, and its condition comparatively fruitful and prosperous,—while the great city of the unthankful Capernaum has vanished, and no one can accurately tell the sites of Chorazin and Bethsaida. See Matt. xi. 21—23. Luke x. 15.

42. *λαλιάν*] In a good sense. Cp. viii. 43, and see on Mark xvi. 19.

— *πιστεύομεν*] At first they had some belief from the woman's testimony (John iv. 39), *now* they believe because they had heard Him themselves. So it is with those who are brought to Christ by Christian friends, and by the preaching of the Christian Church. They believe through that report, then Christ abides with them, and He gives them the precepts of love; they are convinced, and know, by their own experience, that He is indeed the Saviour of the world. (*Aug.*)

Compare *Hooker*, II. iv. 3, and III. viii. 14; and the Editor's remarks on the Canon of Scripture, Lect. i. pp. 21—26, on the manuductory office of the Visible Church of God, even from the beginning, in bringing the world to Christ, in Holy Scripture, where He abides with us, and confirms, settles, and stablishes us in the faith.

43, 44. *εἰς τ. Γαλιλαίαν—αὐτὸς γὰρ Ἰησοῦς*] The interpretation of *St. Cyril* here, and others of the ancients, is that our Lord went away (*ἀπῆλθεν*) into *Galilee*, passing by (*παρατρέχων*) His own *πατρίδα*, *Nazareth*,—see Matt. xiii. 54. 57. Mark vi. 1. 4. Luke iv. 23, 24, where *Nazareth* is designated the *πατρὶς* of Christ; for even Jesus Himself (*αὐτὸς*), the greatest of all Prophets, witnessed that a Prophet hath not honour in his own country. Hence we find Him at *Cana*, which is *north* of Nazareth, so that our Lord in coming from Samaria must have avoided Nazareth. Cana had profited doubtless by His first miracle there, while the Nazarenes had been offended at Him (Luke iv. 23, 24). St John takes for granted that Nazareth was already known by his readers as the *πατρὶς* of Christ, from the earlier Gospels (Matt. xiii. 54. Mark vi. 1. Luke iv. 23). Nazareth in Galilee is contrasted here with Galilee generally,—as Jerusalem, the capital of Judæa, is contrasted by St John with Judæa, iii. 22.

If this is not the true sense, perhaps (with *Tholuck*, *Olshausen*, and others) we may consider *γὰρ* as explanatory of the *grounds* on which the Galilæans, our Lord's countrymen, received Him. They did not receive Him, as might have been expected, on account of His miracles wrought in *Galilee*, e. g. at Cana; "*for* He Himself witnessed that a Prophet has no honour in *His own country*."

The *Samaritans* received Him without a miracle. But the *Galilæans* did not receive Him for the miracles which He had wrought in Galilee; they received Him for what He had wrought at *Jerusalem*, at the Feast; "for they themselves went up to the Feast." Therefore, in receiving Him they paid indirect homage to *themselves*. "We have been at Jerusalem," they said; "we have been at the Feast; we know what He did there; we authorize His reception." They as it were patronize Him, and consider His reception as due to their own influence. So it is now. Many receive Christ, many honour Christianity,—not for His sake and the Gospel's, but in a spirit of vanity, egotism, and in love for themselves. How few love Christ for the sake of Christ!

46. *βασιλικός*] Probably a courtier, or officer of Herod Antipas. See the passages from *Josephus* in the notes of *Krebs*, *Rosenmüller*, and *Kuin.*

47. *καταβῇ*] Come *down*, i. e. to the sea-side.

The nobleman had some faith, but it was feeble, in that he did not think that Christ could give health to his son after his son's death, or unless Christ were present in person (*Chrys.*); yet Christ did not reject him, but did more than he asked.

50. *πορεύου*] i. e. Go in peace,—a Hebraism. Contrast the faith of the centurion (Luke vii. 2) with that of the courtier, and Christ's conduct to each. Our Lord would not *go down* at the desire of the *nobleman* to heal his *son*, but He offered to go down to heal the *servant* of the *centurion* (Matt. viii. 7). He thus teaches us, that what is lofty in man's sight is low in His eyes, and the reverse.

52. *κομψότερον ἔσχε*] "*κομψότερον Theophylactus* interpretatus est *βέλτιον καὶ εὐρωστότερον*, et apud *Arrian.* Epictet. iii. 10, sibi invicem opponuntur formulæ *κομψῶς ἔχειν* atque *κακῶς ἔχειν*, verba ibi sunt: *ὅταν ὁ ἰατρὸς εἰσίρχηται, μὴ φοβεῖσθαι τί εἴπῃ· μηδ' ἂν εἴπῃ, κομψῶς ἔχεις, ὑπερχαίρειν· μηδ' ἂν εἴπῃ, κακῶς ἔχεις, ἀθυμεῖν.*" (*Kuin.*)

— *χθές*] *ἐχθές*, A, C, D, K, L, which may be the true reading. "*Moeris*: χθές — Ἀττικῶς, ἐχθές — Ἑλληνικῶς v. ibi *Piersonus* p. 402. *Etymol. M.* ἐχθὲς καὶ χθές. Οἱ Ἀττικοὶ χθές, οἱ δὲ κοινοὶ

οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. (38/1) 1 a Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. 2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. 3 Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 4 Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ,

a ch. 2. 13. Lev. 23. 2. Deut. 16. 1.

ἰχθύς. *Hesych.* χθὶς, ἰχθύς. Sed nec Attici alterâ formâ ἰχθὶς, quâ cæteri Græci usi sunt, planè abstinuerunt, vid. *Aristoph.* Plut. v. 883. 1047, et interpp. ad *Thom. Mag.* p. 913, sq." (*Kuin.*)

— ὥραν ἐβδόμην] 'seven in the evening.' It is not probable that the father should have delayed so long as he would have done if it was *one o'clock* p.m. Indeed it is distinctly said, ἐπυνθάνετο, *v.* 50. The position and distance of Cana and Capernaum are not certainly known. (See *Winer*, i. pp. 210. 648.) But it is almost universally agreed, that they were not more than twenty-five miles apart; and they cannot have been very far asunder; for the nobleman, who had left his son, as he thought, at the point of death, says to Christ, "Come down *ere my child die*" (*vv.* 47—49).

If this ὥρα ἐβδόμη was seven in the *evening*, we need not be surprised that the father did not arrive till next day (*v.* 52, χθές).

On the *hours* of St. John, see above on *v.* 6.

— ἀφῆκεν αὐτὸν ὁ πυρετός] He was restored from the point of death in an instant, which could only be done by divine power. (*Chrys.*)

53. ἐπίστευσεν] There are degrees in faith as in other virtues; the nobleman's faith began when he came to Christ, it increased when our Lord said, "Thy son liveth," it was completed when his servants told him "yesterday at the seventh hour the fever left him." (*Bede.*)

CH. V. 1. ἦν ἑορτή] *A* feast of the Jews. Some MSS. (e. g. C, E, F, L, M, Δ) prefix ἡ. What feast was this? It does not seem to have been the *Passover*. When the Evangelist speaks of *that* feast he describes it by that name. See ii. 23, ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ. So again in the next chapter to the present, τὸ πάσχα ἡ ἑορτή. See also xiii. 1. In like manner he describes the feast of *Tabernacles*, vii. 2, ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

If, then, this feast had been either the Passover or the Feast of Tabernacles, it is probable that it would have been specified as such in this place, as in others of the Gospel. It is remarkable, that neither St. John nor any of the Evangelists ever mention by *name* the third great Festival, that of *Pentecost*. Would they reserve *that* to be associated uniquely in the mind of their readers, with the presence and gift of the *Holy Ghost*, after the Ascension of Christ? (Acts ii. 1.)

That the Feast here referred to was one of the three great Feasts, seems to be implied in the words καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα (*v.* 1). The fact that the other two Feasts *are* mentioned by name by St. John, and the Feast of Pentecost is *not*, appears to suggest the conjecture that the ἑορτὴ here alluded to was the Feast of Pentecost. And this was the opinion of many of the ancient Fathers, *Cyril*, *Epiph.*, *Chrys.*, *Theoph.*, *Euthym.* So also *Erasmus*, *Maldonat.*, *Calvin*, *Bengel*. *St. Irenæus* (ii. 39), and *Origen*, call it the *Passover*; and so *Eusebius*, *Theodoret*, *Greswell*, *Robinson*, and others. *Keppler*, *Wieseler*, *Neander*, *Olshausen*, and *Meyer*, think it was the Feast of *Purim* (in March).

If this Feast was the Feast of Pentecost or the Feast of Passover, then our Lord's ministry lasted for about three years and a half, containing four Passovers, as follows:

A passover when He cleansed the Temple, ii. 13.

A Pentecost or Passover here, v. 1 (after a winter, see note on iv. 35, following the Passover of chap. ii. 13).

A third Passover connected with the miraculous feeding, and preceding the discourse on the Eucharist, vi. 4.

The fourth Passover, at which He suffered, xiii. 1.

Jesus went up to the Feasts at Jerusalem to show His reverence for the Law of Moses, and in order to preach to the multitudes who were then assembled at Jerusalem. (*Chrys.*)

2. τῇ προβατικῇ] προβατικὴ κολυμβήθρα, *probatika piscina*, a sheep-pool (*Chrys.*, *Theophyl.*), in which the entrails of the sheep which had been sacrificed were washed (*Theophyl.* v. 1). But modern Expositors supply πύλη after προβατική. (See Nehem. iii. 1. 32; xii. 39. *Lightfoot*, i. p. 666.)

For a Homily on this miracle see *St. Cyril. Hieros.* pp. 336—344.

— κολυμβήθρα] Water of itself has no power of healing either body or soul. But this pool, stirred by an angel, was endued with curative power. It may be regarded as a figure of Christian baptism, which derives its energy from God, and heals the diseases of the soul. And by the cures visibly wrought on the body, with water when stirred by an Angel, by the operation of Divine power, Christ leads us to believe in the operations which He assures us are wrought by the Lord of Angels on the soul, in the Sacrament of Baptism by Water. To this pool of Baptism all mankind is invited, and every one may step in and be healed, and its virtue is never exhausted. (*Chrys.* *Aug.* Serm. 124, 125. *Theoph.*)

— Ἑβραϊστὶ] See above, on i. 39.

— Βηθεσδά] 'House of mercy;' בַּיִת (*beth*), '*domus* et חֶסֶד (*chesed*) beneficentia.' See *Lightfoot* Chorog. and Harmony on John v. 2, vol. i. pp. 666. 670.

— πέντε στοάς] five arcades; probably the whole building was of a pentagonal form, the pool being in the middle, to which there was access from the five sides, covered with roofs, supported on columns. See v. 13.

The porch of Bethesda, with its πέντε στοαί, has been regarded as emblematic of the Jewish nation, which lay sick and impotent in the porch of the Pentateuch; and Christ came to give them health in the Gospel. (Cp. *Aug.*)

3. πλῆθος] The work of Christ, in healing the soul, is far greater than that which He wrought in healing men's bodies. But because the soul of man did not as yet know Christ, by whom she was to be healed; and because man has eyes in the body so as to be able to see bodily acts, and had not as yet eyes in the heart, so as to see God, therefore Christ wrought works of healing that were visible on the body, in order that the soul, which could not as yet see Him, might be healed by Him. He therefore entered the porch where a great multitude lay, and chose one (who had been long there, and had no one to put him into the pool), to heal him. (*Aug.*)

He restored Him to vigour *immediately*; and gave a public proof of the miracle. How great is the difference in the health restored by Christ, and that which we receive by the ministry of Physicians! (*Beas*, *Theoph.*)

— ἐκδεχομένων—κίνησιν is omitted by A*, B, C*, L, a few cursive MSS., and the ancient Cureton Syriac.

As to the words ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν, they state nothing which is not known from *v.* 7. And no good *reason* can be assigned for which they should have been omitted, if they had been in the original text of the Gospel. But they may have been left out in inadvertence from some ancient copy, and so never have found their way into the transcripts from it.

This seems more probable than that these words should have been added as a gloss to some early copy, and from that one source have been diffused into the immense majority of copies where they are now found.

4. ἄγγελος—νοσήματι] These words are not found in MSS. B, C*, D, nor in a few cursive MSS., nor in the *Cureton Syriac*, but they were in copies of this Gospel in the time of *Tertullian* (de Bapt. 5, adv. Jud. 13), and are quoted by *Chrys.*, *Cyril*, *Aug.*, and others. See the evidence on the subject in *Tregelles*, Acct. of MSS. pp. 243—246, and in *Scholz*, *Tisch.*, and *Alf.* here.

As to this verse, which is found in the vast majority of copies, some reasons might be alleged why it should have been *inserted* by transcribers. They might have been desirous to assign a cause for the phenomenon. On the other hand, reasons no less valid might weigh with them for its *omission*. Who had *seen* the Angel? What Jewish writer had recorded his appearance and operation? These are questions which might have been urged by sceptics of old, as now, and the easiest way of removing the objections might seem to be to omit the words. We know that this feeling operated so strongly with some critics of old, as to lead them only to *omit* a *few words*, but even to reject *entire Books* of the Sacred Canon, e. g. the Epistle to the Hebrews and the Apocalypse (see the Editor's *Lectures* on the Canon, pp. 213. 246. 330, 2nd edit.).

The evidence of the MSS. being, on the whole, so strong in favour of the words, it seems rash to reject them. They are retained by *Lachmann*; but *rejected*, as "a legendary interpolation," by *Meyer*.

As to the internal teaching of the verse, it will be observed that it does not say that the Angel was *visible*; and therefore no objection against its insertion can be grounded on the *silence* of profane writers.

It seems also a worthy exercise of Divine Revelation, to lead human Philosophy to regard what are Physical Phænomena, as being not produced *by* natural Laws, though they may be regulated *according* to them, but as effected by divine Agency; in a word, to elevate the human mind from the lower level of material Mechanics to the higher region of spiritual Dynamics.

Here also we have a true view of the dignity of the Medical Profession. We *see* the ministry of the Physician, and the visible means and appliances used by him for the restoration of health. But by such Scriptures as these, the Holy Spirit teaches us to look at the invisible power of the Great Physician acting by this agency; and to ascribe all their success to Him,—"*Jesus Christ* maketh thee whole." (Acts ix. 34.)

So it is also in the World of Grace. We see the Bread and Wine in the Holy Eucharist; and we see the Water in the Sacrament of Baptism. But the Holy Spirit in Holy Scripture lifts up the veil

καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι. 5 Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ· 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι; 7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. 8 [b] Λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειρε, ἆρον τὸν κράββατόν σου, καὶ περιπάτει. 9 [c] Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 [d] Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν, οὐκ ἔξεστί σοι ἆραι τὸν κράββατον. (89/X) 11 Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν, Ἆρον τὸν κράββατόν σου, καὶ περιπάτει. 12 Ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, Ἆρον τὸν κράββατόν σου, καὶ περιπάτει; 13 Ὁ δὲ ἰαθεὶς οὐκ ἤδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. 14 [e] Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε, ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. 15 Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 [f] Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργά-

b Matt. 9. 6. Mark 2. 11. Luke 5. 24.
c ch. 9. 14.
d Exod. 20. 10. Deut. 5. 13. Neh. 13. 19. Jer. 17. 21, &c. Matt. 12. 2. Mark 2. 24. Luke 6. 2.
e Matt. 12. 45. ver. 21. ch. 8. 11.
f ch. 14. 10.

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from the unseen world, and discovers to us the ministry of Angels, and even His own ministry, in the spiritual Bethesdas, which God has provided for the palsied and withered soul.

If the καιρὸς mentioned by St. John in *v.* 4 was the season of the *Feast* (as some suppose of the ancient Fathers, e.g. *Ammon. Cyril*), then the grace thus bestowed might be typical of that afterward given by the Holy Ghost at the Feast of *Pentecost:* and this might be a corroboration of the opinion that the ἑορτή in *v.* 1 was *that* feast.

— κατέβαινεν] 'was wont to descend.'

5. τριάκοντα—ὀκτώ] He had no one to put him in, he was prevented by others, and yet he continued there. What a reproof to our languor and despondency, and weariness in prayer, and in other spiritual exercises for the impetration of divine grace and eternal good! (*Chrys.*)

8. κράββατον] 'grabatum,' used only by St. Mark and St. John in the Gospels. See Mark ii. 4. 9. 11, 12; vi. 55.

9. σάββατον] The day of Rest was specially chosen by Christ as the fittest season for Divine acts of Mercy. He so fulfilled the Law, and showed His Oneness with the Father. (Luke iv. 31—36. 38, 39. Mark iii. 1. John ix. 14.) God rested on that day from all His works of creation; but on that Day of Rest He specially works in doing acts of mercy to the souls of His Creatures. He operated upon them in the public religious exercises of the Temple and the Synagogue. Cp. *v.* 16, 17.

13. ὁ δὲ ἰαθείς] A multitude of impotent folk lay in the porch, and one was healed by Him Who could have healed them all by a word. Why was this, but that Christ wrought rather with a view to the healing of the soul than of the body? For the health of the body though once restored failed again in death; but the soul once healed passes to life eternal. And to show the blessing promised to patient endurance, and faith, and resignation, He healed this one.

— ἐξένευσε] "*emersit*, *enatavit* à turbâ tanquam à fluctibus maris;" from ἐκνεῖν, *anatare*. ἐκνεύσας = ἐκκολυμβήσας, *Hesych.* See *Eurip.* Hippol. 471, εἰς δὲ τὴν τύχην πεσοῦσ' ὅσην σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς; and LXX. in Jud. xviii. 26. There is something beautifully significant in this word as here applied to Christ. He emerged, glided, dived forth invisibly from the waves of the crowd, and reappeared in the quiet harbour of the House of God.

He thus also proved that when arrested at Gethsemane it was by His own will. See also Luke iv. 29, 30. John viii. 59.

Our Lord has now withdrawn His bodily presence from the crowd of the world, in order that we may see Him with the eye of faith.

14. εὑρίσκει αὐτὸν ὁ Ἰησοῦς] εὑρίσκει, *seeks* for and *finds;* see i. 42; xii. 14. The man when healed went not to the market, but to the *Temple;* and there Jesus, who had conveyed Himself away from the crowd, met him who had not known Him in the crowd. Jesus escapes from the crowd, but is found by us, and finds us, in the Temple; God is seen in the solitude; the multitude makes a din around us and hides Him from us; the divine vision demands religious retirement and holy peace in His house, apart from the strife of tongues. Ps. xxxi. 20. (Cp. *Aug.*, *Chrys.*)

— μηκέτι ἁμάρτανε] Bodily infirmities are therefore the effects of *sin;* and if we suffer for our sins, and fall again into the same sins, we may expect that our sufferings will be worse. (*Chrys.*)

— ἵνα μὴ χεῖρόν σοί τι γ.] So A, B, C, G, H, L, M, S, V.—*Elz.* τί σοι; but σοι is emphatic, and is rightly placed first,—'to *thee* who hast been healed.'

16. ἐποίει] 'factitabat.'

17. ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται] τὸ ἕως ἄρτι δείκνυσι τὸ ἀϊδίως. (*Athanas.* adv. Arian. ii. p. 386.)—ἕως ἄρτι from the Creation. (*Bengel.*) In His reasonings on the Sabbath, our Lord sometimes speaks as man, as a human teacher (e. g. Matt. xii. 3), sometimes as God. Here He speaks as God, who makes His Sun to rise and His rain to fall, and clothes the grass of the field on the seventh day as well as on the other six. (*Chrys.*)

The man who was healed was seen by the Jews to be doing a corporal work on the Sabbath,—he *carried his bed*. Christ, therefore, who had commanded him to do so, teaches them thereby that the ordinance of their Sabbath was temporary, and that its substance had now appeared in Himself, and He therefore says, "My Father worketh hitherto, and I work."

The Jews, understanding the law of the Sabbath in a carnal sense, imagined that God was wearied by the labour of creation, and was *resting from fatigue*. Think not that My Father so rested on the Sabbath as not to work any more; but as He worketh without labour, so I work. But it is therefore said that God rested, because He made no creatures after that all things were finished. (Gen. ii. 1, 2.)

God gave the precept of the Sabbath to be a shadow of the future, and to signify the spiritual rest which remaineth to the people of God (Heb. iv. 9) after this life, to the faithful who have done good works in this present state of existence; and this rest will begin when the six ages of the world (like the six days of creation) are past; and our Lord Himself confirmed the mystery of this rest by resting on the seventh day in the grave, after He had completed His work, and had exclaimed, "It is finished" (John xix. 30). See also note on Matt. xxviii. 1.

Our Lord says, "My Father *worketh* hitherto," because though He no longer maketh new creatures, yet He works in governing the Creation which was finished on the sixth day. And because the whole fabric of the universe would be dissolved if God's operative power and administrative rule were ever withdrawn. (*Aug.* super Gen. iv. 12.)

As *Bengel* says, "What would become of the Sabbath, unless God worked on the Sabbath?"

17. κἀγὼ ἐργάζομαι] The Law of the Sabbath is the law of a Being who never rests from doing *good*. (*Theoph.*) See on Luke xiii. 16.

What my Father made, He made without fatigue, by Me, who work without labour; and when He governs, He governs by Me. Thus while He works I work. (*Aug.*, *Hilary* de Trinit. vii.) The Father does not work except by the power and wisdom of the Son. (*Cyril.*) You think that the honour of the Sabbath has been disparaged by Me; but I never should have done what I have now done, unless I saw that the Father acts in like manner as I have now done; He does every thing which appertains to the constitution of the world and to the Sabbath, and does it all by Me. (*Cyril.*)

ζομαι. 18 g Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. 19 h Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν Πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ. 20 i Ὁ γὰρ Πατὴρ φιλεῖ τὸν Υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. 21 k Ὥσπερ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ. 22 k Οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ, 23 l ἵνα πάντες τιμῶσι τὸν Υἱὸν, καθὼς τιμῶσι τὸν Πατέρα. Ὁ μὴ τιμῶν τὸν Υἱὸν οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν. (40/1) 24 m Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν. (41/X) 25 n Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστιν,

g ch. 7. 19. & 10. 33. Phil. 2. 6.
h ver. 30. & 8. 38. & 14. 10.
i ch. 3. 35. Matt. 3. 17. Luke 9. 35.
k Matt. 11. 27. & 28. 18. ch. 3. 35. & 17. 2. Acts 17. 31.
l 1 John 2.
m ch. 3. 18. & 6. 40, 41. & 8. 51. Rom. 8. 24. Eph. 2. 6. 1 John 3. 2. Luke 23. 43.
n Eph. 2. 1, 5. Matt. 8. 22. Rev. 3. 1. Rom. 6. 4. Gal. 2. 20.

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19. *ἀμὴν ἀμήν*] The word *ἀμὴν*, 'verily' (from אָמַן, *veritas*), whence God is called (Isa. lxv. 16) the God of *Amen* (i. e. of Truth), used singly about fifty times in the other Gospels, is doubled in St. John's Gospel, where it is so found in twenty-five places, as if the Truth were here solemnly repeated and sealed for ever. See above on i. 52.

— *οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν*] See *Athanas.* adv. Gentes, 46, p. 37; also p. 226. The Word is the essential Wisdom, Reason, and Power of the Father. (Cp. 1 Cor. i. 24.) And *St. Aug.* says the substance of the Son is from the Father, and therefore the power of the Son is of the Father. His essence and power are synonymous. He can do nothing but what He *sees* the Father do; but this act of *seeing* is His eternal generation from the Father. As fire is to light, so is the Father to the Son; the Son who is begotten is co-eternal with the Father who begat Him. (*Aug.* See also Serm. 126.)

For God does not see by bodily eyes, but His faculty of sight is in the virtue of His nature. (*Hilary.*)

When Christ says He can do nothing of Himself, He means nothing contrary to His Father's will, for He took our nature of Himself (Phil. ii. 6, 7), and died and raised Himself (John x. 17, 18). (*Chrys.*)

— *ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ κ.τ.λ.*] I work His Works as being ever from Him. The Son is the Virtue by which the Father works all things, and ever is in the Father, and declares His will by act. (*Cyril.*)

We are not to imagine that the two persons of the Trinity are as it were two Artificers—the one a Master workman, the other his scholar, so that according as the former makes a chest, the other makes another after him. Therefore our Lord does not say, whatever the Father does, the Son does other things like what the Father does; but He says that the Son does the *same things*. The Father made the world, the Son made the world, and the Holy Ghost made the world; one and the same world was made by the Father through the Son in the Holy Spirit.

We are not to suppose that Christ's power of working comes by increments of strength, supplied to Him from time to time, but from consciousness, and not so from consciousness that the Son does *subsequently* what He has *previously* seen the Father do. But since the Son is begotten of the Father by a consciousness of His Father's power and nature in Himself, He testifies that the Son can do nothing but what He sees the Father do. (Cp. *Aug.* here.)

He adds the word *ὁμοίως* likewise, lest another error[1] should rise in our minds. A servant does some things at the command of his master, the same thing is done by both, but is it done *likewise*? No. Therefore the Father and the Son are not in the relation of master and servant to each other. But the Son does the same things as the Father, and He does them in like manner, that is, with the same power as the Father. The Son therefore is equal to the Father. (*Aug.*; and see *Greg. Nazian.* p. 547.)

20. *ὁ Πατὴρ φιλεῖ τὸν Υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ*] Not that the Father shows every thing to the Son by His own working, but He works through the Son by showing what He does. For the Son sees the Father showing what He does, before any thing is done; and whatever is done by the Father through the Son, is done from the Father's demonstration, and from the Son seeing what is shown. (*Aug.*) We are not to suppose that the only-begotten Word, Who is God, receives any teaching by demonstration. The demonstration of works inculcates here a faith in Christ's eternal generation. (*Hilary*, de Trin. vii.) Christ sees God by being born of God. (*Aug.*)

— *μείζονα τούτων δείξει αὐτῷ ἔργα*] He will show Him the Resurrection of the Body and the Regeneration of the Soul. But how can He be said to *show* these things to the Son, co-eternal with the Father? He shows them to Him as Man; for the body will be raised at the general resurrection by the voice of the Son of *Man*. (*Aug.*)

22. *ὁ Πατὴρ κρίνει οὐδένα*] In that the Father begat the Son co-equal with Himself, and has given all judgment to the Son, the Father will judge the World with the Son; but the Father judgeth no man, because the form of God will not be visible at the judgment day, but the form of the Son of *Man*, which He received from us. At the judgment day no one will see the Father; but every one will see the Son; because He is the Son of Man. Those on the right hand will see Him, and those on the left hand will see Him; and both will hear His voice.

But *after* the Judgment the righteous shall see *God*; for "blessed are the pure in heart, for they shall see God" (Matt. v. 8). (*Aug.*) See also below, note on *v.* 27, and *Bp. Pearson* on the Creed, Art. vii. pp. 554—560, and notes.

— *τὴν κρίσιν πᾶσαν δέδωκε*] Has delivered *the* work of Judging, totally, to the Son—totam Ei soli dedit.

23. *ἵνα πάντες τιμῶσι τὸν Υἱόν*] This Scripture refutes various forms of Heresy. It shows that Christ is the Son, because He does nothing of Himself; and that He is God, because whatever the Father does He does; and that He is one with the Father, because all must honour Him as they honour the Father; and that He is not the Father, because He is sent by the Father. (*Hilary*, de Trin. vii.) They despise the Father of Heaven who do not give *equal* honour to the Son; and we must honour the Son as we honour the Father, if we desire to honour the Father and the Son. (*Aug.*, *Chrys.*)

24. *μεταβέβηκεν ἐκ τοῦ θανάτου*] He does not say *will* pass, but *is already passed*; that is, he has passed from *the* death, the death of unbelief, to the life of faith, and from the death of sin to the life of righteousness.

— *εἰς τὴν ζωήν*] to *the* life; i. e. to life eternal; for this present life on earth does not deserve to be called life; there is no *true* life but what is eternal.

25. *ἔρχεται ὥρα, καὶ νῦν ἐστιν*] Our Lord is about to speak of two Resurrections;

The first Resurrection is that which is not universal; it is the Resurrection of the *soul* from the death of sin.

The second Resurrection is that of *all bodies* from their graves at the last day.

If we believe the Gospel, we have already risen by the first resurrection; and we who have so risen have risen to eternal life, if we endure in faith to the end, we *have* passed from *the* death unto *the* life, i. e. from that which is indeed death—sin—to that which is indeed *life*—the life of Christ. And then we shall rise hereafter to be equal to the Angels in Heaven.

Let us therefore rise now in our souls by faith and holiness from the grave of sin, that we may rise hereafter with joy in our bodies to life everlasting. (Cp. *Aug.*)

See also *Aug.* Serm. 127, on the Two Resurrections here described by our blessed Lord. See also *Macarius* (Hom. xxxvi. p. 193), who says, "the Resurrection of dead *souls* now *is*; the Resurrection of dead *bodies* will be at the Great Day;" and *Bp. Andrewes*, Serm. xvi.

So the Church of England speaks in the *Book of Common Prayer*,

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[1] Errors against which it is necessary to guard the reader, because they are found in a note on this passage derived from one of the subtlest of modern Arians, *Dr. Samuel Clarke*, in one of the most widely circulated comments in the English language. "I do every thing *in imitation* of Him and by His direction and appointment." See also the same writer's note on John xi. 41.

The same caution must be given against the tendency of some notes from *Dr. Whitby*, whose antitrinitarian bias, afterwards openly declared in his opposition to *Bp. Bull*, and refuted by *Waterland*, is sometimes visible in them, e. g. on *v.* 17, "I, *after His example*, work that which is good."

The teaching of *St. Hilary*, *St. Athanasius*, *St. Cyril*, and *St. Augustine* may serve as a corrective of these erroneous notions.

ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται· [26] ὥσπερ γὰρ ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· [27] καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστί. [28] Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, [29] καὶ ἐκπορεύσονται· οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. (42/I) [30] Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. (43/X) [31] Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. [32] Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. [33] Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· [34] ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. [35] Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. [36] Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ Πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ Πατήρ με ἀπέσταλκε· (44/III) [37] καὶ ὁ πέμψας με Πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος αὐτοῦ ἑωράκατε· (45/X) [38] καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. [39] Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον

o Dan. 12. 2. 1 Cor. 15. 52.
p Matt. 25. 46.
q ver. 19. & 6. 38. Isa. 11. 3, 4.
r ch. 8. 14.
s Isa. 42. 1. Matt. 3. 17.
t ch. 1. 19.
u Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. ch. 1. 33. & 6. 27. & 8. 18. & 10. 25. & 12. 28. 2 Pet. 1. 17.
v Exod. 33. 20. Deut. 4. 12. 1 Tim. 6. 16. 1 John 4. 12.
x Isa. 8. 20. & 34. 16. Luke 16. 29. & 24. 27. Acts 17. 11. Deut. 18. 15. ch. 1. 46.

"Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him, that as He *died* and *rose* again, so should we, who are baptized, *die unto sin* and *rise again* unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

25. *οἱ νεκροί*] The dead shall hear the voice,—the dead, i. e. in *trespasses* and *sins* (see Eph. ii. 1. 3. 6; v. 14. Rom. vi. 4, 5), for we are buried with Him by *Baptism into Death* (Col. ii. 13; iii. 1. 3).

The *dead*, i. e. the *unbelieving*,—for they who do not believe, or who, believing, do not live holy lives, and have not charity, are *dead*. Some of them shall *hear:* that is, shall *hearken* to the voice of the Son of God in the Gospel; and they that hear, i. e. that *obey* ('qui audierint'), shall live, i. e. shall *be justified*. (*Aug.*)

— *τοῦ Υἱοῦ τοῦ Θεοῦ*] 'the Son of God.' He does not here say the Son of *Man*, because He is representing to us that in which He is equal to the Father. See *v.* 26. (*Aug.*)

27. *ἐξουσίαν ἔδωκεν αὐτῷ*]. Hath *given* Him as Son of Man; for as Son of God He possessed it from eternity. God now raises the soul by Christ as Son of *God* (v. 25). He will raise all the bodies of men at the general resurrection by Christ as Son of *Man*. (*Aug.*)

— *κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστί*] For the form of man will come visibly to judge; that form of Man which was once judged will judge; He who once stood before the judge will sit as Judge of all; He who was once falsely condemned as guilty will justly condemn the guilty. It is fit that they who are to be judged should behold their Judge, and both the good and wicked must be judged. It follows as a consequence, that in the judgment, the form of a servant which Christ bore should be shown both to the good and wicked; but the Form of God will be manifested to the good alone. "Blessed are the pure in heart, for they shall see God." Matt. v. 8. (*Aug.* Serm. lxiv.)

28. *ἔρχεται ὥρα*] See above, note on *v.* 22. He does not add *now is*, because the Resurrection of which He is about to speak is future,—i. e. is the General Resurrection of the Body at the end of the world, at the last trump. (*Aug.*)

— *πάντες οἱ ἐν τοῖς μνημείοις*] The *bodies* of men are in the *graves*, and not their souls. The souls of the righteous departed are now in Abraham's bosom, and those of the wicked are now in misery. See above on Luke xvi. 23.

He had before spoken of men's *souls* (*v.* 25), and then He did not say that *all* who are dead shall hear the voice of the Son of God; i. e. obey it and believe, for some would remain in unbelief.

But He now says that *all* who are in the graves will rise; He does not say here that *all* will *live*, as He had said before of all who *believe*, and by believing have passed from death to life; because some who come forth from their graves will not rise to life eternal, but will go into the resurrection of damnation. (*Aug.*)

Our Lord here guards by anticipation against the error of Hymenæus and Philetus, who took occasion from the doctrine of the first resurrection by faith, to deny the second, or General Resurrection of the Body. 2 Tim. ii. 17, 18. (*Aug.*)

Consider also the words of the Athanasian Creed, declaring the sense of the Church concerning this passage of Scripture,—"At whose coming *all* men shall rise again with their bodies," &c.; and examine the bearing of these words on the opinion that at Christ's second Advent the righteous only will rise with their bodies, and that He will reign with them for a thousand years upon earth.

29. *ποιήσαντες—πράξαντες*] Observe *ποιεῖν* applied to *good*, *πράσσειν* to *evil*. Good made and done has permanence for ever. Evil is *practical* but produces no good fruit for eternity.

30. *καθὼς ἀκούω, κρίνω*] As the Father in Me *speaks*, so I hear, and pronounce judgment. (*Aug.*)

— *τοῦ πέμψαντός με*] *Πατρός* is added by some MSS., but it is not in A, B, D, K, L, and many Versions and Fathers.

31. *ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής*] That is, would be liable to suspicion from you; for no one is regarded as a credible witness in his own behalf; He therefore appeals to *three* several other testimonies,—His miracles, the testimony of His Father, and the witness of John the Baptist. (*Chrys. Aug.*)

33. *ὑμεῖς ἀπεστάλκατε*] Ye have sent, and he has borne witness. That is done, and it ought to have convinced you.

You yourselves, yea, even your greatest men, Priests and Pharisees, have sent to John; you have thus proved your reverence for *his* testimony, and you even sent to ask his witness concerning *himself*,—"Who art *thou?*" (John i. 19,) and he then bare witness of *Me*. (*Chrys.*)

34. *τὴν μαρτυρίαν*] *My* testimony; *the* witness on which I rely.

35. *ἐκεῖνος ἦν ὁ λύχνος*] He was *that* burning lamp (*λύχνος*),—that greatest of Prophets. (Matt. xi. 11. Luke vii. 28.) All the Prophets were lamps (*λύχνοι*). But Christ is the Light itself (*τὸ φῶς*). He is the true Light—the Light of the World—from which these lamps were kindled; and when the Light shone forth in the full lustre of mighty words and deeds, then the lamps disappeared. (*Aug.*) "*Lychnus* orto *soli* non fœnerat lucem." (*Bengel.*)

— *ἀγαλλιαθῆναι*] You were willing enough to *rejoice* in his light, but not to *walk in the way* which he showed you. Cp. Ezek. xxxiii. 32. Ten uncial MSS. have *ἀγαλλιασθῆναι*. *Elz.* has *ἀγαλλιασθῆναι*.

36. *τὰ γὰρ ἔργα—μαρτυρεῖ*] Moses bare witness to Christ, so did John and the other Prophets; but Christ prefers the testimony of *His works* to all their testimonies, because God did indeed give witness to His Son by Moses and by John; but by His works, God in the Son manifests the Son, and when we come to the Son we need go no further. We want no lamps when we come to the Light. We need not dig deeper when we come to the Rock. (*Aug.*)

37. *οὔτε φωνὴν αὐτοῦ π. ἀκηκόατε*] A reply to the plea of the Jews,—"We know that God spake unto Moses" (John ix. 29). Ye boast of your knowledge of God, but ye know nothing of Him. Ye reject Him Whom God hath sent.

He answers their *thoughts*, and so proves Himself God, Equal and One with the Father. (*Cyril.*)

39. *ἐρευνᾶτε τὰς γραφάς*] *ἐρευνᾶτε* used by LXX for Hebr. חקר (*chaphas*), 'rimari, perscrutari.' (Gen. xxxi. 35; xliv. 12.) It is probably the imperative mood. Cp. vii. 52.

ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· 40 καὶ οὐ θέλετε ἐλθεῖν
πρός με, ἵνα ζωὴν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· 42 ἀλλ'
ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43 Ἐγὼ ἐλήλυθα
ἐν τῷ ὀνόματι τοῦ Πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ
ὀνόματι τῷ ἰδίῳ ἐκεῖνον λήψεσθε. 44 [y] Πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν y ch. 12. 43. Rom. 2. 29.
παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ
ζητεῖτε; 45 Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν
ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 46 [z] Εἰ γὰρ ἐπιστεύετε z Gen. 3. 15. & 22. 18. & 49. 10. Deut. 18. 15.
Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47 Εἰ δὲ τοῖς
ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;

VI. (46/I) 1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς
Γαλιλαίας τῆς Τιβεριάδος· 2 καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, ὅτι ἑώρων
τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. (47/III) 3 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ
Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ· (48/I) 4 [a] ἦν δὲ ἐγγὺς τὸ a Exod. 12. 18. Lev. 23. 5. Num. 28. 16. Deut. 16. 1.
πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. (49/I) 5 [b] Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς, b Matt. 14. 15. Mark 6. 35. Luke 9. 12.
καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον,
Πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγε πειράζων
αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. 7 Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων
δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.
8 Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,
9 [c] Ἔστι παιδάριον ἓν ὧδε, ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ c 2 Kings 4. 43.

— *τὰς γραφάς*] '*your* Scriptures.' The Son of God, therefore, Who knows all things, acknowledged the Holy Scriptures in the hands of the Jews. He acknowledged what they received as the pure and inspired Word of God, to be what they accounted it, and He appealed to it as such; they, therefore, that deny the Integrity and Inspiration of the Old Testament reject Christ. A divine testimony to the Canon of the Old Testament; see on Luke xvi. 31.

And lest the Jews should ask, *When* hath the Father borne witness of thee? He refers them to the Scriptures, which they acknowledged to be from God. But observe, He commends the Scriptures to them not only for reading, but for diligent search. He did not say *Read*, but *Search*; search as for a treasure hidden in the earth. So let us Christians, when we contend with heretics, arm ourselves with weapons from thence. For all Scripture is inspired by God (2 Tim. iii. 16), and is profitable for doctrine, for reproof (or refutation of error), that the man of God may be perfect. (*Chrys.* Hom. 40, 41.)

— *ὑμεῖς δοκεῖτε*] 'in them ye *think*;' but it is a vain imagination if ye merely admire the Scriptures, and read the Scriptures, but do not believe the Scriptures, which testify of Me. (*Chrys.*) What is the use of searching the Scriptures, if you do not believe in Him of Whom they write? (*Cyril.*)

40. *οὐ θέλετε*] If man therefore perishes it is not by God's will, but by his own sin. See 1 Tim. ii. 4. 2 Pet. iii. 9. Ezek. xxxiii. 11.

43. *ἐὰν ἄλλος*] The Jews rejected the true Messiah, and now more than sixty False Messiahs have arisen among them from time to time, who have come in their own name, and whom they have received. (*Bengel.*)

The Fathers were generally of opinion, grounded on this passage, that Antichrist would be received by the Jews.

44. *παρὰ τοῦ μόνου Θεοῦ*] From the One Only God (1 Tim. i. 17).

Lest the Jews should imagine that He was contravening their Law which says (Deut. vi. 4), "the Lord our God is One Lord," because He had spoken of Himself and the Father as Two Persons (*vv.* 17—23), He here affirms the Divine *Unity*, and teaches them that they who profess zeal for the ONE GOD do not honour Him aright (see *v.* 23), unless they honour the Son as they honour the Father. A warning to those who claim for themselves the title of Unitarians, and deny the Divinity of Christ. No one can be said to believe in the Divine Unity who rejects the doctrine of the Trinity.

CH. VI. 1. *μετὰ ταῦτα*] See on Matt. xiv. 13—21, and cp. Mark vi. 30—44. Luke ix. 10—17. Here all the four Evangelists concur.

St. John by his silence, where he is silent, confirms what had been already said by the other three. Here, where he speaks, he also confirms what they had said by his agreement with it and by adding to it. "Hoc unicum miraculum inter baptismum et passionem Christi," (says *Bengel* well,) "Johannes unà cum reliquis Evangelistis describit, *narrationem eorum* hoc ipso *confirmans*." See above, Introductory Note, pp. 206, 207.

For a summary Review of the contents of this chapter and their connexion, see note at end.

— *Τιβεριάδος*] "Tiberias erat oppidum Galilææ, ad latus occidentale lacus Genesaret situm, qui hanc ipsam ob caussam lacus Tiberiadis dici solebat, conditum et ita dictum ab Herode tetrarcha, in honorem et memoriam Tiberii Cæsaris, vid. Joseph. Ant. xviii. 3. 3. *Relandi* Palæstina p. 259 sqq." (*Kuin.*) Now Tabaria. (*Robinson*, Pal. iii. 500. *Winer*, p. 620.)

Cp. John xxi. 1. St. John alone of the Evangelists uses the word *Tiberias*. Hence an argument arises for the genuineness of chap. xxi.

2. *ἑώρων τὰ σημεῖα*] which the Evangelist passes by without further description (*Chrys.*, cp. xxi. 25), and because many of them had been related in the other Gospels.

3. *τὸ ὄρος*] The Mountain Region. See above on Matt. v. 1, and *v.* 15.

4. *πάσχα*] And therefore there was an *ὄχλος πολὺς* going to Jerusalem.

The Passover.—The mention of it is significant here. He was about to work a Miracle—that of the Feeding of the Five Thousand—which was figurative and prophetic of that other feeding, of which He afterwards speaks (vi. 53), and which was to date from the next ensuing *Passover*, when He who is the true Bread that came down from heaven (as He declares in this chapter, *vv.* 33. 48. 50) was about to institute the Holy Sacrament of His own Body and Blood, by which He offers to feed all men in all ages and nations of the World, in the Universal Church, even unto the end; and at which Passover He was about to give His Body to be broken and His Blood to be shed on the Cross, by which He gave divine efficacy and virtue to that Sacrament for the preservation of their souls and bodies unto everlasting Life.

See *Burgon's* Commentary, for some excellent remarks on this chapter.

5. *τοὺς ὀφθ. ὁ Ἰησ.*] So A, B, D, K, L, M.—*Elz.* *ὁ Ἰ. τ. ὀ.*

— *ἀγοράσωμεν*] So A, B, E, H, L, S, and others. *Elz.* has *ἀγοράσομεν*, which would imply an intention of buying.

6. *ἔλεγε πειράζων*] He puts the question not in order to learn, but to teach the disciple his ignorance. (*Chrys.*, who compares the case of Abraham, Gen. xxii.)

9. *παιδάριον ἓν*] One person, and he a child; and he has only five loaves; and they of barley; and two fishes, and they small.

— *κριθίνους*] St. John alone mentions that the loaves were of *barley*, i. e. of the homeliest kind.

"*Panibus hordeaceis* apud veteres, homines plerumque vilioris sortis utebantur, v. 2 Regg. vii. 1, 16, 18. Ezech. iv. 12. Pesachim fol iii. 2, *Jochanan dixit: hordeum factum est pulchrum. Dixerunt: Nuntia hoc equis et asinis.* Seneca ep. 18, *non enim jucunda res est aqua, et polenta, et frustum hordeacei panis.* Augustus, ut *Sueton.* V. Aug. c. 24, tradit, *cohortes, si quæ cessissent, decimatas hordeo pavit.* Frontinus iv. 1, 37, *legatum cum ignominiâ dimisit, reliquis ex legionibus hordeum dari jussit.* Liv. xxvii. 13, *cohortibus, quæ signa amiserant, hordeum dari jussit*, v. *Wetsten.*, *Lamp.*" (*Kuin.*) Cp. Rev. vi. 6, where *κριθῆ* is contrasted with *σῖτος*.

The loaves are of *barley*; yet all eat and are filled. In the eyes of unregenerate reason, the visible elements of the Sacraments are simple and mean, and despised by man—mere '*barley loaves*,' brought by the childish simplicity of a *παιδάριον*. But they who receive them with faith are filled with food from heaven.

ταῦτα τί ἐστιν εἰς τοσούτους; 10 Εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν· ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ· ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν
d 1 Sam. 9. 13. ὡσεὶ πεντακισχίλιοι. 11 d Ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται. 13 Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κρι-
e Deut. 18. 15. Luke 7. 16. & 24. 19. ch. h. 21. & 4. 19. & 7. 40. θίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. (50/X) 14 e Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ
f Matt. 14. 22. Mark 6. 47. ὄρος αὐτὸς μόνος. (51/IV) 16 f Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν· καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. 17 Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς· 18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. 19 Ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. 20 Ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι· μὴ φοβεῖσθε. 21 Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

— *ὀψάρια*] A word peculiar to St. John (vi. 9. 11; xxi. 9, 10. 13), dim. from *ὄψον*. Hence *ψαρὶ*, the modern Greek word for *fish*.

"Matth., Marc. et Lucas explicant *δύο ἰχθύες*. Nempe *ὀψάριον*, quod ab *ὄψον* descendit, dicitur omnis cibus, qui pani adjicitur, inprimis coctus et assatus; cùm verò apud veteres magno in pretio essent *pisces*, eosque assare moris esset, hinc factum est, ut vocabulis *ὄψον* et *ὀψάριον* significarentur quoque *pisces* ut h. l. Hinc etiam interpretes Alexandrini nomen דג, quod aliàs vertunt *ἰχθύς*, Num. xi. 22, expresserunt *ὄψον*. *Suidas: ὀψάριον· τὸ ἰχθύδιον. Phavorinus: ὄψον· ἱστέον δὲ καὶ ὡς οἱ ὕστερον ἐπὶ μόνου ἰχθύος τὴν λέξιν ὥρισαν—ὅθεν καὶ ὀψάριον. Eustath.* in Hom. Il. λ'. p. 814, *ὄψον ἁπλῶς φασὶν οἱ παλαιοὶ πᾶν τὸ σύναμα σιτίοις ἐσθιόμενον —ἱστέον δὲ καὶ ὡς οἱ ὕστερον ἐπὶ μόνου ἰχθύος τὴν λέξιν ὥρισαν.* Terent. Andr. ii. 2, *pusillum obsoni—pisciculos minutos.*" (*Kuin.*)

10. *ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ*] There was much grass in the place, and it was green, for it was the season of Spring, the Passover being near. (*Theoph.*) A beautiful figure also of the "green pastures" (Ps. xxiii. 2), in which Christ feeds His people in the ministry of His Word and Sacraments, where He prepares a Table for them in the wilderness (*v.* 5).

11. *ἔλαβε δὲ τοὺς ἄρτους*] Hence we may confute the Marcionites and the Manichæans, who condemn the visible creation, and say that it was made by an Evil Principle. Christ, who is God, might have made bread from nothing; but He designed to show that the creatures are good; for He who is good would never have multiplied that which is evil. (*Theoph.*)

— *εὐχαριστήσας*] Cp. *v.* 23, *εὐχαριστήσαντος τοῦ Κυρίου*. The other Evangelists use this word in relating the Institution of the *Eucharist* (Matt. xxvi. 26, 27. Mark xiv. 22. Luke xxii. 19), to which this Miracle was preparatory. See above, *v.* 4.

— *διέδωκε*] By the same divine power as that with which He multiplies the ears of corn from the grain sown in the fields, He now multiplies in His own hands the loaves, which were like seed—not indeed committed to the earth, but multiplied by Him who made it. (*Aug.*) See above, on the Miracle of changing Water to Wine, ii. 11.

13. *δώδεκα κοφίνους*] See on Matt. xiv. 20; xvi. 9. Why did He not give the fragments to the Multitude, but to the Disciples? In order to teach the Apostles who were to be the teachers of the world. Let us admire not only the greatness of the miracle, but the *exact precision* of the *residue;* twelve baskets; neither more nor less according to the number of the Apostles. (*Chrys.*) We may also see the use of the baskets as a memento of the miracle to the Apostles; and therefore He afterwards refers to them, "How many baskets full took ye up?" (Matt. xvi. 9.)

See above on ii. 6.

This Miracle was also introductory to our Lord's discourse at Capernaum concerning the Holy Sacrament of the Lord's Supper, in which He, the true Bread of Life from Heaven, is ever distributing Himself by the hands of the *Apostles*, and an *Apostolic Ministry*, to the hungry and weary multitudes in this "desert place"—the wilderness of this world, in all time, going up to the heavenly Jerusalem to celebrate an everlasting festival.

14. *οὗτός ἐστιν ἀληθῶς ὁ προφήτης*] They had not yet learnt to acknowledge Him as *God*. Christ is a Prophet, and an Angel or Messenger, and the Lord of Prophets and of Angels, because He is the Word. (*Aug.*, *Alcuin.*)

It is a greater thing to rule the world, than to multiply five loaves into food for five thousand; and yet men do not admire and adore and obey Christ, in His continual government of the Universe. We ought not so to regard Christ's miracles, as to confine our eyes to Him on the mountains of earth. He is enthroned King of Kings and Lord of Lords in heaven. (Cp. *Aug.*)

15. *ἔρχεσθαι καὶ ἁρπάζειν—βασιλέα*] Christ is a King. His faithful people are His Kingdom, which He has purchased with His precious blood. And hereafter His kingdom will be manifest, and the glory of His saints will appear. But the Disciples and the multitude imagined that He had come into the world then in order to reign over it. This was to take Christ by *force* and *make* Him a King. (*Aug.*)

— *ἀνεχώρησε—αὐτὸς μόνος*] Christ has gone up by Himself alone to heaven to pray for us; and thence He looks down upon us, struggling in the storms of the world, and rowing in the bark of His Church; and in His own due time, after a trial of our faith and obedience, He will come to us walking on the waves of this world; and will save us when we seem to be perishing in the waterflood.

16. *ὀψία*] 'afternoon;' but soon succeeded by *σκοτία* (*v.* 17).

— *ἤρχοντο*] 'were on their passage across the Sea.'

17. *οὐκ ἐληλύθει—ὁ Ἰησοῦς*] Christ in His love leaves His disciples, and is absent from them, even when they are in the sea, and in the storm and in the night; in order to quicken their desire for His presence and aid, and to show His knowledge of their needs, and to prove His power to help them. (*Chrys.*, *Cyril.*)

19. *σταδίους εἰκοσιπέντε ἢ τριάκοντα*] The Holy Spirit inspires the Evangelists, but does not annihilate their human faculties, or destroy their personal identity. He reveals to them heavenly things beyond the range of time and space, but leaves them to calculate distances on earth and water by human measurement. Cp. Luke i. 56; iii. 23; ix. 14. 28; xxii. 59. John iv. 6; xix. 39. Acts i. 15; ii. 41; xix. 7, and *Lee's* Lectures on Inspiration, Lect. i. London, 1854.

— *θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης*] Our Lord had returned to the mountain, and the disciples were rowing in the storm and in the darkness.

The Ship in which they were was an emblem of the Church. The waves and winds are the troubles that assail her; and the Ship is tossed in the storm.

In proportion as the end of the world approaches, errors will increase, terrors will multiply, iniquity will abound, infidelity will prevail, the light of love will wane and be nearly extinct. The darkness will become more thick; and Jesus does not yet arrive. All this is going on as Time proceeds, and as the world grows old tribulation and calamities increase.

But in due time, Christ, Who is the true light, will come, walking on the waves; that is, treading beneath His feet all the proud swellings and glories of this world. (*Aug.*)

Moses, as a servant, by the power of God divided the sea; but Christ, as the Lord of all, by His own power walked on the sea. (*Theoph.*)

20. *ἐγώ εἰμι*] I am: the Everliving One: Jehovah, the Author of Life.

I am always at hand and never pass by you, therefore be not afraid; but trust in Me. Our Lord allows us to be in trial and danger, to struggle in the storm, to endure for a long time, in order that our patience and perseverance and faith may be proved, and that

(ιβ/χ) 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· 23 ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου· 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. 25 Καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας;

we may resort to Him Who alone can save us. We are often in darkness and in storms, and the Devil and evil men assail and affright us: but let us listen to Christ's voice, Ἐγώ εἰμι, μὴ φοβεῖσθε, and when human help fails, then divine aid will come. Terrors pass by, but Christ never passes by, He ever says, "It is I." I am He who always *am*, who ever *remains*; therefore have faith in Me. And if we are rowing in the Apostolic Ship of the Church, doing our duty there in our respective callings, and if we desire to receive Christ into the Ship, He will not only quell the storm but give us a fair breeze, and we shall soon be at the harbour where we would be—the quiet harbour of heavenly peace. They who are in the Ship are rowing in the storm; *i. e.* they who labour in the Church, and continue in good works to the end, will receive Christ, and will arrive at the harbour of everlasting life. (Cp. *Aug.* here.)

21. ἤθελον λαβεῖν] It is said by some Interpreters (e. g. *Meyer* here), that this is irreconcilable with the narrative of the other Evangelists, who say that our Lord *was received* into the Ship (see Matt. xiv. 32. Mark vi. 54), whereas it is alleged that St. John says here that they were *desirous* to receive Him, but, before He could enter the ship, the ship was at the shore (*v.* 21).

But this allegation rests on an erroneous translation of St. John's words, ἤθελον λαβεῖν. They do not mean, that they *desired* to receive Him and did *not* receive Him; but the sense is, they were willing and desirous to receive Him, and *did* receive Him; and then, *after* they had received Him, the ship was at land, by the divine power of Him Whom they had received.

The word ἤθελον is to be explained by what St. John knew, but did not record, because it had been related by the former Evangelists.

At first they were panic struck, thinking He was a Spirit (Matt. xiv. 26), and cried out for fear (Mark vi. 49), and *then* they were *not willing* to receive Him. But Peter went on the water and was upheld by Christ (Matt. xiv. 28). *Then* they were *no longer afraid*, and were *willing* and *desirous* to receive Him. On this use of θέλω, see on viii. 44.

22. πλοιάριον] A small ship; the greater the danger.

23. ἐγγύς] *i. e.* to the neighbourhood of the place, &c.

The ἄλλα πλοιάρια are mentioned to explain how the people came to Capernaum.

— εὐχαριστήσαντος τοῦ Κυρίου] Observe, εὐχαριστήσαντος and Κυρίου, both words appropriate here, in connexion with the *Eucharist* or *Lord's* Supper (εὐχαριστία, δεῖπνον Κυριακόν). The word Κύριος is not often used in the Gospels when speaking of Christ; and, when it is used, it has a special significance. Cp. on Luke ii. 9; x. 1.

25. Ῥαββί, πότε ὧδε γέγονας;] When hast thou come, and how art Thou now, here? Jesus had come on the sea to the ship, and had brought the ship to land.

Our Lord had fed the multitude with bread, in which He typified the distribution of the Bread of Life in the Holy Eucharist, even unto the end of the world; and He had thus prepared His hearers for His discourse on the Holy Eucharist in the Synagogue at Capernaum. *How* He is present there, Reason cannot understand. And where Reason is weak, there Faith is strong. He gives no answer to the question concerning His presence there—Lord, when camest thou hither? He was there present, to be seen and heard; but as to the *time* and *manner* of His presence, which was miraculous, He says nothing. "His way is in the sea, and His paths in the great Waters, and His footsteps are *not known*." (Ps. lxxvii. 19.)

And now, by walking on the sea, invisibly to the eyes of the multitude, and suddenly presenting Himself to them in the synagogue at Capernaum, in a manner unintelligible to them, He instructs us, that though He comes by Water in Holy Baptism, and is present in the Holy Eucharist, the *manner* of His presence is not to be scrutinized by us. That He is present, Faith believes.

It is for us to receive Christ joyfully into our hearts in the Holy Sacraments, but not to speculate inquisitively into the *time* and *manner* in which He is there present.

See *Hooker*, V. lxvii., whose words are as follows: "All things considered and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point, shall I wish that men would more give themselves to meditate with silence *what we have* by the Sacrament, and less to dispute of the manner *how*?

"If any man suppose that this were too great stupidity and dullness, let us see whether the Apostles of our Lord themselves have not done the like.

"It appeareth by many examples, that they, of their own disposition, were very scrupulous and inquisitive,—yea, in other cases of less importance and less difficulty, always apt to move questions. How cometh it to pass that so few words of so high a mystery being uttered, they receive with gladness the gift of Christ, and make no show of doubt or scruple? The reason hereof is not dark to them who have any thing at all observed how the powers of the mind are wont to stir, when that which we infinitely long for presenteth itself above and besides expectation. Curious and intricate speculations do hinder, they abate, they quench such inflamed notions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind, therefore, feeling present joy, is always marvellous unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part at other times easily draweth.

"A manifest effect whereof may be noted, if we compare with our Lord's disciples (John xx. 20) the people that are said in John vi. 24 to have gone after Him to Capernaum. These leaving Him on the one side of the sea of Tiberias, and finding Him again as soon as themselves by ship were arrived on the contrary side, whither they knew that by ship He came not, and by land the journey was longer than, according to the time, He could have travelled,—as they wondered, so they asked also, 'Rabbi, when camest thou hither?'

"The disciples, when Christ appeared to them in far more strange and miraculous manner, moved no question, but rejoiced greatly in what they saw (John xx. 20). For why? The one sought and beheld only that in Christ which they knew was more than natural; but yet their affection was not rapt therewith through any great extraordinary gladness. The other, when they looked on Christ, were not ignorant that they saw the well-spring of their own everlasting felicity. The one, because they enjoyed not, disputed; the other disputed not, because they enjoyed.

"If, then, the presence of Christ with them did so much move, judge what their thoughts and affections were at the time of this new presentation of Christ, not before their eyes, but within their souls. They had learned before that His flesh and blood are the true cause of eternal life; that this they are not by the bare force of their own substance, but through the dignity and worth of His Person, which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto; finally, that to us they are life in particular, by being particularly received.

"Thus much they knew, although as yet they understood not perfectly to what effect or issue the same would come,—till at the length, being assembled for no other cause which they could imagine but to have eaten the Passover only that Moses appointeth, when they saw their Lord and Master, with hands and eyes lifted up to heaven, first bless, and consecrate for the endless good of all generations till the world's end, the chosen elements of bread and wine,—which elements made for ever the instruments of life by virtue of His divine benediction, they being the first that were commanded to receive from Him,—the first which were warranted by His promise, that not only unto them at the present time, but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conducts of life and conveyances of His body and blood unto them, was it possible they should hear that voice,—'*Take eat, this is My body; drink ye all of this, this is My blood*;' possible, that doing what was required, and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration at the heaven which they saw in themselves?

"They had at that time a sea of comfort and joy to wade in; and we by that which they did are taught that this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtile wits.

"If we doubt what those admirable words may import, let him be our teacher for the meaning of Christ to whom Christ was Himself a Schoolmaster. Let our Lord's Apostle be His interpreter, content we ourselves with His explication (1 Cor. x. 16),—*My body, the communion of My body; My blood, the communion of My blood*. Is there any thing more expedite, clear, and easy, than that as Christ is termed our life, so the parts of this sacrament are His body and blood, for that they are so *to us*, who, receiving them, receive that by them which they are termed? The bread and cup are His body and blood, because they are causes instrumental upon the receipt whereof the *participation* of His body and blood ensueth; for that which produceth any certain effect is not vainly or improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies, quickened to eternal life, are effects, the cause whereof is the Person of Christ; His body and blood are the true well-spring out of which this life floweth. So that His body and blood are in that very subject whereunto they minister life, not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in every thing which they

26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με,
οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.
g ch. 1. 32. & 4. 14. & 5. 37. & vv. 40, 54. & 18. 8. Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. 2 Pet. 1. 17.
27 gΕργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ Υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ Πατὴρ
ἐσφράγισεν ὁ Θεός. 28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν, ἵνα ἐργαζώμεθα
τὰ ἔργα τοῦ Θεοῦ; 29 hἈπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι
h 1 John 3. 23.
τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. (53/IV) 30 iΕἶπον
i Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 29. 1 Cor. 1. 22.
οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί
ἐργάζῃ; (54/X) 31 kΟἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστι
k Exod. 16. 4, 15. Num. 11. 7. Ps. 78. 24. Wisd. 16. 20. 1 Cor. 10. 3.
γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. 32 Εἶπεν
οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν
ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ
οὐρανοῦ τὸν ἀληθινόν. 33 Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ
οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ. 34 Εἶπον οὖν πρὸς αὐτόν, Κύριε,
l Isa. 55. 1. ch. 4. 14. & 7. 37.
πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. (55/I) 35 lεἶπε δὲ αὐτοῖς ὁ Ἰησοῦς,
Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς μὲ οὐ μὴ πεινάσῃ, καὶ
ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. 36 Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε. (56/X) 37 Πᾶν ὃ δίδωσί μοι ὁ Πατὴρ, πρὸς ἐμὲ
m Matt. 26. 39. Mark 14. 36. Luke 22. 42. ch. 4. 34. & 5. 30.
ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω· (57/I) 38 mὅτι καταβέβηκα
ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμ-
n ch. 10. 28. & 17. 12. & 18. 9.
ψαντός με. 39 nΤοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με Πατρὸς, ἵνα πᾶν
ὃ δέδωκέ μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
o ch. 3. 15, 16. (58/X) 40 oΤοῦτο γάρ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν
Υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ

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quicken, but also by a far more divine and mystical kind of union which maketh us one with Him, even as He and the Father are one."

26. *ἀπεκρίθη αὐτ. ὁ Ἰησοῦς καὶ εἶπεν*] He who had retired to the mountains now preaches to the crowd. After the mystery of the miracle He delivers a Sermon; and satiates with doctrine the souls of those whose bodies He had refreshed with food. Thus He sets an example to man especially, to teachers, that they ought to be instant in preaching the word; as He had set an example before, by declining earthly glory, and by refusing to be made a king. (*Aug.*, *Alcuin.*)

— *ζητεῖτέ με—ὅτι ἐφάγετε*] How few seek Jesus for the sake of Jesus! (*Aug.*)

27. *ἐργάζεσθε μή*] Ἐργάζεσθε, work, for labour is necessary; but work not for the meat that perisheth.

Ye seek me carnally, and not spiritually; ye seek temporal sustenance, and I have given you bodily sustenance, in order that ye may learn to seek that sustenance which nourishes the soul unto eternal life. (*Chrys.*, *Aug.*)

— *ἣν ὁ Υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει*] When you receive the Lord's Supper from the hands of Christ's minister, look with the eye of faith not at him whom you see, but at Him whom you do not see. The Priest is the dispenser of the food, but not its maker. The Son of Man *gives Himself* in it to us, that we may dwell in Him and He in us. And do not imagine that this Son of Man is like other sons of men; for Him hath God the Father sealed, and He contains in Himself the fullness of God Who has sealed Him to be the image and impress of Himself. (Heb. i. 1, 2. Cp. *Hilary*, de Trin. viii.)

29. *τοῦτό ἐ. τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε*] It is one thing to believe Christ, and another to believe in Christ. The Devils believe Christ, but not *in* Him. We believe Paul, but not in him. To believe in Him is to love Him by faith, by faith to be incorporated into Him. This is the faith which God requires of us, the faith which *worketh by love*. (Gal. v. 6. Cp. on Matt. xviii. 6.)

There are works which *seem* to be good, and yet *are not* good, because they are not done with an eye to Him, as an end, from Whom all good comes, for "Christ is the *end* of the law to every one that believeth" (Rom. x. 4); therefore Christ does not separate *works from faith*, but says that *faith* is the *work* of God. (*Aug.*)

31. *οἱ πατέρες ἡμῶν*] 'Our fathers;' more than half a million of persons ate manna supplied miraculously for forty years; Thou hast only fed 5000 once, and not from *heaven*, but from earth.

— *τὸ μάννα*] '*the* manna.' See v. 49.

32. *οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ*] It is not Moses who has given the bread, the true bread from Heaven; *i.e.* the true bread was not given in his days to your fathers: the bread which he gave was "meat that perisheth," and only typical of the true bread (1 Cor. x. 3), which Moses could not give; it could not be given but by Me alone, and it is now given by Me.

On this saying, cp. *Ignatius*, ad Rom. 7, who seems to have had these words in his mind: *οὐχ ἡδομαι τροφῇ φθορᾶς οὐδὲ ἡδοναῖς τοῦ βίου τούτου· Ἄρτον Θεοῦ θέλω, ὅς ἐστι σὰρξ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἐκ γένους Δαβὶδ, καὶ πόμα θέλω, τὸ αἷμα αὐτοῦ, ὅ ἐστιν ἀγάπη ἄφθαρτος.*

33. *ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων*] After the passage of the Red Sea, which is a figure of Baptism, the people were fed with manna, which is the figure of Christ's body and blood, Who is the Living Bread that came down from Heaven. (*Aug.*)

So after our Lord has walked invisibly on the sea, the type of His presence in Baptism, He speaks of the heavenly Manna which He gives to those who have been baptized in the other Sacrament. Thus Christ's passage over the sea connects His two Discourses on the two Sacraments,—that with Nicodemus and that at Capernaum.

He is the true Manna. The word Manna signifies "what is it?" and every one may well ask with wonder concerning this divine Manna, what is He? How is He the Son of God and the Son of Man? "Who shall declare His generation?"

— *καταβαίνων*] *coming down* of its own accord (see *v.* 38), and not for the food of one people in the wilderness for forty years, but for the world.

35. *πρὸς—εἰς*] Observe the difference of these two prepositions. We must come to (*πρὸς*) Christ, and be incorporated *into* (*εἰς*) Him by faith. Cp. *v.* 37.

— *οὐ μὴ πεινάσει—διψήσει*] Not *πεινάσει—διψήσει*, the reading of a few MSS. and some editions. See on iv. 14. He does not say, they *will* not hunger or thirst, but they *shall* not. He will preserve them from it. He only can.

37. *οὐ μὴ ἐκβάλω ἔξω*] He who cometh to Me is incorporated with Me, and becomes like Me, and therefore will not do his own will, but God's will; and so will never be cast out, for that which is cast out of Heaven is Pride. (*Aug.*)

38. *καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν*] In order that Pride (the root of all our diseases) might be cured, the Son of God came down from heaven and humbled himself. Therefore, O man, why art thou proud? The Son of God was made humble for thy sake. Perhaps thou mayest be ashamed to imitate a man in humility; imitate God, who humbled Himself here in the commendation of humility. *I came not to do mine own will.* Humility does the will of God. (*Aug.* Cp. *Greg. Nazian.* p. 548.)

39. *πᾶν—μή*] 'that I should lose nothing;' *πᾶν μή*, a Hebraism, לֹא (*lo-col*). Exod. xii. 43. Lev. iv. 2. Matt. xxiv. 22. Luke i. 37. (*Vorst.* Hebr. 531.)

40. *τοῦτο γάρ*] So A, B, C, D, K, L.—*τοῦτο δέ. Elz.*

— *ὁ θεωρῶν*] Hebr. חָזָה (*chazah*).—*θεωρῶ*, used by the LXX for 'to understand.' See *Rosenmüller.*

τῇ ἐσχάτῃ ἡμέρᾳ. (59/I) 41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, 42 p καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσὴφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; (60/X) 43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων· 44 οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45 q Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ Πατρὸς καὶ μαθὼν ἔρχεται πρὸς μέ. (61/III) 46 r Οὐχ ὅτι τὸν Πατέρα τὶς ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακε τὸν Πατέρα. (62/X) 47 s Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. 48 Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. (63/I) 49 t Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον· (64/X) 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. (65/I) 51 u Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. (66/X) 52 Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου

p Matt. 13. 55. Mark 6. 3. Luke 4. 22.

q Isa. 54. 13. Jer. 31. 34. Heb. 8. 10. & 10. 16.

r ch. 1. 18. Matt. 11. 27. Luke 10. 22.

s ch. 3. 16, 18, 36.

t Exod. 16. 15. Numb. 11. 7. Ps. 78. 24. 1 Cor. 10. 5. Heb. 3. 16, 19.

u ch. 3. 13.

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41. *ἐγόγγυζον οὖν οἱ Ἰουδαῖοι*] for they were estranged from that living bread that came down from heaven, and had not learned to feel hunger for it. That bread seeks for the craving of the inner man, and satisfies it. (*Aug.*)

44. *οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν*] ἑλκύω is used by LXX for Hebrew מָשַׁךְ (*mashak*), which does not imply violence, as Jer. xxxi. 3. (*Rosenmüller.*)

A tribute to the power of Divine Grace. No one can come except He is drawn. If thou dost not desire to err, do not seek to determine whom God draws, and whom He does not draw; nor why He draws one man and not another. But if thou thyself art not drawn by God, *pray* to Him that thou mayest be drawn. (*Aug.*)

God is ready to draw *every man*, for He says, It is written in the Prophets, they *shall all be* taught of God (Isa. liv. 13). And, again, every one that hath heard and learned of the Father *cometh* to me (John vi. 45), and Him that cometh to me I will in no wise cast out (John vi. 37). Besides, He says, that He will *draw all*, πάντας ἑλκύσω, John xii. 32. (*Aug.*)

This saying does not deny our freewill, which is the error of the Manichæans, but proves our need of divine grace; it does not say that the unwilling comes, but that he comes who receives grace; and we have a Teacher who is willing to give His blessing to all (as is evident from *v.* 45), and pours out His heavenly teaching upon all. (*Chrys.*)

God draws all who are willing to be drawn; but He does not draw others; as the magnet draws not every thing, but it draws iron. (*Theoph.*)

You are not drawn against your *will*. God draws by love, not by force (*Aug.*), but "by the cords of a man," Hos. xi. 4.

— *ἐν τῇ ἰσχ. ἡ.*] So A, C, D, E, G, H, K, L, S, T, V, and other MSS. *Elz.* omits *ἐν*.

45. *ἔσονται πάντες διδακτοὶ Θεοῦ*] On the phrase *διδακτοὶ Θεοῦ*, see *Vorst.* Hebr. pp. 408, 409. Cf. *θεοδίδακτοι*, 1 Thess. iv. 9.

I may utter words that sound in your ears, but unless your minds are enlightened by God, how can you know me? (*Aug.*, *Chrys.*)

— *ἀκούσας*] This appears to be the right reading,—*ἀκούων* has been adopted from a few MSS. by some editors.

— *πᾶς ὁ ἀκούσας—ἔρχεται*] Where hearing is, there is obedience; for faith is not of necessity, but by persuasion. And that understanding, by way of assistance, rather than of force, which is in Christ, is supplied from the Father. For the truth of Christian doctrine teaches that the *αὐτεξούσιον καὶ αὐτὸ προαίρετον* of the human soul is preserved entire. (*Cyril.*)

48. *ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς*] The multitudes followed Him (in consequence of the loaves) seeking food for their bodies, and remembering the manna which had been given to their fathers; but our Lord teaches them that these things were figures emblematic of the Truth now present to their eyes, and therefore proceeds to speak of spiritual food, "I am the bread of life." He speaks here of the mystical communion of His own Body. (*Chrys.*, *Theoph.*)

Since Christ is the bread of life, and except we eat His flesh and drink His blood, we have no life in us; let those take heed who have been baptized, and yet rarely resort to Church to receive the Holy Communion, under a pretence of fear and reverence, and so exclude themselves from eternal life. This pretext, though it seems to be religious, is a trap and snare. Rather, they ought to strive to be cleansed from sin, and amend their lives. (*Cyril.*)

Satan has various devices, and when he has tempted us to sin, he then makes us shrink from divine grace. But let us break his chains, and shake off his tyrannical yoke and serve God, and come to divine and heavenly grace, and approach the Holy Communion of Christ. So we shall conquer Satan, and be partakers of the Divine Nature, and rise to life and immortality. (*Cyril.*)

50. *οὗτος*] *i. e.* 'I myself.' See Matt. xvi. 18, and below, *v.* 58.

— *ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ*] Moses ate the manna, and many who pleased God ate it, and did not die, because they received the visible food spiritually, and tasted it spiritually, that they might be satiated spiritually. We also now receive visible food. But the Sacrament is one thing, and the *Virtue* of the Sacrament is another; for many receive at the altar, and perish in receiving. Whence the Apostle says (1 Cor. xi. 29), "He that eateth and drinketh unworthily, eateth and drinketh damnation." To eat this heavenly food spiritually, is to wash our hands in innocency (Ps. lxxiii. 12), and so to come to the altar: though we sin daily, let not our sin be deadly; and before we come to the altar let us reflect on the prayer, "Forgive us our trespasses, as we forgive them that trespass against us." If you forgive, you will be forgiven. Come, then, with confidence. If any man eateth of this bread he shall not die; that is, if he eats, what belongs to the *Virtue of* the Sacrament, not what belongs to the visible Sacrament; *if* he *feeds* upon it *internally*, not externally; feeds upon it in his heart, not only presses upon it with his teeth. (*Aug.*)

52. *ὁ ἄρτος δὲ ὃν ἐγὼ δώσω*] He thus shows His power and freewill. He was crucified; He was given by His Father, but He *gave Himself*. (*Theoph.*) Our Lord *gave* this Bread when He delivered the Sacrament of His Body and Blood to His disciples, and when He offered Himself to the Father on the Altar of the Cross. (*Bede.*)

I die for all, that I may quicken all by My death; and I offer my flesh as a ransom (*ἀντίλυτρον*) for the flesh of all. Death will die in My death; and the nature of Man which has fallen in Adam will arise again in Me. I am therefore made like you, of the seed of Abraham. Death could not otherwise have been destroyed, except Christ had given Himself a ransom for all. As the Psalmist says, "Sacrifice and burnt-offering thou wouldest not, but a body thou hast prepared Me. Then said I, Lo, I come" (Ps. xl. 9). "He bore our sins in His own body on the cross, and by His stripes we are healed" (1 Pet. ii. 24). Therefore He says (John xvii. 19), I sanctify Myself, that is, I consecrate Myself, and offer Myself as an Immaculate Victim, for the life of all. And this redemption is effected by the Union of the two Natures. For after that the Life-giving Word of God made His dwelling in our Flesh, He transformed it to His own Virtue, that is, to Life, and, by the ineffable mystery of His union with us, quickened us and made us to be like what He is in Himself. Therefore the body of Christ quickens those who partake in it. (*Cyril.*)

The Fathers combat the *Eutychian* Heresy by arguments drawn from what our Lord says concerning the Lord's Supper.

The Sacraments which we receive of the Body and Blood of Christ are a divine thing, because through them we are made partakers of the divine nature. And yet there does not cease to exist in them the *substance of bread and wine*. And an image and similitude of the Body and Blood of Christ is seen and solemnized in the celebration of these mysteries; and we must have the same belief concerning Christ our Lord as we profess concerning His image (in the Sacrament), viz. that as the elements pass into a divine substance, by the operation of the Holy Spirit, and yet remain in the properties of their own nature, so they show that the principal mystery, whose efficacy and virtue they truly represent to us—namely, Christ—remains One, because entire and true; while these things (i. e. the two natures), of which Christ consists, remain in their true properties. (*Gelasius*, Bp. of Rome, A.D. 492—496, 'De duabus naturis in Christo.' Bibl. Patr. Lat. v. p. 671.) The bread and wine even after consecration lose not their own nature, but remain in their

ζωῆς. [52] Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται
y Matt. 26. 26. 1 Cor. 11. 23, &c. οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; [53] y Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε
z ch. 4. 14. αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. [54] z Ὁ τρώγων μου τὴν σάρκα
καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ
ἡμέρᾳ· (ξ΄) [55] ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς
ἐστι πόσις. (ξ΄ χ΄) [56] Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ
μένει, κἀγὼ ἐν αὐτῷ. [57] Καθὼς ἀπέστειλέ με ὁ ζῶν Πατὴρ, κἀγὼ ζῶ διὰ τὸν
a ch. 3. 13. Πατέρα· καὶ ὁ τρώγων με κἀκεῖνος ζήσεται δι' ἐμέ. [58] a Οὗτός ἐστιν ὁ ἄρτος
ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ
ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. [59] Ταῦτα εἶπεν
ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

[60] Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος

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proper substance, shape, and form. (*Theodoret*, Eranist. iv. p. 85.) See *Bp. Pearson* on the Creed, Art. iii. p. 306, who says, "hence it is observable that the Church in those days understood no such doctrine as that of *Transubstantiation*."

— ἡ σάρξ μου ἐστίν] That is called flesh, which flesh does not comprehend, and the more so because it is called flesh. They who heard it shuddered at that saying, and thought it to be impossible. But the faithful people of Christ know the body of Christ, if they themselves take heed to be His Body. Let them be indeed the body of Christ, if they desire to live by the Spirit of Christ. The body of Christ cannot live but by the Spirit of Christ. Hence the Apostle says, "we are one bread and one body" (1 Cor. x. 17).

O Sacrament of Piety! O Symbol of Unity! O Bond of Charity! He who desires to have life has a place where he may have it, and a source whence he may receive it. Let him draw near, let him have faith, let him be in the body of Christ, that he may derive life from it. And let him be a living and sound member in the body; let him cleave to the body; let him live from God to God; let him now labour on earth that he may reign in heaven. (*Aug.*)

52. πῶς δύναται] A like question to that of Nicodemus, when Christ spoke to him of the other Sacrament (John iii. 9). "*How*," they ask, "can He give us His flesh to eat?" *How* did He feed the five thousand? The answer is the same in both cases—by His divine Power. (Cp. *Chrys.*)

53, 54. ἐὰν μὴ φάγητε] A form of speech parallel to that used prophetically by Christ to Nicodemus concerning the other Sacrament (John iii. 5).

Observe also that the ἐὰν μὴ is, in the two cases, introduced by Ἀμὴν ἀμὴν (used twice in both cases, iii. 3. 5; vi. 47. 53), and makes the parallel more solemn.

Our Lord did *not* as yet *explain how* they were to eat His flesh and drink His blood; for they were not as yet ripe for the intelligence of this mystery. But He tells them what inestimable blessings were to be gained from that eating and drinking, and so quickens a more vehement desire in their minds to believe it. He would first teach them to *believe* Him, and would afterwards reward their faith by fruition of Himself. He *afterwards explained* His words by saying, "Take eat, this is My body," and "Drink ye all of this."

Let all hearken to Christ, who says, "*Except ye eat the flesh of the Son of Man ye have no life in you.*" They cannot taste that life which is in holiness and felicity, who do not receive the Son of Man in the Holy Communion.

For Christ is the Life, being generated from the Living Father of all. And His Human Body is Life-giving, in that it is united to the Life-giving Word in one Person. For, after the Incarnation, the two natures of God and Man were indissolubly joined in Him. Wherefore by communion in His Body we have life in ourselves, being united to that Body as it is united to the Word Who dwells in it. (*Cyril.*)

The mention of *blood* here as well as *body* contains a prophecy, i. e. that our Lord would not die '*siccâ* morte, sed cruentâ,' i. e. be slain and pierced, and that by this body slain and blood shed He would give life to the world. Men may have temporal life without eating that bread and drinking that blood, but *eternal* life they cannot have. By this food and drink He means the communion of His own Body. Our Lord therefore presented His Body and Blood in those things which are made of *many* into *one*. For the one element (the Bread, ἄρτος, or *loaf*) is made of many grains; the other (the Wine) flows together into one from many grapes. The Sacrament of this Unity of Christ's Body and Blood is prepared in some places daily; and in other places at stated intervals, on the Lord's Table; and by some it is received unto life, and by others it is received unto death. But the thing itself, of which it is a Sacrament, is unto life to every man, and is not to death to any one that partakes of it. (*Aug.*)

Before the bread is consecrated, we call it bread; but when by the ministry of the priest the divine grace sanctifies the bread, it is reputed worthy to be called the body of Christ, although the nature of bread remains in it. (*Chrys.*, as is generally supposed, ad Cæsar. ap. *Routh*, Script. Eccl. ii. 126, ed. 1840, where other ancient testimonies to the same effect may be seen.) See above, on *v.* 52.

54. τρώγων] There is a gradual ascent in the language of this Discourse, from one spiritual altitude to another. Each sentence in succession is an exercise of faith, and invites it to climb up higher, and to surmount new difficulties.

First He speaks of ἄρτος, *bread*, what He Himself had just multiplied, to feed the bodies of the five thousand, and so connects His Sermon with the Miracle (*v.* 26). Then of bread from *heaven* (*v.* 32); then of the bread of *God* (*v.* 33); then of the bread of *life* (*v.* 35); then of *living* bread (*v.* 51); and then He says that this is Himself (*v.* 51); and then, that it is His flesh (*v.* 51); and then, that it is necessary to *eat* (φαγεῖν) that flesh and drink His blood (*v.* 53); and then He adopts a new word for eating—a remarkable one—τρώγω. Here, in this word, is the climax of difficulty. It is repeated no less than four times (*vv.* 54. 56—58) in relation to this subject; and it only occurs in two other places of the N. T.—John xiii. 18. Matt. xxiv. 38. It seems to be intentionally chosen as a σκληρὸς λόγος. It means something more than mere φαγεῖν. Etymologically it is connected with τρύω and τρώω, to *pierce*. Properly it is not applied to food prepared by man; and it signifies the eager appetite with which animals fix on their food and even devour it. Cp. the words of Christ concerning Christians as compared to birds of prey—eagles—hastening to their food (Matt. xxiv. 28. Luke xvii. 37). It may be intended to show the need of coming to Christ in the Holy Communion with spiritual hunger and with devout cravings and earnest longings and yearnings of a famished soul for heavenly food. Cp. on xiii. 18.

55. ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις] Being the flesh of Him Who is God,—not that Christ's flesh has been changed into the nature of God. No; but as iron when heated retains the nature of iron, and exercises the energy of fire, so His flesh remains flesh and vivifies us,—being the flesh of Him Who is God. (*Theoph.*)

We are called members of Christ because we receive the Son Himself into us, in the Holy Communion. His Blood is the Blood of Him Who is the Life. (*Cyril.*)

— ἀληθῶς] Some MSS. (e. g. B, C, D, K, L, T) have ἀληθής here, but the preponderance of authority is for ἀληθῶς.

56. ὁ τρώγων μου τὴν σάρκα] Observe the position of the pronoun μου, in both cases it is emphatic.—'The flesh of *Me*, Who am God, and by My Divine Power quicken whom I will.'

This is to eat that food and drink that drink, viz. to dwell in Christ. He who does not dwell in Christ, nor Christ in him, without doubt neither eats His flesh nor drinks His blood, but rather eats and drinks to his own condemnation the Sacrament of so great a thing. (*Aug.* Cp. the MSS. collations p. 1987, and p. lxxvii. on the words from *Aug.* in our 29th Article.)

These words of our Lord are to be referred to the Holy Eucharist, in which we partake of the body and blood of Christ. (*Chrys.*)

Our Lord taught us by these mystical words to be in His body under Himself the Head, eating His flesh, not forsaking His Unity. But many who were present did not understand His meaning, and were offended; for they thought of nothing but the flesh, which they themselves were (i. e. they received His words carnally, being themselves carnal). But the Apostle tells us, *to be carnally minded is death* (Rom. viii. 6). Therefore we ought not to taste Christ's flesh carnally, as some did who said (v. 60), "This is a hard saying; who can hear it?" (*Aug.*) and He therefore replied to them in v. 62.

59. Καφαρναούμ] '*villa consolationis*' (see Matt. iv. 13),—a fit place for this discourse on those benefits which by His precious blood-shedding He has obtained to us, and on those holy "mysteries which He has instituted as pledges of His love, and for a continual remembrance of His death, to our great and endless *comfort*."

60. σκληρός ἐστιν οὗτος ὁ λόγος] Yes, a hard saying to those who are hard; incredible to the incredulous. (*Aug.* Serm. 131.)

Because they had heard Him speak of flesh, they thought He wished to make them eaters of flesh; but we, who understand these words spiritually, are not devourers of flesh, but are spiritualized by this food. (*Theophyl.*)

ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν; 61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; (ξ) 62 [b] Ἐὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; (οη) 63 [c] Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα, ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν. (ξα) 64 [d] Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. Ἤιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν· (οβ) 65 [e] καὶ ἔλεγε, Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ Πατρός μου. (ογ) 66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. 67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; (οδ) 68 [f] Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· 69 [g] καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. (οε) 70 [h] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. 71 Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

[b] ch. 3. 13. Mark 16. 19. Luke 24. 51. Acts 1. 9.
[c] Eph. 4. 8. 2 Cor. 3. 6.
[d] ch. 2. 25. & 13. 11.
[e] ver. 44.
[f] Acts 5. 20.
[g] Matt. 16. 16. Mark 8. 29. Luke 9. 20. ch. 11. 27.
[h] Luke 6. 13. ch. 8. 44.

62. *ἐὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα*] If you imagine that My flesh cannot give you life, how can it, like a winged bird, soar up to heaven? But if, as your own eyes will see, it raises itself to heaven, cannot it also raise you? cannot it vivify you? It is not, however, the flesh, as flesh, that will vivify you, but it is the Flesh united to the Word; it is the Flesh in which "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). It is the Spirit that dwelleth in it that quickeneth; and "the Lord is that Spirit" (2 Cor. iii. 17). The Spirit is Christ as God. (*Cyril.*)

They thought He would give them His body to eat, but He said that He, in His body entire, would *ascend* to heaven. Then you will perceive that He does not give His body in the way you imagine, and that His *Grace* is not to be fed upon by the *teeth*. "Gratia Ejus non consumitur morsibus." (*Aug.*)

Therefore our Lord said, "Me ye have not always" (John xii. 8), when He spake of His *bodily presence*; for according to His *divine majesty* He said, "I am with you alway" (Matt. xxviii. 20). But according to the flesh which He assumed in the Virgin's womb, and in which He died and rose again, it "ye have not always." Why? because in it He *ascended* into heaven, and in it He is not here. (*Aug.*)

— *ὅπου ἦν τὸ πρότερον*] Not that the human body of Christ came down from heaven (for that is the heresy of *Marcion* and *Apollinarius*), but because the Son of Man and the Son of God are one Christ. (*Theoph.*)

Our Lord answers their murmurs by these words: "You imagine that I am about to give you My Body to divide as it were into parts for you to eat. What if you see Me *ascend?*" Certainly He Who could *ascend bodily*, could not be eaten bodily; therefore He gives us healthful reflection from His Body and Blood, and at the same time solves their doubts. Let them eat and drink Him Who is our Life; and the Body and Blood of Christ will be Life to us, if that which is visibly taken in the Sacrament is indeed spiritually eaten and spiritually drunken. For our Lord proceeds to say (v. 63), "It is the *Spirit* that quickeneth." (*Aug.* Serm. cxxxi.)

63. *τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν*] Cp. 1 Cor. xv. 45: "The first man Adam was made a living soul; the last Adam was made a *quickening spirit*,"—*εἰς πνεῦμα ζωοποιοῦν*,—i. e. by union of flesh with deity; the flesh which Christ took became by His assumption of it the flesh of Him Who is God,—and Who as *Jehovah*, the universal and everlasting *I am*, quickens all. It is not by participating in His flesh as flesh, but by faith in His Divinity dwelling in that flesh, and by it communicating itself to us, that we are profited in the reception of the Holy Communion of His Body and Blood.

Not that His flesh profits nothing; for our only hope of life eternal in body and soul is through His Incarnation; but what profits nothing, is to think of His flesh *merely* as flesh. So the Apostle says (2 Cor. iii. 6), "The letter killeth, but the Spirit giveth life." Not that the letter is nothing; but the letter *alone*, *without* the Spirit, killeth. Cp. *Cyril* here.

We must not say that Christ's flesh or body profiteth nothing (see v. 53, 54), but to understand these things in a carnal way profiteth nothing. (*Chrys.*)

Why did He say, "Except ye *eat* the *flesh*," &c.? Because the flesh considered carnally, as ye consider it, profiteth nothing. But the flesh must be quickened by the Spirit, and then the Spirit in the flesh, and by the flesh, profits much. Your soul quickens only the members which are in your body; if you take a limb away, it is not quickened by your soul. This we say, that we may love unity and fear separation. A Christian ought not to fear any thing so much as to be separated from Christ's Body; for if he is separated from the Body of Christ, he is not a member of Christ, and if not a member of Christ, he is not quickened by His Spirit. (*Aug.*)

— *πνεῦμα καὶ ζωή*] They speak of Spirit and Life. (*Cyril.*) "Spiritualiter intelligenda." (*Aug.*)

64. *τινες οἳ οὐ πιστεύουσιν*] and therefore do not understand; for "unless ye believe ye cannot understand" (Isa. vii. 9.) See LXX.

— *ὁ παραδώσων*] The betrayal took place at the season of the Passover, and soon after the Institution of the Holy Eucharist; and so the treachery of Judas was intimately connected with these words, concerning the Holy Eucharist, and spoken before at a Passover.

67. *δώδεκα*] That these were *the Apostles*, St. John supposes to be known from the other Gospels.

69. *ὁ Υἱός*] "Instead of *ὁ Υἱὸς*, *Griesb.*, *Lachm.*, *Tisch.*, and *Alf.* edit, from 4 MSS., and a few Versions, *ὁ ἅγιος*. But that reading has been, very properly, rejected by *Scholz*; since, while *external authority* for it is infinitely less, *internal evidence* is altogether on the side of the common reading; the appellation *ἅγιος τοῦ Θεοῦ*, as used of our Lord, only occurring in the confession of the demoniacs (Mark i. 24. Luke iv. 34). He is, indeed, called *ἅγιος παῖς* Acts iv. 27, but not *ἅγιος τοῦ Θεοῦ*. Whereas the appellation, *Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ*, frequently occurs in the New Test., and especially in this Gospel, as i. 50; xi. 27. See more in *Tittman*, who proves that the appellations *ὁ Χριστὸς* and *ὁ Υἱὸς τοῦ Θεοῦ* were not synonymous, but that the former have reference to the *office*, the latter to the Divine *nature* of Christ." (*Bloomf.*)

— *τοῦ ζῶντος*] Cancelled by some on the authority of a very few MSS., e. g. B, C, D, L, and six cursive copies, but confirmed by most of the Versions and Fathers; and very expressive and relevant to this place in connexion with *ῥήματα ζωῆς* (*v.* 68).

70. *ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐ.*] There is therefore an election of grace, from which men may fall. (*Bengel.*)

REVIEW OF THE CONTENTS OF THE FOREGOING CHAPTER.—It is said by the Holy Spirit in *v.* 6 of this chapter, that "*He* (Christ) *Himself* (*αὐτὸς*, Ipse, nemo alius) *knew what He would do*;" and this saying may be taken as a clue to the whole; for all our Lord's sayings and actions in it are *prophetical*.

St. John in his Gospel does not describe the Institution of either Sacrament. *That* had been done by the preceding Evangelists. And he alone records our Lord's prophetical discourses concerning both Sacraments; first, in the third chapter, concerning Baptism; and secondly, in the sixth chapter, concerning the Lord's Supper. And there is a striking resemblance in the *manner* in which each of the Sacraments is treated by Our Lord in this Gospel. (See, for instance, *v.* 53, compared with iii. 3.)

Thus it is shown that there is an analogy between them; and that the two Sacraments occupy a place peculiar to themselves in the Christian Dispensation.

In a word, the Third Chapter and the Sixth Chapter of St. John's Gospel may be said to contain two Sermons upon the Sacraments from the Divine lips of Him Who instituted them.

Our Lord employs the same method in speaking of the Second Sacrament (that of His Body and Blood) as He had done in speaking of the first—the Sacrament of Baptism. See above on chap. iii. 22, and note at end of that chapter; and on Matt. x. 38.

If it be alleged (as it is by some) that His Words could not refer to the Sacraments, because they were not so *understood* by those who heard them; this objection, it must be replied, is grounded on a total misconception of our Lord's Nature and Teaching.

He *knew what He would do*; and He knew that His Words would be recorded by the Holy Spirit in Holy Scripture, for the teaching and comfort of all *future* ages of the world. Such language as was *not* intelligible at the time when, and to the persons to whom, it was first uttered, was most appropriate in the mouth of Him Who foreknows all things, and spoke to all men in all time. Cp. on xii. 16.

Its subsequent explanation by what afterwards took place proves

VII. [1] Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν
a Lev. 23. 34. ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. [2] [a]Ἦν
b Matt. 12. 46. Mark 3. 31. Acts 1. 14. δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. [3] [b]Εἶπον οὖν πρὸς αὐτὸν
οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ
μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· [4] οὐδεὶς γὰρ ἐν κρυπτῷ τι
ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν
c Mark 3. 21. τῷ κόσμῳ. [5] [c]Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. [6] λέγει οὖν αὐτοῖς

His Divinity: it is an evidence of the truth of the Gospel, and confirms our faith in Christ.

His Teaching was *prophetical*. It proceeded from His *foreknowledge*. It was also *probationary*; it tried the faith of His hearers. Some would be staggered and fall away, and "would no more walk with Him." But they who meekly and lovingly trusted in Him would abide with Him in patience, because they had seen His miracles and knew that "He has the words of eternal life;" and they would wait till what were at first "hard sayings" would be cleared up by visible actions and by spiritual illuminations.

So it was with regard to our Lord's teaching concerning both the Sacraments. Those very persons, who at first might have been perplexed by that teaching, were enlightened by receiving those Sacraments, and became Ministers of those Sacraments to others.

Our Lord, at the approach of a Passover, goes up with His disciples to a hill on the Northern side of the Lake of Galilee; and the Multitudes who had seen His miracles of healing, and were going up to Jerusalem, follow Him. He preaches to them, and heals some of them (Luke ix. 2).

It was now afternoon, and He commands His disciples to arrange the multitude of five thousand men, besides women and children, in companies of fifties; and having blessed and broken the five *barley loaves* and two fishes, He delivers them to the disciples to deliver to the multitude; and they were all filled; and the fragments that remain are gathered up by the disciples and fill twelve baskets.

The multitude would have taken Him and made Him their King; but He retires to the mountain, and commands the disciples to embark in the ship, and pass over to the western side of the Lake. A storm arises and darkness comes on, and He sees them toiling in rowing, and comes to them walking on the sea. They are affrighted at the sight, but He says, Ἐγώ εἰμι· μὴ φοβεῖσθε, and they gladly received Him into the ship, which was immediately at the land where they were going.

The next day many of the people who had partaken of the loaves came over the sea to Capernaum, and asked Jesus, "Rabbi, when camest thou hither?" He does not give a direct reply to that question; but, when teaching in the Synagogue at Capernaum (*v.* 59), proceeds to apply the miracle of the loaves to their *spiritual* instruction.

They had compared Him to Moses, and He teaches them that He is greater than Moses, in that He gives the true bread,—not manna for forty years only, for the *bodies* of *one people, who die* (*v.* 58), but the true living bread for the eternal life of immortal souls, as well as for the glorious resurrection of the bodies of *all Mankind* (*vv.* 33. 39); and He tells them that He Himself is this Bread (*vv.* 35—41), and that it is necessary to partake of it; and further, except they eat His Flesh and drink His Blood, they have no Life in them (*v* 53); and that they who obey this command will have everlasting life, and He would raise them up at the last day (*v.* 54).

These were *then* hard sayings (*v.* 60); they sifted His hearers; some murmured at them (*vv.* 41, 42); but He said, "What if they should *see* Him *ascend* to where He was before?" and that the words He had spoken were spirit and were life, and must be received with faith in His Divinity, and then they would *believe* that He is the Bread that *descends* from heaven.

They would not indeed be able to understand *how* He is present in the *Holy Eucharist*, any more than the people could understand *how* He had come over the sea (*v.* 24). Nor should they curiously enquire, but joyfully receive Him with faith; and remember that He, by His Divine Power, had fed the bodies of five thousand without a word, and that He Who promised to be with them would *ascend* in their sight to where He was before, in His Divine Nature, and He could therefore do what He promised to perform.

The *hard sayings* at Capernaum, like those concerning Regeneration and Baptism to Nicodemus, soon became *easy* to those who, like St. Peter (*v.* 68), remained with Christ in faith and patience. For all this was done when a Passover was nigh (see on *v.* 4); and, at the very next *Passover* after it, He *explained* this saying, in act as well as word, by instituting the Holy Sacrament of His Body and Blood, when He said, "*Take, eat; this is my Body;*" and "*Drink ye all of this: this is My Blood which is shed for you and for many for the remission of sins.*" (Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.)

And that His words were spiritual, and must be received with faith, was then made evident from the case of *Judas*, who received the Holy Sacrament of the Body and Blood of Christ from the hands of Christ Himself, but received it carnally, and *not* with faith and love, and went and betrayed his Master, and so fulfilled the prophecy here uttered by Christ concerning him (*v.* 70).

And these hard sayings became still more easy, when the Apostles saw Christ's body slain and His blood poured out at that same *Passover*. And they became more easy yet, when they saw that by His Divine Power He raised His own Body at that Passover as He promised to raise them (*v.* 54). And they became more easy still, when they beheld Christ ascend in His Human Body to *where He was before* in His Divinity. And they believed that by reason of the union of the Humanity with the Divinity, He, though in Heaven in His Humanity, can ever communicate the vivifying Virtue of His Body offered and of His Blood poured out, once for all, on the Cross, to the strengthening and refreshing of the souls of those who receive them in faith and love, and to the preservation of their souls and bodies unto everlasting life. And the hard sayings at Capernaum became more easy still, when the same Apostles, who had been employed by Christ to dispense the bread and the fishes which He had blessed and broken on the mountain of Bethsaida to the weary multitudes journeying to Jerusalem, were commissioned to bless in His Name the Bread and Cup of the Holy Eucharist (which would remind them even by its name of Christ's act and miraculous power, see on *v.* 6), and to break the Bread, and to dispense, and to authorize and ordain others to dispense, even "till the Lord come," the Sacrament of His blessed Body and Blood, to all true Israelites in all the world, weary of their sins, and hungering for the Bread of Life, and made to sit down on the Green grass of the Lord's holy mountain, where He prepares them a Table, and anoints their head with the holy oil of His grace, and fills their cup (Ps. xxiii. 2. 5), on their way to an Eternal Festival in the heavenly Jerusalem.

CH. VII. 1. *οὐ γὰρ ἤθελεν ἐν τ. Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι*] Our Lord was accustomed, on fit occasions, to fly as man, that He might manifest Himself as God. (*Chrys.*)

2. *σκηνοπηγία*] From the 15th to 23rd of Tisri (*October*). On the Feast of Tabernacles, see below, note on *v.* 37, and *Lightfoot's* treatise on the Temple Service, ch. xvi. vol. 1, pp. 974—979. *Mede's* Works, i. p. 266, and *Jahn*, Archæol. § 356. It was called specially חַג (*ha-chag*), *τὸ ἅγιον, ἡ ἑορτὴ, the Feast*, and *μεγίστη* by Jewish writers (see *Rosenmüller*, and the authorities in *Jahn*, and below, note on *v.* 37). It was the Feast of Ingathering of Fruits (Exod. xxiii. 16; xxxiv. 22), and it commemorated,

The dwelling in Booths in the Wilderness (Levit. xxiii. 34—43. Nehem. viii. 15). And on each day of the feast the Jews went round the altar with shouts of *Hosanna*, and bearing in their hands palm branches. (2 Macc. x. 6, 7.) Hence the *Hosannas* in Matt. xxi. 9. 15.

The flowing of water from the rock in the wilderness, see on verse 37.

It seems to have been *typical*

Of our Lord's Incarnation (see on i. 14, and note at end of this chapter), and sojourn in the Tabernacle of our Flesh on Earth;

Of the effusion of the Holy Spirit (see on *v.* 37, and note at end of this chapter), as a result of His Humanity, Death, Resurrection, and Ascension into heaven.

It celebrated the Ingathering of the Fruits of the Earth (Exod. xxiii. 16), and so was typical of the Spiritual Fruits to be gathered into the Church, after the effusion of the Holy Ghost.

Occurring, as it did, in the Seventh or Sabbatical Month, and being continued for seven days, during which they dwelt in booths, and having a Great Sabbath on the Eight day, which was the *last* festive day of the Jewish sacred year (see note on *v.* 37), it exhibited a consummation of the Mystery of the Incarnation in its beginning and fulness. Cp. on Luke xxiv. 1.

3. *ὕπαγε εἰς τὴν Ἰουδαίαν*] Thou doest miracles; show Thyself to men, that thou mayest be praised by them. Because, in thus speaking, they had regard to human glory, therefore the Evangelist adds, "not even His brethren believed on Him." (*Aug.*)

4. *καὶ ζητεῖ*] On this use of *καὶ*, see Luke xxiv. 18.

5. *οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον*] Observe, *ἐπίστευον*, the imperfect: they were not believing in Him; they were not stedfast in faith. They had made, as it were, "an *act* of faith" at Cana; there they *ἐπίστευσαν* (ii. 11) when they saw His miracles; but it had not ripened into a *habit*.

They knew Christ as their kinsman as to the flesh, but they had not faith in Him as God; they even charged Him with cowardice, "no man doeth any thing in secret;" and they intimated that they had suspicions as to the truth of His miracles; and they offered Him advice, dictated by carnal affection, and exciting Him to seek for worldly fame.

Observe, also, that the Evangelist does not decline to relate what at first might seem to bring disparagement on Christ and the Gospel; viz. that His brethren (*i. e.*), His Cousins, did not believe Him. An evidence of truth. And see how mildly their divine Master replies to their injurious speeches and mean counsels—thus teaching

ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. 7 [d] Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. 8 [e] Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται. 9 Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. 11 [f] Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστιν ἐκεῖνος; 12 [g] Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον, Ὅτι ἀγαθός ἐστιν· ἄλλοι ἔλεγον, Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον. 13 [h] Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

14 Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκε. 15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, [i] Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; 16 [k] Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, [l] Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. 17 [m] Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 [n] Ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 [o] Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.

d ch. 3. 19. & 14. 17. & 15. 18.
e ch. 8. 20.
f ch. 11. 46.
g ver. 40. & 6. 14. & 9. 16. & 10. 19.
Matt. 21. 46. Luke 7. 16.
h ch 9. 22. & 12. 42. & 19. 38.
i Matt. 13. 54. & 7. 28, 29.
k ch. 3. 11. & 8. 28. & 12. 49. & 14. 10, 24. & 17. 8.
l ch. 12. 24.
m Isa. 50. 10. Hos. 6. 1—3. Matt. 6. 22. & 13. 12. Acts 8. 27—29. & 10. 1—6. Luke 8. 15.
n ch. 5. 41, 43. & 8. 49, 50. Phil. 2. 3—8.
o Exod. 20. 1. & 24. 3. Acts 7. 53. Matt. 12. 14. Mark 3. 6. ch. 5. 16, 18. ch. 10. 39. & 11. 53.

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by His example, meekness and forbearance to others. (Cp. *Aug.* and *Chrys.*)

6. *ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν*] Remark the word *καιρὸς*, *season* for *gathering fruit*. See Matt. xiii. 30; xxi. 34. 41. Mark xi. 13.

They had counselled Him to gain glory by earthly means. He resolved to obtain Glory by Humility. The hour of *My* glory is not yet arrived, of that glory which I will manifest when I come to judge. But *your* time or *season*,—the season which you love,—is always ready, *i. e.* the season of earthly glory. *That* glory is always ripe. You may always gather it from the trees of this world's praise.

We are members of the Lord's body; and whenever the lovers of this world triumph over us, let us say to them, *Your* season is always present; our season is not yet come. Our country is on high, our path to it is lowly. But why should any one decline the lowly path on earth, who seeks the heavenly country? (*Aug.*)

There may also be a reference to the Festival then in course of celebration. *My* Festive Season is not yet come; the Festival of My Glory is not yet come. Go *ye* up to this Feast, ye who seek a worldly glory. I shall celebrate a Festival hereafter, a Festival not of a few days, but an everlasting Festival; a joy without end, eternity without toil, serenity without a cloud. (*Aug.*)

Besides, in another sense, there may be a reference to the Feast of Tabernacles. It was the Festival of Ingathering of Fruits (see Exod. xxiii. 16), the *καιρὸς καρπῶν*.

Our Lord's Feast of Ingathering of Fruits was not yet come. But it would come when "He was glorified," and the Spirit was given (*v.* 39). Then He would celebrate a great Feast of Ingathering; for He would gather in a Harvest of Souls from all Nations.

— *ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐ. ἕ.*] They who are friends with the world are never out of season. Their season lasts as long as this world lasts. But when the fashion of this world has passed away, then they will be out of season, and then will be the season of Christ, and of all His true disciples. Their *Harvest* is the *end* of the world (Matt. xiii. 39).

8. *οὔπω ἀναβαίνω*] This is the reading of the majority of MSS., and is retained by *Lachmann*. Other recent Editors have received *οὐκ*, on the authority of D, K, M, and a few cursive MSS., and also of some Versions and Fathers. *Chrys.*, who is quoted in favour of *οὐκ*, has *οὐκ—ἀρτι*, which is equivalent to *οὔπω*.

That *οὐκ* is a very ancient reading cannot be doubted (see *Jerome*, adv. Pelag. iv. p. 521, and *August.* Tract. 28, and Serm. 133). But the evidence of the MSS. being what it is, it would seem too bold a step to introduce it in the text. It is also somewhat rash to affirm, that *οὔπω* has been introduced here into so many MSS. in order to meet the sceptical objection of *Porphyry* (see *Jerome* l. c.), that Our Blessed Lord's conduct as recorded in *v.* 14, is not consistent with His saying here, *οὐκ ἀναβαίνω*. It is at least as probable, that *οὐκ* may have found its way into some early copies by inadvertence, and thence have passed into various Versions. If *οὐκ* is the true reading, then the meaning appears to be, "I am not now going up to this feast, because My time is not yet fulfilled." And when His brethren had gone up, then He went up to the feast, not, however, like one who set his face to Jerusalem for that purpose, and with a festal company, but privately; and so as not to arrive there till the Feast was half over; and then (it must be inferred) His time *was* fulfilled. If the Feast was figurative of our Lord's Incarnation and sojourn on earth (see note at end of this chapter), then these words may have also a spiritual meaning. You charge Me with shunning the light, and censure Me for living in obscurity. But I do every thing in season. My time of obscurity had its own purpose and end. My time of public manifestation will have its design also.

10. *ἀνέβησαν οἱ ἀδελφοὶ αὐ., τ. κ. αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς*] It is not said that He remained concealed in *Jerusalem*, but that He *went up* privately. For *three days* the Jews sought Him in vain, for He was absent. And it was not till the fourth day of the Feast that He went up to the Temple (*v.* 14).

He would not go openly, lest by the concourse of people which His appearance and progress to Jerusalem would attract, He might give occasion to the cavils of His enemies that He was stirring up the people, and endeavouring to make Himself a King, and might so exasperate the Rulers against Him.

He went not up for temporal glory, but to teach wholesome doctrine. He went up privately, and, as it were, secretly. The Evangelical Truth of Christ lay concealed in the figurative shadows of the Annual Festivals of the Levitical law; "the body of them is of Christ," Col. ii. 17. (Cp. *Aug.*)

14. *τῆς ἑορτῆς μεσούσης*] The fourth day of the feast. He had made them more expectant by delay (see *v.* 11), and He had withdrawn Himself from their rage against Him; and so had endeavoured to calm them, and make them more attentive to His words. (*Chrys.*)

— *ἐδίδασκε*] 'was teaching:' and, it is added, *οἱ Ἰουδαῖοι ἐθαύμαζον*, 'were wondering.' For further explanation of this verse, see note at end of the chapter.

15. *πῶς οὗτος γράμματα οἶδε*] *γράμματα*, *letters*. So *διδάσκειν γράμματα*. (*Meyer.*)

This question of theirs ought to have led them to recognize that His wisdom was *from above*. And therefore Christ conducts them to this conclusion by saying, "My doctrine is not mine." (*Chrys.*)

16. *ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή*] He again answers their *thoughts*. (*Chrys.*)

"I am not from Myself;" thus also supplying a refutation of the Sabellian heresy, which says that the Father and the Son are one, being only two names of the same Essence. (*Aug.*)

17. *ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν*] 'If any one will *believe* in Me.' For He had before said, "This is the *work* of God, that ye *believe in* Him Whom He hath sent" (John vi. 29). Believe, and you will understand. Or thus: lay aside your envy, hatred, and malice, which you now feel towards Me, and then all the darkness will have been removed which now blinds your eyes, and hinders your faith in Me. (*Aug. Chrys.*)

Our Lord says, "If any one wills God's will, and not his own will, he shall know of the doctrine." *Self-will* is the root of unbelief. Obedience to God's will is the root of Divine knowledge. (See John viii. 31, 32. 43.) For the fear of the Lord is the beginning of wisdom (Ps. cxi. 10. Prov. ix. 10), and mysteries are revealed to the meek (Ecclus. iii. 10), and he that keepeth the law getteth the understanding thereof (Ecclus. xxi. 11).

"Intellectus merces fidei est." (*Ambrose.*)

19. *οὐ Μωϋσῆς δέδωκεν*] Has he not given you the law? have you not the law now in your hands? See next note.

— *οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον*] If you kept the Law, you would recognize Him, of Whom the Law speaks; and you would not

τί με ζητεῖτε ἀποκτεῖναι; 20 [p] Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; 21 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, [q] Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε 22 [r] διὰ τοῦτο. Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν· οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, [s] ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; 24 [t] Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. 25 [v] Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; 26 καὶ ἴδε, [u] παῤῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός; 27 [v] [w] Ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται [w] οὐδεὶς γινώσκει πόθεν ἐστίν. (76/III) 28 [x] [y] Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· [y] καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' [z] ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. 29 [a] Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ, κἀκεῖνός με ἀπέστειλεν. (77/I) 30 [b] Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, [c] ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ. (78/X) 31 [d] Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, [v] Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος ἐποίησεν; (79/I) 32 [v] Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. (80/X) 33 [e] Εἶπεν οὖν ὁ Ἰησοῦς, [f] [v] Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ [g] ὑπάγω πρὸς τὸν πέμψαντά με· (81/X) 34 [h] ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν

p ch. 8. 48, 52. & 10. 20.
q ch. 5. 1—9. ver. 23.
r Gen. 17. 10. Lev. 12. 3.
s Luke 13. 15, 16. & 14. 1—6.
t Deut. 1. 16, 17. & 16. 19. ch. 8. 15. Prov. 24. 23. 2 Cor. 10. 7. James 2. 1.
u ver. 4. 13. ch. 18. 20
v Matt. 13. 55. Mark 6. 3. Luke 4. 22.
w Matt. 24. 23.
x ch. 8. 26, 42, 55. Rom. 3. 4.
y ch. 5. 43.
z ch. 3. 33. & 8. 26.
a Matt. 11. 27. ch. 10. 15.
b ch. 8. 20, 37. Mark 11. 18. Luke 19. 47. & 20. 19. ver. 19.
c ch. 8. 20.
d ch. 8. 30.
e ch. 13. 33. & 16. 16.
f ch. 12. 35. & 13. 33. & 16. 16.
g ch. 6. 62. & 13. 1, 3. & 14. 12. & 16. 5, 10, 28. & 17. 11.
h ch. 8. 21. & 13. 33. Matt. 23. 39. Luke 13. 15.

seek to break the Law which says, "Thou shalt not *kill*." (*Chrys. Aug.*)

Our Lord refers to the *Law* three times in this chapter (*vv.* 19. 23), and the *Law* is mentioned also at *vv.* 49. 51. At the Feast of Tabernacles, in the seventh month in every seventh year, *the Law* was to be read publicly (Deut. xxxi. 10. Nehem. viii. 13—16). Hence the reference to the Law was very pertinent now. Perhaps also this year, in which our Lord came to Jerusalem, was the Sabbatical year.

21. *ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε*] I wrought *one* work, and ye are all surprised and perplexed. I healed a man on the Sabbath day (above, ch. v. 29); and ye do not reflect that this is *not one* work, i. e. not a mere single act, but part of a system of Divine government,—and that whosoever recovers his health on the Sabbath, is restored by no other power than that of Him with Whom you are offended, because He healed a man on the Sabbath.

22. *Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν*] He thus proves that His act of healing on the Sabbath was not a violation of the Law. There are many things paramount to the law of the Sabbath,—things by the observance of which the Law is not broken but fulfilled. Moses himself acknowledged even a *ceremonial* (how much more a *moral!*) commandment (that of Circumcision) to be superior to the law of the Sabbath, as these Jews understood it; for Circumcision is not of Moses, but of the Fathers; and I have done something superior and better than circumcision,—i. e. I have made a man every whit whole. (Cp. *Chrys.* here.)

Moses himself convicts you. For by the Law of Moses ye are taught to keep the Sabbath; and by the same Law ye circumcise a man on the eighth day; and if this eighth day falls on the Sabbath, ye administer circumcision, which was given to Abraham before the Law; and is, as it were, a seal of salvation, and men ought not to rest from works of salvation on the Sabbath. (*Aug.*)

The *non-observance* of the *Sabbath* in the case of Circumcision, is in fact the *observance of the Law*. If the Sabbath is not broken in this case, the Law is broken. So I, in healing a man on the Sabbath, have kept the Law. You, who are not the Lawgivers, defend the Law amiss; but Moses, who gave the Law, commands the Law to be broken for the keeping of a commandment (that of Circumcision) which is not from the Law, but from the Fathers. (*Chrys.*)

Circumcision, which produces pain, is administered by you on the Sabbath, and yet ye condemn Me Who have freed a man from pain on the Sabbath. (*Theoph.*)

The administration of Circumcision was attended with wounding of the flesh, and required the performance of certain "opera chirurgica et medicinalia, ne morbus ex vulnere ingrueret."

23. *ὅλον ἄνθρωπον ὑ.*] I *healed* the whole man, not only a part (see xiii. 10, *καθαρὸς ὅλος*. Cp. ix. 34); whereas Circumcision *inflicts a wound*. And that is to be performed on the Sabbath. Which work is the more sabbatical of the two?

24. *μὴ κρίνετε—κρίνατε*] Observe the difference between *κρίνατε* and *κρίνατε*,—the one expressing *habit*, the other an *act*.

26.] B, D, K, L, T, X, omit the second *ἀληθῶς*.

27. *ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει*] Yet the Scribes had answered from the Prophet Micah that He would be born in Bethlehem (Matt. ii. 1—6). Why then did they say, "*no one knoweth*," &c.? Because the Scripture had prophesied this also,—"Who shall declare His generation?" (Isa. liii. 8.) The Scriptures had foreshown the place of His birth as man,—but as God He was hidden from the evil, and sought the good. Hence our Lord said,—"Ye know whence I am" (*v.* 28).

28. *ἔκραξεν*] He *cried aloud*, as a Prophet. (See on i. 15, and below, *v.* 37.) Contrast this with *ὡς ἐν κρυπτῷ*, *v.* 10. Here was the promulgation of His Divine Message; here His public manifestation. He was now at *Jerusalem*, the capital city, in the *Temple*, at the great final *Festival* of the Jewish year, and He *cried aloud twice*; once in the middle of the Festival, once at the end (*v.* 37). Cp. also xii. 44, and His last cry with a loud voice on the cross (Matt. xxvii. 50. Mark xv. 37).

— *οἴδατε πόθεν εἰμί*] i. e. as man; but in that I am God. "I am not come of myself, but He that sent Me is true, Whom ye *know not*." (*Origen*, tom. xix.)

And in this respect ye neither know me nor my Father (John viii. 19). Ye know Me, and therefore your responsibility is greater, and your sin is heavier. But ye do not know Me spiritually and morally, so as to confess Me and obey Me; as it is said of the sons of Eli, "they knew not the Lord." 1 Sam. ii. 12, and compare Isa. i. 3. Titus i. 16. (*Chrys. Theoph.*)

30. *οὔπω ἐληλύθει ἡ ὥρα*] (see on xi. 4), i. e. because it was not His will to be then taken. Our hour is His will; what is His hour but His own will? By His *hour*, He means the time when He deigned to be slain,—not any time when He was compelled to die. (*Aug.*)

33. *ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι*] Why are you in haste to kill Me? Wait a little, and I will depart from you. (*Chrys. Aug.*)

34. *ζητήσετέ με*] Ye will weep over Me when you have slain Me. (*Chrys. Aug.*)

— *ὅπου εἰμὶ ἐγώ*] He does not say where I *shall be*, but where I *am*; and He does not say *ye will not be able*, but *ye are not able*; thus showing, that though on earth according to His visible Body, He is *both* in heaven and earth, according to His invisible Majesty. (See iii. 13.) But He would not drive them to despair; and, therefore, when He had said, "Whither I go ye cannot follow Me *now*" (John xiii. 33), He said in His prayer, "Father, I will that they be with Me where I am" (John xvii. 24); and to Peter He said, "Whither I go thou canst not follow me now, but thou shalt follow Me afterwards" (John xiii. 36).

35. *τὴν διασπορὰν τῶν Ἑλλήνων*] Will He go to the Jews scattered among the Heathen, and teach them, and the Heathen by

διασποραν των Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; 36 Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

37 i Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω. 38 j Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. 39 k Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. (82/VII) 40 l Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τῶν λόγων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. (83/VII) 41 m Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός· ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

i ch. 4. 14. & 6. 35. Lev. 23. 36. Isa. 55. 1. Rev 22 17.
j Isa. 12. 3. & 44. 3.
k Joel 2. 28. Acts 2. 17. & 19. 2, 10, 44. ch. 16. 7.
l ch. 1. 21. & 4. 42. & 6. 14. Deut. 18. 15. Matt. 21. 46. Luke 7. 16.
m ch. 1. 46. ver. 52.

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them? ἡ διασπορὰ are the tribes in the dispersion (James i. 1); the Jews dispersed among the Gentiles. (*Chrys.*)

διασπορὰ is the word used by the LXX for the dispersion of the Jews. See Deut. xxx. 4. Nehem. i. 9. Jerem. xv. 7. 2 Macc. i. 27, οἱ διασπαρέντες ἐν τοῖς Ἕλλησι.

On the various διασποραὶ of the Jews among the Ἕλληνες, see on Acts ii. 9.

The question therefore is one of incredulous mockery. Will he leave us who inhabit the Holy Land and Holy City, and go to strange and heathen countries in quest of those who are scattered almost everywhere? And yet this sceptical question (like many others of the same kind) was partly answered in the affirmative on the Day of *Pentecost*, when three thousand of the Dispersion from all lands believed; and it will be completely answered when the dry bones of Israel, scattered every where in the valley, are revived by the breath of Christ (Ezek. xxxvii. 1—11).

The Hellenistic Jews were regarded with contempt by the Hebrews, especially by those of Palestine. Hence the rivalry described in Acts vi. 1.

37. τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ] The eighth.

"Festum Tabernaculorum per septem dies celebrabatur, v. Levit. xxiii. 36, sed et *octavus* dies è legis præscripto festus et celebrandus erat, v. Levit. l. c.; propriè tamen hic dies à festo tabernaculorum ipso distinguebatur, v. Nehem. viii. 19. Succah fol. xlviii. 1, *dies octavus est festum per se ipsum*; nec hoc die octavo Judæi habitabant in tabernaculis, v. Levit. xxiii. 42, 43; vulgò tamen octavus quoque dies reliquis annumerabatur, ita, ut octo dies latiore ambitu festum comprehenderent 2 Macc. x. 6, μετ' εὐφροσύνης ἦγον ἡμέρας ὀκτὼ σκηνωμάτων τρόπον, μνημονεύοντες ὡς πρὸ μικροῦ τὴν τῶν σκηνῶν ἑορτὴν ἐν τοῖς ὄρεσι καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν νεμόμενοι. *Joseph.* Ant. iii. 10, ἐφ' ἡμέρας ὀκτὼ ἑορτὴν ἄγοντας κ.τ.λ. et paulo post: ἀνίενται δὲ ἀπὸ παντὸς ἔργου κατὰ τὴν ὀγδόην ἡμέραν—καὶ ταῦτα μὲν Ἑβραίοις τὰς σκηνὰς πηγνῦσιν ἐπιτελεῖν ἐστι πάτριον.

"Jam verò quæritur, quam ob causam *dies octavus* dictus sit μεγάλη h. e. cujus præcipua fuerit festivitas? Ex numero saltem victimarum, quæ singulis diebus festis offerendæ erant, res æstimari nequit. Primò enim festi tabernaculorum die tredecim immolandi erant juvenci, die secundo duodecim, tertio undecim, et sic imminuto ampliùs numero per reliquos dies, ita, ut die *septimo* non nisi septem offerendi essent juvenci, die autem *octavo* tantùm unicus; eademque fuit diversitas in numero arietum et agnorum, vid. Num. xxix. 13—36. Itaque aliæ rationes afferri debent, ob quas dies ille *octavus* dictus sit μεγάλη, i. e. *præcipua, imprimis sancta*. Erat nimirum ille dies *octavus*, ultimus omnium totius anni festorum, hinc *Philo* de Septen. et Festis extr. ἐπτὰ δὲ ἡμέραις ὀγδόην ἐπισφραγίζεται, καλέσας ἑξόδιον αὐτὴν, οὐκ ἐκείνης, ὡς ἔοικε, μόνον τῆς ἑορτῆς, ἀλλὰ πασῶν τῶν ἐτησίων, ὅσαι κατηριθμήσαμεν· τελευταία γάρ ἐστι τοῦ ἐνιαυτοῦ, καὶ συμπέρασμα σταθερώτερον, καὶ ἁγιώτερον, τὰς ἀπὸ τῆς χώρας προσόδους εἰληφότων ἤδη, καὶ μηκέτ' ἐνδοιασμοῖς τοῖς περὶ ἀφορίας πλαζομένων καὶ δεδιότων. Præterea *primo* et *octavo* festi illius die omni labore, operâque servili, abstinere debebant, Levit. xxiii. 39. Num. xxix. 12. 35, unde et *octavus ille* dies Judæis dicebatur יוֹם עֲצֶרֶת, quia nimirum illo die ab omni labore, ut quovis solenniori die sacro, abstinebant; dicebatur etiam שִׂמְחַת הַתּוֹרָה, *lætitia legis*, quoniam hoc die absolvebant lectionem legis, quam proximo sabbato, cui nomen erat שַׁבָּת בְּרֵאשִׁית, denuo incipiebant.

"Jam quod libationem aquæ ipsam attinet, solebant Judæi singulis hujus festi diebus, cùm offerretur sacrificium matutinum, aquam ex fonte *Siloam*, ad radices montis Zion scaturiente, cujus fontis aqua limpidissima et ad refrigerandum aptissima erat, haurire, haustamque super altare effundere. Nempe sacerdos phialam auream aqua ex fonte *Siloam* hausta implebat, quo facto, per portam aquarum (portam templi, sic dictam, ut nonnulli volunt, quia per eam hæc aquâ ex Siloam haustâ in templum inferebatur) reversus, ad altare clangentibus tubis et buccinis se conferebat, vinoque mixtam aquam, post disposita sacrificii membra, super altari effundebat. Hanc inter libationem singulis diebus festis *Hallel magnum* canebatur h. e. Psalmi 113—118. v. *Lightfootus* et *Wetstenius* ad h. l." (*Kuin.*)

— ἐάν τις διψᾷ] An allusion to the water drawn from the pool of Siloam by the Priests, and poured on the Great Altar in the Temple when the people sang (Isa. xii. 3; see note on *v.* 37 and *Surenhus.* p. 357), as a *memorial* of the *water* from the Rock in the wilderness, and typical of the living water of the Spirit, which would be poured forth when the true Rock (1 Cor. x. 4) had been smitten. Cp. Zech. xiv. 8. 14, a prophecy read at the Feast of Tabernacles (*Bengel*) concerning the living water to flow in the spiritual Jerusalem to all Nations from Him whose Incarnation was indeed the Feast of Tabernacles. See on John i. 14.

This the eighth day, or consummation, of the feast, was prophetic of the full outpouring of the Blessings consequent on the Incarnation. See note at end of the chapter.

38. καθὼς εἶπεν ἡ γραφή] These words introduce a saying which is no where literally in Scripture. But it *is* found in spirit and in substance in several places of Scripture (Isa. xii. 3; xxxv. 6, 7; xliii. 19; xliv. 3. Joel ii. 28. Zech. xii. 10; xiv. 8. Cp. John iv. 14). And the Holy Spirit often quotes Scripture in this way. See on Matt. ii. 23. And thus Christ appropriates Scripture to Himself, and declares its sense. See *Cyril* here, who well says, εἰδέναι καλὸν, ὅτι περ οὐ τὸ ῥητὸν οὕτως ἔχον ὡς προεμήνευται παρὰ τῇ θείᾳ γραφῇ τοῖς ἰδιωτοῦ λόγοις ἐνίθηκεν ὁ Σωτὴρ, ἁρμηνεύσας δὲ μᾶλλον πρὸς διάνοιαν.

— ἐκ τῆς κοιλίας] κοιλία = Hebr. בֶּטֶן (*beten*), Ps. xxxi. 10, where it is used with *soul*. (Cp. Job xv. 35.) The LXX often interchange καρδία and κοιλία. (See the passages in *Kuin.* here.) They will flow from his conscience and from his heart, for which the word *belly* is sometimes employed by a Hebrew figure. (*Theoph.* Cp. *Glass.* Phil. 5, p. 795.)

Or perhaps the sense is, *even* the κοιλία itself, or seat of natural appetites, will be changed and spiritualized by the grace of God, so as to become a fountain of holiness. Drink of this water, and the conscience will be cleansed and become a fountain, and flow for others. What is this fountain? Love. They drink it who believe. But if he who drinks deems that he ought to minister only to himself, the fountain does not *flow*; but if he is eager for his neighbour's good, it is not dry, but flows. (*Aug.*) He speaks of *rivers*, not of *one* river only: and thus intimates the richness and abundance of divine grace. The Holy Spirit, having been poured forth into the heart, flows forth more copiously than any stream, and never fails, nor is stagnant. Witness the wisdom of Stephen, the eloquence of Peter, the impetuosity of Paul. Nothing was able to resist them; they flowed like torrents in their course, and carried every thing with them. (*Chrys.*)

Thus our Lord explains the character of the water of *Siloam* as figurative of the illuminating graces of the Holy Spirit, sent by Him Who is ὁ ἀπεσταλμένος. (See ix. 7.)

39. οὔπω γὰρ ἦν Πνεῦμα ἅγιον] i. e. was not yet *given*. (Cp. Acts xix. 2.) The waters could not flow from the Rock, which is Christ, till the Rock had been smitten.

How then is it that we read that John the Baptist was filled with the Holy Ghost from his mother's womb, and that Zacharias, Mary, Simeon, and Anna were filled with the Holy Ghost? Because *the gift* of the Holy Ghost after the glorification of Christ was distinguished by certain peculiar characteristics from all previous bestowals of the Spirit. (*Aug.* de Trin. iv. 20.) But why now that Christ is glorified do not men speak with tongues, by the operation of the same Spirit who came at Pentecost? Because the Church herself, being diffused every where, speaks now with the tongues of all nations. You may ask me, Do I speak with tongues? Yes, I do; because I am a member of Christ's body the Church, which speaks in every language of the world. (*Aug.*)

— ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη] Therefore now that Jesus has been glorified, we may be sure that the gift of the Holy Ghost *has been* bestowed. Hence we may refute the Montanists and Manichæans, who pretend to have received the promise of the Holy Ghost, as if the gift had not been given before them. (*Aug.*) The prophets had grace from the Holy Ghost; but *could not give* it to others, as it was given by the Apostles of Christ. (*Theoph.*)

40. τῶν λόγων] His words. So Ten Uncials.—*Eliz.* τὸν λόγον.

41. μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός;] They knew what the prophets had foretold of Christ; they knew where Jesus had been brought up, but did not pay attention to the place of His birth. But did they not know that He was of the seed of David? They were wilfully blind, and would not enquire into the evidence; they were not like Nathanael, who at first had asked, "Can any good thing

n Ps. 132. 11. Micah 5. 2. Matt. 2. 5. Luke 2. 4. 1 Sam. 16. 1, 4. o ch. 9. 16. & 10. 19.

42 [n] οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; (ϟδ) 43 [o] σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. (ϟε) 44 Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας. (ϟϛ) 45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;

p Matt. 7. 28, 29.

46 Ἀπεκρίθησαν οἱ ὑπηρέται, [p] Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος. 47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, 48 Μὴ καὶ ὑμεῖς πεπλάνησθε;

q ch. 12. 42. 1 Cor. 1. 20, 26—29. & 2. 7, 8. Acts 6 7.

[q] μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων; 49 [r] ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι.

r Mark 12. 37. s ch. 3. 2. t Exod. 23. 1. Lev. 19. 15. Deut. 1. 17. & 17. 4, 8. & 19. 15—19.

50 [s] Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν, 51 [t] Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τί ποιεῖ;

u Isa. 9. 1, 2. Matt. 4. 15. ch. 1. 46. v ver. 41. ch. 1. 46.

52 [u] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, [v] ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ·

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come out of Nazareth?" (John i. 46,) but he was *an Israelite indeed without guile*, and therefore *came and saw* (i. 46). (*Chrys.*, *Alcuin.*)

49. *ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰ.*] And yet they, of whom these rulers said that they knew not the Law, believe in Him who had given the Law, whereas they who professed to teach it condemned Him, so that our Lord's saying might be fulfilled, "I have come that they who see not may see, and they who see may be made blind," John ix. 39. (*Aug.*) Here is their condemnation; the people believed, and the Rulers did not believe; they who were teachers of the Law, disobeyed the Law (for, as Nicodemus says, "Does the Law judge any one before it know what he doeth?"); they who know not the Law, obey the Law. (*Chrys.*, who quotes Isa. i. 10. Mic. iii. 1.)

52. *προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται*] Yet Jonah and Nahum, and perhaps Elijah, did arise from Galilee. So that they prove themselves ignorant of their own History, while they condemn Christ.

REVIEW OF THE CONTENTS OF THE FOREGOING CHAPTER.—The Gospel of St. John is eminently a *πνευματικὸν εὐαγγέλιον*, and to be interpreted spiritually. (See *Clemens Alex.* ap. *Euseb.* vi. 14.) Especially does it dwell on the Mystery of the Incarnation, and on its blessed results to the World.

In this Gospel, the Holy Spirit says that the Eternal Word became Flesh, and pitched His *Tabernacle* in Human Nature, *ἐσκήνωσεν ἐν ἡμῖν* (i. 14).

And now, in this Chapter, He describes the Incarnate Word coming up and preaching in the Temple at Jerusalem, at the *Feast of Tabernacles*, the Σκηνοπηγία.

The two other great Festivals, the Feast of Passover and the Feast of Pentecost, were figures of things to come, and had a typical reference to the Blessings of the Gospel in Christ, Who is the substance of the Law (Col. ii. 17).

It is therefore reasonable to suppose that the third great Festival of the Ancient People of God,—the Feast of Tabernacles (Σκηνοπηγία), had also a symbolical relation to Christ.

What relation was that?

St. John seems to have suggested the answer to that question by saying, *ὁ Λόγος ἐσκήνωσεν ἐν ἡμῖν* (i. 14). In a word, the Incarnation of Christ is the Evangelical *Scenopegia*, or Feast of Tabernacles. Cp. *Mede's* Works, pp. 266—270.

This conclusion is confirmed by other considerations. The Greek word σκηνὴ, as used by the LXX, represents two things,—

The Tabernacle, מִשְׁכָּן (*mishcan*), in which the Divine Presence, or *Shechinah* dwelt, שָׁכַן (*shachan*). (See above, on John i. 14.)

The Tents, or Booths, or Tabernacula, סֻכּוֹת (*succoth*), in which the Ancient People of God dwelt in the wilderness. And these tents were represented in the *Feast of Tabernacles*, when the people dwelt in booths. It also commemorated the *overshadowing* of the People with the Pillar of the Cloud, or heavenly tabernacle of the Divine Glory, in their course through the Desert. See *Buxtorf.* Synag. Jud. cap. xxi.

The word Σκηνὴ, therefore, represents both a divine and human habitation. And *ἐσκήνωσε* fitly describes the sojourn of our Lord in His Divine and human Nature in this lower world. He *pitched his tent* (*σκηνὴν ἔπηξε*) at His Incarnation in our Nature, and became our Emmanuel, God with us; and the Σκηνὴ of our humanity became the Shechinah of Deity.

The Σκηνοπηγία was pre-eminently *the Feast* of the Jews. It is called *μεγίστη* by *Philo* (de Septenario, p. 1193). See above, on v. 2. And the Feast of our Lord's Nativity, in our Flesh, is the Queen and Mother of all Christian Festivals. Without it, no Christian Passover, no Christian Pentecost.

The Holy Spirit speaks of the Israelites coming forth from Egypt as typical of Christ (Matt. ii. 15).

The Ark was brought into Solomon's Temple; and that Temple was dedicated at the *Feast of Tabernacles* (2 Chron. v. 2, 3. 7). And the Temple of God was a type of Christ's Body, in which the Fulness of the Godhead dwells. (John ii. 19. 21.)

The Jews omitted to keep the Feast of Tabernacles for many centuries, even from Joshua to Ezra (Nehem. viii. 13). And now, for many centuries, they have refused to receive the Eternal Word, Who became Flesh and *tabernacled* in us (John i. 14).

It is prophesied that all Nations will come up to keep the Feast of Tabernacles (Zech. xiv. 16—19). Is not this a prediction of the universal preaching of Christ, as Emmanuel, God with us?

Supposing the Σκηνοπηγία, or Feast of Tabernacles, to be typical of our Lord's Incarnation, and sojourn in this world, we may thence see some fresh light reflected on the incidents of this chapter, describing our Lord's ascent to the Σκηνοπηγία at Jerusalem.

Our Lord went up to this Feast (v. 10), *not openly, but as it were in secret*; His *Nativity* was private, in a poor inn. He spent a great part of His Life in obscurity at Nazareth. The Evangelist's words here are literally true of that time, before His Manifestation to the world, *ἤμειναν ἐν τῇ Γαλιλαίᾳ*, "He abode in Galilee" (v. 9).

But when His time was come, He went up and taught publicly at Jerusalem in the Temple (see Luke xix. 47; xx. 1; xxi. 37; xxii. 53). Especially did He manifest Himself twice with power in the Temple, in His Ministry, at the beginning of it and the end; when He cleansed the Temple (John ii. 14, 15. Matt. xxi. 12).

Thus, supposing the Σκηνοπηγία to represent figuratively His sojourn upon Earth, we see that it divides itself into two parts; the first part when He was in obscurity, the latter part when He came forth publicly and taught in Jerusalem.

Accordingly, we find that He *came up* to the Temple in *the midst* of the Feast of Tabernacles (v. 14), *ἑορτῆς μεσούσης, i.e.* when three and a half days remained to its close. And it may be worthy of notice, that in all probability His public Ministry lasted three and a half years.

May we not also compare Daniel ix. 27, where it is said He shall confirm the covenant with many for *one week*?

During His teaching in the Temple, as here recorded by St. John (v. 35), the Jews asked whether He would go to the dispersion among the Gentiles? He did go to them by His Apostles; and they came to Him at the outpouring of the Holy Ghost, to which He refers v. 39; and by means of which His Gospel was preached in all tongues to those who were scattered abroad (Acts ii. 9—12).

On the *eighth* day of the Feast (v. 37), He cried, "If any one thirst, let him come unto Me and drink." This spake He of the Spirit, which they who should believe in Him would receive after He was glorified.

The Feast of Tabernacles, properly speaking, lasted for *seven* days. That is, they dwelt in tents for a week. See Levit. xxiii. 34. 42. Numb. xxix. 12—35. Deut. xvi. 13. Neh. viii. 14. 18.

The *eighth* day, or Great Day, was a Feast by itself; it was the consummation of that Feast, and of all the Feasts of the year. The outpouring of the Holy Spirit was the crowning boon, and final gift which Christ bestowed on the Church, after that the week of His sojourn in His fleshly Tabernacle on earth was over, and when He *was glorified* (v. 39), and the Tabernacle of our Nature was carried up by Him into Heaven. It was the consummation of all the Blessings of the Incarnation.

It is said at the close of the narrative (viii. 1), that Jesus went to the Mount of *Olives*,—the place of His future Ascension into Heaven; whence He would send the gift of the Holy Ghost.

The law of Moses was read at this Feast (see note on v. 19), and the cycle of the Jewish Calendar of Lessons of the Law to be read in the Synagogues commenced with this Feast. And our Lord defends His own practice from the Law, and compares His own beneficent miracles with the ceremonies of the Law to which He appeals. He came not to destroy the Law, but to fulfil (Matt. v. 17). The Law was given by Moses, but Grace and Truth came by Jesus Christ (i. 17).

A question arises concerning the place at which Christ was to be

VIII. [1] Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. [2] Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας

born, i.e. to become *Incarnate*, or pitch His Tabernacle in our Nature (*vv.* 27. 41, 42); it was very appropriate at the Σκηνοπηγία; and our Lord tells the Jews that the time of His *sojourn* with them on earth is short (*v.* 33). His bodily Σκηνὴ would soon be removed from them.

At the Feast of Tabernacles, water from *Siloam* was poured forth on the Altar of Burnt Sacrifices in the Temple. This water was commemorative of the water miraculously flowing from the Rock smitten in the wilderness, to refresh the Israelites on their journey; and *that Rock was Christ* (1 Cor. x. 4), smitten for the sins of the world, and pouring out His Life for the supply of living streams to the soul; and for the hallowing of all sacrifices of prayer and praise to God. He is the true fount of *Siloam*, which is by interpretation *sent*, John ix. 7 (שִׁלֹחַ, *shiloah*, from שָׁלַח, *shalak*, '*misit*'), for He *was sent* to save the world, and He is true who *sent* Him (*v.* 28), and He will return to Him that *sent* Him (*v.* 33). The water poured on the Altar was also figurative of the effusion of the Holy Spirit, which He *sent*, and which they who believed in the Incarnation of the Eternal Word should receive, after He was glorified (*v.* 39).

NOTE on ch. vii. 53—viii. 1—11.—This passage, from ch. vii. 53, to ch. viii. 1—11 inclusive, is rejected as spurious by many Editors, on the following grounds[1]:—

It is not found in some of the oldest and best *Manuscripts*, viz. A, B, C, I, L, X, Δ, and above fifty cursive copies.

It is not found in many Ancient *Versions*; particularly the Old Latin (Codd. Vercel. and Brixian.), the Old Syriac *Cureton*, the Peschito and Harclean Syriac, the Armenian, and other Versions.

It is not commented on by *Origen*, *Cyril*, *Chrysostom*, *Theophylact*, and others, in their Expositions of this Gospel; nor is it quoted by *Tertullian* and *Cyprian* on occasions when they could hardly have failed to notice it; nor by any Father of the second century.

It is not found in any consistent form in those MSS. where it exists, but in a variety of diverse recensions, with many discrepancies of various readings. (*Lücke*, 254. *Davidson*, p. 359. *Alf.* p. 708.)

It differs in style from the rest of St. John's Gospel, e. g. πορεύομαι with εἰς is not found in this Gospel; nor ὄρθρου, nor παραγίνομαι εἰς, nor ὁ λαὸς in this sense, but ὁ ὄχλος; nor such an expression as ἐδίδασκον αὐτοὺς, nor οἱ γραμματεῖς as the adversaries of our Lord; nor does St. John usually connect his sentences by means of δὲ, as here, *vv.* 1—3. 5—7. 9—11, but οὖν. See *Lücke*, ii. p. 256. *Alf.* p. 710. *Meyer*, p. 214.

It is said that it was derived from a narrative of *Papias*, a scholar of St. John, which was first inserted in the Gospel of the Hebrews (*Euseb.* iii. 39), and thence passed into this Gospel. Cp. *Routh*, R. S. i. 39.

On the other hand, it *is* found in D, F, G, H, K, U, and in more than 300 cursive MSS.

It is, however, to be observed, that in E it is marked with asterisks in the margin, and in sixteen cursive copies. In S it is marked with obeli, and in forty cursive copies. It is placed at the *end* of the Gospel in ten cursive copies. In four MSS. it is placed at the end of St. Luke xxi.

It *is* found in *some* MSS. of the Old Latin *Version*, and in the Vulgate, and in the Arabic, Persian, Coptic, Philoxenian Syriac, and Æthiopic *Versions*.

It is commented on by *Augustine*, in his Exposition of the Gospel (Tract xxxiii.); and he adverts in another place (de Conj. Adulterin. ii. 6, 7) to its omission from *some* MSS. "Hoc infidelium sensus exhorret, ut nonnulli modicæ, vel potius inimici veræ fidei, credo, metuentes peccandi impunitatem dari mulieribus suis, illud quod de Adulteræ indulgentiâ Dominus fecit (Joh. viii. 3—11) *auferrent de Codicibus suis*; quasi permissionem peccandi tribuerit Qui dixit '*Deinceps noli peccare.*'" Cp. *Aug.* de Cons. Evang. iv. 17. De verâ Pœnit. c. 13.

It is also quoted by *St. Ambrose* (Apol. David. ii. 1), who refers to the scruple which the hearing of this chapter read in the Church might cause in some minds. "Non mediocrem scrupulum movere potuit imperitis Evangelii lectio, quæ decursa est, in quo advertistis Adulteram Christo oblatam, eamque sine damnatione dimissam. Nam profectò si quis ea auribus acceperit otiosis, incentivum erroris incurrit, cùm legit . . . . Adulteræ absolutionem. Lubrica igitur ad lapsum via." So also *Ambrose*, de Spiritu Sanc. iii. 3. Epist. vii. 58; ix. 76.

It is also adduced by *St. Jerome*, in his argument against the Pelagians (ii. 6), with an assertion that it is found "in Evangelio secundùm Joannem, in *multis* et Græcis et Latinis Codicibus."

It is treated as genuine in the Apostolic Constitutions, ii. 24.

Some assert that it *was* in the MSS. of the Armenians, and that they *expunged* it, βλαβερὰν εἶναι λέγοντες τοῖς πολλοῖς τὴν τοιαύτην ἀκρόασιν. (*Nicon* in Coteler. Patr. Apostol. i. p. 238.)

The various readings of this passage are indeed very numerous. But they may be reduced on the whole to three main Recensions:—that of the 'Textus Receptus;' that of the Codex D (Codex Bezæ), which is a somewhat abridged form of the narrative; and that of other MSS. differing from those on which the 'Textus Receptus' is grounded.

These Recensions are printed below[2].

Many of the objections from style may be in part removed by an examination of the various readings;

It is said that πορεύομαι is not used with εἰς by St. John, but it is found in vii. 35; and it is not easy to say what other preposition he should have employed here. ὄρθρου is not used by him elsewhere in this Gospel. It is used by St. Luke, but only once in his Gospel (xxiv. 1), and ὄρθριαι only once (xxiv. 22). ὁ λαὸς is found in D here, but ὁ ὄχλος is in S and other MSS.: ἐδίδασκεν αὐτοὺς is not in D; and for οἱ γραμματεῖς some MSS. have οἱ ἀρχιερεῖς.

As to the narrative by *Papias*, it is not clear that it relates to the same incident as that before us. *Eusebius* says (iii. 39) concerning it, that "*Papias* has put forth a history concerning a woman accused before the Lord of *many* sins (ἐπὶ πολλαῖς ἁμαρτίαις), which the Gospel of the Hebrews contains." And even if it were the same history as that in this passage, it is not evident that it might not have been recorded by St. John, as well as by his scholar *Papias* after him.

We find, then, that the external evidence on both sides is strong. The *Western* Church of the fourth century appears to have pronounced in its favour. *Not* so (it seems) the *primitive* Western. It does not appear to have been known to *Tertullian* or *Cyprian*. And the authority of the *Eastern* Church is against it.

There is, however, a difference in the nature of these two testimo-

[1] Cp. *Lücke*, Commentar. vol. ii. pp. 243—279. *Davidson's* Introduction, pp. 356—367. *Tregelles* on the Text of the Greek Test., pp. 236—243: and the Notes and Collations of *Griesbach*, *Kuinoel*, *Scholz*, *Bloomfield*, *Tischendorf*, *Alford*, and *Meyer*. The passage has been regarded as an interpolation by *Erasmus*, *Calvin*, *Beza*, *Grotius*, *Wetstein*, *Semler*, *Wegscheider*, *Paulus*, *Tittmann*, *Knapp*, *Lücke*, *Credner*, *Tholuck*, *Olshausen*, *Davidson*, *Bleek*, *De Wette*, *Tischendorf*, *Lachmann*, *Tregelles*, *Meyer*, and others; and defended as genuine by *Maldonatus*, *à Lapide*, *Mill*, *Whitby*, *Fabricius*, *Wolf*, *Lampe*, *Bengel*, *Michaelis*, *Storr*, *Staeudlein*, *Hug*, *Kuinoel*, *Scholz*, and others.

[2] *Textus receptus à Scholzio emendatus.*

Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην. καὶ στήσαντες αὐτὴν ἐν μέσῳ λέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπ' αὐτοφώρῳ μοιχευομένη. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις περὶ αὐτῆς; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορίαν κατ' αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. Οἱ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων, καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς εἶπεν αὐτῇ· γύναι, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν; Ἡ δὲ εἶπεν· οὐδείς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· οὐδὲ ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.

Textus codicis D.

Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὀρθροῦ δὲ πάλιν παραγίνεται εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν.

Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίᾳ γυναῖκα εἰλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ. Λέγουσιν αὐτῷ ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς, ἵνα ἔχωσι κατηγορίαν αὐτοῦ· διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπαυτοφώρῳ μοιχευομένη· Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσε τὰς τοιαύτας λιθάζειν· σὺ δὲ νῦν τί λέγεις; Ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον ἐρωτῶντες, ἀνέκυψε καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον. Καὶ πάλιν κατακύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. Ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· ὥστε πάντας ἐξελθεῖν· καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀνακύψας δὲ ὁ Ἰησοῦς, εἶπεν τῇ γυναικί· ποῦ εἰσιν; οὐδείς σε κατέκρινεν; Κἀκείνη εἶπεν αὐτῷ· οὐδείς, κύριε. ὁ δὲ εἶπεν· οὐδὲ ἐγώ σε κατακρίνω· ὕπαγε, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

Textus codicum multorum.

Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. Ὀρθροῦ δὲ πάλιν βαθέως ἦλθεν (ὁ Ἰησοῦς) εἰς τὸ ἱερὸν, καὶ πᾶς ὁ ὄχλος ἤρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς. Φέρουσι πρὸς αὐτὸν (al. καὶ προσήνεγκαν αὐτῷ) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ καταληφθεῖσαν· καὶ στήσαντες αὐτὴν ἐπὶ τῷ μέσῳ, Εἶπον πειράζοντες· διδάσκαλε, ταύτην εὕρομεν ἐπ' αὐτοφώρῳ μοιχευομένην. Καὶ ἐν τῷ νόμῳ ἡμῖν Μωσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις περὶ αὐτῆς; Τοῦτο δὲ εἶπον πειράζοντες (ἐκπειράζοντες), ἵνα ἔχωσι (σχῶσι) κατηγορίαν κατ' αὐτοῦ· ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ (τῷ δ. = alii) κατέγραφεν (s. ἔγραψεν) εἰς τὴν γῆν, μὴ προσποιούμενος (al. καὶ προσοιούμενος). Ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτὸν, καὶ ἀναβλέψας (ἀνέκυψε καὶ) λέγει αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτον λίθον βαλέτω ἐπ' αὐτῇ (s. ἐπ' αὐτὴν τὸν λ. βαλέτω· alii aliter). Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας. Καὶ ἐξῆλθον εἷς ἕκαστος αὐτῶν (s. εἷς καθ' εἷς) ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ κατελήφθη ὁ Ἰησοῦς (s. ὁ Ἰησοῦς μόνος) καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. Ἀναβλέψας δὲ ὁ Ἰησοῦς εἶδεν αὐτὴν καὶ (εἶδεν αὐτὴν καὶ = alii) εἶπε γύναι· (γύναι = alii), ποῦ εἰσιν οἱ κατήγοροί σου; (alii ποῦ εἰσιν οἱ κ. σ. =, alii ποῦ εἰσιν; habent) Ἡ δὲ εἶπεν· οὐδείς, κύριε· καὶ ὁ Ἰησοῦς εἶπε· οὐδὲ ἐγώ σε κρινῶ· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

ἐδίδασκεν αὐτούς. 3 Ἄγουσι δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν
γυναῖκα ἐν μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ 4 λέγουσιν
a Lev. 20. 10. Deut. 22. 21—24. αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπ' αὐτοφώρῳ μοιχευομένη. 5 a Ἐν
δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις
περὶ αὐτῆς; 6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ.
b Deut. 17. 6, 7. Rom. 2. 1. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. 7 b Ὡς δὲ

nies. That of the West is affirmative; that of the East negative. The evidence of the former is the evidence of positive testimony; that of the latter is rather the evidence of *silence*.

For example: much stress has been laid on the *omission* of this passage by *Chrysostom* in his Exposition; and his example seems to have given a bias to the Eastern Church in this respect. As the Athenian Editor of *Euthymius Zigabenus* says (p. 560, ed. 1842),—Εὐθύμιος, εἰς τὸ κῦρος τοῦ Χρυσοστόμου στηριζόμενος, θεωρεῖ αὐτὴν (τὴν περικοπὴν) παρέγγραπτον. Hence also perhaps it was omitted by *Theophylact* and others. It may be observed also, on the evidence of *Chrysostom*, that he *omits* it in his Exposition, but no where says that it is spurious, though it is not improbable that he knew of its existence in some MSS. of his age. He passes it by in his Exposition. But it must be remembered, that his Exposition is not a theological treatise, but a series of Homilies *ad Populum*. And for such reasons as are suggested by *Augustine* and *Ambrose* (above, p. 239, col. 2), *Chrysostom* might have thought that this history might be perverted to evil purposes in the licentious age and city in which he lived and preached, and therefore have passed it by in his Homilies[1]. We have it in our Bibles now; but how few *Sermons* are preached and published upon it! Still, however, there is the silence of *Origen*, *Cyril*, and others, to be accounted for. It may also be thought, that the Discipline of the Eastern Church, which was very severe towards such sins as that of the woman in this history, may have acted as an impediment to its reception. "*St. Basil's* Canons prescribe fifteen years' penance for adultery; the Council of Ancyra imposes seven years; the Council of Eliberis five for a single act, and ten years if repeated." (*Bingham*, xvi. c. 11.)

As to *internal* evidence, it seems to be rather in favour of the passage.

The Pharisees had been publicly convicted by our Lord of ignorance and violation of the Law of Moses, of which they were the guardians and teachers, with regard to the *Sabbath*. (See vii. 19. 22.) They had sent officers to take Him, but He had escaped (vii. 44—46). Exasperated by this exposure and discomfiture, they would, it is probable, have endeavoured to set themselves right in the eyes of the people, and to show, if possible, that He Who charged them with contravening the Law of Moses was Himself at variance with Moses. They once tried to do this in vain, in regard to the *Bill of Divorce*. (Matt. xix. 7—9.) *Then* they had attempted to show that He had contradicted the Law of Moses by too much *severity*. (Matt. v. 31.) *Now* they might think they would be sure of exposing Him to a charge of inconsistency with Moses and Himself by too much *laxity*. "*Moses in the Law commanded that such as this woman should be stoned. But what sayest thou?* This they said tempting Him." (Cp. Matt. xix. 3.)

Thus this passage seems to be coherent with what precedes. The mode also by which our Lord turned back, as it were, the horns of the dilemma on those who pressed Him with it, and by its retorted force drove them from His presence, even by means of their own question, is very like what He did with divine wisdom and power on another occasion, when they assailed Him with the captious question concerning the tribute-money. (Matt. xxii. 17.)

Upon the whole, on considering the evidence of the case, we may come to the following conclusions:—

That this passage contains a *true* history of an event which occurred at the time here specified. The Early Church would never have *invented* such a History as this. Its tendencies were in the other direction.

That it is in all probability from St. John.

That it may have been delivered by him *orally*.

But that it was not *written* by him as a part of his *Gospel*.

Hence the variety of Recensions; hence also, perhaps, the narrative of *Papias*, which may have been derived from St. John's oral teaching (cp. *Euseb.* iii. 39), and so it may have been added, first to the *margin* here of some MSS., and thence have passed into the *text*.

Hence also, perhaps, we may account for the fact that it is found in some MSS. at the *end* of his Gospel.

That it is *not* to be called a part of *Canonical Scripture*, as the rest of his Gospel is Canonical Scripture. For by the term "*Canonical Scripture*" we mean, not only what is true, nor only what was delivered by holy men, but what they were inspired by the Holy Ghost to deliver to the Church *as* divinely inspired *Scripture*, and what they *did* deliver as such, and what has been *received* as divinely inspired Scripture, not only by particular Churches, such as the Churches of *Italy* or *Africa*, but by the *Universal Church* of Christ.

These conditions, which are necessary to constitute Canonical Scripture, are *not* satisfied by the present passage. It is indeed now received as Scripture by the Church of Rome[2], but it was not received by the ancient *Eastern* Church, nor, even, by the primitive *Western* Church. It cannot be said to have ever been received *as Canonical Scripture* by the consentient voice of Christendom. It seems to occupy a peculiar position; namely, a middle place, between Canonical Scripture and those few narratives of incidents concerning our Blessed Lord, which are found in primitive writers, and are probably true (see *Fabric.* Cod. Apocr. p. 330), but have never found their way into any Manuscripts of the Gospels.

Some moral inferences may close this investigation. It serves to inculcate the duty of thankfulness to Almighty God, for the solid foundation on which the proof of the Genuineness and Inspiration of the Canon of Scripture rests. This passage is found in three hundred MSS., and numerous Versions and Fathers. But it does not quite stand the test, nor quite satisfy the conditions requisite for its admission into the Canon of Holy Writ. How severe an ordeal, therefore, have the Canonical Books of Holy Scripture gone through! The strong claims of this rejected candidate for admission bring out more clearly and forcibly the value and strength of those which have been admitted into the Canon of Scripture. This passage consists only of twelve verses. Few persons doubt its authenticity. But its *canonicity* is the question at issue. How much and minutely has that been discussed! How rigid, therefore, is the scrutiny to which Canonical Scripture has been subjected, and which it has *passed through*, before it has been acknowledged as *Scripture*, *i. e.* before it has been received as the work of the Holy Spirit by the Universal Church of Christ! And in proportion to the rigour of that scrutiny is the solidity of the ground of our belief of its Inspiration.

It reminds us, also, of our own privileges in possessing many Manuscript Copies of the New Testament, which mount in antiquity up to a time *before* this passage was received even (as it seems) in the Western Church, *i. e.* to the primitive age of Christendom, and which enable us to read the Text in its pristine and original purity.

It leads us to examine carefully the grounds on which we receive the Scripture *as Scripture*, viz. as the divinely inspired Word of Almighty God.

It excites us to thank Him that He has not only given us Holy Scripture, but has also planted in the World His Church Universal to guard Holy Scripture, and to assure us of its Inspiration.

Cp. also what has been said above, on Mark xvi. 9—19.

Ch. VIII. 5. *σὺ οὖν τί λέγεις*] Hence they thought to be able to accuse Him of breaking the Law. But our Lord avoided their snare, and maintained Justice, without swerving from Mercy. (*Aug.*) —*ἐνετείλατο*, see Levit. xx. 10. Deut. xxii. 22, which, however, do not authorize the assertion, *τὰς τοιαύτας λιθοβολεῖσθαι*. But it is common for hasty accusers to forget the Law which they desire to be put in force. (*Aug.*)

"Sed, ut *Michaëlis* in *Mosaisch. Recht* § 262, pluribus argumentis haud contemnendis comprobavit, Levit. et Deut. ll. cc. sub pœnâ mortis intelligenda est *lapidatio*. Sic quoque Exod. xxxi. 14; xxxv. 2, pœna mortis indicitur violatori religionis sabbati, sed Num. xv. 32, 35, ejusmodi violator sabbati lapidatus esse perhibetur, cf. et Ezech. xvi. 38, 40. Cæterùm, nihil impedit, quò minùs cum *Seldeno*, *Lightfooto*, *Lampio*, *Heumano*, aliis, statuamus, *γυναῖκα* h. l. memoratam, fuisse *puellam desponsatam*, in stupro cum alio viro deprehensam, *ἐν μοιχείᾳ κατειλημμένην*, cui Moses Deut. xxii. 24, lapidationis pœnam indixit, cùm *γυνὴ* etiam de puellâ et sponsâ adhibeatur (v. Schleusneri Lex. h. v., nos ad Matth. i. 16), atque Philo de legg. special. p. 608, ed. *Mang.* hanc sponsæ infidelitatem *εἶδος μοιχείας* nuncupet." (*Kuin.*)

6. *κάτω κύψας, τῷ δακτύλῳ ἔγραφεν*] An emblem that the Law, which He Himself had given, had been written on earthly and stony hearts. (Cp. *Aug.* de Con. Evang. iv. 10.) "Hoc digito mysticè scribebat in terrâ, cùm à Judæis adultera esset oblata, significans quando de peccatis alterius judicamus, *nostri* nos debere meminisse peccati." (*Ambrose*, de Spir. Sanct. iii. 3.)

Bengel and others have supposed that there is a reference here to the curses *written* by the Priest against women charged with unfaith-

[1] This argument would be stronger, if (as *Maldonatus* asserts) *Chrysostom*, in this same exposition of St. John, speaks of this history as true. *Maldonatus* refers to "*Chrys.* Hom. in Johann. 60;" but I do not find such an assertion there. Can he mean *ἑτέραν πόρνην πάλιν, ὑπὲρ ἧς ὠνείδιζον οἱ Ἰουδαῖοι, ἐδέξατο, καὶ ἀθῴωσεν*?

[2] Concil. Trident. Sessio iv. See also *Maldonat.* and à *Lapide* here. Both these able Commentators, especially the latter, bring forth strong reasons *against* the passage. But when they have done this, they suddenly remember the Tridentine Decree, which supplants the Original Scriptures by the Latin Vulgate; and then all Criticism is at an end. Indeed no member of the Church of Rome can consistently do otherwise than receive it. Here is a radical error of her theological system. In dealing with Holy Scripture she substitutes *herself* in the place of the Church *Universal*, and has thus deprived herself and her members of the *true Scriptures*.

ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. 9 Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. 10 Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς εἶπεν αὐτῇ, Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν; 11 [c] Ἡ δὲ εἶπεν, Οὐδείς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω· [d] πορεύου καὶ μηκέτι ἁμάρτανε.

12 [e] Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, [f] Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14 [g] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι [h] οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. 15 [i] Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· [j] ἐγὼ οὐ κρίνω οὐδένα. 16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· [k] ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ, καὶ ὁ πέμψας με Πατήρ. 17 [l] Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 [m] Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ. (87/III) 19 [n] Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν Πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν Πατέρα μου ἤδειτε ἄν. (88/I) 20 [o] Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ. (89/X) 21 [p] Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ [q] ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 [r] Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν

c Luke 9. 56. & 12. 14. ch. 3. 17. & 12. 47.
d ch. 5. 14.
e Isa. 49. 6. ch. 1. 4, 5, 9. & 9. 5. & 12. 46.
f er. 18, &c. ch. 5. 31.
g ch. 5. 31.
h ch. 7. 28, 29. & 9. 29.
i ch. 7. 24.
j ver. 11.
k ver. 29. ch. 16. 32. & 5. 22. 27.
l Deut. 17. 6. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb 10. 28.
m ch. 4. 26. & ver. 37.
n ch. 7. 8, 30.
o ch. 7. 34. ch. 13. 33. Ezek. 3. 18, 19. Eph. 2. 1.
p ch. 7. 34. & ver. 24.

fulness, and drunk by them in the 'water of jealousy' (Numb. v. 17), and that our Lord changes the order of proceeding by writing a curse against the *accusers*. See *Burgon* here.

7. *ὁ ἀναμάρτητος ὑμῶν*] Let the Law be enforced, but not by those who infringe it; let her who is a sinner be punished, but not by sinners. (*Aug.*) He is not fit to judge another who does not first judge himself. (*Gregor.* Moral. xiv. c. 13.)

— *τὸν λίθον*] *the* stone which was to inflict the sentence, and to be a signal for other stones to follow. (Cp. Deut. xiii. 9; xvii. 5.)

9. *εἷς καθ' εἷς*] A Hebrew formula, אֶחָד בְּאֶחָד (*echad ke-echad*), 'unus et alter.' (*Rosenmüller.*) Cp. Mark xiv. 19.

— *κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνή*] Two things were left together alone;—Misery and Mercy. (*Aug.*)

10. *αὐτῇ*] After this word some MSS. add *γύναι*, others *ἡ γυνή*: but neither is found in D, E, G, H, K, and numerous other MSS.

11. *οὐδὲ ἐγώ σε κατακρίνω*] What? does our Lord favour sin? No; observe what follows: "Go and *sin no more*." He therefore condemned *sin*, though He pardoned the sinner. Let them who love Christ's mercy also fear His truth; for "gracious and righteous is the Lord" (Ps. xxv. 7). (*Aug.*) "'Vade et ne pecces.' Habes *auctoritatem*, quia vetera donavit; habes *judicium*, quia futura præscripsit." (*Ambrose*, Apol. Dav. ii. 75.)

Christ is the Lion of the Tribe of Judah (Rev. v. 5) as well as the Lamb of God (John i. 29. 36). Let us not presume on the meekness of the Lamb, lest we feel the wrath of the Lion.

12. *τὸ φῶς*] It was early dawn (see *v.* 2); hence the allusion. (*Bengel.*) Christ is the Ἀνατολὴ (Luke i. 78), the Day-spring from on high; the rising Sun.

This also perhaps may confirm the truth of the above history (*vv.* 1—11).

This passage also serves happily as a contrast to the darkness and blindness of the Pharisees as just described; and as a transition to the assertion in *v.* 56, that Abraham, whom they claimed as their father, rejoiced to see His *Day*—that Light which they, his children, strove to extinguish!

Observe, that our Lord in His former Discourse at the Feast of Tabernacles had declared the mystery of His *Incarnation*; He now describes its gracious influences, especially in *opposition* to the Powers of Darkness, and for the Illumination of the World.

— *περιπατήσει*] B, G, H, T, have the subjunctive; but the future is right here, where human agency is considered—he *will* not walk in darkness. (Cp. iv. 14; x. 5.)

14. *ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι*] 'whence I am *coming*.' I am the Sun of Righteousness. You neither know My rising nor My setting. But I, like the Sun, bear witness to Myself by My own light.

The Sun illuminates the face of him who sees and of him who is blind; but is seen by the one, and not by the other. So Christ, the Light of the world, is every where present to all, even to the unbelieving; but they cannot see Him, because they have no eyes in their hearts.

15. *ἐγὼ οὐ κρίνω οὐδένα*] For I have not now come to judge the world, but to save the world (John xii. 47). (*Chrys.*, *Aug.*)

This also perhaps may be thought to be an allusion to the case of the Woman brought to Him for judgment. (See *vv.* 10, 11.)

17. *δύο ἀνθρώπων ἡ μαρτυρία*] In this reference of our Lord to the Law (Deut. xix. 15) we have an evidence of the plurality and distinction of Persons in the one Godhead. (*Aug.*, *Chrys.*) When the Witnesses are said to be two, it is implied also that they are of the same Nature. If *one* is a *creature*, so is the *other*. If *One* is *God*, *both* are *God*. Compare what is said of the Three Witnesses (1 John v. 7).

Sabellius teaches heretically that the Father is the same as the Son. The Father is distinct from the Son, but not greater than the Son. He is of one substance with the Son, but He is a distinct Person from the Son. Our Lord says, "I and my Father are one" (John x. 30), "Ego et Pater meus *unum* (not *unus*) sumus;" one substance, not one person. The word 'unum' is an antidote to Arianism; the word 'sumus' is a refutation of Sabellianism. (*Aug.*)

19. *οὔτε ἐμὲ οἴδατε*] See above, vii. 28.

— *τὸν Πατέρα μ. ἤδειτε ἄν*] A proof of the *Unity* of *Substance*, as *v.* 17 is of the *Plurality* of *Persons* in the One Godhead.

20. *ἐν τῷ γαζοφυλακίῳ*] In the court of the Women (Mark xii. 41. Luke xxi. 1); a public place, where He might easily have been taken, if it had been His Will to be taken.

Whenever we read it recorded that our Lord spake such and such words in such and such a place, if we attend to the narrative, we shall find the propriety of the addition. "The Treasury" was a depository of money collected for the honour of God and relief of the poor; and the coin may be regarded as emblematic of the Divine Word stamped with the image of the Great King. Let every one contribute according to his power to this spiritual Treasury. Christ, teaching in the Temple, offered, as it became Him, rich gifts—the words of eternal life. (*Origen.*)

21. *ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε*] This was the misery of the Jews—not only to *commit* sins, but to *die* in them. This is what every Christian ought to fear. Hence we resort to Baptism. Hence even the suckling is borne by the pious hands of its mother to the Church, that it may not depart this life unbaptized, and may *not die* in the sins in which it was *born*. (*Aug.*)

— *ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν*] They who die in their sins cannot come to the place where Christ is. (*Origen.*)

22. *μήτι ἀποκτενεῖ ἑαυτόν;*] Our Lord's answer shows that such a thought is sinful. (*Chrys.*) The suggestion of it was worthy of them who were about to kill the Prince of Life.

ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ ἔλεγεν αὐτοῖς,
q ch. 3. 31. & 15. 19. James 4. 4. 1 John 2. 15, 16. & 4. 5. & 5. 19. q Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου
ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24 Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε
ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε
ἐν ταῖς ἁμαρτίαις ὑμῶν. 25 Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς
r ch. 7. 28. & 8. 32. & 15. 15. s Deut. 18. 18. vv. 28, 38, 40. ch. 12. 49, 50. & 14. 10. & 15. 15. & 17. 8. ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. 26 r Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν
καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστι, s κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα
λέγω εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν. 28 Εἶπεν
t ch. 3. 14. & 12. 32. Acts 2. 36—41. & 4. 4. & 6. 7, &c. u ch. 7. 28. & 4. 34. & 5. 30. & ver. 16. οὖν αὐτοῖς ὁ Ἰησοῦς, t Ὅταν ὑψώσητε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε
ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν· ἀλλὰ, καθὼς ἐδίδαξέ με ὁ Πατήρ μου,
ταῦτα λαλῶ. 29 u καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον ὁ
Πατὴρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

v Acts 13. 43. & 14. 22. Rom. 11. 22. Col. 1. 23. 2 Tim. 3. 14. James 1. 25. Matt. 10. 22. w Rom. 6. 6, 7, 19. 2 Pet. 2. 19. x Gal. 4. 30, 31. ch. 4. 7. y Rom. 8. 2. Gal. 5. 1. Heb. 3. 5, 6. ver. 32. z ver. 47. & ch. 5. 38. a ch. 3. 32. & ver. 26. b Matt. 3 9, 33. Rom. 4. 12 & 9. 7. Gal. 3. 7. c Rom. 2. 28, 29. & 4. 12. Gal. 3. 7, 29.
30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. 31 v Ἔλεγεν οὖν
ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, v Ἐὰν ὑμεῖς μείνητε ἐν
τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ, 32 καὶ γνώσεσθε τὴν ἀλήθειαν,
καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 w Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ
ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, x Ὅτι ἐλεύθεροι γε-
νήσεσθε; 34 w Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς
ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας. 35 x Ὁ δὲ δοῦλος οὐ μένει
ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. 36 y Ἐὰν οὖν ὁ υἱὸς ὑμᾶς
ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. 37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
ζητεῖτέ με ἀποκτεῖναι, ὅτι z ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 a Ἐγὼ ὃ ἑώρακα
παρὰ τῷ Πατρί μου λαλῶ, καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν
ποιεῖτε. 39 b Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι.
Λέγει αὐτοῖς ὁ Ἰησοῦς, c Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ

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23. *ἐγὼ ἐκ τῶν ἄνω*] Hence the Manicheans and Apollinarians erroneously argue that Christ brought His Body from *Heaven*, and they quote St. Paul also (1 Cor. xv. 47), "The second man is the Lord from heaven." Did then our Lord mean that His Apostles had a heavenly body when He said, "Ye are not of the world" (John xv. 19). No; but He means that the thoughts of the Jews are from the earth, earthy, and that His thoughts are not as theirs. (*Theoph.*)

— *ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου*] I am not of those who, like you, are *of*, i. e. *from* the earth, and entertain earthly and sinful thoughts; and therefore I could not entertain such an idea as ye impute to me, saying, "Will He kill Himself?" (*Theoph.*); but I am from the Father. (*Aug.*)

24. *ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι*] literally, that "I am." Referring to the words of Jehovah to Moses (Exod. iii. 13—15), "I AM that I AM." And therefore meaning, unless ye believe that I am God, ye shall die in your sins. (*Aug.*) Cp. above, on vi. 20, and below, *v.* 58.

25. *τὴν ἀρχήν*] *principio; prorsus omnino, penitus: altogether*, according to *Rosenmüller*, *Glass.* (Phil. p. 461), *Loëzner*, and others. Others read the sentence as a question, First of all, why do I even speak to you? So *Lachm.*, *Lücke.* Others, as *Meyer*, Do ye ask what I say to you at the first?

But these interpretations do not seem to give a sense worthy of the occasion and the Speaker;

Rather, with *St. Cyril*, we may explain it;—I am what I am ever *declaring* to you, even the first, or *beginning* of all things; speaking to you by *Creation* (Gen. i. 1) as God, and in Moses and in the Prophets; the Everlasting Jehovah, "I am that I am." Cp. John i. 1, *ἐν ἀρχῇ ὁ Λόγος*, and He is *ἡ ἀρχὴ καὶ τὸ τέλος* (Rev. xxi. 6; xxii. 13); cp. 1 John i. 1, *ὃ ἦν ἀπ' ἀρχῆς*: ii. 13, *ἐγνώκατε τὸν ἀπ' ἀρχῆς*: whereas the *Διάβολος* is a murderer *ἀπ' ἀρχῆς* (*v.* 44).

This appears to be one of those speeches of our Lord, occurring often in St. John's Gospel, which can only be understood by reference to His Divine Nature, which He is asserting in this discourse.

26. *κρίνειν*] Consider the infatuation of the Jews, who, after so much teaching, and so many miracles from Christ, ask "Who art thou?" Our Lord, therefore, rebukes them as unworthy of further instruction, and proceeds now to speak to them of *judgment*. (*Chrys.*)

27. *οὐκ ἔγνωσαν — ἔλεγεν*] another instance of the *expository* character of St. John's Gospel (see on ii. 24).

28. *ὅταν ὑψώσητε*] See above, iii. 14. You will desire to crucify Me; and when you have crucified Me you will imagine that you have destroyed Me. But I tell you, that then especially, when you have *lifted Me up*, in shame, and yet in glory, you will know from My Resurrection, and from the Miracles wrought in My Name, and even from your own Captivity, consequent on your sin in rejecting Me; and from the graces of the Holy Ghost poured upon you to enlighten your minds,—from all these things you will know that I am He, *i.e.* that I am one with the Father, God with God. For God would never have worked such miracles by Me, as He will then work, if I had not been all-pleasing to God, and if I had not been the Son of God. (*Chrys.*, *Theoph.*) Ye will then acknowledge that I am HE, *i.e.* that I am GOD. (*Aug.*)

30. *πολλοὶ ἐπίστευσαν*] when He lowered His discourse to an inferior level; but their faith was an imperfect one, as appears from what follows. (*Chrys.*)

31. *ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ*] If ye remain stedfast. He refers to some who, after they had believed, had gone away from Him. It is a little thing to *come* to Christ, we must *abide* in Him. (*Aug.*)

32. *γνώσεσθε τὴν ἀλήθειαν*] They who believe in Christ, by abiding in Christ learn to see the Truth which is unchangeable, and is the bread of the soul, and is not changed into him who eats it, but changes him. (*Aug.*)

— *ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς*] from death and corruption. (*Aug.*)

33. *οὐδενὶ δεδουλεύκαμεν*] not true; for they had been in bondage to the Egyptians, Babylonians, and others; but Christ was speaking of the slavery of sin, and does not correct them. (*Chrys.*)

34. *πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας*] The slave of miserable slavery! The slave of Sin. A man may find escape and rest from a tyrannical master, but whither can the slave of sin fly? He drags his master with him. He alone can free us from sin, Who came into the world without sin, and offered Himself a sacrifice for sin. (*Aug.*)

35. *δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ*] Many sinners *enter* the Church which is Christ's house, but Christ *abides in* it for ever. Here is our hope that we may cease to be slaves, and be freed by Him Who is free, and gave not silver and gold, but His own blood for us; and Who is our Head; and "if He makes us free, we are free indeed." (*Aug.*)

36. *ὄντως ἐλεύθεροι ἔσεσθε*] Do not therefore abuse your freedom, to sin freely; but use it, *not* to sin; your will is free if it is holy; you will be free, if you serve righteousness. (*Aug.*)

37. *σπέρμα Ἀβραάμ ἐστε*] by the propagation of the flesh, not by faith of the heart, or imitation of life. "If ye were Abraham's children, ye would do the works of Abraham." They were therefore a degenerate seed; we are made true sons of Abraham by God's grace; for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 16. 29. (*Aug.*)

ἐποιεῖτε ἄν. 40 Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, [d] ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. 41 [e] Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν τὸν Θεόν. 42 [f] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. 43 [g] Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. 44 [h] Ὑμεῖς ἐκ πατρὸς τοῦ Διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. [i] Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· [j] ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. 45 Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω οὐ πιστεύετέ μοι. 46 [k] Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; 47 [l] Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. 48 [m] Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; 49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω· ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. 50 [n] Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. 51 [o] Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται· καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα. 53 [p] Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; 54 [q] Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ Πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ἡμῶν ἐστι, 55 [r] καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτὸν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα

d ver. 26, 38. e Isa. 63. 16. & 64. 8.
f Heb. 1. 3. 1 John 5. 1. ch. 16. 27. & 17. 8, 15. & 1. 18. & 5. 43.
g ch. 5. 44. Matt. 13. 14.
h Matt. 3. 7. & 13 38. 1 John 3. 8. Jude ver. 6.
i Gen. 3. 4, 5. 1 John 3. 12. Heb. 2. 14. 1 Pet. 5. 8.
j 2 Cor. 11. 3. 2 Chron. 18. 20, 21. Acts 5. 3. & 13. 10. 2 Thess. 2. 9, 10. Rev. 12. 9.
k Matt. 26. 60. l ver. 37. ch. 5. 38. 1 John 4. 6.
m ch. 7. 20. & 10. 20. Matt. 10. 25.
n ch. 7. 18.
o ch 3. 16. & 5. 24. & 6. 40.
p ch. 4. 12.
q vv. 17, 18, 31, 37, 41. ch. 5. 31.
r ch. 7. 28, 29.

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40. τοῦτο Ἀβραὰμ οὐκ ἐποίησεν] But how *could* he do it? Because the Spiritual Advent of Christ has ever cheered the Saints of God. Wherefore we may conclude that they, who after their regeneration, and other graces conferred on them, are guilty of sin, "crucify afresh the Son of God." (*Origen.*)

41. ἐκ πορνείας οὐ γεγεννήμεθα] The Jews who heard our Lord, had now begun to perceive that He was speaking spiritually; and it is the usage of Scripture to describe as fornication, the prostitution of the soul to false gods. (*Aug.*)

42. ἐξῆλθον καὶ ἥκω] I came forth from the Father, and am come to you. "Exii et adsum."

43. οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν] *cannot*, *i. e. will not*; cannot, on account of your perverse will, and malignant minds. (*Theoph.*) ἀκούειν, with an accusative, something more than to hear, to consider.

44. ἐκ πατρὸς τοῦ Διαβόλου ἐστέ] Of *your* father the devil; "not by generation, but by imitation." (*Aug.*) In words you claim to be children of God; by works ye show yourselves children of the Devil. (*Theoph.*)

— θέλετε ποιεῖν] Ye eagerly *desire* to do; *i. e.* to kill Me Who am the Truth. On this use of θέλω, see v. 35; vi. 21. Acts x. 10.

— ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς] Therefore to tempt a man to evil (as the Devil tempted Adam) is murder; and since in Adam all died, the Devil has been a murderer from the beginning. (*Aug.*, *Origen.*)

— ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ] *Bengel*, *Meyer*, and others, interpret πατὴρ αὐτοῦ to mean "father of the liar," *i. e.* the liar is a child of the devil.

But αὐτοῦ seems rather to refer to ψεύδους; and the sense is, I am the Truth; but he is a liar, and something more, &c. Cp. *Lücke* here, and *Winer*, pp. 104. 132. 169. Something more than a liar; he is the *father* of that which is false: τοῦ ψεύδους is to be supplied from the preceding sentence. Cp. 2 Thess. ii. 11.

From these words πατὴρ αὐτοῦ, some have imagined that the Devil has a father. This is the error of the Manichæans. "Pater ejus," *i. e.* "mendacii." *St. Jerome* (on Isa. xviii.), and cp. *Glass.* Phil. S. p. 329. Our Lord calls the Devil the Father of *falsehood* in the abstract, τοῦ ψεύδους; as God is the Father of the *Truth*.

Men, when they tell a lie, use what does not belong to them, but to the Devil; but the Devil, when he tells a lie, uses what is his own offspring, for he is the Father of lies. And ye will not believe in Me, because I speak the truth; and thus ye prove yourselves the children of him who is the Father of lies. (*Theoph.*)

46—59.] On these verses, see *Greg. M.* Hom. in Ev. i. 18, p. 1507.

51. θάνατον οὐ μὴ θεωρήσῃ] 'shall never *see*,' that is, never *feel*. He who spake was about to die, and He spake to men who were about to die. What then did He mean, when He spake thus? He meant, that whosoever keeps His saying shall never see *that* Death, from which He came to save us, viz. *everlasting* death, the death of damnation with the Devil and his angels; *that* is real death. Other death is only a translation. (*Aug.*) When, therefore, the Psalmist asks, What man is he that liveth and shall not see death?" (Ps. lxxxix. 48,) we may reply, "he who keepeth Christ's Word." And this our Lord meant when He said (Matt. xvi. 28), "Verily I say unto you, there be some standing here that shall not taste of death." They who stand by Christ, and continue to stand by Him to the end, they shall never *taste of death*. (*Origen.*)

See above, on Matt. xvi. 28.

52. Ἀβραὰμ ἀπέθανε] The Jews were blind, and only looked at the death of the *flesh*, and therefore could not see the light of Christ's words. (*Greg.* Hom. xviii. in Evang.) According to *that* death of which our Lord spake, neither Abraham was dead nor the Prophets. They were dead, but alive. The Jews were alive, but dead. Consider what our Lord said to the Sadducees, who were dead in soul, concerning the Patriarchs who were alive. (Matt. xxii. 31.)

Our Lord declared in a remarkable manner, in the history of Dives and Lazarus, that Abraham *is not dead*; for He said that the beggar was carried by angels into *Abraham's bosom*. (Luke xvi. 22, 23.) Could the place of rest and joy, in which are the departed spirits of the righteous, be the bosom of one who is *dead*? Could Paradise, to which our Lord's soul went at His death (Luke xxiii. 43), be the bosom of one who is *dead*? No; Abraham never *saw* death, never *tasted* death; but death with him was the joyful passage to a better life. And why? Because he saw Christ's day with faith, and was glad; because he saw the day of Him Who has tasted death for every man (Heb. ii. 9); Who has taken away its sting (1 Cor. xv. 55, 56), and opened the kingdom of heaven to all believers. Abraham was indeed dead in flesh, but alive in soul.

— γεύσηται] So A, C, D, L, S, X, and other MSS. *Elz.* has γεύσεται. See above, iv. 14.

53. σὺ ποιεῖς] σὺ is expunged by some recent Editors (*Lachm.*, *Tisch.*, *Alf.*); but it is found in the major part of the MSS., and adds force to the sense.

54. ἡμῶν] Rightly received by recent Editors (*Griesb.*, *Scholz*, *Lachm.*, *Tisch.*, *Alf.*) from A, C, G, K, L, M, S, and other MSS. *Elz.* has ὑμῶν. Cp. x. 36, λέγετε ὅτι βλασφημεῖς, and Acts i. 4,—where the words of the speaker are adopted, as here.

s ch. 15. 10. Heb. 5. 8, 9.
t Gen. 15. 6. Rom. 4. 18—22. Gal. 3. 8. Heb. 11. 13.
u Exod. 3. 14. Isa. 43. 13. ch. 17. 5, 24. Col. 1. 17.
v ch. 10. 31, 39. & 11. 8. Luke 4. 30.

αὐτὸν, ἔσομαι ὅμοιος ὑμῶν ψεύστης. ἀλλ' οἶδα αὐτὸν, καὶ [s]τὸν λόγον αὐτοῦ τηρῶ. 56 [t]Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδε καὶ ἐχάρη. 57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας; 58 [u]Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι. 59 [v]Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν, καὶ παρῆγεν οὕτως.

a ch. 11. 4, 40—42. & 2. 11.
b ch. 4. 34. & 11. 9. & 12. 35.
c ch. 1. 5, 9. & 8. 12. ch. 12. 35, 46.
d Mark 7. 33. & 8. 23.

IX. 1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββὶ, τίς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; 3 Ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· [a]ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. 4 [b]Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. 5 [c]ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. 6 [d]Ταῦτα εἰπὼν ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν

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56. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο—ἡμέραν] i. e. he rejoiced with faith and hope that he should see. The particle ἵνα often serves to connect verbs of willing and desiring in N. T., as *νά* does in modern Greek. (See John iv. 47; xv. 8; xvii. 15. 24. Matt. vii. 12. Mark vi. 25.) So *Teles* in Stob. Serm. 95, ἵνα Ζεὺς γένηται ἐπιθυμήσει. Cp. 1 Cor. ix. 15, καλὸν ἵνα, and *Winer*, pp. 301—303.

The name *Isaac* יִצְחָק (*laughing*), Gen. xvii. 17, had a reference to this ἀγαλλίασις,—for in Isaac, the promised seed, he had a vision, of Christ, in Whom all rejoice. See *St. Jerome* ad loc. *Jones*, Proper Names of O. T. p. 163. A glorious testimony given to Abraham, Creator of Abraham, and seed of Abraham.

— ἡμέραν] Christ's coming is beautifully called the *Day*; for it is the sequel of, and is opposite to, *Night*. And it is happily so called here, where He is describing Himself as the *Light* of the *World*. See above, *v.* 12, and cp. *Cyril* here.

My day. Does our Lord mean the Day in which He was incarnate, or the Day of His Divinity—that Day which has neither morning or evening? I believe that Abraham saw both by faith and hope, and therefore in joy. And how great was the joy of his heart when he saw the Word of God, and His brightness beaming on holy minds, and yet remaining as God with the Father; and hereafter about to come in the flesh, and yet never to be separated from the bosom of the Father! (*Aug.*)

Abraham saw the day of Christ, i. e. the cross of Christ, when he laid the wood on his son, and in will offered up Isaac, Heb. xi. 19; and when he *believed* the promise, that of his seed should come the Saviour, in Whom all nations would be blessed, Gen. xxii. 18. (*Chrys. Theoph.*)

See also Article VII. of the Church of England, and the passages quoted from Holy Scripture and the Fathers by *Bp. Beveridge* and *Prof. Browne*.

57. πεντήκοντα ἔτη οὔπω ἔχεις] *Chrysostom* reads τεσσαράκοντα, *forty*; but *Irenæus* had πεντήκοντα. Our Lord was then about thirty-three years old. (*Theophyl.*, who inquires why they did not rather say *forty* than *fifty*?)

The inference of *St. Irenæus* (ii. 39) from this passage, that our Lord's life upon earth extended to fifty years, was corrected by the writers of the fourth century, e. g. *Euseb.* (i. 10), *Theodoret* (ad Dan. ix. tom. ii. p. 1250). And indeed *St. Hippolytus*, the scholar of *Irenæus*, had already rectified it. See his Comment on Daniel, Num. iv., where he says that our Lord suffered in His thirty-third year.

58. πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι] It would seem that the words ἐγώ εἰμι are used by our Lord singly (i. e. without any predicate) three times (v. 23, 24. 28) in this chapter to signify His own Divine Pre-existence,—*I am*, i. e. from everlasting, and His *co-existence* with the Father. (See *St. Cyril* on chap. i.) Why did He not say,—before Abraham was I *was*, but I *am*? because He uses this word, "I am," as His Father uses it; for it signifies perpetual existence, independent of all time. And therefore they charged Him with blasphemy. (*Chrys.*)

Acknowledge your Creator, and distinguish Him from the creature. He who speaks was made the seed of Abraham; and He was before Abraham, in order that Abraham himself might be made. Because Abraham was a creature, He did *not* say, "before Abraham existed,"—"antequàm *esset*," πρὶν Ἀβραὰμ εἶναι,—but He says, "before Abraham was *made*,"—"antequàm Abraham factus esset," πρὶν Ἀβραὰμ γενέσθαι,—and He did not say, "I was made," but "*I am*." (*Aug.*)

The Deity has no past or future, but a perpetual present, and therefore He uses the present tense, and says, "*I am*." He does not say, *I was* before Abraham, but *I am*,—according to that in Exodus (iii. 14), "I am that I am." (*Greg.*)

59. ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν] "Quasi *blasphemantem* divina sibi arrogando." And thus they showed that in their opinion He did claim to be God. And our Lord did not contradict that opinion (which He would have done if it was false), but proved its truth by vanishing from their sight by His divine power.

— ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου] That is, He rendered Himself invisible by His divine power. He fled from the stones which might have touched Him as man. Woe to them from whose stony hearts God flies! (*Aug.*)

They take up stones to cast at *Him*. He had told them, "Let him who among you is without sin first cast the *stone* at *her*" (*v.* 7). Was this present act one of vindictiveness for that saying? And is this another mark of the coherence of the context with that passage? Christ escaped unseen from His enemies (viii. 59), and saw a man who had never seen from his birth, and made him see; and showed Himself to be the Light of the world; and proved that they who thought that they could see better than others, were blind in body and soul, because they would not see Him Who is the Light, but sought to extinguish Him.

CH. IX. **2.** τίς ἥμαρτεν] The Apostles could not have imagined that a man had sinned before his birth; nor does it appear that they believed in a transmigration of souls, or that children are punished for their parents. (Cp. Ezek. xviii. 2—4.)

But this question of theirs may have been occasioned by our Lord's speech to the paralytic whom He had healed (John v. 14),—"Sin no more, lest a worse thing come upon thee;" and it may have been a statement of an objection on their part to that assertion of our Lord, that *sin* is the *cause* of physical evils. (Cp. *Chrys.*)

3. οὔτε οὗτος ἥμαρτεν] Both he and his parents were sinners; but their sin was not the *cause* of his being born blind.

— ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ] But had this man been punished with blindness that God might be glorified? Would not this have been unjust? We may reply, that the conjunction *that* does not here indicate the *cause*, but the *effect*,—i. e. the man was not born blind in order that God might be glorified, but God's glory was an effect of his blindness. So it is in our Lord's words (John ix. 39), "I came into the world *that* they who see might be made blind;" but we cannot suppose that Christ, Who is the Light of the world, came in order to make men blind. So also we may explain the words of St. Paul (Rom. i. 19; v. 20),—"The Law came in *that sin might abound*;" whereas in fact the Law was given as a check to sin. In all these and other cases the conjunction signifies *a consequence* and *event*, and not a *reason* or *cause*. Cp. *Chrys.*, *Theophyl.*, who quote other parallels, and *Glass.*, Phil. S. pp. 529, 530. Matt. xxiii. 34, 35. See below, *v.* 39; xii. 40. 1 Cor. xi. 19.

4. ἐμὲ δεῖ ἐργάζεσθαι] 'I must *work* the *works* of Him that sent Me.' Observe, this was said on a *Sabbath* (*v.* 14), when God specially does works of mercy,—to the body by rest, and to the soul by grace. Observe also,—the cripple at the other pool—Bethesda,—was healed on the *Sabbath* (above, ch. v. 2—10). *Lightfoot* asserts that the two pools of *Bethesda* (the house of Mercy) and of *Siloam* were from one spring (see below, on *v.* 7). If so,—then these two Miracles, both wrought on the *Sabbath*, may serve as mementos that all streams of *Mercy* are from the One source of Him, Who is also the *Sent*, and in Whom is our *Rest*.

— ἔρχεται νύξ] While you have life, do what you have to do; for after death there is no place for faith or repentance. (*Chrys.*)

5. φῶς εἰμι τοῦ κόσμου] 'even to the end of the world;' for the Day of Christ's presence has no Evening: His Sun never sets. Matt. xxviii. 20. (*Aug.*)

6. ἐπέχρισε τὸν πηλόν] Observe the faith of the man who had been born blind. He did not say that clay is apt to blind the eye rather than to open it, or that he had often washed in Siloam, and was not a whit the better; or that if Christ could heal him He would have done it by His word. He did not say thus as Naaman did of Elisha (2 Kings v. 11); but he obeyed. He went his way; he washed, and came seeing.

Observe also the *manner* in which Christ wrought the miracle. It was one of tenderness to the Jews. They might see the clay on the blind man's eyes; and might see him go to Siloam. All these things were done that *their eyes* might be *opened*, and that they might see and believe.

He thus reminds us that He is the Creator of all who made us live and see. He who anoints the blind with clay, and makes him see, formed Adam from the *clay* of the earth, and breathed into him

πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, 7 [e] καὶ εἶπεν αὐτῷ, Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· ὃ ἑρμηνεύεται ἀπεσταλμένος· [f] ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων. e Neh. 3. 15. f 2 Kings 5. 14.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· 9 ἄλλοι δέ, Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν, Ὅτι ἐγώ εἰμι. 10 Ἔλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησαν σοῦ οἱ ὀφθαλμοί; 11 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι, Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. 12 Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.

13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλόν· 14 [g] Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. g Matt. 12. 10. Luke 13. 10—17. & 14. 1—5. & ch. 5. 5—11.
15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν; Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκε μοῦ ἐπὶ τοὺς ὀφθαλμοὺς, καὶ ἐνιψάμην, καὶ βλέπω. 16 [h] Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, [i] Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 [j] Λέγουσιν h ver. 31. 33. ch. 3. 2. & 7. 12. i ver 31—33. ch. 10. 19—21. j ch. 4. 19.

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a living soul, and made him see and live. And that we may know that the waters of Siloam were not potent of themselves, but by operation of Christ, and derived their virtue from Him, the Evangelist adds the interpretation '*sent*;' as the Apostle says of the Rock in the wilderness, "that Rock was Christ." 1 Cor. x. 5. (Cp. *Cyril*, *Chrys.*, *Theophyl.*)

Christ anointed the eyes with *clay*, and so *gave* sight to one who had never seen, and *opened* his eyes by means of that which seemed only to seal them up. Here is an answer to those who object that sight cannot be given to the *soul* by means of things so feeble, inadequate for the purpose, as Sacraments. Almighty God *can* perform the greatest works by the weakest implements; and it is also certain that He *loves* to effect them by such means,—nay, by means tending, under ordinary circumstances, to produce, as far as human knowledge could predict, the very *opposite* of what was to be done. God has *walled* the sea with *sand*. He *clears* the air with *storms*. He *warms* the earth with *snow*. So in the world of His *grace*. In the desert He brings water, not from the soft earth, but from the flinty rock; He heals the sting of the serpent of fire by the serpent of brass; He overthrows the walls of Jericho by rams'-horns; He slays a thousand men with the jaw-bone of an ass: He cures salt-water by salt; He buoys up iron with water. He fells the giant with a sling and a stone. And thus does the Son of God work in His Gospel. He *cures* the blind man by what seemed only likely to *increase* his blindness,—He *opens* his eyes by anointing them with *clay*; He exalts us to heaven by the stumbling-block of the cross. In the simplest symbols He hides supernatural grace. In the weakest creatures He conceals Divine power. He regenerates us by water; He gives us immortal food in bread and wine,—in order that, from the very weakness of the instruments used, the excellency of their power may be seen to be not of man, but of God.

The *Anointing* with *Clay* may also be designed to remind us, that the blessings of spiritual illumination are derived from the *Incarnation of Christ*. The first Adam was formed of the Clay of the earth,—ἐκ γῆς χοϊκός, 1 Cor. xv. 47. 49: (χοϊκός from χοῦς, χέω,—i. e. from earth fused and moulded.) The Son of God, Who is "the Lord from heaven," became the Second Adam, and took our Nature of *Clay*; and in it became the *Messiah*, the *Christ*, the *Anointed* One; and by virtue of the Unction of the Holy Ghost, which He received in that Nature, and has poured down upon us, He has regenerated, illumined, and sanctified that Nature, which ever since the Fall was *born blind*; and He has sent it to *Siloam* to wash. See note on *v.* 7.

7. *νίψαι εἰς*] Cf. Mark i. 9, *ἐβαπτίσθη εἰς*.

— Σιλωάμ· ὃ ἑρμηνεύεται ἀπεσταλμένος] שִׁלֹחַ (*Shiloah*), Isa. viii. 6. Neh. iii. 15; from root שָׁלַח (*shalach*). So called "à *missione* aquæ ab uno fonte per *aquæductus* sive canales in duas piscinas, quarum una superior, eadem quæ *Bethesda* (auctore *Lightfoot*o, in Johan. cap. v. vol. ii. p. 667) altera inferior *Siloa*, Isa. vii. 3; xxii. 9." See *Rosenmüller* et *Mintert*, Lex. in *v.* It has been objected, that שִׁלֹחַ (*Shiloah*) does not signify *sent*, but *sending*,—probably from the sending forth of the waters; and that the proper term for ἀπεσταλμένος would be שָׁלוּחַ (*Shaluah*); and therefore some (e. g. *Kuin.* and *Lücke*) would expunge ὃ ἑρμ. ἀπεστ. as a gloss. But see *Meyer*, p. 257. The participle *Kal* may have a passive signification, or *Dagesh forte* in the participle *Piel* may be resolved into *Yod*. And the sense of the word ἑρμηνεύεται is not to be pressed too closely; it does not mean always a *literal interpretation*, but rather an *allusion*. See Acts iv. 36.

Our Lord, by sending the blind man to *Shiloah*, here appears to refer to His own words as recorded above in *v.* 4, "I must do the works of Him that *sent* Me." The Jews endeavoured to set Him in opposition to Moses, who was sent by God (see vii. 19—23; ix. 28, 29), and He proves His own Divine Mission by His Works. The words "He that *sent* Me," or "the Father that *sent* Me," are repeated by Him no less than seventeen times in the first nine chapters of this Gospel. And it would appear that by sending the blind man to wash in the pool of Siloam, He intended to teach that He Himself, Who was *sent* by the Father, is the true Fountain to be opened in Jerusalem for sin and for uncleanness (Zech. xiii. 1. Joel iii. 18). He is the Fount of Siloam. As St. John says, "This is He that *came* by Water and Blood; and the Blood of Christ cleanseth us from all sin." (1 John i. 6; v. 6.) He loved us, and washed us from our sins in His own Blood (Rev. i. 5); and the Saints have washed their robes, and made them white in the Blood of the Lamb. (Rev. vii. 14.) Hence *St. Cyril* says here, "No one is '*the Sent*' but the only-begotten Son, Who came from the Father to destroy sin and Satan. And when we know Him operating invisibly in the Waters of the baptismal font, we wash with faith,—not by putting away the filth of the flesh, as the Scripture says (1 Pet. iii. 21), but cleansing off the uncleanness of the eyes of the mind, so that we may be able to behold the beauty of the Lord."

The name *Siloam*, says *Bengel*, had a prophetic character; "quis Christus eo missurus erat cæcum; et ab hoc tempore erat monumentum miracli facti?" The same may be said of *Bethesda* (above, ch. v. 2).

7. ἦλθε βλέπων] This opening of the eyes of the blind was one of the signs of the Messiah. (Isa. xxix. 18; xxxv. 5.) And this opening of the eyes was very different from all *human* operations on the organ of sight. It was the bestowal of a *new* faculty—an act of Creation; and it was the gift of *immediate power* to use that faculty; a power no less wonderful than the faculty itself. Cp. *Burgon* here.

8. προσαίτης] So A, B, D, K, L, X, and many Versions.—*Elz.* τυφλός. But it is not probable, that if τυφλὸς had been the genuine reading, it would have been altered in so many MSS. to προσαίτης, a word no where else occurring in N. T. Cp. Acts iii. 10, ἐπεγίνωσκον αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος.

The Evangelist mentions that he was a beggar, to teach us by Christ's example not to despise any. (*Theoph.*)

10. πῶς ἀνεῴχθησαν σοῦ οἱ ὀφθαλμοί;] How? the mode no one knew, but what wonder? the Evangelist himself did not know, nor did he who was healed know; but the fact he knew, and we know it also. (*Chrys.*) Σοῦ is emphatic; see on *v.* 11.

11. ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισε] Remark the appropriateness of these words in a *spiritual* sense, as applicable to ourselves. The Son of God became *man* (ἄνθρωπος) and *Saviour* (Ἰησοῦς). He came to us in our blindness, as we sat and begged by the wayside of life; He made Clay, *i. e.* He took of the mortal dust of our earthy Nature (see *v.* 6), and moulded it by the breath and moisture of His mouth, and blended it with the Divine Nature, and *anointed* it with the Holy Ghost; and sent us to Siloam, and on the co-operation of our Faith and Obedience with His Divine Power and Love, our eyes are opened and we see.

— μου] emphatic here, and in *vv.* 15. 30. The eyes of *me*—who was *born blind*. And so σοῦ, *vv.* 10. 17. 26.

12. ποῦ ἐστιν] Christ withdrew Himself after His miracles. He did not seek glory from man. (*Chrys.*)

14. ἦν δὲ σάββατον] At the end of the week; and Christ illumined the world in the last age. (*Cyril.*) See also above on *v.* 4.

οὖν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν· Ὅτι [k] προφήτης ἐστίν. [18] Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, [19] καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; [20] Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· [21] πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. [22] [l] Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, [m] ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. [23] Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. [24] [n] Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. [25] Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω. [26] Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξε σοῦ τοὺς ὀφθαλμούς; [27] Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; [28] Ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. [29] [o] Ἡμεῖς οἴδαμεν ὅτι Μωϋσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν. [30] Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, [p] Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς· [31] [q] οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει· [32] ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου· [33] [r] εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. [34] [s] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. [35] [t] Ἤκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν

k ver. 32, 33. ch. 3. 2. & 4. 19. & 6. 14.
l ch. 12. 42. ver. 34.
m ch. 7. 13. Matt. 10. 26, 28.
n Josh. 7. 18, 19. 1 Sam. 6. 5. ver. 16.
o ch. 8. 14.
p ch. 3. 10.
q Prov. 15. 8, 29. & 28. 9. Isa. 1. 15. Jer. 14. 10—12. Ezek. 8. 17, 18. Micah 3. 4. Zech. 7. 13.
r ver. 16.
s ver. 2.
t Ps. 2. 7. Matt. 14. 33. & 16. 16. & 26. 63. ch. 1. 50.

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17. ὅτι] in regard to that, *εἰς ἐκεῖνο ὅτι—ὑπὲρ ὧν ὅτι.* (*Meyer.*) See xi. 47.

27. γενέσθαι] 'to *become.*'

28. ἐλοιδόρησαν] *Elz.* and many MSS. add οὖν, which is not in A, E, G, H, L, S, X.

34. ἐξέβαλον αὐτὸν ἔξω] The children of falsehood cast out the confessor of Truth. The Jews cast him out of the Synagogue for confessing Christ; and the Lord of the Temple found him: they who suffer for the truth will be found by Christ. (*Chrys., Theoph.*)

It was no evil to be so put out; they excommunicated him who confessed Christ, and Christ received him. (*Aug.*)

35. ἤκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὑρὼν αὐτόν] εὑρὼν is something more than *having found*; it implies also *having gone in quest of*: εὑρεῖν is the Hebr. מָצָא (*matsa*), for which it is often used by the LXX. Cp. above, i. 42. 44; v. 14; xii. 14.

The Pharisees cast him out; Jesus went in search of him. When my father and mother forsake me, the Lord taketh me up (Ps. xxvii. 10). Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven (Matt. v. 10: see also *v.* 11, and Luke vi. 22).

This History affords comfort, direction, and encouragement to members of the Church of England, in regard to the Church of Rome.

Our Lord commanded His disciples to love all men, even their enemies (Matt. v. 44. 46), and to hearken even to His worst enemies, the Scribes and Pharisees, sitting in Moses' seat (Matt. xxiii. 2); that is, as far as they taught in accordance with His law; but to beware of their *false doctrine* (Matt. xvi. 6. 11).

It is the duty of all His disciples to cherish a spirit of Christian Love and Unity toward all men, and to submit in all godly obedience to those who are over them in the Lord.

But if those who sit in Moses seat teach things contrary to the Law of Moses, and not only so, but proceed to impose their false doctrines as terms of Communion,—if they will not receive Him of Whom Moses wrote, if they threaten with Excommunication those who confess Jesus to be the Christ,—then no desire of Unity, no love of Enemies, no fear of separation from Parents and spiritual Superiors, no dread of spiritual censures and penalties may deter the disciples of Christ from confessing Him; but they must boldly acknowledge Christ, and leave the issue to Him.

Our Lord Himself has set the seal of His Divine sanction on these principles. He went in quest of the man who had been put out of the Synagogue. He who is the lover of Unity, and who commanded His Disciples to love their Enemies, and prayed that they all might be one (John xvii. 23), and taught them to hearken to the Scribes and Pharisees; and Who hates strife and disobedience, showed by seeking out the man whom the Pharisees had excommunicated, that he, whom He sought and found, was not guilty of sin, though he had been excommunicated as a sinner; and that he had done his duty in confessing Christ; and that the *sin* of *schism*,—for a schism there was, and there cannot be schism without sin,—lay at *the door of those who cast him out.* So it is now. We do not say that the communion of spiritual Pastors is to be forsaken, simply because they teach some doctrines that are false. Spiritual Pastors are men; and men are fallible; and wherever fallibility is, there error may arise. And if separations were allowable for every Error in a Church, there would be no such thing as Church-Communion left.

Our duty is to communicate with those who sit in Moses' Chair, but not to communicate with any in the false doctrines with which they may corrupt his Law.

Let it then be allowed, for argument's sake, that the Bishop of Rome sits in the Chair of Authority. Then we do *not* say, that, merely because he is fallible, or because he teaches some false doctrines, Communion with him is impossible. Christ Himself communicated with the Scribes and Pharisees. He taught with them in the Synagogue, and worshipped with them in the Temple. So, though the Bishop of Rome teaches some false doctrines, we might yet communicate with him in what he still *retains* of *Christian truth.*

But he has gone further than this. He has proceeded to *impose* his false doctrines as terms of Church Communion. He has made communion in his errors essential to communion with himself. He teaches in opposition to Christ. He has endeavoured to supersede Christ's Copy of the Old Testament by an Old Testament of his own. He adds his own human codicils as of equal authority with the Divine Testaments. He has mutilated the Sacraments of Christ. He has substituted other objects of worship in the room of Christ. And he teaches Articles of Faith which were not preached by Christ and His Apostles, and were unknown for fifteen centuries to the Church of Christ. And he *requires* us to *receive* all these novel corruptions, on pain of excommunication. In a word, he puts *himself* in the place of Christ. His language amounts to this,—"Receive me as the Christ." That is, if we confess Jesus to be the Christ, we shall be "put out of the Synagogue" (John ix. 22).

ἔξω· καὶ εὑρὼν αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ; 36 Ἀπ-
ἐκρίθη ἐκεῖνος καὶ εἶπε, Καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 [u] εἶπε u ch. 4. 26.
δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.
38 Ὁ δὲ ἔφη, Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ. 39 [v] Καὶ εἶπεν ὁ Ἰη- v ch. 3. 19. & 12. 47.
σοῦς, Εἰς κρῖμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες
βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων
ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;
41 [w] Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ w ch. 15. 22.
λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει. X. 1 Ἀμὴν ἀμὴν λέγω
ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ
ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής· 2 ὁ δὲ εἰσερχόμενος
διὰ τῆς θύρας ποιμήν ἐστι τῶν προβάτων. 3 Τούτῳ ὁ θυρωρὸς ἀνοίγει· καὶ
τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα,
καὶ ἐξάγει αὐτά. 4 Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ.
5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ
οἴδασι τῶν ἀλλοτρίων τὴν φωνήν. 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.
7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι [a] ἐγώ εἰμι a ch. 14. 6. Eph. 2. 18.
ἡ θύρα τῶν προβάτων. 8 Πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ Heb. 10. 19, 20.

We hope that we do confess Jesus to be the Christ. We fear that the Church of Rome, in excommunicating us for confessing Christ, has excommunicated herself; we believe that the sin of the separation between us lies at her door. And we humbly hope and trust that we have been found by Christ, and are in communion with Him Who is the Head of the Church; and if, being illumined by Him Who is the Light, we walk in the Light, we have fellowship one with another (1 John i. 7).

— *πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ*;] It is not enough to believe in Jesus as the Christ, or Messiah, we must also believe in Him as the *Son of God*. (*Hilary*, de Trin. vi.) And it is not enough to believe, we must *worship* Him as God. Hence the Evangelist relates of the blind man healed, "he said, Lord, I believe, and he worshipped Him" (*Aug.*); and Christ approves this, for He says, "I am come, that they which see not might *see*," as much as to say, he who was blind from his birth, now *sees* both in body and soul. (*Theoph.*) The Worship of Christ is the Vision of the soul.

36. *καὶ τίς ἐστι*] The *καὶ* is omitted by *Elz.*, but is found in B, D, E, G, K, M, S, X, and many cursive MSS.

37. *ἑώρακας αὐτόν*] Thou who wast born blind hast seen Christ. This is His gift. This Scripture may be used against the Nestorian heresy, which separates the Son of Mary as a different person from the Son of God. In seeing My person, thou seest the Son of God. (*Theoph.*)

We are all born blind, and we must all repair to Siloam, the font of baptism, and be baptized in Him Who is *Sent*, that is, Christ. And when we are baptized, we must expect to be tempted. We may be brought before Kings and Rulers for His sake who has healed us. We must then quit ourselves valiantly, and not be afraid to confess Christ; and if need be, to suffer excommunication according to Christ's words, "They will put you out of their synagogues, and ye shall be hated of all men for My name's sake" (John xvi. 2. Matt. x. 22. Mark xiii. 13. Luke xxi. 17). Then Jesus will find us, and He will bless us with fuller knowledge and firmer faith. (*Theoph.*)

39. *κρῖμα*] incorrectly printed *κρίμα* in some edd. here and elsewhere in N. T. The *ι* is long by nature. *Æsch.* Suppl. 392, *οὐκ εὔκριτον τὸ κρῖμα.*

— *βλέπωσι*] '*may* see:' now, and in other ages. A general proposition applicable to all times.

41. *εἰ τυφλοὶ ἦτε*] If ye had no access to the Scriptures your sin would not be so great as it is; but now that you profess to be teachers of the law, you are self-condemned. (*Theoph.*)

CH. X. **1.** *ἀμὴν ἀμὴν—λῃστής*] This chapter is a Divine Pastoral, addressed especially to Bishops, Priests, and Deacons.

The blind man had been excommunicated by the Pharisees for confessing Christ (ix. 34). They were the Doctors of the Law and Pastors of the People (Matt. xxiii. 2); but they had become hireling shepherds and idol pastors (Ezek. xxxiv. 2. Jer. xxiii. 1. Zech. xi. 16). And from this act of theirs our Lord takes occasion to show that they had in fact *excommunicated themselves*.

And why? Because He is the *Door* of the Fold. And by *casting out* a man who had come in by the Door of a good confession to Christ, they, who cast him out, had proved that they did not know the Door, and were therefore not in the fold.

Besides, they had endeavoured to make Moses into a Door, in *opposition* to Christ (ix. 28, 29). They had accused Christ of breaking the Law of Moses, which was given by Christ. Thus they had shown that they did not understand the relation of Moses to Christ. Christ therefore here declares that He Himself is the Only Door; and that Moses and all *true* Prophets have passed through that Door; and that there is no other entrance for Pastors or People but by Him; and that all who profess to be Shepherds, but do not pass through that Door, are "thieves and robbers."

This may be applied more generally, as follows:

Many persons, who are called good men according to the language of this world, and yet are not true Christians, ask, as the Pharisees did, "Are we blind also?" (John ix. 40.) Many who compose subtle treatises on Morals and Metaphysics, and have formed Schools of Philosophy, and draw disciples after them, yet will not stoop to pass through the Door. To them our Lord says, "He that entereth not by the *door* is a thief and a robber." He says the same to many who boast that they alone can see, and that they are even enlightened by Christ, but are, in fact, teachers of false doctrine. Such are the Sabellians, for example, who say that the Son and the Father are but One person. Such are the Arians, who say that the Father and Son are not of the same substance. Such are the Photinians, who say that Christ is a mere man and not God; and, in fine, all who preach such a Christ as they invent for themselves in their own imaginations, and not such a Christ as the Truth reveals. They do not enter by *the Door*. In a word, none can have a solid hope of eternal life unless he knows the true Life, which is Christ, and enters by this door into the fold. Let him not only preach Christ's name, but seek Christ's glory, and not his own glory. Christ's Door is lowly, and he who enters by this door must humble himself; he must stoop, in order that he may enter by it. (Cp. *Aug.* here, and Serm. 137, 138.)

On *κλέπτης* and *λῃστὴς* see further, *v.* 8.

3. *τούτῳ ὁ θυρωρὸς ἀνοίγει*] Christ is the Door of the fold, and the keeper of the door as well as the Shepherd of the Sheep. He is the Truth, and opens Himself, and reveals to us the Truth. (*Aug.*)

He uses various metaphors here, in order that we may not interpret His words literally, and may know Him to be All in All.

4. *τὰ πρόβατα αὐτῷ ἀκολουθεῖ*] The Saints *before* the Advent of Christ in the flesh believed in Him who *was to come*, as *we* believe in Him Who *has come*. The seasons are changed, but the Faith is One. All who before the Incarnation believed the faith which was taught by Abraham and the Patriarchs, and Moses and the Prophets, preannouncing Christ, were Sheep of *Christ*, and heard and knew *His Voice* speaking by them. (*Aug.*) All the *saints follow* Christ (cp. Rev. xiv. 4); none *go before* Him (see on *v.* 8); *He goes before* them all (*v.* 4).

5. *ἀκολουθήσουσι*] Rightly received by some recent Editors, *Lachm.*, *Tisch.*, *Alf.*, from A, B, D, E, F, G, Δ. Cp. on viii. 12.

7. *ἡ θύρα*] "Christus et Ostium, et Pastor, et Omnia." (*Bengel.*)

8. *πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λῃσταί*] Did not Moses and the Prophets come *before* Him? No; they came *with* Him. He is the Eternal Word; and He sent them as His heralds, and He possessed their hearts. All who preached the Truth came with Him who is the Truth. Others, *who put themselves before* Him, who do not come from Him, and do not acknowledge His Eternity, are thieves and robbers. (*Chrys.*) "In *venientibus* præsumptio temeritatis, in *missis* obsequium servitutis." (*Jerome*, in Matt. i., who quotes Ezek. xiii. 3. Jer. xiv. 14; xxiii. 21.) Similarly *Aug.* ad Ps. xc., "Qui *venerunt* sponte suâ, à *Me* non *missi*; nam virtute *Christi* Elias mortuos suscitavit." (Cp. above on *v.* 4.)

λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. 9 [b] Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, [c] σωθήσεται· καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει. 10 Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. 11 [d] Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· 12 ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα· 13 ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. 14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν· (ϙ) 15 [e] καθὼς γινώσκει με ὁ Πατὴρ κἀγὼ γινώσκω τὸν Πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. (ϙα) 16 [f] Καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· [g] καὶ γενήσεται μία ποίμνη, εἷς ποιμήν. (ϙβ) 17 [h] Διὰ τοῦτο ὁ Πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου ἵνα πάλιν λάβω αὐτήν. 18 [i] Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρός μου. 19 [j] Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους·

b ch. 14. 6. Rom. 5. 1. Eph. 2. 18. Heb. 10. 19, 20. Ps. 23. 1, 4.
c ver. 3, 4. Isa. 40. 11. Ezek. 34. 11—16.
d Isa. 40. 11. Ezek. 34. 23. & 37. 24. Zech. 11. 16, 17. & 13. 7. Micah 5. 4. Heb. 13. 20. 1 Pet. 2. 25. ch. 15. 13. Rom. 5. 7, 8. Ephes. 5. 2. Isa. 53. 10, 11. Dan. 9. 24, 26. Tit. 2. 14. 1 Pet. 1. 18, 19. Rev. 5. 9.
e Matt. 11. 27. ch. 15. 13.
f Ezek. 37. 22. Isa. 56. 3. & 66. 8. 1 Pet. 2. 25. Rom. 15. 8, 12. ch. 12. 20—24, 32.
g Eph. 2. 14—19. & 3. 1—6. 1 Cor. 12. 12, 13. Col. 3. 11. Rev. 7. 4.
h Isa. 53. 7, 8, 13.
i ch. 2. 19.
j ch. 9. 16.

Hence the Church of England says in her Collect for the third Sunday in Advent, "O Lord Jesus Christ, Who at Thy first coming didst *send* Thy Messenger to prepare Thy way before Thee." He Who is the Eternal Word *sent* him who was the Voice. He Who is the Way sent His own forerunner to prepare it in the hearts of men.

The Manichæans pervert these words of Christ by applying them to the Prophets of the Old Testament, in order to show that the Old Testament is contrary to the New. But our Lord is speaking only of *false* prophets. For He says, "as many as *came* before Me," that is, who were not *sent;* according to what God says by Jeremiah (xxiii. 21), "I have *not sent* these prophets, yet they *ran;* I have not spoken to them, yet they prophesied." They defrauded Him of His own prerogative, and spoiled men's souls of the only faith and hope that can save them (Col. ii. 8. 2 Tim. iii. 6). (*Theoph.*) Hence they who *came*,—claiming to themselves the incommunicable attributes of Christ, Who is the only *Door*,—are thieves and robbers. Cp. *Glass.* Phil. pp. 854. 882.

11—16.] See the Homily of *Greg. M.* on these verses, in Evang. i. 14, p. 1484.

11. *ἐγώ εἰμι ὁ ποιμὴν ὁ καλός*] and yet He had said before (*v.* 9), "I am the *door*." How does He enter through Himself? He by Himself knows the Father, and we know the Father by Him, and so He enters the sheep-fold by Himself, and we by Him, He declares Himself; as a light shows other things as well as itself.

Christ is the Shepherd, and yet He grants to others to be Shepherds. Peter is a Shepherd, and the rest of the Apostles are Shepherds, and all good Bishops are Shepherds; but none of us calls himself "*the Door*." (*Aug.*)

— *ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων*] The phrase *τιθέναι τὴν ψυχήν*, to *lay down his life*, is peculiar to St. John (xiii. 37; xv. 13. 1 John iii. 16). It seems to be derived from the act of *depositing* or *laying down* a sum of money as a price for something bought or redeemed (see *Meyer*), and is expressive of the act performed by Christ in giving His life as a *λύτρον* or *ἀντίλυτρον* (a price or ransom) for all men (see Matt. xx. 28. 1 Tim. ii. 6. Tit. ii. 14. 1 Pet. i. 18), and is an assertion of the doctrine of the Atonement.

The faithfulness of the Shepherd is tested by his sufferings for the Sheep. Hence St. Paul recounts his own perils in answer to the false Apostles (2 Cor. xi. 23). (*Chrys.*) Here is an instruction to all Pastors: first, to give of their external good things to their sheep; and next, if necessary, to give their lives. He who does not give of his substance for his sheep, how will he give his life? They who love their substance more than their sheep, feed not in love, but for lucre, and forfeit the name of Shepherds, and become hirelings. (*Greg.* Hom. xiv. in Evang.)

Here is true martyrdom. Not all who give their bodies to be burnt give their lives for the sheep. But we must have charity (1 Cor. xiii. 3). And how can a man be said to have charity who does not love Unity? (*Aug.*) Here then is a warning to the Shepherds against schism.

— *τίθησι*] 'lays down.' "Hoc *quinquies* dicitur summâ vi." (*Bengel.*) For the death of Christ is the source of all life (Isa. liii. 10. See above on i. 29). And (says *Greg. M.*) He gives His life for the Sheep in the Holy Communion of His Body and Blood.

12. *θεωρεῖ τὸν λύκον ἐρχόμενον*] The Wolf—specially Satan. It is the coming of the wolf that proves the fidelity of the Shepherd. In times of tranquillity the hireling stands on guard as well as the Shepherd. The hour of trial shows the difference of the two. (*Greg.* Hom. i. 14.)

13. *μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι*] The hireling flies because he seeks earthly gain, and does not love the sheep, and therefore fears to expose himself to peril, lest he lose what he loves. Such is he who declines to exercise godly discipline, or to minister godly rebuke to sinners, and so lets the sheep fall into the jaws of the wolf, who is the devil. (*Aug., Greg.*) Woe to those who consult their own temporal welfare and not the spiritual good of the flock. Woe to the Shepherds who feed themselves and not the flock. See Ezek. xxxiv. 2 and Phil. ii 21. (*Chrys.*)

Yet the Hireling is sometimes necessary, and we may hear the Good Shepherd speaking by the Hireling's mouth. Many in the Church who seek their own, yet preach Christ; and the Voice of Christ is heard speaking by them; and the sheep follow—not the Hireling—but the Shepherd speaking by the Hireling. (See Matt. xxiii. 2.) (*Aug.*) We may not therefore separate ourselves from Christ and the Church because of hirelings in it.

14. *γινώσκω τὰ ἐμά*] An exemplary lesson to Pastors. The Hireling does not know his sheep, because he does not often visit them; but the true Pastor, who is like Christ, knows his sheep, because he takes care of them; and is known by them, because they are visited by him, and know their guardian by intimacy with him. (*Theoph.*)

16. *ἄλλα πρόβατα ἔχω*] *Other, beside* the sheep of the Israel after the *flesh;* namely, the sheep of the Israel in *faith*. He came to make both one in Himself (Eph. ii. 14, 15. 1 Cor. vii. 19). (*Chrys., Aug.*) Our Lord came to redeem the Gentiles and Samaritans as well as the Jews. (*Greg.* Hom. xiv.)

— *γενήσεται*] 'will *become*.' This is not yet; but is an end to be attained by the missionary labour and prayers of the Church. See the third Collect for Good Friday. And its full end will be, when the Sheep are folded together, on the Right Hand of the Shepherd at the Great Day (Matt. xxv. 33).

— *μία ποίμνη, εἷς ποιμήν*] One *flock*, the Church Universal; and One *Shepherd*, Christ. There is one seal of baptism to all; one Shepherd. He who is the Word of God, and God. Hence we may refute the Manichæans, and prove against them that there is one Shepherd and one God, both in the Old and New Testament. (*Theoph.*, who quotes Col. iii. 10.)

17, 18. *ἐγὼ τίθημι τὴν ψυχήν μου, κ.τ.λ.*] I pay the price of the world's ransom freely. See on *v.* 11.

However men may conspire against Me, they cannot *take* my life unless I surrender it. He goes spontaneously to His Passion, and endured it because He so willed, and when He willed, and as He willed. He had power to lay down, and He had power to take His life up again, because He is the Word; and He proves this by prophesying that He will take it up again when He has laid it down. (*Chrys.*) Whatsoever Christ suffered, He suffered willingly; and we are not to imagine that His sufferings were any sign of His Father's anger against *Him;* they were indeed proofs of His Father's anger against *sin* for which He suffered, and so proofs of His Father's love to Him for taking away sin by suffering. An answer to those who cavil at the doctrine of the Atonement as inconsistent with God's love and justice. (See on Matt. xvii. 5 and xx. 28.) "Amor Patris non modo erga *nos*, sed etiam erga *Christum* in Passione Christi spectandus est; non solùm severitas ultrix." (*Bengel.*)

By this saying of Christ we may refute the Apollinarians, who deny that Christ has a reasonable human soul.

At Christ's death the human flesh laid down the human soul, by the power of the Word which dwelt in the flesh, and which took a human soul, but was never separated from the soul. (*Chrys., Aug.*)

20 [k] ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, [l] Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; 21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· [m] μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

22 [n] Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν· 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος. 24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παῤῥησίᾳ. 25 [o] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ Πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 [p] Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν, 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι, 28 κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· [q] καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. 29 [r] Ὁ Πατήρ μου ὃς δέδωκέ μοι μείζων πάντων ἐστὶ, καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρός μου. 30 [s] Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν. 31 [t] Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ Πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με; 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ [u] ἄν-

k ch. 7. 20. & 8. 48, 52.
l Matt. 10. 25.
m ch. 9. 31—33. Exod. 4. 11. Ps. 146. 8.
n 1 Macc. 4. 59. Acts 3. 11. & 5. 12.
o ch. 5. 36. ver. 38.
p ch. 8. 47. 1 John 4. 6.
q ch. 18. 9. & 17. 2, 6.
r ch. 14. 28.
s ch. 17. 11, 22.
t ch. 8. 59.
u ver. 30. ch. 5. 17, 18, 23.

21. *ῥήματα*] not only *words*, but *works*—דְּבָרִים (*debarim*).

22. *τὰ ἐγκαίνια*] Hebr. חֲנֻכָּה (*chanukah*), 'initiatio.' Cp. 1 Macc. iv. 59. 2 Macc. i. 18; x. 6; called by *Josephus φῶτα* (Ant. xii. 7), in the month Cisleu or December. See *Lightfoot*, i. p. 979; ii. 576. *Mede*, p. 268. *Prideaux*, Connexion, at B.C. 165. *Winer*, i. 659. In memory of that made by Judas Maccabæus; for the dedication of Solomon was in the autumn; that of Zerubbabel in the spring; that of Judas Maccabæus in the winter; and therefore the Evangelist adds the words, "it was winter." (*Alcuin.*) St. John tacitly reminds the reader that our Lord in His mercy, now approaching the end of His Ministry, abode longer than usual at Jerusalem and in its neighbourhood, in order to win the Jews to Himself. In the following spring our Lord suffered.

This was the last celebration of the *Encænia*, or Feast of Dedication, before Christ's Passion. He Who was the true Temple (ii. 19. 21) was now walking in a Porch which bore the name of the royal builder of the First Temple, and was a remnant of his fabric, and at the festival which commemorated the restoration of the Second Temple. The Temple itself was soon to be profaned again, and to be destroyed, because they who should have been builders rejected the head stone of the corner. But He, the true Solomon, the Divine Architect of the Temple, was now about to raise up the Temple of His own body (John ii. 19), and so to inatitute a great *Encænia*; and to build up the Temple of His Church, Universal and Indestructible.

The lawfulness and reasonableness of appointing religious Festivals and Holy Days by *human* authority, is inferred from the practice of the Ancient Church of God in appointing that of *Purim* (Esther ix. 27), and this of *Dedication*. See *Hooker*, V. lxx. lxxi.

— *χειμών*] A circumstance well known to the Jews, but not to all or many for whom St. John wrote; and showing that the Feast of Dedication here mentioned was that of the Maccabees (see preceding note).

Probably he had also some other design in specifying this season: he thus showed that it was not long before our Lord's Passion.

Nothing is insignificant in the Gospel. And in *this* Gospel especially, every touch of the Spirit, however slight, has its meaning. May we not venture to suggest, that an intimation may be here given of an inner sympathy between the world of Nature and that of Grace? Both are from the same Divine hand; both were made by Him, Who was from the beginning with God (John i. 1, 2), and both are tributary to Him. The Sun and the Earth paid homage to Him at His Passion: and now the season of contradiction of sinners at Jerusalem is one of *Winter* in the natural world. *Their* hearts are frozen. But the Spring will come, and Christ, Who is to fall like a seed into the earth in winter (John xii. 24), will rise from the grave and ascend to heaven, and send the Holy Ghost to refresh His inheritance (Ps. lxviii. 9); and the mustard-seed of the Church will shoot forth its branches and overshadow the earth. Compare the words of Christ to the Church in the Canticles (ii. 10—13), and consider our Lord's words (Matt. xxiv. 20), "Pray ye that your flight be not in the *winter*." May there not perhaps be a similar suggestion in the words of the Evangelist concerning the going out of Judas on his unholy errand,—*ἦν δὲ νύξ* (xiii. 30), and also concerning the morning of the Passion (xviii. 18), *ψῦχος ἦν*? See further below on *v.* 23.

But *after* the Passion and Burial, the Morning of the Resurrection is ushered in with more joyful words (Matt. xxviii. 1),—*τῇ ἐπιφωσκούσῃ*. Mark xvi. 2, *ἀνατείλαντος τοῦ ἡλίου* ('that sun which had been darkened'). Matt. xxvii. 45. Cp. there, *vv.* 51, 52.

23. *περιεπάτει*] 'was walking,' i. e. when they came and surrounded Him,—a proof of the impression He had made at Jerusalem.

— *στοᾷ τοῦ Σολομῶνος*] An arcade, cloister, or colonnade, at the east side of the Temple, and a remnant of the original Temple. See *Joseph.* B. J. v. 6. Ant. viii. 3; ix. 11; xx. 9. The Article *τοῦ* before *Σολομῶνος* is omitted by A, D, G, K, S.

Observe that this discourse of our Lord, concerning His own Divine power as proved by His works, was delivered in *Winter*, in *Solomon's Porch*. And *then* the Jews rejected Him (*v.* 39). But we find afterwards (Acts iii. 11; v. 12), that *Solomon's Porch* was the place in which the Apostles, having wrought mighty works in Christ's name, proclaim His Messiahship and Divine Power to the People, who gladly *accept the Gospel*. Both in Nature and in Grace it was *then Spring*. Christ had ascended; the Comforter was come.

24. *ψυχὴν ἡμῶν αἴρεις*] 'keep us in suspense;' *μετέωρον ποιεῖς*. See Luke xii. 29.

28. *οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός*] "for I have graven them on the palms of My hands." Isa. xlix. 16. (*Burgon.*)

But did not Judas perish? Yes; because he did not "endure unto the end;" and if any man separates himself from the flock, and forsakes the Shepherd, he incurs peril of perdition. Hab. ii. 4. (*Theoph.*)

29. *χειρὸς τοῦ Πατρός μου*] See v. 28. He thus shows that His own hand and His Father's are one. (*Chrys.*)

30. *ἓν ἐσμεν*] Listen to both words, '*are*' and '*one*.' The word '*are*' delivers you from the heresy of Sabellius; the word '*one*' ('unum') delivers you from that of Arius. (*Aug.*)

Sail thou in the midst, between the Scylla of the one and the Charybdis of the other. Christians framed a *new word*, 'HOMOUSION PATRIS' (consubstantial with the Father), against the impiety of Arianism; but they did not coin a *new thing* by a new word. For the *doctrine* of the *Homousion* is contained in our Lord's own words,—"I and my Father are *one*,"—'unum,' one substance. (*Aug.* Tract xcvii. See also *Aug.* Serm. 139.)

So there were Christians in *fact* before the *name* Christians was given to believers at Antioch. (Acts xi. 26.) The same remark applies to the words 'Trinity,' *Θεοτόκος*, and some others, against which exceptions have been made by some in modern times.

It has been objected by Socinians and others, that these words do not signify oneness of *substance*, because our Lord uses a similar expression when speaking of His Disciples in His prayer,—*ἵνα πάντες ἓν ὦσιν, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν*, xvii. 21; cp. *vv.* 22, 23.

That expression does indeed prove that the Father and the Son are not the same *person*; and so it is valid against the Sabellian heresy. But it does not show that they are not consubstantial. It is a *comparison*; and things compared are not identical. It contains a prayer that all believers may be one in heart and will, as the Persons of the Trinity are; that by virtue of Christ's Incarnation, by which He became Emmanuel,—God with *us*, God manifest in the flesh,—or, as He there expresses it, *ἐγὼ ἐν αὐτοῖς* (xvii. 23. 26), they may be united in the One Godhead.

Rather it proves the consubstantiality of the Three Persons.

Men are not of different natures from each other; they are all of one blood (Acts xvii. 26), of one substance,—being all from Adam and Eve. If the Son is inferior in nature to the Father, and different in substance from Him, the comparison could not have been made. The consubstantiality of all men, with a diversity of persons of each individual, and their union in God, is an apt illustration, as far as human things can be, of the true doctrine of the one nature and plurality of persons of the Godhead.

33. *Ἰουδαῖοι*] *Elz.* and many MSS. add *λέγοντες*, which is not in A, B, K, L, M, X.

— *περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν*

v Ps. 82. 6. Exod. 22. 28.
w ch. 17. 19. Mark 1. 24. Luke 4. 18.
x ch. 14. 10, 11. & 17. 21, 22.
y ch. 1. 28.
z ch. 5. 33, 35. Matt. 11. 7—9. & 21. 26. Luke 7. 29.
a Luke 10. 38, 39.

θρωποι ὧν ποιεῖς σεαυτὸν Θεόν. 34 [v] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοί ἐστε; 35 εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ, 36 [w] ὃν ὁ Πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι; 37 Εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρός μου, μὴ πιστεύετέ μοι· 38 [x] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ Πατὴρ κἀγὼ ἐν αὐτῷ. 39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

(98/IV) 40 [y] Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. (94/X) 41 Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· [z] πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν· 42 καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

XI. 1 [a] Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας

Θεόν] The Jews understood what the Arians do not understand, viz. that our Lord affirmed the equality of the Father and the Son. (*Aug. Hilary*, de Trin. vii. *Chrys.*; and see *Athanas.*, de Decret. Nicen. p. 165.)

Our Lord did not *disclaim* the assertion which they imputed to Him; which He certainly would have done if the imputation was false. Thus the sin of the Jews charging Him with blasphemy is a proof of His Divinity: "*illorum error* nobis profuit."

34. *ἐν τῷ νόμῳ ὑμῶν*] The reference here is to the *Psalms.* (Ps. lxxxii. 6.) Cp. xii. 34; xv. 25.

Our Lord sometimes called all the Jewish Scriptures by the name of *Law.* Sometimes He distinguishes the Law and the Prophets (Matt. xxii. 40), and He calls the whole Hebrew Canon of Scripture "The Law and the Prophets" (Luke xvi. 29; xxiv. 27); sometimes He divides the Scripture into Three Classes. (See on Luke xxiv. 44.)

— *θεοί ἐστε*] אֱלֹהִים (*Elohim*).

35. *εἰ ἐκείνους εἶπε θεοὺς—ἐγένετο*] He lowers His language to calm their indignation; and, having so done, He raises it again, v. 37. (*Chrys.*)

If God's Word came to men, so that they to whom it came might be called sons and gods, is not the Word of God Himself God? If by participating in God's Word men become gods, is not the Word God?—the Word, by Whom they participate in God? By living holy lives we may be said to be in God, God in us,—since we participate in His grace and are enlightened by Him. But Christ says in another sense, "The Father is in Me and I in Him;" because the only-begotten Son is in the Father, as co-equal and co-natural with the Father. (*Aug. Chrys.*)

36. *βλασφημεῖς*] See on viii. 54.

40. *ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου*] i. e. to *Bethany* in *Peræa.* See on John i. 28.

It is observable that He went afterwards from that Bethany (in *Peræa*) to the other Bethany (that of Lazarus) in Judæa (xi. 1).

According to one etymology, *Bethany* signifies a "place of transit" (see on i. 28). Another etymology has been mentioned in the note on Matt. xxvi. 36, where see some remarks on N. T. names.

Our Lord, Who is the true *Passover*, was now about *to pass*,—*μεταβῆναι* (see on John xiii. 1),—"from this world to the Father." He was about to cross the flood of His own Passion; to pass through the Red Sea of His own Blood. The word *Bethany* may be a memento of that transit. He passes from the scene of His first manifestation at the beginning of the Gospel, where John declared Him to be *the Lamb of God*, the true Passover. (John i. 29.) He passes to another Bethany, where He proves His Divine Power by raising Lazarus; and thence He passes in His triumphal procession to Jerusalem, on the first day of the Paschal Week (Luke xix. 28. John xii. 10. 13),—and thence finally He passes, in a still more sublime transit, by His glorious Ascension into heaven, "from this world to the Father." (Luke xxiv. 55.)

— *ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων*] Not to be translated 'where John began to baptize;' for John began to baptize in the wilderness of Judæa, on the west of Jordan (see Matt. iii. 1—12. Mark i. 1—5), and not in Peræa. The meaning is, 'where John was *at the first* baptizing,'—i. e. where John was at the beginning of the preaching of the Gospel (*ἐν ἀρχῇ τοῦ εὐαγγελίου*), executing his office. Cp. Acts xiii. 24; and the use of *τὸ πρῶτον*, xii. 16. An honourable testimony is thus paid by Christ and the Holy Ghost to the teaching of the Baptist. Its effects were permanent; and they whom he taught bear witness that all he said of Christ was true (*v.* 41). Even at the *end* of our Lord's ministry, He resorted to the place where John had baptized at the *beginning* of the Gospel; and found that the way had been prepared for Him there (see *v.* 41). And the Holy Spirit records this as a noble tribute of praise to the blessed memory of the Baptist.

We may add from *Chrys.*, that our Lord did this to remind the people of John's testimony to Himself, and to give occasion to the reminiscences and reasonings which the Evangelist relates *vv.* 41, 42. When our Lord has uttered any high and mysterious language which might offend the prejudices of the Jews, He retires for a while to avoid their rage, to give time for their passion to cool, and for their reason to exercise itself on His words.

42. *ἐπίστευσαν πολλοὶ ἐκεῖ*] The posthumous fruits of John's ministry leading to Christ. (*Beng.*) How different from that of the Priests and Pharisees putting the man out of the Synagogue for confessing Him!

CH. XI. **1.** *ἦν δέ τις ἀσθενῶν*] He whom Christ loved, and whose sisters Christ loved, was sick. Those who are dearest to God are often tried by sickness. (*Chrys.*)

A question has been asked,—Why the *other* Evangelists omitted to mention this crowning miracle of our Lord's Ministry, the raising of Lazarus—concerning which Spinoza said, that "could he believe it, he would renounce his whole system, and embrace Christianity?" (*Bayle*, Dict.)

Some exceptions have been made, on the ground of this question, —supposed to be unanswerable,—to the veracity of the three Evangelists on the one hand, or of St. John on the other[1]. A solution

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[1] The following summary of the various opinions of Biblical Critics in his own country, is given by *Meyer* (Kommentar, p. 298):—

"*Ueber die Geschichte der Auferweckung des Lazar.* ist zu merken: 1) Die Annahme eines *Scheintodes* (*Paulus*, *Gabler* in s. Journ. f. auerl. theol. Lit. III. p. 235 ff., *Ammon* L. J. III. p. 128, *Kern* in d. Tüb. Zeitschr. 1839. 1. p. 182. *Schweizer* p. 153 ff.) streitet entschieden gegen die Darstellung und Tendenz des durch sinnige Zartheit, Sicherheit u. Wahrheit ausgezeichneten Referats und gegen den Charakter Jesu selbst.

"2) Die *Auflösung* der Geschichte in ein wunderliches *Missverständniss*, wornach entweder ein Gespräch Christi mit den beiden Frauen bei dem Tode des Lazar. über die Auferstehung zur Wundererzählung ausgebildet (*Weisse* II. p. 260 ff.), oder diese mit der Erweckungsgeschichte des (scheintodten) Jünglings zu Nain (welches eine Abkürzung des Namens Bethanien sei) verwechselt worden (*Gfrörer* Heiligth. u. Wahrh. p. 311 ff.), ist voller Gewaltsamkeit, und mit der Aechtheit des Evang. absolut unvereinbar.

"3) Die völlige *Vernichtung* der Geschichte zu einem *Mythus* (*Strauss*) ist eine Consequenz von Voraussetzungen, welche grade bei dieser so ausführlichen und originellen Darstellung die Spitze der Kühnheit und des Machtspruchs erreichen, und erst in Missdeutungen einzelner Züge nach einer Stütze suchen müssen.

"4) Die *Subjectivirung* des Facti, wornach es eine vom Schriftsteller selbst gebildete Form zur Darstellung der Idee von der δόξα Christi sein soll (*Baur* p. 191 ff.), welche sich erst dann recht zu erkennen gebe, wenn sie sich auch in ihrer den Tod negirenden Macht bethätige, macht aus dem Wunder der Geschichte ein Wunder der Production, welches, in der zweiten Hälfte des zweiten Jahrhunderts geschehen, auffallender wäre als jenes.

"5) Befremdend erscheint zwar, *dass die Synoptiker von der Erweckung des Lazar. schweigen*, da dieselbe an sich so überzeugungsmächtig, und auf die letzte Entwickelung des Lebens Jesu so einflussreich war. Allein diess hängt mit der ganzen unterscheidenden Eigenthümlichkeit des Joh. zusammen, und das gegen *diesen* gebrauchte argumentum e silentio müsste, die Aechtheit des Evangel. zugestanden, vielmehr gegen die Synoptiker, sich kehren, wenn ihr Schweigen nur als die Folge ihrer Unbekanntschaft mit der Geschichte (*Lücke*, *de Wette*, *Baur*) begreiflich wäre. Begreiflich aber ist dieses Schweigen, zwar nicht aus der Annahme schonender Rücksichtsnahme auf die Bethanische Familie (*Epiphan.*, *Grot.*, *Wetst.* z. 12, 10, *Herder*, *Schulthess*, *Olsh.*, so auch, mit ausmalender Phantasie, *Lange* L. J. II. 2. p. 1133 f.), womit man etwas dem Sinn und Geist jener ersten Christenzeit Zuwiderlaufendes, und zwar ganz willkürlich, supponirt, wohl aber daraus, dass die Synoptiker einen dermassen begränzten Kreis ihrer Referate inne halten, dass sie, bevor sie mit dem Einzuge Christi in Jerus. (Matth. 21. u. Parall.) den Schauplatz der letzten Entwickelung eröffnen, von der Wirksamkeit des Herrn in der Hauptstadt und dessen nächster Umgebung nichts aufgenommen haben, sondern sich bis dahin lediglich auf die Galiläische und überhaupt von Jerus. entferntere Thätigkeit Jesu beschränken (das geographisch nähste Wunderwerk ist noch die Blindenheilung zu Jericho Matth. 20, 29 ff.). Diess ist, wie ihre Evangelien thatsächlich beweisen, ihr *Plan*, und dieser schloss die Galiläischen Todtenerweckungen *ein*, aber die des Lazarus *aus*."

A similar analysis of the most recent theories on this great question

καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς· [2] [b] ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος [b] ch. 12. 3. Matt. 26. 7. Mark 14. 3.

seems to be suggested by the ancients (e. g. *Epiphanius*, Hær. 66), who relate that Lazarus survived thirty years after he was raised from the dead.

The following considerations are offered on this subject. This Miracle, wrought at the close of our Lord's Ministry, was probably designed by the Holy Spirit to be a splendid specimen of His Divine Power generally; and a sample of the evidence which He gave to the Jews of His Mission; and a rehearsal of His Divine Operation in raising Himself, and in raising all men at the Great Day.

It was very important, therefore, that in the description of this stupendous miracle, the particulars of *place*, and *name of person*, and *manner* of its operation, should be given in full and accurate detail.

But to do this, *while Lazarus was still living*, and, as has been said above, he lived thirty years after he was raised from the dead (*Epiphan.* Hær. 66), might be attended with great inconvenience; for the following reasons:—

On account of the malice of the Jews, who sought to kill him. (See xii. 10.)

On account of the curiosity which such a history, generally circulated, would excite. Many, coming up to the feasts at Jerusalem, from all parts of the world, would be eager to visit Lazarus and the family at Bethany (see xii. 9), and to put questions to him concerning the mysterious things of that other world from which he had been brought back; and a morbid and irreverent spirit might thus be engendered, injurious alike to him who was the object of their public gaze and inquisitiveness, and to them who indulged it. To keep him and his sisters in the background, to throw over them and theirs a veil of delicate reserve, seems most consistent with the love that Jesus bore them, and to be quite in keeping with that beautiful method of modesty and silence which the Evangelists have used toward her whom our Lord specially loved—His Mother. We see something of this feeling in the three Gospels with regard to St. John himself. We do not learn from them that he was the disciple whom Jesus loved. That there was a disciple whom Jesus singularly loved, we learn only from St. John—and he does not give us his name.

If it be said that something of the same feeling might have restrained the first three Evangelists from describing the resurrection of Jairus' daughter (Mark v. 42. Luke viii. 41) and of the widow's son at Nain (Luke vii. 11), it may be observed that as to the first case, the name of the father is *not* mentioned by St. Matthew (ix. 18), and his daughter was only twelve years old at the time (Luke viii. 42); and as to the second, the *names* of the young man and his mother are not mentioned.

None can doubt that *many* dead persons were raised to life by our Lord (Matt. xi. 5. Luke vii. 22); and the fact that so few are particularly specified by the Evangelists, and *not one by name* but Lazarus and Jesus Himself, suggests that there were good reasons for partial and temporary reserve at the time in the case of the resurrection of Lazarus, as there was good reason for immediate and universal publicity in the case of the resurrection of Jesus. And further,

The miracle of the raising of Lazarus at Bethany, just before our Lord's last Passover, though not explicitly mentioned by the three earlier Evangelists, yet falls in harmoniously to *explain* the remarkable facts related *by them all*, viz. the enthusiastic reception which our Lord met with on coming *from Bethany* to Jerusalem. The raising of Lazarus (as has been remarked by *St. Cyril* on xiii. 21), is the true explanation of the plaudits and hosannas of his triumphal entry to Jerusalem. Indeed, St. John himself declares (xii. 18), *διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον*. See also note on John xii. 17.

There is also a remarkable analogy between this great *Miracle* and one of our Lord's most striking *Parables*—the only one that deals with the mysterious subject of the 'Intermediate State'—(i. e. the condition of the disembodied soul in the interval between Death and Judgment) from which the spirit of Lazarus was recalled to revivify his Body at his resurrection—the Parable of Dives and *Lazarus*.

That is the only *Parable* in which any of the persons introduced is mentioned by *name*. And this is the only *Miracle* of which the subject is so specified. And in the Parable and the Miracle the name is the same, *Lazarus*. And when our Lord delivered the Parable, He put into the mouth of Abraham the words (in reply to the prayer of Dives, "Send *Lazarus* to my five brethren"), "If they hear not Moses and the Prophets, neither will they be persuaded though *one rose* from the dead." He thus delivered a prophecy. Though one rose from the dead,—though a *Lazarus* be sent to them, they will not be persuaded. No And the fact was, that when Lazarus was raised, they, who would not hear Moses, sought 'to kill Lazarus'—to send him back to the dead, and did kill Him who had recalled him to life.

Thus the Parable is a prophecy in harmony with the Miracle. And the Miracle fulfilled the Parable. And the one confirms the other.

The question why the Raising of Lazarus is not described by the three Evangelists who wrote before St. John may be a perplexing one to those who do not acknowledge that all the Gospels are but one Gospel; that they are all from One Everlasting Spirit, who, when He was inspiring St. Matthew, *foreknew* that He would also inspire St. John; and when He wrote some things by the first Three Evangelists, knew *what* He would write by the Fourth and last. But they who believe that this was the case are not staggered here. They do not read the Sermon on the Mount in St. John but in St. Matthew. But they read other divine *Discourses* of our Blessed Lord in *St. John* concerning the highest Mysteries of the Truth, which they do *not* read in any of the other Three; and they expect to find Divine *works* also in St. John's Gospel which they do *not* find recorded in them.

The Holy Spirit doubtless exercised His Divine influence over the minds of the Evangelists, not only by suggestion and dictation, but also by *restraint*. He inspired them not only in what they *wrote*, but in what they did *not* write. There is Inspiration in their Silence. He exerted His divine attributes not only in *enabling* the Apostles to preach, but even sometimes in *forbidding* them to do so. (See Acts xvi. 6, 7.) That Apostle who was most gifted with *tongues* (1 Cor. xiv. 18) was also "in *prisons* more frequent" than the rest (2 Cor. xi. 23). He was not only more largely endowed with that grace than the rest, but was more often *restrained* from *using* that which he had more abundantly.

The Holy Spirit restrained the first three Evangelists from mentioning the *first* Miracle of our Lord, that at Cana; and left that for St. John. The fact, therefore, that three of the Evangelists do not mention one of the *last* Miracles,—this at *Bethany*, is not at variance, but quite in harmony, with what we know of the other operations of the Holy Spirit in diffusing the Gospel.

"*Thou hast kept the good wine until now*" (John ii. 10). It is God's own method to keep the best to the last. Four thousand years elapsed before Christ came into the World. The Gospel itself has been reserved to the *last age* of the world. How many nations have not yet heard it! And we have reason to believe that some glorious manifestations of the power of the Holy Spirit—for example, in raising a *national Lazarus* from the dead,—that is, softening the hard hearts of the *Jews*, and disposing them to receive the Gospel—are still in store for the Church before the Advent of Christ. What wonder then, that, as the *working* of this stupendous miracle was deferred by Christ to the close and consummation of His public ministry upon Earth, so the *narration* of it should have been reserved by the Holy Spirit to the Conclusion of the Evangelical Canon.

The above considerations are not offered with any view of fully explaining the *reasons* by which the Holy Spirit may have been actuated in *restraining* the first three Evangelists from recording this mighty work, and in *reserving* it to be described by St. John. For, "Who hath known the mind of the Lord?" (Rom. xi. 34. 1 Cor. ii. 16.) Suffice it for us if we can see some probable causes for such a proceeding, and if we can show that it is in unison with what we know of the other operations of the Holy Ghost.

We may close these remarks with observing that there is one great purpose which it *has* answered, during many centuries, and is *now* answering, and which may have been designed by the Holy Ghost, and which deserves careful attention.

This Miracle itself was a *moral test* to the Jews. It proved the tempers and displayed the dispositions of those who saw and heard it. It was like a savour of life to some, and of death to others. (See *vv.* 43—54.) So the *Narrative* of the miracle. It has been a *moral test* to the world. They, whose spirit is like that of the obdurate Jews, have

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may be found in *De Wette's* Erklärung, 4th ed. p. 197, with this difference, that *De Wette* rejects *Meyer's* solution; as *Meyer* does *De Wette's*.

The recital of the opinions specified in the above extract, concerning this stupendous Miracle, deserves serious meditation, and excites reflections of melancholy interest and grave importance.

The above stated opinions are not put forth by illiterate men, or in an unlearned age and country, but by persons celebrated for erudition, and amply furnished with all material appliances of literature and science, for discovering and declaring the Truth; men to whom thousands of others look up for direction and instruction in their investigation of it. And yet what is the result?

Looking at it merely in an intellectual point of view, and without any reference to its religious bearings, we see here a strange mental phenomenon. We are constrained to say, that the theories above mentioned reflect discredit on the rational faculties of those who propound them. They would excite a sensation of surprise and derision in the minds of peasants and of children.

But yet they are very instructive; they teach great and momentous truths. They show that there may be great literary advantages for Biblical criticism, such as learned leisure and patient toil, extensive knowledge of languages, accurate collations of MSS., careful examination of Versions; and yet, after all, there may co-exist with these benefits lamentable ignorance of the meaning of Holy Scripture; and they are not incompatible with strange perversions of its evidence, and with wild and extravagant speculations concerning it, put forth in the specious name of superior intelligence and critical acumen.

They remind us, that we may be now chargeable with presumption and vain glory, in claiming for our own age the merit of having made great advances in the Science of Biblical Criticism.

Let any candid reasoner examine the contents of the above summary of opinions of those distinguished Biblical Critics there mentioned, living in an age and country celebrated for learning: and let him compare them with the Commentaries of the Christian Writers of the fourth and fifth centuries on this same History. What will he infer from the comparison? Will he say that the advantage lies on the side of the nineteenth century? that its speculations as there displayed show any signs of progress? Will he not rather say, that they exhibit melancholy evidence of great intellectual decline and degeneracy? And in moral and spiritual respects, how great is the fall! And who can say, how much lower yet that fall may be?

What is the cause of this unhappy descent and degradation? How is the recovery to be effected?

Some reply to these important enquiries is offered for the reader's consideration, in the Preface of this Volume.

ἠσθένει. 3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς. 5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον. 6 Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰου-

e ch. 12. 35. δαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 [e] Ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· 10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος

d Matt. 9. 24. & 27. 52. Acts 7. 60. & 13. 36. 1 Cor. 15. 6, 18, 20, 51. 1 Thess. 4. 13—15. & 5. 10. ὁ φίλος ἡμῶν [d] κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. 12 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παῤῥησίᾳ, Λάζαρος ἀπέθανε· 15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ

e ver. 8. ch. 10. 39, 40. ἡμεῖς, [e] ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. 18 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκα-

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stumbled at it. Instead of receiving it humbly, they have criticized and cavilled at it. (See sub-note, p. 250.) Instead of accepting it gratefully from the Holy Spirit, tendering it to them by the hands of St. John, they have stood up and asked—why He did not give it them by St. Matthew, St. Mark, and St. Luke? He therefore has been provoked to leave them to themselves, and to their own proud hearts. And when they are forsaken by Him whose grace dwells only with the meek, their intellectual eye is blinded, and they fall into dotish errors, and are distracted by discordant opinions.

But they who have the Spirit of the family 'which Jesus loved' will accept this holy narrative as the sisters received their brother from the grave.

They will reflect that the Holy Spirit by reserving many of our Lord's divine Discourses on the most sublime verities, and some of His most wonderful Works, to be recorded in the *last* Gospel, has given a striking proof of His own Divine Foreknowledge and Providential love; and that He also suggests to us,—what indeed He explicitly declares,—that as there are many things written in St. John which are *not* written in the former three, so there are many other great and glorious things which Jesus spake and did, which are not written in *this Book* (John xx. 30), and which will be revealed hereafter to those who thankfully accept and faithfully use what *is* revealed therein. If also these things which *are* revealed are glorious, and show Christ to be full of Glory, how glorious will He appear hereafter, when all that He ever did or said will be unfolded to the eye!

— Λάζαρος] = Ἐλεάζαρος. On the meaning of the name, see note on Luke xvi. 20.

Bethany itself is now called *Aziriyeh*, bearing in its name a record of *Lazarus*. And why should he have given it a name, unless he had been distinguished in some remarkable manner? St. John supplies the reason.

For an exposition of this history, see *Chrys.* Tom. v. p. 271.

— ἀπὸ B.] 'of Bethany.' So οἱ ἀπὸ Ἰταλίας, Heb. xiii. 24.

2. ἦν δὲ Μαρία ἡ ἀλείψασα] a prolepsis,—she who *afterwards* did it (see John xii. 3), not the woman who was a sinner. Luke vii. 37. (*Theoph.*)

Did she do it as a *thank-offering* for the resurrection of her brother, as well as with a presentiment of the Death of Him Who raised him?

— ἀλείψασα τὸν Κύριον] The other Evangelists relate that she poured the *μύρον* on His head (Matt. xxvi. 7. Mark xiv. 3), but they also mention His σῶμα (Matt. xxvi. 12. Mark xiv. 8), which includes the anointing of the *feet*, noticed by St. John.

3. ὃν φιλεῖς, ἀσθενεῖ] They did not say, "Come and heal him," nor did they say, "Speak the word where Thou art and it will be done." (*Aug., Burgon.*)

5. ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν] See Luke x. 38.

For ἠγάπα, the reading of almost all the MSS., D has ἐφίλει. But the Evangelists never use the word φιλεῖν when speaking of His affection for women. The use of φιλεῖν in the sense of *osculari* (Matt. xxvi. 48. Mark xiv. 44. Luke xxii. 47), may, perhaps, serve to explain this. He φιλεῖ Λάζαρον, but ἀγαπᾷ Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς. See *Tittmann*, Synonym. p. 53. *Trench* on the Miracles, p. 392.

The Evangelist thus teaches not to grieve overmuch for worldly calamities, which often happen to good men whom God loves. (*Chrys.*)

7. εἰς τὴν Ἰουδαίαν] He was in *Peræa*. See above, x. 40, and on Luke x. 1. The place at which our Lord was, was called *Bethany* (see on John i. 28, cp. with x. 40). And our Lord in one Bethany, now tells His Disciples what was going on in the other Bethany, many miles off.

8. ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι] He had fled from their stones as man. He will return and work a miracle as God. (*Aug.*)

9. ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ] He thus calms their fears, and comforts them. If any one sees the light of this world, he is safe; much more is he secure, if he is with Me. (*Chrys.*)

11. Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται] He was dead in the eye of man, but *asleep* in the sight of Christ, Who can raise us from the grave with the same ease as from our bed.

Death is called a sleep in Scripture (1 Thess. iv. 13), but as some when they sleep have sweet dreams, and others have fearful visions, so in Death. Every one sleeps with his moral condition upon him, and every one will wake with it. And great is the difference between the *dormitories*, in which they who sleep are guarded, and from which they will come forth to Judgment. The soul of the poor man was carried to his own place, and that of the rich man to his; the former to Abraham's bosom, the latter to a place where he was athirst, and had not a drop of water to cool his tongue. Luke xvi. 22—24. (Cp. *Aug.*, and see on Luke xxiii. 43, and an interesting fragment on this subject by *S. Hippolytus*, Bp. of Portus, and scholar of *St. Irenæus*, in the edition of *Fabricius*, i. p. 220, and in "*Hippolytus* and the Church of Rome." pp. 156—160.)

— ἐξυπνίσω] to raise the dead is as easy to Christ as to wake the sleeping. Cf. Matt. ix. 24. Mark v. 39. Luke viii. 52.

14. Λάζαρος ἀπέθανε] He does not say τέθνηκε, but ἀπέθανε. Lazarus *died*; but in regard to Christ, οὐ τέθνηκε; for He is going to wake him. Yet he is ὁ τεθνηκὼς in the eye of *men*, *vv.* 40—44. Cp. on *v.* 32.

He shows His Divine Power, by telling them of things at a distance (*Theoph.*), and thus prepares them for a miracle.

15. ἵνα πιστεύσητε] that your faith in Me may become more strong than it is (*Aug.*, see on ii. 2).

— ὅτι οὐκ ἤμην] As if it were inconsistent with Christ's presence that any one should die in it. "Præsente vitæ Duce nemo unquam legitur mortuus." Cp. *vv.* 21. 32. (*Bengel.*) The thieves died after Him. (John xix. 32. 34.)

16. Θωμᾶς—Δίδυμος] See on Matt. x. 3. St. John *alone* translates his name, and does it three times (xx. 24; xxi. 2).

— ἵνα ἀποθάνωμεν μετ' αὐτοῦ] 'with Jesus.' This was said aside.

The disciples were afraid of the Jews, and Thomas especially; but afterwards he became firm in faith. He who feared to go to Judæa, went and died for the faith in India. (*Chrys.*)

17. τέσσαρας ἡμέρας] Lazarus was therefore buried on the day of his death. See *vv.* 6 and 39. (*Bengel.*)

18. ἀπὸ σταδίων] On this use of ἀπὸ, see xxi. 8. Rev. xiv. 20; and *Winer*, p. 491. Cp. xii. 1.

— σταδίων δεκαπέντε] 'fifteen stadia,' two miles; hence many from Jerusalem had come to Bethany. Some came to Martha and Mary, whom Jesus loved, although the Jews had agreed that if any man did confess Jesus to be Christ, he should be put out of the synagogue (John ix. 22). Yet Mary and Martha received Him—a proof of constancy and courage,—rewarded by His love and mercy.

πέντε· 19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20 Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. 21 Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, [f] εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 22 Ἀλλὰ καὶ νῦν, οἶδα ὅτι, ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. 24 [g] Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰησοῦς, [h] Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται, 26 [i] καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; 27 [j] Λέγει αὐτῷ, Ναὶ, Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ, [k] ὁ εἰς τὸν κόσμον ἐρχόμενος. 28 Καὶ ταῦτα εἰποῦσα ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰποῦσα, Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. 29 Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. 30 Οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες, Ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανε μοῦ ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, [l] ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, 34 καὶ εἶπε, Ποῦ τεθείκατε

[f] ver. 32. ch. 4. 47, 49.
[g] ch. 5. 28, 29. & 6. 39, 40, 44. Luke 14. 14.
[h] ch. 5. 21. & 6. 39. 1 Cor. 15. 21, 22. Phil. 3. 20, 21. Col. 3. 3, 4. Rev. 1. 18.
[i] ch. 6. 35. & 10. 28. Luke 20. 36. 1 Cor. 15. 25, 26, 39—42, 53. Rev. 21. 4.
[j] Matt. 16. 16. & ch. 11. 3. ch. 4. 42. & 6. 69.
[k] Matt. 11. 3. & 21 9. Ps. 118. 26. Deut. 18. 15—18. Isa. 7. 14. & 35. 1—6. & 53. & 61. 1—3. Dan. 9. 24, 26. Micah 5. 2. Hag. 2. 7. Mal. 3. 1. & 4. 2.
[l] ver. 38. Mark 7. 34. & 8. 12.

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19. *τὰς περὶ Μάρθαν καὶ Μαρίαν*] 'Martha and Mary.' See *Glass.* Phil. S. p. 320, but it may mean also friends and relatives with them. See Acts xiii. 13.

— *ἵνα παραμυθ. αὐ.*] usually for seven days. See Gen. i. 10. 1 Sam. xxxi. 13. 1 Chron. x. 12.

20. *ἐκαθέζετο*] *was sitting* in the house; while Martha, it would seem, was out of it, and therefore heard the news first. (*Chrys.*)

21. *Κύριε, εἰ ἦς ὧδε*] Her faith was yet weak; and consequently she adds, "whatsoever thou wilt *ask* of God." She did not yet know that Christ could raise the dead by His divine power, but regarded Him as a holy man. Jesus correcting her erroneous notions, and strengthening her weak faith, says to her, "Thy brother shall rise again."

23. *ἀναστήσεται ὁ ἀδελφός σου*] A prophecy which was to have a double fulfilment, and to be explained by the event; first by an immediate Resurrection of Lazarus, in the sight of his sisters and others; for Christ knew what He would do; and this first Resurrection was to be a proof to them and to the world, of His truth in pre-announcing the *Universal Resurrection.*

He does not say, *I will ask* God that he may rise again; but "he shall rise;" for "I am the Resurrection and the Life." I need not ask aid in raising him. I am the Resurrection; all who desire to partake in the Resurrection must *ask of Me*, must pray to Me. Thus He raises her mind, and teaches us what the Resurrection is, which is far more important to her and to us than that Lazarus should be raised to life. (*Chrys., Theophyl.*)

24. *ἐν τῇ ἀναστάσει*] The Day of Resurrection and the Last Day are here represented as identical. Cp. v. 28, 29; vi. 39. 44.

25. *ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή*] See John xiv. 6. Deut. xxx. 20. Jer. xxx. 6. 1 Cor. i. 30.

"Ego sum Resurrectio morientium, et Vita viventium." (*Beng.*)

— *ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται*] *κἂν ἀποθάνῃ*, though *he die*, yet shall he live; and what is more, his *death* shall be the gate of his entrance to everlasting life, or, as *St. Aug.* paraphrases it, he that believeth in Me, although he die in the *body*, yet will remain alive in the soul, even until the day when his body will rise again, never more to die; for death is the *life of the soul*, and every one who lives in the body, although he may die in the body for a time, yet shall he live.

I am the Life; and he that believeth in Me shall never die; therefore, whether I am present to your bodily eye or no, I am able to give Life, and you must come to Me for life. This is a reply to her who said, whatsoever thou wilt *ask of God*, God will give it thee; and if Thou hadst been here my brother had not died. (*Chrys.*)

26. *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*] 'shall *never die.*' See viii. 51, 52; x. 28, i. e. shall *live for ever.* So *οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα* (iv. 13), 'shall never thirst.' See also xiii. 8. 1 Cor. viii. 13. The Greek *οὐ μὴ εἰς τὸν αἰῶνα* is equivalent to the Hebrew לא לעלם (*lo-leolam*). Prov. x. 30. Ps. lv. 22. Cp. *Vorst.* de Hebr. pp. 730—735. And therefore the words, "shall not die eternally" (non morietur in æternum), in the last Prayer of our Burial Service (cp. the first sentence of it from John xi. 25, 26), are to be understood in this sense, i. e. 'shall *never* die.'

28. *λάθρα*] '*secretly.*' Perhaps she did not say it openly for fear of the Jews, and so she is contrasted with Mary (v. 32).

32. *Μαρία—ἔπεσεν αὐτοῦ εἰς τοὺς πόδας*] So A, C, E, G, H, K, LXX. *Elz. εἰς τοὺς πόδας αὐτοῦ.*—but *αὐτοῦ* is emphatic.

Mary was more fervent in spirit than her sister, and did not care for the crowd, nor for the jealousy, suspicion, and hatred, with which the Jews regarded Jesus, Whom they and their Rulers sought to kill; but she threw aside all human considerations, and, having "chosen the better part," cared only for the one thing needful, and in a spirit of noble courage and affectionate devotion, meek and gentle as she was, paid public homage to Christ by casting herself at His feet.

— *οὐκ ἂν ἀπέθανε μοῦ ὁ ἀδελφός*] Observe the difference between these words and Martha's, v. 21. *Mary* says, "If Thou hadst been here, Death would never have come to one so dear to Thee and me as that brother of mine" (*μοῦ ὁ ἀδελφός*). *Martha* says, "If Thou hadst been here, my brother (*ὁ ἀδελφός μου*) would not have been dead,—as he now is."

33. *Ἰουδαίους κλαίοντας*] Many witnesses, therefore, were present at this miracle, and many of them bitter enemies to Christ. (*Aug., Theoph.* See *vv.* 45, 46, and xii. 17.)

— *ἐνεβριμήσατο τῷ πνεύματι*] This word *ἐμβριμῶμαι*, repeated in *v.* 38, *ἐμβριμώμενος ἐν ἑαυτῷ*, is from the root *βρίμω*, '*fremo*,' and signifies to *be angry*, to *rebuke*, to *chide*, to *menace*, to *forbid*, to *restrain*, with something of vehemence and indignation; see the passages where it is used Matt. ix. 30. Mark i. 43; xiv. 5. The LXX use *ἐμβρίμημα* for זַעַם (*zaam*), 'indignation.' (Lament. ii. 6.)

What was the cause of this *ἐμβρίμησις*? Some say that He was troubled by a contemplation of the ravages of sin; some, by the hypocrisy and malice of the Jews; some, by the grief of those around Him. The ancient Fathers generally supposed this word to indicate an internal act, by which our Blessed Lord, Who is perfect Man as well as God, and Who, as God, was about to raise the dead, now kept His human affections under control, and, as it were, rebuked and restrained them from bursting into an immoderate excess of grief. Thus *St. Cyril* says, *ἐπιπλήττει τρόπον τινὰ τῇ ἰδίᾳ σαρκί.* He does not allow His human affections to break forth, but represses and chides them. And again he says, *ἀγριώτερον τῇ λύπῃ ἐπετίμησε· ὡς γὰρ Θεὸς παιδαγωγικῶς ἐπετιμᾷ.* And so *Euthym.: ἐπετίμησε τῷ πάθει.*

St. Cyril adds, that to be overpowered by grief,—*τυραννεῖσθαι ταῖς λύπαις*,—is a *disorder* of human nature, and that this was overcome by Christ. Perhaps we may say with reverence, that this wonderful work was not only a proof of the *Divine* power and love of the Incarnate Lord, and a pledge of our future Resurrection, by His might and mercy, but also the *manner* of its operation was *exemplary* to us in the exercise of our own human affections. Our Lord *loved* Martha, and her sister, and Lazarus; He *wept* as man at the grave (*v.* 36). But He checked his affections from breaking forth into passionate grief; He did not allow them to disturb His reason, to overpower His will, or to impair His quietness and dignity.

He thus taught us to control and moderate our passions; and particularly not to be sorry, as men without hope, for them that sleep in Him. (1 Thess. iv. 13.) He showed human feeling, that we may

αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 35 m Ἐδάκρυσεν ὁ Ἰησοῦς.
36 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε, πῶς ἐφίλει αὐτόν· 37 n Τινὲς δὲ ἐξ αὐτῶν εἶπον,
Οὐκ ἠδύνατο οὗτος ° ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ
οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς
τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 Λέγει ὁ Ἰη-
σοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε,
ἤδη ὄζει, τεταρταῖος γάρ ἐστι. 40 Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι
p ver. 4. 23—26. ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ P; 41 Ἦραν οὖν τὸν λίθον, οὗ ἦν
q Matt. 11. 25. ch. 17. 1. ὁ τεθνηκὼς κείμενος. ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε, Q Πάτερ,
εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 Ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις·
r ch. 12. 30. s ch. 5. 34—36. & 10. 25, 37, 38. & 14. 10, 11. Matt. 11. 2—5. Acts 2. 22. 1 John 5. 9. R ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, S ἵνα πιστεύσωσιν ὅτι σὺ μέ ἀπ-
έστειλας. 43 Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω·
44 καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ
ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ
ἄφετε ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι
t Matt. 26. 3. Mark 14. 1. Luke 22. 2. ch. 12. 19. comp. Acts 4. 16, 17, 24—28. ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον
πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς· 47 T Συνήγαγον
οὖν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι

surely know that He has a human nature; and He was affected to tears when He saw Mary weeping, for He is touched with our infirmities. But He controlled His feelings by the action of His Spirit, τῷ πνεύματι, or by *the* Spirit, the Holy Spirit,—in order to teach us (says *Theophylact*) what are the proper bounds of sorrow, and its opposites,—τὸ γὰρ ἀσυμπαθὲς καὶ ἄδακρυ θηριῶδες, τὸ δὲ πολύδακρυ καὶ φιλόθρηνον καὶ πολύλυπον γυναικῶδες.

— ἐτάραξεν ἑαυτόν] A remarkable expression. He *troubled Himself*. It was His own will and deed: it was in His own power to be affected as He would. The Eternal Word of God took a human soul as well as human flesh, associating with Himself the complete nature of man in the Unity of His Person; and therefore human infirmity is troubled according *to His will* in His Person, where resided Divine power, (*Aug.*)

The affections of Christ were not *passions*, but voluntary *emotions*, which He held under control. And this self-commotion was orderly, rational, and full of dignity. And therefore, when He is said afterwards ταραχθῆναι (xii. 27; xiii. 21), some suffering of a more violent kind is indicated by the contrast.

Christians endeavour to be like Christ. They are not Stoics, nor yet are they overpowered by their feelings; they are not agitated by *passions* properly so called. (*Beng.*)

35. ἐδάκρυσεν ὁ Ἰησοῦς] ἐδάκρυσεν, not ἔκλαυσεν: non *ploravit*, sed *flevit*; i. e. gently, and without passion. When our Lord is about to do mighty works as God, He does something else to remind us that He is also man. He now *weeps* as Man, when He is about to raise the dead as God; so He *slept* just before He stilled the storm. See Matt. viii. 24.

Our Lord was affected with the tears of the sisters of the dead, and sympathized with them. "Ipse Salvator ploravit quem resuscitaturus erat." (*Jerome*, Ep. Nepot. p. 269.)

St. John studiously records, that Jesus wept, to show that He was really clothed with our nature; and because St. John relates more lofty things of Christ than the other Evangelists do, therefore He takes care to record the more lowly also. Christ also thus teaches us to weep for our departed friends,—but to weep moderately, and in the fear of God, and in the faith of the Resurrection. Our Lord, being partaker of our flesh and blood, was partaker in our human affections, and has taught us how to regulate them... The words describe what was seen,—but who shall describe what was felt? (*Chrys.*, *Theoph.*)

37. ὁ ἀνοίξας τοὺς ὀφθαλμούς] A witness to the truth of that miracle.

38. σπήλαιον, καὶ λίθος] See Matt. xxvii. 60. 66. Mark xv. 46.

39. ἄρατε τὸν λίθον] Why did our Lord say, "Where have ye laid him?" and "Take away the stone," and "Loose him?" Why did He not at once raise Lazarus? Because He designed to make those, to whom He gave these commands, to be so many witnesses, by the eye and touch, to the reality of the miracle. (*Chrys.*)

— τεθνηκότος] A, B, C, D, K, L, have τετελευτηκότος.

— τεταρταῖος] 'quatriduanus.' See *v.* 17. Cp. προκεῖσθαι πεμπταῖον. (*Aristoph.*) "τεταρταῖος, ap. Xen. Cyr. v. 3. 1. τριταῖος, Herodo. ii. 89. δευτεραῖος, id. vi. 106. δωδεκαταῖος, Theocrit. Id. ii. 4. Philostr. Apollon. vii. 10. πεμπταῖος ἀφίκετο." (*Kuin.*) See the examples in *Matth.* Gr. Gr. § 144. Cp. τριταῖος, 1 Sam. ix. 20; xxx. 13.

Observe this word in reference to Christ Himself. Lazarus was dead *four* days, and ἤδη ὄζει,—*he* saw corruption. But Christ raised Himself the *third* day, and saw no corruption. Acts xiii. 37.

41. οὗ—κείμενος] These words are not found in five uncials, and a few cursives, and in some Versions, and are omitted by many recent Editors; but the evidence of MSS. preponderates greatly in their favour; and their omission makes an inharmonious sound between ἦραν λίθον and ἦρε ὀφθαλμούς.

— Πάτερ, εὐχαριστῶ σοι] Christ prayed not because He needed aid, but because we need instruction. (*Hilary*, *Chrys.*) Cp. Mark i. 41; iv. 39; ix. 25. John i. 41; v. 9, which show that Christ wrought His greatest miracles *without prayer*, and by His own authority. He prayed to show that He was not against God, or God against Him; and that what He did was done with God's approval, as much as to say,—I pray, not because prayer on my part is necessary, nor in order that My will may be made effectual, but in order to show that My will and the Father's will is one and the same will. And this He proceeded to prove by saying, "Lazarus come forth,"—i. e. I, by My power, command thee to rise from the dead. (*Chrys.*)

43. φωνῇ μεγάλῃ ἐκραύγασε] The Loud Voice of Christ raising Lazarus from the dead, is a prelude to the Loud Voice of the Trumpet at the Great Day, when all who are in the graves will hear His Voice (John v. 28); and the effect of that Voice will be immediate,—in the twinkling of an eye, as the raising of Lazarus was. (*Cyril.*, *Theophyl.*)

— Λάζαρε, δεῦρο ἔξω] He calls all His sheep by name (x. 3). He knows them dead as well as alive.

When our Lord works miracles, He speaks and acts with sovereign authority: "*Tabitha*, arise;" "Stretch forth thy hand;" "Thy sins are forgiven thee;" "Peace, be still!" "Take up thy bed and go to thy house;" "I say to thee, thou evil spirit, come out of him;" "Be it unto thee even as thou wilt;" "Say, the Lord hath need of him;" "To-day shalt thou be with Me in Paradise." (*Chrys.*)

44. ἐξῆλθεν ὁ τεθνηκώς] This history may be considered as symbolical of what is done in the spiritual world, when the soul is raised by Christ's voice from the death of sin, and released from its bands by the Ministry of Reconciliation (2 Cor. v. 18, 19) which He has instituted in His Church. (*Aug.*)

It is Christ Who quickens the dead, and raises from the grave. The Ministers of Christ, at His command, loose him who is bound, and who has been quickened and raised by Christ. (*Aug.* See also *Aug.* Serm. 98, and Quæst. 65, and *Burgon* here.)

— κειρίαις] Used by LXX for Hebr. חַרְבֹּנִים (*marbadim*). Prov. vii. 16, 'tapetes lectorum.'

"κειρίαι sunt *fasciæ quævis*, et hoc nomine insigniuntur fasciæ, quibus infantes vinciri, lecti subtendi, et mortuorum cadavera, linteo prius involuta (v. ad Matt. xxvii. 59), ut aromata, quibus corpora condiebantur, melius servarentur, circumligari solebant. Suidas: κειρία· εἶδος ζώνης ἐκ σχοινίων, παριστικὸς ἱμαντι, ᾧ δεσμοῦσι τὰς κλίνας. *Moschopulus*: κειρία ὁ τῶν νηπίων δεσμός, ἤγουν ἡ κοινῶς φασκία, καὶ ᾧ δεσμοῦσι τοὺς νεκρούς. Fasciæ sepulcrales, quæ h. l. dicuntur κειρίαι, infra xix. 40, nominantur ὀθόνια. Fuerunt qui putarent totum Lazari corpus involutum, fasciisque circumligatum fuisse, instar *infantum* recens natorum. *Basilius* Homil. de gratiar. actione T. i. ὁ νεκρὸς ἐζωοποιεῖτο καὶ ὁ δεδέμενος περιεπάτει. Θαῦμα ἐν θαύματι, κειρίαις δεδέσθαι τοὺς πόδας, καὶ μὴ κωλύεσθαι πρὸς κίνησιν. Eandem sententiam secuti *Lightfootus*, *Lampius*." (*Kuin.*)

— σουδαρίῳ] See Luke xix. 20. John xx. 7.

47. τί ποιοῦμεν, ὅτι—ποιεῖ;] ὅτι = 'in regard to that.' See ix. 17.

οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ; 48 ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. 49 [u] Εἷς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδὲν, 50 [v] οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. 51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου [w] προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 [x] καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν. 53 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. (96/IV) 54 [y] Ἰησοῦς οὖν οὐκ ἔτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις· ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς [z] Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. (96/I) 55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· (97/X) καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, [zz] ἵνα ἁγνίσωσιν ἑαυτούς. (97/X) 56 Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεισαν δὲ καὶ οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα ἐάν τις γνῷ ποῦ ἐστι μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

u Luke 3. 2. ch. 18. 13, 14, 24, 28. Matt. 26. 3.
v ch. 16. 14.
w Matt. 7. 22.
x ch. 10. 16. Isa. 49. 5, 6. & 56. 8. ch. 12. 20—24, 32. Rom. 15. 8, 12. Matt. 8. 11. Eph. 2. 13. 1 John 2. 2.
y 2 Chron. 13. 19. ch. 7. 1, 30. & 10. 39, 40.
z 2 Chron. 13. 19.
zz 2 Chron. 30. 17—19.

48. ἐλεύσονται οἱ Ῥωμαῖοι] They feared temporal loss and incurred eternal, and did not escape the temporal; for the Romans did come after Christ's passion, and took away their place and nation, *because they did not let Christ alone*, but slew Him Who is now reigning in heaven, while they are scattered through the world. (*Aug.*, *Chrys.*)

49. Καϊάφας] See on Matt. xxvi. 3. Luke iii. 2.

He had been intruded into the office by Valerius Gratus, A.D. 25, and was put out by Vitellius, A.D. 36. (*Joseph.* A. xviii. 4. 3.)

— ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου] *Annas* was the High Priest *de jure*. (Cf. on Luke iii. 2, and below, xviii. 13. 24.) The addition τοῦ ἐνιαυτοῦ is a silent indication of the illegal character of his tenure of office.

The High Priesthood, by God's Institution, was in the family of Aaron and for life; but through the ambition and strife of the Jews the office had become annual, and indeed there were sometimes more than one High Priest in one year; and Caiaphas had bought the office with money. But even then the Spirit of God had not yet forsaken the sacerdotal office, though they who bare it were unworthy and abused it to their own destruction. But He deserted them when they had crucified Christ, and when the veil of the Temple was rent in twain. (*Aug.*, *Chrys.*, *Alcuin.*)

Caiaphas was High Priest *that year*, i. e. that year in which *Jesus died*; and in that year he *prophesied*. Jewish Prophecy *expired* with a prediction of Christ's death on its lips.

Observe, the expression τοῦ ἐνιαυτοῦ ἐκείνου is repeated (*vv.* 39. 51), and is emphatic. He prophesied as High Priest of *that year* in which the Levitical Priesthood and Ritual was about to be superseded by the Sacrifice offered by the One Great High Priest. But God would thus show that He had not withdrawn all His graces from them, till they forfeited them by rejecting and crucifying Christ; and then the Veil of the Temple was rent; and the People and the Priesthood became the Victims of False Prophets.

Although there were many other High Priests in other years, yet we do not hear that any prophesied except the High Priest of that year in which Jesus was about to die. (*Origen.*)

Caiaphas spoke with a view to *political expediency*, but God overruled his words to spiritual edification. So He did with those of Pilate when he wrote the title on the Cross. "*Out of the eater came forth meat*" (Judges xiv. 14). "*The fierceness of man shall turn to Thy praise, O Lord*" (Ps. lxxvi. 10).

50. ὑπὲρ τοῦ λαοῦ] Caiaphas, in a Jewish spirit, prophesied of what would be expedient for the *Jews*; but God designed the benefit of Christ's death for the Whole World; and made Caiaphas an instrument for conferring that benefit, which the Jews reject.

51. προεφήτευσε] One of the Comments on the History according to St. John's manner. See xii. 6; above, pp. 33. 36. 46, and 207.

Sometimes therefore evil men, as Balaam and Caiaphas, may be endued with prophetical gifts, and evil spirits themselves may confess Christ—"We know Thee who Thou art" (Luke iv. 34). This power, however, in the case of Caiaphas is ascribed by the Evangelist to a divine mystery, because he was "High Priest that year" (*Aug.*); the last in the seventy weeks of Daniel (*Bengel*); not that Caiaphas was made High Priest that year; he had been High Priest for several years. (See *Josephus*, Ant. xviii. 2 and 4. See on Matt. xxvi. 3.)

See the power of the High Priesthood. Caiaphas, being invested in this office, prophesied, although unworthy and not knowing what he said, but was made an instrument in God's hands for declaring the truth. Thus we are taught to honour the Priest's office on account of the grace given by it. He prophesied, but not with a prophetic soul; and therefore was not a prophet.

See also the power of the Holy Spirit, for He used Caiaphas as an organ, and made him utter a prophecy concerning Christ and the efficacy of His death. Many, though unworthy, have foreseen and foretold the future—Pharaoh, Balaam, Saul, Nebuchadnezzar, Caiaphas, Pilate. (*Theoph.*, *Chrys.*) Prophetical and miraculous powers, eloquence, faith, and other ministerial gifts, may be found in evil men. And nothing profiteth without *Charity* (1 Cor. xiii. 1—3).

We may look for the time, when Ministers of Antichrist, seducing men to idolatry, will be permitted to try the faith of the world by uttering prophecies, working *signs* and *miracles*. (See Matt. xxiv. 24. 2 Thess. ii. 9.) But the Holy Spirit, in the Old and New Testament, has provided a safeguard against these seductions. (See Deut. xiii. 1—4 and 1 Cor. xiii. 1—3.) The test to be applied is—Do they who prophesy and work miracles also preach true doctrine? or do they lead to idolatry? Have they Charity? Do they show love to God and to Man in God? Or are they like Caiaphas, uttering a prophecy concerning Christ, and *yet ready to kill Him?*

52. συναγάγῃ εἰς ἕν] The prophecy took effect, but in the opposite way to which Caiaphas designed. Christ was slain, and the people of the literal Israel were scattered. "Their house is left to them desolate" (Matt. xxiii. 38), and the people of God were gathered together in one in Christ. (*Chrys.*)

53. συνεβουλεύσαντο] What, as individuals, they had designed, they now deliberate in common to execute. (*Cyril.*)

— ἀποκτείνωσιν αὐτόν] They perverted a prophecy in behalf of Christ into an occasion of sin against Him. So evil men deal with the words of the Holy Ghost in the Holy Scriptures, which were written for our learning. "They wrest them to their own destruction" (2 Pet. iii. 16). (*Origen.*)

54. οὐκ ἔτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις] He would not offer any temptation to the impiety and malice of His persecutors, or give the wicked any cause of becoming more wicked. (*Origen*; see Matt. x. 23.) He thus gave His disciples an occasion of showing their stedfastness and allegiance to Him; and therefore He afterwards said, "Ye are they who have continued with me in my temptations" (Luke xxii. 28). (*Chrys.*)

— Ἐφραὶμ λεγομένην πόλιν] See on Luke x. 1. Cp. *Winer*, R. W. in *v.* Ephraim.

55. τῆς χώρας] from *that* country or region where Jesus had been (*v.* 54). Does the Evangelist intimate that the men of that region were solicited to deliver up Christ (see *vv.* 56, 57); and does he thus bring out more strongly the treachery of Christ's own Apostle who betrayed Him?

— ἵνα ἁγνίσωσιν] On this use of ἁγνίζω, see Acts xxi. 24. 26; xxiv. 18.

That they might purify themselves from such ceremonial defilements as they might have contracted; in order to participation in the Paschal feast. (See Numb. ix. 10. 2 Chron. xxx. 17.) Thus purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. (See *Lightf.* and *Lampe.*) This, and the other prescribed rites, brought a great concourse of people together at Jerusalem, before the Festival. Indeed, *all who went* had to undergo the rites in question. So a Rabbinical writer, cited by *Wetstein*, says, 'Tenetur *unusquisque* ad purificandum se ad festum.' And *Jos.* Ant. iv. 3. 12, ἀθέμιτον ἡγεῖτο—μὴ προηγνευκότι εἰσάγειν τὸ πλῆθος. The rites are described by *Jos.* Ant. viii. 3, and Bell. v. 2. (*Bloomf.*)

Probably in reference to this usage at this time our Lord Himself says (xvii. 19), ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν. The People were sanctifying themselves for the Levitical Passover. The True Passover was sanctifying Himself as an oblation for the whole world.

a Matt. 26. 6. Mark 14. 3.
b ch. 11. 1, 43.
c ch. 11. 2.
d Matt. 10. 4.
e ch. 13. 29.
f Deut. 15. 11. Matt. 26. 11. Mark 14. 7.

XII. 1 [a] Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς [b] Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν ὁ Ἰησοῦς. (98/1) 2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. 3 [c] Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. 4 [d] Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; 6 [e] Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 8 [f] τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

(99/2) 9 [g] Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον,

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CH. XII. 1. *ὁ οὖν Ἰησοῦς—ἦλθεν εἰς Βηθανίαν*] On the Sabbath before the Passover. This is the same narrative as in St. Matt. (xxvi. 6) and in St. Mark (xiv. 3), concerning the woman in the house of Simon, who had been a leper. (*Aug.*, de Cons. Evang. ii. 89.)

— *πρὸ ἓξ ἡμερῶν τοῦ πάσχα*] Six days before the Passover. The term 'eight days' is equivalent to a *week*. On the construction cp. xi. 18, *ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε*. So LXX, Amos i. 1, *πρὸ δύο ἐτῶν τοῦ σεισμοῦ*: iv. 7, *πρὸ τριῶν μηνῶν τοῦ τρυγητοῦ* (*Winer*, p. 492).

This supper at Bethany was probably on the Sabbath before His Death.

1, 2. *εἰς Βηθανίαν—δεῖπνον ἐκεῖ*] If (as is most probable) this *δεῖπνον* at Bethany was on a *Sabbath*,—*the* Sabbath, or day of Rest before that great Sabbath, the last Sabbath which was of divine obligation, on which Christ *rested* in the grave, and fulfilled the Sabbath, and prepared the grave as a place of Rest for all who pass from this life in His faith and fear, then this *δεῖπνον*, in which He was anointed and embalmed beforehand for His *ἐνταφιασμός* (see on *v.* 7), may be regarded as presenting a type of that rest and refreshment in the Sabbath of the grave, where all who are cleansed from the leprosy of *sin*, as Simon was from bodily leprosy, and who are raised from the death of sin, as Lazarus from the grave, and all whom Jesus loves, as Martha and Mary, recline at a spiritual banquet, in Paradise, —which is a blessed *Bethany*, or House of *Passage*, from this world to the heavenly Jerusalem.

— *ὁ Ἰησοῦς*] Not in *Elz.*, but found in A, B, D, E, G, H, and many cursive MSS. and Versions; and it gives force to the sentence.

2. *ἀνακειμένων σύν*] So the best authorities for *Elz.* *συνανακειμένων*.

3. *ἡ οὖν Μαρία*] See above on xi. 2, where St. John says *ἀλείψασα τὸν Κύριον*, though he dwells specially on the anointing of the *feet*.

— *νάρδου πιστικῆς*] See on Mark xiv. 3. The distillations of pure oil are called *ἄδυλοι* by *Æschyl.* Ag. 95.

— *τοὺς πόδας*] Mary anointed His *feet*. We may imitate her in her love and ministry to Christ. For all Christians are members of Christ; and what we do from love of Christ to the least of His members is accepted by Him as done unto Himself (Matt. xxv. 40). We also therefore may be said to anoint His feet when we show mercy to His poor. (*Theoph.*)

— *ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς*] And the world is now filled with its fragrance. Do thou also anoint the feet of Jesus, and wipe His feet with thy hair. If thou hast more than enough, give to the poor, which are the feet of Christ's body, so thou mayest wipe them with thy hair. (*Aug.*) This will be an odour of a sweet smell (*ὀσμὴ εὐωδίας*), a sacrifice well-pleasing to God (Phil. iv. 18); as Christ also hath loved us and hath given Himself an offering and a sacrifice to God for a sweet smelling savour (*εἰς ὀσμὴν εὐωδίας*, Eph. v. 2).

4. *Ἰούδας*] The other Evangelists do not specify *him*. Here is an evidence of the later date of *this* Gospel. Cp. the mention of *Peter* and *Malchus*, xviii. 10.

Judas, we see, remained in Christ's company to the end.

Our Lord, by His forbearance to the Traitor, teaches us to tolerate evil men in the Church, that we may not divide the body of Christ. Be thou holy, and tolerate the evil, that thou mayest attain the reward of the good, and not be condemned with the evil. Imitate Christ. (*Aug.*)

6. *γλωσσόκομον*] Prop. (1) a case for the stops or keys of pipes or flutes; (2) a chest, scrip, or purse for money (2 Chron. xxiv. 10, 11).

As *Kuin.* says, "*γλωσσόκομον*, vocabulum compositum ex *γλῶσσα lingua*, item *lingula tibiarum*, et *κομέω servo*, propriè notat *thecam*, s. *cistellam*, *in quâ tibicines lingulas tibiarum reponebant, ne attritu corrumperentur. Hesychius: γλωττόκομον, ἐν ᾧ οἱ αὐληταὶ ἀπετίθεσαν τὰς γλωσσίδας*, deinde verò hoc idem nomen adhibetur etiam de *arculâ quâvis*; sic Exod. xxxvii. 1, arcam fœderis *Aquila* dixit *γλωσσόκομον*. Alexandrini ibi usi sunt vocabulo *κιβωτός*. Cistulam, in quam Philistæi aureos mures et simulacra conjecerant, quæ in textu Hebraico תֵּבָה dicitur, Josephus Ant. vi. 1, 2, *γλωσσόκομον* dixit, quod nomen § 3 explicuit, *τὸ ἄγγος δ τοὺς ἀνδριάντας εἶχε καὶ μύας*, *arcula in quâ erant simulacra et mures*. Inprimis autem *γλωσσόκομον* usurpatur de *loculo pecuniis asservandis apto* sive *marsupio*, ut h. l. in versione Alexandrinâ 2 Par. xxiv. 8. 10, 11. Plutarch. Galba, p. 1060, *ἐκέλευσεν* (Galba) *αὐτῷ κομισθῆναι τὸ γλωσσόκομον, καὶ λαβὼν χρυσοῦς τινὰς ἐπέδωκε τῷ Κάνῳ*. Lex. Cyrill. ined. *γλωσσόκομον· βαλάντιον ἢ ξυλίνη θήκη*. Euthymius Zigabenus ad Matth. 26, *γλωσσόκομον δὲ ἦν βαλάντιον, ἐν ᾧ τὰ προσαγόμενα χάριν τῶν πενήτων ἐναπεθησαυρίζετο*. Etiam in scriptis Rabbinorum reperitur vocabulum גלוסקמא (quo h. l. Syrus usus est) et דלוסקמא per Daleth, et vulgò ponitur de *arcâ sepulcrali*, v. *Lightfootus* ad h. l. et *Buxtorfius* Lex. Talm. p. 443." Cp. on xiii. 29.

Observe the striking contrast—Mary and Judas; the three hundred pence and the thirty pieces of silver; her *ἀλάβαστρον*, his *γλωσσόκομον*; she in a Simon's house, he a Simon's son; the fragrant deed of the one, the miserable end of the other. Let all covetous men, robbers of Christ and of His Church, beware. Let them turn and imitate Mary.

— *βαλλόμενα*] offerings to Christ, from those who ministered to Him of their substance. See on Luke viii. 3.

Why *Judas* had the custody of the oblations to Christ, and why our Lord, who knew his thoughts and secret acts, did not put him out of his stewardship, is a question which has received different answers from various quarters. Some have replied, that He would not give Judas any occasion for betraying Him. (*Chrys.*, *Euthym.*) Some have ventured to affirm, that his acts of embezzlement were unobserved by Christ. (*Lücke.*) This is certain, that He has thus left a solemn warning to all, and especially to the Clergy, on the trial of pecuniary trusts and possessions; and on the dreadful consequences to themselves and to their own spiritual being, from dealing dishonestly with Church revenues. He has also thus bequeathed to us an example of patience and forbearance. We may not forsake the Communion of the Church, even though a sacrilegious Judas ministers therein.

7. *ἄφες αὐτήν*] Observe Christ's words: He does not condemn Judas, but praises and encourages Mary. (*Aug.*)

— *εἰς τὴν ἡμέραν τ. ἐ. μ. τετήρηκεν*] So the majority of MSS. But B, D, K, L, Q, X, and a few cursives and some Versions have *ἵνα ε. τ. ἡ. τ. ἐ. μ. τηρήσῃ*, which has been received by some Editors. If it is the true reading, then it must be observed, that *ἵνα* is not followed by *τηρῇ*, but *τηρήσῃ*, which throws the mind back to a design *before* the act, and not in it; and the sentence means, "let her alone: allow her to have done this, to keep the nard for the day of My burial."

The allegation of some (e. g. *Meyer* here), that St. John is at variance with the other Evangelists, and asserts that Mary anointed only the *feet* of Christ, and had a surplus of nard which she reserved for the burial, is grounded on a misconstruction of his words. See xi. 2, where He says that she anointed *the Lord* (i. e. His body), *and* wiped His *feet* with her hair. This allegation of discrepancy, like many others of the same kind, is founded on the hypothesis, that St. John, in relating any given event, ought to record *all* the circumstances specified by his predecessors, or else is to be regarded as contradicting them! Whereas, on the contrary, his practice of *not repeating* all that they had related, and in dwelling on some particular circumstances (e. g. the anointing of the *feet* here) not mentioned by them, ought rather to be regarded as evidence of his *agreement* with them.

There is something impressive and affecting in the mention of *ἡμέρα ἐνταφιασμοῦ*, because, probably, this anointing took place on the day-week before his rest in the grave.

See above on *v.* 1.

8. *ἐμὲ δὲ οὐ πάντοτε ἔχετε*] He is speaking of His *bodily* presence; for, according to His Divine Majesty and Grace, He is ever with us as He promised, "Lo, I am with you always." Matt. xxviii. 20. (*Aug.*)

He was speaking of the flesh which He took of the Virgin Mary, and in which He was crucified and buried, when He said, "Me ye have not always," for in that flesh He ascended into heaven, and is not here, but He is sitting at God's right hand. But the presence of His Divine Majesty is not withdrawn from us; *that* is here, and every where.

οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. 10 Ἐβουλεύσαντο δὲ οἱ Ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· 11 ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

(100/I) 12 [g] Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἰεροσόλυμα, 13 [h] ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῶν, καὶ ἔκραζον, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου ὁ βασιλεὺς τοῦ Ἰσραήλ. (101/VII) 14 Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἐστι γεγραμμένον, 15 [i] Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. (102/X) 16 [k] Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. 19 Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

20 Ἦσαν δέ τινες [l] Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· 21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἔρχεται Φίλιππος καὶ λέγει [m] τῷ Ἀνδρέᾳ, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. (103/IV) 23 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ

g Matt. 21. 1—11. Mark 11. 1—10. Luke 19. 29—38.
h Ps. 118. 25, 26.
i Zech. 9. 9.
k Matt. 17. 9. Luke 18. 34. ch. 7. 39.
l Acts 8. 27. & 13. 42, 43. & 17. 4 comp. 1 Kings 8. 41—43.
m Matt. 10. 2.

10. *ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν*] See the blindness of their rage; as if Christ could raise one who was dead, and not raise one who was killed. He did both. He who raised Lazarus raised Himself. (*Aug.*)

12. *τῇ ἐπαύριον*] Probably the first day of the week—Sunday. See on xii. 1. Cp. Ps. cxviii. 24.

— *Ἰησοῦς*] *ὁ Ἰησ. Elz.*, but the article is not in A, D, G, H, K, L, Q, X. Cp. *v.* 16, where a similar variation occurs.

13. *τὰ βαΐα τῶν φοινίκων*] *the* branches of *the* Palms which grew there.

The Palm, which *crescit sub pondere*, is emblematic of Victory, and specially of such a victory as that of Christ, which was made more glorious by the *weight* of *suffering* for the sins of the world laid upon Him, Who, from the lowest depths of sorrow and humility, and from the pit of the grave raised Himself, and ascended on the clouds to the right hand of God.

These Palms of Victory prefigured the conquest He would achieve over death, by dying and triumphing over the Devil, the Prince of Death, by the trophy of the Cross (*Aug.*), by which the saints also are enabled to overcome, and to stand hereafter with *palms* in their *hands*, and sing hallelujahs to the Lamb. (Rev. vii. 9, 10.) *St. Cyril* of Jerusalem speaks of the Palm tree, from which the *βαΐα* were stripped, as still existing in his day. See the interesting topographical passage, Catech. x. pp. 246, 247. It is probable, that this triumphal entry took place on what is called *Palm Sunday*.

— *ὡσαννά*] a word of prayer and worship, "*Save us.*" See on Matt. xxi. 9. They are inspired to recognize Christ as greater than a prophet; Christ is God; for *salvation* is from God alone. (*Chrys.*, *Aug.*, *Theoph.*)

14. *εὑρὼν ὁ Ἰησοῦς ὀνάριον*] See on Matt. xxi. 7. Mark xi. 2.

εὑρεῖν is the Hebrew מָצָא (*matsa*), to *procure;* and here it means, having sent in quest of and found. See i. 41. 45, and ix. 35.

The *ὀνάριον* was one on which no one had ever sat, and was emblematic of the Gentile world, which had never been broken in, and was about to submit to Christ; together with the ass, its mother, the elder Church of the Israel of God. (*Aug.*, *Chrys.*) See below on *v.* 20.

— *γεγραμμένον*] St. John does not often quote the Hebrew Scriptures, and gives the substance rather than the letter. See xii. 38—40.

15. *ὁ βασιλεύς σου ἔρχεται*] not like most of thy kings, proud and cruel, but meek; and not leading an army, but on the colt of an ass. (*Chrys.*)

16. *ταῦτα οὐκ ἔγνωσαν οἱ μαθηταί*] Observe the modesty of the Evangelist. He is not ashamed to confess their former ignorance. (*Chrys.*) An evidence of truth. Cp. Matt. xvi. 9. Mark viii. 17. John ii. 17. 22; viii. 28; xiii. 7; xvi. 12, 13 (*Burgon*), passages which show that many things were done and said by our Lord to the Apostles, which they could not *understand at the time.*

This confirms the principle, which is ever to be borne in mind in reading the Gospels, that much of His teaching was *anticipatory* and *prophetical*, and is to be interpreted by the light of what He *afterwards* did or said. See particularly the doctrine in the Third and Sixth Chapters of this Gospel. Here also is an evidence of their *Inspiration*. If the Holy Ghost had not been given to lead them into all truth, and to bring to their remembrance what Christ had spoken to them (John xiv. 26), they would never have been enabled, nor would have attempted, to record long discourses on abstruse matters, and which, when delivered, they themselves, as St. John here candidly confesses, did not understand.

17. *ὅτι*] Some MSS., e.g. A, E, Q, S, X, have *ὅτε*. But the sense is, that by this triumphal manifestation the people bare witness *that* He raised Lazarus from the dead. Their *hosannas* were a public *proof* of the Miracle. See *v.* 18. And here is an answer to modern cavils against that Miracle, on the plea that it is not mentioned by the other Evangelists. (Cp. on xi. 1.) These *hosannas are* mentioned by them. And these Hosannas of the Multitude are Echoes of the Voice of Christ,—"*Lazarus, come forth.*"

18. *ἤκουσαν*] So A, D, K, L, M, S, X, and many Cursives and Versions.—*Elz.* *ἤκουσε*, which is less expressive.

20. *ἦσαν δέ τινες Ἕλληνες*] Gentile *proselytes;* like the Eunuch in the Acts of the Apostles. (Acts viii. 27. Cp. Acts xiii. 43.)

And so *Kuin.*, who says, "cùm Ἕλληνες h. l. memorati Hierosolymam profecti esse dicantur, ut ibi festo Paschali Deum adorarent, *ἐκ τῶν ἀναβαινόντων. ἵνα προσκ. ἐν τῇ ἑορτῇ*, id quod à *gentilibus* factum esse, demonstrari nequit, præferenda est procul dubiò plerorumque interpretum sententia, qui per *τοὺς Ἕλληνας proselytos* de *gentibus* intelligunt, quos Lucas Act. xiii. 43, *σεβομένους προσηλύτους* nuncupat; add. Act. xvii. 4. Sic quoque qui Act. xiii. 42, *τὰ ἔθνη* dicuntur, *v.* 43 nominantur *σεβόμενοι προσήλυτοι*. Commodè ergo et h. l. Proselyti simpliciter dici potuerunt Ἕλληνες."

Observe that the *ὀνάριον*, brought to Him by two disciples, *typified* the *Gentile* world coming to Christ. See on Matt. xxi. 2—7. Mark xi. 2—7. And now in the next verses (20, 21) we *see Gentiles*, brought by two disciples, and coming to Him. Thus the type is often explained by the Antitype. Thus, when our Lord had withered the leafy *Fig-tree*, He went up to *Jerusalem* and the *Temple*, typified by the Fig-tree. (See Matt. xxi. 19, 20. Mark xi. 13. 20.)

The Jews seek to kill Jesus, and the Greeks to see Him. Yet some among the Jews had cried Hosanna, and had called Him *Blessed;* and now, therefore, the two walls—that is, the wall of the Circumcision and that of the Uncircumcision—are coming together in the one Corner-stone, Christ Jesus, and Jew and Greek are meeting together in the one faith of Christ, with a kiss of peace. (*Aug.*)

21. *προσῆλθον Φιλίππῳ*] These Ἕλληνες come to Philip, and he to Andrew, and they *together* came to Jesus (*one* would not come alone), a proof of reverence and awe for Jesus, after the stupendous miracle He had just wrought.

— *τῆς Γαλιλαίας*] *Galilee* of the *Gentiles*, and therefore a very fit person to bring *them* to Christ.

— *θέλομεν*] *θέλειν* here is to earnestly desire, the Hebrew חָפֵץ (*chaphets*). See above, vi. 21.

23. *ἐλήλυθεν ἡ ὥρα*] Before, He had charged His Apostles. "Go ye not into the way of the Gentiles." (Matt. x. 5. Cp. also Matt. xv. 24.) But *now* the case is altered, and He was about soon to give a general commission to His Apostles "Go and teach all nations." (Matt. xxviii. 19.) He foresaw that many of the Gentiles would believe after His Passion and Resurrection; and on this occasion of the Greeks wishing to see Him, He beheld the first-fruits of

ὁ Υἱὸς τοῦ ἀνθρώπου. (104 X) 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. (105 III) 25 [n] Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. (106 X) 26 [o] Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, [p] ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ. (107 IV) 27 Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. (108 X) 28 Πάτερ, δόξασον σοῦ τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω· 29 Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. 30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. [q] Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· 31 νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. 32 [r] κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς πάντας ἑλκύσω πρὸς ἐμαυτόν. 33 Τοῦτο δὲ ἔλεγε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 34 [s] Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ Υἱὸς τοῦ ἀνθρώπου; 35 [t] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι.

n Matt. 10. 39. & 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33.
o ch. 14. 3. & 17. 24. 1 Thess. 4. 17.
p ch. 14. 3. & 17. 24. 2 Cor. 5. 8. Phil. 1. 23. 1 Thess. 4. 17, 18. 2 Tim. 2. 12.
q ch. 16. 11.
r ch. 3. 14. & ver. 24. Isa. 53. 10, 11. Rom. 1. 16. 1 Cor. 1. 23, 24.
s 2 Sam. 7. 13. Ps. 89. 29, 36. & 110. 4. Isa. 9. 6, 7. Ezek. 37. 25. Dan. 2. 44. & 7. 14, 27.
t ch. 1. 9.

the harvest of the Gentiles, and He speaks of Himself as of a grain sown in the earth, and ripening into a spiritual Harvest of faithful believers, who were to spring from Him after His death, burial, and resurrection.

24. *ἐὰν μὴ ὁ κόκκος ἀποθάνῃ*] He compares Himself to a grain of corn, which would be buried by the unbelief of the Jews, but would fructify in the faith of the Gentiles. (*Aug.*, *Chrys.*) As much as to say: The Jews reject Me, and desire to kill Me; but the Gentiles wish to see me,—I will not thwart their desires. My hour is come. I will comply with the desire of the Jews, that I may comply with that of the Gentiles. I will die, that they may live. My death will be their birth; the birth of their faith. As when a grain of corn is sown and dies in the earth it bears much fruit, so My death will yield an abundant harvest. If this is true of a grain of corn, how much more so of Me, Whose death is the cause of life? (Cp. *Theoph.*)

When I have died and have raised Myself from the dead, then will My power be much more manifest, and the world will believe in Me as God.

From this saying of our Lord St. Paul derives his argument on the Resurrection, 1 Cor. xv. 36.

25. *ὁ φιλῶν τὴν ψυχὴν αὐτοῦ*] See Matt. x. 39; xvi. 25. Luke ix. 24; xvii. 33. As much as to say, As I give My life for you, so you must be ready to die for Me; and as I bear fruit by dying, so will you. Love not thy life in Time, lest thou lose it in Eternity. (Cp. *Aug.*)

— *ὁ μισῶν τὴν ψυχὴν αὐτοῦ*] He who does *not* give way to the temptations of sinful lusts, but crucifies his appetites, when they rebel against God. (*Chrys.*)

26. *ἐὰν ἐμοί διακονῇ τις*] If a man seeks not his own things, but those of Christ, and walks in My ways and not in his own, and does all his good works not for his own glory but for Mine, let him be ready to die, as I am, and his reward shall be to be where I am, that is, in heaven. (*Aug.*)

Therefore let us not love our lives, nor the things of earth, but of heaven. Thither let us ascend in heart and mind, and dwell with Christ. (*Theoph.*, *Aug.*, *Chrys.*)

— *ἐὰν ἐμοὶ διακονῇ—ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμός*] These words (as *St. Augustine* observes) were remarkably fulfilled in the death of St. Stephen, one of the first *deacons* and first martyr. Acts vii. 59.

27. *ἡ ψυχή μου τετάρακται*] In these and the following words we see proofs of His Humanity. Our Lord was liable to human infirmities, and as Man He clung to life. Christ's body was free from sin; but if His body had been exempt from the necessities of Humanity, it would not have been body. There was nothing sinful in this any more than there is in hunger or in sleep; but He controls and corrects this human longing for life, and says, "For this cause came I to *this hour*,"—that is, to the hour of death, for the redemption of the world. Thus He teaches us that we must not endeavour to fly from trouble or from death for the truth's sake; and by saying, "Glorify Thy name," He teaches us that the cross is the road to glory. (*Chrys.*, *Theoph.*) See above on Matt. xxvi. 41.

29. *ἑστώς*] A, B, G, K, M, X, have *ἑστηκώς*, which may be the right reading.

— *βροντήν*] An evidence of St. John's veracity, not concealing the doubts of the people. If the Evangelists had wished to deceive, they might perhaps have related that thunder was a voice from heaven to Christ, but they would never have related that any said that a voice to Christ was thunder. Here is a refutation of Rationalism.

30, 31. *νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τ. κόσμου τ. ἐκβληθήσεται*] Now is the time of judgment, by which men will be tried, tested, sifted. One man will be discerned from another, as the chaff from the wheat by winnowing.

The Prince of this world is the Prince of the evil who dwell in the world; not that he is the Lord of the world.

Formerly, the Devil possessed the human race, and reigned in the hearts of the unbelieving, and beguiled them to forsake the Creator and worship the creature, and held them captive in his chains. But now, by faith in Christ, and by the efficacy of His blood, and by the virtue of His Resurrection and Ascension, multitudes have been delivered from the Devil, and joined to the body of Christ, Who has bound the strong man and spoiled him of his goods. (Mark iii. 27.)

We are not to suppose that the Devil is finally vanquished, or that he does not continue to tempt men, now that he is cast out. No: he never ceases to tempt us; but it is one thing for him to *reign within* us, and another to *assail* us from *without*. And now, if we follow the Apostle's advice, he cannot hurt us (1 Thess. v. 8); and if he does hurt us, we have one at hand to heal us (1 John ii. 1, 2). The Devil has been cast out from us; let us not give place to him; let us not call him back to dwell within us. (*Theoph.*, *Aug.*)

32. *ἐὰν ὑψωθῶ*] A prophecy to be interpreted by the event (cp. iii. 14), and the prophecy concerning St. Peter, xxi. 18.

— *πάντας ἑλκύσω*] 'de terrâ, sursum.' (*Beng.*)

He had said before that none can come to Him but whom the Father draws. (John vi. 44.) When the Father draws, the Son draws. By the word 'drawing' He intimates that we are by nature bound and held in chains by a tyrant, and that we cannot escape from the Devil's bondage and approach Christ, of ourselves. (*Chrys.*)

33. *σημαίνων ποίῳ θανάτῳ*] See *Athanas.* de Incarn. 25, pp. 55. 61, on the reasons why our Lord chose to die by *crucifixion*.

34. *ἠκούσαμεν ἐκ τοῦ νόμου*] And yet they had the Prophet Isaiah (liii. 7). Christ shows them that He would both suffer and abide for ever (*Chrys.*), as the light of the sun is withdrawn and then rises again.

It is no wonder that the Jews were not able to believe, because in their pride they desired to establish their own righteousness, and would not submit themselves to God's righteousness. (Rom. x. 3.) When we read, therefore, that they "*could* not believe," let us understand that they *would* not believe. (*Aug.*)

Some are elated to presumption by too much confidence in their own will; and others are cast down into recklessness by too much diffidence. The former say, "Why do we pray to be delivered from temptation, which is in our own power?" The others say, "Why do we endeavour to live well, which is only in God's power?" O Lord, Our Father, which art in heaven, do not Thou lead us into either of these two temptations, but "deliver us from the evil one."

On the one hand, if we are self-confident with Peter, let us listen to the Lord's words,—"I have prayed for thee, Peter, *that thy faith fail not*" (Luke xxii. 32), lest we imagine that our faith is so much dependent on our own free-will as not to need divine grace. On the other hand, if we doubt and despond, let us hear the Evangelist St. John saying,—"He *gave them power* to become the sons of God" (John i. 12), lest we imagine that it is not at all in our own power to believe. In both respects let us acknowledge God's goodness (i. e. both for our own power and for His grace). Let us bless Him that He gives us power, and let us pray to Him lest our weakness fail; and in all things, "he that glorieth, let him not glory in himself, but in the Lord."

35. *τὸ φῶς μεθ' ὑμῶν*] For *μεθ' ὑμῶν*, some MSS. (B, D, K, L, X, and several Cursives and Versions) have *ἐν ὑμῖν*, which may

περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. 36 Ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν· 38 [u] ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη; (109/I) 39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας, 40 [v] Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς. (110/K) 41 Ταῦτα εἶπεν Ἡσαΐας, [w] ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ· 42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ [x] διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. 43 [y] Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.

(111/I) 44 [z] Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· 45 καὶ [a] ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. (112/K) 46 [b] Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. 47 [c] Καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· [d] ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 49 [e] Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με Πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω· 50 καὶ οἶδα ὅτι [f] ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ Πατὴρ, οὕτω λαλῶ.

XIII. 1 [a] Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς

u Isa. 53. 1. Rom. 10. 16.
v Isa. 6. 9, 10. Matt. 13. 14, 15. Mark 4. 12. Luke 8. 10. Acts 28. 26. Rom. 11. 8.
w Isa. 6. 1—5.
x ch. 7. 13. & 9. 22, 33, 34. & 12. 42, 43.
y ch. 5. 44.
z 1 Pet. 1. 21.
a ch. 10. 30, 38. & 12. 45. & 14. 9—11, 20. & 16. 15. & 17. 21—23.
b ch. 1. 4, 5, 9. & 3. 19. & 8. 12. & 9. 5. & ver. 35, 36.
c ch. 3. 17. Mark 16. 16.
d ch. 3. 19. Mark 16. 16. Luke 8. 13. & 12. 47, 48.
e ch. 8. 26. & 14. 10.
f ch. 3. 16, 17. & 6. 27, 32, 33, 40.
a Matt. 26. 1. Mark 14. 1. Luke 22. 1.

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perhaps be the right reading, and then the *ἐν* is to be regarded as equivalent to the Hebrew בְּ. See xv. 24.

37—43. *τοσαῦτα*] "Epicrisis generalis." (*Beng.*) The Holy Spirit, as it were, sums up the evidence and pronounces judgment. A characteristic of this, the last Gospel, see p. 207.

39. *οὐκ ἠδύναντο πιστεύειν*] It was not possible for the prophets to utter what was false, but it was not, therefore, impossible for them to believe. For He would not have prophesied as He did if they had been about to believe. But why could they not believe? Because they were not *willing* to believe. (*Chrys.*) Or rather, because Almighty God "gave them over to a reprobate mind," and, by a just retribution, *punished* them with *blindness* for their sin in closing their eyes (see *v.* 40).

40. *τετύφλωκεν*] St. John gives a *paraphrase* of Isa. vi. 9. See above, *v.* 14, and *Surenhus.* p. 366, and *Buryon* here.

— *ἵνα μὴ ἴδωσι*] The conjunction does not indicate the *cause*, but the *effect*. For it was not on account of the prophecy that they did not believe; but it was on account of their unbelief that the prophecy was uttered. (*Chrys.*) Our own sins are the cause of God's alienation from us, and of our own consequent suffering. (Isa. lix. 2. Hos. iv. 6.) See above, ix. 3. 39.

41. *ὅτε εἶδε τὴν δόξαν αὐτοῦ*] The Evangelist here says that Esaias (Isa. vi. 1. 9) saw the glory of the *Son*. St. Paul says (Acts xxviii. 25) that he heard the words of the *Holy Spirit*. There is one glory, therefore, of the Holy Trinity; and the glory of the Father is the glory of the Son, and is the glory of the Holy Ghost. (*Theoph.*)

The glory of the Ever-blessed *Trinity* appeared to Isaiah, when he heard the Angelic *Holy, Holy, Holy* (Isa. vi. 3); and the glory of the Trinity is here called the Glory of Christ, because Christ is God. (*Cyril.*)

There is a remarkable resemblance to this passage in the Book of Revelation (Rev. iv. 8—11), compared with Rev. v. 12—14, where the Glory ascribed to the *Holy Trinity*, and the Worship paid to the Holy Trinity is ascribed and paid to *Christ*.

44. *ἔκραξε*] He cried aloud; contrary to His custom. (Matt. xii. 19.) A rebuke to their dumb faith. (*Cyril.*) When Christ is said *κράζειν*, or *κραυγάζειν*, doubtless there is a special emphasis in what He says. He is said only *once* in St. Matt. *κράξαι* (xxvii. 50), at His death; and *once*, at the same time, in St. Mark xv. 39 (cp. Heb. v. 7); not once in St. Luke. But in St. John He is said *κράξαι ἐν τῷ ἱερῷ twice* (vii. 28. 37, and xi. 43); *κραυγάσαι φωνῇ μεγάλῃ* at the raising of Lazarus from the dead, and lastly here (xii. 44), his last cry as a Prophet to the world.

Cp. Rev. vii. 2 and x. 3. St. John particularly appears to dwell on the word *κράζω* (the Hebr. קָרָא, *kara*, 'to *cry*;' see i. 15), and *κραυγή*, as expressive of prophetical and evangelical teaching, in his Gospel and Book of Revelation. And perhaps the *τρία μυστήρια κραυγῆς* in the Epistle of St. John's scholar *Ignatius* (Ephes. 19), may mean the three great mysteries of Apostolic Preaching; viz. as he explains them, the Virginity of Mary, her bearing of the child Jesus, and His Death.

— *ὁ πιστεύων*] Our Lord speaks to those who believed, but would *not confess* Him. See *vv.* 42, 43.

47. *καὶ μὴ πιστεύσῃ*] For *πιστεύσῃ*, A, B, K, L, X, and several Cursives and Versions have *φυλάξῃ*, which may be the true reading.

— *ἦλθον ἵνα κρίνω*] Now is the time of mercy; hereafter will be the time of judgment. (*Aug.*)

47, 48. *ἐγὼ οὐ κρίνω αὐτὸν—ὁ λόγος ὃν ἐλάλησα*] I am not the cause of his destruction, but he himself is the cause, because he will not hear my word. (*Chrys.*)

48. *ἐν τῇ ἐσχάτῃ ἡμέρᾳ*] "In novissimo die (vi. 39) uno die erit et Resurrectio et Judicium." (*Bengel.*)

49. *ἔδωκε*] A, B, M, X, and several Cursives have *δέδωκε*, which may be the right reading.

— *τί εἴπω καὶ τί λαλήσω*] "*εἴπω* de sermone *brevi* et *mutuo*; *λαλήσω* de *copioso*; אֲמַר (*amar*), et דָּבַר (*dabhar*), apud Hebr." (*Bengel.*)

CH. XIII. **1.** *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*] The words *πρὸ τῆς ἑορτῆς* do not mean the *day before*, for they were spoken on the first day of unleavened bread; but they intimate that this act was introductory to the Passover. Cp. *v.* 29.

— *ἐλήλυθεν*] A, B, K, L, M, X, and many Cursive MSS. have *ἦλθεν*.

— *ἵνα μεταβῇ*] The word *pascha*, פֶּסַח, signifies, *passing-by*, '*transitus*,' *μετάβασις*. See on Matt. xxvi. 2; and the Evangelist seems to refer to this meaning, when he says that Jesus knew that the time had come *ἵνα μεταβῇ*, that He should *pass* to the Father; He is our

ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. (113/IX) 2 Καὶ δείπνου γενο-
b Luke 22. 3. Matt. 13. 19. Acts 5. 3. μένου, [b] τοῦ Διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκα-
c Matt. 11. 27. & 28. 18. ch. 3. 35. & 17. 2. ριώτου ἵνα αὐτὸν παραδῷ, (114/III) 3 [c] εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ
ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,
(115/X) 4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζω-
σεν ἑαυτόν· 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας
τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. 6 Ἔρχεται οὖν
πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μοῦ νίπτεις τοὺς πόδας;
7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, [a] Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ
δὲ μετὰ ταῦτα. 8 Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν
d ch. 3. 5. 1 Cor. 6. 11. Eph. 5. 26. Tit. 3. 5. αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, [d] Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ'
ἐμοῦ. 9 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ
e ch. 15. 3. καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. 10 [e] Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος

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true Passover (1 Cor. v. 7), for Whose sake the destroying Angel *passes by* us, and by whom we *pass* from the kingdom of the Evil one to the Kingdom of God, and from this world to a better. Cp. above, xi. 1.

— *εἰς τέλος*] See Luke xviii. 5.

2. *δείπνου γενομένου*] B, L, X have *γινομένου*. The sense is, 'when supper had begun; at supper time.' He afterwards reclined on the couch at the table, and gave the sop to Judas. (*Aug.*) Our Lord had already *reclined* (see *v.* 12, *ἀναπεσὼν πάλιν*), and He rose from the couch to do this act (*v.* 4). The reason of this seems to be, that He desired thus to show that the act itself was an extraordinary one, and not one like that of the washing usual *before* dinner (Luke xi. 38), but had a *spiritual* sense, that it was symbolical of a *spiritual* purification by *love*. See note *v.* 10. 14. 34.

The *bodily* washing *had* already taken place *before* supper (cp. Luke vii. 44; xi. 38); the washing which *Christ* now performed was of another kind. His actions had a spiritual meaning, and an enlarged reference to the well-being of the Church in all places and ages. This is specially the character of His actions which immediately preceded the Crucifixion, or accompanied it, or followed it during His forty days' sojourn on earth. They are to be explained from the sequel. The clue to their interpretation may be found in His own words to St. Peter (*v.* 7), "*What* I do thou knowest not *now;* but thou shalt know hereafter."

— *τοῦ Διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα*] This is introduced to show that our Lord deigned to wash the feet of him who was about to betray Him, and as proving the malice of the traitor when in the hands of Satan; that such an act of condescension on Christ's part could not move him from his purpose. (*Chrys.*) He Who sitteth above the cherubim washed the feet of the traitor.

3. *εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας*] Observe *εἰδὼς* repeated. See *v.* 1. He *knew* that His hour was come; He knew that the Father has given all things into His hands. He was conscious of man's ingratitude and of His own glory; and yet He did what He did now.

The Evangelist says this in a spirit of astonishment at Christ's humility, into whose hands the Father had given all things, the traitor, and all His enemies and persecutors. (*Chrys.*)

The traitor was delivered into the hands of Him Whom he betrayed, and under Christ's controlling power, the evil done by the traitor was so done by him that good, which he designed not, was elicited from it by Christ. Our Lord knew what He Himself was doing for His friends, in patiently availing Himself of His enemies. The Father had so given all things into His hands; even the worst things, for good use of them.

The Evangelist being about to describe Christ's humility, first speaks of His exaltation, in order that we may remember from what a height of glory and majesty He stooped down to do the work of a servant. God gave all things into His hands, and yet He washed the feet of His Disciples, even of Judas, whom He foreknew as about to betray Him. (Cp. *Origen, Aug., Gregor.* Moral. iii. c. xii.)

4. *ἐγείρεται ἐκ τοῦ δείπνου*] *ἐγείρεται*, present tense. So *τίθησι, βάλλει, ἔρχεται, λέγει*: the whole is described and presented to the eye, with the graphic liveliness of a picture.

— *ἐκ τοῦ δείπνου*] He rises from *the* supper. By the word *δεῖπνον*, St. John refers the reader's mind to *the δεῖπνον*, the great *δεῖπνον*, the *δεῖπνον Κυριακόν*, the *Lord's Supper*, just instituted by Christ, and described by the preceding Evangelists. This act just took place soon after that Institution.

— *τίθησι τὰ ἱμάτια — ἑαυτόν*] *ἱμάτια*, His upper garment. (See on Matt. xxvi. 65.) He lays aside His outer attire, and takes a *λέντιον* (*linteum*).

He did not wash them *before* they had reclined, but *after;* He then *rises* (*Chrys.*, see on *v.* 2) and girds himself; that is, He appears before them as a *δοῦλος*, or servant. Cp. Luke xii. 37; xvii. 8, where He says, "He shall *gird* Himself, and will come forth and *serve* them," and "*gird* thyself, and *serve* me, till I have eaten. Doth he thank that *servant?*"

And to wash the feet was to perform a servile act, especially of *women*. See 1 Sam. xxv. 45, "Let thine handmaid be a servant to wash the feet of thy servants." Luke vii. 38. 1 Tim. v. 10. Cp. *Kuin.* here, who says, "*λέντιον, linteum*, vox Hellenistarum Latio originem suam debens, quæ etiam in scriptis Rabbinorum occurrit, qui utuntur vocabulis לינטיה et לינטיא. *Clemens Alex.* Pædag. ii. 3, pro hâc voce, *σάβανον* adhibuit: *καὶ τοὺς πόδας ἐνίπτε αὐτῶν σαβάνῳ περιζωσάμενος.*

"Erat autem *lotio pedum* propriè *opus servile.* Schemoth Rabba sect. 20, fol. 119, *qualis est consuetudo omnis terræ? Resp. Quisquis emit servos, ut se lavent, ungant, vestiant, gestent, et lucem præferant:* vid. *Lightfootus* et *Schœttgenius* ad h. l. *Suet.* Calig. c. 26, *nihilo reverentior leniorque erga senatum: quosdam summis honoribus functos—ad pedes stare succinctos linteo passus est.*"

Each of these actions was symbolical. Being in the form of God, He had divested Himself of His royal robe of heavenly dignity and glory, and "made Himself of no reputation, and took upon Him *the form of a servant*" (Phil. ii. 7); and as He said Himself (Luke xxii. 27), "I am among you as he that serveth." He pours out *water* to wash His disciples' feet. And He was about to pour out His *blood* to cleanse us from sin. He wipes the feet of His Disciples with the towel with which He was girded. And He refreshes us by the Flesh with which He clothed Himself for our sakes. His Passion is our Purification. He commended to us humility by His example. We should have been lost for ever through pride, unless God humbling Himself had found us and saved us. (Luke xix. 10.) We had perished by following the pride of our Deceiver; let us, now that we are found, follow the humility of our Saviour. (Cp. *Aug.*)

5. *βάλλει ὕδωρ εἰς τὸν νιπτῆρα*] He does not employ any one else to do these menial works, but performs them all with His own Hand. (*Chrys.*) He *alone* cleanses us from sin.

— *νίπτειν τοὺς πόδας τῶν μαθητῶν*] When the feet of the Disciples were washed by Christ, then it might be said that what was spoken prophetically of the Apostles was fulfilled, "How beautiful are the feet of them that preach the Gospel of peace!" (Isa. lii. 7. Rom. x. 15.) (*Origen.*) On these incidents see *Williams*, Holy Week, pp. 392—420.

6. *σὺ μοῦ νίπτεις τοὺς πόδας;*] Not *νίπτεις τοὺς πόδας μοῦ*. The pronouns *σὺ* and *μοῦ* are emphatic; Peter speaks in reverential awe; but yet, such is our ignorance, when we speak from ourselves, we are apt to decline what is best for us. (Cp. *Origen.*)

7. *ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι.*] Our Lord intimates that there was something mystical in this act. (See on *v.* 4.)

The word *νίπτω* is repeated eight times in these first fourteen verses. The Evangelist dwells upon it as containing a divine truth of great importance.

8. *οὐ μὴ—εἰς τὸν αἰῶνα*] On this phrase, see viii. 51, 52.

— *ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ*] If I wash not thy feet, i. e. if I cleanse not thy affections, so that thou mayest walk aright, thou hast no share in Me and My glory. (*Origen.*) The unholy cannot enter into the mansions above, but only they who have their conscience cleansed by love of Christ, and are sanctified by the Spirit in holy baptism. (*Cyril.*)

10. *ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι*] These words cannot be understood of a bodily washing, they must be interpreted spiritually.

Observe *λελουμένος* and *νίψασθαι*. One total, the other partial. He that hath been washed (says *Aug.*) by the waters of Baptism, *λελουμένος λουτρῷ παλιγγενεσίας* (Tit. iii. 5. Eph. v. 26. Heb. x. 22), is wholly washed, and needeth not but to wash *his feet*. That is, because after his Baptism he lives in the world, his affections are sullied by intercourse with it, and contract dust and mire in his daily walk amid the cares and pleasures of life, he must therefore cleanse his affections; "for if we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Cp. *Burgon*, p. 550.

He Who is ever making intercession for us (Heb. viii. 25), daily washes our feet; and we have daily need of washing our feet, that is, of directing the paths of our spiritual steps, as we confess in the Lord's Prayer, "Forgive us our trespasses" (Matt. vi. 12).

οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος. Καὶ ὑμεῖς καθαροί ἐστε· ἀλλ' οὐχὶ πάντες· 11 [f] ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροί ἐστε.

f ver. 18. ch. 6. 64, 70, 71. & 18. 4.

12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; (116/III) 13 [g] Ὑμεῖς φωνεῖτέ με, ὁ διδάσκαλος, καὶ ὁ Κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. (117/X) 14 [h] Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. 15 [i] Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. (118/III) 16 [k] Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17 [l] Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. (119/X) 18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, [m] Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ· 19 [n] Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγώ εἰμι. (120/I) 20 [o] Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

g Matt. 23. 8, 10. Luke 2. 11.
h Rom. 12. 10. 1 Pet. 5. 5.
i Luke 22. 27.
k ch. 15. 20. Matt. 10. 24. Luke 6. 40.
l James 1. 25.
m Ps. 41. 9.
n ch. 14. 29. & 16. 4.
o Matt. 10. 40.
p ch. 12. 27. Matt. 26. 21. Mark 14. 18. Luke 22. 21.

(121/IV) 21 [p] Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ

They who are washed with the Baptism of Christ, and have their feet washed by Him, have a capacity to receive the cleansing graces of the Holy Ghost. (Cp. *Origen.*)

13. *φωνεῖτέ με, ὁ διδάσκαλος*] On this use of the nominative, see Luke xix. 29. 1 Sam. ix. 9, *τὸν προφήτην ἐκάλει ὁ λαός, ὁ βλέπων.* (*Winer*, p. 164.)

14. *εἰ οὖν ἐγώ*] Christ, as Lord, washed the feet of His servants; as Master or Teacher, He washed the feet of His Disciples, and gave them a lesson in both respects.

Observe how the Word of God humbled Himself. Abraham gave water to the three men (Gen. xviii. 4); Joseph did the same to his brethren (Gen. xliii. 24); but neither of them did to them what Christ did to His Disciples. (*Origen*, who quotes Matt. xi. 29.)

— *ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας*] This is not usually done by Christians literally, and is to be understood figuratively. (*Origen.*) Sometimes it is done when Christians receive their brethren in hospitality (1 Tim. v. 10). It is done spiritually when we confess our faults to each other (James v. 16), and ask forgiveness one of another (Col. iii. 13). It is also done by those who are competent to teach others by Christian doctrine; they wash their feet and make them clean by leading them from the impure ways of sin into the path of God's commandments. (Cp. *Aug.*, *Origen.*)

18. *οὐ περὶ πάντων ὑμῶν λέγω*] For He had said, "Ye are clean, but not *all*" (xiii. 10, 11). Judas had been washed by Christ, but was not clean, as it is said, "Let him that is filthy be filthy still" (Rev. xxii. 11). The Eleven, when washed by Jesus, became more clean; but Judas, who was unclean, and into whom Satan had entered after the sop (xiii. 2), became more unclean. (*Origen.*)

— *ἐγὼ οἶδα οὓς ἐξελεξάμην*] Cp. John vi. 71. He does not openly upbraid the traitor, but speaks to his conscience, in order to show him that He knows his secret thoughts, and to deter him from his sin against One who thus proves Himself to be God.

— *ἵνα ἡ γραφὴ πληρωθῇ*] that the Scripture might have its *full* and *final* accomplishment. See on Matt. i. 22.

St. Matthew's formula of quoting the Old Testament is *ἵνα* or *ὅπως πληρωθῇ*, or *τότε ἐπληρώθη τὸ ῥηθὲν*, which he uses *ten* times (i. 22; ii. 15. 17. 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9), and which is *never* used by *St. John*, who employs the form *ἵνα ἡ γραφὴ πληρωθῇ four* times (xiii. 18; xvii 12; xix. 24. 36).

St. Matthew wrote specially for the Jewish Nation, to whom the Word of the Old Testament was delivered *viva voce*; St. John wrote for those to whom it was a *written* volume.

— *ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον*] Ps. xli. 9. St. John gives a *paraphrase* of the text, which is, 'he that eateth *my bread*.' See above, xii. 39.

This is said in order that we may not be irritated by injuries from our friends, when we remember what Christ suffered from one who ate of His Bread in the Lord's Supper. (*Chrys.* ibid. and *Aug.*) It is also corrective of the spirit of ambition and rivalry which showed itself in the Twelve at this time, among whom there was a strife who of them should be greatest (Luke xxii. 24), and inculcates humility and love as the fittest accompaniments of that holy Feast.

He says *ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον*, He that eateth *with Me* the *Bread*, *the Sacramental Bread* of the Holy Eucharist. (Cp. John vi. 54. 56. 58.)

They (says *Aug.*), whom Christ had chosen, ate the Lord, Who is the Bread; Judas ate *the Bread* of the Lord ("illi manducabant panem Dominum, ille panem Domini, contrà Dominum"). They ate Life. He ate Punishment; for the Apostle says (1 Cor. xi. 29), "He that eateth unworthily eateth to himself damnation." Peter and Judas received of one bread. Peter to life; Judas unto death. (Cp. 2 Cor. ii. 16.)

Our Lord here *refers* to the Holy Communion just instituted by Himself.

St. John does not *describe* the Institution of that Sacrament, because it had been already fully described in the preceding Gospels.

His *silence* in this particular respect, as in many others, is an eloquent testimony to the completeness of their accounts.

He *supposes* their Gospels to be familiar to his readers; and writes accordingly.

Besides, at the time when he wrote, the Holy Communion had been administered in some places daily for many years. And by that administration the history of its Institution was kept alive in the minds of all Christians. In all probability the Evangelic history of its Institution formed part of the Ritual of its celebration.

Then therefore the time was come, when our Lord's *prophetical* teaching concerning the Holy Eucharist could be fully understood. Hence the fitness of the insertion of that teaching in the Gospel of *St. John*, in the sixth chapter (*vv.* 27—71).

It is observable that our Lord seems to *refer here* to what He had said before, as St. John records in *that* chapter. Compare *v.* 18 here with what He had said vi. 70, "Have I not chosen you twelve, and one of you is a devil. He spake concerning Judas Iscariot, Simon's son, who would betray Him, being one of the Twelve." Thus He connects the Institution of the Holy Communion in the upper room at Jerusalem with His prophetic discourse concerning it in the Synagogue at Capernaum.

It would seem as if St. John had specially intended, in this most eventful part of the history of our Lord's Ministry, to make his own *silence* a more emphatic comment of *approval* on the narratives of the preceding Evangelists, by *not recording* a single action of our Lord on the Monday, Tuesday, or Wednesday of Passion Week. He passes from the Triumphal Entry on Sunday to the Paschal Meal on Thursday Evening.

20. *ὁ λαμβάνων*] An answer to the secret *thoughts* of His hearers, perhaps of Judas, and of others in all time. If one whom Thou hast chosen (*v.* 18) will betray Thee,—if one who eats Thy Sacramental bread will lift up his heel against Thee,—why didst Thou choose him? Why (might Judas think) didst Thou choose *me*?

Do not suppose that My purpose has been frustrated even in *his* ministry. Whosoever receives My Apostle in My Name,—even though he be a traitor,—receiveth Me. Here is an answer to the objection derived from Christ's choice of Judas. Here is a consolation to the Church in all ages when evil men bear rule in her communion. See on Matt. x. 4.

21. *ἐταράχθη τῷ πνεύματι*] By His own will. He was troubled because He troubled Himself. (See on John xi. 33.) He thought on the ingratitude and treachery of Judas and of his consequent doom; and He was now about to reveal the Traitor whom He had foreknown in His own mind, but had not yet disclosed to His Apostles. He was troubled by feelings of pity for him. Human infirmity was troubled in Him by a prospect of the violence that awaited Himself and was now about to assail Him. Christ, Who transfigured the body of our humility to be like to His glory (Phil. iii. 21), transfigured into Himself the affection of our weakness through compassion for us; and when by His own will He is troubled, He consoles us who are troubled against our will. Away then with the arguments of Philosophers, who say that a wise man is not liable to be troubled. Let the soul of the Christian be troubled with fear lest others perish, with sorrow when others perish, with desire that others may not perish but be saved, with joy when others are saved from perishing, with fear lest we ourselves perish, with sorrow because we are absent from Christ. And let us not despair when we are troubled by a prospect of death; for Christ was troubled by it. Thus

εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με. (122/I) 22 [q]Ἔβλεπον
q ch. 21. 20. Luke 16. 22. οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. (122/X) 23 [q]Ἦν δὲ
r ch. 19. 26. & 20. 2. & 21. 7, 20, 24. ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, [r]ὃν ἠγάπα
ὁ Ἰησοῦς· 24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.
25 Ἀναπεσὼν δὲ ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε,
τίς ἐστιν; (124/IX) 26 Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ
ψωμίον ἐπιδώσω· καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.
(125/X) 27 Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ
ὁ Ἰησοῦς, [s]Ὃ ποιεῖς, ποίησον τάχιον. 28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων
s ch. 12. 6. πρὸς τί εἶπεν αὐτῷ· 29 [s]τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας,
ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς
πτωχοῖς ἵνα τι δῷ. 30 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ

He cheers infirm members in His Body the Church by the voluntary example of His own infirmity; thus He encourages Christians, if they find themselves troubled by the prospect of death, to look on Christ, and not to suppose themselves reprobate if they are troubled as He was. (Cp. *Aug.*)

22. *ἀπορούμενοι περὶ τίνος λέγει*] See Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 23. They were unconscious of such a sin in themselves or others, but they believed the judgment of Christ to be more credible than their own thoughts. (*Chrys.*)

23. *ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ*] As he reclined (*ἀνέκειτο*) at the table. See Luke xvi. 22. Thus St. John speaks of Himself,—viz. that Jesus loved him. Cp. xx. 2; xxi. 7. 20. He Who loved all His Disciples, loved him especially, and made him lean on His bosom at supper; perhaps in order that He might specially commend to us the Gospel which He was about to deliver by St. John (*Aug.*), and which we receive from the mouth of him who imbibed love and wisdom from the lips of Christ.

St. John does not speak of himself by name, but in the third person; so St. Paul of himself (2 Cor. xii. 2). St. John was writing for the whole world, and by mentioning his own name he might have made his name celebrated in the world; but he *shuns* the mention of his own name. "Optabilius est amari ab Jesu, quàm nomine proprio celebrari." (*Beng.*)

If thou desirest to be loved by Jesus, and to recline on the bosom of Jesus, and to know divine mysteries, imitate the innocence, and meekness, and gentleness, the modesty and simplicity of St. John; and receive those divine words which the Evangelist who leaned on His bosom at supper drank in from the mouth of Christ. (Cp. *Theoph.*)

24. *τίς ἂν εἴη*] 'who it could be.'

25. *ἀναπεσών*] *Elz.* has *ἐπιπεσών*,—but *ἀναπεσὼν* is in many MSS. John was already reclining *ἐν τῷ κόλπῳ* (*v.* 23), but he now *ἀνέπεσε*, i. e. leant back, 'more closely' *ἐπὶ τὸ στῆθος*, and whispered the question into the ear of His Master.

It appears from this chapter that our Lord Himself washed the feet of His disciples after the Holy Communion, and commanded them to wash one another's feet (*v.* 15).

It appears also that He did not *sit* nor *kneel* at the Holy Communion, but *reclined*.

These incidents suggest the questions, On what grounds do Christian Churches now forbear to do the former of these acts, and require persons to do what our Lord did not do, i. e. to *kneel* at the Lord's Table?

And on what ground do they celebrate the Lord's Supper at a different time of day from that on which He celebrated it at its first institution?

For a reply to these inquiries, which have led to conflicts in the Church in our own land, see *Hooker*, III. x. xi., and *Bp. Sanderson*, Lectures on Conscience, Lect. iii. § 19, vol. iv. pp. 55. 278, and vol. ii. 136. 159; iii. 285. 301.

ἐκεῖνος] B, E, G, H, L, M, X, and many cursives, add *οὗτως*, which is not in *Elz.* See iv. 6.

26. *βάψας τὸ ψωμίον*] *τὸ ψωμίον*, '*the* sop, which I hold in my hand.' *ψωμίον* (from *ψάω*, *rado*, *frango*) is used by LXX for פַּת (*path*), 'frustum,' a morsel. (Jud. xix. 5. Ruth ii. 14.) In the N. T. it is only used by St. John here and 27. 30. It is now the usual word (*ψωμί*) in Greece for *bread*,—as *ψαρι-όψάριον*, a word used only by St. John in N. T. (vi. 9. 11; xxi. 9, 10. 13), is the common word for *fish*.

"Ψωμίον non tantùm de *frustulo panis* adhibetur (et sic h. l. Vulg. Syrus et Arabs hoc vocabulum intellexerunt), sed et *omnis generis esculentorum frusta*, sive *buccellas* designat. Schol. Hom. Odys. *ι'*. 374, *ψωμοί· σάρκες, μίλη*. In versione Alexandrinâ Job. xxii. 7, *ψωμὸν* respondet Hebr. לֶחֶם *panis*. Suidas: *ψωμός· ὁ ἄρτος*. Etiam verbum *ψωμίζειν* quo Alexandrini interpretes expresserunt Hebraicum הֶאֱכִיל Num. xi. 4. 18. Deut. viii. 3. 16. Prov. xxv. 21, notat omnino: *escendum cibum præbere, nutrire*. Hesychius: *ψωμιεῖ· τρέφει*." (*Kuin.*) Cp. 1 Cor. xiii. 3.

To give a *ψωμίον* at an Eastern Repast was an ordinary mark of friendship, and would not have attracted any attention. It was in this case like our Lord's word to Judas, *ἑταῖρε* (Matt. xxvi. 50); as *Kuin.* says,—"Jesum, cùm offam intinctam Judæ porrigeret, nil novi et insoliti fecisse, vel exinde patet, quoniam discipuli rem non demirabantur, coll. etiam *v.* 26. Nempe quæ h. l. leguntur, haud dubiè evenerunt in fine cœnæ Paschalis. Erat autem in more positum, ut, finitâ cœnâ Paschali, quilibet adhuc offam agni Paschalis de carne residuo comederet; *exinde verò nemo quicquam cibi gustaret omninò*, v. *Lightfoot.* ad Matth. xxvi. 26, p. 476. De hâc offâ, jusculo agni Paschalis intinctâ, h. l. sermonem esse arbitror. Jesus, qui patrisfamilias personam agebat, offam agni Paschalis singulis porrigebat, et cùm Johannes eum interrogaret, vel initium faciebat à Judâ proditore, vel in porrigendis *ψωμίοις* ad eum ordine devenerat. *Judas* Jesu proximè accumbens, ut videtur, *Johannis* interrogationem fortè audierat, aut conscientiâ ipsum monente suspicabatur de se agi. Quare, acceptâ offâ, *Jesum* submissâ voce interrogabat: *μήτι ἐγώ εἰμι, ῥαββί*; et Jesus eodem modo respondebat: *σὺ εἶπας*, Tu es, v. Matth. xxvi. 25, sed clarâ voce adjiciebat verba hæc: *ὃ ποιεῖς, ποίησον τάχιον*."

It has been supposed by some (*Burgon*), that as John was doubtless next our Lord, on His *right* hand (*vv.* 23. 25), so Judas was on His *left* hand. (Cp. Matt. xxv. 33, 34. Luke xxiii. 33.) Certainly Judas must have been very near Jesus; for no one could have heard the reply. (Matt. xxvi. 25.)

We are not to suppose that when Judas received the sop he received the Body of Christ, says *Aug.*, for Christ had already distributed to all the Sacrament of His Body and Blood, and among them to Judas, as St. Luke relates (xxii. 19—21). The act of giving the sop was one of kindness. Judas, though admitted to the same table with Christ, was not deterred from his design, although Christ gave him this mark of love, which ought to have overwhelmed him with shame. (*Aug.*, *Chrys.*)

27. *τότε εἰσῆλθεν ε. ἐ. ὁ Σατανᾶς*] At first, Satan did *not enter* in, but only *put it into the heart* of Judas to betray his Master. (John xiii. 2.) But after the sop he entered in, and possessed Judas as his own.

Let us be on our guard against the first suggestions of Satan. If he puts evil into our hearts and we resist not, he will enter in and dwell there (*Origen*, who quotes Matt. xxv. 29. Luke x. 6. Rev. xxii. 11. 2 Cor. vi. 15, on the effect of good things on evil men). Hence learn how dangerous it is to receive *good things ill*. (*Aug.*)

Observe the contrast, *μετὰ τὸ ψωμίον, εἰσῆλθεν ὁ Σατανᾶς*, and *vv.* 29, 30, *λαβὼν τὸ ψωμίον, εὐθέως ἐξῆλθε*. When Satan *came into* him, he *went out* from the presence of Christ, as Cain went out from the presence of the Lord. Gen. iv. 16. (*Burgon.*)

Here also is a proof of St. John's *inspiration*. Who could reveal to him the successive invisible operations of the Evil One on the heart of Judas, except the Holy Spirit, Who seeth all things, even the hidden things of darkness? The Holy Spirit alone knows all the wiles of the Evil Spirit.

— *ὃ ποιεῖς, ποίησον τάχιον*] 'do *more* quickly.' "Non jubet facere, sed, *si facere pertendat, maturare*. Judas ex hoc radio Omniscientiæ poterat sentire se nosci." (*Bengel.*)

On the sense of this imperative see on ii. 19.

Our Lord did not command the deed, but prophesied,—to Judas evil, to us good; and showed His own readiness to suffer, and His eagerness to save. Judas delivered up Christ. Christ delivered up Himself. (Gal. ii. 20.) By delivering up Christ, Judas sold himself to death; by delivering up Himself, Christ delivered us from death. (*Aug.*)

28. *οὐδεὶς ἔγνω*] It appears that John had asked the question privately, and none could believe that Judas was going out to betray his Master. (*Chrys.*)

29. *τὸ γλωσσόκομον εἶχεν*] See on xii. 6. Christ had a Purse, and kept there what was requisite for His own needs, and for the Poor. Here is the primitive form of a Church Fund; and thence we learn that when Christ commanded us not to be careful about to-morrow (Matt. vi. 34), He did not forbid us to possess money, but He forbade us to serve God in the hope of gaining it, or to forsake righteousness for fear of losing it. (*Aug.*, who refers to 1 Tim. v. 16.)

30. *ἐξῆλθεν*] See on *v.* 27.

— *ἦν δὲ νύξ*] A proof that Judas was present at the Holy Communion which followed the Paschal feast, in the *evening*. On St. John's notice of times and seasons in connexion with human actions and in relation to Christ, see on x. 22. Some MSS. and Editions connect *ἦν δὲ νύξ* with what *follows*; but the mention of the time is made more impressive by the termination of the sentence at *νύξ*. And the

νύξ. 31 [t]Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν [u]ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. 32 [u]Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 [v]Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. 34 [w]Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 [x]Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, [v]Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. (126/1) 37 Λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. 38 [y]Ἀπεκρίθη ὁ Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ με τρίς.

XIV. (127/X) 1 [a]Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· [b]πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. 2 [c]Ἐν τῇ οἰκίᾳ τοῦ Πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. 3 [d]Καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ, καὶ ὑμεῖς ἦτε. 4 Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. 5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις. καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; 6 [e]Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς, καὶ

t ch. 12. 23. & 14. 13.
u ch. 17. 1, 4. 1 Cor. 1. 30, 31. Phil. 2. 10, 11. 1 Pet. 4. 11.
v ch. 7. 33, 34. & 8. 21. & 14. 19.
w ch. 15. 12, 17. Lev. 19. 18. 1 John 2. 7, 8. & 3. 11. & 4. 16. 21. James 2. 8. Gal. 6. 2. Rom. 12. 10. Eph. 5. 2. 1 Thess. 4. 9. Heb. 13. 1. 1 Pet. 1. 22. & 3. 8.
x ch. 21. 19. 2 Pet. 1. 14.
y Matt. 26. 34. Mark 14. 30. Luke 22. 34.
a ver. 27.
b ch. 20. 29. 1 Pet. 1. 8.
c Ps. 36. 7—9. & 23. 6. & 27. 4. Heb. 12. 22. Rev. 3. 12.
d ver. 18. & 17. 24. ch. 12. 26.
e Heb. 6. 20. Heb. 9. 8. & 10. 19. 20. ch. 1. 4, 17. & 8. 32. & 11. 25.

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glorification of Christ by the going out of the Tempter is also rendered more emphatic by the connexion of ὅτε ἐξῆλθε with λέγει, and so *Aug.*

31. νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου] Judas goes out, Jesus is glorified. The Son of Perdition goes out; the Son of Man is glorified. Jesus, foreknowing His Disciples, had said, "Ye are clean, but not all; for He knew who should betray Him" (John xiii. 10); and now that he is gone out, they remain all clean with Him Who cleanses them. He foresees that *future* time of glory, when all things that offend shall be taken away from His Church (Matt. xiii. 41); when all the tares will be gathered up, and the Wheat alone will remain; "and the just shall shine as the sun in the kingdom of their Father" (Matt. xiii. 43). (*Aug.*)

He says "the Son of Man is glorified;" for the glory of which He speaks is not the glory of Christ reigning as *God*, but the glory now to be acquired by Him as *Man*, and as a *reward* for His sufferings on the Cross (Phil. ii. 8, 9), "by which He spoiled principalities and powers, and made a show of them openly, triumphing over them in it" (Col. ii. 14, 15); and God reconciled all things to Himself, "having made peace through the blood of the Cross by Christ" (Col. i. 20). (Cp. *Origen.*) Thus also He raises the minds of the Disciples, which had been depressed by sorrow. (*Chrys.*)

33. ἐγὼ ὑπάγω] So A, B, C, D, K, L, X, and many Cursives and Versions.—*Elz.* has ὑπάγω ἐγώ.

34. ἐντολὴν καινήν] Our Lord having told His Apostles that they cannot yet come where He is, and cannot follow Him now, but will follow Him afterwards (John xiii. 33. 36), now proceeds to point out the *way* (1 Cor. xii. 31),—the marvellous way by which they must follow Him, the way of love; and He therefore says, "a new commandment I give unto you."

But how was it new? Was it not commanded in the old law, "Thou shalt love thy neighbour as thyself?" (Lev. xix. 18.) Why then is it called a new commandment? Because, He adds, '*as I loved you*;' this is a new commandment, to love, *as Christ loves us*—who were enemies and rebels against Him. And yet He *died* for us. And it is *new*, because this love *renews* us, makes us *new* creatures, heirs of the *new covenant*, and singers of a *new song*. This love renewed the Apostles, and renews the nations throughout the world, and knits together a New People, namely, the body of the newly-married Spouse of the only-begotten Son of God; and by reason of this New Commandment her members are eager for each other's welfare; and if one member suffer, or one rejoice, the others suffer and rejoice with it (1 Cor. xii. 26). And they love one another not as men love men, but as children of God and brethren and sisters in Christ, with the love with which Christ loved us. (Cp. *Aug.*, *Chrys.*)

And what did He love in us?—God; not Whom we had in us, but that we might have Him in us. So let us love our brother that he may have God in himself. He who loves his neighbour with a spiritual and divine love, as Christ loved us, what does he love in him but God? (*Aug.*) By loving God in man our life is hid with Christ in God, and love thus becomes a death to the world and a life unto God. This love overcame the world and is stronger than death.

35. ἐν τούτῳ γνώσονται] Here is the true "Note of the Church," Love; Love of God and of Man in God and for God. "What," says *Grotius*, "would the Apostles say, if they heard men propounding almost any other 'notes of the Church' than that which was given by Christ?" Christ does not say that they shall be known to be His Disciples by their power of working miracles, but by Love. (*Theoph.*)

36. οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δέ] Thou canst not now be a Peter, for the Petra (or Rock) has not yet consolidated thee with His Spirit; but thou shalt follow Me by dying on the cross, as I shall die for thee. (*Aug.*) See on John xxi. 18, 19.

37. τὴν ψυχήν μου ὑπὲρ σοῦ θήσω] Peter imagined that he would lay down his life for Christ; whereas Christ had come to lay down His life for all, among whom was Peter. Peter imagined that he could *precede* his *Guide*. Presumptuous supposition! It was necessary that Christ should first lay down His life for the salvation of Peter, before Peter could be able to lay down his life for the Gospel of Christ. But when Christ had died for Peter, and redeemed him by His own Blood, and had risen from the dead, then Peter was able to follow Christ, even to the cross. (*Aug.*)

CH. XIV. 1. μὴ ταρασσέσθω] This discourse was uttered at table after the celebration of the Lord's Supper. (See *v.* 31.)

— πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ π.] A proof of Christ's Divinity. The word πιστεύειν, followed by εἰς and an accusative, when said of a person in the N. T., is never applied to a man, but only to God. (See *Vorst.* de Hebr. p. 676.)

If ye believe in God, ye must also believe in Me; because I am God. The prospect of My death makes you fearful. I have taken the form of a servant, but I am in the form of God (Phil. ii. 6). As God I will raise Myself, Who am Man. Let not therefore your heart be troubled. (*Aug.*)

2. μοναὶ πολλαί] μοναί, '*mansiones*;' for *there* alone we have a *continuing* city, μένουσαν πόλιν (Heb. xiii. 14).

One of Christ's Disciples may be more holy, more wise, more righteous than another; but none of His Disciples will be excluded from that paternal house where every child of God will have a mansion proportioned to the use he has made of the grace given him in this life. The term 'many mansions' signifies that there will be different degrees of felicity in the same eternity, as there are stars differing from one another in glory in the same sky, "So is the Resurrection of the dead" (1 Cor. xv. 41, 42).

See above on Luke xix. 17.

So God will be all in all; and since God is Love, the effect of Love will be that what each has severally will be common to all; there will be no envy arising from disparity of glory, since the unity of love will reign in all. (*Aug.*)

— πορεύομαι ἑτοιμάσαι τόπον ὑμῖν] Christ πορεύεται, takes a journey, to prepare a place for us. Let Him then depart; let Him ascend and not be visible to the bodily eye; let him be hidden from it, that thus He may be seen *by the eye of faith*; and being so seen, may be desired; and being desired, may be possessed for ever; the desire of our Love is the preparation of our house in heaven. (*Aug.*)

3. πορευθῶ] Shall have made My journey from earth to heaven. See xiv. 12. 28; xvi. 7.

— καὶ ἑτοιμάσω] A, B, E, G, H, K, and many cursive MSS. omit καί.

6. ἐγώ εἰμι ὁ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή] "Via, Veritas, Vita." From the verb of *existence*, εἰμί, as used here and in other places of St. John's Gospel, *St. Athanasius* (p. 329) infers the eternal existence of Christ, ἐν τῷ εἰμι τὸ ἀΐδιον τοῦ υἱοῦ σημαίνεται.

f ch. 8. 19.
g ch. 16. 26, 27.
h ch. 12. 45.
i ver. 20. ch. 10. 32, 36, 38.
j ch. 15. 7, 16. & 16. 23, 24. & ver. 14. Matt. 7. 7. & 18. 20. & 28. 18. 2 Cor. 12. 8, 9. Mark 11. 24. 1 John 5. 14.
k ver. 21. 23. ch. 15. 10. 1 John 2. 3. & 5. 3.

ἡ ἀλήθεια, καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ. 7 [f] Εἰ ἐγνώκειτε με, καὶ τὸν Πατέρα μου ἐγνώκειτε ἄν· [g] καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν. 8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 [h] Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν Πατέρα; 10 [i] Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί ἐστι; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ Πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. 11 Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι. 12 [j] Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν Πατέρα μου πορεύομαι, (128/IV) 13 [j] καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ Πατὴρ ἐν τῷ Υἱῷ. 14 Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

15 [k] Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε· 16 καὶ ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν

I am the *Way* by which you desire to go; the *Truth* to which you desire to come; the *Life* in which you desire to remain.

The eternal Word, Who being with the Father, is the Truth and the Life, became the Way to *us* by taking our nature. Walk therefore in Him Who is Man, that you may come to Him Who is God. (*Aug.* Serm. 141.) He Who is the Way cannot lead us astray; He Who is the Truth cannot deceive us; He Who *is* the Life cannot desert us in death. (*Hilary*, de Trin. vii. 9. *Chrys.*) He is the Way—by Doctrine, by Example, by Suffering (Heb. x. 20), by Prayer.

You need not inquire for the Way. He Who is the Way *has come* to you. Arise and walk. Walk in the Way. Many run, but do not run *in* the Way. It is better '*claudicare in viâ*,' than to run out of the Way. (*Aug.* Serm. ibid.)

He said before, "No one can come to Me except the Father which hath sent Me draw him" (John vi. 44). He now says, "No one can come to the Father but by Me," making Himself equal with the Father. "If ye had known Me, ye would have known the Father." They had known Him, but not rightly: but afterwards the Holy Spirit would come and give them true knowledge; and therefore He adds, "hereafter ye shall know Him." (*Chrys.*; see also *Aug.* Serm. 141, 142.)

9. *τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι*] To walk on the waves, to command the winds, to forgive sins, to raise the dead; these are acts of God, and were done by Christ in the presence of His Disciples. He therefore reproves Philip because he had seen Christ do these things, and yet did not recognize the Divine nature dwelling in Him Who had taken the nature of man. (*Hilary.* de Trin. vii.)

— *οὐκ ἔγνωκάς με*] He says, '*known* Me;' i. e. perceived My Divinity by My works. Philip saw Christ's Body, but he did not yet know Him as God. Philip thought that he had seen the Son of God, because he had seen His body; and he now wished to see the Father, but Christ tells him that he had not yet seen, i. e. *known*, the Son aright; and if he did see Him aright, i. e. as God, he would see the Father, Who is consubstantial with the Son. (*Chrys.*)

— *ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα*] Some have perverted these words into an occasion of the Sabellian Heresy. (*Chrys.*) On the ill use made of them by the Noetian School at Rome, under Zephyrinus and Calli-tus, see *St. Hippolytus*, Philosophumena, p. 289, ed. Miller, and the present Editor's notes, p. 261, and cp. *St. Hippol.* c. Noet. § 7, where he vindicates the true sense of this text. See also *St. Cyril* here.

He that hath seen Me, hath seen the Father. Not that I am both Father and Son (the Error of the Patripassians, and Noetians, and Sabellians), but because the Son is coequal with the Father. He reproves Philip for desiring to see the Father, as if the Father were greater than the Son, and because Philip did not know the Son aright, in that he thought that another Person was greater than the Son. Therefore our Lord said, "Dost thou not believe that I am in the Father and the Father in Me?" (*Aug.*) We acknowledge the nature of God subsisting in Christ, since God is in God, and there is no other God besides Him Who is in God. (*Hilary*, de Trin. v.) He who sees My divine substance, sees the substance of the Father. Whence it is clear that Christ is not a creature, for they who see the creature see not God. Christ is therefore consubstantial with the Father. (*Chrys.*)

10. *ἀπ' ἐμαυτοῦ οὐ λαλῶ*] i. e. nothing contrary to, or independent of, My Father. (*Chrys.* on John xvi. 15.)

11. *ἐν ἐμοί*] *Elz.* adds *ἐστι*, but this is not in A, B, D, E, K, L, Q, S, X, and many Cursive MSS. and Versions.

— *διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι*] Not only for those which I do on earth, when present in My human nature, but for those works, which after My Ascension, I shall enable others to do, thus showing My divine power, and coequality with the Father. (*Chrys.*, *Aug.*)

12. *μείζονα τούτων ποιήσει*] Behold the power of the only-begotten Son. He, when absent from Earth in body, can give to others the ability to do greater works than He Himself did while He was on earth. And by adding, "Whatsoever ye shall ask in *My Name*, I will do," He showed that these other works would be done by His own power. (Cp. *Theoph.*) What are these greater works? Such as the healing of the sick by the shadow of Peter (Acts v. 15), and by handkerchiefs from the body of Paul (Acts xix. 12), and the speaking in new tongues (we do not hear that Christ ever spoke in a foreign language), and the conversion of the world by their means.

Christ, in heaven, did these things by *means* of His Disciples on earth; He enabled them to do them. He did more when He preached by them after His Ascension than He had done by speaking in person to those who heard Him on earth. (Cp. *Aug.*) He says, "*because* I *go* to the Father," for these mighty Works were due to the gift of the Holy Ghost, which He obtained for His Church by suffering, and which He received on His Ascension and Session at the right hand of the Majesty on High, when He had *gone* to the Father.

"He that *believeth* in Me shall do greater works than those which I do here." See the power of Faith! As the Apostle says, "To him that *believeth* on Him that justifieth the ungodly, his Faith is counted for *Righteousness*" (Rom. iv. 5), that is, it *justifies* him; it is the hand which applies the merits of Christ for the forgiveness of our own sins, and for our acceptance with God. Herein we *do* the *work* of Christ, for to believe in Christ is the work of Christ. And to be *justified* is more than to be *created*. This is the work done when the ungodly is justified, and his faith is counted to him for righteousness. This work is wrought by Christ in him, but not without him, and this is *a greater work* than even to create heaven and earth. For *heaven and earth will pass away*, but the Justification and Salvation of God's elect abideth for ever. And Christ inspires us with lively hope when we pray to Him, by adding, "*Because I go to the Father;*" and, "*Whatsoever ye ask in My Name, I will do it.*" (Cp. *Aug.*)

13. *ἐν τῷ ὀνόματί μου*] Hence the Apostles said when working miracles, "*In the Name of Jesus of Nazareth, rise and walk.*" (Acts iii. 6.) He, sitting in heaven, wrought all the miracles which were worked by their agency on earth; "the Hand of the *Lord* was with them," enabling them to do what they did. Acts iv. 30; xi. 21; xiii. 11. (*Chrys.*)

14. *ἐγὼ ποιήσω*] *ἐγὼ* is emphatic. "Whatsoever ye ask in *My* Name *I* will do it;" *in My Name*, i. e. in submission to My Will; and conducive to your own salvation and to God's glory, which are purposed by My Will. St. Paul asked that the thorn in his flesh might be removed (2 Cor. xii. 8), but his prayer was not granted because it was more expedient for him that he should have grace to bear it. (Cp. *Aug.*)

16. *ἄλλον Παράκλητον*] On the meaning of the words *παρακαλεῖν*, *παράκλησις*, and *παράκλητος* in Greek Authors, see *Kuin.*, who says:—

"Variæ sunt verbi *παρακαλεῖν* significationes. Notat propriè *advocare*, *arcessere*, ut Act. xxviii. 20. Xen. Mem. ii. 10, 2, qui usus verbi latiùs patet, et de quovis genere advocationis *παρακλήσεως* adhibetur, ut de diis, qui in auxilium vocantur Xen. H. Gr. ii. 4. 10, de *amicis atque juris peritis*, qui, cùm quis in judicium vocatus erat, solebant *advocari*, *παρακαλεῖσθαι*, h. e. rogari, ut de causâ deliberarent, consilia darent, *in judicio adessent*, atque honoris causâ, in subsellio ejus, qui accusatus esset, sederent; ponitur etiam de *patronis causarum* sive *oratoribus*, qui ad causas defendendas *advocabantur*.

"Porro significat: *monere*, *cohortari* Act. xx. 2, coll. 31. Tit. ii. 6. *Philo* de Charit. p. 700, B. de Mose adhortante Josuam, ad rem strenuè fortiterque gerendam: *ἦν δὲ καὶ χρησμὸς αὐτῷ παρακαλέσαι τὸν διάδοχον*, de eâdem re paulò ante usus erat verbo *παραινέσαι*. Id. de Opif. M. p. 4, E. ubi Deum condidisse ait hoc universum *οὐδενὶ παρακλήτῳ*, *nemine monente*.

"Denotat quoque *rogare*, *obsecrare*, ut Luc. vii. 4. Matth. viii.

αἰῶνα, 17 [l] τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, [m] ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 [n] Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. 19 [o] Ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, [p] ὑμεῖς δὲ θεωρεῖτέ με· [q] ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ Πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. (129/I) 21 Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. (130/X) 22 [r] Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε καὶ τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; 23 [s] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· [t] καὶ ὁ Πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. (131/I) 24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με Πατρός. 25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. (132/X) 26 [u] Ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. 27 [v] Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. 28 [w] Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν Πατέρα· ὅτι ὁ

l ch. 15. 26. & 16. 13.
m 1 John 5. 6.
n ver. 16. Rom. 8. 9, 14—16. 1 Cor. 3. 16. & 6. 19.
o ch. 15. 26. 1 John 4. 6.
p Matt. 18. 20. & 23. 20. 2 Cor. 5. 6—8. Heb. 12. 1—3.
q 1 Pet. 1. 8. ch. 6. 57. & 10 28. & 15. 4—6. Col. 3. 3, 4.
r Rom. 8. 3, 10, 11. Matt. 10. 3.
s Luke 6. 16. Rev. 3. 20.
t ch. 12. 26. & 16. 26, 27. & 17. 26. 2 Thess. 2. 16, 17. 1 John 3. 1.
u Luke 24. 49. ch. 15. 26. & 16. 7.
v Rom. 8. 6. & 16. 17. 2 Cor. 1. 3—5. Phil. 4. 6, 7. Hagg. 2. 9. 2 Thess. 3. 16.
w ver. 3. 18. ch. 10. 29.

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5. Thomas Mag. παρακαλῶ· τὸ προτρέπω, ὡς ἐπὶ τὸ πολύ. καὶ παράκλησις, ἡ προτροπή· ἅπαξ δὲ καὶ τὸ δίομαι.

"A Judæis Græcè loquentibus ita quoque usurpatur, ut esset, *consolari, exhilarare*, v. τοὺς ὁ. Ps. xxii. 5; xciii. 19. 2 Cor. i. 4: cf. not. ad Luc. ii. 25. Et in liberis N. T. interdum etiam eo significatu legitur, ut sit *docere*, veluti 1 Thess. ii. 11; iii. 2. Tit. ii. 15. 1 Tim. vi. 2.

"Græcè dicitur παράκλητος *advocatus*, quem in auxilium vocavimus, ut nobis adsit *opitulator, adjutor*, v. *Reiskii* Ind. Gr. Demosth. s. παρακαλεῖν et παράκλητος, add. Dionys. Halic. 10, p. 717, ed. *Sylburg.* ὅσοι μὲν ἦσαν ἀκέραιοί τε καὶ τῶν τὰ δίκαια λεγόντων. In libris autem Rabbinorum commutantur inter se nomina *patroni* et *paracleti* סנגורין et פרקליטין."

The word παράκλητος, as used in the N. T., represents two Hebrew words;

מְנַחֵם (*menachem*), 'a Comforter,' for which the LXX had used παρακλήτωρ in Job xvi. 2: cf. Zech. i. 13. One of the Names of the Messiah was *Menahem*. See *Lightfoot*, who refers to Luke ii. 25, the *consolation* of Israel.

מֵלִיץ (*melits*), an *Interpreter* or *Mediator*, for which the Chaldee Paraphrasts use פרקלטא (*praclit*), i.e. παράκλητος. (Job xvi. 20; xxxiii. 23. Cf. *Buxtorf*, Lex. Talm. p. 1843.) Hence παράκλητος sometimes signifies, as here, one who consoles or comforts, by counsel and aid (see below, xv. 26), and sometimes one who mediates or *interprets*, and presents petitions to another, as an *Intercessor*.

Some have attempted to *limit* the sense of παράκλητος in the New Testament to 'Advocatus,' or 'Adjutor.' But the Word is one of large acceptation. And it was probably chosen for that reason, as best signifying the manifold gifts and offices of the Holy Ghost (1 Cor. xii. 3—10), as the Sanctifier, Teacher, Comforter, Exhorter, Remembrancer, Inspirer, Enlightener, Counsellor, Guide, Helper, and Advocate of the Church. Cp. *Bp. Pearson* on the Creed, Art. viii. pp. 608—616. *Barrow*, Serm. xxxiv. on the Creed, vol. v. pp. 185—189. See *Bp. Andrewes*, iii. pp. 130. 174—178, Sermon v. on the sending of the Holy Ghost.

Christ is called a *Paraclete* or *Advocate* by St. John. "We have an Advocate (Παράκλητον) with the Father, Jesus Christ the Righteous." (1 John ii. 1.)

Here the Paraclete is the Holy Ghost, Whom the faith confesses to be consubstantial with the Father and the Son. (*Aug.*)

By calling the Person here promised to be sent "*another* Paraclete," He shows that there is One Person, Who sends, of the Son, and another, to be sent, of the Holy Ghost. (*Aug.*)

Let the Sabellians hear this who do not give due honour to the Holy Ghost. By the word '*another*,' Christ shows the distinction of Persons; by the word '*Paraclete*,' He declares the equality of dignity. (Cp. *Chrys.*)

The Holy Spirit is here represented in opposition to the Evil Spirit. The Evil Spirit is our Κατήγορος. (Rev. xii. 10. Job i. 9; ii. 4. Zech. iii. 1.) The Holy Spirit is our Παράκλητος. Cp. *Burgon* here, and see on Rom. viii. 26.

17. ὃ ὁ κόσμος οὐ δύναται λαβεῖν] Worldly hearts desire what is visible; the world does not rise to the love of what is invisible, therefore the world cannot receive Him. (*Aug.*)

18. οὐκ ἀφήσω ὑμᾶς ὀρφανούς] ὀρφανός is used by LXX for יָתוֹם (*jathom*), 'fatherless.' (Ps. lxviii. 5, 6.) Hence He calls them τέκνια (xiii. 33),—a word used eight times by St. John.

— ἔρχομαι πρὸς ὑμᾶς] '*I am coming* to you.' Do not think that I am *deserting* you. I am even now *coming* to you in spiritual gifts.

19. ἔτι μικρόν] In a short time I shall be withdrawn from you in body; but you will see Me with the eye of faith, and feel My presence by that of the Spirit. See *Cyril*, and on xiii. 33, and xvi. 16.

22. οὐχ ὁ Ἰσκαριώτης] for he had 'gone out,' and was not now present. Cp. xiii. 30.

23—31.] For an exposition of these verses see *Greg. M.*, Hom. in Ev. xxx. p. 1575.

23. Ἰησοῦς] *Elz.* has ὁ Ἰησ., but the Article is not in many of the best MSS.

26. ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν] The Spirit taught them those things which Christ did not teach them, because they were not able to bear them. (John xvi. 12.) And He brought to their remembrance those things which, either through obscurity or slowness of understanding, they were not able to recall. (*Theoph.*)

Hence the Writers of the Gospels, who were unlearned and illiterate men, have been enabled to record with minuteness and accuracy the sublime sayings and marvellous acts of Christ. Here is the refutation of all objections to their veracity. They were inspired by the *Spirit of Truth* (v. 7), Who taught them *all things*, and brought to their recollection *all things* that Christ had said to them. Therefore objections against the truth and inspiration of the Sacred Writers are in fact sins against Christ, Who sent the Holy Ghost, and against the Holy Ghost, Who was sent to teach them all things, and to lead them into all the truth.

27. εἰρήνην ἀφίημι ὑμῖν] He gives us peace in this world, and He will give us His peace in the world to come. He Himself is our peace. (Ephes. ii. 14.) The peace of Christ is serenity of mind, tranquillity of spirit, the bond and fellowship of love; and no one can attain to the inheritance of the Lord, who does not keep this testament of peace, nor can any one have concord with Christ who foments discord among Christians. (*Aug.*)

— οὐ καθὼς ὁ κόσμος δίδωσιν] Men who love the world love not Christ, and love not one another in Christ; and when *they* give peace, it is for their own sake and for the world's sake, not for God's sake. (*Aug.*)

28. εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν] He was *going* in that nature which He had as *Man*; but He remained with them as *God*. In that nature by which He is *not* equal to the Father He was *going* to the Father, from Whom He will *come again* to judge the quick and the dead. In that *other* nature by which He *is* equal to the Father, He never came away from the Father, but is present with Him every where, and entire, co-equal with Him in that Divinity, which no place can contain.

Ye would have rejoiced. Human nature may well rejoice in that it has been taken up to heaven by the Only-begotten Word; so that earth is exalted, and dust sits incorruptible in Christ, at the right hand of the Father. Who does not rejoice, that loves Christ, and contemplates his own nature, now made immortal in Christ, and hopes that he himself will one day be together with Christ? (*Aug.*)

Πατήρ μου μείζων μού ἐστί. [29] [x] Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε.

[30] Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· [y] ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· [31] [z] ἀλλ' ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν Πατέρα, καὶ, καθὼς ἐνετείλατό μοι ὁ Πατὴρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

XV. [1] Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ [a] ὁ Πατήρ μου ὁ γεωργός ἐστι· [2] [b] πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτὸ, καὶ πᾶν τὸ καρπὸν φέρον [c] καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ. [3] [d] Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. [4] [e] Μείνατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν· καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. [5] [f] Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοὶ, κἀγὼ ἐν αὐτῷ, [g] οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. [6] [h] ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσι, καὶ καίεται· (133/IV) [7] [i] ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. (134/X) [8] [k] Ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. [9] Καθὼς ἠγά-

x ch. 13. 19. & 12. 16.
y ch. 12. 31. ch. 16. 11.
z ch. 10. 18.
a Matt. 20. 1. & 21. 33. 1 Cor. 3. 9.
b Matt. 7. 21. & 15. 13. 2 Tim. 3. 5. Rev. 3. 1.
c Ps. 51. 7—13. Isa. 27. 6—8. Mal. 3. 3.
d ch. 13. 10. & 17. 17. Eph. 5. 26. 1 John 2. 6.
e Hos. 14. 8. Phil. 1. 11. & 4. 13. Rom. 6. 4. & 8. 10. Eph. 3. 16—21. Col. 1. 6. 2 Pet. 3. 18.
f Matt. 3. 10. & 7. 19. ch. 16. 23. 1 John 3. 22.
g Matt. 5. 16. Phil. 1. 11.
h ch. 8. 31.

— ὅτι πορεύομαι] So A, B, D, L, X, and many cursive MSS. and Versions. *Elz.* has ὅτι εἶπον πορεύομαι.

— ὁ Πατὴρ μείζων μου] Greater than I am as Man. Christ is speaking of *going*, which cannot be predicated of God. My Father is greater than I am in that nature which *goes to* Him. But I am *equal* to Him in that Nature which is now and ever *with* Him. See on iii. 13, and x. 30, and 1 Cor. xv. 28. See *St. Cyril* here, and on this text see *Bp. Bull*, Def. Fid. Nic. sect. 4.

— Πατήρ μου] μου is omitted by A, D, L, X, and some Cursives and Versions.

30. ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων] *Elz.* has κόσμου τούτου, but τούτου is not found in eleven uncials and many cursive MSS.

The devil is not the prince of creation, but of sinners. Hence the Apostle speaks of our warfare "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephes. vi. 12. (*Aug.*)

— ἐν ἐμοὶ οὐκ ἔχει οὐδέν] He has nothing in Me; because Christ had come as God without sin, and the Virgin conceived and brought forth His flesh, but without any mortal taint of sin. (*Aug.*)

Why then did our Lord die? Death in Him was not the penalty of sin, but a gift of mercy to us, that He might free us from eternal death. (*Aug.*, Tract 3.)

31. ἐγείρεσθε] They had been reclining at supper till He said these words. (*Aug.*) They now leave the upper room, in which the Lord's Supper had been instituted, to go to Gethsemane.

CH. XV. **1.** ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή] 'I am the *Vine*.'

The *People* of God had been compared to a Vine in the *Old* Test. (Ps. lxxx. 8. Isa. v. 1—7. Jer. ii. 21. Ezek. xv. 2; xix. 10.) But in the *New* the Son of God is incarnate, and one with His People.

The discourse of our Lord in the last chapter was delivered at the table in the chamber of the paschal supper (see xiv. 31). The following seems to have been suggested by the Vineyards and Gardens through which they passed in their way toward the Mount of Olives.

They had also lately partaken of the fruit of the Vine, and even of the Communion of the Blood of the True Vine; and He said that He would no more drink of the *fruit of the Vine* till He should drink it new with them in His kingdom. (Matt. xxvi. 29.) And so this discourse related by St. John falls in with what is recorded by the other Evangelists.

He is the Vine, because He is the Head of the Church, the Man Christ Jesus, and we are His members; and the Vine and branches are of the same nature; and He is the *true* Vine, as distinguished from that mentioned Jer. ii. 21. Isa. v. 4. (*Aug.*)

For other instances of ἀληθινὸς as applied to Christ, see i. 9, φῶς ἀληθινόν: vi. 32, ἄρτον ἀληθινόν, and Rev. iii. 7. 14; xix. 11.

On this discourse see *Williams*, Holy Week, pp. 490—498.

— Πατήρ μου ὁ γεωργός] He tills our hearts with the ploughshare of His Word, and scatters the seeds of His precepts there, and sends us the dew and rain of the Spirit, that He may reap the fruits of holiness.

2. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν] Unless we bear the fruit of good works, we cannot be said to be branches of the Vine, which is Christ. (*Chrys.*)

— καθαίρει] He pruneth us by afflictions, in order that we may put forth shoots and bear more fruit. (*Chrys.*)

Observe the connexion of καθαίρει and καθαρός. We are purified by being pruned.

3. ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον] Why did He not say, "Ye are clean by Baptism?" Because it is the Word which cleanses in the water. Take away the Word, and what is the water? The Word is added to the Element, and it becomes a Sacrament. Whence is this power of the water, that it touches the body and the heart is cleansed? Whence, but because the Word operates, not in being spoken, but in being believed. This word of faith is of so great power in the Church of God, that by means of him [1] who believes and offers an infant for baptism, and by means of him who blesses and baptizes the infant, it cleanses the infant, although as yet not capable of believing unto repentance, and of making confession unto salvation. (*Aug.*)

4. τὸ κλῆμα οὐ δύναται καρπὸν φέρειν] Behold here the need of grace.

This truth is set at nought by those who think that they have not need of God for the performance of good works. He who imagines that he can bear fruit *of himself* is not in the Vine; and he who is not in the Vine is not in Christ, Who said, "Without Me ye can do nothing."

Here is a proof also of the Two Natures of Christ. If He were not man, He would not be the Vine of which we are the branches; if He were not God, He could not give grace to the branches, so that without Him they can bear no fruit. (*Aug.*)

6. ἐβλήθη—ἐξηράνθη] He, by severing himself from Me, is already cast out, and withered. He is the cause of his own destruction.

— συνάγουσιν αὐτά] i. e. the Angel-reapers will gather them and cast them into everlasting fire. (*Alcuin.*) On this use of the third person plural, see on Luke xii. 20 and Rev. xiv. 18, 19.

— εἰς τὸ πῦρ] *Elz.* omits τό, which is in A, G, L, M, S, and very many cursive MSS., and is emphatic, '*the* fire,' which is an emblem of *that* fire which is reserved to the wicked, the πῦρ αἰώνιον (Matt. xviii. 8; xxv. 41).

One of two things remains for every branch: either to be in the Vine, or to be in the fire; and if we do not dwell in the Vine, we shall be cast into the fire. (*Aug.*)

7. ἐὰν μείνητε ἐν ἐμοί] We abide in Christ when we do what Christ commands, and love what He promises. (*Aug.*)

— ὃ ἐὰν θέλητε αἰτήσεσθε] They who abide in Christ can only will what He wills, viz. those things which lead to everlasting salvation. Here is the use of the Lord's Prayer; if we never decline from the words and spirit of that prayer in our own prayers, then whatever we ask shall be done for us. (*Aug.*)

9. καθὼς ἠγάπησέ με ὁ Πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς] The Father also loves us in Christ. (*Aug.*) If the Father loveth us, let us be of good cheer; if the Father is thus glorified, let us bring forth much fruit. And in order that we may never faint and fall away, He adds, "Abide ye in My love;" and how? by keeping My commandments. If ye keep My commandments, ye shall abide in My love. (*Chrys.*) Let no one therefore deceive himself by saying that he *loves* Christ, when he does not *obey* Christ. We love Christ in the exact proportion that we keep His commandments. (*Aug.*) He tells us next (v. 12) what His will is that we must do. This is My commandment, that ye love one another as I have loved you. (*Theoph.*) And hence it appears that all the commandments are rooted in Love. As the different boughs of a tree spring from the stem, so the Christian Virtues branch out from Love; and the boughs of good works have no verdure unless they abide in the root of Love. (*Gregor.* Hom. xxvii. in Evang.)

[1] Al. "ipsam," i. e. "Ecclesiam."

πησέ με ὁ Πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ· 10 [l] ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11 [m] Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 12 [n] Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς· (135 IV) 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ· (136 X) 14 [o] ὑμεῖς φίλοι μου ἐστὲ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν· 15 [p] οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρός μου ἐγνώρισα ὑμῖν. 16 [q] Οὐχ ὑμεῖς μὲ ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅ τι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν. (137 IV) 17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. (138 X) 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 [r] Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. (139 III) 20 [s] Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, [t] Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ· (140 X) εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν· (141 I) 21 [u] ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με. (142 III) 22 [v] Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. (143 X) 23 [w] Ὁ ἐμὲ μισῶν καὶ τὸν Πατέρα μου μισεῖ. (144 X) 24 Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου· (145 X) 25 [w] ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν με δωρεάν. 26 [x] Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς

l 1 ch. 14. 15.
m ch. 17. 13. & 16. 24.
n ch. 13. 34. Eph. 5. 2. 1 John 3. 11, 16. & 4. 21. 1 Thess. 4. 9.
o ch. 14. 15. & ver. 10, 11. Matt. 12. 50. James 2. 23.
p Rom. 8. 15. Gal. 4. 1—7.
q ch. 6. 70. & 13. 18. 1 John 4. 10.
r 1 John 3. 1, 13. & 4. 5.
s ch. 13. 16. Matt. 10. 24. Luke 6. 40.
t ch. 13. 16. Matt. 10. 24. Luke 6. 40. ch. 15. 20.
u Heb. 12. 2—4.
v ch. 16. 3. Matt. 24. 9.
w ch. 9. 41.
w Ps. 35. 19. & 69. 5.
x ch. 14. 26. & 16. 7. Luke 24. 49.

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12. *ἵνα ἀγαπᾶτε ἀλλήλους*] And so love to God and man are woven into one chain; as *Euthym.* says, quoted by *Bloomf.*:—Ὅρα δὲ θαυμασίαν σειράν. δέδεικται γὰρ, ὅτι τὸ μεῖναι ἐν τῷ Χριστῷ γίνεται ἀπὸ τοῦ ἀγαπᾶν αὐτόν· τὸ δὲ ἀγαπᾶν αὐτὸν, ἀπὸ τοῦ τὰς ἐντολὰς αὐτοῦ τηρεῖν· ἡ ἐντολὴ δὲ αὐτοῦ, ἵνα ἀγαπῶμεν ἀλλήλους· ὥστε τὸ ἀγαπᾶν ἀλλήλους, μένειν ἐν τῷ Χριστῷ ἐστι καὶ ἀγαπᾶν τὸν Θεόν· καὶ ἀναπλεγμένα πρὸς ἀλλήλους εἰσὶν ἥ τε πρὸς Θεὸν καὶ ἡ πρὸς ἀλλήλους ἀγάπη.

— *καθὼς ἠγάπησα ὑμᾶς*] Hence we may discern true love from false; divine love from human. *Why* did Christ love us? In order that we might reign with Him in glory. Let us love one another with the same view. (*Aug.*) To what *degree* did He love us? Even so as to lay down His life for us. And because He laid down His life for us, we ought to lay down our own life for the brethren (1 John iii. 16). This the Martyrs did in the fervour of their love. With one and the same love let us love God and our neighbour; let us love God for Himself, and let us love ourselves and our neighbour for God's sake. (*Aug.* de Trin. viii. 8.)

13. *ἵνα ψυχὴν θῇ*] See on x. 11.

15. *οὐκέτι ὑμᾶς λέγω δούλους*] 'I call you not *servants*.' For He hath given us power to become *sons*—*sons* of God (i. 12). And yet He will say to the blessed, "Well done, good and faithful *servant*" (Matt. xxv. 23). And we must call ourselves *unprofitable servants* (Luke xvii. 10). Thus we must be as it were servants, and yet not servants, but sons; servants without *servile* fear, but with that *holy* fear which belongs to the servant that entereth "into the joy of his Lord." And yet not servants, in casting out that slavish fear which belongs to him who "abideth not in the house for ever" (John viii. 35); and loving God as sons. (Cp. *Aug.*)

16. *οὐχ ὑμεῖς μὲ ἐξελέξασθε*] *μέ* is emphatic. You did not choose *Me*, Your Master.

He did not choose men who were already good, but He *makes* good those whom He has chosen. We may not say, 'I did good works before I believed, and was *therefore* chosen.' What good work can there be *before* faith? (Rom. xiv. 23.) (*Aug.*)

— *ὅ τι ἂν αἰτήσητε—δῷ ὑμῖν*] Yet even St. Paul asked, and did not receive what he asked (2 Cor. xii. 9). "Imò; sed si id quod non expedit petitur, non *in nomine Jesu* petitur. *Jesus* est *Salvator*. Paulus non exauditur, quia si liberaretur à tentatione, ei non proderat ad *salutem*." (*Greg. M.* hom. in Ev. xxvii.)

20. *εἰ—ἐτήρησαν*] which is *not* the case, except in some particular instances, though it ought to have been the case in all. Do not therefore despond if your preaching is rejected, when you remember what has been the reception of Mine.

— *μοῦ*] emphatic.

22. *εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον*] i. e. the sin of which they are now guilty, in rejecting Him Who came, that they might believe in Him and be saved by faith in Him. (*Aug.*) —*δωρεάν* = חִנָּם (*chinnam*) (Job i. 9. Ezek. vi. 10. Ps. xxxv. 16; lxix. 4), "sine causâ." See *Vorst.* de Hebr. p. 228.

24. *οὐδεὶς ἄλλος*] For they had compared the works of *Moses* to Christ's. (See vi. 31.) Cp. Matt. xii. 28; xvi. 1.

26. *ὅταν δὲ ἔλθῃ ὁ Παράκλητος*] He calls the Holy Ghost by the name of *Comforter* on account of His operations, because He frees from all perturbations those with whom He dwells, and imparts to them ineffable joy (see above on xiv. 16); and He is sent by the Son, not as an Angel or Prophet or Apostle is sent, but as it befits the dignity of the Spirit of God to be sent by the Wisdom and Virtue of God, with which Virtue and Wisdom the Spirit of God has the same Nature undivided and entire. The Son of God, when sent by the Father, is not separated from the Father, but remains in Him, and has the Father in Himself. And the Holy Spirit, being sent by the Son, comes forth from the Father, but does not migrate to any other place. For as the Father is not confined to place, no more is the Holy Spirit; being incorporeal, and transcending the essence of all created beings. And when the Son sends the Spirit, the Father sends Him also, since the Spirit comes by the same will both of Father and Son. (*Didymus*, de Spiritu Sancto, ii.)

— *τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρός*] Some one may inquire, whether the Spirit proceeds also from the Son? The Son is the Son of the Father, and the Father is the Father of the Son alone. But the Holy Spirit is the Spirit of both Father and Son. Hence our Lord says, "It is the Spirit of your Father that speaketh in you" (Matt. x. 20); and yet the Apostle says (Gal. iv. 6), "God hath sent forth the Spirit of *His Son* in your hearts." And if the Spirit did not proceed from the Son, Christ would not have breathed on His Apostles and said, "*Receive ye the Holy Ghost*" (John xx. 22). Why then did He say, "The Spirit of Truth that proceedeth from *the Father*? Because He ascribes what is His own to the Father, from Whom He, the Son, Himself is; as when He says, "My doctrine is not mine, but His that sent Me" (John vii. 16). (*Aug.* See also *Origen*, in Joan. tom. ii. 6.)

On the Procession of the Holy Spirit, see *Bp. Andrewes*, Works, iii. 262. 284; Ninth and Tenth Sermons on the Sending of the Holy Ghost; and *Bp. Pearson* on the Creed, Art. viii. pp. 489—492, and Notes; and below, xvi. 13.

ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 27 y καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

y Acts 1. 21. & 5. 32.

XVI. (146/1) 1 a Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. 2 Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. 3 b Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ. 4 c Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην· (147/χ) 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με· καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7 d Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως· 9 e περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10 περὶ δικαιοσύνης δὲ, ὅτι

a ch. 15. 18—21. Matt. 13. 21.

b ch. 15. 21.

c Matt. 9. 15. & 24. 25. Mark 2. 19. Luke 5. 34. ch. 13. 19. & 14. 29.

d ch. 7. 39. Acts 2. 33.

e Acts 2. 22—37. 2. 33. & 4. 13—18. & 5. 26—28, 32, 33. & 7. 54, 57, 58. Eph. 4. 8.

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27. *ὑμεῖς δὲ μαρτυρεῖτε*] See the proof of the truth of Christ's prophecy, and of the Comforter's power, in the wonderful change wrought in the character and conduct of St. Peter, once so infirm as to deny Christ, and yet, after the day of Pentecost, coming forward to preach Christ to those who had lately crucified Him (Acts ii. 14). (Cp. *Aug.*)

CH. XVI. **1.** *ἵνα μὴ σκανδαλισθῆτε*] by your sufferings for Me (*Aug.*), as He had prophesied they would be (Matt. xxvi. 31).

2. *ἀποσυναγώγους ποιήσουσιν ὑμᾶς*] Thus our Lord prophesied that the Jews would not receive Himself preached by the Apostles, and therefore would not be true children of Abraham; and thus the natural branches would be cut off (Rom. xi. 19. 21) by putting out of the synagogues those who preached the Gospel of the true Seed of Abraham.

— *ἀλλ'*] 'imò.'

— *λατρείαν προσφέρειν*] 'to offer a sacrifice.' See Rom. viii. 36; xii. 1.

3. *ποιήσουσιν*] *Elz.* adds *ὑμῖν*, which is not in A, B, E, G, K, M, S, and many Cursives and Versions.

5. *οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;*] The disciples on hearing what *they themselves* were to suffer, and that they who killed them would think that they did God service, were absorbed with sorrow, and asked no such question of Christ. (*Chrys.*) Before this time they had asked, "*Lord, whither goest Thou?*" (xiii. 36,) and had heard from Him that they could not follow Him then.

He was going to heaven, to His Father, and they sought to detain Him; and He knew what was in their hearts, and that, not having yet received the spiritual presence of the Comforter, they feared to lose His own corporal presence, and were therefore sad: "Because I have said these things unto you sorrow hath filled your hearts." But He knew what was best for them, viz. the *internal* vision with which the Holy Spirit would comfort them, and therefore He adds, "It is expedient for you that I go away."

7. *συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω*] "For if I go not away the Comforter will not come." Christ is ever with us in His divinity; but if He had not departed from us *corporally*, we should always be looking carnally on His *Body*, and should never *believe* (for *Faith* is the evidence of things *not seen*, Heb. xi. 1), and so never be justified and beatified by that Faith which qualifies us to see Him as *God*. (Cp. *Aug.*, Serm. 143.)

It was good for them that the "form of a servant" in which they beheld Christ present with their bodily eyes, should be removed from them, because by looking on *that* they might think that He was only what they saw. I, Who am "the Word made flesh," dwell in you; but I would not that you should love Me after the flesh, and so be content with only the milk of babes (1 Cor. iii. 1). Therefore I remove My Body from you; for if after a fleshly manner you cling to My flesh, you will not be capable of receiving the Spirit. (*Aug.*, de Trin. i. 9, and Tract. xciv.)

A reproof to those who crave a *carnal* presence in the Holy Eucharist. See further on our Lord's speech to Mary Magdalene (xx. 17).

He says that the Holy Spirit will not come, unless He Himself departs. Why is this? Could not Christ, remaining on earth in His bodily presence, send the Holy Spirit, Who had descended on Him at His Baptism, and Who is never separated from Christ? Yes; but we cannot receive the Spirit so long as we know Christ only according *to the flesh*. (2 Cor. v. 16.) But when Christ disappears from our bodily sight, then the Spirit will come. When Christ had departed *corporally*, not only the Holy Spirit, but the Father and Son also, were present spiritually; for He said, "If a man love Me he will keep My words, and My Father will love him, and we will *come unto him*, and make our abode with him" (John xiv. 23); and "Lo, I am *with you always*, even to the end of the world." (Matt. xxviii. 20.) Thus we are taught to believe in, and recognize the presence of, the Holy Trinity, in which a distinction of persons is clearly presented to us, while there is no diversity of substance. (*Aug.* here, and Serm. 143.)

It was predetermined in the divine counsel that each of the Three Persons of the Holy Trinity should exercise His office severally in the salvation of men. The Father sends the Son; the Son redeems them; the Holy Spirit perfects the work of salvation, by sanctifying those who are redeemed. But this several operation of each of the Three Persons would not have been so clearly manifested, unless the Son had gone away. (*Euthym.*)

Our Lord says, it is *expedient* that He should depart, or the Comforter would not come. Is then the Comforter *greater* than Christ? No; but Christ's acts would not be fully available for our salvation, unless the Comforter had come to *perfect* the work of Christ, by doing His own proper office in *sanctifying* those whom Christ has redeemed. Cp. *St. Basil*, Quæst. 69. (*Maldonat.*)

See also *Greg. Nazian.* p. 566, Orat. xxxi.—an excellent treatise on the Divine Personality and office of the Holy Ghost.

Besides, it was necessary for them to receive the gift of the Holy Ghost; and the gift of the Holy Ghost was to be a *consequence* of Christ's *Ascension*; it was to be the inauguration of His Heavenly Coronation and Royal Session in His glorified humanity at the right hand of God (Ps. lxviii. 28. Ephes. iv. 8); and the Descent of the Holy Ghost from heaven was to be the *proof* of His Ascension into heaven. See *Bp. Andrewes*, Serm. iv. on the Sending of the Holy Spirit, vol. iii. p. 163.

— *ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω*] *Elz.* omits *ἐγώ*, which is emphatic, and found in A, E, H, K, and very many cursive MSS. and Versions.

— *πορευθῶ*] Shall have made My journey from you to My Father, and from earth to heaven. See above, xiv. 3.

8. *ἐλέγξει*] '*arguet*;' convict the world in the judgment of others, if not convince it in its own. See the use of *ἐλέγχω*, John viii. 9. 46. 1 Cor. xiv. 24. Eph. v. 13. Jude 15. From these passages it appears that *ἐλέγχειν* signifies in the N. T. a process of argument, generally public, by which an offender is proved to be such, and is "pricked to the heart," and "smitten in conscience" (cp. Acts ii. 37), and put to shame, and brought to repentance by salutary rebuke and reproof, or although callous in himself, yet manifestly proved and convicted as a sinner in the eyes of others.

— *ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας*] He will prove the world guilty of sin because they believe not in Christ. It is one thing to believe Christ, and another to believe in Him. The devils believe Him (James ii. 19), but not in Him; we believe in Christ when we *hope* in Christ and *love Christ*. (*Aug.*)

He will convict the world of sin, and take from the world all excuse for its unbelief, when the world sees the gift of the Holy Spirit poured forth in answer to prayers addressed to *Me* (*Aug.*, Quæst. Nov. et Vet. Test. 89), and when it sees the fruits of your righteousness or justification by Faith in Me.

See *Molerly* on the Great Forty Days, p. 88.

He will not only convict the world of sin, in not *believing* the Gospel, but of *sinfulness* generally; by showing that it needed so great a sacrifice as My death to reconcile it to God, and that all who do not receive Me as their Saviour are yet in their sins, and in danger of perdition. Cp. *Cyril.* (*Maldonat.*)

10. *δικαιοσύνης*] He will convict the world of sin for its unbelief, and convince it of My Righteousness, when it sees Me accepted by the Father, and sending the Holy Ghost. And it will convince the world of your righteousness or justification through Me, when you believe in Me no longer present with you in Body. The unbeliever says, "How shall we believe in Him Whom we do not see?" Your belief will be an answer to that question; and so the faith of the believer will be a condemnation of the unbelief of the world. "Blessed are they who have not seen, and yet have believed." (John xx. 29. Cp. *Aug.* here, and Serm. 143.)

He will convince the world of *My* righteousness. I shall be *condemned* by the *world* as unrighteous. My going to the Father and reception into glory, and the outpouring of the Holy Ghost by My power, and your miracles wrought in My Name, will prove that the

πρὸς τὸν Πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· 11 [f]περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12 [g]Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· 13 [h]ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. (148/III) 15 [i]Πάντα ὅσα ἔχει ὁ Πατὴρ ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. (149/X) 16 [j]Μικρὸν καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὄψεσθέ με· ὅτι ὑπάγω πρὸς τὸν Πατέρα. 17 Εἶπον

f ch. 12. 31. Acts 26. 18. Luke 10. 18. Col. 2. 15. Heb. 2. 14.
g 1 Cor. 3. 2.
h ch. 14. 26. & 15. 26. 1 John 2. 20, 27.
i ch. 17. 10. ch. 3. 35.
j ch. 7. 33. & 12. 35. & 13. 33. & 14. 19.

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world was guilty in condemning Me; and that I am righteous, and the cause of righteousness to others, and am accepted of God as such. (Cp. *Chrys.*)

— *οὐκ ἔτι θεωρεῖτέ με*] You will no longer continue to behold Me with the *bodily eye*; and yet you will continue to behold Me with *faith* and by spiritual illumination. For He says (xiv. 19), *ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με.*

11. *ὁ ἄρχων τοῦ κόσμου τούτου κέκριται*] Has been cast out and condemned; and therefore the world, being delivered by Me from the power of Satan, has no excuse for unbelief. (*Aug.*, Serm. 143, 144.) See above, xii. 31. Cp. Rev. xx. 9.

The Rebellion of the Prince of this world and his adherents in the world, is also judged and condemned by the obedience of the servants of Christ, even weak women and children, who show, by their love to Him, and by their courage and endurance in persecution and martyrdom, that His grace is sufficient for them, and that "His commandments are not grievous." (1 John v. 3.) The life and death of the saints is a condemnation of Satan and the world, and at the Great Day it will judge them. See 1 Cor. vi. 2, 3.

12. *ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι*] Heretics hence seek to derive a pretext for their false doctrines; as if their heresies were the things which Christ had then to say, and the disciples could not bear, and which were afterwards revealed by the Spirit. But how do we know what the things are which Christ had then to say, and they could not bear?

But some may say,—"Have not spiritual men some things in their doctrine, which they may withhold from carnal minds, and unfold to those that are spiritual?" Spiritual men may not withhold altogether spiritual things from the carnal (Matt. x. 27); for the Catholic Faith is to be preached to all. And yet they may not so declare them as that in their desire to bring them to the knowledge of persons who cannot receive them, they may make them rather loathe their discourse, by the truth it contains, than teach them the truth by their discourse.

But in order that we may grow in knowledge and receive the food of Christians, and in proportion as we grow may receive it more and more, we must all pray for grace from Him Who gives the increase. (*Aug.*, Tract 66—68, who quotes 1 Cor. i. 23; ii. 6. 14; iii. 1, 2; xiv. 37. Gal. iv. 9. Heb. v. 12—14; vi. 1—12. Phil. iii. 15.)

These "many things" which the Apostles could not then bear, are not to be sought in the oral traditions of Rome, which indeed "cannot be borne" by Apostles and Apostolic men, who have the Comforter; but they are to be found in the Acts of the Apostles, the Apostolic Epistles, and the Apocalypse,—which, together with the Gospels and the Old Testament, constitute "all the truth" (*v.* 13. Cp. *Bengel* here).

Tertullian says (Præscr. Hær. 22), that heretics were "wont to allege that the Apostles were not acquainted with *all* Christian doctrine, or that they did not declare it fully to the world; not perceiving that, by these assertions, they exposed Christ Himself to obloquy, for having chosen men who were either ill-informed or else not honest."

This heretical allegation has been revived in recent times by the advocates of the "Doctrine of Development."

But our blessed Lord says to His Apostles, that the "Holy Spirit should *teach them all* things, and guide them into *all the truth*, and bring all things to their remembrance whatever He had said unto them." (John xiv. 26.)

He also orders them to *proclaim* to the world what they had heard from Him:—"What I tell you in darkness that speak ye in light; and what ye hear in the ear that preach ye upon the housetops." (Matt. x. 27.) "*Teach all* nations to observe *all things* whatsoever I have commanded you." (Matt. xxviii. 19.) Accordingly, St. John testifies that Christ's Disciples "have an unction from the Holy One, and know *all things*." (1 John ii. 20.) And St. Paul declares that he *has kept nothing* back from his hearers;" and has not shunned to declare unto them "*all the counsel* of God;" and he intimates that he would *not* have been "pure from their blood,"—that is, he would have been guilty of destroying their souls if he had done so (Acts xx. 20. 26, 27); and that he "uses great plainness of speech" (2 Cor. iii. 12); and "not being rude in knowledge, has been thoroughly made manifest to them in all things" (2 Cor. xi. 6. 16); and he warns all men against building "hay and stubble on the only foundation which is laid" (1 Cor. iii. 11); and says, that, "though an angel from heaven preach unto them any thing *beside* what he had preached unto them, and they had received from him, let him be accursed," Gal. i. 8, *ἐὰν εὐαγγελίζηται, παρ' ὃ εὐηγγελισάμεθα*, where remark the expression *παρ' ὅ*, i.e. '*besides* what,' &c. These, the words of the original, are very observable, and are conclusive against the Doctrine of Development.

13. *ἐκεῖνος, τὸ Πνεῦμα*] Lest by the use of a neuter word *Πνεῦμα*, we should suppose the Spirit to be only a *quality* or *thing*, He used the word *ἐκεῖνος* here and *v.* 14, which shows Him to be a *Person*. (See also xiv. 26; xv. 26; xvi. 8.)

— *πᾶσαν τὴν ἀλήθειαν*] All *the* truth; *all that* truth which is opposed to what is false, and is alone *able* to save, and is *necessary* to salvation.

— *οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ*] He will not speak *from* Himself, for the Spirit is not from the Father alone; the Son is begotten of the Father, and the Spirit proceedeth from the Father.

A question may be asked—whether the Holy Spirit proceeds also from the Son? The Son is of the Father alone; but the Holy Spirit is of the Father and the Son. (See Matt. x. 20. Gal. iv. 6. Rom. viii. 9. 11.) And there are many other passages of Scripture which evidently show that the Person in the Holy Trinity, Who is called the Holy Spirit, is the Spirit of the Father and the Son. (*Aug.*)

See above on xv. 26.

He shall not speak of Himself (see xiv. 10). He will speak nothing contrary to, or independently of, Me. His knowledge and Mine are one.

— *τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν*] He will declare to you *the* things that are coming to pass. A proof of the Godhead of the Holy Ghost, for no one can *reveal the future* but God. (*Chrys.*, *Theoph.*)

14. *ἐκεῖνος ἐμὲ δοξάσει*] Glory is fame with praise. And yet Christ's glorification in the world does not confer any thing on Christ, but it confers something on the world, because the praise of what is good brings a benefit to those who give the praise, not to that which receives it. (*Aug.*)

15. *καὶ ἀναγγελεῖ ὑμῖν*] This Scripture shows the distinction of Persons, and co-equality of the Father, the Son, and the Holy Ghost. (*Chrys.*, who dilates on this doctrine here.)

16. *μικρὸν καὶ οὐ θεωρεῖτέ με*] Compare on xiv. 19. There seems to be a difference in the sense of the *θεωρεῖτε* and of *ὄψεσθε*, as used in the Gospels; *θεωρεῖν* is to *behold* a thing *present*, to contemplate it (cp. *v.* 10); *ὄπτεσθαι*, to see it, or Him, *appearing* (Rev. i. 7.)

The primary sense of this sentence appears to be,

A little time will elapse and ye shall see Me no longer, because I shall die and be buried. And again a little time will elapse and ye shall see Me reappear, because I shall rise again, and then be visible to you.

The words, "Because I go to the Father," which are not found in B, D, L, are omitted by some Editors.

Or thus; *for a short time* you will see Me no longer, because I shall die, and am buried. And again, *for a short* time only I shall be with you, *because* I go to the Father.

But these interpretations (authorized by some of the Fathers, e. g. *Cyril*, *Chrysostom*, *Theodor.*, *Mops.*, *Euthym.*) do not seem to reach to the full meaning of the words,—addressed, as they appear to be, not only to the Apostles personally, but to all Christians.

We may (with *Augustine*, *Bede*, *Maldonatus*, and others) see in them a secondary and more comprehensive sense, as follows;

A little while will elapse, and ye will no longer continue to see Me; for I shall withdraw from you My bodily presence, by departing from you to the Father. (Cp. *v.* 10, where He says, "I go to the Father, and ye no longer see Me.") And again a little time will elapse, and you will see Me reappear, because I go to the Father, in whose glory I shall come again.

To adopt the words of *Augustine*, the time between the Ascension and the Second Advent is a *little while* (in comparison with Eternity), and when that *little while* is over, ye *shall* see Me again. This is a promise to the Universal Church, and when *this little while* is past, and Christ comes again, we shall feel how short a time it has been. (*Aug.*)

Ye shall see Me, *because I go to the Father*, i. e. because I do not die, but go to Him Who is able to enlighten you, and I will converse with you for ever. And therefore ye shall see Me here *by faith*, and after death by *sight*. And therefore He adds, "your joy no one taketh from you;" for since He liveth for ever, He is the Author to them of everlasting joy. (*Theoph.*) See also *v.* 20.

— *ὅτι ὑπάγω*] So A, E, G, H, K, S, and many cursive MSS. *Elz.* has *ὅτι ἐγὼ ὑπάγω*. And in *v.* 17, *ἐγὼ*, is not in A, B, L, M, and other MSS.

οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν καὶ ὄψεσθέ με· καὶ, ὅτι ὑπάγω πρὸς τὸν Πατέρα; 18 ᵛ Ἔλεγον οὖν, Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ. 19 Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ

k ver. 33. Matt. 9. 15. Luke 6. 21.

πάλιν μικρὸν καὶ ὄψεσθέ με. 20 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ᵏ κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη

l Isa. 26. 17.

ὑμῶν εἰς χαρὰν γενήσεται. 21 ˡ Ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως,

m Luke 24. 41. Acts 13. 52. 1 Pet. 1. 8.

διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον· 22 ᵐ καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν

n ch. 14. 13. & 15. 16. Matt. 7. 7. & 21. 22 Mark 11. 24. James 1. 5.

χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. (ιν) 23 ⁿ Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ° ὅσα ἂν αἰτήσητε τὸν Πατέρα

o ch. 14. 13, 14. & 15. 7, 16. Matt. 7. 7.

ἐν τῷ ὀνόματί μου, δώσει ὑμῖν· 24 ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· ᵖ αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. (ιν) 25 Ταῦτα

p ch. 17. 13. & 1. 16. & 3. 34. Eph. 4. 7. 1 Cor. 1. 4—8. Col. 2. 9, 10.

ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ Πατρὸς ἀναγγελῶ ὑμῖν. 26 Ἐν ἐκείνῃ

q ch. 17. 8, 25.

τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν, 27 ᑫ αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. 28 Ἐξῆλθον παρὰ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.

29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ᵛ Ἴδε νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν

r ch. 17. 8. s ch. 21. 17. Matt. 9. 4.

οὐδεμίαν λέγεις. 30 ʳ νῦν οἴδαμεν ˢ ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. (ιν) 31 Ἀπεκρίθη

t Matt. 26. 31, 56. Mark 14. 27, 50.

αὐτοῖς ὁ Ἰησοῦς, ᵛ Ἄρτι πιστεύετε; 32 ᵗ ἰδοὺ, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος,

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20. κλαύσετε κ. θ. ὑμεῖς] These words also, as well as the preceding, appear to have a double sense; first applicable to the Apostles personally, and next to the Church Universal, of all place and time, to the end.

First. Ye, My Apostles, shall weep, when ye see Me crucified and slain; and My enemies—the Jewish World, and Satan himself the Prince of this world, will exult over Me as conquered,—but I will raise Myself, and ascend in glory; and then you will rejoice with great joy. (Luke xxiv. 52. John xx. 20.)

Secondly. In a larger sense;—after My Ascension, even till the time of My Second Advent, My Church will be in a state of widowhood. She will weep and lament; and the World will persecute her and triumph over her. (See Rev. xi. 10.) But I shall reappear in glory, and her sorrow shall be turned into joy (Rev. xi. 12); and her light affliction, which is but for *a moment*, will work for her a far more exceeding and eternal weight of glory (2 Cor. iv. 17); and she will be for ever with her Lord (1 Thess. iv. 17).

21. ἡ γυνὴ ὅταν τίκτῃ] ἡ γυνὴ, *the* woman in her womanhood, and in its peculiar sorrow (see Gen. iii. 16). On this use of the article, see on John iii. 10.—διὰ τὴν χαρὰν, for *the* joy; *her* joy, as a mother.

This verse, like the two preceding ones, has a double sense:

First, as applicable to Christ. His Resurrection was a *Birth;* it was a Birth from Death to Life Everlasting; a Birth which is the source of all other Births, from the death of sin to newness of life in this world; and from the Death of the Grave to a glorious Resurrection and a Blessed Immortality, in body and soul, in the life to come. The Apostolic Church (i. e. the Church of the Apostles *personally*) went through the throes of parturition, until the day of the Resurrection, when the Second Adam came forth from the womb of the grave; and then they no longer remembered their sorrow, for joy that a *Man*,—the *Man Christ Jesus*,—the *firstbegotten* from the *dead* (Col. i. 18. Rev. i. 18) was born. And all Humanity was born into the world with Him, for "as in Adam all die, so in Christ all are made alive." (1 Cor. xv. 22.)

In a *secondary* and wider sense, the Church in this world is the Woman in travail (see Rev. xii. 2. Gal. iv. 19); she is in travail with souls for the new-birth to grace and glory. She groans in the pangs of parturition even till the great Day of Regeneration, the Day of the glorious Reappearing of Christ, and the general Resurrection and new-birth to Immortality. (Rom. viii. 22.) Then, indeed, "a Man will be born into the world." Humanity will cast off its grave-clothes, and be glorified for ever in Christ.

As *Augustine* says, "The Church may be compared to this woman, because she brings forth children to God. Now is her time of travail; but when that time is over and her hour is come, then she will rejoice at the birth of a faithful progeny to life eternal. She is now in travail in looking for Christ, she will then be delivered when she sees Him."

Do not be surprised that you will pass from a state of sorrow to one of rejoicing. A mother passes through sorrow in order to be a mother. He thus intimates spiritually, that He Himself it is who looses the pains (ὠδῖνας, *throes*) of death, and brings the new man to life, never more to die. He Himself is indeed the 'Man Who *is born into the world*,' for by His Resurrection the new man is born,—He Who is incorruptible, Jesus Christ, our Lord. (*Theoph.*) Compare on Rev. xii. 5.

— τὸ παιδίον] *the* child which has caused her pain.

— ἄνθρωπος] 'homo;' not 'vir.'

23. οὐκ ἐρωτήσετε] You shall *ask* nothing, for gladness and fulness of fruition. You shall know all things, enjoy all things, and have no need of any thing.

— ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου] B, C, L, X, Y, Δ, place ἐν τῷ ὀνόματι μου after δώσει ὑμῖν, and this is adopted in some editions. But the language of Scripture (xiv. 13; xv. 16; xvi. 26, &c.) and the great majority of MSS. is in favour of the received text. And it is not *any* prayer that obtains a favourable answer from God, but only prayer in *Christ's Name;* and *every* prayer so offered is granted, for it is offered in a spirit of submission to His Will.

They who do not believe rightly concerning Christ do not ask in His Name. (*Aug.*)

25. ἀναγγελῶ] A, D, K, L, M, X, Y, have ἀπαγγελῶ. But see iv. 25; xvi. 13—15.

28. ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα] Christ left the world by bodily absence, and has gone to the Father by bodily ascension, but He has not left the world which He governs with His Divine presence, just as when He came forth from the Father into the world He did not leave the Father. (*Aug.*)

32. σκορπισθῆτε ἕκαστος] not only in body, by deserting me personally, but also in mind, by falling away from faith in Me. This was fulfilled when He was apprehended, "and they all forsook Him and fled." Matt. xxvi. 56. (*Aug.*)

ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστι. (153/X) 33 u Ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. v Ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

u ch. 14. 27.
v ver. 1, 2. ch 15. 18—20. 1 Thess. 3. 3, 4. 2 Tim. 3. 12. 1 Pet. 5. 9. Rev. 7. 14.

XVII. 1 a Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Υἱόν· ἵνα καὶ ὁ Υἱός σου δοξάσῃ σέ· 2 b καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον· 3 c αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν

a ch. 12. 23.
b Matt 28. 18. ch. 5. 27.
c ch. 20. 31. 1 John 4. 9, 14. & 5. 20. 1 Cor. 8. 4. ch. 6. 29, 57. & 7. 29. Jer. 9. 23, 24. & 31. 33, 34. 2 Cor. 4. 6. 2 Pet. 1. 2—4.

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33. ἔχετε] So A, C, E, K, L, S, X, Y, and many cursive MSS. *Elz.* ἕξετε, but ἔχετε seems preferable. Tribulation is *your portion* in this life; it is what you *have;* suffering is your inheritance *here*, in order that you may reign hereafter.

— νενίκηκα] See the sublime vision in St. John's Apocalypse, vi. 2. The *Victory* of Christ over the *World*, and the *Victory* of Christians by means of that Victory, are themes specially appropriated to the last Evangelist St. John. See 1 John ii. 13, 14; iv. 4; v. 4. Rev. ii. 7. 11. 17. 26; iii. 5. 12. 21; xii. 11; xv. 2; xvii. 14; xxi. 7.

CH. XVII. **1.** ταῦτα ἐλάλησεν ὁ Ἰησοῦς] He had said that in the world they should have tribulation, and He now teaches them by His example, that in tribulation they should resort to prayer. (*Chrys.*)

— καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε] He might have prayed *in silence;* but He *would teach* us by His prayer how to believe and pray aright. This prayer, offered in the hearing of His Disciples, is designed to instruct us what our own desires, and thoughts, and actions should be. (*Aug.*, *Theoph.*)

— ἐλήλυθεν ἡ ὥρα] the hour of suffering; and yet in suffering Christ was glorified, so that the Centurion confessed Him to be the Son of God. (Matt. xxvii. 54. *Hilary*, de Trin. iii.) And if He was glorified in His passion, how much more in His resurrection! (*Aug.*)

— ἵνα καὶ ὁ Υἱός σου δοξάσῃ σέ] not by adding to Thy divine glory, but by making it known to all Nations by the Gospel. And as far as Christ's part was concerned, all Nations to whom it has been offered have received the Gospel; He has died for all; and has given a commission that the Gospel be preached to all. (*Aug. Hilary*, de Trin. iii. *Chrys.*)

2. ἔδωκας—δέδωκας] Observe these words frequently repeated in this Prayer (*vv.* 4. 6, 7, 8, 9. 11, 12. 22. 24), commemorating what Christ has *received* from the Father. Thus this Prayer may be regarded as an example of Thanksgiving.

How is Christ said to *receive?* See *Hooker*, V. liv., who says, "Christ is by three degrees a receiver.

"*First*, in that He is the Son of God;

"*Secondly*, in that His *human nature* hath had the honour of union with Deity, into that nature which is coupled with it;

"*Thirdly*, in that by means thereof, sundry eminent graces have flowed, as effects from Deity, into that nature which is coupled with it. On Christ, therefore, there is bestowed the gift of *Eternal Generation*, the gift of *Union*, and the gift of *Unction*.

"By the gift of Eternal Generation Christ hath received of the Father one, and in number the self-same substance, which the Father hath of Himself, unreceived from any other. For every *beginning is a Father* unto that which cometh of it; and every *offspring is a Son* unto that out of which it groweth. Seeing, therefore, the Father alone is originally that Deity which Christ originally is not (for Christ is God by being of God, light by issuing out of light), it followeth hereupon, that whatsoever Christ hath common unto Him with His heavenly Father, the same of necessity must be *given* Him, but naturally and *eternally given*, not bestowed by way of benevolence and favour, as the other gifts both are. And, therefore, where the Fathers give it out for a rule, that whatsoever Christ is said in Scripture to have *received*, the same we ought to apply only to the *manhood* of Christ; their assertion is true of all things which Christ hath received *by grace*, but to that which He hath received of the Father by eternal nativity or birth it reacheth not.

"Touching union of Deity with *manhood*, it is by grace, because there can be no greater grace showed towards man, than that God should vouchsafe to unite to man's nature the person of his only-begotten Son. Because, 'the Father loveth the Son' as man, He hath, by uniting Deity with manhood, '*given* all things into His hands.' It hath pleased the Father that in Him 'all fulness should dwell.' The 'name' which He hath 'above all names' is *given* Him. 'As the Father hath life in Himself,' the 'Son in Himself hath life also' by the gift of the Father. The gift whereby God hath made Christ a fountain of life, is that 'conjunction of the nature of God with the nature of man' in the person of Christ, 'which gift,' saith Christ to the woman of Samaria, 'if thou didst know, and *in that respect* understand *who it is* which asketh water of thee, thou wouldst ask of Him that He might give thee living water.' The union, therefore, of the flesh with Deity, is to *that flesh* a gift of principal grace and favour. For by virtue of this grace man is really made God, a creature is exalted above the dignity of all creatures, and hath all creatures else under it."

— ἐξουσίαν σαρκός] So Matt. x. 1, ἐξουσίαν πνευμάτων.

3. ἵνα γινώσκωσι] To know, i. e. to acknowledge, love, honour, and obey, suitably to the attributes of God and Christ, which that knowledge reveals.—γινώσκειν is the Hebr. יָדַע (*yadha*), which not only signifies mental knowledge, but also the moral and spiritual affections, and acts consequent on it. See *Buxtorf* in v.

— τὸν μόνον ἀληθινὸν Θεόν] The only true God. Not that (as the Socinians say) Christ is not God. Christ is *praying*. He first speaks as *Man;* and of what is *given* Him as such (*vv.* 1, 2, and in *v.* 6). He then speaks of the Glory that He Himself had with the Father, before the world was; and that all things that the *Father* has are *His* (*v.* 10), and that He and the Father are *one* (ἕν, one nature and substance, *vv.* 11. 22). And He says that the Father is in Him, and He in the Father (*v.* 21). The knowledge, therefore, of the Father, as the only true God, must include the knowledge of the Son as in Him, and co-equal, co-eternal, and consubstantial with Him; and would be incomplete without it; as the knowledge of the Solar Orb includes the knowledge of the Light which beams from it.

The Father, as πηγὴ Θεότητος, may in Himself be called μόνος, and in this sense the text was understood by some in ancient times. See *Hooker*, quoted on *v.* 2, and *Bp. Bull* (Def. Fid. Nic. iv. 1), who says, "The ancients did not shrink from calling God the Father the one and only God, as being the principle, cause, author, and fountain of the Son. For thus the Nicene fathers themselves commence their creed: 'We believe in one God the Father Almighty,' &c. And thus subjoin, 'and in one Jesus Christ, ... God of God.' And the great *Athanasius*, in his Oration against the Sabellians, not far from the beginning, allows that the Father is rightly designated 'the only God, because He alone is unbegotten, and alone is the fountain of Godhead.' To his testimony I will only add that of *Hilary*, who, in the third book of his work on the Trinity, setting forth the passage of the Evangelist John (xvii. 3), where the Father is called 'the only true God,' writes as follows: 'Due honour is rendered by the Son to the Father,' when He says, 'Thee, the only true God;' the Son, however, does not separate Himself from the truth of Godhead when He adds, 'And Jesus Christ whom Thou hast sent.' The confession of the faithful puts no interval [between Them], because in Both is the hope of life; nor is true God [head] wanting to Him, who, when They are put together, comes second in order. When, therefore, it is said, 'That they may know Thee, the only true God, and Jesus Christ whom Thou hast sent,' under this meaning, that is, 'that of Sender and Sent, the truth and Godhead of the Father and of the Son, is not distinguished under any difference of meaning or extent, but the faith of [our] religion is instructed unto the confessing of the Begetter and the Begotten.' And now to all these testimonies I will add this, by way of conclusion; that the doctrine, that in the Trinity there is only one Beginning without Beginning, even the Father, was so fixed, decreed, and established in the primitive Church, that in the forty-ninth of what are called the Apostolical Canons, he is condemned who shall baptize into 'three [Persons] without beginning,' εἰς τρεῖς ἀνάρχους. On which canon *Zonaras* has made this comment; 'For the Church has received to worship One without beginning, even the Father, because of His being uncaused; and one Son, because of His ineffable generation; and One Comforter, the Holy Ghost, by reason of His procession.'"

Observe, also, our Lord adds the word ἀληθινόν. This shows that He is not contemplating the Father as distinct in His Divine Nature from the Son, but as the *true* God, distinguished from *false* gods, who have no life, and cannot give it.

Thus St. Paul says, "There is none other God but One" (1 Cor. viii. 4). "And ye turned from idols to serve the *living* and *true* God" (1 Thess. i. 9. Cp. Rom. xvi. 27. 1 Tim. i. 17). And thus He shows that the distinction He makes between Himself and the Father is not in regard to Godhead but as to Manhood; as St. Paul does, when He says, "There is *one God* and one Mediator between God and Man, the Man Christ Jesus." (1 Tim. ii. 5.) And St. Paul calls *Christ* the blessed and *only* Potentate, King of Kings, and Lord of Lords. (1 Tim. vi. 15. Cp. Jude 4. 25, where *Christ* is called the *only* Lord.) This is the sense in which the passage is understood by *Cyprian*, Exhort. ad Martyr. *Greg. Nazian.*, Orat. 4. *Basil*, c. Eunom. lib. v. *Chrys.* and *Cyril* here, and *Theodoret* in Caten. See *Maldonat.*, who says, "verba illa '*solum verum Deum*' ad Patrem referuntur, non quòd *Filius* excludatur, sed ut excludantur *idola*. Non ergo his verbis Filio et Spiritui Sancto sed *Idolis* Pater opponitur." St. John himself has thus explained the passage by what he says at the close of his first Epistle, which is the best comment on it: ὁ Υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος· τέκνια, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.

Χριστόν. 4 Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς
d ch. 1. 1—3. & 3. 13. & 6. 62. 1 Cor. 15. 47. Phil. 2. 6, 7. Col. 1. 15—17.
μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ, d τῇ δόξῃ
e Ps. 22. 22. Heb. 2. 12. ch. 1. 18.
ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. 6 e Ἐφανέρωσά σου τὸ ὄνομα
τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς
δέδωκας· καὶ τὸν λόγον σου τετηρήκασι. 7 Νῦν ἔγνωκαν ὅτι πάντα ὅσα
f ch. 7. 16. & 16. 27, 30. ver. 25.
δέδωκάς μοι παρὰ σοῦ ἐστιν. 8 f ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς·
καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον· καὶ ἐπίστευσαν
g Luke 22. 32. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.
ὅτι σύ με ἀπέστειλας. 9 g Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ,
ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι· 10 h καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ
h ch. 16. 15.
τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς· 11 i καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ
i ch. 10. 30. & ver. 21.
οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρός σε ἔρχομαι. Πάτερ ἅγιε, τήρησον
j ch. 6. 39. & 18. 9. Heb. 2. 13.
αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς. 12 j Ὅτε
ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς
δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,
ἵνα ἡ γραφὴ πληρωθῇ. 13 Νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ
k ch. 15. 11. & 16. 24. l ch. 15. 13. 1 John 3. 13.
κόσμῳ, k ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. 14 l Ἐγὼ
δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν
m Matt. 6. 13. 2 Thess. 3. 3. 1 John 5. 18.
ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 15 m Οὐκ ἐρωτῶ ἵνα ἄρῃς
αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. 16 Ἐκ τοῦ
n ch. 15. 3. Ps. 119. 142.
κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 17 n Ἁγίασον αὐτοὺς
ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. 18 Καθὼς ἐμὲ ἀπέστειλας
o 1 Cor. 1. 2, 30. Heb. 10. 10.
εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· 19 o καὶ ὑπὲρ αὐτῶν
ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. 20 Οὐ περὶ
p ch. 10. 38. & 14. 10. 1 John 1. 3. & 3. 24.
τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν
εἰς ἐμὲ, 21 p ἵνα πάντες ἓν ὦσι, καθὼς σὺ, Πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ

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4. *ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς*] Here, and *v.* 6, the *aorist* is used, not the *perfect;* inasmuch as the work of glorification was still going on, and not to be completed before His Passion, when He would say *τετέλεσται* (xix. 30). Here is an answer to the objection made to the exposition of *Aug.*, *Chrys.*, and others, who include the Passion in this work of Glorification.

He uses the *Perfect* in *v.* 8, because the part of the work which is there described, was *done.*

5. *νῦν δόξασόν με σὺ, Πάτερ*] He prays that His *human nature* which He had assumed in *time*, may be received into that Divine Glory which He had with the Father from *eternity.* (*Hilary*, de Trin. iii. *Chrys.*, *Cyril.* Cp. *Iren.*, iii. 14.)

9. *οὐ περὶ τοῦ κόσμου ἐρωτῶ*] I pray not for those who live according to the lusts and vanities of the world. (*Aug.*, *Theoph.*)

11. *ᾧ*] So A, B, C, E, H, K, L, M, S, U, X, Y, Δ, and many Cursives. *Elz. οὕς.* The *ὄνομα* here specified is not the essential divinity of Christ, but the attributes which He has by virtue of His Incarnation. These are said to be *given* Him by the Father. Hence St. Paul says, that God has *given* Him a *Name* above every Name, that at the Name of *Jesus* every knee should bow. See on Matt. xxviii. 18. John iii. 34, 35; v. 27; xiii. 3; xvii. 8. Rev. vi. 2, and above, on *v.* 2.

— *ὦσιν ἓν*] see *vv.* 20—22.

12. *οὓς δέδωκάς μοι*] It appears from this and the following words that Judas was *given* to the Son by the Father, and that therefore he was once in a state of salvation; and *became* a betrayer and murderer (*ἐγένετο προδότης*, Luke vi. 16) by his own will. Even after he had betrayed Christ he might have been saved by the merits of the innocent blood which he had betrayed. (*Aug.* in Ps. lxviii. *Leo M.*, Serm. i. 3. 5, de Passione; and *Chrys.* here.) Our Lord appears to have referred to Judas here for the purpose of saying that none of His Sheep had been lost by the Shepherd, but by their own sin; and even in that there was a proof of His own truth. See next note.

On the case of Judas, see *Hammond*, Letter to Sanderson concerning God's grace and decrees, in *Bp. Sanderson's* Works, v. p. 324.

— *ὁ υἱὸς τῆς ἀπωλείας*] One who is moved by the spirit of destruction (*Ἀβαδδών*, Rev. ix. 11, אֲבַדּוֹן, rendered by the LXX *ἀπώλεια*), and who draws others to destruction, and whose end is destruction. Cp. 2 Thess. ii. 3.

It is a Hebraism, בֶּן־מָוֶת (*ben-maveth*), *υἱὸς θανάτου* (2 Sam. xii. 5. 1 Sam. xxvi. 16), בֶּן מַשְׁחִית (*ben mashchith*), Isa. i. 4, i. e. '*filius mortis et perditionis, qualenus morte et perditione dignus, eâque puniendus.*'

Cp. *Rosenmüller* here, and Matt. xxiii. 15, *υἱὸν γεέννης*, and note on *υἱοὶ νυμφῶνος* (Matt. ix. 15).

— *ἵνα ἡ γραφὴ πληρωθῇ*] He perished in order that the Scripture might be fulfilled. But the Scripture would not have been written by God unless God had foreseen that he would perish. And this divine Prescience, though it foreknew and foretold that he would perish, did not in any way cause him to perish. Why then was this Scripture written? In order that even his perishing might be an evidence of God's foresight; and so the Traitor himself, even in the hands of Satan, and betraying Christ, might be a witness of the truth even by his perishing; and Judas, 'the son of Perdition,' might still, even in his perdition, be an Apostle of the Son of God.

14. *οὐκ εἰσὶν ἐκ τοῦ κόσμου*] but citizens of heaven. (*Chrys.*)

15. *τοῦ πονηροῦ*] The Evil One.

16. *οὐκ εἰμὶ ἐκ τ. κ.*] the order of the words in A, B, C, D, L, X, Δ, and many Versions. *Elz.* has *ἐκ τ. κ. οὐκ εἰσι.*

17. *ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου*] Make them holy by the gift of the Spirit and sound doctrine. Set them apart and consecrate them as living sacrifices for Thyself. (*Chrys.*, *Theoph.*)

19. *ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν*] Cp. John x. 11. 15. 17. Heb. ix. 14. I offer Myself as an oblation, a holy victim to Thee, that they also may be sanctified and presented as oblations to Thee.

Christ, Our Great High Priest Who offers Himself, is our Head and we His members. And as He offered Himself, so must we, according to the Apostolic saying (Rom. xii. 1): "I beseech you, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (*Chrys.*, *Theoph.*)

I sanctify or hallow Myself, My Body, as an offering for sin (Heb. x. 5), and I sanctify My Body the Church, whose members are members of Christ and are sanctified in Him. (*Aug.*) Cp. on xi. 55.

— *ἵνα ὦσι, κ. α.*] The order of the words in many of the best MSS. and Versions.

20. *ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ πιστευόντων*] *Elz. πιστευσόντων.* But *πιστευόντων*, the reading of the best MSS., is preferable as signifying all *believers*, present at once to the Omniscience of Christ.

21. *ἵνα πάντες ἓν ὦσι*] On the Socinian objection drawn from these words, see above on x. 30; and cp. *Athanas.* c. Arian. iii. 17, pp. 449—454. For a fulfilment of this petition, see Acts iv. 32.

Our Lord does not say that we may be all one ('unum'), but that all may be one ('unum') *as* Thou, O Father, in Me and I in Thee are one ('unum'). The Father is in such a manner in the Son that they are '*unum*' (one substance). We may be *in them*, but we cannot be '*unum*' *with* them, for we are not consubstantial with them; inasmuch as the Son with the Father is God. The Father and Son are in us as God is in a temple; and we are in them as a creature is in its Creator. He adds that they may be one ('unum') *in us*, because our unity *in Love* is due not to ourselves, but to Divine Grace. (*Aug.*, *Hilary*, de Trin. viii.)

αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. 22 Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἕν ἐσμεν, 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειωμένοι εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας. 24 [q] Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσι μετ' ἐμοῦ, ἵνa θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. (154/III) 25 [r] Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, (155/X) 26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

q ch. 12. 26. & 14. 3. 1 Thess. 4. 17. ver. 5.

r 1 Pet. 2. 23. ch. 8. 19, 49, 50. & 15. 21. & 16. 3. Rom. 3. 3, 4. Matt. 11. 25—27. ch. 6. 68, 69. & 16. 27, 30.

XVIII. (156/I) 1 [a] Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου τῶν Κέδρων, ὅπου ἦν κῆπος εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. (157/X) 2 [b] Ἤδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. (158/I) 3 [c] Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. (159/X) 4 Ἰησοῦς οὖν [d] εἰδὼς

a Matt. 26. 36. Mark 14. 32. Luke 22. 39. 2 Sam. 15. 23.

b Luke 22. 39.

c Matt. 26. 47. Mark 14. 43. Luke 22. 47. Acts 1. 16.

d Matt. 16. 21.

He prays that we all may be one—"perfectly joined together in one Will and Mind and Judgment"—as He and the Father are One. Nothing is such a stumbling-block to those who learn, as discord among their teachers. How will any one be willing to listen to those who have not the same mind? Therefore Christ prays that they may be one, as He and the Father are One (*Theoph.*, *Euthym.*, whose words deserve to be transcribed: οὐδὲν οὕτως ἔμελλεν ἐμποδίζειν τῷ κηρύγματι, ὡς τὸ διεσχίσθαι τοὺς κήρυκας, τῇ τε διαφορᾷ τῆς πίστεως, καὶ τῇ πρὸς ἀλλήλους ἀπεχθείᾳ; Ἐπειδὴ, μαχομένων (i. e. if they strive) ἐροῦσιν (i. e. men will say) οὐκ εἰρηνικοῦ εἶναι μαθητάς· εἰ δὲ οὐκ εἰρηνικοῦ, οὐδὲ παρὰ Σοῦ ἀποστελλόντας. Ὁμογνωμονούντων δὲ, καὶ τὰς ἐντολὰς Μοῦ φυλαττόντων, γνώσονται πάντες ὅτι ἐμοὶ μαθηταί εἰσι, καὶ ὅτι Σὺ Μὲ ἀπέστειλας. Memorable words; deserving to be engraven on the minds of all Missionaries and Ministers of Christ, and of all who endeavour to promote the Missionary cause at home and abroad).

In ourselves we cannot be one, on account of our lusts and sins, which divide us, and from which we are cleansed through the One Mediator, that we may be one with Him. (*Aug.* de Trin. iii. 9.)

22. ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς] He had said before (xiv. 23), *We* will come and make our abode with him, refuting by anticipation the heresy of Sabellius, by declaring a plurality of persons. Here He overthrows Arianism by saying that the Father comes by the Son. (*Chrys.*)

24. θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσι] He had said before (iii. 13), "No man hath ascended up to heaven but He that came down from heaven;" and what He now says is in unison with that; for our Lord is the Head of His members, and we are made one in Him. He reascends and carries us to that place whence He alone came down in Himself. (See Eph. ii. 6. *Greg.* Mor. xxvii. 1.)

— θεωρῶσι] 'contemplate.' See xii. 45; and on xiv. 19; xvi. 16.

25. Πάτερ δίκαιε] When our Lord prays that they may be *sanctified*, He says Πάτερ ἅγιε (xvii. 11); He now appeals to His Father's *Justice*, which will be seen in *punishing* the *world*, which refused to *know* Him (*v.* 25), and in *glorifying* those who are sanctified by the offering of Christ (*v.* 10), and who *recognize* that God has sent Him, and are *sanctified* in His *truth*, and will therefore be *glorified* with Him (*v.* 24).

CH. XVIII. **1.** ἐξῆλθε] out of the City and its suburbs.

— τῶν Κέδρων] Its vernacular form is קִדְרוֹן (*Kidron*, 2 Sam. xv. 23. 1 Kings xv. 13. 2 Kings xxiii. 4), from root קָדַר (*kadhar*), 'niger fuit.' It flows in the valley or ravine between the City and the Mount of Olives, toward the Dead Sea. Cp. *Robinson*, Palestine, ii. 32. *Winer*, i. p. 655.

I have not ventured to follow some recent Editors here in changing this reading into τοῦ Κεδρών. I do not assert that it may not perhaps be the right reading; but that there is *not sufficient evidence* to justify its adoption.

The very great majority of MSS. have τῶν Κέδρων. The other reading, τοῦ Κεδρών, is only found in three uncials, A, S, Δ, and one cursive MS.

Doubtless τοῦ Κεδρών is etymologically correct (see below); though according to strict etymology it should be Κεδρών.

But it is not improbable that the Greek and Latin inhabitants of Jerusalem may have Grecized and Latinized the Hebrew *Kidron* into a form which gave an intelligible sense in their own languages; and so the "brook *Kidron*" may have been known to them as the brook τῶν Κέδρων, of *Cedars*.

Thus it might have been accommodated in its name to other neighbouring places, such as the *Garden* of Gethsemane and the Mount of *Olives*. It is observable that the Hebrew brook *Kison* has also been Grecized in like manner into χειμαῤῥοὺς τῶν Κισσῶν, or brook of *Ivy*. See *Suidas*, v. Ἰαβίν. (Cp. *Bp. Middleton.*)

We see this process of modification, for the sake of intelligibility, operating on the names of places in all languages. Thus Μαλόεις became first *Maleventum*, and then *Beneventum*; which no Critic would correct on etymological grounds. Thus the *Euripus* has been Italianized into *Negro-ponte*. Thus the *Hebrew* name of *Jerusalem* itself has been Grecized into Ἱερο-σόλυμα, which no one would expunge on principles of strict etymological accuracy from the pages of the New Testament.

Besides, we find the very words of the text of the MSS. here, χειμάῤῥους τῶν Κέδρων, actually used as a translation of the Hebrew '*brook Kidron*' in the LXX Version of 2 Sam. xv. 23, describing *David's* sorrowful passage over it: πᾶσα ἡ γῆ ἔκλαιε φωνῇ μεγάλῃ· καὶ πᾶς ὁ λαὸς παρεπορεύοντο ἐν τῷ χειμάῤῥῳ τῶν Κέδρων· καὶ ὁ βασιλεὺς διέβη τὸν χειμάῤῥουν Κέδρων. Had not St. John this passage in his mind when he described the mournful transit of the *Son* of *David* over the same brook?

It may indeed be alleged that almost all the MSS. have been altered here by a blunder of the Copyists, who did not understand Hebrew, and have introduced a Greek form. But is this consistent with a due regard to the authority of the MSS.? And if we are to abandon that authority and resort for refuge to the individual opinions of a discordant criticism, where will be the Text itself? Is it not at least as probable that the four MSS. which have τοῦ Κεδρὼν here may have been altered to suit the Hebrew sense, as that the four hundred which have τῶν Κέδρων have been altered to suit the Greek? The reading τῶν Κέδρων appears also to be recommended by the usage of *Josephus*. He uses the form Κεδρὼν (φάραγξ κεδρῶνος, Ant. ix. 7. 3. Cp. viii. 1. 5. B. J. v. 6. 1); and every Greek reader would suppose that as Ἐλαιὼν is to be rendered *Olivetum*, or a place of *Olives*; so Κεδρὼν is *Cedretum*, a place of *Cedars*. Cp ἰτιὼν, *salicetum*; ῥοδὼν, *rosetum*; ἰὼν, *violetum*; μυρτὼν, *myrtetum*; ἀμπελὼν, *vinetum*; and many others.

The word Κέδρος, *Cedrus*, *Cedar*, may also be derived from the Hebrew root signifying *dark*; and it is by no means improbable that there were *Cedars* near the brook Kedron.

On the whole it seems more consistent with reverence for the sacred text, and with respect for its readers, not to disturb the reading of the vast majority of the MSS., than to insert in the Text another reading in its place upon very slender authority.

As was before observed, the *name* of the brook is probably here mentioned by the Evangelist in order to suggest a reference to the history of David in his passage '*over the brook Kidron*' when he fled from his rebellious son (2 Sam. xv. 23). So He, Who in His sufferings was prefigured by David, now passes over it, being rejected by His own City and People.

This was the time of His Agony; and now His Passion may be said to begin. The descent into this Vale and the passage over this *dark Brook* was His path to light and glory. "He drank of the *Brook* in the way; therefore shall He lift up His head" (Ps. cx. 7). And if there was any local foundation for the *Greek* name, then we might venture to say that the dark boughs of the Cedars became to Him Palm branches of Victory.

— ὅπου ἦν κῆπος] The Garden of Gethsemane. (See Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 40.) Our Lord's Passion began with His Agony in the Garden; and He was buried in a Garden. The first Adam fell, and we fell with him, in a Garden, in a *Gan-Eden*, or Garden of Delight. And we rose again with the Second Adam in the Garden of Agony and of Suffering, the Garden of Gethsemane and of Calvary, and by that we are restored to Paradise.

Our Lord was wont to teach on mountains and in gardens, places sequestered from tumults, and congenial to religious instruction. (*Chrys.*)

3. τὴν σπεῖραν] The band assigned by the Procurator to attend the Sanhedrim on the great Festivals; part of the garrison of the Temple. (*Michaelis*, *Rosenmüller.*) Cp. Luke xxii 52.

— φανῶν καὶ λαμπάδων] 'torches, and lights in lanterns.' (*Hesyc.*)

πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; 5 Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι· εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν
e Matt. 26. 53, 54. ch. 10. 18. Acts 9. 3. αὐτοῖς, Ὅτι ἐγώ εἰμι, [e] ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. 7 Πάλιν οὖν αὐτὸς ἐπηρώτησε, Τίνα ζητεῖτε; οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.
8 Ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν, ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους
f ch. 17. 12. ὑπάγειν· 9 [f] ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. (160/1) 10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν·
g Matt 20. 22. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. (161/1) 11 [g] Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατὴρ, οὐ μὴ πίω αὐτό;

h Matt. 26. 57. Mark 14. 53. Luke 22. 54. i Luke 3. 2. (162/1) 12 [h] Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν, (163/X) 13 [i] καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου·

Lest He should escape in the darkness of the night. (*Theoph.*) God was veiled in the Flesh, and the Eternal Day was shrouded in humanity; and He was sought for with lanterns and torches in order that He might be slain by those who were Darkness. (*Aug.*)

4. *ἐξελθών*] Not out of the *garden* (see *v.* 26), but He came forward voluntarily from the company of the disciples.

6. *ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί*] On the effects of our Lord's aspect and demeanour see note on Mark x. 32.

A single word from Christ threw them prostrate,—them who were armed and exasperated against Him. Since when He was about to be judged He did this, how great will be His power and majesty when He comes to judge? He Who did this when about to die, what will He do when reigning in Glory? (Cp. *Aug.*, *Chrys.*)

In order that no one might say that Christ tempted the Jews to commit the sin of taking Him, by delivering Himself into their hands, the Gospel records how He did every thing that might have deterred them from doing so. (*Chrys.*)

10. *τὸν δοῦλον*] '*the* servant.' So in all the Evangelists. The Article does not seem to imply (as some have thought) that the person struck was a special officer in command over the rest, but it marks Peter's boldness He whom he struck was not an ordinary person, but in *the service* of the High Priest. It distinguishes the person struck from all who were not servants of the High Priest. See this use of the Article iii. 10. It is certain that *this* servant was not *the* only servant of the High Priest that was in the Garden (see *v.* 26); and therefore he is not distinguished here from other servants, but from those who were not servants of the High Priest.

— *Μάλχος*] The names of Peter and Malchus are mentioned only by St. John; St. Peter being now dead. Cp. Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50.

11. *μάχαιραν*] *Elz.* adds *σου*, which is not in the best MSS.

— *τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατὴρ, οὐ μὴ πίω αὐτό*;] An expression explained by the Prayer recited in the *other* Gospels,—Matt. xxvi. 39. Mark xiv. 36. Luke xxii. 42.

The cup which His Father gave Him is that to which the Apostle refers (Rom. viii. 32),—"He spared not His own Son, but freely *gave Him* for us all." And yet He Who drank the cup gave to Himself the cup; for the same Apostle says, "Christ loved us, and hath *given Himself* for us." Ephes. v. 2. (*Aug.*)

12. *ἔδησαν αὐτόν*] The binding of our Lord is mentioned by St. John alone. They bound Him Who came to loose all from the chains of Satan and of sin (Luke iv. 18), and "to bind the strong man in his house" (Matt. xii. 29).

13. *Ἄνναν*] St. John omits for the most part what had been already narrated by the former Evangelists, and here he does not describe the leading of our Lord to Caiaphas (Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54), except by the single word *πρῶτον*, which intimates that our Lord was led to Annas *before* He was led to Caiaphas, and by saying (*v.* 24) *ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.*

Some attempts have been made (e. g. by *Meyer*, and see above on Luke xxii. 54) to prove a discrepancy here between St. John and the other Evangelists, as if *he* asserted that the interrogatory examination of our Lord and one of Peter's denials took place in the house of *Annas*, whereas *they* describe it as in that of *Caiaphas*. But cp. John xviii. 18, with Mark xiv. 54. 67. Luke xxii. 55, 56. From the mention of the *fire*, it appears that all the Evangelists are speaking of one and the same place; which is described as the palace of the High Priest by Matt. xxvi. 58, compared with Mark xiv. 53. Luke xxii. 54.

St. John here calls the place into which our Lord was brought as the *αὐλὴ τοῦ ἀρχιερέως* (*v.* 15), and it is evident that by that word he means *Caiaphas*. See *v.* 24, *ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα*. But it may be asked, If the events narrated in *vv.* 15—18, and the conversation recorded by St. John in *vv.* 19—23, did not take place in the house of *Annas*, why is the leading to Annas mentioned at all? The reason seems to be, that St. John designed to show that our Lord passed through all the successive stages of interrogation that were possible under the circumstances; and that the Jewish Nation, by all its Representatives, made itself responsible for His condemnation and crucifixion.

Annas was an important person, being High Priest *de jure*, and the head of the sacerdotal order. (See on Luke iii. 2.) Our Lord is brought *bound* to him, and Annas does *nothing* to *release* Him. On the contrary, he sends Him on *bound* to Caiaphas (*v.* 24), whose murderous counsel and intentions he must have known; and therefore St. John refers to them here (*v.* 14; cp. xi. 49). And thus *Annas*, the High Priest *de jure*, adopts the policy of the High Priest *de facto*, and makes himself responsible for it. This was a sufficient reason for the mention of the leading to *Annas first*.

The next stage of interrogation was before *Caiaphas*, described here by *St. John*, and by him only (*vv.* 19. 23). This took place before *daybreak*, and before the Sanhedrim had been assembled in the palace of the High Priest.

As soon as *it was day* they came together at the High Priest's house (Luke xxii. 66, cp. with John *v.* 28); and then, at that meeting of the *Sanhedrim*, at which Caiaphas presided, our Lord went through the next process of interrogation described by the first three Evangelists (Matt. xxvi. 57—68. Mark xiv. 53—65. Luke xxii. 67—71) in the High Priest's palace, and *not* mentioned by *St. John*, as being already known from their Gospels. The next stage of proceeding is the arraignment before *Pilate*, mentioned by all the Evangelists; and with full particulars, supplementary to those of the former three, by St. John. (Matt. xxvii. 1, 2. 11—23. Mark xv. 1—15. Luke xxiii. 1—5. John xviii. 28—38; xix. 1—16.) The next is before Herod. (Luke xxiii. 6—12.)

Thus from the narratives of the Evangelists taken together, it appears that all the authorities of Judæa and Galilee, Civil and Ecclesiastical, Roman and Jewish, Rulers and People, were concerned in the condemnation of Christ, and were responsible for it.

It is true that some of the Fathers understand the narrative in *vv.* 13—23 to describe what took place before *Annas*, and not *Caiaphas*. Thus *Aug.*: "Explicat quod in domo *Annæ* de trinâ ejus negatione contigerat." But *Aug.* supposes that Annas and Caiaphas were *together* at the same place, "in *domo Annæ* quo ad audiendum Jesum ambo convenerant." See also *Aug.*, de Consensu Evang. iii. 20. *Chrys.* says on *v.* 24, *εἶτα μηδὲ οὕτως εὑρίσκοντές τι πλέον πέμπουσιν αὐτὸν δεδεμένον πρὸς Καϊάφαν.* But he also supposes Caiaphas to have been in the same place with Annas. He says of Peter after this, *ἔτι θερμαίνεται*, and that our Lord looked upon him *διὰ βλέμματος ἀνιστᾶς*, and that all the Evangelists *ὁμοφώνως περὶ αὐτοῦ ἀνέγραψαν.* And so *Theophyl.*

This is clearly stated by *Euthymius*, who says (on Matt. xxvi. 58, p. 545), "The three Evangelists say that Peter denied his Master thrice in the court-yard of *Caiaphas*; but John says that it was in that of *Annas*, his father-in-law. There is no discrepancy here; for both had one house and one court-yard, which had in it two separate establishments."

St. Cyril (p. 1030) adopts the opinion which is expressed in the Syriac and Arabic Versions, and in our own,—viz. *ἀπεσταλθαι τὸν Ἰησοῦν παρὰ τοῦ Ἄννα πρὸς τὸν Καϊάφαν*, and that the interrogation in *vv.* 19—22 was before *Caiaphas*. St. John, when he wrote his Gospel, knew what had been written by the other Evangelists in their Gospels. He knew that they had related that St. Peter denied his Master three times in the house of the *High Priest*; and St. John's narrative is to be construed accordingly. In no case does any one of the Four Evangelists speak of the house or court-yard of *Caiaphas*, or of the house or court-yard of *Annas*; they speak only of the house and court-yard of the *High Priest*. The three denials took place in the *official* residence of the High Priest. There is some probability in the opinion above expressed by *Euthymius*, that Annas and Caiaphas dwelt together in that house; at least, it is not unlikely that they were both together in the sacerdotal palace on that important occasion.

14 [k] ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. (164/IV) 15 [l] Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής· (165/X) ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· (166/I) 16 [m] ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. (167/X) Ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ καὶ εἰσήγαγε τὸν Πέτρον. (168/I) 17 Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. (169/X) 18 Εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται, ἀνθρακιὰν πεποιηκότες ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. (170/I) 20 [n] Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, [o] Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. (171/X) 21 Τί μὲ ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ. (172/I) 22 [p] Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ; (173/X) 23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; (174/I) 24 [q] Ἀπέστειλεν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. (175/I) 25 [r] Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί. 26 Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 Πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

k ch. 11. 50.
l Matt. 26. 58. Mark 14. 54. Luke 22. 54.
m Matt. 26. 69.
n ch. 7. 26. Luke 4. 15. Matt. 26. 55.
o ch. 7. 14, 25, 26, 28. Matt. 4. 23. & 9. 25. & 13. 54. Mark 1. 31, 39. Luke 4. 15, 16, 44.
p Jer. 20. 2. Acts 23. 2.
q Matt. 26. 57. Mark 14. 53. Luke 22. 54.
r Matt. 26. 69. Mark 14. 66. Luke 22. 55.

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15. ὁ ἄλλος μαθητής] One of the various modes of speech by which St. John,—who seems anxiously to *avoid* the mention of his own *name* in the Gospel,—describes himself. See *v.* 16, and xx. 2, 3, 4. 8.

In his humility he loves to describe himself as a *disciple* (see here, 15, 16, and xxi. 23, 24),—the *disciple* whom Jesus loved (xix. 26, 27; xx. 2; xxi. 7. 20). The adjunct ὁ ἄλλος, 'the other,' seems to have been adopted with reference to *St. Peter*. It first occurs in connexion with him, xviii. 15, 16; cp. xx. 2, 3, and would be very intelligible to the Christian world from the History of the Acts of the Apostles, where he and St. Peter are constant companions, and is an edifying record of their fraternal affection in the discipline of Christ. Cp. *Bp. Middleton* here.

The word μαθητὴς never occurs in the Epistles. After the Day of Pentecost the Disciples had become Teachers.

— αὐλήν] *court-yard*, open to the sky, probably paved; hence perhaps the fire kindled in it (*v.* 18); a rectangular area, entered from the street by a προαύλιον (Mark xiv. 68), and πυλὼν (Matt. xxvi. 71), in which was a θύρα (*v.* 16).

The interrogation before Caiaphas and the Sanhedrim appears to have taken place in an apartment raised above the ground, and looking, with a large open window, into the αὐλή. St. Peter was *beneath*, in the αὐλὴ or court-yard (Mark xiv. 66), when our Lord looked down upon him from the audience-chamber. (Luke xxii. 61.)

This was the scene of St. Peter's triple denial. "Una in aulâ Pontificis, quanquàm in diversis ejus locis, ter negavit Christum Petrus." (*Bengel.*)

16. ἐξῆλθεν ὁ μαθητὴς—τὸν Πέτρον] St. John would not claim for himself the credit of courage above the rest; and he would also intimate that he himself might take to himself some share in St. Peter's sin, in not reminding him of our Lord's warning to him, and in bringing him into a place of temptation, after that warning which he had heard.

— τῷ ἀρχιερεῖ] B, C, L, X, have τοῦ ἀρχιερέως, received by *Tisch.* and *Alf.*

17. καὶ σύ] 'thou *also*.' It seems that she knew *some one else* there present (viz. St. John) to be Christ's disciple. Did St. John boldly confess it?

19. περὶ τῶν μαθητῶν] A reason for St. Peter's fear.

20. ἐν συναγωγῇ] So the best MSS. *Elz.* has ἐν τῇ. He taught in *the* Temple, and "in Synagogue;" i. e. in Synagogues, generally.

21. μέ] emphatic.

23. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς] What more true, mild, and just, than this answer? He Who received the blow was He Who created the world, and might have consumed with fire or earthquake him who gave it. He was able to do this. The world was made by Him; but He preferred to teach us patience, by which the world is overcome.

It may be asked here, why did not Christ follow His own precept, to him that smiteth Him on the one cheek turn the other also? (Matt. v. 39. Luke vi. 29.)

He did so *in spirit*. For He replied mildly, and gave His cheek to the smiter (Isa. l. 6), and His body to them that pierced it and nailed it to the cross. He thus showed us that His precepts of patience are not to be followed so much by visible exhibition of the body, as by the spiritual preparation of the heart, "non ostentatione corporis, sed præparatione cordis." An *angry* man may turn, in sullenness, the other cheek visibly to the smiter; better is he who makes a true answer with mildness, and prepares his heart in peace to endure greater sufferings. (*Aug.*)

24. ἀπέστειλεν] 'sent.' This is not an instance of an *aorist* for a *pluquam perfectum* (though for clearness' sake it is properly rendered *had sent*, in the Authorized Version), but it is an example of a mode of speech very common in the N. T., according to which the writer *goes back* to a previous point, and writes *from it*.

The full meaning is, Annas sent Him *bound* to Caiaphas, when Annas sent Him to that interrogation which I have described (*vv.* 15—23), and to that more formal trial which has been already fully described by the three former Evangelists. The emphatic word is δεδεμένον, *in chains*. See on *v.* 13. It makes Annas responsible for the acts of Caiaphas. It shows that the indignities done to Christ (*v.* 22) were done to Him *bound*. It suggests a reason for St. Peter's fears, which led so soon to the denial. It anticipates the objections which have been made on the ground of alleged discrepancy between St. John and the other Evangelists. It shows that the first denial did *not* take place when our Lord was before *Annas* (as might have been, perhaps, supposed from *v.* 17, compared with *v.* 13), but as the other Evangelists had related, in the *court-yard* of the High Priest. So ἴδησαν, Matt. xiv. 3. John iv. 45, 46; vi. 16; ix. 18; xi. 30; xiii, 12; xix. 23; xxi. 9. Acts i. 2; v. 24. *Winer*, Gr. Gr. § 40. p. 246.

Elz. has οὖν after ἀπέστειλεν, but this is not in A, D, E, K, M, S, V, Y.

25. εἶπον οὖν] An example of the manner in which St. John's Gospel *reconciles seeming discrepancies* in the preceding ones.

Matthew says (xxvi. 71), ἄλλη λέγει.

Mark says (xiv. 69), ἡ παιδίσκη (the *same* as before, *not* ἄλλη) ἤρξατο λέγειν.

Luke says (xxii. 58), ἕτερος (a *man*, not a maiden). Here are three accounts of three different persons doing the same thing.

John reconciles them all by his εἶπον οὖν, each and all did so.

— ἠρνήσατο] Observe, Christ is denied, not only by those who deny *Him* to be Christ, but by those who *deny themselves* to be Christians. Our Lord did not say to Peter, thou shalt deny thyself to be My Disciple, but, thou shalt deny *Me*. St. Peter, then, denied *Christ* when he said, "*I* am not *His* disciple." (*Aug.*) We deny Christ, by speaking and acting in a manner unbecoming the disciples of Christ. (Cp. *Aug.*)

27. πάλιν οὖν ἠρνήσατο—ἐφώνησεν] See the prediction of the

(176/I) 28 s *Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, t ἀλλ' ἵνα φάγωσι τὸ πάσχα.* (177/IX) 29 *Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;* 30 *Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.* 31 *Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·* 32 u *ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλε ἀποθνήσκειν.* (178/I) 33 v *Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;* (179/X) 34 *Ἀπεκρίθη ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοί εἶπον περὶ ἐμοῦ;* 35 *Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;* 36 *Ἀπεκρίθη Ἰησοῦς,* w *Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.* (180/IV) 37 *Εἶπεν οὖν*

s Matt. 27. 1. Mark 15. 1. Luke 23. 1. Acts 10. 28. & 11. 3.
t Matt. 26. 17.
u Matt. 20. 19. Mark 10. 33. Luke 18. 32.
v Matt. 27. 11. Mark 15. 2. Luke 23. 3.
w ch. 6. 15. Dan. 2. 44, 45. & 7. 13, 14, 27. Rev. 11. 15.

Divine Physician accomplished, and the presumption of the human patient convicted. The latter had said, "I will lay down my life for Thy sake;" the other, "Before the cock crow thou shalt deny Me thrice." But what wonder that God should prophesy what was true, and man presume what is false? (*Aug.*)

All the Evangelists narrate the denial of Peter, not for the sake of blaming him, but in order to instruct us how dangerous it is to trust in ourselves, and not in God. (*Chrys.*)

28. *εἰς τὸ πραιτώριον*] of Pilate, the Roman Procurator. See on Matt. xxvii. 2.

— *ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα*] Had not the Passover been eaten on the preceding day? Had not our Lord Himself eaten the passover? And if He did eat it, did He not eat at the right time? or did He *anticipate* the time by a day, and eat it on the day before it was eaten by the Jews?

To these questions it has been replied by *Lightfoot* (ii. p. 610), and many others, that by *φαγεῖν τὸ πάσχα*, St. John here does not mean to eat the Paschal Lamb, but to eat the *Chagigah*, or festive thank-offering at the Passover. Deut. xvi. 2, 3. 2 Chron. xxxv. 8, 9.

But this is not the proper signification of the words, and has no example in the Gospels (cp. Mark xiv. 12), and it has not been shown that the Chagigah was eaten on the fifteenth day.

How then are these words to be explained?

It appears (from Matt. xxvii. 1, 2. Mark xv. 1. Luke xxiii. 1) that they who led our Lord to *Pilate* were "the *Chief Priests* and *Elders*," "*the whole Council*."

Now it would seem that they had been continually engaged during the whole of the preceding afternoon, in taking counsel how they might kill Jesus. See Matt. xxvi. 3. 14. 47. 50—66. Mark xiv. 10, 11. Luke xxii. 1—6. 52. John xviii. 3.

In a word, they seem to have been so eager to kill Him Who was the Evangelical Passover, that they had no time to go the Temple to kill the Levitical Passover, and to go to their own houses to eat it.

This appears to be the true solution of the difficulty.

It has already been suggested by *Eusebius* (de *Paschate*, in *Mai.* Coll. Vat. iv. p. 216). See above, note on Luke xxii. 1. Compare also *Chrysostom*, who says (on Matt. xxvi. 56) that our Lord *ate the Passover* at *the right time*; but the High Priest, and those who were with him, spent their time in plotting against Christ during the night when they *ought to have* eaten the Passover; and they would not enter Pilate's Hall (John xviii. 28), that they might afterwards eat it; and so they broke the Law in their malignant zeal against Christ.

Thus, also, we see there was something strikingly prophetic in our Lord's words. "Did not Moses give you the Law, and yet *none* of you *keepeth the Law*? Why go ye about to *kill Me*?" (John vii. 19.)

The Priests, perhaps, pleaded for themselves, and quieted their consciences, by the pretext that they were engaged in *doing God service* by putting Christ to death, and therefore might be excused for postponing their Paschal meal to another day.

There seems to be a confirmation of this opinion in St. Luke's words, *ἵν' ᾖ ἕδει θύεσθαι τὸ πάσχα* (xxii. 7).

It is well said by *Leo* (Serm. lvi. p. 126), that the Institution of the *Christian* Passover was the consummation of the Levitical Passover; and in *that*, Christ represented His own Passion, at the time when the Levitical Passover was slain; and that He kept the Passover, and consummated the Passover, while the Chief Priests in their impious haste to kill Him Who is the true Passover, neglected to keep the Passover. "Oportebat enim ut manifesto implerentur effectu, quæ diu fuerunt figurato promissa mysterio; ut ovem significativam Ovis vera removeret, et ut uno expleretur Sacrificio variarum differentia victimarum. Nam omnia illa, quæ de immolatione Agni divinitùs per Mosen fuerant præstituta, Christum prophetaverant, et Christi occisionem propriè nunciaverant.

"Ut ergo umbræ cederent corpori, et cessarent imagines sub præsentiâ veritatis, antiqua observantia novo excluditur Sacramento, hostia in Hostiam transit, Sanguine sanguis aufertur, et legalis festivitas, dum *mutatur*, *impletur*.

"Unde *cùm scribas et seniores populi ad impietatis concilium Pontifices congregarent*, omniumque animos sacerdotum cura admittendi in *Jesum* sceleris occupasset, *ipsi se doctores legis lege privarunt*, et *spontaneo defectu ritus sibi patrios sustulerunt*. Incipiente enim festivitate Paschali, qui ornare templum, mundare vasa, victimas providere et legitimis purificationibus sacratiorem diligentiam adhibere debuerant, parricidalis odii furore concepto, ad unum opus vacant et in unum facinus simili crudelitate conjurant. Quid assecuturi supplicio innocentiæ, condemnatione justitiæ, nisi ut et nova mysteria non apprehenderent, et antiqua violarent?

"Providentibus ergo principibus, ne in die sancto tumultus oriretur, non devotioni, sed facinori studebatur; nec religioni serviebat hæc cura, sed crimini. Diligentes enim Pontifices et soliciti sacerdotes seditiones turbarum fieri in præcipuâ solennitate metuebant, non ut populus non peccaret, sed ne Christus evaderet.

"At *Jesus* consilii sui certus, et in opere paternæ dispositionis intrepidus, vetus testamentum consummabat, et novum Pascha condebat. Discumbentibus enim Discipulis ad edendam mysticam cœnam, cùm in Caiaphæ atrio tractaretur quomodò Christus posset occidi, ille Corporis et Sanguinis sui ordinans Sacramentum docebat qualis Deo hostia deberet offerri."

Similarly, be it observed, that the Chief Priests violated the holy *rest* of the great Paschal *Sabbath* by going into Pilate's presence, and begging a watch of Roman soldiers, and going to the sepulchre with the soldiers to seal it (Matt. xxvii. 62—66), while the *faithful women* were *resting* on the Sabbath-day, "according to the Commandment" (Luke xxiii. 56), and while *Christ rested* in the grave.

"*They went not in lest they should be defiled.*" O impious blindness! they are afraid of being defiled by the hall of a heathen judge, and yet do not fear to shed the blood of their own innocent Brother, who is the Lord of Life! (*Aug.*)

He, the good Shepherd—the true Abel, offered an acceptable sacrifice to God; they, like Cain, were rejected, and slew their brother, and have been driven out from the presence of the Lord.

30. *εἰ μὴ ἦν οὗτος κακοποιός*] Let those be examined on whom Christ worked His miracles of mercy; those who were delivered by Him from evil spirits, the blind to whom He gave sight, the dead raised by Him to life, and those who before were ignorant, to whom He gave true wisdom; let them be asked whether He is a malefactor? But what Jesus had before prophesied by the Psalmist (Ps. xxxviii. 20), is now fulfilled. "They also that reward evil for good are against Me." (*Aug.*)

31. *ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα*] Because the power of life and death was now taken away from them by the Romans; and because they wished to show that His crime was against Cæsar and the government, and that He was setting up a rival kingdom to theirs, and ought therefore to suffer by a Roman punishment, viz. crucifixion, and so become more infamous. Thus our Lord's prophecy was fulfilled, signifying by what *manner* of death He should die (*Chrys.*), viz. "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn Him to death, and *shall deliver Him to the Gentiles*." (Mark x. 33.) The Son of Man shall be delivered to *be crucified*. (Matt. xxvi. 2.)

See *Bp. Pearson* on the Creed, Art. iv. ("Suffered under Pontius Pilate"), p. 305.

36. *ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου*] Our Lord would first show the vanity of the opinion,—whether of Gentiles or of Jews,—that He was guilty of death for aspiring to an earthly dynasty, and that therefore it was necessary for them to take

αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· (181 IX) Σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, [x] ἵνα μαρτυρήσω τῇ ἀληθείᾳ· [y] πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μοῦ τῆς φωνῆς. (182 IX) [38] Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, [z] Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ. (183 IV) [39] [aa] Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; (184 I) [40] [bb] Ἐκραύγασαν οὖν πάλιν πάντες λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς λῃστής.

x 1 Tim. 6. 13. Rev. 1. 5. & 3. 14. ch. 14. 6.
y ch. 6. 45. & 7. 17. & 8. 47. & 10. 26, 27. Matt. 17. 5. 1 John 3. 19. & 4. 6. & 5. 20.
z ch. 19. 4, 6. Matt. 26. 60.
aa Matt. 27. 15—17. Mark 15. 6—11. Luke 23. 17—19.
bb Acts 3. 14.

XIX. (185 IV) [1] [a] Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. [2] Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, [3] καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα. (186 IX) [4] Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω. (187 IV) [5] Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος. (188 I) [6] [b] Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν· (189 X) λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. (190 IX) [7] Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, (191 X) [c] Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, [d] ὅτι ἑαυτὸν Υἱὸν Θεοῦ ἐποίησεν.

a Matt. 27. 26. Mark 15. 15. & 10. 34. Isa. 50. 6.
b Acts 3. 13.
c Lev. 24. 16. Matt. 26. 65. ch. 5. 18. & 10. 33.
d ch. 5. 18. & 10. 32, 33.

(192 IV) [8] Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον μᾶλλον ἐφοβήθη, [9] καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. (193 X) [10] Λέγει οὖν αὐτῷ ὁ Πιλάτος,

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care lest His kingdom should be imagined to supplant theirs. He replies as follows: Hear this, ye Jews and Gentiles; I do not impede your domination in the world. What do you desire more? Come ye by faith to that kingdom which is not of this world. For what is Christ's kingdom but the kingdom of those who believe in Him, and to whom He says, ye are not of or from this world (cp. John xv. 19; viii. 23; xvii. 14. 16), although He wills that they shall be in the world? (John xvii. 15.)

Therefore He does *not* say, "My kingdom is not *in* this world," but it is *not of—not derived from*—this world. But His kingdom is *in* this world, and the world is ruled by Him; and He orders every thing here as He wills, and His kingdom will so remain to the end. (*Aug.*)

Is not Christ King of the world? Certainly. He does not say that He does not rule here, but that His power came *from above*, and is not human, but far more glorious. How then was He seized and taken by a worldly power? By His own free-will, and because He delivered Himself, and is greater than any earthly kingdom, for He adds, "*if* My kingdom were from *this* world My servants would have fought in My behalf;" thus showing the weakness of all earthly kingdoms, because they derive their strength from the swords of their servants; whereas His kingdom is from above, and is self-existing, and needs no such aid. Since, then, His kingdom is greater than any earthly kingdom, it was an act of His own free-will to deliver Himself up to an earthly power.

He does not say, My kingdom is not *in* this world, for He governs the world, and disposes all things in it according to His Will; but it is not derived from beneath but from above, and it is from everlasting. (*Chrys., Theoph.*)

This passage has been abused by some, alleging that Christ is not identical with the Creator of the world. Why, then, did St. John say of Christ, "He came to *His own*, and His own received Him not?" (John i. 11.)

But when Christ says, My kingdom is not from hence, He does not deprive the world of His providence and pre-eminence, but declares that His kingdom is not a human or corruptible kingdom. (*Chrys.*)

He says that He does not *need* the exercise of earthly power in His behalf; but He does not say that earthly power needs not to be so exercised. On the contrary, since He is King of kings, and Lord of lords, it needs His aid, protection, and blessing, which it cannot have, unless it be exercised in dependence on His grace, in obedience to His law, for the promotion of His glory, for the advancement of His kingdom, and for the propagation of His Gospel through the world.

— *νῦν—ἐντεῦθεν*] *νῦν* is conclusive here—*not* an adverb of *time*.

37. *οὐκοῦν βασιλεὺς εἶ σύ;*] '*Art thou a king then?*' *Thou*, so despised and insulted by Thine own people? *Thou* a *King!*

— *σὺ λέγεις*] Thou speakest the truth in saying, that a King am *I:* I, even such as I am now.

On *σὺ λέγεις*, see Matt. xxvi. 25. 64; xxvii. 11.

— *ἀκούει μοῦ τῆς φωνῆς*] Observe *μοῦ* emphatic, hears *My* Voice; not that of others; not that of a whole People clamouring, as now, for My crucifixion.

38. *τί ἐστιν ἀλήθεια;*] As if *ἀλήθεια* and *βασιλεία*, truth and policy, had little connexion; a heathen notion, the speech of Pilate.

39. *ἀπολύσω ὑμῖν*] So A, B, D, K, L, U, X, Y.—*Elz.* *ὑμῖν ἀπολύσω.*

CH. XIX. 1. *ἐμαστίγωσε*] See on Matt. xxvii. 26. Luke xxiii. 16. Pilate did this and what follows, that the Jews, being satisfied with the infliction of these injuries, might desist from pursuing their rage further, even to His death. (*Aug.*)

2. *στέφανον ἐξ ἀκανθῶν*] A crown of thorns for a royal diadem; and the purple robe for that purple attire which is worn by kings. (*Bede.*)

When thou readest this, meditate on the King of the world and the Lord of Angels bearing these contumelies in silence, and do thou imitate Him. (*Chrys.*) See on Matt. xxvii. 28.

Thus the prophecies concerning Christ were accomplished. Thus martyrs have been trained to bear all things from their persecutors. Thus the kingdom which is not of this world has conquered the world; not by fierceness of fighting, but by patience of suffering. (*Aug.*)

3. *καὶ ἔλεγον*] B, L, U, X, and some cursive MSS., have *καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον.*

— *ἐδίδουν—ῥαπίσματα*] 'were smiting Him'—a repeated act.

5. *Ἴδε, ὁ ἄνθρωπος*] 'Behold the man!' Though you reject Him as a king, yet spare Him as a man, now so abject and afflicted. His ignominy waxes hot, let then your malignity wax cold. (*Aug.*)

6. *αὐτόν*] Omitted by *Elz.*, but in A, D, K, M, S, V, X, Y, Δ; and it is emphatic: Release *Barabbas*, crucify *Him*. See how often *αὐτὸν* is repeated by the Evangelist in this chapter,—*Him* even *Him*,—the Prince of Life!

7. *ἑαυτὸν Υἱὸν Θεοῦ ἐποίησεν*] *Υἱὸν Θεοῦ.* So the best MSS. *Elz.* has *Υἱὸν τοῦ Θεοῦ.* He was before charged with making Himself a King. He had a right to both dignities; for He is the Only-begotten Son of God, and God has set Him as a King upon the Holy Hill of Sion. (Ps. ii. 6.)

9. *ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ*] Pilate had been told before by Jesus, My kingdom is not of this world; and to this end was I born, and for this cause came I into the world, that I should bear witness to the truth. (John xviii. 37.) The Roman Judge ought therefore to have resisted the Jews, and to have delivered Jesus from them; but he yielded to their malice, and therefore Jesus now holds His peace, for Pilate's questions are idle and vain. Since also the *works* of Jesus witnessed of Him, He would not win him by *words*. We find that our Lord was silent at various times in this hour of trial; and thus He fulfilled the prophecy, "As a sheep before her shearers is dumb, so opened He not His mouth." Is. liii. 7. (*Aug.*)

Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε; 11 [e] Ἀπεκρίθη ὁ Ἰησοῦς, [f] Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. 12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. [g] Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν Πιλάτος ἀκούσας τούτων τῶν λόγων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. (194/I) 14 Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡς ἕκτη, καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν. (196/X) 15 Οἱ δὲ ἐκραύγασαν, Ἆρον, ἆρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. (196/I) 16 [h] Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

[i] Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον· (197/I) 17 [j] καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ

e Luke 22. 53. ch 7. 30.
f Matt. 26. 53.
g Luke 23. 2.
h Matt. 27 32. Mark 15. 22. Luke 23. 33.
i Matt. 27. 31—33. Mark 15. 20—22. Luke 23. 26, 32, 33.
j Lev. 15. 35. Heb. 13. 12.

10. *ἐμοὶ οὐ λαλεῖς;*] Mihine non respondes? Mihi, Legato Cæsaris!

— *ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε*] Thus Pilate pronounces sentence of condemnation on himself; for if he had power to do both, why did he condemn Him Whom he had pronounced innocent? (*Chrys.*)

11. *οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν*] As the Apostle says (Rom. xiii. 1), there is no power but of God. What thou doest is by God's permission, but do not therefore imagine thyself to be innocent; he therefore adds what follows,

— *ὁ παραδιδούς μέ σοι, μείζονα ἁμαρτίαν ἔχει*] 'He that *delivereth* (*ὁ παραδιδούς*) Me to thee hath the greater sin.' Thou, therefore, hast *some* sin. But he that delivereth Me to thee (i. e. the Jews and Judas) hath a *greater* sin than thine, because they have had more opportunities of knowing the truth; thou art a heathen, but they are favoured of God; thy power is limited; thou art not altogether free to do as thou wilt, and thou actest from fear of the displeasure of Cæsar, under whose authority and power thou art placed by God; but they act from malice and envy. Therefore *their* sin is greater than *thine*. (Cp. *Chrys.*, *Aug.*, *Theoph.*)

It is a sin to deliver an innocent man to death from fear; but it is a greater sin to deliver Him through envy than from fear; theirs is therefore a greater sin than thine; but do not thou imagine that thine is *no* sin because theirs is greater than thine. Lest Pilate, having heard the words "*if it were not given thee from above*," should imagine that he himself was blameless, He adds these words, "although it is given from above (i. e. given by Myself), yet he that betrayed Me has a great sin, and thou hast a sin likewise." Therefore Pilate was moved, and sought to release Him. (Cp. *Chrys.*)

All power is *from above*, i. e. from Christ (see Matt. xxviii. 18); for, "by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by Him and for Him." (Col. i. 16.)

And since the *knowledge* which Judas, the Chief Priests, and the Jews had of God, was *greater* than what Pilate, a heathen, could have, therefore they who delivered Jesus to Pilate, and clamoured for His destruction, sinned more heinously than Pilate, who "strove to release Him," and would have done so but for them.

Therefore the *greater* is the *abuse* of civil power, in Christian lands, if it be not used *for* Christ and His Gospel; and how great is the sin if it be used *against* Him!

12. *ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι*] That he might not be guilty of condemning the innocent. (*Aug.*)

— *ἑαυτόν*] So A, D, E, G, L, M.—*Elz.* *αὐτόν*.

13. *τούτων τῶν λόγων*] So the best MSS. *Elz.* has *τοῦτον τὸν λόγον*.

— *βήματος*] *βῆμα*, *suggestum*, or judicial tribunal. Pilate, when he administered justice, appears to have been set upon it. And this pavement was called *gabbatha*, from the Hebr. גַּבָּה (*gabhah*), *elevari*; from its height,—making the Judge, seated on high, conspicuous and audible to the people.

There seems to be, in St. John's mind, a contrast between the Tribunal of Pilate, before which Christ stood, and the glorious high Throne of God, with its *pavement of sapphire* (Exod. xxiv. 10), and the Throne of Christ, before which Pilate and the World will stand. (Rev. xx. 11, 12. Cp. Rev. iv. 2. 6.)

— *Λιθόστρωτον*] A tessellated or Mosaic pavement; such as was common in the mansions of Roman patricians and magistrates in Italy and the provinces. See *Plin.* N. H. xxxvi. 25. *Horat.* Ep. i. 10. 19. "*Opus tessellatum ex parvulis coloris varii lapidibus quadratis constabat, quibus solum pavimenti incrustabatur.* Scilicet luxus cùm Romæ invaluisset, inter multa alia munditiarum genera, etiam hoc indè à Sullæ temporibus usu receptum est, ut beatiores in ædibus suis pavimenta tessellata et sectilia facienda curarent. Hoc verò luxûs genus etiam ad provincias pervenit. Ac Julius Cæsar quidem ipsa sectilia marmorisque crustas et tesseras in expeditionibus circumferebat, ut quoties locus castris ponendis esset dimetiendus, hisce marmoreis crustis Prætorium sterneretur. *Sueton.* V. Cæs. c. 46. Tale ergo pavimentum, cui tribunal impositum erat, extra Prætorium h. l. intelligendum est." (*Kuin.*)

— *Ἑβραϊστί*] A word used by St. John twice in the history of the Crucifixion; see v. 17, *Ἑβραϊστὶ Γολγοθᾶ*. It occurs in one other place in the Gospels, John v. 2, *Ἑβραϊστὶ Βηθεσδά*. How striking is the contrast! After His works of *mercy* at their Bethesdas they brought Him to *Gabbatha* and *Golgotha!* And this was done by *Ἑβραῖοι*, the favoured people of God!

14. *παρασκευή*] It has been erroneously inferred by some from these words that the Passover was on the next day. But the true meaning is,—"It was the preparation for the *Sabbath* of the Passover." Hence St. Mark calls it *προσάββατον*, Mark xv. 42. See also Matt. xxvii. 62. Luke xxiii. 54. Christ's death is the true *preparation* for the *Sabbath*, or rest of eternity. It was on the sixth day of the week, on which day they made the *preparation* for the Sabbath, as it is said, "On the sixth day they shall *prepare* that which they bring in, and it shall be twice as much as they gather daily" (Exod. xvi. 5).

On the sixth day of the week the First Adam was *created*, and on the *seventh* day God rested from His works. On the sixth day of the week, Christ, the Second Adam, dies for man; and by His death man was created anew, and on the seventh day He rests in the grave.

— *ὥρα δὲ ὡς ἕκτη*] 'six in the morning.' St. Mark says (xv. 25) that it was *ὥρα τρίτη*, or nine o'clock, when they crucified Him; so that there were three hours between the hearing before Pilate and the Crucifixion.

St. John reckons his hours (as we do) from midnight to noon, and from noon to midnight. See above on iv. 6, and *Lee* on Inspiration, pp. 383, 384; and *Wieseler*, Chron. Synop. 410—414.

15. *οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα*] Thus they rejected the kingdom of God; and armed against themselves, by God's retributive justice, the kingdom of Cæsar, by which their own kingdom and nation were overthrown. And so, by murdering Christ, they brought on themselves that doom which they thought, in their worldly policy, by murdering Him to avoid. (John xi. 48.) Such are the fruits of expediency!

16. *ἀπήγαγον*] Six uncial MSS. and many cursives have *ἤγαγον*, which has been received by *Griesb.* and *Scholz.* Others *omit καὶ ἀπ.*

17. *βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς—Γολγοθᾶ*] The Jews deemed the cross an accursed thing, and would not touch it, but laid it on Jesus. Thus they fulfilled the type, according to which Isaac, the son of Abraham, bare the wood. (Gen. xxii. 6, 7.) And as Isaac was released and the ram was offered up, so Christ's divine nature remained impassible, but in His humanity He suffered for the world. (*Chrys.*, *Theoph.*)

Mysterious spectacle! A bitter mockery in the eyes of Unbelief,—a divine mystery in the eye of Faith! Infidelity sees there a King bearing a cross instead of a sceptre; Faith sees Christ bearing the wood on which He would first offer Himself, and which He would afterwards plant on the diadems of kings; which would be scorned by the impious, but in which the saints would glory. And as conquerors bear their own trophies, so Christ bears the symbol of His own victory. (*Aug.*, *Chrys.*)

The Cross, when erected on Golgotha, became a Tribunal. There the Judge sat in the midst between the two thieves; the one malefactor, believing, was acquitted; the other, who railed on Him, condemned. And thus Christ showed what He will do hereafter at the Great Day with the quick and dead, some of whom He will set on His right hand and bless,—the others on His left He will condemn. (Cp. *Aug.*)

See above on Matt. xxvii. 28. Luke xxiii. 33.

Γολγοθᾶ, (198/1)ᵖ 18 ὅπου αὐτὸν ἐσταύρωσαν, ᵏ καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. (199/1) 19 ¹ ᵛΕγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. (200/X) 20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί. 21 ᵛΕλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεύς εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, ᵃΟ γέγραφα, γέγραφα. (201/I) 23 ᵐ Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄῤῥαφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. 24 ⁿ Εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· (202/X) 25 ᵒ εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. 27 Εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ'

k Matt. 27. 38. Mark 15. 27, 28. Luke 23. 32, 33.
1 Matt. 27. 37. Mark 15. 26. Luke 23. 38.
m Matt. 27. 35. Mark 15. 24. Luke 23. 34.
n Ps. 22. 18.
o Matt. 27. 55, 56. Mark 15. 40, 41. Luke 23. 49.

— Γολγοθᾶ] See on Matt. xxvii. 33. Luke xxiii. 33.

19. Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων] All the Four Evangelists mention the Inscription on the Cross; and no two of them set it down in precisely the same words. (Cp. Matt. xxvii. 37. Mark xv. 26. Luke xxiii. 38. John xix. 19.) Hence it has been argued by some, that there are *inaccuracies* in the Gospels: and that, whatever we may say of their *spirit*, yet the *letter* of the Evangelical History could not have been under the superintending care and guardianship of the Holy Ghost, and could not have been suggested and dictated by Him.

As to the question of *veracity*,—if there were any *contradictions* in the recitals of the superscription in the several Gospels, or if any one of them had professed to give *every word* of the inscription, then, indeed, it must be allowed that the charge of inaccuracy is proved. But this is not the case. In this and in other *particulars* one Evangelist tells *more* than another; but no one of the Evangelists *contradicts* what any other of them has said. And therefore it is not true that their reports, if literally taken, are incompatible with each other. This is clear from an inspection and comparison of the several recitals: οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων (Matt.). ὁ βασιλεὺς τῶν Ἰουδαίων (Mark). ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος (Luke). Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων (John). From all which, taken together, we may conclude that none of them has given the *whole*; and that the τίτλος was as follows: οὗτός ἐστιν Ἰησοῦς Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

Why has none of them set down the whole of the Title? Why has each of the Four given a portion of it? Why is that portion not the same as that which any of the other three has given? Doubtless there were good reasons for this; reasons which, we need not hesitate to say, are known to the Holy Ghost, Who inspired them.

May not one reason be, that in this remarkable example we might have a rule for directing our own reasonings concerning the parallelisms in the Gospels; that we should look upon each of the Four Gospels by itself as perfectly true, and truly perfect, and yet as having a relation to the other three, and lending its aid to consummate the One Fourfold Gospel?

May not another reason be, that we should not confine our attention to *one* of the Four Gospels, but examine and compare them all; and that our faith and patience, our humility and diligence, should be tried by this exercise of examination and comparison; that it should be our *moral probation*; that our tempers should be tested thereby; and that it should be seen whether we ourselves have the spirit of the Gospel? If we have that spirit, then we shall not speak of discrepancies in it, but shall see one of the clearest proofs of its Divine Unity and Truth, in the various forms in which the same substance is presented to the inward eye. See above, in the Preface to this volume.

— ὁ Ναζωραῖος] The Man who is the *Branch*. (See on Matt. ii. 23.) Then, at the Crucifixion, The Branch was grafted on the Tree of the Cross (ξύλον), and by virtue thereof, the Cross of death, planted in the Garden of Calvary, became a Tree of Life in Paradise; and its leaves are for the healing of the Nations (Rev. xxii. 2).

— ὁ βασιλεὺς τῶν Ἰουδαίων] But is not Christ also King of the Gentiles? Yes. (Ps. ii. 8.) And in Christ's cross the wild olive becomes a partner in the fatness of the olive; all are grafted together in Him. Christ is King of the Jews—of *all* who are the true seed of Abraham, the children of promise, the sons of God; the Israel of God, not according to the circumcision of the flesh, but of the heart; not in the letter, but in the spirit, whose praise is not of men, but of God (Rom. ii. 28, 29. Cp. Gal. iv. 26). Cp. *Aug.*

20. ὁ τόπος τ. π.] So the best MSS. *Elz.* has τ. π. ὁ τ.

— Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί] i. e. in the three languages which were then eminent above all others; the Hebrew, for God's law; the Greek, for human wisdom; the Latin, for the Empire, then almost universal—of Rome. (*Aug.*)

See on Luke xxiii. 38.

22. ὃ γέγραφα, γέγραφα] O unspeakable power of divine operation working even in the hearts of those who know it not! A mysterious voice whispered silently to Pilate what had been before prophesied in the Psalms. (Here is a reference to the title prefixed to Ps. lvi. lvii. lviii. in the Septuagint.) Pilate wrote what he wrote, because God had said what He said. (*Aug.*)

The Jewish nation prophesied in Caiaphas, its official Representative (xi. 51); and the Roman world prophesied in Pilate, its supreme Magistrate in Judæa; God prophesied in them, unwitting and unwilling, and proclaimed Jesus to be the Christ.

23. τέσσαρα μέρη] The quadripartite *outer* garment or ἱμάτιον of Jesus may be regarded as emblematic of the Church in its Universality; extended to the four quarters of the earth, and diffused equally in all places; wherefore He says that He will send His angels to gather His elect from the *four winds* (Matt. xxiv. 31). (*Aug.*)

23, 24. ἦν δὲ ὁ χιτὼν ἄῤῥαφος—μὴ σχίσωμεν αὐτόν] The inner garment, or tunic, or coat, which was without seam and was not rent, is an emblem of the Church in its Unity, girt with the zone of charity (Col. iii. 14). (*Aug.* Cp. *Cyprian*, de Unit. Eccl. 7.)

25. Μαρία—Κλωπᾶ] "sc. γυνὴ, *Maria Clopæ uxor. Clopas* non confundendus cum *Cleopa*, cujus Luc. xxiv. 18 mentio fit. Nomen enim Κλωπᾶς Hebraicam originem prodit, sed Κλεόπας Luc. l. c. est nomen Græcum contractum ex Κλεόπατρος, ut Ἀντίπας ex Ἀντίπατρος." (See note on Luke xxiv. 18.) It is almost certain that *Clopas* is the same as *Alphæus*; but perhaps he may be the same also as *Cleopas* in St. Luke.

"*Clopas* est idem qui aliàs vocatur *Alphæus*. Nam Maria Clopæ uxor, Matth. xxvii. 56 dicitur, mater Jacobi et Josis, ut Marc. xv. 40, sed Matth. x. 3. Marc. iii. 17, 18, Jacobus Alphæi filius, memoratur inter Apostolos. v. et ad Matth. xiii. 55. Nomina autem *Clopas* et *Alphæus* derivantur è communi fonte, Hebraicâ nempe scripturâ, quâ nomen viro erat חלפי, quod dupliei modo efferri poterat *Chalpai* et *Chlopai*. Priorem pronuntiationem sequuntur Matth. et Marc. abjectâ, more Græcorum, adspiratione orientali, et additâ terminatione Græcâ ος, unde Ἀλφαῖος, veluti Hagg. i. 1, ubi οἱ ὁ. חגי efferunt Ἀγγαῖος. Posteriorem sequitur Johannes, qui habet Κλωπᾶς, ח mutato in κ, ut חסד 2 Paralip. xxx. 1, ab Alexandrinis effertur per Φασέκ." (*Kuin.*)

26. γύναι, ἰδοὺ ὁ υἱός σου] Our Lord at His death on the cross made a private testament as well as a public one. He bequeathed the offices of love to His disciple and His mother. (*Ambrose*, Epist. ad Vercell.) He provided at His death another son for her from whom He had taken human flesh; caring for her as Man for His Mother. (*Aug.*)

He says γύναι, *woman*,—the same address as He had used at Cana of Galilee, when He wrought His first miracle as God (ii. 4). But He no longer says now, "What have *I* to do with *thee?*" for "*His hour*," the hour of His Humanity, which He had derived from her, and in which He suffered for all men, *is now come*.

Cp. above, note on ii. 4. See the following note. These two passages are the best comments on each other.

27. ἀπ' ἐκείνης τῆς ὥρας] This is '*the hour*' of which our Lord had spoken at the marriage of Cana in Galilee, "Woman, what have

ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. (206/IV) 28 p Μετὰ τοῦτο
p Ps. 69. 21. Luke 18. 31. & 22. 37. Acts 13. 29.
εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει, Διψῶ.
ver. 30.
29 q Σκεῦος ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ
q Matt. 27. 48.
περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. (204/I) 30 r Ὅτε οὖν ἔλαβε τὸ ὄξος
r ch. 17. 4.
ὁ Ἰησοῦς εἶπε, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

(205/X) 31 s Οἱ οὖν Ἰουδαῖοι, t ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ
s ver. 42. Mark 15. 42. Deut. 21. 23.
t Deut. 21. 22, 23.
u Lev. 23. 5—8.
σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, u ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,
ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. 32 Ἦλ-
θον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου
τοῦ συσταυρωθέντος αὐτῷ· 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη
τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ
v 1 John 5. 6—8.
αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ v εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. 35 Καὶ ὁ ἑωρακὼς
μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία· κἀκεῖνος οἶδεν ὅτι ἀληθῆ
w Exod. 12. 46. Num. 9. 12.
λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. 36 w Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πλη-
x Zech. 12. 10.
ρωθῇ, Ὀστοῦν οὐ συντριβήσεται αὐτοῦ. 37 x Καὶ πάλιν ἑτέρα γραφὴ
λέγει, y Ὄψονται εἰς ὃν ἐξεκέντησαν.

(206/I) 38 y Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας,
y Matt. 27. 57—61. Mark 15. 42 to end. Luke 23. 50—56. ch. 12. 42.
ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ, διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ
τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα
z ch. 3. 1, 2. & 7. 50—52.
τοῦ Ἰησοῦ· (207/X) 39 z ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς
τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. (208/I) 40 Ἔλαβον

I to do with thee? Mine *hour* is not yet come" (John ii. 4). On that occasion, being about to work a *divine* miracle, He repelled, as unknown to Him, her who was not the mother of His Divinity, but of His Humanity. But *now* that He is enduring human sufferings He owns her; and bequeathes with human love her whom He loved, and from whom He had received His Humanity, to the Disciple whom He loved. At Cana He Who had created Mary manifested forth His glory; but now at Calvary that which Mary had brought forth from her womb hangs upon the Cross. Thus the Cross became a Teacher's Chair, from which Christ inculcates by example the duty of filial love. (Cp. *Aug.*)

— *μαθητής*] *Elz.* adds *ἐκεῖνος*, which is not in the best MSS.

29. *σκεῦος*] *Elz.* adds *οὖν*, which is not in A, B, L, X.

— *ὑσσώπῳ*] Namely, the *καλάμῳ*, mentioned Matt. xxvii. 48. Mark xv. 36.

30. *κλίνας τὴν κεφαλήν*] Christ died when He willed to die. If His power and dignity was so great at His death, what will it be when He comes to judge! (*Aug.*)

31. *ἐκείνου*] So in many of the best MSS. *Elz. ἐκείνη.*

34. *εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ*] The first woman Eve was created from the side of Adam as he slept. And here the Second Adam bowed His Head and fell asleep on the Cross, in order that His spouse the Church, the spiritual Eve,—*Εὔα*, חַוָּה (*chavah*), the Mother of all *living* (Gen. iii. 20), might be formed by means of that which flowed from His side as He slept.

Adam sleeps that Eve might be made. Christ dies that the Church may live. Eve is made of Adam's side as he slept; the side of Christ is pierced, that the life-giving Sacraments may flow forth from it, by the virtue of which, derived from His death, the Church lives.

Cp. *Hieron.* ad Ephes. c. v.: "Quomodò de Adam et uxore ejus omne hominum nascitur genus, sic de Christo et Ecclesiâ omnis credentium multitudo generata est." *Chrysost.* in Ephes. c. v. p. 864, Savil. *Ambros.* in S. Luc. iii. 22: "Adam novissimus Christus est: Costa Christi vita Ecclesiæ. Hæc est Eva mater omnium viventium." *Aug.* Serm. 22: "Parentes qui nos genuerunt ad mortem. Adam et Eva; parentes qui nos genuerunt ad vitam, Christus et Ecclesia."

By means of the wounded side our wounds are healed. O death by which the dead live! What more pure than that blood! what more healing than that wound! (Cp. *Aug.* and *Theoph.*)

The soldiers, gratifying the Jews, pierced the Body of Christ. Thus they fulfilled a prophecy (Zech. xii. 10); thus they supplied the means for overcoming the incredulity of Thomas. Thus an ineffable mystery was completed. For thence "came out Blood and Water." And from both of these the Church subsists; as we know who are regenerate by water, and are fed by the Body and Blood. Hence the holy Sacraments derive their efficiency, in order that thou shouldst approach the sacred cup as if thou wert about to drink from the very side of Christ. (*Chrys.*)

Cp. *Hooker*, v. lvi. 7, who thus speaks: "The Church is in Christ as Eve was in Adam; yea, by *grace* we are every of us in Christ and in His Church, as by *nature* we are in those our first Parents. God made Eve of the rib of Adam, and His Church He frameth out of the very wounded and bleeding Side of the Son of Man. His body crucified and His blood shed for the life of the world, are the true elements of that heavenly being which maketh us such as Himself is of whom we come." See also *Cudworth's* Works, tom. ii. *Bp. Beveridge* on Article xxv. ii. p. 210.

Hence Christ is He who *cometh* (i. e. is our Messiah and Saviour) by water and blood (1 John v. 6).

35. *καί*] Not in *Elz.*, but in A, D, K, L, X, and other MSS. The sense is that *you also* who *hear*, as well as *I* who *saw*, may believe.

— *ὑμεῖς*] For this Gospel is to be read in the Church to you and to all Christians, even to the end of time.

36. *ὀστοῦν οὐ συντριβήσεται αὐτοῦ*] Thus the Holy Ghost teaches in a few words that the whole History of the Paschal Lamb is typical of Christ. (Cp. Exod. xii. 46. Numb. ix. 12. Ps. xxxiv. 20.)

"Dirissimum suppliciorum *Crux*; et tamen quodvis aliud corpori mox resuscitando minùs aptum fuisset" (*Bengel*), et, liceat adjicere, ad resuscitatum corpus aliis exhibendum, et veritatem resurrectionis ipsiusque resuscitati corporis *ταυτότητα* adstruendam.

37. *ἐξεκέντησαν*] דָּקָרוּ (*dakaru*), Zech. xii. 10, from root דָּקַר (*dakar*), to *pierce* (cp. *δάκνω*, *dig*), rightly rendered by St. John here (and Rev. i. 7) *ἐξεκέντησαν*.

The Septuagint, who have *κατωρχήσαντο*, appear to have read רָקְדוּ from root רָקַד (*rakadh*), to *dance* for joy, to *insult*.

On this passage of Zechariah, see *Bp. Pearson* on the Creed, Art. iv. p. 379.

38. *Ἰωσήφ*] See on Matt. xxvii. 57. 59. Luke xxiii. 53.

39. *σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν*] On the *quality* of this myrrh and aloes, and on the objection made by some, on the ground of the large *quantity*, see *Kuin.*, who says: "*σμύρνη* myrrha, succus arboris Arabicæ, Dioscorides, i. 60: *σμύρνα δάκρυον δένδρου γεννωμένου ἐν Ἀραβίᾳ, οὗ ἐγκοπτομένου ἀποῤῥεῖ τὸ δάκρυον εἰς ὑπεστρωμένας ψιάθους.* Add. *Plin.* H. N. xiii. 15. *Celsii* Hierobot. P. i. p. 520, sqq.

"*Ἀλόη*, ex plurimorum interpretum sententiâ, non herba, Aloe intelligenda est, e quâ succus amarissimus eliciebatur, sed arbor aromatica, quæ et agallochum et xylaloe vocatur, cujus lignum ad thymiamata, etiam ad condienda cadavera ab Ægyptiis adhibebatur. *Salmasius*, Exercitt. Plin. p. 745, ss. *Rosenmülleri* Scholia ad Num. xxiv. 6.

"Dissentiunt interpretes, utrùm de aromatibus siccis, an de unguento ex iis confecto, cogitandum sit. Sed probabilius est Nicodemum attulisse, myrrhæ siccæ solidæ et contusæ atque agallochi ligno contuso quoque et in pulverem redacto mixtæ libras circiter centum. Etenim Josephus et Nicodemus non leguntur aromatibus illis unxisse Jesu corpus, imò Johannes v. 40 refert, corpus unà cum aromatibus *linteis involutum esse*; neque Josephus et Nicodemus *διὰ τὴν παρασκευήν*, v. 42, accuratiùs Christi corpus condire poterant; mulieres autem, quæ ritè et accuratè illud condire volebant, ut Lucas refert xxiii. 56, aromata et unguenta (discernuntur *ἀρώματα* et *μύρα*) emerant, *ὅπως ἀλείψωσι*, ut corpus Jesûs ungerent, quoque ei unguenta illinerent, add. Marc. xvi. 1.

οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. 42 Ἐκεῖ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. (209/1) 1 [a] Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. (210/2) 2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. 3 [b] Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4 Ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, 5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. 6 Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον. 8 Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ ἐπίστευσεν· 9 [c] οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. 10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. (211/1) 11 [d] Μαρία δὲ εἱστήκει πρὸς τῷ μνημείῳ κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. (212/2) 13 Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. 14 [e] Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστι. 15 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ ἔθηκας αὐτὸν, κἀγὼ αὐτὸν ἀρῶ. 16 Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία· στραφεῖσα

a Matt. 28. 1. Mark 16. 1. Luke 24. 1.
b Luke 24. 12.
c Ps. 16. 10. Acts 2. 25—31. & 13. 34, 35. Isa. 55. 3.
d Mark 16. 5.
e Matt. 28. 9. Mark 16. 9. Luke 24. 16, 31. & 21. 4.

"Videtur præterea etiam pondus aromatum, si unguenta intelligenda essent, nimis magnum esse, quàm ut unctioni unius corporis paratum existimari possit. λίτρα h. l. pondus duodecim unciarum significat. Iis autem, qui tantam aromatum copiam inutilem fuisse objiciunt, rectè regeritur, etiam cubile illud, in quod Christi corpus repositum esset, ad suavem odorem excitandum, more consueto, vid. 2 Chron. xvi. 14, undique his aromatibus impletum fuisse, et aromata ad suffitus ciendos, in ipso sepeliendi actu ex parte comburi potuisse, cùm hoc quoque moris esset in funeribus, vid. 2 Chron. l. c. *Harmeri Beobachtt. über den Orient*, Th. ii. p. 148, p. 151, sq. *Norbergius* de religione et linguâ Sabæorum, p. 12: *Exsequias prosequendi Galilæis* (Sabæis) *hic est mos. Mortuum domi lavatum*, rebus odoratis suffitum, *et in arculâ vestitum positum, ad sepulturam efferunt.* Massecheth Semachoth, c. 8, *cùm mortuus esset R. Gamaliel senior, combussit super eum Onkelosus proselytus ultra LXXX. libras opobalsami.* Josephus quoque Ant. xvii. 8. 3, p. 849, et B. Jud. i. 1, extr. p. 143, ed. *Havercamp.* quingentos servos vel libertos ἀρωματοφόρους, *aromata portantes*, funus Herodis comitatos esse testatur." (*Kuin.*)

40. *ἐν*] Not in *Elz.*, but in many of the best MSS.

41. *κῆπος*] 'a *Garden*.' Christ changes the wilderness of death into a Garden.

He provides *Paradise* or a *garden* for the departed soul (Luke xxiii. 43).

He makes the Grave itself to be a Garden of Paradise, from which at the great Day the bodies of the faithful, that have been sown in hope, will rise in vernal beauty, and be united for ever in unfading glory to their souls.

CH. XX. **1.** *τῇ δὲ μιᾷ τῶν σαββάτων*] which we now call the Lord's Day, on account of the Lord's Resurrection. (*Aug.*, *Chrys.*)

Our Lord arose while the stone was yet on the mouth of the cave, and the seals upon the stone; but the Tomb was opened after the Resurrection by an Angel, in order that others might be convinced of it. (*Chrys.*, *Theoph.*)

On this Chapter of St. John, see the conclusion of the Tenth Book of *St. Ambrose* on St. Luke, ch. xxiv., and on *vv.* 1—9, see *Greg. M.* Hom. in Ev. xxii.

— *τὸν λίθον*] '*the* stone;' not mentioned before by *St. John*; but supposed to be known from the other Gospels.

— *ἠρμένον ἐκ*] Observe, *ἐκ*, *out of*, showing that the stone had been fitted *into* the mouth of the tomb. (Cp. Mark xvi. 3.)

2. *τρέχει—πρὸς Σίμωνα Πέτρον*] A confirmation of St. Mark's account, which relates that the Angels had given the women a special message to *St. Peter*. (Mark xvi. 7.)

— *ἦραν τὸν Κύριον*] See *v.* 13. Mary Magdalene came to seek the *Body* only, which she calls her *Lord* (*Greg.* Moral. iii. 29), and which, as St. Mark relates (xvi. 1), she had come to anoint.

— *οὐκ οἴδαμεν*] '*we* know not;' *we* women who have been to the Sepulchre. A silent confirmation of the narrative of the other Evangelists (Matt. xxviii. 1—8. Mark xvi. 1—8), that Mary Magdalene had been accompanied by *others*, Mary the mother of James, and Salome, St. John's mother, of whom *St. John* says nothing.

6. 7. *τὰ ὀθόνια* (*cloths*, not *clothes*) *κείμενα, καὶ τὸ σουδάριον*] A characteristic instance of St. John's manner of refuting calumnies, without mentioning the authors of them; a lesson of speaking the truth in love. The Evangelist had mentioned that the Body was buried with a mixture of myrrh (xix. 39), which fastened the cloths to the body, and which binds linen to flesh with as much tenacity as lead. And by this particular he guards us against the allegations of those, who had said that Christ's Body was stolen by His Disciples. (See Matt. xxviii. 11—15.) For if any one had taken away, or stolen it, they would not have spent so much time, and been at the pains to unwrap it, and to lay the cloths apart, and to wrap the Napkin by itself. But they would have taken all away together. (Cp. *Chrys.*)

8. *ἐπίστευσεν*] that He was risen.

9. *οὐδέπω*] to this time; *now* they knew it. Before this time they had not believed the report of the women who had been at the Sepulchre. See Luke xxiv. 11, *ἠπίστουν αὐταῖς*.

11—18.] For an exposition of these verses, see *Greg. M.* Hom. in Ev. xxv.

On the appearances of our Lord to Mary Magdalene, as related by the different Evangelists, see *Euseb.* ad Marinum, Qu. 2 and 3, ed. Mai, p. 257 (Bibl. Patr. Vatic. vol. iv.).

11. *τῷ μνημείῳ*] So many of the best MSS. *Elz.* has *τὸ μνημεῖον*.

— *ὡς ἔκλαιε*] as she was weeping.

15. *εἰ σὺ ἐβάστασας*] Mary Magdalene, as yet, had only feeble and low notions of Christ's power; and speaks of *bearing*, *laying*, and *taking away*; all applicable to the *body* only. But Christ gradually weans her mind from carnal notions, and raises her to higher and heavenly thoughts.

16. *λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία*] Our Lord first called her by

ἐκείνη λέγει αὐτῷ, Ῥαββουνί· ὃ λέγεται, διδάσκαλε. 17 [f] Λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν Πατέρα μου, πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν. 18 [g] Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

(213 IX) 19 [h] Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, [i] Εἰρήνη ὑμῖν· 20 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. (214 X) 21 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, [j] Εἰρήνη ὑμῖν· [k] καθὼς ἀπέσταλκέ με ὁ Πατὴρ, κἀγὼ πέμπω

f Ps. 22. 23. Heb. 2. 11. Eph. 1. 17.
g Matt. 28. 10. Luke 24. 10.
h ver. 26. Mark 16. 14. Luke 24. 36. Acts 20. 7. 1 Cor. 15. 5. & 16. 2.
i ver. 21. 26. ch. 14. 27.
j ver. 20. 26. ch. 14. 27.
k ch. 17. 18. 2 Tim. 2. 2.

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the common name of her sex, *Woman* (*v.* 13), and was not recognized by her. He then calls her by her own name, *Mary*, as if He had said, Do thou recognize Him Who recognizes thee. (*Greg.*)

He did not produce recognition by means of the eye, but of the ear, and by the sound of her own name. (*Chrys.*, who supposes that Mary saw the two Angels doing reverence to Christ.)

— λέγει αὐτῷ] B, D, L, O, X, Δ, add Ἑβραϊστὶ, which has been received by *Scholz*, *Tisch.*, *Alf.*

17. μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα] Mary had fallen at His knees, and made a movement to embrace the feet of Him Who had recognized her. (*Chrys.*, *Greg.*) He says to her μή μου ἅπτου. Observe the verb ἅπτου, from ἅπτομαι, properly, to fasten on to an object, to cling to it with a view of communicating something to it, or of eliciting something from it. Hence it is applied to the sick who touched our Lord's garment, in order to be healed (Matt xiv. 36. Mark vi. 56), and especially to the *faithful woman* who is said to *touch* Him, ἅψασθαι, while the *crowd* only *presses* on Him. See on Matt. ix. 20, 21. Mark v. 27. 30. Luke viii. 44—47.

Observe, also, the *tense*, ἅπτου. It indicates not only a prohibition of a particular *act*, but forbids a *habit*; i. e. that of clinging to Him with the *bodily* touch.

And the words οὔπω ἀναβέβηκα contain a *precept* concerning the *time*, when the habit of touching Christ is to be exercised. He is to be *touched*, *after* He *ascended*; that is, He is then to be truly touched, when He is beyond the reach of the bodily touch.

And one of the purposes of His *Absence*, and of His *Ascension* into Heaven, was to elicit and to exercise *that* touch, by which alone He can then be touched, and by which He best loves to be touched, and by which He must be touched by us, if *Virtue is to go out of* Him to heal us,—the touch of *Faith*.

This is thus expressed by some of the Fathers:

Mary, as yet, believed only *carnally* in Him. She had been weeping for Him as *Man*; and now that with her bodily eye she saw Him restored in bodily presence, she imagined that He would abide with her as before. But Jesus raises her mind, and inspires her with greater reverence; He teaches her that He must be *touched spiritually*, that is, *by Faith*; that is, He must be touched not only as man, but as God, One with the Father. (*Aug.*, *Chrys.*) We must touch Him Who has ascended as Man (for Ascension is an act of *body*), and Who is to be worshipped as every where present, as God, and to be touched by Faith. (*Aug.* Tract. 121, Serm. 143, 144.)

Therefore, where the *power* of the *bodily* touch *ends*, there the function of the spiritual touch begins; and *that* is the touch which Christ loves, because it most honours Him, and most profits us.

Hence He says, "*Touch Me not.*" Think not of Me as you now do; dwell not on what I have been made for thy sake, but aspire to that by which thou thyself wast created. I have not yet ascended, but when I have ascended, and am no longer visible and tangible to mortal sense, and *when* you *believe* in Me as God, equal with the Father, then you will really touch Me.

Do not strive to detain Me now carnally by the bodily touch, which is not the touch I desire; but learn to touch Me spiritually; and this you will do, when you can no longer touch Me on earth. Then you will learn to touch Me with the spiritual organ, and to hang on Me by the tenacious grasp and loving embrace of Faith.

"Meritò (says *St. Ambrose*, on Luke xxiv.) prohibetur tangere Dominum, non enim corporali tactu Christum, sed *fide tangimus*." And again; "Prohibetur tangere, quia nondum in Christo inhabitare corporaliter plenitudinem Divinitatis acceperat. Deus est qui adoratur; homo qui tenetur. Ergo non supra terram, nec in terrâ secundùm carnem Te quærere debemus, si volumus invenire. Nunc enim *secundùm carnem non novimus Christum* (2 Cor. v. 16). Stephanus non *supra terram* quæsivit, qui stantem Te ad dexteram Dei vidit; Maria autem quia quærebat in terrâ, *tangere* non potuit. Stephanus autem *tetigit*, quia *quæsivit in cœlo*." Hence also *St. Leo* says (Serm. lxxii. p. 154, *Noli me tangere*, &c.), "Nolo ut ad Me corporaliter venias, nec ut Me sensu carnis agnoscas; ad sublimiora te differo, et majora tibi præparo. *Cùm ad Patrem ascendero*, tunc Me perfectiùs, veriùsque palpabis, apprehensura quod non tangis, et creditura quod non cernis. . . . . Tunc Filius hominis, Dei Filius, excellentiùs sacratiùsque *innotuit*, cùm in paternæ majestatis gloriam Se recepit, et ineffabili modo cœpit esse *divinitate præsentior* Qui factus est humanitate longinquior." See also *Jerome*, iv. 174.

Besides, *now* that Christ is *ascended*, a special virtue goes out of Him (Mark v. 30), in gracious response to the touch of faith; viz. the virtue of the divine gift of the Holy Ghost Himself, who was not given *till* Christ had ascended, but was given in consequence of His Ascension, and is given to the touch of Faith.

Cp. *Bp. Andrewes*, iii. 23. 39, Sermons xv. and xvi. on the *Resurrection*, and *Dr. Moberly*, on the Sayings of the Great Forty Days, pp. 81—95.

See also on the contrast between Mary's case and that of Thomas, the notes on *v.* 29.

We have here, also, divine instruction concerning the presence of Christ in the Holy Sacrament of the Lord's Supper. When discoursing on that subject at Capernaum, He had said to His disciples, "What if ye shall see the Son of Man *ascend* up where He was before?" (John vi. 62.) He had thus taught them not to crave a carnal presence in that Sacrament. He now says to Mary, "Touch Me not, for I am not *ascended*;" Touch Me not *till* I have ascended. Touch Me *when* I have ascended. And go and tell My disciples that I am about to ascend. Thus He teaches her, and He teaches His disciples by her, not to dote upon a *bodily* presence, and not to yearn for that. By seeking to detain Him on earth, we contravene His gracious purposes in ascending to Heaven. By clinging to Him by a carnal grasp we lose Him. By so touching Him, we touch Him not. He says to us, *Sursum corda*, Lift up your hearts. *Depress* not *Me* to *yourselves* on *earth*, but *raise yourselves* to *Me* in *heaven*. Touch Me by the hand of Faith. Cling to Me by the embraces of your souls. Thus Divine Virtue will flow from Me to heal you and refresh you, and to make you partakers of the Divine Nature, and to qualify you for the fruition of the Divine Presence for ever. My Body given for you, and Blood shed for you, will be to you meat indeed and drink indeed, and preserve your souls and bodies to everlasting Life.

— τὸν Πατέρα μου καὶ Πατέρα ὑμῶν] Him Who is Father of Me and Father of you (plural). He does not say, '*our* Father,' but, 'Father of Me,' by nature; and 'Father of you,' by grace. (*Aug.*) Hence we may refute the Noetian and Sabellian heresy, which confounds the Father with the Son. He who *goes* must be a different Person from Him to Whom He goes. (*St. Hippolyt.* adv. Noet. § 657.)

19. τῶν θυρῶν κεκλεισμένων—ἦλθεν] For an exposition of these verses, 19—31, see *Greg. M.* Hom. in Ev. xxvi. He entered through closed doors. Where (it may be asked) were the *dimensions* of *body*, if He entered through closed doors?—where, we may reply, was the *weight* of *body*, when He walked on the sea? The Lord did the latter, as Lord, *before* His crucifixion; and did He cease to be Lord when He had risen from the dead? (*Aug.* Serm. clix.)

Besides, we may ask, where were the functions and laws of *body*, when He glided invisibly through the midst of His enemies. (John v. 13; viii. 59. Luke iv. 30. *Theoph.*) We cannot understand the mode of either work, but where our Reason fails, there Faith begins. (*Aug.* Serm. cx. cl.) See on Luke xxiv. 31.

But why, it may be inquired, did He enter *thus*, when He desired to give His Apostles proof of His *bodily* Resurrection? The reason seems to be, that He would not have them *forget* His *Divinity*, while they *acknowledged* His Humanity. They should recognize Him as Very Man, and adore Him also as Very God.

20. ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευράν] The marks of His wounds were remedies to heal the heart of unbelief. (*Greg.* Hom. xxvi. in Evang.) And in this sense, also, it may be truly said that by His stripes we are healed. (Isa. liii. 5.)

See also on *v.* 27.

— ἐχάρησαν] They did not inquire, *how* He had come to them through closed doors, but received Him with great joy. An example to the disciples of Christ. Let us not discuss, *How* He comes to us in the Holy Eucharist, but gladly receive Him into our hearts. See *Hooker*, quoted above on vi. 25.

He who came forth to life at His Nativity from the Virgin's womb, He who came forth again at His Resurrection from a sealed tomb, He Who came through closed doors and stood before His disciples, can come to us in ways far beyond our present powers of comprehension. He assures us that He does come to us in the Holy Eucharist. Here is the trial of our Faith. Let us not debate, but believe, and welcome Him with great joy.

21. καθώς] i. e. with authority to *send others*; as I, Who have been sent by My Father, send you;

ὑμᾶς. (215/VII) 22 Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα ἅγιον· 23 [l] ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἄν τινων κρατῆτε, κεκράτηνται. (216/X) 24 Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. 25 Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ, Ἑωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. (217/IX) 26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν· 27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. (218/X) 28 Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, [m] Ὁ Κύριός μου καὶ ὁ Θεός μου. 29 [n] Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἑώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

30 [o] Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· 31 [p] ταῦτα δὲ

l Matt. 16. 19. & 18. 18. 1 Cor. 4. 18—21. & 5. 3—5. 2 Cor. 2. 10.

m Luke 2. 11. ch. 1. 1. Acts 7. 59, 60. 1 Tim. 3. 16. n 1 Pet. 1. 8. 2 Cor. 5. 7. o ch. 21. 25. p Luke 1. 3, 4. Rom. 15. 4. 2 Tim. 3. 15. 1 John 1. 1—4.

And I send you with the Holy Ghost; as I was anointed at My Baptism with the Holy Ghost.

22. *ἐνεφύσησε*] "He breathed on them." They *felt* His presence, as well as *saw* Him present. He Who breathed into the first man, and he became a living soul (Gen. ii. 7), now breathes on His Apostles, and thus reminds them that His own Resurrection is the beginning of the new Creation; that the breath of Christ risen from the dead is the origin of our new Life, and the pledge of Life Everlasting; "for as in Adam all die, even so in Christ all are made alive" (1 Cor. xv. 22); "and as the first man Adam was made a *living soul*; so the last Adam was made a *quickening Spirit*," *πνεῦμα ζωοποιοῦν* (1 Cor. xv. 45). The act of *breathing* was a proper preparation for receiving the *Πνεῦμα ἅγιον*; and for the exercise of that power by which, in consequence of Christ's Death and Resurrection, the Soul, dead in trespasses and sins, is raised from death to life.

Thomas was not present when He breathed on them; yet we cannot doubt that the breathing extended its virtue to him, and to *all* who are duly called and sent by Christ. (*Cyril.*) Cp. Numb. xi. 24—26.

— *λάβετε Πνεῦμα ἅγιον*] A proof that the Holy Ghost proceeds from the Son as well as from the Father. (*Aug.* de Trin. iv. 20.) He gave now, that they might receive more abundantly hereafter (on the day of Pentecost), and He gave now privately that they might receive afterwards publicly. (*Aug.* Tract. lxxiv.)

23. *ἄν τινων ἀφῆτε*] The Resurrection of Christ from the dead is preparatory to, and effective of our Resurrection from the death of *sin*, which is called by St John in the Revelation "the *first* Resurrection" (see Rev. xx. 5, 6), and is necessary as a safeguard against the second death (Rev. xx. 6. 14: xxi. 8), and as a qualification for the joys of the second, or general Resurrection. Hence, as soon as He is risen from the dead, He proceeds to speak of Remission of sin. The bands of death being burst, those of sin and guilt are to be broken also. See *Jerome*, iv. 178, "Primâ die Resurrectionis acceperunt Spiritûs Sancti gratiam quâ peccata dimitterent et baptizarent" (where *St. Jerome* considers the difference between this gift and that of Pentecost), and cp. *Bp. Andrewes*, Serm. ix. On the sending of the Holy Ghost, vol. iii. p. 261, and On the Power of Absolution, v. pp. 83—103, and see above on Matt. xvi. 19.

26. *μεθ' ἡμέρας ὀκτώ*] The next Lord's Day. He does not appear to have shown Himself to His disciples in the intervening *six* days. Thus He distinguished the first day from all other days as His Own day. And the Holy Spirit, by recording those appearances in Holy Scripture, and by calling it *ἡμέρα Κυριακὴ* (Rev. i. 10), has consecrated this day to Him. Cp. above on Matt. xxviii. 1.

Christ rose from the dead on this day; He appeared twice in succession on this day; He gave special evidence of His Resurrection on this day; He gave the spiritual power to His Apostles, by which the *soul is raised* from the Death of Sin (*v.* 23). He gave the earnest of the Spirit on this day (*v.* 22), and, finally, He sent the full effusion of the Holy Ghost to His Church on this day (see on Acts ii. 1).

Hence it appears, that the proper exercise of this Day is to "*rise* more and more from the death of *sin* to newness of life." "*If ye be risen* with Christ, seek those things which are *above*" (Col. iii. 1); to "reckon ourselves dead unto sin, and alive unto God through Jesus Christ" (Rom. vi. 9—11); to be "in *the Spirit* on the Lord's Day" (Rev. i. 10). Every Lord's Day ought to be a Day of *spiritual Resurrection*. Every succeeding *Lord's Day* ought to prepare us for the Day of the Lord. Then "when Christ, Who is our life, shall appear, we shall also appear with Him in glory" (Col. iii. 1—4).

27. *ἴδε τὰς χεῖρας*] This action and these words seem to be referred to in the Fragment De Resurrectione, in *Justin Martyr's* Works, Append. ii. p. 188. Cp. *Justin*, c. Tryphon. 97, and Apol. i. 35.

Our Lord might have erased all marks of His wounds from His Body risen and glorified, but He has preserved them there; He showed them to Thomas, who would not believe unless he saw, and so convinced him; He will show His wounds to those who will not believe, and will convict them, and say, Behold Him Whom ye crucified, behold the wounds ye inflicted, see the side which ye pierced. (*Aug.* de Symb. ad Catech. ii. 8.) Our Lord arose with the marks of His crucifixion imprinted in His Body, in order that we might believe that He arose with the *same* Body as that in which He suffered. (*Chrys.*)

Observe, that the wounds which Satan inflicted in malice and scorn on our Lord's crucified Body, have been converted by His controlling power and wisdom into proofs of His Resurrection, and marks of His personal identity. They have become indelible evidences of His Power, graven, as it were, with an iron pen on the Rock of Ages, to be read by eyes of angels and men for eternity; and are glorious trophies of His victory over death and sin, and over Satan himself.

— *μὴ γίνου ἄπιστος*] Remark *γίνου*: Do not *become* unbelieving. Thomas was *doubtful*, not unbelieving. Our Lord warns us, through him, that if we miss opportunities of having our scruples removed, if we close our eyes to the evidences He gives us of the truth, our *doubts* will be hardened into *unbelief*.

28. *ὁ Κύριός μου καὶ ὁ Θεός μου*] Thomas confesses that He Whom he now sees is the *same Person*, as He Whom he had before known as *his Lord*. He owns His *identity*. And he acknowledges this Person to be *God*. He had felt His *Divine* power exercised in reading his own thoughts. He recognizes Him as Man, and adores Him as God. This saying, therefore, was regarded by the Ancient Church as an assertion of Christ's Divinity. See *Cyril*, *Chrys.*, *Athanas.*, and others in *Maldonat.*

Thomas beheld and touched Christ as *Man*, and confessed Him to be *God*, Whom he did not see nor touch. (*Aug.*)

29. *μα*] Some MSS. add *Θωμᾶ*, which is not found in the best MSS.

From the two examples of Mary Magdalene and of St. Thomas respectively, as described by St. John in this chapter, we learn two several duties to Christ risen from the dead and ascended into heaven.

The case of *Mary Magdalene* (v. 17) was very different from that of *Thomas*. She acknowledged His Resurrection, she clung with joy to His human Body risen from the grave, and was satisfied with His visible presence, and wished to retain that. She had yet to learn —and we by her—to see Him that is invisible; to touch Him by faith; to adore Him as God. Therefore our Lord said to her, "Touch Me not, *for* I am not ascended; touch Me not *till* I have ascended; touch Me *when* I am ascended; touch Me by Faith. *That* is the touch which I require; that is the touch by which I am to be held, and by which you may have My Presence with you."

But *Thomas* would not believe that He was risen indeed; or, if risen, that He was risen in *the same human body* as that which He wore before, and at, His crucifixion. This was what *he* was to learn, and we by *him*.—faith in our Lord's Resurrection; faith in our own future resurrection; faith in the identity of Christ's risen body; faith in the identity of our own bodies to rise hereafter.

Therefore Christ, Who had said "*Touch Me not*" to Mary, said "*Touch Me*" to St Thomas.

Thus we are taught the True Faith in His Divinity, Humanity, and Personality, by His providential and gracious correction of the too material yearnings of a woman's love, and of the too spiritual doubts of an Apostle's fears.

— *μακάριοι*] Let those who wish they had lived in the times of the Apostles, and had seen Christ working miracles, meditate on these words. See Heb. xi. 1. (*Chrys.*)

30. *πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα*] He intimates that the Evangelists did not write all, but they wrote enough for our salvation; and that they who are not convinced by what is written would never have been convinced by more. (*Chrys.*)

On the *connexion* of these verses with what precedes and follows, see the note at the end of the next chapter.

γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. (219/IX) [1] Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δὲ οὕτως. [2] Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. [3] Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἁλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ
a ch. 20. 14. ἐπίασαν οὐδέν. [4] [a] Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν·
b Luke 24. 41. οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. [5] [b] Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς,
c Luke 4. 5—7. Παιδία, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὔ. [6] [c] Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἔβαλον
d ch. 13. 23. οὖν, καὶ οὐκέτι αὐτὸ ἑλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. (220/X) [7] [d] Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ Κύριός ἐστι τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνὸς, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. [8] Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. (221/IX) [9] Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. [10] Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. (222/IX) [11] Ἀν-

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31. *γέγραπται*] 'have been written.'

— *ἵνα*] "Scopus Evangelii fides in Christo, et vita sempiterna per fidem in Ipso." (*Bengel.*)

CH. XXI. On the genuineness of this chapter, see note at end of it.

1. *ἐφανέρωσε δὲ οὕτως*] i. e. *after* the *Resurrection* He was not *seen*, except when He willed to *show Himself*. (*Chrys.*)

For an exposition of these verses, 1—14, see *Greg. M.* Hom. in Ev. xxiv. p. 1543.

2. *Ναθαναήλ*] This is added by St. John to show the truth of Christ's promise to him, i. 46—50.

On the question whether Nathanael was the same as Bartholomew, see above, i. 49.

— *οἱ τοῦ Ζεβεδαίου*] Another indication that this chapter was not written, as some suppose, by any but St. John. Any other writer would probably have called them "James and John," or "the two sons of Zebedee;" and would certainly have placed them *next to St. Peter*, and not *after* Thomas and Nathanael. (Cp. *Bengel*; see also v. 24.)

3. *ὑπάγω ἁλιεύειν*] How was this after St. Peter had become a Fisher of men, and When our Lord had said, "No man having put his hand to the plough and looking back is fit for the kingdom of God!" (Luke ix. 62.)

The Apostle Peter was not prohibited from seeking the necessaries of life by means of his former calling, any more than the Apostle St. Paul was forbidden to work with his hands, that he might not be burdensome to any. (*Aug.*, *Greg.*) St. Peter returned to his fishing, —an innocent occupation,—but we do not read that St. Matthew returned to the seat of custom.

Simon goes a fishing; for Christ was not now continually present in person with His Apostles, nor was the Holy Ghost yet given. They had not yet received their commission. (*Chrys.*) Thus they showed how little capable they were of themselves to do any thing to convert others.

— *λέγουσιν αὐτῷ*] This was emblematic of the labours of the Prophets in the night of heathenism, before the coming of Christ; they caught nothing. But when He appeared, a large draught of Jews and Gentiles was inclosed in the Apostolic Net. (*Theoph.*)

— *ἐπίασαν οὐδέν*] They caught *nothing* in *the night*, the *best time* for fishing. Christ had not yet come to them. But when He came in the morning, and commanded them to let down the net, they could not draw it for the multitude of fishes (v. 6). There is no success for "the fishers of men" without Christ. With His aid the Net which has been drawn in vain through the Sea in the most favourable times according to human calculation, is filled, and does not break. These circumstances, so similar in many respects, must have recalled the thoughts of the Apostles to the time when our Lord called Simon and Andrew from their nets at the same lake to be "*fishers of men*." They were designed to teach them, and *all* "Fishers of men," that this Fishing was figurative and prophetical of what they, and their successors after them, were to do and expect in the great work of drawing the Net of the Gospel through the Sea of the World to the Shore of Everlasting Life. Thus also they proved the reality and power of the gift they *afterwards* received when Christ had ascended into heaven, and sent them the Holy Ghost, on the Day of Pentecost.

5. *μή τι προσφάγιον ἔχετε;*] "*Num quid piscium habetis?* Attici omnis generis cibos, qui adhibentur ad panem, et cum eo capiuntur, sed recentiores maximè pisces, imprimis clixos et assatos, *ὄψον* appellarunt, vid. Eustath. ad Hom. Il. λ', p. 861. Macedones autem, repudiato hujus vocabuli usu, ipsi finxerunt nomen *προσφάγιον*. (Mœris: *ὄψον*, Ἀττικῶς. *Προσφάγιον*, Ἑλληνικῶς. Thomas Mag. *ὄψον, οὐ προσφάγιον.*)" (*Kuin.*)

— *ἀπεκρίθησαν, Οὔ*] They answered, that they had *no προσφάγιον*, i. e. *no ὀψάριον*, or *fish*; in order that we might know that the fish, which was afterwards seen on the shore (v. 9), was not provided by any human means, but by the *creative* power of Christ.

7. *ἐπενδύτην*] A fisher's over-coat, *superaria*. Cp. Is. xx. 2, 3. 1 Sam. xix. 24. 2 Sam. vi. 14. 20.

— *γυμνός*] Not having his upper garment on. See Mark xiv. 51, 52.

8. *ἀπό*] See xi. 18.

9. *βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον*] A coal-fire, Fish, and Bread.—provided not by themselves (see v. 5), but by the *creative* power of Christ. The fire was kindled, the fish and the bread were created by *Him*.

What did this teach?

That He is God; the Creator of all things. All the elements were here combined. The *ἄνθρακες* (charcoal) and *ἄρτος* from the Earth, representing the Vegetable World. The Fish from the Water. Fire was there, burning the coals, and Air fanning the flame. And also,

That the miraculous draught was due to Him. He could provide fish not only in the *liquid sea*, but even on the *sandy shore*.

Hence in the great work to which they were called as "*Fishers of Men*," they were instructed to look to Him, and Him alone; they should rely on Him. He would and could enable them to catch fish in the Net of the Gospel, even in the least favourable times and places. He could even enable them to catch fish on the *dry shore*. A memorable example of this was afterwards seen in the history of Philip the Deacon catching a *μέγαν ἰχθὺν* (v. 11) even on the *desert road* to Gaza. (See Acts viii. 26—39.)

They should, therefore, ascribe all their success to Him alone; and they should never faint in their work. He could and would feed them by food supplied and fire kindled—they knew not how—by His divine power.

Our Lord commanded them to bring of the fish they had caught, and then invited them to eat (*vv.* 12, 13). He takes *the bread*, and the fish likewise, and gives them.

He *combines* the fruits of *their labour* and of His *own Omnipotence*, and invites them to partake of them. So it will be at the Great Day. The good and faithful servant who has improved his Lord's money will enter into the joy of his Lord. (Matt. xxv. 21. 23. Luke xix. 17.)

— *ὀψάριον ἐπικείμενον*] On *ὀψάριον* see vi. 9. 11.

On other occasions our Lord produced *more* food from food *already existing*. Thus He acted in multiplying the loaves, and changing water to wine (John ii. 9); and thus He showed that the creatures are His, and are good (see on John vi. 2). But after His Resurrection He *creates*, without *any pre-existing matter*; and thus He proved that He is the Creator of all. out of nothing. (*Chrys.*)

They did not dare to ask who He was; but they ate what He had created, and which He ordered to be brought and eaten by them, in order that they might be able to bear witness to His act of creation.

ἔβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

(223/IX) 12 [e] Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε· οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. (224/X) 13 [f] Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. (225/IX) 14 [g] Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.

[e] Acts 10. 41.

[f] ch. 20. 19, 26.

(226/X) 15 [h] Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, [i] ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ, Ναὶ, Κύριε, (227/IX) σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκε τὰ ἀρνία μου. (228/X) 16 [k] Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, (229/IX) Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, [l] Ποίμαινε τὰ πρόβατά μου. (230/X) 17 Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; (231/IX) Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκε τὰ πρόβατά μου. (232/X) 18 [j] Ἀμὴν ἀμὴν λέγω σοι, ὅτε

[g] Matt. 26. 33.

[h] 1 Pet. 2. 25. Acts 20. 28. Heb. 13. 20.

[i] ch. 10. 1, 2. Matt. 25 32, 33. Heb. 13. 20. Acts 20. 28. 1 Pet. 1. 2, 25.

[j] 2 Pet. 1. 14.

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11. εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς] This draught of fishes, recorded at the close of the Gospels, is emblematic of the work of the Church at the end of time, when the net of evangelic preaching will be full, and drawn to the shore of eternal life. Matt. xiii. 47, 48. (*Aug.*)

All the fishes were great. Such is the glory of the saints in heaven. This miraculous draught *after* the Resurrection is to be contrasted with the former miraculous draught. (Luke v. 1—11. Matt. iv. 18—22. Mark i. 16—20. See *Aug.*, Serm. 249—251.) There the fishes are hauled up into the *boats* on the *sea*, here they are drawn to the *land*; there the net is on the point of bursting asunder (διερρήγνυτο), here it is not torn at all (οὐκ ἐσχίσθη); there the fishermen are called to be fishers of men (Matt. iv. 19), *here* they sit down and feast with Christ.

The former miraculous draught represents the fishers tossed in the ship of the Church on the sea of this world, and drawing bad and good fish (Matt. xiii. 47) into the Net of the Church Visible, which is always strained by schisms, and ever on the point of breaking asunder. This second miraculous draught—that after the Resurrection—represents her labour done, and the good drawn to the *land* of everlasting life, and the Fishers of the Gospel sitting down at a spiritual banquet with their Lord, on the peaceful shore of life everlasting, after their own Resurrection, through the Resurrection of Christ.

— ἑκατὸν πεντηκοντατριῶν] *St. Jerome* (on Ezek. xlvii.) says that the ancients supposed that all the genera of fishes were 153, and that this number indicates that "*omne genus* hominum de mari hujus sæculi extrahetur ad salutem." The mention of this number 153 is more remarkable, because it is so near a round number 150, to which ὡσεί might have been prefixed. (Cp. *Bengel.*)

But may it not be said that this very nearness to a round number serves to bring out more clearly the truth, that the great God and Judge of all does not look *ad generalia*, but counts *every one* of His elect children, whose very hairs are all numbered (Matt. x. 30)?

— οὐκ ἐσχίσθη τὸ δίκτυον] The net is a figure of the Church of the elect. There are divisions in the Church on earth; but there are no schisms in the Church of the Saints. (*Aug.*)

12. ἀριστήσατε] 'come to breakfast.' "ἄριστον primis temporibus significabat *jentaculum*, ut h. l. cibum matutinum, (serioribus Græcis ἀκράτισμα dictum) et ἀριστᾶν, *jentare*, Athen. i. 9, 10, καὶ ἄριστον μὲν ἐστὶ τὸ ὑπὸ τὴν ἕω λαμβανόμενον. Apollon. Lex. Hom. p. 206, ἄριστον τὸ πρώϊνον ἔμβρωμα, οἷον τὸ ἀκράτισμα: add. Phavorin. deinde verò ἄριστον adhibitum etiam est de *prandio*, vid. *Perizonius* ad Æl. H. V. ix. 19, et in dialecto Macedonicâ novâ atque Alexandrinâ nomen ἄριστον hâc quoque potestate præditum fuit, ut notaret *epulum quodcunque*." (*Kuin.*)

It was now early dawn, πρωΐα (v. 4), a proper emblem of the Morning of the Resurrection, when Christ will appear, standing on the sea-shore of Eternity, and invite His disciples to sit down with Him. (Cp. Luke xii. 37.)

13. ἔρχεται—ὁμοίως] See on v. 9.

15. πλεῖον τούτων] more than thy brethren? Thou who didst say that *they all* should be offended with Me, yet wouldest thou never be offended (Matt. xxvi. 33. Mark xiv. 29. Luke xxii. 33. John xiii. 37). "Dost *thou* love Me more than these?"

— σὺ οἶδας] Observe σὺ repeated thrice. St. Peter had now learnt that Christ knew him better than he knew himself.

15—17.] The questions of our Lord, the answers of St. Peter, our Lord's commission to him, stand thus:—

1. (v. 15) ἀγαπᾷς με πλεῖον τούτων;	Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.	βόσκε τὰ ἀρνία μου.
2. (v. 16) ἀγαπᾷς με;	Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.	Ποίμαινε τὰ πρόβατά μου.
3. (v. 17) φιλεῖς με;	Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.	βόσκε τὰ πρόβατά μου.

In the Hebrew and Syriac there are not the same shades of difference in words of *loving* (see *Kuin.*), as there are in the *Greek* of the New Testament and in the Vulgate Latin Version, which (as *Buttmann* observes in *Lachmann's* edition of N. T., p. xlv.) renders uniformly ἀγαπᾶν by *diligere*, and φιλεῖν by *amare* and *osculari*. The last word *osculari* serves better than any comment to mark the difference between ἀγαπᾶν and φιλεῖν.

Though therefore it would not seem safe to build any thing upon the Syriac words which our Lord may be supposed to have uttered, yet the Holy Spirit, the Searcher of hearts, who knew what was in our Lord's mind and in St. Peter's mind, signified something by availing Himself of the variations of Greek in the words for *love* and also for *feed* in this Evangelical narrative. And if our Lord used the *same* word in *Syriac*, then this variation in *Greek* may be a sign of Inspiration.

Our Lord asks St. Peter, ἀγαπᾷς με; '*Diligis* me?' St. Peter dares not presume to say that he has that constant, settled, unwavering, practical love which ἀγάπη implies, such as was the love of Christ for *His* friends, especially for St. John (see v. 20). He can only answer for the emotions of his heart at the time, which He now knows by experience to be weak, though fervent and tender. Therefore he says φιλῶ σε. He will not rise above professions of φιλῶ.

Our Lord, having first deigned to waive the words πλεῖον τούτων, at length condescends still further to his humility and diffidence, and adopts St. Peter's own word, and says φιλεῖς με;

Our Lord had known that St. Peter, in his self-confidence, had *formerly professed more* than he would perform; and now He knows that St. Peter in his humility professes *less* than he will perform.

Formerly St. Peter had professed ἀγαπᾶν, but his ἀγαπᾶν proved to be only a short-lived φιλεῖν. Now he only professes φιλεῖν, but Christ knows that it will be a long-lived ἀγαπᾶν; it will be an ἀγάπη in *old age* (v. 18), and stronger than *death* [1]. Therefore our Lord commands him to prove his love by *feeding* the Lambs and Sheep of His Flock (for which He had shed His Blood) with the milk of His Word and spiritual herbage, and by *tending* His Sheep with his pastoral crook. And He Who knew Peter better than Peter knew himself, foretells that Peter will prove his ἀγάπη by the best of all tests (John xv. 15), the test which Christ the good Shepherd has given of His love for His Sheep, by dying for Christ.

Some, on the authority A, C, read προβάτια here, but there is much force in the repetition of πρόβατα,—with ποιμαίνειν first, and then with βόσκειν,—to show the greatness of the privilege and the duty in which St. Peter is now reinstated, and to inculcate the truth that this is the evidence of love which Christ requires.

15. βόσκε τὰ ἀρνία μου] As if there were no other way by which St. Peter might prove his love than by being a faithful shepherd under the Chief Shepherd. (*Aug.* Serm. 149.)

Peter answers, one for all, and Christ addresses all Shepherds in Peter. (*Aug.* Serm. 137. 295, 296.)

17. λέγει αὐτῷ τὸ τρίτον] The *triple confession* is made a counterpoise to the *triple denial*, that his tongue may be an organ of love no less than of fear; and that the presence of Life may not elicit less than the imminence of Death. (*Aug.*)

— βόσκε τὰ πρόβατά μου] Feed not thyself, but feed *My* sheep; the sheep of Christ. Not *thy* sheep, not the sheep of *man*. They who feed Christ's sheep with a desire to make them their own sheep, convict themselves of loving themselves more than Christ. Let us not love ourselves, but Him; and in feeding His sheep, let us not seek our own things, but His. He who loves himself and not God, is no true lover of himself, for he cannot live of himself, and he therefore dies by loving himself. Hence the Apostle traces the evils of the last days to self-love (2 Tim. iii. 1—5). We love ourselves best by not loving ourselves, but Him, from Whom we live and from Whom our life comes. (*Aug.* Tract. cxxiii.)

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[1] The reader may compare a somewhat different view in *Mr. Trench's* Synonyms of N. T. p. 48. *Meyer* refers to *Tittmann*, Synon. p. 53.

ἦς νεώτερος ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες, ὅταν δὲ γηράσῃς ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. 19 Τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν· καὶ τοῦτο εἰπὼν λέγει αὐτῷ,

k ch. 13. 23. & 1. 7. Ἀκολούθει μοι. 20 [k] Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε, Κύριε, τίς ἐστιν ὁ παραδιδούς σε; 21 τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ

l Matt. 16. 28. Ἰησοῦ, Κύριε, οὗτος δὲ τί; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, [l] Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ μοὶ ἀκολούθει. 23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ', ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

m ch. 19. 35. 24 [m] Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα,

n ch. 20. 30. Amos 7. 10. καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ. 25 [n] Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

Christ addresses His Church in Peter, whom He desires to make a good shepherd in His own Body the Church, and asks him, "Lovest thou Me?" And in saying, "Feed My sheep," and in foreshowing Peter's death, He intimates the duty of the good Shepherd to "lay down his life for the Sheep" (John x. 11. 15). (*Aug.* Tract. 47.)

What Christ is, a good Shepherd, *that* He gives to His members to be. Peter is a Shepherd, and Paul is a Shepherd, and the rest of the Apostles are Shepherds, and good Bishops are Shepherds, but none of us calls himself the *Door* of the Sheep. Paul was a good Shepherd, because He entered by the Door; and when the Sheep at Corinth began to call themselves by names of different Shepherds, saying, "I am of *Paul*, I am of *Cephas*," he exclaimed, "Whither are ye going, miserable that ye are? Was Paul crucified for you?" (1 Cor. i. 12, 13.) (*Aug.* Tract. xlvii. Cp. *Barrow* on the Pope's Supremacy, vol. vi. pp. 110—118. *Moberly* on the Forty Days, pp. 134—192.)

18. *ἐκτενεῖς τὰς χεῖρας*] i. e. be crucified; as he was at Rome. (*Aug.* See *Tertullian*, Præsc. Hæret. 36. *Eusebius*, ii. 25.)

— *οἴσει ὅπου οὐ θέλεις*] Peter desired to be released from the burden of the body, and to be with Christ; but, if it might be so, he desired life eternal without the pains of death; he shrunk from those pains through natural infirmity, and was carried to them unwillingly; but he overcame them and suffered willingly. Since Peter had said, "I will never deny Thee; I will lay down my life for Thee." Christ grants him his will; but in saying "Whither thou *willest not*," He intimates the sympathy and necessity of nature, and that the soul is unwilling to be severed from the body (otherwise there would be often self-murders); he was carried unwillingly to be crucified, but he was crucified willingly.

However grievous may be the pain of death, it is to be overcome by the power of love for Him Who is our Life, and Who willingly suffered death for our sakes.

Christ reserved the glory of martyrdom for the old age of Peter. (*Aug., Chrys.*) His old age was no hindrance to his courage, for he was invigorated by the Holy Ghost. (*Chrys.*)

19. *σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν*] This was the issue; he who had promised, in presumptuous haste, that he would die for Christ, at last died for Him in perfect love. It was needful that Christ should first die for the salvation of Peter, before Peter could die for the Gospel of Christ. (*Aug.*)

— *δοξάσει τὸν Θεόν*] 'glorify God.' He does not say '*die*.' To suffer for Christ is glory. (*Chrys.*)

— *ἀκολούθει μοι*] Thou hast heard My words, which are the words of Him Whose truth thou hast proved by thine own denial of Him. He Who prophesied that thou wouldest deny Him, now prophesies that thou wilt die for Him. Now thou mayest no more fear to die, for He liveth Whom thou didst weep as dead, and Whom thou didst endeavour with earnest love to deter from dying for all.

Peter not only followed Christ to death, but in the *manner* of his death—crucifixion. (*Aug.*)

22. *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι*] i. e. If I will that he should not *follow* Me, as thou wilt, by martyrdom on the cross, but that he should tarry for a placid consummation of his life, and wait in expectation *till I come* to take him to Myself in peace. (*Aug.* Cp. Serm. cclii.)

Our Lord had before said to Peter (John xiii. 36), thou canst not *follow* Me *now*; now that thou boastest of thine own strength, saying that thou wilt not deny Me, but wilt lay down thy life for Me. But, He added, thou wilt *follow Me hereafter*; and He *now explains* that saying.

— *ἕως ἔρχομαι*] while I am coming, and till I come (1 Tim. iv. 13).

— *σὺ μοί*] both pronouns are emphatic.

It may be observed here,—once for all,—that the oblique cases of the pronoun Ἐγὼ (*viz.* *μοῦ, μοί, μέ*) are often used in the New Testament in a manner peculiar to it; and that this usage imparts much strength and clearness to the sense.

See a remarkable example in Matt. xvi. 18, *οἰκοδομήσω μοῦ τὴν ἐκκλησίαν*. When so used, they do not *follow* their substantive, but *precede* it. They are *not enclitic*, but *emphatic*. The same may be said of their relation to verbs, as here, where the sense is, "Do thou follow *Me*, instead of inquiring what will become of *him*."

In the present Edition, these oblique cases are *accentuated* accordingly.

23. *ἀποθνήσκει*] Cp. Matt. ii. 4, *ποῦ ὁ Χριστὸς γεννᾶται*;

— *οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ'*] Our Lord delivered here two prophecies, one concerning the death of St. Peter, the other concerning the death of St. John.

The prophecy concerning St. Peter's death had been fulfilled, and been explained by its fulfilment when St. John wrote his Gospel, by the *manner* of St. Peter's death, in which he *followed* Christ to the *cross*, and so glorified God (*v.* 19).

But the second prophecy—that concerning St. John's own death—was not yet fulfilled. It *was* to be fulfilled, and to be *explained* by its fulfilment, when the Evangelist came to die. And those who survived him, knew that it *was* fulfilled in the patient waiting, and in the quiet endurance of *life*, protracted among many trials, after the death of all his brother Apostles, till Christ *came* and took him to Himself by a natural death. Thus St. Peter *followed* Christ; St. John *tarried* for Him. St. Peter's was the martyrdom of death, St. John's was the martyrdom of life.

The Holy Spirit, by *commenting* here on a *fulfilled* prophecy (that concerning St. Peter), teaches us to attend to the fulfilment of prophecy in our own times. But by *only correcting* an error with regard to an *unfulfilled* prophecy,—that concerning St. John,—He teaches us not to speculate curiously on *unfulfilled prophecies*, but to wait patiently till Christ comes to us in the events of History, and interprets His own prophecies by fulfilling them.

24. *οὗτός ἐστιν*] John himself. On *οὗτος*, used by a speaker when designating *himself*, see the note on Matt. xvi. 18.

— *οἴδαμεν*] 'We know.' I, and you whom I address, know that His testimony is true, for it is the testimony of the Spirit of Truth (cp. 1 John v. 6. 3 John 12). An assertion of Inspiration, for who could have recorded Christ's Discourses on the mysterious doctrines revealed in this Gospel, and have solemnly affirmed that his record was true, if he had not been enabled to do so by the illumination of the Holy Ghost?

25. *ὅσα*] Not for *ἃ* simply, but indicating *multitude* and *greatness*, "quæ et quanta." So used by St. John, Rev. i. 2, *ὅσα εἶδε*, "quæ et quanta vidit."

— *οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι*] A manner of speech which is employed when that which is evident is amplified, without any deviation from truth. The expressions used may exceed the fact, but so as to show the *desire* of the speaker without any delusion being practised on the hearer. This figure of speech is called *hyperbole*, and is found in other places of Holy Writ. (*Aug.* Cp. *Aug.* Civ. Dei, xvi. 21. Cp. Rom. ix. 3. *Glass.* Philog. Sacr. tract. i. cap. xix. p. 905, ed. 1711.)

St. John testifieth this with as great certainty of truth as height of hyperbole. (*Bp. Pearson.*)

— *οἶμαι*] the first person *singular*; very appropriate after *οἴδαμεν* the first person plural in the preceding verse, lest any one should attribute this verse to any but one person, and that person the disciple who wrote these things—St. John. Some, however, have questioned the genuineness of this verse. But it is found in all the MSS. with scarcely more than a single exception (Cod. 63).

St. John does not describe the *Ascension* of Christ into heaven. This had been already done in the preceding Gospels. (Mark xvi. 19. Luke xxiv. 51. Cp. Acts i. 2—12.) He takes for granted that it is well known to those for whom he wrote. And though he does not describe it, yet he records three speeches of Christ referring to it (iii. 13; vi. 62; xx. 17).

NOTE ON THE GENUINENESS OF THE FOREGOING CHAPTER.

It has been said by some, that this Gospel, as originally written by St. John, ended with the close of the *preceding* Chapter—the twentieth; and

That *this* Chapter,—the Twenty-first,—was added *afterwards*;

Either *by himself*,

Or by some *other hand*.

The main ground for this allegation is,—that the words which conclude the Twentieth Chapter appear to be designed, as, it is said, their tenour indicates, to form the *conclusion* of the Gospel.

On the evidence of the *authorship* of the Twenty-first Chapter, it is to be observed;

That all the MSS. have it, without any distinction or separation of it from the body of the Gospel;

That it is also received as an integral part of the Gospel in the Ancient Versions and Expositions of it;

That the *internal* evidence is very strong in favour of its genuineness. For example; this Chapter contains many expressions which are characteristic of, and peculiar to, St. John. St. John often uses *μετὰ ταῦτα*, as in *v.* 1. See iii. 22; v. 1. 14; vi. 1; vii. 1; xix. 38. St. John, and St. John alone, uses the words *θάλασσα ἡ Τιβεριάς* (*v.* 1). Cp. above on v. 1, and *Trench* on the Miracles, p. 152. He alone uses *πιάζειν* (*vv.* 3. 10). He alone of the Evangelists uses *μέντοι* (*v.* 4); he alone uses the *double ἀμὴν* (*v.* 18); he alone uses the form *Θωμᾶς ὁ λεγόμενος Δίδυμος* (*v.* 2); he often uses the form *Σίμων Πέτρος* (*vv.* 2, 3. 7. 11. 15), which is very rare in the other Gospels; he alone uses the term *ὀψάριον* (*vv.* 9, 10. 13); he alone uses *παιδία*, as in *v.* 5. Cp. 1 John ii. 13. 18; and he alone uses the expression *ὁ μαθητὴς ὃν ἠγάπα ὁ Ἰησοῦς* (*v.* 7). The word *μένειν*, as applied to St. John by Christ (*vv.* 21, 22), and characteristic of St. John's duty and life, seems to have made such an impression on him, that he repeats it *twenty-six* times in his Epistles. And the words of Christ, *ἕως ἔρχομαι* (*vv.* 22, 23), find a striking echo in the last chapter of St. John's Revelation (*v.* 20), *ἀμὴν· ἔρχου, Κύριε Ἰησοῦ*.

This chapter must also have been written in St. John's lifetime;

For, if it had been written *after* his death, it is clear that the observation on our Lord's prophecy in *v.* 23 would have been illustrated by an addition to the effect that St. John *had died*, and that therefore the prophecy could not have meant that he *would not die*. And it is not probable that *during St. John's lifetime*, any other person would have ventured, or have been permitted by him, to add to his Gospel.

Besides; the Writer of this Chapter distinctly claims to *be St. John*. See *v.* 24 compared with the preceding *vv.* 20—23.

And lastly, this chapter has been received by the Universal Church of Christ as an integral part of St. John's Gospel.

On the whole, then, there does not seem to be any ground for doubting that this chapter was written by St. John.

But may it not have been written and published by *St. John* himself *after* he had written and published the preceding part of the Gospel? May it not (as some suppose) have been annexed as an *Appendix* to his Gospel by himself?

In reply to this question, let it be observed that St. John's Gospel was written in order to be read publicly in the Churches of Christendom. Copies were made of it for this purpose as soon as it was written. And if two editions had been published of it, it is probable that *some* MSS. of the Gospel would now be extant, representing the *original* edition. But none of the MSS. of this Gospel *omit* the *twenty-first* chapter.

No Version or Exposition affords any sign of the existence of *two* editions of the Gospel; nor does any ancient writer appear to have received any record, or even the least intimation, of their existence.

It has been alleged, that St. John wrote the *twenty-first* chapter to correct the erroneous notion that he himself would not die. (See *v.* 23.) But suppose this to have been so. St. John's Gospel was not written till fifty years after our Lord's prophecy concerning him was delivered. And he relates that the saying that he should not die, went forth in consequence of that prophecy (*v.* 23). If, therefore, that erroneous notion was the occasion of his writing the twenty-first chapter, it would have operated as strongly when he first published the Gospel as at any subsequent time after its publication.

But it is said that the Gospel *ends* with the conclusion of the *Twentieth* chapter. What follows (it is alleged) is the *result of an after-thought*.

This allegation appears to proceed from a non-apprehension of the *connexion* between the *Twentieth* and *Twenty-first* Chapters. They are, in fact, closely united, as follows:

Toward the close of the Twentieth Chapter, our Lord says to St. Thomas, "Because thou hast *seen Me* thou hast *believed*; Blessed are they that have *not seen* and yet have *believed*" (xx. 29).

St. John then proceeds to intimate to the readers and hearers of his Gospel that *they* may obtain for themselves this blessing; and in this respect be more blessed than St. Thomas, and even than the Apostles themselves. He therefore adds, that "Jesus did many other miracles in the *presence* of His *disciples*, which *have not been written* in this book;" that is, He did them in the *sight* of those who were convinced by them and believed (*v.* 30).

But do not therefore imagine that you, the hearers and readers of the Gospel, are less privileged than we His disciples who *saw* them. For these *have been written* (*ταῦτα γέγραπται*) for *your* sake, that you, who have *not seen them*, might *believe*, and so gain the *blessing* pronounced by Christ on all those who *believe* without seeing; and that, believing, ye might have life in His name.

He thus closes the Twentieth Chapter; and in order to prove this more fully, St. John proceeds to *add*, in the twenty-first chapter, a specimen of what was done by Jesus *after these* things which had been written.

His argument now is—If *these things* (*ταῦτα*) which *have* been already *written* in this book ought to constrain you to *believe*, and enable you to have life in the Name of Jesus, and to obtain the blessing He has promised to those who have not seen them and yet have believed, the ground of your belief will be *still more* strong, and your hope and assurance of the promised blessing will be yet more stedfast, if I proceed to record, by way of example, and *ex abundanti*, what Jesus did in addition to, and *after*, *these* things which have been already written.

Therefore he proceeds immediately to corroborate his declaration by writing the Twenty-first chapter.

That chapter is an illustration and expansion of the assertion at the close of the Twentieth.

Observe how it begins: *μετὰ ταῦτα*, 'after *these things*.' He takes up the word *ταῦτα* from the last verse of the preceding chapter. After these things, which have been written, he goes on to say, *ἐφανέρωσεν ἑαυτὸν τοῖς μαθηταῖς*. He here also repeats the word *μαθηταί* from the last verse but one of the foregoing chapter. He reiterates this word "*disciples*" in *vv.* 2. 4. 8. 12. 14. Jesus manifested Himself to His *disciples*: to those who *saw* and believed, —to Simon Peter, to us the two sons of Zebedee, and to others. But do not suppose that this manifestation was not also for *your* sakes who hear and read this Gospel. "Blessed are they that have not seen and yet have believed." You who have not *seen*, but who hear and read and *believe*, may, by believing, inherit a blessing which is not enjoyed by us who were His *disciples* when He was alive on earth; *you* may enjoy a blessing which was not possessed by St. Thomas, no, nor even by Simon Peter, and by the Israelite in whom was no guile, and by the disciple whom Jesus loved, and who saw and wrote these things (xxi. 24), and we know that his testimony is true.

Nor is this all. As if to press this argument home still more forcibly on his hearers and readers, St. John repeats at the close of the last chapter some words which he had used at the end of the preceding one. These words are *ἐποίησεν ὁ Ἰησοῦς*. The works which He did (*ἃ ἐποίησεν*), these bear witness of Him (v. 34. 36). Enough and more than enough of these His works has now been written, in order that you may believe and have life. And now at the close of this Gospel,—the last of all the Gospels,—the Gospel written by the disciple whom Jesus loved, the last surviving Apostle, hear this solemn declaration from me; that not only, as I have said before, did Jesus many things which have not been written in *this book* (xx. 30), but that, if all His mighty works were written severally and in each particular, not even the world itself would contain the Books that should be written.

Therefore, on the whole, you may derive instruction and assurance not only from what *has been written in this book* (xx. 30), but also from what has *not been written*. Believe, therefore, that *Jesus is the Christ, the Son of God*. Believe, and *have life in His Name* (xx. 30). Believe, and inherit the blessing—For, *Blessed are they that have not seen, and yet have believed* (xx. 29).

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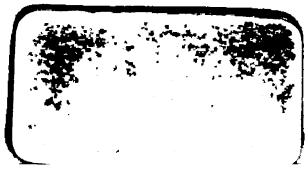
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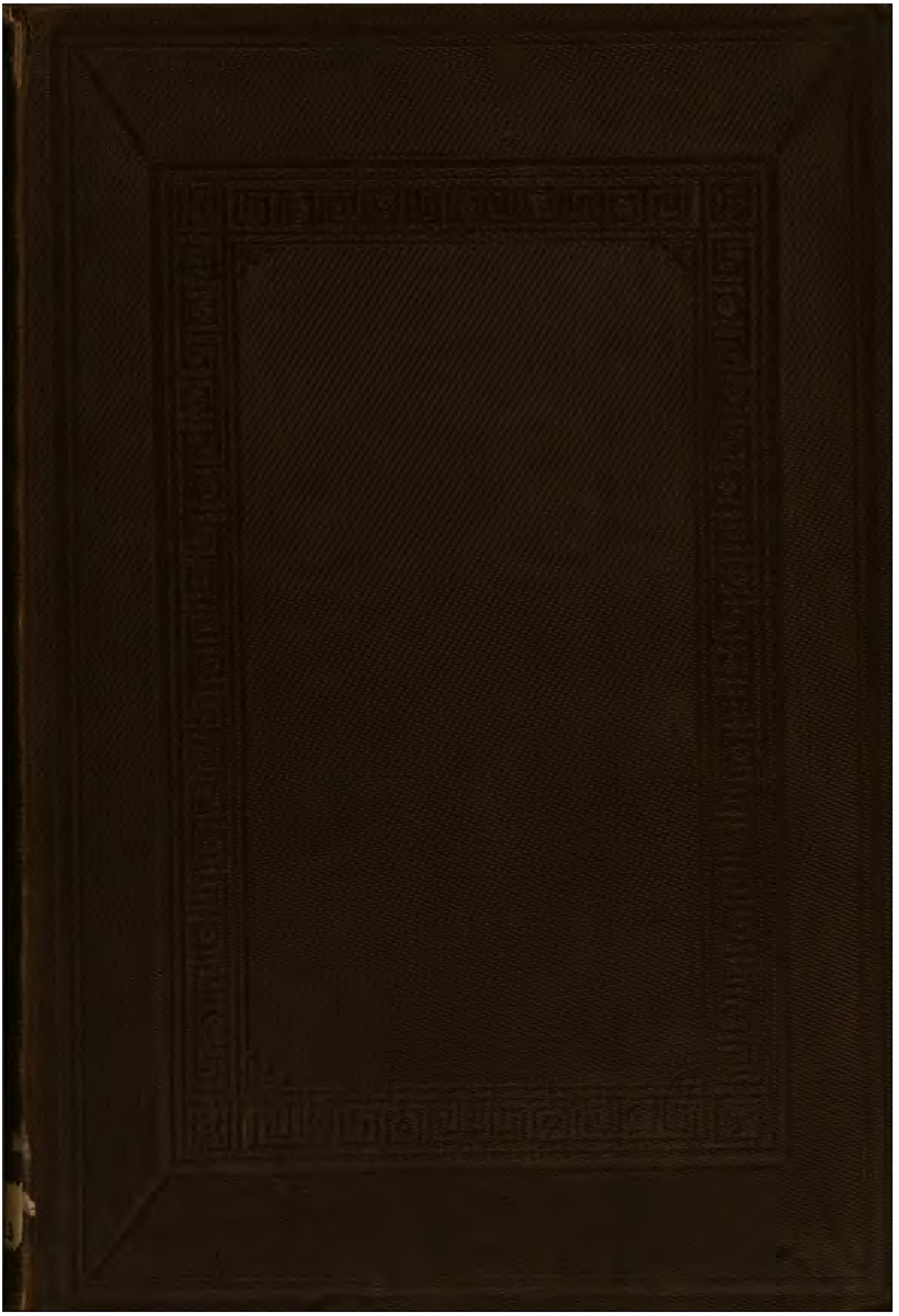
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THE ACTS OF THE APOSTLES 1

INTRODUCTION

TO THE

ACTS OF THE APOSTLES.

No portion of Holy Writ has been made the occasion of more controversy as to its design than the ACTS of the APOSTLES.

Some have said that it is composed without any specific plan [1], and that it is merely a collection, imperfect and fragmentary, of such materials concerning the primitive Church, as happened to be accessible to the writer. It has been argued from its inscription to Theophilus [2], that it was designed only for the use of a private Christian. It has been observed, that it records only some actions of two of the Apostles, St. Peter and St. Paul; and that it says nothing of their Epistles, or of the martyrdom of either, and that it terminates unexpectedly with St. Paul's first visit to Rome. And it is alleged, that its title, "the ACTS of the APOSTLES," disappoints the reader, and can hardly have been assigned to it by the writer himself.

Others [3], in recent times, profess to have discovered in this book a design to vindicate St. Paul, the Apostle of the Gentiles, from the charges of those who contrasted his teaching with that of St. Peter, the Apostle of the Circumcision; as if the one were contradictory to the other. And others [4], accepting this hypothesis concerning the Acts, have proceeded so far as to affirm, that the view presented to us there, of St. Paul's teaching, is inconsistent with the tenour of St. Paul's Epistles. The tendency of these theories is, evidently, to invalidate its authority, and to undermine the foundations of its Genuineness and Inspiration.

Happily for the Christian Church, there is no book whose Authenticity, Genuineness [5], and Inspiration, are more strongly corroborated by the consentient testimony of Ancient Christendom than the Acts of the Apostles.

[1] e. g. See *Dr. Davidson*, Introduction to N. T., ii. p. 62, and ibid. p. 24.

[2] *Kuinoel, Ziegler, Heinrichs, Meyer*, and others.

[3] *Schneckenburger* über d. Zweck d. Apostelsgeschichte. Bern. 1841.

[4] *Bauer, Schwegler*, and *Zeller*. See *Meyer's* Einleitung, p. 9.

[5] On the subject of the Authorship, the following ingenious argument from internal evidence deserves to be ·ıtei·. ;

"Acts xvi. 10: 'After he had seen the vision, immediately *we* endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.'

"Here the writer of the history, by the change of persons, first indicates his own presence as a companion of the Apostle. It is well known that this book of Acts, as well as the third Gospel, are

The evidence of this is clear and open to all[1]. And taking for granted that this book was dictated by the Holy Ghost, we may feel confident, that, whether

ascribed to St. Luke by the universal tradition of the Church; but it seems never to have been shown that the same conclusion may be reached, simply and rigidly, by the internal evidence alone.

"The writer then, so far as we can learn from his history, was present with the Apostle from Troas to Philippi, in his first visit to Europe; was absent from him, or not distinctly present, after his departure from Philippi, during his double stay at Corinth and Ephesus; and having joined him at Philippi again, continued his companion during his voyage from Greece to Palestine, his imprisonment at Cæsarea, his second voyage, and, at least, the earlier part of his imprisonment at Rome.

"None of St. Paul's letters were written until his arrival at Corinth, when the first separation had taken place. Six of them, the first and second to Thessalonica, the Epistle to the Galatians, the first and second to Corinth, and the Epistle to the Romans, were written during the interval of the writer's apparent absence. His name could not then be expected to occur in these letters among the friends who were present with St. Paul, and who joined in the salutations.

"Four other letters, to the Ephesians, Colossians, Philemon, and Philippians, were written during the first imprisonment at Rome. Now since the writer had been a companion of the Apostle for three whole years before that imprisonment, had attended him on the voyage with only one or two others, and had continued with him till his arrival at Rome, it is most improbable that he would leave him at once, and not cheer him by his presence and friendship, as in the previous long delay at Cæsarea. In these letters, therefore, if the helpers present with St. Paul are at all mentioned, his name will be likely to appear. And since he had been so intimate a companion, and attended him faithfully so long, it seems almost certain, that the Apostle, if he specified his chief helpers and friends who were with him, could not omit one so conspicuous. The writer, we may thus infer, was either Tychicus, Timothy, Epaphroditus, Epaphras, Onesimus, Aristarchus, Marcus, Jesus Justus, Luke, or Demas, the only persons whose names appear in the salutations of these four letters.

"But this choice is soon reduced within narrower limits. Timothy, Tychicus, and Aristarchus could none of them be the writer, since they accompanied Paul and himself on the voyage from Greece (Acts xx. 4, 5). Onesimus is excluded, since he was converted by St. Paul during his imprisonment at Rome (Philem. 10). Mark is also excluded, since he is mentioned repeatedly in the history, and was rejected by St. Paul as a companion in that very journey in which the writer soon afterwards joined him. Epaphroditus clearly was not with the Apostle when the imprisonment began, but was sent to him from Philippi, when they heard tidings of his necessities. Epaphras appears to have been a local Pastor from Colossæ, who arrived also at Rome after the imprisonment there had begun. Thus Jesus Justus, Luke, and Demas are the only three names which are not absolutely excluded by these texts.

"That Jesus Justus was not the writer may be gathered from two presumptions of considerable weight. First, he was of the circumcision, or a Jew by birth; while several indications in the book of Acts lead us to suppose that the writer was a Greek, and only a Proselyte, rather than a native Jew. And next, Jesus Justus is named only once, while the two others are named three times in these Epistles. Now the companion of the Apostle for so many years, and through so many dangers, would not be likely to be left thus entirely in the background, compared with others.

"The choice will now be confined to Luke and Demas, each of whom is mentioned three times, and always near together. In the last instance, however, there occurs a remarkable contrast. In his second imprisonment, as we learn from 2 Tim. iv. 10, 11, Demas forsook the Apostle, through love of the world, and 'only Luke' continued with him, while every other helper was absent. It would be a high degree of moral incongruity to suppose that this apostate, whether his apostasy was temporal or final, and not the companion who was faithful to the last, was the same with the faithful companion during shipwreck and imprisonment, and the honoured writer of two main books of the sacred canon. And thus, by internal evidence alone, we are led to the conclusion that Luke, and no other, was the real Author of the Gospel and the book of Acts. The circumstantial evidence limits our choice to three names, while the moral evidence, hardly less forcible, confines it among these to St. Luke only." —*Birks'* Horæ Apostolicæ, pp. 351—353.

[1] It may be seen in *Lardner*, iii. 207. *Kirchofer*, Quellensammlung zur Geschichte des N. T. Canons, pp. 161—168. *Davidson's* Introduction, pp. 2, 3; and Appendix A to the Editor's Lectures on the Canon of Scripture. See also below, p. xii, *note*.

we *can discover* its design or no, a design certainly it has, not unworthy of its Divine Author. He is the Spirit of Counsel and of Might, and what He purposes wisely, that He performs effectually.

But, is it difficult, to discover its plan? Let us consider.

St. Luke has written one work, consisting of two parts; the former his Gospel, the latter the Acts of the Apostles.

The connexion of these two parts is marked by the commencement of the latter, with a reference to the former, and by the inscription of both to one person.

The latter opens thus; "The former Treatise I made, O Theophilus, of all that Jesus *began* both to do and to teach, until the day in which He was taken up." Let us remark also, that in his latter treatise, the Acts, he resumes the subject at the point where, in the former, the Gospel, he had left it; that is, with a description of Christ's Ascension into Heaven.

Therefore, it appears from the Acts, that in his former treatise, the Gospel, St. Luke had professed to give an account only of what Jesus *began* to do and to teach, while He was *in person upon earth.*

But now, in his second treatise, the Acts of the Apostles, he has a higher and ampler subject before him.

In this book, the sequel of his Gospel, he, being inspired by the Holy Ghost, comes forward and reveals to the world, what the same Jesus, having ascended into heaven, and being exalted to the right hand of God, and there sitting in glory, *continues* "to do and to teach," not within the narrow confines of Palestine, or during the few years of an earthly ministry, but "in Judæa and in Samaria, and unto the uttermost parts of the earth[1]," by the instrumentality of Apostles and Apostolic men, and Apostolic Churches, in all ages of the world; and what He will ever continue to do and to teach, *from heaven*, even till He comes again in glory to judge both the quick and dead.

This it would seem is the view which the Author himself propounds of his own plan in composing this book.

Let us consider, whether this view is consistent

I. With what may be gathered from other writers of Holy Scripture, concerning Christ's Office after His Ascension, and during His Session in Glory? and

II. Whether it be confirmed by internal evidence derivable from the Acts of the Apostles?

I. Our Blessed Lord Himself, when upon earth, promised to be always with His Apostles[2], and He said to them, a little before His Ascension, "As My Father hath sent Me, even so send I you[3]." Thus He prepares us to regard their Acts as done by Himself.

Accordingly St. Mark concludes his Gospel, by expressing in few but comprehensive words, what may be regarded as the argument of the Acts of the

[1] Acts i. 8. [2] Matt. xxviii. 20. [3] John xx. 21.

Apostles. "So then after the LORD had spoken unto them, He was received up into heaven, and sat on the right hand of God; and they went forth and preached every where, the LORD *working with them, and confirming* the *Word* with signs following[1]."

Thus the Holy Ghost, speaking by St. Mark, represents the Lord Jesus as *continuing* to do and to teach *every where*, after His Ascension, by the ministry of His Apostles, what He had *begun* to do and to teach while He was visible upon earth.

Similarly, the Apostle St. Paul, who, as Christian Antiquity testifies, was St. Luke's fellow-labourer in writing, as well as in preaching, the Gospel[2], represents Christ in glory, as the origin of all that is done or taught in the Church by the ministry of men. "He that descended is the same also that ascended up far above all Heavens, that He might fill all things. And He gave (i. e. constituted) some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ[3]."

In like manner the beloved Disciple St. John, to whom it was given to behold Christ in Glory, describes Him in the Apocalypse as walking in the midst of the seven Golden Candlesticks; which are the Churches of God[4].

Therefore the Church of England, in her Office for ordering of Priests, looks up from earth to heaven, and praises God for having given His dearly beloved Son, Who "*after* He had made perfect our Redemption by His death, and was ascended into Heaven, *sent abroad into the world His Apostles*, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry *He gathered* together a great flock in all parts of the world, to set forth the eternal praise of God's holy Name."

II. Let us now examine, whether this view of the design of the Acts of the Apostles, is authorized by the contents of the book itself.

1. Consider the first Act done by the Apostles after the Ascension. They return from the Mount of Olives to Jerusalem, and resort to *the* Upper-room[5], probably the same where Jesus had instituted the Lord's Supper, and had shown Himself alive to the Apostles on the two successive Sundays after His Resurrection. There they nominate two persons, with the view of filling up the vacancy made by the death of Judas, and they address a prayer to Jesus, "Lord[6], show whether of these two *Thou hast chosen*[7]." Thus they declare their persuasion that He who is removed from them in person is still present with them, as He Himself had promised to be[8]; and that sitting on His throne in Heaven, He can and does *choose* an Apostle, as truly as when He was walking on earth, by the side of the Sea of Galilee. *The lot was cast into the lap, but the disposing of it was of the Lord*[9]. The lot which fell upon Matthias was dropped from heaven by the hand of Christ.

[1] Mark xvi. 19, 20. [2] See the authorities in the Introductory Note to the Four Gospels.
[3] Eph. iv. 10—12. [4] Rev. i. 13. 20; ii. 1. [5] Acts i. 13.
[6] That Κύριος is here Christ, see Notes on Acts i. 6. 21. 24.
[7] Acts i. 24. [8] Matt. xxviii. 20. [9] Prov. xvi. 33.

2. Let us observe the next great event in this Sacred History—the descent of the Holy Ghost. Christ when on earth, breathed upon His Apostles and said, "Receive ye the Holy Ghost[1]." Thus He showed that He Himself was the source whence that gift would come. And when the Spirit was poured forth on the Apostles, Peter ascribed the effusion to Christ; "He, having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear[2]." He, who while on earth did and taught what the Messiah was to do and teach, now does and teaches in a more glorious manner by the Holy Ghost the Comforter, Whose Mission from heaven is like a royal largess, bestowed in honour of Christ's Coronation, a sign and fruit of His heavenly inauguration and enthronization on the Right Hand of the Majesty on high.

Hence the Kingdom of Christ, which was commenced by His ministry upon earth, is now continued, extended, and amplified. The Four Gospels are the *Beginnings*[3] of its history: they reveal the Day-Spring from on high, and the orient gleams of the Sun of Righteousness. But in the Acts of the Apostles we behold that Sun in his strength, shining in noonday splendour. After His exaltation in glory, and after the bestowal of the Holy Ghost, the number of the names of the Disciples at Jerusalem, which had been before a mere handful, a hundred and twenty[4], is now counted by thousands[5]. We see the Christian Church extending herself from the upper room on Mount Sion, in a gradually growing circle, till she embraces within her range "devout men from every nation under heaven[6]." She enfolds Samaria by the agency of Philip the Deacon, and of Peter and of John. Christ preaches by Philip in the wilderness of Gaza, and the Morians' Land stretches out her hands unto God[7]. He passes toward Ashdod: "Philistia is glad of Him[8]." "Behold the Philistines, and they of Tyre with the Morians, lo! there is He born[9],"—born by the new Birth of the Word and Sacraments. By the preaching of Peter He gathers in the Gentiles at Cæsarea; by the ministry of Paul He plants the Gospel at Antioch; He encounters the Evil One in various forms; of obstinate obduracy in Jewish Synagogues; of Pagan Idolatry at Lystra and Ephesus; of Sorcery, Divination, and Witchcraft at Samaria, Paphos, and Philippi; of sceptical Philosophy, and intellectual pride at Athens and Corinth; and at length in His triumphant march, as a crowning consummation of His conquests, and an earnest of universal victory, He plants the cross in the imperial city of the Cæsars, the heathen capital of the world, by the hands of him,—who had formerly been the fiercest persecutor of the Church, and afterwards was its most zealous champion, and courageous confessor and martyr, St. Paul.

These feats of Christian prowess were performed by means of men, but the Doer of them all was Christ. And what St. Luke says concerning one great harvest of souls, gathered into Christ's garner, may be said equally of all; "The LORD added to the Church daily such as should be saved[10]."

3. Thus we see in the Acts the continuance and extension of Christ's work-

[1] John xx. 22. [2] Acts ii. 33. [3] See Note on Acts x. 11.
[4] Acts i. 15. [5] Ib. ii. 41; iv. 4. [6] Ib. ii. 5.
[7] Ps. lxviii. 31. [8] Ib. lx. 8. [9] Ib. lxxxvii. 4. [10] Acts ii. 47.

ing, and we also recognize in it a greater manifestation of glory in the *manner* of His operations. He Himself had said, when on earth, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father [1]." That is to say, when I am ascended into heaven, and am seated in glory there, then will I do, by the agency of others—My faithful servants—works more marvellous than are done by Me now, in person, before My Death, and Resurrection, and Ascension.

For example, our Lord when on earth had healed the woman who touched with faith the hem of His garment [2]. But when He had ascended into heaven, He worked miracles on the sick by means of the shadow of St. Peter at Jerusalem [3], and by the handkerchiefs of St. Paul at Ephesus [4]; and thus He showed that the sphere of His working was enlarged; and He creates in our hearts a blessed assurance that now, when as Man united for ever to God, He, by virtue of His obedience to death, has received "a Name which is above every name [5]," He is ever acting by those visible channels of Invisible Grace, His Word and Sacraments, which derive their efficacy from His Incarnation and Passion, and are the means by which the benefits of His Death are bestowed for our everlasting life, and are like the skirts of His garments, by which He operates from heaven, and heals the diseases of our souls.

4. The Acts of the Apostles is a portraiture of the Church; it is an Historical Picture traced by the Holy Ghost guiding the hand of the spiritual Painter St. Luke. It has, as its central Figure, Jesus Christ, perfect God and perfect Man, Who died for us on the cross, and raised Himself from the Dead, and ascended into heaven, and there reigns in glory, the Head of the Church and Sovereign Lord of the world. He is the one spring of all the life and beauty delineated in this heavenly landscape; and therefore, it will be remembered, the Apostles are careful to disclaim for themselves all independent power. "Ye men of Israel, why look ye on *us*, as though by our own power or holiness we had made this man to walk? The God of our fathers hath glorified His Son Jesus [6]." Thus they raise the eyes of the people from themselves—Christ's members and ministers on earth—to Christ their Head and King acting by them from heaven.

5. Accordingly, we find that in this History there are certain words continually recurring, which remind the reader of this concentration of power in Christ, and derivation of power from Him.

One of these is *Κύριος*, the LORD. This word, equivalent to the JEHOVAH of the Old Testament, and corresponding to it in the Septuagint Version [7], is constantly applied to CHRIST in the Acts, where it is found nearly a hundred times, and is like a sacred keynote of the whole, ever sounding forth His Divine Lordship in the ear of the world. The Lord's working in the Church, the Lord's household,—this is what the Acts reveals. *Ὁ Κύριος ἐν τῇ Κυριακῇ*,—that is its subject. It is "the LORD JESUS," Who is said by St. Peter to have come in and gone out among them [8].

[1] John xiv. 12.
[2] Matt. ix. 20.
[3] Acts v. 15.
[4] Ib. xix. 12.
[5] Phil. ii. 9.
[6] Acts iii. 13.
[7] See Note below on i. 6.
[8] Acts i. 21.

It is He Who chooses Matthias [1]; He Who sends the Holy Ghost [2]; He Who adds Believers daily to the Church [3]; He works miracles by the hands of His Apostles [4]. To the Lord Jesus, St. Stephen, the first Martyr, looks up and prays at the hour of death [5]. It is He Who calls to the persecuting Saul from heaven [6]. He sends Ananias to baptize him [7]. He sends Peter to Cornelius [8]. He (says St. Peter) is Lord of all [9]. His Angel delivers Peter from prison, and smites Herod on his throne [10]. He calls Paul to Macedonia [11], and comforts him at Jerusalem [12]; and finally the book closes with the triumphant declaration, that Paul preaches, at Rome, "the things concerning the Lord Jesus, with all confidence, no man forbidding him [13]."

Thus the mind is elevated from earth to heaven, and from the acts of the envoys and ambassadors, to the majesty and glory of the universal Lord and King, sitting on His heavenly throne.

6. This process of exaltation is also performed by another word, recurring in this history and drawing the heart upward to Christ.

That word is οὐρανὸς, HEAVEN. The inner scene of the book is Heaven. It begins with Christ's Ascension into heaven. The Apostles gaze upward to heaven, and a heavenly messenger comes and announces to them that Jesus is received into heaven; and will come again in like manner in glory from heaven [14]. On the day of Pentecost there comes a sound from heaven, as of a rushing mighty wind, and declares the source whence the Holy Spirit proceeds [15]. St. Stephen, in the hour of death, being full of the Holy Ghost, "looks stedfastly up to heaven, and sees the glory of God, and Jesus standing on the right hand of God," and says, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God [16]." As Saul journeys and comes near to Damascus, "suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest [17]." Peter, when in a trance at Joppa, saw heaven opened, and the vessel descending, representing the Church Universal, extending to all corners of the earth, and into which all nations were to be received; and this vessel, let down from heaven, is drawn up again into heaven [18]. Thus it was declared, that the hand by which the Church Universal is ordered, maintained, and extended, is the hand of Christ in heaven. "In His hand are all the corners of the earth [19];" and whatever is effected by the ministry of men for the advancement of His kingdom on earth, is done by the power of Him, Who sitteth on the throne of heaven.

III. This view of the design of St. Luke in writing the Acts of the Apostles, seems to supply a solution of the difficulties which, as has been noticed at the commencement of this Introduction, have been raised with respect to it;

1. It accounts for its Title.

[1] Acts i. 24. [2] Ib. ii. 33—35. [3] Ib. ii. 47. [4] Ib. iii. 6; iv. 10.
[5] Ib. vii. 59, 60. [6] Ib. ix. 5. [7] Ib. ix. 10. [8] Ib. x. 4. 14.
[9] Ib. x. 36. [10] Ib. xii. 7. 23. [11] Ib. xvi. 10. [12] Ib. xxiii. 11.
[13] Ib. xxviii. 31. [14] Ib. i. 9—11. [15] Ib. ii. 2. [16] Ib. vii. 55, 56.
[17] Ib. ix. 3—5. [18] Ib. x. 11—16, and xi. 5—10. [19] Ps. xcv. 4.

In all probability that Title was given by the Author himself. Certainly it is very ancient[1]; and the book was never known by any other name.

But we must understand what that Title means; and its meaning is to be sought in the sense of the words πράττω and πρᾶξις, as distinguished from the words ποιῶ and ποίησις.

Christ is said ποιεῖν, e. g. in the first words of this book[2], Jesus began *to do*[3], and in numerous other places of Scripture; but He is never said πράττειν, and His agency is never described by the word πρᾶξις. This book therefore describes what Christ, the Invisible Head of the Church, ποιεῖ, i. e. *does*, or *makes*, by the visible instrumentality and operations, the πράξεις, or actings, of Apostles, who are His chief Ministers; and in whose apostolic office is contained and summed up the subordinate agency of the Priesthood and Diaconate.

The title of the book is[4] πράξεις Ἀποστόλων, "Actings of Apostles;" and *two* of the Apostles, Peter and Paul, are selected as *specimens* of the rest; and certain acts of theirs are chosen as *specimens* of their operations. The one, Peter, was called by Christ on earth; the other, Paul, was called by Christ from heaven. The one, Peter, had denied Christ; the other, Paul, had persecuted Christ. The one was an unlettered fisherman of Galilee; the other a learned Pharisee, brought up at Jerusalem. Therefore, in the choice of Peter and Paul, as special instruments for propagating the Gospel of Christ, His power is signally glorified. The acts of these two Apostles are like patterns of what Christ wrought by all the Apostles, whether on earth or from heaven. And what this book records of some of Christ's works, wrought by these two Apostles, enables us to infer what else He did by their agency, and by that of other Apostles whose acts are not described.

2. Hence also we perceive the reason why some of the main incidents in the

[1] Thus the ancient *Canon Muratorianus* says, "Acta omnium *Apostolorum* sub uno libro scripta, sunt (qu. sanctus) *Lucas* optimè Theophilo comprehendit; quia sub præsentiâ ejus singula gerebantur." And *Irenæus*, iii. 15: "Fortassis et propter hoc operatus est Deus plurima Evangelii ostendi per *Lucam*, quibus necesse habuerint omnes uti, ut sequenti testificatione ejus quam habet de *Actibus* et Doctrinâ *Apostolorum* omnes sequentes et regulam veritatis in adulteratam habentes salvari possint." And *Clemens Alexandrin.* Adumbrat. in 1 Pet. Epist.: "Sicut *Lucas* quoque et *Actus Apostolorum* stylo executus." And *Tertullian* (passim, e. g. de præscr. hæret. 22, adv. Marcion. v. 2, and de Baptismo, 10) refers to this book, under the title *Acta Apostolorum*, and calls it Commentarium *Lucæ*, De jejun. 10. And *Origen* (ad Cels. vi. 12): ὡς ὁ Λουκᾶς ἐν ταῖς πράξεσιν τῶν ἀποστόλων ἔγραψεν, and Epist. ad African. § 9. So *Eusebius*, ii. 17; iii. 4. *Cyril Hierosol.*, Cat. iv. *Epiphan.*, Hæres. 1, p. 941, enumerates τὰς πράξεις τῶν ἀποστόλων in the Canon of the N. T.

It is observable that *St. Hilary* (in Matt. xiv.) refers to this book thus, "sicut libro *Praxeos* continetur." Qu. *Praxeon?* But he may have used a MS. like Codex D with the title πρᾶξις, in the singular.

The composition of Apocryphal "Acts" of Apostles and apostolic men (of which an Edition has been published by *Tischendorf*), proves the prior existence of a genuine "Acts," and the Christian Church knows of no other than the work of St. Luke bearing that inscription.

[2] Acts i. 1.

[3] Cp. John ii. 11. 23; iv. 29. 46; v. 11. 36; vi. 14; vii. 31; ix. 16; x. 25. 37; xi. 45, 46, and *passim* xx. 30; xxi. 25.

[4] Without the definite article αἱ before πράξεις, and perhaps, also, without τῶν before ἀποστόλων. The MSS. A, E, G, H have πράξεις τῶν ἁγίων ἀποστόλων as the title; D has πρᾶξις ἀποστόλων; B has πράξεις ἀποστόλων or πράξεις τῶν ἀποστόλων. *Lachmann*, *Tisch.*, *Bornemann*, and *Alford* have adopted πράξεις ἀποστόλων in their editions

history of Peter and Paul,—for example, their last sufferings and glorious martyrdom,—are not recorded in this book. Some excellent persons, indeed, have deplored this[1]; some have therefore complained of omissions, or defects in the history. But no; St. Luke was with St. Paul in his last days, who then says, "only Luke is with me[2];" but he has not said any thing of them. And with good reason. An *uninspired* writer would have dealt differently with his subject. Whatever else he left untold in the history of the Apostles, he would certainly have described their *deaths*. But St. Luke was guided by the Holy Ghost. There is inspiration in his silence. Neither Paul nor Peter are the heroes of the Acts; Christ is all in all. And by the subordination of the instruments, the Agent is glorified; by the "omissions and defects," as they are called, in the history of the Acts of the Apostles, he reminds us, that even the greatest of men are nothing; that even a Paul is nothing, and a Peter is nothing, but only "ministers of Christ[3]."

3. Here then we see a divine protest against that morbid curiosity of modern times, which craves to gratify the appetite by graphic and vivid pictures of minute personal details in the history of the Apostles; and in order to provide food for that unwholesome craving, strains its inventive ingenuity, and bedizens the venerable forms of the Apostles with legendary shreds and tinsel embellishments. The Holy Spirit in this divine book condemns such meddling inquisitiveness, and busy familiarity and irreverence as this. He subordinates every thing in the private history of the Holy Apostles to the public dignity of the Apostolic office. He does not sink the Apostle in the man, but transfigures the man into the Apostle. He tells us nothing of their personal appearance, nothing of the day or year of their birth, or of their death; nothing of their parents or children. He has not informed us whether St. Paul was ever married, or no. Thus he takes them out of the category of common men, and encircles their heads with a halo of sanctity; they are Christ's chosen vessels and instruments, consecrated as such; *that* is their history. He raises our eyes from them to Him: they by whom He wrought were men, but He who worked by them is God; and the sparkles of their light are drowned in the abyss of His Glory.

IV. The plan then of this divine book, is to enlarge our view of Christ's Ministry; to prevent us from *confining* it to His *brief bodily sojourn* on *earth;* to reveal to us Christ sitting in heaven; not like one of the deities of the heathen world, indifferent to human affairs, nor controlled by a fatal destiny; nor sharing His power with rival deities; but enthroned King of Kings and Lord of Lords, and ever ruling all things by His word, for the advancement of His Gospel, and the establishment of His kingdom, till at length He will put all things under His feet, and God will be all in all.

Here is a magnificent subject, worthy the pen of the inspired Evangelist.

The Acts of the Apostles, as thus viewed, is a divine Epinicium, or Song of

[1] Even *Dr. Burton*, p. 262, says, "It is much to be lamented that St. Luke did not continue the Acts of the Apostles beyond the arrival of St. Paul at Rome."

[2] 2 Tim. iv. 11. [3] 1 Cor. iii. 5.

Victory, on the triumphant exaltation of Christ. It is an Evangelical fulfilment of those holy Psalms, the 45th and 68th, "Thou art gone up on high, Thou hast led captivity captive[1]." "Gird Thee with Thy sword upon Thy thigh, O Thou most mighty." "Ride on, because of the word of truth, of meekness, and righteousness. Thy seat, O God, endureth for ever[2]."

And in regard to Christ's tender love for the Church, His Bride, it may be called a sacred Epithalamium, in which is celebrated His tenderness for her, whom He has "purchased with His own blood[3]," and has delivered from heathen bondage, and has brought near to Himself, and advanced to His own right hand, and made her partner of His Glory. Here, in this divine book, which describes the espousals of the Gentile Church to Christ, we may behold the prophetical picture displayed to the eye of the world in the fulness of historical truth: "Upon Thy right hand did stand the queen in a vesture of gold wrought about with divers colours. Hearken, O daughter, and consider; incline thine ear: forget also thine own people and thy father's house. So shall the King have pleasure in thy beauty, for He is thy Lord God, and worship thou Him[4]."

Hence we may derive the assurance, that "no weapon formed against her shall prosper[5]." The Powers of this world may persecute and oppress her, the Spirits of Darkness may be leagued against her, but He who ascended into heaven, and reigns in majesty on high, works in her, and by her. "He is in the midst of her, therefore shall she not be removed; He shall help her, and that right early. He is her hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea; though the waters thereof rage and swell, and the mountains shake at the tempest of the same; the rivers of the flood thereof shall make glad the city of God. The Lord of Hosts is with her; the God of Jacob is her refuge[6]."

V. This then is the proposition, submitted to the reader's consideration ;—

That the design of the writer of the Acts of the Apostles is, to reveal Jesus Christ in Glory, ordering and disposing all things, by the agency and teaching of men, particularly His Apostles, for the advancement of His Kingdom upon Earth, and for the full and final triumph of His holy Name and Word.

We may now proceed to test the soundness of this proposition, by reference to evidences derived from the state of the World when the Book was written, and also from the Book itself.

Jesus Christ is Lord of all[7]. His enthronement in glory is the culminating point to which His earthly ministry tends. His session there, by its very name implies permanence. There He reigns and will continue to reign, even to the end, as King. There He teaches, and will continue to teach, as our Prophet. There He, who as our Priest offered Himself on the Cross, and lifted up His hands on His Apostles, and blessed them, and was parted from them[8], and ascended into

[1] Ps. lxviii. 18. [2] Ps. xlv. 4—7. Cp. Ps. ii. 6—9; cx. 1—5. [3] Acts xx. 28.
[4] Ps. xlv. 10—12. [5] Isa. liv. 17. [6] Ps. xlvi.
[7] Acts x. 36. [8] Luke xxiv. 51.

Heaven, and entered into the true Holy of Holies, on that great Day of Atonement; there He abideth still, a Priest for ever[1]; there He ever liveth, to make intercession for us[2].

Such, then, being the majesty of Christ, and such His offices to mankind, it may reasonably be anticipated

(I.) That the circumstances of the world would be adjusted *à priori*, by providential preparations and pre-arrangements for the display of such a glorious consummation. And,

(II.) That *à posteriori* Christ would manifest His divine Power, by applying actually, what He had contrived provisionally, for the extension of His Kingdom on Earth. And,

(III.) That He would also display His sovereignty by *over-ruling* all *adverse* Powers, and by making them subservient to the promotion of His own glory. And,

(IV.) That, if the Acts of the Apostles was written, as we have affirmed it was, with the view of revealing Christ's working and teaching, by the agency of His Apostles, for the advancement of His Kingdom upon Earth, it would exhibit evidence of such antecedent arrangements, and of such subsequent application, and of such over-ruling controul.

In a word, all things would be seen in it to have been made *à priori* to converge to Christ's Session in Glory, and *à posteriori* to radiate from it.

i. First, then, as to the evidence, displayed in the Acts, of previous arrangements for the manifestation of Christ's power in the extension of His Kingdom;

1. In contemplating the social and religious phenomena of the world at the time of Christ's Ascension, we see the Jews dispersed for their sins; and, though, for the sake of commerce, dwelling in all the great cities of the earth, yet not intermingled and blended with the population of any. We see them distinguished every where by certain characteristics; by the sanctification of a certain day, the Sabbath; by weekly religious assemblies on that day, in certain public buildings, their Synagogues; by regular reading there of certain Books;—the Law and the Prophets. We see those Books, not like the mystic volumes of other Religions, concealed from public view, but diffused by copies of the Original, and by Translations from it, in every country under heaven.

We see this People, although thus scattered, "like chaff of the summer threshing-floor[3]," in all parts of the world, yet knit together by a strong and secret tie. We see them bound to a common centre, Jerusalem, by the triple cord of their Annual Festivals. We see them attracted to it year after year, by a silent centripetal force, and joined together as one man in the City and Temple there. We see that City and Temple surviving, as by a miracle, after many national revolutions. It had been razed to the ground by Nebuchadnezzar; it had been

[1] Ps. cx. 4. [2] Heb. vii. 25. [3] Dan. ii. 35.

profaned and laid desolate by Antiochus Epiphanes; it had been dismantled by Ptolemy the First, it had been captured by Pompey, and plundered by Crassus; and ransacked by Cassius[1]. But still, as if it had been a living thing endued with perpetual youth, the Temple of Jerusalem, at the time of the Ascension, shone in magnificence and splendour, unparalleled since the age of Solomon. And yet, forty years *after* the Ascension, this bond of national union was severed. All that complex machinery of national organization, which had been so providentially contrived, and so wonderfully protected, was dissolved; the Temple was levelled to the dust, and has never risen more.

Surely we may say that the Temple of Jerusalem, with its sacred Ritual, had been preserved by Almighty God for some great purpose; and that *that* great purpose had been answered, and that the uses of the Temple and its ceremonial were exhausted, when it was destroyed.

What was the final cause of this providential arrangement, and of this divine dispensation?

The answer is found in the Acts of the Apostles. We see it there, and in that book alone. The Day of Pentecost explains it. There Christ is revealed, sitting on His heavenly throne, sending the Gift of the Holy Ghost, which He had received in virtue of His obedience and for the manifestation of His Glory[2]. "The Lord gave the Word, great was the company of the Preachers[3]." We see Him preaching by His Apostles, to crowds of devout men, who had thronged to that Festival from every nation under heaven. He it is, Who has brought by His providential power the multitudinous waters of these confluent nations to Jerusalem. He it is, Who by the preaching of His Apostles, inspired by the Holy Ghost, spiritualizes those national streams, by the infusion of the living waters of the Gospel, outpoured from the wellspring of His love, and sends them back on their homeward-ebbing course, to irrigate and fertilize the world.

2. Proceeding further in the history we may observe, that the first miracle of healing which Christ wrought by the hands of His Apostles, was done in a public place, at a public time; it was done in the city of Jerusalem, at "the Beautiful Gate of the Temple," and "at the hour of prayer[4];" and the people flocked to the Apostles, who preached Christ, as the sole author of the miracle, "in Solomon's Porch[5]." Thus the Temple, its Gates, its Porches, its Hours of Prayer, as well as its Annual Festivals, were preparatory and ministerial to the manifestation of Christ's Glory after His Ascension, and were used by Him for that end.

3. If we follow the Apostles from Jerusalem, and trace them in their Missionary Journeys, we see indications of similar preparations in all parts of the world. "Other men had laboured, and they enter into their labours[6]." Many centuries before, Christ had sent Moses and the Prophets, to be the Precursors of His Apostles. Go wherever they might, they heard the "voices of Moses and the Prophets read in the Synagogues every Sabbath Day[7]." The fallow ground of the

[1] Cp. *Jackson* on the Creed, i. pp. 128. 136. 138.
[2] Acts ii. 33. 36.
[3] Ps. lxviii. 11.
[4] Acts iii. 1—6.
[5] Ib. iii. 11, 12. 16. Cp. iv. 10.
[6] John iv. 38.
[7] Acts xv. 21 and xiii. 27.

world had been broken up by that preparatory tillage, and had been ploughed into deep furrows for the reception of the seed of the Gospel.

The doctrine of Levitical Sacrifices, rightly understood, prepared the way for Evangelical Sacraments. The Jewish Sabbath died, and arose to life in new glory and beauty in the Lord's Day. The Synagogue was the Vestibule of the Church. The Pentateuch and the Prophets were sunned by the genial beams of Christ into full ripeness in the Gospel.

4. Heathenism itself had been silently leavened by the diffusion of the Hebrew Scriptures. Their venerable antiquity, their noble simplicity, their pure morality, had won for them the affections of many wise and noble minds, which were wearied and disgusted with the jarring contradictions and the licentious profligacy of Paganism, and recognized in the religion of the Old Testament, a divine echo responsive to the voices of Reason and Conscience speaking in their own hearts.

The Acts of the Apostles presents us with examples of this class in the Roman centurion Cornelius at Cæsarea, and in Sergius Paulus, the proconsul of Cyprus.

5. Besides, under the Providence of God the military successes of the Third Monarchy—the Macedonian—and after it those of the Fourth Monarchy—the Roman—had broken down the foundations of local reverence for national deities[1], and had cleared the ground for the planting of a purer faith. The deities which presided as patrons over special cities and districts, had been made to pass under the yoke of Rome; they had not been able to defend their own cities against the arms of the conquerors, and so their credit was weakened, especially among the enlightened classes, who were thus prepared to receive Christianity. We may observe a remarkable instance of this in the friendship and protection proffered by the Asiarchs themselves, the Presidents of the Games of Diana, to St. Paul the Apostle, at Ephesus[2].

These two causes,—namely, the diffusion of the Hebrew Scriptures, and the decomposition of Paganism,—had tended to produce a class of persons in all parts of the world, who may be said to have been the Seminary of the Gentile Church. These were the Proselytes—not the Proselytes of righteousness, but of the Gate—who are called in the Acts of the Apostles οἱ σεβόμενοι, οἱ φοβούμενοι τὸν Θεόν[3]. Tired of Polytheism, and yet unwilling to bend their necks under the yoke of the Ceremonial Law, they received with joy the tidings of the Gospel; they recognized in Christianity a religion which satisfied the wants of their nature, the requirements of their reason, and the yearnings of their hearts, without impairing any of the reverence with which they had learnt to regard the God of the Old Testament; but rather, and much more, enlarging and spiritualizing the ideas they had already conceived of His merciful purposes and glorious attributes. Here, therefore, in the Gospel, they found a treasure of unspeakable price; here they might well exclaim, εὑρήκαμεν, συγχαίρωμεν.

The Apostles, as the history of the Acts shows, met with this class of Pro-

[1] Cp. *Bp. Pearson's* lately recovered Concio iii., in his Minor Works, ii. 35.

[2] Acts xix. 30.

[3] Acts xiii. 43. 50; xvi. 14; xvii. 4. 17; xviii. 7.

selytes in their missionary journeys every where. And in it they found, as it were, a bridge already laid down by the Divine Hand, for the victorious passage and entrance of the Gospel into every city of the world.

6. Again; the conquests of the Third Empire had extended a common language, the Greek, over the greater part of Europe and Asia. And by the royal command of one of the princes of that empire [1], the Hebrew Scriptures had been translated into that common language. That translation, the Septuagint, had been executed by Jews, and had been received in their Synagogues. It was their Authorized Version; and therefore the Jews could not fairly make any exception to it; and thus a preparation had been made for the preaching and writing of the Gospel in that common tongue.

The Third Empire gave great impulse and encouragement to commerce and navigation; it built gallant fleets, and constructed noble docks, emporiums, arsenals, and seaports in various parts of the world. Thus it facilitated the intercommunion of nations, and prepared the way for the diffusion of the Gospel which would unite them all in Christ.

If the dynasties founded by the successors of Alexander the Great, and branching off from his monarchy, had taken deep root in the world, as independent and separate kingdoms, then the progress of Christianity would have been impeded by many hindrances; but providentially they were made to coalesce under the Roman or Fourth Empire.

The Third Monarchy had prepared the way for the Gospel by sea, the Fourth Monarchy accelerated its course by land. The warlike power of Rome constructed *Roads*, which linked all parts of the vast empire to the capital. These military roads of her Legions became highways for the Gospel. The martial Mistress of the world was a Pioneer of the Prince of Peace.

The Acts of the Apostles supplies evidence here. We may trace the Apostle St. Paul on his first entrance into Europe along the Egnatian Way—from Philippi to Amphipolis, Apollonia, and Thessalonica [2]. And it is worthy of remark, that the glorious event, which crowns the history of the Acts, and which is the pledge of the future conquests of Christianity,—namely, the arrival of the great Apostle of the Gentiles in the heathen metropolis of the world, Rome, in order to preach the Gospel there, and to bear witness to Christ before the throne of the Cæsars, was brought about by the agency of Ships of the Third Empire, and by Roads of the Fourth. St. Paul sails towards Rome in two vessels of Alexandria [3], and arrives at Rome by the Queen of roads, the Appian Way. And perhaps the Sacred Historian has noted the heathen name of one of those ships [4], and has specified two itinerary stations on that great military road [5],—things trivial it might seem, if any thing in Scripture can be so called,—with a view of suggesting to the reader a thankful acknowledgment, that the commercial and maritime activity and skill, and warlike prowess of heathenism, its engineering labours and

[1] Ptolemy Philadelphus, king of Egypt, about B.C. 280.
[2] Ib. xxvii. 6; xxviii. 11.
[3] Acts xvii. 1.
[4] Ib. xxviii. 11.
[5] Ib. xxviii. 15.

locomotive powers, had been made subservient to Christ, and had been consecrated by Him, to the furtherance of His Gospel.

Such then are some of the intimations, which the Acts of the Apostles affords, of the previous preparations of the world for the advancement of Christ's Kingdom, and of the actual application of those preparations for that end.

II. But further. This History displays Christ in Glory, exercising His power, not only in using the machinery which He Himself had contrived for that purpose, but also in controlling and overruling all adverse powers, and manifesting His glory by the conversion of those powers into instruments for the propagation of the Gospel.

Here in a signal manner it displays the divine supremacy and universal sovereignty of Christ.

A few examples may suffice.

1. At the commencement of the Acts, we see the Gospel assailed by the Chief Priests at Jerusalem, especially by the Sect of the Sadducees[1]. They imprison Peter and John, and bring them before the Council. Thus the Apostles are brought forward to preach before the Sanhedrim the doctrine of the Resurrection, by the agency of the Sadducees who denied it. The Sadducees imprison the Apostles again[2], but the Angel of the Lord by night opens the prison doors. Thus Christ overrules the designs of the Sadducees, who denied the existence of Angels, and makes the Sadducees themselves to be the means of showing to the world that His Angels are ministering Spirits encamping about His Church.

2. The seven Deacons are appointed, and the fury of Jewish persecution rages against Stephen, and evokes from his mouth that noble speech, spoken before the Jewish Sanhedrim, and containing the very pith and marrow of all true interpretation of Jewish History, and declaring that its sum and substance is Jesus Christ. It elicits from His lips an appeal to Jesus, standing at the right hand of God, and a prayer to Him as God, "Lord Jesus, receive my spirit;" and to pardon those who stoned him, "Lord, lay not this sin to their charge[3]." Thus, under the power of Christ, the malice of the Jews became the means of proving, that He, Whom they had crucified, Who is the faithful Witness, the First-begotten of the Dead[4], the divine Proto-Martyr, the true Abel, Jesus Christ, now reigning in heaven, is the source of all the courage which animates the hearts of martyrs in their dying hour; that He is the fountain of all the Faith which illumines their inward eye, and of all the Hope which gives them a foretaste of bliss; and of all the Charity which makes them love and bless their persecutors, and enables them to be more than conquerors in death, over it, and by it, and makes death itself to be their birth to everlasting life.

3. The persecution which arose about Stephen scattered the disciples; but the disciples, being scattered by persecution, went every where scattering the seed of the word[5]. Thus Persecution promoted Preaching: the spirit of St. Stephen

[1] Acts iv. 1; v. 17. [2] Ib. v. 17. [3] Acts vii. 56—60.
[4] Rev. i. 5. [5] Acts viii. 1. 4.

revived in St. Philip, and carried the Gospel to Samaria, to Azotus, to Cæsarea. The more Persecution rages, the more Preaching prevails. Saul is hastening from Damascus with a commission from the Chief Priests, to bind the Disciples there; he draws near to the gate of the City, and is eager to seize on his prey; but Jesus on His heavenly throne beholds him and checks him on his course, and dashes him to the ground, and blinds him with a light from heaven, and speaks to him with a voice of power, "Saul, Saul, why persecutest thou Me?" Saul the Persecutor becomes Paul the Preacher. The same Jesus, Who when on earth had called simple fishermen from their nets at the Sea of Galilee, and made them to be His Apostles, now manifests His power from heaven, by calling the learned Pharisee, breathing rage and slaughter, and making havoc of the Church, and bearing letters from the Jewish Sanhedrim empowering him to imprison the Christians of Damascus; and He sends him as His Apostle to the Gentiles, and enables him by the Holy Ghost to indite divine Epistles, for the comfort and edification of His Church in all ages of the world.

4. Saul, who had been the instrument of the Sanhedrim in persecuting Christ, is now persecuted by the Sanhedrim for Christ's sake. But the same divine power of Jesus, which had overruled his rage against the Church, and had converted it into an instrument for advancing His Kingdom, now overrules the rage of the Jews against Paul, for the same end. They arrest him in the Temple at Jerusalem [1], but that arrest is made an occasion for the spread of the Gospel. It leads to the preaching of that Gospel at Jerusalem by the mouth of St. Paul—the former Pharisee, the pupil of Gamaliel, the once zealous persecutor—first to the people in the Area of the Temple [2], and then, on the following day, to the assembled Sanhedrim [3]. The Jews, in their fury against him, lie in wait to destroy him [4]; but the more fiercely they rage, the more gloriously Christ triumphs. He uses their conspiracy against Paul as the occasion for bringing him to Cæsarea, the Roman capital of Palestine, in order that he may preach the Gospel there, first to Felix the Roman Governor, and his wife Drusilla, and next to Porcius Festus, his successor, and to Agrippa, the Jewish King, and Bernice his sister, and to the Chief Captains and principal men of the city [5]. And, finally, it is made to conduce to that glorious consummation, which Christ had promised [6], and Paul ardently desired [7], namely, the mission of St. Paul to Rome, and the preaching of the Gospel by his mouth in the heathen metropolis of the world. "I would therefore that ye should understand, brethren"—he himself declares,—"that the things which happened unto me," although they were contrived by the malice of the Tempter, "fell out for the furtherance of the Gospel [8]."

5. One more example of this kind. Herod the king stretches forth his hands to vex certain of the Church [9]; he kills one Apostle, St. James, and imprisons another, St. Peter. In the eye of the world, he seems to be triumphing over Christ. But what has he done? He has sounded an alarm which has called the

[1] Acts xxi. 27. 30.
[2] Ib. xxii. 1—21.
[3] Ib. xxiii. 1—9.
[4] Ib. xxiii. 12—21.
[5] Ib. xxv. xxvi.
[6] Ib. xxiii. 11.
[7] Rom. i. 13.
[8] Phil. i. 12.
[9] Acts xii. 1.

Church to her proper arms, prayer, unceasing prayer [1]. Thus Herod has taught Christendom where her strength lies. The prayer of the faithful brings down an angel from heaven, who delivers Peter from his chains, and smites Herod on his throne; and "the Word of the Lord grows and is multiplied." And the Church, like another Miriam, takes up her timbrel and says, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea [2]."

6. Let us consider also the internal affairs of the Church. Temporary evils nascent there are overruled into means of endless good. A murmuring arises of the Grecians against the Hebrews in the primitive Church [3]. It is made an occasion for the growth of the Word [4], and for the extension of the Church, by the completion of the Christian ministry in the institution of the Diaconate. Thus a local and transitory evil is changed into a source of universal and perpetual good.

7. Again, a question is agitated concerning the necessity of circumcision for the Gentile Christians, and no small dissension and disputation prevails [5]. Therefore it is resolved that Paul and Barnabas should go up to Jerusalem unto the Apostles and Elders about this question [6]. The Apostles and Elders meet in council at Jerusalem, they frame and promulgate a decree, and the question is settled [7].

Thus the dispute was made to be a source of peace by which disputes are ended. It was made to supply a precedent and rule for the practice of the Church in all ages, and to establish a principle of universal application,—that for the settlement of controversies, whether concerning doctrine or discipline, and for the quieting of men's minds, and the appeasing of strife, resort should be had, not to any one man in the Church, not to Peter, not to the Bishop of Rome, but to the Holy Ghost Himself, speaking in Councils and Convocations of the Church, praying for His guidance, and building their decrees upon His Word [8].

8. Let us observe further how this history shows, that the direct agency of the Evil Spirit is made subservient to the cause of Christ. Satan filled the heart of Ananias to lie to the Holy Ghost, and to keep back part of the money that had been vowed to God. He who was the instrument of Satan is smitten in his sin; and thus the Tempter is made to preach to the world a perpetual warning against the sin of Sacrilege [9].

Satan meets Peter at Samaria, and offers him money for spiritual gifts by the hand of Simon Magus. "Thy money perish with thee," is the Apostle's reply [10]. Thus the bribe of the Tempter supplies occasion for a perpetual warning against the sin of Simony.

Satan encounters Paul at Paphos, and endeavours to turn away the Deputy from the faith by the sorceries of Elymas. But, "O full of all subtlety, thou child of the devil," exclaims the Apostle, and Elymas is smitten with blindness, and Satan is defeated, and Christ is glorified [11]. Satan meets the Apostle in the streets

[1] Acts xii. 5. [2] Exod. xv. 1. [3] Acts vi. 1.
[4] Ib. vi. 7. [5] Ib. xv. 1, 2. [6] Ib. xv. 2. [7] Ib. xv. 6—31.
[8] Cp. Hooker, i. [9] Acts v. 3—5. [10] Ib. viii. 20. [11] Acts xiii. 10—12.

of Philippi, and flatters him by the mouth of her whom he had possessed [1]. But his adulations are rejected, and he is cast out, and the Gentile world is taught that the Spirit with which they dealt so familiarly in Divination and Oracles, is the Spirit of Darkness. In the city of Ephesus, the stronghold of magic and witchcraft, Satan owns the power of Jesus working by those whom He calls and sends; "Jesus I know, and Paul I know, but who are ye [2]?" And by overcoming and routing those who took upon them to usurp the name of Jesus, without being duly called and sent, Satan is made to proclaim the sin of those who presume to preach the Word, and to Minister the Sacraments of Christ, without a call and mission from Him.

9. The same may be said of physical evils: they are overruled by Christ for the good of the Church. Agabus stands up, and signifies by the Spirit that there shall be a great Dearth throughout all the world [3]. This pre-announcement awakens the love of the believers at Antioch, and they forestall the Famine by charitable supplies to the poor Saints at Jerusalem [4]. Thus Famines are made to be fruitful in Christian graces, flourishing unto life eternal. A Storm rages for many days in the Mediterranean Sea; it is made the occasion for the manifestation of the quiet calm, and placid peace in the heart of St. Paul, who cheers the courage of Roman Soldiers, and Grecian Mariners, with comfort and hope derived from the Holy Ghost [5]. They land at Malta, a viper fixes on his hand, and shows him to be sent from God [6].

On the whole, then, we see that the Acts of the Apostles displays evidence of a well-organized system of preparations, extending like a complex net-work over a great part of the world, and continued through many centuries, for the manifestation of the Glory of Christ in the progress of His Gospel. This History shows, that when He had ascended into Heaven, and was seated in Glory at God's right hand, He used these previous adjustments, as means and appliances for the advancement of His Kingdom. It shows also that He, enthroned in heavenly glory, overruled the workings of Satan against His Church, whether in external assault or internal discord, and made them subservient to His glory and her welfare. It traces her progress under His favour and protection, from the upper room at Jerusalem, till "the little one became a thousand, and a small one a strong nation [7]." "Her brook became a river, and her river became a sea [8]," and the waters replenished the Earth.

This History reveals to us Christ, not intervening immediately to subdue His enemies, but giving them time for repentance; and, if they will not repent, casting them down to the ground, when they are full of confidence, as Saul was smitten at the gates of Damascus, and Herod when sitting on his throne; and delivering His Church from her foes, when she seems to be on the brink of destruction. Then He rescues "her soul as a bird out of the snare of the fowler [9];" "when the enemy

[1] Acts xvi. 16. [2] Ib. xix. 15. [3] Ib. xi. 28.
[4] Ib. xi. 29; xii. 25. [5] Ib. xxvii. 14. 20. 25. 35, 36. [6] Ib. xxviii. 5, 6.
[7] Isa. lx. 22. [8] Ecclus. xxiv. 31. [9] Ps. cxxiv. 7.

comes in like a flood, then the Spirit of the Lord lifts up a standard against him[1]."

Regarded in this light, this divine Book is a blessed possession for the Church in every time of her pilgrimage through this vale of tears. In it Christ sends the Holy Ghost the Comforter, to breathe hope and trust and peace and courage and joy into her heart. Jesus Christ is the same yesterday, and to-day, and for ever[2]. He, who eighteen centuries ago ascended on the clouds of heaven, and took His seat on the right hand of the Majesty on High, He ever sitteth there, Ruler and Lord of all. He continues, and ever will continue, to exercise the same power which this Book reveals, for the manifestation of His own glory, in the advancement of His Kingdom, even till the day of Judgment, when finally, and for ever, He will put all enemies under His feet.

Therefore this Book may be called the sum and substance of all Church History. In it we see the Laws, by which Christ, who is unchangeable, works: in it we see what He *has* done, and from it we may infer what He will continue to do, even to the end. Thus this Divine History, if we may so speak, is also a Divine Prophecy; it projects its shadow forward from the day of the Ascension even to the Day of Doom. Reading its sacred pages with such assurances as these, we feel a holy confidence, that all Persecutions from without, and all Perils from within the Church, will be overruled by the power of Christ, and be made ministerial to the triumph of His Gospel; that the gates of Hell will never prevail against His Church; that the fierceness of man will turn to the praise of God[3]; and all the weapons of the enemy will recoil against those who wield them, and be made instrumental for the promotion of Christ's Glory, and for the salvation of those who obey Him.

Thus the Acts of the Apostles is a precious gift from heaven; it is the Magna Charta of Kings who would reign well and prosperously, and be crowned hereafter by Christ; it is the Manual of Christian Statesmen in their glorious conflicts in public life, for Christ and His Church. It is the Pastoral of Christian Bishops in feeding Christ's Flock, and in teaching others to feed it; it is the Guide of the Parish-Priest in the cure of Souls, and in dispensing God's Word and Sacraments; it is the Martyrology of the Christian Confessor; it is the Itinerary of the Christian Missionary, in his voyages and journeys to plant the Gospel in distant lands; it is the companion and comforter of every Christian, in the troubles of life and in the hour of death.

With this divine Book in our hands, though our lot be cast in days of doubt and darkness, and even of rebuke and blasphemy, we need not faint and falter. The nearer Satan is, the nearer Christ is; the more fiercely Satan rages, the more gloriously will Christ conquer. As an ancient Father said, ἐγγὺς μαχαίρας, ἐγγὺς Θεοῦ, μεταξὺ θηρίων, μεταξὺ Θεοῦ[4], "When near the sword, we are near to God; when in the midst of wild beasts, we are in the hand of God."

We may be sure, that, as Christ rescued the great Apostle from his enemies,

[1] Isa. lix. 19.
[2] Heb. xiii. 8.
[3] Ps. lxxvi. 10.
[4] *Ignatius* ad Smyrn., 4.

and made their malice conducive to the preaching of the Gospel at Rome, so He will make all things, however adverse, subservient to Himself. As He made the Commerce of Alexandria and the Roads of Italy ministerial to the march of the Gospel, so He will make all Arts and Sciences tributary to Himself. He will make the conquests of mechanical powers in the material universe, and the locomotive processes, by which some seek only for temporal ends, to be instruments for the evangelization of the world. And as, after that fierce tempest in the Mediterranean Sea, He brought St. Paul in peace along the Appian Way to the great Capital of the world, so after the tempest and the hurricane which in the latter days will rage against His Church, He will bring her in safety and victory to the haven where she would be.

Therefore, from reading this Book, we may raise our eyes to heaven, and look for that blessed time, when Christ, who ascended into heaven, and now sitteth there, will come again in His glorious Majesty, to judge the Quick and Dead. Then all the storms of this world will cease; then, willingly or unwillingly, all things will be made subject to Christ; then He will reign King of Kings, and Lord of Lords; and then they who have not failed in their duty here, but have stood firm in their allegiance to Him in the hour of trial, will mount with Him in triumph, to the City of the Living God.

VI. Let it, also, be remembered, that Christ is not only the *King* of the World, but He is also its *Teacher:* and that what His Apostles *teach*, as well as what they *do*, is by virtue of His Authority.

Accordingly, St. Luke says at the beginning of the Acts of the Apostles, "The former treatise I made of all that Jesus *began* to do and to *teach*," before He was taken up into heaven. And now, in this his latter treatise, he relates what Jesus continues to do and to *teach*, after He has been taken up into heaven.

We have been considering what Christ continued to *do;* let us now consider what He continues to *teach.*

When upon earth, at the commencement of His Ministry, He went up to the Mountain of Beatitudes, and "when He was set, He opened His mouth and taught[1]." So at His Ascension, He went up on High, He ascended the heights of Heaven, and when He was set at the Right Hand of God, He opened His Mouth and taught, and will ever continue to teach. He is ever preaching a Sermon on the Mount, from His seat in heaven, even to the Day of Doom.

What the Apostles *taught*, as well as what they *did*, is to be regarded as from Him. Their Miracles were the credentials of their Teaching, they were like seals impressed with His Royal Signet, and were attached to the message of the teaching which they delivered from Him. The seals of the Miracles were displayed to the world, in order to avouch the message of the Doctrine; and that it might be heard and read with that awful reverence which is due to a heavenly rescript coming from the King of Kings.

Therefore the Teaching of the Apostles, as displayed in this book—whether

[1] Matt. v. 1.

that Teaching was conveyed in words, or embodied in practice—demands the attention of mankind in every age, as being no other than the Teaching of Christ[1].

Let us consider then, what this Teaching is, and whether it is represented by the Apostles as coming from Christ Himself.

1. First in historical order is an example of Teaching by action. It is seen in the provision made by the Apostles for the continuance of their own office. There, the choice of Matthias to fill the place of Judas, is expressly ascribed to Jesus: "Lord, show whether of these two Thou hast chosen[2]." Thus the world was taught that the Apostolic office was not to terminate with Christ's Ministry on earth, but to be continued after it. "The lot fell upon Matthias, and he was numbered with the eleven Apostles[3]."

2. The descent of the Holy Ghost at Pentecost gave a wider range to Christ's office of Teaching. It was Christ who sent the Holy Ghost[4]. "Behold, I send the promise of My Father upon you[5];" "He shall receive of mine. He shall glorify me[6];" "He shall bring all things to your remembrance whatsoever I have said unto you[7]."

Therefore the Day of Pentecost reveals to us Christ receiving a new accession of glory, in the Mission of the Comforter. The Holy Spirit comes from Him, and is the Interpreter of His will. Thenceforth the teaching of Christ, which, while He was on earth, was confined within a narrow space for a few years, became universal in place and time. It was also accompanied with new gifts and graces to those who received it, and communicated it to the world. It spake by their lips in all languages; and their hearts were fired with new zeal and courage, to preach it to the world; and they were endued with new powers of memory and understanding, to comprehend and expound the Scriptures, and to fly on eagles' wings as Missionaries of Christ to all parts of the world.

3. The Creed in which we profess our faith in Christ, is called the Creed of the Apostles; and it may well be so named; for every article of that Creed is to be found in the preaching of the Apostles as recorded in this book[8]. But the Apostles, who taught others, refer us to Christ as their own Teacher[9]. He commanded us to preach unto the people; He has poured out His Spirit upon us[10]. He made them His "witnesses in Jerusalem, and Judæa, and Samaria, and unto the uttermost parts of the earth[11];" He said unto them, "It is not ye that speak, but the Holy Ghost[12]." And therefore one of them says, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing

[1] Therefore *St. Augustine* well says (De Civitate Dei, vi. 2), "Ipsa Veritas, Deus, Dei Filius, prius per Prophetas, deinde per se Ipsum, postea *per Apostolos* locutus."

[2] Acts i. 24. [3] Ib. i. 26. [4] Ib. ii. 33.

[5] Luke xxiv. 49. John xv. 26; xvi. 7. [6] John xvi. 14. [7] Ib. xiv. 26.

[8] See the evidence in *Humphry's* Introduction to the Acts, p. xix.

[9] Acts x. 42. [10] Ib. ii. 17. 33. Cp. Matt. x. 20.

[11] Ib. i. 8. [12] Matt. x. 20. Mark xiii. 11.

them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will[1]?" Therefore we must look upward; and regarding the Apostles as taught by Christ, we may trace all these Apostolic verities to the divine source and well-spring of all truth, Jesus Christ.

4. The foundation of Christianity is a belief in the Inspiration of Holy Scripture. The public reception and reading of the New Testament as true and inspired of God, is the strongest proof that can be desired of its Truth and Inspiration. The Acts of the Apostles was so read and received, in the age in which it was written; and since it is a true and inspired history, it is clear that the Old Testament is true and divinely inspired. For Christ, speaking by His Holy Apostles, every where appeals to the books of the Old Testament as the lively oracles of God. He, by their hands, sets His divine seal on the Old Testament, and delivers it to the Christian Church, as the Word of God.

5. Another method in which Christ teaches the world by the agency of the Apostles and apostolic men, in this book, is by *interpreting* the Old Testament. Speaking by the mouth of St. Peter in the second chapter of the Acts, He enables us to understand the prophecy of Joel, and to apply it to the effusion of the Holy Ghost on the Day of Pentecost, as the last message of God to the world, before the second coming of Christ[2].

In various portions of the Acts He has given us a divine Commentary on the Psalms of David, and has authorized and commanded us to apply them to Himself. He bids us see in the second Psalm a prophecy of the rage of the heathen, and the vain imaginations of the people, the standing-up of the kings of the earth, and the gathering together of the rulers against Himself[3]. He reveals to us in the sixteenth Psalm a vision of His own Death and Resurrection and Session in glory[4]. He teaches us that He Himself is that Prophet who was pre-announced by Moses[5]; and that God had showed "by the mouth of all His Prophets that Christ should suffer[6]."

By the mouth of St. Stephen, who was full of the Holy Ghost[7], Christ Himself, our heavenly Teacher, propounds to us a pattern and model for the interpretation of the Old Testament. He establishes the typical relation of Joseph and of Moses to Himself[8]. By the mouth of St. Philip, He appropriates to Himself the prophecy of the fifty-third chapter of Isaiah[9], and condemns all who would wrest it from Him. By the mouth of St. Paul, in the synagogue of Pisidia, He reveals Himself again in the Psalms[10]; and shows by his mouth, and by that of St. James in the Council of Jerusalem, that God pre-announced in the Old Testament the extension of His covenant to all nations in Christ[11].

Thus in this divine book, Christ, sitting in His chair of teaching in heaven, has performed by the agency of the Apostles, inspired by the Holy Ghost Whom He sent, a blessed work of Divine instruction, which has enabled us to see by its

[1] Heb. ii. 3, 4.
[2] Acts ii. 17—21.
[3] Ib. iv. 25—27.
[4] Ib. ii. 30—35.
[5] Ib. iii. 22.
[6] Ib. iii. 18.
[7] Ib. vi. 5. 8.
[8] Ib. vii. 9—44.
[9] Ib. viii. 33.
[10] Ib. xiii. 33.
[11] Ib. xiii. 47; xv. 14.

glorious light the true meaning of the Old Testament. He is our Expositor, He is our Commentator; He has given us, by Apostolic agency, a clue to the right interpretation of its Types, and Histories, and Prophecies. He has delivered to us from heaven a divine protest against that sceptical system of infidel exegesis, which is rife in the present age, and which, with almost Titanic presumption, would shake the foundations of heaven; which would undermine the groundwork of the Genuineness and Authenticity, and Inspiration of Holy Writ; and would take away from the Church the Prophecies of the Psalms and of Isaiah, and despoil her of that heavenly inheritance which she has received through the hands of the Apostles from Christ Himself.

6. Let us consider also that we owe our knowledge of the Gospel itself to Christ teaching from heaven. He Himself wrote nothing; and no part of the New Testament was written by His Disciples while He was upon earth. None of them were then capable of recording His words and actions. They often confess in the Gospels that they did not understand His sayings, and that they were hid from them [1].

If, therefore, we were to confine ourselves to Christ's teaching on earth, we should not have any New Testament.

It was not till He had ascended into heaven, and had sent the Holy Ghost to teach His Apostles all things, and to bring to their remembrance whatever He had said [2], that they were qualified to write what they did. And therefore St. Peter says, that they preached the Gospel unto men "with the Holy Ghost sent down from heaven [3]."

Thus, then, we receive the Gospel itself from the hand of Christ in heaven.

7. Another important respect in which Christ teaches the world by His Apostles in this book is in Church-Regimen and Polity. It is recorded as a fruit of the effusion of the Holy Ghost upon the primitive Church, that "all who believed were baptized [4];" and "they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread" (that is, in the reception of the Holy Eucharist), "and in prayers;" that is (as the original expresses it), in *the* prayers or public Liturgy of the Church. Here we see reflected, as in a mirror, a divine image of Church-Communion. By it, Christ Himself instructs us, that the Christian life in the soul is begun by Him in Baptism, and is continually nourished by Him in the Sacrament of the Lord's Supper; and that they who have been engrafted into His mystical Body must take care to maintain its Unity, and to cherish their own spiritual life, by communicating with it in the profession of a true faith, and by the reception of the means of grace in the public offices of religion.

He teaches us also in this book, that He has set apart certain persons as His Ministers, for the dispensation of the Word and Sacraments; and that they who desire to receive a blessing from Him, must seek for its bestowal by the agency of those whom He has authorized and commissioned to convey it by that dispensation.

[1] Mark ix. 32. Luke ii. 50; ix. 45; xviii. 34.
[2] John xiv. 26.
[3] 1 Pet. i. 12.
[4] Acts ii. 41.

For example, we find in this book, that although He spoke to Cornelius by an Angel, He commanded him by the voice of the Angel to send for St. Peter, in order to hear the Word preached, and to be received into the Church by the Ministry of man[1]. Similarly, though He called Saul by His own voice from heaven, yet He commanded him to go into the city, "where it should be told him what he must do[2]." And He sent to him Ananias, who received him into the Church by baptism[3], saying, "Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord[4]."

8. Here, then, and in other places, He has shown the necessity of a Christian Ministry; and He has also taught the world, what the due organization of that Ministry is. As we have seen, He declared the *continuity* of the Apostolic office by the election of Matthias; and He proclaimed the duty of *extending* it, by calling Barnabas and Paul to the Apostleship[5]. He constituted Elders in every Church by their hands[6]. He instituted by the agency of the Apostles the Holy Order of Deacons[7]. Thus He has delivered a divine exhortation from heaven to all Churches, to take good heed to maintain the threefold Ministry of Bishops, Priests, and Deacons; and to seek for His Blessing by a right use of that Ministry in extending His Kingdom throughout the world.

All therefore who desire to have the blessing of Christ on their Missions at home and abroad, may not seek for it by any novel and unauthorized agency, but by the means which He has appointed for that end.

9. Again; by the practice of His Holy Apostles, as twice recorded in this book[8], He teaches from Heaven the use and necessity of the holy rite of Confirmation. It is Christ Himself sitting in glory, who sheds forth the full outpouring of the gift of the Holy Ghost, by the laying on of Apostolic hands on those who have been baptized. It cannot rightly be alleged, that Confirmation is less obligatory on Christians, because it was not instituted by Christ Himself on earth. For, by reason of what Confirmation is, it *could not* have been instituted by Christ while *on earth*. Confirmation is the appointed means for the plenary effusion of the gift of the Holy Ghost on those who have been baptized. And that gift could not be bestowed till after Christ's Ascension. While He was upon earth, "The Holy Spirit was not yet given, because Jesus was not yet glorified[9]."

The fact, that Confirmation was not instituted by Christ when on earth, is a necessary consequence of the dignity of the gift bestowed in it; and is therefore not a reason for its disparagement, but for its reverent use. Let no one therefore despise what was administered by the holy Apostles, who were taught by Christ, and inspired by the Holy Ghost; and was used by them for the conveyance of a gift, not of partial and temporary use, but of universal need for all men in all ages of the Church, the gift of the Holy Ghost. He who despises Confirmation, despises not man, but God[10]. He despises not the Apostles alone, but despises

[1] Acts x. 5. 48, and xi. 14. [2] Ib. ix. 6. [3] Ib. ix. 18.
[4] Ib. xxii. 16. [5] Ib. xiii. 2. [6] Ib. xiv. 23.
[7] Ib. vi. 6. [8] Ib. viii. 14. 17; xix. 5, 6. [9] John vii. 39. [10] 1 Thess. iv. 8.

Him Who said to the Apostles, "He that receiveth you receiveth Me[1], and He that despiseth you despiseth Me[2];" and he cannot be said to love the Lord Jesus; and he incurs the penalty pronounced by the Holy Ghost Himself; "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha[3]."

Consequently, since the administration of Confirmation is restricted to the Apostolic Office of Bishops, it is the duty of every Church, and of every Christian, to endeavour earnestly, that the Episcopate may be multiplied, so that no christian soul, for which Christ shed His blood, may be defrauded of that portion of its spiritual birthright which Christ Himself designs for it in the holy rite of Confirmation; and, after it, in timely access to the Holy Communion.

10. Again. Christ has taught us by the agency of His Apostles, what is the right mode of settling Controversies in the Church. By the Convention of the Apostles and Presbyters to the Council of Jerusalem, as recorded in the fifteenth chapter of the Acts of the Apostles, and by the Mission of Paul and Barnabas to that Council, and by the part taken in it by St. Peter, St. James, and St. Paul, Christ, Who guided them by His Spirit, declares from Heaven, that for the appeasing of religious differences, men are not to resort to any one person, although he may call himself infallible, nor are they to follow the wayward devices of their own private imaginations; but that appeals are to be made to Synods of Bishops and Presbyters, invoking the aid of the Holy Ghost, and grounding their decrees on Holy Scripture; and that whatever, having been settled and promulgated by them, regulating their proceedings by these principles, is received by the consentient voice of Christendom, and takes root in the practice of the Universal Church, may be deemed to be a true exposition of Scripture, and conformable to the mind of Christ.

11. Other things there are in the Constitution and Regimen of the Christian Church, which are intimated in this book, and which may be ascribed to Christ teaching from Heaven by means of His Apostles upon earth.

One of these is the sanctification of the First Day of the week,—the Christian Sunday. Doubtless it is a part of positive Divine Law, dating from the Creation, as revealed in the Old Testament, that one day in seven should be hallowed; and by that Law, the day to be hallowed is the seventh day of the week. But that the seventh-day Sabbath is now abrogated, and that the first day of the week is to be hallowed in its stead, can hardly be proved by any, who do not take into consideration Christ's Teaching, as embodied in the practice of the Apostles, observing as holy the first day of the week, instead of the seventh.

The Acts of the Apostles supplies the necessary connecting link in this argument. There it is said[4] that "upon the First Day of the week, when the disciples came together to break bread," that is, to receive the Holy Communion, "Paul preached unto them." This passage is to be taken together with other intimations in Holy Scripture, particularly the relation of Christ's appearances to His Apostles on this day, the day of His Resurrection[5], and the narrative of the sending of the Holy Ghost from Heaven on this day[6], and the record of Christ's revelation of

[1] Matt. x. 40. [2] Luke x. 16. [3] 1 Cor. xvi. 22.
[4] Acts xx. 7. [5] John xx. 19. 26. [6] Acts ii. 1.

Himself to St. John in Patmos when in the Spirit on the Lord's Day[1]. And these intimations collectively will suffice to convince an unprejudiced person, that while the sanctification of one day in seven still remains in full force, on its original foundation of positive Divine Law from the beginning, the Day to be sanctified by Christians is the First Day of the week.

It may indeed be objected that such conclusions as these are collected rather by probable inferences, than deduced directly by demonstrative proof. But perhaps it may be replied, that our moral probation in this world consists in the trial of our attention to such probabilities as these. They are the best tests of our obedience; they prove its sensibility; they show, whether we are actuated only by that servile fear, that does God's bidding, when it is commanded to do so under strong coercion and penal discipline; or whether we are animated by that clear-sighted and cheerful spirit of filial love, which divines, and almost anticipates, our heavenly Father's desires, and hastes with angelic alacrity at the least signification of His will.

These intimations therefore of the Will of Christ as to Christian Doctrine, and Church Discipline, as displayed in the Acts of the Apostles, are of inestimable value; they are not mere isolated incidents, and historical facts, limited in their uses to any particular age or country; they are general types and divine precedents, of universal application.

The Acts of the Apostles is a concise book, and it is an inspired book. In its brief compass the Holy Ghost describes the operations of Christ, acting by His Holy Apostles. It *omits* many things in their history which the world would desire to know; and these omissions are eloquent proofs, that the actions of the Apostles, which the Holy Spirit has *not* omitted, but has specially selected for commemoration in this book, are of paramount importance. The omissions serve to bring out in bolder relief, and in more salient prominence, the significance and value of what is *not* omitted, but distinctly set down in writing by the dictation of the Holy Spirit. The actions of the Apostles—or rather, the actions of Christ operating by them—which are recorded in this book, are doubtless designed to be patterns and examples for the faith and practice of the Church, in every country and in every age. They are like beams of the Sun of Righteousness, drawn together and concentrated in a brilliant focus, so that they may illumine the mind of the Church in every hour of her existence.

Therefore we need not hesitate to say, that in the Acts of the Apostles the Shepherd and Bishop of our souls[2], Jesus Christ, is revealed to us as sitting in His chair in His heavenly Cathedral, surrounded by His Angelic Hierarchy, and delivering to all Christian Bishops and Pastors a divine Charge, a holy Pastoral, a Symbol of Christian Doctrine, a Code of Ecclesiastical Polity, a Rule of Church Discipline, a chart of Missionary enterprise, a system of Biblical Evidences and Exegesis, for the perpetual instruction and regimen of every age and clime, even till He comes again, to judge the Quick and Dead.

[1] Rev. i. 10.

[2] 1 Pet. ii. 25

VII. What benefits may we derive from this contemplation?

First, the inestimable blessing of Unity. Christendom is rent by schisms. Our own Country is distracted by religious Discord. Surely the time is come, that we should seriously lay to heart the great dangers we are in by our unhappy divisions. Surely the hour is arrived, that we should consider more carefully the grounds of our differences, and meditate more earnestly on the sin of strife, and on the blessedness of peace.

Among the means available for the appeasing of strife and recovery of unity, none is more efficacious than this Divine Book, dictated by the Holy Spirit of Love; in which He reveals His own mission from Christ, and displays to us Christ acting and teaching by means of those who were sent by Him, and inspired by the Holy Ghost.

Therefore in referring to what the Apostles taught, we are referring to Christ Himself; and all who love Him may do well to remember His own words, "If ye love Me, keep My commandments[1];" and "Why call ye me Lord, Lord, and do not the things that I say[2]." It cannot consist with love to Christ, to slight any, even the least, indications of His will, revealed in this book by the Holy Ghost.

Here is the true foundation of Apostolic Doctrine and Discipline. It rests on a foundation which cannot be shaken; it is a House built upon the Rock, the Rock of Ages, which is Christ.

Let us then consider, whether in this Divine Book we may not find a path of unity, in which we may walk together as Brethren toward our heavenly home.

On the one hand, they who revere the doctrinal symbols and primitive organization of the Church, and desire to restore and reinvigorate them, wheresoever they are decayed, and to propagate them where they are wanting, may be invited to consider, whether, in endeavouring to attain this end, some among us may not have placed the Church in too prominent an attitude, and in too independent a position; and whether it be not our duty, to raise our eyes, and to direct the eyes of others upward, from the Church upon earth to Jesus Christ her Lord, acting and teaching in and by her from Heaven. The Holy Ghost has taught us in this Divine Book not to rivet our minds even on the Apostles themselves[3]; but to concentrate all our thoughts and affections on Him Who sent them, and acts by them. Let us not regard the Church as separable from Christ; but ever think on her as dependent on Him, and as deriving all her grace and virtue, all her authority and power, from Him alone. Let us not forget the words of the Psalmist, speaking to her, the Queen at Christ's right hand, and saying, "He is thy Lord God, and worship thou Him[4]."

On the other hand, if we are tempted to think lightly of the Apostolic and Primitive Church, if we are disposed to treat with indifference any of the specific functions of the Christian Ministry, and its threefold orders, then let us pause and consider, whether we have rightly conceived the question at issue; and whether,

[1] John xiv. 15.
[2] Luke vi. 46.
[3] See above, pp. xii, xiii.
[4] Ps. xlv. 12.

by such a temper of mind, we may not be doing grievous wrong—not to men—but to Christ; to Christ our Lord and King, our Prophet and Priest, our Saviour and our Judge, seated in heavenly glory and majesty at God's right hand; to Christ, vouchsafing to send "His Holy Spirit from Heaven to teach His Apostles, and to guide them into all Truth[1];" and whether we may not be guilty of disobeying Him, and of sinning against the Holy Ghost.

To think less of men, and to think more of God; to lift up our eyes from the Church Militant on earth, to her Lord and Head triumphant in heaven,—this is what the Holy Ghost teaches us in the Acts of the Apostles. Therefore it is that He annexed it as a second volume to St. Luke's Gospel, and joined both together in one work; revealing in the former, Christ acting and teaching on earth, and in the latter, Christ acting and teaching in heaven. The Acts of the Apostles is the Gospel-History of Christ, now reigning in glory.

VIII. The Notes, which are contained in the present Volume, have been written with such persuasions as these.

They have also been dictated by a conviction, that the design of this Sacred Book has not been clearly understood by some; and that it has not, in recent times, nor perhaps even in ancient days, received that attention which it claims, and which, if duly bestowed upon it, would do much to settle the controversies of Christendom, and to advance the progress of the Gospel; and that the nearer the end of earthly things approaches, the greater its uses will be.

Accordingly, from these considerations, the Plan of the Book has been dwelt upon at large in the present Introduction.

The writer of these Notes cannot quit this subject, without an expression of thankfulness to Almighty God, that He has preserved in England a Church, which has not disqualified herself for interpreting the Acts of the Apostles.

One of the most painful feelings arising in the mind, from the perusal of interpretations of the Acts of the Apostles by learned members of those religious Communions, which have departed from the rule of primitive Christian Doctrine and Discipline, is caused by distortions or disparagements of the Apostolic Precedents recorded in this Book, and received and followed by the ancient Church.

By a dereliction of those Apostolic Precedents, those Communions have disabled themselves for expounding the Acts of the Apostles. They cannot interpret this Book, without, at the same time, pronouncing a sentence of condemnation on themselves.

From the infirmity of human nature, it is rather to be desired than expected, that they should prefer to censure their own principles, rather than to misinterpret that by which they are censured.

For this reason, the student of Scripture may need to be cautioned against those expositions; which, as if by a judicial retribution, are too often blemished by sceptical strictures on the History of the Acts, as well as by perversion of its

[1] John xvi. 13.

teaching in matters of Christian Doctrine and Discipline, and by imputations of errors to those Saints and Martyrs, who were inspired by the Holy Ghost[1]. For this reason also, the English student of Holy Scripture, while he thankfully avails himself of all the aids—critical, philological, historical, and antiquarian—which the erudition of Protestant Germany has richly furnished,—may well be thankful to the Great Head of the Church, that the principles of the English Reformation were not innovating and revolutionary, but preservative and restorative; and that God has raised up Expositors in England, inferior to none in wisdom and learning, and placed on a sacred vantage-ground of sound Exposition, by the principles and constitution of the Church, to which they have the happiness to belong.

IX. In the Text of the present Edition of the Acts of the Apostles, more deviations from the *Textus Receptus* will be found, than, within the same compass, in the Edition of the Gospels. This is due to the fact, that there are many more discrepancies in the Manuscripts[2] of this Book, than of them, or of almost any other Book of the New Testament.

The reader, however, will find satisfaction in observing, that scarcely any of these variations affect the sense, in any perceptible degree; and that none in any respect touches the substance of any Christian Doctrine[3]. And he may thence derive an assurance, that while the collation of the vast variety of Manuscripts of the New Testament, which are derived from all parts of the world, serves to establish immovably the integrity of the Text of the Inspired Volume, and to confirm the Truth of the Gospel; not one of that countless multitude has been found to invalidate in the least degree any historical fact, or any doctrinal article on which the Christian religion is founded, and our hope of salvation rests.

[1] For a specimen of this, the Reader may refer to the notes on the speech of St. Stephen, Acts vii.

[2] Particularly MS. D, i. e. the Codex Bezæ or Cambridge Manuscript, on which see *Bp. Middleton's* Remarks, Appendix to his Work on the Greek Article, pp. 649—669. *Bornemann's* edition of the Acts is based upon that MS. Some of its principal discrepancies may be seen in *Eichhorn's* Einleitung in d. N. T. ii. p. 87, *Kuinoel*, Prolegomena, § 2.

[3] Except, perhaps, Acts xx. 18, and the question there is rather one of language than of substance.

Cloisters, Westminster Abbey,
May 14, 1857.

CHRONOLOGICAL SYNOPSIS

OF THE

EVENTS RELATED IN THE ACTS OF THE APOSTLES[1].

In the examination of this subject it is to be remembered—

1. That the common era—*Anno Domini*—begins about *four years too late.* (See Note on Matt. ii. 20.)

2. That our Blessed Lord's ministry, which began when He was thirty years of age (see Note on Luke iii. 23), and which seems to have lasted three years and a half (see on John v. 1), and which terminated at a Passover, commenced probably in the Autumn of A.D. 26, and ended at the Passover in A.D. 30. (See Note on John i. 14, and vii. 2; and cp. *Africanus*, Chronogr. *Routh*, R. S. ii. 187—190. *Clinton*, Fasti Rom. p. 14.)

3. That our Blessed Lord and Saviour was crucified on the 15th of Nisan, A.D. 30, that His Resurrection was on the 17th of Nisan of that year, and that the Ascension was forty days afterwards, and that the Day of Pentecost on which the Holy Spirit descended, was on a Sunday, the Seventh Lord's Day after that on which He rose from the Dead. (See Note on Acts ii. 1.)

4. That the only date in the history of the Acts of the Apostles which can be fixed with absolute certainty, is that of the death of Herod Agrippa at Cæsarea, described in Acts xii. 20—22; and that the determination of other points in the Chronology of the earlier portion of the Acts depends mainly on the date of this event.

It appears from *Josephus* (Ant. xix. 8. 2) that Herod Agrippa was made King of Judæa and Samaria by the Emperor Claudius on his accession, which took place early in the year A.D. 41 (his predecessor, Caligula, having been murdered on the 24th of January in that year), and that Agrippa died soon after the completion of the third year of his reign (Bell. Jud. ii. 11. 6). His death therefore took place A.D. 44, and it appears from the Acts (xii. 3) that it was after a Passover.

Besides, Josephus informs us (Ant. xxiii. 6. 10) that Herod Agrippa had been appointed by the predecessor of Claudius, Caligula, to the Tetrarchies of Philip and Lysanias, soon after his accession, which was in the month of March, A.D. 37 (*Dio*, lviii. 639. *Basnage*, Annales i. p. 458. *Clinton*, F. R. p. 28). And it is stated by Josephus (Ant. xix. 8. 2) that Herod Agrippa died in the seventh year of his government, dating from that appointment by Caligula, early in A.D. 37. And thus we are brought again to A.D. 44, as the year of Herod's death.

5. Thus we have two limits in the history of the Acts, an anterior limit, or *terminus à quo*, in our Lord's Ascension and the descent of the Holy Spirit in the Spring of A.D. 30, and a posterior limit, or *terminus ad quem*, in the Spring or Summer of A.D. 44, the date of Herod's

[1] The principal works on this subject are those of *Josephus*, *Eusebius*, Hist. Eccles. and Chronicon (Venet. 2 vols. 4to. 1818), *Prosper Aquitanus*, Chronicon (Bassani, 1782), *Bishop Pearson*, *Tillemont*, *Basnage*, *Lardner*, and *Paley*, specified in the List of Authors prefixed to this volume; and in more recent times, those of *Anger*, A. de temporum in Actis ratione, Lips. 1833; *Birks*, *Greswell*, *Lewin*, *Conybeare* and *Howson*, *Winer*, B. W. B. Art. Paulus; *Clinton's* Fasti Romani, Oxford, 1845, and *Wieseler*, Chronologie des Apostolischen Zeitalters, Götting. 1848.

death. And in this interval of fourteen years are to be arranged the events recorded in the first twelve chapters of the Acts of the Apostles.

6. Another note of time is furnished by notices in the history of St. Paul, as narrated by himself in the first and second chapters of his Epistle to the Galatians.

In order to show that his preaching was not derived from men, but by revelation from Christ Himself, he there relates (Gal. i. 18) that he had no intercourse with the other Apostles, which could have imparted to him the knowledge he possessed; and that it was not till *three years* after his conversion that he went up to Jerusalem from Damascus to see Peter, and that he remained there only fifteen days, and thence went into Syria and Cilicia (Gal. i. 21).

He adds, that *fourteen years* afterwards he went again up to Jerusalem with Barnabas, and took Titus with him.

It has been doubted, whether these fourteen years are to be dated from his conversion, or from the expiration of the three years mentioned previously in Gal. i. 18.

On the whole, it seems most probable that the fourteen years are to be dated from the short visit to Jerusalem, and the journey thence to Tarsus at the end of those three years. For it is observable that in Gal. i. 18, the Apostle says, *ἔπειτα, μετὰ ἔτη τρία*, i. e. then, after three years from my conversion. But in Gal. ii. 1, he says, *ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην*, i. e. having passed through an interval of fourteen years, from the last named date, I went up again to Jerusalem[2].

This visit was most probably the same as that described in Acts xv. 2—22, when St. Paul was sent from Antioch to the Council of Jerusalem (cp. *Bede* in Act. xv. *Davidson*, ii. 112—122. *Howson*, i. p. 539—547). It is true that St. Paul had been at Jerusalem some little time *before* that visit; but he had only gone to the Elders with alms (xi. 30; xii. 25), and he had no occasion to refer to this visit, in his Epistle to the Galatians. Besides, he says that in the visit which he is mentioning in his Epistle to the Galatians, he had recounted to the Apostles what he had been *preaching* to the Gentiles (Gal. ii. 2). But such an assertion as that is wholly inapplicable to the short visit mentioned in Acts xi. 30; xii. 25, on which he went up with alms to Jerusalem, and when he had not as yet been even *ordained* to preach to the *Gentiles*[3]. (See Note on Acts xiii. 1, 2.)

But in writing to the Galatians, concerning his intercourse with the other Apostles, he could not omit to notice the visit, which he made soon afterwards to Jerusalem, (viz.) that described in Acts xv. 2—22, when he went up to the Apostles and Elders assembled in Council there, to discuss a question in which St. Paul had a personal and official concern. Hence it would seem, that the Council of Jerusalem was held about seventeen years after the Conversion of St. Paul.

This conclusion cannot be regarded as more than an approximation to the truth, because it depends on the two passages above cited, where St. Paul speaks of years, which may be either complete years, or only, according to the Jewish method of reckoning, current years.

7. Another chronological clue seems to be supplied by the mention of the circumstances of St. Paul's escape from Damascus after his Conversion (ix. 25). It appears from 2 Cor. xi. 32, 33, where St. Paul himself is describing that escape, that the city of Damascus had then fallen into the hands of Aretas, King of part of Arabia Petræa, who had appointed an Ethnarch there.

In looking for a season when such a remarkable incident was likely to have occurred, we find none more probable than that in which Aretas had defeated the forces of Herod Antipas,

[2] *Bishop Pearson*, indeed, infers, p. 379, that the *ἔπειτα* (in Gal. ii. 1) must be deduced from the conversion, and *not* from the end of the three years, because another *ἔπειτα* intervenes in i. 21. But perhaps this circumstance may be rather alleged as an argument in favour of what is said above. For it is evident that the second *ἔπειτα* in i. 21, which introduces the visit of fifteen days to Jerusalem, and the journey thence to Tarsus, is dated from the first *ἔπειτα*, which specifies the end of the three years; and so it seems the third *ἔπειτα* is to be dated from the second.

[3] *Bede* says in Act. xiii., "Videtur Paulus xiii° post Domini passionem anno Apostolatum cum Barnabâ accepisse xiv^to^, autem anno ad Gentium magisterium profectus est. Nec Historia Ecclesiastica repugnat, docens Apostolis esse præceptum ut duodecim annis prædicarent in Judæâ."

to whom he had long been hostile, on account of Herod's ill-treatment of his daughter, whom he had abandoned for Herodias. (*Joseph.* Ant. xviii. 5. 1. Matt. xiv. 1—13.) Herod Antipas being defeated (late in A.D. 36), appealed for succour to the Emperor Tiberius, who commanded Vitellius, then President of Syria, to declare war against Aretas. (*Joseph.* Ant. xviii. 5. 1.) But soon after, Tiberius died (March, A.D. 37), and Vitellius drew off his forces, and went to Rome. (See Notes on ix. 2 and 24.)

It seems probable, that Aretas availed himself of the favourable opportunity thus presented for occupying the city of Damascus.

This occupation would be only of short duration. Caligula interfered in the affairs of Arabia, in the *second year* of his reign (*Dio*, lix. 9), and would hardly have allowed Aretas to retain what he had usurped. If these calculations are just, the date of St. Paul's Conversion would be A.D. 34.

It may be remarked, that the Jews do not seem to have had the same power of persecuting the Christians at Damascus when St. Paul escaped from that city, as they had when he came down from Jerusalem with a commission from the High Priest. (Acts ix. 1—14; xxvi. 11.) But *now* the Jews lie in wait for him, and endeavour to destroy him by the permission and agency of the Ethnarch of Aretas. (Acts ix. 23. 2 Cor. xi. 32.) The occupation of Damascus by Aretas seems therefore to have been *after* his Conversion.

8. Another note of time may be derived from Acts ix. 31, where it is related that "all the Churches in Judæa, and Galilee, and Samaria had *rest*, and walking in the fear of the Lord and the comfort of the Holy Ghost were multiplied."

The Christians had nothing to fear at that time from the *Romans*. Their persecutions were from the *Jews;* and if the Churches had rest, it was not to be ascribed to any cessation of desire, but to a suspension of power or opportunity on the part of the Jews to persecute them.

It has been suggested by *Basnage*, ad A.D. 40, *Lardner* (i. 55; iii. 252), and others (see Note on Acts ix. 31), that this "rest of the Churches" was due to the alarm in which the Jews themselves were, on account of the command given by the Emperor Caligula, to the President of Syria, Petronius, in A.D. 39, to set up the Imperial Statue in the Temple at Jerusalem. (*Joseph.* Bell. Jud. ii. 10. 1. Ant. xviii. 8. 2. *Philo*, Legat. 31.)

It was not till the death of Caligula and the accession of Claudius, 24th Jan. A.D. 41, that the Jews were relieved from this panic. And soon after that, Herod Agrippa, the person who had showed his zeal for the Jews by interceding with Caligula for a revocation of this command (*Joseph.* Ant. xviii. 8. 7. *Philo*, Leg. 35), "stretched forth his hands to vex certain of the Church, and killed James the brother of John with the sword; and because he saw it *pleased the Jews*, he proceeded to take Peter also." (Acts xii. 1.)

This *Rest* of the Churches cannot have commenced till *after* St. Paul's visit to Jerusalem, for then a persecution was going on, to which he was exposed. (Acts ix. 26—31.) Besides, when Paul came to Jerusalem, Peter was there; but during the Rest, Peter was absent from Jerusalem on a Missionary Tour. (Acts ix. 31—43; cp. *Lardner*, iii. 253.)

9. Certain notes of *duration* are set down in the Acts (viz.):—

(1) After St. Paul's first visit of fifteen days to Jerusalem and his journey to Cilicia (Gal. i. 18—23. Acts ix. 30; xi. 25), and his intercourse with Barnabas, who brought him from Tarsus to Antioch, he remains with Barnabas a *whole year* at Antioch, where the Disciples are first called Christians (xi. 25—27).

(2) Paul and Barnabas, after their first Missionary Journey, returned to the Syrian Antioch, and remained *no small time* there (διέτριβον χρόνον οὐκ ὀλίγον) with the Disciples (xiv. 28).

(3) After their return from the Council of Jerusalem to Antioch they again *tarried* there (διέτριβον, xv. 35).

(4) St. Paul, in his second Missionary Journey, came through Asia Minor and Macedonia into Achaia (Acts xvi. xvii.), and remained at Corinth *a year and six months* (ἐκάθισε ἐνιαυτὸν καὶ μῆνας ἕξ, xviii. 11).

(5) From Cenchreæ, the eastern port of Corinth, he set sail for Ephesus, where he

remained only a *short time*, being desirous of being at Jerusalem for the feast (xviii. 19—21), probably Pentecost.

(6) After a short visit to Jerusalem he returned to Ephesus, where he spent *three years* (xx. 31).

(7) After these three years he went again to Macedonia (xx. 1), and came into Hellas, and spent there *three months* (xx. 3).

He then went back through Macedonia, came to Philippi (xx. 6), where he spent *Easter*, and passed by Troas (xx. 6—12) and Miletus (xx. 15) to Cæsarea and Jerusalem, where he had not been for several years (δι' ἐτῶν πλειόνων, xxiv. 17), and where he had desired to be at the feast of *Pentecost*.

(8) He was arrested in the Temple by the Jews, and was sent for safety to *Cæsarea;* and he was detained there in "custodia libera" *two years* by Felix, who (xxiv. 27) had been governor for *many years* (ἐκ πολλῶν ἐτῶν, xxiv. 10), and is succeeded in the procuratorship by Festus, who sends St. Paul by sea toward *Rome*.

(9) After his shipwreck in the Mediterranean, St. Paul remains during the winter at Malta; and *after three months* he sets sail again "in a ship which had *wintered* in the island" (xxviii. 11).

(10) He remains at Rome *two whole years* (διετίαν ὅλην, xxviii. 30).

(11) It is evident from St. Luke's narrative that St. Paul arrived at Rome in the *Spring* of the year after the succession of Festus to the Procuratorship in the room of Felix;

What year was that?

(1) Felix was Procurator of Judæa in A.D. 52[4]; and he had been *many years* (ἐκ πολλῶν ἐτῶν) Procurator when Paul pleaded before him at Cæsarea. (Acts xxiv. 10.)

(2) Felix, when recalled, was saved from the punishment due to his misgovernment by the influence of his brother Pallas with the Emperor Nero. (*Joseph.* Ant. xx. 8, 9.) Pallas *was put to death by Nero* A.D. 62; and Nero was suspected of having poisoned him. (*Tacit.* Ann. xiv. 65.)

(3) St. Paul, when brought a prisoner to Rome, was delivered into the charge of the prefect of the prætorian guard (τῷ στρατοπεδάρχῃ, Acts xxviii. 16). It seems then that there was only *one* prefect at that time.

But after the death of Burrhus, who was prefect till February, A.D. 62, when he died (*Tacit.* Ann. xiv. 51. *Clinton*, F. R. p. 44. *Wieseler*, p. 83), there were *two* prefects. See *Bp. Pearson*, ii. 389, and *Wieseler*, p. 86.

(4) Josephus relates (Ant. xx. 8. 11), that a dispute arose between the Jews and Festus the Procurator, and that they sent a deputation to Rome, where their cause was favoured by Poppæa, the wife of Nero. This could not have been before A.D. 62, when Poppæa became his wife. (*Tacit.* Ann. xiv. 49. *Sueton.* Ner. 35.) But some time may have elapsed after the appointment of Festus, before the dispute could have arisen, and the deputation have proceeded to Rome and have gained the favourable notice of Poppæa.

(5) Josephus also states (Vit. 3) that he himself went to Rome to intercede for some Jewish Priests whom *Felix* had sent there before his removal from the procuratorship. Josephus arrived at Rome A.D. 63 (Vit. 1). From his narrative it appears that they had been some time in detention at Rome, and that he engaged the interest of Poppæa in their favour.

(6) Eusebius says (H. E. ii. 23) that James, the Bishop of Jerusalem, was martyred by the Jews at Jerusalem, because they were disappointed by the escape of St. Paul from their hands. The martyrdom of St. James took place at the Passover, A.D. 62. (*Euseb.* ii. 23. *Joseph.* Ant. xx. 9. 1.) It appears that Festus the Procurator had recently died, and that his

[4] It is said by *Wieseler*, p. 67, and others, that Felix was appointed by Claudius in the thirteenth year of his reign, i.e. after Jan. 24, A.D. 53; and this is inferred by him from *Josephus*, Ant. xx. 7. 1, δωδέκατον ἔτος ἤδη ἐκπληρωκώς. But *Josephus* applies these words to the appointment of *Agrippa*, and *not* of *Felix*. It appears from that passage, and from Bell. Jud. ii. 12. 8, that Felix was appointed Procurator before, though probably not long before, the appointment of Agrippa to the tetrarchy of Philip; which took place early in A.D. 53. The appointment of Felix is placed still earlier by *Tacitus*, Ann. xii. 54, "Pallas *jampridem* Judææ impositus." Cp. *Lewin*, p. 1080, and *Eusebius* (Chron. ii. p. 271) assigns it to the *eleventh* year of Claudius, i.e. A.D. 51. *Clinton* (Fasti Rom. pp. 34—36) is in favour of an earlier date than A.D. 52, for the *appointment* of Felix.

successor had not arrived; and that Ananus the High Priest, who was a Sadducee, and of a cruel temper, and his adherents, took advantage of this interval to destroy St. James and others. (*Joseph.* Ant. xx. 9. 1.) St. Paul's arrival at Rome would therefore have been before—but not long before—that time.

(7) On the whole, therefore, it seems most probable that Festus succeeded Felix in the Spring or Summer of A.D. 60, and that St. Paul's arrival at Rome is to be placed in the Spring of A.D. 61, and that he remained at Rome till the Spring of A.D. 63. *Lardner* (iii. 279) says, "Paul came to Jerusalem at the Feast of Pentecost, A.D. 58, and was sent away to Rome at the end of A.D. 60," and he is followed by *Wieseler*, 66—80. *Winer*, R. W. B. i. p. 368. *Birks*, Horæ Apostolicæ, pp. 167—182. *Howson*, ii. 669—672. *Hackett*, p. 15.

From the above premises we arrive at these chronological results, which may be arranged as probable in the following order:—

CHRONOLOGICAL TABLE.

A.D.

30. The Crucifixion of Christ, on the 15th Nisan, probably April 7th.
His Ascension, probably on the 18th May.
The Descent of the Holy Spirit, probably on the 27th May.

31—32. The Events described in Chapters iii.—vi. of the Acts.

33. St. Stephen's Martyrdom (Acts vii.). Saul was then a *νεανίας* (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).

34. St. Paul's Conversion (ix. 1—25).
Retires to Arabia (Gal. i. 17).

36. Pontius Pilate is recalled from his procuratorship in Judæa (*Joseph.* Ant. xviii. 4. 2).
Damascus occupied by Aretas, who appoints an Ethnarch there.

37. 'After many days' (ix. 23), St. Paul escapes from Damascus.
Goes up to Jerusalem; where he remains *fifteen days*, and sees Peter and John (Gal. i. 18, 19. Acts ix. 26, 27); and
Disputes with the Grecians;
Sent to Tarsus (ix. 30).
The Emperor Tiberius dies 16th March, and
Caligula succeeds.

38—41. Rest of the Churches (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43).
Tarries at Joppa *many days* (ix. 43).
Conversion of Cornelius (x. 1—48).

41. The Emperor Caligula dies 24th January, and is succeeded by Claudius.

43. Euodius, first Bishop of Antioch (*Euseb.* Chron. ii. p. 269. *Clinton*, F. R. App. ii. p. 548).
The Disciples called CHRISTIANS at Antioch (Acts xi. 26).

44. James the brother of John is killed with the sword (Acts xii. 2), and
Peter is imprisoned by Herod Agrippa, before Easter (xii. 4). Peter is delivered; and
Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
Peter retires from Jerusalem (xii. 17).
Paul and Barnabas having been deputed by the Christians at Antioch (xi. 27—30) to bring supplies to the Brethren in Judæa, on account of the anticipation of the famine foretold by Agabus, which "came to pass in the reign of Claudius Cæsar" (xi. 28), i. e. after January, A.D. 41, return from Jerusalem to Antioch, with John Mark, who was connected with Peter (xii. 12), and with Barnabas. (See on xv. 39.)

A.D.

45. Ordination of St. Paul and Barnabas, at Antioch, to the Apostleship of the Gentiles. (See on xiii. 1.)

Their first Missionary Journey to Cyprus (Paphos), and Pisidia, and Perga in Pamphylia (xiii. 4—13), whence Mark returns to Jerusalem. They visit Antioch of Pisidia, Iconium, Lystra; return to Perga and Pamphylia, and thence to Antioch, where they remain a considerable time with the disciples.

49. A Controversy arises at Antioch concerning the obligation of the Ceremonial Law (xv. 1, 2).

Paul and Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to the Apostles and Elders," concerning this matter (xv. 2, 3).

50, 51. Council of Jerusalem (xv. 6—29).

Paul and Barnabas return to Antioch, where they remain some time (xv. 35, 36).

Their παροξυσμός (xv. 39).

Paul takes Silas (xv. 40) on his second Missionary Journey, and afterwards Timothy also at Lystra (xvi. 1).

52—54. Passes through Phrygia and Galatia to Troas (xvi. 6. 8). Thence crosses over to Philippi (xvi. 12), and Thessalonica (xvii. 1), and Berea (xvii. 10); thence to Athens (xvii. 15) and

Corinth, where Paul spends a year and six months (xviii. 1. 11).

Aquila and Priscilla come to Corinth.

Epistles to the Thessalonians.

54. Sets sail from Cenchreæ in the Spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).

After a short visit at Jerusalem (xviii. 21),

St. Paul returns to Ephesus; where he spends three years (xx. 31)—*three months* in the Synagogue, and *two years* in the School of Tyrannus (xix. 8—10).

The Emperor Claudius dies (13th October), and Nero succeeds.

57. *First Epistle to the Corinthians.*

St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).

Second Epistle to the Corinthians.

Comes into Hellas, and spends three months there (xx. 3).

58. *Epistle to the Romans*, written at Corinth or Cenchreæ.

Returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6).

Passes over to Troas (xx. 6). Touches at Miletus (xx. 17) and Tyre (xxi. 3), and lands at Cæsarea (xxi. 8).

Comes to Jerusalem, after several years (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17).

Is arrested at Jerusalem in the Temple (xxi. 28).

Is conveyed to Cæsarea (xxiii. 23—33).

58—60. Remains two years in detention at Cæsarea (xxiv. 27).

Is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1).

Winters at Malta (xxviii. 11).

61. Spring: arrives at Rome.

62. Martyrdom of St. James the Bishop of Jerusalem, at the Passover.

62, 63. St. Paul is at Rome, where he writes *Epistles* to the *Ephesians*, *Colossians*, and *Philippians*, and perhaps to *Philemon*, in which he calls himself "Paul the Aged" (Phil. 9. See above on A.D. 33).

Is detained at Rome till the Spring of A.D. 63 (xxviii. 30); where the History of the "ACTS of the APOSTLES" concludes.

The CONTEMPORARY CHRONOLOGY of the *Emperors of Rome*, the *Presidents of Syria*, the *Procurators of Judæa*, and the *High Priests of Jerusalem*, may be exhibited in the following TABLE[1].

A.D.	Emperor.	President of Syria.	Procurator of Judæa.	High Priest.
30.	Tiberius, since A.D. 14, Aug. 19.	. . . . .	Pontius Pilate from A.D. 26 or 27 (*Jos.* Ant. xviii. 4. 2).	Caiaphas, since A.D. 25.
34.	. . . . .	Vitellius (*Joseph.* Ant. xviii. 4. 4. *Tacit.* Ann. vi. 27).	. . . . .	. . . . .
36.	. . . . .	. . . . .	Pontius Pilate recalled (*Jos.* Ant. xviii. 4. 2).	. . . . .
37.	Caligula succeeds March 16.	. . . . .	. . . . .	Caiaphas removed by Vitellius. Jonathan, son of Ananus (*Jos.* Ant. xviii. 4. 3).
39.	. . . . .	Petronius (*Joseph.* Ant. xviii. 8. 2).	. . . . .	Theophilus, son of Ananus (*Jos.* Ant. xviii. 5. 3).
41.	Claudius succeeds Jan. 24.	. . . . .	HEROD AGRIPPA, King of Judæa.	. . . . .
42.	. . . . .	Vibius Marsus (Ant. xix. 6. 4).	. . . . .	Simon, son of Boëthus (*Joseph.* Ant. xix. 6. 2). Matthias, son of Annas (Ant. xix. 6. 4).
43.	. . . . .	. . . . .	. . . . .	Elionæus, son of Cantheras (Ant. xix. 8. 1).
44.	. . . . .	C. Cassius Longinus (Ant. xx. 1. 1).	Cuspius Fadus (Ant. xix. 11. 2; xx. 5. 1).	. . . . .
45.	. . . . .	. . . . .	*Herod*, King of Chalcis, obtains from Claudius the appointment of the High Priests, and the charge of the Temple (Ant. xx. 1. 3).	Joseph, son of Cami (Ant. xx. 1. 3).
46.	. . . . .	. . . . .	Tiberius Alexander (Ant. xx. 5. 2).	. . . . .
47.	. . . . .	. . . . .	Ventidius Cumanus (Ant. xx. 5. 2). *Herod*, King of Chalcis, dies, is succeeded by his nephew, *Herod Agrippa II.*	Ananias, son of Nebedæus, appointed by Herod, King of Chalcis (Ant. xx. 5. 1).
48.	. . . . .	. . . . .	. . . . .	. . . . .
49.	. . . . .	Titus Ummidius Quadratus (Ant. xx. 6. 2. B. J. ii. 12. 5).	. . . . .	. . . . .
53.	. . . . .	. . . . .	Felix (Ant. xx. 7. 1). HEROD AGRIPPA II., who had been King of Chalcis since A.D. 48, and had the charge of the Temple and the appointment of the High Priests, and was advanced, about the close of A.D. 52, to the Tetrarchies of Philip and Lysanias, with the title of King (Ant. x. 7. 1. B. J. ii. 12. 8; iii. 3. 5).	. . . . .
54.	Nero succeeds Oct. 13.	. . . . .	. . . . .	. . . . .
59.	. . . . .	. . . . .	. . . . .	Herod Agrippa appoints Ishmael, son of Phabi (Ant. xx. 8. 8).
60.	. . . . .	Domitius Corbulo.	Festus succeeds Felix (Ant. xx. 8. 9).	. . . . .
61.	. . . . .	. . . . .	Festus dies. The province without a procurator.	Agrippa appoints Joseph, surnamed Cabi, son of Simon (Ant. xx. 8. 11).
62.	. . . . .	. . . . .	Albinus (Ant. xx. 9. 1. B. J. ii. 14. 1).	Ananus (xx. 9. 1).
63.	. . . . .	. . . . .	. . . . .	Jesus, son of Damnæus (xx. 9. 1).

[1] See Zeittafeln in *Winer*, B. W. B. ii. p. 763. *Wieseler*, p. 594. *Lewin*, pp. 1022—1107, and *Alford*, Proleg. pp. 23—25.

Inferences deducible from the preceding CHRONOLOGICAL SYNOPSIS and TABLE.

The consideration of the results represented above may suggest the following reflection:—

1. The Times and Numbers which are recited in Holy Scripture, and which serve as landmarks of Sacred History, seem to be regulated by certain laws.

For example, the periods of Forty Days and Forty Years recur frequently in Holy Scripture as Times of Probation. (See Numb. xiv. 33; xxxii. 13. Ps. xcv. 10. Heb. iii. 9. 17, and Notes on Acts i. 3; vii. 23.)

2. If the dates assigned in the above Table are correct, it appears that the period of probation which was allowed to the city Jerusalem after the crucifixion of Christ was *Forty Years;* i. e. from A.D. 30 to A.D. 70, when it was taken by the Romans and the Temple was destroyed.

This result being consistent with the general dealings of Divine Providence with His people, confirms the conclusion stated in the Table.

3. St. Luke's work is divided into two parts, viz.:

1. his Gospel.
2. the Acts of the Apostles.

If the dates specified above are correct, then the Ascension of Christ, with which St. Luke's Gospel ends, and the Book of the Acts begins, stands at the middle point between both; and each portion of St. Luke's work records the events of about *Thirty-three Years.*

4. It is related in Holy Scripture of King David, the type of Christ, that he reigned forty years; seven, or seven and a half, in Hebron, and thirty and three years in Jerusalem over all Israel and Judah. (2 Sam. v. 4, 5. 1 Chron. xxix. 27.)

Perhaps these times may be typical of Christ's kingdom after His Ascension; at first limited to the literal Israel, and then, in the eighth year after the Ascension, extended, in the Conversion of Cornelius, to all Nations.

David reigns forty years; and Solomon, the peaceful, also a type of Christ, succeeds, who builds the Temple, the figure of the Church.

In the fortieth year after the Ascension of Christ, the literal Temple is destroyed; but this destruction of the material fabric conduced to the construction of the spiritual; the demolition of the Temple was the building-up of the Church. It weaned the hearts of the people of God from the earthly Jerusalem, and raised their eyes to the graces and glories of the heavenly, which is the Mother of us all. (Gal. iv. 26.) It tended to unite both Jew and Gentile in Christ and His Church; and thus the forty years led to a peaceful union of all the people of God under the divine Son of David, the true Solomon, the Prince of Peace.

5. The number *seven* generally introduces in Scripture a period of Rest after toil and affliction. (See on Matt. i. 17; xxvii. 52. 62. Luke xxiii. 56.)

In looking at the Chronological Table of the History of the Acts we find,

(1) The first seventh year, i. e. A.D. 37, marked by the "Rest of the Churches."

(2) The second, or fourteenth year (i. e. A.D. 44), distinguished by another Rest, after the death of Herod Agrippa I. (See Acts xii. 24.)

(3) The third septennium, A.D. 51, by Rest after controversy (xv. 23—30; xvi. 4, 5).

All these periods of seven are marked in the history by what may be called sabbatical sentences, expressive of Rest after labour and suffering. See ix. 31; xii. 24; xv. 31; xvi. 5.

Such analogies as these will appear more or less worthy of notice to the reader, accordingly as he is disposed to attach more or less importance to a subject which has hitherto received little consideration in modern times, viz. the significance of periods of time in Sacred History. In the present state of our knowledge in this respect, it would be rash to build any thing upon them as a foundation; but the observation of them, if otherwise deducible by reasoning, may be confirmatory of the results to which that reasoning leads; and may perhaps induce others to pursue the inquiry further, which, while it demands patience of investigation,

and soberness of deliberation, and diffidence in stating its results, has so much to commend it to the thoughtful student of Scripture, in the records of Inspiration, and in the testimony of Christian Antiquity, that it will not be lightly set aside by any who desire to understand the "whole counsel of God."

ANCIENT GREEK MANUSCRIPTS, IN UNCIAL LETTERS,

CONTAINING

THE ACTS OF THE APOSTLES.

A *Alexandrine*, of IVth or Vth century, in British Museum, London; a facsimile published by *C. G. Woide*, Lond. 1786. Folio.

B *Vatican*, of IVth or Vth century; in the Vatican at Rome, No. 1209. No accurate collation yet published. A transcript has been printed, but not published, by *Cardinal Mai*[1]. Cp. *Tregelles*, p. 156.

C *Codex Ephraem Syri rescriptus* (Palimpsest), in Imperial Library at Paris. Num. 9. Published by *Constantine Tischendorf*, Lips. 1843.

D *Codex Bezæ*, Greek and Latin, of VIth or VIIth century?; in the University Library at Cambridge. A facsimile published by *Kipling*, Cantabr. 1793. Folio.

E *Laudianus*, Greek and Latin, of VIth or VIIth century; in the Bodleian Library at Oxford; originally from Sardinia. Published by *Hearne*, Oxon. 1715.

F *Coislimanus;* VIIth century; published by *Tischendorf*, Monumenta Sacra, p. 404.

G *Angelicæ Bibliothecæ*, at Rome, IXth century.

H *Mutinensis*, IXth century.

In the Acts of the Apostles

A is complete.

B is complete.

C contains only some portions, viz.:

Chap. i. 2—iv. 3.
v. 35—x. 42.
xiii. 1—xvi. 36.
xx. 10—xxi. 30.
xxii. 21—xxiii. 18.
xxiv. 15—xxvi. 19.
xxvii. 16—xxviii. 4.

[1] "Monstravit mihi," says Tischendorf, N. T., p. lviii., "Angelus Mai anno 1843, volumina impressa quinque, quorum quatuor Vetus quinto Novum continetur Testamentum. Quæ editio, brevi opinor proditura quamquam non erit ejusmodi ut ipsum Codicem accuratissimè exprimat, magnoperè tamen varias Codicis lectiones supplebit."

D is *defective*, as follows:

From viii. 29—x. 14.
xxi. 2—xxi. 10.
xxi. 15—xxi. 19.
xxii. 10—xxii. 20.
xxii. 29 to end.

E is *defective*, as follows:

From xxvi. 29—xxviii. 26.

F contains only some portions:

iv. 33, 34.
ix. 24, 25.
x. 13. 15.
xxii. 22.

G begins at viii. 10, and is thence complete to the end.

H contains only some portions:

v. 28—ix. 38.
x. 19—xiii. 36.
xiv. 3 to end; the portion after xxvii. 4 being supplied by a later hand.

PRINCIPAL CRITICAL EDITIONS OF THE NEW TESTAMENT.

Erasm. Basil, 1516, 1519, 1522, 1527, 1535.

Complutensis, in the fifth Volume of the Complutensian Polyglot: *printed* in A.D. 1514, and published at Complutum or Alcala, in 1520.

Stephens. Paris, 1546, 1549, 1550, 1551.

Beza. Genev. 1565, 1576, 1589, 1598.

Elzevir, commonly called the "Textus Receptus." Lug. Bat. 1624.

Fell. Oxon. 1675.

Mill. Lond. 1707. Roterod. 1710, by *Kuster.*

Bentley. On his proposed edition, see *Bentley's* Correspondence *passim*, and *Tregelles* on the Printed Text of N. T. p. 57—78.

Bengel. Tubing. 1734.

Wetstein. Amstelodami, 1751, 1752. 2 vols. folio.

Griesbach. 1st ed. 1774; 2nd ed. 1796—1806.

Matthæi. Riga, 1782—1788. 12 vols.

Alter. Viennæ, 1786, 1787.

Birch. 1788—1801.

Scholz. Lips. 1830—1836. 2 vols. 4to.

Lachmann. 1st ed. 1831; 2nd ed. Berolin, 1842—1850. See *Tregelles*, pp. 97—115, and *Tischendorf*, pp. xli.—xlvii.

Tischendorf. Lips. 1841. Two at Paris, 1842.

His first critical edition appeared at Leipzig, 1849: with copious Prolegomena. See there, p. xli., his own account of his editions.

His *seventh* Edition, now in course of publication (1857), is intended to present a complete conspectus of all the critical subsidia, as yet available, for the revision of the Text of the New Testament.

The following extracts from the prospectus are of importance, as indicating the present views of the learned Editor:—

"Auf Grund dieser dokumentlichen Vorarbeiten, wie sie wohl nochnie für eine Neutest. Ausgabe unternommen worden sind, wird *zum ersten Male* ein solcher kritischer Apparat dargeboten, der für alle aufgenommenen Lesarten, ohne Ausnahme die Zeugnisse für und wider enthält, so wie auch die Angabe aller anderen Lesarten, die in den griechischen Unzialhandschriften gefunden werden oder sonst irgend beachtenswerthe Auctorität für sich haben.

"Der Textconstituirung ist die grösse Sorgfalt und Gewissenhaftigkeit gewidment worden. Forgesetzte und immer tiefer eingehende Beobachtungen haben den Herausgeber zu *mancher Aenderung der frühern Entscheidungen geführt; namentlich hat er die Bevorzung einiger unseren-ältesten Zeugen austriftigen Gründen beschränken zu müssen geglaubt.*

"In diesem Betrachte gewährt die neueste Ausgabe eine gewiss willkommene Förderung kritischer Studien dadurch, dass sie sehr häufig eine Andeutung der Entscheidungsgründe über die einzelnen Lesarten enthält."

Alford. Lond. 1855-6. Second edition. 3 vols.

Bloomfield. Lond. 1855. Ninth edition. 2 vols.

For List of ANCIENT VERSIONS see the Edition of the Gospels, p. xxxviii.

For Special Editions of the ACTS of the APOSTLES, see the following List:—

LIST OF AUTHORS AND EDITIONS

REFERRED TO IN THE FOLLOWING NOTES TO THE ACTS OF THE APOSTLES.

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A Lapide, Cornelius. Lugd. 1732. Folio.

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Ammonius. See *Catena*.

Andrewes, Bp., Works. Oxford. 11 vols. 1841—1854.

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Augustine, St., Augustini Opera. Ed. Benedict. 12 vols. 8vo. Paris. 1836.

Barrow, Isaac, D.D., Works. 6 vols. 8vo. Oxford. 1841.

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Biscoe, Richard, M.A., Boyle Lectures on the Acts of the Apostles. 2 vols. Lond. 1742.

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ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. [1] [a] *ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν* a Luke i. 3.
ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν [2] [b] *ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς* b Luke 24. 51.
ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη· [3] [c] *οἷς καὶ παρ-* c ch. 13. 31.
έστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι' ἡμερῶν
τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

On the Title of this Book, see the Preface to this Volume.

Ch. I. 1. *τὸν μὲν πρῶτον λόγον*] *τὸν πρῶτον λόγον*, a modest name for his Gospel. (*Chrys.*) *πρῶτον* for *πρότερον*, as Luke ii. 2, see note.

On *μὲν* without *δὲ* expressed, see Acts iii. 21; iv. 16; xxvii. 21; xxviii. 22. *Winer*, Gr. Gr. § 63, p. 508.

This expression *πρῶτον λόγον* is important for determining the time of the publication of the Gospels.

The Acts are carried down to A.D. 63. If they were written then (as seems probable), the Gospel of St. Luke, his *πρῶτος λόγος*, was written before A.D. 63.

The Gospels of St. Matthew and St. Mark, which are prior to St. Luke's, were published before that time.

It is probable that the Gospel of St. Luke, which is said by ancient Church-History to have been written under St. Paul's eye, was, as well as the Acts, composed in his *διετία*, or two years' sojourn at Rome (see Introductory Note to the Gospels, p. xlvi).

— *περὶ πάντων*] Not that St. Luke narrated them *all* (cp. John xxi. 25); but *πᾶς* is used in Scripture in a relative sense, i.e. for all those things which are "apta et congrua et officio sufficientia" (*Aug.* de Consens. Evang. iv. 8), requisite, convenient, and sufficient for the purpose in view. Acts xxi. 27. Ephes. vi. 21.

Cp. *πάντοτε προσεύχεσθαι*, Luke xviii. 1; *ἦσαν διαπαντὸς ἐν τῷ ἱερῷ*, Luke xxiv. 53.

— *ἤρξατο*] By this word, as here used, and at *v.* 22, as well as by the word *Θεόφιλε*, St. Luke connects his *δεύτερον λόγον*, or Acts of the Apostles, with his *πρῶτος λόγος* (the Gospel); see on Luke iii. 23. St. Luke (says *Valck.*) wrote *one* work, divided into two *parts*.

Besides, the word *ἤρξατο* as here used has a deeper sense;

St. Luke intimates by it, that our Lord's Ministry on *earth* was only the *ἀρχή*, or *beginning* of His Mediatorial Kingdom; and that this kingdom, so begun, received a fresh accession of majesty at His Ascension into heaven, and at His Session at the Right Hand of God; and that its sway is now exercised in the protection of His Church, and in the Government of the World, and that it will be continued till He appears again in glory, when all His enemies will be put under His feet; and then the Kingdom which was *begun* at His Baptism will be *consummated*, by the complete subjugation of Satan and of Death, and by the full and final triumph of Christ; and "God will be all in all." 1 Cor. xv. 28.

In the *Gospels* the Holy Spirit has described the *beginning* of that Kingdom as inaugurated by Christ on *earth*.

In the *Acts* of the Apostles He describes the *continuance* and extension of that Kingdom through the power of Christ exalted and glorified in *heaven*.

Cp. *Olshausen*, p. 348, *Baumgarten*, i. 11—15, and below, note on x. 11.

2. *ἐντειλάμενος τ. ἁ. διὰ Πνεύματος ἁγίου*] He gave charge to His Apostles by the Holy Spirit (*Chrys.*, *Theophylact*, *Valck.*), when He breathed on them and said, *Λάβετε Πνεῦμα ἅγιον*, John xx. 22, and so gave them an earnest of the gift of Pentecost. Cp. Heb. ix. 14, *διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ*, and below, xi. 28, and xxi. 4, *ἔλεγον διὰ τοῦ Πνεύματος*, and *Winer*, § 61, p. 491.

— *οὓς ἐξελέξατο*] whom He chose out of the world for Himself (John xv. 16), obscure and humble though they were, and advanced them to the high dignity of seeing His miracles and hearing His Words, and finally to be witnesses of His Resurrection and Ascension. Such was His love and mercy to them.

3. *ἐν πολλοῖς τεκμηρίοις*] Matt. xxviii. 17. Mark xvi. 14. Luke xxiv. 13—50. John xx. 19. 1 Cor. xv. 5. 7.—*τεκμήρια*, as distinguished from *σημεῖα*, are evidences derived from logical induction. (*Valck.*)

— *δι' ἡμερῶν τ.*] not *during* forty days, but *at intervals*, in the period of forty days; for He appeared to them from time to time, and then disappeared (*Chrys.*), proving to them His humanity by eating and drinking with them; yet weaning them, by vanishing suddenly, from dwelling on His corporal presence; and instructing them in His Divine power, and perpetual, though unseen, presence, by unexpected appearances among them, and disappearances from them.

On this text, see *Barrow's* Sermon 29, vol. v. pp. 39—63.

The period of "Forty Days" seems to be marked in Holy Scripture as significant of *probation* before some great event. Examples may be seen in the History of the Flood, Gen. vii. 4. (See *Aug.* Serm. de Ascens. 264.) Moses in the Mount before the giving of the Law, Exod. xxiv. 18; xxxiv. 28. Deut. ix. 9; x. 10 (see *Blunt*, Lectures, p. 12); the time of the spies in searching the Land, Numb. xiii. 25; xiv. 34; the time of Elias before coming to Horeb, 1 Kings xix. 8; the time of probation for Nineveh, Jonah iii. 4.

Compare the same period before our Lord's *Presentation* in the *Temple* (Luke ii. 22), and of His Fasting before He entered on His *Ministry* (Matt. iv. 2, where see note).

As He was forty days after His Birth before He was presented in the Temple in the earthly Jerusalem, and again forty days after His Baptism, before He entered on His Ministry, so now He waits forty days after His Birth from the Grave, before He presents Himself in the Temple of the heavenly Jerusalem, and enters on His Ministry in the true Holy of Holies, where He "ever liveth to make intercession for us." Heb. vii. 25.

The Forty Days, a term of Probation, have also a preparatory reference to the Pentecost or Fiftieth, the Day of Jubilee. (*Lorin.*)

Forty years after this (a year for a day, Numb. xiv. 33) Jerusalem was destroyed, because the people would not believe in Christ, who had so mightily declared Himself the Son of God by His Resurrection, which had been so plainly proved by so many proofs for Forty Days. (*Lightfoot.*)

— *ὀπτανόμενος*] not *θεωρούμενος*. On the difference between *ὄπτομαι* and *θεωρῶ*, see on John xvi. 16.—*ὀπτανόμενος* (con-

d Luke 24. 49. John 14. 26. & 15. 26.
e Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 26.
ch. 2. 4. & 11. 16. & 19. 4.
f Matt. 20. 21. Luke 17. 20. Isa. 1. 26. Amos 9. 11.
g Matt. 24. 36.
h ch. 2. 2. Luke 24. 48, 49. John 15. 26, 27.
i Mark 10. 19. Luke 24. 51.

4 [d] Καὶ συναλιζόμενος αὐτοῖς παρήγγειλεν ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ Πατρὸς, ἣν ἠκούσατέ μου· 5 [e] ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 [f] Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; 7 [g] Εἶπε δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ καιροὺς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· 8 [h] ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς. 9 [i] Καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν

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nected with ὕπτομαι) means *appearing* suddenly, from time to time.

— λέγων τά] Observe the Article τὰ, *the* things, i. e. all that was requisite for them to know and do.

— περὶ τῆς βασιλείας τ. Θ.] Concerning the Christian Church (Matt. xiii. 11. 19. 24. 31. 33. Luke iv. 43; vi. 20; vii. 28; viii. 10), her Doctrines, Government, Trials, Hopes, and future Consummation. See *Professor Blunt's* Lectures "on the History of the Church during the first three Centuries," pp. 12—16.

4. συναλιζόμενος] Associated, and assembling together with, = συναχθεὶς συναθροισθεὶς (*Hesych.*), so used by *Xenophon*, Cyrop. i. 4. 14. Anab. vii. 3. 48. *Joseph.* Ant. viii. 4. 1; xix. 7. 4. Cp. *Bp. Pearson* in *Ignat.* ad Magnes. 10, and *Valck.* here.

— ἀπὸ Ἱεροσολύμων] The form Ἱεροσόλυμα is used about twenty times in the Acts, but never except after a *preposition*; in all other cases we have Ἱερουσαλήμ.

The same peculiarity is found in *St. Luke's* Gospel.

— μὴ χωρίζεσθαι] As they would otherwise have been disposed to do. But they were to remain at Jerusalem, in order that the miracle of the descent of the Holy Ghost upon them might be more striking and convincing as wrought in the capital of Judea, and at the next great Festival after the Crucifixion, viz. at the Festival of Pentecost, when strangers from all parts of the world would be gathered to Jerusalem, and would carry back the tidings of that manifestation into all lands; and also that the *Christian* Law might go forth from Mount *Zion* (Isa. ii. 3. Micah iv. 2), and so show its harmony with the *Levitical* Dispensation.

It is recorded on ancient authority, that our blessed Lord enjoined His Apostles to remain at Jerusalem for *twelve years* after the Ascension. See the passages cited by *Bp. Pearson*, in Acts, § xi. *Routh*, Rel. S. i. pp. 471. 484. *Blunt*, Lectures, pp. 43, 44.

Cp. below, vi. 2; viii. 1.

It is probable that the Apostles made circuits in Palestine during that time, and did not quit the Holy Land till about A. D. 42.

— τὴν ἐπαγγελίαν τοῦ Πατρός] Another expression connecting the Acts of the Apostles with the Gospel of St. Luke. See there, xxiv. 49, ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρός μου ἐφ' ὑμᾶς.

— ἣν ἠκούσατέ μου] For a similar change of the *oratio obliqua* to *recta*, cp. Luke v. 14, and below, xvii. 3, and xxiii. 22, and see *Winer*, § 63, 2, p. 511.

5. ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ]

See below, xi. 16. But were not the Disciples baptized before?

It would seem that they were, and with Christ's Baptism (John iii. 22; iv. 2), and *that* Baptism differed from the Baptism of John; for John baptized unto repentance and faith in Christ to come (Acts xix. 4), and they who were baptized by *John*, were baptized *afterwards* into Christ (Acts xix. 5). But we do not hear that any which were baptized into Christ before the Ascension and day of Pentecost, were baptized again after it. What the Disciples received by Baptism with water into *Christ before* the day of Pentecost, is a question on which various opinions have been offered (see *Aquinas*, 3, p. 9. 66, art. 2, and 73, art. 5, and *A Lapide* here).

But this is clear, that whatever it was, it was consummated as it were by a χρίσις τελειωτική, in the full effusion of the Holy Ghost on the day of Pentecost.

See further on, Acts x. 47.

— οὐ μετὰ πολλὰς ταύτας ἡμέρας] After not many days, and those days ταύτας, namely, dating from *this present* time. Cp. *Winer*, § 23, p. 146.

He says that they are not many, that they may hope; but He does not say *how* few they are, in order that they may watch. (*Chrys.*)

6. Κύριε] Jesus is often called in this book, written for Hellenists, by the name Κύριος. And (as *Valck.* well observes) the word Κύριος in the LXX Version, read by the Hellenists, is used for *Jehovah*; "ut adeò parùm intersit (adds *Valck.*), utrum Jesus Κύριος dicatur an Θεός." See below, on *v.* 21.

— ἀποκαθιστάνεις τ. β.] The ordinary meaning of ἀποκαθίστημι in the LXX and N. T. is *restituo*. In the LXX it is used for the Hebr. הֵשִׁיב *reverti fecit*, from root שׁוּב *reverti*, *reducere*. See Gen. xxix. 3; xl. 13. 21. Ps. xxxv. 17, and *passim*.

In the N. T. it often means restoration or return, Matt. xii. 13. Mark iii. 5; viii. 25. Luke vi. 10. Heb. xiii. 19. It seems to have this meaning here; but it signifies *something more*.

According to the Jewish expectation of the Jews, the times of the Messiah would bring *more* than all the pristine glory to the City and Nation of the ancient people of God.

They looked for an amplification of the power and splendour of David and Solomon, in Christ. See the Hebrew authorities in *Lightfoot* here. Therefore it seems that the word ἀποκαθίστημι and ἀποκατάστασις, as used in this respect, imply something more than *restitution*; *viz.* a consummation of all that had, in their opinion, been promised by God to His people when redeemed and restored under the glorious reign of the Messiah. And this sense of the word appears clearly in iii. 21.

The question therefore addressed to our Lord is, Art Thou at this time intending fully to establish the Kingdom of the Messiah? καθιστάνω is *stabilio*, and the preposition ἀπὸ (as in ἀποδοῦναι, Matt. xxii. 21) intimates that what is established is, as it were, *due*, and to be paid as a *debt*. The temporal kingdom of the Messiah for which they looked, was, they supposed, promised in ancient Prophecy, and pledged by solemn stipulations of God.

Hence ἀποκαθιστάναι is used by the LXX for *to pay*, Gen. xxiii. 16: cp. Job v. 18. See also Gloss. *Hesych.*, ἀποκαταστῆσαι = τελειῶσαι, and cp. Mark ix. 12, and note below, iii. 21.

The question of the Apostles appears to be mentioned here, in order to show how much they needed the grace of the Holy Ghost to enlighten their minds as to the true nature of Christ's Kingdom. They thought of temporal Sovereignty, but He spoke to them of the *witness* which they must give (*v.* 8), and by which the Kingdom was to be advanced. Compare the similar conversation, Matt. xx. 21—23.

7. χρόνους ἢ καιρούς] "The times or seasons." χρόνος = πολλῶν καιρῶν συνοχή, καιρὸς = μέρος χρόνου. (*Thom. Mag.*) Hence *Sophocles*, Elect. 1306, χρόνου καιρός.

It is not for you to know the *time* which will elapse before My Kingdom will be established; nor the *season* in which it will be established.

— ὁ Πατήρ] See on Mark xiii. 32.

8. ἔσεσθε μοῦ] So A, B, C, D, and others.

Elz., ἔσεσθέ μοι. Μοῦ is emphatic, and the genitive is expressive of property in, and protection of. Ye shall be witnesses of *Me*, and *I* will defend you. Cp. ii. 32; iii. 15; v. 32; xiii. 31.

— ἕως ἐσχάτου τῆς γῆς] Here is the clue to the design of this Book—to trace the progress of the Church from its origin at Jerusalem to the "ends of the earth."

9. ἐπήρθη] Our Lord is said ἀναληφθῆναι (Mark xvi. 19. Acts i. 2. 11. 22. 1 Tim. iii. 16) and ἐπαρθῆναι here; and He is also said to *go*, as on a journey, πορεύεσθαι, *v.* 10; and so St. Peter says (1 Pet. iii. 22), πορευθεὶς εἰς οὐρανόν. As His Resurrection is said to be *God's* act (Acts ii. 24. 32; iii. 26; xiii. 33, 34; xvii. 31), and yet *His own* act (John ii. 19; x. 18); so His Ascension (as *Chrysostom* observes) is called in Scripture an ἀνάβασις, as well as an ἀνάληψις, showing at once His

ὀφθαλμῶν αὐτῶν. [10] [k] Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, [11] [l] οἳ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. [12] [m] Τότε ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἰερουσαλήμ, σαββάτου ἔχον ὁδόν.

k Luke 24. 4. John 20. 12.
l Matt. 24. 30.
m Luke 24. 52.

Humanity and also His Divine power and Unity with the Father.

By His Ascension into Heaven, our Great High Priest fulfilled the type of the Levitical Law (Levit. xvi. 2), and entered with His own Blood, once for all, into the Holy of Holies, even Heaven itself, where He ever liveth to make intercession for us. Heb. ix. 12; vii. 25. *Bp. Pearson*, On the Creed, Art. vi. p. 505.

— *νεφέλη*] He did not vanish by degrees; but a cloud comes as a chariot to convey Him to Heaven. Ps. civ. 3. (*Chrys.*) And in like manner He will reappear at the last Day. Rev. i. 7, *ἰδοὺ ἔρχεται μετὰ νεφελῶν.*

10. *ἀτενίζοντες*] '*intentis* oculis, *rectis*:' "tendere oculos," *Lucret.* i. 67: "tendens lumina," *Virg.* Æn. ii. 405, one of the words used *only* by *St. Luke* (iv. 20; xxii. 56. Acts iii. 4, and eight other times in the Acts, iii. 12; vi. 15; vii. 55; x. 4; xi. 6; xiii. 9; xiv. 9; xxiii. 1) and by *St. Paul* (2 Cor. iii. 7. 13).

One of the numerous evidences from diction of identity of St. Luke with the Author of the Acts, and of his connexion with St. Paul.

On the origin of the word *ἀτενίζω*, see *Valck.* here, who says "*ἀτενὴς* significat valdè *tendens*, nervos tendens, valdè intentus. *Euripides* (in Alcmæon. ap. *Hesych.*), *ἥκω δ' ἀτενὴς ἀπ' οἴκων* de homine qui cum summâ virium *contentione* festinabat: hinc *ἀτενίζειν* adhibetur de iis qui *rectis* atque *intentis* oculis intuentur: cp. *Bentl.* ad Horat. i. 3. 18."

— *ἄνδρες δύο παρειστήκεισαν*] 'while the Apostles were gazing up to heaven, behold two men *were standing* near them.' The *ἰδοὺ* and the imperfect sense of the verb mark the suddenness of the appearance of the Angels.

He calls them *ἄνδρες*, *men*, as Luke xxiv. 4, *ἄνδρες δύο*, which he explains in *v.* 23 to be *Angels* (cp. also x. 3 with x. 30); so that there is no ground in this word for the allegation of some modern writers, that St. Luke does not mean to affirm that these two *ἄνδρες* were *angels*. And these two *men* announce Christ's reception into *heaven*, and declare that He will come again from *heaven* in like manner.

But why did not the Holy Spirit call them Angels?

Because their message showed them so to be, and because they appeared as *ἄνδρες*. Observe also they address the Apostles as *ἄνδρες*,—*ἄνδρες Γαλιλαῖοι*,—and thus remind them and us of the dignity to which our nature is raised by the Ascension of the *Man* Christ Jesus, and of our own nearness to Angels, and of the glorious hope to which we men—even though we be obscure Galilæans—are thus advanced of being *equal* to the Angels (*ἰσάγγελοι*) in the world to come. (Luke xx. 36.) The name of the Angel *Gabriel*, who is specially employed on embassies concerning the *Incarnation*, is equivalent to *ἀνὴρ Θεοῦ*. See on Luke i. 19.

Angels are always ministering to Christ as their Lord at His Birth, at the Temptation in the Garden, at the Resurrection, at the Ascension. (*Theophyl.*) Cp. our Lord's prophecy, John i. 51.

"Ascendit Judex cœli; sonuit præco cœli; audierunt Apostoli angelicam vocem, 'sic veniet,' ad homines *veniet*; homo veniet, sed Deus, homo veniet ut impleatur quod scriptum est, *videbunt* in *quem pupugerunt*" (Zech. xii. 10). *Aug.* Serm. 265, on the Ascension,—a festival observed in his time on the fortieth day after the Resurrection. See *ibid.*

The Festival of the Ascension is reckoned by *Augustine* (Epist. ad Januar. 54) as one of universal observation; and as dating perhaps "ab ipsis Apostolis."

12. *σαββάτου ἔχον ὁδόν*] Two thousand cubits. The distance between the Tabernacle and the furthest point of the camp in the wilderness. (*Origen.* in caten. *Lightfoot*, i. p. 740, and ii. p. 637.) The distance is not very clearly determined, on account of the difference of the measure of the *cubit*. *Lightfoot* and *De Dieu* reckon it at about five stadia; *Reland*, Pal. i. 52, at *six*. See *Williams*, Holy City, p. 371.

Chrysostom's remark, *δοκεῖ μοι ἐν σαββάτῳ γεγονέναι ταῦτα*, is only put forth as a private conjecture, to account for what is very remarkable. But *Bengel* well says (p. 489), "Colligit hinc Chrysostomus die *Sabbati* eos reversos esse in urbem. Malim statuere proprium in toto Oliveti Monte *Ascensionis locum* hâc ab urbe distantiâ notari." See next note.

Lightfoot says (i. 252), "The Jews' Chorography will here help us. They tell us, *two thousand cubits was the suburbs of a city*. (*Maym.* in Schabh. per. 27.)

"*Two thousand cubits were the bounds of a Sabbath*, or a Sabbath-day's journey. (*Talm. in Sotah*, per. 5.)

"*Bethphage* was of this nature; it was not a town upon Mount Olivet, as it hath been very generally supposed, and accordingly placed in most maps, but it was that space of ground that lay from Jerusalem wall forward towards Mount Olivet, and up Mount Olivet to the extent of *two thousand cubits* from the wall, or thereabout; and hereupon it was reputed by the Jews of the same qualification with Jerusalem, as a part of it, in divers respects. *Talm.* Bab. Pesachin. fol. 63, fac. 2, '*He that slays a thanksgiving sacrifice within, while the bread belonging to it is without the wall, the bread is not holy.* What means *without the wall?*' *R. Tochanan* saith, '*without the wall of Bethphage.*' And the same gloss useth the very same words again upon the same Tract, fol. 91, fac. 1. And again in the same Treatise, fol. 95, fac. 2, the *Mishna* saith thus: '*The two loaves and the shewbread are allowable in the Temple court, and they are allowable in Bethphage.*' Nay, the Gloss in *Sanhedr.* fol. 14, fac. 1, saith, '*Bethphage was a place which was accounted as Jerusalem for all things.*' So that the place called *Bethphage* began from Jerusalem, and went onwards to and upon Mount Olivet, for the space of a Sabbath-day's journey, or thereabout, and then began the coast that was called *Bethany*. And hence it is that Luke saith that Christ, when He ascended into heaven, led forth His disciples as far as *Bethany* (Luke xxiv. 50), which elsewhere he showeth was the space of *a Sabbath-day's journey* (Acts i. 12), which cannot be understood of the town Bethany; for that was fifteen furlongs (John xi. 18), or very near two Sabbath-days' journey from Jerusalem, but that He led them over that space of ground which was called *Bethphage*, to that part of Olivet where it began to be called *Bethany*, and at that place it was where Christ began His triumphant riding into the city."

Note on the *place* of the Ascension. St. Luke says that our Lord led out His disciples from Jerusalem, *ἕως εἰς Βηθανίαν*, *as far as Bethany* (xxiv. 50), and blessed them, and ascended into heaven.

The *village* of Bethany was about *fifteen furlongs* from Jerusalem (John xi. 18), or about *twice* a Sabbath-day's journey (see on *v.* 12).

The village of Bethany was also on the *eastern* slope of the *Mount of Olives*, which was reckoned as five or six furlongs from Jerusalem. (*Joseph.* Ant. xx. 8. 6. B. J. v. 2. 3.)

Hence it has been inferred that our Lord did not ascend from the summit of the Mount of Olives, but from the *eastern* slope of it. See note on Luke xxiv. 50.

But perhaps this opinion, which has been strongly affirmed by *Dr. Robinson* (Palest. i. 375), may be questioned; and it may be thought more probable that the Ascension took place either at the summit of Mount Olivet or near that point. See *Williams*, Holy City, pt. ii. chap. v. pp. 441—445.

The passage in the *Acts* (i. 12) being written by St. Luke after the passage in his *Gospel* (xxiv. 50), ought to be taken to explain and complete it; and not *vice versâ*; i. e. the mention of the Mount of *Olives* is designed to be supplementary to the reference to *Bethany*, and to interpret it.

The term *Bethany*, as *Lightfoot* has shown (i. 252; ii. 485), is often used to describe the *district* of that village; which stretched toward Jerusalem, and touched the *suburb* called *Bethphage*, which extended eastward from Jerusalem to a distance of about 2000 cubits, or six furlongs, or a *Sabbath-day's journey*, on the Mount of Olives. (See *Lightfoot*, i. 252.)

When, therefore, St. Luke says that our Lord led His disciples out *as far* as *Bethany*, he means that He led them to its point of *contact* with *Bethphage* on the Mount of Olives.

This opinion, which has been well illustrated by *Lightfoot*, is confirmed by what *Dr. Robinson* himself calls (i. 375) one of the "earliest traditions of Palestine, and which points out the place of our Lord's Ascension on the summit of the Mount of Olives."

n ch. 9. 39. & 20. 8. Matt. 10. 2—4. Luke 6. 15.

13 n Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθο-

This tradition is mentioned by *Eusebius*, Bishop of Cæsarea in *Palestine*, in his Demon. Evang. vi. 18, written about A.D. 315. Referring to the prophecy (Zech. xiv. 4, "His feet shall stand upon the Mount of Olives"), he says, "The feet of our Lord and Saviour—the Logos, or Word, Himself—by means of the Tabernacle of Humanity which He hath exalted (*i. e.* in His human Flesh), stood on the Mount of Olives, near the grotto there shown at this day, after that He had prayed, and had delivered to His disciples the Mysteries concerning the consummation of all things, on the summit of the Mount of Olives, whence He made His ascent into heaven." It is also corroborated by *St. Cyril* writing at Jerusalem in the fourth century, and Bishop of that city. See on Luke xxiv. 50. So *Cassiodor.* p. 159.

In pictures of the Ascension, the prints of our Lord's feet are often represented, impressed on the soil of the Mount of Olives.

This tradition is sometimes traced to *S. Jerome*, and he is quoted as saying (de locis Hebraicis, in Acta, in *v.* Olivetum), "Ultima vestigia Domini humi impressa hodie cernuntur." This Treatise is not by *S. Jerome* (he is cited in it *v.* Smyrna); but it is not without its use, as representing the local opinion.

It has indeed been alleged as an objection, that on this supposition the Ascension would have been in *sight of Jerusalem*.

But this opinion seems to be grounded on a misconception of the nature of our Lord's personal appearances after His Resurrection.

When He walked on the public road to Emmaus, He was not recognized for some time even by the two disciples (Luke xxiv. 16). And He Who *appeared* suddenly on several occasions to the disciples *in the city of Jerusalem* (John xx. 19. 26), and on the sea-shore in Galilee (xxi. 1), and to more than five hundred brethren at once (1 Cor. xv. 6), so ordered His *disappearance* at His Ascension, that He made it manifest, "not to all the people, but to witnesses chosen before of God, even to those who did eat and drink with Him after He rose from the dead." (Acts x. 41.)

This opinion that our Lord ascended from the *Mount of Olives*, at a distance of about six furlongs from Jerusalem, sheds light on other passages of Scripture, and is fraught with spiritual instruction.

David, the type of Christ, wept as he went up the *Mount of Olives*, when he was rejected and resisted by his own people and son. (2 Sam. xv. 30—32.)

On the Mount of Olives Christ, the Son of David, wept over Jerusalem. (Luke xix. 41.)

When David came to the top of the Mount of Olives, he worshipped, and sent his friend, Hushai the Archite, back to the city of Jerusalem (2 Sam. xv. 32—37), and Hushai's counsel prevailed over that of *Ahitophel*, the type of *Judas*. (2 Sam. xvii. 1—23.)

May there not be here some typical reference to the parting of our Lord from His faithful Apostles in this place?

Dr. Lightfoot says (ii. p. 486), "So far from the city was that place of Mount Olivet, where Christ ascended, *viz.* that part of the mount where Bethphage ended and Bethany began. Perhaps the very same place mentioned 2 Sam. xv. 32, or certainly not far off, where David in his flight taking leave of the Ark and Sanctuary, looked back and worshipped God; where, if any one would be at the pains to inquire why the Greek interpreters retain the word Ῥώς, *Ros*, both here and in ch. xvi. 1, ἦν Δαβὶδ ἐρχόμενος ἕως τοῦ Ῥώς, *and David came unto Ros*; and Δαβὶδ παρῆλθεν βραχύ τι ἀπὸ τοῦ Ῥώς, *and David passed on a little way from Ros*, he will find a knot not easy to be untied."

So *Lightfoot*. But is not the word Ῥώς of the LXX the same as the Hebrew word used in both these places, רֹאשׁ *rosh*, the *head*, or *summit* of the Mount (of Olives)? And was not the summit so called in the popular language?

And if the analogy suggested by *Lightfoot* is just, then this circumstance seems to increase the probability that our Lord ascended from the *summit* of that mount.

Again, on the Mount of Olives Christ predicted the future destruction of Jerusalem (Matt. xxiv. 3), and His own second coming to Judgment (xxiv. 30).

What more suitable than that the scene of *suffering* should also be the scene of *glory* purchased by suffering?

What more proper, than that He should ascend in *that* place, where He had pre-announced His future coming in glory?

The angels themselves seem to refer to this fitness of place in their address to the Apostles (Acts i. 11); and it is worthy of remark, that the voice of Ancient Prophecy points to some *future* manifestation of the Messiah's glory on the *Mount of Olives*. (Zech. xiv. 4. Ezek. xi. 23.)

Again; it was from the border of Bethany, and its point of contact with Bethphage on the Mount of Olives (see on Mark xi. 1), that our Lord began to ride in triumph, as King and Saviour, into the City of Jerusalem. *That* triumphal entry seems to have been typical and prophetical. It is, perhaps, an appropriate and beautiful circumstance, that, at that point in the Mount of Olives where He began His triumphal entry into the earthly city, He also began His triumphal journey to the Jerusalem that is above, as King and Saviour of the World, riding on the clouds of heaven.

Hence also we may perhaps recognize the reason why the remarkable term a "*Sabbath-day's journey*" is used here to describe the distance which the Apostles walked, from what (as *Bengel* observes) is here specified as the place of the Ascension.

This is the only passage in the New Testament where "a Sabbath-day's journey" is mentioned at all; and it seems surprising at first that it should be mentioned by *St. Luke* writing for *Gentiles*, and should be specified in reference to an event posterior to the Resurrection, when the *Jewish seventh-day* Sabbath had ceased to be obligatory.

There surely must be therefore some inner meaning in this expression, "a Sabbath-day's journey," used in connexion with that glorious event, the consummation of Christ's earthly ministry, His Ascension into heaven. What can that be?

The Sabbath was a type of that rest which, after their week of this world's work, remaineth to the people of God in that place of repose where they rest from their labours (Heb. iv. 9. Rev. xiv. 13), and whence they will pass, by a joyful Resurrection and Ascension, to the heavenly city of the great King.

The return of the Apostles with joy by a *Sabbath-day's* journey to the earthly Jerusalem from the place of Ascension, whence their Saviour mounted in glory to the heavenly Jerusalem, may be designed to suggest the cheering assurance, that they who contemplate on earth the Ascension of the Lord, and stand looking up stedfastly into heaven, and ascend in *heart* and *mind* with Him, and continually dwell in spirit with Him there, will pass by a Sabbath-day's journey through the grave and gate of death into the *Jerusalem* that is above, and there enjoy the beatific vision of eternal *peace*. "Qui gloriam Domini ad Patrem ascendentis *intus* intueri merebitur, hic Sabbati itinere urbem perpetuæ pacis ingreditur." (*Bede.*)

13. τὸ ὑπερῷον] *sc.* οἴκημα. ὑπερῷον is properly an *adjective* (*Valck.*), not *an* upper room, but *the* upper room, עֲלִיָּה (*Vitringa*, de Synag. p. 145, and *Lightfoot* here, p. 638). The definite article points to some place already used as the resort of the Apostles, οὗ ἦσαν καταμένοντες, as is said here. Ancient authorities assert that this was no other than the large ἀνάγεον (see on Mark xiv. 15), in which our Blessed Lord had celebrated the last Passover, and had instituted the first Eucharist, and where He had appeared on the two successive Sundays after His Resurrection from the dead.

Here it would seem the Apostles were assembled when the Holy Ghost descended upon them. See *S. Cyril*, Bishop of Jerusalem, who affirms (Catech. xvi.) that τὸ Πνεῦμα τὸ ἅγιον κατῆλθεν ἐνταῦθα ἐν τῇ Ἱερουσαλὴμ, and that this Upper Room was afterwards called ἡ ἀνωτέρα τῶν ἀποστόλων ἐκκλησία. Cp. *S. Jerome*, Epist. 86, Ep. Paulæ, and *Bede*, De locis sanctis, c. 3. *Cave*, Primitive Christianity, i. 6, and *Alford* here. Hither they resorted for prayers and for the Holy Communion. See note below on Acts ii. 2. 46; v. 42.

"Ibi," says *Bp. Pearson* here, "Ecclesia videtur esse constituta. Nam, ut narrat *Epiphanius*, lib. de Pond. c. 14, cùm Adrianus imperator Hierosolyma adiret, invenit urbem totam funditus eversam, et templum Dei dirutum, παρεκτὸς ὀλίγων οἰκημάτων, καὶ τῆς τοῦ Θεοῦ ἐκκλησίας, μικρᾶς οὔσης, quam ibi collocatam asserit, ubi discipuli reversi, cùm Salvator ascendit à Monte Oliveti, ἀνέβησαν εἰς τὸ ὑπερῷον. Ἐκεῖ γὰρ φκοδόμητο, τουτέστιν ἐν τῷ μέρει Σιών. *Nicephorus* etiam tradit, Helenam Constantini matrem amplissimum in Sione templum erexisse; in cujus postico domum circumclusit, ubi facta est ἡ τοῦ ἁγίου Πνεύματος κάθοδος ἐν τῷ ὑπερῴῳ, lib. viii. c. 30."

If this assertion is well grounded, then this "upper room" on Mount Zion at Jerusalem was the first Church in the world,—the primitive Church of Christendom.

There is one God, and in this one Godhead there is one Father, one Son, and one Holy Ghost; and there is one Church of God from the beginning to the end of the world. Perhaps the continuous unity of the Church was marked by the fact, that the same upper room which had seen the celebration of the last Pass-

λομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. 14 ° Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ, σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ τοῖς ἀδελφοῖς αὐτοῦ. ° ch. 2. 1. Luke 24. 10. & 23. 49.

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν, ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν, 16 p Ἄνδρες ἀδελφοὶ, p Ps. 41. 10. John 13. 18. & 18. 3. ἔδει πληρωθῆναι τὴν γραφὴν, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· 17 ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

18 q Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενό- q Matt. 27. 5. & 26. 15.

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over, saw also the administration of the first Eucharist by Christ. And perhaps this unity was displayed further when this same upper room saw the first appearance of the Son of God to His assembled Apostles after His Resurrection on the First Lord's Day, and when this upper room, to which they resorted for prayer to God the Father (see Acts iv. 23, 24), saw also the descent of God the Holy Ghost upon them. See below, ii. 46.

— ὁ τε Πέτρος] Matt. x. 2. Mark iii. 16. Luke vi. 14.

— Ἰωάννης] So A, B, C, D. *Elz.* places James before John. In the three Lists of the Apostles (Matt. x. 2. Mark iii. 16. Luke vi. 14) before the Ascension, James comes before John, and in the two former of them, Andrew comes next to Peter. In the three Lists in the Gospels, Bartholomew comes before Thomas: in both of St. Luke's lists, Simon Zelotes comes before Jude. The only names which occupy the same places in all are,

1. *Peter.*

5. *Philip.*

9. *James*, the son of Alphæus, probably the same as the Lord's Brother.

It has been inferred by some, that St. James the Apostle was not the 'Lord's brother,' because it is added here that οἱ ἀδελφοὶ τοῦ Κυρίου (*v.* 14) were also present. But James may be distinguished from the *other* ἀδελφοὶ τοῦ Κυρίου, as Mary is from the *other* γυναῖκες here, and as Joseph is from the *other* Patriarchs in vii. 9. See below, on xii. 17.

12. *Judas*, succeeded by Matthias.

— ὁ Ζηλωτὴς] Formerly such. See Matt. x. 4.

— Ἰούδας Ἰακώβου] i. e. *Brother* of James: cp. Luke vi. 16. Jude 1. Examples of this ellipsis of ἀδελφός from profane writers may be seen in *Valck.* and *Kuin.* Cp. *Winer*, G. G., p. 171. He was Bishop of Jerusalem after St. James the Less, his brother. *Euseb.* iii. 11, and iii. 32.

14. προσκαρτεροῦντες] One of the words often repeated in the Acts in relation to Church communion, and declaring its duties and privileges. Here the duty prescribed is *perseverance* and *stedfastness* in Christian faith and worship. See ii. 42. 46; vi. 4. Cp. Rom. xii. 12.

— ὁμοθυμαδὸν] With one heart and soul. The Holy Spirit writing by St. Luke, is constantly inculcating this word in this history of the Primitive Church. He applies it to the Apostles here; to the 120 (ii. 1), to the whole body of believers (ii. 46). Cp. iv. 24; v. 12; xv. 25, and Rom. xv. 6.

He thus reminds all future generations, that maintenance of Unity of Pastors among themselves, and of Pastors and People, is the duty of each and all, and is the characteristic of the Church. It was a fruit of Christ's doctrine (John xv. 12) and prayer (xvii. 21), and of His legacy (xiv. 27), and of His breathing upon them (xx. 22), and was matured by the descent of the Holy Ghost.

On ἐπὶ τὸ αὐτό, see *v.* 15.

— τῇ προσευχῇ] *Elz.* adds, καὶ τῇ δεήσει, which is not in A, B, C, D, E, H, nor in the *Vulgate*, *Syriac*, and other Versions.

Another note of connexion with St. Luke's Gospel. See on Luke v. 16.

— γυναιξὶ] Probably Mary Magdalene, Salome, Joanna, and Susanna, and others. Luke viii. 2, 3.

— Μαρίᾳ] "Propter excellentiam distinguitur à cæteris." (*Valck.*) In the Gospels the blessed Virgin Mary is not mentioned as accompanying Christ from place to place with his Apostles; and this is the last time where her name occurs in Holy Scripture.

The Holy Spirit takes leave of her here, associated with the Apostolic company of worshippers in the Upper Room at Jerusalem. She is one of those who there continue steadfast in *prayer*. How unlike the spirit and language of the Holy Ghost is that will-worship which takes her out of that holy fellowship, and makes her an object of adoration!

In recent times the blessed Virgin is often represented in Paintings as present at the Ascension; but *Arator*, writing at Rome in the sixth century, in his poetical Version of the Acts, addressed to Pope Vigilius, speaks of her as waiting at Jerusalem for the return of the Apostles from the Mount of Olives, *v.* 55:

"Mœnia nota petunt, *quá tunc statione sedebat*
Porta Maria Dei, Genetrix intacta Creantis
A Nato formata suo."

15. ἀδελφῶν] So A, B, C. *Elz.* μαθητῶν.

— ὀνομάτων] A Hebraism for persons. *Vorst.* de Hebr. p. 350. Cp. Rev. ii. 13; iii. 4.

See also below, on iv. 36.

— ἐπὶ τὸ αὐτό] *together*; at the same place and time. A favourite expression with the Author of the Acts, and like ὁμοθυμαδὸν, a note of Church-unity (see *v.* 14), a watchword of the Church, and of every faithful member of it. See below, ii. 1, ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. ii. 44, ἦσαν ἐπὶ τὸ αὐτό. Cp. ii. 47. Hence *Ignat.* ad Magnes. 7, ἐπὶ τὸ αὐτὸ μία προσευχὴ, μία δέησις, εἷς νοῦς, μία ἐλπὶς, ἐν ἀγάπῃ. *Clemens Romanus*, i. 34, ἡμεῖς ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτὸ συναχθέντες.

16. ἄνδρες ἀδελφοὶ] On this speech, see *S. Iren.* iii. 12.

17. ὅτι] *Because* He was their ὁδηγὸς, or leader; *because* being one of us "he knew the place" (John xviii. 2) where, and the time when, He might be taken: and *because* it had been prophesied that one of His familiar friends should betray Christ. Ps. xli. 9.

— ἐν ἡμῖν] *Elz.* has σὺν ἡμῖν. But ἐν is in A, B, C, D, E, H, and in *Vulg.*, *Syriac*, and other Versions, and is more expressive. He was not only numbered with us, but *in* us, i. e. in our Apostolic body.

— ἔλαχε τὸν κλῆρον] He calls it a *lot* (see below, *v.* 26), because it was not by their own desert, but by God's grace that they were called to their office. (*Chrys.*) Hence the word *Clerus*, or *Clergy*.

The Acts of the Apostles, if we may so speak, prepared a Christian *Onomasticon*, or Vocabulary for the Church, e. g. in its use of the words ἐπισκοπὴ, *v.* 20, πρεσβύτεροι, χριστιανοί, and others.

18. ἐκτήσατο] he was the *moving* cause of the purchase (see *Gregor.* Moral. i. c. 9). It has been alleged by some recent Expositors that this statement is at variance with Matt. xxvii. 6—8, where it is said that the Chief Priests purchased the field with thirty pieces of silver; and that St. Luke could not have been acquainted with St. Matthew's Gospel, or he would not have inserted this statement. But the fact is, that St. Luke's assertion is in harmony with St. Matthew's, and is supplementary to it.

The Holy Spirit in Scripture is wont to trace human actions to their *first causes*, and to treat the *principal agents* as accountable for the whole transaction, though done, as Scripture itself records, by the instrumentality of others.

There is a solemn moral lesson in this.

Thus in this book the Jews are four times said to have *crucified* Jesus (Acts ii. 23 and 36, and iv. 10 and v. 30), though they could not put any one to death (John xviii. 31); because they were the main actors who used the instrumentality of Pilate for that purpose. Thus also (vii. 9) the Patriarchs are said to have sold Joseph into *Egypt*, though they had no intention that he should go there. Thus the Jews are even said to have laid Christ in the tomb (xiii. 29), though this was only a *consequence* in which they took no part, of his death, which was not inflicted by them, but by a heathen power, at their instance.

If such modes of speech as these—and others that could be adduced—are considered, it will hardly be denied, that Judas, who received the thirty pieces of silver, and who *returned* them to the Chief Priests, and, as it were, forced them upon them by throwing them down in the Temple (Matt. xxvii. 5), was the cause and prime mover of the purchase of the field which was bought with that sum, and that he may be said to have been its purchaser.

It cannot be rightly argued, that St. Luke was not acquainted with St. Matthew's statement, because he does not repeat it. It

μενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ· 19 καὶ γνωστὸν
ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο
r Ps. 69. 26. & 109. 8. τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά· τουτέστι χωρίον αἵματος· 20 r γέγραπται
γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ
ἔστω ὁ κατοικῶν ἐν αὐτῇ. καί, Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτε-
s ver. 8. & ch. 4. 33. John 15. 27. ρος. 21 s Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε

might as well be inferred, that St. Luke in writing the Acts did not remember what he himself had said in his "former treatise," his Gospel—because he does not repeat his own words, concerning the same events, but adds some new incidents to his narrative: e.g. with regard to the *Ascension*.

Rather, he thus shows the independence of his own testimony.

It may also be conjectured with probability, that Judas might in other respects be regarded as the purchaser of the field;

For, it is evident from *St. Matthew's* account (xxvii. 5), that as soon as he had cast down the thirty pieces in the Temple he went and *hanged himself;*

It appears also from St. Peter's speech here (Acts i. 19), that the *field* was the *place* of his death: see on *v.* 19;

And the Field was purchased *after* his death (Matt. xxvii. 6).

It is remarkable, that a field in the neighbourhood of a great City, which was to serve as a Public Cemetery, should have been purchaseable for so small a sum as thirty pieces of silver, or shekels, i.e. for less than *five pounds;*

How is this to be explained? Probably from the circumstance intimated by St. Peter, that it had been polluted by the horrible death of Judas; whence it was called Aceldama; and that it was regarded with a feeling of execration on that account. Hence also it was, that when purchased for this paltry sum, it was applied to an unclean use, i. e. to be a *burial-place;* a burial-place for ξένοι, strangers, *heathens*, unclean persons, whom the *Jews* would not admit into their cemeteries.

It might well be said then, that in this sense, by defiling it with his death, Judas had been the purchaser of the field; he had made it unavailable for any other than an unclean use, and had rendered it purchaseable by the Chief Priests for the miserable sum of thirty pieces of silver, which he had received from them as the wages of iniquity, and had then thrown back in remorse into their hands.

See below, vii. 9; xiii. 29, and *Whitby's* note here.

— ἐκ μισθοῦ] So A, B, C, D, E, H. *Elz.*, τοῦ μισθοῦ.

— πρηνὴς γενόμενος] "pronus in faciem prolapsus. πρηνὴς, ἐπὶ πρόσωπον." (*Hesych.*) ἐπὶ στόματος. (*Phavorin.*)

Judas, the betrayer of Christ, was prefigured in the manner of his death, *i. e.* hanging, by Ahitophel the traitor, and Absalom the rebel against David. (*Bede.*)

— ἐλάκησε μέσος] See on Matt. xxvii. 5, where *Kuin.* after *Valck.* (p. 324) well says, "Locus Matthæi cum loco Lucæ facilimè potest componi, si statuitur, Matthæum exposuisse mortis genus, Lucam verò attigisse ejus eventum. Judas ægritudine animi commotus, laqueo sibi mortem conscivit (ἀπήγξατο), laqueo autem, sive pendentis corporis Judæ gravitate, sive aliâ quâcunque de caussâ disrupto, ex altiore loco, è rupe, præceps ac pronus delapsus est, ita, ut diffisso corpore, intestina diffusa sint. Apuleius Met. i. p. 12, *ascenso grabatulo ad exitium sublimatus immisso capite laqueum induo; sed dum pede altero fulcimentum, quo sustinebar, repello, ut ponderis deductu restis ad ingluviem adstricta spiritus officia discluderet, repentè putris alioqui et vetus funis rumpitur, atque ego de alto decidens in terram devolvor.*" *Meyer* says (p. 30) that St. Luke is at variance with St. Matthew, and "follows *another tradition*, according to which Judas did not destroy himself." Others (*Strauss* and *Zeller*), on the plea of this alleged descrepancy, deny the fact of his death altogether!

With this account in the speech of St. Peter compare the narrative of the death of Judas by *Papias*, the contemporary of the Apostles, and Bishop of Hierapolis, in the fragment preserved by *Theophylact* (pp. 16. 195. *Œcumen.* p. 11), and in *Cramer's* Catena, p. 12, where *Apollinarius* says, οὐκ ἐναπέθανεν τῇ ἀγχονῇ Ἰούδας, ἀλλ' ἐπεβίω, καθαιρεθεὶς πρὸ τοῦ ἀποπνιγῆναι: and he then introduces the relation under the name of Papias (cp. *Routh*, R. S. i. p. 9), which explains St. Peter's words, πρηνὴς γενόμενος ἐλάκησε μέσος, by the πρησμὸς and ὄγκωσις of the body, and which states that Judas died in his own field, ἐν ἰδίῳ χωρίῳ.

Cp. also the lines of *Arator*:—

> "Mercedem sceleris solvit sibi, tædia vitæ
> Horruit ipse suæ, stringens in gutture vocem;
> Aëris in medio, cœlo terrâque perosus
> Inter utrumque perit ——
> Viscera rupta cadunt nullis condenda sepulchris."

On the death of the hæresiarch *Arius* as compared with that of *Judas*, see *Athanas.*, Ep. ad Serapion, Vol. i. § 3, p. 270.

19. Ἰερουσαλήμ] See above, i. 4.

— Ἀκελδαμά] Syr. ⁱ⁾ⁱ⁾ⁱ⁾ Chald. חֲקַל דְּמָא *ager cædis*, ἀγρὸς αἵματος, Matt. xxvii. 8. (*Kuin.*)

So called for a double reason,

As bought with price of blood, Matt. xxvii. 8.

As sprinkled with the blood of him who took that price. (*Lightfoot.*)

It was near Mount Zion, to the south side of it. (*Jerome*, de locis Hebr.) Cp. *Routh*, R. S. i. 24. *Robinson*, Palestine, i. 524. *Winer*, i. 188. It would therefore be near the valley of *Hinnom*. *S. Chrys.* (on *v.* 26) observes that this name was given by the Jews, by a providential dispensation from God: ὠνόμασαν οὕτω, οὐκ εἰδότες, καθάπερ Καϊάφας προεφήτευσεν, οὐκ εἰδώς.

20. γέγραπται γάρ] This citation is from two Psalms, lxix. 25, cix. 8, and almost *verbatim* from the LXX Version used by the Hellenistic Jews, for whom, as well as for Gentile converts, St. Luke specially wrote, and has been well harmonized with the original Hebrew by *Surenhusius*, p. 383.

The only notable variation is αὐτοῦ for αὐτῶν.

This substitution of αὐτοῦ for αὐτῶν may be explained from St. Peter's own words, that Judas was *leader* to those who took Jesus, *v.* 16. In a word, Ἰούδας, the false Apostle who betrayed his Master to death, stands forth as the representative of the faithless Ἰουδαῖοι. His end is a type of theirs. What the Messiah, the King and Judge of all men, pronouncing a divine sentence by the mouth of the Psalmist [1] (Ps. cxix. 5—7; lxix. 22—29. Cp. lix. 11—15) imprecates on them, He imprecates on him; and the death of their *leader* is a warning to those who were *led* by him, what their destruction will be unless they repent. In Judas the Holy Spirit sees the Jewish nation personified; and finally, Jerusalem herself, because she would not repent, became an *Aceldama*, or field of blood.

— ἔπαυλις] An allusion to the pastoral office of Judas. "Scilicet ἔπαυλις respondet Hebraico nomini חָצֵר quod propriè *domum pastoritiam cum stabulo* significat, deinde verò etiam de *castello* et *domicilio* quocunque adhiberi solet v. *Michaëlis* Supplem. ad Lexx. Hebrr. p. 1011 sqq. *Hesych.*: ἔπαυλις, μάνδρα βοῶν, ἢ οἴκημα, ἢ αὐλὴ, ἢ στρατοπεδία, καὶ ἡ ποιμενικὴ αὐλή." (*Kuin.*)

— ἐπισκοπήν] פְּקֻדָּה *inspectionem, visitationem* (Numb. iv. 16; xvi. 29. Isa. x. 3. Jer. x. 15); and so prepared by the use of the LXX Version to designate the *Episcopal office* (τὴν ἱερωσύνην, *Chrys.*), in which Matthias succeeded to Judas; and thence adopted for that purpose in the New Testament, 1 Tim. iii. 1. Cp. *Clem. Rom.* i. 42. 44.

The same may be said of the word κλῆρος as used here, *vv.* 17. 25, 26 (see note there), as a preparation for its application to the Ministers or *Clergy* of the Church.

We may observe here the purpose of Almighty God in having prepared a Greek Version, made by Jews themselves, of the Old Testament Scriptures, *i. e.* the LXX, for the use of the Apostles and Evangelists, in adopting *names* for the regimen and officers of the Church, and for disseminating the Gospel throughout the world.

— λαβέτω] So A, B, C, D. *Elz.* λάβοι.

[1] This, as St. Augustine has already shewn (see his Serm. 22, where he refers to St. Peter's speech), is the true view of the maledictions in the Psalms. They are not curses pronounced by David or by any man, in his own person, but they are Prophetical Commi-nations, Judicial Sentences, uttered by the Great God and Judge of all—Christ; they are rehearsals of the Sentence of the Great Day; and as such they are evidences of the *Inspiration* of the Psalms.

καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων. 23 Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν. 24 [t] Καὶ προσευξάμενοι εἶπαν, Σὺ, Κύριε, καρδιογνῶστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα, 25 λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26 [u] Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

[t] 1 Sam. 16. 7.

[u] 1 Chron. 24. 5.

II. 1 [a] Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν ἅπαντες

[a] Lev. 23. 15. ch. 1. 14.

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21. ὁ Κύριος Ἰησοῦς] 'the *Lord Jesus.*' The word Κύριος = Lord, Jehovah (see on *v.* 6 and ii. 36), applied to Christ, the Lord of the world, and Head of the Κυριακή, or *Church*, and regulating her affairs by His Spirit, and maintaining her cause by His Power from His Throne in heaven, may be regarded as the Key-note to the History of the Acts of the Apostles. (Cp. *Baumgarten*, i. 28.)

He it is who chooses Matthias in place of Judas (i. 24). He sends the Holy Ghost to His Church (ii. 33—35). He adds believers to her daily (ii. 47). He works Miracles by the hands of His Apostles (iii. 6; iv. 10). To Him St. Stephen prays at the hour of death (vii. 59, 60). He calls Saul with a voice from heaven (ix. 5). He sends Ananias to baptize him (ix. 10. 15). He sends Peter to Cornelius (x. 4. 14. 36). His Angel delivers Peter and destroys Herod (xii. 7. 23). He calls Paul to Macedonia (xvi. 9, 10). He comforts Paul at Jerusalem (xxiii. 11). And, finally, the book closes with the declaration, that Paul preaches at Rome, the heathen capital of the world, "the things concerning the Lord Jesus" (xxviii. 31).

22. ἀρξάμενος] See *v.* 1, and Luke xxiii. 5. *Winer*, p. 547.

— μάρτυρα τῆς ἀναστάσεως] Because this was the question at issue,—Is Christ risen from the dead? All other things in His history were manifest; this was more private, and known comparatively to a few, and it was to be believed and confessed by all. (*Chrys.*)

23. καὶ ἔστησαν] Our Lord did not supply the place of Judas when He was on *earth*, but left that place vacant at His Ascension, and to be supplied after it; and He *did* supply it *from heaven* in answer to their *prayer* to Him as God. See *vv.* 24—26: "Shew whom *Thou* hast chosen." "The lot was cast into the lap, but the disposing thereof was of the *Lord.*" (Prov. xvi. 33.)

Thus He educated them in the fundamental doctrine of Church polity, *viz.* that the Church is ruled and protected by Him,—not visibly present in body, but sitting on His Royal Throne, in power and glory, at the right hand of God.

24. Κύριε] This prayer is addressed to *Christ.* Cp. ἐξελέξω here, and ἐξελέξατο, i. 2. The Apostles are sent by *Him.* Cp. *Olshausen*, p. 365, and see *v.* 21.

25. ἀφ' ἧς] So A, B, C, D. *Elz.* has ἐξ ἧς, but it seems more fitting to say that he went aside *from* it than *out* of it.

— εἰς τὸν τόπον τὸν ἴδιον] See *S. Ignat.* ad Magnes. c. 5, ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, καὶ ἐπίκειται τὰ δύο ὁμοῦ, ὅ τε θάνατος καὶ ἡ ζωή, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. So in a good sense St. Peter is said by *St. Clement* of Rome (i. 5) to have gone, after his labours and martyrdom, εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. Cp. *Polycarp* ad Phil. 9, where he speaks of St. Paul and other Christian martyrs: ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ, ᾧ καὶ συνέπαθον. The Rabbinical writers interpret Numb. xxiv. 25 in a cognate sense: "Balaam ivit in locum suum, i. e. in gehennam. *Targum* Eccles. vi. 6, Die mortis suæ descendit anima ejus in gehennam, in locum unum, quo omnes peccatores abeunt." (*Lightfoot*, Hor. Hebr. et Talm. ad h. l.) And this, though it be perhaps an incorrect exposition, yet shows the meaning conveyed by the phrase to a Jewish ear.

"The place of Judas," says *Hooker*, Appendix to bk. v. p. 571, "was *locus suus*, a place of his own proper procurement; devils were not ordained of God for hell-fire, but hell-fire for them."

On this text see also *Bp. Bull's* two Sermons, proving that "the soul subsists after death in a place of abode prepared for it by God till the Resurrection; and that this *middle state* of happiness or misery is allotted by God to every man immediately after death, according as he has done good or evil in this life." (Serm. ii. and iii. vol. i. pp. 23—82.) Against the erroneous notions of a sleep of the soul, and of a purgatory, see above, on Luke xvi. 22.

26. καὶ ἔδωκαν κλήρους] For the Holy Spirit was not yet given. While this was so, they committed the matter to lot, but never resorted to it after the day of Pentecost. (*Chrys.*) They had a precedent in the Scripture of the Old Testament for the use of lots. The Land of Promise was divided by lot (Josh. x.), and the first king of Israel was chosen by lot (1 Sam. x. 17).

The word *Clerus*, as applied to the Clergy, appears to have been suggested by the use made of the term in the LXX and in this passage. As *Chrys.* says on ἔλαχε: Ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης· κλῆρον δὲ αὐτὸν καλεῖ δεικνὺς τῆς τοῦ Θεοῦ χάριτος τὸ πᾶν ὄν, καὶ ἀναμιμήσκων αὐτοὺς τῶν παλαιῶν, ὅτι ὁ Θεὸς αὐτοὺς ἐκληρώσατο καθάπερ τοὺς Λευίτας.

Num. xviii. 24. Vers. LXX.: ἐγὼ ἡ μερίς σου καὶ ἡ κληρονομία σου.

S. Hieron. (ad Nepotian. de vitâ Clericorum): "Propterea vocantur *Clerici* vel quia de *sorte* sunt Domini vel quia Dominus *sors*, id est pars, Clericorum est."

Suidas: κλῆρος, τὸ σύστημα τῶν διακόνων καὶ πρεσβυτέρων.

— αὐτῶν] A, B, C, D, have αὐτοῖς, which may be the right reading, and then the sense would be, 'They presented lots to them.' Perhaps they placed in an urn two papers, on one of which the word 'Apostle' was written, and he who drew that lot (τὸν κλῆρον) was numbered with the Eleven.

κλήρους αὐτῶν does not mean '*their* lots' (which would have been τοὺς κλήρους), but lots on which their names were written; and if this is the right reading, then it is probable that the names of the two were put into an urn, and he whose name fell out first (ἔπεσε) was elected. (Cp. Levit. xvi. 8. *Homer*, Il. v. 316.)

The precise mode which was here used in the election of Matthias seems to have been left in uncertainty, that it might not be used as an example for the future ordinations of the Christian Ministry. See the note of *Mr. Humphry* here.

Ch. II. 1. ἐν τῷ συμπληροῦσθαι τ. ἡ.] When the day of Pentecost, or the Fiftieth, was being filled up, as the complement to the forty-nine which were counted from the morrow of the day of unleavened bread. Cp. Luke ix. 51, ἐν τῷ· συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. St. Luke is the only one of the writers of the New Test. who uses the word συμπληροῦν.

As to the *day* on which the Holy Ghost was given, it is to be observed,

(1) That *after* forty-nine days from the *sixteenth* day of Abib or Nisan had passed, the next day was the Feast of *Pentecost*, or Fiftieth. (*Jahn*, Archæol. § 354.)

(2) This is clear from the texts of Scripture (Levit. xxiii. 15, 16. Numb. xxviii. 26. Deut. xvi. 9), when explained by Jewish writers, especially *Josephus*, Antiq. iii. 10. 5: τῇ δευτέρᾳ τῶν Ἀζύμων ἡμέρᾳ, ἥκτη δ' ἐστὶν αὕτη (cp. Levit. xxiii. 6) καὶ δεκάτῃ τοῦ μηνὸς ὃς Νισὰν παρ' ἡμῖν καλεῖται, τῶν καρπῶν οὓς ἐθέρισαν μεταλαμβάνουσι . . . θύουσι δ' ἐπὶ ταῖς ἀπαρχαῖς τῶν καρπῶν ἀρνίον εἰς ὁλοκαύτωσιν τῷ Θεῷ· ἑβδόμης δὲ ἑβδομάδος διαγεγενημένης μετὰ ταύτην τὴν θυσίαν, αὗται δ' εἰσὶν αἱ τῶν ἑβδομάδων ἡμέραι τεσσαράκοντα καὶ ἐννέα, τῇ Πεντηκοστῇ προσάγουσι τῷ Θεῷ ἄρτον.

(3) The counting of the forty-nine days *began* from the *end* of the sixteenth of Nisan. See *R. Solomon* in *Lightfoot*, i. p. 746, and *Maimonides* quoted by *Whitby* (*in loc.*).

(4) Hence, therefore, in the year of our Lord's Passion, we have the following calendar of days (cp. *Lightfoot*, i. p. 748, and ii. p. 642):

Thursday, XIVth Day of the Month Nisan, Christ institutes the Holy Eucharist.

Friday, XVth Day of Nisan, He is crucified.

Saturday, XVIth Day of Nisan, He rests in the Grave.

Sunday, XVIIth Day of Nisan, He rises from the Dead.

From the end of *Saturday*, the XVIth Day of Nisan, *forty-nine* days are counted; and the *Fiftieth*, or Feast of Pentecost, falls on a *Sunday*. And it was the universal belief of the ancient

b ch. 4. 31. ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. 2 [b] Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.

c Matt. 3. 11. 3 [c] Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ'

Christian Church, that the Holy Ghost came down from heaven on the same day of the week as that on which our Lord arose from the dead, *viz.* the First Day of the week.

These particulars are to be noted, because in modern times some have been found to deny that our Lord was crucified on a Friday, or that the day of His Crucifixion was the XVth of Nisan, or that the Holy Spirit descended on the Lord's Day.

It may be enquired,—

Why was the Holy Spirit given at the Feast of Pentecost? And Why at *this* particular Feast of Pentecost?

(1) Because Pentecost was the Feast on which two loaves of common leavened bread were offered (Levit. xxiii. 17—20). The corn sown was ripened and made into bread. And now in Christ, who is the bread of Life, the corn which had fallen into the ground and was risen, had reached its perfect maturity.

Also, the Feast of Pentecost was the ingathering of the Harvest, and now the Holy Spirit would enable the Apostles to gather from the Field, "which is the World," the spiritual harvest of which the seed had been sown by Moses, the Prophets, and by Christ. Now the sickle was to be put to the corn of the spiritual harvest of souls (*Theophyl.*) by the Apostolic reapers, who were to gather them in sheaves, and consecrate them to God.

(2) Because, at that time the Law, graven in stone, had been given on Mount *Sinai* (Exod. xix. 1, 2), and it was fitting that the new Law should be written on the hearts of the Disciples (Jer. xxxi. 33. Heb. viii. 10) at the same time on Mount *Sion*, from which it was to come forth, and that it might be understood that the Law and the Gospel are from the same Divine Author. (*Severian, Theophyl.*) See on i. 4.

"Supputemus numerum (says *Jerome*, de xlii. Mansion. Mans. xii. vol. ii. p. 593), et inveniemus *quinquagesima* die egressionis ex Ægypto in vertice montis *Sinai* Legem datam. Unde et *Pentecostes* celebratur solemnitas, et postea Evangelii Sacramentum Spiritûs Sancti descensione completur—et divisis linguis credentium totus Evangelicâ prædicatione mundus impletur."

(3) Because the Feast of *Pentecost* was the first great Feast following after the *Passover;* and because it was fitting that the vast numbers of people who were at Jerusalem at the Passover (about *two millions and a half;* see *Whiston's* note on *Josephus*, vi. 9. 3), and saw or heard of the *Crucifixion* of Christ (Luke xxiv. 18), might also see the glorious and triumphant manifestation of His *Exaltation* and power in the descent of the Holy Ghost. (*Chrys., Severus* ap. *Theophyl.*) And thus on their return to their several countries, the Pilgrims of the Law might become Preachers of the Gospel.

(4) Because the Law had been given to the Israelites on Mount *Sinai*, at the season (afterwards called Pentecost) next following the *first Passover*, which commemorated their Deliverance from Egypt, and prefigured the universal Redemption by Christ. And it was fitting that the Christian Law, which was to be written not on tables of stone, but on the fleshly tables of the heart, by the finger of the Holy Ghost (*Severian*), should be given at the Pentecost next following the completion of the work of Redemption by the sacrifice of the True Passover, which is Christ.

(5) The name itself πεντηκοστὴ, the *Fiftieth*, might suggest the name of *Jubilee*, which was significant of the preaching of "the acceptable year of the Lord." And on this Fiftieth Day the Holy Spirit anointed the Church, Christ's mystical Body, to preach that acceptable year to the world (see *Aug.* Epist. cxix. and *Jerome*, in Mens. xii.), "sicut priori populo,—quinquagesimo die, vero *Jubileo* et vero anno remissionis Lex data est, in Apostolos quoque descendit Spiritus Sanctus."

Cp. *Bp. Andrewes*, Sermons, iii. p. 111, on Acts ii. 1—4.

(6) Besides, this was the first great Festival after Christ's *Ascension* to Heaven, and it was fitting that, according to the sure word of Prophecy (Ps. lxviii. 18), the great event of His triumphant Inauguration in glory, of His Coronation in His glorified Humanity, and of His Enthronization at God's right hand in Heavenly places, should be solemnized and celebrated by public manifestations on earth of royal bounty and spiritual largesses to His Church, proving His Ascension, and verifying His own word to His Apostles (John xvi. 7. Acts ii. 33).

Cp. *Bp. Andrewes*, pp. 226, 227, and *Barrow's* Whit-Sunday Sermon, iii. pp. 473—494.

(7) Because *Seven* is the number of perfection; and when *Seven* times *seven* days had been completed, then came the fulness of Christ's power in the Holy Ghost (*Greg. Naz.* Or. xli. pp. 732—734). He came personally in His first Advent, after *seven* times *seventy* years from the command to rebuild Jerusalem (Dan. ix. 24—27). And now He comes in the power of the Spirit, after seven times seven Days from the day of restoration, by His own death and burial in the grave.

It is observable that in this year the fifteenth of Nisan fell on a *Friday*, the day on which man had been first created; and so man was created in the first Adam, and restored in the Second Adam, on the same day of the week. The Resurrection, which according to types and prophecies, was to be the third day after the Passion, took place on the first day of the week; the day on which God said, "Let there be light" (Gen. i. 4, 5). And the Feast of Pentecost in *this year* fell also on the First Day of the week. And thus the First Day of the week has been consecrated to all the Three Persons of the ever-blessed and undivided Trinity; and the blessings of Creation, Redemption, and Sanctification are commemorated on the Christian Sunday.

On this text see *Greg. Nazian.* Orat. xl. Sermones, p. 733. *Leo M.*, Sermones lxxii.—lxxv. *S. Aug.*, Sermones, pp. 266—270, and Appendix, pp. 182—187. *Bp. Andrewes*, Sermons, "On the Sending of the Holy Ghost," vol. iii. pp. 107. 130. 221. 301.

— ἅπαντες] stronger than πάντες.—"ἅπαντες in his libris *universos* nemine excepto designat; πάντες sæpè tantùm *plerosque*." (*Valck.*)—πάντες· ἀντὶ τοῦ πλείστοι. (*Hesych.*)

— ὁμοθυμαδόν] They were prepared to receive the Spirit of unity, by unity of heart, unity of time, and unity of place.

— τὸ αὐτό] Perhaps because it was the Lord's Day. (*Lightfoot.*) The place is called οἶκος: a *conclave*, *v.* 2. In one οἰκία there are many οἶκοι. *S. Cyril, Bp.* of *Jerusalem*, states that it was a large apartment which afterwards was converted into a Church (Catech. xvi. 4), well known in his day, probably the ὑπερῷον mentioned i. 13. (See *Valck.* and note there, and *Greg. Nazian.* in Caten.)

If it had been, as some have supposed, a chamber in the *Temple*, St. Luke would hardly have failed to mention that circumstance; and it does not seem likely that the use of an οἶκος in the *Temple* would have been conceded to the Apostles by the Priests. Indeed, after the Sacrifice of Christ on the Cross, and the rending of the Veil, the Christian Church had now become *the Temple* of God; and it is not probable that any spiritual dispensation, such as the outpouring of the Holy Ghost, would be connected with the material Temple at Jerusalem.

As *Chrys.* says, the οἶκος in which they were assembled may be regarded as typical of the universal Church, which is illumined by the Holy Spirit in the Gospel, and which was humble and private in its primitive state, but afterwards spread itself from the ὑπερῷον at Jerusalem throughout the world; and by its instrumentality the graces of the Holy Ghost which are poured forth on the Apostles, flow down as it were from one heavenly source, by the streams of those different nations, which were assembled at the Day of Pentecost, and thence returned to their own homes, and so diffuse themselves in all parts of the earth, and irrigate and fertilize the world.

2. ἐκ τοῦ οὐρανοῦ ἦχος—πνοῆς] From *heaven*, the place whence the Spirit came. The *wind* shows His power and vehemence, and reminds them of the wonders of Sinai at the delivery of the old Law. Cp. *Bp. Andrewes*, p. 118.

— τὸν οἶκον] The *chamber*. See on *v.* 1, and below on *v.* 46, κατ' οἶκον. It must have been a large apartment, as it seems to have held 120 persons (cp. i. 13. 15; ii. 1). They were all assembled there early (see *v.* 15), either by a previous direction from Christ, or by some special intimation, or because it was *the First Day* of the *week*, when they met for public worship. They there remained in an attitude of expectation, *sitting*.

3. διαμεριζόμεναι—ἐκάθισε] The Tongues of Fire parted themselves off (*Valck.*) from one source (ἐκ μιᾶς ῥίζης, *Chrys.*), and distributed themselves among them.

See St. Luke's use of διαμερίζω, Acts ii. 45. Luke xxiii. 34, and cp. St. Paul's words, 1 Cor. xii. 4—11, διαιρέσεις χαρισμάτων, and πάντα ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ, and Heb. ii. 4, Πνεύματος ἁγίου μερισμοῖς.

Also the Tongues rested on the head of each. Hence the *singular* number ἐκάθισε (cp. *Valck.* and *Winer*, § 58, p. 458), showing that these gifts were from *one* Spirit, and that they were not to be a mere transitory boon, but an abiding presence. Christ ascended up on high and gave *gifts* to men, that the Lord God might *dwell* among them. (Ps. lxxviii. 18.)

ἕνα ἕκαστον αὐτῶν. [4] [d] Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. [d] ch. 1. 5. & 19. 6. Mark 16. 17. 1 Cor. 12. 10.

They had
(1) *Tongues* given them that they might *preach*.
(2) Of *Fire*, that they might do it with *power*.
(3) The Tongues were *distributed* among them, that none might envy the other, and none exalt himself over the other, and that *each* of them might do his part in edifying the whole.
(4) They *sat* on the head of each of them, that each might do that work *constantly*, especially by the Word of God.

"Hence," says *Theoph.*, "when a Bishop is ordained, the *Gospel*, which is the Tongue of Fire of the Spirit, is laid on his head."

— ἐφ' ἕνα ἕ.] "Cp. omnino ἐπὶ *super* Joh. i. 32, 33." (*Bengel.*) Thus the inauguration of the Apostles by the Holy Ghost resembled that of Christ. Matt. iii. 16.

On whom did the Holy Ghost come? *S. Aug.* (in Joann. xcii.) says, "Venit in die Pentecostes Sanctus Spiritus in *centum viginti* homines congregatos, in quibus et Apostoli omnes erant qui illo impleti *linguis omnium gentium loquebantur*." So *Chrys.*: "Other believers *besides* the Apostles received the Holy Ghost, enabling *them* to *speak* with tongues. But the *Apostles alone* appear to have been endued with the power of conveying *to others* the gift of the Holy Ghost, enabling them to speak with tongues." See viii. 18.

4. ἤρξαντο λαλεῖν ἑτέραις γλώσσαις] "They began to speak in languages not their own,—other than they had ever learned." (*Bp. Andrewes*, p. 138.) The phrase is from Isa. xxviii. 11, LXX, διὰ γλώσσας ἑτέρας, and it announces the fulfilment of the prophecy of Ps. xix. 3, 4 (*Ambrose*); and is explained by *v.* 8, τῇ ἰδίᾳ διαλέκτῳ, and *v.* 11, ταῖς ἡμετέραις γλώσσαις.

Hence, ἐλάλουν ξέναις γλώσσαις καὶ οὐ πατρίοις, says *Greg. Nazian.* (p. 742, Orat. xli.), but ταῖς ἰδίαις τῶν ἀκουόντων. Some of them spake in the language of India, some of Scythia, some of Crete and Arabia,—nations hostile to the Jews. (*Œcum.*) "Prædicaturi multis gentibus accipiunt genera linguarum." (*Jerome*, iv. 178, ad Hedib. 9, where are some excellent remarks on this text.) "Loquebantur linguis omnium gentium." (*S. Aug.*, Serm. 316. Cp. below, x. 46; xi. 15, 16.) "Quia futura Ecclesia in omnibus linguis prænuntiabatur." (Serm. 266.) "Loquebatur unitas Ecclesiæ in linguis omnium gentium." (*Aug.* Serm. 267.)

The Apostles were gifted with the Tongues of all nations, because they were to preach to all nations,—ἐπειδὴ πανταχοῦ διέρχεσθαι ἔμελλον. (*Chrys.*, *Theophyl.*)

All other interpretations of the words ἑτέραις γλώσσαις are irreconcilable with grammatical rules and historical truth. The miracle was not (as some have thought) in the ears of the hearers, but in the *tongues* of the *speakers*. The appearance of *tongues* indicates this; of tongues sitting on the heads of the Apostles. As *S. Cyril* says (in Caten.), "they spake with languages they had never learnt;" and thus was fulfilled the prophecy, "there is neither speech nor language, but their voices are heard among them; their sound is gone out into all lands, and their words into the ends of the world." (Ps. xix. 3, 4. Rom. x. 18.) The Spirit was given in the form of Tongues in order to *consecrate* [1] the preaching of Apostolic doctrine (*Severus*); and thus they were ordained by the χειροτονία of the Spirit, laying as it were His own Hands on their heads, to the Apostleship of the *world*. (*Severian*, in Caten. *Chrys. Aug.* Tr. xciii. in Joan. *Cyril*, Catech. 17. *Nazian.* Orat. xli. p. 743; xliv. *Leo*, Serm. in Pentec., and *Greg.*, Hom. 30 in Evang. cited by *A Lapide*.) "Thus each of them became as it were a θρόνος of the Holy Ghost." (*Severian.*)

Besides, as the Fathers observe (see *Chrys.* here, and *Aug.* passim. Cp. *Bp. Andrewes*, p. 130), the miracle of Pentecost at Sion was the ἀντίστοιχον, or *antithesis* of the Confusion of Tongues at Babel. "There," says *Chrys.*, "the one language was divided into many; here many languages are united in one man;" and it is truly and beautifully said by *Leo M.* (Serm. lxxiii. p. 155), "O quàm velox est sermo sapientiæ, et ubi Deus magister est, quàm citò discitur, quod docetur! Non est adhibita interpretatio ad audiendum, non consuetudo ad usum, non tempus ad studium, sed spirante ubi voluit Spiritu Veritatis, propriæ Gentium voces factæ sunt in Ecclesiæ ore communes. Ab hoc igitur die tuba evangelicæ prædicationis intonuit; ab hoc die imbres charismatum, flumina benedictionum omne desertum et universam aridam irrigaverunt." Cp. *ibid.* Serm. lxxiv. p. 159.

This is also well expressed by *Arator*, *v.* 122:

"—— igne magistro
Imbuit ora calor, dictisque fluentibus exit
Linguarum populosa seges; non littera gessit
Officium, non ingenii stillavit ab ore
Vena, nec egregias signavit cera loquelas;
Sola fuit doctrina Fides."

The Building of the Church by the Divine Spirit of Love at Sion was designed to remove the evil of the Building of the Tower by the human spirit of pride at Babel. And though it did not please God to bring all Nations back to *one lip* (Gen. xi. 1), yet by enabling the one Apostolic company to speak the same Gospel of Peace in all languages, He showed how the sin and misery of Babel would find their remedy in Sion. The same member, the tongue, which had scattered mankind through all the world, was now, when attuned by the Spirit of peace, used to bring back the world "to the fold of Unity." So the curse was taken away, and a blessing poured forth in its place.

Therefore, "It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, through Jesus Christ our Lord, according to whose most true promise the HOLY GHOST came down, as at this time, from Heaven, with a sudden great sound as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth, giving them *both the gift of divers languages*, and also boldness with fervent zeal to *preach the Gospel unto all Nations*, whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee and Thy Son Jesus Christ. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory, Glory be to Thee, O Lord most high."

On the Gift of Tongues—its Design and Use.

One of the most convincing proofs of the truth of the Ancient Interpretation of this text, as thus declared by the CHURCH of ENGLAND, is to be found in the almost countless discrepancies of the Expositors who have deserted that Interpretation.

There is a large and consistent body of Interpreters, dating from the second century, and continued for many hundred years in all parts of Christendom, in favour of the Ancient Exposition; whereas, on the contrary, the Expositions at variance with it, which have been propounded in modern times, have no ancient authority in their favour; and are as inconsistent with one another, as they are irreconcilable with the teaching of Christian Antiquity.

It would be fruitless to enumerate all these conflicting speculations. They may be seen in *De Wette's* Einleitung, where they occupy ten pages (pp. 27 to 37), or in *Meyer's* Kommentar, p. 42; and see *Mr. Alford's* note here, and *Bunsen's* Hippolytus, &c., ii. p. 12, 2nd ed.

It has been recently alleged, even by some English Expositors, who allow that the Apostles spoke with *foreign tongues* on the *Day of Pentecost*, that there is *no* evidence in the Acts of the Apostles, or in any other part of Holy Scripture, that the Apostles—as the Church of England affirms—were supernaturally endued with power "to *preach* the *Gospel* in divers languages," which they had never learnt, or that they ever did preach it in such languages.

But on this allegation it may be observed,

1. That our Lord's promise to His Disciples was general, Mark xvi. 17, 18, "These signs shall follow them that believe; In my Name they shall cast out devils; they shall *speak* with *new tongues*; . . . they shall lay hands on the sick and they shall recover."

The signs there mentioned by Christ were not for momentary display, but for continual profit and edification.

The power of speaking with new tongues is combined in Christ's promise with that of healing the sick, and casting out devils. The Apostles were led to expect to receive a supernatural ability to do all these things, and the *need* of the gift of *new tongues* was certainly not less than that of those other gifts which are joined with it. And it can hardly be said that the Divine Promise was fulfilled, if the power of *speaking with new tongues* was limited to one or two special occasions, and not applied to the noblest of all uses of speech, that of preaching the Gospel.

[1] The words in the printed edition of the Catena (p. 20) are, ὑπὲρ τοῦ τὸ κήρυγμα ΑΝΘΗ ΟΥΝ τῆς ἀποστολικῆς διδασκαλίας—*read* ΑΝΑΘΕΙΟΥΝ.

5 Ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς
ἔθνους τῶν ὑπὸ τὸν οὐρανόν. 6 Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ
πλῆθος, καὶ συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων

2. The miraculous power of *preaching* in new tongues may also be said to have been *presupposed* in our Lord's commission to His Apostles, Galilæan Fishermen, "unlearned and unlettered men" (ἰδιώτας καὶ ἀγραμμάτους), "Go ye and teach all Nations." "Go ye, μαθητεύσατε, make ye disciples of the learned Greek and of the proud Roman; convert the many-tongued Nations of the Earth; 'Preach the Gospel to every creature.' 'Ye shall be My Witnesses to *the ends of the Earth*.'" (Acts i. 8.)

But how were they to do this without the knowledge of foreign languages? It is not sufficient to reply that they knew *Greek*, and that with a knowledge of *Greek* they could preach to all the world.

For, first, it is not clear that they did know Greek, or at least, know it in such a way as to speak it with fluency, and in such a manner as not to expose their message to contempt.

And if Greek was all that was necessary, why were they gifted with the tongues of so many nations on the Day of Pentecost?

They did not go forth to preach till they had received the gift of Pentecost; but they complied with Christ's command, when they had been endued with power from on high. As *Irenæus* says, iii. 1, "Posteà quàm induti sunt supervenientis Spiritûs Sancti virtutem ex alto, exierunt in *fines terræ—evangelizantes*."

Their prompt obedience to Christ's command, and the immediate success which attended their Missionary labours in all parts of the world, seem to indicate that they had the power of communicating readily with all Nations in their vernacular languages. And how could this be but by a supernatural gift?

3. The evidence derivable from the Acts of the Apostles of the possession of this power, is also cogent,—

1st, *Positively*.

We see the Apostles in the first instance *using* their confessedly miraculous power, in order to *preach* the Gospel to the various tribes, speaking different languages, collected at Jerusalem on the Day of *Pentecost*. Here certainly *is* a proof that the power *was* employed for the *propagation of the Gospel*. And this specimen of its use for a permanent and necessary end, seems to suggest a belief that it was vouchsafed *to*, and used *by* the same persons according to the need, on *other* occasions for the same purpose.

It is worthy of remark here that the Apostle, who takes the lead *in preaching* on this occasion, is *St. Peter*. And he is also prominent in preaching to different congregations and persons in the earlier portion of this History. And his preaching is invariably attended with success. Yet of *St. Peter* it is noticed in the Gospel that he could not, of himself, speak *his own* vernacular language with accuracy. (Matt. xxvi. 73. Mark xiv. 70.) How was the fisherman of Bethsaida, with his Galilæan barbarisms, to work such effects as he did in preaching, without a supernatural gift of language? Cp. note on xxiv. 1.

Again; in the Acts of the Apostles we see *St. Paul* preaching to the various Tribes of Asia Minor, and to the barbarous (i. e. foreign) inhabitants of Malta (see notes on xiii. 15; xiv. 11, and xxviii. 2–4), doubtless in their own languages.

And St. Paul's case seems to afford a strong corroboration of what has been now asserted.

He was the most learned of the Apostles. Humanly speaking, *he* had more of *ordinary* qualifications for addressing foreign congregations, than any of the rest. And yet he was more gifted *supernaturally* than others with the power of speaking with γλῶσσαι, or foreign languages. (1 Cor. xiv. 18.) And why? Because his Missionary travels were more extensive than theirs. He who, as "the Apostle of the Gentiles" (Rom. xi. 13), had a commission to preach to more nations, was more gifted; and his case shows the need and reason of the gift.

2ndly, *Negatively*, also

The evidence from the Acts of the Apostles is strong.

In this divinely-inspired record of the Missionary labours of the Primitive Church, we never hear that any one of the Apostolic Missionaries of the Gospel ever sat down for a single hour to learn a foreign language, or ever was retarded or deterred for a single moment by ignorance, or defective knowledge, of any foreign language, from preaching the Gospel to any person or congregation in any part of the world. What is there similar to this in any annals of Modern Missions? (See further below, xiv. 11.) And how is this to be explained but by a *supernatural* ability to *preach* in foreign tongues?

It has also been recently objected in some Expositions of this passage that there is *no early patristic* evidence of a spiritual gift of speaking in different Languages for the *preaching* of the Gospel.

On this it may be observed;

There is early Patristic evidence that the Apostles went forth to preach the Gospel in all lands; and that they did preach it. But there is *no* evidence that the Apostles ever *learnt* a foreign language, or *could not speak* the language of the country to which they went.

Besides; even *if* there existed no testimony such as is described from the few surviving works of the Fathers of the *Second* and *Third* Centuries, yet the concurrent Testimony of the Fathers of the *Fourth* and *Fifth* centuries proves what the Tradition of the Church was on this point.

But there *is* early patristic testimony of the continuance of the gift of tongues for preaching the Gospel.

St. Irenæus, the disciple of Polycarp, the Scholar of St. John, says (v. 6; cp. *Euseb.* v. 7), "We hear many brethren in the Church, having prophetic gifts, *and* speaking with all kinds of tongues by means of the Spirit, παντοδαπαῖς λαλούντων διὰ τοῦ Πνεύματος γλώσσαις, and bringing to light the hidden things of men's hearts for edification, and declaring the mysteries of God."

How *Irenæus* understood the passage before us, appears also from his words (iii. 17), "Luke relates that the Spirit descended on the disciples after the Ascension of the Lord, on the Day of Pentecost, in order that all Nations might be enabled to enter into life; wherefore they united in all languages in praising God the Holy Spirit, bringing distant Tribes into Unity, and offering the first fruits of all Nations to God."

It is not indeed necessary to suppose, nor is it probable, that the power of speaking in foreign languages, without previous study, was long continued in the Church. Soon after the completion of the Canon of the New Testament the Holy Scriptures were *translated* into various languages, and *native* Churches were formed in the principal countries of the world. As *St. Gregory I.* says (in Marc. xvi. 16), when the Tree of the Gospel was first planted, it was watered with extraordinary effusions of the Holy Ghost; but when it had taken root, then ordinary means sufficed for its growth.

— ἀποφθέγγεσθαι αὐτοῖς] So A, B, C, D. *Elz.* has αὐτοῖς ἀποφθέγγεσθαι. The alteration may have been made for greater ease of construction; but trajections of this kind (as *Alford* well observes) are usual with St. Luke. And there is something marked in the reservation of αὐτοῖς, i. e. *them especially* (according to Christ's promise), *them*, who were lately so weak and timid,—the last and emphatic word. Cf. αὐτοῖς and αὐτῶν in the preceding verse.

The word ἀποφθέγγεσθαι (used only in the Acts, ii. 14; xxvi. 25) has a special force; it is not simply to speak, but "magnificè loqui" (*Valck.*), to pour forth short sentences (*Chrys.*, *Œcum.*, and *Bloomfield* here). This word seems to explain the mode in which those who received the gift of tongues on the day of Pentecost spoke, viz. by ejaculatory ascriptions, perhaps in orderly sequence, of glory to God, and by short and fervent exhortations to their several hearers.

5. κατοικοῦντες] Some residing there in expectation of the appearance of the Messiah then expected (see *Lightfoot* here), others who had come up for the Feast.

6. συνεχύθη] was *confounded*, or was in *confusion*, from doubt and astonishment; and the confusion showed itself in the conflux of people, and in the passions by which they were agitated, and in the variety of *languages* which they spoke; an image of *Babel*.

St. Luke here happily uses a word (συνεχύθη) which reminds the reader of בָּבֶל (*Babel*), which the LXX render by σύγχυσις, ὅτι ἐκεῖ συνέχεεν ὁ κύριος τὰ χείλη πάσης τῆς γῆς, Gen. xi. 9. Babel, built by human pride, is on the one side; and the Church of Christ, animated by the Holy Ghost, the Spirit of Love, on the other. Here are two opposite powers brought into contact on the Day of Pentecost. The Din of the one rages against the Peace of the other, and the eddying streams flow together. The confusion of Tongues is calmed by the effusion of the Holy Ghost; and by the diffusion of the Truth, under the gracious influence of the Holy Spirit, the Tongues of Babel are brought into harmony, and preach the One Gospel of Christ, and sing in a holy concert the Songs of Sion.

— διαλέκτῳ] dialect. Something more than γλώσσῃ, or language. See *Valck.* p. 327. The Apostles—illiterate Galilæans,

αὐτῶν. 7 Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ
ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν,
ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, 9 Πάρθοι καὶ Μῆδοι καὶ
Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-
δοκίαν, Πόντον καὶ τὴν Ἀσίαν, 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ
τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι Ἰουδαῖοί
τε καὶ προσήλυτοι, 11 [e] Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς [e] ch. 1. 22. & ver. 24.
ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ; 12 Ἐξίσταντο δὲ πάντες καὶ
διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι; 13 ἕτεροι δὲ
διαχλευάζοντες ἔλεγον, Ὅτι γλεύκους μεμεστωμένοι εἰσί.

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who, as *Valck.* observes, p. 349, knew only *one dialect* of one *language*—spake in different *languages* and in different *dialects* of the same language (*Bede*, Retract. p. 104). For example, the Medes and Elamites (Persians) spake the same *tongue*, but in different *dialects*. And so it was with many other races enumerated in *vv.* 9—11. Hence we may explain Ἰουδαίαν in *v.* 9. See note there.

The Christian Church speaks in all *dialects* of all *languages*. It shoots out its roots and fibres every where, and consecrates all nations and races of the world.

8. πῶς ἡμεῖς ἀκούομεν, ἕκαστος] It is not said that each of the Apostles had the power of speaking *all* languages. But as at Babel the tongue which a certain number of persons spoke served as a guide to lead them *away together* to settle in a given place, and so the world was colonized: so, it would seem, at Pentecost, the foreign tongue which each disciple was enabled to speak *collected* about him a group of those strangers then at Jerusalem who spoke that particular tongue; and so all were evangelized.

It has been supposed by some (e. g. *Severus* in Caten. here), that the gift of a special language was like a spiritual intimation to each of the Apostles signifying to what country he should direct his attention δίδοται ἑκάστῳ γλῶσσα καθάπερ κανών; that is, it was as it were his appointment or χειροτονία to a particular charge; and *St. Jerome* says (iv. 178), "accipiunt genera linguarum, ut nosceretur *qui Apostolorum* quibus deberent gentibus nunciare."

9—11. Πάρθοι καὶ Μῆδοι—Ἄραβες] The arrangement of these words is remarkable. It follows the order of the three principal διασποραὶ or *Dispersions* of the Jews throughout the world, as follows:—

(1) The earliest διασπορὰ, that of the Ten Tribes in Media and Syria, and the two Tribes in the neighbourhood of Babylon, now subject to the *Parthians*, who are therefore placed first.

(2) The διασπορὰ of Asia Minor, the dwellers in Cappadocia, &c., an offset from the Assyrian dispersion.

(3) The *Egyptian*, planted by Ptolemy Lagus.

On these dispersions cp. *Mede's* excellent Essay, Works, book i. Disc. xx. pp. 74—77; *Lightfoot*, ii. p. 1144; and *Howson*, i. pp. 21, 22.

It is observable, that St. Peter, the Apostle of the Circumcision, provided instruction for all these dispersions;

(1) He went in person to the Parthians, for he wrote from Babylon (1 Pet. v. 13). Cp. *Wieseler*, p. 557.

(2) He wrote his two Epistles to the Asiatic διασπορά.

(3) He sent "Marcus his son" to the Egyptian διασπορά. *S. Jerome* (Ser. Eccl. 8.) Other authorities for these statements may be seen in the Editor's Lectures on the Canon of Scripture, pp. 291—297. On the providential pre-arrangement for the spread of Christianity by means of these διασποραὶ, or Dispersions, throughout the world, see *Bp. Pearson's* admirable remarks in one of his excellent discourses recently recovered by *Archdn. Churton*, ii. pp. 30, 31. He there says: "On the day of Pentecost Jews were present from every nation under heaven. Sojourners also were there, the causes and witnesses of the miracle. And when they returned to their own land, what did they report with greater joy, than that their own mother-tongue had been ennobled at Jerusalem by the revelation of divine mysteries? Thus the preaching of the Gospel at first communicated to the Jews of all nations at Jerusalem followed them to their own homes." He adds, p. 36: "In order that the kingdom of Satan might be overthrown by the Gospel, preached by the Apostles and Apostolic men, it was requisite that they should speak in tongues understood by all nations."

The enumeration of these tribes (*Parthians* and *Medes*, &c.) as present at the day of Pentecost, and as then evangelized by the Apostles (*v.* 41), has a special interest as displaying the fulfilment in part of *Ancient Prophecy*. See the passage in Isa. xi. 11, "It shall come to pass in that day that the Lord shall set His hand again the second time to *recover* the remnant of His people that shall be left, from *Assyria*, and from *Egypt*, and from *Pathros*, and from *Cush*, and from *Elam*, and from *Shinar*, and from *Hamath*, and from the Islands of the Sea," καὶ τοὺς διεσπαρμένους Ἰούδα συνάξει ἐκ τῶν τεσσάρων πτερύγων τῆς γῆς. (LXX.)

The regions mentioned by Isaiah correspond very nearly with those specified here by St. Luke; and in the reception of the first-fruits of these various Dispersions into the Christian Sion the Church, it may be rightly said that they have been *recovered*, and brought back again to their true *home* in Christ, the spiritual Jerusalem.

9. Ἰουδαίαν] Since they who spake were Galilæans (*v.* 7), and the Galilæan *dialect* differed from that spoken in Judæa (Mark xiv. 70), they who dwelt in *Judæa* might well express surprise at what they heard; and therefore there is no reason for abandoning the reading of the MSS. here for Ἰδουμαίαν, Ἰνδίαν, or Βιθυνίαν, with some Commentators.

— Ἀσίαν] That district called Ionia and Lydia, of which Ephesus was the capital, and sometimes called Proconsular Asia. Cp. Acts vi. 9; xvi. 6; xx. 16. Rev. i. 4. 11. The *Asia* of the New Testament may be said to bear the same relation to "Asia Minor" that Portugal does to Spain.

10. ἐπιδημοῦντες Ῥωμαῖοι] There should be no stop after Ῥωμαῖοι, and the sentence should be rendered, 'Jews of Rome,' whether by birth or conversion, and now sojourning at Jerusalem for the Feast. (*Valck.*)

13. ἕτεροι δὲ διαχλευάζοντες] The native Jews mocked because they did not know the foreign languages spoken by the Apostles, and those foreign tongues seemed to them like a jargon of unmeaning sounds,—a proof that the miracle was not in the ears of the hearers (as some thought even in ancient times; see *Bede*, Retractat. in Act. ii. p. 103), but in the *tongues* of the Apostles, and a refutation of several modern theories on this subject.

διαχλευάζοντες, the compound, is a stronger word than the simple verb. Cp. διαγογγύζω, Luke xv. 2; xix. 7.

— γλεύκους] Pentecost being a time of convivial rejoicing (Deut. xvi. 11). They say 'new wine,' though the Vintage was not come. (*Chrys.*) But no wonder that they who mock at the work of the Spirit, and call it a mere jargon, should be confuted not only by reference to the time of *day* (as St. Peter confutes them), but from the time of *year*. "Behold," says *Severian*, "their folly convicted by the season itself. How could there be new wine at Pentecost? But calumny is blind."

And yet, like Caiaphas, and Pilate, and other enemies of the truth, they were overruled unconsciously to declare what was true. For now the *new wine* of the Spirit was poured into new bottles. (See on Matt. ix. 17. Luke v. 38.) "Jam enim," says *Bede* after *Cyril. Hieros.* Cat. 17, "vinum novum in utres novos venerat, cùm Apostoli, non *in vetustate literæ sed in novitate Spiritûs*, Dei magnalia resonarent." This is happily versified by *Arator*, v. 150, after *Augustine* and others. See on *v.* 15:—

> "Hos etiam *musto* typicâ ratione moveri
> *Error verus* ait, quos ebria fonte recenti
> Complevit doctrina poli; nova vasa liquorem
> Suscepere novum; nec corrumpuntur acerbo
> Quo veteres maduere lacus, de Vite bibentes
> Quæ, Christo cultore, dedit convivia verbis,
> Unde rubent quas vertit aquas."

The word γλεῦκος is rightly rendered 'mustum' in Vulg. and '*new wine*' in the Auth. Vers. And the suggestions that have been made of another rendering would destroy the spiritual sense of the passage, as declared by ancient Expositors.

14 Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπ-
ἐφθέγξατο αὐτοῖς, Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ ἅπαντες,
f 1 Thess. 5. 7. τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 f Οὐ γὰρ, ὡς
ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας·
g Joel 2. 28—32. 16 g ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, 17 Καὶ ἔσται
Is. 44. 3. John 7. 38. ἐν ταῖς ἐσχάταις ἡμέραις λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός
μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ
θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ
πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. 18 Καί γε ἐπὶ τοὺς
δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις,
h Joel 2. 30. ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι. 19 h Καὶ δώσω
τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ
i Matt. 24. 29. πῦρ καὶ ἀτμίδα καπνοῦ. 20 i Ὁ ἥλιος μεταστραφήσεται εἰς σκότος,
καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν
k Rom. 10. 13. μεγάλην καὶ ἐπιφανῆ. 21 k Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ
l ch. 10. 38. ὄνομα Κυρίου σωθήσεται. 22 l Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους
τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς
ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν

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14. *σταθεὶς*] having taken up his station,—a sign of boldness; see next note. So *ἀπεφθέγξατο*, he spoke aloud.

In his reports of speeches, St. Luke is wont to begin with describing the attitude and gesture of the speaker (x. 34; xiii. 16; xvii. 22; xxiii. 1; xxvi. 1).

— *σὺν τοῖς ἕνδεκα*] It is probable that the Eleven spoke also to several companies of persons in various languages, and that St. Peter's speech is recorded as a *specimen* of what was spoken by the Apostles, and because it was addressed specially to the Jews of Jerusalem, and was probably spoken in their language. See *Lightfoot* here (i. p. 754), and note on *v.* 41.

A proof of the gift of the Holy Spirit is here shown in the *change* wrought in the recipients. What a contrast between Peter in the hall of Caiaphas before the Crucifixion, and the same Peter on the day of Pentecost after the descent of the Holy Ghost! He who had faltered at the voice of a woman and denied his Master, now confronts the multitude which had killed Him, and reproves them for the deed, *ἔνθα γὰρ ἂν παραγένηται τὸ Πνεῦμα τὸ ἅγιον, χρυσοῦς ἀντὶ πηλίνων ποιεῖ.* (*Chrys. Severian.*) See further below, iv. 8, and the admirable specimen of sacred eloquence in *Greg. Nazian.* Or. xli. pp. 741, 742.

15. *οὐ—μεθύουσιν*] "Homo ebrius non alienam discit linguam; sed suam perdit; sed facti sunt Apostoli novi utres pleni vino novo. Cf. Matt. ix. 17." (*Aug.* Serm. 266.)

— *ὥρα τρίτη*] The hour at which the Morning Sacrifice was offered in the Temple, and until which it was the custom to fast. On Sabbaths and Festivals the fast was continued to noon. See *Lightfoot* here.

16—21. *ἀλλὰ τοῦτο—σωθήσεται*] On the harmony of this citation with the original, see *Surenhusius, καταλλαγὴ*, pp. 388—391.

The *ἔσχαται ἡμέραι* are the *Days of the Messiah*, or the Christian Dispensation. See *Moses Stuart* on Heb. i. 2. St. Luke adopts here almost *verbatim* the words of the LXX.

On these verses (*vv.* 16—21) see *Bp. Andrewes'* Sermon, vol. iii. p. 301.

17. *ἐνυπνίοις*] So A, B, C, D, H, and some cursives. A Hebraism, as in Joel iii. 1. (*Meyer.*) *Elz. ἐνύπνια*, and so LXX.

18. *ἐκχεῶ*] future, a later form (*Winer*, § 13, p. 71), found in the LXX, Ezek. vii. 8; xxi. 31, and elsewhere.

19. *δώσω τέρατα*] The Fathers apply this—

(1) To the signs at the Crucifixion—the eclipse—the rending of the rocks—the earthquake at the Resurrection. (*Cyril.*)

(2) To the phænomena before the siege and fall of Jerusalem. (*Chrys.* and *Theophyl.* referring to Josephus, B. J. vi. 5.)

— *τέρατα καὶ σημεῖα*] The LXX thus render the single word מוֹפְתִים Cp. Exod. xi. 9. 10. For the most part they use מוֹפֵת for *τέρας*, as in Exodus iv. 21; vii. 3. 9; and Deut. iv. 34; vi. 22.

"Differt *τέρας* à *σημείῳ*, hoc enim sumitur etiam pro quolibet *signo* extra miraculum; at *τέρας* semper sumitur pro *portento* vel *prodigio*." (*Mintert.*) A Miracle is a *δύναμις* as wrought by divine *power*; a *τέρας* as a supernatural *prodigy*; a *σημεῖον* as a *sign* or credential of a mission from God.

— *αἷμα*] The Jews had said, "*His blood* be upon *us* and upon our children" (Matt. xxvii. 25), and it *was* upon them when the blood of 1,100,000 persons was shed in the siege of Jerusalem: and then the *πῦρ καὶ ἀτμὶς καπνοῦ* consumed the Temple and the City. (*Cyril, Severian.*)

20. *πρὶν ἢ ἐλθεῖν τ. ἡμέραν—ἐπιφανῆ*] *St. Luke* adopts *ἐπιφανῆ* from the LXX, from נוֹרָא *terribilis*, which they render elsewhere in the prophetical books (Hab. i. 7; Mal. i. 14; iv. 5) by *ἐπιφανὴς*, which is very proper to describe our Lord's coming to judge Jerusalem, and to judge the world. As at the *Ascension*, the Angels pass immediately from speaking of that event to speak of Christ's *Second Coming* to Judgment (i. 11), so here on the Day of Pentecost, St. Peter proceeds to speak of that Second Advent, because (as *Bp. Andrewes* says, iii. 315), "from Christ's Departure till his Return again, from this Day of Pentecost, 'a great and notable Day,' till the last 'great and notable Day,' between these two Days no more such Day. Therefore he called them the last Days." No other Revelation or pouring out of the Spirit is to be expected.

21. *πᾶς*] all—not Jew only, but Gentile also.

— *ὃς ἂν ἐπικαλέσηται τὸ ὄνομα*] this expression both in the Greek and in Hebrew is much stronger than *to invoke;* the Hebrew is אֲשֶׁר־יִקְרָא בְשֵׁם, whosoever shall call on the Name of—and signifies, whosoever shall trust in, adore, and obey the Lord in all his glorious attributes.

See below, ix. 14; xxii. 16; 1 Cor. i. 2; 2 Tim. ii. 22.

"Hebraica phrasis *ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου* significat *Deum colere* Gen. iv. 26; xii. 8." (*Rosenmüll.* So *Chrys., Didymus*, and *Theophyl.*)

Some of the ancient Fathers (e. g. *Julius Africanus*, in *Routh*, R. S. 238) understand this phrase to mean *προσαγορεύεσθαι ὀνόματι Κυρίου*. (Cp. Gen. iv. *ult.*)

22. *Ἰησοῦν τὸν Ναζωραῖον*] St. Peter begins by preaching Christ in his humanity and condescension,—*Ἰησοῦν τὸν Ναζωραῖον*, Jesus *the* Nazarene. So styled by Pilate in the Inscription on the Cross. He then raises His hearers gradually by appealing to His mighty works, known to them. (*Athanas. Chrys.*)

On this speech see also *Iren.* iii. 12.

It may be observed here that *S. Irenæus* (in iii. 12) cites a large portion of the Acts of the Apostles (i. 16; ii. 4. 22. 37; iii. 2; iv. 8. 22. 31; v. 30; vii. 2. 55; viii. 26. 32; ix. 4. 20; x. 1. 15. 34, 35. 37; xiv. 1; xv. 7. 23; xvii. 24) to show that the Apostles acknowledged and preached one and the same God as the Author of both Testaments and Dispensations, the Mosaic and Christian; and one and the same Christ, God and Man, the Creator of all things by His word, and the Redeemer of all men by His death.

— *ἄνδρα ἀπὸ τ. Θεοῦ ἀ.*] avouched, accredited, declared by and from God to you—*ἀπὸ*, by, used to signify the authority which originates, sanctions, and sends—Rom. xiii. 1; Gal. i. 1; Col. i. 2. *Winer*, § 47, p. 332.

μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε, [23] τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλατε· [24] [m] ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. [25] [n] Δαυὶδ γὰρ λέγει εἰς αὐτόν, Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντὸς, ὅτι ἐκ δεξιῶν μου ἔστιν, ἵνα μὴ σαλευθῶ· [26] διὰ τοῦτο ηὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι· [27] ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. [28] Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. [29] [o] Ἄνδρες ἀδελφοὶ, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. [30] [p] Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι

m ver. 32. & ch. 3. 15. & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20.
n Ps. 16. 8—11.
o 1 Kings 2. 10. ch. 13. 36.
p 2 Sam. 7. 11—16. Ps. 132. 11. Rom. 1. 13. 1 Tim. 2. 8.

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23. *ὡρισμένῃ βουλῇ*] In order that they may not imagine that they have triumphed over God, and conquered Christ by the Crucifixion, he says that it was done with the Divine foreknowledge and counsel.

But in order that they may not therefore think *themselves innocent*, he adds, *διὰ χειρῶν ἀνόμων*. Cp. Matt. xvi. 21. Acts iii. 18; iv. 28.

There was no excuse to them; "but yet the act was done by the determinate counsel and foreknowledge of God, Who most wisely and powerfully ordered those various and vicious motions of the creature, for the effectuating of His own most glorious and gracious purposes." *Bp. Sanderson*, Serm. ix. 1 Tim. iii. 16. Vol. i. p. 231; and below note on iv. 28.

The *Speeches* of St. Peter recorded in the Acts are to be compared with and illustrated by the *writings* of the same Apostle in his two Epistles. On this verse see 1 Pet. i. 11. 20.

24. *λύσας τ. ὠδῖνας τ. θανάτου*] The *ὠδῖνας θ.—birth-pangs of death*, as showing that Death and the Grave instead of being the *destruction* of Christ were by the Divine power made, as it were, the Womb from which He was to be *born to new life*. See below on Acts xiii. 33.

By that glorious *Birth* from Death the whole world was delivered from darkness into light through Him Who was the *First-born* from the dead (Col. i. 18. Rev. i. 5). Cp. the beautiful expressions of *Ignatius* (ad Rom. 6), looking forward to a Martyr's *death* as his own *birth*: *ὁ τοκετός μοι ἐγκειται· μὴ ἐμποδίσητέ μοι ζῆσαι· μὴ θελήσητέ με ἀποθανεῖν· ἐκεῖ παραγενόμενος ἄνθρωπος Θεοῦ ἔσομαι· ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου· ἅφετέ με καθαρὸν φῶς λαβεῖν.* What Sophist could have written thus?

How appropriate therefore was the name given to the day of the Christian's martyrdom. It was his *Natalis* or *Birth-day*. Cp. on Rom. viii. 22. Life was death; and death was birth to him. To him the darkness of the tomb was the womb of Immortality.

In considering such expressions as this (*ὠδῖνες θανάτου*), in the LXX Version—prepared for the Gospel—we can scarcely fail to notice the work of a superintending Providence;

ὠδὶν is the word used by the LXX for חֶבֶל (Angl. *cable*), *vinculum, funis qui astringit, coarctat, angit* (see Ps. xviii. 5, and *Theodoret* there, and Ps. cxvi. 3).—*ὠδῖνες θανάτου* are חֶבְלֵי מָוֶת. Hence the combination of the word with *λύσας* here.

25. *εἰς αὐτόν*] *εἰς*, i. e. with reference to. Eph. v. 32. Gal. iii. 24. So *πρὸς*, Heb. i. 7. Cp. Job xlii. 8. Ezek. xxi. 33. Gloss. Phil. p. 486, and so *Ignat.* Phil. 9.

25—28. *Προωρώμην—προσώπου σου*] The Holy Ghost, speaking by St. Peter, interprets here the prophecy which He had delivered by King David (Ps. xvi. 8—11). The words of the Psalm are given almost verbatim as they stand in the LXX Version, read in the Synagogues by the Hellenistic Jews. Particularly (*v.* 26) where the Hebrew original has כְּבוֹדִי (*my glory*), the LXX, whom St. Luke follows, have *γλῶσσά μου*. On the reason of this rendering, see *Surenhusius*, p. 393, and *Bengel* here. The Tongue may be called the *glory* of man, either because it is "the best member that he has" (Ps. cviii. 1), or as the instrument by which he *glorifies* God (James iii. 9), and so procures true glory to himself. And this paraphrase of the word Glory was very appropriate on the day of Pentecost, when in a special manner the *Tongues* of the Apostles were made instruments for declaring God's *Glory* in the world, and of promoting their own glory in heaven.

25. *ἔστιν*] to be accentuated thus,—not *ἐστίν*.

26. *κατασκηνώσει*] "will pitch its tabernacle," i. e. only for a time. Cp. St. Peter's application of the same figure to himself, 2 Pet. i. 13, 14.

27. *οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην*] *Elz.* Ἅιδου. But A, B, C, D have Ἅιδην, which seems preferable, as showing that Hades is not (as the Gentiles thought) a *Person*, and this being understood, Ἅιδου might afterwards be used without offence, *v.* 31.

Some interpret this as meaning that God did not leave His *body* in the grave; but this sense is weak and tautologous. The signification seems to be, as St. Peter himself explains it, *v.* 31, —making a distinction between Christ's Human *σὰρξ* and *ψυχὴ*, which were severed by death,—Thou didst not leave my *soul* in שְׁאוֹל *Sheol*, i. e. in the place of departed Spirits. Cp. the use of *ᾅδης*, Luke xvi. 23, and *note*.

Next, "Thou didst not suffer my *body* to see corruption," which, strictly speaking, can be said of no one's body but Christ's. As *S. Aug.* explains it (on Ps. xvi.), "non sanctificatum *corpus*, per quod alii sanctificandi sunt, corrumpi patieris." Cp. *Bp. Pearson* On the Creed, Art. v. pp. 351. 377. The opinion of that great Expositor, that our Lord's human soul went to the place where the souls of men are kept that died in their *sins*, seems hardly compatible with our Lord's words, "To-day thou (i. e. thy human soul) shalt be with Me in *Paradise*." (Luke xxiii. 43.) Cp. *Barrow* on the text, v. pp. 34—36. Serm. 28. *Bp. Bull*, i. p. 33.

— *τὸν Ὅσιόν σου*] Thy Holy One, where some MSS. of the original have in the plural חֲסִידֶיךָ, Thy Holy *Ones*; but the Masorites, and the best ancient Versions, read the singular. And so the LXX, *τὸν ὅσιον*. It is of little moment which reading is preferred. The deliverance of God's Saints and Holy Ones from the corruption of the grave is due to the Resurrection of *The Holy One*, their Head, "Who is the First-fruits of them that slept," and "in Whom all are made alive." (1 Cor. xv. 20—22.) See also next note, and cp. xiii. 36.

One of the blessed fruits of the Day of Pentecost was that the Holy Spirit, Who had spoken of old by the Prophets, and in the Psalms (2 Pet. i. 20, 21), now *interprets* their words by the Apostles. On that day He founded in the Church a School of Scriptural Hermeneutics. He declared on His own Divine authority that certain Scriptures, which He expounded by the mouth of St. Peter, inspired by the Divine Teacher the Comforter, refer *to Christ*. Thus He has provided a safeguard against that scepticism of modern times, which would wrest them aside from their true sense (2 Pet. iii. 16). He teaches us *how* they apply to Christ, and has put into our hand a key for unlocking *other* prophecies of a like import.

29. *ἐξὸν* (sc. *ἔστω*)—*τὸ μνῆμα αὐτοῦ*] See *Joseph.* Ant. xiii. 8, 4, on *Δαυΐδου τάφος*, sacrilegiously opened by Herod. *Joseph.* Antiq. xvi. 7, 1.

An opinion is grounded by some on the fact that St. Peter does not say *σῶμα* but *μνῆμα*, and it is said that his *σῶμα* was one of those which rose a little before (Matt. xxvii. 53), and was carried by Christ with others *into heaven*. But not to say more, this opinion is contradicted by *v.* 34.

30. *τὸ κατὰ σάρκα—Χριστόν*] These words are omitted by some MSS. (e. g. A, C, D, *H) and Versions. But there is a

ἐπὶ τοῦ θρόνου αὐτοῦ, 31 [q] προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὔτε κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου, οὔτε ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. 32 Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. 33 [r] Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. 34 [s] Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ [t] Κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε.

q Ps. 16. 10. ch. 13. 35. 1 Pet. 1. 11, 12.

r ver. 17. ch. 10. 45. John 14. 26. & 15. 26. Phil. 2. 9—11.

s Ps. 110. 1. Matt. 22. 44. Heb. 1. 13.

t Ps. 2. 2, 6—8.

37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν, ἄνδρες ἀδελφοί; 38 [u] Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος· 39 [v] Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ [w] πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν. 40 Ἑτέροις τε λόγοις πλείοσι διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.

u ch. 3. 19. & 19. 6. Luke 24. 47.

v Joel 2. 28. ch. 3. 25. & 10. 45

w Eph. 2. 13, 17.

42 [x] Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

x ch. 1. 14. John 9. 8. Heb. 10. 25.

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considerable amount of external evidence in their favour. And the sense appears to be incomplete without them, or something like them. See also *Bornemann's* note here.

31. ἡ ψυχὴ αὐτοῦ] omitted by A, B, C, *D, and some Versions.

33. τῇ δεξιᾷ] "*to* the right hand," as in Engl. Vers. See v. 31, and *Winer*, § 31, 5, p. 192. The δεξιὰ Θεοῦ is never specified in the New Testament as the *instrument by* which He works.

34. εἶπεν ὁ Κύριος] See on Matt. xxii. 44.

36. καὶ Κύριον αὐτὸν καὶ Χριστόν] So A, B, C, D, and other MSS. and Versions, more clearly explanatory of St. Peter's argument (which is that Jesus is both *Lord Jehovah* and *Christ*) than the reading of *Elz.*, Κύριον καὶ Χριστὸν αὐτόν.

— ὃν ὑμεῖς ἐσταυρώσατε] On the purport of this speech, see *Athanas.* Orat. 11, adv. Arian., pp. 379 – 383, who observes that it is to be interpreted by reference to the opinions of the Jews, *viz.*

(1) That Christ would not *suffer* (see John xii. 34); and

(2) That He would not be the Eternal Word, God incarnate, but only man, like other kings of the Earth. Cp. Luke xxiv. 26.

Athanasius therefore compares the Jews to the Arians, and confutes both by the same Scriptures.

As has been observed by *Professor Blunt*, some of the passages of Scripture which the Fathers used against the *Jews*, and some of the arguments with which the Fathers confuted *them* afford the strongest armoury against the *Socinians*.

At the close of this speech we may add the comment of *St. Augustine* (Tract. in Joann. xcii.):

"When *the Comforter is come, ye shall bear witness of Me*" (John xv. 26, 27). So said Christ, for the Comforter will give you courage, which Peter had not, when being affrighted by a woman's voice, he would not bear witness to Christ, but through fear denied Him. After the Resurrection He thrice professed his love for his Master, but as yet his love was infirm, till it was strengthened by the Holy Ghost, which was poured into his heart in a copious stream of grace, and inspired him with such fervour and eloquence, that more eagerly than the rest he rushed forth to *bear witness of Christ*, and to confound His adversaries with the doctrine of the Resurrection. If any one is delighted with so joyful and holy a sight, let him read the Acts of the Apostles. There the same Peter, for whom we had wept when denying Christ, is seen, and admired, preaching Him. There that Apostolic tongue is transfigured from fear to valour, from slavery to liberty; that tongue, which at the sound of one was driven to denial, now inspires many thousand enemies to confess Christ. "Quid plura? Tantus in illo fulgor gratiæ, tanta Spiritus Sancti plenitudo apparebat, tanta de ore prædicantis pretiosissimæ veritatis pondera procedebant, ut ingentis multitudinis adversarios, interfectores Christi Judæos, faceret pro Illo paratos mori, à quibus cum illo formidarat occidi. Hoc fecit Spiritus Sanctus tunc missus, ante promissus."

37. κατενύγησαν] "Compuncti, *defixi sunt* corde." See on Rom. xi. 8.

38. βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ] Since Jesus commanded His Apostles to baptize in the Name of the Father, and of the Son, and of the Holy Ghost, therefore the Baptism administered by them in Christ's Name was Baptism in the Name of the Holy Trinity.

He that is baptized in the Name of *Christ*, is baptized in the Name of the *Holy Trinity;* for the Father and the Holy Spirit are inseparable from the Son. (*Didym.*) *One* Person of the Holy Trinity does not exclude another, but includes it. Therefore the Scripture sometimes mentions one Person, sometimes another Person, sometimes all the Persons, to show that all the Three Persons are of the same substance and power. (*S. Aug.* c. Maximin. 17.)

Hence also we may prove the *Divinity of Christ*. To be baptized in the Name of Jesus, is to be baptized in the Name of the Triune God, which could not be, unless Jesus Christ were God.

40. σώθητε] Be ye saved by God, Who desires your salvation and that of all men. 1 Tim. ii. 4, πάντας ἀνθρώπους θέλει σωθῆναι. Do not, by obstinacy or carelessness, frustrate His gracious purposes for your everlasting good. (Luke vii. 30.)

41. ἀσμένως] Omitted by A, B, C, D, and some Versions; perhaps rightly.

— ἐβαπτίσθησαν—τῇ ἡμέρᾳ ἐκείνῃ] A strong text (as *Mr. Alford* and others have rightly observed) against those that would limit the sense of βαπτισμὸς to *immersion*. It is by no means probable that 3000 persons were *dipped* by the Apostles and their assistant ministers in *one day* at *Jerusalem*.

For an explanation of the readiness with which they accepted the invitation to *Baptism*, see on John i. 25.

— τρισχίλιαι] The 3000 who were then converted, were not converted by St. Peter alone; but the rest of the Apostles, speaking in different tongues to people of different nations, were sharers in the work. Therefore it is said Peter stood up with *the eleven* (*v.* 14); and the hearers said to Peter and the *rest of the Apostles*, "Men and brethren, what shall we do?" (*v.* 37.) (Cp. *Lightfoot.*)

42. προσκαρτεροῦντες τῇ διδαχῇ τ. ἀ.—τῇ κοινωνίᾳ—καὶ ταῖς προσευχαῖς] "Here," says *Bp. Pearson* (in Acta Ap. i. 33; ii. 41. 48), "is the image of the Primitive Church. They who

43 y Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. 44 z Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά· 45 καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε· 46 a Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, 47 b αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.

Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

y Mark 16. 17.
z ch. 4. 32, 34.
a ch. 20. 7.
b Rom. 14. 18. ch. 5. 14. & 11. 21.

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received the Apostles' word were admitted into the Church by Baptism (*neque alio modo unquam recipi potuerunt aut Christiani fieri*); being admitted, they resorted to the Assemblies of the Church, in which they gave diligent heed to the teaching of the Apostles, and partook of the Holy Eucharist, and joined in the Common Prayers. And thus they were a model to all Churches, even to the end of the world."

Bp. Andrewes, in his admirable Sermon on this text (vol. ii. p. 55, "On the worshipping of Imaginations"), has fully developed these principles, and has applied them to the history of the Church in every age, and as a safeguard against all innovations in Doctrine and Discipline.

To examine particulars,

(1) They communicated in the same *Faith*, τῇ διδαχῇ. Cp. Ephes. iv. 5.

(2) καὶ τῇ κοινωνίᾳ, rendered by the Vulgate *in communicatione fractionis panis*, the words being understood according to an ἓν διὰ δυοῖν. Cp. 1 Cor. x. 16. And so *Blunt*, Early Church, p. 32. But '*fellowship*' seems to be the true rendering. They were all of one heart, and they made *open* profession of communion in the same faith by external acts of fellowship with the same Apostolic Ministry. Cp. *Bp. Andrewes*, ii. 62, who observes that the Ministry of the Church consisted at this time "in two degrees,—(1) the Twelve, (2) the Seventy; both which were over the people in things pertaining to God," and the λαὸς, or people, *communicated* in holy offices with them.

(3) τῇ κλάσει τοῦ ἄρτου,—the Breaking of Bread preparatory to the Holy Communion. Cp. 1 Cor. x. 16. "*Eucharistiæ* mentionem hic facit Syrus." (*Rosenm.*) See also *Blunt*, p. 32, and note below on *v.* 46.

Bp. Pearson says here, "Licet *fractio panis* possit victum communem tantùm significare, tamen cùm in cœna Domini *panis* signanter *frangi* dicatur; cùm in vetustissimis ecclesiis quotidie Eucharistiam celebrare moris esset; cùm ex oblationibus à populo factis sumi solerent panis et vinum ad eum usum sacrum; dubitari vix potest, quin hic ter mille homines in quotidiana communione et fractione panis *cœnam Domini* celebraverint."

(4) ταῖς προσευχαῖς, *the Prayers*; probably some stated common form of prayer or liturgy. Cp. *Blunt*, on the Early Church, p. 32.

Bp. Pearson remarks here, "*Erant perseverantes in orationibus* publicis nempe atque communibus, in ipso cœtu ab Apostolis etiam factis. Sub lege Mosis nullum de precibus conceptum videtur mandatum: pii tamen sæpius in templo orabant, Baptista discipulos suos docuit orare. Unde unus ex discipulis Christo dixit, *Domine, doce nos orare, sicut docuit et Joannes discipulos suos.* (Luc. xi. 1.) Unde Christus *Orationem* eam protulit, quam *Dominicam* vocamus. Apostoli igitur, quibus Spiritus Sanctus omnia in memoriam revocavit quæcunque antea Christus illis revelaverat, et eâ Oratione usi sunt, et etiam alias usurpabant, à quibus vetustissimæ precum formulæ in omnibus ecclesiis pene eædem derivatæ sunt."

43. ἐγένετο—ἐγίνετο] Mark the difference of tense. Fear was inspired into the hearts of the multitude *once for all*, and remained there: signs and wonders were wrought by the Apostles *often*.

— τέρατα καὶ σημεῖα] Cp. *v.* 19.

44. εἶχον ἅπαντα κοινά] See on iv. 32—35. "Liberum cuique fuit facere hoc, aut non facere, ut ostendit Ananiæ exemplum (v. 4) et Apostolorum tempore collectæ in usum pauperum frequentatæ sunt ex Apostolorum præscripto. 1 Cor. xvi." (*Rosenm.*)

There was a special reason for this *communion of goods* at *Jerusalem*, where converts to Christianity would be regarded as renegades by the Jews, and be cut off from domestic intercourse and from former means of subsistence. Cp. *Bp. Beveridge* on Art. xxxviii. "Christian Men's goods not common."

However, though the example may not bind now in the strictness of the *letter*, yet it always does in *spirit*. See Rom. xii. 13. Gal. vi. 6. Heb. xiii. 16.

45. ἐπίπρασκον] were selling.—Observe the imperfects here and in the next verses, ἐπίπρασκον, διεμέριζον, μετελάμβανον, προσετίθει—giving a vivid picture of what was happening *then*, in the infancy of the Church, and has never been seen since that time in the same degree.

46. καθ' ἡμέραν π. ὁ. ἐν τῷ ἱερῷ] A warning against the sin of schism. Although the Priests who officiated in the Temple at Jerusalem had slain the Prince of Life (*v.* 23. 36; iii. 15), yet His Disciples did not separate themselves from the public offices of Prayer and Praise in that Temple. At the same time they refused to submit to any sinful conditions imposed by the Rulers of Jerusalem, v. 29. See also next note.

— κλῶντες κατ' οἶκον ἄρτον] breaking Bread *at home*. So our English *margin* and the *Syriac*, and so *Bengel*, *Meyer*, and *Alford*. For this use of κατ' οἶκον, see Rom. xvi. 5. Philem. 2. 1 Cor. xvi. 19. *Clem. Rom.* i. 1. *Mart. Ignat.* 7. There is a contrast between *Public Worship* of the *Temple* and the religious offices of Christian Assemblies.

The sense is, While they resorted daily to the public service of the *Temple*, they celebrated (what they could not have in the Temple) the Holy Communion in their own oratory at home, perhaps the same οἶκος as that mentioned above, ii. 2 (see note there), where the Holy Ghost descended on the Church at the Day of Pentecost. See also below, v. 42, ἐν τῷ ἱερῷ, καὶ κατ' οἶκον, where there is the same contrast.

On κλῶντες ἄρτον, see *St. Ignatius*, Ep. 20, ἕνα ἄρτον κλῶντες, i. e. receiving the Holy Eucharist. See on *v.* 42. "Significat (says *Bengel*) victus quotidianus, cum quo perssepe conjuncta erat Eucharistiæ administratio: cf. xx. 7. 1 Cor. xi. 20." Doubtless it describes the Christian ἀγάπαι. The words "daily bread," in the Lord's Prayer, were applied by Primitive Fathers to the reception of the Holy Eucharist as joined to the daily meal. See *Clem. Alex.* Pædolog. ii. 10. *Cyprian*, Ep. 54. *Blunt*, p. 106. The Apostles and primitive Disciples would not separate themselves from the *Temple*, but resorted habitually to it, in order that it might not be supposed that the Gospel which they preached was at variance with the Law of Moses; and in order that they might give a practical confirmation to their argument that Christ had been foretold by Moses and the Prophets, whose office it was to prepare the way for Him. At the same time they would not tempt any one to imagine that the Temple, with its ceremonial, "which was a shadow of good things to come" (Heb. x. 1), and whose body and substance was Christ (Col. ii. 17) could supply the spiritual needs of the faithful worshipper, they therefore assembled κατ' οἶκον, for prayer and praise, and the administration of the Sacraments, in their own upper room, which had now become the Church of God. Happily for her, the difficulties hence arising were solved a few years afterwards by the destruction of the Temple, and by the abolition of its services. The demolition of the Jewish Temple was the building up of the Christian Church.

— μετελάμβανον τροφῆς ἐν ἀ. κ. ἀ. κ.] They were partaking of food with one another, the rich being glad to distribute (1 Tim. vi. 18).—ἐν ἀγαλλιάσει, *rejoicing* in the *privilege* of *giving*; and not doing it in a scrupulous or ostentatious spirit, but in singleness of heart, ἐν ἁφελότητι, in simplicity (Rom. xii. 8. Col. iii. 22). On the sense of ἁφελής—properly applied to land exempt from stones and pebbles, rendering the land sterile; and to smooth roads,—see *Ruhnken*, Lex. Tim. v. φέλλια, and *Valck.* here. And the poor were thankful for what they received (James i. 9), and did not conceal their gratitude. "Divites in eo lætabantur, quod liberalitatem erga pauperes exercere possent, pauperes sibi ditiorum liberalitatem gratulabantur. Hæc eorum lætitia non fucata, sed ex mutuo amore et animorum consensione enata erat, alieni erant divites ab omni fastu et ostentatione; pauperes, ab omni malignitate et invidiâ." (*Kuin.*)

47. Κύριος] Observe the word Κύριος as used here. The *Apostles* preached and baptized; but it was the *Lord* Who was adding those who received the Word and Sacrament of Salvation to the Church. Κύριος in the Old Testament is *Jehovah*, and in the New is *Christ*. Christ is one with Jehovah, and He adds

c ch. 2. 46. III. [1] [c]Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ
τὴν ὥραν τῆς προσευχῆς, τὴν ἐνάτην. [2] Καί τις ἀνὴρ, χωλὸς ἐκ κοιλίας
μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν
τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευο-
μένων εἰς τὸ ἱερόν. [3] [a]Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς
τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν. [4] Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν
τῷ Ἰωάννῃ εἶπε, Βλέψον εἰς ἡμᾶς. [5] Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ'
αὐτῶν λαβεῖν. [6] Εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι·
d ch. 4. 10. ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· [d]ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου
ἔγειραι καὶ περιπάτει. [7] Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· Παρα-
e Isa. 35. 6. χρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά· [8] καὶ [e]ἐξαλλόμενος

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believers to the *Church*, Κυριακῇ, the *Lord's* House; cp. on Luke x. 1, and above on i. 6, and i. 21.

— προσετίθει] was adding.

— τοὺς σωζομένους] *present* participle in a middle sense; and it designates those who were escaping (as it were) from the Flood, and taking refuge in the Ark, the Church; those who were flying from the bondage of a spiritual Egypt, and were entering on the way of salvation, toward the land of Promise; those who were being delivered from the death of sin, by incorporation into the σωτήριον σῶμα τοῦ Σωτῆρος, Eph. v. 23. Cf. v. 40, σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, and *S. Ignat.* Polyc. i. πάντας παρακαλεῖν ἵνα σώζωνται, to escape, save themselves. And see below on xiii. 48.

Professor Blunt (Duties of the Parish Priest, Sect. ii. p. 51) well says, Acts ii. 47: "Calvinism has made great use of this text, and important consequences have been deduced from it. But the phrase of the original is τοὺς σωζομένους, where the *tense employed* shows that the expression applies only to those who are in a state of salvation; as τοῖς ἀπολλυμένοις (1 Cor. i. 18) applies to the opposite; discouraging the Calvinistic interpretation." As *Bp. Middleton* says here (p. 369): "It is remarkable that the tense used (viz. the present) is the *only tense* which *excludes* the Calvinistic interpretation; both the Future (σωθησομένους) and the Past (σεσωσμένους) *would have favoured it.*" See further below on the kindred text, xiii. 48.

— καθ' ἡμέραν τῇ ἐκκλησίᾳ] So E and the great majority of cursive MSS. D has ἐπὶ τὸ αὐτὸ ἐν τῇ ἐκκλησίᾳ. The words τῇ ἐκκλησίᾳ are not in A, B, C, and some ancient Versions, which read καθ' ἡμέραν ἐπὶ τὸ αὐτὸ Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον, as in the next chapter, v. 1. It is not improbable that τῇ ἐκκλησίᾳ may be a gloss here. In v. 41, St. Luke says simply προσετέθησαν ψυχαὶ ὡσεὶ τρισχίλιαι, but we have προσετίθεντο τῷ Κυρίῳ in v. 14. The use of ἐπὶ after προστίθημι is illustrated by Luke xii. 25, προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα. And the junction of ἐπὶ τὸ αὐτὸ with ἀνέβαινον is somewhat constrained and harsh. Perhaps therefore with *Bengel*, *Lachmann*, and *Alford* we ought to read προσετίθει τοὺς σωζομένους ἐπὶ τὸ αὐτὸ, and commence the next chapter, Πέτρος δὲ καὶ Ἰωάννης. The words ἐπὶ τὸ αὐτὸ are also very significant, as expressing the Unity of Faith in which all were knit together; see i. 15.

Other Editors (*Tischendorf*, *Bloomf.*, *Meyer*) retain the words τῇ ἐκκλησίᾳ, with *Elz.* And in such a case as this it seems best to allow the words to remain undisturbed, and to leave the question to the judgment of the learned reader.

If the words τῇ Ἐκκλησίᾳ are genuine, then this is the first place where the term *Ecclesia*, or Church, occurs, in this the divinely inspired History of the Church, where the word *Ecclesia* is repeated about twenty times.

The Holy Ghost does not specify any time of the imposition of the *name* "Church" on the congregation of Christians, but He introduces the word at once with the definite article (see v. 11). He displays the Church as already in being, and known as the divinely instituted Society which Christ had redeemed and purchased by His own blood. See xx. 28.

On the word Ἐκκλησίᾳ, see Matt. xvi. 18, and cp. below, v. 11, the next place in the Acts where Ἐκκλησίᾳ occurs.

From the circumstance that *St. John* is so often mentioned in combination with *St. Peter*, up to the time when Peter and John are sent to Samaria to confirm the baptized converts (viii. 14), and that St. John is *never afterwards* mentioned in the Acts of the Apostles, though St. Peter is mentioned nearly forty times after that occasion, it may perhaps be reasonably inferred that St. John departed from Judæa, perhaps into Asia, not long after that time. St. John is mentioned as present at Jerusalem on the occasion of St. Paul's visit (Gal. ii. 9), and he could hardly have been absent from the Council. Acts xv. 2.

The connexion between St. John's Epistles and St. Peter's Epistles has been noticed in the Editor's Lectures on the Canon of Scripture (Lect. xi. 288).

The Fathers generally regard St. Peter as a representative of the πρακτικὸς βίος, and St. John of the θεωρητικός. The union of both under the influence of the Holy Ghost is necessary for the building up of the Church. Both must go up together to the Temple to pray.

— ἀνέβαινον] were going up to the Temple, a *public place*, at a time of *general resort*.

The miracle was wrought in a spot much frequented, and at a time when it was most crowded.

2. ἐβαστάζετο] was being carried. Observe also the other imperfects here, ἀνέβαινον v. 1, ἐτίθουν v. 2, ἠρώτα v. 3.

— θύραν—ὡραίαν] Either the Gate of Nicanor, *Joseph.* B. J. v. 5, 3, or the Door named *Susan*, perhaps so called διὰ τὴν ὡραιότητα, as the City Susa was the City of Lilies (see *Kuin.* and *Winer*, ii. 580). Both these were on the eastern side of the Temple.

Here we have the word θύρα, in v. 10, πύλη. The reason seems to be, that they used to *bring* the man to the θύρα, or *door*, before it was *opened* (see xiv. 27; xvi. 26, 27; xxi. 30), and when persons were passing through it he lay at the πύλη, or *gate*.

4. βλέψον εἰς ἡμᾶς] "This suffices (says *Sever.* in Caten., where the MS. has ἀρέσκει, *read* ἀρκεῖ) for thy instruction and health. Look on us, the Apostles of Christ. In His Name, by His power (not ours), Rise, and Walk."

It appears that the Apostles had the power of *discerning* the *spirit* of this man whom they healed; for he showed his thankful piety by entering the Temple, and *praising God* (v. 9). And he clung to Peter and John (v. 11), and continued with them in their perils (iv. 14). Cp. Acts xiv. 9, and see below, v. 16, where they speak of his *faith*, which may supply a comment on this passage.

Compare the healing of those who were bitten by fiery serpents in the wilderness. The brazen serpent healed them by the power of Him Who is the Saviour of all (Wisd. xvi. 7). But in order to be healed they must *look* at it. (Numb. xxi. 8.)

5. ἐπεῖχεν αὐτοῖς] sc. τὸν νοῦν, Luke xiv. 7.

6. ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι] A proof of his compliance with Christ's command, Matt. x. 9, μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον εἰς τὰς ζώνας ὑμῶν.

"Legi apud auctores graves (says *A Lapide* here), S. Thom. Aquinatem, cùm ad Innocentium IV. Pontificem venisset, coram quo forte magna vis auri signati numerabatur, et Pontifex ei dixisset, 'Videsne, Thoma, Ecclesiam non amplius, sicut olim, cùm primùm inceperat, dicere posse *Argentum et aurum non habeo?* modestè respondisse, Fatendum est, sancte Pater; sed etiam Ecclesia non potest, sicut primitiva, ad claudum dicere, *Surge*, et *ambula*."

— ἐν τῷ ὀνόματι Ἰησοῦ] See below, on ix. 34.

7. βάσεις—σφυρά] The *soles* first were strengthened, then the *ankles*; then he leapt up.

8. ἐξαλλόμενος] springing up *from* the ground. Cp. Isa. xxxv. 6.

Ch. III. 1. ἐπὶ τὸ αὐτό] See on ii. 47.

— Πέτρος καὶ Ἰωάννης] *S. Chrys.* remarks on the constant union of Peter and John in the later portions of the Gospel, and the earlier ones of the Acts. See John xviii. 16; xx. 3; xxi. 2—21. Acts iii. 3, 4. 11; iv. 19; viii. 14, and an excellent note by *Mr. Humphry* here, and on v. 6.

ἔστη, καὶ περιεπάτει· καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. 9 Καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· 10 ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ [f]τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος ἔκθαμβοι. 12 Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ [g]εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; 13 [h]Ὁ Θεὸς [i]Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, [j]ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. 14 [k]Ὑμεῖς δὲ τὸν Ἅγιον καὶ Δίκαιον ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα [l]φονέα χαρισθῆναι ὑμῖν· 15 [m]τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 17 [n]Καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18 [o]Ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτω. 19 [p]Μετανοήσατε οὖν καὶ ἐπιστρέψατε, [q]εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως

f ch. 5. 12. John 10. 23.
g 2 Cor. 3. 5.
h ch. 5. 30, 31.
i Matt. 22. 32.
j John 17. 1. Eph. 1. 20—22. Phil. 2. 9—11. Heb. 2. 9.
k Matt. 27. 20. Mark 15. 11. Luke 23. 18. John 18. 40.
l Luke 23. 19.
m ch. 2. 24.
n ch. 13. 27. Luke 23. 34.
o Luke 24. 44 ch. 26. 22, 23.
p ch. 2. 38.
q Isa. 1. 16—20. & 43. 25. Joel 2. 13.

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11. *αὐτοῦ*] So A, B, C, E. *Elz.* *τοῦ ἰαθέντος χωλοῦ*, which seems to be a gloss.

— *στοᾷ τ. κ. Σολομῶνος*] The *porticus*,—corridor, arcade, or cloister,—where Jesus had walked at the Feast of Dedication, John x. 23, where see note.

12. *ἡμῖν τί ἀτενίζετε*] sc. *ὀφθαλμούς*. Why do you fix your eyes on *us?* (*Valck.*) The Holy Spirit had bestowed on them the grace of humility, as well as the gift of Tongues.

— *πεποιηκόσι τοῦ π.*] This use of *ποιεῖν*, followed by *τοῦ*, and an infinitive, and indicating the effect designed, is derived from the LXX. See Josh. xxii. 26, *ποιῆσαι τοῦ οἰκοδομῆσαι*. Cp. 1 Kings xvi. 19. A somewhat similar use occurs below, vii. 19, *ἐκάκωσε τοῦ ποιεῖν*. Cp. *Winer*, § 44, p. 292.

13. *τὸν παῖδα αὐτοῦ Ἰησοῦν*] *παῖς*, an expression applied to Christ in Acts iii. 26; iv. 27. 30. It is observable that it is followed by the word *Ἰησοῦς*, and is never used to describe the Eternal generation of the Divine Logos, but employed to designate His generation in time as the *Man* Christ *Jesus*, and so marks the distinction of the two natures in One Person.

It appears probable that *παῖς* in these passages is not to be rendered *child*, but *servant* (see *Humphry*, on iv. 27, and *Alford* here), being used by the LXX for the Hebr. עֶבֶד *servus*, and in this sense applied to Christ: see Isa. xlii. 1; xlviii. 20; xlix. 3. 5, 6; lii. 13; liii. 11; liv. 17. Zech. iii. 8, where *δοῦλος* is used by LXX. Cp. Matt. xii. 18, and so *Theophyl.* p. 207, *δοῦλον τὸν Ἰησοῦν καλεῖ διὰ τὸ ἀνθρώπινον*: cp. iv. 25.

The expression *παῖς Θεοῦ*, as applied in *this* sense to Christ by His disciples, is peculiar to the Acts of the Apostles. But this is what might be expected; and is an evidence of its genuineness and truth. At the time described in these earlier Chapters of this book, the minds of the Apostles must have been deeply impressed with a sense of the *condescension*, *humiliation*, and *obedience* of Christ, as seen in the scenes they had lately witnessed of His Agony and Passion. And it was a doctrine which they were most concerned in inculcating now on the minds of the Jews — that Christ must have *suffered* these things, and so enter into His *glory*. (Luke xxiv. 26. 46.) See Acts iii. 18; xvii. 3, and on xxvi. 23. Cp. St. Peter's words (1 Pet. i. 11), *τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας*. His Obedience to Death (both as piacular and exemplary) was to be preached as the cause of His *Exaltation*. See on Matt. xxviii. 18.

In the next age, the term *παῖς Θεοῦ* was applied to Christ as a *Son*. See *Polycarp. Mart.* § 14, p. 621. *Jacobson* and *S. Hippolyt.* Philosoph. p. 336, and contra Noëtum, § 5 and § 7 and § 11, and the note of *Fabricius*, ii. p. 10.

— *ὑμεῖς*] A, B, C, E add the *μὲν*, which is not in *Elz.*

14, 15. *ἄνδρα φονέα — ἀρχηγὸν τ. ζωῆς*] You craved as a favour from Pilate the life of one who killed others; and you extorted the death of Him Who is the life of the dead. (*Chrys.*)

16. *πίστει τοῦ ὀνόματος αὐτοῦ*] faith in Him.—"*ὄνομα Ἰησοῦ* est Jesus Ipse, ut in V. T. Nomen Jehovæ est Jehovah Ipse." (*Rosenm.*)

— *ἡ πίστις ἡ δι' αὐτοῦ*] The faith wrought through Him in us the Apostles, and in him who has been healed. "Fides quæ per Eum est" (*Vulg.*); i. e. "per Eum Apostolis data, ipsique sanato." See Acts xiv. 9. So *διὰ*, John vi. 57. Rom. i. 5; v. 2; xi. 36. Gal. ii. 1. Heb. ii. 10. *Glass.* Phil. p. 491. *δεῖ* (says *Ammon.*) *τὴν πίστιν συνδραμεῖν, καὶ τοῦ ὑγιαζομένου καὶ τοῦ ὑπερευχομένου.*

17. *κατὰ ἄγνοιαν*] On the difference between sins of Presumption, or wilful sins, and sins of Ignorance, and how far, and in what cases, Ignorance excuses, see *Bp. Sanderson* (Serm. vi. ad Pop. on Gen. xx. 6, § 11—28; iii. pp. 223—240). Cp. Luke xxiii. 34. John xvi. 3. 1 Cor. ii. 8. 1 Tim. i. 13.

18. *αὐτοῦ*] So B, C, D, E. *His* Christ (cp. iv. 26) though rejected by *you*. *Elz.* omits *αὐτοῦ*.

On this text see *Dr. Barrow*, Serm. lxxvi. vol. iii. p. 451, "The sufferings of Christ foretold in the Old Testament."

19. *ὅπως ἄν*] "Ut veniant *vobis*," say *Iren.* iii. 12, and *Tertullian*, de Resurr. c. 23. "Ut veniant," Vulg. D. The sense is, *In order that* the seasons of refreshing may come. Cp. *Winer*, § 42, pp. 277. 410;

St. Peter's speech is addressed to the Jewish people, and is still applicable to them. In it the Holy Spirit declares a solemn truth, viz. that the coming of the seasons of Refreshment from the presence of the Lord and of the Second Advent of Christ and the Restitution of all things, are so ordered by Divine Wisdom as to *depend* on the Repentance of the Jews and their reception of the Gospel. Cp. Rom. xi. 25—27. Zech. xii. 10, and xiii. xiv.

Their conversion must precede those glorious manifestations;

Here is the true ground of appeal to the Jews. Repent, and believe, *in order* that the number of God's elect (which cannot be completed without you, cp. Heb. xi. 39, 40) may be accomplished, and His coming and kingdom be hastened, and the happiness of the saints of old, who have departed in faith, may be consummated by the resurrection of their *bodies*, and they may be admitted in soul and body to the full fruition of the felicity of heaven.

19. *καιροὶ ἀναψύξεως*] *ἀνάψυξις* is used by the LXX for רְוָחָה, from root רוּחַ, *respiravit* se, Exod. viii. 15, applied to Pharaoh when he had a respite, or breathing-time, from the plagues.

The re-appearing of Christ is compared to a season of deliverance from antecedent grievous calamities. Cp. Luke xxi. 28, and Rom. viii. 19—23, quoted here by *Chrys.* The Church must

r Jer. 31. 23—25. Zeph. 3. 14—20.
s ch. 1. 11. 1 Pet. 3. 22.
t Deut. 18. 15—19. ch. 7. 37.
u Gen. 12. 3. & 22. 18. & 26. 4. Rom. 15. 8. Gal. 3. 8.
v Matt. 10. 5. Luke 24. 47. ch. 13. 46.

r ἀπὸ προσώπου τοῦ Κυρίου, 20 καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν· 21 s ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. 22 t Μωϋσῆς μὲν πρὸς τοὺς πατέρας εἶπεν, Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 Ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. 24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. 25 u Ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. 26 v Ὑμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

IV. 1 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, 2 διαπονούμενοι διὰ τὸ διδάσκειν

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expect severe tribulation from the power of Antichrist, before the Second Advent of Christ. The one will be followed by the other.

— *ἀπὸ προσώπου*] A Hebraism. See *Vorst.* p. 337. Cp. 2 Thess. ii. 19.

20. *καί*] *καὶ* appears to have here the sense of the Hebrew *Vau*, and to be used to join clauses which we should combine by *when*. See Gen. xix. 23. 2 Sam. iv. 7. *Schroeder*, Synt. Hebr. § 109, p. 329.

— *προκεχειρισμένον*] So A, B, C, D, E, and many cursive MSS. and Versions, for *προκεκηρυγμένον*. *προκεχειρισμένον* = *προβεβλημένον, ἡτοιμασμένον*. (*Hesych.*) "Præparatum" (*Iren.*). "Destinatum" (*Tertullian*). Cp. Acts xxii. 14; xxvi. 16.

21. *δέξασθαι*] *δέχομαι*—connected with *δεξιὰ*—to *contain*, to *hold*, to *keep*, *suscipere*. (*Vulg.*) Cp. Acts vii. 38; xxi. 17. James i. 21.

This sense is authorized by *Justin Martyr* (Apol. i. 60), who uses the word *κατέχειν*, and by *Theophyl.*, *Œcumen.*, and others. The heavens *contain* Christ as *Man*; but as God He is *ἀκατάληπτος*.

The Divines of Rome have endeavoured to reconcile this statement of St. Peter with the doctrine of Transubstantiation: but with what success may be seen by the following note of one of the most learned and ingenious among them, *Corn. a Lapide*: "Non docemus Christum cœlo evocandum ad Eucharistiam, quasi cœlum deserens locali motu descendat, hoc enim tantùm fiet in die Judicii; sed quod *manens in cœlo* per Omnipotentiam Dei præsentem (i. e. carnaliter) se sistat in *Eucharistiâ*, sive id fiat *per corporis Ejus replicationem*, sive per *acquisitionem novi loci* (*de quo disputant scholastici*) *idque invisibiliter et indivisibiliter, cùm in cœlo sit visibiliter et divisibiliter respectu loci*; alio enim loco (sc. *cœli*) est Christi caput, in alio collum, in alio pectus, in alio pedes; cùm in *Eucharistiâ* omnia Christi Membra sint in eodem loco puta in *eâdem hostiâ eodemque hostiæ puncto*."

— *ἄχρι χρόνων ἀποκαταστάσεως*] *Not* to the *season*, *καιροῦ*, as if transitory, but to the *times* (as permanent) of the fulfilment and consummation of those things which God promised by the Prophets. See on Mark ix. 12, and Acts i. 6. *ἀποκατάστασις* = *τελείωσις* (*Hesych.*); *συμπλήρωσις* (*Schol.* Mosq. ap. Grinfield); "plena rerum exhibitio" (*Valck.* on Luke vii. 10). So *Œcumen.* and *Didym.*, who says, "Christ, having been received into heaven, remains there *till the end of the world*, when He will come again with power, and all that the Prophets have foretold will be accomplished;" and then all Christ's enemies, Satan and the world, will be put under His feet, and His mediatorial kingdom be complete, and God will be all in all. See 1 Cor. xv. 25, 26. Heb. x. 12, 13; and *Grotius* and *Rosenm.* here, and note above on Matt. xxviii. 18.

The *καιροὺς ἀναψύξεως* is the *season* when Christ will *reappear*. Cp. Luke xxi. 28, "Look up, for your redemption draweth nigh." But the *χρόνοι ἀποκαταστάσεως*, in which Christ will be *visible* to the faithful, will never end. Cp. 2 Pet. iii. 13.

On the distinction of *καιρὸς* and *χρόνος* see i. 7.

— *ἀπ' αἰῶνος*] מִשְּׁלֹם 'ab antiquissimo tempore,'—'as long as time was.' Cp. John ix. 32, *ἐκ τοῦ αἰῶνος οὐκ*, i. e. *never*. Isa. lxiv. 4; xl. 21. 1 Cor. viii. 13. *Vorst.* de Hebr. p. 737. All the Prophets, i. e. Prophecy as a whole, of *all* time, has spoken of Christ and His kingdom.

22. *Μωϋσῆς μέν*] Having said that the *Prophets* all speak of Christ, he next appeals to *Moses*, the giver of the *Law*; and proves that Jesus Christ is not contrary to the Law and the Prophets, but was preached by them, i. e. by all the Scriptures of the Jews whom he is addressing.

— *ὡς ἐμέ*] Deut. xviii. 15; i. e. as a *man* persecuted in childhood, and saved in Egypt; resisted by those whom He came to save, and even by some of his own household, and as confronting and vanquishing the false prophets of Egypt, and a Mediator with God; speaking to God face to face,—speaking as "the meekest of men," yet zealous for God; a worker of miracles; dividing the sea (a type of Baptism); giving water from the rock and bread from heaven (types of the Word and Sacraments); raising the serpent in the wilderness, as Christ gave Himself to die.

Like unto me, and yet *greater than me* (cf. Heb. v. 3—6); for ye shall hear Him in whatever He shall say to you; as He fulfilled the Levitical Law, and so took away that which was published by Moses, and therefore is greater than he.

23. *ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ*] The LXX have here (Deut. xviii. 19) *ἐγὼ ἐκδικήσω ἐξ αὐτοῦ*.—*ἐκδικήσω* in the original is אֶדְרשׁ, from root דָּרַשׁ, *exquisivit*, 'I will *require* it of him;' which is explained here by the Holy Spirit speaking by St. Peter to be tantamount to—He shall be punished with death, he shall be cut off, *ἐξολοθρευθήσεται*,—a word familiar to St. Luke's readers from the LXX, where *ἐξολοθρεύω* occurs frequently for כָּרַת, *excidit*, Gen. xvii. 14. Exod. xii. 15. 19. Lev. xvii. 4. 9. 14, and passim. See *Aben Ezra* in *Surenhus.* p. 401.

St. Luke does not follow here the LXX *exactly*, nor the Hebrew, but he gives the *sense*. This is one example among many of the practice of the Holy Spirit in the New Testament giving an explanatory *paraphrase* of His own words in the Old. See on Matt. ii. 23.

24. *ἀπὸ Σαμουήλ*] Cp. 2 Sam. vii. 12—15.

CH. IV. 1. *στρατηγὸς τοῦ ἱεροῦ*] The officer of the Priest and Levites who kept guard at the Temple,—*not* a Roman functionary. See on Luke xxii. 4. The *Romans* do not appear, in the Acts, as Persecutors of the Apostles.

— *οἱ Σαδδουκαῖοι*] Who say there is no resurrection (Matt. xxii. 23. Acts xxiii. 8); and therefore foresaw that their own influence with the people would be impaired, if the Apostles succeeded in convincing them of the truth of the Resurrection in Christ. Hence *their* activity against the Gospel *after* the Resurrection. The High Priest and many of his assessors and associates were Sadducees. See *v.* 17. Cp. *Joseph.* Antiq. xiii. 9; xviii. 2.

Referring to a son of Annas, Ananus, who was afterwards High Priest, and a Sadducee, Josephus observes, that the *Sadducees* were distinguished above all his fellow-countrymen for cruelty in judicial causes,—*περὶ τὰς κρίσεις ὠμοὶ παρὰ πάντας τοὺς Ἰουδαίους*. (*Joseph.* xx. 9. 1.) Such were the judges before whom the Apostles were arraigned (see v. 17). This circumstance, and the fact that the Sadducees rejected the belief in all spiritual and Angelic agency, and in the doctrine of a future

αὐτοὺς τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν·
3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο αὐτοὺς εἰς τήρησιν εἰς τὴν αὔριον·
ἦν γὰρ ἑσπέρα ἤδη. 4 [a] Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, a ch. 28. 24.
καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.
5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυ-
τέρους καὶ γραμματεῖς ἐν Ἰερουσαλὴμ, 6 [b] καὶ Ἅνναν τὸν ἀρχιερέα καὶ Καϊάφαν b Luke 3. 2.
καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. 7 Καὶ
στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο, [c] Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ c Matt. 21. 23.
ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; 8 Τότε Πέτρος [d] πλησθεὶς Πνεύματος ἁγίου d ch. 7. 55.

Resurrection, may serve to account for what has been deemed incredible by some, viz. the obstinate infatuation of the Sanhedrim in continuing to persecute the Apostles after the miraculous interference of God in their behalf.

For another reason see below on v. 28.

Gamaliel the *Pharisee* is better disposed to receive that evidence in their behalf. See v. 17. 33, 34.

3. *ἐν τῷ Ἰησοῦ*] The truth of the Resurrection,
(1) in the case of Jesus Himself, and
(2) of all men through Him. 1 Cor. xv. 22.

3. *ἑσπέρα*] The miracle had been wrought about 3 P.M. See iii. 1.

4. *ἐγενήθη*] became.

— *ὡσεὶ χιλιάδες πέντε*] Here was a spiritual fulfilment of the prophecy contained in Christ's miracle on the mountain of Bethsaida, when He said to His Apostles, "*Give ye them to eat.*" (Luke ix. 13. See *Chrys.*) Those who ate of the food provided by Him were about *five thousand men*,—*ἄνδρες*; cp. *ἀνδρῶν* here, and Matt. xiv. 21. Both miracles were wrought in the evening, Cp. Mark vi. 35.

He Who fed the bodies of the 5000 on the mountain, by the hands of His Apostles, now feeds the souls by an Apostolic Ministry with the bread of life from heaven, and He will always continue to do so. Cp. on John vi. 9. 13, and at end of the chapter.

5. *ἐν*] So A, B, D, E. *Elz. εἰς.*

6. *καὶ Ἅνναν τὸν ἀρχιερέα καὶ Καϊάφαν*] Why is *Annas* here *called the* High Priest, and placed before *Caiaphas*—who *was* High Priest?

The reason seems to be, that though *Caiaphas* was High Priest *de facto*, being intruded into the office by the *civil* power of *Rome* (see on Matt. xxvi. 3), yet Annas was High Priest *de jure* (see on Luke iii. 2), and was regarded as such *ecclesiastically*. Hence our Lord was taken to Annas first (John xviii. 13, where see note).

Hence also *St. Luke* designates Annas as *the* High Priest here and in his Gospel (iii. 2), at the same time that he mentions *Caiaphas* in both places with, and next after, Annas.

After the Crucifixion, and for many years, the *Civil* power of *Rome* seems to have done no overt act spontaneously against the Christian Church;

Pontius Pilate, though he was Procurator till A.D. 36, is never mentioned as a persecutor in the Acts (see *Burton*, Lectures, p. 32);

Indeed, what *Tertullian* records concerning the "*Acta Pilati*"—almost *in conscience* a Christian, "conscientiâ suâ Christiani,"—and the consequent proposition of the Emperor Tiberius to the Roman Senate to divinize Christ (*Tertullian*, Apol. 21, and Apol. 5. *Euseb.* ii. 2), is too well grounded to be rejected (see *Bp. Pearson*, Opera Post. i. 342, and ii. 21); and it derives some confirmation from the remarkable fact, which appears from the silence of St. Luke, that for some years after the Ascension, Christianity had nothing to fear from the *Roman* power.

The persecutions of the Apostles and Christians at Jerusalem and in Palestine were set on foot, and carried on, by the *spiritual* power of the Jewish *Hierarchy*. Thus the bitterness of the *Jewish* Rulers against Christ and His Church is brought out more strongly by the contrast of the comparative mildness of the Heathen power of Rome. No wonder that the agency of Rome was employed by God to destroy Jerusalem.

Annas was the Head of the Jewish Hierarchy. The nominee of *Rome*, Caiaphas, had, as such, a subordinate place. This seems to be the reason why in the Evangelical narratives of the *Crucifixion*, which was the act of the *Roman* power, instigated by the Chief Priest and people,—and could not have been done without the fiat of the Roman Procurator (John xviii. 31),—Caiaphas, the *Roman* High Priest, holds the chief place. But, *after* that act, the Roman power was quiescent, and the responsibility and guilt of persecution lay with the *Jewish Sanhedrim*; and *Annas*, the *spiritual* Head of the Nation, is mentioned first, as here.

Cp. notes on Luke iii. 2 and John xviii. 13. It was probably on account of the position of Annas, as Spiritual Head of the Jewish Hierarchy, that five of his Sons were appointed to the High Priest's office by those who desired to conciliate the Jews, and paid some regard to the original law of hereditary succession in that office.

Yet we read such observations as the following, in one of the most celebrated modern Commentaries on this passage: "Da damals nicht *Hannas*, sondern *Kaiaphas* regiernender Oberpriester war, so muss hier wie Luk. iii. 2 eine *irrige* Angabe zugestanden werden." (*Meyer*, p. 87.) As if St. Luke, the friend and companion of St. Paul, the scholar of Gamaliel, and commissioner of the Sanhedrim, to say nothing of St. Luke's inspiration, did not know *who* the High Priest was, and is to be set right by a modern Expositor! Can any good fruits be looked for from a system of exegesis grounded on such assumptions as these? The above extract is from an Exposition which professes to have been written in order to counteract the evils of Rationalism. What must be the poison, if such is the antidote?

6. *Ἰωάννην καὶ Ἀλέξανδρον*] "*Joannes*, Annæ, ut creditur, filius. Quartus autem est *Alexander*, ut videtur, Lysimachus, *Philonis* Judæi scriptoris celeberrimi frater. *Josephus* (Antiq. lib. xviii. c. 8, 1), *φίλων ὁ προεστὼς τῶν Ἰουδαίων τῆς πρεσβείας, ἀνὴρ τὰ πάντα ἔνδοξος, Ἀλεξάνδρου τε τοῦ Ἀλαβάρχου ἀδελφὸς ὤν.* De fratre ejus *Hieronymus* in Catalogo: '*Philo Judæus*, natione Alexandrinus, de *genere sacerdotum*.' Fuit igitur Alexander de genere sacerdotum, et quidem Judæorum ditissimus; *scilicet* procurator fuerat Antoniæ matris Claudii imperatoris, ut testatur *Josephus* (Antiq. lib. xix. cap. 5) et templi Hierosolymitani novem portis argentum et aurum infudit, ut *Josephus* testatur (lib. v. *Ἁλώσεως*, cap. 5, 3)." *Bp. Pearson.*

7. *ἐν τῷ μέσῳ*] The Sanhedrim sate in a semicircle.

— *ἐποιήσατε τοῦτο*] done this; they will not say this *miracle;* they insinuated that it was done by some evil power, or by magic, as they had said of Christ's miracles (Luke xi. 15. John viii. 48), and so some said even in the fourth century. See *Aug.* de Con. Evang. i. 8 (quoted by *A Lapide*).

— *ὑμεῖς*] spoken with contempt, and therefore reserved as the last word of the sentence—*you* Galilæans!

8. *Πέτρος πλησθεὶς Πνεύματος ἁγίου*] Compare Peter a few days since in the Palace of the High Priest, thrice denying his Master from fear of prison and death, and now brought forth from prison, and confessing Christ before the same High Priest and the Sanhedrim, which had delivered Christ up to Pilate for crucifixion, and charging them with His murder; and declaring that the stone rejected by you, the builders of God's house, is become the Head of the Corner; nor is the salvation which is promised by God to be found in any other than Him, Who was crucified by you. How is this change to be accounted for? By inspiration—by the gift of the Holy Ghost. This is the only solution of this and of a vast number of other phenomena in Holy Scripture. Faith in the Holy Ghost, and in His Divine agency on the soul, makes those phenomena clear; without it they are unintelligible.

In the earlier Chapters of the Acts of the Apostles we see Peter and John on one side, and Caiaphas and Annas on the other. The former the Representatives of the Christian Church, the latter of the Jewish Hierarchy. There is a remarkable contrast between these two parties. May not *Caiaphas* and *Cephas* perhaps be from the same root כפף? At first Cephas had quailed before Caiaphas, but now that the Holy Ghost is given, Caiaphas cannot resist Cephas (*v.* 14); the one falls, the other rises. The reason is, because Caiaphas rejects the Corner Stone, and is bruised to pieces by it. (Matt. xxvi. 64. Luke xx. 18.) But Cephas is a *lively stone*, and is built upon it. (Matt. xvi. 18. 1 Pet. ii. 4.)

In like manner, *Annas* and *Jo-hannes* are from the same

εἶπε πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ, [9] εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος
e ch. 2. 24. & 3. 6, 16. σέσωσται, [10] e γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς
f Ps. 118. 22. Isa. 28. 16. Matt. 21. 42. Rom. 9. 33. 1 Pet. 2. 7. ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. [11] f Οὗτός
g Matt. 1. 21. 1 Tim. 2. 5, 6. ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. [12] Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· g οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

[13] Θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι
h Matt. 11. 25. 1 Cor. 1. 27. h ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε
i ch. 3. 11. αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν· [14] i τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα, τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. [15] Κελεύσαντες δὲ αὐτοὺς
j John 11. 47. ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον πρὸς ἀλλήλους [16] λέγοντες, j Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλὴμ φανερὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· [17] ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαὸν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. [18] Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν
k ch. 5. 29. ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. [19] k Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ
l ch. 22. 15. 1 John 1. 1, 3. Θεοῦ κρίνατε· [20] l οὐ δυνάμεθα γὰρ ἡμεῖς ἃ εἴδομεν καὶ ἠκούσαμεν μὴ λαλεῖν. [21] Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὑρίσκοντες τὸ πῶς
m ch. 5. 26. Matt. 21. 26. κολάσωνται αὐτοὺς, m διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. [22] Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

n ch. 2. 44—46. [23] n Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. [24] Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν
o 2 Kings 19. 15. ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον, Δέσποτα, o σὺ ὁ Θεὸς ὁ ποιήσας τὸν

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root יָחַן (*gratiosus fuit*), but John is strong in the *Grace* of *God*, and conquers thereby.

9. *εὐεργεσίᾳ ἀνθρώπου*] The genitive of the object. See on Matt. x. 1, *ἐξουσίαν πνευμάτων*. Luke vi. 12, *προσευχῇ τ. Θεοῦ*.

10. *Ἰησοῦ Χ.τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε*] Think not that we desire to conceal His country or His death. Ye crucified Him, but He was raised by God, and He now works miracles from heaven. (*Chrys.*) He quotes the title on the Cross.

11. *ὑμῶν τῶν οἰκοδομούντων*] You *the* builders (*τῶν οἰκοδόμων*, A, B, E), the appointed Teachers of Israel. Cp. Matt. xxiii. 2, and John iii. 10, *σὺ εἶ ὁ διδάσκαλος Ἰσραήλ*.

— *εἰς κεφαλὴν γωνίας*] Cp. *St. Peter's* declaration in his *Epistle* (1 Pet. ii. 6—8).

12. *ἡ σωτηρία—τὸ δεδόμενον*] Observe the articles *ἡ* and *τὸ*, which find a proper place in a speech to the Rulers of the Jews, who confessed that man's salvation had been provided for by God, and that in His Name men might be saved. St. Peter teaches them that the means of *that* salvation are to be found in Christ, and in His Name alone, which is therefore declared to be Divine.

13. *καταλαβόμενοι*] does not seem to mean, "having perceived by their speech," but having ascertained from enquiry, or previous knowledge. See xxv. 25.

— *ἰδιῶται*] *ἰδιώτης*, properly a *private* person, as opposed to a public magistrate, or minister or professor of art or science, hence illiterate. Cp. 2 Cor. xi. 6. 1 Cor. xiv. 16. 23, 24. See *Bentley's* excellent remarks on the passage in *Victor's* Chronicon, "Sancta Evangelia tanquam ab *idiotis* Evangelistis composita reprehenduntur et emendantur." Disc. on Free-thinking, pp. 112—120, 8th ed. 1743.

Here is a proof of Inspiration. The Apostles and Evangelists were *ἀγράμματοι καὶ ἰδιῶται*. They themselves confess it. And yet, who ever spoke, or has written as they did?

14. *τὸν δέ*] *τόν τε*, A, B, E.

17. *ἀπειλῇ ἀπειλησώμεθα*] a *Hebraism*. See Isa. vi. 9. Exod. v. 12, and John iii. 29. Acts v. 28; xxiii. 14. *Vorst*, de Hebr. pp. 624, 625. The Hebraisms show that St. Luke has been studious to preserve the very words of the speakers. Cp. on Luke xxii. 15.

19, 20.] On this text, as defining the limits of Obedience to human Authority, see *Bp. Sanderson*, iii. p. 287; iv. pp. 80. 98. (De Conscient. Prælect. iv. and v.)

21. *προσαπειλησάμενοι*] having *added* threats.

23. *ἀρχιερεῖς*] Under this name seem to be comprised,—

(1) All who had held the office of High Priest.

(2) Also the *Sagans* or Deputies, the Treasurers and Chief Warders of the Temple. *Lightfoot*, i. pp. 911—918. *Selden*, de Synedr. iii. 8.

(3) The Heads of the Twenty-four courses of Priests, and all who were chosen into the Sanhedrim. *Lightfoot*, i. p. 439; ii. p. 109. And see on Matt. ii. 4.

24. *ὁμοθυμαδὸν ἦραν φωνὴν πρὸς Θεόν*] The circumstances here mentioned confirm the opinion that the primitive Church at Jerusalem had a common place of resort for united prayer. As soon as Peter and John are released, they come to their own people (*πρὸς τοὺς ἰδίους*), and immediately all join in prayer, and the place is shaken where they were assembled, and they are all filled with the Holy Ghost. See above, ii. 2. *Williams*, Holy City, ii. 507.

The refuge of the Church in the time of Persecution is Common Prayer. Cp. xii. 5.

One of the many incidents recorded in the Acts of the Apostles, by which the Holy Ghost teaches the Church her duty in all emergencies that may arise. This Book may, therefore, be called the sacred Chart and Compass of the Church, in her voyage over the sea of this world to the haven of Eternity.

— *Δέσποτα*] The Hebrew *Adonai*, Lord of the Universe. The God of the physical world is here invoked by the Church as one with the God of Grace; a refutation of the false notion which afterwards grew into a Heresy, in the hands of Marcion

οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· 25 [p] ὁ διὰ στόματος Δαυὶδ παιδός σου εἰπών, Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; 26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. 27 [q] Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν ὃν ἔχρισας Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραήλ· 28 [r] ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. 29 [s] Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παῤῥησίας πάσης λαλεῖν τὸν λόγον σου, 30 ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.

31 [t] Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου Πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παῤῥησίας.

32 [u] Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, [v] ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. 33 [w] Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς

p Ps. 2. 1, 2.
q Matt. 26. 3.
r ch. 2. 23. & 3. 18.
s ch. 9. 27.
t ch. 2. 2, 4.
u ch. 2. 44. Rom. 15. 5, 6. 2 Cor. 13. 11. Phil. 2. 2. 1 Pet. 3. 8.
v ch. 2. 44.
w ver. 30. & 1. 8, 22. Luke 1. 48, 49.

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and the Manichæans, who separated the One from the other, and made an opposition between them. Cp. *S. Polycarp's* Prayer at his Martyrdom, p. 620, ed. Jacobson, and *Clem. Rom.* i. § 33, pp. 119, 120.

25. *ὁ—εἰπών*] A, B, E read *ὁ τοῦ πατρὸς ἡμῶν διὰ Πνεύματος ἁγίου στόματος Δαβὶδ παιδός σου εἰπών.* D has *ὃς διὰ Πνεύματος ἁγίου διὰ τοῦ στόματος λαλήσας Δαβὶδ παιδός σου*, and *Iren.* "qui per Spiritum Sanctum ore David patris nostri pueri tui dixisti,"—which may suggest what appears to be the true reading, *ὁ διὰ Πνεύματος ἁγίου διὰ στόματος Δαβὶδ, τοῦ πατρὸς ἡμῶν, παιδός σου εἰπών.*

25, 26. *Ἵνα τί—αὐτοῦ*] verbatim from the LXX. Ps. ii. 1, 2, *ἔθνη* (the Gentiles), and *λαοὶ* (the Tribes of the Jews collected at the Passover and the Crucifixion), have no article here: they have none in the Hebrew.

25. *ἐφρύαξαν*] properly said of horses, and their *fremitus* or snorting. (*Ammon., Suidas, Valck.*) The *Gentile* world was typified by the untamed colt ridden by Christ. Matt. xxi. 2.

The word *φρυάσσω* is used by the LXX for the Hebrew רָגַשׁ, *strepuit cum furore, tumultuatus est*, and *φρύαγμα* is used for גַּאֲוָה, *superbia, elatio.*—*φρυάσσεται* = *γαυριᾷ*. (*Hesych.*) It expresses, therefore, rage and pride.

27. *σ. γὰρ ἐπ' ἀληθείας*] for in very deed. See x. 34. Luke iv. 25.

— *ἐν τῇ πόλει ταύτῃ*] Omitted by *Elz.*, but found in A, B, D, E.

— *παῖδα*] servant. See note on iii. 13. At the same time (see Matt. xii. 18), there seems to be a happy accommodation in the word *παῖς* to a secondary sense, that of *Son*; especially in this passage, with reference to Ps. ii. 7. 12, "Thou art My *Son*; kiss the Son."

28. *ποιῆσαι ὅσα—γενέσθαι*] *γενέσθαι* not *πεποιῆσθαι*. God decreed the salvation of the World by Christ, but He did not command or approve the *means* by which that consummation was brought about. But He showed His infinite power and wisdom by eliciting the greatest good from the worst evil, and by making Satan himself, the Arch-Enemy of God and men, to be an instrument in advancing God's glory and the Salvation of Mankind. Cp. *S. Leo* (Serm. xvi. de Passione Christi, p. 142), who says—Did the sin of those who killed Christ arise from the Counsel of God? No—we must not so deem of divine Justice. Very different and altogether contrary was that which was foreknown in the malice of the Jews, and that which was fore-ordained in the Passion of Christ. "Impias furentium manus non immisit in se Dominus, sed admisit: nec præsciendo quid faciendum esset, coëgit ut fieret; nec egit ut hæc *vellent*, sed cessit ut *possent*; et sic *usus* est occæcatæ plebis insaniâ quomodo et perfidiâ traditoris quem ab immanitate concepti sceleris beneficiis est revocare dignatus," &c. Besides (as *S. Leo* observes), "Nec ipsis interfectoribus suis misericordiam denegavit; sed impiorum malum in bonum credentium commutavit."

Cp. *Bp. Sanderson's* Lectures on Conscience, Lect. ii. 7, "Deus *utitur* alieno malo in bonum, sed nunquam *facit* malum ut inde proveniat bonum; et omninò cavendum est, ne ejusmodi locutiones intelligantur ac si Deus *malum* aliquod *antecedenter vellet*, approbaret, aut eligeret, velut medium ex sui naturâ conveniens ad alicujus boni finis consecutionem." See above, ii. 23.

In all discussions on this and other similar texts we must not lose sight of certain great principles,

1. That God is the One Great First Cause.

2. That He wills that all should act according to the Law which He has given them.

3. That it is His Will that Man's will should *be free*. As *Aquinas* says, 1ma qu. 83, Art. 1 ad 3.

"Non hoc est de necessitate libertatis, quod sit prima causa sui ad quod liberum est; sicut nec ad hoc quod aliquid sit causa alterius requiritur, quod sit prima causa ejus. Deus igitur est prima causa movens, et naturales causas et voluntarias; et sicut naturalibus causis movendo, eis non aufert quin actus earum sint naturales, ita movendo causas *voluntarias*, non aufert quin actiones earum sint voluntariæ. Sed potius hoc in eis facit, operatur enim in unoquoque *secundum* ejus proprietatem."

30. *ἴασιν—Ἰησοῦ*] Seemingly a *paronomasia*. The Greek and Latin Fathers gladly availed themselves of the resemblance in sound between Ἰησοῦς and ἴασις (e. g. *Cyril*, Catech. x. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 130), as they did of that between *πάσχα* and *πάσχω*. See Matt. xxvi. 2. And indeed these allusions do not seem to be despised by Holy Scripture itself. Cp. Luke xxii. 15.

Below, in chap. ix. 34, we have the expression, Ἰᾶταί *σε* Ἰησοῦς, perhaps the very words uttered by St. Peter, who may have had a special satisfaction in combining them together, as having felt the healing comfort of his Saviour's love after his own fall. And the writer of the Acts, 'the beloved Physician,' may also have felt peculiar pleasure in connecting the name of Jesus with his own healing art, and in fixing on the memories of his Greek readers, by a happy play of words, the gracious assurance that Jesus is the true Physician both of body and soul.

Again, in x. 38 we read, Ἰησοῦς ὃς διῆλθεν, *ἰώμενος* πάντας.

31. *τοῦ ἁγ. Πν.*] So A, B, D.—*Elz.* Πνεύματος ἁγίου.

32.] See *Bp. Sanderson's* Sermon on Romans xv. 5, vol. i. p. 197, for an application of this text to the doctrine of Christian Unity.

— *ἅπαντα κοινά*] See ii. 44. They regarded themselves as one family, with one heart and one soul, with common needs and common joys and common sufferings. This is the perfection of that Unity in His Church for which Christ prayed (John xvii. 21), and it showed as in a pattern what all should aim to realize in *spirit*, though in this world it be not possible to exemplify it in the letter, as the history of the primitive Church itself shows, for even John the Apostle of Love had a house to offer to the Blessed Mary, and the Apostolic Epistles abound with precepts of almsgiving. And this unity of the primitive Church at Jerusalem is like a vision and foretaste of that perfect Love which will be the Life of the Church glorified in the heavenly Sion.

33. *ἀπεδίδουν*] were *rendering* (Matt. xxii. 21) their appointed testimony.

ἀναστάσεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.
34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν
x ver. 37. ch. 5. 2. ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, 35 x καὶ ἐτίθουν
y ch. 2. 4. & 6. 1. παρὰ τοὺς πόδας τῶν ἀποστόλων· y διεδίδοτο δὲ ἑκάστῳ καθότι ἄν τις χρείαν
εἶχεν.

36 Ἰωσὴφ δὲ ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὅ ἐστι μεθερμη-
νευόμενον Υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει, 37 ὑπάρχοντος αὐτῷ
ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

V. 1 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε
a ch. 4. 34, 37. κτῆμα, 2 a καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ,
b Luke 22. 3. & ver. 4, 9. καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 b Εἶπε δὲ
c Num. 30. 2. Deut. 23. 21. Eccles. 5. 4. Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε
τὸ Πνεῦμα τὸ ἅγιον, καὶ c νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; 4 Οὐχὶ

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34. *κτήτορες χωρίων ἢ οἰκιῶν*] They gave the *price* of their lands and houses—not the lands and houses themselves. Perhaps there was a reason for this—partly in the commission of Christ to the Apostles to go forth "into all the world," and partly in the knowledge derived from the prophecies of Christ, that wars and public commotions were about to arise in *Judæa*, and from a feeling that it was their duty to wean their affections from the things of the earthly Canaan, and to fix them on those of their heavenly inheritance. The zeal of the primitive Church is happily described by *Arator*, *v.* 389:

"—— turba perennem
Portatura crucem Dominumque secuta fidelem
Sprevit agros, habitura polos; hæc nempe facultas
Fortior est de parte magis conquirere totum,
Et quæstum per damna sequi."

35. *πόδας τῶν ἀποστόλων*] At the *feet*. Cp. v. 2. Among the Jews *sitting* was the attitude of teaching; and the Apostles are thus represented as sitting in the chair of teaching, as the instructors of the Church. Cp. xxii. 3, *παρὰ τ. πόδας Γαμαλιήλ*. Mat. xxiii. 2, *ἐπὶ τῆς Μωσέως καθέδρας, κ.τ.λ.*, and Luke ii. 46.

In giving to the Apostles they gave to Christ, thus fulfilling the prophecy of Psalm cx. 3. (*Mede.*) What a striking contrast to the case of *Judas* in Matt. xxvii. 3—10!

36. Ἰωσήφ] So A, B, D, E.—Ἰωσῆς, *Elz.*

— Βαρνάβας—*Υἱὸς παρακλήσεως*] The sense in which *παράκλησις* is here used is explained below, xi. 23, *Βαρνάβας—παρεκάλει πάντας τ. π. τ. κ. προσμένειν τῷ Κυρίῳ*. He was the Son of Exhortation (on this Hebrew use of *Υἱός*, see on Matt. ix. 15), and therefore his name is derived from בַּר נְבוּאָה, *filius prophetiæ*. Cp. xiii. 1.

It is also added there, where Barnabas is called a Prophet, that this name which is here rendered *Υἱὸς παρακλήσεως* was given him by the Apostles, probably at his baptism, soon after the descent of the Holy Ghost, when he was received into the Church of Christ. Perhaps also the word *παράκλησις* was adopted to mark his mission from the *Paraclete*; for it is said that he was a good man full of the *Holy Ghost* (xi. 24).

This may suggest the question whether *new names*, *ὀνόματα καινὰ* (cp. Rev. ii. 17; iii. 12), were not commonly given at Baptism to those who were received into the Church; and whether the word *ὀνομάτων* may not therefore be used (Acts i. 15) with special significance for members of the *Church*,—"Christian or baptismal Names."

Bp. Pearson here says: "Quando hic *Josephus* primùm fidem Christi amplexus, non docent Sacræ Literæ. Veteres autem eum unum ex LXX discipulis fuisse tradunt. *Clemens Alexandrinus* (Strom. lib. ii. c. 20), *οὗ μοι δεῖ πλειόνων λόγων παραθεμένῳ μάρτυν τὸν ἀποστολικὸν Βαρνάβαν· ὁ δὲ τῆς ἑβδομήκοντα ἦν, καὶ συνεργὸς τοῦ Παύλου*. Quod et in septimo Hypotyposeon, primò eum tradidisse testatur *Eusebius* (Hist. Eccles. ii. 1, unde et ipse i. 12), *τῶν δὲ ἑβδομήκοντα μαθητῶν κατάλογος μὲν οὐδεὶς οὐδαμῇ φέρεται· λέγεταί γε μὴν εἷς αὐτῶν Βαρνάβας γεγονέναι*.

"Sub hujus nomine extat Epistola tum Græcè tum Latinè ex MSS. eruta. Sed neque Græca neque Latina integra sunt. Apparet autem hanc epistolam eandem esse quam veteres in manibus habuerunt. Multa enim ex illa citant *Clemens Alexandrinus*, *Origenes*, et Autor Constit. Apostolicarum, *Eusebius* eam inter Apocrypha numerat; Nicephorus, inter eas scripturas quæ *ἀντιλέγονται*.

"*S. Hieron* in Catalogo: 'Barnabas Cyprius, qui et Joseph Levites, cum Paulo gentium Apostolus constitutus, unam ad ædificationem Ecclesiæ pertinentem epistolam composuit, quæ inter Apocryphas Scripturas legitur.' Et rursus in cap. xliii. Ezekiel: 'Vitulum autem qui pro nobis immolatus est, et multa Scripturarum loca, et præcipuè Barnabæ Epistola, quæ habetur inter Scripturas Apocryphas, nominat.' Nemo certe fuit qui hanc epistolam Barnabæ non tribuerit, neque in ea quidquam apparet quod eam ætatem non ferat." Cp. *Pearson*, Vind. Ignat. pp. 128, 186, 195, 585; *Tillemont*, Mémoires, i. p. 174 and p. 298; and *Hefele*, Patr. Apost. p. 1.

36, 37. *Λευίτης—ὑπάρχοντος αὐτῷ ἀγροῦ*] Cp. Numb. xviii. 20 with Numb. xxxv. 1—8. Jerem. xxxii. 17. The case of Barnabas is mentioned here separately as a peculiar one: he was a Levite, and so connected with the Jewish Hierarchy, and entitled to *receive* tithe. The sacrifices therefore that *he* made in embracing Christianity, and in *contributing* to the needs of his fellow Christians, were more than ordinary, and gained for him justly the title which he bore. Besides, *his* deference to the *Apostolic* office is an intimation that the ministry of the *Levitical* Priesthood was now "ready to vanish away" (Heb. viii. 13), and that the Apostles and their successors in the Christian Church were henceforth to be regarded as the true Priests of the Israel of God. His submission was blessed by God, when he himself became an Apostle (xiii. 2). And thus in his person the Levitical priesthood passed by a spiritual transition into the Christian Church.

CH. V. **1.** *Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικί*] As Adam with Eve his wife at the beginning.—"The woman is not without the man, nor the man without the woman" (1 Cor. xi. 11) in punishment for sin, or in blessing for obedience.

2. *ἐνοσφίσατο*] Something more than 'kept back part of,'—it signifies *embezzled*, *purloined* (see Tit. ii. 10), *ἔκλεψεν* (*Gloss. Albert.*), robbed another of what was his property; and here the Person defrauded is God. The offerings made were made to God, and He Who was despoiled was God. See *v.* 3.

It is observable, the same word had been used by the LXX to describe the sin of *Achan*, Josh. vii. 1, *ἐνοσφίσατο ἀπὸ τοῦ ἀναθέματος*, which was a sin of sacrilege.

Similarly, the sin of which Ananias was guilty was sacrilege, and so *Augustine* considers it: "Detraxit de pecuniâ quam *voverat Deo*" (Serm. 148), and *Ammonius* (in Caten. p. 85) calls it *ἱεροσυλία*, and so *Chrys.* here (Hom. xii.), and *S. Jerome* (Ep. 8), and *Œcumen.* here, and others. Cp. *Mede's* learned and instructive Essay on this narrative (Works, Book i. Dis. xxvii. p. 115), and *Lord Clarendon* "On Sacrilege" (Tracts, pp. 211—217, in Christian Institutes, iii. p. 405).

The substance of the comments above cited may be earnestly commended in connexion with the awful history recorded in this chapter, to the consideration of those persons who have been, or may be, tempted to be guilty of a like sin, by robbing God in "*tithes* and *offerings*" (Mal. iii. 8), or in the matter of *Church Rates*. (See on Matt. xvii. 27.)

3. *εἶπε δὲ Πέτρος, Ἀνανία—χωρίου*] Thus showing that he (Peter) was enabled by the Holy Ghost to discern the spirits of men. (See above, iii. 4.)

— *ψεύσασθαί σε τὸ Πνεῦμα*] 'fraude fallere' (*Rosenm.*); 'cum accusativo (Deut. xxxiii. 29. Ps. lxvi. 3. Job vi. 10; viii. 18), aliquantò plus notat quàm cum dativo' (*Bengel*). Why hast thou permitted Satan to enter thy heart, and to tempt thee to endeavour to defraud the Holy Ghost, Who is in us the Apostles, and to Whom thou liest in lying to us; and to pur-

μένον σοὶ ἔμενε; καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. 5 Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε· [d] Καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 6 Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν. 7 Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. 8 Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε, Ναὶ τοσούτου. 9 Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, Τί ὅτι [e] συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. 10 Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. 11 [f] Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

[d] Ps. 64. 9.

[e] ver. 2. Ps. 50. 18.

[f] ch. 2. 43. & 19. 17.

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loin a part of the purchase-money of the possession dedicated by thee to God?

4. *οὐχὶ μένον*] 'We did not covet thy money.' "Si nolles vendere, quis te cogeret? Si velles offerre dimidium, quis exigeret totum?" (*S. Aug.* Serm. cxlviii.)

— *τί ὅτι*] 'What is the reason that?' Cp. *v.* 9, and Luke ii. 49.

— *οὐκ ἐψεύσω ἀνθρώποις*] Thou hast not told a lie to us, but to God, Whom thou hast endeavoured to defraud; thou hast not lied to us, but to the Holy Ghost in us; *Θεὸς οὖν τὸ πνεῦμα*, Caten. p. 85. Cp. *Greg. Nyss.* Orat. de Filio et Spiritu Sancto. *Jerom.* in Isa. lxiii. *Ambrose*, de Spir. Sancto, iii. c. 10, cited by *Lorinus* and *A Lapide* here, and *Athanas.* (de Incarn. p. 704). *Greg. Naz.* (p. 576), and *Bp. Pearson* on the Creed (Art. viii. p. 480), who says, "As certainly as the Apostles were men, so certainly was the Holy Ghost, in the esteem of St. Peter, God."

5. *πεσὼν ἐξέψυξε*] It is not said that St. Peter pronounced any sentence or imprecation upon Ananias (see *Anonym.* in Caten. p. 86, and *S. Jerome's* reply, Ep. 97, to the objections of Porphyry, who abused this Scripture as an occasion for charging the Apostle with cruelty), but that "he fell down and died." Almighty God was pleased to execute judgment without any human intervention. As *Aug.* says, "*Spiritus Sanctus* mendacem sic *punivit.*" *God* thus punished robbery of Himself—*Sacrilege.* Porphyry's allegation (as *Theophyl.* observes) is an accusation against the Holy Ghost.

It is much to be regretted, that some Romish Divines, in their desire to claim the temporal sword for St. Peter, and for the Roman See, have given credit and currency to the objection of *Porphyry.* See note on Luke ix. 54, and cp. below, xiii. 11, the case of Elymas.

A Lapide here is an honourable exception: "Fuit mors Ananiæ plaga à *Deo* inflicta. Vox Petri fuit tantùm *occasio* et causa instrumentalis occisionis, eaque non physica sed moralis."

Bp. Pearson observes on this point, "Crudelem in hâc pœnâ S. Petrum fuisse clamabat *Porphyrius*, unde Veteres sæpe eam excusant.

"*S. Hieron.* Ep. 97, p. 792, 'Apostolus Petrus nequaquam imprecatur iis mortem, ut stultus Porphyrius calumniatur; sed Dei judicium prophetico spiritu annunciat, ut pœna duorum hominum sit doctrina multorum.'

"Ita *S. Augustin.* contra Parmenianum, lib. iii. c. 1. *Cassian.* et *Isidor. Pelusiota* et ante ipsam Porphyrii objectionem *Origenes* (Comment. in Matthæum, tom. xv. § 15), *οὐ Πέτρον γε νομιστέον ἀνῃρηκέναι τὸν Ἀνανίαν, ἀλλ' ἐκεῖνος οὐκ ἤνεγκε τὸν ἔλεγχον, καθικομένων τῶν λόγων Πέτρου τῆς ψυχῆς αὐτοῦ, βασανιζόμενος τοσοῦτον ὥστε καὶ ἐκψῦξαι.*"

God also showed by this signal visitation that the Holy Spirit was indeed in St. Peter and the Apostles, and had enabled them to read the heart of Ananias, and to reveal his secret deeds; and so He established their authority in the eyes of the Church. If the artifice of Ananias and Sapphira had been successful, and had become known, then it would have been imagined that the Apostles had been guilty of falsehood and hypocrisy in claiming divine inspiration for themselves, and that our Lord's promise to them had failed (John xvi. 13), and so the foundations of the Church would have been broken down.

It is observable, that at the *first* promulgation of God's laws, any breach of them has been generally punished in a signal and awful manner, for the sake of example and prevention of sin. So it was now in the case of Ananias on the first effusion of the Holy Spirit, and at the first preaching of the Gospel, "non crudelitate sententiæ sed correctionis exemplo," says *St. Jerome*, Ep. 97. (Cp. *S. Aug.* c. Parmen. iii. 1, and *Origen* in Matth. Tract 8.) So it was in the case of Uzzah touching the ark when about to be placed on Mount Zion. (2 Sam. vi. 6—12.) So it was in the case of the man who gathered sticks on the Sabbath Day, at the first publication of the Decalogue. (Numb. xv. 32—36.) So, above all, it had been at the beginning, in the case of Adam and Eve.

Almighty God speaks audibly in His judgments upon sin once for all. He intervenes visibly in mercy, in order to prevent other transgressions, and so to save men's souls from sin and death. And having once spoken He holds His peace. He leaves these awful judgments—more awful because single—to be tests of men's faith, attention, and obedience; and for the most part He *reserves subsequent* transgressions for the Universal Judgment of the Great Day, of which these primary judgments have been a rehearsal, an earnest, and a warning. (See *Chrys.* here and *Cassian.*) Especially let the awful denunciations of Holy Scripture on the future punishment of *liars* be remembered here. (Rev. xxi. 8, 27.)

Whether Ananias and Sapphira *repented* in the hour of death, and whether they incurred death *eternal* as well as *temporal* by their sin (see *Aug.* l. c.), would be presumptuous to inquire. The mysteries of Divine Judgment are inscrutable. Here is an exercise of humility. This we know, that there will be *degrees* of punishment and happiness in another world, and that "every one will be equitably dealt with." (Cp. *Butler.*) "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.)

6. *οἱ νεώτεροι*] called *οἱ νεανίσκοι* in *v.* 10, perhaps having an office in the Church. Cp. *Blunt*, p. 47. The word נְעָרִים = *νεανίσκοι*, is used for the military attendants of Abraham, Gen. xiv. 24.

— *ἔθαψαν*] Cp. *v.* 10, where it is said that Sapphira was buried by the side of her husband.

Why is it mentioned that they were *buried?*

(1) To show that they were really *dead*, and to anticipate an objection which scepticism would suggest that they only fell down in a swoon.

(2) To show that there was no feeling of personal vindictiveness on the part of the Apostles or the Church. A persecuting spirit in later times has mangled the dead body of those it has charged with heresy. It has even exhumed their bones (e. g. Wickliffe's) sleeping in the grave, and scattered them to the winds and waves. But Primitive Christianity warred not with the dead; it wound up the bodies even of Ananias and Sapphira in a funeral sheet, and committed them to a decent grave.

(3) On the Christian duty of burying the dead, see below, viii. 2.

9. *οἱ πόδες*] On this Hebraism, see Luke ix. 53. The Spirit in Peter hears the sound of their feet. St. Peter had *read* the *heart* of Ananias: he now *foretells* the *future* concerning Sapphira. In neither case does *he* execute judgment; but in both cases he shows that he is *inspired* by the Holy Ghost, and that his authority is ratified by God. See on *v.* 5.

11. *ἐκκλησίαν*] Hebr. קָהָל (whence Gr. *καλέω, κλητοί*, English *call.* See on Matt. xvi. 18). Here the Church of Christ is represented as *already founded.* Cp. above on ii. 47. Our Lord had spoken of His Church prophetically, and had used a word which St. Matthew represents by *Ἐκκλησία* to designate it (Matt. xvi. 18; xviii. 17). But it is not till after the day of Pentecost and the events recorded in the first four chapters of the Acts that the word appears to have been used to designate the Christian

g ch. 14. 3. & 3. 11.

12 g Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος· 13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·

h ch. 2. 41.

14 h μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ

i ch. 19. 12.

γυναικῶν· 15 i ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν. 16 Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἰερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων· οἵτινες ἐθεραπεύοντο ἅπαντες.

k ch. 4. 1. & 2. 6.

17 k Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, 18 καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀπο-

l ch. 17. 7. & 16. 26.

στόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19 l Ἄγγελος δὲ Κυρίου διὰ

m John 6. 68.

τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγών τε αὐτοὺς εἶπε, 20 m Πορεύ-

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Society then founded and constituted. Before that time we hear of *ὀνόματα* and *ἀδελφοί* (i. 15), *οἱ πιστεύοντες* (ii. 44; iv. 4). Cp. notes below, vi. 3; xi. 26. But henceforth the word *ἐκκλησία* is of frequent occurrence, viii. 1. 3; ix. 31. *αἱ ἐκκλησίαι*, xi. 22; xii. 1, &c.

12. *στοᾷ Σολομῶνος*] See above on iii. 2. The recollection of our Lord's Discourse delivered there may have supplied a special motive for resort thither. Cp. John x. 23.

13. *λοιπῶν*] Perhaps a temperate expression for the *Rulers*, as contrasted with the *λαὸς*, as in *v.* 26, which was more courageous in professing Christianity (see the next verse) than their superiors, who had more to lose. So it had been with regard to Christ. See John vii. 48. Cp. 1 Cor. i. 20. 1 Cor. ii. 8. A change for the better takes place vi. 7.

On the sense of *κολλᾶσθαι*, to attach oneself and to cleave to, see Luke xv. 15. Acts ix. 26; x. 28.

14. *γυναικῶν*] St. Luke is careful to mention the extension of the privileges of the Gospel to *Women*. See above, i. 14, and cp. Introductory Note to St. Luke, p. 132.

15. *κατὰ τὰς πλ.*] along the streets. *Winer*, § 49, p. 356.

— *κραβάττων*] So A, B, D, and other MSS., which seems to be preferable to *κραββάτων* (*Elz.*), for the first syllable in 'grabātum' is short. See *Catull.* x. 22.

— *κἄν*] at least. 2 Cor. xi. 16.

— *Πέτρου ἡ σκιά*] From what is said in the verse following it would appear most probable that cures actually ensued. The act itself of bringing the sick and laying them in the streets showed *faith*, and it might please God to bless such an act in a special manner at that time, in order to give additional authority to the doctrine preached by St. Peter and the Apostles; and to show that they were in an extraordinary degree filled with the Holy Ghost recently poured out upon them on the Day of Pentecost.

There was no cause for fear lest the people should regard the Apostles as *sources* of divine power, and not as *channels*: for Peter and the rest took special care to obviate and remove any such supposition. See iii. 13; xiv. 15. They assumed nothing to themselves, and ascribed all their efficiency to Christ. Indeed, these signs of a special outpouring of divine effluence were proofs of Christ's Ascension, and were manifestations of *His* glory. They showed that He had received gifts to give to men; and that He had sent what He promised. These miracles therefore were confirmatory of the faith and courage of the Apostles. They showed that though absent from them in person, Christ was present in power (cp. Matt. xxviii. 20). Christ, when on earth, had shed forth divine virtue on those who touched with faith the hem of His garment (Matt. ix. 20; xiv. 36. Mark vi. 56. Luke viii. 44). And now that He was glorified in heaven He works by the shadow of Peter, and by handkerchiefs from the body of Paul (Acts xix. 12). So (says *Chrys.*) He fulfils His own prophecy, that they who should believe in Him when glorified should do greater works than He had done on earth (John xiv. 12), and shows that they who touch Him by faith in His Word and Sacraments, duly ministered in His Church, may receive divine virtue from Him in their immortal souls.

Besides, the incident related in these two cases is a remarkable proof of the reality of the *miracles* wrought by the Apostles. The works done by them must have made a great impression to have produced such a result. They were not done in a corner. The sick were carried into the broad streets (*πλατείας*), and they were brought from the neighbouring cities and were healed.

16. *πνευμάτων ἀκαθάρτων*] Another remarkable testimony against the *Sadducees*, now assailing the Apostles.

(1) The Sadducees said that there is no Resurrection. (Matt. xxii. 23.) Peter preached it, and proved his doctrine by miracles.

(2) They said there was "no Angel." (Acts xxiii. 8.) Peter was delivered by one (*v.* 19).

(3) They said there was no Spirit. Peter was inspired by the Holy Spirit; defeated the lie of Ananias, whose heart was filled with the Evil Spirit (*v.* 3), and casts out unclean Spirits.

So mercifully did the Holy Ghost confute error and teach the Truth. The following summary of some recent comments on St. Luke's narrative of the liberation of the Apostles, may serve to show that the same Spirit which animated the Sadducees in their persecution of the Apostles, is still actively at work in endeavouring to invalidate the truth of the narrative which the Holy Ghost has vouchsafed to the Church of their sufferings and deliverances: "Der historische Bestand der wunderbaren Art und Weise dieser Befreiung ist nicht zu ermitteln. Luk. berichtet das Factum in sagenhafter Ausschmückung; jeder Versuch aber, die Umstände dieses Befreiungsactes auf einen blos natürlichen Hergang zurückzuführen (ein Blitzschlag, *oder* ein Erdbeben habe die Thür geöffnet, *oder*, wie *Thiess, Eck, Eichhorn, Eckerm.* u. *Heinrichs* wollen, ein befreundeter Mensch, etwa der Gefangenwärter selbst oder ein beherzter Christ, habe den Kerker aufgethan) alterirt ganz die Tendenz und das Wesen des Textes. S. *Storr* Opusc. III. p. 186 f. Auffallend bleibt, dass in den nachherigen Verhandlungen. V. 27 ff. nichts über diese Befreiung und deren Thatbestand vorkommt. Daraus ergiebt sich die Unvollständigkeit des Berichts, nicht aber die Ungeschichtlichkeit der Thatsache selbst (*Baur, Zeller*), welche, wenn sie eine tendenzmässige Erfindung wäre, gewiss auch im Verhöre mit angebracht worden wäre. Auch die scheinbare Nutzlosigkeit der Befreiung (denn die Apostel werden doch wieder festgenommen) zeugt nicht gegen ihre Wirklichkeit, da sie, zur Festigung und Erhebung des Glaubensmuthes der Apostel selbst gereichend, schon hierin eine genügende ethische Bestimmung hat; dahingegen die Annahme, Christus habe durch seinen Engel dem Sanhedrin seine Machtlosigkeit darthun lassen wollen (*Baumg.* p. 108), nur dann hinreichenden Grund hätten, wenn der weitere Bericht dahin lautete, dass die Richter hier wirklich das Eingreifen himmlischer Macht in der Art der Befreiung erkannt hätten. *Lange* apost. Zeitalt. II. 2, p. 68, führt die Erscheinung auf einen *visionären* Zustand zurück; die Apostel seien befreit worden 'im Zustande des Geniuslebens, des zweiten Bewusstseins.' Das ist *eingelegt*." (*Meyer, p.* 107.)

17. *ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων*] they who were the sect of the Sadducees. On this use of *ἡ οὖσα*, see *Kühner*, G. G. 429. (*Meyer.*) The Sadducees were attached to Annas, in persecuting the Apostles, by their prejudice against the doctrine of the Resurrection. Ananias, afterwards High Priest, Son of Annas, and brother-in-law of Caiaphas, was a Sadducee. *Joseph.* Antiq. xx. 8: cf. Acts iv. 1; xxiii. 6.

18. *δημοσίᾳ*] The *public* prison; and therefore the evidence of the miracle of their release was more notorious. So the malice of the Evil One is overruled for the glory of Christ.

19. *ἄγγελος Κυρίου*] Lest it should be said that this was an earthquake, or other natural phenomenon, St. Luke adds the *words* which the Angel *spake*.

Lest also it should be thought by themselves or others that they either might not communicate with the officers of the *Temple*, or were in antagonism to them, the Angel commands them to go and preach *there*.

εσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 n Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδί- n ch. 4. 5, 6.
δασκον.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς. 22 Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν 23 λέγοντες, Ὅτι τὸ δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ ἔσω οὐδένα εὕρομεν. 24 o Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους o ch. 4. 1.
ὅ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. 25 Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς, Ὅτι ἰδοὺ οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν λαόν. 26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν ἵνα μὴ λιθασθῶσιν. 27 Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς 28 p λέγων, Οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι p ch. 4. 18.
τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἰερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. 29 q Ἀποκριθεὶς δὲ q ch. 4. 19.
ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.
30 r Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμά- r ch. 2. 24. & 3. 15.
σαντες ἐπὶ ξύλου· 31 s τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ s Phil. 2. 9. H-b. 2. 10.
αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· 32 t καὶ ἡμεῖς ἐσμεν Luke 24. 47. t John 15. 26, 27. ch. 2. 4.
αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν
ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
33 u Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. u ch. 7. 54.
34 v Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιὴλ, νομοδι- v ch. 22. 3.
δάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀποστόλους ποιῆσαι,

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21. *συνέδριον — γερουσίαν*] Concerning the *συνέδριον*, see Acts iv. 5—7; xxii. 8; xxiii. 6, and on Matt. v. 22, and *Winer*, R. W. B. ii. pp. 551, 552.

The *γερουσία* included *πρεσβύτεροι* (see iv. 8; xxv. 15), who were elected from each tribe, and were associated with the seventy of the Sanhedrim. See *Selden*, *Rosenm.*, and *Kuinoel*.

23. *φύλακας*] *Elz.* adds *ἔξω*, not in A, B, D, E.

— *πρό*] A, B, D have *ἐπί*, which may be the true reading.

24. *ὅ τε ἱερεύς*] A, B, D, *Vulg.* and other Versions omit these words, perhaps rightly; *ὁ ἱερεὺς* occurs no where else in N. T. for *ὁ ἀρχιερεύς*.

— *ὁ στρατηγὸς τοῦ ἱεροῦ*] See Luke xxii. 52. Acts iv. 1.

28. *παραγγελίᾳ παρηγγείλαμεν*] Cp. on iv. 17, *ἀπειλῇ ἀπειλησώμεθα*.

— *τῷ ὀνόματι τ.—τοῦ ἀνθρώπου τ.*] "This name," "this man," the Priests falter and stammer, and do not venture to pronounce the Name of Christ.

It has been alleged (e.g. by *Zeller*. See above, v. 16) that it is incredible that, after the miracle wrought for the deliverance of the Apostles, the Sanhedrim should continue to persecute them. And thence an exception has been taken against the veracity of St. Luke.

This objection would invalidate the whole of the History of the Gospel, and of the Old Testament also;

For example, see the confession made by the Sanhedrim (John xi. 47), "this man doeth many miracles," and yet they who say this are conspiring to kill Him Who wrought them.

Consider also the stoning of St. Paul at Lystra (Acts xiv. 19), after the miracle he had wrought there.

The solution of the question is to be found in the power of Satan over the human mind when it resists the evidence of truth, and is abandoned by the Holy Spirit, and left to itself.

Besides, from the dominion then exercised by Satan in the world, and showing itself in lying wonders, the evidence from miracles was not so potent as might be supposed. The miracles of Christ and His Apostles were ascribed to the same agency as showed itself in Magic, Witchcraft, and Sorcery, even among the Heathen, and were confounded with their phenomena. (Cp. *Blunt* Lectures, p. 126.) See the prophecies of Christ and the Apostles as to the Latter Days.

Another reason has been suggested above, on iv. 2.

But why (it has been asked by *Zeller*) were the Apostles *delivered* from prison, if on the next day they were to be *arrested* and brought before the Sanhedrim? Was not the miracle in vain?

No; it was a part of the evidence that God was pleased to give to the Jews, and particularly to their Rulers, of the truth of the Doctrine preached by the Apostles. It was a probationary exercise of their faith. Doubtless, though some hardened their hearts, others were persuaded. And so the work of sifting of the Nation went on, till the wheat was made ready for the barn, and the chaff for the fire. Cp. *Baumgarten*, i. p. 121.

— *καὶ βούλεσθε*] The language of alarm, as *Chrys.* says, "Dost thou scourge [1], and yet fear? Insult, and yet tremble? Judge, and yet quake? So cowardly is sin."

He had forgotten that all the people had said (Matt. xxvii. 25), "His blood be upon us, and upon our children." (*Bede.*)

30. *ξύλου*] Hebr. עץ. Cp. x. 39. Gal. iii. 13.

31. *ὕψωσε τῇ δεξιᾷ*] *You* lifted Him up on the Cross (cp. John iii. 14), God raised Him to His own Right Hand. Cp. above, ii. 33.

33. *διεπρίοντο*] 'dissecabantur' (*Vulg.*), 'tanquam serrâ' = *πικρῶς ἐχαλέπαινον* (*Gloss. Alb.*).

34. *Γαμαλιήλ*] The Master of St. Paul (Acts xxii. 3). Gamaliel the elder, the grandson of the famous Hillel.

It is observable that *three persons* bearing this name, Gamaliel, are mentioned in the Talmud, and all bear the name of *Rabban*, a title given only to four other doctors in Jewish history, and all were Presidents of the Council. (See *Lightfoot* and *Rosenm. Biscoe*, p. 77.)

These circumstances strengthen what will be said concerning *Theudas* in the following note.

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[1] In Caten. here, p. 93, where for *Σὺ βατίζειν καὶ σὺ φοβῇ* read *Σὺ μαστίζειν* (see v. 40); the confusion arose from the similarity of *β* and *μ* in the MS.

35 εἶπέ τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀν-
θρώποις τούτοις τί μέλλετε πράσσειν. 36 Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη
Θευδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ προσεκλίθη ἀνδρῶν ἀριθμὸς ὡς τετρα-
κοσίων· ὃς ἀνῃρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν, καὶ ἐγένοντο
εἰς οὐδέν. 37 Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς
ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ
w Prov. 21. 30. Isa. 8. 10. Matt. 15. 13. πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. 38 w Καὶ τὰ νῦν λέγω ὑμῖν,
ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων
x ch. 9. 5. & 23. 9. ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· 39 x εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ
δύνασθε καταλῦσαι αὐτό· μήποτε καὶ θεομάχοι εὑρεθῆτε.

y ch. 4. 18. z Matt. 10. 17. 40 y Ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, z δείραντες
παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.
a Matt. 5. 10—12. Rom. 5. 3. 2 Cor. 12. 10. Phil. 1. 29. James 1. 2. 1 Pet. 4. 13—16. 41 a Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ
τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι· 42 πᾶσάν τε ἡμέραν, b ἐν τῷ ἱερῷ
b 2 Tim. 4. 2. καὶ κατ' οἶκον, οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν
Χριστόν.

VI. 1 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυ-
c ch. 9. 29. & 11. 20. σμὸς c τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο d ἐν τῇ δια-
d ch. 4. 35.

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36. Θευδᾶς] *St. Luke* has been charged with an historical *error* here (by *Eichhorn*, *Credner*, *De Wette*, *Meyer*, and even *Neander*), because it is related by *Josephus* (Antt. xx. 5. 1) that an insurrection was headed by Theudas, in the reign of *Claudius* and Procuratorship of Fadus, more than *ten years after* this speech of Gamaliel.

On the plea of this supposed error, others (*Baur* and *Zeller*) have proceeded to deny the historical veracity of the speech of Gamaliel altogether.

The inaccuracy would be more glaring,—if inaccuracy there were,—because it is asserted by Gamaliel that the revolt of the Theudas mentioned here by him was *prior* to "*the days of the taxing*," which took place only about ten years after the Nativity of Christ. (See on Luke ii. 2.)

In fact, if the allegation of inaccuracy were true, St. Luke must have committed an anachronism of more than *thirty years*.

But there is no ground for such a surmise. The circumstances of the two cases are different: Theudas *here* has only about 400 followers, who προσεκλίθησαν αὐτῷ—a very gentle expression—Theudas in *Josephus* πείθει τὸν πλεῖστον ὄχλον.

If the Pharisee Josephus is to be believed when he writes of one Theudas, why should the Pharisee Gamaliel not be believed when he speaks of another? The name Theudas was a common Hebrew one (see *Origen*, c. Cels. i. 6, and *Wetstein* here), from יָדָה, *confessio*. Two persons bearing that name are mentioned by *Lightfoot* here (ii. p. 657). Indeed it is probably either the same name as *Thaddæus* and *Judas* (see *Lightfoot* and cp. *Mintert* in v.); or, if it is a Greek name, it is identical with Θεόδωρος—a very common appellation. And if there were two Apostles at the *same* time bearing the name of *Judas*, and two also bearing the name of *John*, and if there were at least *three* persons of distinction, living nearly at the same time, bearing the name of the speaker himself, *Gamaliel*—why should any one be led, by the Critics above mentioned, to doubt the assertion, reported by St. Luke, that, in an age when such impostors were plentiful, there was more than one named Theudas within a space of forty years? Such doubts as these, however, have their use. They show, that there are many—of great reputation for critical acumen—who are in love with scepticism, and who doubt for doubting's sake. Their doubts are, therefore, of less value. They will have less weight with reasonable men. Thus Infidelity overleaps itself, and confirms the Truth.

— λέγων εἶναί τινα ἑαυτόν] Some MSS. add μέγαν (so also viii. 9) for λέγων εἶναι τὶς αὐτὸς μέγας. Very different was the language of *Ignatius* (ad Ephes. iii.), οὐ διατάσσομαι ὑμῖν ὡς ὤν τις.

— προσεκλίθη] This reading is authorized—though *not literatim*—by the best MSS., A, B, C, D, E, H, none of which have προσεκολλήθη, the reading of *Elz.*

37. Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς] Judas is called here a *Galilæan*, but *Josephus* (Ant. xviii. 1. 1) calls him ἄνδρα Γαυλανίτην. And if that were the only passage of Josephus in which Judas was mentioned, St. Luke would, doubtless, have been charged with an inaccuracy here also by some. But, fortunately, Judas is mentioned in another place by Josephus, and there he is called a *Galilæan* (*Joseph.* Ant. xx. 5. 2. B. J. ii. 8. 1).

Similarly, if Josephus had written more fully on the times preceding Judas, doubtless he would have mentioned another Theudas. See *v.* 36. In the present case, Gamaliel and St. Luke are confirmed by *Josephus* (Ant. xviii. 1. 1; xx. 5. 2. B. J. ii. 9. 1), and St. Luke's words "in the days of the taxing," are happily explained by the fact recorded by the Jewish Historian, that, in the presidency of Quirinius, A.D. 6, when the Taxing, which had been only an ἀπογραφή, or Enrolment of *names* or Census at the time of the Nativity (see on Luke ii. 2), was followed up by an ἀποτίμησις, or *levying* of imposts and rates in money on the persons and property registered, Judas of Galilee (as he is called here and by *Josephus*, Ant. xviii. 1. 6, and xx. 5. 2), or Gaulanites (of Gamala, on S.E. of the sea of Galilee), arose in revolt, and said that "the ἀποτίμησις brought with it manifest slavery" on the people of God from a heathen power; and he excited the people to rise in defence of their freedom and religion.

The words of *Josephus* (Ant. xviii. 1. 1) are, παρῆν Κυρήνιος εἰς τὴν Ἰουδαίαν, προσθήκην τῆς Συρίας γενομένην, ἀποτιμησόμενος αὐτῶν τὰς οὐσίας . . . οἱ δὲ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ ταῖς ἀπογραφαῖς ἀκρόασιν ὑποκατέβησαν . . . . καὶ ἀπετίμων χρήματα. Ἰούδας δὲ, Γαυλανίτης ἀνὴρ . . . ἠπείγετο ἐπ' ἀποστάσει, κ.τ.λ.

41. μὲν οὖν] A very frequent formula in the Acts of the Apostles, with which the Author sums up what he has to say on the topic in hand, and prepares his readers for a *transition* to something else. See viii. 4; ix. 31; xi. 19; xv. 3; xvi. 5.

— ὑπὲρ τοῦ ὀνόματος] So A, B, C, D, and other MSS. *Elz.* adds αὐτοῦ. A remarkable expression—"in behalf of *the* NAME." Cp. *v.* 28. The NAME of JESUS in the Acts of the Apostles is what the NAME of JEHOVAH is in the Old Testament. See ii. 38; iii. 6. 16; iv. 10. 12. 30. Cp. ἡ ὁδός, *the* WAY, ix. 2; xix. 9.

42. κατ' οἶκον] in their private oratory. See above, on ii. 46.

— Ἰησοῦν τὸν Χριστόν] 'Jesus *the* Christ;' i. e. they preached Him as such.

CH. VI. 1. **γογγυσμός]** An example of evil made an occasion of good. The Church, guided by the Holy Spirit, grows by danger and difficulty. (*Chrys.*) "Ecclesiæ proprium est, ut vincat, cùm læditur." (*Hilary*, de Trin. vii.)

A prelude of Church-History. "Persecutiones primùm passa est Ecclesia; deinde schismata." (*Lorin.*)

— τῶν Ἑλληνιστῶν] Not Gentiles (*Œcumen.*), but Jews of the various διασπορά mingled with the Gentiles in Asia and Egypt (see above, on ii. 9, and below, ix. 29, and John xii. 20), and who spoke the Greek tongue, Ἑλληνιστὶ φθεγγόμενοι (*Chrys.*, who contrasts them with the βαθεῖς Ἑβραῖοι), and did not use the original Hebrew Bible, but the Septuagint Version of the Old

κονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. 2 Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον, Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. 3 Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν [e] μαρτυρουμένους ἑπτά, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσωμεν ἐπὶ τῆς χρείας ταύτης· 4 [f] ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 5 [g] Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα [h] πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ [i] Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον

e ch. 16. 2. 1 Tim. 3. 7, 8, 10.
f 1 Tim. 4. 15.
g ch. 8. 5, 26. & 21. 8.
h ch. 11. 24.
i ch. 8. 5, 26. & 21. 8.

Testament. See *Grot.* and *Valck.*, and *Glass.*, Phil. S. p. 149, and particularly *Lightfoot's* excellent note here (ii. pp. 658—662), in which he gives numerous examples of rivalries and jealousies on the part of the Ἑβραῖοι, disparaging the Hellenistic language, literature, and population. (Cp. John vii. 35, also *Biscoe*, pp. 85—91.)

On the other hand, some of the most learned Hellenistic Jews (e. g. Philo) did not know Hebrew. Cp. *Howson*, i. pp. 47. 83.

— τοὺς Ἑβραίους] The Jews specially of Palestine, who spoke the Syro-Chaldaic tongue, and read the Scriptures in Hebrew or in Chaldaic paraphrases, and who claimed to themselves special privileges on account of their Hebrew extraction. Cp. 2 Cor. xi. 22, Ἑβραῖοί εἰσι; κἀγώ. Phil. iii. 5, Ἑβραῖος ἐξ Ἑβραίων.

2—6. προσκαλεσάμενοι οἱ δώδεκα τὸ πλῆθος] A pattern of the true principles of Church-Polity. The Twelve convene the πλῆθος, or People, and propose what is to be done; the People approve the proposal (*v.* 5), and elect seven persons, who are presented to the Apostles, and ordained by them. Cp. *Hooker*, Eccl. Polity, VIII. vii.

— οἱ δώδεκα] The Twelve Apostles therefore were still at Jerusalem. Cp. viii. 1.

2. οὐκ ἀρεστόν] "non est placitum" (*Pagnin.*), "non placet" (*Rosenm.*); the Apostles omit ἡμῖν in modesty. Cf. *v.* 5, ἤρεσεν, and xii. 3, and John viii. 29.

— τραπέζαις] Not for money-changing (as Matt. xxi. 12. Luke xix. 23), but public tables of the Church; for εἶχον ἅπαντα κοινά (ii. 44; iv. 32), at which the widows were fed. Cp. the use of τράπεζα, Acts xvi. 34. 1 Cor. x. 21. The daily ministration did not consist in distributing money, but food.

It is probable that the Holy Eucharist was administered at these daily repasts. See *Bp. Pearson* here, who observes that these τράπεζαι were partly common and also sacred: "hoc est, in communi convictu sacramentum Eucharistiæ celebrabant."

3—6. ἐπισκέψασθε οὖν — καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας] Up to this time there were two Orders of Ministers in the Church,—ἀπόστολοι καὶ πρεσβύτεροι (see on Luke x. 1); now, under the direction of the Holy Ghost, the Apostles institute a third—that of *Deacons*.

The institution of this Order arose from an occasion of a secular kind, though not altogether so; for the τράπεζαι were in some respects sacred (see on *v.* 2); and, as *Bp. Pearson* here observes, the office to which these seven were appointed was not only œconomical but ecclesiastical. They were chosen and ordained to a sacred function. Men *full* of the *Holy* Ghost and wisdom were chosen (*v.* 3), and they were ordained with prayer and laying on of hands of the Apostles (*v.* 6); and having been so chosen and ordained, they performed the sacred functions of baptizing and preaching the Word (Acts viii. 36. 38), and they are distinguished from the Apostles in that they could not administer Confirmation (viii. 14, 15). See also *Dr. Whitby's* note here, p. 440.

On the necessity of the Order of *Deacons*, as well as of Bishops and Presbyters, to the due constitution of a Church, *S. Ignatius* says, ad Trallianos 3, πάντες ἐντρεπέσθωσαν τοὺς διακόνους . . . καὶ τὸν ἐπίσκοπον . . . τοὺς δὲ πρεσβυτέρους χωρὶς τούτων ἐκκλησία οὐ καλεῖται.

These Seven are not here *called* by the *name* which the Church in, and ever since, the time of the Apostles, has assigned to the third Order of Ministers, viz. the name of *Deacons*.

But this is according to the ordinary manner of the writer of the Acts of the Apostles. We do not hear of the *imposition* of the word *Ecclesia* on the Society of believers (see above, ii. 47; v. 11; and on the word χριστιανοί, xi. 26). But the Society is formed first, and then a *name* (not a *new word*, but one already in use in the Greek language) is used in speaking of it.

So it was with all the three orders in the Church. First the *thing existed*; there was no display made in giving it a name—but a word is used to describe the thing, as already received and practised in the Church. A striking instance of this may be seen in the first mention of πρεσβύτεροι, xi. 30, where we find that they have been already installed, and were exercising authority in the Church, before we have ever heard of their name.

So it is here. Seven men are appointed, and it is said, not without some prophetic intimation of their future name, that their office is διακονεῖν, (*v.* 2) διακονεῖν τραπέζαις. The manner of their election and ordination is carefully described; their functions and acts are recorded. And so the matter rests for a time. But when we come to read the Epistles of St. Paul we find an order of the Church in well-defined existence, and with functions fully recognized—and *that* Order is there called, by a name then generally known, the Order of *Deacons* (Phil. i. 1. 1 Tim. iii. 8. 12), and that Order can be traced downward from those Epistles through the writings of the early Fathers, e. g. *Ignat.* Eph. 2, Mag. 2, Trall. 2, where he says that "Deacons are not merely ministers of food and drink, but servants of the Church of God;" Philad. init. and 10, 11; *Polyc.* Phil. 5; *Mart. Ignat.* 3; *Justin M.* Apol. ii. p. 92; *Origen* in Matt. xxi., who says, "we learn from the *Acts of the Apostles* that Deacons preside over the Tables of the Church." Cp. *Basil*, ii. 306, περὶ διακόνων. *Jerome*, ad Evangel. Epist. 101, p. 803; *Tertullian*, de fugâ, c. 11: *S. Cyprian*, Ep. 65. See *Bingham*, Book ii. chap. xv. and the remarks of *Hughes*, Dissert. Proœm. in *Chrys.* de Sacerdot. p. lxxi.

No other time has ever been assigned for the *appointment* of *Deacons* than the occasion which is described in this chapter, and which has been regarded from ancient times as the date of their institution. See for example, *S. Iren.* i. 27, who calls Nicolas one of the Seven "qui primi *ad diaconium* ab Apostolis ordinati sunt." As *Bp. Pearson* says here, "ἀπὸ τοῦ διακονεῖν dicti sunt διάκονοι, de quibus sæpe in Epistolis Apostolicis legimus; *quorum officium nullibi quàm in hoc loco* (Act. vi. 1) *legitur institutum*. Ut autem hi septem viri Apostolis adjuncti sunt in procurando ministerio quotidiano, ita in primitivâ Ecclesiâ Diaconi semper Episcopis Apostolorum successoribus adjuncti sunt."

Accordingly the CHURCH of ENGLAND, which declares that "it is evident unto all men, diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders in Christ's Church,—Bishops, Priests, and Deacons" (Preface to the Ordinal), says, in the heading of this chapter in the Authorized Version, that "the Apostles appoint the office of *deaconship* to seven chosen men, of whom Stephen, a man full of faith and of the Holy Ghost, is one;" and in her office for the Ordering of Deacons she says, that "God did inspire the Apostles to choose into the Order of *Deacons* the first martyr St. Stephen with others;" and she appoints the beginning of this chapter of the Acts to be read as an Epistle at the Ordering of Deacons. Cp. *Hooker*, V. lxxviii. 5, and *Bp. Andrewes*, Serm. iii. p. 66, on Acts ii. 42, and Letter to De Moulin, p. 168.

3. ἑπτά] Not that the number of Deacons was to be limited to *seven* (cf. *Euseb.* vi. 43), but probably as being a sacred number, and perhaps as indicating the *completion* of the Ecclesiastical Orders; and, with reference also to the Sevenfold gifts of the Spirit (Isa. xi. 2).

5. Στέφανον, κ.τ.λ.] The names here of the Seven are Hellenistic, and show a deference to the desires and needs of the Ἑλληνισταί (*v.* 1).

St. Irenæus (iii. 12) says that "Stephanus electus est ab Apostolis *primus Diaconus*," and *S. Aug.* (Serm. 300) observes that St. Stephen is named first among the *Deacons*, "Sicut inter Apostolos Petrus"—a significant intimation of *his* view of the nature of St. Peter's Primacy.

— Φίλιππον] The Evangelist, Acts xxi. 8. Cp. viii. 5, 6. 12. 26—40. *Tillemont*, ii. p. 30. 226.

The *Acts* of the two first-mentioned Deacons, *Stephen* and *Philip*, are hereafter described in this book (chaps. vi., vii., and viii.) as *specimens* of what was done by the *Diaconate* in primitive times, and as an *example* to Deacons of *all* times; in the same way as the *Acts* of the *two Apostles*, Peter and Paul, are described in this Book as *specimens* and *examples* also.

— Νικόλαον] Holding the last place in the catalogue, and

προσήλυτον Ἀντιοχέα, 6 [k] οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

7 [l] Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

8 Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· 10 [m] καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. 11 [n] Τότε ὑπέβαλον ἄνδρας λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν· 12 συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς. Καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον, 13 ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου· 14 [o] ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ [p] εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

VII. 1 Εἶπε δὲ ὁ ἀρχιερεὺς, εἰ ἄρα ταῦτα οὕτως ἔχει; Ὁ δὲ ἔφη, Ἄνδρες

k ch. 8. 17. & 13. 3.

l ch. 12. 24. & 19. 20. John 12. 42.

m Luke 21. 15.

n 1 Kings 21. 10, 13. Matt. 26. 59, 60.

o ch. 25. 8. Dan. 9. 26.

p Exod. 34. 30, 35.

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charged with heresy and licentiousness by *S. Irenæus* (i. 27), *S. Hippol.* (Philosophumena, p. 259), and by *Tertullian*, *S. Hilary*, *S. Jerome*, and others. See *Tillemont*, Mémoires, ii. 20 and 223, and identified by them with the leader of the Nicolaitans, Rev. ii. 6. 14, 15.

It has been supposed by some that the word *Nicolaitan* in the Apocalypse is only a Greek accommodation to the Hebrew *Balaam*, בִּלְעָם, from root בָּלַע, *dominatus est*, or יָבַל, *devoravit*, and עָם, *populus*. The charges against Nicolas have been denied by *Clem. Alex.* Strom. iii. p. 436. Cp. *Euseb.* iii. 29.

If they are true, then the case of the last in the list of the Seven Deacons may convey similar instruction to that suggested by the last in the list of the Twelve Apostles. See on Matt. x. 4.

— προσήλυτον] Hence it is clear that *Proselytes* as well as born Jews were now admitted into the Church. It is probable that St. Luke himself was also "a Proselyte of Antioch."

On the providential dispensation traceable in the existence of the class of *Proselytes* of the Gate, as a preparatory provision for the extension of the Gospel, see the excellent remarks in *Bp. Pearson's* Concio, p. 32.

6. ἐπέθηκαν α. τ. χεῖρας] "Ordination" (says *Ammon.*) "is accompanied with Prayer and Laying-on of hands, and so the dignity of the *Diaconate* was given at the beginning; and this custom is still observed."

They were ordained with Prayer. Ordination consists in this. The hand of him who ordains is laid upon the head of him who is to be ordained; but the whole effect of the act is from God. (*Chrys.*)

"Precibus impositio manuum accedebat, more Judæorum (Num. xxvii. 23), ut demonstrarent δεικτικῶς pro quo precarentur, et cui bona apprecarentur, et quem sisterent Deo. Hinc fluxit ille ritus, quem Græci χειροτονίαν, Latini *Ordinationem* vocant. Quod enim hic fecerunt Apostoli, idem Episcopi postea, tum in Presbyteris, *tum in Diaconis*, ordinandis." (*Rosenmüller.*)

7. ὁ λόγος ηὔξανε] Good elicited from evil. There had been a murmuring (v. 1), but it was made the occasion of fresh growth in the Church. Such is the History of the Church, guided by the Holy Ghost. She derives strength from opposition. One of the most instructive characteristics of the Acts of the Apostles is its frequent record of the Victories achieved by her over evil and from it.

— ὄχλος τῶν ἱερέων] The number of Priests who returned from Babylon was 4289 (Ezra ii. 36); it would propably be greater now. (*Alford.*)

8. χάριτος] So A, B, D, and others. *Elz.* πίστεως.

9. Λιβερτίνων] The Talmudists reckon 480 different Synagogues at Jerusalem. *Lightfoot*, i. p. 362; ii. p. 664.

St. Luke *distinguishes* the name of *this* Synagogue from the following names which are *geographical*, by prefixing the words τῆς λεγομένης. If the word *Libertini* had been designed, as some suppose, to describe the inhabitants of a *country*, he would hardly have described them as he does. The Λιβερτῖνοι, *libertini*, were Jewish *freedmen* of Rome and Italy, Ῥωμαῖοι ἀπελευθερωθέντες (*Chrys.*), descendants of some who had been carried away captive to Rome by Pompey. See Philo, legat. ad Caium, ii. p. 568, who mentions many Jews inhabiting the Transtiberine region at Rome; and adds that Ῥωμαῖοι ἦσαν οἱ πλείους ἀπελευθερωθέντες. *Tacitus*, Annal ii. 85, speaks of "quatuor Millia *libertini* generis, *Judaicâ* superstitione infecta." Cp. below, xviii. 2; xxviii. 17.

— Κυρηναίων καὶ Ἀλεξανδρέων] A fourth part of the population of *Cyrene* consisted of Jews (*Joseph.* Antt. xiv. 7, 2; xvi. 6, 1), and three of the five districts of *Alexandria* were occupied by them. *Joseph.* Ant. xiv. 7, 2; xiv. 10. 1; xix. 5, 2. (*Meyer.*)

Perhaps we may explain the presence of these Hellenists at Jerusalem at this time, by the supposition that it was now some great Festival,—perhaps the Passover,—when they came up to Jerusalem; and when many of the Jews would be in a more excited state of zeal for the Law, and against the Gospel.

— τῶν ἀπὸ Κιλικίας] Perhaps Saul of Tarsus, in Cilicia (xxi. 39; xxii. 3), was among them. Cp. *Wieseler*, p. 63.

— Ἀσίας] namely, Proconsular Asia or Lydia, and its neighbourhood, of which Ephesus was the μητρόπολις. See above, ii. 9.

12. εἰς τὸ συνέδριον] The Sanhedrim, consisting of ἀρχιερεῖς, πρεσβύτεροι, and γραμματεῖς, and usually assembled under the presidency of the High Priest, sat in the *conclave*, or chamber called גזית (*Gazith*), on the south side of the Temple. Whether it continued to sit there at this time is not certain. The members of the Council were arranged in a semicircle, the President occupying the seat in the middle point of the curve. See the authorities in *Winer*, ii. p. 552.

13, 14. ὁ ἄνθρωπος οὗτος—Μωϋσῆς] A similar charge had been made against Christ, Mark xiv. 56. 58. Cp. Matt. xxvi. 61. John ii. 19. 21.

This accusation is the clue to the interpretation of St. Stephen's speech in the following Chapter.—*Elz.* adds βλάσφημα after ῥήματα, but it is not in A, B, C, D.

— Μωϋσῆς] emphatic; and as such reserved for the last word in the sentence.

15. πρόσωπον ἀγγέλου] O prima ovis, pugnans in medio luporum, sequens, non adhuc perveniens ad Dominum; et jam amicus est Angelorum! Quàm manifestè familiaris Angelis erat amicus, qui in medio luporum ut Angelus parebat. Cœpit tanquam *Sole* illustratus *Justitiæ* ita splendere, ut humanam speciem non haberet ipsis inimicis. Serm 214, in Append. *Aug.* v. p. 2900. For Sermons on his Martyrdom, cf. ibid. pp. 2892—2911, and *Augustin*, Opera, Serm. 314—319, and *S. Iren.* iii. 12. *Gregor. Nyssen.* de Stephano, iii. p. 357. *Asterius*, Orat. xii. p. 288. *Tillemont*, Mémoires, pp. 1—4.

CH. VII. 1, 2. ὁ δὲ ἔφη] PRELIMINARY NOTE on the Seventh Chapter.

The SPEECH of ST. STEPHEN before the Jewish Sanhedrim

ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ² Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ, ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν,

at Jerusalem, may be regarded as the first Christian "Apologia contra Judæos."

On this Oration it may be premised,

First, that it cannot be understood unless it be regarded as the language of the HOLY GHOST (see vi. 10; vii. 55), speaking by the mouth of St. Stephen, and replying, not only to the *words*, but also to the *thoughts* of his hearers. It is full of *indirect* and *allusive* refutations of Error, and of similar assertions of Truth, concerning Jesus Christ, Who is always present to *the mind* of the speaker, though he does not once mention His Name, till at length it bursts forth in his dying ejaculation, "LORD JESUS, Receive my spirit" (*v.* 59).

This speech is of inestimable value, as a divinely-inspired Summary of the Old Testament History; and as a divinely-inspired *Commentary* upon it; and as teaching the world, on the authority of the Holy Ghost, how that History is to be read; especially with regard to Christ and Christianity.

St. Stephen, the Hellenist and Deacon of the Christian Church, is arraigned before the Jewish Sanhedrim, who would have restrained God's favours to particular *persons* (viz. themselves and their own nation) and to a particular *place*, viz. Jerusalem. They charged him with contempt of the Temple and Law, which were confessedly of Divine Institution; and with asserting that Jesus of Nazareth would destroy their Holy Place, and "change those customs" which Moses, the Lawgiver delegated by God, had delivered to them (vi. 14). St. Luke distinctly says that these charges were false (see vi. 13); and St. Stephen retorts them on his accusers.

The following is a PARAPHRASE of the Speech:—

St. Stephen shows that the presence and grace of God is not limited to Judæa; that the "God of glory appeared to Abraham, *our* Father;" and thus St. Stephen affirms that he himself,—a Christian, is a *son* of Abraham (see also *vv.* 11, 12)—God, he says, appeared to Abraham, not in Judæa, but when a stranger in a *heathen* land, Mesopotamia; Abraham was, in fact, a foreigner. And in *this* land, Judæa, which they regarded as the special abode of God, Almighty God appeared to Abraham *before* any Temple existed, or any sacrifice was offered at Jerusalem (*Chrys.*), and did not give to Abraham, "the friend of God," "the father of the faithful," even "so much as to set his foot on." God said, also, that the promised seed would be *foreigners* in a *strange* land, and be in bondage there; and that afterwards they would come out and serve God in this place.

All these promises, he shows, were independent of, and prior to, the *Levitical Law*. They were made *before* Abraham received the seal of *circumcision*, by which Infants of eight days old were admitted into covenant with God under the Law (*v.* 8).

He then shows that the *practice* of particular *persons*, especially of their own ancestors and of themselves, is no safe measure and rule of what is *right in the eyes of God*; and thus he tacitly replies to their imaginations, that *because Jesus of Nazareth*, claiming to be the Messiah, had been rejected and put to death by *themselves*, the seed of Abraham, the favoured People, the ministers of God's Temple, *therefore* Jesus was *justly* condemned and punished. For, says St. Stephen, the Patriarchs themselves, being filled with envy, sold Joseph their brother into Egypt[1]; as *you* for envy delivered Christ to Pilate (Matt. xxvii. 18). They rejected Joseph as you rejected Jesus.

But God was with Joseph as He was with Jesus. He delivered Joseph from all his afflictions, as He delivered Jesus from the grave; He made Joseph ruler of Pharaoh's house, as He has exalted Jesus with His own right hand to be ruler of His Church and of the world. And when a great dearth and famine came on the land, then Joseph—the despised and rejected Joseph—sold by his brethren the Patriarchs, in whose name you glory so much, Joseph—not in Judæa, your favoured land—no, but in Egypt, *heathen* Egypt—*he* fed Jacob and the Patriarchs there. And in due time—not at first—he was made known to his brethren; as you in God's good time and by His grace may look on your brother whom *ye* have *pierced* (Zech. xii. 10), and who fed the *bodies* of five thousand with a word, and Who in His Word and Sacraments is providing for the immortal souls of all true Israelites, in what you regard as little better than a heathen *Egypt*, viz. the *Christian Church*, now open to you and to *all nations*, who hunger for the bread of life; and so all the world may be reconciled and meet together in a fraternal embrace in the true Joseph, Christ Jesus.

Jacob and the Patriarchs died—not in Canaan, but in Egypt—and the bones of the Patriarchs were taken from Egypt and were buried, not in Egypt it is true, but yet not in *Machpelah* at Hebron, the royal, priestly city in *Judæa*, where those of Abraham, Isaac, and Jacob lie. And therefore, although it be very fitting that those of the same family should be buried together,—yet do not imagine that the sanctity and blessedness of a peaceful death and burial is *limited* to a particular spot. No; the bones of the Patriarchs themselves were taken to a place which you now abhor, and to which you now give an opprobrious name (see on John iv. 5)—*Sychem*—not a Jewish city—but in the hands of those with whom you will have "no dealings" (John iv. 9)—the *Samaritans*.

That place itself, *Sychem*, was originally the property of heathens. It was not an inheritance of Abraham; he had no inheritance in Canaan, but it was *purchased* by him *for money* of those who were uncircumcised. (See *v.* 16.)

In course of time Moses, our great Lawgiver, was born, and was *exceeding fair* (*v.* 20), as Christ is fairer than the children of men (Ps. xlv. 3). Moses was not born in Canaan, but in Egypt, and he did not scorn to be a learner in all the wisdom of that country (*v.* 22); and so was an example to you, who despise all foreign learning, especially the Hellenistic literature.

The Holy Spirit, speaking by St. Stephen, now proceeds to answer their *thoughts* concerning Christ, by reference to the history of their own divinely-appointed Lawgiver *Moses*. In speaking of Moses he tacitly refers to Christ; and while we hear what he says of Moses, we may understand him as speaking of Christ.

When forty years were fulfilled, he came to visit his people, as Christ after forty days was presented in the Temple, and is come in the fulness of time to visit you; and when he saw an Israelite in distress he delivered him, as Christ has delivered those who were afflicted and oppressed by the devil (Acts x. 38). But his brethren understood not his mission; as Christ came to His own and His own received Him not (John i. 11). And when Moses would have reconciled them they resented it, and said, "Who made thee a Ruler and a Judge over us?" And so you have dealt with Christ, Who desired to unite all God's children, Jews, Samaritans, and Gentiles, in one,—and you have said of Him, "We will not have this man to reign over us." (Luke xix. 14. John xix. 15.)

When forty years more were passed, Moses came forth from the wilderness, as Christ came forth from the forty days' fast in the desert, and began his ministry with a visible mission from God, Who sent him by the hand of the *Angel* of His presence (Christ Himself) in the fire of the Bush, the type of His Church, *not* always triumphant in this world, but often tried in the furnace of affliction, and yet never consumed. Therefore do not suppose that because Christ allowed Himself to be afflicted by you, and because *His Church* is now persecuted by you, therefore He is not God. Do not imagine that *Jerusalem* is the only place which is holy in God's sight. No; the Bush, the type of God's Church, was *on holy ground*, though it was not in Judæa, but in the *wilderness* of Mount Sina in Arabia (*v.* 33). The whole world is the field, the Church. (Matt. xiii. 38.)

Your Fathers rejected Moses, and you have crucified Christ. Yet Moses was a deliverer appointed by God (*v.* 35). Moses was "mighty in words and deeds," and so was Christ; Moses wrought wonders in Egypt and in the Red Sea, and in the wilderness. Christ has wrought greater wonders in delivering you from a worse bondage, and drowning the enemies of our souls by Baptism in the Red Sea of His blood; and He is ever working wonders during the whole pilgrimage of His Church in the wilderness of this world. Moses foretold that *another* Prophet should arise from among them like unto himself, that is, in human form; like Him in acts, and like Him in being *resisted* by those whom He came to save. (*Chrys.*) "Him shall ye hear" (*v.* 37). That Prophet *has* risen among you. In rejecting *Him* ye have despised Moses, of whom you boast. Not *I*, but *you*, have spoken blasphemous words and have done blasphemous deeds "against Moses, and against this place and the Law." Moses was with the Church in the wilderness. So Christ is ever with His Church in her journey to the heavenly Canaan. He was with Moses then (*v.* 38. 1 Cor. x. 3–5). Your fathers resisted Moses, and in tempting him they tempted Christ (1 Cor. x. 9). Moses received the lively oracles of God's Holy Word to give to you. Christ has authorized that Word; He *is* the living Word of God.

Your fathers would have returned to heathen Egypt, the

[1] In this Paraphrase certain points of allusion are *expressed* which may be justly supposed to have been in St. Stephen's mind, and to have suggested the topics of his Speech, though they are not explicitly developed in it. *If* they had been *expressed*, he would have been stopped by his hearers. But he spoke to Posterity and the World; and we by the light of the Gospel are able to understand his allusions, which were not clear to them.

a Gen. 12. 1. b Gen. 12. 5.

3 [a] καὶ εἶπε πρὸς αὐτόν, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω. 4 [b] Τότε ἐξελθὼν ἐκ γῆς

land of bondage; they made a calf even in Horeb, where God gave the Law. God has witnessed against them by the mouth of His Prophet (Amos v. 25. Cp. here, *vv.* 43, 44). Did you offer sacrifices to *Me?* No; *but* (καὶ, *vv.* 43, 44) you preferred the Tabernacle of Moloch to *My* Tabernacle, and the Star of *your* God Remphan, to the Pillar of Fire and the Cloud. He therefore threatened to carry them into captivity beyond Babylon.

God vouchsafed all these revelations to Abraham, Joseph, and Moses, at a time *before* even the *Tabernacle* existed; ἕως ἔτι οὐδαμοῦ ναὸς, οὐδαμοῦ θυσία. (*Chrys.*) *That* Tabernacle was made from a pattern in the heavens, anterior to *all* God's revelations; and God in His love and mercy vouchsafed to lead you into this land by Jesus the Son of Nun, the type of the true Jesus, the Saviour of the world.

God vouchsafed His favour to David while as yet *no Temple* stood. The *Temple* of which you boast, saying, "The Temple of the Lord, the Temple of the Lord" (Jer. vii. 4), was *not* built by *David*, "the man after God's own heart," but by *Solomon*, whose heart was turned away from God to worship idols. God was pleased to place His Name at Jerusalem, and to show His Glory in the Temple of Solomon; yet He declares by His prophet (Isa. lxvi. 1), that "Heaven is His Throne: what *House* will ye build *Me?* hath not my hand made *all* these *things?*" His Temple is the Universe.

Ye who boast of your Circumcision are uncircumcised in *heart* and *ears*. Ye who call yourselves the children of the Prophet, "Which of the Prophets have ye not killed?" (Matt. xxiii. 27.) Ye are always rebelling against the Holy Ghost, Who spake by them; and you have betrayed and murdered the Just One, whose coming they foretold. Ye who make your boast of the Law, and accuse me of blaspheming it, *me* who acknowledge it to have been given by the ministry of Angels, and honour it as such, ye have received that Law, but have not kept it.

As to the *language* in which this speech was delivered, it may, perhaps, have been *Greek* (so *Meyer* and others). From Acts xxi. 40; xxii. 2, it appears that St. Paul's audience at Jerusalem were agreeably surprised when St. Paul addressed them in Hebrew. They expected that he would speak in Greek: St. Stephen was a *Hellenist*, and almost all his references to the Old Testament are to the LXX Version. And the use of the Greek tongue in proclaiming the Gospel to the Jewish Sanhedrim would seem to be in accordance with the purport of his speech, which was, to show that God's favour was not limited to the Hebrew Nation.

On the other hand, it may be observed, that St. Stephen would be desirous to conciliate his auditory and to consult their feelings, which were not favourable to Hellenism, and to show them that he revered the language in which the Ancient Scriptures, to which he refers, were written; and that standing, as he was, arraigned of despising the Law of Moses, he would comply with their reasonable prepossessions, and become, as St. Paul afterwards did—of whom he was the forerunner—"a Jew to the Jews." (1 Cor. ix. 20.)

The use of the *Hebrew* tongue by St. Paul at Jerusalem, in a speech beginning with the same words as St. Stephen's, i.e. addressed to the πατέρες as well as ἀδελφοὶ (xxii. 1), renders it probable that St. Stephen also spoke to the Sanhedrim in Hebrew; and perhaps this may have been one reason why they listened so long to his address.

There is an expression at its close which seems to confirm this opinion, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, *v.* 56. The word οὐρανὸς in the *singular* occurs about sixty times in St. Luke's Gospel and the Acts of the Apostles. But there are scarcely two or three passages where οὐρανοὶ in the *plural* is used. The only one in the Acts is ii. 34, in a speech addressed by St. Peter to the men of Israel (*v.* 22), probably in Hebrew. The plural οἱ οὐρανοὶ is the Hebrew הַשָּׁמַיִם; and if Stephen had spoken in Greek, he would probably have used the singular, or St. Luke, according to his custom, would have used that number, and not the plural.

Dr. Lightfoot does not hesitate to say (ii. 662), that St. Stephen "would not plead before the Sanhedrim in any language but Hebrew."

Some cautionary words are requisite here in reference to certain criticisms of several statements in this speech.

Our Lord promised to His Disciples to give them the Holy Ghost; and accordingly, as this book informs us, He sent the Holy Spirit from heaven upon them, on the Day of Pentecost. He foretold that they would "be brought before *Councils* (συνέδρια) for His Name's sake;" and that "the *Holy Ghost* would speak by *their mouth*" (Matt. x. 17. Mark xiii. 11. Luke xii. 11), and that "He would give them a mouth and *wisdom*, which all their adversaries should not be able to *gainsay* or *resist*" (Luke xxi. 15. Acts vi. 10). And that all this should be for a Witness or Martyrdom. St. Luke here adopts the words of Christ and applies them to St. Stephen (Acts vi. 10), who is brought before *the Council;* and he calls him "a man *full* of the *Holy Ghost*," and says that his adversaries could not *resist* the wisdom with which he spake, and he dies the first Martyr for Christ.

Let us consider the words of Christ's promise in the Original. Mark xiii. 9, παραδώσουσιν ὑμᾶς εἰς συνέδρια ἔνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς, ὅταν δὲ ἀγάγωσιν ὑμᾶς, μὴ προμεριμνᾶτε τί λαλήσητε· . . . οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. Luke xxi. 15, ἐγὼ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν, and Luke xxi. 13, ἀποβήσεται ὑμῖν εἰς μαρτύριον.

Compare with these promises the narrative concerning *Stephen*, Acts vi. 5. 10, Στέφανος πλήρης Πνεύματος ἁγίου. 8, Στέφανος πλήρης χάριτος (cp. vii. 55) . . . καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

It is true that our Lord did not make this promise to St. Stephen *personally*. But surely there is no violence in applying His words to one, who is characterized, as St. Stephen is, by the Holy Ghost in Holy Scripture as the First Martyr (cp. Acts xxii. 20), and whose Martyrdom is so fully described by Him, and occupies so prominent a place in the history of the Christian Church as the chosen specimen of all Christian Martyrdoms; and it could hardly have been said by St. Luke, that Stephen was *full of the Holy Ghost*, and that *they could not resist his words*, if (as some recent criticisms allege [1]) there are mis-statements in St. Stephen's speech concerning the very rudiments and alphabet of Jewish History, which any pupil of Gamaliel, and much more the learned Rabbis of the Sanhedrim, before whom he spoke, would have refuted and exploded, and which would have exposed him and his cause to derision.

The allegations in question, when reduced to their plain meaning, involve the assumption, that the Holy Ghost, speaking by St. Stephen (who was 'full of the Holy Spirit'), *forgot* what He Himself had written in the Book of Genesis; and that His memory is now to be refreshed by biblical commentators of the nineteenth century!

This kind of Criticism is animated by a spirit very alien from that Christian temper of reverential modesty, gentleness, and humility, which are primary requisites for the discovery and reception of truth. *Mysteries are revealed to the meek* (Ecclus. iii. 19). *Them that are meek shall He guide in judgment, and such as are gentle them shall He learn His way* (Ps. xxv. 8). But this spirit of criticism seems willing to accept any supposition, however fanciful, except that of its own fallibility! It is ready to allege that St. Luke is in error in saying that St. Stephen was full of the Holy Ghost. It is ready to affirm that St. Stephen was forgetful of the elements of Jewish History. It will concede, in short, any thing and every thing, except that itself can err; or that there are some things which the Evangelists and First Martyrs knew better than itself.

No wonder that it is given over by God to a reprobate mind. No wonder that it falls into strange errors, and, what is worse, misleads others into fatal delusions; and yet it professes to guide them into the truth. It pretends to explain Scripture, and

[1] For instance, *De Wette* says (in the third edition of his Commentary on the Acts, Leipzig, 1848, p. 68), "*Auffallend sind die vielen historischen Fehler*, welche sich am leichtesten einem unvorbereitet Sprechenden zuschreiben lassen." On *v.* 16, he says, "hier sind *zwei Fehler*."

Meyer concurs in the allegation of *historical errors*, but says that they are not surprising. "Die historischen Verirrungen bei dem in Drange des Augenblicks extemporirten Vortrage *gar nichts Auffallendes* haben." (*Meyer*, p. 131, 3rd ed. 1854.) And on *v.* 1, "Stephen hat *irrthumlich* u. s. w." And on *v.* 16, he says, "Mithin hat Steph. eine *Verwechselung* begangen."

No wonder that other Expositors, proceeding on the same suppositions, should advance a step further, and deny the genuineness and authenticity of the speech,—as has been done by *Baur* and *Zeller*. It is to be deplored, that similar allegations have found their way into some English Expositions of this Speech. It is therefore more necessary to examine them.

Χαλδαίων κατῴκησεν ἐν Χαρράν· κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. 5 Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο [c] δοῦναι αὐτὴν εἰς κατάσχεσιν αὐτῷ, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ [c] Gen. 13. 15.
ὄντος αὐτῷ τέκνου. 6 [d] Ἐλάλησε δὲ οὕτως ὁ Θεός, ὅτι ἔσται τὸ σπέρμα [d] Gen. 15. 13, 16.
αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν [e] ἔτη τετρακόσια· 7 καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι κρινῶ Ἐγώ, [e] Exod. 12. 40, 41.

yet shakes their belief in its Inspiration, and saps the foundations of the Faith.

Can it therefore be said that there is nothing hard to be understood in this Speech of St. Stephen—or rather in this Divine Oration of the Holy Ghost speaking by St. Stephen's lips? No. But (as the candid reader will allow) the *greatest difficulties* here are those which are not in St. Stephen's Speech, but have been created by misstatements of some who have criticized it.

As will be shown presently (see below on *v.* 16), the difficulties themselves, when more nearly examined and explained, are seen to be fraught with divine power and beauty.

If the speech be regarded as it ought to be, not as a mere human effort, but as the outpouring of a divinely inspired mind, then many of these difficulties will disappear at once. For instance, the mode in which the Speaker deals with passages of the Old Testament, may occasion perplexity to those who consider St. Stephen merely as an ordinary man commenting on Scripture; but if it be remembered that the Holy Spirit is speaking by his mouth, and is expounding His own word, then those expositions command our assent as coming to us on the same authority as Scripture itself. And after all, some difficulties there will be ever in God's Holy Word—not from itself, but on account of *our* ignorance in reading what is written. The Written Word—like the Incarnate Word—is "set for the fall and uprising of many in Israel" (Luke ii. 34). These difficulties of Scripture are appointed exercises of our faith, trials of our meekness, stimulants of our hope, and the discipline of our wisdom; and if we treat them as we ought to do, then the time will come when they will all be cleared from our sight, and we shall see the Truth as it is, and know even as we are known.

Having said thus much on the general tenour of the Speech, we may now address ourselves to a consideration in detail of the Objections that have been raised against certain statements in it. It will be most convenient to place these Objections together, and to consider them *seriatim*, in the order of the Speech.

For the *Notes* on *other* portions of the Speech see below, p. 35.

Objections.

3. *εἶπε πρὸς αὐτόν*] *Objection.*—Nothing is said in Gen. xi. 31, of any call that *Abraham* received in *Mesopotamia before* he dwelt in *Haran*.

Reply.—But it is said, Gen. xv. 7, "I am the Lord that brought thee out of Ur of the Chaldees to give thee this land;" and cp. Joshua xxiv. 3, "I took your father Abraham from the other side of the flood;" Neh. ix. 7, "Thou art God which didst choose Abraham, and broughtest him forth out of Ur of the Chaldees."

It is therefore acknowledged by the Rabbis that there were two calls of Abraham (see *Lightfoot*, i. 780; ii. 665):—

(1) from his *country* and *kindred* (Ur);

(2) from his father's house (in Haran).

See also *Philo* de Abrahamo, t. ii. p. 11. 16, ed. *Mang.* ἅμα τῷ κελευσθῆναι μεανίστατο—τὸ μὲν πρῶτον ἀπὸ τῆς Χαλδαίων γῆς εὐδαίμονος χώρας—εἰς τὴν Χαρράνων γῆν· ἔπειτα οὐ μακρὰν ὕστερον, καὶ ἀπὸ ταύτης εἰς ἕτερον τόπον. P. 12, 8, ὅτως δ' οὖν βεβαιόσῃ τὴν φανεῖσαν ὄψιν ἐν διανοίᾳ παγιώτερον, φησὶν αὐτῷ ὁ ἱερὸς λόγος—μετανάστηθι—διὰ τοῦτο τὴν πρώτην ἀνοικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Ἀρραίων λέγεται ποιεῖσθαι. *Joseph.* Ant. i. 7. 1, Ἄβραμος καταλείπει τὴν Χαλδαίαν, ἐβδομήκοντα καὶ πέντε ἔτη γεγονὼς, τοῦ Θεοῦ κελεύσαντος. Cp. *Clem. Rom.* i. 10.

S. Chrys. and *Œcumenius* have suggested as probable, that Terah was induced to emigrate from Ur by the vision in which God appeared to *Abraham* his *Son;* and that his obedience to the exhortation of his *Son*, is contrasted with the disobedience of the Jews to God their Father. And so *Lightfoot*, and cp. *Schoettgen*, p. 433, and *Whitby*, p. 442.

4. *μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ*] *Objection.*—This is inconsistent with the history in Genesis. Terah begat Abraham when he was seventy years old (Gen. xi. 26). Abraham came from Haran into Canaan when he was seventy-five years old (Gen. xii. 4).

If then Abraham left Haran *after* Terah's death (as St. Stephen here says), then Terah could not have lived more than 70 + 75 years = 145 years. *But* in Gen. xi. 32, it is said that the days of Terah were 205 years.

Therefore (it is alleged) either St. Stephen or St. Luke is mistaken here.

Reply.—It is not said in Gen. xi. 26, that Terah was not more than seventy years old when he begat Abraham. But it is said that he lived seventy years and begat Abram, Nahor, and Haran.

According to the objection above specified, Terah *had three sons in one year*. But it may be said, Abraham is mentioned *first*, and was therefore his first-born, and was born soon after his father attained his seventieth year. But this is inaccurate. Abraham is mentioned first, not because he was the first-born, but because he was the Father of the Chosen Seed; cp. Gen. v. 32, where Shem is mentioned first for a similar reason. It is acknowledged by several of the Rabbis, that Abraham was Terah's *youngest* son. See *Theodoret* p. Lorinum. *Lightfoot*, ii. 666. *Bp. Kidder* on the Messiah, ii. 225. Cp. *Lord A. Hervey* on the Genealogies, pp. 83. 200.

It is observable, that Isaac, Abraham's *son*, married Rebecca, the *granddaughter* of Abraham's brother Nahor by the *youngest* of his eight sons, Bethuel (Gen. xxii. 22). And such a marriage would seem to intimate that Abraham was younger brother of Nahor.

Isaac was born late, it is true, when his father was a hundred years old (Gen. xxi. 5), but this was only thirty years more than Terah was when his eldest son was born. If, as many of the earliest Rabbinical and Christian Expositors suppose, Sarah was the same as *Iscah* (Gen. xi. 29), then since Abraham was only ten years older than Sarah (Gen. xvii. 17), it would seem that Abraham was born many years after Haran.

On the whole, nothing has been adduced to show that Abraham was more than seventy-five years old at the time when Terah died, being 205 years of age, and that Abraham did not abide in Haran till the time of his father's death; which indeed, on many accounts, is very likely that he should do, as otherwise it might be said that Canaan was given by promise to Abraham's *father*, rather than to Abraham, and that he inherited it from his earthly father, and not directly from God.

St. Stephen is therefore careful to distinguish *Abraham's* acts from those of his father; hence his mention of his father's *death*. Abraham stands independently and alone, as the father of the faithful. It is for this reason that *his* call from *Ur* of the Chaldees is specified by St. Stephen (see above on *v.* 3), and not *Terah's*.

6. *ἔτη τετρακόσια*] *Objection.*—The Israelites were not in Egypt more than 215 years. Cp. Gal. iii. 17. Exod. xii. 40.

Reply.—It is not said by St. Stephen that they sojourned in *Egypt* 400 years, any more than it is in Gen. xv. 13. 16, that they would be in Egypt 400 years. But St. Stephen says that they were *strangers* for that time.

St. Stephen's argument is, that God's *favour* is *not* confined to a *particular place* or *nation*. And it was enough for him to show that Abraham and the chosen seed were *sojourners*,—without pausing to specify the several places in succession where they sojourned. For a considerable time the Land of Promise itself was to them a *strange country*. See Heb. xi. 9.

The chronology is as follows:—

Abraham in Haran	5 years
——— in Canaan	11
From birth of Ishmael to that of Isaac	14
	30
From birth of Isaac to birth of Jacob	60 years
From birth of Jacob to birth of Joseph	90
To Joseph's death	110
To birth of Moses	60
To the Exodus	80
	400

ὁ Θεὸς εἶπεν· καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι [f] ἐν τῷ τόπῳ τούτῳ. [8] [g] Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας. [9] [h] Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον. [10] Καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ· [i] καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. [11] [k] Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν, καὶ θλῖψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν. [12] [l] Ἀκούσας δὲ Ἰακὼβ ὄντα σίτια εἰς Αἴγυπτον ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον· [13] [m] καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. [14] [n] Ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο Ἰακὼβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ ἐν ψυχαῖς ἑβδομήκοντα πέντε. [15] [o] Καὶ κατέβη Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. [16] [p] Καὶ μετετέθησαν

f Exod. 3. 12.
g Gen. 17. 9—11. & 21. 1—4. & 25. 24. 26. & 29. 32. & 30. 5. & 35. 23.
h Gen. 37. 28. Ps. 105. 17.
i Gen. 41. 37—40.
k Gen. 41. 54.
l Gen. 42. 1.
m Gen. 45. 3.
n Gen. 46. 27. Deut. 10. 22.
o Gen. 46. 5. & 49. 33
p Gen. 47. 30. & 50. 13. Gen. 23. 16. & 33. 19. Jos. 24. 32.

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7. λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ] i.e. *not* in Canaan, but in Horeb.

Objection.—These words are not found with the previous ones in Gen. xv. 13, 14.

Reply.—No: but they are found in substance in Exod. iii. 12. 18; vii. 16, with which St. Stephen rightly supposes his hearers to be conversant.

Nothing was more common among the Hebrews than the *combination* of two prophecies of Holy Scripture, especially in rapid addresses by word of mouth. Our Lord Himself authorized the practice. See note on Luke iv. 17, and on Matt. ii. 23.

St. Stephen's statement is, that God had said, that the Israelites would be *sojourners* and *bondmen* in a strange land, and that He would punish the Nation which oppressed them (Gen. xv. 13, 14), and that afterwards they should worship Him *ἐν τόπῳ τούτῳ*, where the second prophecy was delivered; i.e. *not* in the *promised land*, but in the *wilderness of Sinai*. And St. Stephen's argument is, that therefore the Jews are not to imagine that God can be worshipped only in Judæa and at Jerusalem. God Himself had *appointed*, that He should be worshipped by their forefathers in the wilderness of Arabia, at Mount Sinai, before any worship was offered to Him in the City of Jerusalem, on Mount Sion.

9. ἀπέδοντο εἰς Αἴγυπτον]

Objection.—Joseph's brethren sold him to the *Midianites* (Gen. xxxvii. 28), but they did not sell him into *Egypt*.

Reply.—This is a common use of the middle voice. Judas is said to have purchased a field, because he gave occasion to its purchase (Acts i. 18.) They sold him to persons who they saw were going into Egypt (Gen. xxxvii. 25). And therefore *Joseph himself* says that they sold him *into Egypt* (Gen. xlv. 4). Let not St. Stephen be censured for adopting Joseph's words in relating Joseph's history.

St. Stephen, in speaking of Joseph, has his thoughts fixed upon Christ (see PARAPHRASE above, p. 29). And he intends here to say, that as Joseph's brethren were guilty of selling their brother into Egypt, because they sold him to some who carried him there, so the Jews themselves were *guilty of crucifying Christ*, because they delivered Him up to Pilate to be crucified. Cp. St. Peter's words, Acts ii. 23. 36; iv. 10; v. 30.

14. ἐν ψυχαῖς ἑβδομήκοντα πέντε]

Objection.—This is inconsistent with Gen. xlvi. 27. Exod. i. 5. Deut. x. 22, where it is said that the Souls which went down with Jacob to Egypt were *seventy*.

Reply.—It is said by some that St. Stephen follows the LXX, in saying that seventy-five *came down with Jacob*. But this is doubtful. In Gen. xlvi. 27, the Alexandrine MS. of the LXX has not the words μετὰ Ἰακώβ. And it is said by the LXX in Exod. i. 5, that *all* the souls from Jacob (i.e. including those of Joseph) were *seventy-five*; and it is also said in the LXX (Deut. x. 22), that they who came into *Egypt* were *seventy*.

The true answer seems to be;—

St. Stephen (as his argument led him to do) is reckoning up *all* the family of Jacob, inclusive of his own children and their children, and not only those who came down with Jacob into Egypt.

The Hebrew Original does not say that the souls which went down with Jacob were seventy, but

1. That all the souls that came *with Jacob* into Egypt, which came *out of his loins*, were sixty-six (Gen. xlvi. 26).

It says also,

2. That all the souls of the house of Jacob which came into *Egypt* were seventy (Gen. xlvi. 27).

In the former of these two statements the following are not enumerated—

Jacob himself,
Joseph, and Joseph's two Sons, viz.
Manasseh,
Ephraim; which being added, make up seventy; the number specified in the latter statement.

But St. Stephen says that Joseph sent for his father Jacob, and all his *own* kindred, συγγένειαν αὐτοῦ, *not* ἐκγόνους Ἰακώβ: ἐν ψυχαῖς ἑβδομήκοντα, i.e. so as to make up, or which in course of time made up, a number of seventy-five souls.

This use of ἐν with a dative for the Hebrew ב (see *Winer*, Gr. Gr. p. 349), and equivalent to εἰς with an accusative, is very common. See *Glass.* Phil. p. 485.

The number seventy-five, which St. Stephen specifies, consists of the seventy mentioned (Gen. xlvi. 27), together with the issue of the sons of Joseph's own sons, Ephraim and Manasseh,

Machir (son of Manasseh),
Galaad (son of Machir),
Sutalaim, Taam (sons of Ephraim),
Edom (son of Sutalaim), as stated in the LXX of Gen. xlvi. 20. Cp. Numb. xxvi. 28—37. 1 Chron. vii. 14—20.

And thus the number 75 is made up.

The addition of these five was not accidental. Indeed the reader may be sure that in this and all the other seeming variations between this speech and the Hebrew Original, there is no inconsistency, but agreement, and something more, viz. there is the groundwork of an additional argument in the pleading of the Speaker. The addition in question was very relevant to St. Stephen's cause; for thus he may be understood to affirm that those born of Jacob's line in *Egypt* were *equally children of the promise* with those born in *Canaan*, the promised land; according to what Jacob himself says of the Sons of Joseph born in *Egypt*, "as *Reuben* and *Simeon*, *they* (i.e. Ephraim and Manasseh) shall be *mine*" (Gen. xlviii. 5).

Thus St. Stephen suggests the antecedent probability of the extension of God's promises to *all nations* of the earth; which was in fact intimated in the preference given by Jacob to the *younger* son, Ephraim, before the *elder*, Manasseh (Gen. xlviii. 17—20).

16. μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ]

Objection.—This assertion of St. Stephen is wholly inconsistent with the history in the Book of Genesis. For,

1. Jacob was *not* buried in *Sychem*, but in *Machpelah*, before *Mamre* at *Hebron*, in the region which afterwards belonged to *Judæa*; about 20 miles *South* of *Jerusalem*, and where *Abraham* and *Sarah*, *Rebecca* and *Isaac* were buried; see Gen. xlvii. 30; xlix. 29; l. 13. Cf. *Jerome*, ad Pammach. Ep. 33, p. 254, where the difficulty is stated, and he says, "differo solutionem istius quæstiunculæ."

εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. 17 [q] Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγ- q Exod. 1. 7, 8.

Reply.—It is *not* said by St. Stephen that *Jacob* was buried at Sychem—but that the *Patriarchs* were.

Joseph was buried in Shechem, or Sychem (see Joshua xxiv. 32), near Mount *Gerizim* (see John iv. 5. 20. 21), in Samaria. And at this day there is at *Sichem* a tradition to this effect, "in which, by a singular coincidence, Jews and Samaritans, Christians and Mohammedans agree." *Robinson*, Palestine iii. 109.

And the *other Patriarchs* were buried there also. See *S. Jerome*, Ep. 86, who says, concerning Paula, "Venit *Sichem* quæ nunc Neapolis appellatur, atque inde divertens vidit duodecim Patriarcharum sepulchra." And in his treatise De optimo genere interpretandi: "Duodecim Patriarchæ *non* sunt sepulti in Arbes (Hebron), sed in Sychem." Cp. *Bede* in loc. p. 34, and *Whitby* here, p. 443—4. See also the authorities from the Jewish Commentators quoted by *Lightfoot* here (vol. ii. p. 668), and *Wetstein*, and *Robinson*, Palestine iii. 119.

Therefore it is not affirmed by St. Stephen that *Jacob* was buried at *Sichem*. He knew that well. But to mention that fact would have been irrelevant to his argument. For he knew that Jacob's bones were carried to *Macpelah*, or Hebron, where Abraham's were; and *that* was a royal and priestly city of *Judæa*, the seat of David's kingdom. And it might perhaps have been retorted on St. Stephen, that the fact of the transfer of Jacob's bones to *that* place showed that there *was* a special sanctity restricted to the region of Judæa, which was so preferred. He therefore says nothing of Jacob's bones; but proceeds to speak of those of the *Patriarchs*, which he says were conveyed to *Sichem*.

To *Sichem!* here is the strength of St. Stephen's assertion. And Sichem is therefore *repeated* by him, and stands the *last* word in the sentence, to leave as it were a *κέντρον ἐν τοῖς ἀκροωμένοις*.

And why? Because, from jealousy of Sichem, in Samaria, some of the *Jews* had falsely affirmed that the Patriarchs were not buried *there*, but at *Hebron* (cp. *Joseph.* B. J. iv. 9. 7), and Stephen would refute this falsehood, even though he would thus be vindicating the honour of the *Samaritans* against the *Jews*. And even *because* Sichem was not in Judæa, the favoured Land, nor was it in the hands of Jews, but of *Samaritans* their enemies, with whom they would have "no dealings," and whom they reviled as heretics and unbelievers, and Cuthite dogs; and was a place whose inhabitants they despised and hated (Ecclus. l. 26), and which they called by an opprobrious name, Συχάρ. (See on John iv. 5.)

This was worth saying; in order to show (according to his great argument) that holiness and blessedness are not limited, in death and burial, any more than in life, to any *particular spot*. Nay, more: Almighty God manifested Himself first to our father Abraham in *Mesopotamia* (*v.* 2), a heathen land; and his first appearance to Abraham in Canaan was not at Hebron, but at *Sichem*, now in the hands of *Samaritans*. And *there*, at Sichem, the bones of Joseph and the Patriarchs lie. They were even brought from a long distance, and laid there as in a chosen spot. *Sichem* was preferred to *Hebron*, Samaria to Judæa! How instructive was this! And be it observed, that in the very next chapter to this, where the Jews stone St. Stephen at *Jerusalem*, the word of God takes root in *Samaria* (Acts viii. 5, 6). The *Jews* rush "with one accord" (*ὁμοθυμαδὸν*) and *stone* Stephen the Deacon (vii. 57). The Samaritans with one accord (*ὁμοθυμαδὸν*) receive Philip the Deacon (viii. 6), and are baptized into Christ.

Objection 2. The place at Sychem where the *Patriarchs* were buried was not purchased by *Abraham*, but by *Jacob*, who bought it of the Sons of Hamor (*Emmor*), the Father of Shechem, for a hundred pieces of silver (Gen. xxxiii. 19. Joshua xxiv. 32).

It is alleged that St. Stephen ("from forgetfulness or inattention") has confounded *this* purchase of the plot of ground at *Sychem* by *Jacob* with that which *Abraham* made of the burial-place of *Macpelah* from *Ephron* the Hittite (Gen. xxiii. 16; xlix. 29).

Reply.—It has never been shown, nor ever can be, that *Abraham* did *not* purchase a plot of ground at *Sichem*, where Joseph and the Patriarchs were buried.

Indeed (independently of St. Stephen's assertion) it is highly probable that he did;

For (1) *Sichem* was the first place in Canaan where Almighty God vouchsafed His presence to Abraham. (Gen. xii. 6, 7.)

It was thence called by the name *Moreh* (מוֹרֶה), or *Vision* (cp. *Lightfoot*, ii. p. 669), and there Abraham *built an altar* to the Lord.

He built an altar there. He must therefore have had some land there. Now Abraham was not the man to occupy land which belonged to others. And this is intimated by the words, "the Canaanite was then in the land" (Gen. xii. 6; xiii. 7); and he would not take from others, even "from a thread to a shoe-latchet" (Gen. xiv. 23). And he had no land of his own there, not so much as to set his foot on (Acts vii. 5). Therefore it is probable that Abraham *purchased* the site on which he erected an altar, and where God first appeared to him. Cp. *Lightfoot's* judicious remarks here, ii. p. 670.

(2) The importance of *this* place (i. e. Sichem or Shechem) is further testified by the fact, that it was the first in Canaan to which *Jacob* repaired on his return from Padan-Aram, and at which he also erected an altar (Gen. xxxiii. 17). It is not indeed said that God appeared to *him* there. But he called it *El-Elohe-Israel;* and *he purchased* a site there for the altar which he built (Gen. xxxiii. 18–20).

If, now, *Jacob bought* the place at *Sichem* where *he* built *his* altar, it is yet more probable that *Abraham* secured by purchase the place at Sichem where he built his altar, and where God first appeared to him in the land of Canaan.

(3) The sanctity of this place is still further attested by what is recorded in Gen. xxxv. 4, and particularly in Joshua xxiv. 1. 25—27.

Sichem was in fact the national Sanctuary of Israel. And why? Probably from its connexion with Jacob and with *Abraham;* as the place which he on his first entrance into the land of Canaan had dedicated to God, Who had first manifested Himself to him there.

(4) The paternal portion or allotment of *Joseph* was at Sichem (John iv. 5, 6). Jacob, it is true, acquired land at Sichem by *purchase;* but something more than the site so purchased was conveyed by him in his blessing to *Joseph* (Gen. xlviii. 22). He gave him the plot he purchased at Sichem for 100 pieces of silver (the cave and field at Macpelah cost Abraham 400, Gen. xxiii. 15), and he also gave him the plot there which he had *taken out* of the hands of the *Amorite* with his *sword* and with his *bow*. See Gen. xlviii. 22, compared with Gen. xxxiii. 19. Josh. xxiv. 32. John iv. 5.

Jacob was a man of peace. What he tells us he *took out of the hand of others by his sword and by his bow*, we may be sure was not violently usurped by him, but justly *recovered*. And it may be, that the spot to which he refers was that which had been *purchased* originally by *Abraham*, and on which *he* had built an altar; and if that had been occupied by others (i. e. the Amorite), what more likely than that Jacob, from a feeling of piety and zeal, should feel it his duty to restore it, and secure it for ever to his posterity, as Isaac re-opened the wells which Abraham had digged, and the Philistines had stopped? (Gen. xxvi. 15. 18, 19.)

(5) This supposition that Sichem was originally acquired and dedicated by the Father of the Faithful, Abraham, and afterwards recovered by Jacob, suggests the reason why not only Joseph (whose inheritance it was), but why the other Patriarchs also were buried at *Sichem* rather than at Macpelah. It was not perhaps without reference to these and other interesting circumstances in the early history of Sichem, that when God was *manifest in the flesh*, He chose Sychar for a special Revelation of Himself as the Messiah (see note on John iv. 5; cp. iv. 26), and discoursed there to the woman of Samaria concerning the future extension of God's Worship to every place in the world (John iv. 21).

Lastly, it is *objected*

That St. Stephen says *Abraham* purchased the land at Sichem of the children of *Emmor* the son of Sichem;

And this, it is said, is a proof that he confounded a purchase supposed to be made by Abraham, for that made by Jacob of the sons of Hamor, the father of Shechem (Gen. xxxiii. 19. Josh. xxiv. 32).

Reply.—St. Stephen is speaking of a different Emmor, or Hamor, from the person bearing that name with whom *Jacob* dealt. Jacob dealt with the sons of a Hamor who was the *father* of Shechem. St. Stephen says that Abraham bought the field from the sons of Hamor, the *son* of Shechem.

Hamor was the name of the *Prince* of the Shechemites (Gen. xxxiv. 2). And it is no more surprising that there should be two princes of Shechem called Hamor, than that there should be many Candaces in succession in Meroe, and many Pharaohs in Egypt and Cæsars at Rome.

Hamor seems to have been the hereditary title of the king

γελίας ἧς ὡμολόγησεν ὁ Θεὸς τῷ Ἀβραὰμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. 19 Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ
r Exod. 2. 2. Heb. 11. 23. ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. 20 r Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ
s Exod. 2. 7. t Exod. 2. 10. u Luke 21. 19. τοῦ πατρός. 21 s Ἐκτεθέντα δὲ αὐτὸν ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ, t καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22 u Καὶ ἐπαιδεύθη Μωϋσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις αὐτοῦ. 23 Ὡς δὲ ἐπληροῦτο
v Exod. 2. 11, &c. αὐτῷ v τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραήλ. 24 Καὶ ἰδών τινα ἀδικούμενον ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον.
w Exod. 2. 13. 25 Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσι σωτηρίαν αὐτοῖς· οἱ δὲ οὐ συνῆκαν. 26 w Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασσεν αὐτοὺς εἰς εἰρήνην εἰπών, Ἄνδρες, ἀδελφοί ἐστε, ἱνατί ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπών, Τίς σὲ κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; 28 μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον; 29 Ἔφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς δύο.
x Exod. 3. 2, &c. 30 x Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. 31 Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζε τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς
y Matt. 22. 32. Heb. 11. 16. αὐτόν, 32 y Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Ἔντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. 33 Εἶπε δὲ αὐτῷ ὁ Κύριος, Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας γῆ ἁγία ἐστίν. 34 Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, Τίς σὲ κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν
z Exod. 7. & 8 & 9. & 10. & 11. & 14. & 16. 1. τῇ βάτῳ. 36 z Οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου, καὶ ἐν Ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.
a Deut. 18. 15, 18. ch. 3. 22. Matt. 17. 5. John 5. 46. b Matt. 17. 5. c Exod. 19. 3, 20. Isa. 63. 9. Heb. 2. 2. Gal. 3. 19. d Exod. 19. 3, 17. e Deut. 5. 27, 31. f Rom. 3. 2. 37 a Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· b αὐτοῦ ἀκούσεσθε. 38 c Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ d ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, e ὃς ἐδέξατο f λόγια ζῶντα δοῦναι ἡμῖν. 39 e Ὧι οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς
g Exod. 32. 1. καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 g εἰπόντες τῷ Ἀαρών, Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς
h Deut. 9. 16. Ps. 106. 19, 20. Αἰγύπτου—, οὐκ οἴδαμεν τί γέγονεν αὐτῷ. 41 h Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς
i Jer. 19. 13. Amos 5. 25, 26. k Ps. 81. 12. l Deut. 4. 19. 2 Kings 17. 16. ἔργοις τῶν χειρῶν αὐτῶν. 42 i Ἔστρεψε δὲ ὁ Θεὸς, k καὶ παρέδωκεν αὐτοὺς l λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατε μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; 43 Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεφὰν, τοὺς τύπους οὓς ἐποιήσατε
m Exod. 25. 40. Heb. 8. 5. προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44 m Ἡ

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of the country. See Judges ix. 28, where the name occurs 500 years after Jacob's time.

43. Βαβυλῶνος] *Objection.*—This is inconsistent with Amos v. 27, who has Δαμασκοῦ.

Reply.—In order to enforce his argument, St. Stephen adds to the prophecy of Amos some other declarations of the same Spirit Who inspired Amos, and Who had pronounced by them that the Israelites would be carried for their sins still further

σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο
ὁ λαλῶν τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει· 45 ᵘ ἣν καὶ ᵘ Josh. 3. 14.

than Damascus (Jer. xx. 4. 2 Chron. xxxvi. 20) even to *Babylon* and beyond it. There was something significant in the fact here mentioned, that God would carry them away for their *sins* from *Canaan* to beyond *Babylon*; i. e. that for their *unbelief* He would *invert* in *their* case the course He had followed with *Abraham* their father for his *faith*. God brought *him* from Chaldæa to Canaan, He would carry *them* from Canaan to beyond Chaldæa. And observe, St. Stephen uses the *same* word here (μετοικίζω) as he had done in *v.* 4, when speaking of Abraham.

There must have been a sharp sting in this word Βαβυλῶνος reserved for the end of the sentence, where they perhaps only expected to hear Δαμασκοῦ.

On this practice, so reasonable in itself, of *blending* several prophecies into one, and also *condensing* their substance (which is imputed in St. Stephen's case to inaccuracy and forgetfulness!), see the excellent observations of *Surenhusius*, pp. 43. 45. 343, and the numerous examples cited by him of this practice. Cp. Acts iii. 22. 25, and see note above on Matt. ii. 23, Luke iv. 17, and above on vii. 3, below on Acts xiii. 22.

On the whole, on reviewing the Objections above recited, we may affirm, that there is nothing in them which can invalidate the claims of St. Stephen to Inspiration; or those of St. Luke, who has preserved his speech, and asserts that St. Stephen "was full of the Holy Ghost," and that "they could not resist the wisdom with which he spake."

There is nothing in St. Stephen's statements to countenance the assertion of some recent Criticism, that he confounded Abraham with Jacob, and Sichem with Hebron, and one purchase with another. There is nothing to authorize the assumption and conceit of that Criticism, that it can penetrate with a keener glance into the records of early Jewish History, than he "who was full of the Holy Ghost," and whose eye, being enlightened by Him, pierced through the clouds, and saw "the heavens opened, and Jesus standing at the right hand of God." On the other hand, we are constrained to ask, can there be any reasonable expectation of "progress, or further illumination" in Biblical Criticism, or of any other result but of degeneracy, degradation, disbelief, and demoralization, from such allegations as these of a shallow and presumptuous sciolism, putting them forth, not as doubtful, but as proved, and as even furnishing data to be accepted and arranged by a calm Inductive Philosophy as valuable acquisitions of Theological Science?

But they who read Holy Scripture with right dispositions will derive spiritual comfort and intellectual delight even from those portions of Holy Writ which, like St. Stephen's speech, may appear at first sight to be beset with difficulties, and have been most frequently made occasions of sceptical cavils. They will feel persuaded that there are some good reasons for statements in Scripture, which at first may seem perplexing. They will be sure that some valuable truths—like precious pearls in rough and hard shells—lurk concealed there. They will endeavour by God's grace and with earnest endeavour to extract them. And their labour will often be rewarded. As in the instances above noticed in St. Stephen's speech, they will see gleams of divine light where they once saw obscurity. Objections against Scripture will resolve themselves into Arguments for it. Difficulties will be changed into Evidences. And from this process of critical proselytism they will derive a persuasion, that when the mists of human infirmity which hang over us in this world are dispersed, and our eyes are illumined by the same Spirit Who shed His bright beams of light on St. Stephen, *all* the *other* difficulties of Scripture will disappear; we shall acquire new faculties of spiritual vision, and where before we saw mists and clouds, we shall see the heavens opened, and the glory of Jesus Christ standing at the right hand of God.

NOTES on *other* portions of the speech,—

2. *Θεὸς τῆς δόξης*] The fountain of glory. (*Chrys.*) On this Hebraism (Ps. xxviii. 3), see on Matt. xxii. 11, and cp. Eph. i. 17. Col. i. 11. Heb. ix. 5. Phil. iii. 21.

— *Χαρράν*] Haran; Κάρραι, *Carræ*. (*Lucan* i. 104.)

3.] On the supposed discrepancy in this verse, see above under "*Objections*," p. 31.

4.] On this verse, see above under "*Objections*," p. 31.

— *μετῴκισεν*] *God removed* him. Cp. *Valck.* here, p. 417, on the difference between κατοικίσαι and κατοικῆσαι, and the present Editor's note on *Theocritus*, p. 242.

5. *βῆμα ποδός*] Deut. ii. 5. LXX.

6.] See above, under "*Objections*," p. 31.

7.] See above, under "*Objections*," p. 32.

8. *πατριάρχας*] the heads of the twelve *patriæ*, or tribes.

9.] See above, under "*Objections*," p. 32.

For an excellent summary of certain points in which Joseph was typical of Christ, cp. *Bp. Pearson*, On the Creed, Art. vi. p. 414, and *Mather*, On the Types, p. 86, ed. 1705.

12. *σῖτια*] So A, B, C, D, E. *Elz.* σῖτα.

— *εἰς Αἴγυπτον*] So A, B, D, E. *Elz.* *ἐν Αἰγύπτῳ*. Cp. viii. 40, *εὑρέθη εἰς Ἄζωτον*.

The accusative is more expressive here, as indicating that provisions were stored up, and, as it were, brought together *into Egypt*; as distinct from other countries.

14.] See above, under "*Objections*," p. 32.

16.] See above, under "*Objections*," p. 32.

17. *ὡμολόγησεν*] So A, B, C.—*Elz.* ὤμοσε.

19. *ἐκάκωσε τοῦ ποιεῖν*] On the construction, see iii. 12; xv. 20. Luke ii. 21. *Winer*, § 44, p. 292. It seems to be derived from the Hebrew use of ל with the Infinitive.

20. *ἀστεῖος τῷ Θεῷ*] The LXX apply the word *ἀστεῖος* to Moses (Exod. ii. 2), for the Hebr. טוֹב, *goodly*, *fair*. Comp. Heb. xi. 23. *χαρίεις*. (*Hesych.*) The addition of *τῷ Θεῷ* is a Hebraism, denoting what is really and eminently such. Cp. *Vorst.* de Hebr. cap. xvi., and *Valck.* here, p. 425. See Jonah iii. 3, *πόλις μεγάλη τῷ Θεῷ*. Ruth iii. 10. He was goodly, not only in *men's* sight, who look only on the *countenance*, but in the eyes of *God*, Who reads the *heart*. See above, on Luke i. 6, and *Winer*, § 36, p. 221.

21, 22. *ἐκτεθέντα αὐτὸν—αὐτόν*] So A, B, C, D. *Elz.* has *ἐκτεθέντος αὐτοῦ*.

On the repetition of the pronoun *αὐτόν*, see Matt. viii. 1; xxvi. 71. Mark ix. 28.

22. *ἐν πάσῃ σοφίᾳ Αἰγυπτίων*] An argument for the consecration of *heathen* Literature to the service of Christianity. See the eloquent passage of *Origen*, Epist. ad Greg. Thaumaturg. *S. Jerome*, ad Magnum, Epist. 84, and ad Damas. 146, and *Augustin.* de doctr. Christ. (ii. 40), and c. Faust. (xxii. 91), who argues for this consecration from the example of the ancient people of God applying the gold of Egypt to the beautifying of the Tabernacle, and cites the examples of Christian Fathers. "Nonne aspicimus quanto auro et argento et veste suffarcinatus exierit de Ægypto *Cyprianus*, Doctor suavissimus et Martyr beatissimus? quanto *Lactantius*, quanto *Victorinus*, *Optatus*, *Hilarius*, ut de vivis taceam, quanto innumerabiles Græci? Quod prior ipse fidelissimus Dei famulus *Moyses* fecerat, de quo Scriptum est '*quòd eruditus fuerat omni sapientiâ Ægyptiorum.*'" Cp. *Hooker*, quoted above, Luke v. 39, and below, xxvi. 14.

— *δυνατὸς ἐν λόγοις*] Though by *nature* "slow of speech" (Exod. iv. 10); but God *gave* him eloquence (Exod. iv. 10), and he is called *ὁμιλεῖν πιθανώτατος* by *Josephus*, Ant. iii. 1. 4.

— *ἔργοις*] See *Josephus*, Ant. ii. 10. 1.

23. *τεσσαρακονταετὴς χρόνος*] The repeated mention of *forty years* in the history of Moses (here and in *v.* 30, and *vv.* 36. 42), is surely not without some meaning in reference to Christ. See above, i. 3.

24. *ἐκδίκησιν*] See Luke xviii. 3. 7, 8.

26. *συνήλασσεν*] *was reconciling:* so A, B, C, D; a much preferable reading to that of *Elz.*, *συνήλασεν*. They rejected *Moses*, when he was engaged in the work of Reconciliation, as the Jews rejected *Christ*, the Mediator between God and Man.

27. *σέ*] emphatic; thee, so feeble and obscure a person.

28. *με*] emphatic; me, as well as the *Egyptian*.

30. *ἄγγελος Κυρίου*] Generally supposed by the Fathers to be the Second Person of the Blessed Trinity. See *Hilary*, de Trin. v. *Augustin.* de Trin. ii. 13; iii. 10. *Hieronym.* in Galat. c. 3. *Ambrose*, de Fide, cap. 5. (*Lorin.*)

34, 35. *ἰδὼν εἶδον*] "plenissimè agnovi;" another Hebraism. Exod. iii. 7. See Gen. ii. 17. Deut. xv. 10. Matt. xiii. 14. Heb. vi. 13. *Valck.* and *Vorst.* p. 610, cap. xxxiv.

34. *ἀποστείλω*] So A, B, C, D. Come, let me send thee. Cp. Numb. xxiii. 27, *δεῦρο παραλάβω σε*. (*Bornemann.*) *Elz.* has *ἀποστελῶ*.

35. *ἀπέσταλκεν*] *has sent*, although they little supposed it. The reading of A, B, D, E, and others. *Elz.* has *ἀπέστειλεν*.

— *σὺν χειρὶ*] A, B, C, D, E. *Elz.*, *ἐν χ.*

36. *γῇ Αἰγύπτου*] a common Hebraism, Matt. x. 15; xi. 24, supplanted in some MSS. by *γῇ Αἰγύπτῳ*; as other Hebraisms have been by Hellenic forms.

38. *ἐκκλησίᾳ ἐν τῇ ἐρήμῳ*] A remarkable confirmation of his argument. God's Church is not limited to *Judæa*. It was in

εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυὶδ· 46 [o] ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ· 47 [p] Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. 48 Ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει, 49 [q] Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα; 51 [r] Σκληροτράχηλοι, καὶ ἀπερίτμητοι ταῖς καρδίαις καὶ τοῖς ὠσὶν, ὑμεῖς ἀεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. 52 Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε· 53 [s] οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε·

54 [t] Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

55 Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν

o 1 Sam. 16. 12, 13. 2 Sam. 7. 1, &c. 1 Chron. 17. 12. Ps. 132. 3.
p 1 Kings 6. 1. & 8. 27. ch. 17. 24.
q Isa. 66. 1, 2.
r Jer. 4. 4. & 6. 10. & 9. 25, 26. Ezek. 44. 7.
s Exod. 19. 3, et seqq. Gal. 3. 19. 2 Esd. 14. 30.
t ch. 5. 33.

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the *Wilderness*, and *there* Moses, your great Lawgiver, was with it; and, remember, he *died* there in the Wilderness; and was never permitted to enter the promised Land to which you would restrain the favours of God.

The Church in the Wilderness. This sentence is not without its prophetic significance for *Christian* times. The *Church* of God is represented in the Apocalypse as persecuted by the Great City; She is the *Woman* in the *Wilderness* (Rev. xii. 1—6), and there she is nourished by God *forty-two months* (*v.* 6), the number of the 'Mansiones,' or haltings, of the Ancient Church of God in the Wilderness of Sinai.

40. ὁ γὰρ Μωϋσῆς] On the construction, see xix. 34; xx. 3. *Winer*, § 63, p. 501.

41. ἐμοσχοποίησαν] they made a Calf—in imitation of the *Apis* of Memphis in Egypt, which they had left (cp. *Winer*, R. W. B. i. p. 644); and so in heart returned to Egypt (*v.* 39).

Thus ye have dealt with Christ. He came to deliver you from worse than Egyptian bondage, and ye have fallen back into worse slavery than before.

— ἐν ταῖς ἡμέραις ἐκείναις] Even when the Law was being delivered to him by God, they were guilty of rebellion against Him.

42. ἐν βίβλῳ τῶν προφητῶν] Of the Twelve lesser Prophets, who were reckoned as forming one *βίβλος*, or volume, by the Jews. See *Bp. Cosin* on the Canon, p. 12, and below, xiii. 40.

— μοί] emphatic. Did ye offer to *Me?* No—but to *Moloch!*

43. ἀνελάβετε] The word used by Amos (v. 26), נָשָׂא, *sustulit*. Ye were not ashamed of your idol, but ye *raised him aloft* in the air, and carried him and his tabernacle on high, as a sacred banner, standard, or trophy, when you ought to have fixed your hearts on Me and Mine.

Moloch is opposed to Jehovah, and Moloch's idolatrous σκηνὴ to the σκηνὴ or Tabernacle of God.

The Alexandrine MS. has Ραιφὰν here. C, E have Ρεφὰν, D has Ρεμφάν. The LXX have Ραιφὰν for Hebr. כִּיּוּן It seems probable that *Kiun*, *Kivun*, and *Rephan* or *Remphan*, signify the *Kronos* or *Saturnus* of the Egyptians. And ἄστρον would be the Planet of Saturn. See the authorities in *Lightfoot*, ii. p. 673. *Glass.* Phil. p. 645, 646. *Surenhus.* p. 413. *Rosenm.* here, and *Winer*, p. 386, in v. *Saturn*.

S. Cyril's note (in Catenâ, p. 123, cp. *Theophyl.* p. 68, and *Œcum.* p. 71) deserves attention particularly from his connection with Alexandria in Egypt. He affirms after Aquila and Theodotion that Ρεφὰν signifies *blindness:* the idol was that of a *Star*, but it was εἰς τύφλωσιν· ἐσκοτίσθησαν γὰρ (*read* ἐσκοτίσθησαν γὰρ) αἱ καρδίαι αὐτῶν. They worshipped the idol as their ἑωσφόρος or *Day-star* (ἄστρον), but it became to them a Ρεφὰν or σκότισμα, or *darkness*.

Perhaps therefore this name *Rephan* was given by the more devout Jews to this idol in contempt and abhorrence; for the same reason as they called the god of the Ekronites, Beelzeboul. And St. Stephen adopts *this* name *Rephan* from the LXX instead of *Chiun*, as much as to say: Ye set up the *Star* of a *blind* god in opposition to the God of heaven!

— Μολόχ] from מוֹלֵךְ, *regnans:* perhaps the *Milcom* (i.e. their King) of the Ammonites (1 Kings xi. 5. 33). The worship of Moloch accompanied with human sacrifices (see on Matt. v. 22) is specially forbidden in Leviticus xviii. 21 and xx. 2, and it may thence be inferred to have been practised by the Israelites.

— Βαβυλῶνος] See above under "*Objections*," p. 35.

45. Ἰησοῦ] Joshua the son of Nun. Cp. Heb. iv. 8. On the meaning of the name, see on Matt. i. 1.

It is observable that the name of *Jesus*, though ever in the *thoughts* of St. Stephen, and, as it were, hovering on his lips in almost every sentence, is never *expressed* in his Speech but here, where it does *not* mean Jesus of Nazareth, but Jesus (or Joshua) the son of Nun.

How much wisdom was there in this! If he had openly *spoken* as he *felt* concerning Jesus of Nazareth, he would have been stopped at once by the rage of his hearers (see *v.* 53, 54), and the Christian Church would never have had the speech of St. Stephen. There was divine eloquence in his silence. And all his words were, and ever will be—*φωνᾶντα συνετοῖσι*—vocal to the wise. And this word *Jesus*—not used for Christ, but for Joshua, the type of Christ, is full of meaning. It is significant of the fact already insisted on—that the whole speech is *allusive* to Christ.

— ἐν τῇ κατασχέσει] in the portion or possession of the Gentiles—κατάσχεσις = אֲחֻזָּה Num. xxvii. 4. 7, and *passim* in LXX. See also above, *v.* 5.

κατάσχεσις ἐθνῶν can hardly mean occupation of the *land* of the Nations.

48.] After χειροποιήτοις *Elz.* adds ναοῖς, which is not in A, B, C, D, E, H. Cp. Acts xvii. 24.

53. εἰς διαταγάς] at the disposition or ordinance of angels, i. e. ordained by God *through* them. διαταγέντα δι' ἀγγέλων, *Schol. Mosqu.* Cp. διετάξατο, *v.* 44.

On this use of εἰς, see Matt. xii. 41. Eph. i. 10. *Glass.* Phil. p. 484, 5. And as to the fact, viz. the Ministry of Angels at Mount Sinai, see Deut. xxxiii. 2, where God is said to appear on Sina, σὺν μυριάσιν . . . ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. Gal. iii. 19, νόμος διαταγεὶς δι' ἀγγέλων. Heb. ii. 2, λαληθεὶς δι' ἀγγέλων. *Joseph.* Ant. xv. 5. 3, ἡμῶν τὰ δοιώτατα ἐν τοῖς νόμοις δι' ἀγγέλων μαθόντων. *Surenhus.* p. 420, who, after many of the Fathers, says, "tota res eò redire videtur postquam Act. vii. 36 (where there is mention of the *Angel* at the Bush), cum hoc loco (Gal. iii. 19) contulerimus, ut dicamus *Christum* stipantibus Ipsum myriadibus Angelorum tradidisse Legem."

The reason of the expression seems to be, that Christ Himself was the *Angel* of the Covenant (see *vv.* 30. 35. 38); He, when He promulgated the Law, was attended by Angels (Deut. xxxiii. 2), and therefore, in a rapid mode of expression, the Law given by *the* Angel, accompanied with Angels, might be said to have been given by the disposition of Angels; and so *Josephus* says (Ant. xv. 5. 3) that the Jews had received their Law from God by Angels, δι' ἀγγέλων παρὰ Θεοῦ. That διαταγὴ is to be understood in this sense, may be inferred from St. Stephen's use of διατάσσομαι just before, *v.* 44.

55. ὑπάρχων] Not γενόμενος, and something more also than ὤν. It shows his antecedent spiritual *state;* and is an assertion

Θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, 56 καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους, καὶ τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ.

57 Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτὸν, u καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. 58 Καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου· 59 v καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. 60 Θεὶς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ, w Κύριε, μὴ στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

u ch. 22. 20. 1 Kings 21. 13.

v Luke 23. 46.

w Luke 6. 28. & 23. 34.

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of the inspiration with which this Speech was delivered. See the use of *ὑπάρχων*, iii. 2; xvii. 24; xxii. 3.

56. *διηνοιγμένους*] So A, B, C. Parted asunder, and opened. *Elz.* *ἀνεῳγμένους*.

— *ἑστῶτα*] "*Sedere* judicantis est; *stare* pugnantis vel adjuvantis." (*Greg. M.* hom. xix. in *S. Stephan.*)

57. *ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτὸν—ἐλιθοβόλουν*] They, filled with the Evil Spirit, rushed with one accord against him filled with the Holy Spirit. But what evil could Satan and the Jews do to St. Stephen? As *S. Aug.* says (Serm. 215), they procured punishment to themselves and a crown of glory to him. What benefits do we reap even from the agency of the Devil, through the overruling power of Christ! "Diabolus quanta præstitit! Omnes *Martyres* ipse nobis fecit!" (*Aug.*)

58. *ἀπέθεντο τὰ ἱμάτια*] So as to be more ready for stoning. The witnesses cast the first stone (Deut. xvii. 7).

— *νεανίου*] He might be thirty years of age. David was thirty years of age when he fought with Goliath, and is called *νεανίσκος* by *Josephus*.

— *Σαύλου*] "Magis sæviens omnes adjuvando, quàm suis manibus lapidando." (*Aug.* Serm. 279.)

"Iste Saulus," says *Aug.*, Serm. 315, "et postea Paulus, persecutor Saulus, et prædicator Paulus. Magna et divina spectacula. Qui erat in cæde Stephani Persecutor, factus est regni cœlorum Prædicator."

This is the first mention of *St. Paul* in Holy Scripture. His agency in the martyrdom of St. Stephen is mentioned with peculiar emphasis here, and again viii. 1, with the design probably of showing the power of Divine Grace in the change wrought thereby from Saul, the Persecutor of the Church, to Paul, the Preacher of the Gospel.

Here also, it seems, we may be permitted to recognize one main reason why the History of the Acts is principally occupied in narrating the actions and sufferings of the two Apostles, *St. Peter* and *St. Paul*,—the one having shown his *weakness* in *denying* Christ, the other his *fury* in *persecuting* Him.

In those two names are seen the noblest trophies of the conquests of the Holy Ghost. The name of Saul mentioned here may also suggest the conjecture that we are indebted, under the divine influence of the Holy Ghost, to the recital of St. Paul for this report of St. Stephen's speech before the Jewish Sanhedrim.

St. Paul would doubtless have been anxious to make public reparation, as far as he was able, for the wrong done by himself to the blessed Martyr. This desire manifested itself afterwards in his public declaration at Jerusalem recorded Acts xxii. 20. He could not make better amends than in confessing his own share in the martyrdom, as is done here (vii. 58; viii. 1), and in giving universal and perpetual publicity to the words of St. Stephen in the pages of Canonical Scripture, so that it might ever be said of St. Stephen, the Protomartyr of the Church, as of the first Martyr of the world, Abel, "though dead, he yet speaketh." (Heb. xi. 4.)

This supposition is in some degree confirmed by the resemblance which (as is well shown by *Mr. Humphry*) may be traced between passages in St. Stephen's speech and St. Paul's speeches and Epistles; e. g.

St. Stephen ὰ Μωϋσῆς ἀστεῖος.

St. Paul, Heb. xi. 23.

St. Stephen, vii. 48, *οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ*.

St. Paul, Acts xvii. 24, *ὁ Θεὸς οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ*.

St. Stephen, vii. 53, *ἐλάβετε νόμον εἰς διαταγὰς ἀγγέλων*.

St. Paul, Gal. iii. 19, *ὁ νόμος διαταγεὶς δι' ἀγγέλων*.

St. Stephen, vii. 51, *ἀπερίτμητοι τῇ καρδίᾳ*.

St. Paul, Rom. ii. 29, *περιτομὴ καρδίας ἐν πνεύματι*.

It is observable also, that St. Paul's first recorded speech in the Acts (xiii. 16) bears a striking resemblance to St. Stephen's. Cp. *Howson*, i. 87. 211.

Whether St. Paul reported St. Stephen's speech to St. Luke or no, this is certain, that St. Luke wrote it under St. Paul's eye, and that he published it with St. Paul's sanction. St. Paul, an inspired Apostle, deeply versed in the History and Antiquities of his own nation, read it and approved it. This consideration may serve to confirm us in our conclusion that there are no "errors or inaccuracies" in it. See above, pp. 30. 35.

59. *ἐλιθοβόλουν*] 'were stoning.' The punishment for blasphemy. (Levit. xxiv. 16. Deut. xvii. 35.)

It has been inferred by some from the infliction of this punishment on St. Stephen, that the Sanhedrim had the power of life and death in matters of religion, without reference to the Roman Governor. But this is not clear. He generally resided at Cæsarea, not at Jerusalem; and in his absence they often proceeded in a summary and irregular way in questions of religion. See on xxvi. 10, and *Burton's* Lectures, p. 32.

In the case of St. Stephen, there is no mention of any judicial sentence being pronounced. The assault upon him is represented as a tumultuary act of fury. (See *vv.* 57. 58.)

That popular outbreaks, followed by stoning, were not uncommon at this time at Jerusalem, may be inferred from what is said above, even of the captain of the temple and the officers of the Chief Priests themselves in ch. v. 26, *ἐφοβοῦντο τὸν λαὸν μὴ λιθασθῶσιν*, and from what is recorded in the history of our Lord, John viii. 59; x. 31—33. Cp. Matt. xxiii. 37.

The question whether the Jewish Sanhedrim had the power of life and death in such cases as this (as *Professor Blunt* has observed, Lectures, p. 141), is best illustrated by a passage of *Origen* (ad African. § 14), who says, "Though the Jews are under tribute to the Romans, their Ethnarch, by the permission of Cæsar, is allowed to have considerable power among them; insomuch that their trials are conducted according to their own laws, though clandestinely; and even *capital punishment* is *inflicted, not* as an absolute *right*, but with the imperial *connivance*."

"Thus it would seem that *St. Stephen* suffered capital punishment," adds *Professor Blunt*, "at the hands of the Jews, even in spite of its not being exactly lawful for them to put any one to death; the majesty of the Roman law being contented to lie in abeyance, though ready at any time to assert itself and resume its functions."

— *ἐπικαλούμενον*] *Bentley* (on Freethinking, xxxvi. p. 138) conjectures that ΘΝ (*Θεὸν*) "was absorpt by the preceding syllable ON." Perhaps, however, there is a design in the omission. St. Stephen called upon Him Whom he beheld in heaven, and said to Him, "Lord Jesus, receive My Spirit." Thus St. Stephen teaches with his dying breath that the Name of Jesus is to be called upon and worshipped; i. e. that He is God. Hence in ix. 14. 21. 1 Cor. i. 2, and 2 Tim. ii. 22, "all that call on the Name of the Lord," is a periphrasis for *Christians*. See also xxii. 16, and *Whitby* here, p. 454.

— *Κύριε Ἰησοῦ*] St. Stephen at his death prays to Jesus, and addresses the *same prayer* to Jesus, as Jesus, dying on the cross, had addressed to His Father, Luke xxiii. 34. 46. Jesus, as man, taught us to pray; St. Stephen, inspired by the Holy Ghost, teaches us to pray to Jesus, and to pray to Him as He as Man prayed to His Father,—that is, as God.

— *δέξαι τὸ πνεῦμά μου*] A proof that the spirit of man survives, and does not sleep, when separated from the body by death. See on Luke xvi. 22, 23, and above on i. 25.

60. *μὴ στήσῃς—ἁμαρτίαν*] So A, B, C, D. * *Elz.* *τὴν ἁμαρτίαν ταύτην*,—but *ἁμαρτίαν*, the emphatic word, has its proper place at the close, "Lay not to their charge this *sin*." He warns them of their danger in committing the *sin*, and shows His love by prayer for the *sinning*.

The word *στήσῃς* involves the idea of *weighing*. See Matt.

a ch. 22. 20. & 7. 58.

VIII. 1 [a] Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.

xxvi. 15, "When Thou, the Judge of all, weighest their actions in Thy balance, do not place this sin in the scale against them."

By this prayer St. Stephen proved that all he had said in his speech, however bitter to them, was the language of charity. It came from the Spirit of Truth and Love, and it had its firstfruits in the conversion of Saul, and in that of thousands by him. As *S. Aug.* says (Serm. 315), "Sævire *videbatur* Stephanus; lingua ferox, cor lene: clamabat, et amabat; sæviebat, et salvos fieri volebat."

— ἐκοιμήθη] *ἱερὸν ὕπνον κοιμᾶται, θνήσκειν μὴ λέγε τοὺς ἀγαθούς.* (*Callimachus*, Epig. 10.)

On the rythmical cadence of this sentence in the word ἐκοιμήθη (˘ – – –), see note at the end of the Book, xxviii. 31.

The following comments on this Divine History are from *S. Augustine's* Sermons in *Natali* (the Martyrdom; see on Acts ii. 24) Stephani Martyris (Serm. 314—320, vol. v. pp. 1856—1878).

S. Aug. (p. 1859) thus speaks of the History of his Martyrdom in the Acts of the Apostles: "Cùm *aliorum* martyrum vix gesta inveniamus quod in solemnitatibus earum recitare possimus (a remarkable declaration [1]) hujus passio in *canonico libro* est; Actus Apostolorum de Canone Scripturæ est: ipse liber incipit legi à Dominico Paschæ, sicut se consuetudo habet Ecclesiæ (from Easter to Whitsuntide, *Aug.*, Tract. vi. in Joan.; cp. *Chrys.* in Acta, Hom. 63 and 48). In hoc ergo libro audistis quomodo sint electi et ab Apostolis ordinati septem *Diaconi*, in quibus Sanctus Stephanus erat; prior Martyr de Diaconis quàm de Apostolis: prior victima de Agnis, quàm de Arietibus."

He draws a parallel between

(1) The charges against our Lord, and those against Stephen. Compare John ii. 19—21. Matt. xxvii. 40, with Acts vi. 14.

(2) Our Lord's prayer for His enemies, and commendation of His soul to the Father; and St. Stephen's prayer and commendation of His soul to the Lord Jesus.

He traces St. Stephen's graces at his death to the influence of Christ's example. "Sedebat in cathedrâ crucis Christus, et docebat Stephanum regulam pietatis. Ecce discipulus Tuus orat pro inimicis suis, orat pro lapidatoribus suis." He refers his hearers to the Divine Source from which all St. Stephen's graces flowed. "Ecce hoc Stephanus fecit. De se? De suo fecit? Non ita; de dono Dei fecit. Si autem de dono Dei fecit, numquid intravit, et contra te clausit? Numquid pontem transivit et præcidit? Pete et tu; Fons manat, non siccavit.

"Non mortem timebat Stephanum, quia Christum, quem *pro se* occisum sciebat, viventem videbat; ac per hoc festinabat etiam ipse mori pro Illo, ut viveret cum Illo. Ejà, fratres, sequamur eum; si enim sequamur *Stephanum*, *coronabimur* (alluding to his name *Στέφανος*, the Fathers love to dwell on the circumstance, that he who bore the name of *Στέφανος* was the first to win the *crown* of Martyrdom for Christ) maximè autem imitandus est nobis in dilectione inimicorum: persistens beatissimus Martyr in testimonio Veritatis et Charitatis ardens Spiritu, pervenit ad gloriosissimum finem."

S. Aug. (p. 1878) applies to St. Stephen the *deacon* the promise of Christ (John xii. 26), "where I am, there shall My *servant* be," observing that in the Greek original the word is *διάκονος*, and in some Latin Versions *Diaconus*, and that St. Stephen was indeed a *deacon* to Christ, that he did *follow* Christ, and that in him Christ's promise was made good, "*ubi sum Ego illic* erit *diaconus* Meus." To this remark it might be added, that the verb also is used twice there, *ἐὰν ἐμοὶ διακονῇ τις ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται, καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πάτηρ.*

S. Jerome (in Ezek. xliii.) seems to assert that St. Stephen was martyred at the *Passover*, on the second day of unleavened bread. If this was the case, and is rendered probable by the presence of many Hellenists (vi. 9), here was another point of resemblance to Christ. Cp. below, on xii. 3.

Lastly, on St. Stephen's *death*, *Augustine* says (p. 1873), "Cùm tanta esset in docendo constantia, videte qualis fuerit in morte patientia. Hi ictibus corpus ipsius quatiebant; ille pro inimicis orabat; contundebatur homo exterior, et supplicabat interior. Sed Dominus qui cinxerat, qui probaverat, spectabat desuper militem Suum juvaturus certantem, *coronaturus* vincentem. Denique Se ostendit illi. *Ecce enim*, inquit, *video cœlos apertos, et Filium hominis stantem ad dexteram Dei.* Et quid ait pro se? *Domine Jesu, accipe spiritum meum;* et pro illis genuflectit, et ait *Domine, ne statuas illis hoc peccatum.* Et hoc dicto, *obdormivit.*" O sweet slumber! He who fell asleep among the stones of his enemies, how triumphantly will his ashes awake from the stones of the tomb! He fell asleep in confidence, quietness, and peace, for he commended his spirit to the Lord.

Ch. VIII. 1—3. Σαῦλος ἦν συνευδοκῶν] Saul (says *Aug.*, Serm. 316, p. 1868) heard St. Stephen's speech; and then perhaps he scoffed at it; but he was concerned in St. Stephen's prayer. St. Stephen prayed for *him*. And mark the effects of that prayer. "Saulus, cui non sufficit occisus Stephanus, accepit Epistolas à Sacerdotibus ut ubicunque inveniret Christianos alligatos adduceret ad supplicia sumenda, qualia sumpserat Stephanus. Iratus ibat Saulus, ibat lupus ad gregem Domini. Et Dominus de sursum, *Saule, Saule, quid Me persequeris?* Lupe, quid Agnum persequeris? Ego, quando sum occisus, Leonem occidi. Exue te lupo; esto de lupo, ovis; de ove, Pastor. Stratus est Persecutor, erectus est Prædicator. Stephanus tunc agnus, Paulus tunc lupus erat; modò autem ambo agni."—May we all with them follow the Lamb in heaven!

1—4. πάντες διεσπάρησαν—εὐαγγελιζόμενοι τὸν λόγον] being scattered abroad by persecution they scattered abroad the seed of the Word. First, in Samaria, where Christ's prophetic eye had seen "the fields white unto harvest" (John iv. 35), and then in the world.

It is one of the purposes of this divine History, to show that "the fierceness of man turns to the praise of God." Ps. lxxvi. 10.

As it was in the Apostolic age, so it ever has been and ever will be with the Church, governed and guided by the Spirit of God;

As *Tertullian* says to the Roman Persecutors of the Church (Apolog. ad fin.), "Crudelitas vestra illecebra est magis sectæ. Plures efficimur quoties *metimur* à vobis; *semen* est sanguis Christianorum," and ad Scapulam, "Hanc sectam magis ædificari videas, cùm cædi videtur." Compare the language of *S. Nilus* (hom. 2 de Ascens.), "Succidebantur Ecclesiæ palmites, et Fidei fructus augescebat. E radice enim Illâ nati sunt Qui dixerat '*Ego vici Mundum:* Ego *sum Vitis*, Vos *Palmites.*'" And *Chrysostom* says, the blood of Martyrs waters the garden of the Church, and makes it fruitful; and *S. Leo* (Serm. i. in Natal. Petri), "Non minuitur persecutionibus Ecclesia, sed augetur (cp. Exod. i. 12) et Dominicus ager segete altiore vestitur, dum grana quæ singula cadunt multiplicata *nascuntur*."

Besides, by their dispersions they destroyed the power of the Enemy. As *Aug.* observes (Serm. 316), "Occiso Stephano, persecutionem gravissimam Ecclesia Hierosolymis passa est. Fugati sunt fratres qui ibi erant; soli Apostoli remanserunt. Cæteri fugabantur, sed, tanquam ardentes faces, accendebant. Stulti Judæi, quando illos de Hierosolymis fugabant, carbones ignis in silvam mittebant." Thus, by the controlling power of Christ, the devices of the Arch-enemy of the Church were overruled into instruments against himself.

— πλὴν τῶν ἀποστόλων] It would seem that a special charge had been laid on the Apostles to remain at Jerusalem; see above, on i. 4, and below, viii. 14; ix. 27; xi. 1; xv. 2.

There was a peculiar reason for the mention of this circumstance in the case of St. Stephen, because (as *Lightfoot* shows,

[1] On the right observance of *Saints' Days*, he says (ibid. p. 1870), "Quod *nobis* beatus Martyr *imitandum* in suâ passione proposuit—hoc attendere, hoc credere, hoc implere—verè est solemnia Martyris celebrare."

The position of *St. Stephen's* Day, the morrow after Christmas Day, has a beautiful significance. It intimates that all the graces of all the Martyrs are due to the Incarnation of Christ, Who is, in fact, the Great Proto-Martyr, "the true and faithful Martyr or *Witness*" (Rev. i. 5; iii. 14), of Whose "fulness all have received, and grace for grace." (John i. 16.) And this idea is strengthened by the sequence of the Martyrdom of Long Life in St. John the Evangelist, and of Infancy in the Holy Innocents. And so the Incarnation of Christ is like the famous Mountain from which all the principal rivers of continental Greece flow, and fertilize the land. He is the One Well-spring of Living Water—"the True Light that lighteth every one that cometh into the world." (John i. 9.)

2 Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαν κοπετὸν μέγαν
ἐπ' αὐτῷ. 3 [b] Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπο- b ch. 22. 4. & 26. 10, 11.
ρευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν. 4 Οἱ μὲν
οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον.

5 [c] Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν c ch. 6 5.
Χριστόν. 6 Προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυ-
μαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει· 7 [d] πολλῶν γὰρ d Mark 16. 17.
τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ
παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν· 8 καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ
πόλει ἐκείνῃ.

9 [e] Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν e ch. 5. 36.
τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν· 10 ᾧ προσεῖχον πάντες
ἀπὸ μικροῦ ἕως μεγάλου λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη

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ii. p. 677) it was not lawful among the Jews to make outward demonstrations of grief for persons *condemned by the Sanhedrim*.

It is said by some interpreters that these "devout" men must have been *Jews* (see *Kuin.*, *Meyer*), because the word εὐλαβεῖς is connected with Ἰουδαῖοι (ii. 5), and because *Christians* would not have ventured to bury Stephen. But εὐλάβεια is characterized as a *Christian* grace (Heb. v. 7; xii. 28); and though their κοπετὸς was a remnant of Judaism (see *Chrys.* here, and below, on ix. 37), yet probably it is specially *mentioned* that these men buried Stephen, because it was an act of Christian courage, and exposed them to danger.

The burial of the dead seems to be here commended as an *act of Christian piety*, and thus the duty is inculcated of reverence for the bodies of Christians,

(1) As being temples of the Holy Ghost;

(2) And, as committed to the keeping of the grave, in order to rise again in glory, and to be "made like unto Christ's glorious Body." (Phil. iii. 21.)

See the treatise of *S. Aug.* (vi. p. 866), De curâ pro mortuis gerendâ, and cp. what *Bp. Pearson* says, On the Creed, Art. iv. p. 339, "When Ananias died, though after his sin, yet they wound him up and carried him out and buried him (Acts v. 6); when Stephen was stoned, devout men carried him to his burial; and when Dorcas died, they washed her and laid her in an upper chamber (Acts ix. 37). So careful were the primitive Christians of the rites of burial." And the pious and learned Expositor observes on the effect which Christianity had on national usages of *Sepulture*. In the Roman Empire, before the reception of the Gospel, the bodies of the dead were *burnt*, and their ashes only reserved in funeral urns. But after a few Emperors had received baptism, there was not a body burnt in the Roman Empire.

So great a social change was wrought by Christianity. The religious sanctity of the Churchyards and Cemeteries of Europe is due to its influence. "And the decent custom of the primitive Christians (says *Bp. Pearson*) was so acceptable unto God, that under His Providence it proved most effectual in the *conversion of the Heathen*, and in the *propagation of the Gospel*."

But where Funeral Rites are neglected and violated, there Christianity will decline—a warning not unnecessary in our own age and country, where, on account of the closing of Churchyards by reason of their repletion, in our great Cities, there may be a danger of heartlessness and irreverence in the interment of the dead,—especially of the poor.

2. κοπετὸν μέγαν] "planctum magnum;" with wringing of hands and beating of breasts. See Luke xxiii. 48. Cp. below, ix. 37.

3. ἐλυμαίνετο] Saul was making havoc of the Church, while some were burying Stephen; and others were preaching the word. A striking contrast.

5. Φίλιππος] Not Philip the *Apostle*; for the Apostles remained at Jerusalem (*v.* 1). And if Philip had been an *Apostle*, it would not have been necessary for Peter and John to leave Jerusalem for Samaria, to lay their hands on those whom Philip had baptized there (*vv.* 12, 13). But *this* Philip was the *Deacon*, also called Philip the *Evangelist* (Acts xxi. 8). So *Chrys.* and *Epipham.*, who says (Caten. p. 135), that Philip being a Deacon had not authority to give the Holy Spirit by laying on of hands. And *Aug.* (Serm. 266, 4) says, that he was called Philip the *Evangelist*, "propter promptam prædicationis eloquium."

— Σαμαρείας] Not *a* city of Samaria, but *the* city of Samaria, "in urbem ipsam Samariæ" (*Bp. Pearson*), the ancient residence of the Kings of Israel, the Metropolis, Σεβαστή—now *Sebustieh* (see Robinson iii. 144, and "Later Researches," p. 126).

On this use of the genitive, see *Glass.*, p. 250, and *Meyer* here. The article is often omitted after prepositions. See *Middleton* here, p. 381. And A, B *have* the Article, which is received by *Lachmann* and *Tischendorf*.

If St. Luke had meant *Sychar*, or any other city than the capital, he would probably have specified its name (see John iv. 5): πόλις, used by itself frequently stands for μητρόπολις. And from *v.* 14 it may also be inferred that πόλις τῆς Σαμαρείας here signifies the Capital. It is true that the Capital was now commonly called Σεβαστή. But this name is never used in the New Testament; and St. Luke, writing for Hellenistic readers, would be disposed to preserve the name by which the City was known from the LXX, and which is also used by *Josephus*, Ant. xx. 6, 2.

No reason can be assigned why St. Luke should not have specified the name *Sychar*, or *Sychem*, if that had been the City of which he is here speaking; whereas there are many causes why he should not have mentioned the *Sebasté*, the name of the *Capital* of Samaria. They may have visited *Sichem also*. For the city of Samaria stood at a short distance to the north of *Sichem*, Νεάπολις, now Nablous, on which see above, vii. 16.

7. ἐξήρχοντο] So A, B, C, D, E, and other MSS. *Elz.* ἐξήρχετο. But the *plural* number seems to be studiously used in these cases in order to show the personal plurality of the Evil Spirits. Cp. on Mark ix. 20. 26.

— παραλελυμένοι] This word is never used for *paralytic* by *St. Matthew* or *St. Mark*, who use the word παραλυτικὸς *ten* times (Matt. iv. 24; viii. 6; ix. 2. 6. Mark ii. 3, 4, 5. 9, 10).

But it is used in St. Luke's Gospel (v. 18. 24), where the word παραλυτικὸς does *not* occur; and it is used twice in the Acts (here, and ix. 33), where the word παραλυτικὸς does not occur. And thus we have a double coincidence between the *Acts* of the Apostles and the Gospel of *St. Luke*.

9. Σίμων] Magus, the first heretic. See *Justin M.* Apol. i. 26. *Iren.* i. 23. *Tertullian*, Præscr. c. 46. *S. Cyril. Hierosol.* p. 95, 96, πάσης αἱρέσεως εὑρετής. Cp. on Acts xxi. 7. *Euseb.* ii. 1; ii. 13. *Ambrose*, Hexaëm. v. 8. *Epiphan.* xxi. 1; *Tillemont*, Mémoires Eccl. ii. p. 16. *Burton*, Lectures, p. 74—82. 294. *Evans*, Biog. Early Church, p. 140.

— ἐξιστῶν] On this form of the Verb, see *Winer*, § 14, p. 72.

— λέγων εἶναι, κ.τ.λ.] *Iren.* ii. 2, "Simone mago primo dicente semetipsum esse super omnia Deum." While Philip preached *Christ*, Simon vaunted *himself*, as God.

This is not the place for discussing the question concerning Justin Martyr's (Apol. i. 26) account of the Statue, "*Simoni Deo Sancto*," at Rome; but there is reason to think that it has been too hastily rejected as groundless. See *Dr. Burton's* Lectures, p. 232, *Professor Norton's* Essay on the subject, and *Dr. Kitto's* Illustrations of the Acts, p. 84—7.

It has been thought by some that Simon Magus is the person mentioned by *Josephus* (Ant. xx. 7. 2) as Σίμωνα, Ἰουδαῖον, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, who was employed by Felix to decoy Drusilla from her husband Azizus that she might marry him.

10. ἡ καλουμένη μεγάλη] So A, B, C, D, E, and other MSS. *Elz.* omits καλουμένη, which however has a special force. This man is that mighty power of God which is so called in the Word of God. Cp. *Aug.* in Hæres. 1, who says that Simon called himself the Messiah; and *Theodoret*, de fabulis hæretic. c. i. Indeed

μεγάλη. 11 Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. 12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13 Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε· καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε δυνάμεις καὶ σημεῖα μεγάλα γινόμενα ἐξίστατο.

14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια
Ich. 2. 38. τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην. 15 οἵτινες

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he seems to have claimed to himself the names of the three persons of the Trinity.

See *Iren.* i. 23, who says, "Hic à multis, quasi Deus glorificatus est, et docuit semetipsum esse qui inter Judæos quasi Filius apparuerit, in Samariâ autem quasi Pater descenderit, in reliquis verò Gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem (*τὴν μεγάλην δύναμιν*), hoc est eum qui sit super omnia Pater; et sustinere *vocari* se quodcunque eum *vocant* homines" (*δύναμιν—καλουμένην*).

Thus we see that even the father of *Heresy* bears witness to the doctrine of the *Trinity*.

11. *διὰ τὸ ἐξεστακέναι*] they had *been* bewitched. "Intransitive" (*Brüder*). The Vulgate has an active sense, "quia dementâsset eos," which is followed in the English Version.

13. *ἐπίστευσε*] made a public profession of faith, and became one of the members of the *visible* Church, who were called *πιστοί*. On this use of *πιστεύω*, see Acts ii. 44; iv. 32; and on Rom. xiii. 2.—*ὅτε ἐπιστεύσαμεν οἱ ἅγιοι* designate the members of the Church generally, Acts ix. 32, 41, and cp. *οἱ σωζόμενοι*, ii. 47.

— *ἐξίστατο*] he who had himself been *ἐξιστῶν τὸ ἔθνος* (*Meyer*).

14. *πρὸς αὐτούς*] to them at *Samaria*, the city.

14—18. *Πέτρον καὶ Ἰωάννην*] On the continuance of the *Apostles* at *Jerusalem* after the Ascension, see above on i. 4; viii. 1. As to St. John particularly, see *Blunt*, Lectures, p. 66, who observes, that though Asia Minor was his ultimate destination, there is no evidence of his having been there during the life (qu. visits) of St. Paul; and wherever he is mentioned in the Acts it is in connexion with Palestine. The Apostles sent Peter and John from Jerusalem to Samaria in order to do what Philip the *Deacon*, who was there, could not do, and what Paul the *Apostle* afterwards did (see xix. 6), i. e. to give to those who had been baptized by a deacon, the full outpouring of the Holy Ghost by laying on of Apostolic hands.

To the authorities cited above (on *v.* 5), may be added what is said by S. Jerome, a *Presbyter*, and one not over eager to exalt the rights of the Episcopate: "Are you ignorant that this is the custom of our Churches, that hands are laid on those who are Baptized, and the Holy Spirit invoked over them? Do you inquire where this is written? It is in the *Acts* of *the Apostles*" (ad *Lucifer.* c. 4, p. 294). "This is the usage of our Churches. The Bishop goes forth (excurrit) and makes a tour in order to lay his hands and to invoke the Holy Spirit on those who in smaller towns have been baptized by our Priests and Deacons" (*ibid.*). And *Augustine* (de Trin. xv. 26) "Ecclesia in Præpositis suis nunc servat morem, quem habebant Apostoli, oratione et manuum impositione tribuendi Spiritum Sanctum;" and *S. Cyprian* (Epist. 73), "They who are baptized are brought to the Chief Pastors of the Church, that by *our* prayer (Cyprian being a *bishop*) and the laying on of hands they may receive the Holy Ghost, and be completed by the seal of Christ;" and before him, *Tertullian*, a presbyter, de Bapt. c. 8, and *Theophyl.* says, "After Baptism the Holy Spirit is given by laying on of hands; and this order is observed *μέχρι νῦν.*"

Here is the answer to the question sometimes put now, as indeed it was of old, "Quid mihi prodest?" &c. (*Hammond*, iv. 895.) "What profit is there to me from the Ministry of Confirmation after the Sacrament of Baptism?" The Holy Spirit (says *Eusebius Emisenus*, or perhaps *Salvian*. Cp. *Hammond*, iv. 895) which descends on the waters of Baptism with healing on His Wings (salutifero illapsu) gives, at the baptismal font, complete remission of sins. And in Confirmation He supplies grace, for growth in holiness. In Baptism we are regenerated unto life; in Confirmation we are invigorated for life's warfare. Baptism suffices for those who are called away by God in tender years; Confirmation *arms* and equips the young soldier (who has been *enlisted* in Baptism under Christ's banner) to fight a good fight in the conflicts of this world.

It appears from *v.* 16 that the Holy Ghost had not *visibly fallen* upon any of the converts before the Apostles had laid their hands upon them. That is, the *full effusion* of the Holy Ghost, with its *then visible* manifestations of tongues and other signs, had not been vouchsafed to them. As *S. Aug.* says (in Joann. Tract. vi.), "Nondum acceperunt Spiritum Sanctum, *sicut tunc descendebat* ad ostendendam significationem gentium crediturarum, ut linguis loquerentur."

The reasons of this seem to be, to show the need of union with the Apostles, and to secure due respect to their persons and office; and to assure the Church, in all ages, of the reality of the inward grace ministered to all worthy recipients of Confirmation.

Hence Confirmation was called the Consummating Unction, *χρῖσις τελειωτική*, as completing Baptism. See *Bp. Taylor's* Dissertation with that title, Works, xi. 215. As *S. Ambrose* teaches (de Sacram. iii. 2): "Post fontem (baptismi) superest ut *perfectio* fiat, quando ad invocationem sacerdotis Spiritus Sanctus infunditur." And as *Hooker* says (V. lxvi.), "It confirms and perfects that which the grace of the Spirit has already begun in Baptism;" and cp. *Hammond's* Treatise "de Confirmatione," Works, iv. 851. *Bp. Pearson*, Lectures in Acts, v. 6; and *Dr. Comber*, Companion to the Temple, iii. p. 451. *Bingham*, Antiq., bk. xii. here. *Blunt*, Lectures, p. 40; and see also *Calvin* here, "in whose opinion," says *R. Nelson*, "this passage in the Acts shows that Confirmation was instituted by the Apostles."

In another important respect *Confirmation* is the consummation of Baptism,—not from any defect in Baptism itself, but from the circumstances of persons who have been baptized;

In *primitive* times, from the nature of the case, the majority of those who were baptized were *Adults*. But *now* that Christianity has been long preached in the world, they who are baptized are, for the most part, *Infants*. "The *astipulation of a good conscience* is an essential part of Baptism" (1 Pet. iii. 21). And "for all such as have been baptized in their *Infancy* the *personal* resumption or ratification of that vow which they made by their sponsors at the sacred laver is to be exacted in the public congregation." And this is done at Confirmation. (*Dr. Jackson* on the Creed, bk. x. ch. 1. vol. ix. p. 548.) And they, who boldly *confess* Christ with their lips and lives on earth, will *be confessed* by Him at the Great Day. Matt. x. 32. Luke xii. 8.

On the Doctrine of Confirmation as the appointed ordinary means for the full effusion of the gift of the Holy Ghost on the baptized, see the valuable Manual entitled "Catechesis," by the *Bishop of St. Andrew's*, Lond. 1857, and the remarks made and authorities quoted in an excellent Essay by the late *Rev. John Frere, M.A.*, Rector of Cottenham. Lond. 1845.

The mind of the Church of England in this matter is declared in her Office for *Confirmation*.

"*Then the Bishop shall say:*

. . . . Almighty and everlasting God . . . we make our humble supplication unto Thee for these thy servants, upon whom *after the example of thy Holy Apostles* we have now laid our hands . . . ."

The Church of England (in her sixtieth Canon) says, that "it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them and blessing them,—which we commonly call Confirmation."

In the earlier editions of the Book of Common Prayer, the Order commenced with the words, "Our help is the Name of the Lord." The collation of the Blessing is the groundwork of the Office. The public profession on the part of those who are to be confirmed was happily added in the last review of the Prayer-book, A.D. 1662; and the substance of what had been before a Rubric or Rubrics prefixed to the *Catechism*, was introduced, in 1662, as a Preface to the *Office* of Confirmation.

Hooker's pathetic lament for the insufficient administration of Confirmation in his own day (see Eccl. Pol. V. lxvi. 8) might be reiterated with a hundred-fold force in the present times, when, from the inadequate number of our Spiritual Fathers, an immense majority of our population grows up without ever receiving the completion of their baptismal privileges, by the reception of Confirmation, and the subsequent graces of the Holy

καταβάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσι Πνεῦμα ἅγιον· 16 [g] οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 17 Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον. 18 Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, 19 λέγων, Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. 20 [h] Πέτρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι [i] τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι· 21 οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· [j] ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἔναντι τοῦ Θεοῦ. 22 [k] Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Κυρίου, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου· 23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. 24 [l] Ἀπο-

g ch. 19. 2.

h 2 Kings 5. 16. Matt. 10. 8.

i ch. 10. 45. & 19. 5, 6. 1 Cor. 1. 13.

j Ps. 78. 36, 37. Ezek. 14. 3.

k 2 Tim 2. 25. Dan. 4. 27.

l Numb. 21. 7.

Spirit given in the Lord's Supper, and, consequently, are never brought into full communion with the Church; and though they may have been baptized by her, yet, being never made fully partakers of her privileges, they fall away into indifference or unbelief, or are arrayed in hostility against her.

It seems as if Confirmation, being restricted in its administration to those who are successors of the Apostles, were designed by Divine Providence to serve the important purpose of maintaining a vital principle of Church *Unity*, by bringing all the children of God in a Diocese, as members of one spiritual household, to receive the benediction of their Spiritual Father in God; thus reminding them of their filial adoption in Christ the Son of God into the family of One heavenly Father; and of the gracious overshadowing of the One Spirit of Unity—the Divine Dove—whose invisible wings are spread over them, and shed grace from heaven upon them.

It also seems as if this restriction of Confirmation to the *Episcopal* office were divinely ordered, in order to show more clearly the necessity of elasticity and expansion of Episcopacy, in proportion to the growth of the population of a country, and so to ensure (short of absolute compulsion) those other blessings which flow from the Holy Spirit on the Church through the ministrations of a pious, learned, zealous, and faithful Episcopate.

15. λάβωσι Πνεῦμα ἅγιον] Cp. *v.* 17, ἐλάμβανον Πν. ἅγ. and our Lord's own words, John xx. 22, λάβετε Πνεῦμα ἅγιον.

17. τότε ἐπετίθουν τὰς χεῖρας—ἅγιον] The going down of Peter and John to the city of Samaria, in order to receive its inhabitants who had been baptized into full communion with the spiritual Israel of God's Church in Christ, is an event full of interest when considered with reference to the history of the Old Testament concerning that region.

As was observed above (vii. 16), *Sychem* or *Shechem*, in *Samaria*, was the first place in Canaan where God appeared to Abraham when he came from Haran, and there he built his first altar to the Lord. It was also the first place to which Jacob went, on his coming from Padan Aram, with his children the *Patriarchs*; and there also he built the altar *El-Elohe-Israel*. (Gen. xxxiii. 20.) There it was that *two* of the *twelve Patriarchs*, Simeon and Levi, in cruelty and subtlety, constrained the inhabitants to communion with the literal Israel by Circumcision. (Gen. xxxiv. 15—30.) But now, after that the Holy Ghost has been poured out from heaven upon the Church,—*two* of the *Twelve Apostolic Patriarchs* of the *Spiritual Israel*,—Peter and John,—go down to the same region,—perhaps also to the same city,—and receive its inhabitants into full communion with the true children of Abraham, or Israel of God, the Christian Church, by the *Spiritual* Circumcision of the *heart*, i. e. by the Gift of the Holy Ghost.

The *names* of the two Apostles so employed deserve notice. Simeon and Levi had been the Ministers of Wrath; Peter and John are the Ministers of Grace. Peter's name was *Simeon* (Acts xv. 14); and John, as *joined* (Gen. xxix. 34) constantly to him (see on John xviii. 15, 16. Acts iii. 1), was well typified by *Levi*, the brother, by both parents of Simeon (Gen. xxix. 33, 34; xlix. 5).

We may observe also, that the gracious work of the Spirit on the hearts of the Apostles themselves, and through them on the Church, is made more significant by the *contrast* of the *former* conduct of two of the Apostles in this region. Before they had been baptized with "the Holy Ghost and fire," the two brethren, James and John, even when in the company of Christ upon earth, had been eager to call down *fire* from *heaven* and destroy the village of the *Samaritans*, which would not receive them. (Luke ix. 54.) They had been ready to do the vindictive work of Simeon and Levi. But now that they have been baptized with fire, the two Apostolic brethren, Peter and John, call down from heaven on the Samaritans the pure and holy flame of zeal and love. Such was the change wrought by the Holy Ghost, poured down from heaven by Christ, now ascended into heaven, and there sitting in glory.

18. ἰδὼν ὁ Σίμων, ὅτι—δίδοται] ἰδὼν, A, B, C, D, E. *Eth.* θεασάμενος.

It is observable, that, whereas miraculous powers were *exercised* by the *Deacons*, and other disciples, yet it does not appear (as *Hooker* remarks, V. lxvi.) that *they* had the power "to *derive* or *communicate* them to other men."

"Simon Magus," says *Hooker* (V. lxvi. 2), "perceiving that power to be in none but the Apostles, and presuming that they which had it could sell it, sought to purchase it of them with money." Thus even Simon himself, the arch-heretic, supplies a strong argument for the reality of the Divine Grace dispensed by prayer and laying on of Apostolic hands. He would never have offered to *give money* for what did not *exist*.

On the sin of *Simony* hence deriving its name, see the authorities in *Bingham*, Antiq. xvi., and *Dupin*, On the Study of Theology, p. 469.

20. Πέτρος δὲ εἶπε—κτᾶσθαι] Thou thoughtest to purchase the gift of God by money. A remarkable proof of St. Peter's honesty, courage, and disinterestedness.

Simon Peter would not receive any thing from Simon Magus for the dispensation of a spiritual gift—although at that time the Church subsisted on alms (see iv. 35). He claimed no merit to himself for the power which he was enabled to use. It was δωρεὰ Θεοῦ, the *gift* of *God*. He boldly rebuked Simon, who was adored by the people of Samaria. And Simon Magus, who had bewitched the people, feels Simon Peter's power, and submits to it, acknowledges his prophetic gifts (*v.* 24), and craves his prayers.

22. μετανόησον καὶ δεήθητι—εἰ ἄρα ἀφεθήσεται] A strong passage

(1) Against all Donatistic iteration of Baptism.

(2) Against all Novatian denials of Remission of sin, after commission of deadly sin after Baptism. See the Expositors of Article XVI. of the Church of England.

(3) For the reality of Divine Grace in Baptism, which though *dormant* in a Simon Magus, in a death-like sleep of sin, may be *awakened*, and be made available by Repentance and Prayer, for salvation not to be repented of.

(4) And consequently for the possibility and duty of *Prayer* and *Repentance*, on the part of baptized persons after falling into deadly sin. See XXXIX Articles, Art. xvi.

St. Augustin has some excellent remarks on the case of Simon (in Joann. Tract. vi.), "Cui dicit hæc Petrus? Utique *baptizato*. Jam baptisma habebat; sed Columba visceribus non hærebat. Baptisma illi quid proderat? Noli ergo de Baptismo gloriari, quasi ex ipso salus tibi sufficiat. Noli irasci; depone fel, veni ad Columbam . . . habeto humilitatem, charitatem, pacem; habeto bonum quod nondum habes, ut *prosit* tibi bonum *quod habes*—veni ad Columbam (i. e. ad Ecclesiæ unitatem), hìc tibi proderit quod foris non solum non proderat, sed etiam oberat."

23. τοῦ Κυρίου] So A, B, C, D, E, and others. *Eth.* τοῦ Θεοῦ. Cf. *v.* 24.

23. εἰς χολήν] Something more than ἐν χολῇ. You who have been baptized *into* Christ (εἰς Χριστὸν), have plunged yourself *into* the gall of bitterness. Cp. *v.* 40.

κριθεὶς δὲ ὁ Σίμων εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου ὑπέστρεφον εἰς Ἰερουσαλὴμ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο.

26 Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος· 27 Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος,

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25. ὑπέστρεφον] they were returning. So A, B, D.. *Elz.* ὑπέστρεψαν.

— πολλὰς Σαμαρειτῶν] a fulfilment of our Lord's prophecy (Acts i. 8).

— κώμας] *villages*. See on Matt. ix. 35. On this word is an interesting Homily of *S. Chrysostom* here, exhorting owners of property to build and endow Churches and Chapels on their estates—a counsel very seasonable for these and all times.

— εὐηγγελίζοντο] they were evangelizing in their way. As to the accusative, see xiv. 21; xvi. 10. So A, B, C, D, E.—*Elz.* εὐηγγελίσαντο.

26. Γάζαν] Γάζα Hebr. עַזָּה, a *fortress*, the Hebrew ע being changed into the Greek γ. Gen. x. 19. Josh. xiii. 3. 1 Sam. vi. 17. An old Canaanitish fortified town of *Philistia*, celebrated in the history of Samson; situated on a hill twenty stadia from the sea, stormed and plundered by Alexander the Great (*Plutarch*, Alex. 25. Q. *Curt.* iv. 6), and dismantled by the Jewish Prince Alexander Jannæus, B.C. 96 (see *Joseph.* Ant. xiii. 13, 3), but not long afterwards restored by Gabinius (*Joseph.* xiv. 5, 3). For a description, see *Robinson*, ii. 375—384.

In the sending forth of the Gospel toward *Gaza*, celebrated in *Philistian* History, and for the conversion of the chamberlain of *Ethiopia*, we may recognize an intimation and earnest of the fulfilment of the Prophecy concerning Christ (Ps. lxxxvii. 4), "Behold *Philistia*, with Tyre and *Ethiopia*, there shall He be born," and Ps. lx. 8, "*Philistia*, be thou glad of Me," and cviii. 9, "Over *Philistia* will I triumph," and lxviii. 31, "*Ethiopia* shall stretch out her hands unto God."

The incidents in the Acts of the Apostle are, for the most part, *prophetical* as well as *historical*; they show what has been, and is; and in the past and present they give a pledge of the future progress and triumphs of Christianity.

— αὕτη ἐστὶν ἔρημος] These words are regarded by many as a parenthesis of *St. Luke*, distinguishing it as the old City, ruined by Alexander, from the other Gaza. See *A Lapide*, *Wetstein*, *Rosenm.*, and others;

But this does not seem to be a correct view.

The site of the new City was near that of the old one. The same roads led to them both; and what did Philip do there? Nothing. He did not meet the Eunuch at Gaza,—new or old,—but in the *wilderness*. See also on *v.* 36 and *v.* 40, whence it appears that Philip did not ever arrive at Gaza.

The meaning seems to be this;

Philip had been very successful in preaching in a *populous metropolitan City* to vast *multitudes* (see *v.* 6). God would now try his faith, and show His own Divine power, and present an example in him to other Preachers of the Gospel. He would also reward the devout Ethiopian, who could little expect to meet a preacher in the wilderness;

The address of the Angel to St. Philip may be therefore paraphrased thus;—Quit the City of Samaria, but do not go to the north, to populous Galilee, where thou mightest make many converts; nor yet to Jerusalem, but beyond it, to the very extremity of Palestine. Go along the road which leads to Gaza,—which is desert; Almighty God has something for thee to do *there*. He can enable thee to do the work of an Evangelist, not only in the *city* of Samaria, but in the *wilderness* of Philistia.

This was a speech something like our Lord's question to the *Apostle Philip* in the *wilderness* (*ἐν τῇ ἐρημίᾳ*), "Whence shall we buy bread for these that they may eat?" (Matt. xiv. 15. John vi. 5.)

It may also be compared to His command to the Apostles, to cast in their net for a draught in a place in the sea where they had toiled all night, and caught nothing. (Luke v. 5. John xxi. 6.)

But still the command of the Lord to Philip was,—"Go along the road to Gaza, to the southern extremity of Palestine, the wilderness." And he arose and went. And there, in the wilderness, he saw a chariot, and was commanded by the Spirit to join himself to it; he ran and overtook it, he fed the soul of the Ethiopian Courtier with the bread of life; he caught, if we may venture so to speak (see John xxi. 9), this 'great Fish' in the Net of the Gospel, even in *the wilderness*. He baptized him; and perhaps through means of the example and influence of this great Courtier, the *Morians' land* soon *stretched forth her hands unto God* (Ps. lxviii. 31. Cf. Zeph. iii. 10). And thus even in Philip the Evangelist was the prophecy fulfilled, "The voice of him that crieth in the *Wilderness*, Prepare ye the way of the Lord, make straight in the *desert* a highway for our God." Isa. xl. 3.

As to the word ἔρημος, it is generally considered as an adjective here; and if so, it is to be connected with ὁδός. And so the Arabic and Syriac Versions, and *Lightfoot* here, and *Winer* (Gr. Gr. pp. 108. 142) and *Robinson* (ii. p. 380), who says that it indicates the southern road, leading from Eleutheropolis to Gaza, through the desert, or region without villages; as is the case at the present day.

The sense then would be: Go along *that* road which is deserted, and where therefore you may not expect to meet any one. But still, Go.

Or, αὕτη ἐστὶν ἔρημος may mean, '*that* region is uninhabited,' an ἔρημος: where you may expect to find no one; but here is the force of the command, here is the trial of your faith. Go and see. And it may be observed that the word ἔρημος occurs eight other times in the Acts of the Apostles, and in seven of these (vii. 30. 36. 38. 42. 44; xiii. 18; xxi. 38) it is a substantive. In one only (i. 20, a quotation from the LXX) it is an adjective.

It does not seem therefore that the words αὕτη ἐστὶν ἔρημος are a parenthesis inserted by St. Luke; but they are words of the Angel to St. Philip; and their meaning is either, "this road is desert," or, "this is a wilderness."

On this sending of St. Philip, see below, ix. 6.

27. εὐνοῦχος] rendered by some here a Chamberlain or Courtier. See on Matt. xix. 12.

It must however be observed, that a strong reason in favour of the literal translation of the word (as adopted in the English Version) may be derived from the promise in Isaiah lvi. 3—8. And it may have been a part of St. Luke's design, in this narrative, to show that *that* promise was fulfilled in the Christian Church, as described by St. Paul, Gal. iii. 28.

Besides; the case of *this* εὐνοῦχος may be compared with that of the faithful and merciful *Ebed-melech*, also an *Ethiopian* and an *Eunuch*, who is contrasted with the rebel King and Courtiers of Judah—as the faithful Ethiopian here is contrasted with the obdurate Rulers of Jerusalem—and who received a special promise and blessing from God (Jeremiah xxxviii. 7—13; xxxix. 16—18. Cp. *Baumgarten*, i. p. 205).

Indeed this history of the *Ethiopian*, and that which soon follows, of *Cornelius* the first-fruits of the *Gentile* world, derive additional interest from the consideration that in them may be recognised a fulfilment of ancient Prophecies, particularly in that chapter of *Isaiah* (lvi. 3) which speak of the extension of the blessings of God's Covenant in Christ—

(1) to the "*Eunuchs* that keep His Sabbaths and choose the things that please Him," and in them to all who are alone and childless in this world, and yet are made members of the household of God in Christ, and so receive "a place and a name better than of sons and daughters;" and

(2) to the "Sons of the Stranger" (such as Cornelius), who were once afar off and aliens from God, but are now made near in Christ, and are brought to His Holy Mountain, and "made joyful in His House of Prayer, which shall be for 'all people.'" See Isaiah lvi. 4—7.

It may be here suggested for the reader's consideration whether these Chapters (viii.—x.) of the Acts of the Apostles do not also display the fulfilment of another Prophecy concerning the Evangelical Conquests of Christ (viz. Psalm cviii. 7). Be thou exalted, O God, above the heavens (*v.* 5), i. e. by the Ascension. God hath spoken in His Holiness, I will rejoice and divide *Shechem*, or Sychem—fulfilled in the Evangelization of *Samaria*—perhaps Sychem itself. The triumphs of the Gospel in that region and in *Galilee*, mentioned in the Acts of the

δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων [m] εἰς Ἰερουσαλὴμ, [28] ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ ἀνεγίνωσκεν Ἡσαΐαν τὸν προφήτην. [29] [n] Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ. [30] Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, [o] Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις; [31] Ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. [32] [p] Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ· [33] ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. [34] Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; [35] [q] Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, [r] εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. [36] Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος, Ἰδοὺ, ὕδωρ· τί κωλύει με βαπτισθῆναι; [37] [s] εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. [38] καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ κατέβησαν

m 2 Chron. 6. 32, 33.
n Isa. 65. 24. Hos. 6. 3.
o Matt. 12. 33, 51. Eph. 5. 17.
p Isa. 53. 7, 8.
q Luke 24. 27.
r ch. 18. 28.
s Mark 16. 16.

Apostles (ix. 31), seem to be predicted by the words of the Psalm (*v.* 8), "Manasseh is mine, Ephraim also is the strength of my head;" and Christ triumphed over Philistia by the preaching of Philip in the road to Gaza and at Azotus, and of Peter at Joppa. Perhaps also the promise of the conquest over *Edom* (which was a name for the enemies of God's Church, and is especially applied by the Rabbis to *Rome*) may have been begun to be fulfilled by the reception of the Roman soldier Cornelius, the representative of the heathen and Roman world, into the Christian Church. Doubtless also it had a literal fulfilment in the Victories of the Gospel in Idumæa.

The gracious consequences of the outpouring of the Holy Spirit, in the propagation of the Gospel, are prophetically declared in Psalm lxviii. 7—31. In *v.* 7 the description of the giving of the Law on Sinai is immediately followed by that of the promulgation of the Gospel at Sion, and its fruits are foreshown. See particularly *v.* 27 of that Psalm, perhaps in reference to the Conversion of St. Paul, and *v.* 31, to the baptism of the Ethiopian.

Indeed the History of the Acts of the Apostles is an Inspired Comment on the language of the Psalms and of the Prophets.

— Κανδάκης] The common title of Queens of Meroë. Cp. *Strabo*, xvii. p. 820. *Plin.* N. H. vi. 35. *Biscoe*, p. 69.

— γάζης] He who was over all the earthly γάζα of a Queen finds heavenly treasure in the desert road from Jerusalem to Gaza. And why? Because he had left his earthly Treasury to go up to the Temple to worship, and was seeking for goodly treasure in the field of the written Word. Cp. Matt. xiii. 44. Is this an unmeaning paronomasia? See *v.* 30.

— προσκυνήσων] He was therefore a proselyte, not a Gentile. The firstfruits of the Heathen world was Cornelius. See x. 1.

28. ἀνεγίνωσκεν] was reading, and reading aloud; Statesman and Courtier as he was. A celebrated passage, often cited by the Fathers, as showing the blessed fruits of reading the Scriptures. See *S. Chrys.* here, and hom. 35 in Gen. *S. Jerome*, Epist. 103, ad Paulin. A lesson to travellers. "Legendum, audiendum, percontandum, etiam in itinere, etiamsi parùm intelligis (vide *v.* 34) Habenti datur." (*Bengel.*)

30. γινώσκεις ἃ ἀναγινώσκεις] On similar paronomasias, see Luke xxi. 11, and 2 Cor. iii. 2, γινωσκομένη καὶ ἀναγινωσκομένη, 2 Thess. iii. 11.

It seems probable from this verbal parallelism, that Philip spoke in *Greek*; and that the Eunuch was reading Isaiah in the Septuagint version made in Egypt.

Valck. compares the celebrated paronomasia of Julian the Apostate,—ἀνέγνων, ἔγνων, κατέγνων, and the courageous reply of the Christian Bishop to him, ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως.

32. ἡ περιοχή] the passage,—χωρίον or τόπος. See *Valck.* Cp. 1 Pet. ii. 6, περιέχει ἐν τῇ γραφῇ.

— ὡς πρόβατον—αὐτόν] Isa. liii. 7, 8. From the LXX Version.

Here ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη represents the Hebrew מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח, i. e. he was taken from oppression and judgment; and it seems the LXX means to say that *by his humiliation his condemnation was taken away*, i. e. *He was justified:* and thus the words are a paraphrase of the original, and mean that "He was made perfect through (as well as from) sufferings," and was exalted not only *from* his humiliation, but *because* "He humbled Himself and became obedient to death" (Phil. ii. 8. Heb. ii. 10).

33. τὴν δὲ γενεὰν αὐτοῦ, κ.τ.λ.] γενεὰ is יֵזַע, *dor* (whence Latin *durus, duratio*). Who shall declare his duration? i. e. although He is cut off as man, yet He is the eternal God. He is ἀγενεαλόγητος ὡς Θεός. (*Œcum.*)

— ὅτι αἴρεται] *because* His life is cut off from earth (see Daniel ix. 26) He endures for ever in heaven; that is, He as God-Man is exalted for ever *by* His temporary Humiliation on earth. See Phil. ii. 8.

35. τὸν Ἰησοῦν] Hence it is clear (whatever may be alleged by some modern critics to the contrary) that the Fifty-third Chapter of the Prophet Isaiah has rightly been deemed by the Church to be a prophecy concerning Christ; and that the Criticism which propounds allegations inconsistent with such an exposition is entitled to little regard from those who desire to be faithful members of Christ and of His Church.

36. ὕδωρ] At Bethsor (say the Scholia on *S. Jerome*, loc. Hebr. p. 277) or *Bethsoron*, twenty miles S. of Jerusalem, and only two miles from Hebron. "Ibi," says *Bede*, p. 41, "*mutavit Æthiops pellem suam*, id est sorde peccatorum ablutâ de lavacro Jesu dealbatus ascendit." If so, Philip overtook the Ethiopian long *before* he came to Gaza; and this seems to be another reason why ἔρημος cannot be connected with Γάζα in *v.* 26.

37. εἶπε — Χριστόν] This verse is not found in A, B, C, G, H, and in some ancient Versions, and has been omitted by most recent Editors. Perhaps rightly: and it may be observed also that the words τὸν Ἰησοῦν Χριστόν (as they stand in *Elz.*) are no where thus used by St. Luke in the Acts of the Apostles or the Gospel.

But, on the other hand, the verse is found in substance in E, and in the Codex Amiatinus of *Vulg.*, and in numerous cursive Manuscripts. And it appears to be at least as ancient as the age of *Irenæus*, who says, iii. 12, "Hunc esse Jesum, et impletam in Eo esse Scripturam, quemadmodum ipse Eunuchus credens et statim postulans baptizari dicebat *Credo Filium Dei esse Jesum*,"—omitting Χριστόν. I have not therefore ventured to expunge the verse; which is retained, in brackets, by *Bornemann*.

The words, "he *preached* to him Jesus," intimate, says *Augustine* (de Fide et Oper. 6), that he declared to him the sum of Christian Doctrine, and of Christian Practice, as grounded on Faith in Christ.

ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.

t 1 Kings 18. 12. Ezek. 3. 12, 14.
u Ps. 119. 14, 111.

39 τ Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ u χαίρων. 40 Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

a ch. 26. 10. Gal. 1. 13. 1 Tim. 1. 13.
b ch. 8. 3. Gal. 1. 13.
c ch. 22. 6. & 26. 12. 1 Cor. 15. 8. 2 Cor. 12. 2.

IX. 1 a Ὁ δὲ Σαῦλος ἔτι b ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ 2 ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ. 3 c Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ· 4 καὶ

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38. *ἐβάπτισεν αὐτόν*] See *Greg. Naz.* ii. p. 711 (an Oration to *those who delay their Baptism*). Philip was a married man, and only a Deacon, and was sent by the Angel to baptize the Ethiopian. "Let me be a Philip; be thou a minister of Candace. Say, 'Here is water, what hindereth me to be baptized?' Seize the opportunity. Though an Ethiop in body, be thou pure in heart. And do not say, 'Let a Bishop baptize me;' or, if a Presbyter, let him be unmarried. Man looketh on the face, but God on the heart. Any Minister can cleanse you by Baptism, if he is not alien from the Church. One Minister may be of gold, another of iron, but they are both like rings which have the seal of Christ; let them stamp on thee, who art the wax, the image of the Great King. There is a difference in the metal but not in the seal."

39. *ἥρπασε*] Cp. the case of Elijah, 1 Kings xviii. 12. 2 Kings ii. 16. Ezekiel iii. 12. 14. St. Paul, 2 Cor. xii. 2. 4. See *Didymus* and *Chrys.* here, who observe, that by this sudden disappearance of Philip, the Ethiopian was assured that the message he had received was from *heaven*; and that, if the Ethiopian had asked Philip to remain with him, and he had refused to do so, he would not then have gone on his way rejoicing. Cp. *Robinson's* Palestine, i. 320; iii. 14.

40. *εὑρέθη εἰς Ἄζωτον*] Showing that the object of his mission was attained. Ἄζωτος, *Ashdod*, now Esdud (*Robinson*, ii. p. 368),—being on the coast, half-way between *Gaza* on the south, and *Joppa* on the north, and in the same latitude with *Jerusalem*. On *εἰς* see *v.* 23; vii. 4, and viii. 23. *Winer*, p. 369.

— *εὐηγγελίζετο—Καισάρειαν*] Going northward along the sea-coast from Azotus to Cæsarea, he passed through Joppa, and did the work of an *Evangelist* (*εὐηγγελίζετο*), and prepared the way for St. Peter's visit to that place (ix. 34—43), and for the conversion of Cornelius at *Cæsarea* (x. 1—24), where we find Philip again (Acts xxi. 8).

On Cæsarea itself see x. 1.

The house of Philip the Evangelist was still standing at Cæsarea in St. Jerome's age, and was even shown in *Bede's* time. (*Jerome*, Epist. Paul. p. 150. *Bede*, in Acta, p. 43.)

CH. IX. 1. *Σαῦλος*] Saul, God's *σκεῦος ἐκλογῆς* for the conversion of the Gentiles, was of the tribe of Benjamin (Acts xiii. 21); and the Fathers (*Tertullian* adv. Marcion, v. 1. *Chrys. Ambrose*, de Ben. Patr. ad fin. *Aug.*, Serm. 279) apply to him, in a spiritual sense, Jacob's prophecy, Gen. xlix. 27, "*Benjamin* shall ravin as a wolf. In the *morning* he shall devour the prey, and at night he shall divide the spoil."—"Escas dividet" (*Aug.*, Serm. 279, and Append., Serm. 189); and "escas divisit," says *Ambrose* (de Bened. Patriarch. 12), "evangelizans gentibus verbum."

Benjamin's birth was the occasion of his mother's death, so "Sauli nativitas in Evangelium matri ejus Synagogæ mortem attulit." At first he might be called *Benoni* (a child of sorrow), but by God's grace he became *Benjamin* (Gen. xxxv. 18), the son of *a right hand*. Benjamin was the last among the twelve Patriarchs; so Paul among the Apostles (1 Cor. xv. 8, 9). Benjamin was preferred above the rest by Joseph (Gen. xliii. 34); so Paul by Christ (1 Cor. xv. 10).

Benjamin is called '*little*' (צָעִיר, Ps. lxviii. 27), and yet "a Ruler;" and so Saul is 'Paul,' or little (see on xiii. 9), and calls himself "the least of the Apostles" (1 Cor. xv. 9), and yet "not a whit behind the very chiefest Apostles" (2 Cor. xi. 5; xii. 11). Even *Cornelius à Lapide* here says, "Ita Paulus à Christo dotatus fuit *præ aliis* Apostolis."

— *ἐμπνέων ἀπειλῆς*] Something more than *πνέων ἀπειλῆς*, *inwardly* breathing of slaughter; his very breath was impregnated with threats and slaughter. (*Meyer*, who compares Josh. x. 40, *ἐμπνέον ζωῆς*.) On the genitive of the *material* after *πνέω*, cp. *Winer*, G. G. § 30, p. 183, who quotes *Aristoph.* Equit. 437, *οὗτος ἤδη κακίας καὶ συκοφαντίας πνεῖ*.

— *προσελθὼν τῷ ἀρχιερεῖ*] See xxii. 5. Saul even outran the High Priest in furious zeal against the Church: he was not sent, but craved a commission against it.

2. *εἰς Δαμασκόν*] "*Damascus*, civitas olim celeberrima, in planitie amœnissimâ et fertilissimâ inter Libanum et Antilibanum sita, in eâ Syriæ parte, quæ in literis sacris *Syria Damascena* 2 Sam. viii. 5. Ies. vii. 8, à Strabone lib. 16, p. 755. *Cœle-Syria* vocatur. Quanta Judæorum frequentia ibi fuerit, ex eo colligi potest, quod Joseph. B. J. ii. 25 narret, sub Nerone Damascenos in suâ urbe decem Judæorum millia, quos in publicis thermis collectos fortè habebant, inermes oppressisse et trucidasse." (*Kuin.*) Cp. *Howson*, i. 106. *Lewin*, pp. 54—63.

It may at first seem surprising, that the power of the High Priest and the Sanhedrim of Jerusalem should have extended beyond the limits of Palestine so far as *Damascus*, and that they should have been allowed to send Saul on a commission to bind in that city, and to bring bound to Jerusalem men and women, without any reference to the power of *Rome*.

The solution of this question appears to be supplied,—not by the Acts of the Apostles, but by the circumstance which appears incidentally from the statement of St. Paul in one of his Epistles, *viz.* "that in *Damascus* the Governor, or *Ethnarch*, under *Aretas*, the king (i. e. of Arabia Petræa), was guarding (*ἐφρούρει*) the city of the Damascenes, desirous to seize him, and that he was let down in a basket by a window in the wall, and so escaped his hands." (2 Cor. xi. 32, 33.)

Hence it appears that Damascus was now garrisoned by a military force of king *Aretas*—a remarkable circumstance—and not, as heretofore, by the *Romans*, and by the forces of the President of Syria. (Cp. *Joseph.* xiv. 4, 5.)

By what means Damascus had come into the hands of Aretas is not clear. Probably Aretas, after his victory over Herod Antipas (*Joseph.* Ant. xviii. 5. 1), had been induced by his successes to make inroads into Syria; and a favourable opportunity seems to have been presented by the departure of Vitellius, the President of Syria, to Rome, on hearing the news of the death of the Emperor Tiberius (in the spring of A.D. 37), for the occupation of Damascus by Aretas.

The Roman power lay as it were in abeyance; and Aretas, whose victory was welcome to the Jews, who detested Herod Antipas, was desirous to conciliate them (cp. *Burton's* Lectures, p. 87), and seconded the endeavours of the officials of the Sanhedrim to arrest Saul, whom they had sent as a commissioner to bind the Christians at Damascus, and who was now, in their eyes, a renegade and apostate, and who "confounded the Jews at Damascus" by preaching the doctrine which he had been sent by them to destroy.

If these suppositions are correct, then we see in them an additional proof of St. Paul's sincerity and courage, in his conversion to Christianity.

The assertion in pp. 145—155 of *Biscoe's* Lectures, that the words of the Jews in John xviii. 31, "It is not lawful for us to put any man to death," intimate only a temporary disability, on account of the sanctity of the Passover, does not seem satisfactory.

— *τῆς ὁδοῦ*] דֶּרֶךְ, often used for saving doctrine and practice; *the way* that leads to *heaven* (*Chrys.*); "Via, in quâ *ambulandum*, non *otiandum*" (*Bengel*). "*Iter* hoc facientibus patria cœlum est" (*Valck.*). As *τὸ ὄνομα—the Name*—was, to the primitive Church, the holy and saving Name of Jesus (see v. 40), so *ἡ ὁδός—the Way*—was the holy and saving *Way* of the Gospel. See below, xix. 9. 23; xxii. 4; xxiv. 14. 22; xxvi. 13.

3. *ἐγγίζειν τῇ Δαμασκῷ*] The distance from Jerusalem to

πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ Σαοὺλ, Σαοὺλ, τί [d] μέ διώκεις ; [d] Matt. 25. 40, 45.

5 [e] Εἶπε δέ· Τίς εἶ, κύριε ; ὁ δὲ, Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις· [e] ch. 5. 39.

6 Ἀλλὰ ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν.

7 [f] Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν ἐνεοὶ, ἀκούοντες μὲν τῆς [f] ch. 22. 9. & 26. 13.

Damascus was about 140 miles. Saul was permitted by God to go on his journey, and was not checked till he approached its end, and was now about to enter the city, and to seize upon his prey. (See Acts xxii. 6; xxvi. 12. 1 Cor. xv. 8.)

Thus the *reason* of this divine interposition was more clearly evinced. It showed God's watchful Providence, and fatherly mercy to His Church, in the critical hour of her need (see below, xii. 6. 23). Then Saul was arrested; and then, in the crisis of peril, the Church was delivered. This is in exact accordance with the general operations of Almighty God, as seen in Holy Scripture. See *Dr. Barrow's* excellent remarks in Sermon xi. vol. i. p. 232, where he says,—

"God beholdeth violent men setting out in their unjust attempts. He letteth them proceed on in a full career, *until* they *reach the edge* of *their design;* then instantly he checketh, He stoppeth, He tumbleth them down, or turneth them backward. Thus was *Haman's* plot dashed (Esther iii.), when he had procured a royal decree, when he had fixed a time, when he had issued forth letters to destroy God's people. Thus was *Pharaoh* overwhelmed (Exod. xiv.), when he had just overtaken the children of Israel. Thus were the designs of *Abimelech*, of *Absalom*, of *Adonijah*, of *Sanballat* nipped. Thus when *Sennacherib* with an unmatchable host had encamped against Jerusalem, and had to appearance swallowed it, God did *put a hook into his nose, and turned him back into his own land* (2 Kings xix. 28). Thus when *Antiochus Epiphanes* was marching on furiously to accomplish his threat of turning Jerusalem into a charnel, a noisome disease did intercept his progress (2 Macc. ix. 5). Thus when the profane *Caligula* did mean to discharge his bloody rage on the Jews for refusing to worship him (*Joseph.* xviii. 12), a domestic sword did presently give vent to his revengeful breath. Thus also, when *Julian* had by his policy and authority projected to overthrow our religion, his plot soon was quashed, and his life snapped away by an unknown hand (*Chrysost.* in Babyl. Orat. 2. Naz. Orat. 4). Thus *whenever the enemy doth come in like a flood* (threatening immediately to overflow and overturn all things), *the Spirit of the Lord doth lift up a standard against him* (Isa. lix. 19); that is, God's secret efficacy doth suddenly restrain and repress his outrage. This usually is the method of Divine providence. God could prevent the beginnings of wicked designs; He could supplant them in their first onsets; He could anywhere sufflaminate and subvert them; but He rather winketh for a time, and suffereth the designers to go on till they are mounted to the top of confidence, and good people are cast on the brink of ruin; then ἀπὸ μηχανῆς, surprisingly, unexpectedly He striketh in with effectual succour; so declaring how vain the presumption is of impious undertakers; how needful and sure his protection is over innocent people; how much reason the one hath to dread Him, and the other to confide in Him. Then is God seen, then his care and power will be acknowledged, when He snatcheth us from the jaws of danger, when *our soul doth escape as a bird out of the snare of the fowler.*" (Ps. cxxiv. 7.) Cp. *Barrow*, vol. iv. p. 218, Serm. ix.

This, and something more than this was done by God in the case of *Saul*. He was *not* checked before he was near Damascus; if he had been stopped near Jerusalem, or midway, he would perhaps never have entered Damascus. But it was so ordered that Saul might *preach* the Gospel in the same city whither he had come to *persecute;* and thus under the controlling power of God, the very instrument which had been chosen by Satan to destroy the Church at Damascus, was used by God to build it up.

So will it be at the end—when the power of Satan and of Antichrist seems nearly to have achieved a Victory over the Church, then will Christ appear from heaven to destroy them with "the brightness of His coming," and to deliver His faithful people from their hands.

4. *πεσὼν ἐπὶ τὴν γῆν*] In pictures of his conversion Saul is generally represented on *horseback*, which is not very probable. *S. Augustine* says, "eum *ambulâsse;*" and "*Pharisei* vix *equis* utebantur." (See *Salmeron* and *A Lapide* here, and ad Deuteron. xvii. 17.)

— *φωνήν*] in the Hebrew Tongue. See Acts xxii. 9; xxvi. 14.

— Σαοὺλ, Σαούλ] The *Hebrew* of the Apostle's name, which is never used in the New Testament, except by Christ (ix. 4. 11; xxii. 7; xxvi. 14) and by Ananias (ix. 17; xxii. 13). In all other cases he is called Σαῦλος and Παῦλος.

This repetition of the name, and the fact that he alone (see *v.* 7) was permitted to see *Jesus* and to hear His *words* while others only saw the *light*, and heard the *sound*, showed that the vision was addressed to *him*.

— *τί μὲ διώκεις*] *μὲ* is emphatic (see Matt. xvi. 18, and on John xxi. 2). "Persecutorem *suum* vocavit persecutorem membrorum suorum (says *Aug.* in Joann. tract. x., and Serm. 279). Membris adhuc in terrâ positis, Caput in cœlo clamabat, et non dicebat, Quid persequeris *servos meos*, sed, Quid ME *persequeris?*" And *S. Bernard* (Serm. de Convers. Paul. ap. *A Lapide*), "Persequebatur *Eum* qui adversus Corpus Ejus, quod est Ecclesia, odio furebat iniquo." See therefore Christ's love to His Members (Isa. lxiii. 9. Matt. xxv. 40), and the exceeding sinfulness of injuries against the Church.

See also above, on viii. 1.

5. *ἐγὼ Ἰησοῦς*] He does not say, I am the Son of God, but I am *Jesus* of Nazareth (ὁ Ναζωραῖος is in A, C, E, not *Elz.*), He who was crucified; He to whom St. Stephen prayed, in thy hearing, when thou wast consenting to His death.

It is distinctly said that Saul *saw Jesus* in heaven (see *vv.* 17. 27. Acts xxii. 14, and 1 Cor. xv. 8). Hence it has been argued by some Romanist Divines (e.g. *A Lapide* here), that Christ's human body, which is in heaven, was also *near* to St. Paul. "Fuit ergo Christi corpus tunc in *duobus locis*, puta in cœlo et in aëre; quod nota, contra eos qui negant Christi corpus posse esse in cœlo et in Eucharistiâ simul." But see on Acts iii. 21, and vii. 56, where St. Stephen sees the *heavens* opened, and the Son of Man *standing at the right hand* of God. That vision of St. Stephen explains the vision of St. Paul; and that vision of St. Stephen, and his prayer to Jesus in heaven, may have been instrumental in procuring this vision of St. Paul and his conversion.

— *διώκεις*] After this word *Elz.* adds σκληρόν σοι πρὸς κέντρα λακτίζειν· τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτόν. But these words are not in any MS., and seems to be borrowed from xxvi. 14, and xxii. 10.

6. *εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σ. τ. σ. δ. π.*] Observe that Saul, the future Apostle of the Gentiles, though arrested in his course by Jesus Christ Himself, was sent by Him into the City to be taught and baptized by one of the inferior ministers of the Church, perhaps a Deacon (*Chrys.*) or a Presbyter (*Aug.* quæst. Evang. ii. 47). Even in Saul's case, the *ordinary* means of reception into the Church were not dispensed with. He was *sent* by *Christ* to *Ananias*. Thus in a remarkable manner did the Great Head of the Church show the necessity of conformity to His own appointments and ordinances, and of a thankful acceptance, and a devout use, of the means of Grace which He dispenses by the agency of His Ministers, in the Word and Sacraments.

S. Augustine's words on this subject are deserving of the especial attention of those who are tempted by the Evil One to despise that agency;—

"Let the devout soul learn without pride what is to be learnt through the ministry of man; and let us not tempt Him in Whom we believe; lest, being deluded by the wiles of the Enemy, we refuse to go to Church to hear the Gospel read and preached by man, or even to read the Bible itself; and expect to be caught up into the third heaven, and to behold Christ, and to hear the Gospel from *His* mouth rather than from that of *men*.

"Let us be on our guard against these proud and perilous imaginations, and let us reflect that even the *Apostle Paul himself*, though dashed prostrate on the earth by a *divine voice from heaven*, was nevertheless sent by it to a *man*, in order to receive the Sacraments, and to be incorporated into the Church.

"Let us remember also, that although the Centurion *Cornelius* was assured by an Angel that his prayers were heard, and his alms had in remembrance before God, yet he was referred to *Peter* for baptism, in order to receive the Sacrament from him, and also to learn what he should believe, hope, and love." *Aug.* de Doctr. Christ. i. pp. 15. 131, and Prolog. ad lib. i. De Civ. Dei, p. 131. Cp. also *Hooker*, V. lxxvi. 9.

So *Philip* was sent by the *Angel* to instruct and baptize the Ethiopian. Acts viii. 26—29. Cp. Rom. x. 15.

7. *εἱστήκεισαν*] It is said (by *Meyer*, p. 184, and others) that this assertion is at variance with what St. Paul himself says, xxvi. 14, *πάντων καταπεσόντων ἡμῶν εἰς τὴν γῆν*. Here, it is alleged, his companions are represented as *standing;* there, as having *fallen* to the earth. But this is not the case. The word

φωνῆς, [g] μηδένα δὲ θεωροῦντες. [8] Ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. [9] Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

[10] [h] Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπε πρὸς αὐτὸν ἐν ὁράματι ὁ Κύριος, Ἀνανία· ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, Κύριε. [11] Ὁ δὲ Κύριος πρὸς αὐτόν, Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν, καὶ

g Dan. 10. 7.

h ch. 22. 12.

εἱστήκεισαν here is joined with συνοδεύοντες (*travelling together*), and is contrasted with it; and it means, that they who had till then been in *motion* were suddenly *arrested* in their course. The opposition *here* is not between *standing* and *falling*, but between *halting* and *going on*. Cp. viii. 38, ἐκέλευσε στῆναι τὸ ἅρμα. Luke vii. 14, οἱ βαστάζοντες ἔστησαν. viii. 44, ἔστη ἡ ῥύσις τοῦ αἵματος. Therefore the two accounts are quite consistent. St. Luke describes here the suddenness with which the cavalcade was checked in its course; St. Paul, their prostration on the ground.

— ἐνεοί] *Elz.* ἀνεοί: but the other form is preferable as connected with ἄνεως, *silent, dumb, speechless*,—κωφός, *Valck.* Cp. *Winer*, § 5, p. 43. It is used by LXX, Prov. xvii. 28. Isa. lvi. 10, and elsewhere, and often means stunned by fear, ἐμβροντηθεῖς (*Hesych.*), as here.

— ἀκούοντες μὲν τῆς φωνῆς] It is said in *v.* 4 that St. Paul ἤκουσε φωνὴν λέγουσαν,—and so xxvi. 14, ἤκουσα φωνὴν λαλοῦσαν. Observe the *accusative* in both places, i. e. he heard and understood its articulate utterance. But they who were with him, ἤκουον τῆς φωνῆς (genitive), heard the *sound*, not the *words* of the speaker.

There is therefore no discrepancy, as is alleged by some foreign and English Expositors, between the assertion here and that in Acts xxii. 9, where it is said that *they* τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντος. Here we have the genitive of the thing, there the accusative. The reason is, that Saul's companions ἀκούοντες τῆς φωνῆς οὐκ ἤκουσαν τὴν φωνὴν τοῦ λαλοῦντος,—i. e. they heard, but did not understand what they heard. As is well said in Catenâ, p. 361, by *Ammonius*, who understood and wrote Greek well, his native tongue, Our Lord made a distinction between Saul and his fellow-travellers in regard to both senses,—i. e. of *eye* and of *ear*. *He* saw *Jesus; they* only saw the *light* of His appearance; *he* heard and understood the *words* of His *voice;* they only heard its *sound;*

The original words of *Ammonius* are, σημειωτέον, ὅτι καὶ εἶδε τὸν Ἰησοῦν, καὶ ἤκουσεν αὐτοῦ ὁ Παῦλος· οἱ δὲ συνόντες τὴν λαμπηδόνα μόνον τοῦ φωτὸς αὐτοῦ εἶδον, οὐ μὴν αὐτόν· καὶ τὸν ἦχον ἤκουον τῆς φωνῆς, οὐ μὴν συνῆκαν τὰ λεγόμενα: one who ἀκούει φωνὴν, xxii. 14 also ἀκούει φωνῆς, but one who ἀκούει φωνῆς does not necessarily ἀκούει φωνήν. Examples of the genitive of the person, ἀκούειν λέγοντος (which is an elliptical expression), are irrelevant. As *Grotius* well says: "φωνὴν οὐκ ἤκουσαν est vocem non *intellexerunt*." And another scholar, inferior to none of the present age, *Valckenaer*, says, p. 450, "Dici possunt ἀκούειν τῆς φωνῆς, τὴν φωνὴν οὐκ ἀκούειν, ut prius significet *sonum audire*, alterum *loquentis verba non intelligere*." See also *Schoettgen*, p. 445. *Hammond*, p. 374. *Bengel*, p. 551. *Hengstenberg*, History of Balaam, p. 378, and *Baumgarten* here, pp. 217—219.

It would be endless and fruitless to recount the speculations of some Expositors (such as *Eichhorn*, *Ammon*, *Wittig*, *Schulze*, *Greiling*, *Boehme*, *Hezel*, *Heinrichs*, &c.), who have endeavoured to account for St. Paul's Conversion from ordinary physical phenomena, and to explain away all that is supernatural in St. Luke's and St. Paul's own narratives of it; or such as *Lange*, who regard it as a visionary reverie; or who, with *Bretschneider* and *Emmerling*, confound it with his rapture into the third heaven (2 Cor. xii. 1—7), or with *Bahrdt*, *Venturini*, and *Brennecke*, venture to affirm that Jesus merely died *in appearance*, and so presented Himself to Saul on His way; or of the Tubingen school of Critics, who deny the fact altogether. *Meyer*, who censures these hypotheses (pp. 182—184), yet does not hesitate to say, that there is a discrepancy between the account here (ix. 7) and xxvi. 14, and xxii. 9, and even imputes it to the "conscientiousness of St. Luke in not forcing the different narratives he had received of St. Paul's Conversion into harmony and conformity with one another;"

This is not a question (as sometimes represented) of "*verbal variety*," but of *substantive truth*. To imagine (as some have done) that St. Luke, having given an account of St. Paul's conversion in the Ninth chapter, puts into St. Paul's mouth in the Twenty-second chapter a speech which, in an important point, *contradicts* that account, is to suppose—not only that St. Luke was not inspired—but that he was destitute of common sense. To imagine that St. Luke really contradicts St. Paul, or makes St. Paul contradict himself, is indeed to imitate the spirit of a notorious unbeliever, and to degrade the Writer of the Acts from "St. Luke the beloved Physician, whose praise is in the Gospel," to "an idiot Evangelist." (Cp. *Bentley* on Free-thinking, p. 112.)

If such suppositions as these are once accepted, then a door is opened to an inundation from the whole flood and torrent of sceptical speculations referred to above, which commence with assumptions of "*verbal discrepancies*" between St. Paul's account and St. Luke's, and thence proceed to deny the veracity of the one or the other, or both, and then go on to doubt the reality of St. Paul's miraculous Conversion, and even of the Death of Christ, and the Atonement itself.

8. οὐδὲν ἔβλεπε] He was committed by God like a prisoner to the chains of a three days' blindness, as it were to a soldier to guard, lest from previous prejudice he or others should say that it was a mere phantom of the brain that he had seen in the way (*Euseb.* in Caten. p. 154).

Compare the case of Zacharias in the Temple whose dumbness after the *Vision* of the angel was a proof of its *reality* (Luke i. 20—22), and also an appropriate punishment for unbelief, like St. Paul's blindness, inflicted on him to show how blind he had been in his zeal and rage against the Church. And as the *loosing* of the tongue of Zacharias, when he wrote "his name is John" (Luke i. 63), showed *why* his tongue had been *bound*, so the visible sign of the scales falling from the eyes of St. Paul (*v.* 18) when Ananias laid his hands on him, served further to show not only the reality of the blindness, but also the *reason of it*. And as the voice of Zacharias was taken away, that he might afterwards *prophesy*, so St. Paul's bodily sight was eclipsed for a time, that he might afterwards shine as a glorious light in the world.

As *Aug.* says (Serm. 279), "Cæcus factus est Saulus; ut interiore luce fulgeret cor ejus, exterior ad tempus erepta est; subtracta est persecutori, ut redderetur prædicatori. Et eo tempore, quo *cætera* non videbat, *Jesum* videbat: ita et in ipsâ cæcitate mysterium informatur credentium; quoniam qui credit in Jesum, Ipsum intueri debet, cætera nec nata computare; ut creatura vilescat, Creator in corde dulcescat."

— χειραγωγοῦντες] like a spoil rescued from the strong man (*Chrys.*) whose house had been spoiled by a stronger than he.

9. μὴ βλέπων] On the force of μὴ here, see *Winer*, G. G. p. 431.

— οὐκ ἔφαγεν] An example of repentance. See his sorrow for persecuting the Church. (*Theoph.*)

10. Ἀνανίας] See above on *v.* 6, and compare *S. Aug.* Serm. 279, who says, "Adductus est ad Ananiam; et Ananias interpretatur *Ovis;* ecce lupus adducitur ad ovem; Ipse Pastor de cœlo nuntiavit lupum venturum ovi, sed non sæviturum." As to this etymology of *Ananias*, *A Lapide* says, "Nescio quâ linguâ interpretur *Ovis*." Perhaps they who so interpreted it connected it with ἀμνός, ἀμνίον, and *Agnus*.

If (with *Mintert* and *Kuin.*) we derive it from חָנַן, *gratiosus fuit*, and יָהּ, *Dominus*, it happily illustrates St. Paul's assertion —"by the *Grace* of *God* I am what I am" (1 Cor. xv. 10).

11. ῥύμην] Not πλατεῖα, *platea*, a broad way, but ῥύμη, a *narrow* one (see Luke xiv. 21), and it was εὐθεῖα, *recta*, or *straight;*

Seemingly a trivial incident; if any thing in Scripture and in the lives of the Apostles, and especially in the history of the "Vas electionis," and of so marvellous an event as St. Paul's Conversion, can rightly be so called. With reverence be it said, even this slight circumstance, which the Holy Spirit has thought fit to record, may perhaps seem to have its moral. Saul the persecutor had now passed from the broad way of worldly power and honour, on which he was lately hurrying to Damascus, and which was leading him to destruction (Matt. vii. 13), and he had now been brought to the right or *straight way* (cp. Acts xiii. 10), and *narrow* (Matt. vii. 14), called κατ' ἐξοχὴν *the* Way (Acts ix. 2), in which he would now be led to everlasting life.

ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται,
12 καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ
χεῖρα, ὅπως ἀναβλέψῃ. 13 Ἀπεκρίθη δὲ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν
περὶ τοῦ ἀνδρὸς τούτου, [t] ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἰερουσαλήμ· [t] 1 Tim. 1. 13.
14 καὶ ὧδε [k] ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλου- [k] ver. 21.
μένους [l] τὸ ὄνομά σου. 15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι [m] σκεῦος [l] 1 Cor. 1. 2. 2 Tim. 2. 22.
ἐκλογῆς ἐστί μοι οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου [n] ἐνώπιον ἐθνῶν τε καὶ [m] ch. 13. 2. Rom. 1. 1.
[o] βασιλέων, [p] υἱῶν τε Ἰσραήλ. 16 [q] Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν [o] 1 Cor. 15. 10. Gal. 1. 15. Eph. 3. 7, 8.
ὑπὲρ τοῦ ὀνόματός μου παθεῖν. [n] Rom. 11. 13. Gal. 2. 7, 8.
17 [r] Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ [s] ἐπιθεὶς ἐπ' αὐτὸν [o] ch. 25. 23. &c.
τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι [p] ch. 26. 17, &c.
ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς, καὶ [t] πλησθῇς Πνεύματος ἁγίου. 18 Καὶ [q] ch. 20. 23. & 21. 11.
εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παρα- [r] ch. 22. 13.
χρῆμα, καὶ ἀναστὰς ἐβαπτίσθη· 19 καὶ λαβὼν τροφὴν ἐνίσχυσεν. [s] ch. 8. 17.
[t] ch. 2. 4.

Ἐγένετο δὲ μετὰ τῶν ἐν [u] Δαμασκῷ μαθητῶν ἡμέρας τινάς. 20 Καὶ εὐθέως [u] ch. 26. 20. Gal. 1. 17.
ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.
21 [v] Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν [x] ὁ πορ- [v] Gal. 1. 13, 23.
θήσας ἐν Ἰερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο· καὶ ὧδε εἰς τοῦτο [x] ch. 8. 3.
ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον
[y] ἐνεδυναμοῦτο, καὶ [z] συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, [y] Ps. 84. 7.
συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. [z] ch. 18. 28.

23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι [a] ἀνελεῖν [a] ch. 23. 12. & 25. 3.

— *προσεύχεται*] He *prayeth*—the attitude most proper for the reception of the moral, intellectual, and spiritual light, which was now illuminating him; and though his eyes were dark, yet he had a vision from above, and saw more clearly than before. See *v.* 12.

12. *εἶδεν ἐν ὁράματι*] This pair of visions, one vouchsafed to Saul and the other to Ananias, and the one tallying with the other, takes away all suspicion of self-deception. The same providential arrangement is to be observed in the next chapter, with regard to the two corresponding visions of Cornelius and St. Peter, and the narrative of the one pair confirms that of the other pair.

15. *σκεῦος ἐκλογῆς*] A double Hebraism.

(1) *σκεῦος*, Hebr. כְּלִי, any instrument, *ὄργανον*, utensil, vessel. As applied to men, see Rom. ix. 21. 23, *σκεύη ἐλέους*. 2 Tim. ii. 20.

(2) *ἐκλογῆς*, the genitive for the adjective or participle. See above on Matt. xxii. 11. Acts vii. 2. Cp. *Voret.* de Hebr. pp. 33. 246. James i. 25, *ἀκροατὴς ἐπιλησμονῆς*. 1 Cor. x. 16, *τὸ ποτήριον τῆς εὐλογίας*. Heb. i. 8, *ῥάβδος εὐθύτητος*. 2 Pet. ii. 1, *αἱρέσεις ἀπωλείας*.

On the meaning of the term see further, xxii. 14, and St. Paul's own comment, Gal. i. 15. 1 Cor. xv. 10. "Saulus singulare exemplum gratiæ gratuitæ amplissimæ." (*Bengel.*)

— *βαστάσαι*] "*Vas* electionis Paulus, quia vas legis, et Scripturarum armarium." (*Jerome*, in Oseam viii.) Also as *βαστάζον*, or carrying like a *living* vehicle what he contained. Cp. the chariot seen by Ezekiel, in the wheels of which the Spirit was (Ezek. i. 21). So the Spirit was in this Apostolic "Vas electionis," and gave him life and motion, though in his own esteem he held the spiritual treasure in an *earthen vessel* (2 Cor. iv. 7); and so, by humility as well as zeal, he was a vessel fitted for the Master's use (2 Tim. ii. 21).

16. *παθεῖν*] 'to suffer.' The word *παθεῖν* is happily reserved for the close of the sentence, so that the mind may dwell on *that*. He who came to *inflict* suffering on others must now be taught to *suffer*, and be perfected by *suffering*,—a proof of the reality of his Conversion. He was not drawn to Christ by promises of earthly good; he left all, lost all, for Christ. But note how he rejoices in his sufferings; see what he says, Gal. vi. 17. 2 Cor. i. 5. Rom. v. 3; viii. 18. Cp. *Aug.* Serm. 279, 4. *A Lapide* adds, "Fortia *agere* Romanum est: fortia *pati* Christianum."

17. *ἦρχου*] wert coming, i. e. when thou wast suddenly stopped by the Divine Voice. There is something more observable in this tense, because (as *Valck.* observes) the form *ἠρχόμην* from *ἔρχομαι* is very rare. It is found in Mark i. 45; ii. 13.

18. *λεπίδες*] that his blindness might not be supposed to be imaginary. (*Chrys.*) See above, on *v.* 8.

— *ἐβαπτίσθη*] See below, xxii. 14.

20. *Ἰησοῦν*] So A, B, C, E, and others. *Elz.*, *Χριστόν*.

21. *οὐχ οὗτός ἐστιν*] Is *Saul* also among the Prophets? 1 Sam. x. 11, 12; xix. 24. The case of *St. Paul's conversion* being *extraordinary*, and not to be drawn into an example of God's dealings with men, and not to be made by them a ground of hope for such interpositions (cp. 1 Tim. i. 15), it is not surprising that the Christian Fathers should have seen types and prophecies concerning St. Paul in the history of the Ancient People of God. See above concerning *Benjamin* (viii. 1).

There appears also to be a connexion, both by way of resemblance and contrast, between Saul the first King of Israel, and Saul the last of the Apostles;

Both were of the tribe of Benjamin; both were at once Persecutors; the one the persecutor of David, the other of the Son of David (cp. *Aug.* Serm. 279). Saul the persecuting King is among the Prophets (1 Sam. x. 12; xix. 24); and Saul the persecuting Pharisee is among the Apostles. Who would have expected either of these events? Saul the King *resisted* the grace of God, and gave himself up to the Evil Spirit. But Saul the Pharisee was not disobedient to the heavenly vision. (Acts xxvi. 19.) Both the one and the other afford remarkable examples of the freedom and power of Divine Grace. But extraordinary as these examples are, they show also that Divine Grace, free and powerful as it is, is not irresistible. Saul the King might have been like Paul the Apostle, if he had cherished the Spirit within him; and Paul the Apostle would have been like Saul the King if he had grieved and resisted the grace of God.

22. *συμβιβάζων*] proving by a collation of passages cited and compared. See *Valck.*

23. *ἡμέραι ἱκαναί*] '*many days.*' He had now been for some time in Arabia, i. e. "that part of Arabia which bordered on Syria, and there received a full revelation of the Gospel from God." (*Bp. Pearson* in Acta, p. 368, and Annal. Paulin. ad A. D. XXXVI.)

"Arabia," as used by St. Paul, does not necessarily mean the wilderness of Arabia, commonly so called. Early Christian writers (*Justin* and *Tertullian*) assign Damascus itself to Arabia; and the region of *Auranitis*, on the south of Damascus, is reckoned by Roman writers as belonging to Arabia. (*Kitto*, p. 143.) *Bp. Pearson* dates St. Paul's three years (Gal. i. 18) from his conversion to his return to Jerusalem.

Arabia was St. Paul's school for the Apostleship. Afterwards he returned to Damascus, where the events here recorded

αὐτόν· 24 [b] ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· [c] παρετηροῦντό τε τὰς
πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι· 25 [d] λαβόντες δὲ αὐτὸν οἱ
μαθηταὶ νυκτὸς καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.

26 [e] Παραγενόμενος δὲ εἰς Ἰερουσαλὴμ ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς·
καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἔστιν μαθητής. 27 [f] Βαρ-
νάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους· καὶ διηγήσατο
αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν
Δαμασκῷ ἐπαῤῥησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28 [g] Καὶ ἦν μετ' αὐτῶν
εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλὴμ, καὶ παῤῥησιαζόμενος ἐν
τῷ ὀνόματι τοῦ Κυρίου· 29 [h] ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς·
[i] οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν.

30 Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξ-
απέστειλαν αὐτὸν εἰς Ταρσόν. 31 [k] Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας
καὶ Γαλιλαίας καὶ Σαμαρείας [k] εἶχεν εἰρήνην, [l] οἰκοδομουμένη, καὶ πορευομένη
τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνετο.

b 2 Cor. 11. 32.
c 2 Cor. 11. 26, &c Ps. 21. 11. & 37. 32, 33.
d Josh. 2. 15. 1 Sam. 19. 12.
e Gal. 1. 18.
f ch. 4. 36. & 13. 2.
g Gal. 1. 18.
h ch. 6. 1. & 11. 20.
i ver. 23.
k ch. 8. 1. Zech. 9. 1. 1 Col. 1. 10. John 14. 16, 17. Zech. 8. 20—22.

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occurred. St. Luke passes over an interval of *three years* (see Gal. i. 17, and *Rosenm.*). And it is observable that "many days" are equivalent to three years in 1 Kings ii. 38. Cp. *Howson*, i. 122.

This is more carefully to be noted, because from this expression some have taken occasion to say (*Baur*, p. 106, and *Meyer*, p. 188), that St. Luke did *not know* that St. Paul was three years in Arabia.

But the fact is, this mode of speaking is a proof that St. Luke does not profess to give a full history of St. Paul or any one Apostle. He does not mention how and when St. Paul was fully instructed in the doctrines of Christianity. And if we had only the Acts of the Apostles, we should not know that St. Paul had ever written a single Epistle. No argument, therefore, can be drawn from what perhaps some may call *omissions* in this history. Least of all may we venture to say, that they are proofs of ignorance, inadvertence, or forgetfulness, on the part of the Sacred Historian, as some Expositors have done; e. g. one writing on this passage, "Hoc iter in Arabiam Lucas silentio præteriit, quoniam ut videtur, *ignorabat* à *Saulo* iter in Arabiam susceptum fuisse, aut hujus rei oblitus erat." St. Paul himself omits it Acts xxii. 16, 17, and yet mentions it Gal. i. 17.

How much sounder is the criticism of *S. Chrysostom* here! "The historian (St. Luke) passes by, designedly and modestly, St. Paul's visions in Arabia." And of *S. Jerome* (in Galat. i.), "Lucas idcirco de Arabiâ præteriit, quia forsitan nihil dignum Apostolatu in Arabiâ Saulus perpetravit,—et quod aliqua dispensatio et Dei præceptum fuerit, ut *taceret*."

As *Bede* observes here, St. Paul himself appears to intimate that he did not *preach* in *Arabia*; for the Apostle says (Acts xxvi. 20) that he preached to them at Damascus first, and at Jerusalem, and throughout all the coast of Judæa, and then to the Gentiles. Perhaps this retirement of St. Paul after his Conversion was designed to be exemplary and instructive to the Church, that new converts should not be admitted to exercise all the functions of the ministerial office, without some probationary term of silence, after their conversion.

24. παρετηροῦντο] So A, B, C, E, F, G. *Elz.* παρετήρουν.

The Jews were assisted in their stratagem against Saul by the Ethnarch, or Governor of Damascus, then in the hands of Aretas, "the King" of Arabia Petræa (2 Cor. xi. 32, 33), the father-in-law of Herod Antipas, whose territory Aretas invaded on account of his abandonment of his daughter for Herodias (Matt. xiv. 3. *Joseph.* Ant. xviii. 5. 1). *Antipas* appealed for protection to Rome, and Vitellius, then at the head of the Roman forces in Syria, of which he was President, was commanded by Tiberius to assist him.

25. διὰ τοῦ τείχους] As the spies by Rahab from Jericho (Josh. ii. 15), and David by Michal (1 Sam. xix. 12), where the words are, διὰ τῆς θυρίδος, and see 2 Cor. xi. 33, where he says, ἐχαλάσθην ἐν σαργάνῃ, and the expression of St. Luke, διὰ τοῦ τείχους, is explained by διὰ θυρίδος—διὰ τείχους.

— ἐν σπυρίδι] a corn-basket. (*Hesych.*) See on Matt. xvi. 9.

26. εἰς Ἰερουσαλήμ] Gal. i. 17.

— πάντες ἐφοβοῦντο, μὴ πιστεύοντες] How was this, it may be said, after the miraculous intervention of God at his Conversion? This question may be answered by reference to a fact not stated in the Acts but by St. Paul himself. Immediately after his Conversion he did not confer with "flesh and blood," nor went up to the Apostles; doubtless lest it should be imagined that he had received his Gospel from *man*. But he went forthwith into Arabia (see Gal. i. 17),—a circumstance not mentioned by St. Luke,—and there he received his revelations from Jesus Christ himself, and he then returned to Damascus (Gal. i. 12). It might therefore be *supposed* by the Disciples at Jerusalem that he had shunned the Apostles from fear or antipathy, and thence suspicions might arise concerning his sincerity.

27. Βαρνάβας—ἤγαγε] Barnabas of Cyprus might well have had previous acquaintance with Paul of Tarsus in Cilicia. It has been said by some that he was St. Paul's fellow-disciple under Gamaliel: it is not improbable; but there is no sufficient evidence of this. It was however a fitting act for the *υἱὸς παρακλήσεως* to commend him to the Apostles. Cp. his similar act, xi. 25.

— τοὺς ἀποστόλους] namely, Peter and James, Gal. i. 18, *Rosenm.*, who well adds, concerning the honourable testimony of St. Barnabas to the circumstances of St. Paul's conversion, and to St. Paul's own courage, "Conveniebat id potiùs narrari ab aliis qui id scirent, quàm ab ipso Saulo prædicari."

— πῶς ἐπαῤῥησιάσατο] "*Quantâ* cum *fiduciâ* doctrinam Jesu sit professus." (*Rosenm.*)

28. εἰς Ἰερουσαλήμ] when he had a trance in the Temple, xxii. 17.

29. συνεζήτει πρὸς τοὺς Ἑλληνιστάς] He now confuted some of the same persons with whom he had formerly cooperated, and who had been most eager and furious in their zeal against Stephen, and had been the originators of the accusation which led to his death (vi. 9—14).

Thus St. Paul endeavoured to make amends at Jerusalem, and at the peril of his life, for former sins committed there against Christ and the Church.

In both cases St. Luke uses the same word, συζητεῖν.

30. Ταρσόν] to his own country and friends—to which he specially owed the duty of communicating the blessings of Christianity. Cp. John i. 42.

31. ἡ μὲν οὖν ἐκκλησία—ἐπληθύνετο] So A, B, C, and many Cursive MSS. and Versions. *Elz.* has the *plural*, αἱ μὲν ἐκκλησίαι. Cp. Gal. i. 22. The singular number rests on the best authority, and seems most fitted to describe the unity and harmony of the Church in that period of peace.

— εἶχεν εἰρήνην] Because the Jews were so much occupied in endeavouring to frustrate the order which the Emperor Caligula, who claimed divine worship (*Lightfoot*, i. p. 834. 857. *Burton*, Lectures, p. 132. *Howson*, i. 136), had given to Petronius to set up his statue in the Temple (Joseph. xviii. 8), that they had not leisure to persecute the Church—a remarkable instance of the manner in which the evil passions of men are made subservient by God to the edification of the Church.

This order was afterwards rescinded at the intervention of Herod Agrippa, then at Rome; and with the death of Caligula the persecution recommenced under Herod Agrippa (Acts xii. 1—19).

It is observable, that, in the primitive ages, the Church had less to fear from some of the worst Emperors, such as Tiberius and Caligula, than from those Princes of Judæa, such as Agrippa, who were most honoured by the Jews.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. 33 Εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν, ἐξ· ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος. 34 Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, [m] ἰᾶταί σε Ἰησοῦς Χριστός, ἀνάστηθι καὶ στρῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· 35 καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες [n] ἐπέστρεψαν ἐπὶ τὸν Κύριον.

m ch. 3. 6, 16. & 4. 10.

n ch. 11. 21. 2 Cor. 3. 16.

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν [o] πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει. 37 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν. Λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ. 38 Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες, μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν. 39 Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς. 40 Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, καὶ θεὶς τὰ γόνατα, προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. 41 Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. 42 Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ [p] ἐπίστευσαν πολλοὶ ἐπὶ τὸν Κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ, παρά τινι Σίμωνι βυρσεῖ.

o 1 Tim. 2. 10. Tit. 2. 7, 14.

p John 12. 11. & 11. 45.

X. 1 Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης

— πορευομένη] πορεύεσθαι, the Hebr. הָלַךְ.

32. διὰ πάντων] *Kuin.* supplies τόπων. Cp. Luke xi. 24. *Meyer*, ἁγίων. Both, places and persons, may be meant. Cp. *v.* 38.

The foundation of the See of Antioch in Syria has been assigned to St. Peter at this period by some, e. g. *Baronius* and *A Lapide*. But, however this may be, it does not appear that he resided there at this time as Bishop, for he is said here διέρχεσθαι; his visit to Antioch, if he did visit it, was only of short duration.

— Λύδδαν] A, B have Λύδδα, C and E have Λύδδαν here and *v.* 35. *Josephus* uses both Λύδδα (B. J. iv. 8. 1) and Λύδδαν (Ant. xx. 6. 2) in the accusative. Almost all the MSS. and Editions have Λύδδης in *v.* 38.

34. ἰᾶταί σε Ἰησοῦς] Christ in heaven heals thee by me on earth. (*Didym.*) Contrast this language of Peter with our Lord's expressions of sovereign will and divine power. (*Chrys.*) θέλω, καθαρίσθητι (Matt. viii. 3). ἆρον τὸν κράβαττόν σου (Mark ii. 11). Ταλιθὰ κοῦμι (Mark v. 41). Λάζαρε, δεῦρο ἔξω (John xi. 43).

Christ heals αὐθεντικῶς καὶ αὐτοκρατικῶς, Peter ὑπουργικῶς καὶ ὑπηρετικῶς. See also above, iii. 6, and below, *v.* 40, θεὶς τὰ γόνατα προσηύξατο.

On the paronomasia ἰᾶταί σε Ἰησοῦς, see on iv. 30.

— στρῶσον σεαυτῷ] i. e. forthwith do for thyself what others have done for thee.

35. Σάρωνα] A fulfilment of the prophecy in Isa. xxxv. 2, "The excellency of Carmel and *Sharon* shall see the glory of the Lord, and the excellency of our God." Cp. on viii. 40. "Σάρων, Ies. xxxiii. 9; xxxv. 2; lxv. 10. Non est nomen urbis, ut nonnulli opinati sunt, sed nomen *regionis* campestris et pascuosæ, multis viculis repletæ inter Lyddam et Joppen, v. *Lightfoot.* in Chorograph. Matt. c. xvii. *Relandi* Palæstina p. 370. Hieronym. ad Ies. xxxiii. 9. *Saron omnis* circa Joppen Lyddamque appellatur regio, in quâ latissimi campi fertilesque." (*Kuin.*)

36. Ἰόππῃ] celebrated in the history of Jonah (i. 3). Now *Jaffa*. See *Robinson*, iii. 31. See below, x. 5.

— Ταβιθά] probably so called from her beauty. "Ταβιθὰ est nomen Syriacum טביתא formatum ex צְבִי 1) decus 2) capra gazella, mutato צ in ט. *Gaudebant*, scribit *Buxtorfius* in Lex. Talm. *olim mulieres nominibus ab amabilibus et placidis animalibus petitis.* Nomen *Tabitha* Judæis, ut Δορκὰς Græcis, usitatum erat. Vaiikra Rabba Sect. 19. *Tabitha, ancilla Gamalielis. Lightfoot.* in Chorogr. Matthæo præmissa c. cxviii. Capra Gazella Orientalibus erat *imago pulchritudinis*, v. Cant. ii. 9. iv. 5. Hinc *Rosenmüllerus* et *Heselius* conjecerunt ob formæ venustatem à parentibus hanc mulierem Tabitham appellatam esse." (*Kuin.*)

37. λούσαντες—ὑπερῴῳ] The third instance, in this book, of reference to the decencies of Christian burial. See above, viii. 2. *S. Chrys.* p. 753, contrasts the quietness of this laying out of Dorcas with the κοπετὸς over St. Stephen (p. 712), which he attributes to a residue of Jewish habits in the earlier Christians. Perhaps they had now learnt to regard death with greater calmness and joy. Cp. St. Paul's reproof on immoderate grief for the dead, in one of his earliest Epistles (1 Thess. iv. 13—18).

38. ὀκνήσῃς—ἕως ἡμῶν] So A, B, C, E.—*Elz.* ὀκνῆσαι—αὐτῶν.

39. ὅσα] 'how many.' Something more than ἃ, 'which.' See John xxi. 25.

40. Ταβιθά, ἀνάστηθι] Words not very different from our Lord's, Ταλιθὰ κοῦμι (Mark v. 41), but very different in the circumstances and manner with which they were uttered. See on *v.* 34.

43. βυρσεῖ] A proof of his humility, and a trial of the faith of the Roman Centurion Cornelius, see x. 6. The Shepherds were sent by the Angel to the King, who was lying in a stable (Luke ii. 7. 12); the Roman Centurion was commanded by the Angel to send for instruction in divine things, from the royal city Cæsarea, to one Simon surnamed Peter, who lodges παρά τινι Σίμωνι βυρσεῖ. Therefore "mind not high things, but condescend to men of low estate." (Rom. xii. 16.) Some have entertained Angels unawares (Heb. xiii. 2).

CH. X. 1. Καισαρείᾳ] Not to be confounded with *Cæsarea Philippi* (Matt. xvi. 13. Mark viii. 27).

This city is Καισάρεια Σεβαστὴ, ἡ παράλιος,—celebrated for its Harbour,—ἡ πρότερον Στράτωνος πύργος ἐκαλεῖτο, but called *Cæsarea* by Herod the Great, who beautified it, in honour of *Aug. Cæsar*, μεγίστη τῆς Ἰουδαίας πόλις (*Joseph.* Ant. xix. 8, 2), then garrisoned by the Romans; and the residence of the Roman Procurator. In a word, it was a miniature of Rome, in Palestine. Cp. Acts xxiii. 23. 33, and *Howson*, ii. 344.

We may observe, therefore, that the Gospel made its first Conquest over Heathenism in a large City, *Cæsarea*, named from the Roman *Cæsar*, the military stronghold and naval arsenal of the Roman Power. And it made that conquest over a *soldier*, called *Cornelius*, one of the noblest Roman names borne by the Scipios and Sylla, and the mother of the Gracchi (see *Wetstein*), and associated with the greatest victories of the Roman arms; and an officer of the *Italic* band, not of a Cohort raised in Syria, but

τῆς καλουμένης Ἰταλικῆς, 2 [a] εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντὸς, 3 εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ περὶ ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. 4 Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, Τί ἐστι, κύριε; εἶπε δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον [b] ἐνώπιον τοῦ Θεοῦ. 5 Καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· 6 [c] οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν.

a ch. 8. 2. & 22. 12. Eccl. 7. 18.

b Isa. 45. 19.

c ch. 9. 43.

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of native Roman blood. He was "the *antesignanus*, or standard-bearer to us, who were heathens." See *Bp. Andrewes*, Sermon on Acts x. 34.

Here, as *S. Chrys.* says, "the Door was first opened to the Gentile World;" and concerning Cornelius, he adds (p. 738), "he was uncircumcised, and had nothing in common with the *Jews*." This is noted, because it has been said by some that Cornelius was a *proselyte* (see on *v.* 2).

— *ἑκατοντάρχης*] The Roman supremacy of the world being one of *arms*—

> "Tu regere *imperio* populos, Romane, *memento*,
> Hæ tibi erunt artes, pacisque imponere morem,
> Parcere subjectis, et debellare superbos,"
> (*Virg. Æn.* vi. 852,)

—therefore the first-fruits of the Gentile world, now under the sway of Rome, are gathered from the Roman Camp, in the seat of government of the Roman Procurator; and so the victorious power of the Gospel is made more visible, and the triumph of Christ more glorious.

This was a prelude of the future triumphs of Christianity at Rome, and in the Roman world. In the conversion of *Cornelius* at *Cæsarea*, we may see a prophetic intimation of the submission of the Great Fourth Monarchy, the Mistress of the Gentile world, and of the subjection of the Military Empire of Rome to the mild yoke of the Gospel.

— *σπείρης—Ἰταλικῆς*] *Cohors Italica*, levied in Italy, and distinguished from the Syrian cohorts of Cæsarea. This Cohort is probably referred to in the ancient Inscription in *Gruter*, 434, "COHORS MIL. ITALIC. VOLUNT. QUÆ EST IN SYRIA." See *Akermann*, pp. 33, 34.

2. *εὐσεβὴς καὶ φοβούμενος τὸν Θεόν*] i.e. a worshipper of *One* God, in *contradistinction* to *polytheists* and *idolaters; not* however a *proselyte*, but a *Gentile*, one of the *ἔθνη*. See Acts x. 45; xi. 3; xv. 7. 14, and *Lightfoot*, i. pp. 842—846.

— *διαπαντός*] See Luke xxiv. 53.

3. *ὥραν ἐννάτην*] St. Luke in the Acts notes several important events as taking place at the *ninth hour* (see iii. 1; x. 30: cf. Luke xxiii. 44), the hour of our Lord's *death*; prefigured by the daily sacrifice,—"the evening sacrifice,"—offered at *that* hour. Cp. Dan. ix. 21, "Whiles I was speaking in prayer, the man Gabriel touched me about *the time* of the *evening oblation*."

In the case of Cornelius, it may have been intimated providentially by this and other incidents, that though it was not now necessary for him to conform to the ceremonial of the *Levitical Law*—which was figurative and prophetical of Christ—yet he must not therefore suppose that the Levitical Law was not of Divine Institution, as well as the Gospel.

5. *καὶ νῦν πέμψον*] See above on ix. 6 and 43, for the argument thence to be derived for the necessary uses of an appointed ministry of the Word and Sacraments.

Hence also the Fathers infer the insufficiency of what are called moral virtues, alms, and prayers, and even a theoretical knowledge of religious evidence, such as Cornelius had (see *vv.* 37—43), without profession of *faith* in *Christ*, and reception into His Church. See *Severian* here, and the authorities cited by the Expositors of the XXXIX Articles, Art. xii. xviii.

But to those who, like Cornelius, use aright what they have by natural light, more is offered by God. See *Ammonius* here. Cornelius is represented as a person who profited, as far as he could, by the light of Reason and natural Theology. His case, therefore, is an evidence that God did not "leave Himself without a witness" in the Gentile world (Acts xiv. 17), corrupt as it was, especially at that time—the age of *Tiberius* and *Caligula*—and sunk almost to the lowest degree of demoralization, particularly in the city, the camp, and the court.

Still, Reason, Conscience, and Natural Light, were not extinct. The Moral Law was still in force; the Gentile world was responsible to God for the use it made of those gifts (see Rom. ii. 14, and *Barrow*, Serm. lxxi. vol. iii. p. 367), and to those who used them aright, greater degrees of light and grace were vouchsafed by God.

Thus it would appear that a difference will be made hereafter between those heathens who have, and those who have not, lived up to the law under which they were placed by God.

The following paragraphs from one of *Dr. Barrow's* excellent Sermons on Universal Redemption (Serm. lxxiii.) are pertinent to this and other like operations of God, as related in the Acts.

"Christ enjoined His Disciples, in their travels for the promulgation and propagation of the Gospel, to inquire concerning the worthiness or fitness of persons, and accordingly to make more close applications to them: *Into what city or village ye enter, inquire who therein is worthy* (Matt. x. 11), and entering in abide there.

"Of this proceeding we have a notable instance in *Cornelius*, who, for his honest piety (correspondent to the proportion of knowledge vouchsafed him), was so acceptable to God, that in regard thereto he obtained from Him the revelation of truth in a peculiar and extraordinary manner. And *St. Paul* was another most remarkable example thereof; who for the like reason was so wonderfully called, as himself intimates, describing himself to have been *ζηλωτὴς Θεοῦ, zealously affected toward God, according to the righteousness in the law blameless* (Acts xxii. 3; xxiii. 1); one that had *continually behaved himself with all good conscience toward God* (Phil. iii. 6. Acts xxvi. 9. Gal. i. 14); who even in the persecution of God's truth did proceed with an honest meaning, and according to his conscience; for which cause he saith that God had mercy on him, foreseeing how willingly he would embrace the truth, and how earnestly promote it. We may also observe how, in the Acts of the Apostles, the Holy Spirit commonly directed the Apostles to such places where a competent number of people were well disposed to receive the truth (Acts xxvi. 1. 1 Tim. i. 3), who were *εὐθετοι εἰς τὴν βασιλείαν τοῦ Θεοῦ* (Luke ix. 62), well disposed to the kingdom of heaven; such people as the Bereans, men ingenuous and tractable, who consequently entertained the word with all promptitude and alacrity. (Acts xvii. 11; xxviii. 22.)

"To such persons God sometimes, by extraordinary revelation, directed the Apostles to preach; as to the Corinthians, in respect to whom the Lord spake to St. Paul in a vision, saying, *Fear not, but speak, and be not silent; for I am with thee, because πολύς ἐστί μοι λαός, there is for me much people in this city* (Acts xviii. 9, 10); *much people* whom I see disposed to comply with my truth. So in behalf of the Macedonians, *a certain man of Macedonia* was in a vision seen by St. Paul, *exhorting him and saying, Passing into Macedonia, help us.* (Acts xvi. 9.)

"Thus, on that hand, doth God take special care that His truth be manifested to such as are fitly qualified to embrace it and use it well; thus is God ready to make good that answer of Pothinus (Bishop of Lyons, and immediate successor to St. Irenæus) to the Prefect, who asking him *who was the Christians' God*, was answered, *ἣν ᾖς ἄξιος, γνώσῃ. If thou be worthy, thou shalt know* (*Euseb.* v. 1); thus, as the Wise Man divinely saith, the Divine Wisdom *goeth about seeking such as are worthy of her; showeth herself, favourable unto them in their ways, and meeteth them in every thought.* (Wisd. vi. 16.)

"On the other hand, that God *withholds* the special discoveries of His truth, upon account of men's indispositions and demerits, may likewise very plainly appear. We may suppose our Lord to have observed Himself, what He ordered to His Disciples, *Not to give that which is holy to dogs, nor to cast pearls before swine.* (Matt. vii. 6.)" See below, xvi. 6, 7.

5. *Ἰόππην*] The ancient Philistine city, where Jonah had embarked in his endeavour to escape from the presence of God, and from the task of executing the divine commission against Nineveh (Jonah i. 3), is now to be made the scene of a divine vision, revealing God's gracious dispensations to the Gentile world. Contrast Jonas and Bar-Jonas here. (Cp. *Bp. Andrewes.*)

7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν, καὶ
στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ ἐξηγησάμενος αὐτοῖς
ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

9 [d] Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη d ch. 11. 5.
Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. 10 Ἐγένετο δὲ πρόσ-
πεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ αὐτῶν, ἐγένετο ἐπ' αὐτὸν
ἔκστασις. 11 [e] Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον σκεῦός e ch. 7. 56. & 11. 5, &c.
τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς
γῆς· 12 ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα καὶ τὰ ἑρπετὰ τῆς γῆς καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ. 13 Καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστὰς, Πέτρε, θῦσον καὶ

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6. *θάλασσαν*] *Elz.* adds *οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν*, which is not found in A, B, C, E, G, H, and other MSS., nor in Vulg. and other Versions; and was probably introduced from ch. xi. 14. Cp. ix. 6; xxii. 10.

9. *ὁδοιπορούντων*] The distance from Cæsarea to Joppa was thirty Roman miles.

— *τὸ δῶμα*] the *house-top*. See on Matt. xxiv. 17. Luke v. 19; xvii. 31, and *Valck.* here.

— *ὥραν ἕκτην*] The stated hour of prayer. See iii. 1.

10. *γεύσασθαι*] to taste (food). Hence in the modern language of Greece, *γεῦμα* and *πρόγευμα*, dinner and breakfast. "Respondet Hebræorum verbo טָעַם cui modò addunt nomen לֶחֶם ut 1 Sam. xiv. 25, ubi Alexandrini, *ἐγεύσατο πᾶς ὁ λαὸς ἄρτου*· modò טְעַם nudè ponunt, quod saltem ita posuerunt Judæi recentiores, v. *Buxtorfii* Lex. Chald. sub h. v. Etiam verbo אָכַל apud Hebræos modò jungitur לֶחֶם modò simpliciter ponitur, v. Gen. xliii. 25. 1 Regg. xix. 5. 7. Sic etiam legitur ap. *Appian.* bell. civ. lib. ii. p. 799, de Catone: *περὶ ἑσπέραν ἀμφὶ λουτρὰ καὶ δεῖπνον ἦν· καθεζόμενός τε ἐγεύετο, circa vesperam lotus cœnabat, et sedens cibum capiebat.* (*Joseph.* Ant. vii. 15.) *Saulum regem συνηνάγκασεν ἡ γυνὴ γεύσασθαι.*" (*Kuin.*)

— *παρασκευαζόντων αὐτῶν*] Peter was hungering for bodily food, and the servants were making it ready for him. But at this time God was preparing for him *spiritual food*. Peter was to be the instrument for receiving the Gentiles into the body of the Church (see on *v.* 13); and therefore at this instant God invites him to partake of the animals in the sheet let down from heaven, and the messengers of Cornelius arrive. As *Aug.* says (Serm. 266), "Non Petro carnalis cibus affertur, sed *mundatus Cornelius nuntiatur.*"

— *ἐγένετο*] So A, B, C, E, and others. *Elz. ἐπέπεσεν.*

— *ἔκστασις*] The highest kind of spiritual revelation.

There are seven extraordinary modes and degrees in which God revealed Himself in ancient times;

1. Dreams.
2. Apparitions to the person when awake.
3. Visions to him when asleep.
4. Voices from heaven.
5. Urim.
6. Inspiration, or revealing to the ear.
7. Rapture, or ecstasy, when the person was in the Spirit (Rev. i. 10. Acts xxii. 17), and this was the highest degree of all. See *Lightfoot* here, i. p. 844.

11, 12. *θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον σκεῦός τι—τοῦ οὐρανοῦ*] See below, xi. 5—10, where St. Peter says, *εἶδον καταβαῖνον σκεῦός τι, ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ.*

— The words *δεδεμένον*, *καὶ* are not found in A, B, E, and some Versions.

— *σκεῦος*] A word of wide signification for any *vessel*. Hebr. כְּלִי. See above, ix. 15.

— *ὀθόνην*] *σινδόνα* (*Hesych.*), a linteum, or *linen sheet*, *ὀθόναι* (read *ὀθονία*, John xix. 40) are explained in *Hesych.* by *περιβόλαια*. Cp. Luke xxiv. 12. John xx. 5—7. *Linen* is generally seen in Scripture as connected with what is *sacred*, *holy*, and *pure*; and it is not liable to be moth-eaten; "hence," says *Aug.*, "this linen sheet is a fit emblem of the Church."

— *ἀρχαῖς*] Ends of ropes or cords, as *Valck.* has shown; and after him *Kuin.*, who says, "ἀρχὴ dicitur *omne quod extremum est in aliquâ re*, sic de funis extremitate legitur ap. *Diod. Sic.* t. i. p. 109, ἀρχὴ σχοινίου. *Lucian.* t. iii. p. 83, *δεσμῶν ἀρχάς. Eurip.* Hippol. 772, *πλεκτὰς πειςμάτων ἀρχάς*, ubi v. *Markland. Herodot.* iv. 60, *σώσας τὴν ἀρχὴν τοῦ στρόφου*· ubi v. *Valck.*"

The *σκεῦος* or *ὀθόνη* is the world. "Discus est orbis terrarum." (*Aug.*, Serm. 266. 6.) Its demission from *heaven* bespeaks the world's origin from God, the heavenly Father of all. Its *τέσσαρες ἀρχαί* represent its comprehensiveness and extension to the four winds of heaven. See Matt. xxiv. 31, and cp. the *τέσσαρες γωνίαι τῆς γῆς*, Rev. vii. 1; xx. 8.

"Quatuor lineæ," says *Aug.* (Serm. 149 and 266), "discum continentes, et quibus dependebat, sunt quatuor orbis cardines, vel quatuor partes orbis terrarum, per quas tenditur Ecclesia Catholica, quæ ubique diffusa est."

Further; some ancient Expositors (e. g. *Œcumen.*) speak of the four *ἀρχαί* (properly *beginnings*, "initia," *Vulg.*) that support the *σκεῦος*, or Vessel, which symbolizes the Church Universal—as a prophetical emblem of the *Four Gospels*, proclaiming the knowledge of Christ to the Four Corners of the world, and bringing many from the East and from the West, from the North and from the South, to sit down with Abraham, Isaac, and Jacob in the kingdom of God (Luke xiii. 29. Matt. viii. 11).

This suggestion deserves consideration. And it is not unworthy of remark that each of the Four Gospels commences with a reference to their *initiatory* character as describing the *beginning* of the new Creation in Christ, which is eternal, as the Old Testament, which is the record of the Old Creation, opens in Genesis with—"In the *beginning* God created Heaven and Earth," i. e. the visible heavens and the earth, which have an end;

This *initial* character of the Gospels is declared by the word ἀρχὴ or ἄρχομαι at the beginning of each, thus,—

Matt. iv. 17, *ἤρξατο ὁ Ἰησοῦς κηρύσσειν.*
Mark i. 1, *ἀρχὴ εὐαγγελίου Ἰησοῦ Χριστοῦ.*
Luke i. 2, *οἱ ἀπ' ἀρχῆς αὐτόπται.*
iii. 23, *ἦν ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος.*
John i. 1, *ἐν ἀρχῇ ἦν ὁ Λόγος.*

Hence in the opening of the Acts of the Apostles, as if to mark that the Gospel is the *Beginning* of the new life which *never ends*, St. Luke says (i. 1), *ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν*, in reference to its History. (See note there.)

Lastly, the sacred Canon of both Testaments closes with the words, *Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, Ἀρχὴ καὶ τέλος* (Rev. xxii. 13).

The Gospel, as thus viewed, both supports and elevates the Church; it is that by which the invisible Hand of God maintains and keeps it together, and by which He raises it to heaven.

It may be said, How can this be? The Four Gospels had not then been written. No: nor had the *σκεῦος* of the Church been extended to all the world: nor, as yet, had it enclosed any unclean animals. The Vision was not a History of the Past; but a Prophecy of the Future extending forward to all Time.

This symbol is not dissimilar to that of the Four Evangelical Cherubim in Ezekiel and the Apocalypse, on which the Spirit of God rides, as on a chariot-like throne, into all lands.

See Preface to the Gospels, p. xliv.

The *πάντα τὰ τετράποδα κ.τ.λ.*, are representatives of *all Nations*. And in this respect *S. Aug.* (c. Faust. xii. 15) compares it to the Ark, another figure of the Church, because commensurate with the world: "Cuncta genera animalium in *Arcâ* clauduntur sicut omnes Gentes; quas etiam *Petro* demonstratus ille *discus* significat; omnes Gentes, quæ pertinent ad quatuor partes orbis terræ quâ disseminatur Ecclesia, quam significant quatuor lineæ, quibus Vas illud connectebatur."

The sheet which was let down from heaven to earth was *drawn up* again (*ἀνελήφθη*, *v.* 16; *ἀνεσπάσθη*, xi. 10), into *heaven*, showing that all are designed by God to be inheritors of heaven, all are *δεκτοὶ Θεῷ* in Christ (x. 34, 35).

Also, that after the pilgrimage of the Church Militant on earth, it will be received up and be glorified in heaven. "Post hujus sæculi conversationem, quâ per Fidem et Baptismum mundata peregrinatur Ecclesia, cœlestis habitatio felix et æterna sequitur." (*Bede.*)

Compare Rev. xxi. 2, where the Holy City, the new Jerusalem, the Church glorified, is seen coming down from heaven.

13. *θῦσον καὶ φάγε*] The act of *eating* is here represented as figurative of receiving into *communion*, or *incorporation*;

f Lev. 11. 4. & 20. 25. Deut. 14. 3. 7. Ezek. 4. 14.
g Matt. 15. 11. Rom. 14. 14.
h ver. 28. Matt. 15. 11. 1 Cor. 10. 25. 1 Tim. 4. 4.

φάγε. 14 [f]Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. 15 [g]Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, [a]Ἃ ὁ Θεὸς ἐκαθάρισε, [h]σὺ μὴ κοίνου. 16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ εὐθὺς ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὅραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· 18 καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε· 20 [1]ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. 21 Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν, Ἰδοὺ, ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; 22 Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. 23 Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.

1 ch. 15. 7.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ· 24 τῇ δὲ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

25 Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος,

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The Prophet Ezekiel (iii. 1) and St. John (Rev. x. 9) are commanded to *eat* a roll or book, in order to make its spirit and its words a part of themselves. So Peter is commanded *to eat* these animals, in order that he may know that the Gentiles are to be incorporated through his ministry into the Church or body of Christ;

As *S. Aug.* says, Serm. 149, "Occide et manduca, ut interficiatur in iis vita præterita et transeant in corpus tuum, tanquam in novam vitam societatis Ecclesiæ; ut tanquam mundus cibus incorporentur Ecclesiæ;" and *Bede* says here, "Occide in gentibus quod erant, et fac quod es."

Here then "Petrus figuram gestat Ecclesiæ," and according to Christ's promise (Matt. xvi. 19) he is to be Christ's agent in opening the door of the Church, or Kingdom of Heaven, to all Nations by the Keys of the Word and Sacraments. He is to be Christ's instrument for incorporating the Gentiles in the Church by communion with them.

14. *οὐδέποτε πᾶν κοινόν*] On the Hebraism *οὐ πᾶς* = *none*, see Matt. xxiv. 22.

On the Levitical distinction between clean and unclean animals, and on the moral purposes of it, see *Aug.* Serm. 149. 4, and Rev. *Wm. Jones* (of Nayland), "Zoologia Ethica," Works, ii. 107.

The Jewish Rabbis allowed that in the time of the Messiah no animals would be unclean. See *R. Moyses* and *R. Salomon* on Gen. ix. 8.

15, 16. *φωνὴ πάλιν ἐκ δευτέρου—ἐπὶ τρίς*] It was done *three times*, for greater assurance, and for more solemn admonition. *Repetition* is usual in divine Visions and Prophecies, Gen. xli. 28—32; xxxvii. 6—10. So in Daniel's Visions (Dan. ii. and vii.) the same thing is represented twice.

See above, Preface to the Gospels, p. xxiii., on Repetition as a characteristic of Inspiration.

S. Chrys. and *S. Aug.* (Serm. 149) suggest another reason why it is mentioned that this linen sheet, held by its *four* corners, was let down *three* times. It represented the world as a Church, purified and cleansed by God; and this cleansing is effected by immersion in the waters of Baptism in the Name of the Holy *Trinity*. "In Nomine Patris, et Filii, et Spiritûs Sancti, credentes innovantur ut pertineant ad communionem sanctorum." So also *Œcumen.*

The *four* corners intimate the extension of the Church to the Four winds of heaven; and the multiplication of the number Four into the other number here specified, Three, produces the number Twelve, which is specially characteristic of the Church of Christ, extended to the Four Quarters of the Globe, and baptized in the Name of the *Trinity* by the ministry of the *Twelve Apostles* and their successors, and militant here on earth, and glorified hereafter in heaven. See *Augustine*, quoted in note on Matt. x. 2, and Rev. vii. 5—8; xii. 1; xxi. 12. 14. 16. 21; xxii. 2.

15. *ἃ ὁ Θεὸς ἐκαθάρισε*] God hath cleansed the Gentiles also, who were unclean according to the Law, by the Blood of His dear Son. (*Irenæus* in Caten.) Cp. Eph. ii. 13. 16. Acts xv. 9.

— *μὴ κοίνου*] do not *call* common, do not *deem* unclean,—*μὴ ἀκάθαρτον νόμιζε.* (*Hesych.*)

On *κοινὸς*, profane, unclean, see Mark vii. 21. This usage of language, when a person is said to *make* what he *treats* as *made*, is very common, especially in prophecy—"ubi res dicitur *fieri*, quando facienda *prænuntiatur*." Is. vi. 10. Jer. i. 10. Ezek. xliii. 3. Zech. xi. 13. See *Glass.* Phil. p. 364—6, and *Valck.* here, who refers to *Thom. Mag.*, *γεννᾷ ὁ Πλάτων τὸν οὐρανόν*, i. e. *γεννητὸν λέγει.* So in Leviticus xiii. 3. 13. 17, the Priest, who *declares* the leper unclean or the contrary, is said *μαίνειν* and *καθαρίζειν.*

19. *εἶπε τὸ Πνεῦμα*] a proof of the personality of the Holy Ghost. Cp. xiii. 2. 4, for another proof of the Divinity and Personality of the Holy Ghost, and see *Œcumen.*

20. *ἐγὼ ἀπέσταλκα αὐτούς*] "What God does that the Spirit is said to do." (*Chrys.*)

21. *τοὺς ἄνδρας*] *Elz.* adds *τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν.* But this is not in A, B, C, D, and other MSS., nor in *Vulg.* and other Versions.

22. *ἐχρηματίσθη*] See Matt. ii. 12. Cornelius had therefore related the Vision to others, before he knew of any result from it. An answer to the objections of those who suppose that the Vision was a delusion, or contrived after the event; a remark which will not be deemed unnecessary by those, who are, in any degree, familiar with the cavils of scepticism against the historic veracity of the supernatural agency revealed in this divine book.

23. *τῇ ἐπαύριον*] on the morrow. He waits from soon after noon (*v.* 9) till the next day. There are no marks of a heated imagination here. St. Peter had seen a vision; and he hears of another Vision of an Angel desiring that he should be sent for to Cæsarea. But he waits till the morrow. Though by natural temperament he was eager and forward, the Holy Spirit in him was a Spirit of caution and circumspection, prudence and wisdom; not of rashness and haste.

25. *ὡς ἐγένετο τοῦ εἰσελθεῖν*] *Elz.* omits *τοῦ*, but it is found in A, B, C, E, and other MSS., and has been received by recent Editors.

It has been alleged by some (e. g. *Meyer*, p. 203) that such an use of *τοῦ* before an infinitive is unauthorized, and is a grammatical error, incapable of analysis, and is to be ascribed to an oversight of the writer, either in composition or transcription. But it is not without example. See Luke xvii. 1, *ἀνέκδεκτόν ἐστι τοῦ μὴ ἐλθεῖν σκάνδαλα.*

πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26 [k] Ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων, Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. 27 Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὑρίσκει συνεληλυθότας πολλούς, 28 [l] ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. 29 Διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθείς· πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με; 30 [m] Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ, 31 καί φησι, Κορνήλιε, [n] εἰσηκούσθη σοῦ ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. 32 Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. 33 Ἐξαυτῆς οὖν ἔπεμψα πρός σε· σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

34 [o] Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· 35 ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστι. 36 [p] Τὸν λόγον, ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι

k ch. 14. 14, 15. Rev. 19. 10. & 22. 9.
l John 4. 9. & 18. 28.
m ch. 1. 10. Matt. 28. 3.
n ver. 4, &c. Dan. 10. 12. Heb. 6. 10.
o Deut. 10. 17. 2 Chron. 19. 7. Rom. 2. 11. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
p Isa. 57. 19. Eph. 2. 14, 16, 17. Rom. 10. 12.

And these two remarkable instances of this construction connect the Author of the third Gospel with the Writer of the Acts. And thus the rarity of the combination has its use in supplying evidence to the student of Scripture.

One or two other instances of the use may be seen in *Winer*, § 44, p. 293. The analysis of the expression does not seem difficult. The phrase means, "When the hour arrived, so long expected, *of* Peter's arrival." In like manner, the other kindred expression in St. Luke's Gospel may be explained (xvii. 1), ἀνέκδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα, i. e. the *time* of *the* non-existence of offences is not to be looked for in this world, it is to be looked for only in the world to come.

— προσεκύνησεν—ἀνάστηθι] Such an act of homage, though not uncommon among *Orientals*, was unknown to the *Romans*, except in divine worship, and therefore forbidden by St. Peter in the words "Stand up; I also am a *man*," not a superior spirit.

St. Peter, great as he was, would not permit any one, even a heathen, to do this; what shall we say of other men who allow it? asks *Ammonius* here. And what shall we say of him who calls himself St. Peter's successor, and yet seats himself on the high Altar of St. Peter's Church, and offers his feet to be kissed by Bishops and others, bowing and kneeling before him? See the *Ceremoniale Romanum*, iii. 1, 1, and other Roman authorities quoted in the Editor's Lectures on the Apocalypse, pp. 399. 340, 2nd ed. Appendix, pp. 163, 164.

27. καὶ συνομιλῶν] He not only declined the προσκύνησις, but entered in with him, and *conversed* with him side by side, thus showing his humility, and also his compliance with the divine revelation, that he should consider no man common or unclean. On ὁμιλεῖν, to *speak*, used only by St. Luke in this sense, see Luke xxiv. 14, 15. Acts xx. 11; xxiv. 26.

30. ἀπὸ τετάρτης ἡμέρας] four days ago. So 2 Cor. viii. 10; ix. 2, ἀπὸ πέρυσι, a year ago. Cp. John xi. 18; xxi. 8.

— μέχρι ταύτης τῆς ὥρας] i.e. to three o'clock. See chap. x. 3.

— ὥραν] omitted by A, B, C, D. And it is probable that (as *Bornemann* observes) ἐνάτην is a gloss upon ταύτης; and that the true reading is νηστεύων καὶ προσευχόμενος.

— ἀνὴρ] So modest is Cornelius, he does not call him an angel who had praised him so highly, and yet by the purport of his words he represents him as coming from ἐνώπιον τοῦ Θεοῦ. (*Chrys.*) Cp. i. 10.

31. ἡ προσευχή] See the power of Prayer. (*Chrys.*)

33. καλῶς ἐποίησας] An observable phrase. It is not the language of *approval*, on the Centurion's part, of St. Peter's conduct. This would ill have accorded with his humility. But it is an idiomatic and elegant expression of courtesy and *gratitude*—a "*welcome*." "Benè est quòd venisti—multùm amo te." As *Casaubon* on Cicero, ad Att. i. 1, observes, it has been often rendered erroneously. Cp. St. Paul's words, Phil. iv. 14. 2 Pet. i. 19. 3 John 6. See *Valck.* here.

35 δεκτός] = רָצוּי, from רָצָה, *voluntas* (cp. ἀρέσκω, ἀρεστός), to be translated *acceptable*, *capable* of being accepted, rather than actually *accepted*. (*Severian*, Caten. p. 173.) No one is *accepted*, except ἐν τῷ ἠγαπημένῳ, Eph. i. 6. (See *Chrys.* and others here.) Cp. Luke iv. 24. Phil. iv. 18. 2 Cor. vi. 2.

And in Him, and Him *alone*, all Nations are blessed. As *Bengel* says well, "Non indifferentismus Religionum, sed indifferentia Nationum, hìc asseritur." Cp. Art. xviii. of the Church of England.

36. τὸν λόγον κ.τ.λ.] As *Meyer* and *Winer* observe, the three clauses, τὸν λόγον *v.* 36, τὸ γενόμενον ῥῆμα *v.* 37, Ἰησοῦν τὸν Ναζωραῖον, seem to be put in apposition, and to depend on ὑμεῖς οἴδατε, and οὗτός ἐστι πάντων Κύριος is introduced parenthetically. So the Authorized Version. *Valck.* observes that ῥῆμα is more than λόγος, and signifies "non verbum sed *rem quæ accidit*;" the *matter*, the whole transaction. See Luke i. 37; ii. 15.

Valck. also compares the similar structure in another speech of the same Apostle, Acts ii. 22—36.

It has indeed been said by some, that Cornelius could not have known the facts here mentioned. But let it be remembered, that he was quartered at *Cæsarea*,—a centurion of the Italian band,—and probably had often attended the Roman Procurator, who resided at Cæsarea, in the periodical visits which he made to Jerusalem, to be present at the annual Jewish festivals for the purpose of maintaining order there. (Cp. *Burton*, Lectures, p. 112.)

He might have conversed with other soldiers who had been there on those occasions. He might have conversed with the faithful Centurion of Capernaum (Luke vii. 2—9), perhaps with the Centurion who stood at the Cross (Matt. xxvii. 54. Luke xxiii. 47), perhaps with the soldiers who had watched the sepulchre, and had been affrighted by the earthquake, and thus have heard of the Resurrection.

Besides (as *Chrys.* suggests), this speech was not only intended for Cornelius and his friends, but also for the *Jews* who were with Peter, and to whom he appeals as witnesses of what he says, and it was designed to justify his own communion with the *Gentiles*.

Accordingly, it is observable that St. Peter is careful to represent the *Jews* as receiving, by virtue of their prerogative, the *first* offer of the Gospel from Christ. The word, he says, was sent to the children of *Israel*, τηρεῖ τὴν εὐγένειαν τοῖς Ἰουδαίοις.

"In this speech (says *Bede*) St. Peter briefly sums up all the articles of the Creed, viz. that Jesus is the Christ, the Lord of all; sent to reconcile the world to God; preached by the Baptist; anointed by the Spirit; manifested in miracles by God dwelling in Him; crucified; raised from the dead; seen alive after His Resurrection; and the Future Judge of all at the end of the world; and that He will extend His Church by Faith throughout the World." See also p. 114 of the Rev. *F. C. Cook's* edition of the Acts; containing many excellent "practical and devotional suggestions."

πάντων Κύριος, 37 [q] ὑμεῖς οἴδατε, τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης, 38 [r] Ἰησοῦν τὸν ἀπὸ Ναζαρὲθ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. 39 [s] Καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν καὶ ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. 40 [t] Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, 41 [u] οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. 42 [v] Καὶ παρήγγειλεν ἡμῖν κηρῦξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43 [w] Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

44 [x] Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον· 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται· 46 ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν.

Τότε ἀπεκρίθη ὁ Πέτρος, 47 [x] Μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις τοῦ μὴ

q Luke 4. 14.
r Luke 4. 18.
s ch. 2. 32.
t ch. 2. 24.
u ch. 13. 31. Luke 24. 30, 43.
v ch. 17. 31. Rom. 14. 10. 2 Cor. 5. 10.
w Jer. 31. 34. Micah 7. 18. ch. 15. 9.
x ch. 15. 8.

37. ἀρξάμενον] A, C, D, E, H have ἀρξάμενος, but compare Luke xxiv. 47.

38. ἔχρισεν] a preparation for the word Χριστιανοί, xi. 26.

41. οἵτινες συνεφάγομεν] See *S. Ignatius* ad Smyrn. 3 (who seems to refer to these words of St. Peter)—μετὰ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν.

See also the note of *Severus*, Archbishop of Antioch, here (in Catenâ, p. 188), who calls this eating of our Lord, after His Resurrection, καινὴν βρῶσιν, because οὐ κατὰ χρείαν ἔφαγε καὶ ἔπιεν, ἀλλὰ πιστούμενος καὶ ἐπιδεικνύων τοῖς οἰκείοις μαθηταῖς, καὶ τοῖς μετὰ ταῦτα δεῖ κείνων (read διὰ κείνων) πιστεύειν μέλλουσι τὴν ἀληθῆ φύσιν τοῦ σώματος, ὃ καὶ πέπονθεν ἑκὼν, καὶ ἀνέστη θεοπρεπῶς, παντα χόθεν ἀπελαύνων τὴν τῆς ἐπαράτου δοκήσεως (the heresy of the *Docetæ*) καὶ φαντασίας ὑπόνοιαν.

42. κριτής] On the certainty of a Future Judgment, see *Barrow's* Sermon on this text, vol. v. 129—160.

44. Ἔτι λαλοῦντος] See the dispensation of God. He did not allow Peter to finish his speech, and to *command* them to be baptized. But God *anticipated* him, and showed that He knew their *hearts*; and the Holy Spirit came, and so provided an answer and defence for St. Peter, against those who would charge him with surrendering the privileges of the Jews, and with a breach of the Law of God by communion with the Gentiles. (*Chrys.*)

44—46. ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον—λαλούντων γλώσσαις] The Holy Spirit fell on them, as the Holy Spirit fell at the day of Pentecost on the Apostles. See xi. 15, 16. He fell on them while Peter was preaching the word; and thus the Word was confirmed; and He fell on them while hearing the Word. And they who were present heard them speak with tongues—

> "Spiritus almus
> Indulgens *varias* opulento munere linguas
> Implevit sine more domum," (*Arator*,)

—showing by the same sign that the same gift was bestowed on them who were Gentiles at Cæsarea, as had been vouchsafed to the first believers at *Jerusalem*; and that therefore the Holy Spirit is not limited to place, time, or person, but is offered *to all* persons, in all places, at all times.

It is, indeed, affirmed by some (e.g. *Meyer*, p. 210), that this manifestation at *Cæsarea* was altogether different from that at *Jerusalem*, on the day of *Pentecost*; and, that the expression γλώσσαις λαλεῖν, as used *here* and in xix. 6, and 1 Cor. xiv. 18, does *not* mean "to speak in *foreign* languages," as it does in Acts ii. 4, but it means only to speak with *tongues* not guided or controlled by the νοῦς, or reason of the speakers, but moved by the Holy Ghost.

But this theory destroys the force of St. Peter's subsequent argument and comment on this manifestation. See Acts xi. 15. 17, where he states that as he began to speak, the Holy Ghost fell on them (i.e. on the Gentile Cornelius and on his companions) as on *us* at *the beginning*. *Then* remembered I the Word of the Lord, how that He said, "John indeed baptized with water, but *ye* shall be baptized with the Holy Ghost." Here St. Peter comprehends Cornelius in the *same* promise with the Apostles; and he adds, "Forasmuch then as God gave them *the like gift* as He did unto *us*, what was I that I could withstand God?"

Since, then, the disciples at Jerusalem, at Pentecost, had the power of speaking in foreign tongues, Cornelius and the Gentiles with him at Cæsarea, had the same power also.

It is indeed probable, that this power of speaking foreign languages was not long *continued* to those who had not, like the Apostles, occasion to use them in preaching to foreign nations.

But if Cornelius and his Gentile companions had not received the *same* spiritual gift, as the Apostles received at first, it never would have been inferred by St. Peter, or have been acknowledged by the Jewish Christians, as it was, that the Gentiles were to be admitted to the same spiritual privileges as those of the circumcision, who believed in Christ. See xi. 18.

Besides, as *Aug.* observes (Serm. 99), there was another reason for this gift to the *Gentiles*, as well as to the *Jews* and *Proselytes*, in the first age of the Church: "Tunc (i.e. in the first age of the Church) sic dabatur Spiritus Sanctus, ut etiam *appareret* datus. Qui enim Eum accipiebant linguis omnium *gentium* loquebantur, ut significarent Ecclesiam, in *gentibus*, linguis omnium locuturam."

47. μήτι τὸ ὕδωρ κωλῦσαι δ. τ.] Now that they have received the Spirit, can any man forbid *the* water of Baptism (τὸ ὕδωρ), which is necessary for their reception into the Church; according to Christ's saying, "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God?" (John iii. 5.) A reply, by anticipation, to those Jewish Christians who *would have* forbidden baptism to the Gentiles. (*Chrys.*)

"Non dicit habent Spiritum, *ergo aquâ* carere possunt" (*Bengel*): but he commands them to be baptized; a warning to Quakers and others, who profess that they have the Spirit, and do not therefore need the *outward means of grace*. St. Peter teaches them to invert the argument. If men have the Spirit, they ought also to have the water; and if men refuse the water, it may be presumed that they have not the Spirit.

Two important questions arise here:—

(1) Why were these converts not baptized first, before the Holy Spirit was given?

(2) If the Holy Spirit was given, as we have seen it was, *before* Baptism,—is *Baptism* necessary,—and is *Confirmation* necessary,—for the reception of the Holy Ghost?

These questions have been considered by the Ancient Fathers as follows:—

(1) *S. Irenæus* says (Caten. p. 183, c. Hæres. iii. 12), "Probably St. Peter would not have readily admitted them to Baptism, unless he had heard them prophesying, and had seen the Holy Ghost resting upon them. Therefore he asked, 'Can any one *forbid* them the water, now that they have received the Holy Ghost as well as we?' thus persuading the Jews, who were with him, and intimating that unless the Holy Spirit had rested upon them, there would have been some who would *have forbidden them* Baptism."

βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς;
48 [y] προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. y 1 Cor. 1. 17. ch. 8. 16.
Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. 1 [z] Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν,
ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. 2 [a] Καὶ ὅτε ἀνέβη Πέτρος εἰς a ch. 10. 45. Gal. 2. 12
Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς 3 [b] λέγοντες, Ὅτι εἰσῆλθες b ch. 10. 28.
πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας, καὶ συνέφαγες αὐτοῖς. 4 Ἀρξάμενος δὲ
Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, 5 [c] Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσ- c ch. 10. 9.
ευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι, ὡς ὀθόνην
μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ·
6 εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία
καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· 7 ἤκουσα δὲ φωνῆς λεγούσης μοι,

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S. Cyril (in Caten. p. 190) adds, "If any one enquires, How it was that Cornelius, and they that were with him, were allowed to receive the Holy Ghost *before* Baptism, let him know that this was with a view to the debate that afterwards arose, between St. Peter and those of the Circumcision."

This is evident from what follows in ch. xi. 2, where St. Peter shows that κωλῦσαι τὸ ὕδωρ would have been κωλῦσαι τὸν Θεόν (see xi. 17).

It appears from xi. 18, that the debate was appeased by reference to the fact here stated; and it is clear that there would have been a schism in the Church, unless such a divine manifestation as the descent of the Holy Spirit, enabling them to speak with tongues, had been made to authorize the act of St. Peter in admitting Cornelius, and other Gentiles with him, into the Church by Baptism.

Hence *S. Augustine* (Serm. 99) says, "Cùm *dubitarent* qui erant cum Petro, utrùm incircumcisi baptizandi essent, . . . ut hanc Deus tolleret quæstionem, cùm loquitur Petrus, venit Spiritus Sanctus; implevit Cornelium, implevit illos qui cum illo erant; et ipsâ attestatione rei magnæ quasi clamatum est (à Spiritu) ad Petrum, Quid de *aquâ* dubitas? jam Ego hìc sum."

So again (Serm. 266), "*Ante* Baptismum venit Spiritus Sanctus; de potestate, non de necessitate. Venit *ante* Baptismum ablutionis, ut auferret controversiam circumcisionis."

See also *Aug.* in Ps. xcvi.

(2) Another reason why the Holy Ghost was given *before* Baptism was, that it might be understood by all, that though *men* are tied to the use of the means which God appoints for the *reception* of divine grace, yet God's power is not tied to means. As *Hugo* (de Sacram. i. 5) says, "In potestate Dei est præter Sacramenta hominem salvare: sed in potestate hominis non est sine istis ad salutem pervenire."

Hence it is evident, that the grace which He has given us by means—such as the Sacraments, and from Confirmation,—does not reside *in*, or proceed *from* the means, but from *Him* who has appointed the means; and that they are only *channels*, and He is the sole *source* of Grace and Salvation to man. The minister is one thing, the Ministry is another; and the Author and Giver of all is God.

As *Chrys.* says (p. 191), "No one can forbid the Holy Spirit from descending, even before Baptism." And *Aug.* (Serm. 276), "Behold now the fulfilment of what our Lord says, 'the wind bloweth where it listeth'" (John iii. 8). But to use the words of *Hooker* (V. lvii. 4), "It is not *ordinarily* God's will to bestow the *grace* of Sacraments on any but *by* the Sacraments, which grace they that receive by Sacraments receive from Him, and not from them" (see also VII. vi. 10). And therefore we may add with him (V. lx. 4), "If Christ Himself who gives us salvation do *require* Baptism, it is not for us that look for salvation, to examine Him whether unbaptized men may be saved, but seriously to *do* what is required, and religiously to fear the danger which may grow from the want thereof."

(3) Indeed, it may be added, "Exceptio probat regulam;" and "Privilegium probat Legem."

We have seen the reason of the extraordinary effusion of the Holy Ghost, in this special case of the Gentile converts before Baptism. We find that it is a *solitary* case. We find also, that to the *Jewish* Converts the full effusion had *not* been vouchsafed before Baptism, nor till they were confirmed by the laying on of the Apostles' hands (see above on viii. 14—17). And we find that other succeeding converts were baptized; and that they received the imposition of hands before they received the full effusion, visibly and audibly, of the Holy Ghost (Acts xix. 5, 6). And it is evident, that the Apostle St. Peter judged Baptism to be the Sacrament of admission into Christ's Church; for otherwise he would not have commanded these to be baptized, who had received visibly and audibly the gift of the Holy Ghost. See this point well argued by *S. Cyril Hierosolym.*, Catech. iii. p. 41, Κορνήλιος ἦν ἀνὴρ δίκαιος κ.τ.λ. We do not indeed read, that Peter *laid his hands* on Cornelius and the other Gentile Converts; with reverence therefore it may be said, that the full gift of the Spirit—the Baptism of the *Holy Ghost* Himself—is specially represented by the laying on of hands, or Confirmation. This χρῖσις τελειωτικὴ had been administered in this case (as at Pentecost; see *Euseb. Emisen.*, quoted on viii. 14), directly and immediately by the *Holy Ghost*. But the Sacrament of Baptism which *Christ* had instituted, in the name of the Holy Trinity, had not been administered, and therefore they were *baptized*.

(4) Lastly, it may be added that the reason of *visible signs* and audible *sounds* on hearing the Gospel and on reception of the Holy Ghost, in the first ages of Christianity, is to be seen in the need of a proof, that God gives grace, and gives it by the Word and Sacraments in His Church. That proof was given in the earliest ages; and it is the duty and privilege of those who live now to build on the faith and practice of the past, and to believe stedfastly, and receive thankfully, the grace given by the same Holy Spirit, in the ordinary means of grace, without the evidence of the same visible signs and audible sounds. For "blessed are they that have not seen and yet have believed." (John xx. 29.)

48. προσέταξε—αὐτοὺς βαπτισθῆναι] Christ preached; but He administered Baptism by His Apostles. For the reason of which see John iv. 2. And after the Ascension the Apostles preached; but they administered Baptism, for the most part, by the hands of inferior ministers, see 1 Cor. i. 17; from which passage one reason of their conduct in this respect is obvious,—i. e. lest they should be supposed to be desirous of forming sects of those whom they baptized, and lest they who had been baptized by them respectively should say, "I am of *Paul*, I am of *Cephas*." (1 Cor. i. 12—15.)

Again; *if* the *Apostles*, who had special gifts of working miracles, and of giving the Holy Ghost, had baptized with their own hands, it might have been thought by some that the grace of Baptism came from them, who administered it, and not from Him whose Baptism it is, and so an error with regard to Baptism be propagated.

Besides; after their *death* it might have been imagined that Baptism had lost some of its efficacy, being no longer administered by those who were called by Christ, and had received extraordinary graces of the Holy Ghost; and so the Sacrament of Baptism, which God has instituted for the remission of sins, and for reception into the Church in all ages and countries of the world, might fall into discredit and disuse.

Therefore the Apostles did not usually baptize with their own hands; but it would be a great mistake thence to infer that Baptism is of minor account. On the contrary, these considerations show its importance.

CH. XI. 2. διεκρίνοντο] See on x. 47.

4—12. ἀρξάμενος—διακρινόμενον] See x. 9—16.

A remarkable instance of *Repetition*; showing the importance of the subject; and that the Holy Spirit does not disdain to use the same or similar words in relating the same events. Compare the *Repetitions* in this book of the account of St. Paul's conversion, ix. 1; xxii. 6; xxvi. 12.

These Repetitions occur in *one* and *the same* Book. There is therefore no reason for surprise that the Holy Spirit should *repeat* in one *Gospel* what He had said in another. See Preface to the Gospels, p. xxii.

Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε. 8 Εἶπον δέ, Μηδαμῶς, Κύριε· ὅτι κοινὸν
ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. 9 Ἀπεκρίθη δέ μοι φωνὴ
ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, [a] Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 10 Τοῦτο
δὲ ἐγένετο ἐπὶ τρὶς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. 11 Καὶ
ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι
d John 16. 13. ch. 10. 19. ἀπὸ Καισαρείας πρός με. 12 [d] Εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν
διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν
εἰς τὸν οἶκον τοῦ ἀνδρός· 13 ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν
τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην, καὶ
μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14 ὃς λαλήσει ῥήματα πρός
e Ps. 19. 7—11. John 6. 63, 68. & 17. 20. σε, [e] ἐν οἷς σωθήσῃ, σὺ καὶ πᾶς ὁ οἶκός σου. 15 [f] Ἐν δὲ τῷ ἄρξασθαί με
f ch. 2. 4. λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ·
g ch. 1. 5. & 19. 4. Matt. 3. 11. Luke 3. 16. 16 [g] Ἐμνήσθην δὲ τοῦ ῥήματος τοῦ Κυρίου ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν
h ch. 10. 47. ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ. 17 [h] Εἰ οὖν τὴν ἴσην δωρεὰν
ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χρι-
στὸν, ἐγὼ δὲ τίς ἤμην, δυνατὸς κωλῦσαι τὸν Θεόν; 18 Ἀκούσαντες δὲ ταῦτα
ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν
μετάνοιαν εἰς ζωὴν ἔδωκεν.

i ch. 8. 1. 19 [i] Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ
διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον,
k ch. 6. 1. εἰ μὴ μόνον Ἰουδαίοις. 20 [k] Ἦσαν δέ τινες ἐξ αὐτῶν, ἄνδρες Κύπριοι καὶ
Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνιστὰς,

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13. *τὸν ἄγγελον*] *The* Angel, of which you have already heard from others. The circumstances of the vision of Cornelius, which were recounted by him in the presence of many (x. 24. 30. 45), must have been notorious at Jerusalem.

16. *ῥήματος τοῦ Κυρίου—βαπτισθήσεσθε ἐν Πν. ἁ.*] See on i. 5.

17. *ἐγὼ δὲ τίς ἤμην, δυνατός*] Two questions in one. Cp. Luke xix. 15, *τίς τί ἐπραγματεύσατο*; xvi. 2, *τί τοῦτο ἀκούω*; *Winer*, G. G. § 66, p. 553.

The δὲ after *ἐγὼ* is omitted by A, D. But it was not likely to be interpolated, and it gives force to the question,—"*You* may doubt, and debate, and censure me; *but* who was I, to resist God?"

— *κωλῦσαι τὸν Θεόν*] See on x. 47.

19. *οἱ μὲν οὖν διασπαρέντες*] A recapitulation. See viii. 1.

— *ἐπὶ Στεφάνῳ*] So G, H, and probably B, and the great majority of cursive MSS. A, E have *ἐπὶ Στεφάνου*, 'in the time of Stephen,' and *Vulg.* 'sub Stephano.' Cp. *ἐπὶ Κλαυδίου*, *v.* 28. But *ἐπὶ Στεφάνῳ* appears to be the true reading. *ἐπὶ* = *super*, 'upon' Stephen,—i. e. the persecution against him while living, and *over* him when dead; that persecution to which he gave occasion by his boldness (vi. 11), and in which he was killed, and which was stimulated by his preaching and death. His persecutors and murderers were not convinced by his miracles and teaching, or satisfied with his death; but having once tasted blood, they thirsted for other victims (see ix. 1); and yet by Persecution the cause which they persecuted was advanced. See viii. 1.

— *Ἀντιοχείας*] On the Orontes, 120 stadia from its port Seleucia; founded by Seleucus Nicator, who called it from his father Antiochus; the residence of the Seleucid Dynasty of Syria; and afterwards, when under Roman rule, the residence of the Præses of Syria. "Syriæ metropolis, tertium inter omnes Romani orbis locum obtinens, hoc est post *Romam* et *Alexandriam*." (*Jerome* ad Amos. vi. quoted by *A Lap.*) Cp. *Winer*, R. W. B. i. 60. *Howson*, i. 150. *Lewin*, p. 107.

20. *Ἑλληνιστάς*] The determination of the true reading here concerns an important point in the history of the Church.

B (probably) and D**, E, G, H, and almost all the Cursive MSS., without exception, have *Ἑλληνιστὰς*, the reading of the received text. And so the *text* of *Chrys.*, *Œcum.*, and *Theophylact*, and both the commentaries of *Theophyl.* p. 98 and p. 251, *διὰ τὸ μὴ εἰδέναι Ἑβραϊστὶ Ἑλληνιστὰς ἐκάλουν*.

But A has *Ἕλληνας*.

This authority however is of less weight, because A has *Ἕλληνας* also in ix. 29, where *Ἑλληνιστὰς* is confessedly the true reading.

D* has *Ἕλληνας*, but its reading was afterwards altered to *Ἑλληνιστάς*.

The authority of several Versions (e. g. Vulg., Syriac, Coptic, Arabic) in this question, is not of any value; because (as *Whitby* observes, p. 463) they use the same word for *Ἕλληνες* and *Ἑλληνισταί*.

Eusebius (ii. 3) is in favour of *Ἑλλήνων*, and so is *Chrys.* in his exposition, *ὅρα Ἑλλησιν εὐαγγελίζονται*, but he supposes the events here mentioned to be posterior to the reception of Cornelius into the Church. And so *Lyranus*, *Cajetanus*, *Lorinus*, and others.

Most recent Editors, *Griesbach*, *Lachmann*, *Scholz.*, *Tischendorf*, *Bornemann*, *Alford*, have introduced *Ἕλληνας* into the text. But they (with the exception of *Alford*) give no interpretation of the meaning which they would affix to the word. They may have supposed it to comprise Jewish proselytes, as *Meyer* does (p. 215 and p. 259, on chap. xiv. 1); and he observes that the *ἔθνη* are distinguished from the *Ἕλληνες*. Cp. xiii. 42; xviii. 4. 6.

But *Alford*, in his note here, understands it as not signifying Hellenists, but "*Gentiles uncircumcised*," and them only; and he says that "the advocacy of the reading *Ἑλληνιστὰς* has mainly arisen from a mistaken view that the baptism of *Cornelius* must necessarily have *preceded* the conversion of all other Gentiles."

Two questions arise here—

1. Which is the true reading, *Ἑλληνιστὰς* or *Ἕλληνας*?

2. In what sense is the true reading to be understood?

1. The authority of the MSS. is in favour of *Ἑλληνιστὰς*, and it is mainly on supposed *internal* evidence that preference has recently been given to *Ἕλληνας*.

2. It is said that the word here used, whether *Ἕλληνες* or *Ἑλληνισταί*, is *opposed* to the word *Ἰουδαίοις* in *v.* 19, and that therefore the only word that the passage admits is *Ἕλληνας*, and that this word must be understood to mean *Gentiles*.

But this is not certain;

It is true that some MSS. (A, B, and some Cursives) insert *καὶ* after *ἐλάλουν*, but they are more than counterbalanced by the great preponderance of MSS.; and *καὶ* is not admitted by *Griesbach* or *Tischendorf*.

If *Ἑλληνιστὰς* is the true reading, then the word *Ἰουδαίοις* in *v.* 19 *includes* *Ἑλληνιστὰς* in *v.* 20; and the men of Cyprus, probably Hellenistic Jews, who had embraced the Gospel, spoke the Word to other Hellenistic Jews, in order that they also might embrace it.

Nor would the reading *Ἕλληνας* *exclude* this meaning.

The word (*Ἕλληνες*) does *not* always mean unbelieving

εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν· 21 [l] καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. 22 Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἰερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· 23 ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ, 24 [m] ὅτι ἦν ἀνὴρ ἀγαθὸς, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως· καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. 25 [n] Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὑρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. 26 Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανὸν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

[l] Luke l. 66. ch. 2. 47.

[m] ch. 5. 14. & 6. 5.

[n] ch. 9. 30.

heathens. See particularly John xii. 20, where Ἕλληνες came up to worship at Jerusalem, and Acts xiv. 1, where Ἕλληνες are among the attendants at the *Jewish* Synagogue. Cp. xviii. 4, and *Howson*, i. 144. 218. 252. 312. See also on xvii. 4, σεβομένων Ἑλλήνων, where A, D introduce καὶ before Ἑλλήνων, showing that copyists did not always rightly understand the word, which is there used for *proselytes*. And yet *Vulg.* there renders it *Gentiles*, the word which *Cassiodor.* (p. 175) has here.

Still further:

Even if Ἕλληνας were the true reading, it does not seem probable, from internal evidence, that it can here mean the *heathen*.

The events here described, as *Alford* rightly observes here, and on x. 1. p. 99, appear to be *prior* to the baptism of Cornelius. See *v.* 19. Cp. viii. 1.

If so, the words τοὺς Ἕλληνας cannot mean the *Gentiles*. For *St. Peter*, as Christ had prophesied (Matt. xvi. 18), and as St. Peter himself affirms, was chosen by God to be the *first* to open the door to the Gentiles (cp. Acts xv. 7). And *Cornelius* was the *first-fruits* of the *Gentile world* (xi. 1. 18). And if these Ἕλληνες had been *Gentiles*, and if they had been the *first* Gentiles who were admitted into the Church, it is probable that their reception into the Church would have been authorized and signalized by Visions from heaven, and by other miraculous interventions, similar to those of which we read in the history of Cornelius; and those visions and interventions would *not* have been necessary in the case of Cornelius (xi. 1). And the gravamen of the charge of receiving *uncircumcised Gentiles* into the Church would have been directed against these men of Cyprus, and not, as it was, against *St. Peter* (xi. 2).

If then we receive the word Ἕλληνας, and translate it *Gentiles*, then we must place this incident *after* the baptism of Cornelius.

And this seems to have been *Bp. Pearson's* opinion; see his Ann. Paulin. ad A.D. XLI.

But suppose now that *this* reception into the Church at Antioch was after that of Cornelius;

Still it would not be certain that the word Ἕλληνας means *Gentiles* here. For we read *afterwards*, in xiv. 27, that Paul and Barnabas announced in this same city, *Antioch*, that God had *opened* a *door* of faith to the *Gentiles*;

But this would not have been news to them, if they, who had been converted in large numbers at Antioch (*v.* 24), had been *Gentiles*.

Nor does it seem that Barnabas had as yet received a mission to the *Gentiles* (see on xiii. 2).

And if the reception of a *single Gentile*, Cornelius, and of a few with him at Cæsarea, made such a commotion as it did in the Church, it is probable that the reception of such large multitudes as are here mentioned at Antioch, would have made more noise, if they were Gentiles.

On the whole, it seems,

1. That there is not sufficient evidence to justify the insertion of Ἕλληνας in the text.

2. That Ἑλληνιστὰς is probably the true reading.

3. That even if Ἕλληνας was written by St. Luke, it would not be certain that he meant by that term Gentiles only.

4. That if he had meant Gentiles only, he would probably have written τὰ ἔθνη (as x. 45; xi. 18; xiii. 46. 48; xiv. 2. 5. 27; xv. 3. 7. 15), and not τοὺς Ἕλληνας. Indeed it is doubtful whether Ἕλληνες, with the definitive article, is ever used in the N. T. for *the Heathen*—as opposed to *the Jews*.

What then (it may be asked) was the advance here made in the progress of the Church?

It was the conversion of a large body of Hellenists or Greek-speaking Jews; i. e. of that class who had been most hostile to *St. Stephen*, and caused his *death* (see vi. 9—14, and on ix. 29).

Hence we may see why St. Luke mentions, that they who *converted* them had been dispersed by the persecution upon *Stephen* (xi. 19).

St. Stephen had been killed at Jerusalem by Hellenists; and they had attempted to kill Paul, Stephen's persecutor, when, soon after his conversion, he preached Christ there (ix. 29). But now Hellenists are rescued from the death of sin, and brought to the saving knowledge of the gospel of eternal life, by some of those very persons who had been driven from Jerusalem by the persecution which Hellenists had excited, and who had come from Jerusalem to seek and to save them in their own homes.

Hence also we see why Barnabas now goes to Tarsus to seek *Saul* (*v.* 25): how happy must have been the reconciliation effected between the Hellenists and him whom they had attempted to destroy when he preached Christ (ix. 29)!

So God over-ruled evil for good. Here was a great step gained. A victory achieved over a large number of the bitterest enemies of the Church; a conquest gained *beyond* the *region* of Palestine, and therefore in this respect also different from the successes at *Jerusalem* and *Cæsarea*; achieved in the third great city of the world, *Antioch*; and introductory to the triumphs of which we are about to read in the sequel, and which were mainly won by the agency of the great Apostle to the Gentiles, who is now presented to us at Antioch, the Apostle St. Paul, and who will proceed on his triumphal march till he arrives at the Capital of the world—Rome.

In examining the important question considered in this note, use has been made of an able paper by the learned Principal of Bishop's College, Calcutta, the Rev. *W. Kay*, D.D. Calcutta, 1856.

There is also an excellent note of *Valckenaer* (in his Scholæ, p. 481), where his Editor, Wassenberg, observes, that if *Griesbach* had read *Valckenaer's* observations in favour of the common reading Ἑλληνιστὰς, he would not have been so eager to receive Ἕλληνας into the text. See also *Whitby* here, and on vi. 1.

22. Βαρνάβαν] of Cyprus, iv. 36, and therefore sent to confer with the Cypriots mentioned in *v.* 20.

23. παρεκάλει] For he was υἱὸς παρακλήσεως. See on iv. 36, and ix. 27.

— πάντας προσμένειν] A strong evidence of the probability and necessity of the concurrence of the human will with divine grace for the salvation of men. Cp. below, xiii. 43, and xiv. 22. Phil. ii. 12, 13. 2 Pet. i. 10; iii. 14.

24. ἀνὴρ ἀγαθὸς] Something more than δίκαιος. See St. Paul's distinction, Rom. v. 7. (*Ford.*)

25. Ταρσόν] His native city (xxii. 3), where he had been sent by the Apostles (ix. 30),—another proof of the sincerity of St. Paul's conversion, and of his courage and affection for his own countrymen.

— ἀναζητῆσαι Σαῦλον] A similar act of kindness to that rendered by him to St. Paul at Jerusalem, ix. 27. Why Saul was now specially sought for, see on *v.* 20.

26. χρηματίσαι] "(1) negotiari. (2) ita ut *nomen* inde adipiscaris. (3) denominari. Vide Rom. vii. 3, μοιχαλὶς χρηματίσει."

— Χριστιανούς] The name *Christians* was not given till about twelve years after the Ascension of Christ, in the reign of Claudius. *Suidas* v. Χριστιανοί. Cp. *Joh. Malel.* p. 318, ed. *Mill*, who says that ἐπὶ Εὐοδίου Χριστιανοὶ ὠνομάσθησαν.

Another remarkable instance of the priority of facts to names, in the history of the Church. See above, on the word Ἐκκλησία v. 11, διάκονοι vi. 3, and πρεσβύτεροι xi. 30.

The disciples did not make haste to adopt a name which might repel the Jews. But when time had been given to the Jews to examine the evidence of the case, they proclaimed the doctrine that "*Jesus is the Christ*" as the very essence of their religious profession, in their name.

The word '*Christian*' occurs only three times in the New Testament,—here, Acts xxvi. 28, and 1 Pet. iv. 16. It is used frequently by *St. Ignatius*, Bishop of *Antioch* and Martyr, ad

27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἰεροσολύμων προφῆται εἰς
o ch. 21. 10. Ἀντιόχειαν· 28 o ἀναστὰς δὲ εἷς ἐξ αὐτῶν, ὀνόματι Ἄγαβος, ἐσήμανε διὰ τοῦ
Πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἥτις
p Rom. 15. 25, 26. 1 Cor. 16. 1. 2 Cor. 9. 1. Gal. 2. 10. καὶ ἐγένετο ἐπὶ Κλαυδίου. 29 p Τῶν δὲ μαθητῶν, καθὼς ηὐπορεῖτό τις, ὥρισαν
ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·
q ch. 12. 25. 30 q ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα
καὶ Σαύλου.

Ephes. ii. 14, ad Magnes. 4. Trall. 6. Rom. 3. Polyc. 7. Cp. Mart. Polycarp 3, Χριστιανός εἰμι.

Eusebius appears to ascribe its imposition to the Church herself, and not, as some have done, to her enemies. And this opinion seems most probable;

The *Jews* would never have conceded such a title to the Nazarene,—a title which involved the acknowledgment that Jesus of Nazareth is the Messiah.

The termination *-anus* is *no* proof of a *Roman* extraction. We have Ἡρῳδιανοί in the Gospels (Matt. xxii. 16. Mark iii. 6; xii. 13). Many Roman names and modes of expression had found their way with the Roman arms into Palestine, as may be readily seen by an inspection of *Buxtorf's* Lexicon Talmudicum. Besides, many other names with the same termination were given by Greeks and other Orientals; viz. Ἀρειανοί, Νεστοριανοί. See *Ammonius*, in Caten. p. 339.

The *Romans* did not understand the name when imposed. "Perperam *Chrestianus* appellatur à vobis." (*Tertullian.*)

"Ignari rerum nostrarum Christum *Chrestum* et Christianos *Chrestianos* vocant." (*Lactant.*)

The word is not from Hebrew, but of Greek origin; although, happily, by its termination it accommodated itself alike to Greek and Roman use, and was well fitted to circulate throughout the world; and being first given in a *Gentile* city, it was an earnest of the future extension of the Church. Derived from the three-fold office of Christ, the anointed One of God to be the Prophet, Priest, and King of the world, the name intimates the obligation of those who bear it, to faith in Him, to worship through Him, and to obedience to Him, as the Christ; and it also declares their participation in His unction. (*S. Aug.* Ps. xxvi.) As *Ignatius* says, Magn. 10, "Whoever is called by any other name than this of Christian is not of God, and (ad Rom. 3) it is our duty not only to be so *called*, but to *be*." Since also the Christ is the Son of the living God (Matt. xvi. 16), these duties are elevated proportionably to His Divine Majesty.

"A title so honourable and of such concernment," says *Bp. Pearson* on the Creed (Art. ii. p. 194), "that St. Luke has thought fit to mention the city in which that name was first heard, and given by Euodius, the Bishop of that place, as Ecclesiastical History informs us (*Suidas v.* Χριστιανοί. Johann. Antioch. p. 318); in which the primitive Christians so much delighted, that before the face of their enemies they would acknowledge no other than that, though hated, reviled, tormented, martyred for it." See *Euseb.* v. 1.

"Christianus est cui Christus semper in corde, ore, et opere." (*A Lap.*)

The name *Christian* is also a protest against all religious titles derived from human leaders. εἷς γὰρ ὑμῶν καθηγητὴς ὁ Χριστός (Matt. xxiii. 8. 10).

Hence *Greg. Nazian.* says (p. 656), "I honour Peter, but am not called *Petrianus;* I honour Paul, but am not called *Paulianus;* I will not consent to be named of *men*, having been born of God. If I worshipped a Creature I should not be a Christian. For why is the name of Christian precious? Because Christ is God." Similar language is used by *S. Augustine.* What would *they* have said of the names *Arminian*, *Wesleyan*, &c.?

The name *Christian* was not given at *Jerusalem*, the capital of the Jewish world, where 3000 had been converted at once, but at *Antioch*, a *Gentile* city (*Chrys.*), the residence of the President of Syria, who had the supreme command of *Judæa*; an intimation of the future diffusion of Christianity throughout the Heathen world.

It is not unworthy of remark, that the name *Christian* was given, for all time, to the followers of *Christ* in that great Syrian capital, in which Antiochus Epiphanes had reigned, whose own name was connected by origin with that city, and who was the type of *Antichrist.*

Bp. Pearson has expressed an opinion, that as the word Χριστιανὸς was first used at *Antioch*, so also the word Χριστιανισμὸς, as opposed to Ἰουδαϊσμὸς, was first used by St. Ignatius, Bishop of *Antioch.* See on *Ignat.* ad Philad. 6.

The writer of the Acts of the Apostles, probably a native of Antioch, might well rejoice in the appellation, as St. Chrysostom, the Homilist on the Acts, did, from his connexion with that city.

27. προφῆται] Another proof of the gift of the Holy Ghost to the Church, and of the truth of Christ. See John xvi. 13. Cp. Acts xx. 23; xxi. 11. Eph. iv. 11. 1 Tim. iv. 1. For Prophecy had ceased with Malachi,—thence called by the Jews themselves "the seal of the Prophets." See *Hottinger*, Thes. Phil. p. 483.

28. λιμὸν μεγάλην ἥτις] So the best MSS. On λιμός, *feminine*, see *Valck.*, who observes that the *feminine* is the *Doric* form, and that many forms passed from that dialect into Hellenistic Greek. See also *Lobeck*, Phryn., p. 188, and *Bornemann* and *Meyer* here.

In order that it might not be alleged (as it was by Heathens) that Famines and Troubles were due to *Christianity*, the Holy Spirit predicts them, and prepares the Christians for them, and makes them to be occasions of Christian Benevolence. So all things work for good to those who love God. See *Chrys.* here.

— ὅλην τὴν οἰκουμένην] The Roman Empire. See Luke ii. 1. On this famine, *Euseb.* ii. 8. 11.

— ἥτις καὶ ἐγένετο] i. e. *came to pass;* therefore there is an interval of some time to be supplied here. Cp. the similar use of ἐγένετο, Luke ii. 2.

It is to be understood from the context that St. Luke is speaking of its coming to pass in *Judæa.*

— ἐπὶ Κλαυδίου] It was not prophesied that it would prevail in all parts of it at the same time, and this seems to be the reason why St. Luke says ἐπὶ Κλαυδίου, without specifying the year; and hence it is easily intelligible that the Christians of Antioch, a great commercial city having traffic with all countries, might be comparatively at ease, while their brethren in the heart of Judæa might be in distress.

The introduction of the words ἐπὶ Κλαυδίου seems to intimate that the prophecy itself was delivered *before* he was Emperor.

There were numerous famines in the reign of Claudius. See *Dio Cass.* lx. *Sueton.* Claud. 28. *Tacit.* Ann. xii. 43. *Joseph.* Ant. xx. 5, A.D. 45, under Cuspius Fadus appointed Procurator of Judæa by Claudius after the death of King Herod Agrippa. "Quam famem respexisse Agabum testatur *Euseb.* ii. 11." *Pearson*, p. 376. See also *Biscoe*, pp. 60. 66. *Lardner*, Credib. i. 11. 2. After Κλαυδίου *Elz.* adds Καίσαρος, which is not found in the best MSS.

29. ὥρισαν πέμψαι] They did not wait for the Dearth, but anticipated it in faith and love. They no sooner believe but they bear fruit. Such was the good effect of the Famine (*Chrys.*); it is an occasion of spiritual plenty—another example of good elicited from evil.

30. ὃ καὶ ἐποίησαν—Σαύλου] It appears from xii. 25, that Barnabas and Saul arrived at Jerusalem and fulfilled their mission of relief to the brethren there, and returned to Antioch soon after the death of Herod, which took place after Easter, in A.D. 44.

— πρὸς τοὺς πρεσβυτέρους] *the Presbyters;* already well known, but now first mentioned as such. See above on vi. 3. Luke x. 1.

Hitherto St. Luke had applied the word πρεσβύτεροι to the elders of the *Jews* (iv. 5. 8. 23; vi. 12); henceforth the πρεσβύτεροι are officers recognized in the *Church*, xiv. 23; xv. 2. 4. 6. 22; xxi. 18.

Thus the Church almost insensibly succeeds to the Synagogue, and occupies its place.

The contributors did not send the money to the *Deacons*, though it is probable that the alms were to be *dispensed* by their instrumentality (vi. 5).

While the Apostles were at Jerusalem, the sums of money arising from the sale of the lands were laid at their feet (iv. 35. 37; v. 2).

It would seem therefore from the circumstance here mentioned, that the Apostles were not now at Jerusalem. St. James, the Bishop of that See, was probably there; and in the word πρεσβυτέρους his presidency may be supposed (see xii. 17), as St. Paul's is in 1 Tim. iv. 14 compared with 2 Tim. i. 6.

XII. [1] Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. [2] [a] Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ. [3] Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων· [4] ὃν καὶ πιάσας ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. [5] Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. [6] Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν. [7] [b] Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν

[a] Matt. 4. 21.

[b] ch. 5. 19.

CH. XII. 1. *κατ' ἐκεῖνον τὸν καιρόν*] St. Luke here returns to an earlier date than the *famine* in xi. 28, which took place soon after the death of Herod Agrippa I., which is described xii. 21—24, and occurred soon after the Passover of A.D. 44.

— *Ἡρώδης ὁ βασιλεύς*] The word *βασιλεὺς* here is a proof of St. Luke's accuracy. This Herod is Agrippa, son of Aristobulus and Bernice, and grandson of Herod called the Great, by whom, after his father's death, he was sent to the court of Tiberius, at Rome, who, after the death of Drusus, put him in custody, in which he remained till the death of Tiberius. Caligula gave him the tetrarchy of Philip (*Joseph.* Ant. xviii. 6. 10; xix. 8. 2) and the tetrarchy of Herod his brother, who was banished to Lyons, and the *title* of *βασιλεύς*. The Emperor Claudius added to his kingdom whatever else had belonged to his grandfather, Herod the *King* (*Joseph.* Ant. xix. 5. 1; xix. 8. 2).

A coin of Herod Agrippa has been preserved with the inscription, ΒΑΣΙΛΕΤΣ ΜΕΓΑΣ ΑΓΡΙΠΠΑΣ ΦΙΛΟΚΑΙΣΑΡ, and on the reverse, ΚΑΙΣΑΡΙΑ (sic) Ἡ ΠΡΟΣ ΤΩι ΣΕΒΑΣΤΩι ΛΙΜΕΝΙ (*Akermann*, p. 38), a remarkable memento of his attachment to Rome, and of his connexion with this Cæsarea, where he was smitten by the Angel when doing homage to Cæsar.

2. *ἀνεῖλε Ἰάκωβον τ. ἀδελφὸν Ἰωάννου*] and so fulfilled the prophecy of Christ (Matt. xx. 23). James tasted the *first* draught of Christ's cup of suffering, and his brother John had the *longest* draught of it. See also on *v.* 3.

The Lord sometimes surrenders the life of His most faithful servants; and so the measure of guilt of those who persecute them is filled up, and their punishment hastened, and the victory of Christ consummated. Cp. *Baum.* i. 342.

It is related by *Clemens Alex.* in *Euseb.* ii. 9, "that the person who accused him, having been present at his testimony to Christ, was so moved by it as to profess himself a Christian; and that he and the Apostle were led together to execution, and on the way thither he craved pardon of St. James for the wrong he had done him; and that the Apostle, having looked at him for a short time, said, 'Peace be with you,' and kissed him. And so both were beheaded together."

As to the time of his martyrdom, see on *v.* 3.

Surprise has been expressed by some (see *Meyer*, p. 221) that the writer of the Acts does not dilate on the circumstances of the Martyrdom of the First of the *Apostles* who shed his blood for Christ.

But it was no part of St. Luke's plan to write a Martyrology. His work is the book of their "*Acts*" in *life*, and not of their *sufferings* by *death*. He does not describe death-beds. The martyrdom of *life* is what he teaches. He fixes the reader's attention on that; and thus leads him to conclude that they who live as Martyrs will die as Martyrs, and that the true way to die well is to live well.

He thus guards him against the common error of dwelling too much on the circumstances of death-beds; and draws him off from them, to the practical duties of daily life.

Having described *one* Martyrdom in such a manner as none but an inspired writer could have done—the Martyrdom of St. Stephen the Deacon (vi. vii.)—he leaves the reader to infer that the same Spirit Who encouraged and animated the Protomartyr in his death, was with the whole of the Noble Army of Martyrs who followed him on the road of suffering to glory; and he therefore will not describe the martyrdom of the first Apostle, nor even of him whose friend and historian he is, the Apostle St. Paul.

Another reason may perhaps have weighed with him here. He and his brother Evangelists are very full and circumstantial in their history of the first and greatest of Martyrdoms—the source of all the Grace and of all the Glory of all Martyrdoms, both in life and death, even to the end of time, the Martyrdom of "the true and faithful WITNESS" (Rev. i. 5; iii. 14), the Martyrdom of CHRIST.

Perhaps he was unwilling to disturb the unapproachable dignity and holiness of that astonishing act of love, and of that unique source of life; or to draw off the attention of his readers by details of the subordinate and derivative martyrdoms of his followers, even of a St. James, and a St. Paul, from contemplating with unwavering faith and undivided love the Martyrdom of Christ.

— *μαχαίρᾳ*] i. e. not by the sentence of the Sanhedrim, according to which he would have been *stoned*, but by the *civil* sword. On *μάχαιρα*, as the ensign of civil power, see Rom. xiii. 4. Rev. vi. 4.

3. *ἀρεστὸν Ἰουδαίοις*] "Herodis posteri, Herodis Magni exemplo, id tantùm satagebant, ut Cæsaribus partim, partim Judæis placerent." (*Grotius.*)

— *προσέθετο συλλαβεῖν*] a Hebraism. See on Luke xx. 12, *προσέθετο πέμψαι*. Cp. Gen. iv. 2; viii. 10; xxxviii. 26. 1 Sam. xix. 21. See *Vorst* de Hebr. p. 592.

— *τῶν ἀζύμων*] *St. Jerome* (in Ezek. xliii.) appears to say (though cp. *Tillemont*, p. 270) that St. James was martyred on the Second day of the Passover, i. e. on the XVth Nisan, the same day as the crucifixion of Christ; if so there was in this coincidence also an appropriateness in the prophecy of his participation in Christ's cup of suffering. See *v.* 2.

4. *τέσσαρσι τετραδίοις*] a quaternion for each of the four watches of the night, he being chained (*v.* 6) to two of each of the quaternions in succession; and the other two being posted at the door.

Agrippa, who had been himself kept a prisoner at Rome by Tiberius, had not learnt mercy by adversity. He who had been bound, binds Peter; but Peter is loosed from his chains, and Agrippa is deprived of life.

— *μετὰ τὸ πάσχα*] As if in reverence for the sanctity of the season ("non judicant die festo," says the *Talmud*, Moed Katon)—when he was intent on murder! Compare the hypocrisy of the Jews, when thirsting for the blood of Christ, John xviii. 28.

6. *ὅτε δὲ ἔμελλεν προάγειν*] on the remarkable timeliness of divine interferences, see above, ix. 3, and below, *v.* 23.

— *κοιμώμενος*] Peter sleeps calmly in body, because he watches in his heart to God; Who "neither slumbers nor sleeps." *Chrys.* (Hom. 8, ad Ephes.)

He cast all his care on God. He who is bound sleeps; they who are at large pray. (*Chrys.*)

7. *ἄγγελος Κυρίου*] See also *v.* 23.

This Chapter presents a Prophetical Epitome of the History of the Persecutions of the Church.

Herod, the Edomite, favoured by the Roman Empire, admired and applauded by the world, acting with a view to popularity (xii. 3), and administering his kingdom on principles of political expediency, with an eye mainly to material and mercantile interests (*v.* 20), and by the arts of diplomacy, and with the pomp and display of human eloquence and glory (*v.* 21), is a striking Personification of the power of the World as arrayed against the Church.

"He stretches forth his hands to vex certain of the Church." He is at first successful. The Apostle St. James is killed by the Sword; as the Baptist was by Herod's uncle. Herod is elated by his success. He proceeds to seize another Apostle, St. Peter, the foremost of the Twelve, and thus he is hurried on to his own destruction.

The Church resorts to her proper weapon of defence—Prayer (*vv.* 5. 12), united and unremitting Prayer. In answer to

c ch. 16. 26. πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν, λέγων, Ἀνάστα ἐν τάχει. Καὶ [c] ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν· [8] εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν, Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. [9] Καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν. [10] Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. [11] Καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπε, Νῦν οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλατό με ἐκ χειρὸς Ἡρῴδου, καὶ πάσης τῆς προσδοκίας τοῦ
d ch. 4. 23. λαοῦ τῶν Ἰουδαίων. [12] [d] Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. [13] Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη· [14] καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ

her supplications, one Angel of the Lord is sent to deliver Peter from prison; and another Angel is sent from God to smite Herod, in the height of his pride and glory. The princely Persecutor is summoned from the *βῆμα*, on which he sate in royal state (*v.* 21), to the *βῆμα* of Christ, the King of kings. He dies miserably. But "the Word of the Lord grows, and is multiplied."

This narrative forms a striking sequel to another divine History of Persecution in the Annals of the Ancient Church of God—in the Old Testament. There, another king, the victorious King of Assyria, Sennacherib, rages against Jerusalem and blasphemes God. The Church of God, in the person of her king Hezekiah, resorts to her armour against Persecution and Impiety—Prayer in God's House (see 2 Kings xix. 1. 14. Isa. xxxvii. 1).

The word of God, delivered by the prophet Isaiah, comforts Hezekiah. An *Angel* of the *Lord* is sent to smite the army of Sennacherib, in the hour of his impious exultation and triumph. Hezekiah, who had gone up to the Lord's house to pray, is miraculously rescued by God. And he who had blasphemed God, falls basely by the hands of his own children, while *worshipping* in the *house* of Nisroch *his* god (2 Kings xix. 37. Isa. xxxvii. 38).

These two Chapters (Acts xii. and Isa. xxxvii.) beautifully illustrate each other, by displaying the rage of the World and its furious passions against God and His Church, and the impotent futility and shameful discomfiture of all its pride and power when warring against Him; and the duty of the Church to trust in God and to pray, in the hour of her trial. They are dictated by the Holy Spirit for the encouragement of the Church in every age, and in order to cheer her with the prophetic assurance, that although all help of man should fail, the rage of the Kingdom of Darkness against her will not prevail, but be made conducive in the end to the more glorious Victory of the Word of God.

It is not unworthy of remark, as a happy coincidence, that these two Chapters are appointed to be read on the same day in the Calendar of Daily Lessons in the English Church (viz.) on December 12. May the same Divine Power who watched over the Church of Zion under both dispensations, watch over her Jerusalem, may she have grace to imitate that Church in faith and trust and prayer; and may she be ever blessed with Princes and Pastors, mindful of the example and animated with the spirit of Hezekiah the King, Isaiah the Prophet, and Peter the Apostle!

— *φῶς κ.τ.λ.*] that he might not suppose it to be a dream. (*Chrys.*)

— *οἰκήματι*] an euphemism for *prison* (*δεσμωτηρίῳ*). Cp. *ἀπαγχθῆναι*, *v.* 19, an expression for *φονευθῆναι*, also said of *Herod*, the enemy and persecutor of the Church. Cp. *εἰς τὸν τόπον τὸν ἴδιον*, said of *Judas*, i. 25.

These examples of *λιτότης*, or charitable extenuation, are deserving of notice, as showing that the inspired Writers and Speakers, in the Apostolic age, were not actuated by passion, when relating the worst actions of their enemies, but were enabled to cherish a spirit of gentleness and moderation, even under circumstance of severe provocation.—A genuine fruit of the Spirit of Grace.

8. *σανδάλια*] See on Matt. x. 10, and Mark vi. 9, whence it appears that the Apostles did not wear the heavier *ὑποδήματα*, but the lighter *σανδάλια*, more suitable for missionary activity. *Σανδάλια* are the Latin *soleæ*, and are interpreted *βλαυτία* by *Hesych.*

The words Arise *quickly*, are not designed to show that there was any need of *haste*, but to prove the celerity with which the deliverance of Peter from his chains was executed.

Indeed (as has been observed by *Valck.*), all these commands of the Angel concerning St. Peter's attire, are recited to show that there was no hurry in the transaction. "Do *not stay* to bind on your sandals," was a common phrase among the Greeks, when they would excite a person to make haste. See *Theocrit.* xxiv. 35, Ἄνστα, μηδὲ πόδεσσι θεοῖς ὑπὸ σάνδαλα θείης.

And so Hesiod, to contrast speed with delay, uses a metaphor from the *girding* of the tunic, *γείτονες ἄζωστοι ἕκιον, ζώσαντο δὲ πηοί*. Cp. *Juvenal*, v. 20, "rumpere somnum Debeat et *ligulas demittere*," and *Ruperti's* note.

— *περιβαλοῦ τὸ ἱμάτιόν σου*] cast thy *pallium* about thee; he had already girded his tunic.

10. *διελθόντες—τὴν πόλιν*] See *Lightfoot*, who shows reason for believing that this prison was without the City's *inner* wall, and *between* its two walls.

— *ἀπέστη*] The Angel's actions show that God's extraordinary grace is not wanting in what is needful, nor exerted where not necessary; but where human care and labour can act, there divine grace does not supersede, but quicken them. (*Chrys.*)

12. *Μάρκου*] See xii. 25; xv. 37. 39. Probably Mark the Evangelist (*Ammonius, Origen, Euthym., Œcumen.*), whom St. Peter calls his son (1 Pet. v. 13). This opinion, though controverted by some, seems to be correct, for the following reasons:—

(1) We find *St. Peter* here connected with John, whose surname, or *additional* name, was Mark.

(2) This John Mark was the companion and *ἀνεψιὸς* of *Barnabas* (Acts xii. 25; xv. 37. 39. Col. iv. 10).

(3) *Barnabas* was under the influence of *Peter*. "Barnabas, Petro familiarissimus" (*Bp. Pearson*), was led away by Peter's example at Antioch (Gal. ii. 13).

(4) This swerving of Barnabas under *St. Peter's* influence, appears to have prepared the way for the *παροξυσμὸς* between Paul and Barnabas (Acts xv. 36–39). See *Bp. Pearson*, A. P. ad A.D. 50.

(5) St. Mark was mixed up with this dispute, and after it went away with Barnabas.

(6) St. Peter calls Mark his son (1 Pet. v. 13).

(7) This Mark is identified with the Evangelist by the Early Church, which records that the Gospel of St. Mark was written under the eye of St. Peter (*Euseb.* ii. 15; iii. 39). See also Preliminary note to the Gospel of St. Mark.

— *προσευχόμενοι*] by night. Cp. *v.* 5. Angelus orationis (see Malachi ii. 7, and cp. *Bp. Andrewes*, Serm. v. 355) ascendebat in Ecclesiâ, ad invocandum Deum; Angelus Potestatis descendebat à Deo ad liberandum Petrum.

Herod's soldiers were watching under arms at the door of the prison. Christ's soldiers were watching unto prayer in the house of Mary. Christ's soldiers are more powerful with their arms, than Herod's soldiers with theirs. They unlock the prison door, and bring Peter to the door of Mary's house.

See the beautiful Homily of *Chrysostom* on this history, pp. 761—764.

13. *τὴν θύραν τοῦ πυλῶνος*] The door or wicket of the gate.

— *προσῆλθε παιδίσκη ὑπακοῦσαι*] We hear of a *παιδίσκη θυρωρὸς* also in John xviii. 16, 17.

— *ὑπακοῦσαι*] To answer and announce. *Xenophon*, Sympos. i. 11.

Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. 15 *Οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνῃ· ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστιν.* 16 *Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν.* 17 *Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾷν διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. Εἶπε δέ, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.* 18 *Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.* 19 *Ἡρώδης δὲ*

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14. *ἀπὸ τῆς χαρᾶς*] A touching incident, full of truth and beauty,—showing the love with which the Apostle was regarded by a servant, perhaps a slave. S. Chrys. here observes, *σκόπει πῶς αἱ παιδίσκαι αὐτῶν ὁμότιμοι αὐταῖς ἦσαν.* A lesson for modern times. Remark also St. Luke's knowledge of facts extends even to the name of the servant-maid at Mary's door.

15. *ὁ ἄγγελος αὐτοῦ ἐστιν*] "It is his Angel." This was said by holy persons who had been engaged in earnest prayer, and at a time when the graces of the Holy Spirit in the knowledge of divine things was bestowed in extraordinary abundance on the Church. And the Holy Spirit has vouchsafed to place this speech here upon record in Scripture. There is therefore doubtless something significant in it. Some of the Fathers did not hesitate to say that it appears from this and other passages of Holy Writ, especially Matt. xviii. 10, *ὅτι ἕκαστος ἡμῶν ἄγγελον ἔχει* (*Chrys.*), and *παντὶ πεπιστευκότι εἰς Κύριον ἄγγελος παρεδρεύει* (*Basil*, in Ps. xxxiii.), *ἕκαστος ἔχει δδηγὸν* (*Ammon.*), "unless we drive him from us by our sins" (*Basil*, in Caten. *Theophyl. S. Hieron.* in Esai. c. 66), and see the passages in *Petavii* Dogm. Theol. iii. de Angelis, ii. 6, and *Bp. Bull's* two Sermons, xi. and xii. "On the existence of Angels," and "the Office of the Holy Angels towards the Faithful," vol. i. pp. 261—325.

It was also a received opinion among the devout Jews of our Lord's age, that every one of the faithful has a tutelary Angel, and that the Angel sometimes appeared in the likeness of the person whose Angel he was. (See *Lightfoot* here, ii. p. 683.)

It may be observed also, that this speech had a singular fitness on the present occasion. For St. Peter had just said (*v.* 11), "Now I know that God has sent His *Angel* and hath delivered me;" and the very fact that he was now at Mary's door was due to God's interposition by an Angel.

It was God's power exerted by the ministry of an Angel which brought him out of the prison and enabled him to stand there. The speech therefore seems to have been uttered not without some intimation from above.

Thus far at least we may venture to say concerning it,—

(1) That it affords a remarkable illustration of the truth of the assertion, that the Angels of God "are sent forth to minister for them that shall be heirs of salvation" (Heb. i. 14), especially when labouring in the cause of Christ and His Church, and in peril of death, as Peter was. (Cp. Ps. xxxiv. 7; xci. 9—12.)

(2) That this speech, coming forth so naturally as it did from the mouth of this Christian assembly in the house of Mary, affords a cogent proof of the *reality* of the *angelic* appearances described in the New Testament, which some rationalizing Expositors would endeavour to explain away into figures of speech. Here is a person described, knocking at a door, speaking with a human voice. It cannot, they think, be Peter; for he is in prison; who, then, is it? It is his Angel.

(3) The frequency with which Angels appear, or are mentioned in the History of the Acts of the Apostles (in which the word *Angel* occurs twenty times) is remarkable. See v. 19; viii. 26; x. 3; xii. 7. 23; xxvii. 23. And in this same book the *Sadducees* appear prominently as persecutors of the Church, and they believed "neither Angel nor Spirit" (xxiii. 8);

Thus Almighty God affords the most appropriate and seasonable corrections of error, in perilous times to His Church. The angelic appearances in the Apostolic age comforted the hearts of persecuted Churches, and refuted the errors of persecuting Sadducees.

On the Angelic Appearances in the Acts see further below, note, *vv.* 21, 22.

17. *κατασείσας—τῇ χειρί*] See on xxi. 40.

— *Ἰακώβῳ*] "the brother (i. e. cousin) of our Lord," and first Bishop of Jerusalem (*Euseb.* ii. 1). See on Matt. x. 3. Known as "brother of Jesus" even to *Josephus* (Ant. xx. 9. 1). He was martyred, A.D. 62, by the Jews, who, being disappointed by the escape of St. Paul, wreaked their vengeance on him. *Euseb.* ii. 23.

This message to St. James appears to intimate that he held a special position in the Church at Jerusalem. And this is confirmed by other passages in the Acts, particularly xxi. 18, where St. Paul makes a special report to *James;* and by Gal. ii. 12, where persons coming from Jerusalem are said to come "from *James.*"

This office is affirmed by ancient Church History to have been that of Bishop of Jerusalem. See *Euseb.* ii. 1, where he says that James, "the Lord's brother, commonly called James the Just, was ordained the first Bishop of Jerusalem."

It has been questioned by some whether "James the Lord's brother" was one of the twelve Apostles. (*Burton*, p. 105. *Baumgarten*, i. p. 326. *Gieseler*, § 25, 26, and others.) But this question seems to be decided by St. Paul, who says (Gal. i. 19), "Other of the *Apostles* saw I none, save *James the Lord's brother.*" Compare this with Acts ix. 27, "Barnabas brought him (Paul) to the Apostles," i. e. Peter and James.

There are only two Apostles named James; and if James the Lord's brother had been the same as James the son of Zebedee, then St. John the Evangelist would have been the Lord's brother, which is never said by any writer of Scripture.

Among the women at the crucifixion, according to St. Mark (xv. 40), were Mary Magdalene, and *Mary the mother of James the Less;* according to St. John (xix. 25), Mary Magdalene and Mary *ἡ τοῦ* Κλωπᾶ, probably, *wife* of Cleophas. Therefore James the Less was, it would seem, son of *Cleophas.* And according to St. Matthew (x. 3), one of the two *Apostles* who was called James, was the son of *Alphæus*, which is probably the same name as Cleophas. See on Matt. x. 3; xii. 46. Therefore James the Lord's brother was son of Cleophas. And this is confirmed by *Epiphan.*, *Chrys.*, *Lardner*, iii. 331, and others, particularly by *Papias*, the scholar of St. John. See on Matt. xii. 46.

Probably his relationship to our Lord conduced to his appointment as first Bishop of Jerusalem, and several of his successors are said to have been chosen on this ground. *Hegesip.* in *Euseb.* iii. 20. Cp. the article on St. James the Less in *Tillemont*, Mémoires, i. pp. 163. 281, where he discusses the question; and *Lardner*, iii. 384, and particularly *Dr. Mill's* Essays, ii. p. 239, and *Blunt*, On the Early Church, p. 71.

— *ἕτερον τόπον*] Some Roman Divines say *Rome* (*Baronius*), but this is uncertain, as *Lorinus* acknowledges; and see *Pearson*, Ann. Paul. A.D. xliv. Others (*Lightfoot*, *Heinrichs*, *Kuinoel*) say Antioch. We find Peter again at Jerusalem at the Council, Acts xv. 7, the last time he is mentioned in this book;

The fact of his departure is perhaps mentioned to show that he would not expose himself needlessly to danger, or tempt Herod to the sin of persecution: *οὐ γὰρ ἐπείραζε τὸν Θεόν* (says *Chrys.*).

More than twelve years had now elapsed from the Ascension (see on i. 4), and he had discharged his duty of witnessing Christ's Resurrection to the Jews at Jerusalem. He would now go and preach elsewhere;

Perhaps in the word *ἕτερος*, other of *two*—contrasted with each other—there is reference to our Lord's own command (Matt. x. 23), If they persecute you in one city, fly *εἰς τὴν ἑτέραν*—and to His own practice when rejected by the Samaritan Village (Luke ix. 56), *ἐπορεύθη εἰς ἑτέραν κώμην.*

The time of the probation of Jerusalem and her Rulers was now over, as far as the preaching of the Twelve to her and to them was concerned. Her cup of iniquity had been filled to the brim by the murder of James the Apostle, and by the attempt made by her King to murder St. Peter—because that other murder had pleased the Jews;

Now, therefore, the Witness of Apostolical Preaching is withdrawn from Jerusalem, and migrates to another and better place;

Probably it is for this reason that *the* place to which Peter went is not specified. The non-specification of its name brings out more clearly its contrast as *another* place than *Jerusalem.* If its name had been mentioned, it might have been supposed

ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι.

e 1 Kings 5. 9, 11. Ezek. 27. 17.

Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν. 20 e Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἠτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. 21 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης, ἐνδυσάμενος ἐσθῆτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. 22 Ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου.

f 1 Sam. 25. 38.

23 f Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

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that he went from Jerusalem because he was attracted *to* that other place by some special recommendations of its own.

19. ἀπαχθῆναι] An euphemism for "to be put to death," εἰς θάνατον ἕλκεσθαι. (*Hesych.*) An instance of St. Luke's lenity of language—especially concerning Kings. See on *v.* 7.

20. θυμομαχῶν] properly fighting in his θυμὸς, the seat of passion, against—enraged with—not actually at war. So *Polybius*, *Plutarch*, and *Dion. Halic.* use θυμομαχεῖν (see *Valck.* and *Kuin.*).

— Τυρίοις καὶ Σιδωνίοις] "quæ civitates tunc sub Romanis erant, cum umbrâ quâdam libertatis." (*Grot.*)

— διὰ τὸ τρέφεσθαι] Cp. 1 Kings v. 11. Ezek. xxvii. 17.

21—23. τακτῇ ἡμέρᾳ—Κυρίου] With the simple narrative of these three verses compare the ornate description in Josephus (*Joseph.* Ant. xix. 8. 2);

The events here described took place in the theatre at Cæsarea, when Herod was celebrating festive and votive games in honour of his Imperial patron Claudius; perhaps on the occasion of his return from Britain (cp. *Lewin*, p. 120, 121. *Joseph.* xix. 8. 2). *Wetstein* (p. 525) refers to coins of Herod Agrippa inscribed ΚΛΑΥΔΙΑ ΚΑΙΣΑΡΕΙΑ, and ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ, ΦΙΛΟΚΛΑΥΔΙΟΣ ΑΓΡΙΠΠΑ ΒΑΣΙΛΕΥ, and ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ ΚΛΑΥΔΙΩι ΚΑΙΣΑΡΙ ΣΕΒΑΣΤΩι ΕΤ. Γ.

The passage of Josephus deserves to be transcribed, as illustrating and confirming the narrative of St. Luke, and in order that it may be seen from the comparison of it with St. Luke's relation, how little the Sacred Writers are disposed to overstate things, or to adopt what is legendary and apocryphal. Ἡρώδης δευτέρᾳ τῶν θεωριῶν ἡμέρᾳ στολὴν ἐνδυσάμενος, ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὑφὴν εἶναι, παρῆλθεν εἰς τὸ θέατρον, ἀρχομένης ἡμέρας. Ἔνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἄργυρος καταυγασθεὶς θαυμασίως ἀπέστιλβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι φρικῶδες· εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθοῦ ἄλλας ἄλλοθεν φωνὰς ἀνεβόων, Θεὸν προσαγορεύοντες, Εὐμενής τε εἴης, ἐπιλέγοντες . . . Οὐκ ἐπέπληξε τούτοις ὁ βασιλεὺς, οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπετρίψατο. Ἀνακύψας δὲ οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον (cf. *Joseph.* Ant. xviii. 8) εἶδεν ἐπὶ σχοινίου τινὸς, ἄγγελόν τε τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, τὸν καί ποτε τῶν ἀγαθῶν γενόμενον, καὶ διακάρδιον ἔσχεν ὀδύνην· ἄθροον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἄλγημα μετὰ σφοδρότητος ἀρξάμενον . . . συνεχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγήματι διεργασθεὶς τὸν βίον κατέστρεψεν.

Ἀγρίππας μὲν οὖν ὁ βασιλεὺς τρόπῳ τοιούτῳ κατέστρεψε τὸν βίον.

If such a narrative as this had been found in the pages of the New Testament how much censure would it have elicited! But yet many will allow Josephus to have his owl who deny St. Luke his angel. See also above on *v.* 15. On the citation of this passage of Josephus by *Eusebius* (ii. 10), compare *Whiston's* note on Josephus with *Heinichen's* Excursus ii. p. 893, ed. Oxon, 1842.

The comparison of St. Luke's narrative in this chapter with that of the historian Josephus, presents for thankful consideration the benefits derived from the study of Sacred History. It removes the veil which hangs between us and the past, and discloses to us the secret springs and invisible agency by which its great events were produced. This is a work which no uninspired writer could perform. It could only be done by the Spirit of God. And a writer who (as St. Luke does in this chapter) *professes* to reveal the unseen ministry of Angels in the working out of the facts which he describes, *lays claim* to Inspiration. He asserts his own superiority to all ordinary Historians, and he gives cheering assurance of the operation of God's superintending Providence and retributive Justice in the Government of the World.

Yet some would reject these claims as presumptuous, and would refuse all the benefits thus proffered to their use by God;

For example, one recent Expositor of note thus comments on *v.* 23—

"ἐπάταξεν αὐτὸν ἄγγελος κυρίου] *Schlug ihn ein Engel des Herrn* ist nichts als subjective an alttest. *Sagen* (2 König. xix. 35) erinnernde Bezeichnung der höhern Ursache der den König schnell befallenden *Krankheit*, und *ändert an Factum nichts.*" *De Wette*, Apostelgeschichte, p. 106, 3rd ed. 1848, and again, p. 107, "Die Krankheit (of Herod) bei Luk nach christlicher Ansicht *modificirt ist.*"

It is consolatory to pass from this to *Bengel's* excellent note on ἄγγελος Κυρίου. "De gravi hâc circumstantiâ nil habet Josephus, qui multa minora persequitur. Adeò differt Historia divina et humana. Angelus Domini eduxit Petrum. Angelus Domini percussit Herodem. Utrumque ab Angelis factum esse non viderunt mortales; sanctis duntaxat innotuit."

It has been sometimes said that persons conversant with material causes, and physical phenomena, and animal organization, are slow to recognize the workings of supernatural agents. St. Luke, the beloved *Physician* (Col. iv. 14), whose praise is in the Gospel (2 Cor. viii. 18), furnishes a happy exception to this assertion. By the discipline of his medical training, he was specially required and qualified to scrutinize natural causes, and he was put on his guard against the impostures of fanaticism. He was not at all likely to have been credulous. And perhaps we may see a divine dispensation in the fact, that he among the Evangelists who was least likely to be carried away by a superstitious belief in supernatural agency, has been employed more than any other Sacred Writer to reveal to us the operations of Invisible Beings in the History of the Church.

23. οὐκ ἔδωκε τὴν δόξαν τ. Θ.] As Peter did, x. 26, and Paul, xiv. 14, 15.

— σκωληκόβρωτος ἐξέψυξεν] On the acts and miserable deaths of Persecutors, see 2 Macc. ix. 12 (Antiochus), *Joseph.* Antiq. xvii. 8. Bell. Jud. i. 33 (Herod the Great, Maximinian), *Euseb.* vii. 16; ix. 10, 11, *Lactant.* de mortibus Persecutorum, c. 16, and *Wetstein* here. And on the signal interferences of God's providence in behalf of His Church in times of peril, see above, ix. 3.

Herod Agrippa died August 6, A.D. 44, in the fifty-third year of his age, and in the seventh of his reign; having reigned four years under Caligula, and nearly three under Claudius Cæsar, who added Judæa and Samaria to his dominions (*Joseph.* xix. 8. 2). See above on *v.* 1.

The following historical recapitulation from *Kuin.* may be added here: "Herodes, qui apud auctores *Agrippa* et quidem *major* dicitur, fuit nepos Herodis magni, filius Aristobuli, cujus gulam pater laqueo fregerat, v. *Joseph.* Ant. xviii. 5.

"Herodes Magnus tres reliquerat filios, *Archelaum*, *Philippum* et *Antipam*, in quos regnum paternum divisit Augustus, ita, ut Philippo et Antipæ, unicuique quartam, Archelao autem dimidiam regni partem assignaret. *Philippus* accepit Batanæam, Auranitidem, quam utramque regionem Luc. iii. 1. Itureæ nomine complexus est, et Trachonitidem; *Archelaus* Judæam, Idumæam et Samariam ethnarchæ nomine obtinuit; *Antipas* Galilæam et Peræam, ita, ut non minùs quàm Philippus diceretur τετράρχης.

"Archelaus, crudelitatis nomine apud Augustum accusatus, postquàm novem annos regnarat, de suâ dignitate dejectus, et Viennam, Galliæ urbem, in exilium ab imperatore ejectus, atque Judæa in provinciæ formam redacta, Syriæque adjuncta est, ita, ut sub Syriæ præsidibus, à procuratoribus Romanis administraretur. *Philippo* mortuo, tetrarchia ejus Syriæ ab imperatore Tiberio adjudicata est; sed C. Caligula hanc tetrarchiam, adjectâ quoque Lysaniæ tetrarchiâ, (vid. *Joseph.* Antiq. xviii. 6. 10.) concessit *Herodi Agrippæ*, de quo nobis hic sermo est; et *Antipa* in

24 g Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο.

25 h Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἰερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

XIII. 1 a Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. 2 b Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον, Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσ-

g Isa. 55. 11. ch. 6. 7. & 19. 20. Col. 1. 6.
h ch. 11. 29.
a ch. 14. 26. Rom. 16. 21.
b ch. 9. 15. & 22. 21. Rom. 1. 1. Gal. 1. 15. & 2. 9. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11. Matt. 9. 38. Rom. 10. 15.

Galliam primò, deinde in Hispaniam exule acto, hujus quoque tetrarchiâ eum donavit (vid. *Joseph.* Ant. xviii. 7).

"Neque minùs Agrippam auxit Claudius, Caligulæ successor. Romæ degebat Agrippa, cùm Caligula trucidaretur, et Claudii gratiam atque favorem sibi ita conciliabat, ut eum Judææ quoque et Samariæ præesse juberet.

"Sic totum regnum quod avus habuerat restitutum, ipseque ab imperatore Rex Judææ salutatus est, v. *Joseph.* Ant. xix. 5. 1. Agrippa cùm vix triennio Judæorum rex fuisset, mortuus est a. c. 44, et Judæa iterum in provinciæ formam redacta, Syriæque annexa est, misso, qui eam administraret, *Cuspio Fadio*, procuratore (*Joseph.* Ant. xix. 8. 2.) in cujus postea locum *Tiberius Alexander* (*Joseph.* xx. 5. 2.) *Ventidius Cumanus* (ib.) *Claudius Felix* (*Tacit.* Ann. xii. 54. *Joseph.* Ant. xx. 7. B. I. ii. 12.) *Porcius Festus* (*Joseph.* xx. 8.), *Albinus* (Id. xx. 9.) et *Gessius Florus* (Id. xx. 9. 5) successerunt."

24. *ὁ λόγος τοῦ Θεοῦ ηὔξανε*] The Church's *Epinicium*. See above, viii. 1; xi. 19, on the good educed by God from Persecution.

25. *Σαῦλος—ἐξ Ἰερουσαλήμ*] It is probable that St. Paul then saw the trance in the Temple (Acts xxii. 17–21) at Jerusalem, when he had a mission from God to the *Gentiles*, to which he is now about to be ordained (see xiii. 2).

His rapture into the third heaven—qualifying him for the sufferings he was to endure in his missionary career by a view of the future glory—was perhaps about the same time. See 2 Cor. xii. 2. Cp. *Lightfoot*, i. 878, and so *Bp. Pearson*, p. 376.

— *τὴν διακονίαν*] i.e. to the Saints at Jerusalem, xi. 28, 29.

CH. XIII. 1. *προφῆται*] Saul, the Persecutor of the Church, is now a Preacher of the Gospel. Was there some prophetic and divinely-inspired anticipation of this marvellous change, in the saying of the Ancient Church, applied to another Persecutor, bearing the same name, "Is *Saul* among the *Prophets?*" (1 Sam x. 12; xix. 24.) See on ix. 21.

These words, *Prophets* and *Teachers*, have here a special signification and propriety as applied to *Barnabas* and *Saul*. They were already *Preachers*, but they were *not* yet *Apostles*. They had not as yet received the power of dispensing those peculiar gifts which were bestowed by God through the agency of the Apostles. See further on *v.* 3.

— *Μαναήν*] "aulæ tentatione liberatus." (*Bengel.*)

Manaën was *σύντροφος*, collactaneus, i. e. nourished by the same milk as Herod Antipas. The one is a prophet; the other killed one of the greatest of prophets. It is not on our circumstances, but on our heart that our eternal happiness depends. In all states of life, "one is taken, the other left." Matt. xxiv. 40. (Cp. *Chrys.* and *Theophyl.* here.)

Antipas and Archelaus were now in banishment in Gaul; Antipas at Lugdunum or Lyons, Archelaus at Vienne, in Gaul.

Ἡρώδου] Antipas, brought up privately at Rome, with his brother Archelaus. *Joseph.* B. J. i. 28. 4.

— *Σαῦλος*] here placed *last* of the prophets, but at and after *v.* 46 he generally stands before Barnabas, though not always (see xiv. 14), and "not a whit behind the *chiefest Apostles*" (2 Cor. xi. 5).

2. *λειτουργούντων*] *λειτουργία* (from *λήϊτον* and *ἔργον*) a public service (cp. the Athenian *λειτουργίαι*), applied in N. T. to the public ministry—

(1) Of the *Temple* (Luke i. 23. Heb. viii. 6; ix. 21), as in LXX, passim.

(2) Of the *Christian Church*.

Thus St. Paul calls himself *λειτουργὸν Ἰησοῦ χριστοῦ εἰς τὰ ἔθνη* (Rom. xv. 16), *ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.*

Cp. *Clemens Roman.* § 43, as to the Jewish ministry, and as to the Christian, see cap. 44, where he uses both the words *λειτουργέω* and *λειτουργία*, and speaks of the *λειτουργία* of the Apostles, and of the *πρεσβύτεροι*, to the *ποιμνίον τοῦ Χριστοῦ*.

Hence it appears that in the records of primitive Christian Antiquity, the Apostles and Presbyters are said *λειτουργεῖν Θεῷ*, to minister to *God;* and also *λειτουργεῖν τῷ ποιμνίῳ*, i. e. to minister to the *people*.

In opposition to the assertions of some Romish Divines who would limit the word *λειτουργία* to the *sacrifice of the Mass*, it may be observed that *Chrys.* here interprets the word by *κηρυττόντων, preaching;* and it has been shown by *Isaac Casaubon* (Exercit. Baron. xvi. n. 41) that it extends to Divine Worship generally, i. e. to Prayers, Reading of Scripture, Preaching, and Administration of the Sacraments. Sometimes the word *μυστικὴ* was added to it, and then it generally signified the Holy Eucharist. See *Bingham*, xiii. 1.

— *ἀφορίσατε δή μοι*] i. e. separate ye them *δή*, i. e. *now*. The conjunction *δὴ* is thus used with an imperative and conjunctive to indicate a command to be executed without delay. See *Valck.*, and comp. Luke ii. 15. Acts xv. 36. 1 Cor. vi. 20. Separate them from yourselves, and from the order of *Prophets* and *Teachers* (to which they have *hitherto* belonged), and ordain ye them now to that work to which I have called them, viz., as the sequel shows, to the *Apostleship* of the Gentiles.

On *ἔργον*, used in this sense, see 1 Tim. iii. 1, *εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.*

So *Chrys.*, and comp. *S. Leo*, Ep. ad Dioscor. 79, and below, *v.* 9.

Up to this time they are called *Prophets*, or preachers. See xiii. 1. But now, after their ordination, they appear in the next Chapter with the *Apostolic* title (*v.* 4), *σὺν τοῖς ἀποστόλοις*, i. e. Barnabas and Paul; and again, *v.* 14, *οἱ ἀπόστολοι, Βαρνάβας καὶ Παῦλος*. After St. Paul had received Visions and Revelations of the Lord, yet Ordination and Mission by the public authority of the Church, to qualify him for the *Apostolic* Office, was not dispensed with in his case; but was enjoined by the Holy Spirit Himself, who did not say, "I have separated them," but "Do *ye* separate them for Me."

Here (says *Chrys.*) we may see a proof of the Divinity of the Holy Ghost. The Prophets were ministering to the Lord. He does not say, Separate Paul and Barnabas to the *Lord*, but to *Me*, for the Ministry to which *I* have called them: showing that He is coequal with God.

"When did St. Paul become an Apostle?"

This is an important question, and much has been written upon it. (See *Lardner*, iii. p. 259.)

But it does not seem that sufficient attention has been paid to the important difference between his *call*, and *mission* to the Apostleship.

He had an immediate *call* from *Christ* at his *Conversion*, and was even then sent to the Gentiles (see Acts xxvi. 16—18), *πρὸς οὓς σὲ ἀποστέλλω*, i. e. send thee as an *Apostle*.

It is therefore true that he was then *divinely called* to the office of an Apostle to the Gentiles.

He had also supernatural Revelations in Arabia from Christ (Gal. i. 11—17).

These supernatural Visions and Revelations were arguments and motives to *himself*, for entering on the Apostolic office; but they would not carry conviction to *others*, and persuade *them* to *receive* him as an Apostle.

And he does not appear, as yet, to have exercised Apostolic functions. Nor is he, as yet, *called* an *Apostle* by the Holy Spirit writing by St. Luke; but he is only a *Prophet*, or *Teacher* (xiii. 1).

In order to execute the office of an Apostle, it was provided that he should not only have an inward call from God, but also have an *external mission* from Him, by the instrumentality of persons in the Church who were qualified to ordain him.

This is what he received when the Holy Ghost said, *Separate* to Me *now* (*δὴ*) Barnabas and Paul for the work to which I have *called* them (Acts xiii. 2).

A distinction must therefore be made between the *call*, and the *separation*, or *mission*, to the work of the Ministry. And nothing more clearly shows the necessity of a regular external mission (see Article XXIII.), as well as an inward spiritual call, than the example of St. Paul, who was converted in an extraor-

c ch. 6. 6. & 8. 15. & 14. 23.

κέκλημαι αὐτούς. 3 [c] Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.

4 Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου κατῆλθον εἰς

dinary manner, and eminently privileged by an "abundance of Revelations and Visions of the Lord" (2 Cor. xii. 7).

It would seem also from his case, that while it is the special function of *God the Son* to call persons to the Sacred Office, it is the province of God the *Holy Ghost* to qualify them by the divine unction at Ordination to discharge the duties to which they are called. See Acts xx. 28, and *Bp. Pearson*, Art. viii. p. 616.

Another question arises here;

It has been said by some that the *Ordination* of St. Paul and Barnabas was performed by *Presbyters* only.

St. Luke does not expressly mention that any *Apostle* was then at Antioch, yet there is reason to believe that St. Peter may have been at Antioch, and that Euodius was Bishop of Antioch at that time. See on xi. 26, and *Euseb.* iii. 2, and *S. Jerome* de Viris Ill. i. and xvi., and ad Galat. ii. 11, and *Burton*, Lectures, p. 196.

Nothing can be concluded from St. Luke's silence in this respect. Cp. above, on ix. 23.

Further; the Holy Ghost made a *special* revelation to the Church concerning them (*v.* 2), and they are said to be sent forth by the *Holy Ghost* (*v.* 4). And God authorized their mission by *miracles*, *v.* 11; xiv. 3. The Holy Ghost Himself ordained them by the hands which were laid upon them; and perhaps St. Luke has *not* mentioned *whose* those hands were, in order that it may be remembered, that in Ordination the persons who ordain are merely *instruments* for conferring grace, and that all the grace conferred is from the Holy Ghost. The suppression here of the names of the human instruments brings out more clearly the supreme authority of the Divine Agent in this holy work.

This is the second instance (recorded in the Acts) of *Ordination* to the Apostolic Office. It leads us to consider the agency by which, and the purposes for which, the *Ordination* of *Apostles* was effected; and its bearing on the Regimen and Polity of the Church, as regards the *Christian Ministry*.

Christ, the Son of God, manifest in the Flesh, was sent by God. He was God's *Apostle* (Heb. iii. 1) to Men: He was the *Bishop* of their souls (1 Pet. ii. 25).

He, when personally present upon Earth, chose the *Twelve* Apostles.

While He was upon Earth, one of the *Twelve* (Judas) died.

Yet, although Christ was forty days upon earth "speaking of the things concerning the kingdom of God" (Acts i. 3), after this vacancy had occurred, He did not fill it up then.

But the first Act which the Apostles performed *after* Christ's Ascension into heaven, was to pray to Him to show, "which of the two, whom they had nominated, *He* had *chosen*, to take part in the ministry and Apostleship, from which Judas by transgression fell" (Acts i. 24).

The words of the Original are remarkable there,—Κύριε, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα. The word ἐξελέξω connects the choice of the *one* with the choice of the original *Twelve* (see note, and cp. Acts i. 2). And the word ἕνα, *one*, reserved for the end of the sentence, is emphatic, and is contrasted with δύο, *two*. *If* more than one had been chosen to succeed to the vacancy, it might have been supposed, that the persons so chosen were *not* severally and singly *equal* in dignity to the *one*, whose place they together occupied. But by the choice of *one* out of two to succeed one, it was shown that the one so chosen was *equal* to him whom he was chosen to succeed. Hence the Holy Spirit adds, "The *lot* fell on Matthias, and he was numbered with the *eleven* Apostles."

Hence we derive certain important inferences,—

(1) That Christ, though no longer seen on earth, is as much present with His Church as when He was personally visible; and that He can as well choose an Apostle, when He is sitting on His throne in heaven, as when He is walking by the Sea of Galilee.

(2) That the Apostolic office was to be *continued* in the Church. The first act done by Him after His Ascension was to provide for its continuance.

(3) That the Episcopal form of Church Government, which alone exhibits that continuance, is the regimen of the Church that is most in accordance with the will of Christ.

(4) That all the Apostles were equal in dignity. They are called "*the Eleven*" (Acts i. 26). If *one* of the Apostles, e.g. St. Peter, had been superior in degree to the other *Ten*, he would not have been classed with them.

(5) That their *successors* are equal to them in all ordinary Apostolic functions. Matthias is equal to Judas, into whose place he succeeds, and he is "numbered with the Eleven Apostles."

(6) Even therefore if the Bishop of Rome *is* the successor of St. Peter, he has no claim on that ground to domineer over his brethren, the other Bishops of the Church.

The Descent of the Holy Ghost made no change in these *principles* of Church Polity; it confirmed them; at the same time, it extended their application. Before that descent, the Apostles prayed to Christ to show His Will by the medium of Lots, in the election of a successor to the vacant place among the Apostles. The HOLY GHOST had not then been given. But after the Day of Pentecost, all reference to Lots ceased. The Father sent the Holy Ghost, in the Name of the Son (John xiv. 26), to be the Interpreter of the Will of the Ever-Blessed Trinity in the Regimen of the Church.

Hence, therefore, in the passage now before us (Acts xiii. 2), which describes the first Ordination to the Apostolic office after the Day of Pentecost, we hear the Voice of the Holy Spirit Himself. "The HOLY GHOST said, separate Me Barnabas and Saul for the work whereunto I have called them." Barnabas and Saul are ordained to the Apostleship. Henceforth they are called "Apostles," and perform Apostolic Acts. They are equal in dignity to the original Twelve, who had been chosen by Christ upon earth. Paul says of himself, that he is not "a whit behind the very chiefest Apostles" (2 Cor. xi. 5).

Judas had fallen away from his place: *two* persons were named; but only one was chosen to succeed him. Thus the equality of the successor to him whom he succeeded had been declared.

This point being established, we now find a provision made not only for the permanent *continuance*, but also for the ampler *extension* of the Apostolic office.

The next Apostle who died after Judas was St. James (Acts xii. 2). Here also *two* persons are named (Barnabas and Saul), and *both* are ordained to *the Apostleship*. They are ordained by the instrumentality of men, acting by command of the Holy Ghost;

Here, then, we recognize a divine dispensation for the *multiplication* of the Apostolate.

After this time, special utterances of the Holy Ghost, singling out particular persons for this office, are no longer distinctly heard. *They* cease, as *Lots* ceased. But the Holy Spirit is ever speaking and acting in and by the Apostles and the Church, which is His Temple; He ordains a Timothy at Ephesus, and a Titus in Crete, and Angels in the Churches of Asia, and others after them in succession to this day, to perform the *ordinary* functions of Apostles, and to be their successors, not indeed in the working of miracles,—which were but for a season,—but in all that is requisite for edifying the Body of Christ in every age and country, and for communicating to the immortal soul those ordinary gifts and graces which are necessary for its spiritual health here, and for its everlasting glory hereafter.

These conclusions are confirmed by the consentient voice and concurrent practice of the Church Universal, which is the Body of Christ, and is guided by the Holy Spirit, and which has authorized one form of Ecclesiastical Regimen, that by Bishops, whom she regards as successors of the Apostles in all ordinary Apostolic Offices and Acts (see on Acts xx. 28).

Here is a strong testimony for Episcopacy, as distinguished from the theory of the Papal Supremacy on the one side, and from Presbyterian parity and Lay Ordinations on the other.

In fine, this subject derives a solemn importance from the considerations,—

(1) That the SON of GOD was sent by the FATHER to be the *Apostle* and *Bishop* of our souls. 1 Pet. ii. 25.

(2) That when on Earth He chose the Twelve. Matt. x. 1.

(3) That when He had ascended into heaven, He appointed Matthias to succeed to the place in the Apostleship, from which Judas by transgression fell. Acts i. 24—26.

(4) That after the Day of Pentecost the HOLY GHOST chose Paul and Barnabas to the same office. Acts xiii. 1 - 3.

(5) That the Bishops of the Church are the successors of the Holy Apostles; and that their office includes within itself the two inferior orders of Priests and Deacons.

(6) Thus then we see the Three Persons of the Ever Blessed Trinity, God the Father, the Son, and the Holy Ghost, all co-operating in the Institution and Continuance of that Office which is the Consummation of the Threefold Ministry; and thus Episcopacy is grounded on the same sanction as that of Christianity itself, which is instituted in and propagated by Baptism in the NAME of the TRIUNE GOD.

τὴν Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον. 5 [d] Καὶ γενόμενοι ἐν [d] ch. 11. 25.
Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. 6 [e] Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου [e] ch. 8. 9.
εὗρον ἄνδρα τινὰ μάγον, ψευδοπροφήτην, Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, 7 ὃς
ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος
Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 8 [f] Ἀνθ- [f] Exod. 7. 11. 2 Tim. 3. 8.
ίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,
ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 9 Σαῦλος δέ, ὁ καὶ Παῦλος,
πλησθεὶς Πνεύματος ἁγίου, ἀτενίσας εἰς αὐτὸν, 10 [g] εἶπεν, Ὦ πλήρης παντὸς [g] Matt. 13. 38. John 8. 44. 1 John 3. 8.

4. Σελεύκειαν] the harbour of Antioch, on the Orontes; and about sixteen miles from that city. (*Howson*, i. 166.)

— Κύπρον] the country of Barnabas, iv. 36. He now showed his love for his native land by traversing the whole, *v.* 6, ὅλην τὴν νῆσον—as the true reading is,—restored from A, B, C, D, E.

5. ἐν ταῖς συναγωγαῖς] St. Paul, though sent to the *Gentiles*, *begins*, as always, by offering the Gospel to the *Jews*. Cp. *v.* 42. Such was his patience, wisdom, and charity toward God's ancient people, although they, for the most part, treated him with cruelty. He did *not go* at first to Sergius Paulus,—a Gentile,—but the Proconsul *sent* for him, *v.* 7.

"In *the Synagogues*." We may observe here the prospective adaptations of the World for the reception of the Gospel, by God's providential dispensation, in the dispersion of the Jews, and in the erection of *Synagogues* throughout the world, which served as temporary Churches to the Apostles for preaching the Gospel, from the words of the Law and the Prophets, which were "read there every Sabbath Day" (see *v.* 27, and xv. 21), and which furnished texts for their Sermons.

Thus the World was already ploughed into furrows to receive the seed of the Gospel; or, to use another figure, the Synagogue was the vestibule of the Church. See the references made to *Synagogues* in this history, Acts ix. 20; xiii. 5. 14. 42, 43; xiv. 1; xv. 21; xvii. 1, 2, where it is said κατὰ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε κ.τ.λ.

— Ἰωάννην] St. Mark. See xii. 12. 25; xiii. 5.

6. ὅλην] See on *v.* 4.

— Πάφου] On the western coast of Cyprus.

— μάγον] On the influence of μάγοι and γόητες at that time, and the obstacles thence presented to the Gospel, see *Howson's* remarks, i. p. 178, and above, viii. 9—12.

7. ἀνθυπάτῳ] Another instance of St. Luke's accuracy. Cyprus *had been* subject to a "Proprætor," being an Imperial Province for some time under Augustus; but that Emperor, in B.C. 27, converted it into a *Senatorian* Province, under a *Proconsul* (*Dio Cass.* liii. 12, p. 504, and liv. 4, p. 532); and such it was under Claudius, as is proved by a coin of that reign bearing the inscription *Claudius Cæsar*, and on the reverse ΕΠΙ ΚΟΜΙΝΙΟΥ ΠΡΟΚΛΟΥ ΑΝΘΥΠΑΤΟΥ ΚΥΠΡΙΩΝ. See *Akerman*, Numismatic Illustrations of N. T., pp. 39—42, who gives the names of four Ἀνθύπατοι of Cyprus.

This text thus explained suggests a salutary caution of general application in the study of the N. T.

It was thought by many, that Cyprus must have been under a *Proprætor* (and *not* a *Proconsul*), because *Strabo* (xiv. ad fin.) calls it an ἐπαρχία στρατηγικὴ μέχρι νῦν. Hence even *Beza* would have altered the text here from *Proconsul* into *Proprætor*, and did so change it in his Translation.

But it appears from *Dio Cassius*, p. 504, c, that all the Governors of the Senatorian Provinces were called *Proconsuls*, though they had been only Prætors; and the coins of Cyprus, and ancient Inscriptions of the age of Caligula and Claudius, give the title of *Proconsul* to the Governor of Cyprus. This has been pointed out by *Cardinal Noris* (Cenotaph. Pisan. p. 219), *Engel* (Kypros, 1843); and in England by *Lardner* (i. p. 19), *Conybeare* and *Howson* (chap. 5), and others; and thus St. Luke's accuracy has been vindicated.

There is little doubt that in other cases, where some difficulties may still exist in the records of Holy Writ, a similar result would be attained, if all their circumstances were known.

— ἀνδρὶ συνετῷ—τὸν λόγον τοῦ Θεοῦ] A remarkable description. Two Proconsuls are placed in striking contrast with each other in this history; Sergius Paulus, Proconsul of Cyprus, and Gallio, Proconsul of Achaia (xviii. 12—17). The one is eager to hear, and sends for the Apostles; the other cares for none of these things; the one is unknown to the world, but is called here by the Holy Spirit ἀνὴρ συνετός: the other, *Gallio*, was caressed by the World, but has no such praise from God.

8. Ἐλύμας] the *professional* name of Bar Jesus, the Jew, and equivalent to *μάγος*, from אלם, "in linguâ Arabicâ et Persicâ *magus*." (*Rosenm.*)

9. Σαῦλος, ὁ καὶ Παῦλος] His name was changed at his Ordination to the Apostleship, as Simon was named Peter when called by Christ (*Chrys.*), and the sons of Zebedee were surnamed *Boanerges*, Mark iii. 17. But in Paul's case there was not an *addition* to the former name, but a *change* in it; and yet so as to leave much of the original name;

Some Expositors have said that this change was merely allusive and alliterative,—as Jason from Jesus, Pollio from Hillel, &c., for readier acceptance among the Romans;

But surely there was something more than this in the case of the Apostle to the Gentiles;

The change seems to have been made,

(1) Because Σαῦλος was a purely *Jewish* name, שָׁאוּל, and

(2) Because among the Greeks it might expose him to contempt, as having the same sound as σαῦλος (not σαυλὸς, see *Passow* in *v.*), *wanton*. See *Homer*, Hymn. Mercur. 28, and *Ruhnken* there.

(3) To indicate his *change*, and call to a new life; from a Jew to a Christian; from a Persecutor to a Preacher of the Gospel. "*Patitur Paulus*," says an ancient author in *Aug.* Append. Serm. 204, "quod *fecerat Saulus*. Saulus lapidavit, Paulus lapidatus est; Saulus Christianos virgis affecit, Paulus quinquies quadragies unâ minus accepit. Saulus persecutus est Ecclesiam Dei, Paulus submissus est in sportâ; Saulus vinxit, Paulus vinctus est."

(4) But in the change of Σαῦλος to Παῦλος much of the original word was *left*, and so commemorated what he *had been*, and bespoke God's mercies to him in his new condition. Compare the slight verbal changes in Abram, Sara, Hoshea the son of Nun, and others. (*Bp. Pearson* on the Creed, Art. ii. p. 132.) The fire of zeal of Σαῦλος still glowed in the heart of Παῦλος, but its flame was purified by the Holy Ghost.

(5) His "*new name*" denoted also his mission to the *Gentiles*, of whom the *Romans* were the principal nation, to whom the name Paulus was familiar.

(6) Some add that it was a token of humility, "*Paulus*, *parvulus*, quia se judice ἐλάχιστος τῶν ἀποστόλων" (1 Cor. xv. 9); as *S. Augustine* says in Ps. lxxii. (in an observation undeservedly ridiculed by some in recent times), "ex Saulo factus est Paulus, ex superbo modicus; Paulum enim modicum est," and De Spir. et Litera, c. 7.

(7) The first convert whom he is recorded to have made was a noble Roman, the Proconsul of Cyprus, then a Senatorian Province (*Dio Cass.* iv. p. 523), whose cognomen (*not prænomen*) was Paulus; and thus his name Paulus was a name of good augury, as presaging St. Paul's future success in the Roman and Gentile world. As *S. Jerome* says (in Epist. ad Philem.), "As Scipio, after the conquest of Africa, took the name of Africanus; and Metellus, having subdued Crete, gained the title of Creticus for his family; and Roman Generals are called from the nations over which they have triumphed, by the names *Adiabenici*, *Parthici*, *Sarmatici*, so Saul, being sent to preach to the Gentiles, brought back a trophy of his victory from the first spoil won by the Church, the Proconsul Sergius Paulus; and erected his banner therewith, and instead of Saul was called Paul." It is not said by *Jerome* that he *gave himself* this name on this account, which might indeed have been scarcely consistent with humility.

(8) Names imposed upon holy men, at the beginning of their career, were prophetic and significant of their office. And if the Western World is to have a Head, certainly Paul, with his Roman name and mission to the *West* (*Clem. Rom.* i. 5), might seem to challenge that title for himself, rather than he who bore the *Aramaic* name *Cephas* and the *Greek* one *Peter*.

— ἀτενίσας] intently fixing his eyes. It has been argued

δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ Διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ
h Exod. 9. 3. παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; 11 h καὶ νῦν ἰδοὺ, χεὶρ
Κυρίου ἐπί σε, καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παρα-
χρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζήτει χειρ-
αγωγούς. 12 Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς ἐπίστευσεν, ἐκπλησσόμενος
ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.
i ch. 15. 38. 13 i Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον, ἦλθον εἰς Πέργην τῆς
Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.
14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισι-
δίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.
k Luke 4. 16. ver. 27. 15 k Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχι-
συνάγωγοι πρὸς αὐτοὺς λέγοντες, Ἄνδρες ἀδελφοὶ, εἴ τίς ἐστιν ἐν ὑμῖν λόγος
l ch. 12. 17. & 19. 33. & 21. 40. παρακλήσεως πρὸς τὸν λαὸν, λέγετε. 16 l Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας
τῇ χειρὶ, εἶπεν, Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε.
m Exod. 1. 1. & 6. 6. & 12. 31. & 13. 14. 17 m Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν
n Exod. 16. 2, 35. Num. 14. 34. Deut. 1. 31 (Sept.). Ps. 95. 8—11. o Jos. 14. 1, 2. p Judg. 2. 16. & 3. 9. λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ
ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· 18 n καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροφοφόρησεν
αὐτοὺς ἐν τῇ ἐρήμῳ· 19 o καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκληρονό-
μησεν αὐτοῖς τὴν γῆν αὐτῶν, 20 ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα· p καὶ

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by some from this expression here and in ch. xxiii. 1, that Paul never recovered his sight as before his Conversion, when he was blinded for a time by the "glory of that light." But it would seem rather that the reverse might be inferred from the use of the word ἀτενίζω, which indicates a vigorous exercise and tension of the optic nerves, by which the spectator penetrates with a keen and piercing glance to the extreme point of his field of view. See the passages in i. 10, where it is used of the Apostles, and iii. 4, of St. Peter, vii. 55, of St. Stephen,—when their visual faculties were most strongly stimulated, and most powerfully exercised. It appears to be employed also here and elsewhere to indicate that faculty which the Apostles possessed of discerning the spirits and scrutinizing the inward affections.

10. υἱὲ Διαβόλου] By his name he was 'Son of Jesus,' but by opposing Jesus he became 'Son of the Devil.'

11. ἔσῃ τυφλὸς—χειραγωγούς] Saul himself, in his blind rage against the Church, had been stricken with blindness by God. Elymas, in his blind perversion of the truth, is now stricken with blindness by God at Paul's word. Paul was stricken in mercy, till he prayed, and was restored by God through the agency of Ananias (ix. 11. 17, 18), in order that he might see the light of the Gospel. So Elymas was threatened with blindness ἄχρι καιροῦ (cp. Luke iv. 13), that he might repent and see the light in body and soul. Saul had χειραγωγοῦντας, who led him to Damascus, where he received his sight (ix. 8), and Elymas had his χειραγωγούς. The scales had fallen from the eyes of Saul (ix. 18). A mist falls on the eyes of Elymas, and that mist was "for a season,"—a season of repentance, and might be dispelled, if he would resort to the same restoratives as St. Paul.

Thus the temporary blindness of the eye might be ministerial to the eternal light of the soul. Let these circumstances be considered by those who would charge St. Paul with cruelty. See above on chap. v. 5.

12. διδαχῇ] See Mark i. 27.

13. οἱ περὶ Παῦλον] Paul and his company. Cp. John xi. 19.

— Πέργην] on the river Cestrus,—seven miles from its mouth. *Strabo*, xiv. 4. *Howson*, p. 194.

— Ἰωάννης] See xii. 12. 25; xiii. 5; xv. 37.

15. ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν] Cp. xv. 21. After the reading of the proper lesson for the day (*Paraschah*), of which there were fifty-three or fifty-four from the Pentateuch, and of the *Haphtarah*, or proper lesson from the *Prophets*, corresponding in number, and in some degree in purport, to their respective *Paraschas*. The weekly Calendar of the Lessons read in the Synagogues may be seen in *Bartoloc*, Bibl. Rabb. ii. p. 593—8; 655—664. *Allen's* Modern Judaism, p. 9—12. Cp. *Hottinger*, Thesaur. Philol. pp. 215—220. *Buxtorf.* Synag. cap. xvi.

The XLIVth of the Parashioth and Haphtoroth is now Deut. i.—iii. 22. Isa. i. 1—27. And from their internal connexion with St. Paul's speech, *vv.* 18, 19, it has been conjectured by some (e. g. *Bengel*) that those were the lessons of the day.

In what language did St. Paul preach in Pisidia? *Strabo* (xiii. ad fin.) distinguishes the Pisidian tongue from the Greek and the Lydian; and if St. Paul spoke to the people in their vernacular tongue, his address was in some other language than Greek. We do not find that he had any difficulty in making himself understood by any of the various populations of Asia Minor, who spoke many different languages (see *Strabo* xii. in *Lightfoot*, ii. 693); and this is a confirmation of what was stated above concerning the gift of tongues (ii. 4). See below, on xiv. 11.

16. οἱ φοβούμενοι τὸν Θεόν] Sometimes called οἱ σεβόμενοι, Proselytes of the Gate, not circumcised, and thus distinguished from ἄνδρες Ἰσραηλῖται. Cp. *v.* 43. 50; xvi. 14; xvii. 4. 17; xviii. 7. See *Mede's* Essay, Book i. Disc. 3, p. 21.

18. ἐτροφοφόρησεν] So A, C, E, and seven cursive MSS., and many versions, e. g. Syr., Copt., Æthiop., Sahid., and some early writers. So *Bornemann*, *Bloomf.*, and *Alford*. The word is from Deut. i. 31, LXX, τροφοφορήσει, where Codex Vat. has τροποφορήσει σε Κύριος ὁ Θεός σου ὡς εἴτις τροφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ.

The word also occurs in 2 Macc. vii. 27, ἐλέησόν με τὴν ἐν γαστρὶ περιενέγκασάν σε μῆνας ἐννέα, καὶ θηλάσασάν σε ἔτη τρία, καὶ ἐκθρέψασάν σε, καὶ ἀγαγοῦσαν εἰς τὴν ἡλικίαν ταύτην, καὶ τροποφορήσασαν, and in *Macarius*, Homil. 46, ἀναλαμβάνει, καὶ περιθάλπει καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ (*Eustath.* Odyss. β. 131).

And it is explained by *Cyril*, Gloss., ὡς τροφὸς ἐβάστασε, bare them as it were on his back, as a *nursing father* does his child. Cp. Exod. xix. 4. Numb. xi. 12. Isa. xlvi. 3; and cp. Deut. v. 15; viii. 2. Isa. lxiii. 9. Hos. xi. 3. Amos ii. 10. A better reading than that of *Elz.*, ἐτροποφόρησεν ("bare their manners"), which was indeed true, but not so likely to be said, especially by St. Paul, who sought, as far as was consistent with truth, to offend none, and conciliate all (1 Cor. ix. 20);

St. Paul might well begin his address by reminding the Jews of their *privileges* in being *nursed* by the tender care of God; but it is *not* likely that so consummate an orator would have commenced his address with what would exasperate and repel them, viz. with a commemoration of their ingratitude to Him.

19. ἔθνη ἑπτά] Deut. vii. 1.

— κατεκληρονόμησεν] So A, B, C, D, E, G, and many Cursives, and is received by *Lachm.*, *Tisch.*, *Born.*, *Alf.*—*Elz.* has κατεκληροδότησε, which is probably a gloss on the other word, used in an uncommon sense. Cp. Numb. xxvi. 54. 56. Josh. xiv. 2. Ps. lxxviii. 55.

20. ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα· καὶ μετὰ ταῦτα] *Elz.* has καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα.

The true reading has been happily restored by *Lachmann* from the oldest MSS., A, B, C, supported by the Latin, Coptic,

μετὰ ταῦτα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου· 21 q κἀκεῖθεν ἠτήσαντο βασιλέα· καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσσαράκοντα· 22 r καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. 23 s Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 t προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. 25 u Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. 26 x Ἄνδρες ἀδελφοὶ, υἱοὶ γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη. 27 y Οἱ γὰρ κατοικοῦντες ἐν Ἰερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. 28 z Καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες ἠτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. 29 a Ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. 30 b Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· 31 c ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἰερουσαλὴμ· οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. 32 d Καὶ ἡμεῖς νῦν ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς

q 1 Sam. 8. 5. & 9. 15. & 10. 1. Hos 13. 11.
r 1 Sam. 13. 14. & 15. 28. & 16. 13. Ps. 89. 20. ch. 7. 45.
s 2 Sam. 7. 12. Isa. 11. 1. Zech. 3. 9.
t Mal. 3. 1. Matt. 3. 1. Mark 1. 2. Luke 3. 3. John 3. 23.
u John 1. 20, 26, 27. Matt. 3. 11. Mark 1. 7. Luke 3. 16.
x Matt. 10. 6. ch. 3. 26, 46.
y John 16. 3. ch. 3. 17. & 15. 21. 1 Cor. 2. 8. 1 Tim 1. 13.
z Matt. 27. 20—22. Mark 15. 11—13. Luke 23. 18, 21—23. John 19. 6.
a Matt. 27. 59. Mark 15. 46. Luke 23. 53. John 19. 38.
b ch. 2. 24.
c Matt. 28. 2, 16. ch. 1. 3. 1 Cor 15. 5, 6.
d Gen. 3. 15. & 22. 18. & 49. 10. Deut. 18. 15. Jer. 23. 5. Dan. 9. 24, 25. Gal. 3. 16.

Armenian, and Sahidic Versions, and by *Chrys.*, and by D, which has not μετὰ ταῦτα.

This solves the question which has been the subject of much discussion in the comments upon this verse. The Latin Version explains it well thus, "quasi post quadringentos et quinquaginta annos," i. e. from the great epoch to which St. Paul had referred at the commencement of his speech, their reception into covenant with God, in Isaac, which was about (ὡς) 450 years before their entering into their inheritance in the promised land, i. e. from A.M. 2046, the birth of Isaac, to A.M. 2493, when the land began to be cultivated by the Israelites.

As *Bengel* well says, "Distributio terræ (Canaan) non est *initium* periodi quasi annorum ccccl, sed *meta*;" and he refers to John ii. 20 for the use of the dative, "quo innuitur, quantum annorum ab initio rei intercesserit, dum res ipsa eveniret."

It is therefore unreasonable to allege that this calculation is irreconcileable with that in 1 Kings vi. 1. *That* chronological period *begins* with the Exodus, *this ends* with the entrance into Canaan.

But it is worthy of remark that the interval between the birth of Isaac and the entrance into Canaan was equal in duration to the interval between the deliverance of Exodus and the building of the Temple; and nearly corresponded to the time from the rebuilding of Jerusalem, after the Captivity, to the Death of Christ.

The entrance into the Promised Land, and the building of the Temple, were earnests and figures of the entrance opened into Heaven, and of the building up of the Christian Church, by the Sacrifice of Christ on the Cross; and each of these three Events was preceded by some great national Mercy at a distance of about 450 years.

A few more words on the reading of this passage;

One of the characteristics of a modern school of Biblical Criticism, is its inordinate love of discovering *discrepancies* in Holy Scripture;

This is remarkably exemplified in some recent expositions of this passage;

The reading of the three principal Uncial MSS. *removes* the discrepancy (between this verse and 1 Kings vi. 1) which is found in the *received text*;

Yet, it must be observed with regret, that some Critics, who, on other occasions, disparage the received Text, and profess great respect for the authority of the Uncial MSS., here treat them with contempt, and affirm that the Uncial MSS. have been "corrupted, in order to solve the chronological difficulty."

Such an example as this, is, however, instructive. It serves to neutralize the evils arising from the supposed "discovery of discrepancies" in Scripture. It suggests the reflection, that those allegations are not made on solid grounds, but proceed from the impulses of an arbitrary caprice, which disparages History and Criticism, and loves to gratify a sceptical appetite by imaginary contradictions in Holy Writ.

21. Σαοὺλ—ἔτη τεσσαράκοντα] The Old Testament does not record the duration of Saul's reign. St. Paul's statement agrees with *Josephus* (Ant. vi. 14. 9), who says that Saul reigned eighteen years before Samuel's death, and twenty after it. As *Biscoe* observes (p. 616) "Saul's youngest son *Ishbosheth* was forty years old at the time of his father's death, and yet his father is said to be but a young man when he was first inaugurated by Samuel."

22. ᾧ καὶ εἶπε μ., Εὗρον—μου] a passage not found *totidem verbis* in any one place of the Old Testament; but composed in substance and mainly in letter of two or three texts (*Chrys.*), Ps. lxxxix. 21. 1 Sam. xiii. 14; xv. 28; xvi. 13.

"*Solent* Scriptores et Oratores Judaici, quos Paulus hic imitatur, haud raro recitare locum, qui totidem syllabis in V. T. non extat, sed ex pluribus locis compositus est;" (*Rosenm.*)

An excellent observation, which, if duly attended to, might have preserved the Sacred Text from many unjust aspersions of some later critics, and have saved them and others from the unhappy consequences of such allegations.

See above on Matt. ii. 23. Acts vii. 43.

23. ἤγαγε] So A, B, E, G, H, and many Cursives, for ἤγειρε. Cp. Zech. iii. 8, ἄγω τὸν δοῦλόν μου Ἀνατολήν. So Isa. xlviii. 15, ἐγὼ ἐκάλεσα, ἐγὼ ἤγαγον αὐτόν. Heb. i. 6, ὅταν εἰσαγάγῃ τὸν πρωτότοκον.

25. ἐπλήρου] was fulfilling; in the execution of his mission, as the πρόδρομος or forerunner of Christ.

29. ἔθηκαν εἰς μνημεῖον] Because the Jews delivered Christ to Pilate they are represented as the Authors of His Death and Burial, although they did not transact either the one or the other with their own hands.

As far as His Death and Burial were acts of *enmity* towards Him, they are accounted the agents, as Judas, who only gave occasion to the purchase of the Field of Blood, is called the purchaser of it. Acts i. 18. See note there.

The reason of this seems to be that Almighty God, Whose Word Holy Scripture is, traces human actions back through the indirect processes of intermediate agency, and lays the responsibility of them at the door of the original promoters.

On the other hand, as far as Christ's Death was a work of Love, it is ascribed to God and Christ (Matt. xx. 28. Rom. viii. 32. Gal. i. 4. 1 Tim. ii. 6); and God and Christ are blessed, for that work which caused the rejection of the Jews; just as Joseph of Arimathæa and Nicodemus are mentioned honorably in Scripture (John xix. 38) for performing the work of His Burial, which is here ascribed, not without censure, to the Jews.

Thus even the worst actions of man are overruled for good, and the enmity of Satan is made an occasion for the triumph of the love of God.

πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις
e Ps. 2. 7. Heb. 1. 5. & 5. 5. αὐτῶν ἡμῶν ἀναστήσας Ἰησοῦν· 33 e ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ,
f Isa. 55. 3. Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. 34 f Ὅτι δὲ ἀνέστησεν
αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν,
g Ps. 16. 10. ch. 2. 27, &c. Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. 35 g Διὸ καὶ ἐν ἑτέρῳ λέγει,
h 1 Kings 2. 10. ch. 2. 29. Οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. 36 h Δαυὶδ μὲν γὰρ ἰδίᾳ
γενεᾷ ὑπηρετήσας, τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς
πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· 37 ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.
i Jer. 31. 34. Luke 24. 47. 1 John 2. 12. Rom. 3. 24, 28. & 8. 3. Gal. 2. 16. Heb. 7. 19. & 9. 15. 38 i Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις
ἁμαρτιῶν καταγγέλλεται· 39 k καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ
k Rom. 8. 3. & 10. 4. Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. 40 Βλέπετε οὖν,
l Hab. 1. 5. Isa. 28. 14. μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, 41 l Ἴδετε, οἱ κατα-
φρονηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐργάζομαι
ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε, ἐάν τις
ἐκδιηγῆται ὑμῖν.

42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς
m Matt. 23. 15. ch. 11. 23. & 14. 22. τὰ ῥήματα ταῦτα. 43 m Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν
Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες
προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ. 44 Τῷ
δὲ ἐχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ
Θεοῦ. 45 Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντ-
έλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.

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32. *ἡμῶν*] *Elz.* *ἡμῖν*, which appears to have little MS. authority: *ἡμῶν* is in A, B, C*, D, and is supported by *Vulg.* and other Versions. The sense is—He has fulfilled them to the children of ourselves; and much more to us; to us and our posterity. Cp. ii. 39.

33. *ψαλμῷ τῷ δευτέρῳ*] Psalm ii. 7. Some, with Cod. D., *Origen*, and *Hilary*, read *τῷ πρώτῳ*. What is now the Second Psalm, originally formed one with the First, or rather the First Psalm was the Procemium to the Psalter. See *Michaelis* and *Rosenmüller* here.

— *υἱός μου εἶ—σήμερον γεγέννηκά σε*] This contains two distinct sayings—

(1) Thou *art* my Son from Eternity (*Chrys.*, *Cyril*). And

(2) To-day, i. e. *now* (in *time*) I have *begotten* Thee. "*Eternitas* nunquam vocabulo *hodie* significatur" (*Bengel.*). I have begotten Thee *to-day*, in a double respect,

(1) At thy Incarnation; (See an excellent Scholium of *S. Cyril* in Caten. p. 224.)

(2) At thy Resurrection from the dead; on which St. Paul here specially dwells; and to which the Psalmist specially refers, as appears from the fact that the *Mediatorial* Kingdom of Christ, which he is there describing, is consequent on, and due to, Christ's obedience and sufferings, and Resurrection from the dead (see above on Matt. xxviii. 18). And it was true in an emphatic sense that, at the Resurrection, God said *σήμερον γεγέννηκά σε*, for Christ is *πρωτότοκος τῶν νεκρῶν* (Col. i. 18. Rev. i. 5). See above, Acts ii. 24. "The Resurrection of Jesus was the Dawn of the new world, the Morning of the New Creation." (*Lightfoot.*)

34. *τὰ ὅσια Δαυὶδ*] חַסְדֵי דָוִיד, i. e. the mercies conferred on David, which were *πιστὰ*, surely pledged to him by God.

35. *οὐ δώσεις—διαφθοράν*] It would seem that St. Paul had heard or received an account of St. Peter's Speech on the Day of Pentecost. (See above on ii. 25—31.)

36. *ἰδίᾳ γενεᾷ ὑπηρετήσας*] *David* ministered on earth to his own Generation, and died; but *Christ* ministers to *all* generations. He died and rose again, and liveth for evermore, in order that all generations may live for ever; and He ministers in *heaven*, being "a Priest for ever" (Psalm cx. 4), seeing "He ever liveth to make intercession for us" (Heb. vii. 25).

δικαιοῦν is the word used by the LXX for the Hebrew הִצְדִּיק, '*justificavit, crimine absolvit;* pœnis *immunem pronuntiavit;* adeòque צֶדֶק *justum in foro* divinæ *æquitatis et judicio declaravit.*' See on Luke vii. 29; xviii. 14. Rom. i. 17. Cp. Gen. xxxviii. 26; xliv. 16. Exod. xxiii. 7. Deut. xxv. 1. Ps. lxxxii. 3; cxliii. 2. Isa. v. 23. Jer. iii. 11. Ezek. xvi. 51. 52.

Here in this first Sermon which St. Paul is recorded to have preached in a Jewish Synagogue, we have the germ of his two Epistles to the Galatians and Romans—an internal evidence of genuineness and veracity.

It is observable also that St. Paul's address appears to be formed on the same model as St. Stephen's—another proof of its influence on him, and of the truth of the history.

See above, chap. vii. 58.

40. *προφήταις*] Habak. i. 5. On this use of the plural, see vii. 42, and *Glass.* Phil. pp. 286. 886.

41. *ἴδετε, οἱ καταφρονηταί*] Hab. i. 5, where the Hebrew original is רְאוּ בַגּוֹיִם, which is usually rendered *look and see in or among the nations.*

But it is probable that בֹּגְדִים is a radical word (see *Pococke*, in Not. Miscell. in Porta Mosis, p. 29), signifying *unjust* or *insolent.* Hence the Version of the LXX, *καταφρονηταί*, which is confirmed by the Syriac (see *Rosenmüller*). It is not very likely, and ought not to be taken for granted, that so common a word as בֹּגְדִים has been mistaken by the transcriber.

— *ὃ οὐ μὴ π.*] So A, B, C, D, E, G. *Elz.* has ᾧ. The sense is not that they would not believe in the work (*τῷ ἔργῳ*), but they would not believe in Him who wrought it.

42. *αὐτῶν*] *Elz.* adds *ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων*, which is not found in the best MSS,—A, B, C, D, E,—and is a gloss.

— *παρεκάλουν*] *Elz.* adds *τὰ ἔθνη*, which is also a gloss; and is not found in A, B, C, D, E.

This is important. The *ἔθνη* were not attendants at the synagogue, and it is not till *v.* 46, after two offers of the Gospel to the *Jews*, that the Apostle turns to the *Gentiles.*

— *τὸ μεταξὺ σ.*] The *following Sabbath*—*τὸ ἐσόμενον*—(*Theophyl.*), not (as some) the intervening *week.* Paul showed his wisdom and charity toward the *Jews* by preaching on their *Sabbath.* *Ammonius* also here interprets *τὸ μεταξὺ* by *τὸ ἐσόμενον.* Cp. *v.* 44, and *μεταξὺ* is thus used for the "following" by *Josephus*, B. J. v. 4. 2; c. Apion. i. 21.

43. *ἔπειθον προσμένειν*] See xi. 23; xiv. 22. *Elz.* has *ἐπιμένειν*, but A, B, C, D, E have *προσμένειν.*

44. *ἐχομένῳ*] So A, C*, E*. Cp. Mark i. 38, *τὰς ἐχομένας κωμοπόλεις.* Luke xiii. 33, *τῇ ἐχομένῃ.* *Elz.* has *ἐρχομένῳ*, but *Ἐρχόμενος* seems to be more applicable to what is still future, or is expected to come, and not *past.* See xviii. 21, *τὴν ἑορτὴν τὴν ἐρχομένην.* Yet *Josephus* has, Ant. vi. 11. 9, *τῇ ἐρχομένῃ*, for the next day. (*Grinfield.*)

46 n Παῤῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· 47 o οὕτως γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς· 48 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον· 49 διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας· 50 p οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. 51 q Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

n Matt. 10. 6. ch. 1. 8. & 3. 26. & 13. 26. & 18. 6. & 28. 28.
o Isa. 49. 6. & 42. 6. Luke 2. 32.
p 2 Tim. 3. 11.
q Matt. 10. 14. Mark 6. 11. Luke 9. 5. ch. 14. 6, 11. & 18. 6.

XIV. 1 Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν· 3 a ἱκανὸν μὲν οὖν χρόνον διέτριψαν παῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 b Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων, σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, 6 c συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, 7 κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

a Mark 16. 20. ch. 19. 11. Heb. 2. 4.
b 2 Tim. 3. 11.
c Matt. 10. 23. ch. 8. 1.

8 d Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιπεπατήκει. 9 Οὗτος ἤκουε τοῦ Παύλου λα-

d ch. 3. 2.

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48. *ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον*] Rendered in the Authorized Version, "as many as were ordained to eternal life believed;"

The *emphatic* word here is *ἐπίστευσαν*, which in this as in numerous other places of the Acts, and the other books of the N. T. means, "they made a public profession of faith;" they joined the number of the *πιστοὶ* or *πιστεύοντες*, that is, "nomina dederunt Christo, et aggregati sunt Ecclesiæ." See what follows immediately here, ch. xiv. 1, *ἐγένετο αὐτοὺς λαλῆσαι ὥστε πιστεῦσαι πολὺ πλῆθος*, who are there distinguished from *οἱ ἀπειθοῦντες Ἰουδαῖοι*. Cp. ii. 44; iv. 4, and specially viii. 13; xi. 21, *πολὺς ἀριθμὸς πιστεύσας*: xv. 7, *πιστεῦσαι*: xvii. 12; xviii. 8; xxi. 20. 25, *τῶν πεπιστευκότων ἐνθῶν*, and Rom. xiii. 11, *ὅτε ἐπιστεύσαμεν*, when we made a *public profession* of our faith, and were engrafted into the Church. See also Titus iii. 8, where *οἱ πεπιστευκότες τῷ Θεῷ* means those who have made public profession of Christianity;

The *Jews* had *rejected* the offers of the Gospel made by St. Paul, see *vv.* 45, 46; they thrust the word away from themselves, *ἀπωθοῦντο τὸν λόγον*. They, on their side, were unruly and obstinate; they were *ἀποτεταγμένοι τῇ ζωῇ*. Cp. Luke xiv. 18;

But, on the other hand, "the *Gentiles rejoiced*, and glorified the word of the Lord;" they obeyed St. Paul's preaching, and, like good soldiers of God, set and marshalled themselves in order to march onward, in the way that leadeth to eternal life, *ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον* (see *Mede's* Works, p. 21, Book i. Disc. 3). Cp. 1 Cor. xvi. 15, *εἰς διακονίαν τοῖς ἁγίοις ἔταξεν ἑαυτούς*. The perfect passive is used in this sense by St. Luke, Acts xx. 13, *οὕτω γὰρ ἦν διατεταγμένος*, he had so ordered himself. Cp. the use of *τεταγμένος* in many passages of *Philo*, as quoted by *Whitby* here, p. 169.

So *προσκέκλημαι*, Acts xiii. 2. *ἐντέταλται* xiii. 47, *ἐπικέκλησαι* xxv. 12, *συντέθειντο* John ix. 22, *ἐπήγγελται* Rom. iv. 21, and *δεδωρημένης* 2 Pet. i. 3. Cp. *Winer*, Gr. Gr. § 39, p. 234.

As many as had done this, *ἐπίστευσαν*; that is, they boldly and nobly, and in spite of the rage and blasphemy of the Jews (*v.* 45), and the persecution which they stirred up against Paul and Barnabas, whom they expelled out of their coasts (*v.* 50), made *public profession* of their *faith*, and were received by baptism into the Church. This Exposition is confirmed by the authority of ancient Greek Writers. See *Caten.* p. 230, where *τεταγμένοι* is explained by *εἰς τοῦτο τὸ τάγμα ἐλθόντες*.

The word *ἐπίστευσαν* brings out clearly the doctrine that it is requisite for all—who would set themselves in the way to eternal life—not only to *believe*, but also to *profess* openly, the true faith, in the public communion of the Visible Church; and that this is the only way to life eternal. See Matt. x. 32. Rom. x. 10.

The Vulgate has "quotquot erant præordinati" here, whence the English Version "as many as were ordained." In like manner in the cognate text, ii. 47, *τοὺς σωζομένους*, the Vulgate has "qui salvi fierent," whence the English Version, "such as should be saved;"

It would be interesting to enquire, What influence these renderings in *the Vulgate* Version had on the minds of some, like St. Augustine and his followers in the Western Church, in treating the great question of Free-Will, Election, Reprobation, and Final Perseverance?

What was the result of that influence on the minds of some writers of the Reformed Churches, who rejected the authority which received and almost canonized that Version, and yet in these two important texts (Acts ii. 47; xiii. 48) were swayed away by it from the sense of the Original?

The tendency of the Eastern Fathers, who read the original Greek, was in a different direction from that of the Western School; and Calvinism can receive no support from these two texts as they stand in the original words of Inspiration, and as they were expounded by the primitive Church.

50. *τὰς σεβομένας*] the Proselytes; see above, on *v.* 16.

— *γ. τὰς εὐσχήμονας*] those of rank. The Proselytes (*αἱ σεβόμεναι*), as recent converts, might be expected to be more zealous for their religion, and those of rank (*αἱ εὐσχήμονες*), would exercise their influence, perhaps with heathen husbands, and others who were *οἱ πρῶτοι τῆς πόλεως*, against the Apostles. Cp. *Meyer*.

51. Ἰκόνιον] about ninety miles S.E. of Antioch, in Pisidia; and forty N.W. of Derbe. Cp. *Howson*, i. 220.

52. *οἱ δὲ μαθηταί*] Another joyful peroration; like a calm after a storm. See viii. 4; ix. 31; xii. 24.

CH. XIV. 1. Ἑλλήνων] Proselytes of the gate. (*Meyer.*) See above, on xi. 20.

4. *τοῖς ἀποστόλοις*] See above, on xiii. 2.

5. *λιθοβολῆσαι*] As blasphemers of the Law. See *v.* 19.

8. *αὐτοῦ*] *Elz.* adds *ὑπάρχων*, which is not in the best MSS.

— *περιπεπατήκει*] On this form, for *περιεπατήκει*, see *Valck*

e Isa. 35. 6. λοῦντος· 10 ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, e εἶπε μεγάλῃ τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ ἥλατο καὶ περι-
f ch. 28. 6. επάτει. 11 f Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησε Παῦλος ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς· 12 ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. 13 Ὁ δὲ ἱερεὺς τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως,

here, who cites *v.* 23, πεπιστεύκεισαν, and Mark xv. 7. 10. See also *Winer*, § 12, p. 67, who refers to Luke vi. 48, τεθεμελίωτο.

9. ἤκουε] was listening. St. Paul, on his part, discerns his spirit, and rewards his faith.

10. ἥλατο] So A, B, C (for *Elz.* ἤλλετο), he sprang up, and περιεπάτει, i. e. began to walk. Mark the difference between the aorist and imperfect. (*Meyer.*)

11. Λυκαονιστί] An Assyrian dialect. (*Jablonsky*, "de linguâ Lycaoniâ.")

It has been argued by some, that St. Paul could not have understood this language, or he would have made his remonstrance to the people on hearing these words, and *before* the priest brought out the victims to sacrifice. And thence it has been inferred, that St. Paul did not possess the power of speaking in the tongues of foreign nations, to whom he was sent. The words of *Chrysostom* on this passage have been cited in support of this assertion. *S. Chrys.* is answering the question *why* the Apostles did not interfere before, to check the adoration of the Lycaonians; and he says, οὐκ ἦν οὐδέπω δῆλον· τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο· διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον, ἐπειδὴ δὲ εἶδον τὰ στέμματα τότε ἐξελθόντες κ.τ.λ., i. e. the design of the populace was not yet manifest, for they were speaking in their own tongue, and therefore the Apostles said nothing to them; but when they saw the garlands, then they went forth and expostulated with them. It may be that the gift of understanding and speaking foreign languages was not *always* present with the Apostles; it may have been, and probably was, modified according to various circumstances of time and place. But it is certain, that in *Chrysostom's* opinion St. Paul was able to understand and speak in various foreign languages, which he had never learnt; as may be seen in that Father's Thirty-fifth Homily on the First Epistle to the Corinthians, ch. xiv. (*Chrys.*, Opera, tom. x. pp. 320—327,) where he speaks of the gift as bestowed for the preaching of the Gospel to foreign nations, τίνος ἕνεκεν ἔλαβον αὐτὸ (τὸ τῶν γλωσσῶν χάρισμα) οἱ ἀπόστολοι; ἐπειδὴ πανταχοῦ διέρχεσθαι ἔμελλον. See also his words above, Acts ii. 4. And it is observable, that in that Homily (p. 327) *Chrysostom* refers to St. Paul's conduct here at Lystra, without any intimation that it suggested any qualification of his statement, and of that of the Apostle himself in that chapter, *v.* 18, "I speak with tongues (i. e. as *Chrys.* interprets it, in foreign languages) more than you all."

It seems most probable that *St. Paul* understood what the Lycaonians said;

St. Luke understood the speech of these Lycaonians; for he tells us what the words were, and their meaning. And if St. Luke understood it, why not also *St. Paul?* Beside, in *v.* 14 it is not said ἰδόντες, but ἀκούσαντες. The ὄχλοι spoke in their own *Lycaonian* tongue, and it is not probable that they, the ὄχλοι, knew any other. And St. Paul addressed the ὄχλος (see *v.* 14); he therefore understood the Lycaonian tongue. The same Divine Power which gave effect to his words, "Stand upright on thy feet" (*v.* 10), enabled him to speak them in the tongue understood by him to whom he spoke, and who "listened to his words" (*v.* 9); and if understood by him, they were understood by the crowd also, who therefore were ready to deify the speaker.

St. Paul had good reason to *wait* till the Priest brought forth his victims, and would have done sacrifice; because he had thus a more visible and palpable argument for his subsequent appeal in *v.* 15, where he says, "We preach to you to turn from *these vanities* to the living God." Every one must feel how much the presence of the oxen and the garlands, and the priest and his apparatus for sacrifice on the altar in front of the Temple, add to the beauty of Raffaelle's Cartoon, and to the force of the Apostle's eloquence.

It has indeed been said by many in recent times, that the power of speaking in various foreign languages was not possessed by the Apostles, and therefore could not have been exercised by them in preaching the Gospel; and that there is no trace of such exercise of it in the Acts of the Apostles.

Surely there is such a trace in the narrative before us, and another similar trace in ch. xxviii. 4. But perhaps the most striking evidence of their power of speaking foreign languages is to be found in the *silence* of St. Luke as to any thing like previous study or preparation on the part of St. Paul or any of the Apostles before they set out on their missionary journeys.

In the history of *modern* Missions, we see learned and accomplished men sent forth to preach the Gospel in foreign parts, and spending years in acquiring the languages of the countries to which they are sent. For example, a Bishop of New Zealand employs his six months' voyage to his diocese, in learning the dialects of the Pacific, or in teaching them to others.

But what do we hear like this in the Acts of the Apostles? We never see the Apostles sitting down to learn a foreign language; and yet they have a Divine commission to go and preach the Gospel to *all nations*. We see unlearned and ignorant Galilæans standing up at once and addressing vast crowds and large cities with Divine eloquence, and vast multitudes are converted by them.

We see St. Paul sent forth from Antioch as an Apostle to the Gentiles, and soon we hear him speak to the native tribes of Pisidia, Lycaonia, and Malta, and find him travelling to Illyricum and meditating a journey to Spain. We hear him say that he is a "debtor to Greeks and Barbarians,"—that is, to all (Rom. i. 14),—to preach to all; but we never see him pause to learn any foreign language, or impeded in his course by the want of it.

On this subject see further above, ii. 4, and xiii. 15, and below, xxviii. 2—4.

St. Luke did not state that they possessed and exercised the gift, because the fact is clear from his narrative. *St. Jerome* well says (ad Hedib. vol. iv. p. 178), "Acceperunt Apostoli donationum genera, et quod magis necessarium erat, diversitatem linguarum omnium gentium, ut annuntiaturi Christum nullo indigerent interprete." He then refers to the speaking of St. Paul in the Lycaonian tongue, as described in this chapter.

The teaching of the Church of England on this subject is clear from her Proper Preface for Whit-Sunday. See above on ii. 4.

— οἱ θεοὶ ὁμοιωθέντες] See *Homer*, Odyss. xvii. 484. *Hesiod*, Opp. and D. 247. *Catull.* lxv. 384.

Jupiter is often associated with Mercurius in mythological accounts of divine apparitions. See *Plautus*, Amphitr. i. 1. 1:

> "In faciem versus Amphitryonis Jupiter,
> Dum bellum gereret cum Telebois hostibus,
> Alcmenam uxorem cepit usurariam;
> Mercurius formam Sosiæ servi gerit
> Absentis."

Ovid, Met. viii. 626:

> "Jupiter huc, specie mortali, cumque Parente
> Venit Atlantiades positis caducifer alis."

Fastt. v. 495:

> "Jupiter et lato qui regnat in æquore frater
> Carpebant socias Mercuriusque vias."

The scene of the tale in which Jupiter is represented as coming down with Mercurius to visit the abodes of men, and as entertained by Baucis and Philemon, and which is so well told by *Ovid*, Metamorphoses viii. 625—724, and so happily versified by *Dryden*, Works, iii. pp. 396—399, is laid in a country of which *Lycaonia* was a district:

> "Here Jove with Hermes came, but in disguise
> Of mortal men concealed their deities."

12. Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν] Barnabas was compared to Jupiter from the grave dignity of his appearance (*Chrys.*), particularly as compared with St. Paul, who, perhaps, was younger than Barnabas, and his stature and bodily presence less majestic (see 2 Cor. x. 1; xii. 3—9. 1 Cor. ii. 3. *Nicephor.* H. E. ii. 37); though, as *Meyer* well observes, the comparison of St. Paul to Mercury, who is always represented as "florens agilisque juventâ," would seem to contradict the apocryphal portraiture of the Apostle derived from the Acts of Paul and Thecla, according to which he was μικρὸς τῷ μεγέθει, ψιλὸς τὴν κεφαλὴν, ἀγκύλος ταῖς κνήμαις.

— ἐπειδὴ—λόγου] See *Misterlitch* and others on *Horat.* Od. i. 10. 1, "Mercuri *facunde*," &c.—"te Deorum *Nuntium*." On

ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. 14 g Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον, κράζοντες 15 h καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ Θεὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· 16 i ὃς ἐν ταῖς παῤῥωχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· 17 k καίτοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. 18 Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

19 l Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. 20 Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. 21 Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, 22 m ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 23 n Χειροτονήσαντες δὲ αὐτοῖς

g Matt. 26. 65.
h ch. 10. 26. Gen. 1. 1. Ps. 33. 6. & 124. 8. & 146. 6. Rev. 14. 7.
i Ps. 81. 12. ch. 17. 30.
k Rom. 1. 20.
l 2 Cor. 11. 25. 2 Tim. 3. 11.
m ch. 11. 23. & 13. 43. Matt. 10. 38. & 16. 24. Luke 22. 28, 29. & 24. 26. 2 Tim. 3. 12. Rom. 8. 17. n ch. 1. 26. & 11. 30. Tit. 1. 5.

Ἑρμῆς connected with *sermo* and *ἑρμηνεύω*, see *Aug.* Civ. D. vii. 14, "De Mercurii officio."

13. *στέμματα*] For the horns of the *ταῦροι* to be sacrificed, and for the Altars and Ministers. *Virg.* Georg. iii. 487,—

"Sæpe in honore deûm medio stans hostia ad aram,
Lanea dum niveâ circumdatur infula vittâ," &c.

See also *Statius*, Thebaid. iv. 114—7,—

"Tum fera cæruleis intexit *cornua sertis*."

Ovid, Met. xv. 130,—

"Victima labe carens, vittis præsignis et auro
Sistitur ante aras."

Tertullian, de Coronâ Mil. 10, "Ipsæ *hostiæ*, et *aræ*, ipsi *ministri* et *sacerdotes coronantur*."

— *τοὺς πυλῶνας*] The large gates,—probably *valvæ*, folding-doors,—of the court-yard (atrium) of the house in which Paul and Barnabas were.

It seems that after Paul had wrought the miracle on the lame man, he retired from the public admiration of the crowd into a house, as our Lord often did when He had wrought miracles. Hence the words *ἀκούσαντες* (not *ἰδόντες*) and *ἐξεπήδησαν* in *v.* 14.

14. *ἀκούσαντες*] See *Athanas.* ad Gentes 35, p. 27. This is the first point of contact of Christianity with Idolatry, in Holy Scripture. And St. Paul's speech is the first Christian "Apologia ad Gentes," and is the groundwork and model of all succeeding ones in the writings of *Justin*, *Theophilus*, *Tertullian*, *Minucius*, *Arnobius*, *Clemens Alexandrinus*, and other Christian Apologists.

16. *παῤῥωχημέναις*] this form as well as *παῤῥωχηκότα*, is used by *S. Hippolytus*, Philosophumen. p. 337, and de Antichristo, § 2.

17. *ἀγαθουργῶν*] conferring benefits. So A, B, C.—*Eliz.* has *ἀγαθοποιῶν*. The former reading seems preferable, as bringing out more clearly the truth, that God was not only Maker of what is good, but was also their *εὐεργέτης* or Benefactor.

— *ἡμῖν—ἡμῶν*] Some Editors read *ὑμῖν* and *ὑμῶν*, from D, E, G, and a few cursives. But it seems to be more in St. Paul's manner to conciliate his hearers by identifying himself with them. The blessings of Providence extend to all mankind; and the Apostle, as one of the universal family, was a partaker in them, and is thankful for them. In his comprehensive largeness of heart he owns every one as a brother. His feeling is,

"Homo sum, humani nihil a me alienum puto."

— *ὑετοὺς—καιροὺς*] Therefore the Elements and Seasons are like God's Apostles and Evangelists in the natural world, always preaching His love, wisdom, and power. And so *οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν*. Cp. Acts xxvii. 27, and they who fell away to Idolatry, or to Atheism, are without excuse. Rom. i. 20.

19. *λιθάσαντες τὸν Παῦλον*] a punishment for the part he took in the stoning of Stephen, vii. 58; viii. 1. (*Woltzog.*)

20. *ἀναστάς*] after being stoned. 2 Cor. xi. 25, *ἅπαξ ἐλιθάσθην*, and cp. 2 Tim. iii. 11, one of the most marvellous of all his deliverances; after being stoned by his enemies, and dragged by them out of the city, and left for dead, he arises, and on the *morrow* goes forth to Derbe—perhaps on foot—a journey of some hours.

There must have been something strange and perplexing to his converts, that a person endued with such marvellous powers in *action*, as St. Paul had just shown at Lystra, should be subject to such severe *suffering*. His afflictions, combined with his miracles, might disappoint and stagger them. How natural and needful therefore was it, that soon after these wonderful events he should preach on the topic mentioned in *v.* 22, that "through much *tribulation* we must enter into the kingdom of God!"

23. *χειροτονήσαντες—πρεσβυτέρους*] Cp. 2 Tim. i. 6. "Paul and Barnabas had the episcopal dignity, and therefore ordained not only deacons, but priests." (*Ammonius*, in Caten. p. 240.)

But it has been questioned whether the word *χειροτονία* (as well as *χειροθεσία*) signified *Ordination* in the Apostolic age.

Its primary signification is *election* (properly by show of hands), and in this sense the verb *χειροτονέω* seems to be used in 2 Cor. viii. 19; and it is not used in any other passages except that and the present, in the N. T.

But the word *προχειροτονεῖν* is used in Acts x. 41, and is applied to God Himself, and (as *Valck.* observes, p. 474) means to pre-ordain, or appoint by choice.

The substantive *χειροτονία* never occurs in the New Test. The passages where *χειροτονεῖν* occurs in the Apostolic Fathers, do not throw much light on the question. See *Ignat.* Phil. 10, *χειροτονῆσαι θεοπρεσβύτην*, *Polyc.* 7. They appear to suppose *election* on the part of the people; whether they do not also suppose ordination by laying on of hands is not certain. To quote the words of *Bingham*, IV. vi. § 11, "The Greeks call the *imposition of hands* both *χειροτονία* and *χειροθεσία*, as may be seen in Canons of the Council of Nice (c. 19) and Chalcedon (c. 15).

"Yet sometimes these words are distinguished, as by the author of the Constitutions, where he says, *πρεσβύτερος χειροθετεῖ, οὐ χειροτονεῖ*, a presbyter gives *imposition of hands*, but does not *ordain*. . . . . Neither does *χειροτονία* always signify Ordination in ancient writers, though it does most commonly so, as *Fronto Ducæus* (in *Chrysost.* hom. 1, ad pop. Antioch. p. 1), and other learned persons have showed."

The following are the arguments in favour of assigning the sense of *Ordination* to *χειροτονήσαντες*—not however as *necessarily* here implying the laying on of hands.

(1) That the nominative case agreeing with that participle is Paul and Barnabas.

(2) That Ordination was performed by Paul (see 2 Tim. i. 6), and was to be performed by Timothy, the Bishop of Ephesus (see 1 Tim. v. 22).

(3) That *χειροτονήσαντες* was generally understood in this sense by Ancient Authors, cp. *S. Jerome* in Isa. lviii. *Theodoret* H. E. i. 9. *S. Jerome*, l. c. says, "Plerique nostrorum *χειρο-*

κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. 24 Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν· 25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν·
o ch. 13. 1, 3. 26 ° κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι
p ch. 15. 4. 1 Cor. 16. 9. 2 Cor. 2. 12. Rev. 3. 8. τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. 27 p Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως· 28 διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

a Gen. 17. 10. Lev. 12. 3. Gal. 5. 1, 2. Phil. 3. 2. Col. 2. 8, 11, 16. b Gal. 2. 1. ch. 11. 30. & 13. 1. & 16. 4. XV. 1 a Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς, Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. 2 b Γενομένης οὖν στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. 3 Οἱ μὲν οὖν, προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοι-
c Luke 15. 7, 10. νίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· c καὶ ἐποίουν
d ch. 14. 27. χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. 4 d Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. 5 Ἐξανέστησαν δέ τινες τῶν
e ver. 1. ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, e λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου

τονίαν, id est *ordinationem* clericorum, quæ non solùm ad imprecationem vocis, sed ad impositionem impletur manûs,—sic intelligunt, ut assumant testimonium Pauli *Manus citò nemini imposueris*." 1 Tim. v. 22. And *Chrys.* says (in Act. vi. 7), "This is χειροτονία—viz. the hand is laid on the head; and thus God works. *His* hand touches the head τοῦ χειροτονουμένου, if χειροτονία is rightly administered."

(4) The Ancient Versions of this passage authorize this sense. Thus *Vulg.* has "cùm constituissent presbyteros." And *Valck.*, p. 474, "Seniores in Ecclesiâ *constituere* est χειροτονεῖν πρεσβυτέρους." Cf. 2 Cor. viii. 19.

— κατ' ἐκκλησίαν] They ordained several *Presbyters* to each Church (*Meyer*), but we hear of only *one* chief Spiritual Pastor of Crete or of Ephesus; and only of *one* Angel of the several Apocalyptic Churches (Rev. ii. 1—18; iii. 1—14).

— πρεσβυτέρους] The first mention in the Acts of the Ordination of Presbyters; but there were Presbyters before this. See xi. 30; and cp. xv. 2. 4. 6. 22. Here they are ordained by Apostles.

25. Πέργῃ] See xiii. 13.

— Ἀττάλειαν] on the coast of Pamphylia, at the mouth of the river Catarrhactes; built by Attalus Philadelphus, King of Pergamus, in a convenient position for commanding the trade of Syria or Egypt. *Howson*, i. p. 242.

26. Ἀντιόχειαν, ὅθεν] See xiii. 2, 3; xv. 2. Antioch—next after Jerusalem, the centre of Christianity—especially of Gentile Christianity.

27. ἤνοιξε θύραν] opened the door by the Keys of the Christian Ministry—a reference to Our Lord's promise of the Keys, particularly to St. Peter (Matt. xvi. 18), by whom first Our Lord opened the door of the Church to Jews and Gentiles.

But we see here that this "power of the Keys," and of opening the door of the Church is ascribed to others also. Cp. Col. iv. 2.

CH. XV. 1. καί τινες—σωθῆναι] See Gal. ii. 4. According to *Epiphanius* and others, the leader of these was Cerinthus, who excited the faithful against Peter (Acts xii. 17) for baptizing Cornelius and the Gentiles, and against Paul for not circumcising Titus (Gal. ii. 3). See *Epiphan.* hær. 28 and 30, p. 111—114. *Philastrius*, de hær. 36. *S. Aug.* de hær. in v.; and *S. Jerome*, Epist. 89. *Theodoret*, hær. ii. 3. With Cerinthus was associated Ebion, who held the same tenets with regard to the ceremonial law. See *Epiphan.* hær. 30, and *A Lapide* here, and *Tillemont*, Mémoires ii. p. 25.

For a Summary of the purport and acts of this Council, see *Hooker*, IV. xi.

A great part of this Chapter is quoted by *S. Irenæus*, iii. 14.

2. Παύλῳ καὶ τῷ Βαρνάβᾳ] and Titus also was with them, for there is little doubt that this is the visit of which St. Paul speaks, Gal. ii. 1—10. See *Irenæus*, iii. 13, and *Bede*, and *Bp. Pearson* here, p. 379, "fourteen years after St. Paul's conversion." Cp. *Kitto*, p. 299—305, and *Meyer*.

— πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους] This expression is repeated four times in this chapter (*vv.* 4. 6. 22, 23. See also xvi. 1). It marks a distinction between the Apostles and Elders, and a superiority of Order in the former. (*Ammonius.*)

We may also observe the frequent occurrence of ἀδελφοί in this chapter—denoting the general body or πλῆθος (*v.* 12) of the Christian Laity. See *vv.* 1. 3. 7. 13. 22, 23. 32, 33. 36. 40. And thus we have presented to us a view of the primitive organization of the Church for settling controversies,

1. οἱ Ἀπόστολοι } with a "vox deliberativa."
2. οἱ Πρεσβύτεροι }
3. οἱ Ἀδελφοί, or the Laity, assisting at the deliberations (see *v.* 7. 11), and giving force to the decree of the Council by *reception* of it.

On this latter point, see further on *v.* 23.

This Council of Jerusalem is the model of all succeeding ones, except so far as their circumstances may have been modified by the renunciation of heathenism on the part of the Governing Power of a Country, and by its reception into the Christian Church. See *Bp. Andrewes*, On the Authority of Christian Princes in summoning Councils, Serm. vii. Vol. v. p. 156—168; also *Hooker*, viii. 5; and the Expositors of the XXIst Article.

6. συνήχθησαν οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι] The first COUNCIL of the CHRISTIAN CHURCH.

The Convention of the Disciples (Acts i. 15) for the election of an Apostle, and the Assembly for the apppointment of Deacons (Acts vi. 11) are reckoned by some as Councils (e. g. by *Cabassutius*, de Conciliis, cap. i. ed. Lovan. 1776); and some add the Assembly at Miletus, Acts xx.: but these differ much from this Synod at Jerusalem.

It was a maxim of the Ancient Church "to do nothing without the Bishop"—μηδὲν ἄνευ τοῦ ἐπισκόπου πράσσειν (*Ignat.* ad Trall. 2). And (as *Grotius* observes) at this Council, the Apostles, although they had a sufficiency of right and of divine gifts in themselves, yet have left a lesson to Bishops, to do nothing without their Presbyters.

— ἰδεῖν] "ut cognoscerent;" the Hebr. יָדַע (*yada*) is often rendered by ἰδεῖν in LXX (see Lev. xxiii. 43. Deut. iii. 19; xxxiv. 6), and from that Hebrew root, εἶδω, εἴδημι, and *video*, seem to be derived.

τούτου. 7 [f] Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ἡμῖν ἐξελέξατο ὁ Θεὸς, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. 8 [g] Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· 9 [h] καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. 10 Νῦν οὖν τί πειράζετε τὸν Θεὸν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; 11 [i] Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. 12 Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν. 13 [j] Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες ἀδελφοί, ἀκούσατέ μου. 14 [k] Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. 15 Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,

f ch. 10. 20. & 11. 1, 2.
g 1 Chron. 28. 9. ch. 1. 24. & 10. 44.
h ch 10. 43.
1 Cor. 1. 2.
1 Pet. 1. 22.
i Eph. 2. 8. Tit. 3. 7.
j ch. 12. 17.
k 2 Pet. 1. 1.

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7. Πέτρος] he rises first to make his defence, having been the first object of attack. See on *v.* 1. The summoning of this *Council*, and the part taken in it by *St. Peter*, seem to present a strong argument against the doctrine of his *supremacy*; and much more against that of the supremacy of the Bishops of Rome, who profess to be his successors.

If St. Peter had been Supreme Head of the Church, and if his decrees were absolute and infallible, there was no need of this appeal from Antioch (which Romish Divines affirm to have been St. Peter's see) to Jerusalem. There was no occasion for the assembling of a *Council* of Apostles and Presbyters there. The appeal would have been to St. Peter himself; and he would not have attended the Council, to make his defence before it. And the decree of the Council would not have been framed as it is. We should have had a Papal rescript, and not a Synodical decree.

The Holy Spirit appears to have taught the Church by this history, that in doubtful and controverted matters the appeal is not to any *single Bishop*, even though he be an Apostle, but to a *Council* of the Church; that is to say, to the Holy Ghost Himself, Whose presence and guidance have been promised by Christ to the Church, and may be rightly expected by her, when, in imitation of ancient Councils, who placed the Volume of the Gospels on a royal throne in the midst of the Conclave, she prays for His direction, and regulates her deliberations (as St. James here teaches her to do) by His Holy Word.

And whatever has been decreed by Councils of the Church, duly constituted, and conducting their deliberations on this principle,—and whatever, having been so *decreed* by Councils, has been *received* by the consentient voice of the faithful in Christendom, which is the Body of Christ, and has taken root in her usage, *that* may be safely accepted as a true exposition of Christian Doctrine.

It has been indeed alleged, that such principles as these impute *Infallibility* to a given body of men, e. g. to a Council; and that these principles are therefore liable, though not in the same degree, to the objections urged against the doctrine of Papal Supremacy. But this allegation is erroneous; it confounds two things which ought to be kept distinct, viz. *à posteriori* Inerrancy, and *à priori* Infallibility. The Romish theory asserts that the Pope is *infallible*,—i. e. that he *cannot* err in any thing that he may decree *ex cathedrâ*, as Pope; whether or no, what he decrees, may be subsequently *received* by the consent of Christendom. But no such authority is rightly claimed for a *Council*. It cannot be said *à priori* that any given body of men, however wise or holy, who meet together, may not err. But what may be asserted is, that if Councils are duly constituted and convened, and ground their deliberations on Holy Scripture; and if what they decree, is *à posteriori received* by the faithful, and becomes part of the Code of the Church; then what is so determined and received is not erroneous, but true.

— ἀφ' ἡμερῶν ἀρχαίων] From the beginning of the Gospel. See xi. 15, ἐν ἀρχῇ, the Day of Pentecost. xxi. 16, ἀρχαίῳ μαθητῇ. Phil. iv. 15, ἐν ἀρχῇ τοῦ εὐαγγελίου, and for the *fact* of St. Peter's selection see Acts x. 20; xi. 12—15.

St. Peter refers to Christ's promise to him, that he should open the kingdom of heaven with the keys of the Word and Sacraments. Matt. xvi. 19.

— πιστεῦσαι] To be engrafted in His Church on their public profession of faith in Christ. See on xiii. 48.

8. ἐμαρτύρησεν αὐτοῖς] By the visible descent of the Holy Spirit upon them, "as upon us at the beginning," Acts x. 44, 45; xi. 15.

10. τί πειράζετε τὸν Θεόν] Why do you tempt Him, Who has already declared His pleasure in this matter, by His vision to me and to Cornelius, and by the descent of the Holy Ghost on him, and on other Gentiles evangelized by my ministry? Acts x. 44; xi. 15. Why do you tempt Him, by controverting what He has decided, and by resisting His will?

— ζυγόν] The yoke of the Ceremonial Law; instead of the χρηστὸς ζυγὸς, 'of Christ.' Matt. xi. 29, 30.

— ἰσχύσαμεν] Had not strength to bear—not a complaint of divine severity, but a confession of human infirmity. Cp. Phil. iv. 13.

11. Ἰησοῦ] *Elz.* adds Χριστοῦ, which is not in A, B, E, G, H. The hope of *salvation* (τοῦ σωθῆναι) is expressed emphatically by the word Ἰησοῦς, or *Saviour*, standing alone.

13. Ἰάκωβος] The Bishop of Jerusalem. (*Chrys.*) It is probable that *as such* he was *President* of the Council; and see St. Paul's words, Gal. ii. 9, concerning this assemblage, where he places *James* first.

(1) The first argument (for the reception of the Gentiles on *equal* terms with Jews, and *without* the imposition of the *ceremonial* law, now fulfilled in Christ) was the Nature of the Law itself, which even they to whom it was given were too weak to bear (*v.* 10.)

(2) The second was from God's choice, that the Gentiles should be evangelized by *Peter* (*vv.* 7, 8).

(3) The third is from the visible signs of God's approval, manifested in the miracles wrought by Him, through the instrumentality of Barnabas and Paul, in preaching to the *Gentiles*.

(4) The fourth argument, stated by James, *vv.* 16—19, is from *ancient prophecy*, foretelling the restoration of the house of David in the evangelization of the world; and to this St. James adds,—

(5) A fifth, the crowning argument of all, derived from God's own attributes, His universal Knowledge, and Care, and everlasting Love, for what He has *made* (τὸ ἔργον αὐτοῦ, *v.* 18). And since He is the Maker and Father of the *Gentiles* as well as the *Jews*, therefore *they* are objects of His Love even from the beginning.

14. Συμεών] שִׁמְעוֹן. (See 2 Pet. i. 1.) James does not say Πέτρος, but uses his original *Hebrew* name, as supplying an argument *à fortiori*. *Simon*, the Apostle of the *Circumcision*, he who has *not changed* his name like Saul (the Apostle of the Gentiles), but he who retains his original Hebrew appellation, although *Petros* is added to it, he, with all his Jewish habits and prepossessions, has shown what God has done by him among the *Gentiles*. And now hear what your own *Hebrew* Prophets say to the same effect, He has been a true *Simeon*, *hearing* and obeying God; imitate him.

This is the last mention of St. Peter in the Acts of the Apostles.

— λαόν] *Elz.* adds ἐπὶ, which is not in A, C, D, E. The sense is, to take a people for His own Name, from the Gentiles; a saying best illustrated by our Lord's commands to His Apostles, to go and baptize *all Nations* in the One *Name* of the Triune God.

1 Amos. 9. 11, 12.

16 [1] Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· 17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα. 18 Γνωστὸν ἀπ' αἰῶνός ἐστι τῷ Θεῷ τὸ ἔργον αὐτοῦ. 19 Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· 20 [m] ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ,

m ver. 29. Gen. 9. 4. Lev. 3. 17. 1 Cor. 8. 1, 9, 10. & 10. 14, 20, 21. 1 Thess. 4. 3.

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16. *σκηνήν*] = סֻכָּה, *tugurium, tabernaculum, domum.* The word is not *palace*, but tent, to show the low estate to which the house of David had been reduced, when raised up into the Universal Church by Christ: cf. Isa. liv. 2. The Tabernacle of David is the Church of God to be raised up in the Seed of David, which is Christ, the Eternal Word, Who pitched His tent in our Nature (John i. 14) in the house of David, and so raised up for ever the tabernacle of our fallen humanity (*Œcumen.* p. 123, and compare *Hengstenberg*, Christol. iii. 227), and in Whom all Nations are blessed.

This is a remarkable interpretation of Hebrew Prophecies; an interpretation delivered at Jerusalem itself, by the Apostle St. James, the first Bishop of Jerusalem. And it declares that the true Restoration of the Tabernacle of David is to be found in the reception of the residue of the human family, and in the flowing-in of *all* Nations, whether Jew or Gentile, into the Church of Christ. Is this a divine declaration on the true "Restoration of the Jews?"

Amos ix. 12 says, לְמַעַן יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם, *ut possideant residuum Edom, et omnes gentes super quas invocatum est nomen meum in eas Dominus dixit*, which the LXX renders ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα.

It has been supposed by some that the LXX read אָדָם for אֱדוֹם, and יִדְרְשׁוּ for יִירְשׁוּ, but this supposition is not necessary (see *Pococke*, Port. Mos. iv. p. 46), אֵת is often the note of the *nominative* case; and the LXX Version, which is sometimes a Targum or Paraphrase, regards *Edom* as a general repesentative of those who were alien from God.

St. James and St. Luke *adopt* that Version, as not contrary to the mind of the Spirit, and indeed as expressing that mind, declared in numerous *other* places of Holy Scripture (quoted by *Mr. Grinfield*), which are almost identical in sense with the words of the LXX. See, for instance, Ps. lxxxvi. 9, πάντα τὰ ἔθνη ὅσα ἐποίησας, ἥξουσι καὶ προσκυνήσουσι, καὶ δοξάσουσι τὸ ὄνομά σου. Ps. xxii. 31; cii. 18. Isa. xliii. 7.

17. *ἐφ' οὓς—ἐπ' αὐτούς*] a Hebraism retained by the LXX, from the original of Amos. Cf. *οὗ—αὐτοῦ* 1 Pet. ii. 24. Rev. vii. 2; xiii. 12. *Vorst* de Hebr. p. 546. The *αὐτοὺς* gives an emphasis to the relative,—even upon *them*.

— *ταῦτα*] *Elz.* adds πάντα, which is not in A, B, C, D, nor in *Irenæus*, l. c. The quotation from Amos ends at *ταῦτα*. And the comment of St. James begins at *γνωστόν*.

18. *γνωστὸν ἀπ' αἰῶνός ἐστι τῷ Θεῷ τὸ ἔργον αὐτοῦ*] This reading, which is adopted by *Lachmann* (with the omission of *ἐστιν*) and by *Bornemann*, is authorized by A (omitting *ἐστιν*) and by D, and by *Irenæus*, iii. 14, who has "Cognitum à sæculo Deo est opus Ejus," and by *Vulg.*, *Arm.*, *Syr.*, omitting τῷ Κυρίῳ.

γνωστὰ is the reading of B, C, which omit the rest of the clause. E has *γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ*, which is the reading of *Elz.*

The emphatic words are *γνωστὸν* and *ἔργον*. God the common Father of all *knows* (i. e. not only *foresees*, but *cares* for and *loves*, יָדַע, *novit, dilexit*, Gen. xviii. 19. Exod. i. 8; ii. 25; xxxiii. 12. 17. Hos. v. 4, and *passim*) from the beginning, not only the Jews but all men; and not only *men*, but His *works* generally, i. e. every thing that He has made. His mercy is over all His works from everlasting. He hateth nothing that He hath made. See above, on *v.* 13.

The argument is—The decree that I propose is nothing new, but is based on the foundation of God's eternal Foreknowledge of, and Universal Love to, all His Creatures.

19. *ἐγὼ κρίνω*] 'censeo.' Cp. xvi. 4, *δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων*, and xxi. 25, *κρίναντες μηδὲν τοιοῦτον τηρεῖν*, words which show that no single voice of any one Apostle (James, or Peter, or Paul) was predominant over the rest.

20. *ἀλισγημάτων*] A word peculiar to the N. T. and the LXX Version of the Old. See Dan. i. 8. Mal. i. 7. 12, explained by *εἰδωλόθυτον* Acts xxi. 25. It is derived from ἀλισγέω, which the LXX use for גָּאַל, "*redimo* sanguine (a remarkable intimation of *redemption* by the effusion of blood), *sanguinem effundo*, et sanguine effuso maculare, ideòque *contaminare*" (Zeph. iii. 1. Isa. lxiii. 3).

The Greek ἀλισγέω appears to be derived from an unused root, ἀλίω, i. q. *κυλίω*, *volvo*, to wallow in the *βόρβορος* of uncleanness, especially in blood. See *Valck.* here, and cp. *κύλισμα βορβόρου*, 2 Pet. ii. 22.

On the reason and obligation of the Decree with regard to things offered to idols, see note on *πνικτοῦ καὶ αἵματος*, *v.* 20.

20. *τῆς πορνείας*] This injunction was rendered necessary by the then condition of the Gentile World. Cp. 1 Thess. iv. 5. Eph. iv. 18. 19. A striking proof of moral depravity in an enlightened age.

See *Bp. Sanderson's* excellent remarks (Serm. vi. ad Populum, § 9, Vol. iii. p. 220), where, after showing by examples into what a state of moral blindness and degradation the Heathen Nations had sunk in that age of *intellectual* light (a solemn warning to other Nations), in their connivance at this deadly sin, and it may be added, even in their consecration of it by religious rites, by temple, priest, and sacrifice (e. g. at Corinth, Paphos, Cyprus), he proceeds to say, "out of this consideration the Apostles in that first Council holden at Jerusalem, thought it needful by Ecclesiastical Canon, among some other indifferent things for the Church's peace, to lay this restraint upon the converted Gentiles, that they should abstain from *fornication*."

"Not as if fornication were in itself an indifferent thing, as those other things were, or as if those other things were, in themselves, and simply, unlawful, as fornication was. But the Apostles did *therefore* join fornication and those other indifferent things in the same Canon, because the Gentiles *accounted* fornication a thing as indifferent as what was most indifferent."

— *τοῦ πνικτοῦ, καὶ τοῦ αἵματος*] i. e. from *blood*, whether in the animal strangled (i. e. so that the blood is not allowed to issue from it when killed), or blood poured out from it. *τὸ πνικτὸν* was regarded as a delicacy by the Gentiles. Cp. *Casaubon* ad Athen. ii. c. 24.

The foundation of this prohibition is in the command given to Noah (Gen. ix. 4), and renewed in the Law. Lev. iii. 17; vii. 26; xvii. 10; xix. 26. Deut. xii. 16. 23. 1 Sam. xiv. 33; and see the passages from the Rabbis in *Lightfoot*, ii. 697.

Things which are not unlawful in themselves, but indifferent, may *become* inexpedient and evil, "per *accidens*, ratione scandali." "Every creature of God is good, and nothing to be refused" (1 Tim. iv. 4), and "all things are lawful to me," says St. Paul, "but all things are not expedient" (1 Cor. vi. 12; x. 23); and if they are *prohibited* by *lawful* authority they are unlawful to me who am subject to that authority.

This was the case, in primitive times, with meats offered to Idols, and with blood; an abstinence from which had been commanded *before the Law*, by three of the seven precepts given to Noah, as the Jews affirm. See *Seder Olam* in Selden de Jure Heb. vii. 3, p. 809. *Gieseler*, Eccles. Hist. § 17, note 7, and § 26, note 6.

"It was the custom of the Church, almost till the time of St. Augustine, to abstain from eating of blood, in compliance with the rule given by the Apostles to the Gentile Converts. Therefore by the most ancient laws of the Church all clergymen were obliged to abstain from it, under pain of degradation. This is evident from the *Apostolical Canons* (Can. 69), and those of the Council of *Gangra* (Can. 19), and of *Trullo* (Can. 67). But this was looked upon by some only as a temporary injunction; so it appears from *St. Augustine* (c. Faust. xxxii. 13) that in his time it was of no force in the African Church. For he says that in his time few men thought themselves under any obligation to observe it. . . . He that would see more about it may consult *Curcellæus*, de esu sanguinis, cap. 13." *Bingham*, xvii. 5. 15. And cp. the authorities in *Howson*, 262, 3, whence it appears

καὶ τοῦ αἵματος. 21 [n] Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

[n] Neh. 8. 1. ch. 13. 27.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις, σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες διὰ χειρὸς αὐτῶν τάδε, Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν

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that the Greek Church still maintains the obligation of the Apostolic decree concerning abstinence from blood.

The Apostles thought it expedient to require from the Gentile Christians an abstinence from these things; for divers reasons—

(1) Because the feasting on things offered to idols (known to be such) was almost unavoidably connected with the *worship* of *idols*. See 1 Cor. viii. 10.

(2) Because the eating of things strangled, and blood, would have revolted the *Jewish* Christians from intercourse with them, and so have been a hindrance to Church-Unity.

(3) Because the Apostles desired to show the Jewish Converts that they had a tender regard for their scruples, especially when grounded on Ante-Levitical Law and Usage; and *therefore* the Jewish Christians would be more disposed in return to comply with the Apostles in *not enforcing* on the Gentile Christians the Rite of circumcision and the other ceremonies of the Levitical Law.

On these points, see *Augustin.* (c. Faust. xxxii. 13), and *Hooker* (IV. xi. 5), who says, "The Apostles did not impose upon the Churches of the Gentiles any part of the Jews' ordinances with bond of necessary and perpetual observation (as we all both by doctrine and practice acknowledge), but only in respect of the conveniency and fitness of the *present* state of the Church, as it then stood."

Again *Hooker* (Serm. iii. p. 619) says, "A *positive* law is that which bindeth them that receive it, in such things as might *before* have been either done or not done without offence, but not *after*, during the time it standeth in force. Such were those Church Constitutions concerning *strangled* and *blood*. But there is no *person* whom, nor time wherein, a law *natural* doth not bind."

On this important question, involving a discussion of the fundamental principles of Law, and of the duty and right of Conscience, see also *Bp. Sanderson*, Serm. v. ad Pop. iii. p. 160, § 16, and p. 169, "The Apostles in the first Council holden at Jerusalem, *laid* upon the *Churches* for *a time* a restraint from the eating of blood, and things sacrificed to idols and strangled."

It may be noticed here, that the Apostles would not have prohibited the Gentile Churches the eating of *blood*, in this unqualified manner, if they had believed in a *carnal* presence of flesh and blood in the Holy *Eucharist*. Therefore this Decree of the First Council of the Christian Church may be rightly appealed to, as containing a primitive protest against the Romish dogma of Transubstantiation.

21. Μωϋσῆς γάρ] We will send by letter these decrees to the *Gentile* Christians, but it is not necessary to transmit them to the Jewish Christians, because they have them already in substance in the Pentateuch, which they hear every Sabbath-day (*Chrys.*); or, as *Cassiodor.* expresses it, "sufficere *Mosi*, quod *ejus* nomen in Synagogâ omni Sabbato cum veneratione nominatur." This interpretation is confirmed by the words in *v.* 23, τοῖς ἀδελφοῖς τοῖς ἐξ ἐθνῶν. The Decrees do not appear to have been sent to the *Jewish* Christians.

This clause may also intimate—that it was *necessary* to frame and transmit these Decrees to the Gentile Christians, because the Law of Moses is always sounding every where, from ancient times, in the Synagogues; and because the Mosaic Law has therefore, from its venerable antiquity and wide-spread diffusion, great influence, even in heathen countries; and because it could not be expected that the Jewish Christians would communicate, as brethren, with those who set that Law at defiance even in those things which were anterior to that Law, and belonged either to the Patriarchal dispensation, or even to the Natural Law.

Further, by this honourable reference to *Moses* and the Law, on the part of the Church at Jerusalem, the Jews and Jewish Christians would be conciliated, and might reasonably infer that there was good reason for the non-exaction of Circumcision from the Gentiles on their reception into the Church. See *Chrys.*

— κηρύσσοντας—ἀναγινωσκόμενος] He is *preached* by being *read*. An apostolic statement of the important truth vindicated by *Hooker* (E. P. V. xix.), that public *Reading* of Holy Scripture is *Preaching*.

22. Σίλαν] or Silvanus, a προφήτης (see *v.* 32), and afterwards the companion of St. Paul (xv. 40; xvi. 19. 25; xvii. 4), and associated with him in the preambles of his Epistles. 1 Thess. i. 1. 2 Thess. i. 1. See also 1 Pet. v. 12.

The name is always written Σίλας in the History of the Acts, where the word occurs thirteen times; and Σιλουανὸς by St. Paul and St. Peter. On the contractions of proper names, see *Winer*, Gr. Gr. § 16, p. 93. Examples in the New Test. are Ἀπολλῶς for -ώνιος, Ἀρτεμᾶς for -ίδωρος, Νυμφᾶς for -όδωρος, Ζηνᾶς for -όδωρος, Ἐπαφρᾶς for -όδιτος, Λουκᾶς for *Lucanus*.

— ἄνδρας ἡγουμένους] A strong proof (as *Alford* well observes) that Silas was not (as some have imagined) the Author of the Acts of the Apostles.

23. καὶ οἱ—ἀδελφοί] This is the reading of *Elz.*, supported by E, G, H, and the great body of Cursive MSS., and the *Syriac*, *Coptic*, and *Ethiopic* Versions; and is retained by *Tisch.* and *Bloomf.*

This being the case, and this passage being one which has been made the subject of controversial disputation, I have deemed it best to leave the Text as it stands in the commonly received edition; and to accompany it with a statement of the evidence concerning the retention of the καὶ οἱ, so that the reader may form his own judgment on the matter.

The καὶ is not in D, and the words καὶ οἱ are not found in A, B, C, nor in the Vulgate and Armenian Versions; nor in *Irenæus*, iii. 14, nor *Origen*, c. Cels. p. 396 (see *Wetstein* and *Mill*, proleg. 1350). They have therefore not been admitted by *Lachmann*, *Bornemann*, and *Alford*. And this reading, which *omits* καὶ οἱ, seems to be confirmed by *internal* evidence,—

(1) *à priori*, Paul and Barnabas are said to go up "to the *Apostles* and *Elders* at Jerusalem (xv. 2) concerning this question."

(2) The "*Apostles* and *Elders*" are said "to have met together to consider this matter" (xv. 6).

(3) *à posteriori*, Paul is said to have gone through the Cities, delivering to them to keep the Decrees determined by "the *Apostles* and *Elders* at Jerusalem" (xvi. 4).

This triple mention of *Apostles* and *Elders*, without the addition of any other party, is significant;

It seems to indicate that "the Apostles and Elders" constituted the Council, as far as deliberative voice and definitive sentence were concerned; and therefore the Decree was promulgated in *their* names.

And this interpretation is confirmed by the subsequent usage of the Christian Church in Synods. See *Bingham* (ii. 19. 11—13), "It is agreed on all hands by unprejudiced persons, that Presbyters had liberty to sit and deliberate with Bishops in Provincial Councils." See above on *v.* 6.

And, as *Abp. Cranmer* says (in Bp. Burnet's History of the Reformation, c. i. 353), "In all the Antient Councils of the Church, in matters of Faith and Interpretation of Scripture, no man made *definitive* subscription but *Bishops* and *Priests*, forsomuch as the declaration of the Word of God appertains unto them." See also *Hooker*, VIII. vi. 8, and VIII. vi. 12, "It cannot in any reason seem otherwise than most fit, that unto *Ecclesiastical Persons* the care of devising *Ecclesiastical Laws be committed*."

So *Dr. Field* writes; "our adversaries (the Romanists) say that *the Protestants* affirm that *Laymen* ought not only to be present in General Councils, but also to have *decisive voices* as well as they of the Clergy; and thereupon they charge us with great absurdity."

"It is agreed that Ministers only have decisive voices in Councils, in sort before expressed." So also *Bp. Beveridge* (Codex Canonum vindicatus 1678, p. xx.), "Laici ad judicium de doctrinâ aut disciplinâ Ecclesiasticâ ferendum nunquam admissi sunt." And so *Dr. Field* adds (On the Church, v. c. 49, p. 646, ed. 1635), "The persons that may be present are of divers

ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. [24] ° Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν
° Gal. 2. 4. ver. 1. Tit. 1. 10, 11.
ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες
περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα, [25] ἔδοξεν ἡμῖν γενο-
μένοις ὁμοθυμαδὸν, ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγα-
p ch. 13. 50. & 14. 19.
πητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, [26] p ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς
αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [27] ἀπεστάλκαμεν
οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. [28] * Ἔδοξε
γὰρ τῷ Πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος,
q ver. 20. ch. 16. 4. & 21. 25.
πλὴν τῶν ἐπάναγκες τούτων, [29] q ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, καὶ
πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. ἔρρωσθε.

[30] Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος
ἐπέδωκαν τὴν ἐπιστολήν. [31] Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει.
[32] Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκά-
r ch. 14. 22. s 1 Cor. 16. 11. 2 John 10.
λεσαν τοὺς ἀδελφοὺς καὶ r ἐπεστήριξαν. [33] Ποιήσαντες δὲ χρόνον, s ἀπελύ-
θησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς·
[35] Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελι-
ζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

[36] Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ
ἐπισκεψώμεθα τοὺς ἀδελφοὺς t κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν
t ch. 13. 4, &c. u Col. 4. 10. ch. 12. 12, 25. & 13. 5. 2 Tim. 4. 11. Philem. 24. v ch. 13. 13.
λόγον τοῦ Κυρίου, πῶς ἔχουσι. [37] u Βαρνάβας δὲ ἐβούλετο συμπαραλαβεῖν τὸν
Ἰωάννην τὸν καλούμενον Μάρκον· [38] v Παῦλος δὲ ἠξίου τὸν ἀποστάντα ἀπ'
αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ συμπαρα-

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sorts; for some there are with authority to *teach, define, prescribe*, and to *direct*. Others are there to hear, set forward, and consent unto that which is there done. In the former sort, none but only Ministers of the Word and Sacraments are present in Councils, and they only have deciding and defining voices; but in the latter sort, Laymen also may be present; whereupon we shall find that Bishops and Presbyters subscribe in this sort; 'Ego, N. *definiens* subscripsi;' but the Emperor, or any other Lay person, 'Ego, N. *consentiens* subscripsi.'"

And this has been the practice from time immemorial in England. See *Bp. Kennett's* Eccles. Synods, ed. London, 1701, Part i. p. 249, where he says, "By collating the history of all our Saxon Councils, it is easy to discover that if the subject of any laws was for the outward peace and temporal government of the Church, such laws were properly ordained by the King and his great Council of Clergy and Laity intermixed, as our Acts of Parliament are still made. But if there was any *doctrine* to be tried, or any exercise of pure discipline to be reformed, then the Clergy of the great Council departed into a separate Synod; and there being the same men in a different and sole capacity, they acted as proper Judges within the power of the keys. Only when they had thus provided for the state of Religion, they brought their Canons from the Synod back again to the Council, to be ratified by the King with advice of his great men; and so wisely made the Constitutions of the Church to be Laws of the Realm. I cannot imagine that the Saxon National Assemblies were any more mixed Councils than our English Parliaments are. Theirs had authority not only in Civil matters, but in all external Church affairs; so have ours. Yet theirs did not meddle with Doctrines or Spiritual Discipline, nor will ours; for all the wise suggestions that are made to them.

"The Norman's Revolution made indeed no change in this respect. The Conqueror in his great Councils had his spiritual and his temporal Barons; and they jointly advised him upon all the exigencies of preserving the peace, and advancing the interest of Church and State. But when matters arose that were purely spiritual, then the King allowed a Legate or an Arch Bishop to meet the other Prelates in a distinct Synod, and there to act as the *Church Representative*."

These are the principles which regulate the proceedings of the Church of England in her Convocations, where Bishops and Presbyters sit and deliberate as Brethren; but no Canon framed by them has force of law in the Courts of the Realm, unless it is received and ratified by the Crown.

— ἀδελφοῖς τοῖς] The inculcation of the word ἀδελφοί in the Preamble of this Decree, of the first Council of the Church, and in this Chapter generally (where it occurs no less than eleven times), was probably designed to show, that, in order to settle Church Controversies, Bishops, and Presbyters, and People, should ever remember that, although there are divers degrees and orders in the Church,—yet all its members are *Brethren*. Cp. Matt. xxiii. 8. John xx. 17. Acts vii. 26.

— χαίρειν] Used in the N. T. only by St. James, i. 1; perhaps a sign that he had the principal part in framing the decree.

25, 26. σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ—ἀνθρώποις—Ἰησοῦ Χριστοῦ] A remarkable testimony. The first Christians were not wont to praise one another in public. But here such an attestation, especially to St. Paul, was seasonable and appropriate. It was a *reply* to the *charges* of the Judaizers against him. It was a public declaration on the part of the other Apostles, that St. Paul's claims to divine revelations, and to an apostolic mission, were true; and that there was no difference of opinion, or disparity in dignity, between him and the Twelve who had "seen the Lord" on earth. Such a declaration was called for. See ix. 26.

28. ἔδοξε τῷ Πνεύματι τῷ ἁγίῳ καὶ ἡμῖν] i. e. to *us* inspired by the Holy Ghost, to us His ministers and organs for declaring the truth,—a mode of expression not uncommon in the Old Testament, where we read, "The people believed *the Lord* and His servant *Moses*," Exod. xiv. 31. "The sword of the *Lord* and of *Gideon*," Judges vii. 18. 20. "The people feared the *Lord* and *Samuel*," 1 Sam. xii. 18. (*Severus.*)

There is also another reason for the addition of the word *us*. *We*,—though Jews by birth and education, and of the Circumcision,—*we* declare that the Gentiles are not to be circumcised. (*Chrys.*)

The prayer used by the English Convocation may be cited here: "Concede ut Spiritus Tuus, Qui *Concilio* olim *Apostolico*, huic nostro etiam nunc insideat." But it cannot be held with *Bellarmine* (de Concil. ii. c. 2) that Councils of the Church now are entitled to adopt the words of the text in the framing of Canons. See *Hooker*, VIII. vi. 7. *Abp. Laud* against Fisher, § 33. *Hammond*, i. p. 558.

33. ἀποστείλαντας αὐτούς] So A, B, C, D.—*Elz.* ἀποστόλους. After these words *Elz.* adds ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ, which are not in A, B, E, G, H.

37. ἐβούλετο] So A, B, C, E.—*Elz.* ἐβουλεύετο.

38. ἠξίου μή] Stronger than οὐκ ἠξίου. He thought it right *not* to take him.

— τοῦτον] Emphatic, and therefore reserved for the end of the sentence.

λαβεῖν τοῦτον. 39 Ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· 40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Κυρίου ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. 1 [a] Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος· 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3 Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ

[a] ch. 14. 6. Rom. 16. 21. Phil. 2. 19. 1 Tim. 1. 2.

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39. παροξυσμός] παροξυσμός, οὐκ ἐχθρά (*Œcum.*),—i. e. it was only a transitory ebullition of a natural infirmity of temper; "exacerbatio, non odium."

On some circumstances which had probably led to this difference, see above on xiii. 12, and compare Gal. ii. 1—11, for the preparatory history.

It appears that (as is often the case) one difference led to another;

(1) St. Paul had recently resisted St. Peter at Antioch, and had "rebuked him to the face, because he was to be blamed." As *Bede* says (on Acts xv.): "His diebus impletum est quod Apostolus Paulus ait, 'Cum venisset Cephas Antiochiam in faciem ei restiti.'" (Gal. ii. 11.)

(2) St. Paul had opposed St. Barnabas, who had then been led away by St. Peter's example. (Gal. ii. 13.)

(3) That difference was soon followed by another (*viz.*) with reference to St. Mark, who was ἀνεψιὸς to Barnabas.

On the narrative of this παροξυσμὸς it may be observed,

(1) That in St. Luke we have a faithful annalist, who when writing the history of the Apostles does not disguise their frailties, nor those of a brother Evangelist.

(2) That a religion is true, which is not damaged by a strife of its chief teachers, but, under God's Providence, is more widely disseminated in consequence of a difference, which, if that religion had been of human origin, would have been very baneful to it.

(3) That the Apostles, and other first Preachers of Christianity, were not exempt from human infirmities; and thus the excellency of the power of the Gospel, in the wonderful moral, social, and religious change which it has wrought on the world, is seen more clearly to be of God. (2 Cor. iv. 7.)

(4) That the *Inspiration* of the Apostles and Evangelists, in what they *wrote* for the instruction of the Church, and in what was *received* by the Spirit of Christ in the Church, as Canonical Scripture, is displayed more clearly by the fact, that in what they *did*, they were not always exempt from human frailty, nor were supposed to be so by the Church, which received their writings as divine. See above, Preface to the Gospels, p. xix.

They had their treasure in earthen vessels. (2 Cor. iv. 7.) "The strength of God was made perfect in their weakness." (2 Cor. xii. 9.) "Paulus severior," says *Jerome*, "Barnabas clementior; uterque in suo sensu abundat; et tamen *dissentio* habet aliquid *humanæ fragilitatis*." Adv. Pelag. lib. ii. p. 522.

Paul may have erred in his strife with Barnabas, as he did err in his pleading before Ananias (Acts xxiii. 3); and both these incidents are recorded by the Holy Spirit writing by St. Luke. But there is *no* error in what was delivered by the Holy Ghost, through the agency of St. Paul, to the Church, as Canonical Scripture, and has been received by the Body of Christ, the Church Universal, as such.

(5) That we are not to be scandalized or falter in the faith, if Christian Teachers differ among themselves. There is but One Teacher Whose Charity never failed or was disturbed—Christ. "Soli Dei Filio servabatur sine delicto permanere." (*Tertullian*, de Præscr. 3.) Peter was rebuked by Paul (Gal. ii. 11); Paul and Barnabas strove. And if even Apostles sometimes differed, why need we be perplexed by occasional dissensions between other holy men, such as S. Cyprian and S. Cornelius, S. Cyril and Theodoret, S. Jerome and S. Augustine, S. Chrysostom and Epiphanius? Rather let the sight of such differences stimulate the faith and hope of Christians. Let it induce them to raise their eyes from the Church militant on earth to the Church glorified in heaven, and from the transitory strifes of Time to the never-ending peace of Eternity.

(6) That the strife of Paul and Barnabas was afterwards healed, and that St. Mark was recovered to the love and esteem of St. Paul. We find Mark with St. Paul, when he addressed the Colossians (iv. 10; cp. Philemon 24), to whom he had written concerning him, and to whom he commends him. And perhaps there is something significant in the terms by which he there describes him, "*Mark, kinsman to Barnabas;*" as if to intimate that Barnabas had acted a kinsman's part in his tenderness to his relative; and to show his love for Barnabas as well as Mark. And at last St. Paul, who once would *not take* Mark with him because "he had departed from them, and did not go with them to the work," afterwards *sent* for him to Rome, and desired Timothy to take, and bring him, "for he is profitable to me for the ministry." (2 Tim. iv. 11.)

(7) As to the parts taken respectively in this παροξυσμὸς by St. Paul and St. Barnabas, we may adopt the words of *Tertullian*: "Viderint ii, qui de Apostolis judicant; mihi non tam benè est, imò non tam malè est, ut Apostolos committam." (De Præscr. 24.) Or, as *Chrys.* says, τοὺς ἁγίους ὑβρίζω; μὴ γένοιτο. Ὁ Παῦλος ἐζήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλάνθρωπον: and he well adds, πάνυ ὠφέλει τὸν Μάρκον ἡ μάχη αὕτη, τὸ μὲν Παύλου φοβερὸν ἐπέστρεφεν αὐτὸν, τοῦ δὲ Βαρνάβα χρηστὸν ἐποίει μηκέτι ἀπολειφθῆναι· μάχονται μὲν, πρὸς ἓν δὲ τέλος ἅπαντᾷ τὸ κέρδος. It pleased the God of Justice and Mercy to bless the efforts of both Paul and Barnabas. And now that all the παροξυσμὸς of human passion has passed away for ever, all the fruits of justice and of love, of repentance and of zeal, of honesty and of truth, remain, and will never fail. The two brother Apostles, Paul and Barnabas, and the two Evangelists, St. Mark and St. Luke, are united in the joys of Paradise—never to be severed more.

So may all differences in the Church cease!

— Βαρνάβαν] The last notice of Barnabas in the Acts. The historian takes leave of him, as he first mentions him (iv. 36), in connexion with his native country, *Cyprus*.

40. Σίλαν] "Pro Barnabâ; et mox Timotheum pro Marco." (*Bengel.*)

Thus the Great Head of the Church overrules even the strifes of Christians, and makes them conducive to the spread of Christianity, and to the good of His faithful people.

Another source of comfort and of hope in times of division.

CH. XVI. 1. καὶ ἰδοὺ] "And lo!" introducing the mention of a gift from heaven to Paul, in the place of what he had lost. See on xv. 40.

— ἐκεῖ] at *Lystra*. Some have inferred from Acts xx. 4, that Timothy was of *Derbe*: but the present text appears to state that his domicile was at Lystra. And St. Paul connects Timothy with *Lystra* and *Iconium* (not mentioning Derbe) in 2 Tim. iii. 11. And here Timothy's father is said to have had a good testimony from those of *Lystra* and *Iconium*: Lystra in both passages being placed first.

— γυναικὸς Ἰουδαίας] Eunice. 2 Tim. i. 5.

3. περιέτεμεν αὐτόν] not from any supposition of the *necessity* of Circumcision, at this time, but because nothing profits without Charity; and because all things are to be done for edification, and no offence to be given to any. Therefore he circumcised *Timothy*. But *Titus*, being a Greek, was not compelled to be circumcised (Gal. ii. 3).

By *circumcising Timothy* St. Paul showed that he did not condemn those who still continued to observe the Levitical Law. (Cp. 1 Cor. ix. 20.) By *not circumcising Titus* he showed that he would not *enforce* that Law, and would communicate with those who judged it to be abrogated, and did not observe it. In the former case he proved his charity; in the latter, his courage; by both together he evinced his clear-sighted appreciation of the partial and preparatory character of the Law, which was now dead, but not yet deadly; and of the ever-living permanence and life-giving universality of the Gospel. See on Gal. ii. 3—15, 1 Cor. ix. 20.

b ch. 15. 28, 29. ὅτι Ἕλλην ὑπῆρχεν. 4 [b] Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἰεροσολύμοις. 5 Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

6 Διῆλθον δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα Ἰησοῦ.

c ch. 20. 6. 2 Cor. 2. 12. 2 Tim. 4. 13. 8 [c] Παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα· 9 καὶ ὅραμα διὰ

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6. διῆλθον—Γαλατικὴν χώραν] The sense is—They traversed Phrygia and the region of *Galatia*, having been forbidden by the Holy Spirit to preach the word in *Asia* (i. e. Lydia, Caria, and especially the region near Ephesus), and having come toward Mysia, they were attempting to go into Bithynia, but the Spirit of Jesus permitted them not: and having passed along Mysia, they arrived at Troas. Cp. *Baumgarten*, ii. 103, 4.

On the Gaulish origin of the population of Galatia, and on other local circumstances of that region, see Introduction to the Epistle to the Galatians, and *Howson*, i. p. 284.

St. Paul's purpose, it appears, was to travel westward from Lystra to Ephesus—the great maritime capital of Ionia—but he was not permitted by the Holy Spirit to do so; and he traversed Phrygia and Galatia.

At this time it would seem he planted the Churches of Galatia which are mentioned as in existence, and as confirmed afterwards by him, in ch. xviii. 23.

But St. Luke says *nothing* of their *foundation*. And why? Perhaps because the reader of Scripture could receive ample information concerning them from the *Epistle of St. Paul to the Galatians*.

And here it may be remarked generally, that, as with regard to the *Evangelical History*, the Holy Spirit says nothing in one Gospel concerning the existence of any of the other three, and yet each Gospel is adjusted to the others and to the whole Evangelical Canon; so in the Acts of the Apostles there is no mention of any of St. Paul's Epistles, or even of the fact that he wrote a single epistle; and yet in dictating the Acts by the agency of St. Luke, the Holy Spirit appears to have His Divine Eye on what had been already given, or would be hereafter given, by Himself to the World, in those Epistles, by the hand of St. Paul.

Here is the ground of the argument handled by *Dr. Paley* in his "Horæ Paulinæ." The Acts and the Epistles are from One Spirit. No wonder that there is a beautiful harmony among them, more deeply felt because not the result of effort and art, but of oneness of origin from the Spirit of Truth.

Besides, this *silence* of the Historian of the Acts concerning a very important part of St. Paul's missionary labours, may serve to remind the Christian reader, especially the Pastor, Teacher, and Missionary, that a *record* of their works on *earth*, even though it were in Scripture itself, is not to be too much desired, and never to be made the end of their efforts; but in *this* they are to rejoice, that "their names, though unknown on earth, are written in *heaven*." (Luke x. 20.)

This leads to the inquiry—

Why did the Holy Spirit forbid St. Paul to preach the word in *Asia*, and to go into *Bithynia?*

Perhaps He would thus show that what men consider most illustrious and attractive is of less account in His sight. He drew Paul away from Ionia and Ephesus, the wealthiest and most brilliant region of Asia Minor, in order that he might preach to the servile and semibarbarous tribes of Phrygia and Galatia.

Our Lord chose Galilee of the Gentiles for the scene of His earlier ministry. St. Philip was sent from the populous Samaria to the desert road "that leadeth to Gaza" (Acts viii. 26). And St. Paul is prevented by the Spirit from preaching in Asia, and under the guidance of the same Spirit, he goes and evangelizes Galatia.

The Missionaries of the Gospel in all ages need to be reminded, that poor Pagan villages (see Mark i. 38) and savage tribes are to be converted and sanctified by Christianity, as well as polite cities and cultivated regions; and they whose solitary lot is cast in wild and uncivilized countries will find comfort in the reflection, that Galilee was preferred by Christ to Judæa, and that St. Paul was sent by the Holy Spirit from Ionia to Phrygia and Galatia.

6, 7. κωλυθέντες—οὐκ εἴασεν] These two instances of the *restraining* power of the Holy Ghost, exerted to deter men from what seems abstractedly most desirable, are also proofs that if men labour aright for God, like St. Paul, they may thank Him for what they are *not allowed* to do, as well as for what they are enabled to do. They need His preventive as well as His assisting grace; they require a χαλινὸς for their unruly passions, as well as a κέντρον for their sluggish will.

This passage may also suggest a reason, *why* the Gospel was *not published sooner*, and why it has not *been universally diffused*. God sees what use men *will make* of His gifts, and He acts accordingly. See on x. 5.

The Holy Spirit did not *now* permit them to speak the Word in *Asia;* but soon afterwards enabled them to do so with great success, so that "*all* in *Asia* heard the Word, both Jews and Greeks" (xix. 10).

Here also is evidence of the Inspiration of the Apostles and Evangelists. They proved that they had the Spirit, by what they *did*. St. Luke here affirms that they were guided by the Spirit also in what they did *not* do. What good man could venture to say this, except he were authorized by the Spirit to do so?

May we not also say that here is an illustration of what may at first perhaps be perplexing in Holy Scripture? Many things are *not* mentioned there, which, if Scripture had been a *human* work, would not have been omitted. For example, in the Acts, many leading incidents in the history of St. Paul and the other Apostles are passed over. Doubtless the Holy Spirit had good reasons for withholding these things. Doubtless the Evangelists were sometimes restrained by the Holy Spirit from *writing*, as the Apostles were from *preaching*. There is Inspiration in His Silence.

See the Preface to this volume for further remarks on this subject.

7. κατὰ τὴν Μυσίαν] 'toward Mysia.' This use of κατὰ = *versus*, is seen in Acts ii. 10, τῆς Λιβύης τῆς κατὰ Κυρήνην: and see on xxvii. 12, λιμένα βλέποντα κατὰ Λίβα. Cp. *Winer*, § 49, p. 357.

— **ἐπείραζον]** they were essaying.

— **τὸ Πνεῦμα Ἰησοῦ]** *Elz.* has not Ἰησοῦ, but it is found in the best MSS., A, B, C, D, E, and in numerous Versions, and is received by *Griesb., Scholz, Lachmann, Tischendorf, Bornemann*, and *Alford*.

This reading deserves to be noted, as confirmatory of the doctrine of the procession of the Holy Spirit from the Son, as well as from the Father.

8. Τρωάδα] Alexandria Troas, now a "Colonia Juris Italici," and an "urbs libera." (See *Howson*, ch. viii. and xx.)

The *Troad* and *Philippi* (*v.* 12); two names associated with battle, and connecting the wars of the heroic age, and of the Homeric Deities, with those of the close of Greek History, and the conflicts of the Roman Empire.

But now they become the scenes of the victories of the Gospel of Peace,—a prelude to the moral change to be wrought by it in the World.

Observe St. Luke's modesty. He does not say that he joined St. Paul at Troas. He glides as it were imperceptibly into the Apostolic company; and we only know that he was a sharer in its perils and labours, by the adoption henceforth of the pronoun *we*. See below, xx. 5.

As *Irenæus* remarked (iii. 14) in the second century, "That Luke was an attendant on Paul, and his fellow-labourer in the Gospel, he himself makes manifest, not in a spirit of boasting, but constrained by the truth itself;" and then *Irenæus* quotes this verse of the Acts. St. Luke thus intimates that he was an αὐτόπτης of what he relates. And his testimony is stronger because he relates nothing specially of himself. He also notices when he is *not* present. See *v.* 40.

9. ὅραμα—ἀνὴρ Μακεδών] See below, *v.* 12. It would seem (as *Chrys.* observes, p. 804) that God proportions His revelations

νυκτὸς ὤφθη τῷ Παύλῳ· [d] ἀνὴρ Μακεδών τις ἦν ἑστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν. [10] Ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

[11] Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, [12] κἀκεῖθεν εἰς Φιλίππους, [e] ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς· [13] τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πύλης παρὰ ποταμὸν, [f] οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς

[d] ch. 10. 29.

[e] Phil. 1. 1.

[f] ch. 21. 5.

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to the necessities of the case. When strong persuasion is requisite He sends an Angel; where less will serve, a man.

10. Μακεδονίαν] The Roman name for *Northern* Greece. "Romani postquàm Græcos in suam potestatem redegerant, universam Græciam in duas provincias, *Macedoniam* et *Achaiam* diviserunt, singulas præside regendas.

"*Ista* Macedoniam, quæ propriè dicitur, cum Illyrico, Epiro, Thessalia; *Hæc*, universam Græciam liberam, vel propriè Græciam dictam, ad quam adeò etiam Achaia strictè sic dicta pertinebat, complectebatur, *Pausan.* 7. 16, p. 563, καλοῦσι δὲ οὐχ Ἑλλάδος, ἀλλ' Ἀχαΐας ἡγεμόνα οἱ Ῥωμαῖοι, διότι ἐχειρώσαντο Ἕλληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προεστηκότων." (*Kuin.*)

The Roman Province of *Achaia* corresponded very nearly to that territory which is now called the Kingdom of Greece.

— συμβιβάζοντες—ἡμᾶς εὐαγγελίσασθαι] A remarkable expression, stating a fact of great importance, which almost escapes notice from the writer's modesty—that *St. Luke* himself took part with St. Paul in evangelizing the heathen; and that not only by writing, but by preaching, he did the work of an *Evangelist*.

12. Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας π., κολωνία] What do the words πρώτη τῆς μερίδος mean?

(1) Some suppose them to signify the first city on St. Paul's route. See *Wieseler*, p. 38, and *Howson*, i. 341.

But this is not probable. The first would be Neapolis; and St. Luke says ἐστι, not ἦν.

(2) Nor can πρώτη πόλις τῆς μερίδος mean "*the* chief city of that region of Macedonia." See *Liv.* xlv. 29, who says that Æmilius Paulus, B.C. 167, after the subjugation of Perseus and his kingdom, reduced Macedonia into four parts, and made Amphipolis, Thessalonica, Pella, and Pelagonia, the capitals of their respective districts. Cp. *Leake*, Northern Greece, iii. 480.

(3) Hence πρώτη is interpreted by some (e.g. *Rosenm.*, *Kuin.*) to mean *a* principal city of that region of Macedonia. The term πρώτη (*primaria*) was assigned as a title to cities of Asia; as may be seen on coins.

(4) It is said by others (e.g. *Meyer*) that κολωνία is to be joined with πόλις, and that St. Luke intends to say that Philippi was the principal *colonial-city* of that part or district of Macedonia. It was planted with Roman Colonists by Octavian, after the victory of Actium, and admitted to the Jus Italicum. See *Dio Cass.* li. p. 445. *Plin.* Nat. Hist. iv. 11. A somewhat similar explanation had been proposed by *Casaubon*. See *Valck.*

None of these explanations appear satisfactory. They all rest on the supposition, which is at least doubtful (see *Baumg.* ii. 115), that τῆς μερίδος is equivalent to ἐκείνης τῆς μ., i.e. "of that part of Macedonia."

(5) The true solution is probably to be found in the Hellenistic sense of the word μερὶς, viz. a *frontier* or strip of *border-land*, that by which it is *divided* (μερίζεται) from some other adjacent territory. See Ezek. xlv. 7. Here then μερὶς, so explained, would be the border-land, by which *Macedonia* is divided or parted off from *Thrace*. And of this μερὶς or *confinium*, *Philippi was the* chief City. It was colonized by the Romans as a border-city, to defend the frontier against Thrace. As *Col. Leake* says (Northern Greece, iii. 487), "From B.C. 146, to the reign of Augustus, the Romans had the troublesome duty of defending Macedonia against the people of Illyria and Thrace, and during that time they established the colonies at *Philippi*, *Pella*, *Stobi*, and *Dium*."

In the New Testament the words τὰ μέρη often occur in this sense, as equivalent to μεθόρια or confines. Matt. xv. 21; xvi. 13. Mark viii. 10. And in the *Acts* (ii. 10) we have τὰ μέρη τῆς Λιβύης, the confines of Libya, towards Cyrene.

So, in the LXX the word μερὶς is used for קָצֶה, an *extremity*. Ruth iii. 7.

The *Vulg.* here has "*prima partis* (*not* partis *istius*) Macedoniæ;" which seems to lead to the right sense.

St. Paul had been called to Greece by the man of Macedonia, and that call had been recognized and obeyed as the command of the Lord (xvi. 9, 10). He is now in Macedonia; and as soon as he has crossed the frontier, he begins his career as a soldier of Christ, warring against Satan, at Philippi the principal city, on the border land of Macedonia, and a military colony of Rome.

These particulars concerning Philippi seem to be specified by St. Luke for various reasons;

He has now brought us to the first city on Greek ground, in which the Gospel was preached by St. Paul.

The name *Philippi*, derived from Philip (*Strabo*, vii. p. 5), the ἀνὴρ Μακεδών (*Demosth.* i. p. 43), who subdued Greece, and the father of Alexander, who overran and conquered a great part of the known world, and founded the Third Great Monarchy (Daniel viii. 21), suggests to the reader the contrast between the subjugation of Nations of this world, of which Philip and Alexander were the Conquerors, and the triumphs now to be achieved by Christ in the peaceful march of St. Paul.

The words Μακεδονίας and κολωνία call attention to the triumphs of the Gospel at *Philippi*, a principal city of *Northern Greece* (called by the Romans 'Macedonia'), and also as representing in those parts the main element of the Gentile world, by its connexion as a military *Colony* with *Rome*, the *Fourth* Monarchy (Dan. vii. 7. 19), the Mistress of the world at that time.

Hence St. Paul's acts at Philippi are dwelt on by St. Luke as a specimen and rehearsal of his preaching in Greece and Italy, and of the future achievements of the Gospel in the Roman Empire and in the World.

— κολωνία] a Roman Colony—a miniature of Rome. "Coloniæ Populi Romani quasi effigies parvæ simulacraque" (*Aul. Gell.* xvi. 13). See preceding note.

Coins of Philippi of the date of St. Paul's visit have the inscription "COL: (i.e. *Colonia*) AUG(usta) JUL(ia) PHILIP(pensis)." See *Akermann*, p. 45. *Kitto*, p. 337. Compare *Howson*, i. 345, on the rights of Roman Colonies.

13. πύλης] So A, B, C, D. *Elz.* πόλεως.

— ποταμὸν] *Not* the *Strymon* (as has been supposed by some) which was some miles distant, but a smaller stream, the *Gangites*, or, as *Herodotus* calls it, *Angitas*; which flows into the Zygactes, and gives its name to the united streams. See *Leake*, iii. p. 225. *Howson*, i. p. 346.

The name *Krenides*, or fountains,—formerly borne by Philippi,—was derived from this stream.

— οὗ ἐνομίζετο προσευχὴ εἶναι] where a meeting for prayer was wont to be held. See *v.* 16.

Perhaps there was a Proseucha, or enclosed place for prayer there. See *Epiphanius* (Hær. lxxx.), who describes the Proseuchæ as places of a semicircular form (θεατροειδεῖς), without roofs, and outside the cities. Cp. *Mede's* Essay, Book i. Discourse 18, p. 67.

Such προσευχαὶ were commonly near the sea or rivers, as here, for the sake of the lustrations and ablutions of the Levitical Law (see *Joseph.* Ant. xiv. 10. 23. Cp. Juvenal, iii. 11—13).

The difficult words "jura, verpe, per *Anchialum*," in *Martial*, xi. 94, have been explained from this practice. See *Valck.*

Hence also they afforded a convenient preparation for the Gospel, as supplying water for baptizing the converts made by the preaching of the Gospel there.

It seems that at *Philippi*, a *Roman* Colony, where the Jews were hated and despised (see *v.* 13), they had no *Synagogue* within the walls of the City, and were only authorized to have a *Proseucha*, and that *outside* the *city gate*. Cp. *Ammonius*, in Caten., who says, μὴ οὔσης ἐκεῖ συναγωγῆς διὰ τὸ σπάνιον, παρὰ τὸν ποταμὸν ἔξω τῆς πόλεως λάθρα συνήγοντο.

It was in accordance with St. Paul's uniformly charitable spirit toward the *Jews*, his bitter enemies, that he even went *out* of the *city* to their *proseucha* on the Sabbath Day, and preached there, though he had only a few women to hear him.

Cp. on xvii. 1.

συνελθούσαις γυναιξί. 14 Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως
Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν,
g Gen. 19. 3. & 33. 11. Judg. 19. 21. Luke 24. 29. Heb. 13. 2. προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 15 g Ὡς δὲ ἐβαπτίσθη, καὶ ὁ
οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι,
εἰσελθόντες εἰς τὸν οἶκόν μου μένετε. καὶ παρεβιάσατο ἡμᾶς.
h 1 Sam. 28. 7. ch. 19. 24. 16 h Ἐγένετο δὲ, πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίσκην τινὰ
ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε

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14. Θυατείρων] in Lydia. As *Alford* observes, "Though they had been forbidden to preach the word in Asia (xvi. 6), and sent by the Spirit to Greece, their first convert in Greece is an Asiatic."

— σεβομένη τὸν Θεόν] a Proselyte. See xiii. 50.

— ἤκουεν] was listening.

15. καὶ ὁ οἶκος αὐτῆς] An argument for Baptism of *Infants*. See xvi. 33; xviii. 8. 1 Cor. i. 16.

"Quis credat (says *Bengel*) in tot familiis nullum fuisse *infantem*, et Judæos circumcidendis, Gentiles lustrandis illis, assuetos, non etiam obtulisse illos baptismo?"

The Church of England (Art. XXVII.) affirms that "the Baptism of *Infants* is most agreeable with the Institution of Christ." And in her Baptismal office she grounds this assertion on our Lord's declarations (see on John iii. 3. 5) and on His gracious invitation (Mark x. 14) to Infants, βρέφη. See on Luke xviii. 15.

In this she follows the exposition of the Primitive Church, who, as *Origen* says (in Epist. ad Rom. lib. v.), "received the Baptism of Infants from the Apostles." See also the Synodical Epistle of the Third Council of Carthage under Cyprian, A.D. 253. *Routh*, R. S. iii. p. 74, or in Cyprian's Epistles lix. or lxiv., where the Sixty-six Bishops there assembled say in answer to Fidus, "As to the case of Infants, who, *you* allege, ought not to be baptized within the second or third day after their birth, and that the law of circumcision should be regarded, which led you to imagine that none should be baptized *before* the *eighth* day after his birth—this Synod was of a very different opinion. Not one of us agreed with you, but we resolved unanimously that the grace of God should be denied to none. For since the Lord says (Luke ix. 56), 'The Son of Man came not to destroy men's lives, but to save them,' we must take care, as far as in us lies, that no soul be lost. All persons, whether adults or infants, are equally objects of divine grace, as Scripture declares."

More has been said by the Editor, on this point, in Letter viii. on the Church of Rome, and in Occasional Sermons (Serm. iii. p. 51—66), where objections to the above statements are considered.

On the allegation of some Expositors here, that the Children of Heathens could not have been baptized by the Apostles, because their parents were not holy (cp. 1 Cor. vii. 14), see the answer of *S. Augustine* to Boniface, Epist. 98, Vol. ii. p. 394, and *Hooker*, III. i. 12; V. lxiv. 5.

— παρεβιάσατο] She gently constrained us. (See *Valck.*) They did not comply at once, lest they should appear to have come to preach the Gospel for personal convenience or advantage.

16. πνεῦμα Πύθωνος] A, B, C*, D have Πύθωνα—which may perhaps be the true reading: α and ος (OC) are often confused in MSS. See *Porson*, ad Hecub. 788.

A remarkable expression. This damsel was possessed with an *evil Spirit* (see *v.* 18, 19). Why then does not the Evangelist St. Luke call it by the names used in the Gospel, *viz.* δαιμόνιον, or πνεῦμα ἀκάθαρτον, but πνεῦμα Πύθωνος, or πνεῦμα Πύθωνα, a word never occurring in the Gospels?

Probably for the following reasons—

St. Paul was now on new ground—in Greece (see above *v.* 13). He was in a *Greek* city, a *Roman* colony. A new scene now opens before him; a new era in the History of the Church. He has not only to war with Jewish prejudice. He has to encounter Satan in some of his most fiendish forms. He has now to confront the idolatries and superstitions of the West.

One of the greatest difficulties which the Gospel had to contend with there, was in the power exercised over the Greek and Roman mind by Oracles, Enchantments, Divination, Soothsaying, and Sorcery. That Power showed itself in the *νυμφόληπτοι, εὐρύκλεις, ἐγγαστρίμυθοι, θεοφόρητοι, φοιβόληπτοι, cerriti, larvati, lymphatici*, &c. of Heathenism. See *Aug.* de Civ. Dei, vii. 6. *Euseb.* Præp. Ev. iv. 5, and other numerous authorities cited in *Biscoe*, p. 283—5.

Here St. Paul meets that Power face to face in the streets of Philippi. How was it to be described? By the word *Python*. This word would sound a note clear and strong on the Greek and Roman ear. Πυθὼν, Πύθιος, Πυθία, Πυθόνισσα, *Pytho, Pythius, Pythia, Pythonissa*. How much was contained in those words!

ΠΥΘΩΝ was the prophetic Serpent at Delphi—the ὀμφαλὸς τῆς γῆς, the centre and focus of Gentile Divination. (See *Callim.* H. ad Apoll. 100. *Ovid*, Met. i. 438. *Apollodor.* i. p. 44, Heyne. *Hygin.* fab. 140. *Plutarch*, de Orac. Defect. ii. p. 417, and others, cited by *Kuin.*, and concerning the *Pythia* herself, see *Virgil*, Æn. vi. 46.)

The Python or Serpent gave his name and place to the prophetic Deity of the Gentile world; the successor of the Serpent at Delphi was the *Pythian* Phœbus or Apollo.

And from him all who claimed the powers of divination received their title, and were called *Pythons*. Hence *Hesychius*, Πύθων· δαιμόνιον μαντικόν. *Alberti* Glossar. Gr. p. 75, Πύθωνος· δαιμονίου μαντικοῦ, οὕτω λεγομένου. "Translatum est hoc nomen ad *homines ipsos, qui dei cujusdam afflatu futura prædicere posse* credebantur, nominatim ita dicti sunt ἐγγαστρίμυθοι, *Plutarch.* de oraculorum defectu p. 414, τοὺς ἐγγαστριμύθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευόμενοι, *ventriloquos Eurycleas* (ab Eurycle inventore hujus divinationis) *olim, nunc Pythonas vocant. Hesychius:* Πύθων, ὁ ἐγγαστρίμυθος ἢ ἐγγαστρίμαντις. Id. Εὐρυκλῆς, ὁ ἐγγαστρίμυθος, ἦν δὲ γένος μαντέων, οὓς ὁμωνύμως Εὐρυκλεῖς ἔλεγον. *Suidas:* ἐγγαστρίμυθος, ἐγγαστρίμαντις, ὃν νῦν τινες Πύθωνα, Σοφοκλῆς δὲ στερνόμαντιν, Πλάτων ὁ φιλόσοφος, Εὐρυκλέα ἀπὸ Εὐρυκλέους, τοιούτου μάντεως." (*Kuin.*)

Therefore this damsel at Philippi, with her Pythonistic possession, was, according to her degree, a representative of the Pythia who sat on the tripod at Delphi, and who delivered the responses in the name of the Pythian Apollo, the successor of the Serpent, and brought much gain and renown to *her* κύριοι, or masters, at that place, and deceived the world by her sorceries. Hence St. Luke calls this Spirit at Philippi, *Python*. And thus the Holy Spirit by St. Luke's mouth taught certain solemn truths to the Gentile world. He warned them that the Spirit with which they dealt so fondly and familiarly in their Oracles and Witchcrafts was an *unclean Spirit*. It is denounced and *ejected* as such by St. Paul. The *Python*, which they themselves said was a *serpent*, was indeed a minister of "the old *Serpent*" (2 Cor. xi. 3. Rev. xii. 9; xx. 2), an agent of *Satan;* and in dealing with him, in these Oracles, they "worshipped Devils instead of God" (1 Cor. x. 20). As *Chrys.* says here, ὁρᾷς ὅ τι Ἀπόλλων δαίμων ἐστίν. Indeed it may be added that *Apollo*, and all his diviners, were ministers of *Apollyon* himself (Rev. ix. 11).

In these Oracles and Divinations of the Gentile world there were many frauds and cheats. But counterfeits prove the reality; and the phenomena of Witchcraft in the heathen world are too numerous to be explained away. As *Dr. Barrow* says (Serm. ix. vol. iv. p. 213), "Concerning power of Enchantments implying the co-operation of Invisible Powers, all sorts of intercourse and confederacy, formal or virtual, with bad Spirits, he that shall affirm them to be mere fiction and delusion, must with exceeding immodesty and rudeness charge the world with vanity," &c. See also *Cicero*, de Div. i. 5, and 82—88. *Van Dale*, de Orac., and others, cited by *Biscoe*, p. 299.

(1) It is worthy of remark, that the Hebrew word which describes a "familiar spirit" is אוֹב (*Obh*). This is used in the Old Testament, in Lev. xx. 6, 27. Deut xviii. 11. Isa. xxix. 3. And it is also employed 1 Sam. xxviii. 7, 8, to describe the Spirit with whom the Witch of Endor had commerce, who is called by the LXX an ἐγγαστρίμυθος. May it not be, that this word *Obh* has some connexion with the Greek ὄφις, or *serpent*,—the word used by St. Paul and St. John to describe the Old Serpent, the Devil? (2 Cor. xi. 3. Rev. xii. 9; xx. 2.) This conjecture may be confirmed by the following consideration;

(2) It is allowed that the Greek and Latin words πύθιος, πυθόνισσα, πυνθάνομαι, πευστήριος, are traceable to πύθων or *Python*, the Prophetic *Serpent* of the Great Gentile Oracle. (*Strabo*, ix. p. 422. *Macrob.* Sat. i. 17.)

May not that word *Python* be carried up higher to the

τοῖς κυρίοις αὐτῆς μαντευομένη. 17 Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ
ἡμῖν ἔκραζε λέγουσα, [i] Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, i Gen. 14. 18—22. ch. 18. 26. Heb. 10. 20.
οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 [k] Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς k Mark 16. 17.
ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἶπε, Παραγ-
γέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ ἐξῆλθεν
αὐτῇ τῇ ὥρᾳ. 19 [l] Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας l 2 Cor. 6. 5.
αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ
τοὺς ἄρχοντας· 20 [m] καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, Οὗτοι m 1 Kings 18. 17. ch. 17. 6.
οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· 21 καὶ
καταγγέλλουσιν ἔθη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις
οὖσι. 22 [n] Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες n 2 Cor. 11. 25. 1 Thess. 2. 2.
αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν· 23 πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς Phil. 1. 13.

Hebrew פִּתֹן (*phethen*), or *Serpent?* Ps. lviii. 4, and Isa. xi. 8. Ps. xci. 13?

It is remarkable, that this last-named passage contains a prophecy concerning the Victory to be achieved by Christ over the *Great Python*, or old ὄφις or Serpent, the Devil. The casting out of the Python-spirit by the Apostle St. Paul at Philippi, acting by the power of Christ, may be regarded as a visible exhibition of the operation of Christ in the Gospel, *bruising the serpent's head* (Gen. iii. 15), and treading the Dragon, Satan, the Old Serpent, beneath His feet; healing, by His death, the wounds inflicted on them by the fiery serpent, and delivering the World from the grasp in which he then held it by means of Oracles and Incantations, and all the sorceries of Divination. It may be considered as a specimen of the fulfilment of the prophecies, which attribute such powers to Christ; and of Christ's promise to His disciples that He would enable them to overcome "all the power of the enemy" (Luke x. 19; cp. Rom. xvi. 20); and as a presage of His full and final triumph over Satan, *that Old Serpent, which deceiveth the world.* (Rev. xii. 9; xx. 10.)

17, 18. οὗτοι οἱ ἄ. δοῦλοι τοῦ Θεοῦ—παραγγέλλω σοι] This utterance of the Python-spirit at Philippi gives much probability to the assertion of ancient Christian writers, that the Evil Spirit who deceived the Gentile world by Oracles, gave testimony in them to Christ. (See *Euseb.*, Dem. Evang. iii. 6, and ix. 10. *August.*, de Civ. Dei, xix. 23. De Consensu Evang. i. 18, and others quoted by *Dr. Jenkin*, on Christianity, i. p. 354, and *Mede's* interesting Essay, Works, p. 194, bk. i. Disc. xxxvi.)

Satan sometimes speaks the truth in order that he may lie with greater success. See above on Mark i. 25, where it will be seen, that in repudiating the homage of the Father of Lies, even when he spoke the truth, St. Paul imitated the example of Christ.

Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord; (Ecclus. xv. 9. Prov. xxvi. 7.) Much less is it seemly in the mouth of the Evil One, says *Chrys.* and *Didymus* here (in Caten.), The Apostle shows that testimony from Satan to the preachers of the truth is not to be received; for it is to be feared, that evil spirits, having gained men's confidence by what they speak truly, may overreach the simple by an admixture of falsehood, and so cause their ruin. It is well said by *Arator* here (ii. 386),

> " ——— ——— Professio vera
> Mendaci de teste sonat, vocemque fidelem
> Perfidus auctor habet; sed non debetur honori
> Quod cogit formido loqui, nec mente cohæret
> Nudus amore timor."

17. ἡμῖν] So A, C, G, H. The Evil Spirit "transforms himself into an Angel of Light" (2 Cor. xi. 14), and pretends that the Gospel is for himself as well as for the world.—*Elz.* ὑμῖν.

19. ἐξῆλθεν] Observe the repetition of this word. Paul commanded the Spirit to *come out*, ἐξελθεῖν (*v.* 18). And the Spirit ἐξῆλθεν immediately (*v.* 18). And the masters of the damsel saw that (*v.* 19) the hope of their gains ἐξῆλθεν.

The hope of their profits *went out* with the *going out* of the Evil Spirit,—a proof of the reality of the possession. Indeed, it seems that the Holy Spirit has taken special care that no reasonable person should call in question the fact, that the damsel was possessed by the Evil Spirit, and that the Evil Spirit was permitted by God to exercise certain powers by her instrumentality.

— ἡ ἐλπὶς τῆς ἐργασίας] The hope of *gain from* their *craft*; a clue to a powerful motive of Persecutions *against* Christianity. Both the Persecutions from *Heathenism* mentioned in the Acts are from this source. In the account of both, the word ἐργασία occurs. See here, and xix. 24, 25. Cp. Pliny's *letter* to Trajan, x. 97, 98; and *Lardner's* Remarks, iv. 11—30, and the excellent observations in *Blunt's* Lectures, pp. 149—153: "The Priesthood in all its branches, Flamens, Augurs, Haruspices, contemplated the advance of Christianity with dismay. It emptied their Temples, curtailed their sacrifices, reduced their profits, exposed their frauds."

How great were the difficulties it had to encounter in these respects, and how noble the triumphs it achieved! And how much yet remains for it to perform even in Christendom itself, where the Corruptions of Christianity are deeply rooted in Covetousness, and Superstition is propagated by Love of Lucre! Cp. on 2 Cor. ii. 17.

20. στρατηγοῖς] The Prætors, or Duumviri, of the *Roman* colony (*Cicero*, de Leg. Agrar. 34),—a title still surviving (A.D. 1750) in the Italian word *Stradigo*. (*Wetstein.*) Hence the appeal in *v.* 21 to the rights and privileges of the Citizens of Philippi as a colonial city of *Rome*.

See further on xvii. 6, and *Howson*, i. 345.

The *Roman* character of Philippi is brought forward in this narrative, which is a prelude to the History of the struggle of the Gospel with the military and imperial power of the Heathen Mistress of the World.

— Ἰουδαῖοι] A specimen of the difficulties and dangers which the Gospel had often to encounter from the heathen, by being confounded with Judaism, and by being exposed to all the obloquy with which the Jews were regarded by the Romans.

Christianity was hated as Judaism by the heathens, and as worse than heathenism by the Jews. It had to contend against Judaism and Heathenism, and it triumphed over both.

This charge against Paul and Silas as *Jews*, would be more effective at this time at *Philippi*, a *Roman* colony, because the Jews had lately caused disturbances at *Rome*, and had therefore been expelled from it by an imperial edict of Claudius (xviii. 2).

21. ἔθη, ἃ οὐκ ἔξεστιν κ.τ.λ.] By the Roman Laws Judaism was a "*religio licita*" for *Jews*; but they were not allowed to make proselytes among the *Romans*, who were forbidden by the laws, under penalties, to receive circumcision; though in this and other religious matters the Laws often lay in abeyance. See *Neander*, Church Hist. i. 89.

22. ῥαβδίζειν] to beat with the lictors' rods.

St. Paul, by asserting his citizenship at *Jerusalem*, and by obtaining exemption thereby (xxii. 25), showed that his sufferings *at Philippi* were voluntary, and that he had divine direction advising him how to suffer as well as to do, in full faith that his sufferings would, under God's providence, conduce to the furtherance of the Gospel.

If St. Paul had pleaded at *Philippi* his *Roman citizenship*, he would not have been beaten, and cast into prison. And we should not have had the beautiful and instructive history of his Christian faith and joy, uttering itself in psalmody at midnight; the jailor and prisoners and other inhabitants of Philippi, would not have had the evidence to the truth of the Gospel in the earthquake which shook the prison, and opened its doors, and made the chains to fall from the hands of the prisoners. The jailor and his household would not have become citizens of the kingdom of heaven.

May we not therefore say, that the same Divine Spirit Who had recently *restrained* St. Paul from preaching the word in Asia and Bithynia, *withheld* him from asserting his Roman citizenship at Philippi? And may not the good effects which we *see* ensuing from the restraint in the latter case, be designed to remind and assure us that no less beneficial results arose, though not known by us, from the preventive operations of the Holy Ghost in the latter?

Yet, such is the treatment which this divine history has

ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· 24 ὃς παραγγελίαν τοιαύτην λαβὼν, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν,
o ch. 4. 31. καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. 25 ° Κατὰ δὲ τὸ μεσονύκτιον
Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν
p ch. 5. 19. & 12. 7. οἱ δέσμιοι. 26 p Ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια
τοῦ δεσμωτηρίου· ἀνεῴχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ
δεσμὰ ἀνέθη. 27 q Ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας
τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων
ἐκπεφευγέναι τοὺς δεσμίους. 28 r Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων,
Μηδὲν πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. 29 Αἰτήσας δὲ φῶτα
εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ·
q Luke 3. 10. ch. 2. 37. & 9. 6. 30 s καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ;
r John 3. 16, 36. & 6. 47. 1 John 5. 10. 31 t Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ
σὺ, καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, σὺν πᾶσι
τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς
ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παρα-
s Luke 5. 29. & 19. 6. χρῆμα· 34 s ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν,
καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ.

35 Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες,
Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36 Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς
λόγους τούτους πρὸς τὸν Παῦλον, Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπολυ-
t ch. 22. 25. θῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 t Ὁ δὲ Παῦλος ἔφη πρὸς
αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-
χοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ
ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38 Ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,
u Matt. 8. 34. 39 u καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς
v ver. 14, &c. πόλεως. 40 v Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ
ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

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received in modern times, it has been alleged by many (e.g. *De Wette*) that St. Paul was hindered by the tumult from pleading his citizenship; and others (*Baur* and *Zeller*), have advanced a step further, and perverted his forbearance into an argument that he did not really possess the right which he afterwards claimed!

24. *τὸ ξύλον*] "quod *κᾶλον*, et *ξυλοπέδη*, etiam *ποδοκάκη* et *ποδοστράβη*, ab Hebræis טד (Job. xiii. 27. xxxiii. 11) vocatur: cui et cervix, et manus et pedes per quinque foramina inserebantur, *πεντεσύριγγον* propterea quoque vocatum *Aristoph.* Equitt. 1046. Latini *nervum* vocant *Plaut.* Captiv. iii. 5. 71, *Nam noctu nervo vinctus custodiebatur.*" (*Kuin.*)

With this statement of St. Paul's sufferings at Philippi, compare his own words to the Philippians in his Epistle, i. 29, 30, and see *Paley*, H. P. p. 120.

25. *ὕμνουν*] St. Peter sleeps in prison between the two soldiers (Acts xii. 6); St. Paul and Silas sing in the stocks. "Nihil crus sentit in nervo quum animus in cœlo est. Etsi corpus detinetur omnia spiritui patent." (*Tertullian*, ad Mart. 2, cited by *Neander*.) Such is the joy shed by the Holy Ghost into the heart of the Christian.

— *ἐπηκροῶντο*] more than "heard;" they were listening to their music as an *ἥδιστον ἀκρόαμα*. The Prison became an Odëum.

27. *ἑαυτὸν ἀναιρεῖν*] as Brutus and others had done here (*Plutarch*, Brut. 52), and a great number of the proscribed Romans after the battle of Philippi, followed his example. Self-murder was approved by the Stoics (*Senec.* Epist. 12. 17. 24. 58, 59. *Plin.* Ep. i. 12. *Biscoe*, p. 349), and was then a common resort in perplexity and trouble; an incident suggestive of what the Gospel has done to prevent it. The jailor was about to put himself to death, St. Paul tells him to "do himself no harm," and opens to him the way of everlasting life.

On the sin of suicide, see *Jerome* on Amos v. *Augustin*, ii. p. 918, and de Civ. Dei i. 20, and contra Gaudentium, vol. ix. p. 1006, and *Bp. Andrewes* on the Decalogue, p. 404.

29. *φῶτα*] neuter plural; cp. James. i. 17. So that all were witnesses of the miracle.

33. *ἔλουσεν—ἐβαπτίσθη*] *ἔλουσεν, καὶ ἐλούθη* (*Chrys.*), a remarkable instance of divine reward for human love. The Jailor washed the blood from their wounds, and was by their ministry liberated from a spiritual prison, and washed from his sins by Baptism, rendered efficacious by the blood of Christ and by faith in Him.

35. *ῥαβδούχους*] the lictors, who attended the Magistrates of the Colony.

— *λέγοντες*] This sudden change was perhaps occasioned by what they had heard of the earthquake in the preceding night.

37. *Ῥωμαίους*] by birth; cp. Acts xxii. 25–29. Some of his ancestors had obtained the "jus civitatis," by purchase, as *Maximin.* says on Acts xxiii. 29, *παρέχοντες δόσεις ἀπεγράφοντο Ῥωμαῖοι, καὶ ἔτρεχεν εἰς τὸ γένος τὸ ὄνομα.* "Unde colligas ex opulentâ familiâ fuisse Paulum." (*Rosenm.*)

"*Lex Porcia* (passed A.U.C. 506) virgas ab omnium civium Romanorum corpore amovet." *Cicero* pro Rabirio, c. 3, and In Verrem, v. 66, "Facinus est vinciri civem Romanum, scelus verberari."

On St. Paul's waiving his right of citizenship, and submitting to be beaten, see above, v. 22.

— *οὐ γάρ*] "Non, utique." On *γὰρ* (= *γε ἄρα*) thus used, see *Winer*, § 53, p. 396, note. *Klotz* ad Devar. de particulis, ii. p. 242. (*Hackett.*) The *ἄρα* serves to sum up the premises on which the assertion is made; the *γε* strengthens the assertion. Cp. on Luke xviii. 14, *ἢ γὰρ ἐκεῖνος.*

40. *πρὸς τὴν Λυδίαν*] Cp. xxviii. 8, *πρὸς ὃν εἰσελθών.* So xxi. 18, *εἰσῆει πρὸς Ἰάκωβον.* See also x. 3; xvii. 2.

— *ἐξῆλθον*] It seems that St. Luke himself remained at Philippi. Cp. xvii. 1.

It was St. Paul's habit, when he had preached the Gospel in

XVII. [1] Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. [2] [a] Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, [3] [b] διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. [4] [c] Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. [5] Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων ἄνδρας τινὰς πονηροὺς, καὶ ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· [6] [d] μὴ εὑρόντες δὲ αὐτοὺς ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν· [7] [e] οὓς ὑποδέδεκται Ἰάσων. Καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν. [8] Ἐτάραξαν δὲ τὸν ὄχλον, καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. [9] Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

[10] [f] Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῆεσαν. [11] [g] Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ· οἵτινες ἐδέξ-

a Luke 4. 16.
b Ps. 22. 7. Isa. 53. 3—10. Matt. 16. 21. Luke 24. 26, 46. John 1. 42.
c ver. 17. & 28. 24.
d ch. 16. 20.
e Luke 23. 2. John 19. 12.
f ch. 9. 25.
g Isa. 34. 16. Luke 16 29. John 5 39.

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a City, to leave some behind him there to continue the work he had begun. See below, on xx. 5.

CH. XVII. 1. διοδεύσαντες] The ὁδὸς on which they travelled from Philippi to Thessalonica, was the *Via Egnatia*, the Greek continuation of the *Via Appia*, on which St. Paul afterwards travelled in his way from Puteoli to Rome. It is said by some to have been called *Egnatia*, from the town "*Gratia* lymphis iratis extructa," mentioned in *Horace's* journey from Rome to Brundisium (Sat. i. 5. 97), and his last stage between Barium, "Barî mœnia piscosi" (*v.* 97), and Brundisium, the "*finis* chartæque viæque" (*v.* 104). Cp. *Howson*, i. 372.

It is more likely that both the town and the road derived their names from some person or persons of the Gens *Egnatia*, who were mainly instrumental in their construction. So the *Via Appia*—named from Appius Cæcus.

On the providential provision, in the great military Roman Roads, for the Propagation of Christianity, see below, xxviii. 15.

— Ἀμφίπολις κ.τ.λ.] For a description of the position and remains of these places, see *Col. Leake's* Northern Greece, *viz.* on *Amphipolis* (olim ἐννέα ὁδοὶ, where Brasidas was killed), see *Leake*, iii. 181.

Apollonia, iii. 457.

Berœa, iii. 290.

Philippi, iii. 189.

Thessalonica, iii. 235.

The distances on the *Via Egnatia*, as laid down in the Itineraries, are,—

Philippi to Amphipolis thirty-three miles.

Amphipolis to Apollonia thirty miles.

Apollonia to Thessalonica thirty-seven miles (cp. *Howson*, i. 373).

— Θεσσαλονίκην] called the mother-city of all Macedonia in an Ancient Inscription in *Valck.*, p. 541; now *Saloniki*.

— ἡ συναγωγή] The Article ἡ is not in A, B, D, and has been omitted by *Lachmann*, *Tischendorf*, *Bornemann*. *Bloomfield* and *Alford* retain the article; and, it seems, rightly.

There appears to have been only a *proseucha*, and this outside the gate (xvi. 13), at *Philippi*, a *Roman* Colony, where the Jews were an object of scorn and detestation. See on xvi. 20.

But here at Thessalonica was a Synagogue; and it appears to have been *the* Synagogue of the district.

Perhaps St. Paul *passed through* Amphipolis and Apollonia, because there was no Synagogue there. In all cases he took care to offer the Gospel in the first instance to the Jews. See *v.* 2.

3. παρατιθέμενος] 'allegans,' alleging—in the sense of adducing or citing passages and authorities (here, from Holy Scripture) in proof of an argument. See *Valck.*

4. σεβομένων Ἑλλήνων] Proselytes. A, D *insert* καὶ before Ἑλλήνων, and so *Vulg.* 'gentilibusque.'

5. ζηλώσαντες—προσλαβόμενοι] So A, B, ℵ, and many Cursive MSS and Versions.—D, G, H have not ζηλώσαντες. *Elz.* inserts ἀπειθοῦντες before Ἰουδαῖοι, with D, and ἀπειθοῦντες is in G, H.

— οἱ Ἰουδαῖοι] Cp. 1 Thess. ii. 14—16, for St. Paul's account of the conduct of the Jews at Thessalonica.

— ἀγοραίων] "sub-rostranorum;" loiterers in the agora.

6. πολιτάρχας] See also *v.* 8, τὸν ὄχλον, καὶ τοὺς πολιτάρχας. Another instance of St. Luke's accuracy. The political condition of the two neighbouring cities, Thessalonica and Philippi, was very different. Philippi was a Roman *Colonia*; Thessalonica a Greek '*urbs libera*.' There the Roman element was dominant; here the Greek prevails.

Philippi was like a miniature of Rome in Greece. Its magistrates and laws were Roman; and it was proud of its Roman dignity.

At *Philippi*, therefore, we hear of στρατηγοὶ, Prætors (xvi. 20. 22. 35, 36. 38), and ῥαβδοῦχοι, lictors (xvi. 35. 38). There Roman privileges are invoked (xvi. 21), and an attempt is made to excite the Roman hatred against Paul and Silas as *Jews*. (See on xvi. 20.)

But at *Thessalonica* the scene is changed. Here we have a specimen of Greek liberty allowed to survive amid the conquered cities of Macedonia, now under the Roman yoke: an image of ancient Greek Independence. Every thing here is Greek.

St. Luke marks the change by his language; αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον, (*v.* 5) αὐτοὺς ἔσυρον εἰς τοὺς πολιτάρχας, an uncommon word, but happily we may still read it (in substance) on an ancient inscription at Philippi; a proof of the writer's exactness. See *Leake*, p. 236, who observes, "The Magistrates are styled *Politarchæ*, as when St. Paul visited Thessalonica ninety-three years after the battle of Philippi."

The Inscription, which seems to be of the age of Vespasian, may be also seen in *Boeckh* (Sylloge Pars x. p. 53, No. 1967), who cites another from *Philippi*, ΠΟΛΙΤΑΡΧΟΥ ΜΑΡΚΟΥ, and adds, "Manifestò fuerunt πολιτάρχαι septem, ex quibus hoc loco princeps quasi separatim scriptus est." Cp. *Howson*, i. 394—6.

7. Καίσαρος] an intimation of what the Church would have to suffer from enemies charging her with disaffection and disloyalty to the ruling powers. See the replies to this accusation in the Christian Apologies; especially *Tertullian's* eloquent vindication, Apol. § 29—35, and de Idol. § 13—15, and *Theophil.* ad Autol. i. 11.

9. τὸ ἱκανόν] '*Satisdatio*' (*Gloss.*). Cp. LXX, Lev. xxv. 26, ἐὰν εὑρέθη τὸ ἱκανὸν, λύτρα αὐτοῦ (*Grinfield*).

10. Σίλαν] This mention of the connexion of *Silas* with the Church of *Thessalonica* is confirmed by his association with St. Paul in the beginning of both the Epistles to the Thessalonians.

From the similar association of *Timotheus* in those two Epistles it is probable that he also was now with St. Paul at Thessalonica as he was at Berœa (*vv.* 14, 15, and xviii. 5).

11. εὐγενέστεροι] The obscure Berœans are declared by the Holy Spirit here to be more *noble* than the wealthy Thessa-

αντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. 12 Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ
h 1 The. s. 2. 4. τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων, καὶ ἀνδρῶν οὐκ ὀλίγοι. 13 h Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ σαλεύοντες τοὺς ὄχλους. 14 Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὅ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.
i ch. 18. 5. 15 i Οἱ δὲ καθιστῶντες τὸν Παῦλον ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξῆεσαν.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ
j ver. 4. πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οὖσαν τὴν πόλιν. 17 j Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ
k Col. 2. 8. κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. 18 Τινὲς δὲ καὶ τῶν k Ἐπι-

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lonians. True nobility consists in being born of God, and in imitating His example and doing His Will. The Heathen had some sense of this. *Juneval* (Sat. viii. 20), "*Nobilitas sola* est atque unica *Virtus*." The same Author asks (viii. 1), "Stemmata quid faciunt?" And St. Luke here intimates that genuine Nobility is seen in studying the pedigree of our heavenly lineage, and the records of our spiritual inheritance, in the Word of God.

It appears that these Bercean Christians were mainly of *Jewish* origin (see *v.* 10). Hence the contrast with those of Thessalonica is more striking; and this is one of the few instances where St. Paul was well received by his own people.

— τὸ καθ' ἡμέραν] See Luke xix. 47.

14. ὡς ἐπὶ] ἕως A, B, E, and several Cursives; and so *Lachmann*;

There does not seem much reason in the interpretations adopted by some here, either that the Bercean brethren sent St. Paul forth—

(1) with a *feint* only, or pretence, of going to the sea: for he *did* go by sea to Athens, in all probability; as no place is mentioned by St. Luke between Berœa and Athens. Or,

(2) with a design to go to the sea; or in the direction of the sea. (*Winer*, § 66, p. 544.)

It is not probable that the Bercean Christians sent Paul forth alone, and exposed him to the malice of the Jews from Thessalonica (*v.* 13). What St. Luke intends to say seems to be this: that, in their care for the Apostle, the Bercean brethren sent him forth on his journey even as far as to the sea; and so *Valck.* interprets it; that is, they conveyed him in safety, with an escort, to the coast. Thus they protected him, with some trouble and risk to themselves. And afterwards, some who conducted him from Berœa, brought him in safety even as far as (ἕως) Athens.

All this is mentioned as a fruit of the Christian spirit of the Church at Berœa; a happy result of their study of the Scriptures.

Either then, the true reading is that adopted by *Lachmann*, ἕως, or, what comes to the same thing, ὡς ἐπὶ is to be rendered *usque ad*, 'even *to*;' and so it has been understood by the Syriac, Arabic, Ethiopic, and Latin Versions. So *Pausan.* ii. 25, καταβάντων δὲ ὡς ἐπὶ θάλασσαν. *Xen.* Cyr. viii. 3, 11, ἔδειξε τέρμα ὡς ἐπὶ πέντε σταδίων. *Zosim.* i. 67, ὡς ἐπὶ τὸν Ῥῆνον. *Lacrt.* viii. 69, ὠδευκέναι ὡς ἐπὶ τὴν Αἴτνην. *Diod. Sic.* p. 423, A, τὸν ναύαρχον μετὰ δέκα τριήρων ἀπέστειλε, κελεύσας κατὰ τάχος λάθρα πλεῖν ὡς ἐπὶ Συρακουσίους. See *Wetstein*, *Valck.*, and *Kuin.*

If this is the true interpretation, then ἐξαπέστειλαν is to be joined with ὡς ἐπὶ τὴν θάλασσαν, "they sent him forth, or escorted him, even down to the sea."

16. κατείδωλον—τὴν πόλιν] κατείδωλος, 'full of idols' (Syriac), as a place full of trees is called κατάδενδρος, so as to be *overgrown* by them. Athens was πόλις θεῶν, as appears from the description of its temples, altars, &c., in the Attica of Pausanias, who visited it in the age of the Antonines. See *Leake's* Athens, p. 1—35. *Wordsworth's* Athens and Attica, ch. xi.

Athens, the most intelligent and literary city of Greece, was "given to idolatry." Idolatry, therefore, may flourish side by side with Literature and Science. *They* have not delivered the world from creature-worship; *that* could only be done by Christianity.

17. ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις] St. Paul still continues to offer the Gospel in the first instance to the *Jews*, although they had endeavoured to kill him at Thessalonica, and had persecuted him to Berœa. No evil treatment from them was able to exhaust his patience, or abate his love to them, or to weary him in his efforts for their salvation. See above, xvii. 1.

A salutary lesson of charity and forbearance to those who dissent from the truth.

— ἐν τῇ ἀγορᾷ] On the South of the Acropolis, and to the South-east of the Areopagus. As he was disputing in the Agora, he was led up to the Areopagus (*v.* 19), a low limestone hill, a little above it.

18. τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν] For a summary of the points physical, ethical, and theological, in which St. Paul's teaching would come in contact with the tenets of these sects, see *S. Aug.*, Serm. 150, and c. Academ. iii. 10, and two Treatises c. Epicureos et Stoicos; and *Athanas.*, de Incarn. 2, p. 39; and *Bentley's* Second Boyle Lecture, Works, iii. pp. 27—34, where St. Paul's speech before the Areopagus (*vv.* 22—32) is illustrated and explained by reference to their opinions. See also, particularly, *Bp. Pearson's* recently-discovered Concio on this subject (ed. *Churton*, ii. pp. 56—63) who observes:

"As to the *Epicureans*, they allowed that the world was *made* (i. e. had not existed from eternity); but maintained that it came together by *chance*, and that the Deity took no part in its administration;" and so, as *Tertullian* says (Apol. 47), "Deum nobis exhibent otiosum et inexercitum, et, ut ita dixerim, *neminem* humanis rebus."

Besides, they subverted the foundations on which Christianity rest, by denying the *Immortality* of the *Soul*. Thus Epicurus says, "death is nothing to us" (*Cicero*, de Finibus, ii. 31); and "nihil esse post mortem *Epicuri* schola est" (*Tertullian*, de Resurr. Carnis, in initio.).

They undermined the groundwork of the Gospel also, by affirming that man is capable of no felicity but of health of body and tranquillity of mind.

As to the *Stoics*; their name was from the Στοὰ ποικίλη, the "braccatis illita Medis Porticus" (*Persius*, iii. 53), the arcade or corridor painted (ποικίλη) with frescos of the battle of Marathon, in which Zeno taught. They were *Pantheists*. As *Tertullian* expresses it (adv. Hermog. 44, ad Nationes, ii. 4), they taught that the Deity pervades the matter of the world, as honey fills the comb of a hive. To them the world was God. Thus they undermined the doctrine of Providence, of personal Responsibility, and of a Judgment to come. In their system of Ethics all sins were equal; or rather, in their doctrine of fatalism, no sins at all. Their "wise man," who was all-sufficient in himself (αὐτάρκης), and equal to the Jove of the people, had no passions; which, as *S. Jerome* observes (Ep. ad Ctesiph. 133), is "hominem ex homine tollere." Cp. *Bp. Pearson*, l. c.

Tertullian (de Anima 3) sums up the Ethical system of both in two words, "Zenonis vigor (ought not we to read *rigor?*) et Epicuri stupor."

S. Aug. says (Serm. 150), "Dic, *Epicuree*, quæ res faciat beatum? Responde. Voluptas corporis. Dic, *Stoice*. Virtus Animi. Dic, *Christiane*. Donum Dei."

"Hæc est doctrina Christianorum, incomparabiliter præferenda immunditiæ Epicureorum superbiæ Stoicorum." (*Bengel.*)

It is observable, that no mention is here made of the *Peripatetics*, *Academics*, or *Platonists*, whose doctrines were not so much opposed to Christianity as those of the Stoics and Epicureans. Indeed, they may be said to have in some degree

κουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. 19 ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες, Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχή; 20 ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι τί ἂν θέλοι ταῦτα εἶναι. 21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.

22 Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι,

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prepared the better part of the world for the reception of the Gospel.

— *τί ἂν θέλοι*] "if he has any meaning at all, what can it be?"

— *ὁ σπερμολόγος*] *σπερμολόγος*, properly a small bird with a shrill note, that flutters and hops hither and thither, picking up seeds (*σπέρματα λέγων*), particularly after the plough. (*Cyril.*) Vid. *Aristoph.* Avv. 232, ubi scholiast. *σπερμολόγων ὄνομα ὀρνέων ἃ ἐκ τοῦ ὀρύττειν τὰ σπέρματα, καὶ ἐσθίειν οὕτως ὠνομάσθησαν.*

"Ab iisdem avibus desumpta metaphora, *σπερμολόγους* nominabant Græci, pauperes, qui forum oberrantes, si quid ex mercibus et mercatorum sarcinis in terram decideret, legebant, vitamque hoc quæstu sustentabant. *Eustath.* ad Hom. Odys. ε'. v. 241, *σπερμολόγος εἶδος ἐστὶν ὀρνέου λωβώμενον τὰ σπέρματα, ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλουν τοὺς περὶ ἐμπόρια καὶ ἀγορὰς διατρίβοντας διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀποῤῥέοντα, καὶ διαζῆν ἐκ τούτων.* Hinc ita dicti sunt *abjectæ sortis homines, viles, contempti, nullius pretii. Harpocrat. ὁ εὐτελὴς καὶ εὐκαταφρόνητος ἄνθρωπος. Philo.* de Leg. ad Csi. p. 1021, C, *χρησάμενος*—Ἑλίκωνι—*δούλῳ σπερμολόγῳ περιτρίμματι.*

"Tum ita quoque nuncupati sunt *parasiti, homines scurrilitate et adulationibus victum sibi quærentes, et de alieno viventes; Harpocrat. καὶ ἴσως ἀπὸ τῶν ἀλλοτρίων διαζῶν.* Ab avibus istis, quæ neque cantu suo delectant, sed *garritu perpetuo* molestæ sunt, *σπερμολόγοι* denique etiam dicti sunt, *nugatores, garruli, blateratores, vaniloqui. Suidas, σπερμολόγον, εὐρυλόγον, ἀκριτόμυθον. Hesych., σπερμολόγος φλύαρος.*" (*Kuin.*)

S. Augustine, Sermon. 150, gives another interpretation of *σπερμολόγος* (quasi *σπείρων λόγους*), 'seminator verborum.' And so *Vulg.* 'seminiverbius.' "Ille (*sc.* Paulus) reverâ," says *Aug.*, "*seminator* verborum sed messor morum; et nos tantuli in agro Dei seminamus, et uberem messem de vestris moribus expectamus."

The inquisitive Athenians (*v.* 21) restlessly roving about, and picking up news in the *ἀγορά*, and described as such even by their own orator in a better age (*Demosth.* Phil. i. p. 43) might well be called *σπερμολόγοι*; and yet they call the Apostle St. Paul a *σπερμολόγος*. Such in *their* eyes was the Apostle who was sowing the Divine Seed of the Word in the furrows of the Field of the World, and who will stand foremost at the Great Day of Harvest, and "bring his sheaves with him." So different are the opinions of men and the judgment of God.

— *ξένων δαιμονίων*—Ἰησοῦν] The plural for the singular, as in *v.* 28. Cp. *Bentley* here. See on Matt. ii. 20.

19. *ἐπὶ τὸν Ἄρειον πάγον ἤγαγον*] Was this a fulfilment of Christ's prophecy, "They will deliver you up to Councils?" Matt. x. 17. Mark xiii. 9. Luke xxi. 12. *S. Chrysostom* and others say that they brought St. Paul up to the Areopagus, in order that he might be daunted, because *there* was the Judicial Tribunal of *φονικαὶ δίκαι*, especially, it may be added, in suits of *ξένων δαιμονίων εἰσαγωγή*, and other causes of Religion.

This opinion, however, has been controverted; and it has been said, that St. Paul was not brought before the Areopagus for any such forensic purpose. There seems, however, to be some ground for *S. Chrysostom's* remark, which is adopted, among others, by *Bengel*, "Paulum eò tanquam *reum* duxere."

It is true that the Areopagus—a low hill raised above the bustle of the Agora—was a favourable spot for hearing a reply to the questions put to him by the Athenians. But there seems to be something more implied by St. Luke in the words (*v.* 19) *ἐπιλαβόμενοι αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον.*

It has, indeed, been said (by *Grotius* and *Meyer*), that *ἐπιλαβόμενοι* means only a gentle act of leading aside; and so it sometimes does, as in ix. 27. But in other places it intimates something more; see xvi. 19; xviii. 17; xxi. 30. However, it may be allowed, that in the treatment St. Paul received at Athens, there is a tone of sceptical indifference and *perc*ilious irony, rather than of violence. The people of Athens were not intolerant persecutors. Their Philosophers were not earnest in the search of truth. With them Religion was a matter for disputation in the Schools, rather than for practice in Life.

The Athenians are called *δεισιδαιμονέστεροι* (*v.* 22); their City was *κατείδωλος* (*v.* 16). It is therefore probable that St. Paul was brought to the Areopagus, as a setter forth of strange gods, by some of that large number of persons in that city whose livelihood depended on the maintenance of Idolatry. See the operation of this cause at Ephesus, xix. 24—28, and at Philippi, xvi. 19, *ἐπιλαβόμενοι εἵλκυσαν ἐπὶ τοὺς ἄρχοντας.* Cp. note there.

It is true that St. Luke does not expressly say that he was put on his trial there. The process may have been only a preparatory inquiry, an *ἀνάκρισις*. They who laid hands on him, may have intended to frighten the Apostle by the judicial associations of the place, and to drive him out of the city. Something of this kind seems to have been designed by his delation to the Areopagus, whose name was expressive of judicial inquisition in religious matters, as was exemplified in the history of Socrates (*Xenophon*, Memorab. i. 1). And the words *σταθεὶς ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι* denote a public Apology rather than a private discussion. The mention also of St. Paul's convert Dionysius, in *v.* 34, by his *official* title, the *Areopagite*, seems to corroborate this opinion. And, lastly, the noble peroration concerning a future *Universal Judgment* (*v.* 31) comes with special force, if uttered before the highest Judicial Tribunal, in the most philosophical City of the Ancient World. See also *v.* 32.

21. *εὐκαίρουν*] 'vacabant;' an Hellenistic word, not Attic. "*Moeris* p. 145, *εὐκαιρεῖν οὐδεὶς εἴρηκε τῶν παλαιῶν Ἕλληνες δέ. Phrynichus* p. 50, *εὐκαιρεῖν οὐ λεκτέον, ἀλλ' εὖ σχολῆς ἔχειν. Thom. Mag. σχολὴν ἄγω, καὶ εὖ σχολῆς ἔχω, οὐ σχολάζω· τὸ δὲ εὐκαιρεῖν πάντη ἀδόκιμον.* Cp. *Etym. M.* p. 740. 50. *Sylb.*" (*Kuin.*)

— *καινότερον*] *more* new than the last news. "Nova statim sordebant, *noviora* quærebantur." (*Bengel.*) The *comparative* expresses an appetite never satisfied, but ever craving something more, even when it has just been fed. Cp. *Theophrast.* Char. viii. *μὴ λέγεταί τι καινότερον;* The news-loving temper of the Athenians is noted by *Demosth.* Phil. i. 43, *βούλεσθε, εἰπέ μοι περιϊόντες αὐτῶν πυνθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεταί τι καινόν;*

22. *Σταθεὶς δὲ ὁ Παῦλος*] The Court sat in the open air; St. Paul stood on that hill in the centre of the Athenian City, and with a full view of it. The Temple of the Eumenides was immediately below him; and if he looked to the East, he beheld the Propylæa of the Acropolis fronting him, and the Parthenon rising above him; and on his left the bronze colossus of Minerva, the champion of Athens, and the Temple of Victory to the right; behind him was the Temple of Theseus; and a countless multitude of smaller Temples and Altars in the Agora and Ceramicus below him. Cp. "Athens and Attica," ch. xi.

The Speech contains a statement of the *Unity* of the Godhead (*v.* 23), against Polytheism; of the *creation* of all things by Him, against the Epicurean theory of a fortuitous concourse of atoms; of its *Government* by Him, against the Stoical doctrine of Fate and the Epicurean notion of Indifference (*vv.* 23, 24); of the divine Omnipresence, and of the *αὐτάρκεια* of the One Great First Cause (*v.* 25), in opposition to the popular theology; of the origin of *all Nations* from *one blood*, against the Athenian conceit of their own dignity as *αὐτόχθονες*; of the spirituality of the Godhead, in opposition to Idolatry (*v.* 29); of the witness to God's existence, and other attributes, in Man's Conscience and in Human Nature, and in the Visible World (*v.* 29). It concludes with a reply to the objection that these are new doctrines (*v.* 30), and with a statement of the doctrine of human accountability and Universal Judgment to come, by One whom God has appointed; of which He has given a pledge by His Resurrection from the Dead.

He does not once mention *Jesus Christ* by name; compare St. Stephen's conduct in this respect before the Jewish Sanhe-

κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· [23] διερχόμενος γὰρ καὶ
ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, ΑΓΝΩ-
ΣΤΩι ΘΕΩι. [l] Ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε τοῦτο ἐγὼ καταγγέλλω ὑμῖν.
[24] [l] Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ
γῆς Κύριος ὑπάρχων, [m] οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, [25] [n] οὐδὲ ὑπὸ

l ch. 14. 15. Matt. 11. 25. & 7. 48. Gen. 1. 1.
m ch. 7. 48.
n Ps. 50. 8. Gen. 2. 7.

drim (see commencement of note on ch. vii. and on vii. 45). In both cases there is the reverence of silence; they would not provoke blasphemy against that Holy Name.

St. Paul's Speech at Athens—both in what he does say, and in what he does *not* say—is the Model and Pattern to all Christian Missionaries for their Addresses to the Heathen World. Cp. on *v.* 23.

— ὡς δεισιδαιμονεστέρους] not said in censure: οὐδὲν βαρὺ λέγων (*Chrys.*); "ponitur in laude." (*Valck.*) Cp. the words of Œdipus in *Sophocles* (Œd. C. 260), τὰς Ἀθήνας φασὶ θεοσεβεστάτας εἶναι.

The sense is,—I for my part regard you as more reverential and fearful of the gods than the rest of the world. Cp. *Winer*, § 35, p. 218, and *Baumg.* ii. p. 157.

The word θεωρῶ appears to be studiously repeated (see *vv.* 16. 22). This is the light in which I regard you. This is my *theory* concerning you. You charge me with introducing new Deities (*v.* 18). I will show that you yourselves are not satisfied with what you have, and that you are affected with a mysterious craving for something more.

He represents their feeling toward their deities as one of *servile dread*, and he will deliver them from its vague alarms, and teach them a religion of *filial love*.

The sense in which the Athenians, to whom he spoke, and the word δεισιδαίμων, "timidus Deorum," is evident from the Chapter of *Theophrastus* (Charact. Eth. xvi.) on that subject. The character of Nicias, as drawn by *Thucydides* (vii. 50. 77. 86), presents a striking specimen of Athenian δεισιδαιμονία. And the verses of the great Poet of one of the Sects (the Epicurean) with which St. Paul had to contend at Athens, display a graphic view of his position at Athens in taking up arms against the Heathen Theology, and an appropriate comment on his words:

> "Humana ante oculos fœdè cùm vita jaceret
> In terris, oppressa gravi sub *Religione*,
> Quæ caput à cœli regionibus ostendebat,
> *Horribili* super aspectu mortalibus instans."

And again,

> ——"Sæpius illa
> Religio peperit scelerosa atque impia facta."
> *Lucret.* i. 64—102.

The victory over this awful Religio—a victory Lucretius claims for his "Graius homo" (Epicurus), is indeed specially due to St. Paul. Cp. *Aug.* de Civ. Dei iv. 30, "Agamus Deo gratias, qui has superstitiones per altissimam Christi humilitatem, per *Apostolorum prædicationem, liberâ* suorum servitate subvertit."

23. τὰ σεβάσματα] your temples, altars, &c., used in this sense in the Greek Version in Wisd. xiv. 20; xv. 17. Bel and the Dragon 27. (*Kuin.*) Cp. 2 Thess. ii. 4.

— εὗρον καί] "*I met with even* an altar inscribed to the *Unknown* God."

— βωμόν] An example to Christian Preachers and Missionaries, that they should adapt their addresses to the circumstances of their audience, and commence with things in which they *agree* with them, and endeavour to persuade their hearers by means of things which *they acknowledge;* and so lead them on to accept the truth as it is in Christ.

In the Jewish Synagogue the Apostle always preached from the *Law* and the *Prophets* there read. But in the heathen city he takes his text from their *Altar*, and confirms it from their *Poets*. To those who were under the Levitical Law, "he was as under the Law that he might gain them that were under the Law; and to them that were without the Law he became as without the Law, that he might gain them that were without the Law;" and, so far as was consistent with his obedience to Christ, he became "all things to all men that he might by all means save some." (1 Cor. ix. 20, 22.)

He thus brought every thing into subjection to Christ; and often, as here, he overcame Satan by his own weapons; ἀπὸ τῶν ὅπλων τῶν πολεμίων αὐτοὺς ἐχειρώσατο. See *Ammonius* in Caten. p. 352.

Cp. *Chrys.* here, and *Jerome*, Epist. ad Magnum, "Ductor Christiani exercitûs et orator invictus, pro Christo causam agens, ipsam inscriptionem fortuitam arte (arræ?) torquet in argumentum fidei."

— ΑΓΝΩΣΤΩι ΘΕΩι] It would seem that the same Divine Power which had guided Pilate's hand when he wrote the inscription on the Cross, "Jesus of Nazareth, King of the Jews," directed those, unconscious though they were, who traced this title on the Altar. It is not to be supposed that St. Paul alludes to the more general inscription ἀγνώστοις θεοῖς, engraven on some altars in the harbour and city of Athens (*Pausan.* Attic. i. 1. *Philost.* Vit. *Apollon.* vi. 3. *Col. Leake's* Athens, p. 306).

The title Ἀγνώστοις Θεοῖς (in the *plural*) was indeed of some use to his argument, as it implied a confession from Athenians themselves that there were Beings—and therefore *a* Being—unknown to them, and yet entitled to divine worship.

But to suppose that he argued from such an inscription as that, and from nothing more, would be tantamount to a supposition that in preaching the One God, he argued from a profession of Polytheism.

There was doubtless an altar at Athens declaratory of the Unity of the Godhead. There was an altar inscribed ἀγνώστῳ Θεῷ. Such an inscription would have been suggested by the natural cravings of the heart for something more pure and rational than the unholy and unsatisfying vanities of Gentile Polytheism.

This craving had been *expressed* by heathen Poets, e. g. by *Aratus*, whom St. Paul quotes (*v.* 28).

And (as *Chrys.* and *Œcumenius*, and others state) the occurrence of public calamities, such as the great Plague at Athens in the 40th Olympiad suggested to the Athenians that there might be some *other* god whom they had offended, and who could and would give them that aid which they had sought in vain from their many gods of wood and stone. As *Col. Leake* has observed (p. 306); "Diogenes Laertius (in Epimenid. lib. i. sect. 10) informs us that Epimenides himself came to Athens to establish this worship, and that he sacrificed upon the *Areopagus*."

Laertius does not indeed speak of the ἄγνωστος Θεός, but he says τῷ προσήκοντι Θεῷ, in the *singular* number; and his name would have been specified if it had been known. "It is probable, therefore (says *Leake*), that an altar Ἀγνώστῳ Θεῷ continued to stand upon the Areopagus from that time until it became the occasion of St. Paul's address to the Athenians." If the altar was visible (as perhaps it was) the appeal would have been much more cogent and striking.

The words of the interlocutor in the dialogue of *Philopatris*, ascribed by some to *Lucian* (iii. 708, but see *Gieseler*, § 40), νὴ τὸν ἄγνωστον ἐν Ἀθήναις, and τὸν ἐν Ἀθήναις ἄγνωστον ἐφευρόντες . . . τούτῳ εὐχαριστήσωμεν, though designed perhaps as a sneer on St. Paul's speech at Athens (and so proving its dissemination in the Gentile world), are far from casting any doubt on the Apostle's assertion; they rather confirm his statement of the *fact:* though they do not concede his *inference* from it. No one—much less St. Paul—would have hazarded an illgrounded assertion before an assembly of critical Athenians. And the conversion of Dionysius, a Judge of the Court of the Areopagus, by St. Paul's pleading, is a sufficient proof that the allegations, on which it was grounded, were true.

Hence *Clem. Alex.* (Strom. i. 9) and *S. Aug.* (c. Crescon. i. 29) affirm that the Athenians worshipped one God, although unknown.

— ὃ ἀγνοοῦντες εὐσεβεῖτε] "nomen quod ignorantes benè colitis, ego declaro vobis; Deus Qui" &c. The reading ὃ and τοῦτο restored from the oldest MSS. by recent Editors, is more consistent with the argument than ὃν and τοῦτον. Cp. John iv. 22, ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε.

There seems a contrast between εὐσεβεῖτε here and δεισιδαιμονία *v.* 22.

24. οὐ—κατοικεῖ] is not locally confined to them as to a dwelling place (Acts vii. 48), even though it be as magnificent as the Parthenon and the Temple of Theseus.

This assertion, and others like it, of God's *Omnipresence*, were abused by the adversaries of Christianity into a charge against the Christians that they had no Temples. *Celsus*, ap. *Origen.* c. Cels. viii. p. 389. *Minuc. Felix*, 10, "nullas aras habent, templa nulla." But this was an erroneous allegation. See *Tertullian*, de Idol. 7, and *Mede's* Essay on Churches, i. e. "appropriate places for Christian Worship both in, and ever since the Apostles' times," Works, p. 319—385.

χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενος τινὸς, ° αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· 26 ᵖ ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρίσας προστεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, 27 ᵠ ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν· καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα· 28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καί ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι, Τοῦ γὰρ καὶ γένος ἐσμέν. 29 ʳ Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὅμοιον. 30 ˢ Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν· 31 ᵗ καθότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην, ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου. 33 Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. 34 Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. 1 Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον· 2 ª καὶ εὑρών τινα Ἰουδαῖον, ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3 ᵇ καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργά-

o Job 12. 10. Zech. 12. 1.
p Deut. 32. 8.
q Rom. 1. 20. ch. 14. 17.
r Isa. 40. 18.
s ch. 14. 16. Luke 24. 47.
t ch. 2. 24. & 10. 42. Rom. 2. 16.
a Rom. 16. 3. 1 Cor. 16. 19. 2 Tim. 4. 19.
b ch. 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8.

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25. *αὐτός*] "Ipse—nemo alius." Since He is the sole source of all life to all He cannot be in need of any thing from any. His essence is like that described by the Poet,—

"*Ipsa* suis pollens opibus, nihil indiga nostri."

27. *τὸν Κύριον*] their Lord. See *v.* 24.

28. *τινὲς—ποιητῶν*] Aratus, of Cilicia, St. Paul's own country (*Grotius*), and perhaps of Tarsus, St. Paul's own city. (*Fabric.* Bibl. Gr. iv. p. 87.)

The same words are also in *Cleanthes*, of Lycia. Hymn. Jov. 5.

St. Paul connects all Greek poetry with Athens, "the eye of Greece," and by quoting Aratus he connects his audience with himself. Cp. *Jerome* in Ep. ad Titum (vol. iv. p. 419).

29. *λίθῳ*] even though it be of marble from your celebrated quarries of Mount Pentelicus.

— *χαράγματι*] even though, like your chryselephantine Minerva of the Acropolis, it be from the hands of a Phidias.

30. *ὑπεριδών*] without inflicting punishment. Cp. xiv. 16. Rom. iii. 25. And in this sense it is used by LXX in Deut. xxii. 1. 3, 4.

32. *ἀνάστασιν*] i. e. of the body. See *Bentley*, Serm. ii. p. 32.

Here St. Paul opposes all schools of Gentile Ethics. "Ut carnis restitutio negetur, de unâ *omnium* philosophorum scholâ sumitur." (*Tertullian*, Præscr. 7.)

33. *καὶ οὕτως ὁ Παῦλος ἐξῆλθεν*] They deferred the rehearing of the cause to a more convenient season, and so he departed.

He departed from Athens, never, as far as we know, to revisit it. "Nusquam Paulus minore cum fructu quàm Athenis docuit." (*Bullinger.*)

A solemn warning to all, who, gifted with intellectual advantages, spend their time in speculation, and prefer novelty to truth. Specially a warning to all such persons as seek for novelties in Religion, and in the Exposition of Scripture. The Spirit who dwelt in St. Paul may visit them for a time; but, if he be not reverently entertained, He will depart from them—perhaps for ever.

34. *Διονύσιος*] afterwards the first Bishop of Athens, according to Dionysius, the Bp. of Corinth, of the same name. *Euseb.* iii. 4; iv. 23.

There is now a Church dedicated to him on the Areopagus. *S. Chrys.* de Sacerdot. (ii. 189, Hughes) says that the Damaris here mentioned was his wife.

The works attributed to him by some belong probably to another Dionysius of the fourth century. See *Bp. Pearson*, Vindic. Ign. cap. x. p. 249—264, ed. Churton.

CH. I. 1. *Κόρινθον*] "Achaiæ caput" (*Florus*, ii. 69); "totius Græciæ lumen" (*Cicero*, pro lege Manil. 6); "excisam quidem à Mummio, sed cum tempore reflorescentem" (*Grot.*).

On its present condition, see *Col. Leake's* Morea, iii. 228—237, and 322. *Howson*, chap. xii.

The following summary is from *Kuin.*:—

"Portus habebat duo, ad navium stationes aptissimos, alterum occidentalem, Lechæum, versus Italiam, alterum orientalem, *Cenchreensem* (*v.* 18), versus regiones Asiaticas, v. *Strabo* lib. viii. p. 261, *Pausan.* Achaic. c. 16. Celebrabantur ibi, conventu totius Græciæ (Curt. iv. 5) *ludi Isthmici*, ultrà Hadriani tempora, v. *Pausan.* Corinth. c. 1. 2. Bello Achaico à Lucio Mummio dirutam Flor. ii. 16. Plin. H. N. xxxiv. 2; xxxv. 5, centum annos post Julius Cæsar, deductis illuc libertinis quàm plurimis, restituit, et brevi tempore pristinum splendorem recuperavit, ita, ut propter civium opulentissimorum copiam, et artium studium, inter reliquas Græciæ civitates principatum teneret. Quam in rem luculentissima extant scriptorum veterum testimonia, nominatim *Strabonis*, qui lib. viii. p. 263 scribit: *ἡ μὲν οὖν πόλις τῶν Κορινθίων μεγάλη τε καὶ πλουσία διαπαντὸς ὑπῆρξεν, ἀνδρῶν τε ηὐπόρηκεν ἀγαθῶν εἴς τε τὰ πολιτικὰ καὶ εἰς τὰς τέχνας τὰς δημιουργικάς.*"

2. *Ἀκύλαν*] *Aquilam*: probably a name adopted for commercial intercourse with the Romans; and the same as *Onkelos*. (*Valck.*)

— *Ποντικόν*] See ii. 9. 1 Pet. i. 1.

— *Κλαύδιον—Ἰουδαίους—Ῥώμης*] "Judæos impulsore Chresto assiduè tumultuantes, Româ expulit" (*Sueton.* Claud. 25). Cp. *Bede*, who says that it is uncertain whether the Christians were not confounded with Jews in that edict. *Lardner*, Credib. i. 11. 3. *Burton*, 184. *Howson*, i. 454. *Gieseler*, § 28. It is probable that the Jews of Rome, as at Thessalonica and other great cities, had been stirred up against the Christians.

A happy exile for Aquila. Banishment by Cæsar from Rome brought him to Christ and the Church. He is afterwards at Ephesus (*v.* 19. 1 Cor. xvi. 19), and returns to Rome (Rom. xvi. 3), and at Ephesus again (2 Tim. iv. 19). His wife Prisca, or Priscilla, is always mentioned with him; and probably they carried with them, wherever they went, the spiritual benefits they derived from their fellowship with St. Paul. Thus evil is overruled for good; and exile from an earthly city may be the means of bringing many to heaven.

ζετο· ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ. 4 Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ
πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.

c ch. 17. 14, 15. 5 c Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, συν-
εἴχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.

d Lev. 20. 9, 12. 2 Sam. 1. 16. Ezek. 3. 18, 19. Matt. 10. 14. & 27. 25. ch. 13. 45, 51. 6 d Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια
εἶπε πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ
τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. 7 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
ὀνόματι Ἰούστου, σεβομένου τὸν Θεὸν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συν-

e 1 Cor. 1. 14. αγωγῇ. 8 e Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ
οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο.

f Jer. 1. 19. ch. 23. 14. 9 f Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει
καὶ μὴ σιωπήσῃς· 10 g διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ

g John 10. 16. Matt. 28. 20. κακῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11 Ἐκάθισέ τε
ἐνιαυτὸν καὶ μῆνας ἓξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν

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3. *σκηνοποιοί*] To which St. Paul himself refers, Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9; xii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8. The word *σκηνοποιοὶ* is best rendered "opifices tentoriorum ex corio, in usum viatorum." As *Chrys.* explains it, *ἐπὶ σκηνορ-ραφείου ἐστὼς δέρματα ἔρραπτε*, and as *Arator* says (p. 206),

——"tentoria quippe
Fortia mobilibus fabricabat in aggere tectis;
Longiùs hæc abiens peregrinus ubique viator
Erigit, atque hiemes solesque his pellibus arcet."

The supposition that these *σκηναὶ* were made from the *cilicium*, or goats'-hair, of St. Paul's native country Cilicia, does not seem to rest on any good foundation (cp. *Meyer*).

There was nothing discreditable, in the eyes of a Jew, in manual labour. "Mos erat etiam doctissimis Judæorum opificium aliquod discere." See *Schoettgen*, p. 472, and *Rosenm.* here, and *Biscoe*, p. 273.

Hence St. Paul is called "pellium sutor" by *Origen* (hom. 17 in Num.).

May we not add, in reference to Christ Himself, that Ipse Orbis terrarum Opifex, sacrosanctis Suis manibus fabri artem exercebat (Matt. xiii. 55. Mark vi. 3). Sic et Apostolorum primarius, qui in Ecclesiæ tabernaculo pangendo plus omnibus laborabat (1 Cor. xv. 10), tentoriis factitandis victum quæritabat: et a terrenorum tentoriorum suturâ (cp. *Origen*, hom. 17 in Num.) ad æterna habitanda vocatus est? Hence *Arator* says (p. 207),

——"habitacula Paulus
Dum terrena levat, docet ut cœlestia condat,
Factaque sæpe manu nunc construit atria verbo."

This was indeed a consecration of human labour. As *Chrys.* observes here, "St. Paul, after working miracles, stood in his workshop at Corinth, and stitched hides of leather together with his hands; and the Angels regarded him with love, and the Devils with fear."

St. Paul, it would seem, from his free-birth at Tarsus (cp. xvi. 37), and from his education under Gamaliel at Jerusalem (see xxii. 3), was of an opulent family; and it is probable that at his conversion he incurred a loss of estate, as well as of friends, so that he was obliged to provide for his necessities by the work of his own hands. Acts xx. 34.

But he thought all things *σκύβαλα* that he might win Christ, for whom he suffered the loss of all things (Phil. iii. 8).

It was not honourable to the Corinthians, that the Apostle was obliged to provide a maintenance for himself by manual labour. And *their* "lack of service" to him is contrasted in Scripture (see *v.* 5) with the thoughtful liberality of the Macedonian Churches.

But that lack of service on their part gave him an occasion for showing that he did not preach for an earthly reward; and also for stating the claim of Christ's Ministers to a competent maintenance (see 1 Cor. ix. 7. 11, 12. 18. 2 Cor. xi. 7) with greater force, because no one could allege that in so doing he was pleading for himself.

4. Ἕλληνας] A remarkable passage, as showing that the word Ἕλληνες is sometimes used in the Acts for Greek-speaking *Jews* and *proselytes*. Here *Hellenes* are attendants on the synagogue-worship (as in xiv. 1; xvii. 4); and it is not till after that the Jews, whom St. Paul addresses (see *v.* 5), had rejected the Gospel, that he says he will go to the *Gentiles* (*v.* 6), *εἰς τὰ ἔθνη*. See above, xi. 20.

5. *κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος*] As *Dr. Paley* observes, St. Paul had sent for them to come to him from Macedonia *to Athens* (xvii. 15, 16). And St. Paul says (1 Thess. iii. 1), "We thought good to be left at *Athens* alone, and sent Timotheus our brother to establish you." Thus the Epistle *implies* what is said in the History, and *supplies* what is not said; and *vice versâ*.

— *τῷ λόγῳ*] So A, B, D, E, G, and some Cursives and Versions; and this reading is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Born.*, *Alf.*—*Elz. συνείχετο τῷ πνεύματι*. The sense is —after the arrival of Silas and Timotheus, he was *constrained* by the Word within him urging him to speak, and striving vehemently for utterance. So the Syriac Version. Cp. Luke xii. 50, *πῶς συνέχομαι, ἕως οὗ τελεσθῇ*; and 2 Cor. v. 14, *ἡ ἀγάπη συνέχει ἡμᾶς*. And see LXX in Jerem. xx. 9; xxiii. 9. Ps. xxxix. 3. Job xxxii. 18, 19.

But why was he thus constrained, *after their arrival?*

Probably, because they brought to him pecuniary supplies from Thessalonica. See 2 Cor. xi. 9, "When I was present with you and wanted, I was chargeable to no man; for that which was lacking to me (at *Corinth*), the *brethren* which came from *Macedonia* (i.e. Silas and Timotheus) supplied." See also what he says to the Philippians of Macedonia (Phil. iv. 14—18).

Therefore, *after* the arrival of his friends from Macedonia he gave himself up to preaching; he left off making earthly tents, to build up the heavenly Tabernacle of the Church of God.

"It is more blessed to give than to receive" (Acts xx. 35). A double blessing was, therefore, on the Macedonian Churches. The Corinthians lacked in service to the Apostle in their own city; the Thessalonians sent supplies to St. Paul at Corinth, and so the Christians of Macedonia edified the Church in Achaia.

7. *ἐκεῖθεν*] i.e. from the Synagogue. Cp. xix. 9, where St. Paul separates himself from the *Synagogue* at Ephesus, and transfers his disciples to the "school of Tyrannus."

— Ἰούστου] Some Versions and a few MSS., E, B, D**, insert Τίτου before Ἰούστου; which is defended by *Bornemann*.

It may be observed here that *Titus* is never mentioned in the Acts of the Apostles. Cp. *Bp. Pearson*, O. P. ii. 328.

8. Κρίσπος] who was baptized by St. Paul himself, 1 Cor. i. 14. Cp. *Paley*, H. P. p. 39.

— *ὁ ἀρχισυνάγωγος*] Mark v. 22.

There were several *ἀρχισυνάγωγοι* to one Synagogue, see Acts xiii. 15. And therefore the article is used here to distinguish Crispus from others who had not the same function, as the words in xvii. 34, Διονύσιος *ὁ Ἀρεοπαγίτης*, distinguish him from others who were not Areopagites. See on John xviii. 10.

Hence, it cannot be concluded with some, that Sosthenes, (*v.* 17) *succeeded* Crispus.

10. *λαός μοι πολὺς ἐν τῇ πόλει ταύτῃ*] Not so at Athens, xvii. 33, 34. The commercial Corinth was more favourable to the Gospel than Athens, with its love of novelty and empirical Intelligence.

12.] The words *Γαλλίωνος ἀνθυπατεύοντος τῆς Ἀχαΐας*, introduced at the beginning of the sentence, and with something of the style of an official document, are designed to call the reader's at-

οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα 13 λέγοντες, Ὅτι παρὰ
τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. 14 [h] Μέλ- h ch. 25. 11.
λοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους,
Εἰ μὲν ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν, ὦ Ἰουδαῖοι, [i] κατὰ λόγον ἂν i Rom. 13. 3.
ἠνεσχόμην ὑμῶν· 15 εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων, καὶ νόμου
τοῦ καθ' ὑμᾶς, [j] ὄψεσθε αὐτοί· κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι. 16 καὶ j ch. 23. 29. & 25. 11, 19.
ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17 [k] Ἐπιλαβόμενοι δὲ πάντες Σωσθένην John 18. 31. k 1 Cor. 1. 1.
τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ
Γαλλίωνι ἔμελεν.

18 [l] Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, l Num. 6. 18. ch. 21. 24.
ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν
κεφαλὴν ἐν Κεγχρεαῖς, [m] εἶχε γὰρ εὐχήν. m Rom. 16. 1.

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tention to the influence of the imperial Authority of Rome in relation to Christianity. The incident now to be recorded is significant; it is *φωνᾶν συνετοῖσι*; an epitome of history. Almighty God interferes here to protect St. Paul against the malice of the *Jews*; and the instrument which He uses for this purpose on this and other occasions is the imperial power of *Rome* (cp. *Baumg.* ii. 218),—an adumbration of what He will do hereafter, in a more signal manner, by making all the Powers of this world, indifferent or hostile though they be, subservient to the Triumph of Christ.

— Γαλλίωνος] M. Annæus Novatus, the younger brother of the celebrated Stoic L. Annæus Seneca, uncle of the Poet Lucan; called "dulcis Gallio" by *Statius* (Sylv. ii. 7. 32), and "dulcis omnibus" by his brother *Seneca* (Præf. lib. iv. Nat. Quæst.), who dedicates to him his books "*De Irâ*" and "*De Vitâ Beatâ*." He had been adopted by Gallio the Rhetorician, from whom he derived his name. He is called *dominus* by Seneca—his elder brother—on account of his official dignity.

— ἀνθυπατεύοντος] Another proof of St. Luke's accuracy. Achaia had been an Imperial Province under Tiberius (*Tacit.* i. 76), but was restored to the Senate by Claudius. (*Suetan.* Claud. 25.) How much more St. Luke knew of the history of Rome than the Roman Historians did of Christ! Cp. *Lardner*, Cred. i. 1. 12.

— Ἀχαΐας] See xvi. 9.

17. πάντες] i. e. the *Jews*. The words οἱ Ἕλληνες are added by *Elz.* with D, E, and probably G, H, and the great majority of cursives. But A, B omit these words, and they are not in *Vulg.* and some other Versions, nor in *Chrys.*, who says οὕτως ἰταμοὶ ἦσαν οἱ Ἰουδαῖοι: and they have been rejected by *Lachm.*, *Tisch.*, and *Alford*.

Why did St. Luke mention the circumstance, whatever it was?

The answer seems to be supplied by the close of the verse, οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν. He intends to mark the indifference of the Roman Power, as represented by the Proconsul of Achaia. It was not so bitter in its hostility to Christianity as the Jews were, who called themselves the people of God. It did not persecute, but it would not befriend the Gospel.

It would not interfere to protect the cause of truth; and in its philosophic professions of toleration and non-interference, it allowed the laws of morality to be infringed and outraged in its presence. It seems therefore probable, that πάντες refers to the *Jews*. Gallio professed to be unwilling to adjudicate between the Jews and St. Paul, on the plea that the matter was not within his cognizance, and he drove the Jews from the judgment-seat; and it seems that they, disappointed of their expectation, were so reckless as to seize on Sosthenes, the chief of the Synagogue, and to beat him in the presence of Gallio. Cp. *Paley*, Horæ Paul. p. 40, who takes this view.

But why did the Jews beat the chief of their own Synagogue?

The answer seems to be supplied by the passage where *Sosthenes* is associated with St. Paul, as "Sosthenes *our brother*," in the beginning of the First Epistle to the *Corinthians*.

It may be, that the Sosthenes here is not the same as there. But Holy Scripture loves clearness, and not confusion, and seems to suggest their identity. See also next note.

— Σωσθένην] The Jews, being disappointed in their expectations against Paul, turned their rage against Sosthenes. Probably Sosthenes was favourable to St. Paul, and restrained them from destroying him, and was therefore obnoxious to the Jews. (*Chrys.*, *Ammon.*, *Œcum.*) Perhaps the injury inflicted on him by them attached him more closely to St. Paul, and hastened his conversion to Christianity, after the example of his brother ἀρχισυνάγωγος, Crispus (*v.* 8).

— οὐδὲν—ἔμελεν] Although this outrage in his presence was an insult to himself and to his office (*Chrys.*), and as if this was no ἀδίκημα! And yet Gallio was called "dulcis" (see above on *v.* 12),—and had professed, that if there had been any act of personal wrong (*v.* 14), he would do justice to the injured party. But the favourite of this world does not always make a good Judge. See further above, xiii. 7. And professions of toleration and non-interference are often only specious disguises for love of ease, or thin veils for cowardice and desire of popular applause. It is not surprising that Gallio is afterwards heard of as ministering to Nero at Rome in his frivolity and sensuality, and as stage-manager in the scenes described by *Dio*, lxi. 20, which caused so much grief to the honest *Burrhus* (Tac. Ann. xiv. 15), and to Gallio's brother Seneca. At length Gallio, the favourite, as well as his brother Seneca, the instructor of Nero, were killed by him.

18. Πρίσκιλλα] Why is Priscilla named before her husband Aquila?

"The head of the woman is the man (1 Cor. xi. 3); and she is commanded to be in subjection to her husband as the Church to Christ (Eph. v. 22—24)."

Yet here the wife is placed before her husband. And this order is adopted in some places by *St. Paul* also, Rom. xvi. 3. 2 Tim. iv. 19. There must be some reason for this. It is observable also, that both St. Luke and St. Paul in *other* places put Aquila the husband before Priscilla the wife. See Acts xviii. 2. 1 Cor. xvi. 19.

But why is Priscilla ever put first?

Bengel says, "Viro præponitur uxor spectatior;" but he does not say in *what* she was 'spectatior' or more honourable.

Aquila was a *Jew* when he came to Corinth; and he was known as such in the first instance to the Church. (See xviii. 2.) But perhaps his wife Priscilla was a Christian, and was instrumental in his Conversion (for he was converted) to Christianity.

She is associated with him in xviii. 26, where some MSS. and Editors place *her* name *first*, in bringing the celebrated Jew Apollos to a more perfect knowledge of the Gospel.

It seems not improbable, that Priscilla was distinguished by her zeal and ability in disseminating the truth, and that she had an authorized position and official function in the Church.

This conjecture is confirmed by what we read in 1 Cor. xvi. 19, where St. Paul, writing from Ephesus, says, "Aquila and Priscilla salute you; with the *Church that is in their house*."

And, what is more remarkable, St. Paul, in writing from Corinth to Rome, after his mention of *Phœbe*, the *deaconess* of Cenchreæ (the port of Corinth), proceeds immediately to send his salutation to the Roman Christians; and after the name of *Phœbe*, and at the head of that long list of names, he places first in order the name of *Priscilla*.

The position she here occupies, and the terms in which she is mentioned there (Rom. xvi. 3, where her name stands before her husband's), show that she had been of signal use to St. Paul and to the Church.

"Salute Priscilla and Aquila, my helpers in Christ Jesus, who for my life laid down their own necks (probably at Ephesus), unto whom not only I give thanks, but *all the Churches of the Gentiles*; and salute the *Church that is in their house*."

From the position of *her* name immediately after *Phœbe* the *Deaconess*, and *before* her husband and all the other Roman Christians, it may perhaps be inferred that Priscilla also was appointed by St. Paul to do the work of a Deaconess in the Church.

It is indeed sometimes supposed that either unmarried

19 Κατήντησε δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν
n ch. 17. 2. εἰς τὴν συναγωγὴν διελέχθη [n] τοῖς Ἰουδαίοις. 20 Ἐρωτώντων δὲ αὐτῶν ἐπὶ

women of mature age, or widows, were alone admitted to that office. (See *Bingham* ii. 22.) But not enough is known of its constitution to authorize a confident assertion on this point.

Priscilla, by her marriage with Aquila, who was connected with the Jews by origin, and appears to have been led by his mercantile pursuits to travel from one populous city to another (for we hear of him at Rome, at Corinth, at Ephesus, and again at Rome), would have had many favourable opportunities for serving the cause of Christianity; and from the terms which she is mentioned in Scripture, she appears to have availed herself of them.

It is therefore submitted for the reader's consideration, whether she was not appointed by St. Paul to such an office in the Church as a holy and pious matron could hold in primitive times; and whether it is not an account of the official dignity annexed to that office, that her *name*, which, if she were regarded solely as a *woman* and a *wife*, would follow *after* that of her *husband*, is sometimes placed *before* it both by St. Luke and St. Paul.

This incident—trivial as at first it may seem—is also of value as showing the truth of the history, and the connexion of St. Luke with St. Paul.

The coincidence between the narrative of St. Luke, in the Acts of the Apostles, and the Epistles of St. Paul, does not consist merely in this, that they both mention the names of Aquila and Priscilla, or that they both mention that of Aquila first or that of Priscilla first, but that each *sometimes* places Priscilla first, and sometimes Aquila; i. e. they both seem to have regarded Priscilla as holding a peculiar position in the Church, a position no where fully explained, but only implied, and as having precedence before Aquila in that *official* respect, though bound to submit to him, and therefore sometimes named *after* him, as her husband.

— κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχήν] The context shows that this is not said of Aquila, but of St. Paul.

So it was understood by *Didymus*, the Master of *S. Jerome*. See Caten. p. 307, where he says, "Paul the Apostle of the Gentiles became a Jew to the Jews, in order that they might not be estranged from him as one who revolted from the Lord; and therefore, according to the custom of his country, he polled his head at Cenchreæ, being under a Vow; and further, when he arrived at Jerusalem, he joined himself to the four men who had such a vow as this upon them." See xxi. 23.

As *Bede* observes here (p. 73), and in Retract. (p. 148), both *Jerome* and *Augustine* apply the words to *St. Paul*. *Jerome* says (Ep. ii.), "Fratribus valedicens navigabat Syriam, et cum eo Priscilla et Aquila; *et totondit* sibi in Cenchreis caput;" and *Augustine* (Ep. 80), "Timotheum circumcidit, et Cenchreis votum absolvit."

This would seem to intimate that the present reading of the Vulgate, "*qui* sibi totonderat caput," is not so ancient as the fifth century.

Some have asserted that *Chrysostom* applies it to Aquila; but this is an error.

It is also said by some (e. g. *Meyer*, p. 333) that *Theophylact* understands it of Aquila, and not of St. Paul. But Theophylact says (iii. p. 140), "Because he seemed to some to teach men to abandon the Law (of Moses), and they were offended with him on that account, and would not receive his preaching, therefore he does this here, and in the Temple at Jerusalem (xxi. 24. 26) in compliance with their scruples. And this is what he says of himself, 'I became as under the Law to them who were under the Law' (1 Cor. ix. 20)." Therefore *Theophyl.* applies it to St. Paul, and *Bede* observes, "hæc fecit Paulus ut Judæos lucrifaceret."

It is true that in the Editions of *this author* (*Theophylact*), there is also a scholium connecting it with Aquila; but this seems to be a more recent interpolation.

Modern Expositors are divided. *Erasm.*, *Luther*, *Beza*, *Calvin*, *Bengel*, *Whitby*, *Rosenm.*, *Olsh.*, *Neander*, *De Wette*, *Baumg.* (ii. p. 224), *Hackett* (p. 261), *Alford*, and others refer it to St. Paul.

Hammond, *Grotius*, *Valck.*, *Kuin.*, *Wieseler*, *Meyer*, to Aquila.

The argument used by some, that if St. Luke had not intended that Ἀκύλας should be construed with κειράμενος, he would not have put Priscilla first, is refuted by the passages cited in the preceding note. The verbs and participles of this verse and the next refer to St. Paul; and Aquila, is only introduced parenthetically.

The words εἶχεν εὐχήν are best illustrated by Acts xxi. 23, εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. The εὐχή is the Hebrew נֶדֶר (*nedher*), a vow, and when thus placed by itself, can hardly be understood to mean any thing else but what was called εὐχή by the Jewish Hellenists (e. g. *Philo*, i. p. 357, εὐχὴ μεγάλη), i. e. the *vow of a Nazarite*, concerning which see Numb. vi., and the Talmudistic traditions in the *Mishna* Tract. *Nazir*, Tom. iii. pp. 146—178, ed. *Surenhus.*

This then appears certain, that when St. Paul ἐκείρατο at Cenchreæ, the eastern port of Corinth, he had the *vow of a Nazarite upon him*. As *Bede* says, "Navim ascensurus caput ex voto totondit," and he explains the 'votum' as that of a Nazarite.

But what is the meaning of the word κειράμενος?

The action here is supposed by some Expositors to be similar to that in Acts xxi. 24, where we read of the "four men having a vow," and "*shaving* their heads."

But it ought to be noticed, that St. Luke does not use the same word in the two places. *Here* he says κειράμενος, *there* (xxi. 24) ξυρήσονται.

The word used by St. Luke in the present passage (κειράμενος), is never applied by the LXX to describe the *final* Nazaritic shaving of the head on the expiration of the vow.

The word κείρεσθαι is used to describe the more ordinary act, that of cutting the hair short—as for instance, *the polling* of his head by Absalom, who, as the Rabbis say, was a perpetual Nazarite. *Lightfoot*, i. p. 1092; ii. p. 774. See 2 Sam. xiv. 26, ἐν τῷ κείρεσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ, καὶ ἐγένετο ἀπ' ἀρχῆς ἡμερῶν εἰς ἡμέρας ὡς ἂν ἐκείρετο, ὅτι κατεβαρύνετο ἐπ' αὐτὸν, καὶ κειρόμενος ἔστησε τὴν τρίχα τῆς κεφαλῆς αὐτοῦ κ.τ.λ.

Absalom let his hair grow by reason of a vow of Nazaritism, perhaps taken in a spirit of personal vanity. We do not hear that he ever ἐξυρήσατο κεφαλήν. But he periodically ἐκείρατο κεφαλήν, on account of the weight of his hair. A temporary Nazarite might poll his head (κείρασθαι) in foreign lands. See *Mishna*, l. c. vol. v. p. 167, "Si raserit capillum capitis Nasiræatûs sui, tum subjiciat ollæ (i. e. in the Temple), si tonsus fuerit in provinciâ, tum non subjiciat ollæ." And some of the Rabbis say, that in this case his hair was to be taken to Jerusalem and burnt at the door of the Sanctuary (*Lightfoot*, i. p. 1092), who says, "If he polled his head in the country (i. e. out of Palestine), as *Paul did at Cenchreæ*, he was to bring his hair and burn it," in the room for the Nazarites at the Temple.

The word used by the LXX to describe the *shaving of* the head by the temporary Nazarite is ξυρήσασθαι. This word is used to signify both the process of shaving the head after a Levitical pollution (when the days already past were counted as nothing, see Numb. vi. 12, and the term of the vow began again), and also to describe the *final* process of shaving the head when the term of the vow had expired. See Numb. vi. 9, ἐάν τις ἀποθάνῃ ἐπ' αὐτῷ (and so he incur a pollution by nearness to a dead body) παραχρῆμα μιανθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ, καὶ ξυρήσεται.

And again, as to the *final* shaving, on the expiration of the term of the εὐχή, or vow, it is said, Numb. vi. 18, ξυρήσεται ὁ ἡγιγμένος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ, καὶ ἐπιθήσει τὰς τρίχας ἐπὶ τὸ πῦρ, ὃ ἐστιν ὑπὸ τὴν θυσίαν τοῦ σωτηρίου.

The head of the Nazarite could not be *shaved finally except* at a particular place, i. e. at the door of the Sanctuary, which, in St. Paul's time, was at Jerusalem (Numb. vi. 18). Cp. *Joseph.* B. J. ii. 15. 1, ἐπεδήμει δὲ Βερνίκη ἐν τοῖς Ἱεροσολύμοις, εὐχὴν ἐκτελοῦσα τῷ Θεῷ. *Josephus* adds, that it was a custom for persons in sickness or other distress, to make a vow for thirty days before that on which they were about to offer sacrifices, and to vow to abstain from wine and to shave their heads. And in doing this at Jerusalem they went barefoot.

Therefore St. Paul's act at *Cenchreæ* was *not* such a *shaving* of the head.

St. Paul himself marks a distinction between κείρεσθαι and ξυρήσασθαι. 1 Cor. xi. 6, αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι. The Vulgate well distinguishes between the two words here and in xxi. 21 and 1 Cor. xi. 6, rendering κείρεσθαι by *tondere*, and ξυρᾶσθαι by *radi* and *decalvari*. Cp. the *Mishna* as cited above.

The word κείρεσθαι signifies to poll the hair, or *cut it short* by scissors or shears. But ξυρήσασθαι is to *shave the hair off*, at least in part, with a ξυρὸν or razor, so that the scull appears.

Hence it may be inferred,

That the word κειράμενος does not describe the shaving of the head on the expiration of the term of a Nazarite's vow;

πλείονα χρόνον μεῖναι παρ' αὐτοῖς οὐκ ἐπένευσεν, 21 ° ἀλλ' ἀπετάξατο αὐτοῖς εἰπών, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· p πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. 22 Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου· καὶ κατελθὼν εἰς Καισάρειαν ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. 23 Καὶ ποιήσας χρόνον τινὰ ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

24 q Ἰουδαῖος δέ τις, Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25 r Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου· καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· 26 οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. 27 s Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι

o 1 Cor. 4. 19. James 4. 15. Heb. 6. 3.
p ch. 19. 21. & 20. 16.
q 1 Cor. 1. 12. & 3. 5, 6. Tit. 3. 13.
r ch. 19. 3.
s 1 Cor. 3. 6.

That it is here used to describe the *act of cutting the hair short* by a *temporary Nazarite*;

That the addition of the words εἶχε γὰρ εὐχήν intimate that St. Paul would *not* have *cut his hair short*, if he had not made a vow of Nazaritism.

Having taken such a vow, he would be allowed κείρεσθαι, because according to the Law he could not *shave* his head before he came to Jerusalem (*Jahn*, Archæol. §. 394. *Winer*, R. W. B. p. 141, Art. 'Nasiräer'), and his hair might therefore otherwise become too long for comfort or for decency.

It seems that St. Paul did not choose to cut his hair short (κείρεσθαι) at *Corinth*, where he remained more than a year and a half (*vv.* 11. 18), but deferred it till he came to *Cenchreæ*, the *sea-port* of Corinth, when he was just about to set sail for the *East*; where he would come into contact with many *Jews* and Jewish Christians. Indeed, in the next verse it is said that he entered into the *Synagogue* at Ephesus and disputed with the *Jews* (*v.* 19). And soon after he came to *Jerusalem* for the Feast.

And perhaps the reason why he said (xviii. 21) that he must by all means (πάντως) be at Jerusalem at the next *approaching* feast (for he did not attend all the feasts, nor nearly so), was that he had this vow upon him; and that he must take the hair he had cut short at Cenchreæ, to be burnt at the temple at Jerusalem, and accomplish his vow by a final shaving, and by votive offerings at the Temple. As is said in the *Mishna* (Eduioth iv. 11), "Si quis vovisset Nazireatum extra Terram (i. e. out of the Holy Land), proficisci debuit in *Terram*, et *illic votum implere*." Cp. *Lardner*, i. p. 115.

The knowledge that he was under such a vow would have been of much use to him in his dealings with the *Jewish* Christians at Ephesus and elsewhere. It would be a visible and practical refutation of the charge that he despised the Levitical Law, and condemned those who continued to observe it.

Another reason, probably, why he did not choose to shear off his hair or cut it short at *Corinth*, but waited till he came to *Cenchreæ* (where he left Greece for a time), was because with the Greeks it was usual only for *slaves* to wear the hair cropped short, ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις; (*Aristoph.*)

To have appeared with his hair cut short in the Churches at Corinth among the Greek Christians, might have exposed him to ridicule and his preaching to contempt. He acted with prudence in reference to the Gentile Christians in *not* cutting his hair off at Corinth, nor till he was on the point of quitting Greece. And if the Greek Christians heard, as they probably would from some one at Cenchreæ, that the Apostle had cut his hair short there, they would learn also that he did it "because he *had a vow*," and would thus be taught a lesson of forbearance towards the Jewish Christians from the example of the Apostle, who they knew did not *enforce* the Levitical Law, and yet, as they heard, did not despise it, but in his charity to the Jewish Christians, and to the Jews, sometimes complied with it in his own person.

The grounds of St. Paul's compliance, in this and other respects, with the Levitical Law, are stated by *St. Augustine* in one of his Letters to St. Jerome (Epist. 82).

After a considerable interval, St. Paul arrived a second time at *Jerusalem* (xxi. 17). He had been charged with contempt of the Levitical Law, as St. James tells him (xxi. 21); and he is advised by the Bishop of Jerusalem to associate with himself four other persons under a vow of temporary Nazaritism, and to be at charges with them (that is, to pay the expenses of the sacrifices to be offered in the Temple at the expiration of their vow), that they might *shave* their heads. And so St. Paul on the *next day* entered the Temple with them, announcing the fulfilment of the days of their purification, until the sacrifice was offered for each of them. (Acts xxi. 26.) The suggestion of St. James, and St. Paul's ready compliance, are explained by what he had done before at Cenchreæ.

On the whole, by not polling his hair till he came to Cenchreæ, and by polling it there "because he had a vow," he exemplified the great principle of his Apostolic life—Charity.

19. κατήντησε] A, B, E, have κατήντησαν, which has been received by *Lachm.*, *Tisch.*, and *Alford*.

21. δεῖ με πάντως—Ἱεροσόλυμα] For the reason see on *v.* 18.

— ἑορτὴν τὴν ἐρχομένην] The feast of *Pentecost*. See *Anger*. p. 61; *Wieseler*, p. 48; *Alford*, p. 190; and the Chronological Synopsis prefixed to this Volume.

22. ἀναβάς] to Jerusalem.

23. τὴν Γαλατικὴν] See xvi. 6.

24. Ἀπολλώς] A name contracted from Ἀπολλώνιος. (See above on xv. 22.) He is spoken of in connexion with the Church of Corinth, Acts xix. 1. 1 Cor. i. 12; iii. 4—6. 22; iv. 6; and Ephesus, xvi. 12; and Crete, Tit. iii. 13.

— λόγιος] Distinguished for erudition in history and law, especially of his own country, and eloquence. *Hesychius*: λόγιος, ὁ τῆς ἱστορίας ἔμπειρος, πεπαιδευμένος. *Maris*: λογίους τοὺς πολυΐστορας, Ἀττικῶς καὶ Ἡρόδοτος· λογίους τοὺς διαλεκτικούς, Ἕλληνες. *Phrynichus*, p. 84: λόγιος, ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ δεινοῦ εἰπεῖν καὶ ὑψηλοῦ, οὐ τιθέασιν οἱ ἀρχαῖοι, ἀλλ' ἐπὶ τοῦ τὰ ἑκάστῳ ἔθνει ἐπιχώρια ἐξηγουμένου ἐμπείρως. So *Josephus*, Ant. xix. 5. 2, Ἰουδαίων λογιώτατοι, καὶ τῶν πατρίων ἐξηγηταὶ νόμων. *Thom. Mag.*: λογίους τοὺς πολυΐστορας οἱ ἀρχαῖοι Ἀττικίζοντες, ὡς καὶ Ἡρόδοτος· λογίους δὲ τοὺς διαλεκτικοὺς οἱ ὕστερον.

25. κατηχημένος] See Luke i. 4. Rom. ii. 18.

— Ἰησοῦ] *Elz.* Κυρίου, but A, B, D, E, have Ἰησοῦ, which has been received by *Lachm.*, *Tisch.*, *Alf.*

To a certain extent he taught rightly; i. e. that Christ was come, and that Jesus is the Christ, the Lamb of God that taketh away the sin of the world (John i. 29. 36). It is probable also that he was acquainted with the *facts* of the Crucifixion, Resurrection, and Ascension; but the only Baptism that he knew was that of John; i. e. he had not been baptized into Christ. Not (as some suppose) that he knew only the baptism of John; for he was a Christian *Catechumen*, κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, *v.* 25, and Aquila and Priscilla took him and expounded to him more exactly than he had known it hitherto, the way of God; i. e. the divine plan of salvation by Baptism into Christ; and he was baptized with the Baptism of Christ, as may be concluded from the case of the twelve men in the next chapter, xix. 3—5.

26. παρρησιάζεσθαι] This example affords no sanction (as has been supposed) for preaching the Gospel without a due call or mission. Any one might expound in the *Synagogue* if invited to do so; and no one could do so without invitation. And as to his teaching in the first instance out of the synagogue, there is no evidence to show that it was approved, but rather the contrary; nor is it said that afterwards he had no call or mission. The contrary is implied in 1 Cor. iii. 5. 22.

— Ἀκύλας καὶ Πρίσκιλλα] So *Elz.*; but A, B, E put Priscilla first. So *Lachm.*, *Tisch.*, *Alf.* Cp. *v.* 18.

οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· 28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

a ch. 18. 24. 1 Cor. 1. 12.

XIX. 1 a Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἔφεσον· καὶ εὑρών τινας μαθητὰς 2 b εἶπε πρὸς αὐτούς, Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν, Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. 3 Εἶπέ τε, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. 4 c Εἶπε δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ· 6 d καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. 7 Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δώδεκα.

b John 7. 39. ch. 8. 16. & 10. 44.

c Matt. 3. 11. Mark 1. 4, 8. Luke 3. 16. John 1. 26. ch. 1. 5. & 11. 16.

d ch. 2. 4. & 6. 6. & 8. 17. & 10. 46. & 11. 15.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαῤῥησιάζετο, ἐπὶ μῆνας τρεῖς e διαλεγόμενος καὶ f πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. 9 g Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. 10 h Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰουδαίους τε καὶ Ἕλληνας.

e ch. 18. 19.

f ch. 28. 23.

g 2 Tim. 1. 15. ver. 23. & 24. 14.

h ch. 20. 31.

11 i Δυνάμεις τε οὐ τὰς τυχούσας ὁ Θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου· 12 j ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ

i Mark 16. 20. ch. 14. 3.

j ch. 5. 15.

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27. *συνεβάλετο διὰ τῆς χάριτος*] He contributed much to the spiritual edification of the faithful by the grace which he received in the Church through faith, by baptism and laying on of hands. (*Grotius.*)

CH. XIX. 1. Ἀπολλὼ *ἐν Κορίνθῳ*] Compare St. Paul's references to *Apollos* in his first Epistle to the *Corinthians* (i. 12; iii. 6); and see *Paley*, H. P. p. 36.

— *τὰ ἀνωτερικὰ μέρη*] the inland parts. See xviii. 22, 23.

2. *πιστεύσαντες*] on your reception into the Church by a public profession of faith. See on xiii. 48.

— *εἰ Πνεῦμα ἅγιον ἔστι*] St. Paul had asked them, Whether they *received* the Holy Ghost, when they made a profession of Faith? They reply, that when they made their profession they did not even hear whether the Holy Ghost *is*—i. e. is to be had.

The phrase is similar to John vii. 39, *οὔπω γὰρ ἦν Πνεῦμα ἅγιον*, i. e. the Holy Ghost was not as yet manifested in the Church, for Jesus was not yet glorified.

The verb *ἔστιν* is emphatic here, and therefore so accented; it signifies in-dwelling and energetic operation as the vital principle of the Church.

When these persons were received into the Church, they did not hear whether the prophecy which John the Baptist himself had delivered, that Jesus would baptize with the Holy Ghost and fire (Mat. iii. 11. Luke iii. 16), had yet been fulfilled by the outpouring of the Holy Ghost on those who had been baptized.

4. Ἰωάννης *μέν*] On the difference between John's baptism and Christ's—in that the latter was in the Name of the Blessed Trinity, and conferred grace—the former not—see on Matt. iii. 1—11, and John iv. 1.—*χριστὸν* is omitted here by A, B, E.

6. *καὶ ἐπιθέντος κ.τ.λ.*] See above on viii. 14—18, and on x. 47.

St. Paul is seen here, at Ephesus, exercising the *same* Apostolic functions which the "*very chiefest Apostles*," Peter and John, are described in the Acts to have exercised at Samaria (viii. 17).

Thus, he who was not one of the original Twelve, and who had not seen Christ upon earth, and had been a persecutor of the Church—and was therefore disparaged by some in comparison with them—is placed by divine authority on a par with them in the eye of the Church. Thus also it is proved that the collation of the gift of the Holy Ghost, by the laying on of hands on baptized persons, was not *restricted* to those who were appointed to the Apostolic office by Christ Himself when upon earth. And the gift of the Holy Ghost by the hands of *St. Paul*, is, as it were, a link of connexion between the first administration of Confirmation by the original members of the Apostolic College, Peter and John, at Samaria, and the subsequent exercise of the same authority by persons afterward appointed, such as Timothy and Titus, to be successors of the Apostles, and to discharge the ordinary functions of the Apostolic office, for the perpetual edification of the Christian Church.

— *ἐλάλουν γλώσσαις*] in the different languages, which the Spirit spake by their mouths. (*Theophyl.*)

9. *τὴν ὁδόν*] See ix. 2; xix. 23. See here also a fulfilment of Christ's saying (Matt. xi. 10).

— *καθ' ἡμέραν—τινός*] he could not dispute *daily* in the Synagogues, for they were open only *thrice a week*, and the Jews blasphemed "that Way." Therefore, as he had done at Corinth (xviii. 7), he collected the disciples in another place; either a private rabbinical seminary (*Hammond*) or a school of grammar and rhetoric—where they could meet *daily*.

So the Church grew by persecution, and the word was preached to both Jews and Greeks.

10. *τὴν Ἀσίαν*] See ii. 9. 1 Cor. xvi. 8, 9. 11, 12.

11. *δυνάμεις—οὐ τὰς τυχούσας*] extraordinary. See Acts xxviii. 2.

On the phrase *οὐχ ὁ τυχὼν* = not obvious, but singular, see *Kuin.* and others, who quote *Philo* de Opif. m. p. 31, C, *οὐκ ἐκ τοῦ τυχόντος μέρους γῆς, non ex quâvis terræ glebâ. Athen.* lib. 9, p. 402, C, *οὐ τὴν τυχοῦσαν ἡδονὴν, voluptatem exquisitam. Longin.* Sect. 9, § 9, Moses, Judæorum legislator dicitur *οὐχ ὁ τυχὼν ἀνὴρ, non vulgaris intelligentiæ homo.*

Here is another proof of the divine sanction given to St. Paul's office and mission, and putting him on a level with St. Peter and the other Apostles (Acts v. 15).

12. *ἐπιφέρεσθαι*] A, B, E, and some cursives have *ἀποφέρεσθαι*, which has been received by some Editors.

— *σουδάρια*] See Luke xix. 20.

— *σιμικίνθια*] 'semi-cinctia.' Aprons used by workmen, perhaps by St. Paul in his *σκηνοπηγία*. See *Martial* xiv. 153, who distinguishes them from tunics thus: "Det *tunicam* dives: ego te *præcingere* possum."

Some have censured the acts of these persons resorting to St. Paul, as well as to St. Peter (Acts v. 15), as superstitious. But it is to be remembered that in both cases the application was in behalf of *sick people*, who could not come in person to the Apostles. The fact is related without censure by the Holy

πονηρὰ ἐκπορεύεσθαι. 13 k Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14 Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες. 15 Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐτοῖς, Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; 16 Καὶ l ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, κατακυριεύσας αὐτῶν ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 m Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν, Ἰουδαίοις τε καὶ Ἕλλησι, τοῖς κατοικοῦσι τὴν Ἔφεσον· καὶ n ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 18 o Πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19 Ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον

k Mark 9. 38. Luke 9. 49.
l Luke 8. 29.
m Luke 1. 65. ch. 7. 16. & 2. 43.
n ch. 2. 43. & 5. 5, 11. Luke 1. 65.
o Matt. 3. 6. Rom. 10. 10.

Ghost; and the Apostles do not seem to have blamed them. It is also here added that "they were healed," and that "evil spirits were thus ejected." This testimony for these miraculous cures is more remarkable as coming from Luke the *physician*.

The healing power was not in the shadow of St. Peter or in the handkerchiefs of St. Paul; but in Christ responding to the touch of faith, and operating by the shadow or vestments of His Apostles on earth, as He had done when present in his human person by the fringes of His garment, touched by the hand of faith. See Matt. ix. 20, 21; xiv. 36. Mark v. 27. Luke viii. 44.

Was there any superstition in this? Was there any credulity in supposing that at a time when for wise reasons Christ wrought extraordinary miracles by His Apostles (and these miracles are called here expressly *extraordinary* (οὐχ αἱ τυχοῦσαι) that we may not look for them now) He could and would work by their *shadow* or their *handkerchiefs* on those poor helpless folk who could not come to their *hands*, and who had *faith* in His Divine Power acting by them?

If so, then there would also be credulity in supposing that the Divine Physician of body and soul can give health by medicines to the one, and grace by Sacraments to the other.

Perhaps the working of Christ by means of the shadow of Peter and of the handkerchiefs of St. Paul, was designed to rebuke the scepticism of those who will not believe that Grace is given by means of Water, and of Bread and Wine, dispensed by Christ's Ministers; and in order to comfort and strengthen the hearts of those who believe that it is there to be found by the touch of Faith.

Thus Christ's power is magnified in the working of His grace; and the devout soul is assured of the reality of His operation on itself, by means of such instruments, as, in human calculations, seem inadequate for the purposes they are designed by Him to perform.

Besides, our Lord had declared, that *after* His Ascension greater works would be done by those who believed in Him than He Himself had wrought upon earth (John xiv. 12). That is, when He was glorified in heaven, and had received the gift of the Holy Ghost to bestow upon men, He would operate by their instrumentality greater miracles than He had wrought in person on earth; and thus prove that He *was* glorified, and that by virtue of the Holy Ghost, given after His Ascension to the Church, He, though not corporeally present, works greater things in His Church than He had wrought when visible on earth. See note on John xiv. 12.

Here, then, we see a fulfilment of Christ's prophecy and promise, a proof of His Ascension, and an assurance of His perpetual presence and operation in the Church.

It may also be remarked that it is the shadow of Peter passing-by, by which Christ works, and by handkerchiefs taken from the body of Paul. Is it not, therefore, suggested that the *bodies* of the saints of God, which are Temples of the Holy Ghost (1 Cor. vi. 19. 1 Cor. iii. 16), are regarded by Christ as chosen vessels for the indwelling of His Grace; and that thus a lesson of reverence for the body is inculcated (1 Thess. iv. 4), and motives to holiness and purity are supplied, and a hope of greater glory and blessedness reserved for it, when it shall be made "like unto Christ's *glorious* body, according to the mighty working whereby he is able to subdue all things unto himself?" (Phil. iii. 21.)

We may remark, also, that there was a *special* reason for the operation of these miracles at *Ephesus*;

The population of that city was then subject to the influence of Satan exercised upon them by means of magical arts (Ἐφέσια γράμματα), witchcraft and sorcery, practised both by Gentiles and Jews. Almighty God showed in *Egypt*, by the rod of Moses, that His power is greater than that of Satan working by Magicians; He proved by the words of Daniel at *Babylon*, that He is more excellent in might and wisdom than the Evil Spirit who operated by the Chaldæan Astrologers; so now at *Ephesus* He shows by the handkerchiefs of Paul that the Gospel is opposed to all the practices of magic and sorcery by which Satan deceived the Gentile World; and is able, even by the feeblest instruments and beggarly elements, to destroy the works of the Devil.

Hence in *v.* 15 we read the confession of the Evil Spirit, that he owned the power of Jesus; and in *vv.* 18, 19 we see the surrender and conflagration of the Books of Magic as a consequence of the manifestation of the power "of the Lord Jesus" (*v.* 17) by these miracles of Paul.

Since also Christ, glorified in heaven, could and did work these miracles of healing, and of casting out Evil Spirits, by means of the shadow of the body of St. Peter, and of handkerchiefs and aprons from the body of St. Paul, the faithful Christian may defy the power of the Evil One acting upon his body by physical disease, or on his mind by spiritual agency.

13. ὁρκίζω] So A, B, D, E.—*Elz.* ὁρκίζομεν.

14. ἀρχιερέως] head of one of the twenty-four courses of Priests. See Matt. ii. 4; xvi. 21; xx. 18.

15. τὸν Ἰησοῦν γινώσκω] See Mark i. 24, 25. Acts xvi. 17.

— γινώσκω—ἐπίσταμαι] The *Vulg.* has here "Jesum *novi* et Paulum *scio*." A distinction is made between γινώσκω and ἐπίσταμαι. The former signifies knowledge producing some affection and emotion of mind. I recognize and own His power. Cp. James ii. 19.

But ἐπίσταμαι—which is of rarer occurrence, being only once used in the Gospels (Mark xiv. 68)—expresses a knowledge of a lower degree, such as acquaintance with a fact, without reflection upon it; and sometimes only an instinct. Cp. Jude 10, ὅσα οὐκ οἴδασι βλασφημοῦσι, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.

— ὑμεῖς δὲ τίνες;] A remarkable instance of the power of Christ's Name. Even when uttered by an unbelieving Jew, it extorted a confession of the truth from the Evil Spirit; and it recoiled with terrible force against those who dared to use it without faith in Christ, and without a due mission from Him,—*Who are ye?* A solemn warning to those who venture to minister the Word and Sacraments of Christ without either such inward faith or external mission from Christ.

16. κατακυριεύσας αὐτῶν] A, B, D, and several cursive MSS., have ἀμφοτέρων here for αὐτῶν, and so *Vulg.*

18. ἐξομολογούμενοι] As in Matt. iii. 6. Mark i. 5, they were baptized in the river Jordan *confessing their sins*; οἱ πεπιστευκότες are they who had been convinced by Paul's preaching, especially of the doctrine of the remission of sins through faith in Christ.

19. τῶν τὰ περίεργα πραξάντων] Ephesus was famous for its curious arts, such as Magic, Astrology, and was (like other Heathen cities, especially Rome), at that time the resort of diviners, *genethliaci*, *Mathematici*, *Chaldæi* (*S. Jerome*, præf. Epist. ad Ephes.), whence magical figures, letters, symbols, and charms, were called Ἐφέσια γράμματα.

See the authorities in *Wetstein* and *Grotius* here.

The famous γόης, Apollonius of Tyana, had a school at Ephesus in the reign of Nero, and was there honoured with a

πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. [20] [p] Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.

[21] [q] Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἰεροσόλυμα, εἰπών, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. [22] [r] Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

[23] [s] Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. [24] [t] Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· [25] οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι· [26] [u] καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. [27] Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. [28] Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. [29] [v] καὶ ἐπλήσθη ἡ πόλις ὅλη τῆς συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. [30] Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί. [31] Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,

p Isa. 55. 11. ch. 6. 7. & 12. 24.
q ch 18. 21. Rom. 15. 23—28. Gal. 2. 1.
r ch. 13. 5. Rom. 16. 23. 2 Tim. 4. 20.
s 2 Cor. 1. 8. ch. 9. 2.
t ch. 16. 16.
u Ps. 115. 4. Jer. 10. 3.
v ch. 20. 4. & 27. 2. Col. 4. 10.

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statue (*Philostr.* v. Apollon. libb. iv. & v. See *A Lapide* and *Biscoe*, pp. 290—293. Cp. *Howson*, ii. p. 16). Probably St. Paul refers to the γόητες of Ephesus in 2 Tim. iii. 13.

This incident is more important, because there have not been wanting some who have ascribed the Miracles of the Apostles, and even of Christ Himself, to "curious arts," such as Animal Magnetism, Natural Magic, &c. But Satan does not cast out Satan; and (as *Didymus* observes) wherever the Gospel grew, πᾶσα γοητεία κατελύετο.

— τὰς βίβλους] "Vana religio tollit malos libros" (*Bengel*), who observes, that as if in recompense for this sacrifice of *bad Books*, Ephesus became afterwards rich in *good Books*. It received an Epistle from St. Paul, and the Gospel and Apocalypse from St. John. They had τὰ ἱερὰ γράμματα, instead of τὰ Ἐφέσια γράμματα. It received also an Epistle from *S. Ignatius*. Ample amends for its lost books on 'Curious Arts.'

— ἀργυρίου] δραχμῶν.

21. διελθὼν τ. Μακεδονίαν] See xx. 1, 2.

— δεῖ με καὶ Ῥώμην ἰδεῖν] See Paul's declarations in the Epistle to the Romans (i. 13; xv. 23), of his desire and intention to visit them. Cp. *Paley*, Hor. Paul. p. 19. See also on Acts xxiii. 11; xxv. 21.

22. Ἔραστον] Erastus being a financier (οἰκονόμος τ. πόλεως, of Corinth, Rom. xvi. 23; xv. 25, and notes), was a fit person to be employed by St. Paul in the collection of alms to be gathered in Achaia and Macedonia, for the poor saints of Jerusalem.

— ἐπέσχε εἰς] implying an adhesion to his work there.

24. Δημήτριος—ἀργυροκόπος · ναοὺς ἀργυροῦς] The Gospel of Christ, in its various conflicts with the Evil Spirit in the various forms he had assumed in the heathen world, had often to contend with the love of *Gain*. See the case of the Pythoness at Philippi (Acts xvi. 16—19), that of the Magicians, &c. here (*vv.* 19, 20), and now Demetrius and the members of his guild or fellow-craftsmen (*vv.* 24, 25).

The feelings expressed by Demetrius in his speech (*vv.* 25—28), still obstruct the progress of the Gospel in the World. Cp. *Bentley's* Sermon on the power of the Spirit of κακηλεία (on 2 Cor. ii. 17) in the corruption of truth. Works, iii. pp. 241—262, and above on xvi. 16—19.

The ναοὶ of silver were small portable models of the statue and ναὸς, (*ædiculæ portabiles, argenteæ*) of the Ephesian Diana, like Παλλάδια περιαυτόφορα (Athens and Attica, ch. xvi., note), and were carried on journeys and voyages, and placed in private houses for protection. See *Mede's* Works, i. p. 299. *Howson*, ii. 89.

Medallions of Ephesus still survive, representing the πρόναος and statue of the Ephesian Artemis. One of the former may be seen in *Kitto*, p. 398, and of the latter in *Akermann*, p. 49.

A learned commentator of the Church of Rome (*Corn. A Lapide*) says here,—and the traveller who visits Loretto at this day can testify to the truth of what he says,—"eas imagines gestabant, *sicut* nostri peregrini gestant imagines B. Virginis Lauretanæ (our lady of Loretto), aut domi in lararii et oratoriis eas reponebant."

— Ἀρτέμιδος] The *Artemis* of Ephesus was not like the Diana of Greece and Rome, figured as a fair archer and huntress, but resembled rather an Indian Deity. See *Jerome*, præf. Epist. ad Ephes., "Scribebat Paulus ad Ephesios Dianam colentes non hanc venatricem, quæ arcum tenet atque succincta est, sed illam *multimammiam*, quam Græci πολύμαστον vocant."

— ἐργασίαν] gain. See xvi. 16.

27. τοῦτο τὸ μέρος] A polite *euphemism* for 'idol-manufactory.' Cp. Isa. v. 20.

— ἀπελεγμόν] contempt; from ἀπελέγχεσθαι, *explodi*. Cp. Symmach. Ps. cxviii. 118, ἀπήλεγξας πάντας, where LXX have ἐξουδένωσας.

— οἰκουμένη] *Apuleius* says (lib. ii.), "Diana Ephesiæ, cujus nomen unicum multiformi specie ritu vario nomine multijugo *totus veneratur orbis*." Its history is given by *Howson*, ii. 85, "Templum Dianæ Ephesiæ," is called "Orbis terrarum miraculum" by *Plin.* N. H. xxxvi. 14, and it is described as "factum à totâ Asiâ;" and therefore in contending against idolatry at *Ephesus*, the Apostle was contending against the religious superstitions of the Gentile World.

29. Γάϊον] *Caius*. It would appear that four different persons, bearing this common name, are mentioned in the New Testament.

Caius of Macedonia, here; Caius of Derbe (xx. 4); Caius of Corinth, whom Paul baptized, and who is called his ξένος (1 Cor. i. 14. Rom. xvi. 23); Caius, the beloved, to whom St. John addresses his third Epistle.

— Ἀρίσταρχον] See Acts xx. 4; xxvii. 2, afterwards imprisoned with St. Paul, Col. iv. 10. Cp. Philem. 24.

— συνεκδήμους] συνοδοιπόρους, *Hesych.*

31. Ἀσιαρχῶν] the Presidents of the heathen games chosen from the principal citizens of Asia, the "Commune Asiæ," i. e. of the region of which Ephesus was the head. The following is from *Kuin.*, "Horum munus erat, in honorem deorum et imperatoris Romani, quotannis ludos theatrales, suis sumptibus (ut Romæ sedilium) edere, unde nonnisi opulentiores hanc provinciam

πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. 33 [w] Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34 Ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 35 Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; 36 Ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ [x] μηδὲν προπετὲς πράττειν. 37 Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε [y] ἱεροσύλους οὔτε βλα-

[w] ch. 12. 17. & 13. 16. & 21. 40.

[x] Prov. 14. 29.

[y] ch. 25. 8.

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subire poterant. Munus Asiarchæ annuum erat. Eligebantur hoc modo; initio cujusque anni, i. e. sub æquinoctium autumnale, singulæ urbes Asiæ concionem habebant, in quâ uni ex suis civibus Ἀσιαρχίας honorem deferebant. Tum unaquæque civitas legatum in certam urbem mittebat Asiæ proconsularis primariam, quales erant Ephesus, Smyrna, Sardes, ad τὸ κοινὸν, commune gentis concilium, qui nomen ejus, qui domi electus erat, publicè renuntiaret. Ex his quos singulæ urbes Asiæ Asiarchas nominaverant, synedri nonnisi decem Asiarchas designabant, et ex horum numero Proconsul Romanus summum sacrorum præfectum eligebat. Asiarchæ porro, ut ex monumentis liquet, non semper Ephesi, ut existimarunt nonnulli, sed in aliis etiam civitatibus, sedem suam habebant, ubi communia Asiæ sacra habebantur, veluti Smyrnæ, Cyzici. Eo autem tempore, quo Paulus Ephesi commorabatur, Asiarcha cum collegis ibi sedem habebat, ab eoque ludi editi sunt."

Compare the account of *S. Polycarp's* martyrdom at *Smyrna*, c. 12 (in Patres Apostol. ed. *Jacobson*, and the notes, vol. ii. pp. 614, 615, ed. 2). There the *Asiarch* Philip, as President of the games, is requested to let loose the lion against Polycarp, but declines to do so. And now the Asiarchs are desirous to save Paul from the violence of the people. Perhaps he alludes to this circumstance, when he says κατ' ἄνθρωπον ἐν Ἐφέσῳ ἐθηριομάχησα (1 Cor. xv. 32), i.e. as far as I myself was concerned I fought with beasts at Ephesus, but *God* delivered me. See *Chrys.* in Caten. here, p. 323.

The mention of the Asiarchs as present here, may perhaps intimate that this uproar took place at the time of the public religious games; when Demetrius could reckon on a more than ordinary manifestation of religious zeal in behalf of the patron goddess of Ephesus.

— ὄντες αὐτῷ φίλοι] A remarkable circumstance. The Apostle of the Gentiles has friends among the Presidents of the religious games in honour of Artemis. He converts an Areopagite at Athens (xvii. 34), baptizes an Ἀρχισυνάγωγος at Corinth (xviii. 8. Cp. xviii. 17), and has made a favourable impression on some of the Asiarchs at Ephesus; and has friends in Cæsar's household at Rome (Phil. iv. 22), — a proof of his courage and charity, and of the truth of his cause; and of the power with which it penetrated into, and leavened, all classes of society.

An evidence this (as *Paley* has remarked) of St. Luke's veracity. He says that some of the Asiarchs were friendly to St. Paul. He does not spend any time in accounting for this singular fact. He is at no pains to make it *seem probable*, but he states it simply and boldly, because it is *true*.

This incident is also to be noticed as a proof of Providential dispensation, and pre-arrangement for the diffusion of the Gospel by the spread of the Roman arms. Ephesus was under Roman sway. The ancient gods of the nations were now vassals of Rome. Diana had been conquered by Cæsar. Thus the influence of the Pagan Mythology on the minds of the upper classes was impaired, and they were more ready to receive a purer faith. See *Bp. Pearson*, O. P. ii. 35.

— θέατρον] The theatre was a common place for ἐκκλησίας in Greek cities. Even at Athens the Pnyx was deserted for it; probably because the theatre could be protected from rain and sun, which the Pnyx could not.

Cp. above, xii. 21, Herod's Oration, which was delivered in a theatre. "*Joseph.* B. I. vii. 3. 3, τοῦ δήμου τῶν Ἀντιοχέων ἐκκλησιάζοντος εἰς τὸ θέατρον, τόν τε πατέρα τὸν αὐτοῦ καὶ τοὺς ἄλλους ἐνεδείκνυτο κατηγορῶν. *Corn. Nepos.* Vit. Timol. 4, 'veniebat autem in theatrum (*Syracus.*) cùm ibi concilium populi haberetur.' *Val. Max.* ii. 2, 6, 'legati à senatu Tarentum—missi —in theatrum, ut est consuetudo Græciæ, introducti, legationem, quibus acceperunt verbis, peregerunt.' *Tacit. Hist.* ii. 80. 6, de Vespasiano: 'tum Antiochensium theatrum ingressus, ubi illis consultare mos est.'" (*Kuin.*)

The Theatre at Ephesus, of which the outline only now remains on the soil, was one of the largest in the world. *Fellowes*, Asia Minor, p. 274, quoted by *Howson*, ii. p. 83.

33. Ἀλέξανδρον] of whom as yet nothing had been said; but perhaps he is the same as the Alexander mentioned by St. Paul in his Epistle to the Bishop of *Ephesus* (1 Tim. i. 19, 20. 2 Tim. iv. 14).

If so, he had apostatized from Christianity. Perhaps from the mention of his trade, χαλκεὺς, it may be inferred that he was connected by ἐργασία with the ἀργυροκόποι of *v.* 24; and thus we have a view suggested to us of the combination of the artificers and workers in metal, and all the large family of Tubal Cain (Gen. iv. 22), who supplied idols to Heathenism, against the pure faith of the Gospel.

35. ὁ γραμματεύς] the Custos Rotulorum, keeper of the archives of the city, the Recorder.

See the Ephesian Coin in *Akermann*, p. 53, and below on *v.* 38.

— νεωκόρον] *cultricem* Νεωκόρος. (1) ὁ τὸν νεὼν κορῶν, ἢ σαρῶν. (2) ὁ τὸν νεὼν κοσμῶν, ἢ καλλωπίζων. (3) a *marguillier*, or *warden* of a temple. (4) a votary of a particular deity, as the patron of the city, &c.

Hence in the coins of Ephesus we see representations of Artemis circumscribed with the words Ἐφεσίων Νεωκόρων. See *Akermann*, p. 54, and note *v.* 38.

This practice of Gentile superstition has also found its imitators in Christian times, where particular countries, cities, and individuals, derive a title from a local or personal object of Devotion;

Thus Hungary is described as follows by a Roman-catholic divine: "Regnum hoc Hungariæ, propter vetustissimam constantemque Deiparæ venerationem, *Mariani* regni epitheton promeritum" (*Abbé Jordanszky* de Hæresi abjurandâ, 1822, p. 122). Cp. *Bishop Bull*, Serm. iv., "Such is the worship given to the Blessed Virgin by many, that they deserve to be called *Marians* rather than *Christians*."

It is remarkable that one of the spring months, corresponding to our May, was sacred to Artemis, at Ephesus, and called *Artemision*. See the ancient Ephesian inscription (in *Boeck*, Corpus 2954. *Howson*, ii. p. 95), ὅλον τὸν μῆνα ἀνακεῖσθαι τῇ θεῷ, ἄγεσθαι δὲ τὰς ἑορτὰς, καὶ τὴν τῶν Ἀρτεμισίων πανήγυριν. And the month of May is now called, in a large part of Christendom, the "Mois de Marie."

— τῆς μεγάλης] *Elz.* adds θεᾶς, which is not in A, B, D, E. This popular ellipsis is found in the romance of an *Ephesian* writer of the fifth century, Xenophon Ephesius, I (*not* Xenophon's *Ephesiaca*, as cited by some), ὀμνύω τὴν πάτριον ἡμῖν θεὸν (see *v.* 37) τὴν μεγάλην Ἐφεσίων Ἄρτεμιν.

This passage (quoted by *Rosenm.* p. 263) is also of interest as showing the continuance of the worship of Artemis for some centuries after St. Paul's visit.

— τοῦ Διοπετοῦς] ἀγάλματος, ὅπερ ἄνωθεν ἐκ τοῦ Διὸς διαθήλασθαι (*read* καθήλασθαι, *desiluisse*) φάντο. (*Ammon.*) So the παλαιὸν βρέτας of Minerva Polias at Athens, called ἀρχαῖον καὶ διοπετές. See *Pausan.* i. 26, φήμη ἐστὶ πεσεῖν ἐκ τοῦ οὐρανοῦ. Cp. Iph. Taur. 977, οὐρανοῦ πέσημα. Schol. Aristid. p. 320. (*Dindorf.*)

37. ἱεροσύλους] (1) Spoilers or profaners of temples. (2) Sacrilegious persons, as here.

σφημοῦντας τὴν θεὸν ὑμῶν. 38 Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρός τινα λόγον, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσίν· ἐγκαλείτωσαν ἀλλήλοις. 39 Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41 Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

a ch. 19. 29—40. 1 Tim. 1. 3.

XX. 1 [a] Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε [b] πορευθῆναι εἰς τὴν Μακεδονίαν.

b 1 Cor. 16. 5.

2 Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ [c] παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα· 3 [d] ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

c 1 Thess. 2. 3, 11.

d ch. 9. 23. & 23. 12.

4 [e] Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου Βεροιαῖος· Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος· 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 6 [f] ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ

e ch. 16. 1. & 19. 29. & 21. 29. & 27. 2. Col. 4. 7, 10. 1 Cor. 1. 14. Eph. 6. 21. 2 Tim. 4. 12, 20. Tit. 3. 12.

f ch. 16. 8. 2 Cor. 2. 12.

— *θεόν*] So A, B, D**, E*, and others; and this is confirmed by Xenophon, Ephes. i. See *v.* 35.—*Elz. θεάν.*

38. *ἀγόραιοι ἄγονται*] sc. *ἡμέραι. Bos* Ellips. *v. ἡμέρα*: *ἀγόραιος μέν ἐστιν ἡ ἡμέρα, ἀγοραῖος δὲ ὁ Ἑρμῆς ὁ ἐπὶ τῆς ἀγορᾶς,* (*Ammon.* p. 4. *Winer*, § 6, p. 51.)

Cp. Luke xxiv. 21, *τρίτην ταύτην ἡμέραν ἄγει σήμερον.* Assize-days, or court-days, come round, and Proconsuls attend, before whom the cause may be tried. It does not follow from these words that it was *then* the time of the sessions or assizes.

The expression is a general one, and therefore the *plural ἀνθύπατοι* (*Proconsuls*) is used: "Uno tempore, unus erat Proconsul, sed Scriba dicit in plurali, de eo quod nunquam non esse soleat." (*Bengel.*)

— *ἀνθύπατοι*] The following ancient Inscription, of the age of Trajan, from an aqueduct at *Ephesus* (in *Boeck's* Corpus, No. 2966, vol. ii. p. 606, and quoted by *Howson*, ii. 91), happily illustrates the accuracy of St. Luke's language in speaking of Ephesus, *ἡ φιλοσέβαστος Ἐφεσίων βουλὴ, καὶ ὁ* ΝΕΩΚΟΡΟΣ ΔΗΜΟΣ (see here, *vv.* 30. 33. 35), *καθιέρωσαν, ἐπὶ* ΑΝΘΥΠΑΤΟΥ (*v.* 38) *Πεδουκαίου Πρεισκείνου, ψηφισαμένου Τιβ. κλ. Ἰταλικοῦ, τοῦ* ΓΡΑΜΜΑΤΕΩΣ (*v.* 35) *τοῦ* ΔΗΜΟΥ.

There is an Ephesian coin extant of the age of Nero with the inscription, Ἐφ(εσίων) Αἰμόκλῃ Ἀονιόλῃ ΑΝΘΥΠΑΤΩι ΝΕΟΚΟΡΩΝ. (*Akermann*, p. 55)

CH. XX. 2. *διελθὼν τὰ μέρη ἐκεῖνα*] Probably as far as *Illyricum.* See the Epistle to the Romans, xv. 19, written from Hellas after the journey to Macedonia. Cp. *Paley*, Hor. Paul. Ep. Rom. iv. p. 21. *Howson*, ii. 154.

— *Ἑλλάδα*] Southern Greece distinguished from the Northern, or *Macedonia*, which contained Macedonia Proper, Illyricum, Epirus, and Thessaly. See xvi. 9, 10. 12.

This is the only place where the word *Ἑλλὰς* occurs in the N. T.,—a memorial of its former grandeur, before it was merged in the Roman Province of Achaia. Perhaps in this wider circuit St. Paul visited the countries on the west of the mountain-chain of Pindus in his descent southward from Illyricum.

4. *Πύρρου*] Not in *Elz.*, but in A, B, D, E, and in many Cursives, and received by *Lachm.*, *Tisch.*, *Born.*, *Alford.*

— *Τιμόθεος*] of Lystra, xvi. 1.

— *Τύχικος*] mentioned therefore by St. Paul in writing to the *Ἀσιανοί.* See Eph. vi. 21. Col. iv. 7. Tit. iii. 12. 2 Tim. iv. 12.

Elz. and most editions have *Τυχικός.* But in *proper names* the accent, which would have been otherwise on the last syllable, is thrown back. Thus in N. T. we have *Ἐπαίνετος*, not *-τὸς*, *Φίλητος*, not *-τὸς*, *Ἔραστος*, not *-τός.* Cf. *Winer*, § 6, p. 49.

The word ΧΡΙΣΤΟΣ forms a signal and almost unique exception to this rule; as if it was the desire of those who used it to remind themselves and others of its etymology.

— *Τρόφιμος*] of Ephesus,—with St. Paul at Jerusalem, xxi. 29; and left by him at Miletus on his last visit to Rome. 2 Tim. iv. 20.

5. *οὗτοι*] Therefore none of these persons, here specified, can have been the author of the Acts.

— *ἡμᾶς*] Thus almost imperceptibly does the blessed Evangelist join himself to St. Paul's company, and intimate his own fellowship with him. See above, xvi. 10.

Contrast with this modest silence the eulogistic declaration of St. Paul concerning his faithful companion St. Luke, *Λουκᾶς ὁ ἰατρὸς, ὁ ἀγαπητός* (Col. iv. 14); and *Λουκᾶς ἐστι μόνος μετ' ἐμοῦ* (2 Tim. iv. 11), "Let another praise thee, and not thine own lips" (Prov. xxvii. 2).

If there be a code of gentle demeanour, good breeding, courteous manners, and refined delicacy in the world, surely it is the New Testament.

— *ἐν Τρωάδι*] It is observable that they waited for St. Paul and St. Luke at *Troas*, the place where he seems to have joined St. Paul in the first instance. See xvi. 8. 11.

Henceforth St. Luke appears to have *remained* with St. Paul till the end of the time comprehended in the Acts of the Apostles.

St. Luke appears to have been left by St. Paul at Philippi (see xvi. 16. 40; xvii. 1), and to have now rejoined the Apostle in that neighbourhood. See *v.* 6.

It was St. Paul's practice, after he had *planted* the Gospel, to leave some persons behind him to *water* it. Thus he left Silas and Timotheus at Berœa, xvii. 14, and Aquila and Priscilla at Ephesus, xviii. 19, and Titus in Crete, Titus i. 5; cp. 1 Tim. i. 3. And perhaps this is what is implied of Erastus, 2 Tim. iv. 20, *Ἔραστος ἔμεινεν ἐν Κορίνθῳ*, he abode there to watch over the Church, and to endure patiently what he might be required to suffer for it.

Probably St. Luke was entrusted with similar duties at Philippi, and in its neighbourhood.

Another characteristic of St. Paul's apostolic and missionary practice was to *revisit* those whom he had evangelized; this is intimated here in *ὑποστρέφειν διὰ Μακεδονίας.* See xiv. 21; xv. 36.

The topography of *Troas*, and St. Paul's journey thence to Miletus, is illustrated by *Howson*, ch. xx.

6. *μετὰ τὰς ἡμέρας τῶν ἀζύμων*] Observe the minute specification of days in this journey from Philippi to Jerusalem. There are two limits marked,—the days of unleavened bread at Philippi (xx. 6), and the Feast of Pentecost at Jerusalem (xx. 16; xxi. 15), with an interval of about seven weeks between them. It seems that it is intended to be inferred from the mention of his stay at Philippi at the Passover, that St. Paul did not feel himself *obliged* to attend the great festivals of the Levitical Ritual at *Jerusalem.* And yet he was desirous of doing so on certain occasions, to show that he did not, under existing circumstances, disparage the observance of the Ceremonial Law. Cp. xviii. 21.

The Days of Unleavened Bread had now been changed into the Christian Easter; and perhaps he stayed at Philippi in order to celebrate there the *annual* Festival of Christ's Resurrection with the Philippian Church. We find also a mention there of the celebration of the *weekly* Festival of the Resurrection at Troas (see *v.* 7).

There are also two notices of a stay of *seven days* in this journey (see xx. 6, and xxi. 4), which may perhaps have a reference to the observance of the Christian Sunday.

ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. 7 [g] Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον· παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. 8 Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ ἦμεν συνηγμένοι. 9 Καθεζόμενος δέ τις νεανίας, ὀνόματι Εὔτυχος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός. 10 [h] Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. 11 Ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. 12 Ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν. 14 Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην· 15 κἀκεῖθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλλίῳ τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον· 16 [i] κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ·

g ch. 2. 42, 46. 1 Cor. 10. 16. & 11. 20.

h 1 Kings 17. 21. 2 Kings 4. 34.

i ch. 21. 12. & 24. 17.

— ἄχρις ἡ. π.] at the end of five days.—"Insolens forma loquendi pro Græcorum more πεμπταῖοι." (*Valck.*)

— ἡμέρας ἑπτά] seven days, a term thrice mentioned in the Acts, as the period of St. Paul's stay (xxi. 4; xxviii. 14). See last note but one.

7. συνηγμένων ἡμῶν] For ἡμῶν *Elz.* has τῶν μαθητῶν; but ἡμῶν is found in A, B, D, E, and many Cursives and Versions, and has been received by *Lachm.*, *Tisch.*, *Born.*, and *Alf.*—*Elz.* has τοῦ before κλάσαι, but τοῦ is not in A, B, E, G, and numerous cursives.

It may be added here, that in v. 8, for ἦμεν *Elz.* has ἦσαν, but ἦμεν is in A, B, D, E, G, H. This reading, and ἡμῶν in v. 7, are deserving of notice, as showing that St. Luke was present at what he describes; that he joined in the Holy Communion administered on that Lord's Day, and heard the Sermon of St. Paul, and saw Eutychus raised from the dead.

Observe the word συνηγμένων. They were not *summoned*, but *came together*, *met* for a stated religious purpose. Hence the word Σύναξις. Cp. ἐπισυναγωγή, for Public Worship, Heb. x. 25, a word connected with the Συναγωγὴ of the Elder Church of the Jews.

Some learned writers have supposed (see *Augustine*, Epist. 36, p. 117, and *Howson*, ch. xx. vol. ii. p. 256) that the μία σαββάτων here mentioned is the evening which succeeded the Jewish Sabbath, and that St. Paul set forth on his journey *early* on the *Sunday* morning (pp. 256—259).

But it appears to be more probable, that this meeting for breaking of bread took place on the *evening* of Sunday: Κυριακὴ ἦν, (says *Chrys.*,) καὶ μέχρι μεσονυκτίου τὴν διδασκαλίαν ἐκτείνει, καὶ συνετάραξε τὴν ἑορτὴν ὁ διάβολος by the death of Eutychus; but this was overruled for the glory of God and the diffusion of the Gospel, by his restoration to life by St. Paul. Cp. *Lewin's* remarks, pp. 589—592.

It appears, then, that this was a stated Day and Hour for Christian assemblies, not perhaps without some reference to the fact mentioned by St. John (xx. 19), concerning the first Lord's Day of the Christian Church; "The same day *at evening*, being the *first day of the* week, came Jesus and stood in the midst, and saith unto them, Peace be unto you!"

The Holy Supper was instituted on an *evening*; and it was "toward *evening*" when our Lord took bread and blessed it, and gave it to the two disciples at Emmaus (Luke xxiv. 29, 30).

It is not likely that St. Luke, writing for the use of Gentile Christians in all ages, should reckon his days from sunset, in the Jewish manner, especially when speaking of a Christian Festival. Even St. Matthew, writing more particularly for Jewish Christians, says (xxviii. 1), ὀψὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.

On the time of receiving the Holy Communion, which varied in different Churches in ancient times, see *Bingham*, xiii. 9, and xv. 7.

These things were done on the Lord's Day (*Chrys.*). Observe the intimation here given, that the primitive Christians assembled specially on the *Lord's Day* for the reception of the *Holy Eucharist* (see ii. 46), and for hearing of the *Word*. Cp. *Routh*, R. S. i. 113. 120. 137. 180. 188. 224; ii. 4. 45. 722. 240; iii. 100. 147. 157.

Justin Martyr, in the second century (Apol. i. 85, p. 143, ed. Ashton, = § 67, p. 269, ed. Otto) says, "On the day called Sunday, our common assembly of all who are in the cities and the country, is held; and we read the Writings of the *Apostles*, and the Books of the *Prophets*." Then he describes the *Sermon*; and then the Administration of the *Lord's Supper* by the προεστὼς and *οἱ διάκονοι*; and the collection of alms for the Poor. He adds, "We all assemble together in common on the day called Sunday, because it is the day on which God created the world out of darkness and ὕλη, and on which Jesus Christ our Saviour arose from the dead; for on the day before Saturday they crucified Him, and on the day after Saturday He arose from the grave, and taught His Apostles and disciples those things which we have delivered to you, for your consideration."

In the two preceding Chapters, *Justin M.* speaks distinctly of the two Sacraments, Baptism and the Lord's Supper. And beginning with this description in the Acts of the Apostles, we may trace through his Apology, written less than fifty years after St. John's death, a clear stream of teaching concerning primitive Christian Worship and Ritual.

On the institution of the Lord's Day, see also above on Matt. xxviii. 1. John xx. 26.

8. λαμπάδες] The miracle here related was wrought at night, but the mention of the lamps shows that those who were present could see it done. They could see Eutychus fall, and perhaps they took some of the lamps down with St. Paul, and saw the dead restored to life.

9. καθεζόμενος] So A, B, D, E, and several Cursives. *Elz.* καθήμενος.

— τριστέγου] "tabulata tertia," Juvenal iii. 199.

10. ἐπέπεσεν] "hoc gestu non est usus *Christus*; est autem eo usus Elias, Elisæus, Paulus." (*Bengel.*)

11. τὸν ἄρτον] Observe the article—'*the* bread,'—i.e. of the Holy Eucharist.

Elz. has not the article, but it is in A, B, C, D*, and has been received by *Lachm.*, *Tisch.*, *Bornemann*, *Alford*.

The disciples had met 'to break bread' (v. 7). St. Paul preaches till midnight. Eutychus falls from the window of the third story. Paul descends from the ὑπερῷον, and revives him, and returns to break the bread; and after the breaking of the bread he has a repast (γεύεται, see x. 10), and converses till dawn, and departs on the morrow, i.e. on Monday morning. See on v. 7.

13. Ἄσσον] in Mysia, twenty-four Roman miles south of Troas. *Pausan.* Eliac. ii. 4.

— διατεταγμένος] "Significatio media. Sic enim disposuerat ipse." (*Bengel.*) See on xiii. 48. *Winer*, § 39, p. 234.

16. κεκρίκει] So A, B, C, D, E.—*Elz.* ἔκρινε.

ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυ-
k ch. 19. 10. τέρους τῆς ἐκκλησίας. 18 k Ὡς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, 19 δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς
l ver. 27. τῶν Ἰουδαίων· 20 l ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀν-
m Mark 1. 15. Luke 24. 47. αγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21 m διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν
n ch. 19. 21. Κύριον ἡμῶν Ἰησοῦν Χριστόν. 22 n Καὶ νῦν ἰδοὺ, δεδεμένος ἐγὼ τῷ πνεύματι
o ch. 21. 4, 11. & 9. 16. πορεύομαι εἰς Ἰερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, 23 o πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον, ὅτι δεσμά με
p ch. 21. 13. 2 Tim. 4. 7. Gal. 1. 1. Tit. 1. 3. καὶ θλίψεις μένουσιν. 24 p Ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. 25 Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου
q ch. 18. 6. ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν. 26 q Διὸ μαρτύρομαι
r Luke 7. 30. Eph. 1. 11. ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων· 27 r οὐ

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17. *τοὺς πρεσβυτέρους*] from Ephesus, which, as a large City, had many *Presbyters* (see xiv. 23); but they were subject, if not now, yet soon after, to one head, Timothy (1 Tim. i. 3), who had oversight of their doctrine (i. 3, 4. 1 Tim. v. 17—19), and performed the office of ordaining presbyters and deacons (1 Tim. iii. 1—10. 15; v. 22). Cp. Rev. ii. 1. *Ignat.* ad Ephes. § 1, where *Ephesus* has an *ἐπίσκοπος*, and also, § 5, a *πρεσβυτέριον ὃ συνήρμοσται τῷ ἐπισκόπῳ ὡς χορδαὶ κιθάρᾳ*, and *διάκονοι*, § 2.

17—36.] This Address of St. Paul at Miletus is an Apostolic pattern of an Episcopal Charge to the Clergy, at Visitations, or Diocesan Synods.

18. *ἐπίστασθε*] A modest word—underrating the effect of his own labours. See on xix. 15.

19. *δουλεύων τῷ Κυρίῳ*] Cp. Rom. xii. 11.

— *δακρύων*] *Elz.* has *πολλῶν* before *δακρύων*; but it is not in A, D, E, and many Cursives and Versions.

20. *οὐδὲν ὑπεστειλάμην*] The metaphor, reintroduced *v.* 27, appears to be taken from Navigation; and was therefore very appropriate at a sea-port, Miletus, and in the mouth of one now on a voyage, and addressing persons who had come from the great commercial city Ephesus. An internal evidence of truth. The Apostle St. Paul, by this metaphor, compares the Church to a Ship, and himself to a Mariner or Captain of it, and the doctrines of the Gospel to its sails; and he says that he *οὐδὲν ὑπεστείλατο*, reefed *none* of its canvas, but spread it all out boldly to the sun and wind, so as to conceal nothing, but to display the whole, and to give his hearers a perfect *πληροφορία* of faith, in their course (see on Luke i. 1. Col. ii. 2; iv. 12) over the sea of this world to the haven of life everlasting.

For this *nautical* use of *ὑποστέλλομαι*,—*ὑποστέλλεσθαι τὰ ἱστία*, see *Pindar*, in *Passow*, Lexic.

22. *δεδεμένος τῷ πνεύματι*] Some (e. g. *Meyer*) interpret this 'constrained by my own spirit.' Others (*Howson*, ii. 269), 'a prisoner in spirit, not in body.'

The more ancient interpreters (see *Chrys.*, *Theophyl.*, *Clem.*) explain it 'bound by the Holy Spirit.' As *Didymus* says (in Caten. p. 333), "He that is united to the Holy Ghost is bound in Him; he is the prisoner of Christ; in these chains he rejoices, he wears them as ornaments" (*πνευματικοὺς μαργαρίτας*. *Ignatius*, Eph. § 11). They are bands of love. He bears in his body the marks of the Lord Jesus (Gal. vi. 17), and dies daily (1 Cor. xv. 31). Paul was now going up to Jerusalem to the Anniversary of the Descent of the Holy Ghost (*v.* 16). And as if his mind was dwelling on that event, he refers to the operations of the Holy Spirit in his speech, *vv.* 23. 28.

The Vulgate well renders it, 'alligatus Spiritu,' constrained and carried by the Holy Ghost. Perhaps it is a metaphor derived from the practice of chaining prisoners to their keepers (see xii. 6; xxi. 33), who carried them to a particular place. Thus *Ignat.* ad Rom. 5, *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ δεδεμένος δέκα λεοπάρδοις*. So St. Paul was now carried as a prisoner to Jerusalem,—but it was by the Holy Ghost. This explains his conduct in reference to the revelations described in xxi. 4.

It also shows that St. Paul did not run into hazards without Divine guidance. As *Chrys.* says, *οὐκ ἐπὶ τοὺς κινδύνους ῥίπτων ἑαυτὸν, ἀλλ' ἡγούμενος τοῦ πνεύματος εἶναι τὸ πρόσταγμα*.

See further on this verse, the note on xxi. 4.

23. *μοι*] So A, B, C, D, E, and many Cursives and Versions. *Elz.* omits *μοι*. The pronoun is important, as showing that this prophecy *met* St. Paul on his arrival at different Cities in succession.

— *λέγον*] D, E, G, and many Cursives, have *λέγων*,—a reading which deserves consideration.

— *δεσμά με—μένουσιν*] It has been said by some, that this is a mere figure of speech, expressing what might have been expected by the Apostle on *probable* grounds; and that it is not an utterance of a divinely-inspired prophecy. But, on the contrary, it was *not likely* that St. Paul, being a *Roman Citizen*, should have been bound. See Acts xxiii. 29.

— *θλίψεις*] Compare the Epistle to the Romans, xv. 30, where he asks their prayers that he may be delivered from them that do not believe in *Judæa*, and that he may come to *Rome*. See *Paley*, Hor. Paul. pp. 22—24.

24. *μετὰ χαρᾶς*] Omitted by A, B, D, and some Cursives and Versions; perhaps rightly.

25. *ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε κ.τ.λ.*] See *v.* 38. It has been argued from 2 Tim. iv. 13—20, where St. Paul speaks of being at Miletus after this, that he was not here divinely inspired, but was *mistaken* in this anticipation; and this, it is said, is accounted for from *vv.* 22, 23, where he confesses that he did not know what would happen to him at Jerusalem;

But it was one thing to acknowledge that he did not know what would happen to him at a particular place, and another thing to affirm that something would not happen which did happen;

His words are, *οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες*,—and he might easily have touched again at *Miletus* without ever seeing all or any of the *Presbyters of Ephesus*. Besides, as *Bengel* observes, "Rediit Româ in Asiam compluribus post annis Apostolus, sed interea defuncti aliove delati sunt ferè *omnes* isti." It may indeed be inferred, that he never revisited *Ephesus* after this time, or only after a long interval.

— *τὴν βασιλείαν*] So A, B, C. *Elz.* adds *τοῦ Θεοῦ*, D *τοῦ Ἰησοῦ*: *ἡ βασιλεία*, *the* Kingdom, is emphatic, as in Matt. viii. 12; xxiv. 14; and *τὸ ὄνομα*, *the* name, Acts v. 41. So *ἡ ὁδὸς*, xix. 23. All these are significant of the truth,—that there is no other kingdom which will remain, but that of God; no other Name, by which men are to be saved, than that of Christ; no other Way which can lead us to heaven, but that of the Gospel.

26. *καθαρός εἰμι*] *Elz.* has *ἐγὼ* for *εἰμι*, which is in B, C, D, E, and numerous Cursives and Versions, and appears to be preferable on another account, inasmuch as *ἐγὼ* thus placed emphatically would seem to imply that some one else was *not* pure.

γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. s 1 Pet. 5. 2. 1 Tim. 3. 1, 2. & 4. 16. Phil. 1. 1. Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 19. Rev. 5. 9.
28 s Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο

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27. *πᾶσαν τὴν βουλὴν τοῦ Θεοῦ*] re-asserted from *v.* 20. A strong passage against the "Doctrine of Development." St. Paul says that he would not have been pure from their blood, i.e. he would have been guilty of destroying their souls, if in the time he had been at Ephesus, less than *three years* (*v.* 31), he had not *declared* to them "the *whole counsel of God.*"

What would he say, if he heard, that now, after the Church has been in the world 1800 years, a new article of faith has been declared, and an addition been made by men to the "whole counsel of God?" Cp. Gal. i. 8.

28. *προσέχετε οὖν—αἵματος*] An exposition of this text, and an interesting application of it to the circumstances of the Church of England, may be seen in the Latin Concio of *Bp. Andrewes* (then a Presbyter), to the Convocation of the Province of Canterbury, in 1593. Latin Works, p. 29.

— *τὸ Πνεῦμα τὸ ἅγιον ἔθετο*] Another assertion of the Divinity and Personality of the Holy Ghost. See v. 3; viii. 29; xiii. 2. 4.

— *ἐπισκόπους*] Every *πρεσβύτερος* is an *ἐπίσκοπος τοῦ ποιμνίου*, an overseer of the flock committed to his charge; but *the ἐπίσκοπος* is also an overseer of other *Pastors*; which a Presbyter is not.

S. Irenæus (iii. 14), indeed, supposes that some *Bishops* as well as Presbyters were present, and that St. Paul addresses them; "Paulus in Mileto convocatis *Episcopis* et *Presbyteris* qui erant ab Epheso et à reliquis proximis civitatibus," &c. So *Ammonius* here, who gives also the other exposition; and cp. *Professor Blunt*, who says, p. 51, "Paul sent for the Elders of the Church of Ephesus, or its Bishops, or rather both, to attend him at Miletus," and who observes that the authority of *Irenæus* is of more value here, from his connexion with *Polycarp* and the neighbourhood.

However, it is certain, that some of these *ἐπίσκοποι*, if not all, were presbyters.

On the subsequent restriction of the word Ἐπίσκοπος to the highest of the Three Orders of the Christian Ministry, see *Dr. Bentley* (upon Freethinking, Cam. 1743, pp. 136, 137), "They (the Bishops), with all Christian antiquity, never thought themselves and their order to succeed the Scripture Ἐπίσκοποι, but the Scripture Ἀπόστολοι: they were διάδοχοι τῶν Ἀποστόλων, *the successors of the Apostles.*

"The sum of the matter is this:—Though new institutions are formed, new words are not coined for them, but old ones borrowed and applied. Ἐπίσκοπος, whose general idea is *overseer*, was a word in use long before Christianity; a word of universal relation to œconomical, civil, military, naval, judicial, and religious matters.

"This word was assumed to denote the governing and presiding persons of the Church, as Διάκονος (another word of vulgar and diffused use) to denote the ministerial.

"The Presbyters, therefore, while the Apostles lived, were Ἐπίσκοποι, *overseers.* But the Apostles, in foresight of their approaching martyrdom, having selected and appointed their successors in the several cities and communities (as St. *Paul* did *Timothy* at *Ephesus*, and *Titus* at *Crete*, A.D. 64, four years before his death), what name were these successors to be called by? not Ἀπόστολοι, *Apostles*; their modesty, as it seems, made them refuse it: they would keep that name proper and sacred to the first *extraordinary* messengers of Christ, though they really succeeded them in their office, in due part and measure, as the *ordinary* governors of the Churches.

"It was agreed, therefore, over all Christendom at once, in the very next generation after the Apostles, to assign and appropriate to them the word Ἐπίσκοπος, or Bishop. From that time to this, that appellation, which before included a *Presbyter*, has been restrained to a superior order. And here's nothing in all this but what has happened in all languages and communities in the world. See the *Notitia* of the *Roman* and *Greek* Empires, and you'll scarce find one name of any state employment that in course of time did not vary from its primitive signification."

— *τὴν ἐκκλησίαν τοῦ Θεοῦ*] On the purchase of the Church by the price of Christ's blood, see 1 Cor. vi. 20. 1 Pet. i. 18, 19. Rev. v. 9.

As to the reading of this passage, it is to be observed that B and many cursives, and *Vulg.* and *Chrys.*, have τοῦ Θεοῦ, and this reading is received by *Elz.*, *Mill*, *Whitby*, *Bengel*, *Knapp*, *Rinck*, *Scholz*, *Alford*, *Bloomf.*

For Θεοῦ, other MSS. have Κυρίου, particularly A, C*, D, E, and the Coptic, Sahidic, Armenian, Syriac Versions, and *Irenæus* (iii. 14), *Didymus* (de Spir. § 2), *Euseb.* (in Esa. xxxv. 9), *Jerome* and *Augustine*; and this reading is preferred by *Lachm.*, *Tisch.*, *Bornemann*, *Olshausen*, *Davidson*, *Meyer*, *Hackett.*

Others, C***, G, H, and more than 100 Cursive MSS. have Κυρίου καὶ Θεοῦ, and this reading is preferred by *Venema* and *Valckenaer.*

The choice seems to be between Κυρίου and Θεοῦ. The evidence for each is strong.

It may be remarked that St. Luke uses the word Κύριος in application to Christ, as appointing and ordaining the Ministers of His Church, as here. See on Luke x. 1.

And in support of Κυρίου, it may also be urged that the word Κύριος would mark His Lordship and Dominion over her, as His Household and Kingdom; and would be a happy preparation for the term by which the ἐκκλησία was to be described, i.e. Κυριακὴ, *Church*, the spouse and body of the Κύριος, and purchased and purified by His blood. See above, ii. 25. 36.

There would also be a memento here to Bishops and Pastors —that they are not to consider the ἐκκλησία as their own, but as *Christ's*, and that they are not κατακυριεύειν, *dominari*, over what is τοῦ Κυρίου, *Domini.* 1 Pet. v. 3.

On the other hand—in behalf of the other reading, τοῦ Θεοῦ,—it appears (as *Whitby* observes, p. 489), that St. Paul never uses the phrase ἡ ἐκκλησία τοῦ Κυρίου, whereas he often employs the words ἡ ἐκκλησία τοῦ Θεοῦ. See 1 Cor. i. 2; x. 32; xi. 16. 22; xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5. 15.

The matter reduces itself to this question,

Is it more likely that Θεοῦ should have been altered by Copyists into Κυρίου or Κυρίου into Θεοῦ?

Perhaps the former may seem the more probable alternative.

(1) No one would have been staggered by Κυρίου, or have been inclined to change that reading.

(2) But many might have been perplexed by Θεοῦ with αἵματος following it.

(3) Some orthodox persons might think that it seemed to give some countenance to the Noetian or Sabellian heresy, which confounded the two Persons of the Father and the Son; or to the Eutychian Heresy, which confounded the two Natures of Christ in One; or to the Apollinarian, Theopaschite, and Patripassian, which imputed suffering to God and the Father.

(4) It cannot, therefore, be concluded with some, that a change was made here from a theological bias.

(5) It is also observable that the word Κύριος has been interpolated, in connexion with Ἐκκλησία, in Ephes. v. 29, where A, B, D*, F, G have Χριστός.

(6) It has been said that the testimony of *Athanasius* is opposed to this reading. His words are (contr. Apollinarium, ii. § 14, vol. i. p. 758), οὐδαμοῦ αἷμα Θεοῦ δίχα σαρκὸς παραδεδόκασιν αἱ γραφαί, ἢ Θεὸν διὰ σαρκὸς παθόντα καὶ ἀναστάντα. Ἀρειανῶν τὰ τοιαῦτα τολμήματα, ἐπειδὴ μήτε Θεὸν ἀληθινὸν τὸν υἱὸν τοῦ Θεοῦ ὁμολογοῦσιν, αἱ δὲ ἅγιαι γραφαὶ ἐν σαρκὶ Θεοῦ καὶ σαρκὸς Θεοῦ ἀνθρώπου γενομένου αἷμα καὶ πάθος καὶ ἀνάστασιν κηρύττουσι.

Athanasius is contraverting the Apollinarian error that the *Godhead* itself *suffered*, and he asserts that the Scriptures have no where predicated to us the blood of God *without the flesh*; or that *God suffered* in the flesh (some read δίχα σαρκὸς here, and it may be the true reading): the older editions have διὰ σαρκὸς for δίχα σαρκὸς in the preceding clause.

Athanasius might have written these words, and yet have read here ἐκκλησίαν τοῦ Θεοῦ; for there is no representation, in the passage so read, of the αἷμα Θεοῦ δίχα σαρκός. St. Paul would thus say, "the Church of God, which He (Who is Man as well as God) purchased with His own Blood."

(7) The argument from St. Paul's *use* of Ἐκκλησία Θεοῦ, and his *non-use* of Ἐκκλησία Κυρίου, confirms the same conclusion.

(8) It is probable that this passage gave occasion to the use of the still bolder expression αἷμα Θεοῦ in other writers, particularly *Ignatius*, writing to the same Church,—the Ephesian,—as that whose presbyters were now addressed by St. Paul, Eph. i. So *Tertullian*, ad Uxor. ii. 3, "*Sanguine Dei.*" *Clem. Alex.* "Quis dives," &c., c. 34, αἵματι Θεοῦ παιδός. Cp. *Ignat.* ad Rom. 6, ἄφετέ με μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου, where some copyists have inserted Χριστοῦ, to give ease to the phrase, as here. And cp. *Jacobson* in Clem. Rom. 2, p. 13. See also *Wetstein* here, p. 596, and the note in Catenâ, p. 338, where it is said, "Many of weak minds, or of perverse opinions, speak evil

διὰ τοῦ αἵματος τοῦ ἰδίου. 29 [t] Ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· 30 [u] καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. 31 [v] Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. 32 [w] Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. 33 [x] Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· 34 [y] αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις μου, καὶ τοῖς οὖσι μετ' ἐμοῦ, ὑπηρέτησαν αἱ χεῖρες αὗται. 35 [z] Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν. 36 [a] Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. 37 Ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν· 38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. 1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα. 2 Καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. 3 Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.

t 2 Pet. 2. 1. Matt. 7. 15.
u 1 John 2. 19.
v ch. 19. 10.
w ch. 9. 31. Eph. 1. 18.
x 1 Sam. 12. 3. 1 Cor. 9. 12. 2 Cor. 11. 9. & 12. 13.
y ch. 18. 3. 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.
z 1 Cor. 9. 12.
a ch. 21. 5.

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of those who use the terms σῶμα καὶ αἷμα Θεοῦ τὸ σωτήριον, but they may hear what our Lord says; and then reference is made to John vi. 35. 48. 53, and the conclusion is, Do not scruple at the words αἷμα καὶ σῶμα Θεοῦ τὸ σωτήριον, as the Jews do; for by it thou hast been redeemed and art become a son of God, and an heir of life everlasting." And as to the doctrine thus taught *Bede* says, "Non dubitat sanguinem *Dei* dicere propter unionem personæ in duobus naturis Ejusdem Jesu Christi, propter quam etiam dictum, Filius Hominis Qui est in cœlo." (John iii. 13.) "Christ our Saviour, is 'Agnus Dei' says *Bp. Sanderson*, i. 195. He is also 'Agnus Deus;' He is God, the Son of God, Very God of Very God; and it is this dignity of His Nature especially, and not His Innocency only, that setteth such a value upon His Blood that it is of an infinite price, of infinite merit, able to satisfy an infinite justice, and to appease an infinite wrath."

— τοῦ αἵματος τοῦ ἰδίου] So A, B, C, D, E, and many Cursives. *Elz.* has διὰ τοῦ ἰδίου αἵματος.

29. ἐγώ] *Elz.* adds γάρ; and inserts τοῦτο after οἶδα, which are not in A, B, C, D.

— ἄφιξιν] sometimes 'arrival,' sometimes 'departure,' as here. See examples in *Kuin.* ἀποδημίαν, *Chrys.*

30. ἐξ ὑμῶν] Hymenæus, Alexander, and the Nicolaitans, 1 Tim. i. 20. Rev. ii. 6. Phygellus and Hermogenes, 2 Tim. i. 15.

— τοὺς μαθητάς] *the* disciples—even *mine* and *yours*, and *Christ's*.

31. τριετίαν] Three months in the Synagogue, xix. 8; two years in the School of Tyrannus, xix. 10; and he passed through Macedonia and Achaia, where he remained three months, xx. 3.

32. τῷ λόγῳ τῆς χάριτος] To His gracious Word. The Genitive is used Hebraistically, where in other languages would be used an adjective. See on Matt. xxii. 11;

It is to be remarked, that "the Word" here is understood by some ancient Expositors to be Christ, Who is "full of Grace," and from Whom all grace has come to man. John i. 14. 16.

And there is much that is *personal*, here, ascribed to the Λόγος. So *Ammonius*, who from the addition of the participle δυναμένῳ in the singular, deduces an argument for the Unity of the Two Persons in one Godhead, as follows;

Δείκνυσιν, ὅτι ὁ Πατὴρ καὶ Θεὸς καὶ ὁ τούτου υἱὸς Ἰησοῦς, ὁ Θεοῦ Λόγος ἕνεισι (*read* ἓν εἰσιν, *unum sunt*)· οὐ γὰρ εἶπε, τοῖς δυναμένοις πληθυντικῶς, ἀλλ' ἑνικῷ ὀνόματι τὴν μοναδικὴν οὐσίαν ἐσήμανεν, εἰπὼν 'τῷ δυναμένῳ.'

It is indeed taken for granted by many modern writers, that the title ὁ Λόγος is *only* applied by *St. John* to Christ. But this assertion may be questioned. See on Luke i. 2.

If *St. John* had been already at *Ephesus*, this mode of speech would have been very appropriate there, as a testimony to the unity of the doctrine of the two Apostles St. Paul and St. John. And even if St. John had not been there, yet, as St. Paul spoke under the guidance of the same Spirit as inspired St. John, he might and would very fitly bequeath this parting word to the Ephesian Presbyters, testifying his own adhesion to the great doctrines concerning the Logos, which were afterwards to be preached more fully at Ephesus by St. John.

— οἰκοδομῆσαι] So A, B, C, D, E,—a better reading than that of *Elz.* ἐποικοδομῆσαι.

33. ἱματισμοῦ] Oriental wealth consisted partly in "changes of raiment," Gen. xlv. 22. 2 Kings v. 5. 22. Hence the reference to the *moth* in warnings to the rich and worldly, Matt. vi. 19. James v. 2. Cp. *Hackett.*

34. ὑπηρέτησαν αἱ χεῖρες αὗται] Compare his declaration, made at *Ephesus*, in 1 Cor. iv. 12, κοπιῶμεν ἐργάζομενοι ταῖς ἰδίαις χερσί: and see *Paley*, H. P. p. 37.

35. ὅτι αὐτὸς εἶπε] A saying alluded to by *S. Clement Rom.* i. 2, and in *Const. Apostol.* iv. 3; and one of the few sayings of our Lord preserved elsewhere than in the Gospels. Cp. *Grabe*, Spicileg. i. pp. 14. 327. *Fabricii* Cod. Apocryph. N. T. i. pp. 321—334, "De dictis Christi quæ in Evangeliis non extant." *Körner*, de Sermonibus Christi ἀγράφοις, Lips. 1776; and *Routh*, R. S. i. 9, 10. 12. 29. 31. 471. 484.

— μακάριόν ἐστι μᾶλλον] So A, B, C, D, E, G.—*Elz.* places διδόναι before μᾶλλον. Another transposition has been adopted in v. 37, ἱκανὸς δὲ κλαυθμὸς, from A, B, D, E, for the reading of *Elz.* ἱκανὸς δὲ ἐγένετο κλ.

36. θεὶς τὰ γόνατα] See Dan. vi. 10. Luke xxii. 41. Acts ix. 40; xxi. 5. Cp. Eph. iii. 14.

37. κατεφίλουν] stronger than ἐφίλουν, and marking also continuance by the imperfect tense, "*deosculabantur* eum."

How similar the outward *act* to that described by the same word Matt. xxvi. 49; but how different the inward affection!

38. θεωρεῖν] St. Paul himself uses ὄπτομαι, v. 25, a more modest word. He would not say that his own πρόσωπον was ἄξιον θεωρίας.

CH. XXI. 3. ἀναφανέντες τὴν Κύπρον] A nautical expression, ἀναφανεῖσαν ἔχοντες, as sailors say, having *raised* the land. The opposite is ἀποκρύπτειν γῆν. Cp. Gal. ii. 7, πεπίστευμαι τὸ εὐαγγέλιον, and Rom. iii. 2. 1 Cor. ix. 17. *Winer*, § 39, p. 233.

— Τύρον] The mention of a Christian Church at *Tyre*, and of St. Paul's visit to it, suggests a reference to the prophecy, "Behold ye the Philistines also, and they of *Tyre*, with the Morians, lo, there was He born." (Ps. lxxxvii. 4.) Cp. Ps. xlv. 12, and see above on viii. 26.

Perhaps the seeds scattered by the Divine Sower Himself on

4 [a] Ἀνευρόντες δὲ τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἰερουσόλυμα. 5 [b] Ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων, σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι 6 ἀπησπασάμεθα ἀλλήλους, καὶ ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ, τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα· καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

8 [c] Τῇ δὲ ἐπαύριον ἐξελθόντες ἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. 9 [d] τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. 10 [e] Ἐπιμενόντων δὲ ἡμέρας πλείους κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος. 11 [f] καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπε, Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα, οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. 12 [g] Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἰερουσαλήμ. 13 [h] Τότε ἀπεκρίθη ὁ Παῦλος, Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μοῦ τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. 14 [i] Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, Τοῦ Κυρίου τὸ θέλημα γενέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἰερουσόλυμα. 16 Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

a ch. 20. 23. & ver. 12.
b ch. 20. 36.
c ch. 6. 5. & 8. 26, 40. Eph. 4. 11. 2 Tim. 4. 5.
d Joel 2. 28. ch. 2. 17.
e ch. 11. 28.
f ch. 20. 23. & ver. 33. & 24. 27.
g Matt. 16. 22.
h ch. 20. 24.
i Matt. 6. 10. Luke 11. 2. & 22. 42.

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the border-land of Tyre and Sidon (Matt. xv. 21. Mark vii. 24), were now bearing fruit.

— ἀποφορτιζόμενον] Thither the ship was on its course, to unload its freight. Cp. *Winer*, § 45, p. 312.

4. ἀνευρόντες τοὺς μαθητάς] Having sought out the disciples, —an intimation that they were either not very numerous, or were not publicly known.

— διὰ τοῦ Πνεύματος] Cp. δεδεμένος τῷ πνεύματι (xx. 22). This is explained by *v.* 11. The Holy Spirit revealed to *them* that he would be bound there (see xx. 23); and they, acting on this intimation, dissuaded him from going to Jerusalem. But the Spirit had done *more* than this for *St. Paul*. The Holy Spirit had not only foreshown to him the future, but had also revealed to him *how* to *act* under the circumstances *foreshown*. The Holy Spirit had *bound* him *to go* to Jerusalem (xx. 22, where see note), even though he was to be bound there; and therefore he went (see xx. 24, and below, xxi. 11—13). And at length those persons who had foretold his bonds, acquiesced in *his* resolution to go, as divinely inspired, and said, "the *Lord's* will (not ours) be done" (*v.* 14). The prophecy concerning his bonds was fulfilled. And the Lord assured St. Paul, in a vision at Jerusalem, that he had rightly understood and obeyed His will in going up to Jerusalem, xxiii. 11.

5. αἰγιαλόν] the sandy shore. Acts xxvii. 39. Cp. xx. 36. "Hodie monstratur in arenis locus ubi pariter orabant." (*Bede.*)

6. ἀπησπασάμεθα] gave a parting embrace to. Cp. the use of the preposition ἀπο in ἀποταξάμενος, Acts xviii. 18. 21. *Elz.* has προσηυξάμεθα καὶ ἀσπασάμενοι. But the reading in the text is authorized by some of the best MSS.

7. Πτολεμαΐδα] *Accho* (Judges i. 31); and still so called by the Arabs, and *Acre* or St. Jean d'Acre, by Europeans.

8. ἐξελθόντες] *Elz.* adds οἱ περὶ τὸν Παῦλον, which is not in A, B, C, E, and is probably a gloss.

— Φιλίππου τοῦ εὐαγγελιστοῦ] called here "one of the seven;" i. e. Philip the Deacon; see on Acts viii. 5, and the statements of *Isidorus* and *S. Jerome*, quoted by *Tillemont*, Mém. ii. 30. Hence *Ammonius* says here, "it was lawful for a Deacon to live as a married man." On Philip's connexion with Cæsarea, see viii. 40.

This was the third time Paul was at Cæsarea. See ix. 30; xviii. 22.

It is now prophesied at Cæsarea that St. Paul should be bound; and with a special providence, for he was to be brought to Cæsarea a prisoner, and to remain there in custody for two years, xxiii. 33; xxiv. 27.

— ὄντος] *Elz.* prefixes τοῦ, which is not in A, B, C, E, H, and numerous Cursives.

10. ἡμέρας πλείους] several days; but he was *hastening* to Jerusalem (see xx. 16), not, therefore, 'many days.'

— Ἄγαβος] See xi. 28.

11. δήσας ἑαυτοῦ] *Elz.* has δήσας τε αὐτοῦ. But δήσας ἑαυτοῦ is the reading of A, B, C, D, E, and many Cursives and Versions.

Agabus bound *his own* hands (not St. Paul's) with *St. Paul's girdle.*

— τοὺς πόδας καὶ τὰς χεῖρας] So B, C, D, E, and many Cursives and Versions. *Elz.* has τὰς χεῖρας καὶ τοὺς πόδας: but it is hardly probable that this would have been altered into the other reading. Such symbolical actions had been connected with the delivery of prophecies in the Old Testament. Isa. xx. 2. Jer. xiii. 1. 11. Ezek. iv. 1. (*Grotius.*) Cp. Jerem. xxvii. 2; xxviii. 10. 12. Ezek. xii. 3; xxiv. 3.

12. ἡμεῖς] even St. Luke himself. A modest confession, and a proof of truth. *We* would have dissuaded Paul from going, but *he* would not yield to us, and went; and we acknowledged that what he did was the Lord's will, *v.* 14.

13, 14. τότε—γενέσθω] See on *v.* 4.

13. μοῦ] emphatic.

14. τὸ θέλημα γενέσθω] From the Lord's Prayer; perhaps an intimation of its general use. Cp. 2 Tim. iv. 18, and see *Blunt*, Lectures, p. 38, and above on Matt. vi. 9, and *Humphry* here.

15. ἐπισκευασάμενοι] So A, B, E, G, and numerous Cursives. — *Elz.* ἀποσκευασάμενοι. D has ἀποταξάμενοι. The sense is, 'having packed up,' 'having taken what was necessary for the journey.' (*Chrys. Œcumen.*) Vulg. renders it '*præparati*,' and other Versions give a like meaning, and Hesych. interprets it by εὐτρεπισθέντες.

The word seems to be introduced in order to show that, though St. Paul had full intimation of sufferings and imprisonment at Jerusalem, yet he proceeded thither with calmness, and in a sober and orderly manner, without neglecting any common duties, such as prudence might suggest. Compare his request for his "cloke and parchments" just before his martyrdom (2 Tim. iv. 13). There are no symptoms of a heated imagination, or of a fanatical enthusiasm, or a reckless excitement, in his character and demeanour, in the most trying circumstances.

16. ἄγοντες παρ' ᾧ ξενισθῶμεν] Objections have been made by

17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
k ch. 15. 13. Gal. 1. 19. 18 k Τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19 Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ.
l Rom. 10. 2. Gal. 1. 14. 20 l Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Θεὸν, εἶπόν τε αὐτῷ, Θεωρεῖς, ἀδελφὲ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. 21 Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. 22 Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας.
m ch. 18. 18. Num. 6. 2, 13, 18. 23 m Τοῦτο οὖν ποίησον, ὃ σοι λέγομεν. Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· 24 τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται

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several recent Expositors to the translation of the *Vulgate*, "adducentes [secum] apud quem hospitaremur Mnasonem," which is the sense adopted by the English Authorized Version;

It has been said, that the true meaning is,—"conducting us to the house of Mnason (at Jerusalem), with whom we should lodge." In this case the construction would either be ἄγοντες (ἡμᾶς) Μνάσωνι, which is *Winer's* opinion, § 31, p. 192, or by attraction, ἄγοντες ἡμᾶς παρὰ Μνάσωνα παρ' ᾧ ξενισθῶμεν. See *Meyer* here, and *Winer*, § 24, p. 149, and others;

But perhaps in this case, as in many others, the older interpretation (which, as *Winer* allows, p. 192, is unexceptionable, grammatically) is the true one. St. Luke's design in mentioning this incident seems to be this. At first the Christians of *Cæsarea* attempted to dissuade St. Paul from going to *Jerusalem* (*v.* 12); but on his earnest expostulation with them, they desisted from their entreaties, and said, "the Lord's will be done" (*v.* 14). And not only so, but some of these disciples of *Cæsarea* sped him on his journey to Jerusalem, and accompanied him, bringing with them a person with whom he and his companions would lodge at Jerusalem, Mnason of Cyprus. Thus they who at first would have deterred him from going to Jerusalem, were prevailed upon by St. Paul (such was his courage and constancy, and such his influence over them) to provide facilities for his *journey* thither, and for his *reception* there;

It was also an honourable circumstance to Mnason of Cyprus, that though he had heard, no doubt, from the men of Cæsarea that the Spirit had revealed that St. Paul would be made a prisoner in Jerusalem, yet he was willing to accompany him thither (a distance of about eighty miles), and to afford him and his companions a lodging there.

These considerations seem to be lost sight of in the modern interpretation, which is also liable to the objection, that, according to it, St. Paul is said to be brought to Mnason to lodge, *before* his arrival at Jerusalem, which is not related till the following verse.

— ἀρχαίῳ μαθητῇ] An original disciple, i. e. from the first preaching of the Gospel. See on xv. 7, and xi. 15. Such a person was likely to have a house at *Jerusalem*.

18. πρὸς Ἰάκωβον] For the use of πρὸς see on xvi. 40. On the position held by St. James the Lord's brother at Jerusalem, see xii. 17. A distinction here is made between Ἰάκωβος the *Bishop* of Jerusalem, and πάντες οἱ πρεσβύτεροι. (*Chrys.*) "Videtur Jacobus convocâsse collegium Presbyterorum." (*Rosenmüller.*)

The Bishop of Jerusalem is here presented to the view, surrounded by all his Presbyters, who are the "Concilium Episcopi," (see *Hieron.* in Esa. iii. *Bingham*, ii. 19, 7,) for the reception of St. Paul and his friends, and for joint counsel and advice. An Apostolic precedent for the practice of the Church in all ages. See above, xv. 2. 4. 6. 22, and particularly xv. 23.

19. ὁ Θεός] He does not say what *he* had done, but what God had done *by his* ministry, and (*v.* 20) they glorified not him, but God. (*Ammon.*)

20. ἐν τοῖς Ἰουδαίοις] So A, B, C, E.—*Elz.* Ἰουδαίων. This variation is noticeable. It is not said that many myriads of the Jews believe, &c.; but that there are many myriads of believers among the Jews, and are all zealous for the Law.

— πεπιστευκότων] Observe the tense: of those who have made public profession of faith in the Gospel. See viii. 13.

21. κατηχήθησαν] They have been studiously indoctrinated to believe, ἐδιδάχθησαν καὶ ἐπίστευσαν (*Chrys.*), cp. *v.* 24, such a misrepresentation was not unlikely to be made by Jews, concerning what St. Paul had taught not long since in his Epistles to the Romans and Galatians. Cp. *Paley*, H. P. pp. 24—26.

— διδάσκεις Ἰουδαίους] It was not true that St. Paul taught the *Jews not* to circumcise their children (see vii. 8); but it was true that he taught that circumcision was not to be enforced on the *Gentiles*.

What he did now, at the suggestion of the Bishop and Presbyters of Jerusalem, was to refute the former assertion, not to disavow the latter. See *vv.* 24. 26.

22. πλῆθος] A multitude must needs come together.

23. εἰσὶν ἡμῖν] This was often the case on the approach of great Festivals, e.g. that of Pentecost, which was now at hand. Nazarite Vows were made terminable then, in order that they who had taken them might join with others in the joyful celebration of that Festival. Cp. *Lightfoot* on Acts ii. 13, and on 1 Cor. xi. 14, where he observes, that even Jews who were not Nazarites were accustomed to cut their hair in honour of the feasts.

— εὐχὴν ἔχοντες ἐφ' ἑαυτῶν] having upon them a vow of Nazariteship, that is, of *separation* from the world to God. See above, on xviii. 18.

24. ἁγνίσθητι σὺν αὐτοῖς] Be thou a Nazarite with them; join thyself to them in their vow of abstinence or *separation*, and of *dedication* to God.

It has, indeed, been said (*Howson*, pp. 298—302) that St. Paul only paid the charges of the four Nazarites (*v.* 23), but was not under the *Vow* of a *Nazarite*;

But the word ἁγνίσθητι here, and the other kindred words used in this narrative, prove that he associated himself with them in the vow itself.

The word ἁγνίζω is the word used by the LXX for נָזַר (*Nazar*), in Numb. vi. 3, and ἁγνισμὸς for נֶזֶר (*Nezer*), Nazireatus. The best explanation, therefore, of the word ἁγνίσθητι and ἁγνισθεὶς (*v.* 26), and ἁγνισμὸς (*v.* 26), is to be derived from the use of those words by the LXX in the chapter concerning the Nazaritic Vow, Numb. vi. 3, 4, ἀπὸ οἴνου ἁγνισθήσεται, he shall keep himself *separate* as a *Nazarite* from wine πάσας τῆς ἡμέρας τῆς εὐχῆς αὐτοῦ, which is expressed in *v.* 5 by πάσας τὰς ἡμέρας τοῦ ἁγνισμοῦ, and *v.* 8, πάσας τὰς ἡμέρας τῆς εὐχῆς ἅγιος ἔσται Κυρίῳ.

It is probable that St. Paul was already under a vow of Nazariteship; and was advised to join himself as such with these four Nazarites. See xviii. 18, and below, *v.* 27.

The knowledge that he had not long since *voluntarily* taken on himself a Nazarite's vow (xviii. 18), was enough to suggest the recommendation here made to him by St. James, and the Presbyters of the Church at Jerusalem.

Origen (in Ep. ad Rom. lib. ii. 13) speaks of St. Paul as having offered 'sacrificia purificationis,' and *S. Jerome* (Epist. ad Augustin. Ep. 74) supposes St. Paul to have assumed the condition of a Nazarite, "obtulisse sacrificia et exercuisse nudipedalia;" and so *Augustine*, Ep. 82.

The reason of St. Paul's compliance is well stated by *Augustine* (Epist. ad Hieron. 82), who observes, that by his practice with regard to the ceremonies of the Levitical Law, St. Paul taught "nec Judæos tunc ab eis tanquam à nefariis prohibendos, nec Gentiles ad ea tanquam necessaria compellendos."

"Paul became (says *Isidore* in Caten. p. 352) a Jew to the Jews when he made himself a Nazarite in the Temple, and offered oblations; and, on the same principle, he circumcised Timothy and sent him to preach to the Jews, thus cancelling the circumcision by means of circumcision itself." So also *Œcumenius*, who says that "Paul underwent the tonsure, and complied with the Law."

That he engaged in the vow of a Nazarite, has therefore, it seems, been rightly concluded by most later Expositors, e. g.

τὴν κεφαλήν· καὶ γνώσονται πάντες, ὅτι ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον. 25 [n] Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα, καὶ πνικτὸν καὶ πορνείαν.

n ch. 15. 20, 29.

26 [o] Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῆει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.

o Num. 6. 13. ch. 24. 18.

Grotius, Rosenmüller, Olshausen, Meyer, Baumgarten, Hackett, Alford, and others.

There was a special reason why St. Paul, a Christian Apostle, should engage in a vow of a *Nazarite*. That Vow pledged the person who took it to abstain from all strong drink. And he who was known to be under the vow of a Nazarite, was known to be living a life of abstinence. The sight of the Nazarite's locks would proclaim this.

St. Paul had been converted by a heavenly Vision. He had Revelations in Arabia, and a Trance in the Temple at Jerusalem (Acts ix. 4; xxii. 6. 17; xxvi. 12. 1 Cor. xv. 8. 2 Cor. xii. 2);

He relied much on the arguments thence drawn, in his public addresses to the People of Jerusalem (xxii. 6. 17), and to Agrippa (xxvi. 12);

Let it be recollected, that the Jews attempted to refute the evidence of the miracle of Pentecost, by a scornful insinuation, "These men are full of new *wine*" (Acts ii. 13). It was very expedient that St. Paul, whose conversion was miraculous, and who was favoured with an "abundance of Revelations" (2 Cor. xii. 7), should be able to meet the objection, which would in all probability be raised against him, that he was under a strong mental excitement, and that he was inflamed by enthusiasm and deluded by fanaticism.

One of the best refutations of such an insinuation, and one which would have most weight with the Jews, would be found in the voluntary assumption of the Vow of a *Nazarite*. This would show, that like the Baptist, whom the Jews contrasted with Christ whom they dared to call a wine-bibber (Matt. xi. 18, 19), he was living an abstemious and austere life, that his judgment was cool, his mind calm, and, as he himself says, that the words which he spake when describing his own Conversion, were words of truth and *soberness* (xxvi. 25).

Consequently, though we hear it alleged by Festus against him, that "much *learning* made him mad" (xxvi. 24), we never hear it surmised that he was labouring under physical or intellectual excitement.

Thus, in his Christian prudence, St. Paul made the ceremonial Vows of the Levitical Law subsidiary to the diffusion of the saving Doctrines of Evangelical Truth.

Such advice as that which is here proffered by St. James, came very appropriately from him, who is described by *Hegesippus* (cp. *Euseb.* ii. 23) as conforming in his own person to the usages of a *Nazarite*; οὗτος ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν· οἶνον καὶ σίκερα οὐκ ἔπιεν, ξυρὸν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη, —a passage which affords an interesting illustration and confirmation of the narrative of St. Luke.

Perhaps, also, these characteristics of St. James may have pointed him out as specially fit to occupy the Episcopal seat at Jerusalem, as a person most conciliatory to the Jews.

The following particulars concerning a *Nazarite's Vow*, are from *Lightfoot* (i. p. 1092. On the Temple, chap. xviii.). Referring to the Talmud (tract. *Nazir*, per. 1), he says, "Nazarism was most ordinarily for thirty days, though sometime it was for years, and sometimes for term of life. He whose vow was expired was to bring three beasts, one for a burnt-offering, another for a sin-offering, and a third for a peace-offering (*Nazir* 6). If he *polled* his head in the country, as Paul did at Cenchreæ, he was to bring his hair and burn it under the caldron, where his peace-offering was boiling, which was in this place of the Temple that we are speaking of (i. e. at S. E. angle of the Temple).

"The Jews in the Treatise (of the Talmud) alleged in the Margin (i. e. the Treatise *Nazir*), speak of 'a Samson Nazarite' and 'an everlasting Nazarite,' not but that Samson was a Nazarite always, but they use this distinction in reference to the manner of the Vow-making. He that took on him to be a Nazarite like Samson, was saying, 'Behold, I will be a Nazarite like Samson,' or 'like the *son of Manoah*' or '*like* the husband of Delilah,' or 'like him that *carried away* the *gates* of Azzah,' or 'like him whose eyes the *Philistines* put *out*,' such an one might never cut his hair, but it must ever grow upon him; and such a Nazarite did Absalom take upon him to be, but he was forced to cut his hair once every year, it was so heavy. But he that was a Nazarite everlasting (that is, that took upon him Nazarism upon other terms, as he that said, 'I will be a Nazarite according to the number of the hairs of my head,' or 'the dust of the Earth,' or 'sand of the sea-shore'), he might poll his head once in thirty days.

"But he whose vow was expired, wheresoever he polled his hair, was to come to this place, and here to boil his Peace-offering, and to burn his hair; and the Priest took the shoulder as it boiled, and a cake, and a wafer of unleavened bread, and put all upon the hands of the Nazarite and waved them; and then was the Nazarite at liberty to drink wine, and to be defiled by the dead."

— δαπάνησον ἐπ' αὐτοῖς] "eroga sumptus super illis;" expend money upon them,—do an act of charity in helping them to perform their vow, and to shave their heads, by contributing to the necessary expences of the sacrifices to be offered; on which see Numb. vi. 13.

Thus refute the calumnies against thee, not by word, but by deed; and do this *here*, not in a Gentile city, but at *Jerusalem*, where no scandal will be given to thy Gentile converts by this compliance with the Law. (*Chrys.*, *Theophyl.*)

It was usual for wealthier Jews to assist their poorer brethren in this way. Thus Agrippa showed his liberality at Jerusalem, and his regard for the Levitical Law. *Joseph.* xix. 6. 1, εἰς Ἱεροσόλυμα ἐλθὼν χαριστηρίους ἐξεπλήρωσε θυσίας, οὐδὲν τῶν κατὰ νόμον ἀπολιπών· διὸ καὶ Ναζιραίων ξυρᾶσθαι διέταξε μάλα συχνούς. Cp. B. J. ii. 15. 1.

The reason of this will appear from the specification of the sacrificial offerings required of a Nazarite, which were numerous and expensive. (See Numb. vi.)

— φυλάσσων] The accuracy of St. Luke's style is seen in the distinction he makes between φυλάσσω here and φυλάσσομαι in the following verse.

26. σὺν αὐτοῖς ἁγνισθείς] being separated and sanctified as a Nazarite with them. See on *v.* 24; and cp. xxiv. 18, εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ.—Ἐξυρᾶτο ὁ Παῦλος, οὐ τῆς γνώμης καταβαλλομένης, ἀλλὰ τῆς ἀγάπης συγκαταβαινούσης. (*Chrys.*, *Theophyl.*)

— διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά] Announcing the fulfilment of the days of *their* Nazarite vow, until the (legal) offering was offered for each one of them.

That the ἐκπλήρωσις τῶν ἡμερῶν means the fulfilment of the days of the Nazarite vow is evident from the passages in the Book of Numbers, according to the LXX, which describe the vow. See Numb. vi. 5, concerning the Nazarite's vow, ξυρὸν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι, ὅσας ηὔξατο τῷ Κυρίῳ: and vi. 13, ᾗ ἂν ἡμέρᾳ πληρώσῃ ἡμέρας εὐχῆς αὐτοῦ προσοίσει αὐτὸς . . . then the προσφοραὶ are specified; and then, *v.* 18, ξυρήσεται ὁ ἠγιαμένος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ. And then he shall burn his hair in the fire; and after he has shaven his head, the Priest shall take a part of the offering and place it in his hands, and offer it before the Lord. And so the ceremony was ended, and the vow was paid.

ἕως οὗ προσηνέχθη is rendered by *Vulg.* 'donec offerretur,' and by *Engl. Vers.* 'until an offering should be offered;' and this seems to be the correct rendering. See the examples of this structure in *De Wette*, *Alford*, and *Kühner*, § 846.

The sense appears to be this: St. Paul undertook to be the spokesman and paymaster of the four Nazarites. As such he took them with him to the Temple, and presented them to the Priests, and gave to the Priests the official notification that the term of their vow was expired; and made himself responsible for the payment of the fees for sacrifices to be offered, and services to be performed in the behalf of his presentees, before their heads could be shaved and they be released from their vow.

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ'
p ch. 24. 6. αὐτὸν τὰς χεῖρας, 28 κράζοντες, [p]Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῆ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε
q ch. 20. 4. 2 Tim 4. 20. τὸν ἅγιον τόπον τοῦτον. 29 [q]Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.
r ch. 26. 21. 30 [r]Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

31 Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγχύνεται Ἰερουσαλήμ· 32 ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς. Οἱ δὲ ἰδόντες χιλίαρχον καὶ τοὺς στρα-
s ver. 11. τιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 [s]Τότε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς εἴη, καὶ τί ἐστι πεποιηκώς. 34 [t]Ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. 35 [u]Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη

It is probable that this release could not be consummated immediately, nor indeed till a term of seven days (see *v.* 27) had expired after this announcement and presentation were made. This was reasonable. It was necessary that inquiries should be made by the Priests as to the identity of the persons presented for release, and as to the fact of their having complied with the terms of their vow (by abstinence from wine, by non-pollution, and the other conditions) before the sacrifice could be rightly offered for them, and they be emancipated from their vow.

Hence the phrase *ἕως οὗ*. St. Paul was their representative, and solicitor of their cause; and he must *continue* to act in this capacity *till* the seven days were completed, and the Priests were satisfied that all the requisites of the vow had been duly fulfilled.

This is confirmed by what he himself states (xxiv. 18), that those who arrested him, nearly *seven days after* (xxi. 27), "found him purified (as a Nazarite) in the *Temple*:" i. e. he was in *attendance there*, promoting the cause of the four poor Nazarites, as well as his own, with a view to their release from the vow.

27. *αἱ ἑπτὰ ἡμέραι*] Some Expositors interpret these seven days as "the feast week of Pentecost" (*Wieseler*, 109. *Baumgarten*, ii. 448, and *Howson*, ii. p. 300).

But the Feast of Pentecost lasted only *one* day (Acts ii. 1), though later Jews extended it to two (*Jahn*, § 352. *Winer*, ii. 243).

The true interpretation seems to be, "*the* seven days" which were required to intervene between the *notice* given to the Priests of the expiration of the Vow, and the *consummation* of the Release from it.

This opinion is confirmed by *Ammonius* in Catenâ, p. 351, and *Theophylact*, p. 156, who says, *ἔθος ἦν τοὺς ἔχοντας εὐχὴν κείρεσθαι τὴν κεφαλὴν μετὰ τὸ ἁγνισθῆναι, καὶ οὕτως ἐπὶ ἑπτὰ ἡμέρας ποιεῖν προσφορὰν ὑπὲρ ἑαυτῶν.*

Some reasons for this interval are suggested in the preceding note.

Why was it for *seven* days? Probably, because this was a stated period for purifications (Exod. xxix. 37. Levit. xii. 2; xiii. 5; xiv. 8; xv. 19. Numb. xii. 14; xix. 14. Ezek. xliii. 26).

And in the Law concerning Nazarites (Numb. vi. 9), if a person under a Nazarite Vow had incurred a ceremonial pollution, he could not shave his head *immediately*, and begin his term afresh, but he must *wait seven* days, till the offerings could be offered for him, and his head be shaved, and *then* he was restored to the Nazaritic state, and he began his vow anew. So at the close of the Vow, it appears to have been required by the Priests that he should *wait seven days* till he could be released from this Nazaritic state, and *be declared* by them to have kept himself pure, *ἁγνὸς*, in it, and be allowed to have the requisite offerings made in his behalf.

St. Paul himself, as already observed, seems to have been under a Nazarite's vow when he came to Jerusalem.

"The seven days" here mentioned could not have been the *term* of his vow, as some have supposed. This was too short a time for such a Vow. In the whole Treatise in the Mishna, concerning Nazarites (tom. iii. 146—178, ed. *Surenhusii*), there is no mention of so short a term, nor, of any period less than thirty days.

"Potuit videre Paulus antè dudum votum Nazaræi nuncupâsse," says *Lorinus*, p. 782. Cp. *Lewin*, 661—665.

On a former occasion, when he was under a Nazarite vow, he had said that "he must *by all* means keep the next feast (which was a *Pentecost*) at Jerusalem" (xviii. 21).

The reason probably then was, *because* he was under that Vow. And now it is said, in like manner, that he hastened to be at Jerusalem, if possible, on the day of *Pentecost* (xx. 16). Perhaps the reason in both cases was the same.

It was usual for persons *ἁγνίζειν ἑαυτοὺς* before the great Festivals. See John xi. 55.

St. Paul was still under a Nazarite vow when he was arrested in the Temple, as he himself asserts, xxiv. 18, *εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ*. This is also confirmed by what he states, xxiv. 17, that he had come to Jerusalem, bringing not only alms but *offerings*, *προσφορὰς*, the same word as used above concerning the Nazarites, *v.* 26.

The "seven days" between the *διαγγελία*, or announcement to the Priests and the *προσφορὰ*, were nearly completed, when he was arrested in the Temple; and they who charged him with *breaking* the Law, and dishonouring the Temple, were in fact guilty of preventing him from keeping the Law, and enabling others to do so; and thus *they* themselves did what they charged him with doing,—they violated the Temple and the Law.

— *οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι*] St. Paul's compliance with the Law appears to have satisfied the Jews of *Jerusalem*, but not those of Asia, who had come up for the Feast, and who had been disappointed by his escape from their hands at Ephesus. They assailed him while showing his charity and his respect for the Law which they charged him with violating.

31. *χιλιάρχῳ τῆς σπείρης*] the captain of the Roman Garrison, Claudius Lysias, in the castle or fortress of *Antonia*, built by Herod the Great, and called *Antonia* in honour of Mark Antony (*Joseph.* Ant. xv. 11. 4).

See below, on *v.* 34.

The *σπεῖρα*, *Cohors*, was properly 1000 men, or one-sixth of the Legio.

— *συγχύνεται*] *is* in confusion. So A, B, D.—*Elz. συγκέχυται.*

33. *δεθῆναι ἁλύσεσι δυσί*] See xii. 6. A fulfilment of the prophecy (xx. 23), and therefore an *assurance* to St. Paul that the Spirit which had spoken to him was *true*.

34. *ἐπεφώνουν*] were shouting out different answers. So A, B, D, E. See xii. 22.—*Elz. ἐβόων.*

— *παρεμβολήν*] the military *Garrison*, or Barracks, in the Castle of Antonia. See xxii. 24; xxiii. 16. 32. 35.

For a full history and description of the fortress of *Antonia*, see *Robinson*, i. pp. 431—435. *Williams*, Holy City, i. 99; ii. 403—411. *Howson*, ii. 311. It was on the North-West side of the Temple-Area (*Joseph.* Ant. xv. 11. 4. B. J. i. 5. 4; v. 5. 8; vi. 2. 9), on a rocky hill; at each of its four corners was a lofty tower; it communicated by two flights of stairs with the northern and western arcades of the Temple-Area.

On one of these two flights St. Paul stood when he addressed the people, who were in the Temple-Area below him.

βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου· 36 t ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες, Αἶρε αὐτόν· t Luke 23. 18. John 19. 15. ch. 22. 22.

37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; 39 u Εἶπε δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν. u ch. 9. 11, 30. & 22. 3.

40 x Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ λέγων, x ch. 12. 17. & 13. 16. & 19. 33.

XXII. 1 Ἄνδρες ἀδελφοὶ, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. 2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. Καί φησιν, 3 a Ἐγώ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· 4 b ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας· 5 c ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον, a ch. 9. 11. & 21. 39. 2 Cor. 11. 22. ch. 5. 34. Gal. 1. 14. b ch. 8. 3. & 9. 1. & 26. 9. 1 Cor. 15. 9. Gal. 1. 13. 1 Tim. 1. 13. c ch. 9. 2. & 26. 12.

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36. *αἶρε αὐτόν*] So they had cried, against Christ, *ἆρον, ἆρον, αὐτὸν σταύρωσον* (John xix. 15), where St. Luke uses, as here, the present tense *αἶρε* (xxiii. 18). So the populace cried at Smyrna against Polycarp and the Christians (Mart. Polyc. 3. 9), *αἶρε τοὺς ἀθέους.*

37. Ἑλληνιστὶ γινώσκεις;] Dost thou know Greek? A question of surprise, suggested by hearing St. Paul address him in Greek, *εἰ ἔξεστί μοι εἰπεῖν*; Probably the Chief Captain could not speak Hebrew, and St. Paul had spoken to him, a Gentile, in Greek; but to the Jews (which they did not expect, any more than the chiliarch expected him to speak Greek) he spoke in Hebrew (*v.* 40).

38. *οὐκ ἄρα σὺ εἶ*;] Rendered by some learned Expositors, 'Thou art not, therefore, as I imagined, art thou?' (*Winer*, § 57, p. 453.) But *Chrys.*, and other ancient Greek interpreters, render it, 'Art not thou then that Egyptian?' Hence *Vulg.*, 'Nonne tu es?' and *Engl.* Vers., 'Art not thou?' Their authority is of great weight; and though the meaning they assign to the words would be rightly represented by *ἄρ' οὐ* in classical Greek, yet the Hellenistic usage may well have admitted such a natural combination as *οὐκ ἄρα σὺ εἶ*; 'Art not thou, therefore?' Cp. *Hackett*, p. 305.

— *ὁ Αἰγύπτιος*] The false prophet who had led a vast multitude (Josephus says 30,000) to the Mount of Olives to see Jerusalem fall, and who was routed by Felix. See *Joseph.* B. J. ii. 13. 5. Ant. xx. 8. 6.

The Egyptian had escaped; hence the supposition of the chief captain, which seems to have been confirmed by hearing the Apostle speak Greek. The Greek language had become common in Egypt in consequence of the conquests of Alexander and the Ptolemies, as the LXX Version, there made, shows.

The chief captain had perhaps heard the charges of some of the Jews against St. Paul, that he had spoken against their Holy Place and the Law; and this reminded him of the language of the Egyptian, who had prophesied that the City would fall; and who had been opposed by the citizens of Jerusalem, as St. Paul now was; and he had at first imagined that he was now captured by *them*.

Perhaps also the Jews themselves, in order to exasperate the Romans, had identified him with the Egyptian. (*Burton.*)

— *πρὸ τούτων τῶν ἡμερῶν*] On this use of *τούτων* with *ἡμερῶν* see i. 5.

It appears from Josephus that this Egyptian was routed in the reign of *Nero*, probably in the first year of his reign, A.D. 55. (*Wieseler*, p. 76.) The word *τούτων* indicates that this event was still recent in the memory of the chief captain, and therefore St. Paul's imprisonment was not long after that year.

— *τῶν σικαρίων*] *the* bandits, or assassins, *from sica, seco* (cut-throats). See *Chrys.*, and *Joseph.* B. J. ii. 13. 3, ἕτερον εἶδος λῃστῶν, οἱ καλούμενοι σικάριοι, and Ant. xx. 6. The fanaticism and ferocity of these zealots came to a height, and vented itself in the most barbarous outrages afterwards, in the siege of Jerusalem. See on Matt. xxiv. 15.

39. *οὐκ ἀσήμου*] Many of the coins of Tarsus bear the epigraphs ΜΗΤΡΟΠΟΛΙΣ and ΑΤΤΟΝΟΜΟΣ. See *Akermann*, p. 56.

40. *τῶν ἀναβαθμῶν*] The steps which led down from the barracks and fortress of Antonia (*vv.* 31. 35),—where he would have found refuge,—to the Temple-Area.

"What spectacle," says *Chrys.*, "more striking than this! Paul standing on the stairs of the Temple, bound with two chains, and speaking to the people of Jerusalem at the Feast of Pentecost."

— *κατέσεισε τῇ χειρί*] Made a motion of the hand, to keep *down* (*κατὰ*) the noise and passion of the crowd, and to produce silence;

"——— calidæ fecisse silentia turbæ
Majestate manûs." (*Pers.* iv. 5.)

Cp. xii. 17; xiii. 16; xix. 33. A very different movement from *ἐκτείνας τὴν χεῖρα*, xxvi. 1.

— Ἑβραΐδι διαλέκτῳ] See xxii. 2. Not *γλώσσῃ*, but *διαλέκτῳ*. See ii. 6. 8. The *Syro-Chaldaic*, in which St. Paul addressed the people, was a dialect rather than a language.

— Ἑβραΐδι δ.] *τῇ συγγενείᾳ τῆς φωνῆς αὐτοὺς ἐπισπᾶται.* (*Chrys.*)

CH. XXII. **1.** *ἄνδρες ἀδελφοὶ, καὶ πατέρες, ἀκούσατε*] A proœmium designed it would seem to show his hearers that he had *St. Stephen* in his thoughts, and to remind them of him who had begun his speech in their presence with the same words, vii. 2. Cp. below, *vv.* 20. 23.

3. *παρὰ τοὺς πόδας Γαμαλιήλ*] The Hebrew Rabbis sat on an elevated seat, and their scholars at their feet. See above, iv. 35. *Schoettgen*, Hor. Hebr. p. 477. On Gamaliel see v. 34.

4. *ταύτην τὴν ὁδόν*] *this* way (see ix. 2) on which I myself am now going, and to which I would bring you,—a courageous profession of his Christianity. At the same time he addresses them as *brethren*, in order that they may not suppose that the Gospel is at variance with the Law.

— *ταύτην τὴν ὁδὸν ἐδίωξα*] St. Paul was then eager to bring them of "that way" bound to Jerusalem, to be put to death; he himself is now bound at Jerusalem for "that way." So God adapts sufferings to sins, and yet he greatly blesses the Apostle in suffering those evils as a Confessor and Martyr, which he had before inflicted on others as a Persecutor.

5. *ὁ ἀρχιερεὺς μαρτυρεῖ μοι*] Ananias (xxiii. 2), probably one of the Sanhedrim, who had sent Saul. If St. Paul was converted in or before A.D. 35, it was Caiaphas who gave him the commission, and who was removed by Vitellius A.D. 36.

He was succeeded by Jonathan son of Annas; and after one year he was removed to make way for his brother Theophilus. (*Joseph.* Ant. xviii. 4. 3; 5. 3.) In A.D. 42, Simon son of Boëthus was High Priest. (*Joseph.* xix. 6. 2.)

παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἰερουσαλὴμ, ἵνα τιμωρηθῶσιν.

d ch. 9. 3. & 26. 12. 1 Cor 15. 8. 2 Cor. 12. 2. e ch. 26. 14, 15.

6 [a] Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ. 7 [e] Ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαοὺλ, Σαοὺλ, τί μὲ διώκεις; 8 Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; εἶπέ τε πρός με, Ἐγώ εἰμι Ἰησοῦς ὁ

f ch. 9. 7. Dan. 10. 7.

Ναζωραῖος, ὃν σὺ διώκεις. 9 [f] Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. 10 Εἶπον δέ, Τί ποιήσω, Κύριε; ὁ δὲ Κύριος εἶπε πρός με, Ἀναστὰς πορεύου εἰς Δαμασκόν· κἀκεῖ σοὶ λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. 11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος

g ch. 9. 17.

ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. 12 [g] Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, 13 ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφὲ, ἀνάβλεψον· κἀγὼ αὐτῇ

h ch. 3. 14. & 7. 52. ch. 26. 16. 1 John 2. 1.

τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14 [h] Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ· 15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους,

i Matt. 3. 11. Mark 1. 4. Luke 3. 3.

ὧν ἑώρακας καὶ ἤκουσας· 16 [i] καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ

k ch. 9. 26.

ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. 17 [k] Ἐγένετο δὲ μοὶ ὑποστρέψαντι εἰς Ἰερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ· διότι οὐ παραδέξονται σοῦ τὴν μαρτυρίαν περὶ ἐμοῦ.

l ver. 4.

19 [l] Κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων

m ch. 7. 58. & 8. 1.

κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· 20 [m] καὶ ὅτε ἐξεχεῖτο τὸ αἷμα

n ch. 9. 15. & 13. 2. Gal. 1. 15. & 2. 8. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.

Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. 21 [n] Καὶ εἶπε πρός με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

o ch. 21. 36.

22 [o] Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν,

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In A.D. 43, Matthias son of Annas; and soon after him, Elionæus son of Cantheras. (*Joseph.* xix. 8. 1.)

In A.D. 45, Joseph son of Kami (*Joseph.* xx. 1. 3), and soon after him *Ananias* son of Nebedæus. (*Joseph.* xx. 5. 2.)

— *πρὸς τοὺς ἀδελφούς*] the Jewish authorities. The words are equivalent to *πρὸς τὰς συναγωγὰς* in ix. 2. See also xxviii. 21, which shows that *οἱ ἀδελφοὶ* was used by the Jews when speaking of their own people. St. Paul reminds the *Jews* that he the Christian Apostle regards them as his *brethren*; and therefore he had begun his address with the words *ἄνδρες ἀδελφοὶ* (xxii. 1; cp. xxviii. 17).

No evil treatment from them could ever provoke the Apostle to lay aside the feelings and language of affection to his *brethren*, his kinsmen according to the flesh. (Rom. ix. 3.)

He would also thus teach them that all men are brethren in Christ.

8. *Ἰησοῦς ὁ Ναζωραῖος*] See on ix. 5; xxiv. 5; xxvi. 9.

9. *καὶ ἔμφοβοι ἐγένοντο*] Not found in A, B, H. Cp. ix. 7.

— *φωνὴν οὐκ ἤκουσαν*] See on ix. 7; and cp. *ἀκοῦσαι φωνὴν*, v. 14. *Ammon.* p. 361, *οἱ συνόντες τὸν ἦχον ἤκουον τῆς φωνῆς οὐ μὴν συνῆκαν τὰ λαλούμενα.* Cp. *Birks*, Hor. Apost. p. 326, where are some excellent remarks on this speech as compared with St. Paul's address to Agrippa, xxvi. 4—14.

16. *αὐτοῦ*] So A, B, E, and many Versions. — *Elz. τοῦ Κυρίου.*

17. *ἐν τῷ ἱερῷ*] Thus (in reply to the charges against him, xxi. 28) he shows that he does not despise the Temple, and is approved by the God of the Temple, and that he received his Apostolic mission to the Gentiles in the Temple, from Christ, Whom he here proclaims as Lord of the Temple.

How fitly and forcibly does the Vision here described present the God of both Covenants as One, and the Christian Church as the true substance and consummation of the Levitical Law.

The Temple is here seen to be the Vestibule, or *πρόναος*, of the Catholic Church; and the Waters of Life, which are to irrigate, and fertilize, and purify the world, flow from the fountain-head in Jerusalem. (Isa. ii. 3. Micah iv. 2.)

— *ἐκστάσει*] Perhaps on the occasion mentioned xi. 30; xii. 25, and to prepare him for his first mission to the Gentiles, whence the words, v. 21, *πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.*

The Vision is supposed by some to have been on the occasion of the visit in ix. 26. But to this the words *πορεύου κ.τ.λ.* seem to present an objection. St. Paul came again to Jerusalem after that visit, before he went to the Gentiles. See xi. 30; xii. 25; xiii. 4.

19. *κἀγὼ εἶπον, Κύριε κ.τ.λ.*] They *ought* to receive my testimony, for they cannot but know it to be true, as the result of conviction, from such evidence as has converted one whom they saw once a most zealous Persecutor of the Church, into a witness of the truth of the Gospel. Nothing but such evidence could prevail on me to preach a religion, which shows me to myself and to others as having murdered the saints of God.

20. *ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου*] A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was committed.

As St. Paul did not speak Greek on this occasion (v. 2), he did not use the word *martyr*. The LXX often employ the word *μάρτυρ* for the Hebrew עֵד (*edh*), or witness. The application of this word to the first person who shed his blood for Christ, was enough to designate it as the fittest to be assigned to those who followed St. Stephen in his testimony to the truth, even unto death.

The same word seems to have been used by St. Paul in relating the divine message to himself in v. 15. St. Stephen was Thy witness, and He whose witness Stephen was, has commanded me to be His witness, not to the Jews only, but to all men.

— *συνευδοκῶν*] *Elz.* adds *τῇ ἀναιρέσει αὐτοῦ*, which is not found in A, B, D, E, and appears to be a scholium.

λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκεν αὐτὸν ζῆν. 23 Κραυγαζόντων τε αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, 24 ἐκέλευσεν ὁ χιλίαρχος εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἶπας μάστιξιν ἀνετάζεσθαι αὐτὸν, ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. 25 p Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; 26 Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων, Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. 27 Προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ, Λέγε μοι, Σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη· Ναί. 28 Ἀπεκρίθη τε ὁ χιλίαρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην· ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. 29 Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι αὐτὸν ἦν δεδεκώς.

p ch. 16. 37.

30 Τῇ δὲ ἐπαύριον q βουλόμενος γνῶναι τὸ ἀσφαλὲς, τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσε συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

q ch. 23. 28.

XXIII. 1 a Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοὶ, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 b Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.

a ch. 24. 16. 2 Tim. 1. 3.

b 1 Kings 22. 24. Jer. 20. 2. John 18. 22.

22. καθῆκεν] it *was not* fit: he ought to have been slain already, instead of being rescued as he was by the Chief Captain. So A, B, C, D, E, G.—*Elz.* has καθῆκον.

23. ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων] They shook their clothes and cast dust, and cried, Away with him. Perhaps, a preparation or a menace of, *throwing* off their clothes, in order to *cast stones* (*Grotius*, *Whitby*, *Meyer*), and kill him for blasphemy—as they had done to Stephen, when Saul himself "held the clothes of them that stoned him" (vii. 58; xxii. 20). Or it may have been only an impetuous movement of rage and execration. See *Harmer*, Obs. iv. p. 203, on the similar movement of the populace of Persia, when in a state of excitement.

The speech and scene are full of points of resemblance to what was said and done on that occasion; and St. Paul must have had St. Stephen often before him at this time.

They probably would have stoned him, if he had not had a retreat by the stairs into the παρεμβολή.

24. εἰς τὴν παρεμβολήν] See xxi. 31. 34, to be brought up by the stairs into the Barracks.

— ἵνα ἐπιγνῷ] for he had not understood the 'Hebrew dialect' of the Apostle's speech.

25. προέτειναν τοῖς ἱμᾶσιν] The best MSS. are divided between προέτεινον A, E, προσέτειναν C, D, προέτειναν B, G. The last seems preferable. It appears that St. Paul was actually bound by the thongs. See v. 30, ὅτι αὐτὸν ἦν δεδεκώς. St. Paul put the question in the text to the soldiers, ὡς προέτειναν, i.e. when they stretched him forward with the ἱμάντες, or thongs, to the 'palus' or post, in order that when he had been so bound he might be scourged with μάστιγες.

The *Authorized Version* has, "as they bound him *with* thongs," a rendering which has been censured by some modern expositors; but which seems more accurate than that which has been substituted for it, *viz.* when they stretched him out *for* the thongs, i.e. to receive the lashes. The word ἱμὰς is used in three other places of New Test. (Mark i. 7. Luke iii. 16. John i. 27), and always as something used for binding or tying, as here.

The rendering is also confirmed by v. 29, where it is said that the Captain was afraid when he heard that Paul was a Roman citizen, and because he had *bound* him. This, as *Böttger* and *Hackett* observe, could not refer to the command in xxi. 33; for he kept Paul *bound* with two chains, *after* he had heard that he was a Roman citizen (see v. 30, ἔλυσεν), and Felix left him so *bound* (xxiv. 27). Such a detention of a Roman citizen in safe custody, was not against the Law. But the fear of the Captain appears to have been caused by some *other* action of binding, which seems to be no other than that mentioned in this verse, i. e. a binding with thongs, in order that the person so bound might be scourged.

26. τί μέλ. π.;] *Elz.* prefixes ὅρα, which is not in A, B, C, E.

— Ῥωμαῖος] See on Acts xvi. 37.

27. λέγε μοι] *Elz.* adds εἰ, which is not in A, B, C, D, E, and weakens the sense, "Art thou a Roman?"

28. κεφαλαίου] properly, a *capital* sum put out for usury, but used by LXX for any sum of money. Levit. vi. 4. Numb. v. 7. (*Grot.*)

— ἐγὼ δὲ καὶ γεγέννημαι] But I have not only, like you, the 'jus civitatis,' but was also born with it.

29. ἀνετάζειν] "examinare, per quæstionem probare," i.e. "tormento flagrorum adhibito."

30. ἔλυσεν αὐτόν] *Elz.* adds ἀπὸ τῶν δεσμῶν, which is not in A, B, C, E, H, and seems to be a gloss.

— καταγαγών] from the Castle of Antonia overhanging the Temple, to the Temple-Area below it; and to the place in which the Sanhedrim were assembled—perhaps the same place in which he himself had taken part in their proceedings against St. Stephen, pleading before them (vi. 12. 15). They usually met in the hall *Gazith*. Concerning the conclave *Gazith*, "the seat of the great Sanhedrim," see *Lightfoot* (i. p. 1105. Temple, chap. xxii.). It was on the south side of the Temple.

CH. XXIII. 1. πάσῃ συνειδήσει ἀγαθῇ] "Hæc verba ad anteriorem vitæ ejus partem, quum non dum factus est Christianus, extendenda esse mihi quidem videtur valdè probabile." *Bp. Sanderson*, iv. p. 72. The Apostle says that he had served God from his forefathers with a pure conscience; that is, he had no private ends, but had been zealous towards God (Acts xxii. 3; xxvi. 4), and exceedingly zealous for the traditions of his fathers (Gal. i. 14); and he thought it his duty to do many things contrary to the name of Jesus Christ (xxvi. 9).

But yet he calls himself a *blasphemer*, and a *persecutor*, and *injurious* (1 Tim. i. 13), and *chief of sinners* (1 Tim. i. 15).

Almighty God had given him a Conscience, and he was bound to obey its dictates. But first, it was his duty to take care that his Conscience was rightly informed. It was not enough that his Conscience was *pure* and *good*, i.e. without any admixture of sinister designs, of worldly aims and personal interests, and desirous only of *God's glory*; but it was necessary, also, that his Conscience should be conformed to God's Will, and regulated by His Law.

As *S. Augustine* says (de Mendacio, 7), "It is indeed of great importance with *what intention*, and for *what end* a thing is done; but that which is sinful is never to be done, with any intention, or for any end, however good."

It is not enough to run toward the goal of God's glory; it is also necessary to run in the way of God's commandments.

See *Bp. Sanderson's* Lectures, "De Conscientiâ;" especially Lecture ii. "On good Intention," Works, iv. p. 23, in which it is shown that there is "no sufficient security in the consciousness of good intention," and Lecture iv. § 13, p. 72, where he considers this example of St. Paul.

— πεπολίτευμαι τῷ Θεῷ] a Hebraism, in *God's* sight; and not only in the eyes of men. The fuller expression is ἐνώπιον Θεοῦ, or ἐναντίον Θεοῦ, Luke i. 6. Acts iv. 19; viii. 21, and παρὰ Θεῷ, Luke ii. 52.

2. ὁ ἀρχιερεὺς Ἀνανίας] the son of Nebedæus; he succeeded

c Lev. 19. 35. Deut. 17. 4, 9. & 25. 12.

3 c Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σὲ μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;

d Exod. 22. 28.

4 Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; 5 d Ἔφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοὶ, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

e ch. 24. 15, 21. & 26. 5, 6. Phil. 3. 5.

6 e Γνοὺς δὲ ὁ Παῦλος, ὅτι τὸ ἓν μέρος ἐστὶ Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοὶ, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7 Τοῦτο δὲ αὐτοῦ εἰπόντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.

f Matt. 22. 23. Mark 12. 18. Luke 20. 27.

8 f Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα.

g ch. 5. 39. & 22. 7, 17, 18. & 25. 25. & 26. 31.

9 g Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος,—10 Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

Joseph son of Cami in the high priesthood, in the procuratorship of Tiberius Alexander, A.D. 48 (*Joseph.* Ant. xx. 5. 2), and held it under Cumanus; his cruelty and avarice are recorded by *Josephus*, Ant. xx. 5. 3; xx. 8. He was sent to Rome for trial, before the Emperor Claudius, A.D. 52, on the accusation of Quadratus, and (it is most probable) was acquitted, and held the office of the high Priesthood at this time, and continued in it till he was superseded by Ismael, son of Phabi, a little before the departure of Felix from Judæa (*Joseph.* xx. 8. 2. Cp. *Biscoe*, pp. 70—76. *Winer*, p. 57. *Meyer*, p. 397).

3. *σέ*] emphatic, and to be accented as such.

— *τοῖχε κεκονιαμένε*] "paries dealbate—nihil solidi introrsum habens, sed aspectu tantùm speciosus." Cp. on *τάφοι κεκονιαμένοι*, Matt. xxiii. 27.

Though St. Paul spake "unavisedly with his lips," yet this was a true prophecy; Ananias was guilty of many crimes, and his house was burnt in a sedition raised by his own son, and he himself was drawn out from a place of concealment by the *sicarii*, and slain. (*Joseph.* B. J. ii. 17. 2—9.) A remarkable retribution; he who connived at the conspiracy of assassins against St. Paul (xxiii. 14), died by the hands of an assassin.

— *καὶ σὺ κάθῃ*] '*And* art thou sitting there, &c.?' The *καὶ* connects the question with the command of Ananias, and brings out the inconsistency of his personal conduct with his judicial office.

5. *οὐκ ᾔδειν*] St. Paul's apology shows, that he retracted what he said, as language unfit to be addressed to any superior in the discharge of his duty;

Some have supposed that the words *οὐκ ᾔδειν* merely intimate defect of *eye-sight*; but this notion is inconsistent with these words. If St. Paul could not discern that Ananias was High Priest, how could he see that he sat there as his judge?

Or, if it be supposed that he could not distinguish him as the High Priest, then his apology amounts to no more than that he would not, indeed, call the *High Priest* by an opprobrious name, but that he saw no harm in addressing such language to any one else sitting there, as his Judge. Indeed, what *is* an apology, would in that sense be a repetition of the reproach.

The same objection seems to lie against the interpretation (suggested by *Lorinus*, *Witsius*, *Schoettgen*, *Baumg.*, and others), which supposes that St. Paul means by *οὐκ ᾔδειν* to say, that he did not own him to be a High Priest, for he had purchased the office by bribery, and had shown himself to be a Tyrant.

But St. Paul's self-correction is recorded here as a warning, not to "speak evil of dignities" (2 Pet. ii. 10. Jude 8), even though the office they hold is disgraced by them—even though a Tiberius or a Nero sits on the throne, still the throne on which he sits, and the officer sitting upon it, are not to be treated with disrespect. See Matt. xxiii. 2.

"Ita (says *Bp. Sanderson*, Prælect. i. § 11, p. 8) verba Pauli, in quibus explicandis mirè se torquent, videntur omninò esse intelligenda, '*Non noveram*,' i.e. *Non cogitavi, non satis attentè consideravi.* Quasi dixisset, Parcite, quæso, Fratres, justæ meæ indignationi, si æstuantis animi impetu abreptus liberiùs aliquid elocutus fuerim, quàm oportuit, immemor illius et personæ et officii mei. Agnosco errorem; *non debui malè dicere Pontifici*, quantumvis fecerit non digna suo honore; sed impediit animi ardor, ne ista, ut par erat, attentiùs considerarem." See also *Sanderson's* Serm. xiii. ad Aulam, § 11, i. p. 331.

On this sense of *ᾔδειν*, see Acts vii. 18. Rom. vii. 7. Eph. vi. 8. Col. iii. 24. It is also involved in the right and enlarged use of the word *συν-είδησις*, or *Con-science*.

6. *γνοὺς ὁ Παῦλος*] an example which has been much perverted in modern times. Thus a celebrated Roman-catholic expositor (*Corn. A Lapide*) builds on it the famous maxim "bellum hæreticorum pax est Ecclesiæ;" and he adds, "id *sapienter* vidit et edixit Cardinalis Hosius," the great persecutor of the Protestants in Poland in the sixteenth century;

He calls this the only method of maintaining the Unity of the Church; seeking to give a colour to this Machiavellian principle, from God's act in dispersing the builders of Babel, and from the practice of heretics themselves, in burning the corn of the field of the Church, like Sampson's foxes, with firebrands to their tails reversed (Judges xv. 4, 5).

But St. Paul gives no sanction to this unhappy maxim "divide, et impera." His *end* is not division but unity, and he does not seek to attain that end by any questionable *means*, but by a statement of the truth: "concerning the resurrection of the dead, I am this day called in question." Cp. xxvi. 23.

The confession so freely made by Romish Divines of the use they make of this example, may serve to put others on their guard against their perversions of it; especially when it is remembered how they have applied their principles in practice, by personating Puritans, Anabaptists, and other sectaries, in order to sow dissensions among us, and so to weaken and subvert the English Church. See *Ware's* Foxes and Firebrands, pp. 31—47. *Abp. Bramhall's* Works, i. p. xcvii. *Wall* on Infant Baptism, ii. p. 372, and the late *Dr. Wordsworth's* Eccles. Biog. iv. 64.

The proofs there given of the evils of schism, and of the occasions thence afforded to our adversaries, and eagerly caught at by them, of supplanting the principles of Christian doctrine, which we hold, and of propagating their own errors, may serve to remind all true friends of the English Reformation, that if they desire to promote, and not to damage, the holy cause vindicated by it, it is their primary duty to avoid and discountenance schism, and to maintain the blessings of Unity.

— *Φαρισαίων*] So A, B, C, and many Cursives and Vulg. St. Paul means that his family, for more than one generation, had been Pharisees. *Elz. Φαρισαίου.*

8. *Σαδδουκαῖοι—Φαρισαῖοι*] See the passages from *Josephus* and the Talmud on this subject in *Biscoe*, pp. 92—102, and cp. Dan. xii. 2, 3. 2 Macc. vii. 9—36. Acts xiii. 3. Matt. xxiii. 28.

The Sadducees explained away the *ἀγγελοφανίαι* in the Pentateuch, by supposing that what are there called angels were mere creations for the time, and of only a transitory and evanescent existence—like clouds. Cp. *Lightfoot*, ii. p. 702.

9. *ἄγγελος*] *Elz.* adds *μὴ θεομαχῶμεν*, which are not in the best MSS. A, B, C*, E, H, and many Versions; and were probably added, to fill up the *Aposiopesis*, by the copyists from v. 39. For examples of *Aposiopesis* in New Test., see Matt. xv. 5. Mark vii. 11; xi. 32. *Winer*, § 64, p. 529.

The Aposiopesis is very appropriate here; it seems to intimate that the conclusion of the sentence was drowned in the clamour of the Sadducees.

11 [h] Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, Θάρσει, ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἰερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. h ch. 18. 9. & 27. 23, 24.
12 [i] Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. i ver. 20, 30. Matt. 26. 74.
13 Ἦσαν δὲ πλείους τεσσαράκοντα, οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·
14 οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι, ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. 15 Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι αὐτὸν, ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.
16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. 17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καί φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λαλῆσαί σοι.
19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο, Τί ἐστιν, ὃ ἔχεις ἀπαγγεῖλαί μοι; 20 [k] Εἶπε δέ, Ὅτι οἱ Ἰουδαῖοι k ver. 12.
συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὔριον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον, ὡς μέλλων τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. 21 Σὺ οὖν μὴ πεισθῇς αὐτοῖς, ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν εἰσι ἕτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22 Ὁ μὲν οὖν

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11. *θάρσει*] *Elz.* adds Παῦλε, which is not in A, B, C, E, H, and many Cursives and Versions.

— *δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι*] St. Paul was Christ's *μάρτυς* in the two great capitals of the world; first at Jerusalem, the spiritual capital; then at Rome, the civil metropolis. See on Acts xxv. 11,—a prophecy interpreted in a special manner by St. Paul's martyrdom at Rome. *εἰς* here repeated with the accusatives Ἰερουσαλὴμ and Ῥώμην, expresses more than *at*. 'Thou barest witness *to* Jerusalem; thou shalt bear witness *to* Rome.'

12. *ποιήσαντες συστ. οἱ Ἰουδ.*] So A, B, C, E, and many Cursives.—*Elz.* has *ποιοί τινες τῶν Ἰουδαίων συσ.* But it is usual with the sacred writers to attribute to the *οἱ Ἰουδαῖοι* generally whatever is done by some of them, with the concurrence or connivance of others, especially of those in authority, as now.

— *ἀνεθεμάτισαν ἑαυτούς*] Subjected themselves to an *ἀνάθεμα* or חֵרֶם (*kherem*). Gal. i. 8, 9. 1 Cor. xvi. 22. They were probably of the number of *λῃσταί* or Sicarii, and others who, under pretence of zeal for the Law, perpetrated the worst crimes. *Joseph.* B. J. ii. 13. 3. *Biscoe*, pp. 278, 279, who observes, that "from their perverted oral traditions and the ill-adduced *example of Phineas*" (on which see *Bp. Sanderson's* admirable remarks, vol. ii. pp. 65. 67. 251; iv. 50), "it was made a rule among them that a *private person* might kill one who had forsaken the law of Moses. Of this there is the clearest proof in the *Talmud* (Sanhedr. c. 9), *Philo* (de Sacrific. p. 855, de Monarchiâ, i. p. 819), and *Josephus* (Ant. xii. 6. 2; xv. 8. 1). And it was of the crime of apostasy that St. Paul was accused." See also *Lardner's* Credibility, i. ch. ix. and *Hackett*, p. 321.

To such monstrous abuses may large bodies of men be led by the two false propositions, *viz.*:

(1) That the "exempla piorum,"—examples of holy men (e. g. Phineas),—may be safely followed without reference to the *special circumstances* under which they acted;

(2) That a good end justifies bad means.

It has been asked, What became of these conspirators?

The answer to this question is, that it was as easy to loose as to bind;

The same person who laid on the excommunication could also take it off, and particularly with regard to vows of not eating; any of their Rabbis could absolve them. (*Lightfoot*, ii. p. 703.)

Assassination was now legalized and consecrated among the Jews; and this diabolical spirit had full vent during the Siege of Jerusalem, in a few years after this time. And it may be regarded as an act of mercy, that the Jewish nation was delivered by its Roman conquerors from the sanguinary atrocity of its own citizens.

St. Paul found in his own person, that the zeal "not according to knowledge," by which he himself had been actuated, recoils against those who have been hurried on by it to do evil that good may come.

13. *πλείους τεσσαράκοντα*] On this use of the comparative without *ἤ*, see iv. 22; xxiii. 21. *Winer*, § 35, p. 214.

— *ποιησάμενοι*] So A, B, C, E.—*Elz.* *πεποιηκότες*.

14. *τοῖς ἀρχιερεῦσι*] It would seem that the conspirators presumed on the secrecy and the assistance of the Chief Priests conniving at and abetting them to commit murder under pretence of religion; a proof of the power of the Evil Spirit to tempt men, and even Ministers of Religion, to be guilty of heinous sins, on a pretence of piety and zeal.

This conspiracy proves that the Jewish Sanhedrim had not (as some have supposed) unlimited power of life and death in causes of Religion. If they had, there would have been no need for this secret plot against St. Paul. See above, ix. 2.

15. *ὅπως*] *Elz.* adds *αὔριον*, which is not in the best MSS., and is probably a gloss from *v.* 20.

16. *ὁ υἱὸς τῆς ἀδελφῆς*] The only mention in the Acts of the Apostles, of any of St. Paul's relatives.

The Holy Spirit does not gratify the curiosity of the reader of Holy Scripture by graphic sketches of the persons of the holy men who are employed by Him to preach the Gospel. He does not recite particulars of their personal and domestic history. He seems studiously to practise reserve and to keep silence in these respects. Perhaps He thus designed to bring out in clearer outline and bolder relief the importance, dignity, and sanctity of their public mission. He would have us regard them as abstracted from what is merely personal, local, and temporary, and as holding a position of their own, which no time or place can affect,—as Ambassadors of Christ, Preachers of the Everlasting Gospel, Foundation-stones set in the wall of the heavenly Jerusalem. (Rev. xxi. 14.)

— *τὸ ἔνεδρον*] The Hellenistic form. See LXX, Jud. ix. 35, *ἀπὸ τοῦ ἐνέδρου*. *Eustath.* Odyss. *θ*, *v.* 124. (*Bornemann*, who specifies *ζυγὸν*, *κέλευθον*, *οὖρον*, as similar forms.) It is here found in B, G, H, and several Cursives.—*Elz.* has *τὴν ἐνέδραν*.

20. *μέλλων*] So A, B, E, and some Cursives.—*Elz.* *μέλλοντες*.

χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρός με.

23 Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, 24 κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον, 26 Κλαύδιος
l ch. 21. 33. Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. 27 l Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλάμην, μαθὼν ὅτι Ῥωμαῖός ἐστι. 28 Βουλόμενος δὲ ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν· 29 ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. 30 Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο.

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα· 32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν· 33 οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ. 34 Ἀναγνοὺς δὲ, καὶ ἐπερωτήσας ἐκ ποίας
m ch. 24. 1—6. & 25. 16. ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, 35 m Διακούσομαί σου, ἔφη,
n Matt. 27. 27. ὅταν καὶ οἱ κατήγοροί σου παραγένωνται· ἐκέλευσέ τε αὐτὸν n ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

a ch. 23. 2. & 25. 2. XXIV. 1 a Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσ-

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23. δεξιολάβους] παραφύλακας (*Suid.*), *lancearios* (Vulg.). The word is used by the Emperor *Constantin. Porphyr.* (early in the 10th century), Themat. i. 1 (i. e. in his treatise on the quartering of troops), where he says that the τουμάρχης has under him στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν. The rendering of the Authorized Version, 'spearmen,' is probably correct. And so *Meyer*, p. 405.

25. τύπον] this form; as follows. Cp. 3 Macc. iii. 30, ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγέγραπτο. St. Luke does not merely give the substance, but the words. If he had *composed* a letter, or given an outline of one (as has been supposed by some), he would not have imputed to the writer such a distortion of the true circumstances of the case as is found in it.

26. Φήλικι] Felix, the Roman Procurator, appointed by Claudius late in A.D. 52 or early in 53; originally a slave, described as follows by Roman writers cited by *Kuin.*,—"Antonius Felix erat libertus Antoniæ matris Claudii imperatoris, frater Pallantis, ejusdem Antoniæ liberti, *Plin.* H. N. xxxiii. 10, qui maximâ auctoritate apud Claudium valebat. *Tacit.* Annal. xi. 29. 1, 'flagrantissimâque eo in tempore gratiâ Pallas.' De Felice *Tacit.* Hist. v. 9. 6, 'Claudius defunctis regibus, aut ad modicum redactis, Judæam provinciam equitibus Romanis aut libertis permisit; è quibus Antonius Felix, per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit.' *Id.* Annal. xii. 54. 1, 'At non frater ejus (*Pallantis*) cognomento Felix pari moderatione agebat, jampridem Judææ impositus, et cuncta malefacta sibi impunè ratus, tantâ potentiâ subnixo' etc. vid. et not. ad Act. xxi. 37. extr. *Suetonius* in V. Claud. c. 28, § 2, 'eum trium reginarum maritum' vocat. *Reginas* dicit *Suetonius* regum filias et neptes. Duas habuit Drusillas, alteram Cleopatræ Ægyptiacæ et Antonii, triumviri, neptem, filiam Jubæ Mauritaniæ regis, è Cleopatrâ Selene, Antonii filiâ, sororem Ptolomæi, v. *Tacit.* Hist. v. 9. 7, alteram Agrippæ majoris regis, Herodis magni, nepotis filiam, vid. not. infra ad xxiv. 24, tertia ignoratur, nec constat quonam tempore singulas sibi adjunxerit, v. intpp. ad *Sueton.* l. l, et *Walchii* Commentatio, de Felice, Judææ procuratore, Jen. 1747. 4."

27. σὺν τῷ στρατεύματι] 'with *my* soldiery.' It was true that Claudius Lysias had rescued Paul after he had ascertained that he was a Roman. See xxii. 29; xxiii. 10. It was also true that he had rescued him before he knew that he was a Roman (xxii. 25);

But it was not true that he had rescued him *because* he knew that he was a Roman, *and* that he then brought him to the Council.—The incidents mentioned are true, but not in the order in which they are recorded; and they are so stated as to obviate the charge that he had bound and put him to examination; and they afford strong evidence of the genuineness of the document.

29. μηδὲν ἄξιον θανάτου] Paul is pronounced innocent by Lysias, as Christ was by Pilate. (*Chrys.*)

31. οἱ μέν] With regard to their route, see *Robinson*, iii. 46. *Howson*, ii. 330.

— Ἀντιπατρίδα] Built by Herod on the site of *Caphar-Saba*, and named Antipatris from his father Antipater. (*Joseph.* Ant. xvi. 5. 2. *Robinson*, iii. 45. *Raumer.* Palæstin. p. 132.) It was about thirty-five miles from *Jerusalem*, and twenty-six miles from *Cæsarea.*

32. πορεύεσθαι] A, B, E, and some Cursives, have ἀπέρχεσθαι, which is received by *Lachm.*, *Tisch.*, and *Alf.*

33. εἰς τ. Καισάρειαν] Thus by God's Providence overruling the designs of the Jews, the Apostle is sent, in consequence of their conspiracy against him, to preach the Gospel, as *Chrys.* expresses it, "in a nobler Theatre, and before a more splendid audience at Cæsarea;" and thence, eventually, to Rome.

34. ἀναγνοὺς δέ] *Elz.* adds ὁ ἡγεμών, which is not in the best MSS., and is probably a gloss.

35. διακούσομαι] 'I will hear thee thoroughly.'

— πραιτωρίῳ τ. Ἡρώδου] The palace which had been built by King Herod, who had beautified Cæsarea, and was now probably occupied as an official residence by the Roman Procurator.

CH. XXIV. **1.** μετὰ πέντε ἡμέρας] on the fifth day (Matt. xvi. 21 and xxvii. 63) after St. Paul's departure from Jerusalem. See on *v.* 11.

— μετὰ τῶν πρεσβυτέρων] The reading of A, B, E, μετὰ πρεσβ. τινων, seems to be due to a desire to obviate an objection, that all the Elders were not likely to have gone down to Cæsarea. But see xxiii. 12. 20, where οἱ Ἰουδαῖοι is used in a similar way. *The* elders are rightly said to do, and to be responsible for doing, that which is done with their concurrence by those who are their representatives. *If* St. Luke had written μ. πρεσβυτέρων τινων, it is not probable that the other reading would be found, as it is, in the majority of the MSS.

βυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. [2] Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, [3] Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. [4] Ἵνα δὲ μὴ ἐπὶ πλεῖον σὲ ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. [5] [b] Εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινοῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως, [6] [c] ὃς καὶ τὸ ἱερὸν ἐπείρασε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν· [7] παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, [8] κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. [9] Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν.

[10] Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν

b ch. 6. 13. & 16. 20. & 21. 28.

c ch. 21. 28. John 18. 31.

— *ῥήτορος*] a 'rhetor' (*Horat.* Sat. i. v. 2), or 'causidicus,' acquainted with Roman Law and Language.

The Gospel, in the person of St. Paul, has to contend with Jewish prejudices allied with Roman Rhetoric, at the bar of the Imperial Power, represented by Felix.

It appears that the Speech of Tertullus was in *Latin*. He was employed, because he was (what his employers, the Chief Priests, were not) familiar with that tongue, his native language, as well as with Roman law. And, as has been justly observed, his harangue, as reported by St. Luke, has a Roman character and tone.

Did St. Paul also speak before Felix in Latin? It would seem that he had private interviews with him, without an interpreter (*v.* 26).

The practice thus indicated, of the most *learned* men of a country (here, the *Chief Priests*), hiring Roman Rhetoricians (here Tertullus) to plead their cause for them, affords an indirect and incidental confirmation of the *supernatural* power of the *Apostles* to speak with divine eloquence, and in languages they had never learnt. It is an evidence of the Gift of Tongues. St. Peter and St. John, illiterate Galilæans, and St. Paul, of Cilicia, a country whose barbarous dialect gave a name to *solœcisms* (from *Soli*, in *Cilicia*), never have a Tertullus to speak for them; and yet they are more than a match for the Sanhedrim; and never have any difficulty in addressing popular assemblies, and pour forth their thoughts with irresistible eloquence. How was this done? By the gift of the Holy Ghost.

3. *κατορθωμάτων*] A, B, E (C, D have an hiatus here), and some Cursives have *διορθωμάτων*, which is confirmed by *Vulg.*, "cùm multa corrigantur." *Elz. κατορθωμάτων.*

A remarkable evidence of the servile sycophancy of the orator and the Jews in their zeal against St. Paul. It might be said that Felix had conferred benefits on the nation, but it could hardly be said that he had done any thing to *correct* it. The orator pleading for the Spiritual Power of the Jewish Nation, and for the Nation itself, confesses that his clients needed correction at the hands of a heathen Magistrate.

See *Joseph.* Ant. xx. 8. 5. B. J. ii. 13. 3, for an account of the attempts of Felix to quell the *Sicarii*.

On the other hand, Felix had been guilty of many acts of misgovernment. See *Joseph.* xx. 8. 9. *Tacit.* Hist. v. 9. Annal. xii. 54. *Sueton.* Claud. 28 (cp. above on xxiii. 26). And in two years after this panegyric, from the mouth of Tertullus, the advocate of the Jews, he was recalled, and was accused by them at Rome, and would have been punished, but for the intercession of his brother Pallas, then in favour with Nero. *Joseph.* xx. 8. 10.

5. *Ναζωραίων*] A term of contempt. He would not call them Christians; and they are still called by this name by Jews and Mahometans. But St. Paul had declared boldly (xxii. 8), that He who had appeared to him on the way to Damascus had said to him, *ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις.*

It was ordered by the Providence of God that the Name *Ναζωραῖος*, used in despite by the enemies of Christianity, contained, though unknown to them, a fulfilment of the ancient prophecy concerning the Messiah as the *Netser* or *Branch* (see on Matt. ii. 23. John xix. 19), and so was an assertion of the truth,—that Jesus of *Nazareth* *is* the Christ. Hence the term *Ναζωραῖος* is readily applied by the Apostles to Him. Acts ii. 22; iii. 6; iv. 10; xxvi. 9.

6—8. *καὶ κατὰ τ. ἡ. ν.—ἔρχεσθαι ἐπὶ σέ*] Not in A ("multas hic lituras lacunasque habens." *Bornemann*), nor in B, G, H, and many cursives; and omitted by *Griesb.*, *Lachm.*, and *Tisch.*, not by *Matthæi*, *Bornemann*, or *De Wette*. But perhaps these words may have been cancelled by some Copyists, who supposed that the Jews had no power of judicature. Cp. John xviii. 31.

Besides, an interpolator would not have charged Lysias with 'great violence'—of which no evidence had been given in St. Luke's narrative; but he would have taken care to conform himself to the history.

The words are found in E, and in the great majority of Cursive MSS. and Fathers. And the probability seems greater that they should have been omitted, either by chance (and *omissions may* take place *accidentally*, whereas *additions* cannot) or purposely, than that they should have been interpolated by the Copyists. They are therefore left in the text. See further, on *v.* 8.

— *κατὰ τὸν ἡμέτερον νόμον*] Why then the conspiracy at which the Chief Priests connived (xxiii. 14)? See note there. In cases of *βεβήλωσις τοῦ ἱεροῦ*, the Romans permitted the Jewish Judicature to inflict capital punishment. *Joseph.* B. J. vi. 2. 4, where Titus says, *οὐχ ἡμεῖς τοὺς ὑπερβάντας* (i. e. profaning the Temple by intruding beyond the sacred limits) *ὑμῖν ἀναιρεῖν ἐπετρέψαμεν, καὶ ἐὰν Ῥωμαῖός τις ᾖ.* Therefore Tertullus laboured to establish this charge against Paul. See also St. Paul's reply, xxiv. 18.

8. *παρ' οὗ*] Perhaps, as some Expositors say, from *Paul*. Cp. xxv. 26, *ὅπως τῆς ἀνακρίσεως γενομένης κ.τ.λ.* If so,—this was a suggestion, on the part of Tertullus, that he might be examined by *quæstio*, such as Lysias had employed (xxii. 24), where a similar reason is given, *ἵνα ἐπιγνῷ* (so *Corn. A Lapide*, *Grotius*, *Rosenm.*).

It may be said that Paul, as a Roman citizen, could not be so examined. But though it was contrary to law to *begin* with torture (as Lysias had done), and Roman citizens were legally exempt from it, yet since the age of Tiberius, it was commonly resorted to even in their case. Cp. the authorities in *Howson*, ii. p. 322, note.

If the words in *vv.* 6—8, *καὶ κατὰ—ἔρχεσθαι ἐπὶ σέ*, are *not* genuine, then *οὗ* in this verse must refer to *Paul*.

But it deserves consideration whether—if those words are genuine, as is probable,—the relative *οὗ* here does not rather refer to *Lysias*.

This interpretation is confirmed by what Felix says, *v.* 22, *ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι*,—a speech which corroborates the opinion, that the words in *vv.* 6—8 are genuine. Let the learned reader judge.

Besides, to refer to *Lysias*, was a proof of confidence which Tertullus might well be disposed to show in the goodness of his cause. And it was not very likely that he should refer to the defendant himself.

9. *συνεπέθεντο*] So A, B, E, and many Cursives. — *Elz. συνέθεντο.*

10. *ἐκ πολλῶν ἐτῶν*] About six years. See *Joseph.* xx. 6. 3, and 7. 1, and cp. "Chronological Synopsis" prefixed to this Volume. *Six* years were many compared with the length of the tenure of office of most provincial magistrates. Felix succeeded Cumanus as Procurator in A.D. 52 or 53.

ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον [d] τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι· [11] δυναμένου σου γνῶναι, ὅτι οὐ πλείους εἰσί μοι ἡμέραι δεκαδύο, ἀφ' ἧς [e] ἀνέβην προσκυνήσων εἰς Ἰερουσαλήμ· [12] [f] καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν· [13] [g] οὔτε παραστῆσαι δύνανταί σοι περὶ ὧν νῦν κατηγοροῦσί μου. [14] [h] Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, [i] οὕτω λατρεύω τῷ πατρῴῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις· [15] [k] ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων. [16] [l] Ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. [17] [m] Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς· [18] [n] ἐν οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου· τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, [19] [o] οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρός με· [20] ἢ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου, [21] [p] ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἐν αὐτοῖς ἑστώς, Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.

[22] Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπάς, Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς· [23] [q] διαταξάμενος τῷ ἑκατοντάρχῃ τηρεῖσθαι αὐτὸν, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.

d 1 Pet. 3. 15.
e ch. 21. 15.
f ch. 25. 8. & 28. 17.
g 1 Pet. 3. 16.
h ch. 26. 22. & 28. 23.
i 2 Tim. 1. 3.
k Dan. 12. 2. John 5. 28, 29. ch. 23. 6. & 28. 20.
l ch. 23. 1. 2 Cor. 1. 12.
m ch. 11. 29, 30. & 20. 16. Gal. 2. 10. Rom. 15. 25.
n ch. 21. 26, 27.
o ch. 25. 16.
p ch. 23. 6. & 28. 20.
q ch. 27. 3. & 28. 16.

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11. *εἰσι μοι ἡμέραι*] On this use of the *dative* after *ἡμέραι*, see Matt. xv. 32. Mark viii. 2.

— *ἡμέραι δεκαδύο*] *Elz.* has *ἡμ. ἢ δεκ.* The *ἢ* is not in A, B, E, G; and see above, on xxiii. 13.

The twelve days may be reckoned as follows:—

1st Day, arrival at Jerusalem, xxi. 15—17.

2nd, interview with James and the Presbyters of the Church at Jerusalem, xxi. 18.

3rd, Ἁγνισμὸς, Nazariteship declared, xxi. 26.

7th, 'The seven days' nearly completed, xxi. 27. Paul arrested in the Temple, xxi. 30; his speech to the people, xxii. 1.

8th, On the morrow (xxii. 30) he is brought before the Sanhedrim. Vision in the night, xxiii. 11.

9th, In the morning (xxiii. 12) overture of the Conspirators to the Chief Priests, with a view that Paul should be brought forth by the Chiliarch on the following day (xxiii. 15. 20).

Paul sent by night to Antipatris.

10th, On the morrow arrives at Cæsarea.

13th, 'After five days' (xxiv. 1), i. e. on the fifth day after his departure from Jerusalem, he is accused by Ananias and Tertullus before Felix, not more than twelve days after his arrival at Jerusalem, xxiv. 11.

— *προσκυνήσων*] Not *βεβηλῶν τὸ ἱερόν*. See also *vv.* 17, 18.

13. *δύνανταί σοι*] The pronoun *σοι* (not in *Elz.*) is found in A, B, E, and many Cursives, and is confirmed by the Syriac, Vulgate, and many Versions.

15. *ἣν καὶ οὗτοι προσδέχονται*] A remarkable testimony to the general belief of the Jewish Nation (notwithstanding the influence of the Sadducees) in a Resurrection to come,—a belief, therefore, to be derived from the *Old* Testament. See xxvi. 7.

17. *δι' ἐτῶν πλειόνων*] four years after his visit (xviii. 22).

— *ἐλεημοσύνας*] For an illustration of the coincidence of this statement, thus incidentally introduced in the *Acts*, with passages in *St. Paul's Epistles* concerning the collections made by him for the poor Saints at Jerusalem (Rom. xv. 25. 1 Cor. xvi. 1—4. 2 Cor. viii. 1—4), see *Paley*, Horæ Paulinæ, No. i. p. 10.

— *προσφοράς*] Some expositors say, for the Feast of Pentecost, xx. 16. (*Meyer.*) But this word suggests a supposition that St. Paul came to Jerusalem under a vow, in order to present *the offerings* due at its expiration. See the use of this word *προσφορὰ*, in connexion with this visit, for the offering made by a Nazarite, xxi. 26, *ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου, αὐτῶν ἡ προσφορά*. And so *Bede* (Retr. p. 153), "*Oblationes* pertinent ad ea quæ ad suasionem Jacobi et seniorum in templo obtulerat."

18. *ἐν οἷς*] 'in which things.' See xxvi. 12, *ἐν οἷς, πορευόμενος εἰς Δαμασκόν*. Rom. vi. 21, *ἐφ' οἷς νῦν ἐπαισχύνεσθε*. Phil. ii. 15, *ἐν οἷς φαίνεσθε*. 1 Tim. iv. 15, *ἐν τούτοις ἴσθι*. The reading *ἐν αἷς*, found in A, B, C, E, and received by *Lachm.* and *Tisch.*, not by *Alf.* and *Bloomf.*, seems to be a correction of the copyists to make an agreement with *προσφοράς*,—and it is not probable that if *αἷς* had been written by St. Luke it would have been altered into *οἷς*.

— *εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ*] 'They found me separated or sanctified as *a Nazarite* in the Temple.' See above, on xxi. 24. 26.

His argument is, "They have charged *me* with profaning the Temple (*v.* 6). But the fact is, I came from a distance to Jerusalem to worship (*προσκυνήσων*, *v.* 11) in the Temple; and to bring *alms* of charity, and also *offerings* of piety (*προσφορὰς*), as a Nazarite (see xxi. 26); and they themselves found me in the Temple engaged in a holy service, proving my respect for the Temple; and they who accuse *me* of profaning it, were guilty of profanation, in abetting those who seized me when there employed in a religious act, of which they prevented the completion." Thus their outrage on St. Paul resembled that of Pilate on the Galilæans, whose blood he mingled with their sacrifices. Luke xiii. 1.

20. *εἰπάτωσαν, τί*] For *τι Elz.* has *εἴ τι*, but *εἰ* is not in the best MSS., and the sentence gains force by its removal. *τί—ἤ* = what but?

22. *ἀνεβάλετο*] *Elz.* prefixes *ἀκούσας δὲ ταῦτα ὁ Φήλιξ*, which words are not found in the best MSS., A, B, C, E, H, or in Vulg., Syriac, and several other Versions.

— *ἀκριβέστερον εἰδώς*] Although he had *more accurate* knowledge of Christianity than that he needed to be taught the truth concerning it, or than would have been supposed in one whose practice was such as his with regard to its Apostle.

The comparative is used in similar manner in xxv. 10, *κάλλιον ἐπιγινώσκεις*, i. e. "thou knowest better than that I need instruct thee, and that thou shouldest make such a proposal." This use of the comparative is very convenient, as suggestive of something understood, which it might be uncourteous to express.

Felix had been Procurator of Judæa for six years; he had, doubtless, as such, been at Jerusalem on the great festivals, and on other occasions when he could not have failed to hear of Christ. And his ordinary residence was *Cæsarea*, where Philip the Evangelist lived (viii. 40; xxi. 8), and where was a Christian Church (xxi. 8—16),—and where, many years before, St. Peter had preached, and baptized the Roman Centurion Cornelius (x. 1—48). How striking the contrast between the Roman soldier sending for Peter to Cæsarea, and the Roman Procurator leaving Paul bound a prisoner at the same place! The one condemns the other.

23. *ὑπηρετεῖν*] *Elz.* adds *ἢ προσέρχεσθαι*, which is not in A, B, C, E, or in Vulgate, Syriac, and some other Versions.

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ
αὐτοῦ, οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς
εἰς Χριστὸν πίστεως. 25 Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρα-
τείας, καὶ τοῦ κρίματος τοῦ μέλλοντος, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη,
Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· 26 ἅμα καὶ
ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, διὸ καὶ πυκνότερον
αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ. 27 [r] Διετίας δὲ πληρωθείσης ἔλαβε διάδο- [r] ch. 25. 14.
χον ὁ Φῆλιξ Πόρκιον Φῆστον· [s] θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις [s] ch. 25. 9. Mark 15. 15.
ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. 1 Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς
Ἱεροσόλυμα ἀπὸ Καισαρείας. 2 Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ
πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, 3 αἰτούμενοι
χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλὴμ, [a] ἐνέδραν ποι- [a] ch. 23. 14, 15.
οῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. 4 Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι
τὸν Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. 5 Οἱ οὖν
ἐν ὑμῖν, φησὶ, δυνατοὶ συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγο-

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24. Δρουσίλλῃ] daughter of Herod Agrippa I., whose miserable end is described Acts xii. 19—23, and sister of Herod Agrippa II., or Junior, mentioned in the two next chapters. She had deserted her husband Azizus, king of Emesa, and married Felix (*Joseph.* Ant. xx. 7. 1. See above on xxiii. 24) against the Jewish Law. Agrippa, the son of this unhappy woman, by Felix, lost his life by an eruption of Vesuvius, A.D. 79 (*Joseph.* Ant. xx. 7. 2).

The words οὔσῃ Ἰουδαίᾳ are emphatic. St. Paul was tried on a charge of breaking the Law at the instance of the Jews, before a Ruler who had set those laws at defiance, and who yet is flattered by them (*vv.* 3—9).

— περὶ τῆς εἰς Χριστὸν πίστεως] St. Paul is brought before Felix, the Roman Procurator, by his enemies, as a *Criminal*; but in the *second* hearing, he pleads before Felix and Drusilla as a Preacher.

The same process takes place in the two following Chapters. Felix, having rejected the overture made to him, is withdrawn from his office. His opportunity is lost; the day of grace is past, and he makes room for Festus, his successor. St. Paul is arraigned before him; he invites Agrippa to hear the Apostle. St. Paul is brought to answer for himself, before Agrippa and Bernice, and he preaches Christ.

These incidents are doubtless recorded, with a divine design of teaching the Church and the World, by two remarkable specimens, that all Persecutions, excited by the Enemy of God and man against the Truth are, have been, and ever will be overruled by God for the Propagation of the Gospel.

25. διαλεγομένου αὐτοῦ—ἔμφοβος γενόμενος] For the reason of which, see above on xxiii. 26 and xxiv. *v.* 3 and *v.* 27.

A lesson to preachers;

(1) To lay the foundation in Faith in Christ (*v.* 24).

(2) To build upon it, in practical exhortations to Righteousness and Temperance, and in warnings of the Judgment to come.

(3) To apply their preaching to the particular cases of their hearers,

(4) Especially of the powerful, whose example is of great influence with others.

"Meritò coram adulteris Paulus disserebat de Castitate; meritò coram injusto Præside disserebat de Justitiâ; meritò iniquum judicem admonebat Judicem suum fore Christum." (*A Lapide.*)

(5) Not to think their labour lost, if Felix does not repent. The example of his impenitence has led others to repent.

— μέλλοντος] *Elz.* adds ἔσεσθαι, which is not in the best MSS., and appears to be a gloss; like many other words similarly inserted in the Textus receptus in this Chapter. See *vv.* 22, 23. 26.

26. χρήματα] Having heard that Paul had brought a pecuniary collection to Jerusalem (*v.* 17), and supposing that he could command funds from his friends for his release. (*Birks, Meyer.*)

— Παύλου] *Elz.* adds ὅπως λύσῃ αὐτόν, which is not in A, C, E, or in Vulg., Syriac, and several other Versions. See above on *v.* 25.

27. διετίας] Even Felix had two full years of God's long-suffering. "Lord, let it alone this year also, till I shall dig about it and dung it, and if it bear fruit, well; if not, then after that thou shalt cut it down." (Luke xiii. 8, 9.)

Festus came to displace him, and Felix left Paul bound, who would have released him from the thraldom of his sins.

Two years of imprisonment.—God did not need the labour even of St. Paul: and though he was bound, "the Word of God is not bound." (2 Tim. ii. 9.) God shows his own Omnipotence, and teaches men humility, by dispensing with His best instruments.

Perhaps, also, we should not have had some books of Scripture,—perhaps not the Gospel of St. Luke and the Acts of the Apostles, and some of St. Paul's Epistles,—if St. Paul had not been imprisoned at Cæsarea and at Rome.

— ἔλαβε διάδοχον] Cp. the words of *Josephus*, Ant. xx. 8, 9, Πορκίου Φήστου διαδόχου Φήλικι πεμφθέντος. Observe the lenity of St. Luke. He says nothing of the subsequent arraignment of Felix at Rome, for maladministration of his province, on the prosecution of the Jews themselves.

He states that St. Paul preached before Felix, and "his wife Drusilla, a Jewess," concerning "Righteousness, Temperance, and Judgment to come," but he leaves us to gather the evidence of their unrighteousness, intemperance, and iniquity—and by consequence, to ascertain the special pertinency of St. Paul's Sermon before them—from *other* sources, particularly from the Jewish annalist *Josephus*, and from the Roman Historian and Biographer, *Tacitus* and *Suetonius*.

A signal proof of Charity and Truth, and (may we not add?) an evidence also of Divine Inspiration. Such History as this, with reverence be it said, could only be written with a pen dropped from the wing of the Divine Dove.

— χάριτα] So A, B, C.—*Elz.* χάριτας.—E, G χάριν.

"*Gratiæ* in hâc formulâ loquendi tanquam *depositum* considerantur. *Demosth.* de falsâ legat. extr. ἀφανῆ χάριτα καταθέσθαι. *Plato* Cratyl. 11, χρήματα τελοῦντα καὶ χάριτας καταθέμενον. *Diod. Sic.* p. 505, B, χάριν βουλόμενος καταθέσθαι (τῷ βασιλεῖ) ἀπήλαυνε πρὸς τοὺς πολεμίους. Exempla alia plura, vid. ap. *Kypkium, Elsnerum, Westenium.*" (*Kuin.*)

CH. XXV. 1. τῇ ἐπαρχίᾳ] the '*provincia*' of Festus, as Procurator.

2. ὁ ἀρχιερεύς] A, E, G, and some Cursives and Versions have οἱ ἀρχιερεῖς, which may be the true reading. Cp. *v.* 15.

4. εἰς Καισάρειαν] The reading of A, B, E, G,—more expressive than that of *Elz.* ἐν Καισαρείᾳ.

5. δυνατοί] those in power; the chief among you, the same as οἱ πρῶτοι, *v.* 2. Cp. 1 Cor. i. 26, οὐ πολλοὶ δυνατοί. Rev. vi. 15, οἱ πλούσιοι καὶ οἱ δυνατοί. And so frequently *Josephus*, see B. J. i. 12. 4, Ἰουδαίων—οἱ δυνατοί: cp. ii. 14. 8, 15. 2, 17. 2. (*Biscoe*, p. 107.) Festus did not wish to have τὸ πλῆθος at Cæsarea (xxv. 24), for fear of an uproar; and he desires to conciliate the δυνατοί among them. He knew why Paul had been left bound by Felix, and would have been glad to dismiss the cause; and he supposes that after two years' imprisonment of St. Paul, for no proved offence, the anger of the Jews had been cooled. But it was not so; and the new Governor, with little moral courage, is ready to ingratiate himself with the Jews, even by a surrender of St. Paul (*vv.* 9. 11).

ρείτωσαν αὐτοῦ. 6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. 7 Παραγενομένου δὲ αὐτοῦ, περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδεῖξαι· 8 [b] ἀπολογουμένου αὐτοῦ, Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τι ἥμαρτον. 9 Ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; 10 Εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι· Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις· 11 [c] εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. 12 Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήν-

b ch. 24. 12. ch. 28. 17.

c ch. 18. 14. ver. 25. & ch. 26. 31.

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6. *οὐ πλείους ὀκτὼ ἢ δέκα*] So A, C, and several Cursives and Versions, and B, except that it has *πλείονας*.—*Elz.* *πλείους ἢ δέκα*. Cp. on John vi. 19.

7. *αὐτόν*] omitted by *Elz.*, but in A, B, C, E, and many Cursives and Versions; it intimates that they had access to Festus, and beset him, in order to prejudice him against Paul.

— *αἰτιώματα*] So A, B, C, E, G, H. "Notabilis in *vitio* consensus," says *Bornemann*.—*Elz.* *αἰτιάματα*. If, indeed, the word here used is from *αἰτιάω*, the reading of A, B, C, E, G, H is erroneous, but it is to be derived from *αἰτιόω*, 'reum (*αἴτιον*) facere,' 'criminari.'

9. *χάριν καταθέσθαι*] an imitation of the policy of Felix (xxiv. 27).

— *κριθῆναι*] So A, B, C, E, and several Cursives.—*Elz.* *κρίνεσθαι*.

— *ἐπ' ἐμοῦ*] not before the Sanhedrim, who are thine enemies, but me an impartial Judge. And yet Festus "wished to do the Jews a favour." And why would he take Paul to Jerusalem, where there was a conspiracy against him? Why not judge him at Cæsarea? St. Paul saw the snare and avoided it. Cp. xxviii. 19.

10. *ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι*] I desire to be sent to Rome, and to be judged there. (*Ammonius, Chrys.*) I already stand in my own resolve, founded on the divine will, at *Cæsar's* judgment-seat. As *Chrys.* observes, he remembered the divine Vision at Jerusalem (xxiii. 11), and made the appeal more confidently. This is a reply to the proposal of Felix, *θέλεις —κριθῆναι ἐπ' ἐμοῦ*;

He replies also to the secret designs of Festus, who wished to gain the favour of the Jews by the sacrifice of Paul; and he says, *οὐδείς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι*. See *v.* 11.

That this is the true interpretation, and not that in standing before Festus, Cæsar's representative, he *then* stood before Cæsar, appears from the answer of Festus (*v.* 12), *Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσει*. Compare also xxviii. 18, 19, where St. Paul explains the reasons of his conduct in this respect, and says, that the Jews delivered him a prisoner into the hands of the Romans, who were ready to release him as innocent, but that the Jews resisted this design, and that therefore he was *compelled* to appeal to Cæsar.

St. Paul's privilege of *Roman Citizenship* was here made serviceable as before (xxii. 27; xxiii. 27) for the furtherance of the Gospel.

On the right of Appeal, see *Kuin.* "Lege Valeriâ, Porciâ et Semproniâ cautum erat, ut si quis magistratus *civem Romanum* verberare et necare vellet, accusatus ad populi judicium provocare posset, intereaque nihil ab illo magistratu pateretur, nisi quando populus judicassot: v. intpp. ad Flor. i. 9. 4. not. ad Act. xvi. 37. Quod verò antea juris populi erat, id deinceps factum est *Cæsaris*, ut nimirum ad *eum* provocaretur; hinc etiam *Plinius Christianos*, qui *cives Romani* erant, et ad Cæsarem provocarant, in urbem mittebat. Ep. x. 97, *quos, quia cives Romani erant, annotavi, in urbem remittendos*: vid. et *Krebs.* p. 148."

In the resistance of the Jews to his liberation, St. Paul recognized a fulfilment of what had been already revealed to him by God, concerning the witness he was to bear to Christ at *Rome* (see xix. 21; xxiii. 11). Therefore he adds, *οὗ με δεῖ κρίνεσθαι*, where it is *God's will* that I should be judged. On this use of *δεῖ*, see xix. 21, *δεῖ με καὶ Ῥώμην ἰδεῖν*: xxiii. 11, *δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι*: xxvii. 24, *Καίσαρι σὲ δεῖ παραστῆναι*.

Observe,—the words are not *οὗ με δεῖ με κρίνεσθαι*, but *οὗ με δεῖ κρίνεσθαι*, with an emphasis on *μέ*: so xxvii. 24, *Καίσαρι σὲ δεῖ παραστῆναι*. *I* have received a special direction from heaven in this matter. I, the Apostle of Christ, have a special duty to perform. My arrestation by the Jews, and their charges against me, have already been made ministerial by God to the preaching of the Gospel by my mouth, from the stairs of the castle at Jerusalem to the People, and to the Sanhedrim, and before Felix at Cæsarea (see on xxi. 40; xxv. 23); and they are yet under divine counsel, to be made subservient to a wider and higher design—that of carrying me to preach the Gospel at Rome. Therefore I will *not* return to Jerusalem to be judged *there*, as thou proposest that I should do. I *have* delivered my message *there;* and it has been rejected. I have also delivered it at Cæsarea. I must now declare it at Rome.

These considerations may suggest a reply to the question,—Why St. Paul appealed to Cæsar?

— *κάλλιον*] *thou* knowest better than to need information from me. See *ἀκριβέστερον*, xxiv. 22, and 2 Tim. i. 18, *βέλτιον σὺ γινώσκεις*.

11. *οὐ παραιτοῦμαι*] 'non deprecor.'

— *μὲ χαρίσασθαι*] to compliment me away to them. *μὲ* is emphatic—*me*, an innocent man.

12. *μετὰ τοῦ συμβουλίου*] with his Council, or Assessors. "Habebant provinciarum præsides suos assessores (ut vocantur à *Lamprid.* Vit. Alex. Severi c. 46) consiliarios (*Sueton.* Tib. 33) qui à *Josepho* B. J. ii. 16 dicuntur *φίλοι ἡγεμόνος*, à *Dio. Cass.* p. 505, E.—*πάρεδροι*, quibuscum, antequam sententiam dicerent, deliberarent, v. *Perizonius* de Prætorio p. 718. *Casaubonus* Exercitt. Antibaron. p. 137." (*Kuin.*)

— *πορεύσῃ*] "hæc videtur dixisse terrendi Pauli causâ." (*Bengel.*)

13. *Ἀγρίππας ὁ βασιλεύς*] Agrippa II., or Junior, son of *Agrippa I.*, who was struck by a mortal disease at Cæsarea, A.D. 44 (see Acts xii. 19—23), and brother of *Bernice* and *Drusilla* (Acts xxiv. 24). It would seem as if the curse of Edom hung over this unhappy family.

Agrippa was only seventeen years old when his father died (*Joseph.* Ant. xix. 9. 1), and was not allowed to succeed him at once; but received from Claudius (A.D. 48) the principality of Chalcis (*Joseph.* xx. 1. 1; 5. 2), and the superintendence of the *Temple* at Jerusalem, and the nomination of the *High Priests* (*Joseph.* xx. 1. 3). Four years afterwards he received the tetrarchies that had belonged to Philip and Lysanias (Luke iii. 1), with the title of *King*. And in A.D. 55 his dominions were further increased by Nero, with some cities in Galilee (*Joseph.* Ant. xx. 8. 5). He was the last of the Herods, and lived to see the fall of Jerusalem, and died at the age of seventy, in the third year of Trajan, A.D. 100 (*Phot.* Bibl. Cod. 33. *Winer*, i. p. 485).

It is observable, that although St. Luke calls Agrippa a *King*, he does not call him by the title which he gives to his father (xii. 1), "Herod *the* King (of *Judæa*);"—another instance of his accuracy. Cp. *Hackett*, p. 334.

— *Βερνίκη*] the Macedonian name for *Φερενίκη*, eldest daughter of Herod Agripp I. She had been married to her uncle

τησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. 14 [d] Ὡς δὲ πλείους ἡμέρας d ch. 24. 27.
διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, Ἀνήρ
τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος, 15 περὶ οὗ, γενομένου μου εἰς
Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων,
αἰτούμενοι κατ' αὐτοῦ καταδίκην. 16 [e] πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος e Deut. 17. 4.
Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον
ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.
17 [f] Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς f ver. 6.
καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· 18 περὶ οὗ σταθέντες
οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηράν, 19 [g] ζητήματα g ch. 18. 15.
δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰησοῦ
τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20 Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ
τούτων ζήτησιν ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱεροσόλυμα, κἀκεῖ κρί-
νεσθαι περὶ τούτων. 21 Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς
τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ ἀναπέμψω
αὐτὸν πρὸς Καίσαρα. 22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμην
καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι· ὁ δέ, Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.
23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς
φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σύν τε τοῖς χιλιάρχοις καὶ
ἀνδράσι τοῖς κατ' ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, [h] ἤχθη h ch. 9. 15.
ὁ Παῦλος. 24 Καί φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρ-
όντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, [i] περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων i ver. 3. 7.
ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες [k] μὴ δεῖν αὐτὸν ζῆν k ch. 22. 22.

Herod, king of Chalcis, and after his death to Polemon, King of Cilicia (St. Paul's country), whom she had deserted δι' ἀκολασίαν, ὡς ἔφασαν (*Joseph.* Ant. xx. 7. 3); her infamous character was well-known at Rome (*Juvenal*, vi. 155), where she had an illicit connexion with the destroyer of her country. (*Sueton.* Tit. 7.)

The following are the statements of *Josephus* and other ancient writers concerning her. *Joseph.* Ant. xx. 7. 3, Βερνίκη δὲ μετὰ τὴν Ἡρώδου τελευτὴν, ὃς αὐτῆς ἀνὴρ καὶ θεῖος ἐγεγόνει, πολὺν χρόνον ἐπιχηρεύσασα φήμης ἐπισχούσης, ὅτι τῷ ἀδελφῷ συνῇει, πείθει Πολέμωνα, Κιλικίας δὲ ἦν οὗτος βασιλεὺς, περιτεμνόμενον ἄγεσθαι πρὸς γάμον αὐτὴν, οὕτως γὰρ ἐλέγξειν φέτο ψευδεῖς τὰς διαβολάς. Καὶ ὁ Πολέμων ἐπείσθη μάλιστα διὰ τὸν πλοῦτον αὐτῆς· οὐ μὲν ἐπὶ πολὺ συνέμεινεν ὁ γάμος, ἀλλὰ Βερνίκη δι' ἀκολασίαν, ὡς ἔφασαν, καταλείπει τὸν Πολέμωνα· ὁ δὲ ἅμα τοῦ γάμου καὶ τοῦ τοῖς ἔθεσι τῶν Ἰουδαίων ἐμμένειν ἀπήλλακτο. *Juvenal*, Sat. vi. 156 sqq. "Adamas notissimus, et Berenices In digito factus pretiosior, hunc dedit olim Barbarus incestæ, dedit hunc Agrippa sorori, Observant ubi festa mero pede sabbata reges, Et vetus indulget senibus clementia porcis." *Suetonius*, in the life of Titus (7), says, "Suspecta in eo (*Tito*) etiam luxuria erat—nec minus libido propter exoletorum et spadonum greges, propterque insignem reginæ *Berenices* amorem, cui etiam nuptias pollicitus ferebatur—Berenicen statim ab urbe dimisit, invitus invitam." *Tacit.* Hist. ii. 81, "Regina *Berenice*—florens ætate formâque, et seni quoque Vespasiano magnificentiâ munerum grata."

— ἀσπασόμενοι τὸν Φῆστον] to salute Festus on his promotion to the office of Procurator—a significant sentence: they came thither to pay their court to the Representative of Cæsar, and there they rejected the Gospel preached to them by the Embassador of Christ.

15. καταδίκην] So A, B, C.—*Elz.* δίκην.

16. Ῥωμαίοις] not *the* Romans, but Romans, as such.

— ἄνθρωπον] *Elz.* adds εἰς ἀπώλειαν, which is not in A, B, C, E, and is probably a gloss.

18. ἔφερον] So A, B, C, E, G.—*Elz.* ἐπέφερον, which would rather mean 'brought *in addition*;' which is not the sense here.

— ἐγὼ ὑπενόουν] So A, B, C.—*Elz.* ὑπενόουν ἐγώ: but ἐγώ is emphatic here; '*their* charges differed from what I was anticipating.'

— πονηράν] So A, B, C, and many Cursives and Versions: the word is omitted by *Elz.* The word does *not* appear to be a gloss, but is well opposed to ζητήματα, which follows.

19. τῆς ἰδίας δεισιδαιμονίας] *his* own (i.e. Paul's) private superstition. Festus would not have spoken thus to *Agrippa*, the King of Judæa, concerning *his* religion.

21. Σεβαστοῦ] Nero. Cp. *v.* 10.

22. ἐβουλόμην] I myself was wishing to hear the man,—of whom doubtless Agrippa already knew much. See xxvi. 26.

23, 24. Ἀγρίππα—Βερνίκης—Φήστου] St. Paul's arrest in the Temple at Jerusalem was made by Divine Providence the occasion for the public preaching of Christ on numerous great occasions, and to many illustrious auditories in different places; and thus the fury of Satan against him was overruled to the glory of God, and the extension of the kingdom of Christ by the preaching of His Word,

(1) To the people at Jerusalem from the stairs of the Castle (xxi. 40; xxii. 1—21).

(2) To the High Priest and Sanhedrim (xxiii. 1—6).

(3) To Felix and the Roman Garrison, the Chiliarchs or Captains of the Five Roman Cohorts at Cæsarea (*Joseph.* B. J. iii. 4. 2), and other Chief persons of that City (xxiv. 10—21).

(4) To Felix and Drusilla privately (xxiv. 24, 25).

(5) To many others at Cæsarea, to whom Paul had free access (xxiv. 23), during his two years custody there.

(6) To Festus at Cæsarea (xxv. 10).

(7) To Festus and King Agrippa, and Bernice, and the officers and Court there (xxv. 23—27; xxvi. 1—29).

(8) The climax of all—at Rome, the capital of the world.

It is a striking coincidence, that Herod Agrippa II., the son and successor, and Bernice and Drusilla, the daughters, of Herod Agrippa I., are brought by Divine Providence to hear the preaching of the Apostle Paul, at *Cæsarea*, the scene of the vain-glorious display and miserable end of their father, Herod Agrippa I., who had killed St. James, and imprisoned St. Peter (xii. 1. 3. 19—23).

Almighty God showed His long-suffering to the Princes, as well as to the People, of Judæa. He had sent the Baptist to Herod Antipas; he wrought a miracle to deliver St. Peter, and to awaken the conscience of Herod Agrippa the First; and his Children are now permitted to hear the word of God from St. Paul; a message made more solemn by the circumstances of their father's death. But as it was with the People, so also with the Princes of Judæa. They let the day of grace pass by. They neglected God's invitations and warnings; and in them the royal house of the Herods became extinct. Their kingdom was destroyed by those whose favour they courted, and to whom they looked for protection. They relied on the Roman power at Cæsarea, rather than on the favour of the God of Jerusalem; and they were enslaved by the Cæsars, because they rejected Christ.

μηκέτι. 25 [1] Ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι· αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. 26 Περὶ οὗ ἀσφαλές τι γράψαι τῷ Κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης, σχῶ τι γράψω. 27 Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. [1] Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, 2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαι ἐμαυτὸν μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον· 3 μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου.

4 Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, 5 προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. 6 Καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἕστηκα κρινόμενος· 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ, ὑπὸ Ἰουδαίων. 8 Τί; ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει; 9 Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· 10 ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. 11 Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν

1 ch. 23. 9. & 26. 31.

a ch. 23. 6. Phil. 3. 5.
b Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Ps. 132. 11. Isa. 4. 2. & 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 21. Micah 7. 20.
c ch. 24. 15, 21. ch. 8. 3. & 9. 1. & 22. 4. 1 Cor. 15. 9. Gal. 1. 13. 1 Tim. 1. 13.
d ch. 8. 3.

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25. μηδὲν ἄξιον αὐτ. θανάτου] A confession of St. Paul's innocence from the mouth of his Judge. See also the avowal of Agrippa, xxvi. 31.

26. τῷ Κυρίῳ] '*Domino* meo;' a title declined by Augustus (*Tertull.* Apol. 34. *Sueton.* Octav. 53) and by Tiberius (*Sueton.* Tiber. 27), and now accepted and borne by *Nero*, who murdered his mother Agrippina, and his wife Octavia, and his master Seneca, and set fire to his own capital, and persecuted and martyred the Christians for his own sin, καὶ οὕτως ἐπὶ τὰς τῶν Ἀποστόλων ἐτήρθη σφαγάς (*Euthalius*, Caten. p. 421).

In *this* world, he who calls Nero "his Lord," has the disposal of him who calls Christ his Lord,—a proof of a future Resurrection and of a Judgment to come.

— τῆς ἀνακρίσεως] *the* 'divinatio,' or preliminary inquiry.

— γράψω] So A, B, C.—*Elz.* γράψαι, but γράψω is preferable. He was not simply desirous of having something to write, for writing's sake, but to have something that he might write with the prisoner whom he was obliged to send.

CH. XXVI. 1. τὴν χεῖρα] the right hand,—the hand which was at liberty;—the other was chained, *v.* 29.

St. Paul's courage and presence of mind in public assemblies is noted by St. Luke on several occasions by reference to the action of his hands (see xiii. 16; xxi. 40); and this reference is characteristic of the narrative of an eye-witness.

2. ἡγημαι] 'I have thought.' St. Paul distinguishes between ἡγοῦμαι and ἡγημαι Phil. iii. 7, 8.

3. μάλιστα γνώστην ὄντα σε] '*because* thou art eminently skilful.' *Winer*, Gr. Gr. § 32, p. 206. So Ephes. i. 18.

On Agrippa's zeal for the ἔθη of the Jews, see *Joseph.* xviii. 9; xix. 5. 6. *Biscoe*, p. 53, and the honourable mention in the Talmud concerning his knowledge of the law; *Schoettgen*, p. 480.

5. ἀκριβεστάτην] A word frequently used also by Josephus to describe the sect of the *Pharisees*, to which he belonged. B. J. i. 5; ii. 18. Ant. xvii. 2.

6. πατέρας ἡμῶν] ἡμῶν is not in *Elz.*, but it is in A, B, C, E, and adds force to the argument. St. Paul, as a Christian Apostle, is studious to present himself in Agrippa's sight as a true Israelite, a legitimate heir of the promises to Abraham and the Fathers.

7. τὸ δωδεκάφυλον ἡμῶν] See James i. 1. St. Paul appeals from the Jews at Jerusalem to the Jewish nation throughout the world. Agrippa himself was a Proselyte.

— ἐγκαλοῦμαι, βασιλεῦ, ὑπὸ Ἰουδαίων] *Elz.* has ὑπὸ τῶν Ἰ., but τῶν is not in A, B, C, E, G, H; and the sense is stronger without it. 'I, who am a Jew indeed (see *v.* 6), and am contending for the hope of Israel, am *accused* by *Jews*.' Some MSS. place βασιλεῦ after Ἰουδαίων. But Ἰουδαίων stands with peculiar force at the *end* of the sentence. And so it is placed in A, G, H, and other MSS. Cp. the position of Ἰουδαῖοι in *v.* 4, and Φαρισαῖος, *v.* 5; κρινόμενος, *v.* 6; ψῆφον, *v.* 10; Ἱεροσολύμοις, *v.* 11; βλασφημεῖν, *v.* 11. In all these the κέντρον or *aculeus* of the sentence is at the end,—to leave a deeper impression in the mind. Cp. in St. Stephen's speech, Βαβυλῶνος, vii. 43.

8. εἰ] Not for ὅτι, nor for 'whether,' but '*if*.' *If* God, Who is Omnipotent, raises the dead, will you be incredulous? No; rather, we ought to receive such evidence of His power and love to us with thankfulness and joy.

Cp. the similar use of εἰ in *Clem. Rom.* 26, θαυμαστὸν νομίζομεν εἶναι εἰ ὁ δημιουργὸς ἀπάντων ἀνάστασιν ποιήσεται (*Grinfield.*)

— ἐγείρει] The present tense indicates a permanent attribute, and repeated act, of God. (*Hackett.*)

10. πολλοὺς τῶν ἁγίων] Acts ix. 1, Σαῦλος ἐμπνέων φόνου. The death of St. Stephen is the only martyrdom described in the Acts, but doubtless there were many others, of which it is a *specimen*. See Heb. x. 32—34. The words Heb. xii. 4, "Ye have not yet resisted unto blood," addressed to the private Christians of Palestine, does not preclude the supposition that many of their teachers, and many of the faithful at an earlier time, had suffered martyrdom for Christ. See *Stuart* on Hebrews, i. p. 72, § 10.

— τὴν—ἐξουσίαν] *The* requisite authority and commission, which made them responsible for my conduct, which is also thus proved to be of public notoriety, and cannot be questioned.

— κατήνεγκα ψῆφον] It would seem that Saul himself had been a member of the Sanhedrim, and took part in its Judicial proceedings, by hearing causes and voting upon them. "Presbyteratûs dignitatem (of a Jewish Elder) à Gamaliele accepisse Paulum, antequam Christo nomen dederat, non videtur dubitandum." *Selden*, de Synedr. ii. 7. 7. *Vitringa*, de Synag. iii. 7, p. 707. *Biscoe*, p. 269. Though called a νεανίας (vii. 58) he was probably at least thirty years of age. *Wieseler*, p. 155, quoted by *Cook*, p. 91.

11. κατὰ πάσας τὰς συναγωγὰς] A fulfilment of Christ's pro-

αὐτοὺς ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. 12 [e] Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς παρὰ τῶν ἀρχιερέων, 13 [f] ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. 14 Πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί μὲ διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15 Ἐγὼ δὲ εἶπον, Τίς εἶ, κύριε; ὁ δὲ Κύριος εἶπεν, Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. 16 [g] Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, 17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σὲ, 18 [h] ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. 19 [i] Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ· 20 [k] ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. 21 [l] Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. 22 Ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς, 23 [m] εἰ

[e] ch. 9. 2. & 22. 6.
[f] ch. 9. 3.
[g] ch. 9. 15, 17.
[h] Isa. 35. 5. & 42. 7. & 60. 1. Eph. 1. 18. Col. 1. 13. 1 Pet. 2. 25. ch. 20. 32.
[i] Isa. 50. 5.
[k] ch. 9. 20, 28. & 13. 14. & 22. 17, 21. Matt. 3. 8.
[l] ch. 21. 30.
[m] 1 Pet. 1. 11. ver. 18. 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5. Luke 2. 32.

phecy, Mark xiii. 9. St. Paul himself was often afterwards scourged in the Synagogue, 2 Cor. xi. 24. On the practice of scourging in the synagogues, see *Selden*, de Syned. ii. 10. *Biscoe*, p. 270, who examines the question why Paul was scourged in the Synagogue, but not 'put out of the Synagogue,' John ix. 22; xii. 42.

12. *ἐν οἷς*] A phrase used by St. Paul, xxiv. 18.

— *ἐπιτροπῆς*] commission,—a proof of his former dignity, and of what he sacrificed for Christ. On the history, see Acts ix. 3; xxii. 6.

13. *φῶς*] If such was the splendour of His appearance then, and such its effects,—what will they be when He comes hereafter in His glorious Majesty to judge the quick and dead?

14. *Ἑβραΐδι διαλέκτῳ*] St. Paul, therefore, was not now speaking in Hebrew, but probably in Greek. This appears also from a comparison of this passage with xxii. 7, where he *was* speaking in Hebrew, xxi. 40.

— *τί μὲ διώκεις;*] Not *τί διώκεις μὲ*; but *τί μὲ δ.*; *μὲ* is emphatic. *Me*,—the Lord of all: *Me*, thy Saviour and King; Me, the Head of the Church, Who am persecuted by those who persecute her.

— *σκληρόν σοι πρὸς κέντρα λακτίζειν*] A proverb taken from the act of an ox kicking against the goad which wounds him the more he kicks. (*Vorst*, de Adag. N. T. p. 821.) "Durum est tibi adversus stimulum calces mittere," says *Aug.* Serm. 169, "possem enim te dimittere; tu vexareris punitionibus Meis, non Ego frangerer calcibus tuis, sed non te dimitto. Sævis, et misereor; *Quid Me persequeris?* Non enim timeo te, ne iterum Me crucifigas; sed volo agnoscas Me, ne occidas non Me sed te."

It is not (as some have supposed) divine *grace*, but the resistless *power* and punitive *justice* of Christ, which are here compared to the *κέντρον*. By the act of persecuting others, Paul is resisting Him Who is irresistible, and provoking Him Who is the Judge of all,—*ἄλλους διώκων αὐτὸς ἐκδιώκεται*. He is impinging on the "lapis offensionis" which will grind him to powder. Luke xx. 18.

Even when in heaven, our Blessed Lord did not disdain to use a proverb familiar to the Heathen world. Cp. *Pindar*, Pyth. ii. 173, *φέρειν δ' ἐλαφρῶς Ἐπαυχένιον λαβόντα Ζυγόν γ' ἀρήγει. Ποτὶ κέντρον δέ τοι λακτίζεμεν τελέθει ὀλίσθηρος οἶμος. Æschyl.* Prom. 323, *οὔκουν ἔμοιγε χράμενος διδασκάλῳ Πρὸς κέντρα κῶλον ἐκτενεῖς*, where the Scholiast says, *πρὸς κέντρα κῶλον ἐκτείνει ὁ βοῦς, λακτίζει δὲ κεντούμενος ὑπὸ κέντρου, ὥστε λακτίζει πρὸς κέντρον καὶ τὸ κῶλον αἱμάσσει. Ὁ γὰρ πρὸς κέντρα λακτίζων τοὺς ἰδίους πόδας αἱμάσσει. Φησὶν οὖν· ἐάν μοι μὴ πεισθῇς, βλάψεις σεαυτόν*—ἔστι δὲ παροιμία. Agamemn. 1633, *πρὸς κέντρα μὴ λάκτιζε, μὴ πήσας μογῇς*. Eurip. Bacch. 791, *θυμούμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν θεῷ*. *Terent.* Phorm. i. 2, 27, "Venere in mentem mihi isthæc: nam quæ inscitia est, *Adversus stimulum calces?*"

On our Lord's use of Proverbs see Matt. vii. 3; xi. 26. Luke v. 39.

The adage is fitly introduced by St. Paul in *this* speech before a heathen Procurator and a mixed audience at Cæsarea, but was not recited in his address at *Jerusalem*, xxii. 7. It was very suitable to be *addressed* to him who was to be the Apostle of the *Gentiles*. The *ox* is a Scriptural emblem for the Christian *Minister* (Isa. xxxii. 20) drawing the plough over the field which is to receive the seed of the Word; or as treading out the corn when grown, in order that it may be ground into bread. It is used as such by St. Paul himself, 1 Cor. ix. 9. 1 Tim. v. 18.

16. *ὀφθήσομαι*] A prophetic intimation that Saul was to expect further revelations from Jesus; afterwards fulfilled in Arabia (Gal. i. 11. 17), at Jerusalem (xxiii. 11), and elsewhere (2 Cor. xii. 1—7).

17. *ἐξαιρούμενος*] 'eripiens,' *Vulg.* *ῥυόμενος*, *Hesych.*; 'delivering thee from,' *Authorized English Version*,—a rendering censured by some learned Expositors, e. g. *Heinrichs*, *Kuin.*, and *Conybeare* and *Howson*, p. 365, who translate it, 'I have *chosen* thee.' But how could Paul be said to be *chosen* from the *ἔθνη*? And *ἐξαιρεῖσθαι* is the word used for '*deliver*' four times in the Acts, vii. 10. 34; xii. 11; xxiii. 27, which, with the present passage, are the only places where it is found in this book. Indeed, *ἐξαιρεῖσθαι* is never used for 'choose' in the N. T.

It may be observed here, in justice to the *Authorized Version*, that it has not unfrequently been condemned for renderings preferable to those which it has been proposed to substitute for them. See xxi. 16; xxvi. 22; xxvii. 12.

— *ἀποστέλλω σέ*] *σὲ* emphatic; i. e. *thou*, now a Persecutor, art to be My *Apostle* to them. See on Rom. i. 1.

19. *οὐκ ἐγενόμην ἀπειθὴς*] Even, therefore, in this extraordinary case of St. Paul, divine *Grace* was *not irresistible*. (*Bengel.*) He might have been disobedient, if he had not taken care to live with a pure conscience. Acts xxii. 1.

22. *ἀπό*] So A, B, E.—*Elz.* *παρά*. *ἀπὸ* is more expressive; *the ἐπικουρία* proceeding *from*, as well as given *by*, God.

— *μαρτυρόμενος*] So A, B, G, H; 'testificans' (*Vulg.*); 'witnessing' (*Auth. Vers.*),—a rendering censured by *Meyer* and *De Wette*, who read *μαρτυρούμενος*, and translate it, 'witnessed to by small and great.' Cp. above on *v.* 17.

23. *εἰ*] for *ὅτι*. *Theophyl.* p. 308, and so *Chrys.* But it may retain its proper sense, *whether*, and so it marks the modesty of St. Paul. It does not depend on *ἐλάλησαν*, but on *λέγων*,—and the sense is, 'I debated the question whether (as I affirm), the Christ was to be capable of suffering, and whether He was to be first,' &c. See xvii. 11, *ἀνακρίνοντες εἰ ἔχοι ταῦτα οὕτως*. xxv. 20, *ἔλεγον εἰ βούλοιτο*. 'I did not shrink from these inquiries, but argued them with the Jews.'

παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν
n 1 Cor. 1. 23. & 2. 14. John 10. 20. τῷ λαῷ καὶ τοῖς ἔθνεσι; 24 [n] Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ
τῇ φωνῇ ἔφη, Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.
25 Ὁ δὲ Παῦλος, Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφρο-
o John 18. 20. σύνης ῥήματα ἀποφθέγγομαι. 26 [o] Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς
ὃν καὶ παῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι
οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 Πιστεύεις, βασιλεῦ
Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ δὲ Ἀγρίππας πρὸς τὸν
Παῦλον, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι· 29 Ὁ δὲ Παῦλος εἶπεν,
p 1 Cor. 7. 7. [p] Εὐξαίμην ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας

— *παθητός*] *passibilis*. So *Ignat.* Eph. 7, *πρῶτον παθητὸς, καὶ τότε ἀπαθής.* Cp. Phil. 9, *παθητὸν χριστὸν αἱ γραφαὶ κηρύσσουσιν.* *Polycarp.* 3, *τὸν ἀπαθῆ, τὸν δι' ἡμᾶς παθητόν.* *Justin M.* c. Tryph. 36, *παθητὸς Χριστὸς προεφητεύθη μέλλειν εἶναι.* That the one and the same Messiah should not only reign but *suffer*, be made perfect through *suffering*, and so enter into His *glory*, was a doctrine which even the disciples had yet to learn at the close of Christ's ministry. (Luke xxiv. 26. 46.) But they did learn it under the influence of the Holy Ghost (Acts iii. 18; xvii. 3) afterwards, when *τὰ παθήματα τοῦ Χριστοῦ* were often in their mouths. 2 Cor. i. 5—7. Phil. iii. 10. Heb. ii. 9, 10. 1 Pet. i. 11; iv. 13; v. 1. See *Bp. Pearson* on the Creed, Art. iv. pp. 344—360; see also Art. ii. p. 164.

24. *μεγάλῃ τῇ φωνῇ*] with his voice raised. See xiv. 10. 1 Cor. xi. 5. *Winer*, § 18, p. 98.

— *μαίνῃ, Παῦλε*] 'we fools accounted his life *madness*;' see Wisd. v. 4,—a lesson happily chosen by the Church for St. Paul's day. Cp. 2 Cor. v. 13, *εἴ γὰρ ἐξέστημεν, Θεῷ.*

— *τὰ πολλά σε γράμματα*] 'thy much learning.' John vii. 15.

25. *οὐ μαίνομαι*] 'I am not mad *now*; I am now sober.' He had charged himself with *exceeding madness* in his *former* career as a Persecutor, *v.* 11.

26. *τοῦτο*] The last word in the sentence, and emphatic. See above, *v.* 17. In a corner was not done *this*; i. e. this my Conversion; it was in the public road at mid-day; not so, the two conspiracies of the Jews to take away my life (xxiii. 16; xxv. 3). *They were* done in a corner.

28. *ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι*] The meaning of these words, and of St. Paul's reply, which must be considered with them, appears to be as follows:

St. Paul had been relating to Agrippa the history of his own sudden conversion from a strict Pharisee (*v.* 5) and bitter Persecutor of the Church (*v.* 9), to a Christian Confessor and Apostle (*vv.* 16—20).

Festus had interrupted him by the exclamation, "thou art mad." Paul, having denied that assertion, and having asserted his own sanity, turns himself to *Agrippa*, and appeals to his knowledge of what had been said. He then makes a personal application to him as a Jew, and appeals to his faith in the Hebrew Scriptures of Moses and the Prophets. And on the ground of that faith (see *vv.* 22—27) he urges him to take the next step as a logical consequence of that faith, and to confess Christ, and declare himself a Christian.

Agrippa feels the force of the appeal; he does not deny the truth of St. Paul's premises, nor does he say that the duty of confessing Christ is not their reasonable conclusion; but he endeavours to parry the blow, and to evade its force. He tries to repel St. Paul's appeal by a personal reference to *his* case. Thou hast described *thine own* conversion to Christianity. It was very rapid and sudden; it was effected *ἐν ὀλίγῳ*, in a short time,—in a moment,—as it were with a word and a blow. It may be right that *I also* should embrace Christianity; but such a great and important change requires much time and thought, especially for one like myself in high estate and royal dignity,—one who is a Jewish king and has the charge of the Temple. What a change would that be to *me!*—to me, the head of the royal house of the Herods, to become a Christian! You are hurrying me on too fast. You are attempting to do in a short time, and with little effort, what requires a long time and great consideration. You are endeavouring to do with *me* what you say was done with *you*. Hence the words are not *πείθεις με*, but *με πείθεις*. *Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι*, 'You are attempting in a short time and with a few words to persuade *me* to imitate *thee*, and to become a *Christian* at once.'

As *Œcumenius* (p. 177) well explains it, *δι' ὀλίγων ῥημάτων, ἐν βραχέσι λόγοις, ἐν ὀλίγῃ διδασκαλίᾳ, χωρὶς πολλοῦ πόνου καὶ συνεχοῦς διαλέξεως.* And so *Cassiodor.* "*sub celeritate* vis me facere Christianum."

And probably Agrippa uttered the word *Christian* with an expression of scorn. This interpretation is supported by the emphatic position of the pronoun *με*, *me*; i. e. you would convert *me* as you were yourself converted, *ἐν ὀλίγῳ*. And it is also confirmed by the reading of A, *πείθῃ—ποιῆσαι*, i. e. you persuade yourself that you can make me a Christian *ἐν ὀλίγῳ*,—as you were made. The latter reading, *ποιῆσαι*, is also in B, and has been received by *Lachm.* and *Tisch.*, not by *Born.* and *Alf.*

Further, it is illustrated by the other passage, where *ἐν ὀλίγῳ* occurs in the New Testament, *viz.* Eph. iii. 3, *προέγραψα ἐν ὀλίγῳ*, 'in a short compass;' which is similar to St. Peter's *δι' ὀλίγων ἔγραψα*, 1 Pet. v. 12; and there is a similar *ellipsis* of *χρόνον* after *ὀλίγον* in Rev. xvii. 10, *ὀλίγον αὐτὸν δεῖ μεῖναι.*

This exposition is also corroborated by St. Paul's reply, which may be thus paraphrased:

"You speak of my reliance on my powers of *persuasion* to bring *you* to what I myself am. You think that I am hoping and *endeavouring* to hurry you on into a profession of Christianity by my oratory. No; I rely not on human eloquence, but on divine grace. *That* it was which converted *me*. And in *your* case also, I do not rely on persuasion, but on prayer,—not on the arguments of *Paul*, but on supplications to *God*. Perhaps St. Paul thought of St. Stephen's *prayer* (vii. 60) for himself. Perhaps Stephen's words were so ordered by the Holy Spirit as to give to that *prayer* a part in the work of his own conversion. *Persuade* I may not, in a short time and with little effort, but *pray* I well may to *God*, not only now, in a brief address, and with little labour, but in a long time, and with great earnestness and intensity, that not only *thou* (*σὲ* is emphatic as the preceding *μέ*); but all who hear me this day may become such as *I am* this day, —except these bonds."

Thus St. Paul calmly disposes of Agrippa's disparaging allusion to the case of his sudden conversion, as if that had been unduly *ἐν ὀλίγῳ*, hasty and precipitate. He disclaims the notion which Agrippa had ascribed to him, of attempting to carry him away by the force of his powers of persuasion; he vindicates for divine grace its proper place in all works of genuine Conversion, and therefore in his own; and he extends the range of his appeal from Agrippa to all who heard him; and he instructs all Christian advocates to endeavour to win souls to Christ by fervent and unwearied prayer.

— *Χριστιανόν*] A more courteous term than the *Ναζωραῖος* of Tertullus, xxiv. 5: but probably used here ironically. The first time that we hear the word 'Christian' actually employed in a speech, is here in the mouth of an Idumæan Prince, a proof that it was commonly known as a name of the believers, although it only occurs three times in the New Testament. Acts xi. 26 here, and 1 Pet. iv. 16.

Herod Agrippa II., who had received from Rome the privilege of superintending the Temple at Jerusalem, and of nominating the High Priests (*Joseph.* xx. 1. 3), is here presented as an example of knowledge, without moral courage to act upon it. This is also the clue which unravels the mysterious inconsistencies in the character and writings of Agrippa's friend, the Jewish historian *Josephus*, on which subject the Editor may, perhaps, be permitted to refer to what has been said more fully in another place, as illustrating the case of Agrippa also. (Sermon "On the Life and Character of Josephus.")

Agrippa lived to see the destruction of that Temple and Ritual of which he had the charge; he saw them dissolved and ruined by that secular Power, to which, from motives of policy and worldly expediency, he had attached himself.

What *might* have been the destiny of Herod and Jerusalem if he had possessed the courage of St. Paul!

29. *εὐξαίμην ἂν τῷ Θεῷ*] See the note on *v.* 28. The words *καὶ ἐν ὀλίγῳ* are not to be joined to what *follows* (a forced connexion), but to what *precedes*: "*Persuade* I may not be able now, but *pray* I well might now and ever."

τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος κἀγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

30 Ἀνέστη τε ὁ βασιλεὺς, καὶ ὁ ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς, 31 [q] καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολελύσθαι ἠδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα. q ch. 23. 9. & 25. 25.

XXVII. 1 [a] Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. 2 [b] Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως. 3 [c] Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. 4 Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους· 5 τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμ- a ch. 25. 12, 25. b 2 Cor. 11. 25. ch. 19. 29. & 20. 4. Col. 4. 10. c ch. 24. 23. & 28. 16.

For πολλῷ, which is found in the majority of MSS. and in *Chrys.* and other Fathers, A, B, and four Cursives, have μεγάλῳ, which has been received by *Lach.*, *Tisch.*, *Born.*, and *Alf.* It may perhaps be the true reading; but A, B, are not always trustworthy guides (see *Bornemann* on xxiii. 16; xxv. 1); and here, *v.* 28, they have ποιῆσαι, and A has πείθῃ, which readings seem to proceed from a criticism that did not scruple to modify the text. Besides, St. Luke uses μεγάλῳ as opposed to μικρῷ, *v.* 22, and viii. 10. μεγάλη has been substituted for πολλὴ by some MSS. in viii. 8.

The words are well explained by *Œcumenius*, ἐν ὀλίγῳ καὶ ἐν πολλῷ, ἀντὶ τοῦ ἐν ὀλίγῳ λόγων ἀγῶνι, εἰ δέοι καὶ ἐν πλείονι, εὐξαίμην σε Χριστιανὸν ἂν γενέσθαι· διὰ πάντων πρόθυμός εἰμι πάντα ποιεῖν ἐπὶ τῇ σῇ σωτηρίᾳ, οὐ τῇ σῇ μόνον, ἀλλὰ καὶ τῶν συνόντων.

30. ἀνέστη] And so the opportunity was lost. Its sudden loss seems to be marked by the rapid transition in the words of the Historian.

— ἥ τε Βερνίκη] Bernice and Drusilla, daughters of King Agrippa I., and sisters of Agrippa II. (see above on xxv. 13), jealous of one another, and of profligate lives (*Joseph.* xx. 6. 1), are associated with two Roman Procurators in succession; Drusilla with Felix, her reputed husband; Bernice with Festus, through Agrippa her brother, in the public hearing of St. Paul at Cæsarea, where he was imprisoned through the envy of the Rulers of Jerusalem.

Thus the Gospel of Christ was brought into contact with the vices of both sexes, and of the Roman and Jewish world. How difficult was the work of moral purification it had to perform!

But by hallowing Marriage as a "great mystery" (Eph. v. 32), as a "representation of the mystical Union and Marriage betwixt Himself and His Church," Christ regenerated the World.

But, if Marriage should be desecrated and degraded from a Holy Mystery to a secular bargain; if Divorce should be made easy by Law; then all the evils of the age of Nero will again flow in upon society; and it may see Bernices and Drusillas sitting with great pomp in high places of this world, and taking cognizance of the doctrines of St. Paul.

31. οὐδὲν θανάτου ἄξιον—πράσσει] St. Paul's innocence was declared by all who took cognizance of his cause. And consequently the Jews were condemned by them. As *Chrys.* says, κατέγνω αὐτῶν Λυσίας, κατέγνω (Φῆστος), κατέγνω (Φῆλιξ), κατέγνω Ἀγρίππας, and last of all, κατέγνω Θεός,—and ultimately destroyed their Temple and their City for their hostility to the Gospel.

CH. XXVII. 1. ἑτέρους] *prisoners* of a *different class*, not ἄλλους. (*Meyer.*)

— Ἰουλίῳ—Σεβαστῆς] *Julius*, of the *Augustan* cohort. Every incident, however minute, which is recorded by the Holy Spirit in this narrative of that great event, the conveyance of the Gospel to Rome, the capital of the world, by the ministry of the Apostle of the Gentiles, is noticeable, and seems to have been ordered by Divine Providence, so as to show that all things will be made subservient to the progress and triumph of Christianity.

St. Paul goes from Cæsarea; and it is mentioned by St. Luke that he was conducted by a Roman Centurion, recalling to the mind by his name, and that of his cohort, those of the first two Emperors, *Julius* and *Augustus*.

It is also probable that the cohort here mentioned belonged to the body-guard of the Emperor. See *Tacit.* Ann. xiv. 15, "*cohors Augustanorum.*" *Sueton.* Ner. 25. *Dion Cass.* lxiii. 8. *Wieseler*, p. 391. It is *not* said that the Cohort itself was at Cæsarea; but the Centurion Julius, of that Cohort, was.

If this is so, it is observable, that an Officer, whose duty it was to protect the person of the Master of the Roman World, is here employed by God to save the life of St. Paul (*v.* 43).

And surely it is not without some prophetic and spiritual meaning that St. Paul was empowered, through his influence with *Julius*, the Centurion of the *Augustan* cohort, to save the lives of his fellow-prisoners in the ship (*v.* 43).

See further below, on *v.*

2. Ἀδραμυττηνῷ] of Adramyttium, on the coast of *Mysia*. *Steph. Byz.* de Urb. p. 22.

— μέλλοντι] So A, B, and many Cursives and Versions.—*Elz.* μέλλοντες.

— πλεῖν] A, B add εἰς, which has been received by *Lachm.* and *Tisch.*, not by *Bornemann*, *Bloomf.*, or *Alf.* And it is not probable that if εἰς had been in the original text, it would have been here ejected; whereas, it was not unlikely to have been introduced by Copyists, not familiar with the more recondite phrase, πλεῖν τόπους, on which compare *Hanno*, Peripl. ap. Wetstein, πλεῖν τοὺς παραθαλασσίους τόπους, and *Porson*, i. 35, τὴν Ἀττικὴν ἐν ἀριστερᾷ πλέουσιν (*Bornemann*), and the remarks of *Winer*, Gr. Gr. § 32, p. 200, who refers to *Poppo*, Thuc. vi. 36. The sense is, The ship was about to sail by the places along the coast of Asia.—πλεῖν εἰς would signify that it was sailing *to* them with an intention of touching *at* them, which does not appear to have been the case.

It would seem that the original intention was, that St. Paul and the other prisoners should take their passage to Adramyttium, and thence proceed by the overland route toward Italy; as St. Polycarp afterwards did. Cp. *Lewin*, p. 713.

— Ἀριστάρχου] See xix. 29; xx. 4. Col. iv. 10. Philem. 24. St. Luke mentions the name of Aristarchus—but *not his own*.

4. ὑπεπλεύσαμεν] under the lee of. Their course must have been along the *north* coast of Cyprus (not the South), because they sailed *through* the πέλαγος (not θάλασσα. Cp. Matt. xviii. 6), or deep water (πλάτος θαλάσσης. *Hesych.*), off the shore of *Cilicia* and *Pamphylia*. See *Smith*, pp. 63—67.

The mention of *Mr. Smith's* work ("On the Voyage and Shipwreck of St. Paul," with Dissertations, by *James Smith, Esq.*, of Jordan-hill, F.R.S., 2nd ed. Lond. 1856) suggests an expression of thankfulness for the happy combination of Geographical, Archæological, and Naval knowledge, in that illustration of this narrative, and for the example there displayed of the application of science and experience to the exposition of the divine Word.

We may also refer here to *Mr. Howson's* Chapter on the Voyage and Shipwreck of St. Paul, one of the most interesting portions of that attractive work; ch. xxiii. of the two Volumes by *Messrs. Conybeare* and *Howson*, on St. Paul's Life and Epistles.

The narrative of this Chapter is also well illustrated in *Mr. Lewin's* Life and Epistles of St. Paul, pp. 713—742.

φυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας. [6] Κἀκεῖ εὑρὼν ὁ
ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς
εἰς αὐτό. [7] Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ
τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ
Σαλμώνην· [8] μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία. [9] Ἱκανοῦ δὲ χρόνου διαγενομένου,
καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρελη-
λυθέναι, παρήνει ὁ Παῦλος [10] λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως
καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν
ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν. [11] Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ
τῷ ναυκλήρῳ ἐπείθετο μᾶλλον, ἢ τοῖς ὑπὸ Παύλου λεγομένοις. [12] Ἀνευθέτου
δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν
ἀναχθῆναι κἀκεῖθεν, εἴπως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι,
λιμένα τῆς Κρήτης [d] βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον. [13] Ὑποπνεύσαντος

d ver. 7.

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5. Μύρα] neuter plural. Μύρα, πόλις Λυκίας, λέγεται καὶ θηλυκὸν καὶ οὐδέτερον. (*Steph. Byz.*) Its remains are described by *Howson*, ii. p. 387.

6. πλοῖον Ἀλεξανδρῖνον] A merchantman, probably a "navis frumentaria," or corn-ship, from Alexandria, the capital of Egypt, the granary of Italy. (Cp. *Sueton.* Galb. 10. *Tacit.* Hist. iv. 52. *Varro*, R. R. ii. procem. *Lucan* vi. 105.)

How came the *Alexandrine* ship, sailing to *Italy*, to be at Myra in Lycia?

The wind was westerly (*v.* 4), and the ships of the ancients were not fitted for working to windward; and under the circumstances of the case, the Alexandrine ship would stand to *north* till it came to the land of Asia Minor, which is very favourable for navigation by such vessels, the coast being bold and safe, and abounding in harbours. The Alexandrine ship was carried to Myra by the same westerly winds that forced the Adramyttian vessel to the east of Cyprus. (*Smith*, p. 71.)

7. βραδυπλοοῦντες] the opposite term to εὐθυδρομοῦντες (xvi. 11; xxi. 1).

— μόλις] with difficulty (see *vv.* 8. 16. 1 Pet. iv. 18) having arrived over against Cnidus.

— μὴ προσεῶντος] The words μὴ προσεῶντος are not to be joined to what precedes, but to what follows. Since the wind did not allow us to advance, we sailed under the lee of Crete (i.e. along the east coast of it), towards Salmone, which is s.w. by s. from Cnidus. The wind was therefore North-west; a wind which prevails in the Eastern part of the Archipelago in the summer months. (*Purdy's* Sailing Directions for the Mediterranean, p. 197. *Smith*, p. 74.) It is the same wind as the *Etesiae* of the ancients. (*Plin.* ii. 4.)

— Σαλμώνην] "Creta longissima est, ad orientem habens *Sammonium* promontorium adversum Rhodo." (*Plin.* N. H. iv. 20.)

8. παραλεγόμενοι] coasting it along the *southern* shore: they were not able to coast along the north shore of Crete, on account of the adverse wind.

— Καλοὺς Λιμένας] still preserving its ancient name (*Pococke's* Travels, ii. 250), as does *Lasea*, which is about five miles to the East of it. (*Smith*, pp. 80. 245. 262.)

About two leagues to the west of *Fair Havens* is *Cape Matala*, where the coast of Crete begins to run northward, at nearly the central point of the south side of Crete.

The *plural* number (Καλοὶ Λιμένες) seems to be due to the circumstances of its having *two* open roadsteads; one a little to the east of the other.

9. τοῦ πλοός] *the* voyage to Italy (see *v.* 10), on account of the violent northerly winds which blow in the Ægæan at this season.

On the form πλοῦς, πλοὸς, for the Attic πλοῦς, πλοῦ, see *Lobeck*, Phryn. p. 453. It is used in Martyr. Ignat. 3. Cp. νοὸς 1 Cor. xiv. 19. (*Grinf.*)

— τὴν νηστείαν] the day of Atonement 10th of Tisri (October). Lev. xvi. 1—34; xxiii. 26—30. Numb. xxix. 1—11. *Jahn*, Archæol. § 357.

There is a remarkable Rabbinical gloss on Isa. xliii. 16. "Who maketh a way in the sea," i.e. from the Feast of Pentecost to the Feast of Tabernacles (five days after the Fast). See *Schoettgen*, p. 482.

By a like figure of speech the Athenians spoke of the weather for sailing, as beginning after the *Dionysia*. (*Theophrast.* Char. 3.)

10. θεωρῶ ὅτι—μέλλειν] On this combination of two constructions, see *Winer*, Gr. Gr. § 44, p. 303, who quotes *Xenophon*, Hellen. ii. 2. 2, εἰδὼς ὅτι ἔσεσθαι, and other examples. See also *ibid.* § 63, p. 506.

— ὕβρεως] violence, buffeting, hard usage; cp. *v.* 21, κερδῆσαι τὴν ὕβριν ταύτην, and 2 Cor. xii. 10, ἐν ὕβρεσιν, ἐν ἀνάγκαις, and ὑβριστὴς is used absolutely Rom. i. 30. 1 Tim. i. 13.

— φορτίου] So A, B, G, and many Cursives.—*Elz.* φόρτου. φόρτον is the Attic, φορτίον the Hellenic form. *Moeris*, p. 52. (*Bornem.*)

11. κυβερνήτῃ] 'gubernatori,'—the pilot.

— ναυκλήρῳ] the 'magister navis'—'navicularius' (*Gloss. Labb.*). ὁ δεσπότης τοῦ πλοίου (*Hesych.*). "Qui hominibus vel mercibus trajiciendis lucrum quærit" (*Kuin.*).

12. ἀνευθέτου] not well placed; not commodiously situated. Its name shows that it was a good harbour in *some* seasons, and so it is described in modern works on navigation (see *Smith*, pp. 81, 82), but it was not commodious to *winter* in. It is, in fact, an open roadstead; or rather, two open roadsteads, with good anchorage, and looking to the south.

— Φοίνικα] See next note.

— βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον] *Libs* (from Libya), the Greek name for the Roman *Africus*, and opposite to *Aquilo*. *Plin.* N. H. xviii. 77, who adds that *Corus* is opposite to *Vulturnus*. Cp. *Virgil*, Georg. iii. 356, "Spirantes frigora *Cauri*;" and *v.* 278, "In Borean *Caurumque*."

The words in the text are rendered by *Vulg.* "respicientem ad Africum et ad Corum;" and the *Authorized English Version*, "which lieth toward the South-west and North-west." This rendering has been rejected by recent able Interpreters, particularly by *Alford*, *Smith*, and *Howson*, who understand the phrase to mean, looking towards the points *to* which (and not *from* which) the South-west and North-west winds blow; i. e. not turning the face towards, but the back on, those winds; and looking to the South-east and North-east. And on this supposition they identify *Phœnice* with the harbour now called *Lutro*, about forty miles *west* of Fair Havens, and which is described as being the best, and indeed the only safe winter harbour in that part of Crete, and looks to the South-east and North-east. See *Smith*, pp. 84—93. *Howson*, ii. pp. 398—400, and *Alford's* note here. Besides, *Phœnix* is described by *Strabo* (x. 4) as on the south of the isthmus, or narrowest part of Crete, and this corresponds to Lutro; it is called Ἀράδενα by *Hierocles*, Synecdem., and *Aradena* is called *Anapolis* by *Steph. Byzant.*; and *Mr. Pashley* (Crete, ii. 257) found two villages, called *Aradena* and *Anapolis*, at a little distance above *Lutro*, and he says (ii. 257) "Port Phœnix at Lutro."

The question is one of grammatical interpretation; and it does not seem consistent with its principles, to render the words in question in any other way than that in which they have been translated in the Vulgate and other Versions.

The expressions by which the learned writers mentioned above have endeavoured to confirm their interpretation, do not appear to be quite relevant to the case before us. No doubt πλεῖν κατὰ ῥεῦμα is to sail down the stream; and *al* κατὰ λίβα προσβολαὶ, quoted from *Josephus*, are gusts from the South-west. And so κατ' ἄνεμον φέρεσθαι, and ἐκραγῆναι κατ' εὖρον, might be used, as in Latin *secundum flumina*, along the side and in the direction of the rivers.

δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι ἄραντες ἄσσον παρελέγοντο
τὴν Κρήτην. 14 Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὁ καλού-
μενος Εὐρακύλων. 15 Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντ-
οφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. 16 Νησίον δέ τι ὑποδραμόντες
καλούμενον Κλαύδην, ἰσχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς σκάφης· 17 ἣν

But in these cases the verb connected with κατὰ is one of *motion* with; and not of *rest*, or of *direction toward*, like βλέπω, the verb used here.

To describe a harbour as looking *with* or *down* the wind, is not a natural mode of expression. The best illustration of St. Luke's phraseology is to be derived from St. Luke himself, *viz.*,

In Acts ii. 10 we have Λιβύης τῆς κατὰ Κυρήνην, *toward* Cyrene. iii. 13, κατὰ πρόσωπον Πιλάτου, face to face before Pilate. Cp. xxv. 16; viii. 26, πορεύου κατὰ μεσημβρίαν, go *toward* the South. So xvi. 7, κατὰ τὴν Μυσίαν, and κατὰ τὴν Βιθυνίαν. So in the present chapter, *v.* 2, τοὺς κατὰ τὴν Ἀσίαν τόπους. *v.* 5, πέλαγος τὸ κατὰ τὴν Κιλικίαν. *v.* 7, γενόμενοι κατὰ τὴν Κνίδον. *v.* 7, ὑπεπλεύσαμεν κατὰ τὴν Σαλμώνην,—in all which cases there is an idea of direction towards, or juxtaposition at. Cp. St. Paul's expression, Phil. iii. 14, κατὰ σκοπὸν διώκω. Gal. ii. 11, κατὰ πρόσωπον αὐτῷ ἀντέστην. Gal. iii. 1, κατ' ὀφθαλμούς.

It has been said, indeed, that λίψ and χῶρος here do not signify fixed *points* of the compass; but only *winds*, which sometimes blow, and sometimes do not. But this does not seem a tenable opinion: St. Luke is describing the *habitual aspect* of the harbour, its geographical *bearings*, independently of variable circumstances, especially of so fortuitous and fickle a condition, as whether a given wind happened to blow or not.

On the whole, it seems most consistent with critical rules, not to abandon the ancient interpretation, "respicientem ad Africum et ad Corum;" which (not to mention others) is received by *Winer*, Gr. Gr., § 49, p. 357, and *Professor Felton* and *Mr. Hackett*, p. 359.

If, therefore, *Lutro* is Phœnix, the true rendering of the passage is this,—"If by any means they might reach Phœnix and winter in it, being a Cretan harbour which, *as approached by them*, entering it from the *sea*, looks toward the S.W. and N.W.; and is therefore *sheltered from* those winds by the land."

In favour of this interpretation, it may be said, that it is more natural, in describing the good properties of a harbour, as here, to speak of the winds *from* which it is *sheltered*, than of those to which it is exposed;

Also, that St. Luke suggests this mode of regarding land objects from the sea, and of interpreting his words accordingly, by the expression in *v.* 27, ὑπενόουν οἱ ναῦται, προσάγειν τινὰ αὐτοῖς χώραν.

But, if the expression βλέποντα κατὰ λίβα is to be rendered *facing* the S.W. (i.e. from the land), then we must look for *Phœnix* in some other place than Lutro. And perhaps it may be better to suspend our decision on this point, till we have more complete topographical details for forming it.

The identification of Phœnix with Lutro is only of recent date. The harbour of Lutro has only been lately discovered by British Navigators. (*Smith*, p. 89. *Howson*, p. 398.) Perhaps, when the southern coast of Crete has been more accurately surveyed, *another* harbour may be found, which may correspond with the words of St. Luke, understood in this latter sense.

Besides, in the Charts of Crete (*Smith*, p. 94. *Howson*, p. 399), is a bay a little to the west of Lutro. This bay is marked *Phineka*. This is the modern Greek pronunciation of Φοινικα. And this bay looks κατὰ λίβα and κατὰ χῶρον.

May not it be the Φοῖνιξ of St. Luke?

The coast has probably been changed by time; and if, as represented in the Charts, two streams flow into it, what is now a bay may have been formerly a safe harbour. (See *Smith*, p. 89.)

Facing, as it does, the S.W. and N.W., it would have protected the vessel from the E.N.E. wind, which soon after arose, and blew continuously for many days. In this respect it would have been εὔθετος πρὸς παραχείμασίαν. Perhaps, also, its nearness to the harbour of *Lutro*, where a ship would be sheltered from North-westerly and South-westerly winds, was a circumstance which, combined with others, made it more "commodious to winter in" than *Fair Havens*.

13. ὑποπνεύσαντος νότου] '*the south wind* having sprung up.' This was a change; for from Cnidus to Fair Havens they had had N.W. winds. They hoped that the *south wind* would carry them round Cape Matala to Phœnice, which lay to NN.W. of Fair Havens.

— ἄραντες] *sc.* ἀγκύρας—they weighed anchor, and were coasting more closely than before (so *Winer*, § 35, p. 217, and *Meyer*) along Crete, ἄσσον = πλησίον, ἐγγύς, *Hesyc.*; it is used by *Josephus*, Ant. i. 20. 1, τοὺς μὲν πρυμνήτας τοὺς δὲ λειπομένους ἄσσον ἐκέλευσε ἀκολουθεῖν. *Antonin.* Lib. fab. 41, βῆναι εἰς ἄσσον τῷ κυνί. Joseph. Ant. xix. 2. 4. *Herod.* 4. 3, ἰέναι ἄσσον αὐτῶν, add. vii. 233. Conjungendum autem est ἄσσον cum παρελέγοντο·*Lucian.* H. V. 1, p. 657, τῇ ἐπιούσῃ δὲ, ἄραντες ἐπλέομεν πλησίον τῶν νεφῶν. (*Kuin.*)

14. ἔβαλε] See on Mark xiv. 72, and below, *v.* 41 ἐρείσασα, and *v.* 43 ἀποῤῥίψαντας.

— κατ' αὐτῆς] Κρήτης, from the heights of Mount Ida. Cp. Matt. viii. 32, κατὰ τοῦ κρημνοῦ.—αὐτῆς cannot refer (as some have thought) to the *ship*, which is called πλοῖον. Cp. on *v.* 41.

— Εὐρακύλων] So A and B*, and *Vulg.* and *Cassiodor.*, which have "Euro-aquilo." This reading seems also to be confirmed by the Sahidic Version, which has Εὐρακήλων, and to have given rise to Εὐτρακήλων in the Coptic, and Εὐρακύκλων in the Armenian, and *Aquilo* in the Ethiopic Version.

Εὐρακύλων has been approved by *Grotius*, and ably defended by *Bentley* (On Free-thinking, pp. 98—100, ed. Camb. 1743), and by *Mr. Smith*, p. 98, and in his Dissertation, pp. 154—159, and it has been received by *Lachm.* and *Bornemann*.

Elz. has Εὐροκλύδων. G, H have Εὐροκλύδων. B** has Εὐρυκλύδων.

St. Luke says that the word in question was the name of a *wind* (ἄνεμος, see also *v.* 15, τῷ ἀνέμῳ). But *Euro-clydon* is rather the name of a *wave* (κλύδων) than of a wind.

Besides, the writer says, that the ἄνεμος was *that* which is *called* (ὁ καλούμενος) by the name in question. It was known by that name. If, then, *Euroclydon* were the true reading, it would probably be found *somewhere* as a name of a wind; but it no where occurs as such.

None of these objections apply to the reading Εὐρακύλων. The wind, Εὐρακύλων, in Latin, *Euro-aquilo*, was the name given by Mariners, especially Italians, to what the Ancient Greeks called Καικίας, which was the wind between Eurus and Aquilo, i.e. is the E.N.E. wind in the Roman compass; and therefore called *Euro-aquilo* by the Roman seamen, as *Euro-notus* and *Euro-auster*, similar compounds, were used to designate the S.E.

It may be said that the proper etymological form of the word in the text would be Εὐροακύλων. And it is not improbable that *that* is the true reading. The confusion of ΕΤΡΟΑΚΤΑΩΝ and ΕΤΡΟΚΑΤΑΩΝ is a very easy one, and likely to be made by the Copyists, who would be more familiar with the word κλύδων than with ἀκύλων.

As has been well shown by *Mr. Smith*, p. 98, the effect of an E.N.E. wind, would have been precisely such as is described by St. Luke to have been produced on the ship.

15. ἐπιδόντες ἐφερόμεθα] 'we gave the ship to the gale, and scudded before it.' "Ad ἐπιδόντες supplendum τὸ πλοῖον, quod præcessit. *Heliod.* Æthiop. i. 3, τοῦ κυβερνήτου ἐνδόντος (scl. τὸ πλοῖον) τῷ ἀνέμῳ. *Plutarch.* de fortuna Rom. p. 319. Cæsar ad navis gubernatorem fluctus vehementiores timentem, τόλμα, καὶ δέδιθι μηδὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην. *Herod.* iii. 10, ἐφέροντο κατὰ κῦμα καὶ ἄνεμον." (*Kuin.*)

16. ὑποδραμόντες] Having run under the lee of a little island called *Claudé*, in order to have stiller water, and to be sheltered from the wind, so as to be enabled to hoist up the boat (which was towed after the ship), and to lash it on board; and to undergird the ship, to keep its timbers together, and to equip it better for the storm. Their next care was to lower the sail and bring down her spars and rigging. Cp. *Kitto*, p. 439.

— Κλαύδην] So A (probably) and G, H; but B has Καύδα, and *S. Jerome* has *Cauden*, and this, it seems, is the true reading. The modern name of the island is *Gozzo*,—a corruption of Κλαῦδος and *Gaudus*, the name given it by *Ptolemy*, iii. 7, and *Mela*, ii. 7, and *Plin.* iv. 20, "dextrâ Cretam habenti contra Hierapytnam Gaudos." It lies about twenty miles to the South of Crete.

— μόλις] 'with difficulty' (*vv.* 7 and 8), because of the high sea, and because the boat was probably full of water, and also "because the ship must have been rounded with her head to the wind and her sails trimmed, so that she had no head-way." (*Smith.*)

— περικρατεῖς γ. τ. σκάφης] To get possession of the boat

ἄραντες, βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. 18 Σφοδρῶς δὲ
e Job 2. 4. Jonah 1. 5.
χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο· 19 καὶ τῇ τρίτῃ [e] αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔῤῥιψαν· 20 μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς. 21 Πολλῆς τε ἀσιτίας ὑπαρχούσης, τότε σταθεὶς
f ver. 10. 13.
ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, [f] Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.
g Job 22. 29. Ps. 112. 7. 2 Cor. 4. 8, 9.
22 Καὶ τανῦν [g] παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται
h ch. 23. 11. Heb. 1. 14. i Deut. 32. 9. Ps. 135. 4. Isa. 44. 5. Mal. 3. 17. John 17. 9, 10. 1 Cor. 6. 20.
ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23 Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ [h] τοῦ Θεοῦ, [i] οὗ εἰμὶ, ᾧ καὶ λατρεύω, ἄγγελος, 24 λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε
k ch. 28. 1.
δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. 25 Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι· 26 [k] εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. 27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. 28 Καὶ βολί-

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by hoisting it with cables thrown round (*περὶ*) it. And yet all this was labour lost, because afterwards the boat, which had been hoisted on board with difficulty, was allowed to fall off (*v.* 32).

17. *βοηθείαις*] Stays and braces to keep the ship together. (*Arist.* Rhet. ii. 5.)

— *ὑποζωννύντες*] Undergirding by "cables passed round the hull or frame of the ship,"—commonly called "*frapping* it,"—lest, by the straining of her planks and timbers, the vessel should leak and founder. (*Smith*, p. 106. *Howson*, pp. 373. 405.)

— *τὴν Σύρτιν*] the Lesser Syrtis, or African quick-sand, to the s.w. of Crete.

— *χαλάσαντες τὸ σκεῦος*] A difficult expression. *Chrys.* interprets it *τὰ ἱστία, al. τὸ ἱστίον.* The *Syriac* renders it *velum*, and *Bede* 'laxantes antennas.' *Vulg.* has 'submisso *vase*.'

The *neuter* singular *σκεῦος*, which occurs frequently in N. T. (Luke viii. 16. John xix. 29. Acts ix. 15; x. 11. 1 Thess. iv. 4. 1 Pet. iii. 7. Cp. *Vorst.* de Hebr. pp. 29—33), denotes some single object, and as such is distinguished from the *feminine σκευή, supellex.* And *σκεῦος*, with the definite Article, as here, signifies some special object of importance,—that which might be called *κατ' ἐξοχὴν τὸ σκεῦος.*

Sailors, acquainted with the practice of ancient navigation, are best qualified to determine what that special object would be. On critical grounds we might be led to render it 'the main-yard and sail.' *Some* sail would doubtless be necessary to work the vessel on the starboard tack, i. e. with the right side to windward, so as to keep her off the quick-sand; but a press of canvas such as would not do any harm while they were under the lee of *Claudé* or *Gozzo*, would be attended with danger in such a tempestuous gale as that which had overtaken them; and therefore they might be constrained *χαλᾷν*, i. e. to *lower*—not to furl or reef, but to lower with ropes (see the use of *χαλᾷν* Mark ii. 4. Luke v. 4. Acts ix. 25; xxvii. 30. 2 Cor. xi. 33), *τὸ σκεῦος*, the main-yard and its sail. This is nearly the interpretation of the ancient Expositors; and it is confirmed by a passage of *Seneca* (Ep. 77): "Quoties ventus increbuit, majorque est quàm expedit, *antenna submittitur* (i. e. *χαλᾶται*); minùs habet virium flatus ex humili."

18. *ἐκβολήν*] They were casting out the freight, to lighten the ship while it was tossed by the storm. See LXX, Jonah i. 5, *ἐφοβήθησαν οἱ ναυτικοὶ, καὶ ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν, τοῦ κουφισθῆναι ἀπ' αὐτῶν.* They lost *their* freight, as St. Paul had prophesied *v.* 10; but, as *St. Aug.* says (in Ps. 132), "*Paulus* in corde ferebat patrimonium fidei suæ, quod nullis fluctibus, nullis tempestatibus potuit auferri." He had learnt "opus esse mercibus quæ cum naufrago enatent."

On the *ἐκβολὴ* resorted to in a storm, see *Blomf. Æschyl.* S. c. T. 775, *πρόπρυμνα δ' ἐκβολὰν φέρειν ἀνδρῶν ἀλφηστᾶν ὄλβος ἄγαν παχυνθείς.*

19. *τὴν σκευήν*] The furniture (not nautical tackle), beds, tables, &c.

— *ἔῤῥιψαν*] So A, B, C.—*Elz. ἐῤῥίψαμεν.*

21. *ἀσιτίας*] Anxiety and fear had taken away all appetite for food, and had produced nausea and disgust for it.

— *σταθεὶς ὁ Παῦλος ἐν μέσῳ*] The storm, by God's permission, was raised by the Prince of the Power of the Air (Eph. ii. 2) against the ship that was carrying the Gospel to Italy and Rome; and, humanly speaking, it would have overwhelmed it (*v.* 20).

But it was made subservient by God's overruling Providence, to display the courage of the Apostle, and the power of divine grace, which enabled him to remain firm and intrepid in the tempest, and to inspire others with hope.

The Ship may be compared to the Church, tossed by storms, in her course over the waters of this world. These tempests try the faith, and patience, and courage, of all who, like St. Paul, are strong in grace, and suffer for Christ. They serve to exercise and to prove them, and to manifest the work of the Holy Spirit in their hearts. Perhaps the most effective sermon that St. Paul ever preached was in this storm. Its power will never cease to be felt by those who read the record of it here. And it may serve to fill the heart of every devout reader with comfort and trust, that every Tempest of Persecution which is excited by Satan against the Ship of the Church, will be made eventually conducive to the furtherance of the Gospel, and to the eternal welfare and happiness of God's faithful servants, and to the greater manifestation of His Love, Power, and Glory.

— *κερδῆσαι*] *θησαυρίζεις ὀργὴν*, Rom. ii. 5. So *κερδαίνειν κακὰ, εὑρεῖν ὄλεθρον. Bentley* on Phalaris, pp. 255, 256. Here again the Authorized Version has been censured without reason by some. (*Howson*, p. 411.)

23. *τοῦ Θεοῦ*] *Elz.* places *ἄγγελος before τοῦ Θεοῦ*, but A, B, C, place *ἄγγελος after λατρεύω.* And this appears to be the better reading. In speaking to Gentiles who had no notion of the ministry of Angels, it is not probable that St. Paul would have used the word *Angel* otherwise than subsequently and subordinately to God.

27. *διαφερομένων ἡμῶν*] It cannot, therefore, be assumed (as has been done), that the Wind continued alway the same.—*διαφέρεσθαι* means 'to be carried in *different* directions.' See xiii. 49.

— *Ἀδρίᾳ*] *Ἰόνιον πέλαγος, ὁ νῦν Ἀδρίας, Hesych.* So *Strabo*, ii. p. 185, and other passages quoted by *Howson*, p. 426, showing that writers contemporary with St. Luke apply the term *Adria* and *Adriatic* to that part of the Mediterranean which lies between Greece and Sicily, i.e. the Ionian Sea; and distinguish between Adria and the Adriatic *Gulf*, or Gulf of Venice. (*Ignat.* Mart. 5.)

Compare the account given by *Josephus* (Vit. 3), of his own dangerous voyage to Rome, *βαπτισθέντος τοῦ πλοίου κατὰ μέσον τὸν Ἀδρίαν*, and of his safe arrival at *Puteoli*, after the ship in which he was, containing 600 souls, had been lost, and eighty of them were taken on board by a vessel from Cyrene, in Africa, going to Italy.

— *προσάγειν αὐτοῖς χώραν*] "Lucas opticè loquitur, nautarum more. *Val. Flacc.* ii. 8, 'jam longa recessit Sepias.' *Virg. Æn.* iii. 72, 'Provehimur portu: terræque urbesque recedunt.' *Ovid.* Met. vi. 513, 'Admotumque fretum remis, tellusque repulsa est.' *Cic.* Quæst. Acadd. iv. 25, 'videsne navem illam? stare nobis videtur: at iis, qui in navi sunt, moveri hæc villa.' *Achill. Tat.* ii. 32, *γῆν γὰρ ἐωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὡς αὐτὴν πλέουσαν.*" (*Kuin.*)

σαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε· 29 φοβούμενοί τε μήπως κατὰ τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ηὔχοντο ἡμέραν γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν. 33 Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. 34 [l] Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θριξ ἐκ τῆς κεφαλῆς ἀπολεῖται. 35 [m] Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. 36 Εὔθυμοι δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς. 37 [n] ἦμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσιαι ἑβδομήκοντα ἕξ. 38 Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύοντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. 40 Καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπ-

l 1 Kings 1. 52. Matt. 10. 30. Luke 12. 7. & 21. 18.

m 1 Sam. 9. 13. John 6. 11. 1 Tim. 4. 3.

n ch. 2. 41. & 7. 14. Rom. 13. 1. 1 Pet. 3. 20.

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29. ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας] They cast four anchors from the *stern*; a circumstance which has perplexed Modern critics and sailors; but has been successfully explained by reference to the structure of Ancient Ships. They were alike at both ends, and had only paddle-rudders (πηδάλια, *v.* 40), one on either quarter, which could be triced up, and had hawseholes at the stern.

Besides, the ship in which St. Paul was, was not running, but hove to, when she anchored; and the design was to cut the cables (*v.* 40), and run the ship on the beach at daylight. (*Smith*, pp. 200, 201.)

In anchoring by the *stern* the paddle-rudders were lifted out of the water, and lashed together tightly by their ζευκτηρίαι (*v.* 40), and the rudder-ports or rudder-cases served for hawseholes to the anchors.

30. ἀγκύρας ἐκτείνειν] i. e. under pretence that, being in the boat, into which they would take anchors and their cables, they would *stretch them forth* (ἐκτείνειν) from the bow, so as to steady the ship pitching in the sea.

32. εἴασαν αὐτὴν ἐκπεσεῖν] a striking proof of St. Paul's power over the minds of the Roman soldiers. The first portion of the Voyage had been characterized by opposition to his advice (*v.* 11); the latter is distinguished by compliance with it.

Such, in brief, is the history, past and future, of the Gospel of Christ.

34. μεταλαβεῖν] So A, B, C.—*Elz.* προσλαβεῖν.

— ἀπολεῖται] So A, B, C, and many Cursives and Versions. *Elz.* πεσεῖται.

35. εὐχαρίστησε] he gave *thanks*, as if what God had promised (*v.* 24) had been already fulfilled. Observe his faith in the storm—and see its effects on others (*vv.* 36, 37).

The words λαβὼν ἄρτον, εὐχαρίστησε, καὶ κλάσας, compared with Luke xxii. 19, 20, and 1 Cor. xi. 23, are remarkable, and suggest that this act may have been also a celebration of the Holy Eucharist.

38. τὸν σῖτον] not the corn—with which it was laden; for, *if* it was a cornship, *that*, viz. its freight, had been cast out before (*v.* 18), but their provisions. As *Chrys.* observes, such was their confidence in St. Paul, that they even cast out their victuals.

39. αἰγιαλόν] a beach,—without rocks.

40. τὰς ἀγκύρας περιελόντες] having cut the cables of the four anchors, by which the ship had been held during the night; and thus abandoned them to the sea (see *v.* 29, εἰς θάλασσαν), in which they were left, by being cut off. The sense of περιελόντες is clear from περιηρεῖτο (*v.* 20).

St. Luke's design in this narrative appears to be to show, that all human aids or appliances were of no use in the storm, and were even discarded as such by the crew. The reader will observe the climax in the enumeration of the successive acts of abandonment,—

(1) They cast overboard the freight (*v.* 18).

(2) They cast overboard *with their own* hands the furniture (σκευὴν) of the ship (*v.* 19).

(3) They cut off the *boat*, in which many of them had intended to escape (*vv.* 30. 32).

(4) They cast their provisions out of the ship into the sea (*v.* 38).

(5) They abandoned their anchors to the sea.

We hear nothing more of the κυβερνήτης and ναύκληρος, who had opposed St. Paul (*v.* 11). He alone stands forth unmoved in the storm. The crew discarded as useless their ordinary helps; and "all hope that they should be saved had been taken away" (*v.* 20).

But they had St. Paul and his Mission on board; and they all came safe to land. "Noli timere, Cæsaris fortunas vehis," was the saying of Julius Cæsar to the panic-struck mariner in the Adriatic; "Nolite timere, CHRISTI Evangelium vehitis," might have been that of St. Paul.

40. ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων] The ship was not steered, as modern vessels are, by a single rudder moving on hinges at the stern, but by two πηδάλια (from πῆδα, *oars*; see the Editor's note on *Theocritus* xxi. 10, whence the English *paddle*), one on either quarter of the stern. This pair of πηδάλια, so arranged, may be seen represented in ancient coins, pictures, and other monuments, in *Smith*, pp. 183. 193, 194. 198, 199. Cp. *Heliodor.* 5, p. 241, τῶν δὲ πηδαλίων θάτερον ἀποβαλόντες. *Lucian.* Toxari, p. 51, τοῦ σκάφους ἤδη πλέοντες ἐκκρεμαννύμενοι τῶν πηδαλίων, and Navig. 5, tom. iii. p. 252, ἀνθρωπίσκος λεπτῇ κάμακι τὰ πηδάλια περιστρέφων. *Ælian.* H. V. ix. 40, ὅτι Καρχηδόνιοι, δύο κυβερνήτας εἰσῆγον εἰς τὴν ναῦν, ἄτοπον λέγοντες εἶναι, δύο μὲν πηδάλια ἔχειν κ.τ.λ.

When the vessel was anchored by the *stern*, as this had been (*v.* 29), these two πηδάλια were lifted out of the water, and were lashed together by the ζεῦγλαι, which seem to have bound them together habitually, thence called here *al* ζευκτηρίαι, *the* rudder-bands; and were capable of being tightened or loosened as need required. Cp. *Eurip.* Helen. 1536, πηδάλιά τε ζεύγλαισι παρακαθίετο, i. e. the rudder-paddles were let *down at* the sides of the ship (παρακαθίετο) by bands (ζεῦγλαι).

These ζευκτηρίαι, by which the πηδάλια had been lifted up out of the water and braced tightly together, were now loosened (ἀνέθησαν), so that the πηδάλια descended into the water, and were ready for use to steer the ship on to the beach.

The ancient Christian Fathers seem to have found special delight in comparing the Church to a Ship; and the reader may not be displeased with the insertion in this place of the following eloquent passage from *S. Hippolytus*, Bishop of Portus, near Rome (de Antichristo, § 9), which illustrates what has been said concerning the *two rudders*, and also throws some light on other portions of St. Luke's narrative; where, in many respects, the

o 2 Cor. 11. 25. ἄραντες τὸν ἀρτέμωνα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41 ° Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμ-
p 2 Cor. 11. 25. βήσας διαφύγῃ. 43 Ὁ δὲ ἑκατόνταρχος P βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾷν,

Alexandrine Vessel carrying St. Paul, and tossed by violent storms, affords a lively picture of the Christian Church.

Θάλασσά ἐστιν ὁ Κόσμος, ἐν ᾧ ἡ Ἐκκλησία, ὡς ναῦς ἐν πελάγει, χειμάζεται μὲν, ἀλλ' οὐκ ἀπόλυται· ἔχει μὲν γὰρ μεθ' ἑαυτῆς τὸν ἔμπειρον Κυβερνήτην ΧΡΙΣΤΟΝ, φέρει δὲ ἐν μέσῳ καὶ τὸ τροπαῖον κατὰ τοῦ θανάτου ὡς τὸν (*read* ὡς ἱστὸν, i. e. like a mast) σταυρὸν τοῦ Κυρίου βαστάζουσα· ἐστὶ γὰρ αὐτῆς πρῶρα μὲν ἡ ἀνατολὴ, πρύμνα δὲ ἡ δύσις, τὸ δὲ κοῖλον μεσημβρία· οἴακες δὲ αἱ δύο Διαθῆκαι (the two Testaments are her two πηδάλια, by which she steers her course). Σχοινία δὲ περιτεταμένα ἡ ἀγάπη τοῦ Χριστοῦ σφίγγουσα τὴν Ἐκκλησίαν (here is a reference to the use of cables for girding the ship and bracing its timbers together; cp. above, *v.* 17) πλοῖον δὲ ὁ φέρει (the σκάφη, or *boat*; cp. above, *vv.* 16. 30. 32) μεθ' ἑαυτῆς τὸ λουτρὸν τῆς παλιγγενεσίας, ἀναπεύσης τοὺς πιστεύοντας (probably the font of baptism is compared to the boat, as conveying and admitting the crew and passengers into the ship). Ὅθεν δὲ ταῦτα λαμπρὰ, πάρεστιν ὡς πνεῦμα, τὸ ἀπ' οὐρανῶν, δι' οὗ σφραγίζονται οἱ πιστεύοντες τῷ Θεῷ· παρέπονται δὲ αὐτῇ ἄγκυραι σιδηραῖ, αὐταὶ τοῦ Χριστοῦ ἁγίαι ἐντολαὶ, δυναταὶ (i. e. powerful and stedfast) ὡς σίδηρος· ἔχει δὲ καὶ ναύτας δεξιοὺς καὶ εὐωνύμους ἁγίους ἀγγέλους παρέδρους, δι' ὧν ἀεὶ κρατεῖται καὶ φρουρεῖται ἡ Ἐκκλησία. Κλίμαξ ἐν αὐτῇ, εἰς ὕψος ἀνάγουσα ἐπὶ τὸ κέρας, εἰκὼν σημείου πάθους Χριστοῦ, ἕλκουσα τοὺς πιστοὺς εἰς ἀνάβασιν οὐρανῶν, i. e. the ship's ladder which conveys aloft to the summit of (the mast), is an image or resemblance of the sign of the Passion of Christ (i. e. of the Holy Eucharist), which draws the faithful up to the ascent of heaven.

Ψηφαροὶ δὲ ἐπὶ τὸ κέρας ἐφ' ὑψηλοῦ αἰνούμενοι τάξις προφητῶν, μαρτύρων τε, καὶ ἀποστόλων εἰς βασιλείαν Χριστοῦ ἀναπαυομένων. Instead of ψηφαροὶ αἰνούμενοι *read* ψήφαρα αἰωρούμενα. Ψήφαρα are the Latin *suppara*, *Senec.* Ep. 77, in Medeâ, 325. *Lucan*, v. 429, "Summa suppara velorum;" or, as *Tertullian* calls them (Apol. 16, ad Nation. 12), *siphara* (ψήφαρα), i. e. *top-sails* (cp. *Smith*, pp. 152. 195). And the Author means to say that the topsails, which are raised aloft to the summit of the mast, and are set there, remind him of the order of Prophets, and Martyrs, and Apostles glorified, and resting in bliss, in the kingdom of Christ.

A similar comparison of the Church to a Ship may be seen in a treatise in *Montfaucon's S. Chrysostom*, vi. tom. vi. p. cv: "Quamvis infestatione Inimici Ecclesia ab sæculi tempestatibus laboret, quibusvis tentationibus pulsetur, naufragium facere non potest, quia Filium Dei habet Gubernatorem: navigat enim fidei gubernaculo, felici cursu per hujus sæculi mare, habens Deum Gubernatorem, Angelos remiges, portans choros omnium sanctorum, erectâ in medio ipsâ salutari arbore crucis, in quâ evangelicæ fidei vela suspendens, flante Spiritu Sancto, vehitur ad portum Paradisi, et securitatem quietis æternæ."

— τὸν ἀρτέμωνα] So A, B, C, and Caten., p. 405.—*Elz.* ἀρτέμονα: the 'small sail' (*Syriac*), the *foresail* fixed at the prow on a bowsprit. See *Juvenal*, xii. 68, describing a ship in a storm:

"———— Inopi miserabilis arte cucurrit
Vestibus extensis, et quod superaverat unum
Velo prora suo,"

which the old Scholiast explains, "*Artemone* solo velificaverunt." Cp. *Isidor.* Orig. xix. 3, as emended by *Mr. Smith*, p. 192, "Dolon est minimum velum, et ad proram defixum *Artemo* dirigendæ potiùs navis causâ commendatum (commendatur?) quàm celeritate," or, as *Bede* says here, "Artemon est *modicum* velum, dirigendæ" &c., as in *Isidore*. Hence the Roman Lawyers said, (*Labeo*, Digest. 50, tit. 16, leg. 242), "Malum navis esse partem, Artemonem autem non esse" (*Meyer*), and cp. *Böckh* (Urkunden des Attischen Seewesens, p. 140), who rightly calls it the smallest sail.

They let the vessel drive before the breeze, by a single small sail. All these incidents are mentioned with so much minuteness by St. Luke, in order to show that *vain was the help of man*, and that their preservation (and they were *all* preserved) was due, not to any human means, but to God's mercy *alone*, especially to his faithful servant and prisoner, St. Paul (see *v.* 24).

Doubtless also the Holy Spirit in dictating this beautiful narrative, designed to suggest the reflection, that whenever and wheresoever it is God's will that the Gospel shall be preached, no storms raised by the Evil One against Christ's Church can obstruct her course; and that though all human aids fail her, though the material vessel is split in fragments, and scattered over the waves,—though the earth itself is wrecked and dissolved,—He can bring her and hers by a single Artemon to shore.

41. περιπεσόντες] this word does not indicate human contrivance, but a περιπέτεια of Divine Providence. They had selected a creek having a beach, into which they desired, if possible, to thrust in the ship (*v.* 39). But this would not have been effected unless they had fallen into a τόπος διθάλασσος. This may be explained from reference to the Chart of St. Paul's Bay, Malta (*Smith*, 124. *Howson*, 422), where is the small island Salmonetta, which produces a current that would carry a ship into a small cove in the τόπος διθάλασσος, which, by its approximation to the shore, the island makes between itself and the beach [1].

"The sea rushing into the Bay from the N.E. strikes against the outer point of this small island, which causes it to divide and meet again at the inner point, in a small Cove, where any Ship-Master would run his ship, if in distress, and unable to get off the sand." (*Cole.*)

— τὴν ναῦν] they thrust in the ναῦν. Observe the word ναῦν, not πλοῖον, which had hitherto been the word used throughout the narrative; πλοῖον occurs *thirteen* times in this chapter, and the word ναῦς had never been used as yet;

Indeed, the present is the *only place* where the word ναῦς is found in the New Testament;

There is a great force in it here. The vessel had formerly been a noble πλοῖον, for *sailing* (εἰς τὸ πλεῖν); but now that it has lost its freight, its tackle, its boat, its provisions, its anchors, its all—it is reduced to a ναῦς, a *hull*, not fit to *sail*, πλεῖν, but only νεῖν, *to swim*.

— ἡ πρύμνα ἐλύετο] the stern was going to pieces, while the foreship stuck fast.

St. Paul had been already in three shipwrecks before this (2 Cor. xi. 25). How little, after all, do we know of the great Apostle's sufferings for Christ!

[1] The following is from the Sailing Directory, 1834:—

ST. PAUL'S BAY.—This is divided from *Melleha Bay* by the *Peninsula of Salmona*, on the hilly part of which stands a *square building*, commonly called the *Salmona Palace*; and at the extremity of this peninsula is a low and irregularly-formed island, named *Salmona Island*, already noticed; this constitutes the northern part of *St. Paul's Bay*. There are a few rocks at its eastern point, extending outward nearly half a cable's length; and at the distance of a cable's length you will have clear ground, with from ten to fourteen fathoms.

The east end of *Salmona Island*, and the *Point of Kauro*, are distant from each other above one mile, and bear N.W. by W. and S.E. by E. (N.W.½N. and S.E.½S.), the bay running in W.S.W. (W.½S.). The depth of water between the *island* and the point is eighteen fathoms, from whence it lessens to fourteen, ten, eight, and at the further end three fathoms, where there are a *sandy beach* and a rivulet. About a quarter of a mile to the southward of *Salmona Island* is a patch of *foul ground*, over which the least depths are six and a half and seven fathoms. The harbour is open to easterly and north-easterly winds; but it is a safe place for small vessels, with good holding-ground; and so long as your cables will hold, your anchors will never drag. The best anchorage is *abreast of the small cove* on your starboard side going in, where you will find from six to ten fathoms, mud and clay. Small vessels may haul into the cove, and lash themselves together in a tier, having an anchor out to the SS. Eastward, and no winds can injure them.

Within *Kauro Point* you will see a *small tower* and *battery*, called the *University*; another battery, *Elbena*, stands three quarters of a mile further in, and beyond that is St. Paul's Tower. There are also three other *batteries* defending the *Points of the Bay*, two of which are situated near the beach at the bottom of the *Bay*. From *Kauro Point* the land runs S.E. by E. (S.E.½S.) for five miles, towards the *Lighthouse of Valetta*.

ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι· 44 καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου· [q] καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν. q ver. 22. Ps. 107. 28—30.

XXVIII. 1 [a] Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται. a ch. 27. 26.
2 [b] Οἵ τε βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἅψαντες γὰρ πυρὰν, [c] προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος. 3 Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θέρμης διεξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. b Rom. 1. 14. 1 Cor. 14. 11. Col. 3. 11. c Matt. 10. 42. Heb. 13. 2.
4 Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, [d] Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν. 5 [e] Ὁ μὲν οὖν ἀποτιναξάμενος τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν. 6 [f] Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον αὐτὸν εἶναι θεόν. d John 7. 24. e Mark 16. 18. Luke 10. 19. f ch. 14. 11.

7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. 8 [g] Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. 9 Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο· 10 οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρείας. g James 5. 14, 15.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις· 12 καὶ καταχθέντες εἰς Συρακούσας,

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44. πάντας διασωθῆναι] Perhaps some were *saved spiritually* by the evidence they had seen of Paul's prophetic power (see *vv.* 10. 22. 26), and by being led thereby, and by his miracles (xxviii. 9, 10) to listen to the Gospel; and thus the storm in Adria brought them to an eternal calm.

CH. XXVIII. 1. ἐπέγνωμεν] So A, B, C.—*Elz.* ἐπέγνωσαν.

— Μελίτη] Malta. The theories which suppose this to be any other than Malta, and particularly to be Melida in the Adriatic Gulf, seem to proceed from a misunderstanding of the word Ἀδρία in xxvii. 27, and from other similar misconceptions. See *Biscoe*, p. 67. *Smith*, Dissertation ii. p. 160. *Howson*, p. 426. It is by no means probable that an Alexandrine ship on its way toward Rome (*v.* 11), would be found wintering at an island in the Gulf of Venice; but it would be very likely to winter at *Malta*.

2. οἱ βάρβαροι] Rom. i. 14. 1 Cor. xiv. 11. People who spoke a strange language, i. e. neither Greek nor Latin. *Ovid*, Trist. v. 10. 37, "*Barbarus* hic ego sum, quia *non intelligor* ulli." Hence the dialect here was probably African or Phœnician. (*Rosenm.*, *Kuin.*, *Biscoe*. *Prof. Blunt* on Duties of Parish Priest, p. 48.) The Greeks called all others, even the Romans, βαρβάρους. "*Barbari* antiquitùs omnes dicebantur exceptis *Græcis*." (*Festus.*)

As the Jews called all Gentiles Greeks, so the Romans and Greeks called all others barbarous.

By calling the Maltese βάρβαροι, St. Luke shows that he is writing as a Hellenist to Hellenists.

And here, and *v.* 10, St. Luke draws silently a contrast between the kindness of these so-called barbarians, and the conduct of those who despised the rest of the world as barbarous, and yet had treated St. Paul in a barbarous manner—the Jews and Romans at Cæsarea. We hear of no miracle wrought before Felix by St. Paul, in his two years imprisonment at Cæsarea, or before Festus and Agrippa; but he worked many miracles among these civilized barbarians.

— οὐ τὴν τυχοῦσαν] See above, xix. 11.

— ἅψαντες πυράν] into which the viper was afterwards cast; see on *v.* 4.

3. ἀπό] So A, B, C, G, H, and Caten. p. 407.—*Elz.* ἐκ. The sense is, the Viper *had been taken up in* the sticks by St. Paul, which were laid by *him on the fire, and* was driven forth from them (ἀπὸ τῆς θέρμης, *by the force of the heat*), and passed through them and seized on *his hand.*

4. οἱ βάρβαροι—ἔλεγον πρὸς ἀλλήλους] in their own tongue; neither Greek nor Latin (*v.* 2). This mention of what the *barbarians said* (viz. that St. Paul was a murderer, &c.), and which evidently they imagined would not be understood, is another silent evidence of power, in the Apostles and Evangelists, to understand and speak languages which they had not learnt, and were not supposed to know; just as they understood what was said in the Lycaonian dialect, and spoke it to the people at Lystra. See above, Acts xiv. 11, and on ii. 4.

— ἡ δίκη] rather it was the malice of the Evil One, who had hoped that St. Paul would perish in the storm, which he, as Prince of the power of the air (Eph. ii. 2), had been permitted by God to raise (cp. Job i. 12. 19), that he might defeat his mission to Rome. "Vipera fixit, *Dæmonis* arma gerens," says *Arator* (ii. 1157), and "Prædo venit,—sed præda jacet." The same God who delivered Paul from the sea, saved him from the serpent (see Christ's prophecy, Mark xvi. 18), and enabled him to cast it into the fire—a figurative and prophetic emblem of what awaits him who is the Old Serpent, the ὄφις ἀρχαῖος (Rev. xii. 9; xx. 2), the Enemy of the Church, which he endeavours to destroy by the storms of persecution (Rev. xii. 14, 15), and by the venom of heresy; and whose doom it will be to be cast εἰς λίμνην πυρός, into the lake of fire, Rev. xx. 10.

5. ἀποτιναξάμενος] 'having shaken off from himself.' So A, G, H.—*Elz.* has ἀποτινάξας.

6. θεόν] placed thus emphatically at the *end* of the sentence by A and B.—*Elz.* has θεὸν αὐτὸν εἶναι.

7. τῷ πρώτῳ] his official title, the πρῶτος Μελιταίων, or *Primus Melitensium*. See the Inscription in *Biscoe*, p. 67. Cp. *Blunt*, p. 48. *Smith*, 148. *Howson*, 425.

8. δυσεντερίῳ] So A, B, G, H. Cp. *Lobeck*, Phryn. p. 518.

— ἰάσατο] a reward for hospitality.

10. τιμαῖς ἐτίμησαν] with presents, gifts, and offerings (*Chrys.*). See 1 Tim. v. 17.

11. Διοσκούροις] The figures of the two sons of Jove, Castor and Pollux, the supposed patrons of sailors in the heathen world (*Horat.* Carm. i. 3. 2; iv. 8. 31. *Catull.* iv. 27. *Theocrit.* xxii. 1), which were at the prow's head, and were the *insigne*, by which the ship was known. On the *insignia* of ships, as distinct from their *tutela*, see *Ruhnken's* Dissertation, ed. 1771. *Blomfield*, Æschyl. S. c. Theb. 196.

It is the custom, says the *Bishop* of *Alexandria* (*St. Cyril*, in

ἐπεμείναμεν ἡμέρας τρεῖς· 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ
μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους· 14 οὗ
εὑρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως
εἰς τὴν Ῥώμην ἤλθομεν. 15 Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν
h ch. 21. 5. 3 John 6, 8. h ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· οὓς
1 Ps. 27. 14. ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ i ἔλαβε θάρσος.
k ch. 24. 23. & 27. 3. 16 k Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους
τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσ-

Caten. here), for Alexandrine vessels to have such figures as these on the right and left of the *Prow*.

St. Paul did not scruple to sail in a vessel with *heathen* deities for its *insigne;* and the Holy Spirit has vouchsafed to mention their name.

For what reasons?

(1) Perhaps to remove such scruples as troubled the mind of *Tertullian* (see his "De coronâ militis" and "De Idololatriâ") in ancient times, and of quakers and some others in modern, and to teach the nature of Christian Liberty (viz.), that Christians may freely and without sin communicate with idolaters in the common concerns of life, such as navigation, commerce, and language, &c. (1 Cor. v. 9, 10), although they must at the same time take care not to communicate with them in any act of idolatry (1 Cor. x. 21. 2 Cor. vi. 14—16. Eph. v. 11).

(2) To correct the spirit of self-righteousness which has made distinctions and differences in the Church, on the plea of conscientious objections to the use of certain words and names derived from heathen uses, such as the *days of the week*.

(3) To suggest the reflection, that the Gospel of Christ would appropriate and consecrate all things to itself;

The Gospel is presented to us in this divine history as sailing towards Rome in an *Egyptian* ship, with a heathen sign. *S. Cyril* quotes happily the LXX of Isa. xi. 14, speaking of Christian Missions, *μετασθήσονται ἐν πλοίοις ἀλλοφύλων, θάλασσαν ἅμα προνομεύσουσι.*

It is worthy of remark, that the ancient enemy of the Church of God, *Egypt*, was made to furnish two of the ships (Acts xxvii. 6; xxviii. 11) which conveyed the Apostle of the Gentiles, in his way to preach the Gospel to the great Metropolis of the Heathen world. The Gospel of the Son of God is carried in a ship with a Heathen sign, called from the sons of Jove. It was about to subdue heathen Rome, and to make the Mistress of the world pass under the mild yoke of the Cross. It was about to plant the cross of Christ in the centre of the blood-stained Colosseum, to erect the statues of Peter and Paul on the summits of its Egyptian obelisks, and to convert the Pantheon of Agrippa into a Christian Church.

Here is a striking prophecy and pledge of the future subjection of all earthly powers and opposing forces beneath the feet of Christ; and of the future manifestation of His Omnipotence in making them all subsidiary and subservient to the triumph of His Gospel.

13. *περιελθόντες*] not by a straight course, but tacking; the wind not being favourable, for it is added that *after one day*, the *south wind* (which was favourable) sprung up abaft (*ἐπεγένετο*), and so on the *second day* they arrived at Puteoli—a distance of 182 miles from Rhegium. On the rate of sailing of ancient ships, see *Smith*, p. 209, who understands *δευτεραῖοι* as equivalent to *τῇ ἐξῆς ἡμέρᾳ*.

— *Ποτιόλους*] 150 miles from Rome, now *Pozzuoli*, on the Bay of Naples, an *ἐμπόριον μέγιστον*, *Strabo*, v. p. 376; especially for Alexandrine Corn-Ships. (*Seneca*, Epist. 77.)

There is an interesting fact, recorded in connexion with *Puteoli*, in the Martyrdom of St. Ignatius the disciple of St. John (p. 568), viz. that, when on his way to his martyrdom at Rome, he was brought to Puteoli, he desired to *land* there in order that he might follow the steps of *St. Paul* (*κατ' ἴχνος βαδίζειν θέλων τοῦ ἀποστόλου Παύλου*); an incident confirming the genuineness and authenticity of the Acts, and perhaps, also, showing its influence in primitive times.

14. *ἡμέρας ἑπτά*] In order, probably, to spend a Lord's-Day with them. See above, on xxi. 27.

— *οὕτως εἰς τὴν Ῥώμην ἦλθον.*] An interesting and picturesque description of the route from Puteoli to Rome, may be seen in *Howson*, ii. 437—447. See also *Sir W. Gell's* Work on Rome and its Vicinity, and *Nibby's* Contorni di Roma.

15. *οἱ ἀδελφοὶ – ἐξῆλθον*] to meet Paul, from whom they had received an Epistle (that to the Romans) more than three years before.

— *Ἀππίου φόρου καὶ Τριῶν ταβερνῶν*] The former, "*Appii Forum*," a station marked in the Roman Itineraries as about thirty-three miles from Rome; the "*Tres Tabernæ*" twenty-three miles from Rome.

The former, *Appii Forum*, reminds the reader that they were on the "*Appian Way*." (See *Sir W. Gell*, art. "Via Appia.") Another suggestion, therefore, is here offered of the same glorious truth, as that stated above (*v.* 11).

These were two itinerary stations on the great *Via Appia*, the "Regina Viarum," the Queen of Roads (*Cic.* ad Att. ii. 10. *Hor.* Serm. i. 5. 3), on which Rome sent her armies through the Southern and Eastern regions of the world;

The conquests of the *third* monarchy (that of *Alexander* the Great. See Daniel ii. 39; vii. 6; viii. 8. 21) had provided a common language for the Gospel—Greek;

Alexandria, the great commercial capital of Egypt, and named from the great Conqueror himself, provided two ships to convey the great Apostle of the Gentiles toward Rome, the capital of the world;

The *fourth* great monarchy, the *Roman*, had made great military *Roads* in Europe and great part of Asia for her own conquests, as she thought; but in God's good purposes they became Highways for the Gospel. She stratified Europe. He evangelized it.

It is interesting to trace the progress of the Apostle on the great Roads of the Roman Empire, e. g. on the *Via Egnatia*, by which he is brought into Greece, and now on the *Via Appia*, by which he enters Rome.

The journeys of the Apostles and Apostolic Missionaries could not have been effected, had it not been for the engineering energy of heathen Rome, whom God employed as a *κελευθοποιὸς* for Christ. The Military Roads of her Legions were paths for the Prince of Peace.

Will not the world one day see similar results, in future conquests of the Gospel under God's Allwise and Almighty Providence, by means of Railroads and of Steam?

India herself is opening her arms. The great lines of her railways are doing the missionary work of the Baptist, the forerunner and herald of Christ (Isa. xl. 4). And as the ship bearing a heathen sign ("Castor and Pollux") carried the Apostle of the Gentiles to Italy, and the Basilicas and Temples at Rome have become Christian Churches, so the time may arrive when some of the magnificent Temples of India may be changed into Christian Cathedrals.

16. *στρατοπεδάρχῃ*] "Burrho, præfecto prætorio" (*Pearson*), i. e. if St. Paul arrived at Rome before the spring of A.D. 62, when Burrhus died. *Tacit.* Ann. xiv. 51, 52. *Dio*, 62, 13. *Sueton.* Ner. 35. *Wieseler* (p. 86), following *Bp. Pearson* (p. 389), infers that the words *ὁ στρατοπεδάρχης* intimate that there was *only one* Commander of the Prætorian Guard, or Imperial Household Troops, and that therefore St. Paul must have arrived *before* the death of Burrhus, i.e. the spring A.D. 62, after whom there were *two* *στρατοπεδάρχαι* (*Tacit.* Ann. xiv. 51). It may be so, but *ὁ στρατοπεδάρχης* might (as *Meyer* observes, pp. 18. 465) be used to indicate the Officer then *on duty* at the Palace.

It was a providential circumstance that prisoners who were sent, on Appeal to Rome, were consigned to the custody of the Chief of the Imperial Guard. See *Joseph.* Ant. xviii. 6. 6. *Plin.* Ep. x. 65. Thus St. Paul's bonds became manifest in Christ, *ὅλῳ τῷ πραιτωρίῳ καὶ ἐν τοῖς λοιποῖς πᾶσι* (Phil. i. 13), and the Gospel was brought home to the hearts of those of Cæsar's household (Phil. iv. 22).

It is probable that the *πραιτώριον*, of which the *στρατοπεδάρχης* had the command, was the barrack of the Guards, on the N.E. of the City, outside the walls, near the Porta Nomentana. See *Tacit.* Ann. iv. 2, and other authorities in *Winer*, ii. p. 330. *Wieseler*, p. 403. *Lewin*, p. 750, and *Howson*, ii. pp. 448. 510.

On the probability of St. Paul's communication through Burrhus with Seneca and others, see *Hieron.* Scrip. Eccl. 12. *Burton*, Lectures, pp. 261—267. *Fabric.* Cod. Apocr. p. 880. Bibl. Lat. ii. 121. *Gieseler*, § 26.

σοντι αὐτὸν στρατιώτῃ. 17 [l] Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγε πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἰεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων 18 [m] οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19 [n] Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι. 20 [o] Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι. 21 Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. 22 [p] Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι [q] πανταχοῦ ἀντιλέγεται. 23 [r] Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπό τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 [s] Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. 25 Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν, Ὅτι [t] καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν 26 [u] λέγον, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 27 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. 28 [v] Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ· [x] αὐτοὶ καὶ ἀκούσονται. 29 Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

l ch. 21. 33. & 24. 12—14. & 25. 8.
m ch. 22. 24. & 24. 10. & 25. 8. & 26. 31.
n ch. 25. 11.
o ch. 23. 6. & 24. 21. & 26. 6, 7, 29. Eph. 6. 20. 2 Tim. 1. 16.
p ch. 24. 5, 14.
q Luke 2. 34. 1 Pet. 2. 12.
r ch. 26. 6. & 4. 14.
s ch. 17. 4.
t Ps. 81. 11, 12. Jer. 5. 21. Ezek. 3. 6, 7. & 12. 2.
u Isa. 6. 9, 10. Ezek. 12. 2. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.
v ch. 13. 46. & 18. 6. Luke 24. 47.
x ch. 22. 21. & 26. 17, 18. Matt 21. 41. Rom. 11. 11.

St. Luke's account of the treatment which St. Paul received at Rome, is illustrated by the narrative of *Josephus* (Antiq. xviii. 6. 7), concerning the detention of Agrippa I. in the same city, under Tiberius, εὑρίσκετο αὐτῷ παρὰ τοῦ Μάκρωνος (the successor of Sejanus) στρατιωτῶν τε μετρίων ἀνδρῶν, οἳ παραφυλάξειαν αὐτὸν ἐν φρουρίσιν, καὶ ἑκατοντάρχου ἐφεστηκότος τε ἐκείνοις καὶ συνδέτου ἐσομένου, λουτρά τε καθ' ἡμέραν συγχαρεῖσθαι, καὶ ἀπελευθέρων καὶ φίλων εἰσόδους, τήν τε ἄλλην ῥᾳστώνην ἢ τῷ σώματι γένοιτ' ἄν· εἰσῆεσάν τε πρὸς αὐτὸν φίλος τε Σίλας κ.τ.λ.

— στρατιώτῃ] "Ad quem vinctus est." (*Grot.*)

19. ἠναγκάσθην] "I was *constrained* to appeal to Cæsar,"—an answer to the objections of the Jews, that, in a question of Religion, he had appealed from the Spiritual Court, that of the Sanhedrim at Jerusalem, to a temporal and heathen Power, and had so been guilty of profane and sacrilegious outrage against their national Faith, and against Jehovah Himself. St. Paul says that he did not act thus *voluntarily*, but was *compelled* to take this step by the Jews themselves.

We may observe here again the wonderful operation of Divine Providence in overruling the machinations of the enemies of the Gospel into means for its furtherance;

The Jews arrested and would have killed Paul. By their iniquitous and treacherous manœuvres against him, they showed even to the Chief Captain that he could have no hope of justice from them. He was therefore sent by night to Cæsarea (xxiii. 23). Festus proposed that after two years' imprisonment he should go up again to be judged at Jerusalem (xxv. 9). But the Jews had showed their inveterate malice by another conspiracy to slay him by the way (xxv. 3). In a word, St. Paul was *compelled* by the Jews themselves to appeal for justice from the Spiritual Court at Jerusalem to the tribunal of Nero at Rome.

A striking proof of the corrupt state of the spiritualty. No wonder its candlestick was removed.

All this was foreseen and pre-announced by God, and was made instrumental by Him for the propagation of Christianity, and for the transfer of its Mission from the centre of Judaism to the Metropolis of the Heathen World. Thus the malice of the Jews recoiled against themselves, and was used as an instrument for the glory of Christ.

21. ἡμεῖς οὔτε γράμματα] This statement of non-communication between the Jews of Jerusalem and Rome is remarkable, and has been used by some in modern times as an argument against the veracity of this History. But it must be remembered that St. Paul did not appeal to *Cæsar* till near the end of his confinement at Cæsarea. Festus, the successor of Felix, had wished to decide the Cause at Jerusalem (xxv. 9); and it was doubtless a surprise both to him and to the Jews to hear St. Paul say, "I appeal unto Cæsar" (xxv. 11).

Before St. Paul had made this appeal, the Jews of Jerusalem had no reason for writing to those at *Rome* concerning Paul; for they had no ground for supposing that he would go there. And *after* appeal had been made, it does not seem that they had any opportunities of sending communications to Rome, on account of the expiration of the season for navigation to Italy. Nor indeed would they have been very anxious to write concerning him after the declaration of the Jewish king Agrippa acknowledging his innocence, and that he might have been set at liberty if he had not appealed to Cæsar (xxvi. 32).

22. πανταχοῦ ἀντιλέγεται] A fulfilment of Simeon's words, Luke ii. 34, σημεῖον ἀντιλεγόμενον. The Jews are specially described as a λαὸς ἀντιλέγων. See Rom. x. 21. Isa. lxv. 2, in LXX. Acts xiii. 45; xxviii. 19.

25. ῥῆμα ἕν] 'one word,' after so many disputations; one, and that from their own Scriptures; showing that their incredulity was foreseen and foretold by God, and that the rejection of the Gospel by the Jews is therefore no argument against it, but rather an evidence of its truth.

— τοὺς πατέρας ἡμῶν] He claims their fathers as *his* own.

26, 27.] See Matt. xiii. 14, 15.

28. γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ] St. Paul never disguised from the Jews his design of going to the Gentiles. As Bengel observes,—On the rejection of the Gospel by the Jews, he declared that intention to them at Antioch, xiii. 46; at Corinth, xviii. 6; and now, for the third time, he declares it at Rome. Thus he gave them a triple warning in Asia, in Greece, in Italy (see Tit. iii. 10).

29. καὶ—συζήτησιν] Not in A, B, E, and some Cursives and Versions.

30 Ἔμεινε δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς
y ch. 4. 31. Eph. 6. 19. εἰσπορευομένους πρὸς αὐτὸν, 31 y κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ
διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παῤῥησίας
ἀκωλύτως.

30. διετίαν ὅλην] Two whole years in St. Paul's life without any incident mentioned by St. Luke;

This silence is an impressive proof that the *arrival* of the great Apostle at *Rome*, the great capital of the world, is the culminating point of the history. "Paulus Romæ apex Evangelii." (*Bengel.*)

As *Chrys.* observes, St. Paul had suffered shipwreck, but by that shipwreck he was made more illustrious. And now, like some noble conqueror who has gained a great naval victory, he enters the royal City of Rome, the capital of the world.

The rest may be inferred from what *had* been already said and done by the Divine Head of the Church, in guiding and preserving him till he set foot in safety in that city; and from the words of comfort and joy with which the book concludes.

It is to be regretted, that through want of attention to such considerations as these, this divine Book has been disparaged by some as a fragmentary narrative. Like all other works of the Holy Ghost, it is a well-ordered and harmonious whole. It designs what was best to be done for a History of the Apostolic Church, and it performs fully what it designs. On this topic, see further in the Introduction prefixed to this Book.

31. ἀκωλύτως] The Acts of the Apostles is a record of trouble and suffering, like all other Books of the New Testament, and is also like them in this, that it ends happily. See particularly the end of St. Luke's Gospel (xxiv. 50 - 53).

There is something musical in the cadence of the word ἀκωλύτως, reserved for the end of this Book. The word commences with a short syllable, followed by three long ones (a first Epitrite), and so is expressive of steadiness, firmness, and stability; of motion succeeded by rest; of action consummated and settled in repose. Compare the word ἐκοιμήθη, a word of like quantity (⏑ – – –), closing the history of St. Stephen's martyrdom (Acts vii. 60).

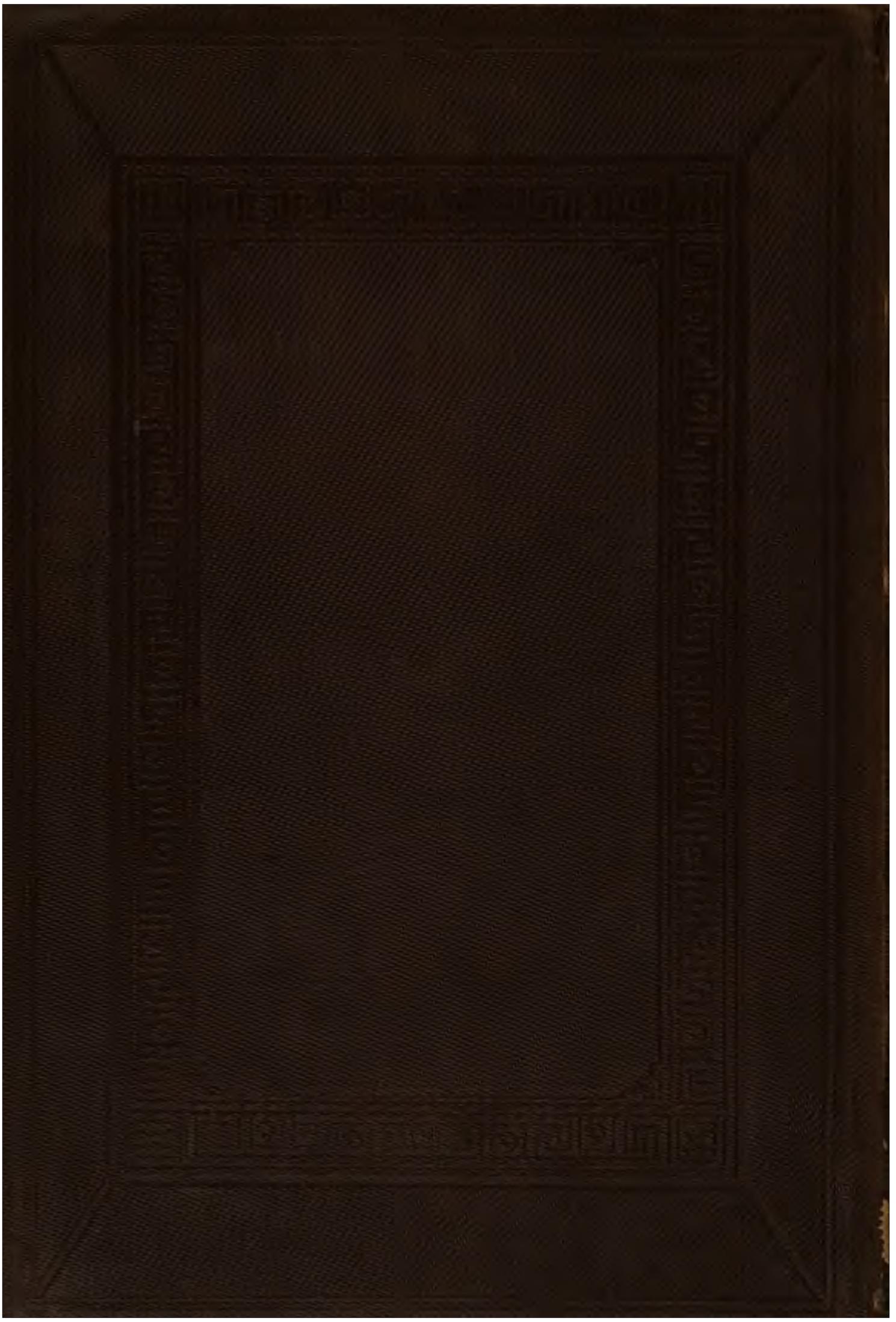
A beautiful emblem of the History of the Church of Christ, and of the life of every true believer in Him.

END OF PART II.

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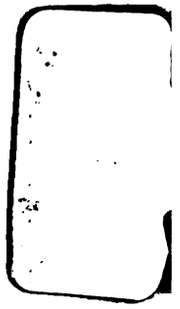
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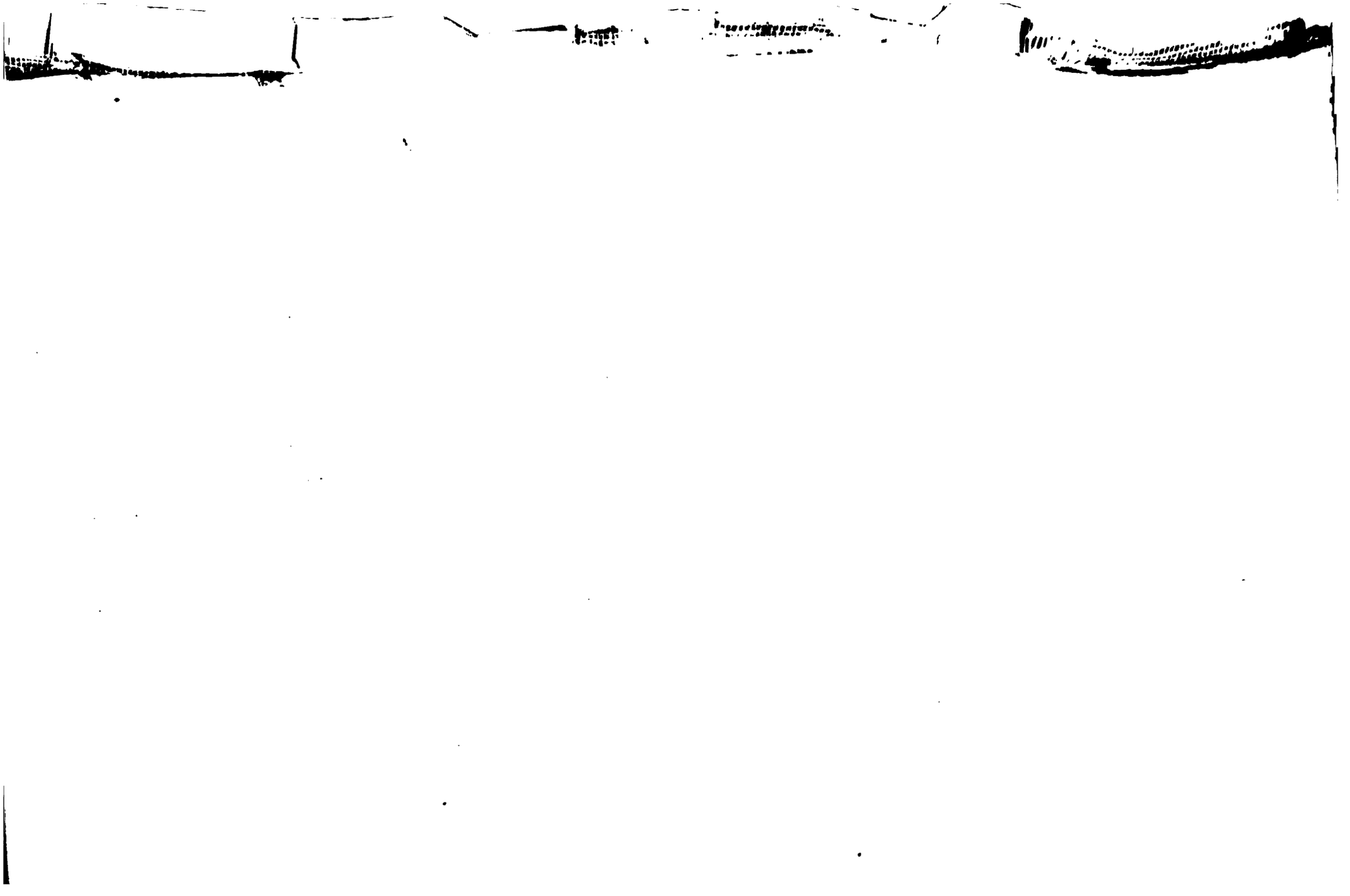
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THE

NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

IN THE ORIGINAL GREEK:



WITH NOTES,

BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER.

PART III.—ST. PAUL'S EPISTLES.

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ORDER OF THE EPISTLES OF ST. PAUL

AS ARRANGED IN THIS EDITION[1].

1 Thessalonians.
2 Thessalonians.
Galatians.
1 Corinthians.
2 Corinthians.
Romans.
Ephesians.
Colossians.
Philemon.
Philippians.
Hebrews.
1 Timothy.
Titus.
2 Timothy.

COMPARATIVE TABLE

OF THE

ORDER OF THE EPISTLES OF ST. PAUL IN THIS EDITION AND IN OTHER EDITIONS.

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2 Thessalonians	27	1 Corinthians	78
Galatians	43	2 Corinthians	145
1 Corinthians	78	Galatians	43
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Colossians	309	1 Thessalonians	6
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[1] The *Text* of these Epistles, arranged in chronological order, and printed in the same type as the present Volume, may be had *separately*; as specified in the Advertisement at the end.

PREFACE.

SOME explanation may be required of the reasons which have led to the adoption of the order in which the Epistles of St. Paul are arranged in the present Edition.

That order is designed to be chronological; in other words, the Epistles are placed according to the time in which they appear to have been written.

Let it be premised, however, that this arrangement does not imply any disparagement of the order in which they are usually disposed in other editions of the Original, and in the English Authorized Version of the Holy Bible.

That order has its appropriate uses. It has been received for many centuries in our own and other countries. The Calendar of our Liturgy is conformed to it. It could not therefore be disturbed without much consequent embarrassment.

But the question may properly be entertained,—whether, in addition to that common order, another arrangement may not also be provided for private use?

The order commonly received, it is well known, is not chronological.

The Epistle to the Romans, which there stands first, was written after the Epistles to the Galatians and to the Corinthians; and it is generally acknowledged, that the two Epistles to the Thessalonians, which are placed in the common order among the last, were the first Epistles written by St. Paul.

Various and conflicting opinions have been given concerning the reasons which produced the common arrangement.

Some ancient writers supposed, that it was caused by considerations of the comparative proficiency of those persons to whom the Epistles were addressed [1]. Others conjectured that it arose from regard to the importance of the Cities to which the Epistles were respectively sent, or to the length and copiousness of the Epistles themselves [2].

The last opinion seems to be most probable [3].

The order commonly received is not, however, precisely that in which the Epistles are found in the most ancient Manuscripts. In very early copies of collections of St. Paul's Epistles, the Epistle to the Hebrews was placed between the Epistles to the

[1] So *Primasius*, Præfat. in Epistolas Pauli (p. 416 of Vol. 68 of Migne's Patrologia), "Movet quosdam, quare Romanorum Epistola in *primo* sit posita, cùm eam *posteà* scriptam ratio manifestet. Unde intelligendum est, ita omnes Epistolas ordinatas, ut prima poneretur, quæ ad inferiores (qu. infirmiores?) fuerat destinata, et per singulas Epistolas gradatim ad perfectiores veniretur."

[2] See *Theodoret*, Præfat. in Epist. S. Paul. p. 8, Vol. iii. ed. Hal. 1771.

[3] And has been adopted by *Dr. Mill*, Prolog. N. T. num. 237; and by *Dr. Lardner*, History, Vol. iii. p. 457, ed. Lond. 1815.

Galatians and the Ephesians [1]. And in most ancient Manuscripts now extant [2], the Epistle to the Hebrews is placed *before* the Epistles to Timothy and Titus [3], and not *after* them, as in the majority of modern editions.

It is also worthy of remark, that in the earliest Manuscripts which have been preserved to us, the Epistles of St. Paul are placed *after* [4] the General Epistles of St. James, St. Peter, St. John, and St. Jude, and not *before* them, as in the common order.

In addition to such considerations as these, the following reflections presented themselves to the Editor of this volume.

The present Edition of the Greek Testament is designed mainly for the use of younger students of Theology.

What therefore is the order, in which the Epistles of St. Paul may be read most profitably by them?

There seemed to be only one answer to this inquiry,—The order of *time*.

In confirmation of this opinion, the following reasons may be adduced;

It has pleased Almighty God to bestow upon His Church an Apostolic History, as well as Apostolic Epistles. The Apostolic History, written by St. Paul's faithful companion the Evangelist St. Luke, illustrates the Apostolic Epistles, and is illustrated by them.

But the benefit of this mutual illustration is much impaired, if the Apostolic Epistles are not studied in connexion with, and in the order of, the Apostolic History.

On the other hand, if the Epistles of St. Paul are read according to the sequence of time, the student has at hand an inspired running comment upon them in the Acts of the Apostles.

Again; if the theological student does not read St. Paul's Epistles in chronological order, but approaches them in that order in which they are commonly presented to his view, he will commence his task with the most difficult of all the Epistles of St. Paul,—the Epistle to the Romans.

He will enter upon his arduous undertaking without due previous preparation, and will find himself perplexed, and perhaps discouraged; and he may even be betrayed into distressing doubts, or dangerous errors, from which he would have been preserved, if he had come to the study of that Epistle in the natural order of time, when he would have been familiarized with the thoughts, the diction, and the teaching of the great Apostle; and would thus have been prepared and qualified for the study of the Epistle to the Romans by the previous discipline and training, which would have been afforded him by a careful perusal of those other Epistles which were written by St. Paul before the date of that Epistle.

Another reflection suggests itself here. All who believe the Gospel, regard the Apostle St. Paul with religious reverence, as a chosen vessel of God to bear His Name before the Gentiles [5], and acknowledge him to have been a wise master-builder of the Church [6]; and they are persuaded, that the Epistles written by his instrumentality were

[1] See *Cardinal Mai's* note in his edition of the Codex Vaticanus, Vol. v. p. 429, Rom. 1858.
[2] In the Alexandrine MS., the Vatican MS., the Codex Ephrem, and the Coislinian MS.
[3] As it is in *Lachmann's* Edition, Berolini, 1850.
[4] As they are in the editions of *Lachmann*, Berolini, 1850, and *Tischendorf*, Lipsiæ, 1859.
[5] Acts ix. 15. [6] 1 Cor. iii. 10.

given by inspiration of God, and are no other than words *which the Holy Ghost teacheth*[1]; and that though addressed in the first instance to particular Cities and Churches, they were designed for the perpetual edification of the Universal Church of Christ in every age and place[2]. They also know, that the Divine Being Who inspired the Apostle, is a God of Order, and that He does every thing by counsel, measure, number, and weight[3], especially in the building up of His Church; and they will therefore feel a strong persuasion, that St. Paul's Epistles are not to be viewed as mere disjointed and fugitive essays, thrown out extemporaneously on the spur of the moment; but that they have a mutual connexion and coherence, and that they were designed by the Holy Spirit of God to bear a reciprocal relation to one another, and lend to each other mutual help and support, like joints and members of a well organized body; and to instruct the World in the religion of Jesus Christ, by a well ordered system of doctrine and discipline; and that therefore, if the Epistles of St. Paul were placed in chronological order, they would be found to form a consistent and harmonious whole.

This anticipation is fully realized by the result.

Let the reader commence the study of the writings of the divine Apostle with that Epistle which was first produced, the First Epistle to the Thessalonians, and let him pursue that study in regular order of time, with the Acts of the Apostles at his side, till he reaches the limits of that Apostolic History, and till he arrives in due time at the conclusion and consummation of all the Epistles in the Second Epistle to Timothy; and he will thankfully acknowledge, that such an order of study is the most agreeable to reason, most gratifying to the intellect, most productive of spiritual benefit to his own soul, and will be most salutary to the souls of others also, whom he may be called upon to teach, if he is ordained to the Pastoral Office. He will recognize the blessed truth, that in reading St. Paul's Epistles, he has not only been following the Apostle in his travels, and labours, and sufferings for Christ, but that he has also been learning a lesson of Christian edification; that he has been there trained in the best method of building up himself and others, by God's grace, in the Christian Faith; and that he has been admitted to behold the great Apostolic Architect in his spiritual workshop, and has seen him, as it were, with rule and compass in hand, drawing the plan of his Apostolic work, and then laying its foundations deep and strong, and placing the first stone of the sacred edifice, and gradually rearing the fabric, which rises silently and securely, without noise of axe or hammer, like the Temple of Solomon[4], till it stands in stately grandeur before the delighted eye, a glorious building, complete in all its parts and proportions, and perfectly compacted, harmonized, and adorned, in solidity, symmetry, and beauty.

The proof of this statement will be submitted to the reader's consideration in the Introductions that will be prefixed to the several Epistles.

In the mean time it may be observed, that St. Paul, in his earliest Epistles, particularly those to the Thessalonians, begins with laying down those sacred elementary truths, which are enumerated in the Epistle to the Hebrews as among the *first principles*

[1] 1 Cor. ii. 13.

[2] As is excellently expressed by *Tertullian* (c. Marcion. v. 17), "Ad *omnes* Apostolus scribit, dum ad *quosdam*."

[3] Wisd. xi. 20.

[4] 1 Kings vi. 7.

of the doctrine of Christ[1],—namely, the doctrine of Repentance, and of Faith, and of the Resurrection of the Dead, and of Eternal Judgment[2]; that in the Epistle to the Galatians he vindicates his own Apostolic Commission; and in that Epistle, and in the later Epistle to the Romans, he proclaims the Universality of the Redemption provided by God in Christ for all of every nation under heaven who accept the Gospel by Faith, as the only means of Justification, and as distinguished from the Ceremonial and Moral Law, which was preparatory to the Gospel[3]. He thus fortifies the citadel of Christian doctrine with strong buttresses and bulwarks against the assaults of false teachers, who undermined its foundations. In the succeeding two Epistles to the Corinthians[4] he provides for its internal safety, by cementing it strongly with Christian Charity, and makes it to be like a City at unity with itself[5].

It was not till he had trained the Church by this preparatory discipline, that the holy Apostle ventured to speak fully of *the great mystery of Godliness*, the Incarnation of the Son of God, and of the means by which its blessings are dispensed and diffused to all the faithful members of the Mystical Body of Christ; and to dilate on the practical duties which result from the doctrine of the Incarnation, and of their incorporation in Him. He has accomplished this blessed work in the two Epistles to the Ephesians and Colossians; in the former of which[6] he displays the doctrine of the Incarnation in its divine splendour; in the other he defends it from those who would mar and obscure it. The Epistle to Philemon, written at the same time, is a practical application of the same doctrine of the Incarnation to the solution of a great social question, that of Slavery[7].

The Epistle to the Philippians completes the Apostolic labour of love to the Gentile Churches[8]. In the Epistle to the Hebrews he performs a similar office to his own kindred[9]. Both of these Epistles are built as a superstructure on the doctrine of the Divinity of Christ, and of His Incarnation.

The Epistles to Timothy and Titus naturally fall into the last place.

The Apostle was now like the great Lawgiver of his nation when about to leave the world. He would therefore provide for the government of the Church after his decease in all future ages. Moses appointed a Joshua, one person only, because the people was one, and was destined to dwell in one country, and gave him a solemn charge[10]. St. Paul appoints several persons, such as a Timothy at Ephesus, and a Titus at Crete, and others in other great cities of the world, to be his successors, and to execute Apostolic functions in various places, because the Church of Christ is universal. And in writing to two of that Apostolic family, Timothy and Titus, he has bequeathed a spiritual legacy to all Christian Bishops, and has left a pattern of Church-regimen and polity, even to the end of time[11].

Thus, then, in contemplating St. Paul's Epistles arranged in chronological order, we behold an uniform system of Christian Doctrine and Discipline.

[1] Heb. vi. 1, 2.
[2] See below, *Introduction* to the Epistle to the Thessalonians, p. 4.
[3] See further, *Introduction* to the Epistle to the Galatians, p. 39, and to the Romans, p. 183—193.
[4] See further, *Introduction* to that Epistle, p. 72—74.
[5] Ps. cxxii. 3.
[6] See below, *Introduction*, p. 302—5.
[7] See the *Introduction* to that Epistle, p. 329.
[8] See below, p. 332.
[9] See below, p. 360—368.
[10] Deut. xxxi. 14. 23.
[11] See below, *Introduction* to the Epistles to Timothy and Titus, p. 421, 422.

The reader, therefore, it may be hoped, will not require an apology for the adoption of such an order in the present edition. He will not be unwilling to concede, that if the writings of Heathen Authors, which have any historical value and connexion, have been thus dealt with by recent Editors, and if a chronological arrangement has been adopted by them, in lieu of, or in addition to, the order which existed in former editions, a like principle may be reasonably accepted in an edition of the Epistles of St. Paul [1]. The readers of Æschylus, it may be presumed, have now concurred in the reasons, which induced some recent Editors [2] to place the Supplices first, and the Orestean Trilogy last, in their recensions of his writings.

All academical students, who desire to read intelligently the writings of Aristophanes, will thank those Editors [3] who have removed the Plutus from the place which it occupied in the older editions, and have put the Acharnians in its room, and have arranged the other Comedies in their proper historical series. All will acknowledge the wisdom which dictated Bentley's remarks on the importance of studying the writings of Horace in chronological order [4]. And although from the miscellaneous character of the Roman Poet's compositions a chronological arrangement of his works was not so easy of adoption, yet all will be disposed to commend the labours of a late learned Canon of St. Paul's, in giving practical effect to Bentley's remarks, and in publishing the works of Horace arranged in order of time [5].

Perhaps, however, it may here be said, that these considerations would confessedly be of much weight, if the chronology of St. Paul's Epistles could be accurately determined. But it may be alleged by some, that differences of opinion exist with regard to the order of time in which they were written, and that attempts to arrange them in that order are precarious.

[1] A principle already adopted in the valuable work of *Messrs. Conybeare* and *Howson*, "The Life and Epistles of St. Paul," 2nd ed. Lond. 1856, 2 Vols.

[2] e. g. *Hermann*, in his edition of Æschylus, 1852; and before him, *Professor Scholefield*, Cambridge, 1828.

[3] e. g. *William Dindorf*, London, 1825; *Immanuel Bekker*, Lond. 1829.

[4] Which deserve to be placed before the student's eye, especially on account of the important moral lesson with which they conclude. "His jam positis, primum Horatii opus statuo *Sermonum* librum *primum*, quem triennio perfecit intra annos ætatis xxvi. xxvii. xxviii.; postea *Secundum* triennio itidem, annis xxxi. xxxii. xxxiii.; deinde *Epodos* biennio, xxxiv. and xxxv.; tum *Carminum* librum *primum* triennio, xxxvi. xxxvii. xxxviii.; *Secundum* biennio, xl. xli.; *Tertiumque* pariter biennio, xlii. xliii.; inde *Epistolarum primum* biennio, xlvi. xlvii.; tum *Carminum lib. quartum* et *Sæculare* triennio, xlix. l. li. Postremò *Artem Poëticam* et *Epistolarum librum alterum*, annis incertis. Intra hos cancellos omnium poëmatiwn natales esse ponendos, et ex argumentis singulorum et ex Annalium fide constabit. Inde est, quod in Sermonibus, et Epodis, et Carminum primo, *Cæsar* semper, nunquam *Augustus* dicitur; quippe qui id nomen consecutus est, anno demum Flacci xxxix.; in sequentibus verò passim *Augustus* appellatur. Inde est, quod in Sermonibus et Epodis *Juvenem* se ubique indicat; et quod sola Satirarum laude inclaruisse se dicit, ut Bucolicorum tum (Virgilium Serm. i. 10; v. 46), nulla Lyricorum mentione facta. In cæteris autem singulis procedentis ætatis gradus planissimis signis indicat: idque tibi ex hâc serie jam à me demonstratâ jucundum erit animadvertere, cum operibus juvenilibus multa obscœna et flagitiosa insint, *quantò annis provectior erat, tantò cum et poëticâ virtute et argumentorum dignitate gravitateque meliorem castioremque semper evasisse.*" *Bentleii* Præfatio ad Horatium, ed. Amst. 1728.

[5] Horatius Restitutus, ed. *Iac. Tate*. Cantabr. 1832.

On the benefits to be derived from a chronological arrangement of the Books of Holy Scripture, the reader may consult the Introduction of *Canon Townsend* in his edition of the Old Testament, 4th ed. Lond. 1836.

If such an objection should be raised, it may not be irrelevant to observe,—

1. That all persons are agreed, that the commonly received order is *not chronological.*

2. That no doubt can reasonably be entertained as to the dates of the two Epistles to the Thessalonians, the two Epistles to the Corinthians, and the Epistle to the Romans.

3. That it is also certain, that the Epistles to the Ephesians, to the Colossians, to Philemon, and to the Philippians, and the Second to Timothy, were written by St. Paul when he was *in prison*[1], and that therefore they are subsequent in time to the Epistles to the Thessalonians, Corinthians, and Romans.

4. That it is generally acknowledged, that the Epistles to the Ephesians, Colossians, and Philippians, were written *about the same* time, and that they were composed during the *imprisonment* of the Apostle, described by St. Luke at the *conclusion* of the Acts of the Apostles, and are therefore *subsequent* in time to the events recorded in the far greater part of that history.

5. These propositions appear to be almost universally admitted[2]; and therefore, even though the *precise years* of the several Epistles may not be determined, yet their *relative order* may be ascertained, at least within certain narrow limits. Accordingly, they may be arranged chronologically, although differences of opinion may exist as to the length of the intervals of time which separate them respectively from each other.

6. But further. Important results have been obtained by the recent historical and critical researches into the Life and Writings of St. Paul. One of the most valuable of these results is, that, at least in our own country, a general consent with regard to the order of Time in which the Epistles of St. Paul were written, and also, with slight exceptions, as to the date of each several Epistle, now prevails.

The time therefore seems to have arrived, when an Editor of St. Paul's Epistles, profiting by the labours of others[3] who have gone before him in the same field, may,

[1] As is clear from internal evidence, Eph. iii. 1; iv. 1. Col. iv. 3. 10. Philem. 1. 9. Phil. i. 13. 2 Tim. i. 8. Cp. *Winer*, R. W. B. ii. p. 764.

[2] The following is the language of a writer on this subject who will not be charged with any disposition to dogmatize. *Credner* (Einleitung in das N. T., Halle, 1836, p. 338), "Concerning the time of the composition of the Epistles to the Thessalonians, Corinthians, and Romans, no doubt can exist, except where an hypercritical spirit of scepticism seduces the inquirer into error. The Epistles to the Ephesians, Colossians, Philemon, and Philippians, and the Second to Timothy, proclaim themselves to have been written from prison. Only the place of the Epistle to Titus, to the Galatians, and the First of Timothy, remains undefined."

[3] Particularly in this country, *Abp. Ussher*, *Bp. Pearson*, *Dr. Wells*, *Dr. Lardner*, *Dr. Paley*, *Canons Townsend and Tate*, *Mr. Fynes Clinton*, *Greswell*, *Biley*, *Lewin*, *J. B. Lightfoot*, *Dr. Bloomfield*, *Dr. Peile*, *Dean Alford*, *Messrs. Conybeare and Howson*, *F. C. Cook*, *and Mr. Birks*. In the results attained by many of these writers, the Editor concurs in all respects; and the particular points in which there is not a concurrence are comparatively so few, trivial, and insignificant (e. g. whether the Epistle to the Galatians was written before or after the Epistles to the Corinthians), that they only serve to bring out more clearly the points of agreement, and to confirm them by the suffrages of independent judgments.

Among *foreign* writers, the authority of the following eminent critics may be cited as harmonizing almost entirely with the opinions formed by the Editor of the present volume, concerning the chronological arrangement of St. Paul's Epistles. *Tillemont*, *Basnage*, *Hottinger*, *Eichhorn*, and *De Wette* (the last with reservation as to the Pastoral Epistles), *Kirchhofer*, *Feilmoser*, *Schott*, *Wurm*, *Neander;* and especially *Guerike*, to whose observations he would refer, as very full and satisfactory. They may be seen in his Einleitung in d. N. T., Leipzig, 1843, pp. 342—409.

without being chargeable with rashness and presumptuous confidence in his own conclusions, proceed to endeavour to arrange the Epistles of St. Paul in the order of time; and he will feel confirmed in the soundness of his opinions, by the fact that he finds them in unison with those of many others whose critical judgment is entitled to respect.

The historical and chronological grounds, on which that arrangement rests, will be stated hereafter in the Introductions prefixed in this volume to the several Epistles.

Let him here be permitted to observe, that although the chronological arrangement may perhaps cause some little embarrassment at first, on account of its variance from the order with which the reader is familiar, yet it will soon be found to commend itself by its clearness and simplicity, as well as by its reasonableness and truth.

The student will easily remember, that the Apostle to the Gentiles, when he first preached in Greece, came into Macedonia, and from Macedonia into Achaia. He will recollect, that the capital of Macedonia was Thessalonica, and that the capital of Achaia was Corinth; and that it was the Apostle's custom to *begin* his missionary operations with great centres of population; and that accordingly, soon after he had arrived in the capital of Achaia, Corinth, he began his work of *writing Epistles*, by addressing two Epistles to the Christian capital of Macedonia, where he had recently *preached orally*, *Thessalonica*.

He will also find it easy to remember, that St. Paul had next to encounter enemies who were excited to jealousy by his preaching and by his writing; and that he refuted their objections, and established his own Apostolic authority in his Epistle to the *Galatians*.

He will also readily remember, that St. Paul passed from the capital of Achaia to the capital of Asia, and addressed an Epistle to *the Corinthians* from Ephesus, as he had addressed Epistles to the Thessalonians from Corinth.

He will not find it difficult to recollect, that the *Second* Epistle to the *Corinthians* has a close connexion, in matter and in time, with the First Epistle to that Church, in the same manner as the Second Epistle to the Thessalonians is a natural sequel to the First Epistle to the same city.

He will remember with ease, that St. Paul's affecting and solemn appeal in his two *Epistles* to Corinth was followed up, as it was intended to be, by a personal *visit* to that city; and the Apostle of the Gentiles, having written Epistles to Thessalonica and Corinth, the great capital Cities of the two *Roman Provinces* of Macedonia and Achaia, next looked further westward, and wrote an Epistle to the Capital of the world, which he had long desired to visit and to evangelize, *Rome*.

It will readily be remembered, that his fervent wish of seeing Rome was soon afterwards accomplished. When he wrote to the Romans, he was going with alms and offerings to the poor saints of Jerusalem [1]. He was arrested at Jerusalem; and was brought a prisoner first to Cæsarea and then to Rome. Here another group of the Epistles rises up before the mind. These are the Epistles in which he speaks of himself as "*a prisoner of Jesus Christ.*" He wrote *these* Epistles from Rome to those faithful friends and Churches which he had left behind him in the East: the Epistle to the Christians of the great capital of Asia, the *Ephesians;* the Epistle to *Colossæ* in Phrygia; and

[1] Rom. xv. 25, 26.

that short letter, which accompanied it, to his Colossian friend *Philemon;* and that loving Epistle to the first city in which he had preached in Greece, the Roman colony of *Philippi.*

In these Epistles he describes himself as a prisoner, but he expresses an expectation of being *liberated*[1]. He was released; but only for a short time, for he is now *Paul the aged,* and his course is nearly run[2].

As a last labour of love, an Epistle is written by him to his kinsmen according to the flesh—the *Hebrews* at Jerusalem; and he then prepares for his departure by leaving his farewell instructions to his dear children in the faith, *Timothy* and *Titus,* in the Epistles addressed to them.

The design of the Apostle in writing the several Epistles will be considered in the Introductions prefixed to them respectively; and therefore nothing will be added in this place on that subject.

For a revision of a portion of the Text of the Epistles, the Editor has had, in addition to other resources, the benefit of Cardinal Mai's publication of the Vatican Manuscript, and of Tischendorf's seventh edition, which appeared while the present volume was passing through the press; and also of the impression of the Codex Augiensis communicated by its learned and accurate editor Mr. Scrivener.

With regard to the Notes that accompany the present volume, they are formed, for the most part, on the same plan as those that have already been published, in the former parts of this work, the Gospels, and the Acts of the Apostles. The Editor's endeavour has been to combine what is most valuable in the expositions of ancient Interpreters, and in the rich treasures of English Theology, with what has been contributed by modern Philology[3], and the historical, chronological, and geographical researches of recent times.

With feelings of devout thankfulness he would now offer a tribute of praise to the Great Giver of all Good, Who guided His Apostles into all truth and speaks in their writings, for that gracious assistance by which the present Work has been brought nearly to a close; and with this ascription of praise he would join a fervent prayer for a continuance of the same aid, in order that he may be enabled to accomplish an undertaking begun in dependence on His blessing; and that it may be mercifully accepted by Him, as an offering to Himself, through the merits of His only Son, and may be serviceable for the maintenance of His truth, and the advancement of His glory.

Cloisters, Westminster Abbey,
Feb. 11, 1859.

[1] See Philem. 22. Philippians ii. 24. [2] Philem. 9.

[3] In this department he has the agreeable task of acknowledging his obligations to the critical labours of *Mr. Ellicott* in his editions of the Epistles to the Galatians, Ephesians, Colossians, Philemon, Timothy, and Titus.

It may be proper to add here, that to indulge in personal animadversions, particularly of a polemical or censorious character, on the labours of other English Editors or Biblical Critics, is altogether foreign to the plan of the Editor of this Volume; for the reasons stated above, Vol. i. p. vii. His desire is not to criticize men, but to elucidate the Word of God.

CHRONOLOGICAL TABLE

OF THE

LIFE AND EPISTLES OF ST. PAUL.

A.D.

30 The Crucifixion of Christ, at the Passover[1].
His Ascension.

31, 32 The descent of the Holy Spirit, at the Feast of Pentecost, fifty days after the Passover.
The events described in chapters iii.—vi. of the Acts of the Apostles.

33 St. Stephen's Martyrdom (Acts vii.); *Saul* was then a *νεανίας* (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).

34 Saul's Conversion. Cp. *Euseb.* H. E. ii. 1; and see note below on 1 Tim. i. 13.
Saul retires to Arabia (Gal. i. 17).

36 Pontius Pilate is recalled from his procuratorship in Judæa (Joseph. Ant. xviii. 4. 2).

37 After *many days* (ix. 23) Saul escapes from Damascus. Goes up to Jerusalem, where he remains *fifteen days*, and sees Peter and John (Gal. i. 18, 19. Acts ix. 26, 27), and disputes with the Grecians.
Saul is sent to Tarsus (Acts ix. 30).
The Emperor Tiberius dies 16th March, and Caligula succeeds.

38—41 "Rest of the Churches" (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43).
Tarries at Joppa *many days* (ix. 43).
Conversion of Cornelius (Acts x. 1—48).

41 The Emperor Caligula dies 24th January, and is succeeded by Claudius.

43 Euodius, first Bishop of Antioch (*Euseb.* Chron. ii. 269. *Clinton*, F. R. App. ii. p. 548).
The disciples called CHRISTIANS at *Antioch* (Acts xi. 26).

44 The Apostle St. James, the brother of John, is killed with the sword (Acts xii. 2), and St. Peter is imprisoned by Herod Agrippa, before Easter (Acts xii. 4).
St. Peter is delivered, and Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
St. Peter retires from Jerusalem (xii. 17).
St. Paul and *Barnabas*, having been deputed by the Christians at Antioch (xi. 27—30) to bring supplies to the brethren in Judæa, on account of the anticipation of the famine foretold by Agabus, which "came to pass in the reign of Claudius Cæsar" (xi. 28), i. e. after January, A.D. 41, return from Jerusalem to Antioch, with John Mark, who was connected with Peter (xii. 12), and with Barnabas (see on xv. 39).

45 The *Ordination* of *Saul* and *Barnabas*, at *Antioch*, to the *Apostleship* of the *Gentiles* (see on xiii. 1). *Saul* henceforth is called *Paul* (see on Acts xiii. 9).
St. Paul's "Visions and Revelations of the Lord" seem to have been vouchsafed to him at this time (see on 2 Cor. xii. 2, 3).

[1] For the grounds on which these dates rest, see above on Matt. ii. 20, and the *Chronological Synopsis* prefixed to the Acts of the Apostles, p. xxxiv.

A.D.

His first Missionary Journey to Cyprus (Paphos) and Pisidia, and Perga in Pamphylia (xiii. 4—13), whence St. Mark returns to Jerusalem. St. Paul and Barnabas visit Antioch of Pisidia, Iconium, Lystra, return to Perga and Pamphylia, and thence come back again to the place of their Ordination, *Antioch*, where they remain a considerable time with the disciples (Acts xiv. 26—28).

49 A Controversy arises at Antioch concerning the obligation of the Ceremonial Law on the Gentile Converts (Acts xv. 1, 2).

St. Paul and St. Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to the Apostles and Elders," concerning this question (xv. 2, 3).

50, 51 Council of Jerusalem (xv. 6—29).

St. Paul and St. Barnabas return to Antioch, where they remain some time (xv. 35, 36).

Their *παροξυσμὸς* (Acts xv. 39) and separation.

St. Paul takes *Silas* (xv. 40) on his *second Missionary Journey*, and afterwards associates *Timothy* also at Lystra (xvi. 1).

52—54 St. Paul passes through Phrygia and Galatia to Troas (xvi. 6. 8). Thence crosses over to Macedonia to Philippi (xvi. 12), and Thessalonica (xvii. 1), and Berœa (xvii. 10); thence to Athens (xvii. 15), and

St. Paul comes into Corinth, where he spends *a year and six months* (xviii. 1. 11).

Aquila and Priscilla come to Corinth.

54 Epistles *to the* Thessalonians, written from Corinth.

St. Paul sets sail from Cenchreæ in the Spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).

Epistle *to the* Galatians, written about this time.

After a short visit at Jerusalem (xviii. 12), St. Paul returns by way of *Antioch*, where he spends some time (xviii. 22), and *Galatia*, and *Phrygia*, where he confirms all the disciples (xviii. 23), and by the upper regions of Asia (xix. 1) to Ephesus, where he spends *three years* (xx. 31) and *three months* in the Synagogue, and *two years* in the School of Tyrannus (xix. 8—10).

57 First Epistle *to the* Corinthians, written at Ephesus.

The Emperor Claudius dies (13th October, A.D. 57), and Nero succeeds.

St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).

Second Epistle *to the* Corinthians, written in Macedonia.

Comes into Hellas, and spends *three months* there (xx. 3).

58 Epistle *to the* Romans, written at Corinth or Cenchreæ.

St. Paul sets out from Corinth with alms and offerings, collected in Asia and Greece, for the poor saints at Jerusalem (Rom. xv. 25, 26. Acts xix. 21; xx. 4), returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6). Passes over to Troas (xx. 6), touches at Miletus, where he bids farewell to the Presbyters of Ephesus, and gives them an Apostolic Charge (xx. 17); comes to Tyre (xxi. 3), and lands at Cæsarea (xxi. 8); arrives at Jerusalem, *after several years* (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17).

St. Paul is arrested at Jerusalem in the Temple (xxi. 28).

Is conveyed to Cæsarea (xxiii. 23—33).

58—60 Remains two years in detention at Cæsarea (xxiv. 27).

Is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1).

Winters at Malta (xxviii. 11).

61 Spring; arrives at Rome.

62 Martyrdom of St. James, the Bishop of Jerusalem, at the Passover.

62, 63 St. Paul is at Rome, where he writes the Epistles to the Ephesians, Colossians, and to Philemon, in which he calls himself "Paul the Aged" (Philem. 9, see above on A.D. 33).

Writes the Epistle *to the* Philippians at the *close* of his *imprisonment*, A.D. 63.

Has been detained at Rome for "two whole years" till the Spring of A.D. 63 (xxviii. 30), where the History of the Acts of the Apostles concludes. Cp. *Euseb.* ii. 22.

A.D.

64 St. Paul, after his liberation from his first imprisonment at Rome, goes probably to *Spain*, and perhaps even to *Britain*. See on Rom. xv. 24. 28, and the Introduction to the Pastoral Epistles, p. 418—421.

Writes the EPISTLE *to the* HEBREWS.

In the Summer of A.D. 64 the Persecution of the Christians at Rome begins. See Introduction to the Epistles to Timothy, p. 417, *note*.

55—67 St. Paul returns from the West in his way to JERUSALEM, probably with Timothy (Heb. xiii. 23). Perhaps leaves Titus at Crete in his way to Jerusalem; and after his visit to Jerusalem performs his promise of visiting *Colossæ* in Phrygia (Philem. 22).

On his way to *Macedonia*, to visit *Philippi*, according to his promise (Phil. ii. 24), he commands Timothy to "abide at *Ephesus*" as Chief Pastor there (1 Tim. i. 3).

FIRST EPISTLE *to* TIMOTHY, Bishop of Ephesus. See the Introduction to that Epistle, p. 420.

EPISTLE *to* TITUS, Bishop of Crete.

St. Paul passes a winter at *Nicopolis* in Epirus (Tit. iii. 12).

Probably visits *Corinth*, where Erastus was left in charge (2 Tim. iv. 20).

Comes to Asia, where he left *Trophimus* at *Miletus* (2 Tim. iv. 20).

Perhaps saw Timothy at *Miletus*. Cp. 2 Tim. i. 3.

St. Paul is arrested, probably near Miletus, and is sent a prisoner to Rome.

See the Introduction to the Pastoral Epistles, and notes on 2 Tim. i. 4. 13; iv. 13—17.

Touches at *Troas* (2 Tim. iv. 13) in his way to *Rome*.

Is brought, probably by the Egnatian way, to Rome.

At Rome, writes the SECOND EPISTLE *to* TIMOTHY.

68 His MARTYRDOM at Rome. See the Introduction to the Epistles to Timothy, p. 423, 424.

ANCIENT UNCIAL GREEK MANUSCRIPTS

OF

ST. PAUL'S EPISTLES.

See above, the Introduction to the Gospels, p. xxxvi, and on the Acts of the Apostles, p. xlii, for a fuller description of them.

A Alexandrine. It does not contain 2 Cor. iv. 13—xii. 6.

B Vatican; printed by Cardinal Mai, Rome, 1858. It fails at Hebrews ix. 14 to the end, and does not contain the two Epistles to Timothy, or the Epistles to Titus and Philemon.

C Codex Ephrem rescriptus; with some omissions. See *Tischendorf*, p. clxxxi.

D Codex Claromontanus, Greek and Latin.

E Codex Sangermanensis, now Petropolitanus.

F Codex Augiensis, Greek and Latin, now published by the Rev. F. H. Scrivener.

G Codex Boernerianus, Greek and Latin.

H Codex Coislinianus.

I Codex Angelicus Romanus, called L by Tischendorf, ed. 1859.

K Codex Mosquensis; with some omissions. See *Tischendorf*, p. cxc.

M See Tischendorf (Apparatus Criticus, p. cxc, ed. 7th, 1859).

INTRODUCTION

TO

ST. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.

I. 1. St. Paul had visited Thessalonica on his first missionary journey into Greece (Acts xvii. 1—9). He had spent there but a short time, being driven from the city by the Jews not long after his arrival (*v.* 5—10).

From Thessalonica he went to Berœa, accompanied by *Silas*, as he is called by St. Luke, in the Acts of the Apostles, or, as St. Paul always calls him, *Silvanus*.

Being pursued by the rancour of the Jews, coming from Thessalonica, St. Paul quitted Berœa, leaving Silas and Timotheus there, and took ship for Athens (Acts xvii. 14, 15).

To Athens he was followed by Timotheus (1 Thess. iii. 1), and from Athens he despatched Timotheus back to Thessalonica, in order to confirm the faith of the Christians there, and to ascertain, and to report to the Apostle, what was their spiritual condition (1 Thess. iii. 2—5).

2. After a short stay at Athens, St. Paul came to Corinth (Acts xviii. 1).

At Corinth he formed a connexion with Aquila and Priscilla, and abode with them, and laboured with his own hands as a tent-maker, and preached "every Sabbath-day in the Synagogue, and endeavoured to persuade both Jews and Greeks" (Acts xviii. 2—4).

3. When he had thus been engaged at Corinth for some time, Silas and Timotheus came to him from *Macedonia* (Acts xviii. 5), bringing with them pecuniary supplies for the Apostle (2 Cor. xi. 9).

It would seem that *Timotheus* only came directly from *Thessalonica*, to which he had been sent by St. Paul from Athens, as above stated. (See 1 Thess. iii. 6.)

But Silas also came with Timotheus to Corinth, and he also came from Macedonia (Acts xviii. 5), though probably from some other city, perhaps Philippi, the Christians of which are commended for their liberality by the Apostle on the occasion of his first visit to Greece (Phil. iv. 15), and through Berœa (Acts xvii. 13).

On the arrival of Timotheus at Corinth, St. Paul wrote this Epistle to the Thessalonians from that city (1 Thess. iii. 6. Acts xviii. 5).

4. It will be seen in the statements contained in the *Chronological Table* prefixed to the Acts of the Apostles (pp. xxxv—xxxix) and to this volume, that this Epistle was probably written in A.D. 53[1].

5. It was the *first written* of all St. Paul's Epistles. As to this point there is almost an universal consent of critics, e. g. *Chrysostom, Theodoret, Theophylact, Baronius, Ussher, Petavius, Lightfoot, Pearson, Hammond, Mill, Lardner, Eichhorn, Hug, De Wette, Hemsen, Wurm, Anger, Credner, Neander, Wieseler, Bloomfield, Davidson, Alford,* and others. See the Table in *Credner*, p. 336, *Wieseler*, p. 606.

II. This circumstance imparts to it a special interest and importance.

In reference to this particular characteristic of this the first Epistle of St. Paul, it may be observed,

[1] Cp. *Wieseler*, Chronologie der apostolischen Zeitalters, p. 40—44, p. 595. *Lünemann*, Einleitung, p. 6. *Alford*, Prolegom. p. 46. *De Wette*, p. 91. *Davidson*, ii. p. 434.

1. That, at the time in which it was written, Greece was under Roman sway, and was divided into two Provinces, *Macedonia* and *Achaia*.

The capital city of the former Province was *Thessalonica;* the capital of the latter Province was *Corinth*.

The first Epistle of St. Paul was written in the one of these two capital cities, Corinth; and it was addressed to the other of them, Thessalonica.

This circumstance illustrates the history of St. Paul, and of the Apostolic Church.

It is a specimen of his practice. It displays the principle of action by which he was guided and governed. He chose the greatest Cities as the fields of his missionary labour.

Here is a proof of his courage and zeal, and also of his confidence in the truth of his cause, and in the aid of the Holy Ghost. St. Paul encountered Satan in his strongest holds, and there he planted the Cross.

2. Besides, the wisdom of the Apostle is evident from this choice, as follows:

Thessalonica was a large Metropolis, communicating by a great Roman military road—the Via Egnatia—with the shores of the Adriatic and Italy on the West, and with Asia on the East. It was also situated on the coast, and had an excellent harbour. Consequently it was a commercial emporium, and had intercourse by sea with all parts of the civilized world. No wonder then, that, as St. Paul himself affirms in this Epistle (1 Thess. i. 8), the success of the Gospel at Thessalonica was soon known far and wide, and (in his own expressive phrase) the Word of God sounded forth from Thessalonica, as by a trumpet, throughout the world.

3. It may be remarked also, that in addressing an Epistle to the Church of Thessalonica, the Holy Spirit, writing by St. Paul, was addressing the Church at large, of every age and country in the world.

This Epistle was to be publicly read in the Church there (1 Thess. v. 27, where see note). The Apostle gives a solemn charge to that effect. It was to be read there, not as a private letter, but as the Epistle of a person inspired by the Holy Ghost; as a missive from God. All Christian antiquity testifies that this injunction was obeyed, and that it was so read (see on 1 Thess. v. 27).

4. At Thessalonica, a busy city of trade and commerce, there were many hands of copyists ready to make transcripts of the Epistle. And, from the local advantages, and commercial intercourse of Thessalonica, by sea and by land, with the principal cities of the world, copies of the Epistle addressed to it would be rapidly circulated. What the Holy Spirit wrote to Thessalonica by the hand of St. Paul, was written to all; and would soon be diffused every where. What the Apostle says of the word *preached* by him at Thessalonica, that it *sounded forth* thence every where, would be no less true of the word of God *written* by him in this Epistle. It would be like a Trumpet of the Gospel, which, being filled by the breath of the Holy Ghost, would sound in the ears of the world.

5. The *shortness* of this Epistle is not without its purpose and significance. Being short it would be more speedily transcribed and circulated. This remark applies also to the *second* Epistle to the Thessalonians, the next in chronological order of St. Paul's Epistles. *That* contains a refutation of an error, and an exposure of a fraud, and is a depository of a solemn prophetical warning. It was requisite that it should be easily circulated. Hence, probably, its brevity.

6. Since, also, these two Epistles were the first written by the Apostle, they would not have the advantage of any reputation derivable from *previous* writings from the same hand.

But being easily transcribed, and readily circulated, and publicly read in Churches, they would promulgate the name and acts of the great Apostle of the Gentiles, and would prepare the way for the general and ready reception of the *subsequent, longer* and *more elaborate, Epistles* from the same pen.

III. The success which attended St. Paul's Apostolic labours at Thessalonica is very remarkable.

It would seem from the Acts of the Apostles (xvii. 1—9), that he had spent only a few weeks at Thessalonica; and while he was there, as he himself relates, he "laboured night and day, working with his own hands" (1 Thess. ii. 9. 2 Thess. iii. 8). He was also the first person who preached the Gospel there (1 Thess. i. 9. 2 Cor. x. 15. Rom. xv. 20).

And yet the harvest which he there reaped was abundant; as is evident from this Epistle (1 Thess. i. 3—10. Cp. Acts xvii. 4).

Nor were the results of his preaching temporary, superficial, and stationary, but permanent, substantial, and progressive. They were fruitful of practical results, in the daily growth of the graces and virtues of a religious life, both in action and in suffering for the Gospel (1 Thess. iii. 1—9; iv. 9, 10. 2 Thess. 1—3).

By what means were these results produced?

This is an important and interesting subject of inquiry.

1. Doubtless, in a great measure, they were effected by the mighty working of the Divine Head of the Church, sending down the miraculous gifts of the Holy Ghost on those who received the faith of Christ, and were baptized into Him; exciting the attention of others by the spiritual graces vouchsafed to them, and making themselves visible by external manifestations, particularly by the Gift of Tongues; and accrediting the ministry of St. Paul by these and other supernatural effects. The Miracle recently wrought by him in the neighbouring city of Philippi, and the Divine interposition there vouchsafed in his behalf for his deliverance from prison by an earthquake (Acts xvi. 16—30), would also have made themselves heard and felt at Thessalonica, to which the intelligence of his sufferings at Philippi was brought, (1 Thess. ii. 2,) and would have predisposed many there to pay attention to his preaching.

2. Many of his converts at Thessalonica were *proselytes* of the *Gate* (Acts xvii. 4). The providential pre-arrangement for the reception of the Gospel through the medium of this important and numerous class of persons has been already described, and was one of the most effective agencies for the diffusion of Christianity in all the great cities of the heathen world[3]. There is good reason for believing that it was very serviceable at Thessalonica.

But these auxiliaries would have produced little *permanent* result, unless a settled provision had been made by the Holy Spirit animating and directing the Apostle for the subsequent regular and continuous watering of the seed of the Word which had been sown there by his ministry when he was in that city.

3. One of the most interesting and instructive characteristics of this Epistle—the first written by St. Paul—is therefore to be found in the evidence it affords of the provision made by him for this purpose. This evidence is more valuable because it is so unobtrusive that it would hardly attract the attention of a cursory reader.

For example, we do not find in this Epistle any *direct commands* given to the Thessalonians to constitute a Church; but they are addressed as already incorporated in a *Church*. *Both* the Epistles bear this address in their commencement,—"to the *Church* of the Thessalonians."

Nor do we find any injunction in the Epistle that they are to constitute a body of *Clergy* to preach the Word and administer the Sacraments of Christ. But injunctions *are* given them in it how they are to *treat* their Ministers, *already constituted*. "We beseech you, brethren, to know (*i. e.* to discern, to acknowledge, and revere) them that are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." (1 Thess. v. 12, 13.)

Again, there is no explicit precept in the Epistle for the assembling of the Christians at Thessalonica together at a *set time and place* for the reading of the *Holy Scriptures*, and for public worship, and for the reception of the *Holy Communion*.

But the injunctions at the close of the Epistle will sufficiently show to an intelligent and thoughtful reader, that provision for those things *had been already made*.

In fact, they are, as it were, taken for granted by St. Paul in writing this Epistle.

Such usages as these are probably among the παραδόσεις, or *traditions*, which he had taught them, and for keeping which they are commended by him. (2 Thess. ii. 15. Cp. 1 Cor. xi. 2.)

The brief directions given at the close of his Epistle—brief, because easily understood by them to whom it was sent—with regard to the *holy kiss* (1 Thess. v. 26), and also as to the *public reading* of his own Epistle (*v.* 27), are of this character.

This will be readily acknowledged by those who will take the pains to compare these with

[3] See the Introduction to the Acts of the Apostles, p. xvii.

other similar injunctions and directions in St. Paul's other Epistles, and with statements occurring incidentally in the History of the Acts of the Apostles[3], and will also read them with the help of the light shed upon them by the writings of Primitive Christian Antiquity, particularly those of the *Apostolic Fathers*, and of *Justin Martyr*, *Tertullian*, and *Irenæus*—without which the work of expounding the Epistles of St. Paul cannot be effectually performed[4].

IV. Hence an important inference may be drawn. If such was the provision for the regular organization of the order, ministry, and offices of the Church at *Thessalonica*, which St. Paul had only visited once, and where he had stayed but for a short interval, and where the Gospel had been planted merely for a few months when this Epistle was written, assuredly this organization was regarded by the Apostle as of primary importance, and doubtless he took care to provide a similar organization for *other* Churches, which he afterwards planted, and where he remained in person for a longer time.

This reasonable deduction will have its due weight with those who investigate the primitive history of the Church Polity. It will also have its practical bearings on the conduct of Christian Missions.

The extraordinary success of St. Paul's ministry at Thessalonica is to be attributed to the means, which, under the Divine guidance of the Holy Spirit, and with His blessing, were used by the Apostle not only for the first planting, but also for the continuous healthful growth, of the Gospel.

It will show what the Divine plan of propagating the Gospel is, and how the Divine blessing is to be obtained, for winning Heathen Populations, and in recovering semi-pagan Cities to Christ.

It will prove that this is to be achieved, not merely by preaching, even with the eloquence of a St. Paul (if it were now to be had), but also by the regular ministries of religion, in a systematic organization of Church regimen, and in the peaceful dispensation of the ordinary means of grace, to every member of the body of Christ.

Acting on these principles, the Church of the present day, in her own Missionary Labours, may look, with the Divine blessing, for similar success to that which attended those of St. Paul.

V. Lastly, another inference of a doctrinal kind suggests its proper instruction here.

On examining this Epistle, and the Second to the Thessalonians—the earliest Epistles of St. Paul—we find that as far as they are of a dogmatical character, they are mainly taken up,

With asserting, enforcing, and explaining, certain specific Articles of Christian Faith and Practice to those who have turned from Idols to the Living God by Repentance (i. 9), and have received the Gospel of Christ, and have been led into the path of Christian Life for "the work of Faith, the labour of Love, and the Patience of Hope" (i. 3). These are[5]—

1. The Death and Resurrection of Christ.
2. The General Resurrection.
3. The Second Advent of Christ in Glory, to judge the Quick and the Dead.
4. The Eternity of future Rewards and future Punishments. (See 1 Thess. iv. 13—18; v. 1—10. 23, 24. 2 Thess. i. 7—10; ii. 1—8; iii. 5.)

In perfect harmony with this his own *practice* in preaching, St. Paul calls these things the "*first principles of the doctrine* of Christ." Heb. vi. 1, 2.

5. The personal existence and active working of Satan, whom his hearers had renounced in their Baptism. (See 1 Thess. ii. 18; iii. 5. 2 Thess. ii. 9; iii. 3.)
6. The practical application of these specific doctrines.

Thus these two earliest Epistles teach where the *foundations* are to be laid in preaching to the Heathen, and to those who are almost Heathens. And this inference is confirmed by St. Paul's own

[3] See particularly Acts xiv. 23; xx. 7. 28.

[4] See note below on 1 Thess. v. 26, 27. 2 Thess. iii. 10, 11.

[5] If, as some have ventured to allege (e.g. *Baur*, Paulus der Apostel, pp. 480, &c.), these Epistles were not genuine works of St. Paul, but only centos made up of other Epistles, they would have been of a much more comprehensive character, and their contents would have been much more miscellaneous than they are. Among many internal proofs of genuineness (which might be multiplied easily) one may be adduced from the first line of both the Epistles, viz. that a forger, writing in *St. Paul's* name, would certainly have called himself an *Apostle*. See note there.

practice at Athens, where he preached "Jesus and the Resurrection" (Acts xvii. 18), and a future Day of Retribution to all men both in body and soul. (Acts xvii. 31.)

Thus these two Epistles standing at the *beginning* of the course of teaching of the Great Apostle of the Gentiles, in his inspired writings addressed to single cities, and to the whole world even to the Day of Doom, have their appropriate place and office. They lay the foundation in asserting the personal existence and in revealing the energetic working of the Evil One, the Tempter, Satan; and in inculcating the great doctrines of Death and Judgment, Heaven, and Hell, and Eternity.

They were the first of St. Paul's Epistles; and were to be followed from time to time by other Epistles from him, which suppose this foundation to be already laid, and are built upon it.

It is a very erroneous notion,—consequent perhaps on a disregard of the chronological order of St. Paul's Epistles,—that they were put forth incoherently, accidentally, and at random, without any mutual connexion and dependence.

The Epistles of St. Paul are not mere disjointed fragments, but form a harmonious whole.

The goodly structure of the great Apostle's Teaching arose gradually, quietly, and securely, ever growing in height, beauty, and dignity, with each successive Epistle, till the whole fabric was completed. And then the holy Apostle, having at length fulfilled his task *as a wise master builder* in Christ (1 Cor. iii. 10), passed from the City of this World to the Everlasting City whose Builder and Maker is God (Heb. xi. 10), and from the labours and conflicts of the Church militant, to the rest and triumph of the Church glorified.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α΄.

I. [1] [a] *ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.*

[a] 2 Cor. 1. 19. Eph. 1. 2. 2 Thess. 1. 1. 1 Pet. 5. 12.

The title of the Epistle, πρὸς Θεσσαλονικεῖς α΄, is that which is given in A, B, D, E.

Ch. I. 1. Παῦλος] On the name *Paul*, see note, Acts xiii. 9.

In neither of the Epistles to the *Thessalonians* does St. Paul annex to his own name the title of *Apostle*.

But he *does* adopt this designation at the commencement of *all* his other Epistles, with three exceptions (for special reasons), the Epistles to *Philemon*, the *Philippians*, and *Hebrews*.

The reason seems to be, that these two Epistles to the *Thessalonians* are the earliest that St. Paul wrote; and that when he wrote them (viz. soon after his arrival at Corinth, A. D. 52) he had only just commenced his *Apostolic Labours* in Greece, and he would not put forward the Apostolic title before he had amply made good his claim to it by Apostolic acts.

Here, then, is an example of difference of *address* in St. Paul's *Epistles*, which is in harmony with the facts of the case, as related in the *History* of the *Acts*: and it shows in an unobtrusive way, that St. Paul does not overrate the results of his own ministerial labours.

— Σιλουανός] *Silvanus*, always so called by St. Paul (2 Thess. i. 1. 2 Cor. i. 19), and by St. Peter (1 Pet. v. 12), and always called *Silas* by St. Luke (Acts xv. 22. 27. 32. 34. 40), where he is first associated as a fellow-missionary with St. Paul (xvi. 19. 25. 29; xvii. 4. 10. 14, 15; xviii. 5); and always placed *before* Timothy by St. Luke (Acts xvii. 14, 15; xviii. 5), and by St. Paul (2 Thess. i. 1. 2 Cor. i. 19). He is first heard of in connexion with the Church at *Jerusalem* (Acts xv. 22), and his Aramaic name *Silas* was probably modified into *Silvanus* for readier acceptance with the Greek and Roman Christians, see on Acts xiii. 9. The same individuals were often characterized by a longer and a shorter name, see on Acts xv. 22. On his subsequent history, see on Phil. i. 1.

— Τιμόθεος] *Timotheus*, first associated with St. Paul at *Lystra* (Acts xvi. 1) in the Apostle's second missionary tour. On his personal history, see on 1 Tim. i. 2.

St. Paul associates *Silvanus* and *Timotheus* with himself in writing these two Epistles to the *Thessalonians*, because they had been with him at *Thessalonica*, and were left by him in Macedonia to continue his missionary work (see on Acts xx. 5) when he quitted it for Athens, at which place they were desired to rejoin him (Acts xvii. 13–15), and from which Timothy was despatched back to Thessalonica (1 Thess. iii. 2), whence he came to St. Paul at *Corinth*. (Acts xviii. 5.)

St. Paul's practice in associating *others* with himself in writing his Epistles, e. g. *Sosthenes* in his 1st Epistle to the *Corinthians*, and *Timothy* in his Epistles to the *Philippians*, and to the *Colossians*, and to *Philemon*, and *Silvanus* and *Timotheus* in both his Epistles to the Thessalonians, deserves consideration:—

(1) As an example of humility, modesty, and charity.

(2) As a guarantee of the *genuineness*, and *authenticity*, and *integrity* of his Epistles.

For example, Silvanus and Timotheus, being present with St. Paul when he wrote these two Epistles to the Thessalonians, and being associated with St. Paul in writing them, would naturally be appealed to if any doubt arose as to the genuineness, &c. of any part of them.

In this respect there was a peculiar fitness in the choice of *Timothy*. He is associated with St. Paul in these his *first* Epistles to a Christian Church, and also in the *last*, to the *Philippians*.

He was *young* when these Epistles were written (Acts xvi. 1 Tim. iv. 12), and survived long, in an exalted station in the Church as Bishop of Ephesus, to be a public witness of the genuineness of the Epistles of St. Paul. (*Euseb.* iii. 4, cf. on Rev. ii. 2. *Tillemont*, Mem. ii. 67.)

At the same time, the *authorship* of the Epistles is solely from *St. Paul*. They are not in any sense the Epistles of *Timothy*, but entirely of *St. Paul*. See below, iii. 1, where he says, "*We* thought it good to be left at Athens *alone*, and sent *Timothy*, our brother and fellow-labourer to you;" and (*ver.* 6) "when *Timothy* came to *us* from you." Here, in using the pronoun *we*, he means himself only, for Silvanus as well as Timothy came to him from Macedonia to Corinth. (Acts xviii. 5) And indeed *Timothy only* seems to have come to St. Paul at *Athens*, and *Silvanus* remained in *Macedonia*. (Acts xvii. 10. 14.) See also the Epistle to the Philippians (ii. 19), where he mentions Timothy, although Timothy's name is associated with his own at the beginning of the Epistle.

— τῇ ἐκκλησίᾳ Θεσσαλονικέων] *to the Church of the Thessalonians*. And so again in the second Epistle, i. 1. He does not speak of the Church in *the city*, but of the Church of *inhabitants* in it.

It is observable that these two Epistles, the earliest in date, are the *only* Epistles of St. Paul where he writes thus.

In other cases he addresses the Church as the Church of God, planted and settled *in the city*. See, for instance, 1 Cor. i. 2, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ. Similarly St. John in the Apocalypse addresses each of the Churches of Asia, as settled in their respective *cities*, e. g. ἐν Ἐφέσῳ (Rev. ii. 1), ἐν Σμύρνῃ (ii. 8), ἐν Περγάμῳ (ii. 12). Cf. ii. 18; iii. 1. 7. 14.

What is the reason of this difference?

Perhaps the Christians of Thessalonica, who had only been visited once by St. Paul, and among whom he had only been able to remain for about *three weeks* (Acts xvii. 2), could hardly have been yet so organized as that a Church might be said to be planted *in their city*. A Church there was, but it was rather made up of *Thessalonians* than established in *Thessalonica*.

The same remark may, perhaps, apply to Laodicea. (Col. iv. 16.)

But at *Corinth* he remained a *year* and *six months*. (Acts xviii. 11.) Therefore, in writing his Epistles to the Corinthians, he might well inscribe them "*to the Church that is existing* (τῇ οὔσῃ) *in Corinth*." (1 Cor. i. 2. 2 Cor. i. 1.)

Observe also that in his *first five* Epistles, and in them *only* (viz. the two to the *Thessalonians*, the Epistle to the *Galatians*, and the two to the *Corinthians*), does he address himself τῇ ἐκκλησίᾳ to the *Church* of, or in, the city or country.

In all the later Epistles to other Churches he expands the word to τοῖς ἁγίοις, "*the Saints*," or τοῖς ἁγίοις πᾶσι, "*all the Saints*."

The only exception, which confirms the rule, is Philemon 2, τῇ κατ' οἶκόν σου ἐκκλησίᾳ. Thus he teaches that all the mem-

2 [b] Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλείπτως 3 [c] μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, 4 [d] εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, 5 [e] ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. 6 [f] Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου δεξάμενοι τὸν λόγον ἐν

b Eph. 1. 16. 2 Thess. 1. 3. Phil. 1. 3. Rom. 1. 8, 9.
c John 6. 29. 2 Thess. 1. 11. Gal. 5. 6. James 2. 17.
d Col. 3. 12. 2 Thess. 2. 13. ch. 2. 12. 2 Tim. 1. 9, 10. Tit. 3. 4, 5.
e 1 Cor. 2. 4. & 4. 20. 2 Cor. 6. 6. ch. 2. 10.
f 1 Cor. 11. 1. Acts 5. 41. Heb. 10. 34. Acts 13. 52.

bers of the visible Church are to be accounted to be, and are obliged to be, *ἅγιοι, saints.*

On the geography and history of *Thessalonica*, see the authorities in *Wetstein*, p. 297; *Winer*, R. W. B. ii. p. 608; *Leake*, Northern Greece, iii. 235; *Howson*, i. 379; *Lünemann*, p. 1; *Alford*, Proleg. p. 44. It was anciently called *Therme*, and gave its name to the bay (sinus Thermaicus) on which it was built, and was enlarged and beautified by Cassander, and called Thessalonica from his wife, sister of Alexander the Great. After the Roman conquest of Macedonia by Paulus Æmilius, it became the capital of Macedonia Secunda, and afterwards the capital of the whole Province; and was the most populous and wealthy city of Macedonia in the Apostolic age. (*Strabo*, vii. 7. *Theodoret*, H. E. v. 17.)

On the contrast of character between *Thessalonica*, a *Greek* free city, and *Philippi*, a *Roman* colony in Greece, see above note on Acts xvii. 6.

— *χάρις ὑμῖν καὶ εἰρήνη*] *Grace to you and Peace.* Observe that at the *commencement* of this, the first of St. Paul's Epistles, and of *every one* of his Epistles, the Apostle adopts this double salutation—

ΧΑΡΙΣ, *Grace*, referring to the *Greek* greeting *χαίρειν*.

ΕΙΡΗΝΗ, *Peace*, referring to the *Hebrew* שָׁלוֹם (*Shalom*).

But he elevates and spiritualizes, consecrates and Christianizes those forms of social salutation; he gives an Apostolic greeting to the World. So also St. Peter, "*Grace* and *Peace*." (1 Pet. i. 2. 2 Pet. i. 2.) In the Pastoral Epistles of St. Paul *ἔλεος* is inserted between *χάρις* and *εἰρήνη*, and so 2 John 3, and Jude 2.

Our Blessed Saviour, the *Prince* of *Peace*, had said to His assembled Apostles on the Sunday of, and next after, His Resurrection from the Dead, "PEACE be unto you" (John xx. 19. 26), but He had not yet said, "GRACE be upon you," for He had not yet been glorified by His Ascension, and had not yet sent down from heaven the Holy Spirit of Grace.

— *ἀπὸ Θεοῦ—Χριστοῦ*] Not found in B, F, G, and omitted by *Tisch.*, *Lünem*, *Alf.*. but the words are in A, D, E, J, K.

2. *εὐχαριστοῦμεν*] *We render thanks.*

One of the characteristics of the two Epistles to the *Thessalonians*, which bespeaks their *early* date, and distinguishes them from the later Epistles, is the use *throughout* of the first person *plural we* and *our*, and not *I* and *mine*. Cf. 2 Thess. i. 3. And contrast this with Philippians i. 3, and *that* Epistle throughout, in which Timothy is also associated with St. Paul. (Phil. i. 1.)

When he wrote to the Thessalonians the dignity of St. Paul's Apostolic character, and the weight of his authority, had not as yet been fully shown and acknowledged.

The following recapitulatory summary of the *introductory characteristics* of St. Paul's Epistles may serve to illustrate their claims to order and design.

(1) He *begins* all his Epistles with his own name "Paul," except the Epistle to the Hebrews.

(2) He adds to his own name the official title of *Apostle* in *all* his Epistles, *except* in the two earliest, and in the Epistles to Philemon, the Philippians, and the Hebrews, where it is omitted for special reasons.

(3) In his *earliest five* Epistles he addresses himself *τῇ ἐκκλησίᾳ κ.τ.λ.*, but in no others.

(4) In his *earliest two* Epistles he addresses himself *τῇ ἐκκλησίᾳ of* persons in the city, and *not τῇ* Ἐκκλησίᾳ in the city, and in no others.

(5) In *all the later* Epistles he addresses himself *τοῖς ἁγίοις*.

(6) In *all his* Epistles he commences with the salutation *χάρις καὶ εἰρήνη*, "Grace and Peace." In all his Pastoral Epistles, "Grace, Mercy, and Peace."

(7) In his earliest Epistles he uses the first person *plural* '*we*:' in his later Epistles the first person singular '*I*.'

(8) As to his usage at the *close* of his Epistles, see on 1 Thess. v. 28.

(9) All these minute incidents indicate a well prepared and well digested plan in the composition of his Epistles, even in *details* of *diction*, and much more in the delivery of *doctrine*. See *Introduction* above, § v.

3. *τοῦ ἔργου τῆς πίστεως*] *of the work of your faith*, the *fruit* of the tree planted by us. Cp. Titus iii. 8. James ii. 22, and *Winer*, p. 541. St. Paul commends here a Faith which works, a Love which labours, and a Hope which endures; and teaches that Faith is not to be approved without Works, nor Love without Labour, nor Hope without Patience. Cp. *Chrys.* here.

— *τοῦ Κυρίου ἡμῶν*] *of our Lord.* Christ, the Author and also the object of Faith, Charity, and Hope. They proceed from Him as their Origin, and tend towards Him, and terminate in Him as their End.

— *ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν*] *in the sight of God, who is also our Father.* Although *men* may not see your good works, and although if they see them they may revile them, you are not moved thereby, for your eye is upon God, and the Eye of your Heavenly Father, *who seeth in secret*, is upon you; and He will hereafter reward you openly for your Faith, Hope, and Charity, when this world has passed away. (Matt. vi. 4. 18.) Cp. *Chrys.*, *Theoph.*

4. *εἰδότες τὴν ἐκλογὴν ὑμῶν*] *knowing your election.* This is said to *all* the members of the Thessalonian Church (cp. 2 Thess. ii. 13), and does not predicate any thing of the *final* condition of any one among them. St. Paul did not even know whether he himself would be saved. (1 Cor. ix. 27, and Philipp. iii. 11—13.)

Compare 1 Pet. i. 1, where St. Peter addresses *all* to whom he is writing as *ἐκλεκτοί*, and 2 Pet. i. 10, where he exhorts them to *make* their election (*ἐκλογὴν*) *sure*.

All the members of the Visible Church are *ἐκλεκτοί* in the eyes of *man*; the members of the *Invisible* Church alone, whom God, and God only, knows, and of whom He knows that they will persevere unto the end, are elect in the eyes of *God*. See below on Romans viii. 30. *Hooker*, III. ii. 4—8.

Observe, therefore, that St. Paul *infers* their *election* from their good *fruits*.

He says we "*know* your election, *because* (*ὅτι*) our Gospel was *made* (by God's grace) to *you* to be effectual (*ἐγενήθη, factum est*), not in words only, but in power and in the Holy Ghost, and in much assurance, just as *you* on your side know what sort of persons *we were made* (by God's grace) to be in you for your sakes. From the *fruits* of the Gospel among you we derive proofs of your election, and reasons for gratitude to God; as you on your side may derive reasons also for faith, and hope, and joy, from considering the effects wrought in us by God's grace among you."

5.] On the aorist passive *ἐγενήθη, was made* (i. e. by God's grace), see *Winer*, § 15, p. 77.

It is observable that this form is repeated very often in this, the first, and in the second chapter of St. Paul's first Epistle (see *v.* 5, bis *v.* 6, and ii. 5. 7, 8. 10. 14), as if he would thus declare at the outset that whatever he or his converts did that was good, was *made* and *done* in them by the free *grace* of *God*. The *Vulgate* rightly renders *ἐγενήθητε*, *v.* 6, by '*facti estis*;' and so the old Latin Version in *Cod. Augiensis*, and *Cod. Boernerianus*, and *Primasius*.

— *εἰς ὑμᾶς*] So B, I, K, most cursive MSS., *Lachmann*, and *Alf.* *Elz.* has *πρός*: but *εἰς* is better adapted to express the effectual reception of the Gospel in the heart. Cp. Heb. ii. 3.

— *ἐν Πνεύματι ἁγίῳ*] *by the Holy Ghost*, and His gifts, such as the gift of Tongues shed on those who were admitted into the Church by Baptism. See Acts x. 44. (*Theodoret.*)

— *ἐν πληροφορίᾳ*] *in full assurance.* The metaphor is from a ship. As a vessel with its sails spread and filled with a prosperous gale is wafted on steadily and swiftly, so you went on in your Christian voyage, with your hearts filled and impelled by the heavenly breeze of the Spirit. See above on Luke i. 1.

6. *μιμηταὶ ἡμῶν ἐγενήθητε*] *ye were made* (by God's grace) *to be followers of us and of the Lord.* See on 1 Cor. xi. 1, *μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.*

θλίψει πολλῇ, μετὰ χαρᾶς Πνεύματος ἁγίου, 7 ὥστε γενέσθαι ὑμᾶς τύπον πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. 8 g Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν τι. 9 h Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, 10 i καὶ ἀναμένειν τὸν Υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. 1 a Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν, 2 b ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι.

g Rom. 10. 18. & 1. 8. 2 Thess. 1. 4. 3 John 12.

h ch. 2. 1. 1 Cor. 12. 2. Gal. 4. 8, 9. 1 Phil. 3. 20. 2 Thess. 1. 10. Rev. 1. 7. Matt. 3. 7. Luke 3. 7. Heb. 10. 27.

a ch. 1. 5, 9. b Acts v. 41. & 16. 22, &c. & 17. 2. Phil. 1. 30. 2 Tim. 1. 12. Heb. 11. 36, 37.

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7. *τύπον*] So B, D; and this reading has been adopted by *Lachm.*, *Tisch.*, *Alford*, and is preferred by *Lünemann* and *Winer*, p. 157; and so *Vulg.*, and *Syriac*, and *Æthiopic Versions*, and *Primasius*, "ut facti sitis *forma*." *Elz.* has *τύπους*.

— *ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ*] In *Macedonia* and *Achaia*, the two Roman provinces of Greece. See note on Acts xvi. 10, and above, Introduction to this Epistle, § II.—*Elz.* omits the second *ἐν*.

8. *ἐξήχηται*] has been made to sound forth as the clear voice of a Trumpet (*Chrys.*, *Theodoret*). *ἐκηρύχθη* (*Hesych.*) The neuter form is used by the Septuagint in Joel iii. 14, *ἦχοι ἐξήχησαν*. Sirach xl. 13, *βροντὴ ἐξήχησεν*. This diffusion of the Gospel from *Thessalonica* was a happy result of its geographical position and commercial advantages.

St. Paul, in his missionary course, selected great *centres* of *population* as the fields of his apostolic labours,—such as *Thessalonica*, *Corinth*, *Ephesus*, *Rome*. In them he planted the Cross. To them specially he addressed Epistles. He *chose* those places where he had *enemies*. (Cp. 1 Cor. xvi. 9.) He encountered Satan in his strongholds,—a proof of his courage, and of confidence in his cause, and an evidence of the truth of Christianity. And those great Cities became, as Thessalonica is here described, like Trumpets of the Gospel to the World. (Cp. Rom. i. 8.)

9. *αὐτοί*] *ipsi*, of their own accord, without any word on our part.

— *ἴσχομεν*] So the best authorities.—*Elz.* *ἔχομεν*.

— *ἀπὸ τῶν εἰδώλων*] *from idols*. Therefore the Church of the Thessalonians consisted mainly of *Gentile* converts; and this is what appears from the History of the Acts, xvii. 5. 11. 13. It must be remembered, however, that St. Paul, on his arrival at Thessalonica, had offered the Gospel in the first instance (as was his invariable practice) to the *Jews*. He *passed through* Amphipolis and Apollonia, and went on to *Thessalonica*, *because the Synagogue* of that District was *there*. (Acts xvii. 1.) And when there, he went, according to his custom, into the *Synagogue*, and *reasoned with them for three Sabbath days from their Scriptures*. (Acts xvii. 2.)

But the Jews of Thessalonica did not "search the Scriptures, whether these things were so." (Acts xvii. 11.) The fruits of his preaching were, for the most part, seen by its effects upon the *Gentiles*. This is evident from the exasperation of the Jews, which was produced by those effects. See below, ii. 16, and Acts xvii. 4, where the reading of A, D, and the Vulgate, *καὶ Ἑλλήνων πλῆθος πολύ*, approved by *Paley* and received by *Lachmann*, has much to recommend it.

This was a remarkable result. The *Jews*, who possessed the advantage of the preparations made for the Gospel by the *Scriptures* of the *Old Testament*, which they had in their hands and heard in their Synagogues, *rejected* the *Gospel*; the Gentiles, who did not enjoy this benefit, *received* it.

In accordance with these *historical facts*, we may observe as a remarkable internal coincidence, that in both the Epistles to the *Thessalonians*, and also to their neighbours the Philippians (whose circumstances were similar), St. Paul *never* quotes directly from the Scriptures of the *Old Testament*. (Cp. below, 1 Cor. i. 19.)

The Holy Spirit addressed the first two Epistles of the *New Testament* to those who had *not* enjoyed the light of the *Old Testament*, but profited by the Light of Conscience and of Reason, and gladly received the Gospel. Thus he shows God's love to all who, in a teachable spirit, use the advantages, whatever they may be, that they possess.

These considerations suggest the following inquiry:—Whether *other* spiritual provision was not then made for the edification of these and other Gentile Churches of Macedonia and Achaia?

St. Paul deemed it requisite that they should now possess *Epistles* written by himself . . . . . Was it not equally necessary that they should possess a written *Historical Record* of the words, works, and sufferings of *Christ?* The Holy Spirit dictated *Epistles* to them. Is it not probable that they were then supplied by Him also with a *written Gospel?*

Is it not also probable that this Gospel was the Gospel of *St. Luke?*

It appears that St. Paul was accompanied from Troas into Macedonia by St. Luke.

St. Luke describes St. Paul's vision at Troas in Acts xvi. 10; and after that description, he adds, "*we* immediately sought means to go forth into *Macedonia*, assuredly gathering that the *Lord had called us to preach the Gospel to them.*"

St. Luke therefore had a mission in Macedonia as well as *St. Paul.*

St. Luke appears to have been *left* by St. Paul at *Philippi* (see on Acts xvi. 40). For what purpose?

For an answer to this question let the reader be requested to consider the statements and reasonings in the notes below on 1 Thess. v. 2, and on 1 Cor. viii. 18.

In the Collect for St. Luke's Day, the Church of England, with many ancient Christian Authorities, has expressed an opinion that the words of St. Paul, "*the brother whose praise is in the Gospel in all the Churches*" (which words were written in *Macedonia*), refer to *St. Luke.*

The Gospel of St. Luke was generally supposed by Christian Antiquity to have been written under the eye of St. Paul, and to have been specially designed for the Churches of Macedonia and Achaia. (See Introduction to St. Luke's Gospel.)

No place would be better adapted for the circulation of a written Gospel than *Thessalonica*, on account of its situation and its commerce, by means of which (as the Apostle here says) "the *Gospel sounded from it through the world.*" On this point see further below, ii. 18; v. 2. 27.

— *Θεῷ ζῶντι καὶ ἀληθινῷ*] 'The *Living* and *True God*,' as distinguished from *dead images* and *dead men* who are objects of worship to the heathen. Cp. Wisdom xiv. 15 concerning the origin of idolatry, *εἰκόνα ποιήσας τὸν νεκρὸν ἄνθρωπον, ὃς Θεὸν ἐτίμησε.*

On the proper sense of *ἀληθινὸς* (the sense of which is very different from that of *ἀληθὴς*) as applied to the One true God in order to distinguish Him from the many *Idols* of Paganism, see note on John xvii. 3, and cp. 1 John v. 20, 21, *οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος· τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.*

10. *καὶ ἀναμένειν*] and *to wait for*—. The Doctrines of the future Resurrection and Universal Judgment to come, and the Supreme Royalty of Jesus, were the Doctrines which the Apostle made the primary subject of his preaching to the Gentiles. See above, *Introduction* to this Epistle, § V., and below, 1 Thess. iii. 13; iv. 16; v. 2. 2 Thess. i. 7, and St. Paul's Sermon at Athens, Acts xvii. 31; and cp. *Tertullian* de Resurrectione, c. 24.

Hence the charge against him at Thessalonica, as if he preached against *Cæsar*, "saying, that there is a *different* King (*ἕτερον βασιλέα*), *Jesus*" (Acts xvii. 7).

CH. II. 2. *ὑβρισθέντες, καθὼς οἴδατε*] *contumeliously and injuriously handled, as ye know, at Philippi*—a statement explained by the History, Acts xvi. 22, describing the shameful usage received by Paul and Silas at Philippi.

3 c Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὐδὲ ἐν δόλῳ, 4 d ἀλλὰ, καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ὑμῶν.

5 e Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς, 6 f οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι, 7 g ἀλλ'

c 2 Cor. 2. 17. & 4. 2.
d 1 Tim. 1. 11, 12. Tit. 1. 3. Gal. 2. 7. & 1. 10.
e Acts 20. 33. 2 Cor. 1. 23. & 2. 17. & 4. 2. & 7. 2. & 11. 31. & 12. 17. Gal. 1. 10.
f John 5. 41, 44. & 12. 43. 2 Thess. 3. 8, 9.
g 1 Cor. 2. 3. & 9. 1, &c. 2 Cor. 10. 1, 2, 10, 11. & 13. 4.

It has been asked by some in modern times—

Is it *probable that St. Paul*, who had pleaded his *Roman citizenship* at Jerusalem, in order to escape scourging, should not have also pleaded it in Philippi, in order to escape a similar outrage? And some have been led to question the veracity of the sacred history of the Acts on the ground of this alleged improbability.

This question has been already considered in the note on Acts xvi. 22, to which it may be added here that doubtless together with the *tidings* of his *shameful usage*, which, he here says, were brought from Philippi to Thessalonica, were brought also the *tidings* of the *miraculous ejection* of the Evil Spirit which gave occasion to that shameful usage (Acts xvi. 18), and of his own *miraculous deliverance* from the prison, which followed it, and of his honourable departure from Philippi (Acts xvi. 25—40).

May we not therefore believe that he was *withheld* from pleading his Roman citizenship at Philippi by the same Holy Spirit Who enabled him to suffer with joy, and to sing praise to God in the prison at midnight? and that the knowledge of what the Apostle had nobly done and patiently suffered at *Philippi*, opened the way for the joyful acceptance of the Gospel at *Thessalonica?*

3. *οὐκ ἐκ πλάνης—ἀκαθαρσίας*] 'non ex seductione nec ex immunditiâ' (Tertullian de Pudic. c. 17), and so the *Syriac* and *Arabic* versions, '*neither from deception nor uncleanness*'—the means with which the Evil Spirit deluded the *heathen*; in the former case, by sorcery, oracles, and divinations; in the latter, by impurity, consecrated as a part of Religion. See note below, on iv. 4.

St. Paul had encountered the Evil One in the former character, that of a πλάνος or seducer, in the Pythoness at *Philippi*, in Macedonia (see on Acts xvi. 16). He was now encountering him in the latter shape, that of *uncleanness*, in Achaia, at *Corinth*, where πορνεία was identified with the worship of *Aphroditê*, and where he writes this present Epistle.

— *οὐδὲ ἐν δόλῳ*] *nor yet by guile.* So A, B, C, D, F, G, and *Lachmann*, *Tisch.*, *Alford*. *Elz.* has *οὔτε*.

St. Paul here passes to another phase of delusion, one practised by Satan under the guise of Christianity. Hence *οὐδὲ*, *nor yet*, is preferable to *οὔτε*. Δόλος is here predicated of Christian *Teachers* who *adulterate* the truth with false admixtures, δολοῦντες τὸν λόγον τοῦ Θεοῦ (see 1 Cor. iv. 2; cp. 2 Cor. ii. 17), and the word is connected with δέλω, δέλεαρ, *esca*, a *lure* with which they *hunt* souls (Theodoret). But the notion of πλάνη is seduction from the truth into *error*. A person who uses δόλος is also a πλάνος, but a man may be πλάνος without resorting to δόλος.

St. Paul had experience of the evil effects of δόλος in religion, among the ἐργάται δόλιοι of Corinth (2 Cor. xi. 13).

Observe also that he uses two different prepositions here. He says ἐκ πλάνης, ἐξ ἀκαθαρσίας, but ἐν δόλῳ. The former intimates the *origin* and the *main spring* of action, the other the habit of mind and temper in which the agent acts, and the instruments by which he acts.

4. *πιστευθῆναι τὸ εὐαγγέλιον*] *to be entrusted with the Gospel.* As to the construction, see 1 Tim. i. 11, εὐαγγέλιον ὃ ἐπιστεύθην ἐγώ, and Gal. ii. 7, and note on Acts xxi. 3.

5. *ἐν λόγῳ κολακείας*] In this and like examples, the preposition ἐν denotes that *in* which, *with* which, and *by* which the agent works: as, for example, the armour of a soldier, with which, and in which, he is clad, and by which he fights. As in *Virg.* v. 37, "Horridus *in* jaculis et pelle Libystidis ursae." Cp. Ephes. vi. 16, τὸν θυρεὸν τῆς πίστεως ἐν ᾧ κ.τ.λ., and see *Winer*, p. 343.

Λόγος κολακείας is the *language of flattery*, and the genitive indicates the *quality* of what is said; or it signifies such a speech as Flattery personified would utter. So Acts xiii. 15 λόγος παρακλήσεως, 1 Cor. ii. 4 λόγος σοφίας: and it is contrasted with the λόγος ἀληθείας of 2 Cor. vi. 7, which describes such language as Truth speaks, and which is characterized by truth as its essence.

— *ἐγενήθημεν*] *we were made.* Cp. *v.* 7. This passage is quoted by *Clemens Alex.* Pædag. i. § 19, p. 109, Potter, with the singular variety of νήπιοι for ἤπιοι.

— *προφάσει πλεονεξίας*] *a mask for covetousness.* We were not clad in any fair disguise of covetousness. Πρόφασις is not from πρόφημι, but from προφαίνω, and means that which is used by a person who is "Introrsus turpis, *speciosus pelle* decorâ" (*Horat.* 1 Epist. xvi. 45. 1 Sat. i. 65).

Our Saviour says of the obstinate Jews that had heard His doctrine and seen His miracles, that they had no *cloak* (πρόφασιν) for their *sins*. (John xv. 22.) He means that they had not even any colour or fair show to pretend by way of excuse for their sins. And St. Paul professes not to have used at any time a *cloak* of *covetousness*; that is, he did not, under colour of preaching the Gospel, endeavour to make a prey of those to whom he preached, or gain to himself by preaching. Hence we may learn what a base thing it is to be covetously minded. Would the Apostle be so careful to quit himself of the *suspicion* if the crime were any whit tolerable? To the Ephesians he says, *I have coveted no man's silver or gold or apparel.* (Acts xx. 33.) To the Corinthians, *I have not written these things, that it should be so done to me.* (1 Cor. ix. 15.) *I was not, neither will I be, burdensome to you; for I seek not yours but you.* (2 Cor. xii. 14.) To the Thessalonians, *Neither at any time used we a cloak of covetousness, God is witness.* (1 Thess. ii. 5.) He called God in to be his compurgator, which sure he would not do, *nisi dignus vindice nodus*, if it did not much concern him to stand clear in the eye of the world in that behalf. And he speaketh there of a *cloak of covetousness* too; for who indeed shameth not to wear it (covetousness) *outwardly?* No man will *profess* himself covetous, be he never so wretchedly sordid within; but he will for very shame cast as *handsome a cloak* as he can over it,—frugality, good husbandry, providence,—some cloak or other, to hide the filthiness of it from the sight of others. But filthy it is still, be it cloaked never so honestly. God abhorreth it as a filthy thing: *He speaketh well of the covetous, whom God abhorreth.* (Ps. x. 3.) Our Apostle hath set a brand of filthiness upon it more than once, calling it *filthy lucre*, μὴ αἰσχροκερδῆ. (1 Tim. iii. 3. 8. Tit. i. 7.) Yea, so unfit he holdeth it to be found in the priests, that he would not have it, if it were possible, so much as once *named*, at least not without some stigma upon it, *among the saints*, Eph. v. 3. *Bp. Sanderson*, iii. p. 290, cp. i. 115.

6. *ἐν βάρει*] has a double meaning, as explained by the ancient expositors:—

(1) *Weighty*, in authority. (*Chrys.*)

(2) *Burdensome*, as requiring pecuniary support from you. (*Theodoret.*)

Both meanings are well comprised by *Theophylact*, who says, "We had power to be ἐν βάρει, weighty and burdensome to you, by virtue of our dignity and office as Apostles of Christ; as such we had a right to be *honoured* ἐν τιμῇ, ἐν δόξῃ, and also to be *maintained* by you, and so to be a burden to you. For our dignity claims this at your hands." See also *Bengel* here.

St. Paul himself combines the two notions of βάρος:—

(1) That of *weight* in 2 Cor. x. 10, "His letters, they say, are *weighty*" (βαρεῖαι).

(2) That of a *burden*, below *v.* 9, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα, so as not to be *burdensome* to any by demanding maintenance; and 2 Thess. iii. 8, where he uses the same words. Compare the similar words of *S. Ignatius*, Phil. 6, οὐκ ἔχει τις καυχήσασθαι ὅτι ἐβάρησά τινα ἐν μικρῷ ἢ ἐν μεγάλῳ. The Hebrew and Latin languages suggest such a double meaning in reference to the person who is honoured, and also to those who honour him.

Thus βαρεῖσθαι, to be *burdened*, is used for the Hebrew כָּבַד (*cabad, to be heavy*) in Exod. vii. 14; and the same Hebrew word is rendered δοξάζεσθαι, to be *honoured* as *grave*, Levit. x. 3, and *passim*. And the Latin proverb "*Honos* propter *onus*" is equivalent to "*beneficium* propter *officium*."

h 2 Cor. 12. 15. Phil. 2. 17. 1 John 3. 16.

ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, [8] [h] οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

1 Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 2 Thess. 3. 7—9. 1 Tim. 4. 10.

[9] [i] Μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον, νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.

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7. ὡς ἄν] Cp. Luke ix. 57. 1 Cor. xvi. 2. Col. iii. 23. *Winer*, p. 275.

— **τροφός**] A nursing *mother*, τὴν αὐτὴν τροφὸν καλεῖ καὶ μητέρα. (*Theodoret.*) Cp. below, *v.* 11, πατὴρ τέκνα ἑαυτοῦ. As to θάλπη, applied to a *mother*, see Deut. xxii. 6, ἡ μητὴρ θάλπῃ ἐπὶ τῶν νεοσσῶν.

This bold figure may have been suggested by Isaiah, lx. 3, speaking to the Church, "Thou shalt *suck* the *breast* of kings."

Behold the love of the Apostle, he does not disdain to call himself a *mother*. (Cp. Gal. iv. 19.) He is both a nurse and a mother. He unites both persons in one. For there are some nurses who cherish, but not *their own children*: and there are some mothers who put out their children to nurse, and do not cherish their offspring. *Augustine* (Serm. 23). The Apostle, inspired by the Holy Spirit of love, when he would give the most affecting proof of tenderness, compares himself to a *mother nursing* her children. A practical lesson to all Christian mothers. Would any of them willingly forfeit the privilege of being like the divine Apostle? Let them imitate the love of him who resorts to their presumed practice for the most affecting expression of his own ardent love to his spiritual children.

The duty of nursing children lies at the root of all household charities; and the neglect of it has led to great evils. There may be cases where this duty cannot be performed; but sometimes it is omitted for the pleasures of society. And yet what society ought to be preferred by a mother to that of her child? St. Paul exhorts married women to love their children, and to be *keepers at home*, οἰκουρούς (Titus ii. 5), and, among qualifications for a Widow, to be enrolled on the list and maintained by the alms of the Church, he mentions that she shall *have nursed her children* (εἰ ἐτεκνοτρόφησεν, 1 Tim. v. 10).

In Holy Scripture the *blessings of the breast* are joined with the *blessings of the womb*. (Gen. xlix. 25.) So are the curses: "I will give thee a *miscarrying womb and dry breasts*." (Hos. ix. 14.) The Holy Spirit does not disdain to mention, concerning some of the greatest Saints, that they were nursed by their own mothers: "Who would have said unto Abraham that Sarah should have given children suck?" (Gen. xxi. 7, 8.) God mercifully interfered to procure this blessing to Moses (Exod. ii. 9); so it was with Samuel (1 Sam. i. 22, 23), and with David (Ps. xxii. 9); and the Infant Jesus hung *upon His mother's breasts* in the Stable at Bethlehem, and in the journey into Egypt.

Cp. Bp. *Taylor*, Vol. iv. p. 157, ed. Heber, and his Discourse in his Life of Christ, "On the duty of nursing children," Vol. ii. p. 30.

8. ὁμειρόμενοι] So A, B, C, D, E, F, G, and *Griesb.*, *Scholz.*, *Lach.*, *Tisch.*, *Lünemann*, *Alf.* *Elz.* has ἱμειρόμενοι.

Some Editors suppose with *Winer* (§ 16, p. 92) that ὁμειρόμενοι is only another form of μειρόμενοι from μείρομαι, used by *Nicander* (Theriac 402) for ἱμείρομαι, to *desire*, as ὀδύρομαι for δύρομαι, ὀκέλλω for κέλλω.

But these are not cases in point. Nor has any instance been cited of such a modification with the ὁ aspirated as in ὁμείρομαι.

The evidence of the MSS. in favour of ὁμειρόμενοι is irresistible.

After all that has been said on the subject in modern times, it appears probable that the true account of the word had been given by *Theophylact*, who says, "Some here read ἱμειρόμενοι, and explain the word by ἐπιθυμοῦντες, *desiring*, but this is erroneous."

Ὁμειρόμενοι signifies προσδεδεμένοι, *bound to*, *twined together* with you, and *clinging to you*, from ὁμοῦ and εἴρω, συμπλέκω.

It is true that the exposition of ὁμειρόμενοι, as equivalent to *desiring*, rests on high authority, that of the *Vulg.*, *Syriac*, and *Æthiopic* Versions, and by *Hesych.*, *Phavorin.*, *Winer*, *Lünemann*, *Alford*. But *Theophylact's* knowledge of the dialects of Northern Greece entitles his testimony to consideration, and his explanation is confirmed by that of *Œcumenius*, ἀντεχόμενοι ὑμῶν.

Besides, the Apostle is describing his affection towards them when he was *present* with them, and not when *absent* from them; and ἱμείρομαι, like the Latin word *desidero*, signifies a craving for something *absent*.

The Apostle is comparing himself to a nursing mother in a special act, that of θάλπειν, *cherishing* her own children. This is not an act of *desire*, but of *love*.

His words may be thus paraphrased: "We were *made* (by God's grace) to be gentle among you, as a nursing mother *cherisheth* her own children, so clinging to you, and interwoven, as it were, with you, and hanging over you in the yearnings of our love, we were well pleased to give you the milk of the Gospel, as to new-born babes in Christ (cp. I Pet. ii. 2, τὸ λογικὸν ἄδολον γάλα, provided for ἀρτιγέννητα βρέφη), and our own lives also."

It has indeed been said, that if ὁμειρόμενοι has this sense, it ought to be followed by a *dative*, and not by a *genitive*, as here.

But ὁμείρομαι, in the sense of ἅπτομαι and ἔχομαι, to *communicate* with, so as *to hang on* an object, may rightly take a *genitive*. See *Matth.* G. G. § 359, where συλλαμβάνεσθαι, συνδράσθαι, and ἅπτεσθαι, and ἔχεσθαι are illustrated as having this regimen; and § 359, where words signifying *communion with* have a genitive after them. Cp. *Kuhner*, § 519, 520.

— **ἐγενήθητε**] *ye were made.* (See i. 4, 5.) So the best MSS. and Editions. *Elz.* has γεγένησθε.

9. κόπον καὶ μόχθον] Not synonyms. Cp. 2 Thess. iii. 8. 2 Cor. xi. 27, where they are similarly joined together; κόπος being always put first, as representing the act of *hewing* (κόπτω) wood, whereas μόχθος (ὄχθος, ἄχθος, ἔχω) is that of carrying the logs after they have been hewn. The former word expresses *energy* of *action*, the other indicates *patience* in *bearing*.

— **νυκτὸς καὶ ἡμέρας**] *night and day.* So iii. 10, and 2 Thess. iii. 8, and 1 Tim. v. 5. 2 Tim. i. 3. In all these cases *St. Paul* puts the *night* before the *day*.

St. Luke puts *day* before *night* in Acts ix. 24; but not where he relates two speeches of *St. Paul*, there the *night* is put before the *day*, as in *St. Paul's* Epistles. (See Acts xx. 31; xxvi. 7.)

St. Luke in his Gospel once uses the Jewish mode of speaking in this respect, which was that adopted by St. Paul. See Luke ii. 37, where he is writing of what took place at *Jerusalem*. But compare Luke xviii. 7.

St. Mark puts the night first, iv. 27; v. 5.

It is observable that *St. John*, in the Apocalypse, uses the expression ἡμέρας καὶ νυκτὸς *five* times (iv. 8; vii. 15; xii. 10; xiv. 11; xx. 10), and never puts the night first.

This remark may serve to confirm what has been said above concerning St. John's mode of reckoning the *hours* of the day, as distinguished from that usual in Palestine, where time was calculated from *sunset*: and may serve to illustrate the important questions in his Gospel which turn on this point. See on John xix. 14.

— **ἐργαζόμενοι**] *working*, with manual labour, probably in tent-making. See on Acts xviii. 3, εἰργάζετο: 1 Cor. iv. 12, and ix. 6, where ἐργάζεσθαι stands absolutely as here.

St. Paul worked in the *night* (νυκτὸς *genitive*) as well as day; he worked for *part* of the night, in order that he might preach during the day.

It may perhaps be inquired,

How was he able to defray the expenses of his voyage from Macedonia to Athens? and at Athens, where he does not appear to have worked, it is said he spent the *whole day* in the Agora. (Acts xvii. 17.)

The answer is,—he received pecuniary supplies from *Philippi*. See the remarkable testimony Phil. iv. 15, 16: "At the beginning of my preaching the Gospel (in Greece), when I *set forth* from Macedonia, *no Church* communicated with me in respect of giving and receiving, but *ye* only. For when I was at *Thessalonica*, ye sent to me once and again for my necessities."

It appears that St. Paul worked for his daily maintenance at *Thessalonica*, and that the *Thessalonians*, with whom St. Paul was present, and to whom he preached, did not maintain him, and the *Philippians* sent him supplies to *Thessalonica*, and the Macedonians sent him supplies to *Corinth*.

The reason of this seems to be, that while he was *present*, St. Paul waived his own claim to receive pecuniary aid from those to whom he preached, lest he should seem to preach the Gospel for lucre (see *v.* 5), and so impede its progress.

But he did not forbid those whom he left in charge behind

10 j Ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, k καὶ μαρτυρόμενοι 12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ, τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

13 l Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ ἐδέξασθε, οὐ λόγον ἀνθρώπων, ἀλλὰ, καθώς ἐστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 m Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων· 15 n τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ

j Acts 20. 18, 26, 33, 34. 2 Cor. 4. 2. & 5. 11.
k Eph. 4. 1. Phil. 1. 27. Col. i. 10. 1 Matt. 10. 40. Gal. 4. 14.
l Acts 2. 41. & 4. 4. & 8. 14. & 11. 1. & 17. 11. 2 Thess. 3. 7. 1 Tim. 4. 10. 2 Tim. 3. 10. Tit 2. 7, 8.
m Acts 13. 45. & 17. 5, 13. Heb. 10. 34.
n Matt. 23. 34, 37. Luke 13. 33. Acts 7. 52.

him,—for instance, *St. Luke* at *Philippi*, and *Silas* and *Timothy* in other cities of Macedonia (Acts xviii. 5. 2 Cor. vii. 5),—to stir up the Christian charity of their flocks, and to excite them to exercise their gratitude and love to Christ by sending supplies to the Apostle.

10. *ὁσίως καὶ δικαίως*] On the difference of these words see on Luke i. 75, and *Bengel* here: "*Sanctè* in rebus *divinis, justè* erga *homines*."

— *ἀμέμπτως*] *unblameably*. See on Phil. iv. 8, *ὅσα εὔφημα*.

— *ὑμῖν τοῖς πιστεύουσιν*] *in regard to you who are believers*, whatsoever we may have seemed to be to the *unbelieving*, by whom we were evil spoken of.

11. *ὡς ἕνα ἕκαστον ὑμῶν . . . παραμυθούμενοι*] After these words the verb *ἐγενήθημεν* is to be supplied from the previous clause, "As ye know *how we were made*, i. e. behaved ourselves, exhorting you, and comforting you one by one, as a father does his children."

— *μαρτυρόμενοι*] 'testificati' (*Vulg.*); '*protesting*.' So D**, E, I, K, *Chrys.*, *Œc.*, *Damasc.*; and so *Matthæi*, *Fritz.*, *Bloomf.*, *Lünem.*, *Alf.*—*Elz.* has *μαρτυρούμενοι*.

There is a similar confusion in the MSS. in Acts xxvi. 22, where the sense is the same as here. Cp. Acts xx. 26. Gal. v. 3, *μαρτύρομαι πάντι κ.τ.λ.*

12. *περιπατεῖν*] So A, B, D, F, G, and *Lach.*, *Tisch.*, *Alf.*—*Elz.* *περιπατῆσαι*, which is not so forcible, as not expressing a settled purpose and constant practice.

13. *λόγον ἀκοῆς*] *the word of hearing*, the word of which the essential *characteristic* and *quality* is, that it should not only be *preached*, but *heard* and *obeyed*; it is "verbum audientiæ et *obedientiæ*."

The *Genitive* *ἀκοῆς* may be called the *characterizing* Genitive; and this use of the Genitive—a use derived from the Hebrew (see examples on Matt. xxi. 11), is far more convenient and expressive than that of an *Adjective*, because it brings out the single point to which the speaker's or writer's mind is specially directed, and to which he desires to direct the minds of his hearers or readers.

The *Gospel preached*, *τὸ κήρυγμα* (*Theophyl.*), is called the word of *hearing*, in order to bring out more clearly the *duty* of all men to *hearken* to it; and, in order to show that the Gospel is eminently *that* Word which is *worthy* and *necessary* to be *heard* by all who desire to be saved. "He that hath *ears* to *hear*, let him *hear*." (Matt. xiii. 9.) See below, on Heb. iv. 2, *ὁ λόγος τῆς ἀκοῆς*.

The Apostle thus guards the Church against the dangerous error—too prevalent in later times—which treats the Gospel merely as the Word of *Preaching*, when it is more especially the Word of *Hearing*; and though the duties of *Preachers* are important, yet those of the *Hearers* are not less so.

— *παραλαβόντες—ἐδέξασθε κ.τ.λ.*] Mark the difference between *παραλαμβάνω* and *δέχομαι*. We thank God that, having *received* the word of hearing (or Gospel) of God from us, you—*accepted* it; (*ἐδέξασθε*) not the word of men (do not suppose that), but, as it is in truth, the Word of God, which (is not only *heard*, but also) *worketh* in you that believe.

Do not imagine that we thank God that you *received our* word as such; no, what we thank God for is, that you *accepted His* Word from us.

— *ἐνεργεῖται*] *is internally and effectually energetic*, and produces good fruit; it is to be construed with *λόγος*. (See 2 Thess. ii. 7. Rom. vii. 5. Col. i. 20. *Winer*, p. 231.)

On a review of what St. Paul says in these two chapters (i. 2—ii. 14) concerning the rapid *reception* of the *Gospel* at Thessalonica, and comparing this record with the account of St. Paul's visit to that city in Acts xvii. 1—9, it will appear surprising that so much was effected there as he here relates.

The explanation seems to be offered by a consideration,

(1) of the *miraculous* gifts *possessed* by the Apostle and his companions in *speaking* with *tongues*, and in *healing*; and the spiritual gifts *bestowed* by them on those who were baptized; and the outpouring of the Holy Spirit on the Gentiles, as on the Jews at Pentecost, when so many thousands were converted at once. (Acts ii. 41.)

(2) The intelligence of what had been done for the Gospel at *Philippi*.

(3) The labours of *Silas* and *Timotheus*, and of *St. Luke*, who were left behind by St. Paul in Macedonia. See above, *Introduction*, § III.

(4) The organization of a standing Ministry by St. Paul.

14. *συμφυλετῶν*] *fellow-countrymen*. *ὁμοεθνῶν* (*Hesych.*).

You Gentile Christians in Greece suffered the same afflictions from *your* fellow-countrymen the *Gentiles* as the *Jewish* Christians in Judæa did from theirs the Jews. Cp. Heb. x. 34.

Yet St. Paul, in the following verse, has evidently his mind fixed on the *Jews*, as the most inveterate enemies of the Gospel.

This, seeming a difficulty, is cleared up by the History of the Acts of the Apostles.

In *Judæa* the Jews were the main authors of all the early persecutions of the Church.

The *Roman* Power there abstained from persecution. See note on Acts iv. 6.

Beyond the limits of Palestine the Jews had little political power, and were in many places objects of antipathy to the Greek and Roman people, and suffered oppression from the secular authority. They had been lately expelled from Rome by the Emperor Claudius, when St. Paul wrote this Epistle. (Acts xviii. 2.)

The Jews also appear to have been regarded with special detestation at *Philippi*, a *Roman* colony, where the Apostle and Silas were not persecuted as Christians, but as *Jews*. (Acts xvi. 20.)

We find, however, that the Jews, wherever they were not able in their own persons to persecute the Christians, were every where active and indefatigable in endeavouring to *stir up* the *Heathen* to persecute them. See, for example, what St. Paul suffered by means of the Jews at *Antioch* in *Pisidia* (Acts xiii. 50), at *Iconium* (xiv. 2), at *Lystra* (xiv. 19), at *Thessalonica* (xvii. 5), at *Berœa* (xvii. 13), at *Ephesus* (xix. 23).

The *Heathen* fellow-countrymen of the Thessalonian Gentile Christians persecuted them; but they had been set in motion against them by the *Jews*, on the plea that the Gospel taught that there was some "*other king than Cæsar*" (Acts xvii. 7).

The Jews had brought about the Crucifixion of Christ by representing Him to be a rival of Cæsar (John xix. 12. 15). They employed the same policy against the first preachers of the Gospel. They alarmed the suspicions, and exasperated the passions of the Roman Magistrates against them, on the ground that they were disloyal to the Roman Government, and looked for the dissolution of that Imperial Sovereignty which Rome believed to be eternal. See on 2 Thess. ii. 2—4.

Hence it is that, though St. Paul speaks here of the sufferings endured by the *Gentile Christians* at Thessalonica from their *own fellow countrymen*, he passes on from them to speak of the *Jews* as the authors of the evil.

15. *τοὺς προφήτας*] *Elz.* inserts *ἰδίους* after *τούς*. But the reading in the text is in A, B, D*, E, F, G, and is preferable also on this account, because *ἰδίους* might seem to involve a conces-

o Luke 11. 52. Acts 13. 50. & 14. 5, 19. & 17. 5, 13. & 18. 12. & 19. 9. & 22. 21, 22. Matt. 23. 32.

ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16 ° κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν· εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

p Rom. 1. 13. & 15. 22.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας προσώπῳ οὐ καρδίᾳ περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 P Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

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sion that (as was afterwards alleged by the Marcionites) the Prophets belonged to the Jews, and not also to the Church of Christ. It is affirmed by *Tertullian* (c. Marcion. V. 15) that the word *ἰδίους* is a Marcionite interpretation: '*suos* adjectio est hæretici.'

— *ἡμᾶς ἐκδιωξάντων*] *having persecuted us out* of Thessalonica (Acts xvii. 5—10, and elsewhere; see on *v.* 14).

— *πᾶσιν ἀνθρώποις ἐναντίων*] The Jews are *contrary to all men*, in that they oppose the progress of the Gospel which is designed for the salvation of all men.

16. *ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος*] *but the wrath of God came upon them to the uttermost.*

They vented their *wrath* against Christ and His Church, and their own prophets, *but* (*δὲ*) when they most indulged *their own* rage, then the wrath of *God* came upon them to the uttermost. *ἡ ὀργή*, '*the* wrath,' i. e. of God. In using the definite article *ἡ*, he means *that* dreadful wrath which the Jews merited, and which was foretold by the Prophets (*Theophyl.*), and which they brought down on themselves.

ἔφθασε, *came upon them* and overtook them with a *sudden surprise* when they did not expect it. See on Matt. xii. 28. Dan. vii. 22, *ὁ καιρὸς ἔφθασε*.

The aorist *ἔφθασε* points to the time of the act mentioned in the previous verse. Then, when they wreaked their own wrath on the Just One, and killed the Lord Jesus, they *filled up the measure* of their fathers' iniquities (see Matt. xxiii. 32. 38. Luke xi. 51; xiii. 35), and then God gave them the cup of his wrath to drink *to the dregs*, *εἰς τέλος*, on which expression see note on Luke xviii. 5, and compare the use of it by the LXX in Ps. xii. 1; xv. 11; xliii. 23; lxiii., *ἔκαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος*, and cii. 9.

Then when they crucified the Son of God they brought bloodguiltiness not only upon themselves, but upon their children; *The Wrath* of God therefore *coming upon them* to *the utmost*, and the curse of God abiding upon their posterity even unto this day. *Bp. Sanderson* (iii. p. 67).

The 68th Psalm, which contains the declarations of Messiah the King speaking from the Cross as from a Judgment Seat, and pronouncing sentence on the Jews for their sin in rejecting and crucifying Him, affords the best comment on St. Paul's words. See particularly Ps. lxviii. 21—29. Be it remembered also the Jews imprecated God's wrath upon *themselves* when they said, "*His blood be upon us, and on our children*" (Matt. xxvii. 25).

17. *ἀπορφανισθέντες*] *bereaved* as a parent of his children, by separation from you. He preserves the comparison of himself to a nursing *mother* (*v.* 7) in tender affection and fostering care, and to a *father* in discipline and guidance (*v.* 11).

Our Lord had applied the word *ὀρφανούς* to His *disciples* bereft of His presence (John xiv. 18). St. Paul, in his humility, speaks of their loss as his own; He their spiritual parent is the *ὀρφανός*.

The word is used of parents by *Pindar* (Olymp. ix. 92), *ὀρφανὸς γενεᾶς*, so *ἀπωρφανισμένοι Æschyl.* (Choeph. 247). *Hesych. ἀστερημένος τέκνων* (*Wetstein, Lünem.*). So Latin 'orbi.'

Some ancient expositors (*Chrys.* and *Theodoret*) suppose that St. Paul here, in his longing to return to the Thessalonians as soon as he was bereaved of their presence, has changed his metaphor, and compares himself to a *child* suddenly made an orphan, and longing to see his parents again; and perhaps, in impatience of absence, and eagerness of desire for return, the character and position of the orphan child seems to afford more tender and endearing features for the comparison than that of the childless parent.

But the *word* ἀδελφοί, '*brethren*,' prefixed to *ἀπορφανισθέντες* may be intended to indicate that neither meaning of *ἀπορφανισθέντες* is to be pressed too closely.

— *πρὸς καιρὸν ὥρας*] For a brief season, "horæ momento" (*Horat.*), as *πρὸς ὥραν* 2 Cor. vii. 8, Gal. ii. 5, Philem. 15 *ἐχωρίσθη πρὸς ὥραν*, and *πρὸς καιρὸν* Luke viii. 13.

The Septuagint unite *καιρὸς* and *ὥραι* in Gen. xviii. 10, *κατὰ τὸν καιρὸν τοῦτον, εἰς ὥρας*, and *v.* 14, *εἰς τὸν καιρὸν τοῦτον, εἰς ὥρας*, where *ὥρα* marks *more precisely* what is meant by *καιρός*.

The *sense* is:

As soon as we were separated from you, although only for a short season, and though we were severed from you in person, and not in spirit, we *immediately* began to *long vehemently to return to you* (*Theodoret, Chrys., Theophyl.*).

On *περισσοτέρως*, *more* earnestly than if we had not been separated, see *Winer*, p. 217.

18. *ἠθελήσαμεν*] I *willed* to come. A stronger word than *ἐβουλόμην*, which signifies 'I was *wishing*' (see 2 Cor. i. 17). It was my *θέλημα* to come. The difference of the words *βούλομαι* and *θέλω* is clearly marked by St. Paul (Philem. 13), *ὃν ἐγὼ ἐβουλόμην κατέχειν*, it was my wish to keep him; *χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι*, but it was *my will* to do nothing without thy judgment.

— *ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς*] *I, indeed, Paul, both once and twice.* If these words had not been inserted, limiting what he has just written *to Paul himself*, it might perhaps have been alleged that there is a discrepancy between his words and the History of the Acts. For *Silas* and *Timotheus* (who are associated with him in writing the Epistle) remained in *Macedonia*, (and one of them, Timotheus, came to Paul from *Thessalonica*,) after *he* had quitted it. See Acts xviii. 5, and below, iii. 2—6.

— *ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς*] *Satan hindered us.* He here says that he was hindered from coming to *Thessalonica*, and by *Satan*. And yet his prevention from going to preach in Asia and Bithynia is ascribed to the *Holy Ghost* (Acts xvi. 6, 7). See also what he says to the Romans (Rom. xv. 22), *ἐνεκοπτόμην τοῦ ἐλθεῖν πρὸς ὑμᾶς*, and i. 13, *ἐκωλύθην ἄχρι τοῦ δεῦρο*, where he uses the word *προεθέμην*, 'I *purposed* to come to you.'

How is this to be explained?

The answer seems to be;

St. Paul prayed for divine direction in his ministerial labours; and he received it. He prayed that the *thorn* in *his flesh* might be removed from him (2 Cor. xii. 7), and God revealed to him that it would *not* be removed, and declared to him the *reason* of this dispensation.

St. Paul's *will* was conformed to the *will* of God. And wherever he declares that he had a *deliberate will* and *settled purpose* to do any thing, it may be concluded that he had *God's* permission and direction to *do it*.

This *was* the case with regard to his return to *Thessalonica*, and also to his visit to Rome. He declares that after unceasing *prayer* (iii. 10) he *willed* to do the one (*v.* 18), and *purposed* to do the other.

This *will* and *purpose* of the holy Apostle, praying for God's guidance, and filled with the Holy Ghost, may be regarded as no other than the *will* and *purpose* of *God*.

Therefore all obstructions to the execution of *that* will and *that* purpose might justly be regarded and described as impediments and interruptions (*ἐγκοπαί*) of Satan.

They were (as *S. Basil* observes, Reg. brevior 275) *trials* (allowed by God) of his patience and perseverance, for the quickening of his zeal, and for the exercise of prayer and his growth in grace. Accordingly we find that he *never* renounced his *will* to return to *Thessalonica*, and never abandoned his *purpose* of visiting Rome. He persevered in both designs, and after much endeavour and conflict, he overcame the obstructions of Satan, and accomplished both purposes. Cp. Acts xix. 21; xx. 1; xxiii. 11; xxviii. 14. 16.

But this was not the case with regard to going to Bithynia. See Acts xvi. 7.

There it is said that he was assaying to go into Bithynia, and the Spirit of Jesus interfered to restrain him.

But there was no such interference to control his will and purpose to return to Thessalonica and to visit Rome.

On the contrary, it is expressly recorded that he had special directions for the latter (Acts xxiii. 11), and doubtless also for the former.

This subject is fraught with instruction, as revealing to us views of the *unseen* working of the spiritual powers of Good and

19 [q] Τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; 20 Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

q 2 Cor. 1. 14. Phil. 2. 16. & 4. 1.

III. 1 [a] Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, 2 [b] καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν, 3 [c] μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα. 4 Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο, καὶ οἴδατε.

a ver. 5. Acts 17. 15. 2 Cor. 2. 13. & 11. 29, 30.
b Acts 16. 1. Rom. 16. 21. Phil. 2. 19.
c Acts 14. 22. Eph. 3. 13. 2 Tim. 3. 11, 12. 1 Pet. 2. 21. & 4. 12.

5 [d] Διὰ τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

d Phil. 2. 16. Gal. 2. 2. & 4. 11.

Evil in the affairs of the Church, and also of the holy Apostle's insight into that mysterious working, and of his continual communion with the Holy Spirit in all his plans and purposes for preaching of the Gospel of Christ.

— *ὁ Σατανᾶς*] Satan. This mention of *Satan*, the *Hebrew* name of the Tempter, the Devil (see Matt. iv. 10), in this St. Paul's first Epistle, and this to a *Gentile* Church (cp. 2 Thess. ii. 9), deserves notice, especially when considered together with the fact above mentioned (i. 9), that he never quotes directly from the *Old* Testament in these two Epistles to the Thessalonians.

How then had the Thessalonians been made acquainted with the name and character of the Evil Spirit? Probably by St. Paul's oral teaching; and probably also by a *written* Gospel. And of all the Gospels there is none which speaks so clearly concerning the personality and operations of the Tempter, under the name of *Satan*, as the Gospel written for the special use of the Greeks by St. Paul's fellow-traveller St. *Luke*. See Luke x. 18; xi. 18; xiii. 16; xxii. 3. 31. See above, on i. 9.

To the *Gentile* Christians the Gospel was made known *before* the Law; and they were familiar with the New Testament before the Old. Indeed, they read the Law through the Gospel, and not the Gospel through the Law. They heard of Satan first, as they heard of God and Christ, from the Apostles and Evangelists; and therefore it may well be said that the Universal Church is built first on Apostles and then on Prophets. (Eph. ii. 20.)

19. *τίς ἐλπὶς—στέφανος καυχήσεως;*] *what hope—and crown of rejoicing?* The words of the parent concerning his offspring. (*Chrys.*) "These are *my jewels*," as the Roman mother, Cornelia, said of her offspring. Cp. Prov. xvii. 6, *στέφανος γερόντων, τέκνα τέκνων, καύχημα δὲ τέκνων πατέρες αὐτῶν.*

— *καὶ ὑμεῖς*] You *also* as well as others, showing that he does not forget *others* in writing so affectionately to them. (*Theophyl.*)

CH. III. 1. *μηκέτι στέγοντες*] 'non amplius sustinentes.' (*Vulg.*)

On the sense of *στέγω*, said properly of a vessel which neither lets in a leak nor allows water to ooze out, see 1 Cor. ix. 12, *πάντα στέγομεν*, and xiii. 7, *ἀγάπη πάντα στέγει.*

2. *ἐπέμψαμεν Τιμόθεον*] *I sent Timothy* from Athens, to which place St. Paul had desired *Silas* and *Timothy* to come to him from Macedonia as speedily as they could. (Acts xvii. 15.)

After St. Paul had quitted Athens and had come to *Corinth*, he was rejoined by *Silas* and *Timothy* there (Acts xviii. 5), and this Epistle was written from that city; and Silas and Timothy are associated with him in writing it, and also in writing the second Epistle to the Thessalonians. See 1 Thess. i. 1, and 2 Thess. i. 1, and note there.

— *καὶ συνεργόν*] *Elz.* inserts *διάκονον τοῦ Θεοῦ καὶ* between *καὶ* and *συνεργόν*, and reads *ἡμῶν* for *τοῦ Θεοῦ* after *συνεργόν*. The reading in the text is authorized by *D. Clar., Germ.*, and *Vulg.*, and is received by *Griesb., Lach., Tisch., Lünem., Alf.* The reading *συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ* is also confirmed by St. Paul himself, 1 Cor. iii. 9, *Θεοῦ γάρ ἐσμεν συνεργοί.* St. Paul commends Timothy as being a brother to himself (cp. Heb. xiii. 23), and a fellow-worker with God in the Gospel.

He shows his affection to the Thessalonians by *depriving himself* of so efficient a fellow-labourer as *Timothy* for their benefit, and to be *left alone* (*καταλειφθῆναι, de-relinqui*, a stronger word than *λειφθῆναι*) *in Athens*, where he had no one to assist and comfort him in his work.

This spirit of disinterestedness and self-sacrifice was characteristic of the Apostle; and he was consistent in this respect even to the end. See the similar trait in one of his latest Epistles also in reference to Timothy. Philipp. ii. 19—23, and 2 Tim. iv. 12.

— *ὑπέρ*] *in behalf* of. See 2 Cor. xii. 19, *λαλοῦμεν ὑπὲρ τῆς ὑμῶν οἰκοδομῆς*, and below, 2 Thess. ii. 1, *ὑπὲρ τῆς παρουσίας.* Cp. *Winer*, p. 342, 3. *Elz.* has *περί*, but *ὑπὲρ* is found in A, B, D*, E*, F, G, K.

3. *μηδένα σαίνεσθαι*] This was to be the purport and subject of Timothy's *παράκλησις* or *exhortation*, and depends on *παρακαλέσαι.* And so *Theodoret*, who says, *παρακαλέσαι φέρειν γενναίως τὰς τῶν ἐναντίων ἐπιβουλάς, καὶ μὴ κλονεῖσθαι.* Cp. iv. 1, *παρελάβετε τὸ πῶς δεῖ ὑμᾶς περιπατεῖν.* Τὸ is the reading of A, B, D, E, I, K.—*Elz.* has *τῷ.*

On the use of the definite article *τὸ* prefixed to the infinitive, so as to introduce and bring out more forcibly a proposition which is the subject of the writer's thoughts, compare 1 Cor. iv. 6. 2 Cor. x. 2, *δέομαι τὸ μὴ παρὼν θαρρῆσαι.* Phil. ii. 6. 13; iv. 10, and note on Mark ix. 23. *Winer*, § 44, p. 288.

— *σαίνεσθαι*] *to be shaken*, to waver. From root *σείω.*

The word *σαίνειν* is usually applied to an animal gently wagging the tail; "leniter atterens caudam," *Horat. Homer*, Odyss. *κ.* 216. *Aristoph.* Equit. 1028, *κέρκῳ σαίνων. Lucian*, Dial. xii. 2, *οἱ λέοντες σαίνουσί με. Wetstein. Blomfield, Æsch.* S. c. Theb. 379.

It is also explained by *σαλεύεσθαι* and *ταράττεσθαι* in *Hesych.*, and by *Theophylact* on this passage, who says, "The Evil One, when he finds an opportunity of temptation, endeavours to shake the unstable by suggestions of ease, in order that they may fly from trial." Perhaps, as he suggests, the metaphor of an animal wagging his tail and *fawning*, in order that he may *bite* (as a *λαιθαργὸς κύων*), is not to be lost sight of here.

The sense would then be, "I sent Timothy to you in order to confirm and exhort you in behalf of your faith, that none of you should be beguiled in your sufferings by the blandishments of the Tempter, *the Lion* who goes about seeking whom he may devour (1 Pet. v. 8, cp. *v.* 5), and sometimes alarms by roaring, and sometimes allures by fawning."

An example of the need of such a warning was seen in the case of Demas, who was allured by the love of this world, and forsook Paul in his sufferings at Rome, and departed to *Thessalonica.* (2 Tim. iv. 10.) The Devil is often more to be feared when he fawns (*σαίνει τῇ οὐρᾷ*) than when he roars (*ὠρύεται τῷ στόματι*). The man of God from Judah overcame Satan at Bethel, but he was ensnared by him under the oak-tree. (1 Kings xiii. 14.) David vanquished Satan in the battle-field (1 Sam. xvii. 49), but was vanquished by him in the cool of the evening on the house-top. (2 Sam. xi. 2.)

5. *ἔπεμψα εἰς τὸ γνῶναι*] *I sent him in order that I might know.* The Apostle does not profess to know all things, even those things that he most wished to know. But he does profess to be *inspired* (ii. 13). Inspiration is not Omniscience. He lays claim to the one, but not the other. And his frankness in disclaiming the latter confirms his claim to the former. Cp. *Theophyl.* here.

— *μή πως ἐπείρασεν—καὶ εἰς κ. γένηται ὁ κ. ἡ.*] 'ne forte *tentaverit* is qui tentat, et inanis *fiat* labor noster' (*Vulg.*); *lest haply the Tempter may have tempted you, and our labour may become in vain;* and cp. *Winer*, p. 448, *Scholefield, Peile*, and *Bloomfield*, compare *Eurip.* Phœn. 91, 92.

— *ὁ πειράζων*] *the Tempter*, Satan. This appellation "the *Tempter*," thus introduced, shows that the Thessalonians had been already instructed in the doctrine of the Personality and Operations of the Evil One. It suggests the probability that they had a *written Gospel* in which Satan is thus described. Satan is only described by this name in *one* other passage of the New

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν
e 1 Cor. 11. 2. Col. 4. 18. 2 Tim. 1. 3. Heb. 13. 3, 7.
τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, [e] καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε
ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρεκλήθημεν,
ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως·
8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.

9 Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ
f Rom. 1. 10—12. & 15. 23. 2 Cor. 1. 15, 24. & 13. 9, 11. Phil. 1. 25.
τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, 10 [f] νυκτὸς καὶ ἡμέρας
ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ
ὑστερήματα τῆς πίστεως ὑμῶν; 11 Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, καὶ ὁ
g ch. 5. 15. 2 Pet. 1. 7.
Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· 12 [g] ὑμᾶς
δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,
h 1 Cor. 1. 8. Phil. 1. 10. ch. 5. 23. 2 Thess. 2. 17. Zech. 14. 5.
καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς· 13 [h] εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους
ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου
ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

IV. 1 [a] Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ,
a Phil. 1. 27. ch. 2. 12. Col. 2. 6. 2 Thess. 3. 10—12.

Testament, viz. in the Gospel of *St. Matthew*, iv. 3. Cp. above, ii. 18.

6. Ἄρτι ἐλθόντος Τιμοθέου] Silas and Timothy came together from *Macedonia* to St. Paul at Corinth, and brought with them pecuniary supplies for the Apostle. See on Acts xviii. 5. 2 Cor. xi. 9, and above, ii. 9. And this Epistle was written soon after their arrival, ἄρτι ἐλθόντος Τιμοθέου.

As *Timothy* only, and *not Silas*, is mentioned here as having come to Athens from *Thessalonica*, Silas, who afterwards came with Timothy to Corinth from *Macedonia*, and had been left at *Beræa* (Acts xvii. 14), may have been joined by Timothy there.

On their first visit to Macedonia, *Paul* and *Silas* were sent away by the brethren by night from *Thessalonica*, on account of the rage of the Jews of that city against them. (Acts xvii. 10.)

But *Timothy* is not mentioned as being sent away with them.

He seems to have remained behind at *Thessalonica*, and afterwards to have joined St. Paul and Silas at *Beræa*. (Acts xvii. 14.)

On the whole, it is probable that St. Paul provided for the spiritual welfare of the three principal Macedonian Churches by appointing three of his companions and fellow-labourers to watch with special care over each of them respectively.

(1) *St. Luke* at *Philippi*. (Acts xvi. 40.) Cp. on Phil. iv. 3.

(2) *Timothy* at *Thessalonica*.

(3) *Silas* at *Beræa*. (Acts xvii. 10.)

At the same time they would doubtless have frequent opportunities of intercourse with each other.

— ἐπιποθοῦντες ἡμᾶς ἰδεῖν] A proof of their obedience as well as love. They would not have been eager to see the Apostle again if they had disobeyed his commands.

7. τῇ ἀνάγκῃ καὶ θλίψει] *necessity and affliction*. So the best MSS. *Elz.* has ἐν τ. θλίψει καὶ ἀ., and this is the order in 2 Cor. vi. 4.

10. καταρτίσαι τὰ ὑστερήματα] He does not flatter, because he loves them; he tells them that their faith is *not perfect*, and he desires to supply its shortcomings.

He charges them to take care that this Epistle, in which he thus speaks, should be publicly read in the Church (v. 27),—a proof of his courage and veracity.

11. ὁ Θεὸς—κατευθύναι πρὸς ὑμᾶς] St. Paul visited Macedonia several times after the date of this Epistle (see Chronological Table), and doubtless on one or more visits this desire was fulfilled.

12. καθάπερ καὶ ἡμεῖς] *as we also* abound in love *toward you*.

13. παρουσίᾳ] The *Coming*, the second *Advent* of Christ. A word occurring often in this sense, in these two the earliest, and among the shortest, Epistles of St. Paul. See ii. 19; iii. 13; iv. 15; v. 23. 2 Thess. ii. 1. 8.

There is only *one other* place in all St. Paul's Epistles where the word occurs with this meaning, 1 Cor. xv. 23. The reading in 1 Cor. i. 8 is not certain.

The word is found in one only of the *Evangelists*, St. Matthew, in *one* chapter, xxiv. 3. 37. 39. But it is found in *St. James*, v. 7, 8, and 2 *Peter* i. 16; iii. 4. 12, and in 1 *John* ii. 28.

It has been alleged, unhappily, by some in modern times (e. g. in *Olshausen's* Introduction to these Epistles), that St. Paul, having described the *Second Advent* of Christ in this his earliest Epistle, and having observed that his language on this subject was *misunderstood* (see 2 Thess. ii. 1), was made wiser by experience, and *therefore* abstained from adverting to this subject in his *later* Epistles.

But this allegation is erroneous.

St. Paul *does* refer to the subject again, and very fully, in a later Epistle,—his First Epistle to the Corinthians. (1 Cor. xv. 23. 51.)

And, as we have seen, the other Apostles speak of it, though briefly.

The fact is, St. Paul gave a solemn charge to the *Thessalonians* that this present Epistle should be read publicly *to all the brethren* (v. 27).

It is also a well known fact, that this Epistle, in which the circumstances of Christ's *Second Advent* are so fully described (iv. 14—17), was circulated throughout Christendom in the Apostle's age, and was read publicly in Churches, and sounded in the ears of all Christians. See the authorities in *Kirchofer*, Quellensammlung, pp. 179—181, and note below on v. 27.

Having once *here*, and *once again* in his Epistle to the Corinthians, which was also publicly read and circulated throughout Christendom, described the circumstances of the *Second Advent*, he had no need to dwell again on that subject.

The other Apostles, who had these two Epistles of St. Paul before their eyes, needed not do more than refer to the doctrine briefly, as generally received and understood by Christians. Such is their mode of handling it in the passages of their Epistles cited above.

The subject could not be passed over in the Apocalypse, where it is fully displayed. (Rev. xx. 11—15.)

— μετὰ πάντων τῶν ἁγίων αὐτοῦ] *with all His Saints*. See *Tertullian*, De Resurr. 24, who is one of the first writers that use the word *Adventus* in the now received ecclesiastical sense for the Second *Advent*. His translation of St. Paul's words, dating as it does from about the end of the second century, deserves insertion:—"Quæ enim spes nostra vel gaudium, vel exultationis corona, quàm et vos coram Domino nostro Jesu Christo in *Adventu* Ejus? (above, ii. 19.) *Item* coram Deo et Patre nostro, in *Adventu* Domini nostri Jesu Christi, cum omnibus sanctis Ejus."

It will be observed on comparison of this Version with the Vulgate, that it differs from, and is more literal than, it.

It also confirms the readings Χριστῷ (ii. 19) and Χριστοῦ here,—which have been expunged by some recent Editors. *Tertullian* quotes this Epistle more than twenty times in his extant work (cp. *Kirchofer*, p. 180), and it is also quoted by *S. Irenæus*, the scholar of S. Polycarp, the disciple of St. John (v. 6. 1. 30. 2) as the work of St. Paul.

It may be remarked here, that the writings of a very early *Latin* Father like Tertullian are sometimes of more value as critical helps in regard to the Text of the New Testament, than even those of a contemporaneous *Greek* Father; because the text of the latter would not improbably be tampered with by *copyists* to suit their own Greek recensions of the New Testament, but the text of a *Latin* Father would escape such a treatment. Hence the frequent citations of Tertullian in the present edition will, it may be presumed, be thought not irrelevant. It is to be regretted that they have not been noted by *Lachmann*.

καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, καθὼς
καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον· [2] οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν
ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. [3] [b] Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς
ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, [4] [c] εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ
σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, [5] [d] μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ
τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν· [6] [e] τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ
πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς

b Rom. 12. 2. Eph. 5. 17, 27.
c 1 Cor. 6. 15, 18. Rom. 6. 19.
d 1 Cor. 15. 34. Eph. 4. 17, 18.
e Lev. 19. 11, 13. & 25. 14. Jer. 22. 13. 1 Cor. 6. 8.

CH. IV. 1. Λοιπόν] 'Quod super est,' marking a *transition* from the narrative portion of the Epistle to the *hortatory*. (Cp. 2 Thess. iii. 1. 2 Cor. xiii. 11. Eph. vi. 10. Phil. iii. 1; iv. 8)

— καθὼς καὶ περιπατεῖτε] Omitted by *Elz.* and D***, E**, I, K, but found in A, B, D, E, F, G, and received by *Lachm.*, *Lünem.*, *Alf.*, not *Tisch.* (Cp. iv. 10.)

2. διὰ τοῦ Κυρίου] not in *my own* name, but *through the Lord* dictating and strengthening my commands; so that they are not mine, but His. (Cp. *Winer*, p. 339, note.) Christ is "the Way" by which the Apostle walks, when he commands others to walk aright.

3. ἀπὸ τῆς πορνείας] On the necessity of this injunction to the *Gentiles* see note on Acts xv. 20.

4. τὸ ἑαυτοῦ σκεῦος κτᾶσθαι] A much controverted passage. The sense appears to be—

To *acquire* and *hold* his *own* vessel (or body) *in sanctification and honour*; to keep his body in temperance, soberness, and chastity.

With regard to the sense of κτᾶσθαι, even if it be allowed that it must mean to *acquire*, yet it includes the meaning of *keeping*, as is evident from the boast of the Pharisee (Luke xviii. 12), ἀποδεκατῶ πάντα ὅσα κτῶμαι. Cp. Luke xi. 42. Matt. xxiii. 23.

Let it also be considered that the deadly sin here reprobated by the Apostle was—as the Christian Fathers have shown, e. g. *Ambrose* de Abraham, ii. p. 348; *Jerome*, Ep. 77; *Augustine*, de Civ. Dei, xiv. 18—as *Bp. Sanderson*, who quotes them, truly observes (iii. 220), accounted by the Gentiles a thing "as indifferent as what was most indifferent," and was excused by parents (*Terent.* Adelph. I. ii. 21), *commended* by moralists (*Horat.* 1 Sat. ii. 32; cp. *Cicero*, pro Cœlio 48), and consecrated by the Religion of Heathenism, especially in Greece, and particularly at Corinth, where St. Paul now was; and we need not hesitate to say, that every one at Thessalonica who complied with the precepts of Christianity, commanding personal holiness, might be truly said to *acquire*, to *purchase*, to *recover* his *own body*, to *redeem* it from a debasing and galling slavery, and to *become* a free man, the master and lord of his own body, which had before been alienated by sin, and enthralled by Satan.

There is therefore much truth in the remark of *S. Chrysostom* here, that abstinence from the sin of which St. Paul here speaks, was μαθήσεως πρᾶγμα, a thing to be *learnt* by the Gentiles "who knew not God."

It is also well said by *Theophylact* that "The Apostle here calls a man's *body* his *vessel* which, when it is tainted by uncleanness, sin takes possession of, and enslaves it; but when it is purified, we ourselves make it *our own*."

So likewise *Theodoret* and *Primasius*, who mention the other interpretation which has been adopted by some learned Expositors, after *Augustine* (Serm. 278, and De Nuptiis and Concup. i. 9, Vol. x. p. 613, and contra Julian. iv. 56, and v. 38, p. 1073 and 1125), viz. that by the σκεῦος ἑαυτοῦ the Apostle means a *man's own wife*.

But, as *Theodoret* says justly, St. Paul is speaking here to all, to unmarried as well as to married persons, and to *women* as well as *men*. The use of the word σκεῦος, *vessel* (as Heb. כְּלִי *c'li*), for *body*, has been well illustrated by *Vorstius* in his excellent work "De Hebraismis N. T." p. 31, and he (as *A Lapide* had already done) aptly refers to the use of the word *vessel*, in St. Paul's sense, in 1 Sam. xxi. 5, "the *vessels* of the young men *are holy*," i. e. their *bodies*. He also well illustrates the present text by St. Paul's words to the Romans (i. 24), "God gave them (the Gentiles) over to *uncleanness* in the *lusts* of their hearts, to *dishonour* their own *bodies*," ἐν ταῖς ἐπιθυμίαις, εἰς ἀκαθαρσίαν εἰς πάθη ἀτιμίας (*v.* 26), τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. Compare the very similar words of the Apostle here, τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁ. κ. τιμῇ, μὴ ἐν πάθει ἐπιθυμίας . . . οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ.

This Exposition of the word σκεῦος here is very ancient. It is found in writers of the second century, e. g. *Tertullian*, who says (de Resurr. Carnis, 16), "*Caro vas* vocatur apud *Apostolum*, quam jubet in *honore* tractare," and again c. Marcion. v. 16. And *Barnabas* (c. 17) calls the body τὸ σκεῦος τοῦ πνεύματος, and St. Paul himself confirms this exposition by his use of σκεῦος (2 Cor. iv. 7), ἐν σκεύεσιν ὀστρακίνοις, and the phrase was familiar even to the heathen, whence *Cicero* calls "*Corpus* quasi *vas* animi" (Tusc. D. i. 22), and *Lucret.* iii. 441, "Corpus quod *vas* quasi constitit ejus" (sc. animæ. See *Lünemann*, p. 103). And the Alexandrine writers (e. g. *Philo*, p. 186) call the *body* τὸ τῆς ψυχῆς ἀγγεῖον.

It may be suggested also for consideration whether in using here the words σκεῦος κτᾶσθαι (to *gain* and *keep possession* of a *vessel*) in the sense thus explained, the Holy Spirit may not have referred to the words of our Blessed Lord Himself, describing the Work He has done for us in rescuing Mankind from the grasp of the Devil (Matt. xii. 29).

The Heathens were bound by Satan, by the lusts of the Flesh, especially by the prevalence and even consecration of that deadly sin which the Apostle is here describing. Their bodies had become Satan's *furniture*, his *vessels* "filled with all uncleanness."

And, let us observe, Christ calls them by that name σκεύη, *vessels* (Matt. xii. 29. Mark iii. 27). *Irenæus* (iii. 8. 1) therefore says well, expounding our Lord's Words, "*Vasa* Ejus (Satanæ) *nos* eramus; utebatur enim nobis quemadmodum volebat; et spiritus *immundus* habitabat in nobis." *We* were once vessels in the strong man's house, but a Stronger than he came, and delivered the vessels (σκεύη) out of the strong man's hand, and has given to each of us power to *acquire*, and to *keep possession*, each of his own vessel, in sanctification and honour, which was before kept by the Evil One in unholiness and shame.

Thus, in fine, the Gentile, who was transferred from the house of Satan to the *House* of *Christ*, in which are many *vessels*, some of *gold* and some of *silver*, became, by a glorious and blessed transmutation, a *vessel* unto *honour*, *sanctified*, and meet for the *Master's use*, and *prepared* unto *every good work* (2 Tim. ii. 20).

The words ἐν τιμῇ, *in honour*, as here used, serve to illustrate the difficult passage Col. ii. 23, where see note.

6. ἐν τῷ πράγματι] *in the matter*, or *in the deed*. An example of that modest reserve, and refined delicacy, which characterize the holy Apostle's language, in *speaking* of things which the Gentiles *did* without shame (Ephes. v. 3. 12), and thus, by a chaste bashfulness of *words*, commending the duty of unblemished purity in deeds. Compare similar instances of Apostolic gravity and decency of diction 1 Cor. vii. 1—7, and especially 1 Cor. v. 1, 2, where the guilty person is merely said γυναῖκα τοῦ πατρὸς ἔχειν, and is described as ὁ ἔργον τοῦτο ποιήσας, which phrases are the best comment on πλεονεκτεῖν and τὸ πρᾶγμα here. Cp. also 2 Cor. vii. 11, ἐν τῷ πράγματι, said of the sin of the incestuous person.

St. Peter uses the word πρᾶγμα (*facinus*) with the same severe δεινότης of indignation in his denunciations of judgment on Ananias, τί ὅτι ἔθου ἐν τῇ καρδίᾳ τὸ πρᾶγμα τοῦτο; See also James iii. 16, πᾶν φαῦλον πρᾶγμα. Cp. the remarks of *Bengel* and Bp. *Middleton* here, who rightly interprets the words, and refers to 2 Cor. vii. 11.

It is therefore well said by *Damascene* here (quoted by *Wetstein*) that St. Paul here speaks εὐφήμως καὶ ἐπικεκαλυμμένως with a holy *euphemism*, and casting a veil over the deadly sin which he is here describing, that of μοιχεία.

St. Paul, in the two former verses, having spoken of πορνεία, proceeds now to refer to a still more heinous sin, that of μοιχεία. As *Theodoret* remarks, "Here he calls Adultery by the name of πλεονεξία, because he who is guilty of it usurps and embezzles what is not his own; and he is guilty of wrong against one who is his own brother."

The πορνὸς sins against *his own* σκεῦος, he sins against *his own body* (see 1 Cor. vi. 18); the μοιχὸς sins against his brother also, and in that which is one with him.

καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα· 7 [f] οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. 8 [g] Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν, τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

9 [h] Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, περισσεύειν μᾶλλον, 11 [i] καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, 12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.

f Lev. 11. 44. & 19. 2. John 17. 9. 1 Cor. 1. 2. Heb. 12. 14. 1 Pet. 1. 14, 15.
g Luke 10. 16. 1 Cor. 7. 40.
h Lev. 19. 18. Matt. 22. 39. John 6. 45. & 13. 34. Eph. 5. 2. 1 Pet. 4. 8. 1 John 3. 11, 23. & 4. 21.
i Acts 20. 34. Eph. 4. 28. 2 Thess. 3. 7, 12.

The words are thus commented on by *Theophylact*:—

"St. Paul is here speaking of *μοιχεία*, which is justly called by him *πλεονεξία* and *παράβασις*. For it is God Himself who gives to man his own wife, and Who sets up the landmarks of nature in the conjunction of that one man with her alone. So that in case of *μοιχεία* there is *πλεονεξία ἐν τῷ πράγματι, τουτέστι, τῇ μίξει*, and this too against a brother."

With regard to ancient Latin Expositors, it may suffice to add the name of S. *Jerome*, who authorizes the same exposition of this text (in Ephes. iv. 19), "Ne quis supergrediatur et circumscribat, neu avarus fraudet in *negotio* fratrem suum, id est, ne suam conjugem derelinquens alterius polluere quærat uxorem." And to justify this exposition *S. Jerome* refers to the Greek Original, which he quotes, and compares the use of the word *πλεονεκτεῖν* here with *πλεονεξία* in the text of Ephes. iv. 19.

So in his Commentary on Eph. v. he says, "*Avaritiam* (*πλεονεξίαν*) pro *adulterio* positam."

The etymology of the Latin *adulter* (i. e. qui a suâ *ad alteram transgreditur*, *ὑπερβαίνει*), illustrates this exposition.

The "honesta aposiopesis" (as *A Lapide* calls it) in the words *τῷ πράγματι* perhaps served as an example to some in the Early Church speaking of the same sin (in Constit. Apostol. iii. 2).

The English translation of *τῷ πράγματι*, as equivalent to "any matter," i. e. any transaction of traffic (a rendering rightly questioned by *Bp. Sanderson*, ii. 349), is at variance with the context, and is probably due to the influence of the Latin Vulgate, which has "in negotio," and to the defect of the Latin language in not having *a definite article*, a reason sufficient in itself to disqualify the Vulgate from being regarded as an "authentic standard," and much more as "*the* authentic standard," of Holy Writ. See *Bentley's* Sermon on 2 Cor. ii. 17; Works, iii. p. 243—248, ed. *Dyce*.

— *διεμαρτυράμεθα*] we *earnestly* protested.

8. *δόντα*] So A, I, K, and *Elz.*, *Tisch.*, *Bloomf.*, *Lünem.*, *Alf.* B, D, E, F, G have *διδόντα*, which is received by *Lachmann*.

— *ὑμᾶς*] So B, D, E, F, G, I, K; and so the *Syriac* and *Arabic* Versions, and *Scholz.*, *Lach.*, *Tisch.*, *Lünem.*, *Alf.*—*Elz.* has *ἡμᾶς*, and this reading adds to the force of the argument. *You* received the Holy Spirit when you were admitted into the Church by Baptism. God shed forth the Holy Spirit even *unto* (*εἰς*) *you*, *Gentiles*. Your bodies were then become Temples of the Holy Ghost; therefore defile them not.

The Apostle afterwards dilated upon this great doctrine more at large in the two Epistles to the Corinthians, and showed its practical bearings on society. (1 Cor. vi. 19. 2 Cor. vi. 16.)

These enlargements on the same doctrines are not to be ascribed to any "*fuller developments* in the Apostle's own views," but to the *better preparation* of those whom he addressed to *receive them*.

For example, in the present case, he had been at Thessalonica only for a short time when he wrote this Epistle, but at Corinth he had resided eighteen months when he wrote his first Epistle to that Church.

It must be remembered also that St. Paul's Epistles were *circulated from one Church to another*, so that the *earlier* Epistles, addressed to a particular Church or Churches, prepared *all* the Churches to receive the *later* Epistles.

10. *ἐν ὅλῃ τῇ Μακεδονίᾳ*] The whole of Northern Greece. An important testimony, as showing the *intercommunion* of *Christian Churches*, and the consequent facilities for the circulation of the Books of the *New Testament* in the Apostolic age. See below, v. 25.

11. *φιλοτιμεῖσθαι ἡσυχάζειν*] to *aspire* to be *quiet*; to be *ambitious* to be *still*. A happy *oxymoron*.

Compare the similar oxymoron, which has not been generally understood, in Rom. xii. 11, *τῇ σπουδῇ μὴ ὀκνηροὶ*, "in your *busy-ness* not *idle*;" and on the sentiment see also 2 Thess. iii. 11.

Φιλοτιμία, Love of glory, the moving passion of the Greeks, which haunted them, like the trophies of Miltiades at Marathon which would not suffer Themistocles to sleep. The Apostle turns the eager stream of their vainglorious activity, loving ever to be seen, and exulting in the foam and spray of its own restlessness, into a quiet lake of religious life, clear and deep, reflecting in its peaceful mirror the calmness of heaven.

The Prophet Isaiah had used a similar figure of speech to quiet the restlessness of the people, distrusting the providence of God, and ever looking to human aids, "Their *strength* is to *sit still*" (Isa. xxx. 7).

This and the following precept are not without their special uses in these latter days, when "*many run to and fro; and knowledge is increased*" (Dan. xii. 4).

— *πράσσειν τὰ ἴδια*] See *Dr. Barrow's* Sermon on "Quietness, and doing our own business," i. p. 457—489.

It has been supposed by some modern Expositors that the unquiet spirit, and repugnance to labour, which are noted for censure here, had been produced at Thessalonica by an expectation of a speedy end of the World, an expectation derived (they allege) from St. Paul's teaching. (2 Thess. ii. 1.) But the spirit of *περιεργία*, *πολυπραγμοσύνη*, and *ἀλλοτριοεπισκοπία* was characteristic of the Greek population long before the Gospel appeared. Cp. Acts xvii. 21; 1 Tim. v. 13; 1 Pet. iv. 15; and the commentators on *Juvenal*, iii. 61—70.

Besides, the vice of theft was very prevalent (see Eph. iv. 28; 1 Cor. vi. 10); and see the character of the Gentile world in Romans i. 29—31. It is also probable that the liberality of some among the Thessalonians, to which St. Paul here bears testimony, was abused by others into an occasion of indolence, in the expectation that they would be supported by the alms of the wealthier members of the Church. Cp. 2 Thess. iii. 10—12.

— *ἐργάζεσθαι*] *to labour*. Hence it may be inferred that a large portion of the primitive Thessalonian Church consisted of poor. Cp. 1 Cor. i. 26. (*Lünemann.*) But "of the chief women not a few" received the Gospel from St. Paul. (See Acts xvii. 4.) However, it appears that on the whole the Churches of Macedonia were poor, compared with that of Corinth. See 2 Cor. viii. 1.

— *ἰδίαις*] Omitted by B, D*, F, G, but found in A, D***, I, K. It does not seem to have been read by *Tertullian*, de Idol. c. 4, who quotes the words thus, "manibus unusquisque operetur."

12. *τοὺς ἔξω*] the *Heathen*. So *οἱ ἔξω*, 1 Cor. v. 12, 13. Col. iv. 5. *οἱ ἔξωθεν*, 1 Tim. iii. 7.

The Christians were not to abuse their *Christian liberty*, and not to use it as a plea for disloyalty, and so make it a *cloak* of *licentiousness* (1 Pet. ii. 16); but to walk with an orderly and respectful deportment (*εὐσχημόνως*) towards *Heathen Magistrates*, and to render honour and obedience to them as "unto the Lord," in all things not contrary to His will. See on Matt. xxii. 21. Rom. xiii. 1—4. Tit. iii. 1. 1 Pet. ii. 13.

And what was true as to the duty of *Subjects* toward *Rulers* was true of the duty also of *Slaves* to *Masters*.

The necessity of this precept had appeared on the occasion of St. Paul's visit to *Thessalonica*, when he was charged by the *Jews* with being a preacher of sedition; and the *Heathen* populace was stirred up by them against him and Silas, as acting "contrary to the laws of *Cæsar* in saying that there is *a different King*, Jesus" (Acts xvii. 7).

The World had yet to learn, from the loyalty of Christians, even when persecuted by it, that Christianity is the best safeguard of States.

The Christians were also taught by the Apostle to behave *εὐσχημόνως* towards them that were without, by industry, lest the Heathen should be able to say that Christianity was a religion of indolence. (*Bengel.*)

13 j Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. 14 k Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 l Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· 16 m ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

j Rom. 1. 13. 1 Cor. 10. 1. & 12. 1. 2 Cor. 1. 8. 2 Pet. 3. 8.
k 1 Cor. 15. 12—23. 2 Cor. 4. 13, 14. Rev. 1. 18.
l 1 Cor. 15. 22, 51.
m Matt. 24. 31. 1 Cor. 15. 51. 2 Thess. 1. 7.

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13. *θέλομεν*] So the best MSS. *Elz. θέλω*. Cp. 2 Cor. i. 8. — *κεκοιμημένων*] So *Elz.*, with D, E, F, I, K. A, B, have *κοιμωμένων*, which is received by *Lach.*, *Tisch.*, *Alford*.

There is a difference in meaning between *κοιμώμενοι* and *κεκοιμημένοι*, on which account the *latter* reading seems preferable; *οἱ κοιμώμενοι* means properly those who *are falling asleep*, and, sometimes, those who *are sleeping*: but *κεκοιμημένοι* signifies those who have been *laid* asleep, and *are still asleep*; that is, here, those who, as to their *bodies* (for of their *souls* he is not here speaking), have, as it were, been 'somno *compositi*,' lulled into the sweet slumber of a Christian death, in which they *still* repose, till they will be *awakened* by the last trump. Cp. John xi. 11, *Λάζαρος κεκοίμηται*, and 1 Cor. xv. 20, *Χριστὸς ἀπαρχὴ τῶν κεκοιμημένων*. See note below on 1 Cor. xi. 30.

The word *κοιμᾶσθαι*, and *κεκοιμῆσθαι*, is never applied in the New Testament to the *soul* (for there is *no sleep* of the *soul* after death), but always to the *body*; and by the use of the word in that sense, it is intimated that the body will be *awakened*; that is, that the *body* will *rise again*. See *Aug.* (Serm. 172): "*Dormientes* eos appellat Scripturæ veracissima consuetudo, ut, cùm *dormientes* audimus, *evigilaturos* minimè desperemus;" and Serm. 93: "Quare *dormientes* vocantur? nisi quia suo die *resuscitabuntur*." So also *Chrys.* and *Theophyl.* Cp. note below, on 1 Cor. xv. 6.

— *ἵνα μὴ λυπῆσθε*] 'ne contristemini' (*Vulg.*); *that ye be not grieved*, but be comforted. Some MSS. have *λυπεῖσθε* here. See on 1 Cor. iv. 6.

He does not mean that they are not to sorrow for the departed, but that they are not *so* to sorrow, as men who *have no hope*.

As it is beautifully expressed by *Augustine* (Serm. 172): "Non admonuit Apostolus ut non contristemur, sed (ut non contristemur) *sicut cæteri qui spem non habent*." For *we* have hope. "Contristamur ergo nos in nostrorum mortibus necessitate amittendi, sed cum spe recipiendi. Inde angimur, hinc consolamur; inde infirmitas afficit, hinc fides reficit; inde dolet humana conditio, hinc sanat divina promissio." See also his touching address to Christian mourners: "You may, indeed you must sorrow, but not as the Heathen do, who have no hope. You must sorrow. But remember, where you have sorrow you have also comfort. How can you but sorrow when that body, which lives by the soul, becomes lifeless by the flight of the soul? and when that which used to walk lies; when that which used to talk is dumb; when the closed eyes admit no light; when the ears are opened to no sound; when all the functions of the limbs cease? Is not this dead body a house in which an unseen spirit once dwelt, and which it once beautified? That which was unseen is gone; that which we see with pain, remains. Here surely is a cause of sorrow. But let it have its comfort. What comfort? *The Lord Himself will descend with a shout, and with the voice of the Archangel and the trump of God, and the dead in Christ will rise first; and then we* who remain alive shall be *caught up* in the clouds to meet *Christ, into the air*. 'Pereat contristatio ubi tanta est consolatio.' Let grief be wiped away from the soul, and let faith banish grief. Why should we grieve for the dead? because death is bitter? But Christ has passed that way." *Augustine* (Serm. 173).

So another African Father writes: "Remember the words of the Apostle; and be not grieved by your friend's departure, as the Heathen who have no hope. For if we believe in the Resurrection of Christ, we believe in the resurrection of those for whom Christ died and rose again. Therefore sorrow for death has been done away. Why should you weep for one who is not lost? Why should you mourn for him who will return? He whom you lament is not dead; he is only gone on a journey. Do not weep for him who has set out a little before you, and whom you will soon follow. 'Profectio est quam credis mortem. Non est lugendus qui antecedit, et quem tu mox subsequeris.'" *Tertullian* (De Patientiâ, 9).

— *οἱ λοιποί*] *the rest, the others*, i. e. the Heathen. (Eph. ii. 3.) The melancholy feelings of the *Heathen* on the subject of death were expressed as follows: *Theocr.* (Id. iv. 42), *ἐλπίδες ἐν ζωοῖσιν, ἀνέλπιστοι δὲ θανόντες*. *Æschyl.* (Eum. 638), *ἅπαξ θανόντος οὔτις ἐστ' ἀνάστασις*. *Catull.* (v. 4), "*Soles* occidere et redire possunt, | *Nobis*, cum semel occidet brevis lux, | Nox est perpetua una dormienda." How different from the language of the Apostle! (See on 1 Cor. xv. 37.) But these words, *οἱ λοιποί*, are *not* to be limited to the *Heathen*, but are applicable to the ungodly, and generally to *all* who are not true believers. See Proverbs xi. 23, *ἐλπὶς ἀσεβῶν ἀπολεῖται*, but *v.* 7, *δικαίου οὐκ ὄλλυται ἐλπίς*.

14. *Ἰησοῦς ἀπέθανε*] *Jesus died*. But they of whom he is speaking are not said by him to be *dead*, but *asleep*. The death of Jesus has made death to be *not death*, but *sleep*.

— *τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ*] *those who have been laid asleep through* the power and death of *Jesus*, and through faith in Him, Who Himself (as the Apostle says here) *died and rose again*.

The bias of some Expositors to separate the words *διὰ τοῦ Ἰησοῦ* from *κοιμηθέντας*, and to join them in a less easy combination with *ἄξει*, seems to have arisen from neglect of the proper meaning of *κοιμηθέντας*, '*somno compositos*,' *laid asleep*.

The best illustration of the sense of the word is found in the first passage in which it occurs in the New Testament, viz. in the history of the martyrdom of St. Stephen. He looked up to heaven and saw *Jesus*, once *dead*, but now *risen* and standing at God's right hand to help him. He prayed to *Jesus* to receive his spirit, and *through* the love and power of Jesus, Who had died, and had been buried, and had arisen and ascended into heaven, and *through* faith in Him, the first Martyr *ἐκοιμήθη*, *fell asleep*.

On this use of *διὰ*, *through* a person as a *mediator*, and especially as applied to Christ, *the Mediator* (1 Tim. ii. 5), and *the Door* (John x. 7), and *the Way* (John xiv. 6), through Whom alone all blessings, both in life and death, come to us from God. See John x. 9; xiv. 6. Acts iii. 16; x. 36. 43. Rom. i. 5; v. 11. 17. 21. 1 Cor. viii. 6; xv. 21. 2 Cor. i. 5; v. 18. Gal. vi. 14, *δι' οὗ ἐμοὶ κόσμος ἐσταύρωται*. Col. i. 16. 20. 2 Thess. iii. 12. Tit. iii. 5, 6. Heb. xiii. 15. 21. 1 Pet. ii. 5, and *Dean Alford's* excellent note here.

Indeed, *Chrysostom* had rightly expounded the words thus, *τῇ πίστει τοῦ Ἰησοῦ κοιμηθέντας*: and *Theodoret* says, "Jesus is the Mediator of the Resurrection; and the faithful who have Christ dwelling in themselves *κοιμῶνται διὰ τοῦ Ἰησοῦ*."

15. *ἐν λόγῳ Κυρίου*] *in the Word of the Lord*; not on my own authority, but the Lord's.

This expression, '*the Word of the Lord*,' is a link which connects the writings of the Apostle with those of Moses and the Prophets of old, to whom '*the Word of the Lord* came,' and who are said to speak in '*the Word of the Lord*.' See 1 Kings xiii. 1, 2. Jer. i. 4, LXX. Hos. i. 2.

In this and numerous other respects, the *New Testament* came *before* the *Old* Testament to the *Gentile* world, and the New Testament prepared the *Gentile* world for the profitable study of the *Old*. See above on ii. 18.

16. *αὐτὸς ὁ Κύριος καταβήσεται*] *The Lord Himself will descend* in His human body (for *descent* is proper to *body*), and in the same *human body* and in the same manner as He *ascended* into heaven (Acts i. 11). "In quâ carne ascendit in cœlum, et in quâ sedet ad dexteram Patris, descensurus est ad Judicium." *Augustine* (contra Serm. Arian. c. 12, Vol. viii. p. 972).

— *ἐν κελεύσματι*] *κέλευσμα* (from *κελεύω*), the music played to set an Army or a Fleet in motion (*Thucyd.* ii. 92). The word is used in this sense by the Septuagint, Prov. xxx. 27, *στρατεύει ἀφ' ἑνὸς κελεύσματος*, and cp. *Philo* (de Præm. § 19), who says that God can easily bring together all men, wherever dispersed, into one place, from the ends of the earth, *ἑνὶ κελεύσματι*.

This appears to be the sense here. The Angelic Host is compared to a vast Army, which is set in motion by the Divine command, and accompanies Christ to Judgment. See Zech. xiv. 5. Dan. vii. 10. 13. Matt. xxv. 31.

The Son of Man shall come in His glory, and all the holy Angels with Him, and He shall sit on the throne of His glory

n John 12. 26. & 14. 3. & 17. 24. Acts 1. 9. Rev. 11. 12.

17 n ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. 18 Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

(2 Thess. i. 7). He shall be revealed with His mighty Angels, and so Enoch prophesied, 'The Lord cometh with ten thousands of His Saints to execute Judgment' (Jude 14, and cp. Rev. xiv. 14).

— *ἐν φωνῇ ἀρχαγγέλου—ἐν σάλπιγγι Θεοῦ*] *with the voice of the Archangel* and *with the trumpet* of *God*. See Zech. ix. 14, *ὁ Κύριος ἐν σάλπιγγι σαλπιεῖ*, and 1 Cor. xv. 52. The circumstances of the *Second Advent*, and of the Last Judgment, appear to have been prefigured by those of the Giving of the *Law on Mount Sinai*; Men will be judged according to their works, of which the Law of God is the Rule: and therefore the future Great Assize in which men will be rewarded or punished according to their Deeds, to be then judged by the standard of the Divine Law, was fitly typified by the promulgation of that Law. Compare the words of Moses describing the delivery of the Law (Exod. xix. 16) with the language used by the Apostle here describing the last Judgment: *Ἐγένοντο φωναὶ καὶ ἀστραπαί, φωνὴ τῆς σάλπιγγος ἠχεῖ μέγα, καὶ ἐπτοήθη πᾶς ὁ λαὸς, καὶ ἐξήγαγε Μωϋσῆς τὸν λαὸν εἰς συνάντησιν τοῦ Θεοῦ, καὶ παρέστησαν ἐπὶ τὸ ὄρος· τὸ ὄρος ἐκαπνίζετο ὅλον, διὰ τὸ καταβεβηκέναι ἐπ' αὐτὸ τὸν Θεὸν ἐν πυρί* (cp. 2 Thess. i. 8)· *ἐγίνοντο δὲ αἱ φωναὶ τῆς σάλπιγγος ἰσχυρότεραι σφόδρα παραβαίνουσαι.*

There is also mention made by Moses of the *νεφέλη*, *v.* 13. Cp. here *v.* 17.

Also the Law was given with the ministry of *Angels* (Acts vii. 53. Gal. iii. 19), and *Angels* will come with the Lord to Judgment. See above note on *κελεύσματι*.

The *Trumpet* here seems to be no other than that of the Seventh Angel in the Apocalypse (xi. 15—18).

Whether you eat or drink, or wake or sleep, let that Trumpet be ever sounding in your ears with this call, "Arise, ye dead; come ye to the Judgment" (*S. Jerome*, ap. *A Lapide*).

— *οἱ νεκροὶ ἐν Χριστῷ*] *the dead in Christ shall rise first.* See preceding note. The words have been supposed by some learned interpreters to signify *the dead* generally *shall rise first*, and some take the words '*in Christ*' as following '*they shall rise*;' but this does not appear to be a correct exposition.

The dead in Christ are they who having been incorporated *into* the body of Christ, remain living members *of* Christ, and die *in* Christ, and though *asleep* in peace (*κεκοιμημένοι*) as to their bodies, yet remain members of the Communion of Saints in Him Who lives for ever, and is the source of undying life to those who are in Him.

Thus they who live in Christ communicate with the dead in Christ: "Communionem cum illis sanctis, qui in hâc quam suscepimus fide defuncti sunt, societate et spei communione tenemur." *Augustine* (Serm. 181). See below, Heb. xii. 23.

The Saints of God living in the Church of Christ are in communion with all the Saints departed out of this life, and admitted to the presence of God. The mystical union between Christ and His Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member had with another, all the members living and increasing by the same influence which they receive from Him. But Death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction, and consequently there must continue the same communion, because there remaineth the same foundation. And since the true and unfeigned holiness of man wrought by the powerful influence of the Spirit of God, not only remaineth, but also is *improved after death*, and since the correspondence of the internal holiness was the Communion between their persons in their life, they cannot be said to be divided by death, which had no power over that sanctity by which they were first conjoined. *Bp. Pearson* (on the Creed), Art. ix. p. 664, 665.

17. *ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι κ.τ.λ.*] We the *living* (as distinguished from the *dead*) *being left behind* (*present* participle) by the departure of others who die from time to time, shall not *anticipate* those who have fallen asleep; or, as *Tertullian* says (de Resurrect. 24), "nos qui remanemus in *adventum* Domini non *præveniemus* eos qui *dormierunt*."

This passage has given rise to three questions:

1. What is the meaning of the words *οἱ ζῶντες*, *the living*, here?

2. Whether, inasmuch as all men are from Adam, and since it is said in Holy Scripture that by Adam death passed upon *all*, and that in Adam *all die* (Rom. v. 12. 14. 1 Cor. xv. 22), and it is appointed unto men to *die*, and after that the Judgment (Heb. ix. 27), they who are alive on the earth when Christ comes will first *die*, and so pass *through Death* to Resurrection and Judgment?

These two questions were discussed in ancient times;

Another has arisen in modern days, *viz.*;

3. Whether St. Paul believed and taught in this Epistle that *he himself* would be alive at Christ's coming, and therefore that he supposed that the Second Advent was near at hand when he wrote these words?

As to questions 1 and 2,

The difference of opinion as to the meaning of the word *living* here, arose in great measure from the difference of *reading* in the MSS. in the parallel passage of St. Paul's Epistle to the Corinthians (1 Cor. xv. 51), where some MSS. read *πάντες κοιμησόμεθα*, 'we shall *all* sleep.'

On this point see the note there.

Consequently, some Expositors were led to interpret *ζῶντες* as equivalent to *spiritually alive*, and quickened by a *lively faith*; and others supposed that *all* would *first die*, and *then* revive and be raised for Judgment.

These differences of opinion are recapitulated by *S. Jerome*, Epist. ad Minervium, iv. p. 216; *S. Augustine*, de octo Dulcitii quæstionibus, Vol. vi. p. 223; and Epist. ad Mercator. 193; and de Civ. Dei, xx. 20; and in Enchirid. c. 54; de Fide et Symb. c. 8; *S. Chrys.* and *Theophyl.* in 2 Tim. iv. 1; and by *Isidorus Pelusiot.* Epist. 222; and, in later times, by *Bp. Pearson* on the Creed, Art. vii. p. 561—563.

S. Augustine, although not enabled to ascertain the true *reading* in 1 Cor. xv. 51 as fully as it has since been determined, declared the true *meaning* of the passage in the following langnage:—

If no other meaning can be attached to the words of the Apostle, and if it be evident that he designed that the meaning which they manifestly proclaim should be assigned to them, namely, that at the end of the World, and at the Lord's Second Coming, there will be some who will not be *unclothed* of their bodies, but be *clothed upon* with immortality, and this mortal will be swallowed up by life (2 Cor. v. 4), doubtless with this meaning will accord that which we profess in the Rule of Faith, namely, that 'He will come again to Judge the Quick and Dead;' so that we are not here to understand by the word *quick*, the just, and by the word *dead*, the unjust, although it be true that the Just and the Unjust will be judged; but by the word *quick* in the Creed we are to understand those whom Christ's Second Coming will find not yet departed from the body; and by *dead*, those who have departed from it. And those other texts (1 Cor. xv. 36. 51) must be so expounded as to agree with this interpretation. (*Augustine.*)

However, even till the sixteenth century, many Expositors were of the opinion that all who were alive at Christ's coming would *first die*, and then *revive* and be judged. So *Aquinas*, *Anselm*, and *A Lapide* here.

But now that the reading of 1 Cor. xv. 51 has been established, by the collation of MSS. and Versions derived from all parts of Christendom, there can be no longer any doubt that the interpretation propounded by *S. Augustine* is the true one; and it may suffice to remind the reader of the words of the learned English Expositor of the Creed on this subject; He shall judge *the quick*, that is, those which shall be then alive when He cometh; and He shall judge *the dead*, that is, those which at the same time shall be raised from the dead;

The only doubt in this interpretation is, whether those that shall be found alive when our Saviour cometh shall still so continue till they come to judgment, or upon His first appearance they shall *die*, and after their death revive; and so together with all those which rise out of their graves appear before the judgment seat. The consideration of our mortality, and the cause thereof (that *it is appointed unto* all *men once to die*, in that *death* hath *passed upon all*, Heb. ix. 27. Rom. v. 12), might persuade us that the last generation of mankind should *taste of death*, as well as all the rest that went before it; and therefore it hath been thought, especially of late, that those, whom *Christ* at His coming finds alive, shall immediately *die*; and after a sudden and universal expiration shall be restored to life again, and joined with the rest whom the graves shall render, that all may be partakers of the Resurrection;

But the Apostle's description of the Last Day mentioneth no such kind of death, yea, rather excludeth it: *For we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the*

V. 1 a Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι· 2 b αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡμέρα Κυρίου, ὡς κλέπτης ἐν νυκτὶ, οὕτως ἔρχεται· 3 c ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος

a Matt. 24. 3, 36.
b Matt. 24. 42, 43. Mark 13. 34. Luke 21. 34. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.
c Luke 21. 34, 35. Isa. 13. 6—9. Jer. 13. 21.

trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord. (1 Thess. iv. 15—17.)

In which words, they which *remain unto the coming of the Lord*, are not said to *die* or to rise from *the dead*, but are distinguished from those *which are asleep* and *rise first*; yea, being alive, are caught up together with them, having not tasted death;

The same is further confirmed by the Apostle, saying, *Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed* (1 Cor. xv. 51), which, being added to the former, putteth this doctrine out of question; for the *living*, which remain at the coming of *Christ*, are opposed to them which are *asleep*; and the opposition consists in this, that they *shall not sleep*, which sleep is not opposed to a long death, but to death itself, as it followeth, *the dead shall be raised incorruptible*, and we (which shall not sleep) *shall be changed*; so that their mutation shall be unto them as a Resurrection. And collation of these two Scriptures maketh up this conclusion so manifestly, that I conceive no man had ever doubted or questioned the truth of it, had they not first differed in the reading of the text. (*Bp. Pearson* on the Creed, Art. vii. p. 563.)

3. As to the third question, we may say—

It was not revealed by Almighty God to St. Paul, nor has it ever been revealed to any man, whether he himself should *remain* alive *till* Christ's *second coming*. Our Lord said to his Apostles, "It is not for you to know the *times* or the *seasons*, which the Father has put in His own power." (Acts i. 7.)

But it would be very erroneous to say (as has been recently affirmed by some), that St. Paul expected that *he himself*, and the majority of those whom he was addressing, would be alive at Christ's Second Coming; and that he *taught in this* Epistle, as an article of Christian Doctrine, that Christ would come in his own age and lifetime; and that he was deceived in this expectation, and afterwards "*modified* this opinion," particularly when "he saw the evil effects of this doctrine on the practice of the Thessalonians," who (it is alleged) were induced by the expectation of an immediate reappearance of Christ to relinquish their worldly callings, and to live in idleness.

This allegation is disproved by the fact that St. Paul used the same language *five years* after the composition of his two Epistles to the Thessalonians, viz. in his first Epistle to the *Corinthians*, where, using the first person plural in the same way as here, he says, "*We* shall *not all sleep*, but we shall all be changed" (1 Cor. xv. 51).

And, be it observed, he used that language at a time when he himself personally was in *daily danger of death*. (1 Cor. xv. 31. Cp. 2 Cor. i. 8, 9.)

If the personal pronoun *we* in the present passage means St. Paul himself and his own contemporaries, it must also have the same meaning in the latter passage.

There was no alteration whatever in his teaching, such as is supposed;

Before he wrote to the Corinthians he himself warned the Thessalonians in his *second* Epistle, which, be it remembered, was *written very shortly after the first*, against being "soon shaken or troubled *as if the day of the Lord was at hand*" (2 Thess. ii. 2).

And he teaches them that the Day of the Lord would *not come* until after the manifestation of some Power, which was not then visible, and which he describes.

St. Paul also, in his Epistle to the *Romans*, written in the *next year* after the first Epistle to the *Corinthians*, speaks of the *Conversion* of the *Jews* as an event still to be looked for after the "fulness of the Gentiles had come in" (Rom. xi. 24—27).

This was a preliminary prophecy, which he, the Apostle of the Gentiles, well knew was not yet accomplished; and therefore he *was* a *debtor* to the *Gentiles* (Rom. i. 14, 15; xi. 13), and bound to promote its fulfilment. Cp. *Tertullian*, de Resurrectione, c. 23.

As to the use of the pronoun *we* in this passage and that to the Corinthians (1 Cor. xv. 51), if it be pressed rigidly, it would follow that all the Thessalonians to whom he writes, who would live till Christ's Second Coming, would *be for ever with the Lord*; which could not have been his meaning.

But no one who has considered the characteristics of St. Paul's style, will be perplexed by the use of the pronoun here.

St. Paul frequently even speaks of *himself individually* as a representative of *a class* with which he has *no sympathy*, and with which he himself, therefore, is by no means to be identified. See on 1 Cor. iv. 6, and the quotation from *Bp. Sanderson* in the note on 1 Cor. vi. 12 and xiv. 14.

Thus in Rom. iii. 7: "If the truth of God hath more abounded through *my* lie unto his glory, why yet am *I* also judged as a sinner?"

See also the seventh Chapter of the Epistle to the Romans, vii. 7—25.

Accordingly, it is well said by *Theodoret* here, "St. Paul is not speaking here of *his own* person, but of those who will be alive at that time. He is speaking of the *faithful* who will then be alive, and who will be caught up into the air." So also *Chrysostom* and *Theophylact*. The Apostle "*transfers* by a figure unto himself and his contemporaries the persons of those who would be alive at Christ's Second Coming." *Augustine*, De Civ. Dei, xx. 20.

Although St. Paul no where teaches that the Lord would *not* come again while he himself was alive, yet he did not teach in this Epistle, or in any other, that Christ *would come* in his own age. He *knew* that the time of Christ's coming could *not* be *known* by men, and had not been revealed by God. He teaches in this Epistle that it would come as a *thief in the night* (v. 2), and that the *certainty* of its *coming*, and the *uncertainty* of the *time* of its coming, is a reason for perpetual *preparation* for it.

Let it be remembered that it is the Holy Ghost who speaks by the Apostle. And let it not be forgotten that He designed this Epistle not only for the edification of the Thessalonians and of other Churches in the Apostolic Age, but of all Christians in every Country and Age, even to the Coming of Christ, and that He knew that it would be read in every country and age till the Day of Doom.

Hence we may recognize the divine wisdom of the Apostle in using that pronoun which would best admonish all who read the Epistle, in his own and *every successive generation*, to be on their guard, as not knowing *when* their Lord would come; whereas, if he had used the pronoun *they*, it might have been thought that as long as the Apostle was alive men need not expect the Coming of Christ.

St. Paul's *we* is an universal *we*, which *every age* may apply, and *ought* to apply, to itself. Cp. *Bengel*.

St. Paul's office was to teach that the Great Day would surely come, and would come suddenly. But it was no part of his Mission to declare *when* it would, or would not, come.

That Day is hidden, in order that every day may be well spent. "Ergo latet *Ille* Dies, ut observentur *omnes* dies" (*Augustine*). See his three Letters, "De fine Sæculi," Ep. 197—199.

— *εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα*] *to meet the Lord, into the air.* "Nos qui vivimus, qui residui erimus, rapiemur cum nubibus obviam Domino *in aëra*.—Domino obviam *Sancti* rapientur in nubibus, ipso illo nube in resurrectionis corpore elati." *Hilary* (in Ps. li. and in Ps. lvi.) And *Tertullian* (adv. Marcion. iii. ad fin.), "*Auferemur* in nubibus obviam Domino secundum Apostolum, Illo scilicet Filio hominis veniente *in nubibus* secundum Danielem (Dan. vii. 13), et ita semper cum Domino erimus."

Observe, he does not say *αἰθέρα*, but *ἀέρα*, intimating that Christ will descend to this *lower* Atmosphere which surrounds the Earth. Cp. the use of *ἀήρ* Acts xxii. 23. Ephes. ii. 2.

18. *Ὥστε*] *Therefore*; 'itaque' (*Vulg.*). Cp. Phil. ii. 12; iv. 1.

CH. V. 1. *τῶν χρόνων καὶ τ. καιρῶν*] *the times and seasons*; 'de temporibus et momentis' (*Vulg.*). *Χρόνος* signifies *duration* or *length* of time; *καιρὸς*, *point* of time: so that *καιρὸς* is *ἀκμὴ χρόνου*, 'punctum temporis.' See on Acts i. 7, and the remarks of *Augustine*, Epist. 197, noting the inadequacy of the Latin language to mark this difference, "Ibi Græcè legitur (Act. i. 7) *χρόνους ἢ καιρούς*. Nostri utrumque hoc verbum *tempora* appellant sive *χρόνους* sive *καιρούς*, cùm habeant hæc duo inter se *non negligendam differentiam*;" which he explains.

2. *ἀκριβῶς οἴδατε*] *ye know well.* How did the Thessalonians *know* certainly that the Day of the Lord would come "*as a thief in the night?*"

The expression is a remarkable one. No one but Christ Himself would have ventured to compare His Second Advent to judge the World to the coming of a *Thief*. Probably the Thessalonians derived that knowledge from a *written Gospel*.

If so, it must have been either from the Gospel of St. Matthew (xxiv. 43), or of St. Luke (xii. 39), or from both. See above, on ii. 18 and iii. 5;

The present comparison is not found in either of the two other Gospels. The expression, *the Day* shall *come*, is not found

αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

d Eph. 5. 8.

4 [d] Ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκότει, ἵνα ὑμᾶς ἡ ἡμέρα ὡς κλέπτης καταλάβῃ· 5 [e] πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας, οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους.

e Luke 16. 8. Rom. 13. 12. Eph. 5. 8.

f Matt. 24. 42. & 25. 13. Luke 21. 34, 36. Rom. 13. 11, 12. 1 Cor. 15. 34. Eph. 5. 14. 1 Pet. 5. 8.

6 [f] Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν· 7 [g] οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσι, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· 8 [h] ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίας. 9 [i] Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 10 [k] τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.

g Rom. 13. 13. h Isa. 59. 17. Rom. 13. 12. Eph. 6. 14, &c. i Rom. 9. 22. 1 Pet. 2. 8. k Rom. 14. 8, 9. 1 Cor. 5. 15.

11 Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

1 Rom. 15. 27. 1 Cor. 9. 11. & 16. 18. Gal. 6. 6. Phil. 2. 29. 1 Tim. 5. 17. Heb. 13. 7, 17.

12 [l] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.

Εἰρηνεύετε ἐν ἑαυτοῖς.

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in St. Matthew (cp. Matt. xxiv. 50), but it is found in *St. Luke* (xxi. 35).

Also, the word *αἰφνίδιος*, here used by *St. Paul* to describe the sudden coming of that day, occurs only *once* in the New Testament, viz. in the Gospel of *St. Luke* describing the coming of that Day.

Compare also *St. Paul's* words here, *τότε αἰφνίδιος αὐτοῖς ἐπίσταται ὄλεθρος, καὶ οὐ μὴ ἐκφύγωσιν*, with the very similar language in *St. Luke* (xxi. 34), *προσέχετε ἑαυτοῖς .... μὴ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· ὡς παγὶς γὰρ ἐπελεύσεται κ.τ.λ. ἀγρυπνεῖτε οὖν ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα.*

Whether the Thessalonians were now in possession of the Gospel of *St. Luke*, is a question which has been touched upon elsewhere. See on 1 Thess. i. 9; ii. 18. 2 Cor. viii. 18.

It may be observed here, in addition to what is there said, that, at the beginning of both these Epistles to the Thessalonians, the Apostle addresses them to the *Church* (Ἐκκλησίᾳ), as a Society already existing at Thessalonica (1 Thess. i. 1. 2 Thess. ii. 1), and that in this chapter we have evidence of the existence of a body of *Clergy* (v. 12) already organized there.

We find also a solemn charge from St. Paul, that this *Epistle* should be publicly read in the presence of the Faithful (v. 27), doubtless in the assembly of the Church.

We know also that the reading of the *Gospels* as well as of the *Old Testament* was a part of the Ritual of the Primitive Church. (See *Justin*, M. Apol. ii. p. 98, c. Tryph. p. 331. *Kirchofer*, p. 35, 36.)

It is probable, that the Holy Spirit who gave so solemn a charge that this *Epistle* should be read in the Church, would have been equally earnest in providing that some authentic account of the words, works, and sufferings of Him on Whom all the teaching of the Apostle in this and all his Epistles is built, should be extant for the use of the faithful; and that one of the duties of the Clergy who are mentioned here, was to read such an Evangelic History in the public religious assemblies at Thessalonica. See further on *v.* 21. 27.

— *ἡμέρα*] The Article *ἡ* is prefixed by A, I, K, but not by B, D, E, F, G. Cp. 2 Pet. iii. 10, *ἥξει ἡμέρα Κυρίου ὡς κλέπτης.*

3. *ὠδίν*] See Ps. xlviii. 6, *ὠδῖνες ὡς τικτούσης.* Jerem. vi. 24; xiii. 21.

8. *θώρακα πίστεως*] the *breastplate of faith.* In carnal weapons, a shield is always a shield, and nothing more; but not so in spiritual. For we find that the Apostle sometimes specifies the 'loricam fidei,' the *breastplate* of faith; and in another place, '*scutum* fidei,' the *shield* of faith. (Ephes. vi. 14. 16.) Faith is both a breastplate and a shield; it is a shield because it receives and wards off the darts of the enemy, and it is a breastplate because it defends the heart from being pierced through. *Augustine* (in Ps. 34).

9. *εἰς περιποίησιν*] *for the purchase of salvation through our Lord Jesus Christ.* 'Ad acquisitionem salutis per Dominum' (*Vulg.*); and so the *Gothic* Version of *Ulphilas.*

περιποίησις, from *περιποιοῦμαι, sibi vendico, redimo*, is said properly of *Christ* purchasing salvation for us, and redeeming us by the sacrifice of Himself.

This signification of the word had already been prepared for Evangelical use by the Septuagint Version of the Old Testament, which uses the word in the sense of *recovering, rescuing, purchasing*, and *making alive* and *keeping alive.* See Isa. xxxi. 5, *περιποιήσεται καὶ σώσει*, and xliii. 21, *λαόν μου ὃν περιεποιησάμην*, and see Gen. xxxi. 18; xxxvi. 6, and Mal. iii. 17. 1 Pet. ii. 9.

But by virtue of their incorporation in *Christ* their Head, the *acquisition* made by Christ is here predicated of *Believers*, who by means of His death and passion acquire salvation and glory; and so the Apostle speaks in 2 Thess. ii. 14, *εἰς ὃ ἐκάλεσεν ὑμᾶς εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.* Cp. Heb. x. 39.

11. *εἷς τὸν ἕνα*] *one the other.* See 1 Cor. iv. 6, *εἷς ὑπὲρ τοῦ ἑνός.* So *Herod.* iv. 50, *ἓν πρὸς ἓν συμβάλλειν. Winer*, p. 156.

12. *εἰδέναι*] to *discern* and *know*, to distinguish from false teachers, and to *acknowledge, to revere and love* them as teachers of the truth. See on Acts xv. 18. Compare 1 Cor. xvi. 16. 18, *ἐπιγινώσκετε τοὺς τοιούτους*, compared with Phil. ii. 29.

This word *εἰδέναι* is specially used to express the duty owed by the Laity to their Ministers. Thus *Ignatius* (Smyrn. 9), *καλῶς ἔχει—ἐπίσκοπον εἰδέναι.*

On the duty here inculcated of "obedience to Spiritual Guides and Governors," see *Dr. Barrow's* Three Sermons, vol. iii. p. 106—167, in which the author, with his usual clearness and learning, shows first *who* they are that are entitled to be owned and acknowledged, loved and revered, as Spiritual Guides; and next, the grounds on which this duty is to be paid to them.

— *τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους κ.τ.λ.*] *those who are labouring among you, and presiding over you in the Lord.* An important passage in this, the earliest Epistle of St. Paul, as showing that even at Thessalonica, where St. Paul had been only on a brief visit, on his first visit to Greece, a short time before this Epistle was written, and where the Gospel had only been recently planted, provision had already been made for the organization of a *Christian Ministry.*

We find here a body of men labouring (*κοπιῶντας*), and presiding (*προισταμένους*, cp. Rom. xii. 8. 1 Tim. v. 17), and admonishing (*νουθετοῦντας*) the rest,—in a word, a body of Clergy already settled and established; and to be *known, reverenced*, and *esteemed very highly in love for their work's sake* as such, —a specimen of what was done by the Apostle in other Churches. Cp. Acts xiv. 23; xx. 17.

13. *Εἰρηνεύετε ἐν ἑαυτοῖς*] *Be at peace among yourselves.* These short sentences,—short in order that they might be easily remembered, and pass readily from mouth to mouth,—are like what the wise man calls 'goads' to stimulate moral practice, and 'as nails fastened by the Masters of Assemblies' (Eccl. xii. 11),—nails fastened by Chief Pastors of Churches in the memory of Christendom. Each of them deserves special attention; and some of them, it will be seen, are delivered *in pairs*, and they are therefore here printed accordingly. See *v.* 19. 21, and compare the note below on 1 Cor. vi. 20, and Heb. xiii. 5.

14 [m] Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

15 [n] Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε, καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

16 [o] Πάντοτε χαίρετε· 17 [p] ἀδιαλείπτως προσεύχεσθε· 18 [q] ἐν παντὶ εὐχαριστεῖτε, τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

19 [r] Τὸ Πνεῦμα μὴ σβέννυτε, 20 προφητείας μὴ ἐξουθενεῖτε·

21 [s] Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, 22 [t] ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

m Rom. 14. 1. Gal. 6. 1, 2. 2 Thess. 3. 6, 11, 12.
n Lev. 19. 18. Prov. 17. 13. & 20. 22. & 24. 29. Matt. 5. 39. Rom. 12. 17. 1 Cor. 6. 7. Gal. 6. 10. 1 Pet. 3. 9.
o Rom. 12. 12. Phil. 4. 4.
p Eccles. 18. 22. Luke 18. 1. Rom. 12. 12. Eph. 6. 18. Col. 4. 2.
q Eph. 5. 20.
r Eph. 4. 30. 2 Tim. 1. 6. 1 Cor. 14. 1, 39.
s 1 Cor. 2. 11, 15. 1 John 4. 1.
t Phil. 4. 8.

17. ἀδιαλείπτως προσεύχεσθε] The Apostle commands us to *pray without ceasing*. We cannot be always on our knees, and strecthing forth our hands, and yet we are to pray *without ceasing* (ἀδιαλείπτως).

How can this be done? By continuity of desire. If, whatever you are doing, you are longing for the everlasting Rest, the heavenly Sabbath, you never cease praying; your desire is prayer. Continuous desire is continuous prayer. If you would never cease from prayer, never cease from desire. Your desires speak. If you cease to desire, you are dumb, you have ceased to pray. *Augustine* (in Ps. 37). See also *Dr. Barrow's* exposition of this text in his Sermons on the Duty of Prayer (i. p. 107—140), where he shows that the precept is to be obeyed,

(1) by cherishing habitually and constantly the *spirit* of *supplication*.

(2) by vigilant attendance on *devotion*, as the main business of the Christian life.

(3) by never failing to engage in *public acts of devotion*, on the recurrence of set times for it, and on all fitting occasions;

(4) especially when prescribed by authority.

(5) by lifting up our hearts to God from time to time in fervent ejaculations in private, in the midst of our business, and by being in "the fear of the Lord all the day long" (Prov. xxiii. 17).

19. τὸ Πνεῦμα μὴ σβέννυτε] *quench not the Spirit*, whether in yourselves or others. Compare the case of the foolish Virgins saying αἱ λαμπάδες ἡμῶν σβέννυνται (Matt. xxv. 8).

The flame of the Spirit is kindled from heaven in the lamp of man's nature, but requires to be fed with continual supplies of oil from the same Spirit, given in the means of Grace, Prayer, Confirmation, the Holy Eucharist, hearing and reading the Word of God, and in the exercise of works of piety, holiness, and charity. Otherwise the light will go out, that is, will be no light to us, and the door will be shut, and we excluded from the wedding (Matt. xxv. 10—13). This Scripture is not to be so pressed as to be made a plea for rebaptization or re-ordination, as it was by some schismatics in ancient times, as if the *Spirit* once given in Baptism or Holy Orders could be so utterly *quenched* that it required to be lighted again by a Second or Third Baptism, and by a Second or Third Ordination. See *S. Jerome's* Dialogue against the Luciferians, and *Augustine's* remarks on this point, c. Epist. Parmenian. ii. c. 13, vol. ix. p. 108, where he says: "The Sacraments of Christ are holy and pure, and cannot be violated; and yet they are said to be polluted by evil men, because they do what in them lies to defile them. So the Spirit is said to be *quenched* by sin, because the sinner does *his part* to quench it; but he cannot so violate the purity of the Holy Ghost, and the grace of the Spirit remains 'bonis ad præmium, *malis ad judicium.*'"

Besides; this text is to be taken together with what follows, where see note.

20. προφητείας μὴ ἐξουθενεῖτε] *despise not prophesyings*, or preachings; declarations of God's will, and expositions of His Word. On this use of προφητεία, frequent in St. Paul's Epistles, see 1 Cor. xi. 4; xii. 10, and on Rom. xii. 6.

But it may be asked, how was there any danger that *prophesyings* should be *despised?*

This question may best be answered by reference to the precept which immediately *precedes*, and to the circumstances of the early Church.

They who were admitted into the Church by Baptism received on their admission supernatural *spiritual gifts* (χαρίσματα), particularly *the gift* of *Tongues*.

Some among them were vain of their gifts, and made an ambitious display of them, as was the case at Corinth, where St. Paul was now writing. See 1 Cor. xii. 28; xiii. 1; xiv. 2—39.

And in comparison with *those* extraordinary gifts of the Spirit, some *disparaged* the less ostentatious but more edifying work of *Prophesying* (see 1 Cor. xiv. 1—5).

St. Paul had a difficult task to perform, in order to assign to each gift its proper place; and so to commend the ordinary work of Prophesying as not to depreciate the supernatural gifts of the Spirit, which had produced such glorious effects on the day of Pentecost.

The balance was to be held in equipoise between the two; and he has done it on these two precepts, which are like the two scales of the Balance.

He gives due honour to both in these two consecutive sentences. To one side he says, "Quench not the Spirit;" to the other, "Despise not Prophesyings."

These precepts may be best illustrated by the words with which he afterwards summed up his more elaborate reasonings on this subject in his first Epistle to that city from which he is writing, Corinth—ζηλοῦτε τὸ προφητεύειν,—καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.

"Earnestly desire Prophesying; and do not forbid speaking with Tongues" (1 Cor. xiv. 39). There the balance is perfectly adjusted, for he inverts the prohibition, and converts it into an exhortation. Here he says, *Despise not* Prophesying; there he says, *Earnestly desire* it.

21. Πάντα δοκιμάζετε] *Prove all things.* "Omnia examinate; quod bonum est, tenete" (*Tertullian*, de Præs. Hæret.). A precept probably derived from one of our Blessed Lord, which is often cited as such by ancient writers, γίνεσθε δόκιμοι τραπεζῖται. 'Estote probi *examinatores* sive nummularii,' 'Be ye skilful tryers (properly assayers) of coin, whether it be spurious or genuine;' which precept is ascribed to St. Paul by Dionysius of Alexandria (cp. *Euseb.* vi. 7), probably referring to the present text. See the note of *Valesius* on *Euseb.* l. c., and note above on Matt. xxv. 27, and the present Editor's note on *Theocritus* xii. 23.

On the duty of examining evidence in Religion, see on 1 Cor. x. 15.

This precept, "*Try all things*, hold fast *the* good, and abstain from all *evil*," evidently implies that they to whom it is addressed had *some standard* by which all things were to be tried.

They are required to *prove* the various doctrines presented to them; they must therefore have had some *touchstone* by which those doctrines were to be tested. What could that be? Some authentic document doubtless. How otherwise could these Thessalonians who were only neophytes in Christianity, recently converted from idolatry (1 Thess. i. 9), have been proof against the arts of false teachers? how would they be enabled to prove *all* things, and to *hold* fast *the* truth? This consideration confirms the opinion stated above (v. 2), viz. that they had a *written* Gospel already provided for them.

22. ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε] This precept, like that in *v.* 20 (see note), is to be coupled with the preceding one. Hence *S. Basil* says (cited by *Grinfield* here), "The wise examiner of spiritual coinage (i. e. of doctrine) will hold fast what is genuine, but will hold himself off ἀπὸ παντὸς εἴδους πονηροῦ."

Try all things, put them to the test, do not hastily receive any doctrine that is presented to you, nor believe *every spirit*, but prove them by the Rule of Faith which ye have received, and *hold fast* that which is *good*, Τὸ καλὸν κατέχετε, but ἀπέχεσθε ἀπὸ παντὸς εἴδους πονηροῦ, '*hold* yourselves *off* from its opposite evil.'

Observe the contrast between κατέχετε and ἀπέχεσθε, and between τὸ καλὸν, '*the one good* and *true*,' as opposed to ἀπὸ παντὸς εἴδους πονηροῦ.

But what is εἴδους πονηροῦ?

Some interpret it, '*every form* or *kind* of *evil*.'

But this interpretation of εἶδος as equivalent to form or kind, and of εἴδους πονηροῦ as equivalent to *form*, or *kind*, *of evil*, seems to be liable to two objections;

u Rom. 15. 33. ch. 3. 13. 1 Cor. 1. 8. & 6. 20.
x 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18. Heb. 10. 23.
y Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Tim. 1. 3, 18. & 5. 7, 21. & 6. 13, 17. 1 Pet. 5. 14.
z Col. 4. 16.

23 u Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. 24 x Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

25 Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν.

26 y Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

27 z Ὁρκίζω ὑμᾶς τὸν Κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἀδελφοῖς. 28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

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1. The word εἶδος (from εἴδω, *video*) which often occurs in the LXX, means *form, outward appearance*, which is seen, but does not signify *kind*, except perhaps in Jer. xv. 3. And it never signifies *kind* or *sort* in the New Testament. Indeed this is a philosophical sense of εἶδος which is not quite in harmony with the style of the sacred text.

2. εἴδους seems more naturally construed as agreeing with πονηροῦ. And it is doubtful whether πονηροῦ would have been used for τοῦ πονηροῦ. The passage cited in defence of this construction, Heb. v. 14, πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ, is hardly parallel.

Accordingly we find that in the *Vulgate, Syriac, Æthiopic*, and *Arabic* Versions εἴδους is construed as agreeing with πονηροῦ, and so the Old Latin Version in the *Codex Augiensis* (now first published by *Mr. Scrivener*), and cod. *Boërnerianus*. On the whole, the meaning of the two precepts seems to be:

Hold fast *the* good, and *Hold* yourselves *off*, refrain, not merely from πᾶν ἔργον πονηρὸν, every evil *work*, (cp. 2 Tim. iv. 18, where the structure is the same as here, ἀπὸ παντὸς ἔργου πονηροῦ, and confirms this exposition, and Job i. 1, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος, LXX, and Exod. xxiii. 7,) but *hold yourselves* also off from every evil *appearance*, every thing that has an *evil look*.

Provide things honest, not only in the sight of the Lord, but *also in the* sight *of men* (2 Cor. viii. 21); or as the heathen poet expresses it, keep yourselves off

"—— ab omni
Non solum *facto*, verum *opprobrio* quoque turpi."
(*Horat.* 1 Sat. vi. 83.)

23. Αὐτὸς ὁ Θεὸς κ.τ.λ., πνεῦμα ... ψυχὴ ... σῶμα] *May the God of Peace Himself sanctify you perfectly, and may your whole spirit and soul and body be preserved blameless.* The words ὁλοτελὴς and ὁλόκληροι signify *perfected* in your Christian stature and maturity, and in full participation of the Christian *inheritance*. An ancient version of an ancient Father thus renders the words: "Deus pacis sanctificet vos perfectos, et *integer* vester *spiritus* et *anima* et *corpus* sine querelâ in *Adventum* Domini Nostri Jesu Christi servetur," *Irenæus* (v. 6. 1), who comments on this triple division of the human constitution, and on the graces which men receive from God, and the duties which they owe to Him, for the perfect preservation of each of these elements (spirit, soul, and body) to the coming of Christ.

What reason (says *Irenæus*) had the Apostle to pray for a perfect preservation of those elements (soul, body, and spirit), unless he foreknew the reunion of all three, and that there is one salvation for them all? They will be perfect, who present all three blameless to God. They will be perfect, who have the Spirit of God dwelling in them, and keep their souls and bodies blameless before Him, by holding the true faith, and doing their duty to their neighbour. (*Irenæus*, and see *Gregory Nyssen* ap. *Theophyl.* here.)

It is not to be supposed that the ψυχὴ and πνεῦμα are different *parts* of the human constitution; for the sentient faculty is *indiscerptible* (*Bp. Butler*, Anal. i.), and cannot be anatomized, like the body; but they are *different faculties* of the invisible part of man; so that ψυχὴ refers to that *lower* faculty of life which man has in common with other *animals*, and πνεῦμα represents the *higher* attribute which *they* do not possess, and which makes him nearest to God. (See *Grotius* here.)

This distinction of σῶμα, ψυχὴ, and πνεῦμα is best illustrated by the *adjectives* thence derived, and as used by St. Paul, σωματικὸς belonging to the *body* (1 Tim. iv. 8), ψυχικὸς, *animal*, distinguished from πνευματικὸς, *spiritual*, 1 Cor. ii. 14; xv. 44. 46; cp. Jude 19, ψυχικοὶ, πνεῦμα μὴ ἔχοντες. Observe also their *order*, as here marked by St. Paul,—πνεῦμα, the *spirit*, or *highest* faculty, the proper recipient of the Holy Spirit; then, secondly, ψυχὴ, or *living principle*, as that which *animates* the σῶμα, or corporeal frame. Cp. 1 Tim. iii. 16.

26. ἀσπάσασθε—φιλήματι ἁγίῳ] Greet *all* the *brethren* with a *holy kiss*. This precept also is to be coupled with that which is placed next to it, viz. 'I conjure you that this Epistle be read to *all* the *brethren*.'

Let the reader compare this precept as it stands here with the other places where the same precept occurs in St. Paul's Epistles (1 Cor. xvi. 20. 2 Cor. xiii. 12. Rom. xvi. 16. Cp. 1 Pet. v. 14), and let him also bear in mind the practice of the primitive Church in this respect, especially as stated by *Justin Martyr* (Apol. ii. p. 97), "After the Prayers (in the Church) are ended, we greet one another *with a kiss*."

S. Cyril of Jerusalem (Catech. 5, n. 2) says that, before the '*sursum corda*' a deacon said to the communicants (in the words of St. Paul), "Salute one another with a holy kiss."

This was called φίλημα εἰρήνης, '*Osculum Pacis*,' the 'Kiss of Peace,' and a seal of peace, 'Signaculum Pacis' (*Tertullian* de Orat. 14), and sometimes simply '*Pax*.' In the Eastern Churches it was given *before* the oblation in the Eucharist, as a sign of reconciliation and love; in the Western, after the consecration of the elements, and before the distribution. See *Concil. Laodic.* c. 19; *August.* c. literas Petil. ii. c. 23 (quoted by *Bingham*, xv. 3); and *Constitut. Apost.* ii. 57, ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες καὶ ἀλλήλας αἱ γυναῖκες τὸ ἐν Κυρίῳ φίλημα.

Further, we know from the Acts of the Apostles that the Churches planted by St. Paul came together on a stated day, *the Lord's Day*, to *break bread*, i. e. to receive the Holy Communion. See on Acts xx. 7.

On considering these evidences we may conclude that the *kiss* of which the Apostle speaks, was not one given in *private;* it was a *holy* kiss, the kiss of peace, the kiss to be given in a holy place on a holy solemnity, the kiss to be given in the assemblies of the *Church* at the *Holy Communion*. In a word, this kiss which passed from mouth to mouth was a holy symbol of unity. The mouth which gave it was about to receive Christ in the Holy Eucharist, and the kiss was a seal of that love which knits together the faithful with one another and with Him in the Holy Communion of His Body and Blood. Here, then, we have another glimpse of the system of spiritual order and discipline organized by the Apostle in the Churches planted by him.

Concerning this Apostolic precept, "Salute one another with a holy kiss," and whether it is still obligatory, see *Hooker*, Pref. iv. 4, &c. Let us see what follows next;

27. ὁρκίζω ὑ. τ. Κ. ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἀδελφοῖς] A solemn adjuration by the Lord, Christ; and a testimony to His Godhead. For He Whom the Apostle invokes, as *knowing* all *things*, cannot be other than God. Cp. Ps. lxiii. 12.

It shows also the great importance of the matter here enjoined, viz. that the Epistle now sent should be *read* to *all the brethren*, doubtless, not only at Thessalonica, the capital of Macedonia, but in all the Macedonian Churches. Compare 1 Cor. i. 1, 2. 2 Cor. i. 1.

Taken together also with other similar denunciations in Holy Writ, it seems to imply a condemnation of every Church which is untrue to this charge, and does not read the *Holy Scriptures* in the vernacular tongue to the people. "Quod Paulus cum adjuratione jubet, id Roma sub anathemate prohibet" (*Bengel*). There is something therefore like a prophetic protest in this solemn adjuration.

The Apostle had given a precept in the foregoing verse concerning an order to be observed in their public assemblies at the *administration* of the *Holy Communion*. He now gives direction as to another point in their public Ritual, viz. the *Reading of Holy Scripture*.

He uses the same language in both precepts, with a slight change in the position of the words.

He had said, *Salute all the brethren*, τοὺς ἀδελφοὺς πάντας, or every one, with a holy kiss; he now says, I adjure you by the Lord that this Epistle be read to *all the brethren*.—ἁγίοις, inserted here by *Elz.*, is not in the best MSS.

The present was the first Epistle written by St. Paul; and the precept he gives here, that *this* Epistle should be read in the public assemblies of the Church, is a specimen and pattern of

what was to be done with all his Epistles. They were addressed (for the most part) *not* to private or particular persons, but to large public Societies, to *Churches*. See particularly Gal. i. 2, the *Churches* of Galatia; 1 Cor. i. 2, 2 Cor. i. 1, to the Church at Corinth with *all the Saints that are in all Achaia*.

They were to be passed on and circulated from one Church to another. See Colossians iv. 15, 16, "*When* this Epistle is read among *you* (he takes it for granted that it will be read), cause that it be read also in the *Church* of the *Laodiceans*, and that *ye* read the Epistle from Laodicea,"—probably another Epistle of the Apostle. See note there.

His Epistles, which were to be thus read, were to be read, *not* as the word of *man*, but of God. They were to be *read* in the same manner as, and of equal authority with, the Books of Moses and the Prophets, which *were* read as *Holy Scripture* in the Synagogues, and had been recognized as the Word of God by Jesus Christ Himself.

See his assertion of his own inspiration in this Epistle (1 Thess. ii. 13, and 1 Cor. ii. 13). See also the terms in which he refers to his Epistle in 2 Thess. ii. 15; iii. 6. 14. That St. Paul's injunctions to *read* this Epistle in this manner were complied with, we may infer from the second Epistle, where he commends the Thessalonians for their faith (2 Thess. i. 3), which he would not have done if they had disobeyed the precept laid upon them here with a solemn adjuration.

It is also to be remembered, that the Apostle St. Peter, at the close of his life, when all, or nearly all, St. Paul's Epistles had been written, speaks of *all* St. Paul's *Epistles* as *Holy Scripture* (see on 2 Pet. iii. 16), i. e. as of *equal authority* with those writings which, and which alone, were called *Scripture* by the Ancient Church and People of God, and had been received as divinely Inspired by them, and by Jesus Christ Himself. Besides, it is manifest from early Christian testimony that St. Paul's Epistles were *read* in all Churches of Christendom in primitive times, and were read as *Scripture*. See, for instance, *Tertullian*, Præs. Hæret. c. 36, adv. Marcion. iv. 5. *Canon. Muratorian.* *Origen* ap. Euseb. vi. 24. *Cyril Hierosol.* cat. 4. *Clemens Rom.* i. 47.

Here then we have a further insight into the order and discipline of Christian Churches as founded by the Apostles.

We have seen that the Society of Christians at Thessalonica is called a *Church* (i. 1, cp. ii. 1), that it had a body of *Clergy* known as such (v. 12, 13). We have seen reason to believe that they had public assemblies on a stated day for the administration of the *Holy Communion*; and we now perceive ground for the persuasion that a part of the public service on those occasions consisted in the *reading* of St. Paul's Epistles as *Holy Scripture*. Three inferences may be drawn from the above.—

(1) If such an organization as this was settled in the Gentile City of *Thessalonica*, one of the *first* cities of Europe which received the *Gospel*, and where he was enabled to remain only for a short time, and to which this Epistle (the earliest written by him) is addressed, much more may we believe that a regular system of Church Order and Ritual, as well as of Christian Teaching, was settled in the other Churches to which the Apostle came afterwards in succession, such as Corinth and Ephesus, and which had the benefit of his presence for a longer time, and which received and read the Epistles which he had already written to other Churches.

This conclusion is confirmed by what we know of those other Churches from the Acts of the Apostles and the other Epistles of St. Paul. See, for instance, Acts xx. 17. 1 Cor. xiv. 26.

(2) If St. Paul so solemnly adjures the Thessalonians that this *Epistle, written* by *himself*, should be *read* in the public assemblies of the Church, and if *all* his *Epistles* were thus read, and if they *were* read as *Holy Scripture* by the Churches, it is reasonable to suppose (as has been already suggested, see on i. 9, and on iii. 18, and v. 2) that the Apostle had provided for those Churches some *written* document, containing a record of the words, works, and sufferings of Him on Whom all St. Paul's teaching in all his Epistles is grounded.

Would the Apostle, who so earnestly conjures them to read his own words, not take good care that they should be able to read the words of his Divine Master Jesus Christ?

Is it not therefore probable that they to whom he sent this Epistle possessed already a written *Gospel?*

(3) This earnest adjuration in the name of the Divine Head of the Church, that this Epistle should be publicly read, and the fact that this precept was complied with, and that all St. Paul's Epistles were publicly read as *Holy Scripture* in the Churches of all parts of Christendom in the age in which they were written, and have continued to be read in all parts of the World even to this day, will suffice to convince all reasonable persons that the Epistles which we have in our hands, bearing the Apostle's name, *cannot have been tampered with*; and that these Epistles, as a *whole* and in *every part* of them, are, what they profess to be, the writings of the blessed Apostle St. Paul.

In a word, this *public reading* of the Epistles was a divine provision made by the Holy Spirit Himself, not only for the public promulgation of His own Will and Word, but for the perfect assurance and unswerving belief of all reasonable men in the *Genuineness, Authenticity, Integrity*, and *Inspiration* of that Word.

It is the best safeguard against all allegations on the contrary side. And they who duly consider the nature of this evidence will not much need to occupy their time and distract their thoughts with the theories of those who, forgetting or suppressing this evidence, which dates from the age of St. Paul himself, and declares itself in the consentient voice and concurrent practice of eighteen centuries, set up against its authority their own private surmises and cavils of to-day, and deny the genuineness and inspiration of Epistles of St. Paul.

28. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ] After the adjuration to *read* his Epistle in the Church, he adds the token by which it was to be known *as* his Epistle. St. Paul did not write his Epistles with *his own hand*, except in one instance, as far as we know for certain (though other exceptions have been made by some), viz. the *Epistle* to the *Galatians*, in which he expressly mentions the fact (Gal. vi. 11) in order to obviate any doubts as to the genuineness of the other Epistles *not* so written;

But his usual habit was to employ an amanuensis. *I, Tertius, who wrote this Epistle, salute you in the Lord* (Rom xvi. 22). And this was a happy circumstance, because the persons whom he employed as his amanuenses were *witnesses* to the genuineness of the Epistles penned by them. But though (as was usual for authors in those days) St. Paul dictated his Epistles to secretaries, yet he invariably *subscribed* them with *his own hand.* "The salutation of Paul with *mine own hand*, which is the *token* in *every Epistle*, so *I write*. The salutation of me *Paul* with *mine own hand*" (2 Thess. iii. 17. Col. iv. 18. 1 Cor. xvi. 21.)

In *what* did this salutation consist?

If we examine *the thirteen Epistles* to which the name of St. Paul *is prefixed*, we find that near their *conclusion* they all contain (with some verbal variations) the phrase, "*The Grace of our Lord Jesus Christ be with you.*" And St. Paul himself indicates that *this* Apostolic Benediction is what he means by *the salutation of me Paul*: for in the passage just quoted he says, "*The salutation of Paul with mine own hand, which is the token in every Epistle: so I write,*" and then he adds immediately, "*The Grace of our Lord Jesus Christ be with you all.*" These words, then, *the Grace of our Lord Jesus Christ*, were St. Paul's *salutation written by his own hand.* This was the token by which all his Epistles were to be known. And a beautiful and interesting token it is.

The following is the form in which this salutation appears in the several Epistles, arranged in chronological order:—

St. Paul's Benedictions.

1 Thess. v. 28. The grace of our Lord Jesus Christ be with you.
2 Thess. iii. 18. The grace of our Lord Jesus Christ be with you all.
Gal. vi. 18. The grace of our Lord Jesus Christ be with your spirit, brethren.
1 Cor. xvi. 23. The grace of our Lord Jesus Christ be with you.
2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.
Rom. xvi. 24. The grace of our Lord Jesus Christ be with you all.
Col. iv. 18. Grace be with you.
Philem. 25. The grace of our Lord Jesus Christ be with your spirit.
Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.
Phil. iv. 23. The grace of the Lord Jesus Christ be with your spirit.
Heb. xiii. 25. Grace be with you all.
1 Tim. vi. 21. Grace be with thee.
Tit. iii. 15. Grace be with you all.
2 Tim. iv. 22. Grace be with you.

The choice of this γνώρισμα, or badge of cognizance, is characteristic. The Apostle, who was the most signal monument of Divine *Grace*, fitly chooses *Grace* for his motto and sign manual.

This salutation, found at the close of *every one* of St. Paul's thirteen Epistles, is *not* found in any one of the Epistles of any *other* Apostle, written in St. Paul's lifetime. It *is* employed by others after his death. It *is* used in the Apocalypse (written

after St. Paul's death), and also by S. Clement of Rome at the close of his Epistle to the Corinthians.

It was adopted by St. Paul as his own badge, and, being known by others to be so, it seems to have been appropriated and reserved to him by his brethren during his life. Soon *after his death* it was used by others, and it has now become the ordinary conclusion of liturgies and sermons in all parts of Christendom.

This salutation, employed by St. Paul as his own criterion in *each* of his *Thirteen* Epistles, and not used by any other Apostle in St. Paul's life, *is* found in the *Epistle to the Hebrews*, to which St. Paul's name is *not prefixed*, but which ends thus, "*They of Italy salute you: Grace be with you all. Amen*" (Heb. xiii. 24, 25).

This circumstance confirms the evidence that the *Epistle to the Hebrews* was written by *St. Paul.*

The subscription to the Epistle in *Elz.*, purporting that it was written from *Athens*, found in A, B**, I, K, and other MSS., and in the *Syriac*, *Arabic*, and *Coptic* Versions, is inconsistent with the History of the Acts (xviii. 5) and the beginning of the Epistle itself. See Introduction above, p. 1, and *Lünemann*, p. 7.

INTRODUCTION

TO THE

SECOND EPISTLE TO THE THESSALONIANS.

St. Paul had expressed his desire, in his former Epistle to the Thessalonians, to revisit them speedily (1 Thess. ii. 17). But he was *hindered by Satan* (1 Thess. ii. 18). And he was also detained at Corinth by his apostolic labours in that city, where he remained for a *year* and *six months* (Acts xviii. 9—11).

Not being able to revisit Thessalonica in person, as he had wished to do, he addresses this Second Epistle to the Church of the Thessalonians, in order, in some degree, to satisfy their eager desire for intercourse with him who had first planted the Gospel there (1 Thess. iii. 6); and to allay the disappointment occasioned by his protracted absence. He was also constrained by other motives to write this Epistle, which was the *second* in time of *all* St. Paul's Epistles, as is almost universally allowed [1].

A communication, purporting to come from St. Paul, had been brought to Thessalonica, in which it was affirmed, that the *Day of the Lord* was *immediate* (2 Thess. ii. 2).

The consequence of such a persuasion would, he knew, be very injurious. It would not be verified by the event. The Day of the Lord was *not* close at hand; it would not come soon. And when a little time had elapsed, and that Day had *not* arrived, then a twofold evil would ensue.

Some of the enemies of the Gospel would say that the *Resurrection* was only spiritual, and *was past already, and would overthrow the faith of some* (2 Tim. ii. 18).

Others would thence take occasion to insinuate, that, inasmuch as the promise of Christ's second coming—a promise announced in the name of St. Paul, the Apostle of Christ—had *not been fulfilled*, it was vain to ground any hopes on the declarations of the Apostle, and of Christ Himself in the Gospel, that a Day of Universal Retribution *would come*, in which every man would be judged according to his works [2].

Thus the foundations of Christian faith and Christian practice would be undermined.

The Holy Spirit, guiding the Apostle, converted these devices of the Evil One into occasions of permanent and universal good to the Church of Christ.

(1) He overruled for good the impediments with which Satan had obstructed St. Paul in his desire to *return* in *person* to Thessalonica, and confirm the Thessalonians in the faith, by writing *this Epistle* to them, and through them to all Churches of every age and place.

If St. Paul had been enabled to return to them in *person*, he would indeed have disabused the *Thessalonian* Church of their error, by his *oral* communications. But the *Universal* Church of Christ would not have possessed that salutary instruction and solemn warning which has been treasured up for *every* age in this Second *Epistle* to the Thessalonians.

(2) In this Epistle he confutes the Tempter, who had sent forth the false Teachers personating the Apostle, and asserting in his name that the Second Advent of Christ was immediate. He

[1] See the authorities in the Chronological Table in *Wieseler's* Chronologie, p. 607.

[2] See *Chrysostom* and *Theophylact*, Prolog. to the Epistle.

thence takes occasion to vindicate the Doctrine of the Second Advent—taught by him in his former Epistle (iv. 13—v. 10)—from such delusive and dangerous misrepresentations.

(3) He also turns the weapons of Satan against Satan himself. The Father of Lies had said in St. Paul's name, that the Day of the Lord was immediate. He had assumed the name of the Apostle, and had professed reverence for Christ. He had thus endeavoured to prepare the way for weakening the belief of Christians in the word of the Apostle, and in the Doctrine of the Second Advent, and of a General Resurrection, and of a Judgment to come.

The Holy Spirit, speaking by St. Paul, strips off the disguise from the Tempter, and reveals him in his true form. He unfolds the future, and announces to the Church of Thessalonica in this Epistle, and by it to all Churches of Christendom (in which the Epistle is, and ever has been, read as Holy Scripture), that the Day of Christ will *not* come, till a very different manifestation has previously been made to the world. The *Coming* of *Christ* (*παρουσία*) is not to be looked for, he says, till after the appearance of a Power, whose *coming* (also called *παρουσία*) is according to the working of *Satan* (2 Thess. ii. 9). He delivers a Divine Prophecy, in which he describes the Mystery of Iniquity, characterized by dark features of spiritual delusion and wickedness. He pourtrays *that* Power. He warns the Churches against it.

Thus from the present working of Satan he takes occasion to guard the world against his future working, and he turns the arms of the Enemy against the Enemy himself.

(4) The Adversary of the Truth had fabricated an *Epistle* in St. Paul's name; and by this forgery he had attempted to undermine St. Paul's authority, and to subvert the Gospel which he preached.

The Apostle avails himself of this forgery as an occasion for guarding the Thessalonians, and the Church generally, against such fabrications of Epistles in his name.

He is thus led to furnish a *criterion* by which *all his* Epistles are to be discerned. He exposes the deception, and puts the Church on her guard against such frauds for the future. And he provides her with a guarantee against the impositions of forgery, and a test by which the genuineness of his Epistles is to be ascertained[3].

(5) Thus then the subtlety of the Tempter, envying the Church the spiritual blessings she was about to receive from the Holy Ghost speaking in the Epistles of St. Paul, and attempting to mar those benefits by a fabrication issued in St. Paul's name soon after the publication of his earliest Epistle, has been made, under God's gracious providence frustrating that artifice, to be one of the means for establishing the Genuineness and Integrity of those portions of Holy Writ which were dictated by the Holy Spirit, for the building up of the Church Universal in the saving faith of Christ, through the instrumentality of St. Paul.

[3] See 2 Thess. iii. 17, and note on 1 Thess. v. 28, and *Chrysostom's* procemium here.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β΄.

I. [1] [a] ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ, [2] [b] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3] [c] Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους· [4] [d] ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, [5] [e] ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, [6] [f] εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλῖψιν, [7] καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ [8] [g] ἐν φλογὶ πυρὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [9] [h] οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου

a 1 Thess. 1. 1.
b Rom. 1. 7. 1 Cor. 1. 3, 8. 1 Pet. 1. 2.
c Eph. 1. 15. Phil 1. 3. Col. 1. 3. 1 Thess. 1. 2.
d 2 Cor. 7. 14. & 9. 2. 1 Thess. 2. 19.
e Phil. 1. 28. 1 Thess. 2. 14. 1 Pet. 4. 14—18.
f Rev. 6. 10. & 11. 18. & 15. 4. & 16. 5, 6. & 18. 20, 24. & 19. 2.
g Ps. 79. 6. Rom. 2. 8. 2 Pet. 3. 7.
h Isa. 2. 10, 19, 21. Matt. 16. 27. & 24. 30.

πρὸς Θεσσαλονικεῖς Β΄.] So A, B, D, E, F, G.

Ch. I. 1. Παῦλος καὶ Σιλ. καὶ Τιμ.] See above, on 1 Thess. i. 1. — τῇ ἐκκλησίᾳ Θεσσαλονικέων] See above, on 1 Thess. i. 1.

3. ὑπεραυξάνει] *superabounds.* Your afflictions come upon you like a flood, and endeavour to overwhelm you, but your *faith rises over* them (ὑπεραυξάνει), and buoys you up *above* them. (*Theophyl.*)

4. ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ] *so that we ourselves glory on your account in the Churches of God.* This passage deserves consideration in reference to the words of *S. Polycarp* to the *Philippians*, c. 11:

"Ego nil tale sensi in vobis vel audivi, in quibus laboravit beatus *Paulus*, qui estis in *principio Epistolæ ejus. De vobis enim gloriatur in omnibus Ecclesiis*, quæ *Deum* tunc solæ cognoverant."

Did *S. Polycarp* regard the Epistles to *Thessalonica*, the *capital of Macedonia*, as addressed to *all* the Macedonian Churches and therefore to *Philippi?*

This is not improbable, cp. *Kirchofer*, p. 181.

And what does he mean by "qui estis in principio Epistolæ ejus?" Does he mean, "Ye are his Epistles" (cp. 2 Cor. iii. 2), in the beginning of his Ministry? See on Phil. iv. 15.

Some have interpreted the words, "Ye are in the beginning of his Epistle;" but it is not easy to see what this means.

5. ἔνδειγμα] an *example.* "*Exemplum* justi judicii Dei." (*Iren.* iv. 36.) So the *Gothic* Version. "*Ostentamen* justi judicii." *Tertullian* (Scorpiace, c. 13). Ἔνδειγμα is a *nominative* in apposition with the preceding clause. See *Winer*, p. 472, who compares *Eurip.* Orest. 1105. Herc. fur. 59. Elect. 231. *Horat.* 1 Sat. iv. 110.

S. Augustine inquires how the *sufferings* of the Thessalonians could be an evidence of God's *justice* (in Rom. 10, Vol. iii. p. 2641), and thinks that the sufferings of the *good* are a proof that much greater afflictions are *reserved* for the *wicked.* Cp. 1 Pet. iv. 15—18.

But another consideration may be added here; The sufferings to which the good are subject in *this world*, and which they often endure at the hands of the *wicked*, who are in prosperity here, are a proof that *this* world is not a *final*, but only a *transitory*, state of human existence; and that there is a *future* world, in which whatever is now wrong will be set right, and all things will be fully and finally adjudged by the righteous Governor of all, according to an exact scale of retributive Justice.

Besides, it is not only the *suffering*, but the *courage* and *patience*, with which the Thessalonians were enabled by *God's grace* to suffer, that is appealed to by the Apostle as a proof of the Divine Judgment. The same God Who enabled them to suffer gladly persecutions for His sake at the hand of their enemies, thus showed that He would one day *judge* their *enemies.* See Phil. i. 28.

6. εἴπερ] *if—as doubtless it is.* See 1 Pet. ii. 3.

8. ἐν φλογὶ πυρός] So B, D, E, F, G, and so, in the second century, *Tertullian* (c. Marcion. v. 16), who cites this passage thus: "Cum angelis virtutis suæ, *et* in *flammâ ignis;*" and the ancient interpreter of *Irenæus* (iv. 27 and v. 33), "Cum angelis virtutis ejus, *et* in *flammâ ignis;*" and *Scholz.*, and *Lachmann*, and *Lünemann.* *Elz.* has ἐν πυρὶ φλογός, and so *Tisch.*, *Alf.*

— μὴ εἰδόσι—μὴ ὑπακούουσι] μὴ implies that their ignorance and disobedience is the *cause* of their *punishment.* Cp. *Winer*, p. 422.

9. αἰώνιον] *everlasting.* *Chrys.* and *Theophyl.* ask here, "Can any one venture to say that *future* punishments are only *for a time?*"

See on Matt. xxv. 46. Mark ix. 44—48.

— ἀπὸ προσώπου κ.τ.λ.] "Ipsum quod ait (Apostolus) 'a facie Domini et a gloriâ valentiæ Ejus' verbis usus Esaiæ" (ii. 19). *Tertullian* (c. Marcion. v. 16).

St. Paul adopts here the words of the LXX (in Isa. ii. 19), ἀπὸ προσώπου τοῦ φόβου Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν, and teaches us to connect that prophecy with the Second Advent, as is done by the Church appointing that Chapter for a Proper Lesson on the First Sunday in Advent.

καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, 10 [1] ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύσασιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ· 11 [k] εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, 12 [l] ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. 1 [a] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, 2 [b] εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.

3 [c] Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, 4 [d] ὁ

1 Acts 1. 11. 1 Thess. 1. 10. Rev. 1. 7.
k 1 Thess. 1. 3. & 2. 13. Heb. 12. 2.
l 1 Pet. 1. 7. & 4. 14.
a Rom. 12. 1. 1 Thess. 4. 14—16. 2 Tim. 4. 1.
b Jer. 29. 8. Matt. 24. 4. Eph. 5. 6. Col. 2 18. 1 John 4. 1.
c Matt. 24. 23. Eph. 5. 6. 1 Tim. 4. 1. 1 John 2. 18. Rev. 13. 11.
d Dan. 7. 8, 25. & 8. 9, 11. & 11. 36. Rev. 13. 6.

10. *ὅταν ἔλθῃ*] *when he shall have come.*

— *ἐνδοξασθῆναι ἐν τοῖς ἁγίοις*] *to be glorified in the saints,* whose glorified bodies will shine in and by the glory of Christ's Body. See Phil. iii. 21.

— *πιστεύσασιν*] So A, B, D, E, F, and *Iren.* So *Griesb., Lach., Tisch., Alford. Elz.* has *πιστεύουσιν*, which is less appropriate than the *aorist* here. The work of *Faith* will then be past, and will have been followed by, and absorbed in, *Sight.* Hence the Apostle says, *v.* 11, *ἵνα πληρώσῃ ἔργον πίστεως ἐν δυνάμει.*

— *ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς*] *because our testimony* (i. e. the testimony concerning the Truth in Christ) *brought to you, was believed,*—not only by you, but by many others after you, even to the Day of doom; in all of whom Christ and His Power and Love will shine forth and be admired at that Day; *Christ* will be admired *in all* who have *believed* in Him. (Cp. 1 Tim. iii. 16, *ἐπιστεύθη ἐν κόσμῳ.*) The emphatic word is *ἐπιστεύθη.* He uses the past tense because he is carried forward by the Spirit to the Day of the Lord, and speaks from it as already present, and looks backward on *all* past ages of the world.

11. *εἰς ὅ*] *in regard to which,* or with our eyes fixed on which, we pray. On this use of *εἰς*, signifying the direction and aim, see Acts xxv. 20. Rom. iv. 20; xv. 2. 2 Pet. i. 8. *Winer,* p. 354.

— *εὐδοκίαν*] *good pleasure.* The *εὐδοκία*, or 'bene-placitum,' announced at the Nativity, will then be consummated. Cp. Luke ii. 14. Eph. i. 5. 9. Phil. ii. 13.

CH. II. 1. *ὑπὲρ τῆς παρουσίας*] *ὑπὲρ* = '*super* Adventu,' not only *in regard to the Coming,* but also *on behalf of the Coming.* Ὑπὲρ is more expressive than *περί*, and intimates that in what he is about to say he is like an advocate pleading *on behalf* of what had been *misrepresented* by *others,* and that his discourse is a refutation of error, and an *ἀπολογία* or vindication of the truth. So *ὑπὲρ* in Rom. xv. 8, and particularly the difficult passage in 1 Cor. xv. 29, where *ὑπὲρ* is used in the same *apologetic* sense, 'in behalf of' what had been misrepresented (3 John 7), and cp. *Winer,* p. 343, and *Alford* here.

— *ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν*] *our future gathering together* to Him in the clouds of Heaven at His second Advent. Cp. 1 Thess. iv. 17.

The word *ἐπισυναγωγὴ* used here is very expressive. Our Blessed Lord had applied the term *ἐπισυναγωγεῖν* (*ad-congregare*) to Himself, in order to describe His own earnest desire to *gather together* in one (cp. John xi. 52) the children of Jerusalem to *Himself,* as a hen *gathers together* (*ἐπισυνάγει*) her chickens under her wings. (Matt. xxiii. 37. Luke xiii. 34.)

Our Lord had also applied this word to describe what St. Paul is about to pourtray here, viz. the *gathering together* of the elect from the four winds (Matt. xxiv. 31. Mark xiii. 27). See *Theodoret* here.

Christ had also said in the Gospel that wherever the *Body* is (i. e. wherever His *own* Body is), there the Eagles of the Gospel will be *gathered together.* See on Luke xvii. 37. Matt. xxiv. 28.

The comparison of Himself to the hen was adapted to the time of His *first* Advent in *Humility;* this latter reference to the *Eagle* has relation to the time of His *second* Advent in *Glory.*

It is *that* Advent of which the Apostle now speaks.

According to the language of the ancient Expositors, the Saints of God at the Resurrection will have cast off the old age and weakness of earth, and will have *renewed their strength as Eagles* (Isa. xi. 31. Ps. ciii. 5); and with the glorious plumage of their risen bodies will mount up with wings *as Eagles* (Isa. xl. 31), and will be *gathered together* to the glorious Body of Him who is both their Food and Parent Bird, for He feeds His young with His own flesh and blood; and He is called in Scripture the *Great Eagle* (Rev. xii. 14), the King of Birds, the Royal Eagle of the Gospel, and Who will, as it were, spread abroad His Wings, and gather His Saints unto Him, and bear them on Eagles' Wings (Deut. xxxii. 11, see LXX), and carry them aloft above the Clouds, and above the Sun, into the regions of heavenly glory. See the passages quoted above from *Origen, Jerome, Augustine, Theophylact,* and others, in the note on Matt. xxiv. 28.

2. *εἰς τὸ μὴ τ. σαλευθῆναι ὑ. ἀπὸ τοῦ νοός*] *so that you may not soon be drifted off from your mind.* 'Ut non cito moveamini à vestro sensu' (*Vulg.*). A *maritime* metaphor. Cp. note on iii. 6.

In order that you should not be soon shaken off from the anchorage of your firmly settled *mind,* and be drifted about by winds of false doctrine (Eph. iv. 14), as a ship in your harbour at Thessalonica is shaken off its moorings by the surge of the sea (*σάλον*). So *Arrian* (Epictet. iii. 26, cp. *Wetstein*), *μὴ ἀποσαλευθῆναι διὰ σοφισμάτων.*

— *μηδὲ θροεῖσθαι*] *nor yet be agitated* by fear (*Vulg.*). The best MSS. have *μηδέ.* Cp. *Winer,* p. 437. *Elz.* has *μήτε.*

— *μήτε διὰ πνεύματος*] *neither by a false spirit,* as that *πνεῦμα* Πύθωνος which flattered St. Paul at Philippi, Acts xvi. 16—18, where see the notes.

— *μήτε διὰ λόγου*] *nor by word of mouth as from us.* (*Theodoret.*) Cp. *v.* 15, *εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν,* where *λόγου* is to be connected with *ἡμῶν* as here.

— *μήτε δι' ἐπιστολῆς*] *nor by an Epistle* forged in our name. *Tertullian,* de Res. c. 24. *Chrys., Theoph.*

— *ὡς ὅτι*] as if the Day of the Lord were now instant. 'Tanquam instet' (*Vulg.*). The force of the *ὡς* here is to qualify that which is recited by the *ὅτι*, and to throw a shade of discredit upon it. So *Isocr.* Busir. org. p. 420, *κατηγόρουν αὐτοῦ ὡς ὅτι καινὰ δαιμόνια εἰσφέρει,* where the Latin would be "tanquam inferat." Cp. 2 Cor. xi. 11, and *Winer,* p. 544.

— *ἐνέστηκεν*] is *instantaneously imminent.* He does *not* reveal to them when the Resurrection *will* be, but he tells them that it will *not* be *now. Chrys.*

— *Κυρίου*] so the majority of the best MSS. and Editions.—*Elz. Χριστοῦ.*

3—12. *ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον—ἀδικίᾳ*] These Ten Verses contain one of the most solemn Prophecies ever delivered by the Holy Spirit to the world; a Prophecy, upon the right understanding of which the everlasting happiness of thousands of immortal beings depends. They demand therefore a full and minute examination. They will be best understood by being considered collectively:

i. As to the *Text.*
ii. As to their *literal Translation.*
iii. As to their *Exposition.*

I. As to their *Text.*

In *v.* 4, *Elz.* inserts *ὡς Θεὸν* between *τοῦ Θεοῦ* and *καθίσαι*: but these two words are not found in A, B, D*, and in many Cursives, nor in the oldest Greek and Latin Fathers—*Iren., Origen, Tertullian, Cyprian,* nor in many ancient Versions, and are cancelled by *Gb., Sch., Ln., Tf., Lün., Alford.*

In *v.* 8, *Ἰησοῦς* is omitted by *Elz.*, but is found in A, D*, E*, F, G, I, and most of the earliest Fathers who quote the verse, and is received by *Gb., Sch., Ln., Lün., Alford.*

In *v.* 10, *Elz.* inserts *τῆς* before *ἀδικίας*, but this is not

ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.

5 [e] Οὐ μνημονεύετε, ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν ;

6 Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

7 [f] Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. 8 [g] Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς

e Matt. 16. 9. Mark 8. 18. Luke 24. 6, 7. Acts 20. 31.
f Acts 20. 29. Col. 2. 18—23. 2 Tim. 2. 17, 18. 1 John 2. 18. & 4. 3.
g John 4. 9. Isa. 11. 4. Rev. 19. 15, 20, 21.

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found in A, B, F, G, and is cancelled by *Ln.*, *Tf.*, *Lün.*, *Alford.*

Also in *v.* 10, *Elz.* inserts *ἐν* before *τοῖς*, but this is not found in A, B, D*, F, G, and is cancelled by *Sch.*, *Lach.*, *Tisch.*, *Lün.*, *Alford.*

In *v.* 11, *Elz.* has *πέμψει*. But A, B*, D, F, G have *πέμπει*, the *prophetic present* (*Glasse*, Phil. Sacr. p. 144), which is received by *Sch.*, *Ln.*, *Tf.*, *Lün.*, *Alford.*

II. As to their *literal Translation.*

The following is the most ancient form in which the passage occurs in the language of the Western Church:

"Ne quis vos seducat ullo modo, quoniam, nisi veniat abscessio primò, et reveletur delinquentiæ homo, filius perditionis, qui adversatur et superextollitur *in* omne quod Deus dicitur vel religio, uti sedeat in templo Dei affirmans se Deum esse.

"Nonne meministis quòd cum apud vos essem, hæc dicebam vobis?

"Et nunc quid detineat scitis, ad revelandum eum in suo tempore.

"Jam enim *arcanum* iniquitatis agitatur tantum qui nunc tenet [teneat] donec de medio fiat. Et tunc revelabitur iniquus, quem Jesus interficiet Spiritu oris sui, et evacuabit apparentiâ sui; cujus est adventus secundum operationem Satanæ in omni virtute et signis atque portentis mendacii, et in omni seductione injustitiæ eis qui pereunt." *Tertullian* (de Res. Carnis, c. 25). See also *Tertullian* (c. Marcion. v. 16). See also the ancient Latin version of *Irenæus* (iii. 6), "Qui adversatur et extollit se super omne quod dicitur Deus vel colitur. . . ."

"Et tunc revelabitur iniquus quem Dominus Jesus Christus interficiet spiritu oris sui, et destruet præsentia adventus sui, illum cujus est adventus secundum operationem Satanæ in omni virtute et signis et portentis mendacii."

See also *Irenæus*, v. 25, where we read,

"Et omni seductione malitiæ pereuntibus, pro eo quod dilectionem veritatis non receperunt ut salvi fierent. Et ideo mittit eis Deus operationem erroris, ut credant mendacio, ut judicentur omnes qui non crediderunt veritati sed consenserunt iniquitati." (See also *ibid.* iv. 28.)

In English, the Apostle's words, literally rendered, may be represented as follows:—

"*We beseech you, brethren, on behalf of the coming of our Lord Jesus Christ, and our gathering together to Him, in order that ye be not soon drifted off from your mind, nor be disturbed either by means of a spirit, or of word or of letter as from us, as if the Day of the Lord were immediate.*

"*Let no one deceive you by any means. For* [that Day shall not come] *except the Falling away shall have first come, and the Man of Sin shall have been revealed, the Son of perdition, he who opposeth and exalteth himself exceedingly against every one that is called God, or is an object of reverence; so that he goeth and taketh his seat in the temple of God, showing himself forth that he is God.*

"*Do ye not remember, that when I was yet with you, I was wont to tell you of these things?*

"*And now ye know that which restraineth, in order that he may be revealed in his own season.*

"*For the Mystery of the Lawlessness* (of which I am speaking) *is now working inwardly only until he that restraineth shall have been removed out of the way: and then the Lawless one shall be revealed, whom the Lord Jesus will consume with the spirit of His mouth, and destroy with the manifestation of His coming; him, of whom the coming is according to the inner-working of Satan, in all power, and signs, and wonders of lying, and in all deceit of iniquity to them that are perishing, because they accepted not the love of the truth in order to their being saved; and therefore God sendeth to them the inner working of error in order that they should believe the lie; that all may be condemned who believed not the truth, but took pleasure in iniquity.*"

On the language of this Translation a few short notes may be inserted here. The *Exposition* will follow after.

v. 3. Observe *ἀποστασία* with the *definite article* signifying '*the* falling-away;' '*that* notable falling-away.'

v. 4. 'who exalteth himself exceedingly *against.*' It is to be observed here, that the Apostle does *not* say that the Man of Sin will exalt himself *ὑπὲρ*, *above*, every one that is called God, but *ἐπὶ*, *against*.

The word *ὑπεραιρόμενος*, 'exceedingly exalting himself,' or 'exalted exceedingly,' is used by the Septuagint concerning *Hezekiah* in 2 Chron. xxxii. 23, where it means *much magnified*; and it is used by St. Paul in another place when speaking of himself (2 Cor. xii. 7), *ἵνα μὴ ὑπεραίρωμαι*, 'that I may not be *exalted above measure* by my revelations.'

This is a common use of *ὑπὲρ* in composition in St. Paul's writings, as *ὑπερλίαν* 2 Cor. xi. 5, xii. 11; *ὑπερβάλλω* 2 Cor. ix. 14; *ὑπερβολὴ* i. 8, xii. 7, Gal. i. 13; *ὑπερεκπερισσοῦ* 1 Thess. iii. 10, v. 13; *ὑπεροχὴ* 1 Cor. ii. 1; *ὑπερφρονεῖν* Rom. xii. 3.

v. 4. 'every *one* that is *called* God or object of worship,' *σέβασμα*. Observe the original here.

v. 4. '*goeth* and taketh his seat in the temple of God.' The preposition *εἰς* connected with *καθίσαι*, and followed by an *accusative*, shows that the Apostle has in his mind the *entrance* of the Power here described *into* God's House, and his *session* there.

Observe also that he does not say *ἱερὸν Θεοῦ*, but *ναὸν*,—not therefore any *outer* court, but the *inner* part of God's house; that part where He is specially to be supposed *ναίειν*, to *dwell*, and where worship is offered to Him, as in the *Holy Place* of the Temple at Jerusalem, into which the *Priests* alone were allowed to enter. Cp. Luke i. 9. 21, 22; xxiii. 45. On *ναὸς* as distinguished from *ἱερόν*, cp. Matt. xxi. 15. Mark xi. 15. Acts iii. 2, and *Dean Trench*, Syn. N. T. § iii.

v. 4. Object of reverence. The original is *σέβασμα*. The only other passage where it occurs in the New Testament is Acts xvii. 23, where the *Altar* to the unknown God is mentioned among the *σεβάσματα* of Athens.

v. 5. When I was yet with you (at Thessalonica), *I was telling you* (*ἔλεγον*, imperfect), or *used to tell you*, these things.

v. 6. 'that which *restraineth*;' *τὸ κατέχον*, *neuter* gender, called also *ὁ κατέχων*, '*he* that restraineth,' in the next verse. The word *κατέχειν*, literally to 'hold down,' is explained in *Hesychius* by *κρατεῖν*, *κωλύειν*, *συνέχειν*.

This verb is *not* followed here, in either verse, by an *accusative case*. This is observable. St. Paul therefore does *not* say that this restraining Power would check the Lawless One by any *direct* action upon him, but would *occupy a place*, so that he should *not* be manifested *before* his season, but be manifested *in* that season.

v. 5. "In order that he may be revealed;" i. e. God permits the *present* restraint, *in order* that he who is now restrained (*κατέχεται*) may *not* be revealed *before* his due season, but *in* it.

v. 7. *Mystery* of *Lawlessness*. Observe both these words.

Mystery (*μυστήριον*, from *μύω*, *μύστης*, *μυστικός*), something *secret*, and professing to be *sacred* (cp. Rev. xvii. 5. 7), fitly therefore coupled with *ἐνεργεῖται*, '*works inwardly.*'

Lawlessness (*ἀνομία*), what sets law (*νόμον*) at defiance. Cp. *ὁ ἄνομος*, 'the lawless one,' *v.* 8.

The Mystery of *the* Lawlessness, i. e. which I am now about to describe.

Observe the *Article* repeated with each substantive.

The sense of this otherwise difficult verse, *v.* 7, is to be cleared up, by observing that there should be no comma after *ἀνομίας*, and that *ἤδη*, '*now*,' is opposed to *καὶ τότε*, '*and then*;' and that the phrase '*the Mystery* of the *Lawlessness*' (which he is describing), is to be illustrated by the words, '*the Lawless One*' in the next verse, and that *μόνον* is to be connected with *ἐνεργεῖται*, '*worketh inwardly*,' which is contrasted with *ἀποκαλυφθήσεται*, 'will *hereafter* be *revealed outwardly*.'

The Apostle therefore means that the *Mystery* now *works inwardly*, and will continue to work *so*, till the restraint which prevents its *manifestation* shall have been removed; and then it will no longer *only work inwardly*, but the *Lawless One* himself will be *displayed openly* to the world.

v. 8. *ὁ ἄνομος*, '*the Lawless One*' (cp. *v.* 7), something more than the *Mystery* (or *arcanum*) of *Lawlessness* in *v.* 7.

h Deut. 13. 1. Matt. 24. 24. John 8. 41. 2 Cor. 4. 4. Eph. 2. 2. Rev. 13. 13, &c. i 2 Cor. 2. 15. & 4. 3. j 1 Kings 22. 22. Ezek. 14. 9. Rom. 1. 24, &c. 1 Tim. 4. 1.

ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, 9 h οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, 10 i καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. 11 j Καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πι-

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8. ἀναλώσει τῷ πνεύματι] See Isa. xi. 4, LXX.

— τῇ ἐπιφανείᾳ] *manifestation.* Cp. *Clem. Rom.* ii. 12, ἐκδεχώμεθα καθ' ὥραν τὴν βασιλείαν τοῦ Θεοῦ . . . . ἐπειδὴ οὐκ οἴδαμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ Θεοῦ . . ., where our Lord Jesus Christ is expressly called *God.* Cp. 1 Tim. vi. 14.

v. 10. τοῖς ἀπολλυμένοις, to them who are in the way of *destruction*, as opposed to οἱ σωζόμενοι, those who are in the way of *salvation.* Acts ii. 47. See on 2 Cor. ii. 15; iv. 3. Hence he adds, "because they *accepted* not (οὐκ ἐδέξαντο)," but *rejected* the love of the truth, for their *own salvation;* and says, that because they were not willing to believe *the truth*, but rejoice in unrighteousness, God punishes them by sending them an *inner* working of error, that they may believe *the lie*, i. e. the lie of the *Lawless One* here described 2 Thess. ii. 2—13.

v. 11. ἐνέργειαν πλάνης is not any thing *internal* to them, but something *within* them, which they bring upon themselves by not accepting the love of the truth. Compare the remarkable words in Matt. vi. 22, 23, Luke xi. 34, 35, and that admonition repeated fourteen times in the New Testament, "He that hath ears to hear, let him hear." *Bp. Butler* (on 1 Pet. ii. 16, note).

III. Let us now proceed to the *Exposition* of this Prophecy.

Three questions arise here;

i. What is the *restraining Power* here mentioned by St. Paul?

ii. Has that *restraining Power* been *removed* out of the way?

iii. Who is the '*Man of sin*' (*v.* 3), or the 'Lawless One' (*v.* 8), who the Apostle foretells would be *revealed* on the removal of that restraining Power?

The answer to the two former of these three questions will suggest a reply to the third.

i. What then was the restraining Power which *hindered* his manifestation?

In reply to this question, be it observed, that

(1) St. Paul remarks of the Thessalonians, that he had often spoken to them on this matter (*v.* 5) when he was among them, which was a short time before the Epistle was written; and that he had then told them *what* this *restraining Power* was; and he recalls the words which he had then used to their recollection: *Do ye not remember that when I was with you I used to tell you these things?* (*v.* 5.)

Therefore the *restraining* Power was some Power which St. Paul had mentioned to them by *word of mouth* at that time, and it was a Power which he knew they would remember by name, when they reflected on what he had then *spoken* to them.

(2) He contents himself with *referring* them to what he had then *said;* and does not proceed to say more on the subject of this *restraining* Power in this his *Epistle* to them. Therefore,

(3) There must then have been something in the character of this *restraining* Power which made it requisite for St. Paul to practise *reserve* concerning it in *writing*, although he had described it clearly to them in *speaking.*

Otherwise, why did he content himself with referring them to what he had *spoken* to them on the subject? Why did he not write as plainly concerning it in his *Epistle*, as he had spoken when he was with them by word of *mouth.*

(4) Hence the *restraining Power* here referred to *cannot* have been the power of *God*, or any Christian power, such as that of the *Gospel.*

There could not have been any reason why St. Paul should not have *written* as plainly as he had *spoken* concerning such a Power as that.

This has been already remarked by *S. Chrysostom* here: "*If* he had meant the *Holy Spirit* when he speaks of the Power that *restrained*, he would have spoken clearly, and said so."

What then was the restraining power?

(5) Let us remember, that the passage before us occurs in one of *St. Paul's Epistles.*

(6) These Epistles (as he himself enjoins) were to be *read publicly*, and they were so read and circulated throughout the world (see on 1 Thess. v. 27).

This is an important consideration; for,

(7) Hence it is certain, that when *this Epistle* containing this remarkable prophecy came to be read in Thessalonica, they who heard it publicly read, and who remembered what the Apostle had *said* to them concerning the *restraining Power*, would (as he commanded them to do, *v.* 5) *recall to mind* his *words* on this subject; and *others* also would be sure to inquire of those who knew,—what St. Paul had said on this matter?

Thus, by the public reading of this Epistle in the Church of Thessalonica, and in the other Churches of Macedonia and of Europe and Asia, to which this and the other Epistles of St. Paul were communicated, a continuous tradition would be preserved on this subject.

(8) Hence therefore the question now arises, *Was* there any primitive tradition as to *the* Power which St. Paul here describes as the *restraining Power* (τὸ κατέχον) which was to continue to exist till the manifestation of the Lawless One, and be succeeded by him? (*v.* 7.)

(9) There are two early Christian writers, already referred to, distinguished by extensive learning and ability, and living in the next century to St. Paul, who have commented on this prophecy, viz. *Tertullian* and *Irenæus.*

The former, in his exposition of this passage, puts this question,—

What is that of which the Apostle speaks? What is this *restraining* Power? And he replies, "Quis, nisi *Romanus* status?" What is it but the *Roman* state? (*Tertullian*, De Resurr. Carnis, 24.)

Accordingly, *Tertullian* says in his Apology for Christianity (c. 32) that the ancient Christians had special need to *pray* for the continuance of the *Roman Empire* ("pro omni statu Imperii rebusque Romanis"), "because some terrible violence would ensue on its removal."

Similarly *S. Irenæus* affirms, that St. Paul, in describing the Revelation of the Lawless One, is describing what would take place on the *dismemberment* of the Empire which was then in being, viz. the *Roman* Empire, which he recognizes as the Fourth Empire spoken of by the prophet Daniel, vii. 23. (Compare *Irenæus*, v. 25 with v. 26.)

This evidence (which might be much enlarged by quotations from *Cyril Hierosolym.* Catech. 15; *Chrysostom* here; *Theodoret*, in Dan. vii. 7; *Augustin*, De Civ. Dei, xx. 19; *Jerome*, Qu. xi. ad Algasiam, vol. iv. p. 209, in Hierem. xxv. 26. "Eum '*qui nunc tenet*' Romanum Imperium ostendit," *Lactant.* vii. 15; *Primasius* here) may be summed up in the words of *S. Jerome* (in Dan. vii. vol. iii. p. 1101), "Let us therefore say,—what all *Ecclesiastical Writers have delivered to us*,—that, when the *Roman Empire* is to be destroyed, Ten Kings will divide the Roman World among themselves, and then will be *revealed* the *Man of Sin*, the *Son of Perdition*, who will venture to take his seat in the Temple of God, making himself as God."

Hence then

(10) it appears that the *restraining Power*, which was in existence when St. Paul wrote, and would continue to exist till the season had arrived for the manifestation of the Lawless One, and which, on its removal, would be followed by that manifestation (*v.* 7), was the *Heathen Power of Imperial Rome.*

(11) This conclusion is confirmed by other considerations.

It enables us to account for the fact, that St. Paul, who had specified this *restraining Power* by *word of mouth* when he was at Thessalonica, did not venture to describe that Power explicitly in *writing* in this Epistle, but contented himself with *referring* the Thessalonians to what he had *said* to them on that subject.

That reference, he knew, would revive their recollection of what it was requisite for them to know; and therefore what he had *said* would be preserved to them and to the world.

But, let us remember, this Epistle was to be read publicly, at Thessalonica and throughout Christendom. Copies of it would be circulated in all parts of the *Roman Empire.*

If, instead of *writing* as he has done, "Do you not *remember* that I *said* these things to you?" and "ye know *what* restraineth;" and "*when* he that restraineth *shall* have been *removed* out of the way, then the Lawless One will be revealed," he had written openly, "the *Roman Empire* is that which re-

στεῦσαι αὐτοὺς τῷ ψεύδει, [12] [k] ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

k Rom. 1. 32. & 2. 8. & 8. 7, 8. & 12. 9.

strains;" and if he had proceeded to say, "when the *Roman Empire* shall have been removed,"—then he would have exasperated the passions of the authorities of the Roman Empire against himself, and against the Christians, and against the Gospel of Christ.

The Romans imagined that the Roman Empire would *never be removed*. They thought it was imperishable. They engraved on their coins the impress, "Romæ Æternæ." The language which their national poet, Virgil, puts into the mouth of Jupiter, represents their national belief: "Imperium *sine fine* dedi" (*Virg.* Æn. i. 278). How then would they have tolerated a doctrine which professed to reveal what would follow *after* the removal of that National Polity which they fondly believed to be eternal?

St. Paul, as he afterwards proved by his martyrdom at Rome, was ready to shed his blood for the truth. But he had wisdom and charity as well as courage. He would not recklessly expose himself and others to persecution. He would not rashly obstruct the progress of Christianity. He would not tempt any to be guilty of the sin of persecuting it. He remembered what he had *said* to the Thessalonians on this important and awful subject. He knew that they would recollect his words, and would communicate them to others after them, and so all the purposes of his prophecy would be answered.

(12) This observation is also confirmed by ancient writers, whose testimony shows that they not only recognized the *Roman Empire* as the *restraining Power* here adverted to by St. Paul, but also discerned the *cause* why he practised this wise and charitable reserve in writing about it in this passage.

Thus *S. Jerome* says (qu. xi. ad Algasiam), "*If* St. Paul had written openly and boldly 'that the Man of Sin would not come' until the *Roman Empire* was destroyed, a just cause of persecution would then appear to have been afforded against the Church in her infancy."

S. Chrysostom also here says, "If St. Paul had said that the *Roman Empire* will soon be dissolved, the heathen would have destroyed him as a rebel, and all the faithful with him, as persons who took up arms against the State.

"But St. Paul *means* the Roman Empire. And when that shall have been taken away, then the Man of Sin will come. For as the power of Babylon was dissolved by the Persian Dynasty, and the Persian was supplanted by the Greek, and the Greek by the Roman, so the Roman will be dissolved by Antichrist, and Antichrist by Christ."

It is well said also by another ancient Father, "The Apostle writes obscurely, lest some of the Romans should read this Epistle, and excite a persecution against him and the other Christians on the part of those *Romans* who imagined that they would *reign for ever in the world*." *Remigius*, Bibl. Patr. Max. viii. p. 1018.

(13) Let us remember also that this Epistle, being published to the world, and designed to be generally read, would come into the hands of the *Jews*, St. Paul's bitter enemies, who were ever on the watch to excite the *Romans* against the Apostle and the Gospel (see above, on 1 Thess. ii. 14—17). They would not have failed to avail themselves of any declaration on the part of the Apostle, that the Roman Empire would be destroyed, as an occasion for exciting the rage of the Roman Empire against St. Paul and the Gospel.

(14) Here another important confirmation suggests itself of the conclusion above stated, viz. that the *Roman Empire* was the *restraining power* alluded to here by St. Paul.

It is this:

St. Paul here recalls to the recollection of his Thessalonian readers what he had *said* to them on this subject when he was at Thessalonica.

What he had *said* in preaching on such a solemn subject as this would doubtless make a deep impression there. It could hardly fail to be *repeated* from mouth to mouth; and would in all likelihood be rehearsed to some who were not very friendly to him.

Now, if we turn to the narrative of St. Paul's visit and preaching at *Thessalonica* (to which he here refers), our attention is drawn to an incident mentioned by St. Luke in the Acts of the Apostles;

If we consider the character of St. Luke's narrative, and recognize the work of the Holy Spirit in his writing, we shall feel assured that this incident is very significant;

The incident is as follows:

The *Jews* (of *Thessalonica*) being moved with envy (because the Gospel was preached to the *Gentiles* by St. Paul with success), and having taken to themselves some lewd persons of those who frequented the market, and made a tumult, set the city in an uproar, and having assaulted the house of Jason, sought to bring them forth (i. e. *Paul* and *Silas*) to the people . . . and cried, These all do things *contrary* to the decrees of *Cæsar*, saying that there is another King, *Jesus*. (Acts xvii. 5—7.)

This incident fits in very harmoniously with what St. Paul says here concerning his own teaching at Thessalonica as now expounded.

He had said to the Thessalonians that *Jesus* would *not* come, and that His kingdom would *not* be established *before* the revelation of the Lawless one, who would appear in the world when the *power* which *restrained* his manifestation had been removed. That restraining power was the power of *Rome*.

What, therefore, was more likely than that these words of his, spoken at Thessalonica, should have been caught up by some, and made the occasion of an imputation against him on the part of the *Jews*, stirring up the people and the Magistrates against him on the plea that he opposed the authority of *Cæsar*, and taught that there was *another King*, who would supplant the Roman Empire, namely, *Jesus?*

This public accusation of St. Paul would help to keep alive his teaching on this subject in the minds of the Thessalonian Christians.

(15) On the whole it may be concluded, that the *restraining Power* of which St. Paul speaks in this Prophecy, was the Imperial Power of Heathen Rome.

We may now proceed to the next point;

ii. Has this *restraining Power* been now *removed* out of the way?

To this question there can be but one reply, viz. in the affirmative;

All territories which were possessed by the Emperors of Rome, in St. Paul's age, have long since been disparted among other Rulers; there is no "Roman Empire" marked in any Map of the World, there is no army under the command of any Roman Cæsar, there is no coinage which bears his name.

We may therefore pass on to Question

iii. Who is the "Man of Sin," or "the Lawless One," whom the Apostle foretells as to be *revealed* on the *removal* of the *restraining Power?*

1. Since, on the *removal* of the *restraining Power*, the Man of Sin was to be revealed (see *vv.* 6, 7, 8), and since that restraining Power *has* long since been *removed*, it follows that the Man of Sin *has been* long ago revealed to the world.

2. Since, also, the Man of Sin is described here by St. Paul as continuing in the world from the time of the removal of the restraining Power even to the *Second Advent* of Christ (*v.* 8), therefore the power here personified in the "Man of Sin" must be one that has continued in the world for many centuries, and continues to the present time.

3. Also, since it has this long continuance assigned to it in the prophecy,—a continuance very far exceeding the life of any *one individual*, therefore the "Man of Sin" cannot be only one *single person*.

4. The restraining Power (τὸ κατέχον, in the neuter gender, *v.* 6) is also called by the Apostle "*he* who restraineth" (ὁ κατέχων, in the masculine gender, *v.* 7), because the *restraining Power* was swayed by a series of *single persons*, viz. the Roman Emperors, following one another in succession. So, in like manner, the "Man of Sin," though a single person, and therefore called a *Man*, must also have his existence continued by means of a long succession of Persons bearing the name and exercising the power belonging to his place, or he could not remain, as the Apostle predicts he will, to the Second Advent of Christ.

5. Here we may reply to an objection. Many of the Ancient *Fathers* of the Church *expected* that the Man of Sin would be a *single person*, and therefore it is alleged, he *is* so.

Doubtless they so thought. And we should probably have done the same if we had lived in their age. *They* wrote while the Roman Empire was yet standing. And the Fathers were not Prophets, and could not tell how long the Roman Empire might stand.

It might stand (for what they knew) till *almost* the time of Christ's Second Advent.

They therefore might well suppose that the revelation of the Man of Sin, who they knew was to be revealed on the removal of the *Roman Empire*, might soon be followed by the *Second Advent* of Christ. Therefore they might well imagine that he would be only a single person.

But *we* have seen the removal of the Roman Empire. *We*

11 Thess. 1. 4. ch. 1. 3. 2 Tim. 1. 9. 1 Pet. 1. 2.

13 1 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἵλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν

know that it has been removed for many centuries. And we also know that Christ is not yet come.

We do not pretend to be wiser than the ancient Fathers. But Time, the great Interpreter of Prophecy, has made clear to *us* what could not be clear to *them*: namely, that the Man of Sin, who, as the Holy Spirit foretold by St. Paul, would be *revealed* on the removal of the Roman Empire, and *continue* to the Second Advent, cannot from the nature of the case be a *single* person. And we are persuaded that the ancient Fathers, who knew and taught that the restraining Power was the *Power* of *Heathen* Rome, would, if they were alive now, be also of our mind.

6. The *time* at which the Man of Sin is to be revealed is marked by St. Paul. He was to be revealed to the world, when the *restraining* power was *removed*.

St. Paul also remarks the *place* at which he is to be revealed.

He says that when the restraining Power is removed *out of the way* (ἐκ μέσου, *v.* 7) the Man of Sin will be revealed. The power that hindered is called τὸ κατέχον, ὁ κατέχων, *holding*, *keeping down*, by occupation of a particular place.

This verb is not followed in either verse by an accusative; and therefore does not denote a direct action on the Man of Sin by which he is kept down, but it indicates that the existence of the restraining Power is an impediment to the revelation of the Man of Sin; as the possession of a seat by any one person is an hindrance to its occupation by any other.

And since the *removal* of the restraining power is specified as a pre-requisite for the *revelation* of the Man of Sin, it is intimated that the *place* occupied by the restraining power, will, on the removal of that power, be occupied by the Man of Sin.

7. We are therefore led to believe that the Man of Sin was revealed at *the time when* the restraining power was "removed out of the way," and came up in the *place from which* the restraining power was removed.

8. Therefore the following questions arise here:

(1) Did any power *appear* in the world at the time of the removal of the heathen *Roman Empire?*

(2) Did any power come up in its place?

(3) Has that power continued from that time to this?

(4) Has it been continued by a succession of persons?

The answer to these questions cannot but be in the affirmative. And therefore,

(5) What is that power?

The reply is,—

The Power of the Popes of Rome.

(6) Does the Power of the Popes of Rome correspond in its exercise to the description of St. Paul?

Is not St. Paul's prophecy (it may be said) of too dark a character to be applied to any Christian *Church?*

To this it may be answered, that this is a question of which we are not competent judges;

St. Paul was inspired by the Holy Ghost. To the eye of the Holy Spirit evils may appear far more evil than they do appear to us; especially may corruptions of doctrine and worship in a Christian Church have a far more heinous and deadly aspect in His eyes than in ours. He sees all their enormities at one view in their proper light, and in all their bearings and ultimate results—even for eternity.

He not only saw at one glance what the Papacy *is*, and *has been* for many centuries, but what it *may yet become* before it is *destroyed* by the *Second Advent* of Christ.

If, therefore, the conclusions above stated are true, then the application of this prophecy to the Papacy cannot be set aside by any subjective notions on *our part* as to the moral or religious guilt of the Church of Rome.

On the contrary, the strength of the denunciatory language of the Holy Spirit on this subject, must be regarded as a guide to regulate and enlighten *our* judgment upon it, and as designed by the Holy Spirit to convey a warning proportionate in solemnity and awfulness to the strength of the language employed by Him to describe it.

But further:

iv. As to the correspondence between this Prophecy and its fulfilment in the Papacy, be it observed,—

(1) That the first word used to describe what is here pre-announced, is ἡ ἀποστασία (*v.* 3), *the falling away* ('discessio' or *declension* from the primitive standard of Christian *faith*). Cp. 1 Tim. iv. 1, where the cognate verb is used with the word *faith*.

This word indicates a previous profession *of the Truth*. For none can *fall away* from ground on which he did not once *stand*. It is therefore characteristic of a *corrupt Church*.

(2) The word ἀφίσταμαι is therefore frequently applied to the *ancient Church* of Judah and Israel sliding back from the Truth (see LXX in Deut. xxxii. 15. Jer. ii. 5. 19; iii. 14. Isa. xxx. 1. Dan. ix. 9). Compare the words addressed to a *Church* in Rev. ii. 5, "*Remember* whence thou art *fallen*; and repent and do the first works."

The declension of the Papacy from the *primitive* Faith may well be called *the* falling-away, because no one system of ἀποστασία can be compared with it in long continuity of time, and in wide extent of place.

(3) The person who is its principal agent is called the 'Son of perdition' (*v.* 3).

These words are used as a name in one other place of the New Testament, and are applied (not to an Infidel Power but) to a *Christian Apostle*, Judas (John xvii. 12).

They may therefore be fitly applied to a *Christian Bishop*, a successor of the Apostles, if he betrays Christ.

And if the Bishop of Rome is unfaithful to the trust he has received from Christ, they may well be applied to him.

(4) The system, described in this prophecy, is called a *Mystery*.

It is *not* therefore an *Infidel* system. *That* is open, and is *no Mystery*.

It is also something which purports to be holy. Compare the word (Mystery) as used by St. Paul, 1 Tim. iii. 9. 16, Eph. v. 32.

It is therefore fitly applied to the religious system of a Church.

(5) This Mystery is *not* a Mystery of Faith and Godliness (1 Tim. iii. 9. 16), but of *Lawlessness*.

Bp. Butler (Serm. v.) calls Popery, "as it is professed at Rome, a manifest open usurpation of all human and divine authority."

The *Mystery* of "Lawlessness" has been *revealed* in the manifestation of "the Lawless one."

(6) But here it may be *objected*, How could this power be said to be at work in *St. Paul's age?*

To this it may be replied, that St. Paul was inspired by the Holy Ghost. The Holy Ghost can see what *man* cannot see. And he says expressly, that what he is describing was *then* a *Mystery*, and was *not* as yet *revealed*, but was only working *inwardly*, and would be revealed in its due season, which was not then come, and which did not arrive till some centuries afterwards.

No wonder then if *we* at this time (in looking back on the Apostolic age) should not be able to discern what was then not openly visible.

Besides, when we consider that the whole system of the Papacy, as such, is grounded on the corruptions of human nature, viz. on pride and lust of power, and on the operations of the Evil One opposing himself to God (as St. Paul declares, *v.* 9), and doing his work by subtlety and spiritual wickedness, who can decline to accept the assertion of the Holy Spirit Himself, that what was afterwards fully revealed was then secretly at work?

(7) The person in whom this system is embodied is described as ἀντικείμενος (*v.* 4), i. e. literally one setting himself in *opposition*, and particularly as a rival *foundation*, in the *place of* or *against* another *foundation*.

Now, be it remembered that St. Paul says, "Other foundation can no one lay, than that which already *lieth* (κεῖται, remark the word), which is *Jesus Christ*" (2 Cor. iii. 11).

May not he, therefore, the Bishop of Rome, who calls *himself* the *Rock* of the Church, be rightly called ὁ ἀντι-κείμενος? Cp. note on Matt. xvi. 18.

(8) The same person is said "to exalt himself exceedingly against (ἐπί) every one who is *called* God" (*v.* 4).

It has been said, indeed, that this description in *v.* 4 is not fulfilled in the Papacy, and represents a degree of pride and blasphemy far beyond what can be imputed to it.

This objection has arisen in great measure from non-attention to the words of the original. They do *not* import that the "man of sin" exalts himself *above* every one that is called God, but that he exalts himself exceedingly *against* every one that is so called. See note above on the translation of that verse.

Is this assertion too strong for the Papacy?

In Holy Scripture Civil rulers are called gods, *Elohim* (Ps. lxxxii. 6). Cp. John x. 34.

It is unnecessary to prove that the Bishop of Rome exalts himself exceedingly against them. Every Pope in succession,

ἁγιασμῷ Πνεύματος καὶ πίστει ἀληθείας, 14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

15 [m] Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

16 [n] Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, 17 [o] παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

III. 1 [a] Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς, 2 [b] καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις. 3 [c] Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς, καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. . 4 [d] Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν καὶ ποιεῖτε καὶ ποιήσετε. 5 [e] Ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

6 [f] Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ

m 1 Cor. 15. 58. & 16. 13. & 11. 2. Phil. 4. 1. ch. 3 6.
n 1 Pet. 1. 3—5. 1 John 3. 2, 3.
o 1 Thess. 3. 2, 13. Heb. 13. 9. 1 Pet. 5. 10. Jude 24. a Eph. 6. 19. Col. 4. 3.
b Acts 28. 24. Rom. 10. 16. & 15 31.
c John 17. 15. 1 Cor. 1. 9. & 10. 13. 1 Thess. 5. 24.
d 2 Cor. 7. 16.
e 1 Chron. 29. 18.
f 1 Thess. 4. 11. & 5. 14. vv. 11, 14, 15.

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when he is crowned with the tiara, is solemnly addressed by the minister who crowns him as "Pater Principum et Regum, RECTOR ORBIS." And it is said on his coins, "Omnes Reges servient ei." See this and other evidence on this subject in the Editor's Letters on the Church of Rome, Letter XII.

(9) It is further said that "he exalteth himself exceedingly against every thing that is an object of reverence (σέβασμα), so that he goes into The Temple and takes his seat there, showing himself that he is God" (v. 4).

The Temple of God here (ναὸς Θεοῦ) is the *Church*. See *Jerome*, *Chrys.*, *Theodoret*, *Theophyl.*, cited by *Bp. Andrewes*, c. Bellarm. p. 226.

The action which is specified here in evidence of his exaltation against every σέβασμα, is that of his session in the ναός or holy place of the Church of God.

It may be also noted that in the only other place in the New Testament where the word σέβασμα occurs, it is used to introduce the mention of an *Altar* (Acts xvii. 23).

This prediction is signally fulfilled by the *first public official act* which is performed by *every Pope in succession* on his elevation to the Papacy, and by which he takes possession of his place as such.

Every Pope on his election is carried into the principal Church at Rome, his cathedral, St. Peter's.

He is there lifted up by the Cardinals, and is placed on the high *Altar*. When there placed, and sitting in the Church of God, on the Altar of God, he is *adored* by them *kneeling* before him and kissing his feet.

The word by which this act is described by the Church of Rome herself is no other than "*the Adoration*" (see Notitia Curiæ Romanæ, p. 125); and the words on the Papal Coin, "Quem creant, *adorant*" (Numism. Pontif. p. 5); and the description of the ceremony, in the Cæremoniale Romanum, ed. 1572, Lib. iii. sect. 1.

(10) Lastly, if the above statements and reasonings are true, they will need no authorities to confirm the conclusion to which they have now led. But it may be satisfactory to the reader to remember that this conclusion is one which is sanctioned by the names of some of the holiest, wisest, most charitable, and judicious persons that have expounded the word of Inspiration, particularly *Bp. Jewel*, *Richard Hooker*, *Bp. Andrewes*, and *Bp. Sanderson*, and the framers of the *Authorized English* Version of the Holy Bible. See *Bp. Jewel's* Works, Portion ii. p. 891—923, ed. Camb. 1847; *Hooker*, Sermon on Jude 17, pp. 841. 843; *Bp. Andrewes*, c. Bellarmin. c. ix. and x. p. 220; *Bp. Sanderson*, i. p. 338, iii. pp. 13. 146. 161. 283; the *English Translation*, Dedication to King James I., A.D. 1611.

11. πιστεῦσαι τῷ ψεύδει] Cp. the Prophecy, 1 Tim. iv. 2.

13. ἀπ' ἀρχῆς] So *Eliz.* with A, D, E, I, K.

Some of the best MSS., B, D, G, and several cursives, have ἀπαρχὴν, and *Vulg.* has '*primitias*,' and so the *Æthiopic* Version and *Lachmann*; a reading not unworthy of consideration, and not unlikely to be altered by copyists into ἀπ' ἀρχῆς, from non-adverrence to the fact that the *Thessalonians* might be called the *first fruits* of the harvest of the Gospel in Europe, having been converted to Christ by the Apostle of the Gentiles on his first missionary visit to Greece; a circumstance which would impart a special significance to the word ἀπαρχήν. Cp. 1 Cor. xvi. 15, ἀπαρχὴ τῆς Ἀχαΐας. Phil. iv. 15, ἐν ἀρχῇ τοῦ εὐαγγελίου.

However, the reading in the text is confirmed by the preponderance of authority, e. g. Eph. i. 4, and appears on the whole to be most in harmony with the context, as declaring the wonderful mystery that the *Gentiles*, though despised by the *Jews*, and for a long time aliens from God, were chosen by Him *from the beginning*. See Eph. ii. 1—19; iii. 1—9.

14. εἰς περιποίησιν] '*in acquisitionem*' (*Vulg.*). See on 1 Thess. v. 9.

16. αἰωνίαν] This feminine form is found in the New Testament only here and in Heb. ix. 12.

17. ἔργῳ καὶ λόγῳ] So most of the best MSS. and Editions, and *Vulg.* 'in omni opere et sermone bono.' *Eliz.* has λόγῳ καὶ ἔργῳ, a reading which enfeebles the sense.

CH. III. 2. οὐ γὰρ πάντων ἡ πίστις] For *Faith is not* the property and privilege of *all men*, but only of those who have special pre-requisites for its reception, namely, who possess the qualities of meekness, and gentleness, docility, and readiness to receive the evidences of the Gospel, and to listen to its precepts.

The construction of the words may be compared (as it is by *Wetst.*) with the proverb οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς.

The connexion therefore is, Pray that we the Ministers of the Gospel may be delivered from absurd and evil men; and do not be surprised, perplexed, and staggered because we have enemies, and that the Gospel, although it is the word of God, does not make converts of all men; for absurd and wicked men are by their absurdity and wickedness disqualified from receiving it. Being ἄτοποι καὶ πονηροὶ they are not εὔθετοι εἰς βασιλείαν τοῦ Θεοῦ (Luke ix. 62).

The Gospel hides itself from the proud and ungodly, and reveals itself to those who are humble, and practise what they know. See our Lord's words, Matt. x. 11 and xi. 25, and *Dr. Barrow's* excellent observations quoted above on Acts x. 5.

3. τοῦ πονηροῦ] *the Evil One*. See Eph. vi. 16. 1 Thess. ii. 18; iii. 5. 2 Thess. ii. 9, whence it will appear that in these, his two earliest Epistles, St. Paul is carefnl to remind his hearers of the existence and activity of the Devil, whose works they had renounced in their Baptism.

4. παραγγέλλομεν] *we charge* you. A strong word used by St. Paul five times in these Epistles to the Thessalonians (1 Thess. iv. 11. 2 Thess. iii. 4. 6. 10. 12), and once to Timothy (1 Tim. vi. 13), and twice to the Corinthians (1 Cor. vii. 10; xi. 17), but not in his other Epistles.

5. ὁ Κύριος] God the Holy Ghost. (*S. Basil.*) Cp. *Theophyl.*

6. στέλλεσθαι ἀπό] Another nautical word suited to the inhabitants of a maritime and commercial city like Thessalonica. See above, on ii. 2. St. Paul is fond of such metaphors, especially in writiag or speaking to such persons; see note on Acts xx. 20, and 2 Cor. viii. 20. The literal meaning is, to *take in your sails* (στέλλεσθαι τὰ ἱστία, see those passages), so as to be able to *steer clear of* a rock or reef, or any other danger; hence, in maritime language, to *part company*, and *decline from*, any person or thing, as here, that may be injurious in your Christian voyage.

κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν. 7 [g] Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, 8 [h] οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν. 9 [i] Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. 10 [k] Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. 11 [l] Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. 12 [l] Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

13 [m] Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες. 14 [n] Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ συναναμίγνυσθε αὐτῷ ἵνα ἐντραπῇ, 15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. 16 [o] Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος μετὰ πάντων ὑμῶν.

17 [p] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ,

g 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6. & 2. 10. & 4. 11.
h Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 1 Thess. 2. 9.
i Matt. 10. 10. 1 Cor. 4. 16. & 9. 3, 6. & 11. 1. 1 Thess. 1. 6. & 2. 6. Phil. 3. 17. 1 Tim. 5. 18.
k Gen. 3. 19. 1 Thess. 4. 11.
l Eph. 4. 28. 1 Thess. 4. 11. Ecclus. 3. 23.
m Gal. 6. 9.
n Matt. 18. 17. 1 Cor. 5 9, 11. ver. 6.
o Rom. 15. 33. & 16. 20. 1 Cor. 14. 33. 2 Cor. 5. 19—21. & 13. 11.
p 1 Cor. 16. 21. Col. 4. 18.

Eph. 2. 14—17. Phil. 4. 9. 1 Thess. 5. 23. Heb. 7. 2.

— *παρελάβοσαν*] So A, D, *Gb.*, *Tisch.*, *Lün.*, *Alf.* Cp. *Winer*, p. 71; *Lobeck*, Phryn. p. 349; *Sturz.* de Dial. Maced. p. 58; and the forms *εἴχοσαν* in some MSS. of John xv. 22. 24, and *ἐδίδοσαν* xix. 3. *Elz.* has *παρέλαβε*. D***, E, I, K, have *παρέλαβον*, which confirms *παρελάβοσαν*. B, F, G, have *παρελάβετε*.

8. *κόπῳ καὶ μόχθῳ*] See 1 Thess. ii. 9.

— *νύκτα καὶ ἡμέραν ἐργαζόμενοι*] See on 1 Thess. ii. 9.

Every one is born to labour, though not to labour in the same way. And our Lord showed that the Minister of the Gospel is not to be supposed by himself or others to be not a labourer; for He said specially of His Apostles, "The *labourer* is worthy of his meat" (Matt. x. 10). They are *ἐργάται* and *ἐργάζονται*: and therefore St. Paul does not claim exemption for himself from the duty of *labouring*, when he says that he had *power* to abstain from labouring with his *hands*, and be chargeable to others for his support in preaching the Gospel. "He laboured more abundantly than they all" (1 Cor. xv. 10), because he was most zealous in preaching the Gospel.

S. Augustine (de Opere Monachorum, vi. p. 812) expresses his surprise that St. Paul should have been enabled to labour so much with his hands, and yet preach the Gospel with such energy and success. "Quando autem soleret operari, id est, quibus temporum spatiis, ne ab evangelizando impediretur, quis possit comprehendere? Sanè quia et *nocturnis* et *diurnis* horis *operabatur*, ipse non tacuit." And (p. 819), "Ipsi Apostolo quomodo vacaret operari manibus suis nisi ad erogandum verbum Dei certa tempora constitueret? Neque enim et hoc Deus latere nos voluit." And for specimens of St. Paul's unwearied energy in preaching, he points to the narrative in the Acts of the Lord's Day at Troas (Acts xx. 7), and his employment at Athens (Acts xvii. 17—21).

— *ἐπιβαρῆσαι—ἔχομεν ἐξουσίαν*] See above, 1 Thess. ii. 6—9, and below, 1 Cor. ix. 4.

10. *μηδὲ ἐσθιέτω*] *neither let him eat*, i. e. from the offerings of the faithful. An allusion to alms collected in the Church for the poor (cp. 1 Tim. v. 3, 4, and *v.* 16, *μὴ βαρείσθω ἡ Ἐκκλησία*), by relieving them from the Church fund. So *Bp. Sanderson*, iii. p. 112. Cp. *Blunt's* Lectures, p. 27—29.

S. Augustine has made this precept the text of his treatise "*De Opere Monachorum*" (vi. 799—838), in which he declares his disapprobation of those who enter a monastic life without intention to *labour* in it, but only to live a contemplative life; and he censures them as "in quandam sanctam societatem otiosissimè congregatos."

11. *μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους*] *not busy, but busybodies.* "Non agentes sed satagentes;" a saying ascribed by *Quintilian* (vi. 3. 54) to Domitius Afer, speaking of Mallius Sura (*Lünemann*). Cp. 1 Tim. v. 13, *ἀργαὶ . . . καὶ περίεργοι*.

For similar *paronomasias* in St. Paul's Epistles, see 1 Cor. vii. 31. 2 Cor. iv. 8; v. 4. Rom. i. 20; v. 19. Phil. iii. 2. Philem. 20. 2 Tim. iii. 4. As to the sentiment, see on 1 Thess. iv. 11, and Rom. xii. 11; and *Martial's* Epigram, i. 80, "Semper *agis* causas et res agis, Attale, semper | Est, non est quod agas, Attale, semper agis," &c.

12. *παραγγέλλομεν*] *we charge.* After this severer word (see *v.* 4 and 1 Thess. iv. 11) he adds the milder term *παρακαλοῦμεν*, *we exhort*, and that in the name of Christ, tempering sternness with love. (*Chrys.*)

13. *μὴ ἐγκακήσητε* (so A, B, D*) *καλοποιοῦντες*] *do not faint in well doing.* *Καλοποιεῖν* is to be distinguished from *ἀγαθοποιεῖν*, which would mean to do good in the way of bounty, whereas *καλοποιεῖν* has a more general signification, to do well in the sight of man as well as God (2 Cor. viii. 21. Rom. xii. 17), and not only by beneficence, but by honest industry in our calling. Compare Gal. vi. 9, where the Apostle is speaking of providing maintenance for the Christian Ministry, *τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν*. This precept is to be connected with what precedes and with what follows. Do not ye faint in doing well, although there may be many among you that presume on your goodness, and make it a plea for indolence. Labour yourselves, that ye may be able to relieve the indigent (Eph. iv. 28). Learn to maintain good works (*καλὰ ἔργα*, Tit. ii. 7. 14; iii. 8) for necessary uses, to help the needy that ye be not unfruitful (Tit. iii. 14). But do not relieve those who can work and will not. By relieving such as have no claim to relief, you will encourage them and others in indolence, and disable yourselves for relieving those who have a claim on your bounty. Nor yet allow yourselves to be deterred from doing good by the ill conduct of the indolent, who can work and will not. Let not their improbity harden you against those who would work and cannot. Let not their evil overcome your good. (*Theodoret.*) Be bountiful to the poor, who are poor indeed; but if any one does not obey our precept in this Epistle (cp. 1 Thess. v. 27), particularly if he will not labour in his calling, but is indolent and a busybody, mark that man, and have no fellowship with him, that he may be ashamed. Cp. *Augustine*, viii. p. 814. *Bp. Sanderson*, ii. p. 186. The Macedonians were not disobedient to St. Paul's precept. See his honourable testimony to their beneficence, 2 Cor. viii. 1, 2.

14. *διὰ τῆς ἐπιστολῆς*] by *the* Epistle from me. Cp. 1 Thess. v. 27. Rom. xvi. 22. Col. iv. 16, where the phrase *ἡ ἐπιστολή* refers to the *then present* Epistle; and so the *Syriac*, *Arabic*, and *Gothic* Versions here.

In 1 Cor. v. 9, and 2 Cor. vii. 8, the phrase *ἡ ἐπιστολή* refers to a former Epistle. Probably *both* senses are combined *here*; and the Apostle means, that if any one obeys not his word, commanded by *the* Epistle present or past from him, he is to be noted; and the words *τῆς ἐπιστολῆς* here will be best rendered *my Epistle.*

— *τοῦτον σημειοῦσθε*] *set a mark on this man.* A proof that St. Paul's Epistle was well known to all at Thessalonica. It was to be a rule of action, and all who swerved from that rule were to be avoided. It was like a Law, publicly promulgated to all, because to be obeyed by all. This promulgation was effected by its public reading in the Church. Cp. 1 Thess. v. 27.

15. *μὴ ὡς ἐχθρὸν ἡγεῖσθε*] *do not regard him as an enemy.* See *S. Polycarp's* Epistle to the Philippians (c. ii.), where he imitates this language of St. Paul: "Non sicut inimicos tales existimetis," &c.

17. *ὁ ἀσπασμός*] *The salutation* here specified is the *Benediction* at the close of the Epistle. "The *Grace of our Lord Jesus Christ be with you all.*" He made this addition *with his own hand*, as a safeguard against forgeries disseminated in his name

οὕτω γράφω· 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

(see above, ii. 2). Instead of writing 'Farewell' (Ἔρρωσθε), the Apostle wrote, *The Grace of our Lord Jesus Christ*. And let us who receive the Apostolic Benediction in his Epistle bless Christ Who spake by him. (*Theodoret.*) His salutation is his prayer. He begins his Epistle and ends it with 'Grace.' (*Chrys.* and *Theophyl.*)

Accordingly, we find the words, "The *Grace* of our Lord Jesus Christ," or "Grace be with you," or some similar salutation containing the word '*Grace*,' at the close of all St. Paul's Epistles. See note above, on 1 Thess. v. 27, 28, and Introduction to the present Epistle, § 4, and below, on Heb. xiii. 25.

— *ἐν πάσῃ ἐπιστολῇ*] *in every Epistle*. Therefore, even now, when he had written only two short Epistles, he entertained the design of writing *other* Epistles hereafter, which would come into the hands of the readers of the present Epistle; and this caution shows that he intended that the readers of his earliest Epistles should become acquainted with those other Epistles and be able to recognize them as his.

The subscription to this Epistle in *Elz.*, purporting that it was written from *Athens*, is found in A, B**, I, K, and in the *Arabic* Version, but not in the *Syriac* (in *Walton*, p. 820), which names "Laodicea of Pisidia" as the place of writing. See above, on 1 Thess. v. at the end. The *Gothic* Version of *Ulphilas* has no subscription.

INTRODUCTION

TO THE

EPISTLE TO THE GALATIANS.

I. *On the Date of the Epistle to the Galatians.*

1. This Epistle was written after St. Paul had visited the Galatians, and had preached the Gospel to them as an Apostle; for he speaks of their enthusiastic reception of him in that character. (Gal. iv. 13—15.)

2. St. Paul does not appear to have visited Galatia *before* the period mentioned in Acts xvi. 6, which was a little prior in time to his first transit from Asia into Macedonia, A.D. 52 [1].

3. This result agrees with another note of time specified in this Epistle, as follows:

This Epistle was written *after* the Council of Jerusalem, and after St. Peter's visit to Antioch, which it describes Gal. ii. 1—11 [2]. The Council of Jerusalem was held A.D. 50.

4. The question therefore arises,

How *long after* St. Paul's *first* Apostolic visit to Galatia in A.D. 52, was the Epistle to the Galatians written?

5. It has been affirmed by some learned writers [3], that this Epistle was written *after* the *second* Apostolic visit which St. Paul made to Galatia, and which is described in Acts xviii. 23, and which did not take place before A.D. 54.

6. This inference has been derived from the expression τὸ πρότερον in chap. iv. 13, which, it is alleged, signifies "*the former* visit," and therefore shows that the Apostle had visited the Galatians a *second* time, when he wrote this Epistle.

But this inference cannot rightly be deduced from that expression. See the note on that passage.

7. It has also been said by some persons, that St. Paul must have been *twice* in Galatia when he wrote this Epistle, because he asks in chap. iv. 16, whether he has "become their enemy," ἀληθεύων αὐτοῖς?

He could not, it is alleged, have become their *enemy* at his *first visit*, for they then received him as their *friend*. (See Gal. iv. 13, 14.) Nor would he have become their enemy by what he writes in this Epistle, for they had not yet received it.

He must therefore, it is said, have become their enemy at some *other visit;* namely, as is alleged, at his *second* visit to Galatia described in Acts xviii. 23.

Therefore it has been inferred, that this Epistle was written *after* the date of that visit, viz. A.D. 54.

8. But this argument has little weight. St. Paul does *not* affirm that he has become their enemy by *speaking* the truth; but he *asks*, in the language of surprise and indignation, whether it be possible that he can have become their enemy by *being faithful* to them?

He had shown this faithfulness to them by preaching the Gospel to them at the first, without

[1] See *Chronological Synopsis* prefixed to the Acts, p. xxxix, and the *Chronological Table* before this volume.

[2] See note there, and on Acts xv. 20. 39, and *Chronol. Synops.* prefixed to the Acts, p. xxxv, and the *Chronological Table* prefixed to this volume.

[3] See *Meyer*, Einleitung, p. 7, and on iv. 13. Cp. *Wieseler*, Chron. Syn., p. 30. 277, *De Wette*, p. 3, and *Alford*, Prolegomena, p. 4. *Davidson's* Introduction, ii. p. 295. *Conybeare* and *Howson*, ii. ch. xviii. p. 158—164. *Guerike*, Einleitung, p. 350.

imposing upon them the Levitical Law as necessary to salvation. He had continued to show the same faithfulness to them, by resisting all the attempts of the Judaizers to enforce the Ceremonial Law on other *Gentile* converts, whose cause was the same as that of the Galatians; and he now shows his faithfulness to them by asserting and maintaining their Christian liberty in this Epistle. And if he has now become their enemy, it is not by any *change* in his own conduct or language towards them, for he has ever been the *same* towards them; but by his stedfast *continuance* in the same faithfulness towards them which he had shown from the first.

There is a generous irony in the words here used. Have *your* feelings towards *me* been *changed*, because *I continue unchanged in my affection towards you?* Have I, in a word, become your enemy by remaining true to you?

The force of this Apostolic expostulation is almost lost, if it be assumed that the word ἀληθεύων refers to some other visit, in which he is supposed to have used unwonted severity towards them, by which he excited their enmity.

9. It has been also asserted by some learned writers, that the Epistle to the Galatians bears *internal evidence* of being composed about the same time as the two Epistles to the Corinthians and the Epistle to the Romans.

If so, the Epistle to the Galatians cannot have been written before A.D. 57 or 58[4].

This has been argued,

(1) From the nature of the subject of this Epistle.

(2) From resemblances of style.

10. As to the *nature* of its *subject*—the Doctrine of Justification by Faith—it is true that it bears much similitude to the Epistle to the Romans[5]; but this circumstance, though it may be an evidence of identity of authorship, cannot be received as a proof of synchronism of composition.

An author, like St. Paul, whose works were to be *circulated* throughout Christendom, and to be *read publicly* in *Churches*, would not be inclined to make the same Doctrine the subject of two Epistles written at *the same time;* although he might find it needful by experience to reinforce or expand the same arguments and admonitions after an interval of some years. It does not therefore seem probable, *a priori*, that the Epistles to the Galatians and Romans were composed at the same time.

As to resemblance of *style* between this Epistle and those to the Corinthians and Romans, doubtless it is striking[6]; but this does not prove *coincidence* of *time* in their composition. Still less does this resemblance in *diction* show that the Epistle to the Galatians was written *after* the second to the Corinthians.

If it be granted that the Epistle to the Galatians was written before the Epistles to the Corinthians, and that no Epistle intervened between it and them, all is conceded which ought to be claimed on the ground of such a resemblance[7].

11. The Epistle to the Galatians deals with the Doctrine of *Justification:* and it has been said, that the declaration of this Doctrine appertains to an *advanced* place in the Apostolic teaching; and that, therefore, the Epistle to the Galatians is not one of the *earliest* Epistles of St. Paul.

But on this statement it may be remarked, that the *Doctrine of Justification*, handled in this Epistle, is a *primary and elementary* one. It concerned the first principles of Christianity. Accordingly, we find it in the *first* Missionary Sermon which the Apostle is recorded to have preached, —that at Antioch in Pisidia. (Acts xiv. 38, 39, and *note.*) Were the Gentiles to be circumcised or not, at their *admission* into the Christian Church? Was Circumcision to be *enforced* upon them as necessary to salvation?

This was the question at issue. It met the Apostle, it met every Christian teacher, even at the

[4] See *Chronological Synopsis*, p. xxxix.

[5] This has been shown by a learned writer in the *Journal of Classical and Sacred Philology*, No. ix. p. 312—315.

[6] As may be seen in the *Journal* already quoted, p. 303—309.

[7] That the Epistle to the Galatians *preceded* that to the Romans, as *Chrysostom* supposed, will be allowed by all who carefully consider the contents of these two Epistles. See *Chrys.* Prolog. ad Ep. ad Rom., and *Theophylact.* The words of *Tertullian* are remarkable (Ad Marcion. v. 2): "*Principalem* adversus Judaismum Epistolam nos quoque confitemur quæ *Galatas* docet." Tertullian, therefore, believed that the Epistle to the Galatians was written before the Epistles to the Corinthians and the Romans; and accordingly, in his fifth book against Marcion, he makes his extracts from it, and from them, in that order, i. e.

1. Galatians.
2. 1 Corinthians.
3. 2 Corinthians.
4. Romans.

This assertion of *principalitas* for the Epistle to the *Galatians* does not seem to touch the question of the order of the Apostle's *shorter* Epistles, such for instance as the Epistles to the Thessalonians, which he puts in a *different class;* see c. 15, "*brevioribus* quoque Epistolis non pigebit intendere." The order specified by Tertullian as that of the four Epistles mentioned above, is that adopted in the present edition; and has been followed by many learned writers.

baptismal font; and he must be able to answer that question before he could proceed to administer the Sacrament of Baptism, and receive a Gentile convert into the Church of Christ.

12. Besides, in another respect, the Epistle to the Galatians claims for itself an *early place* among St. Paul's Epistles.

Was the Author himself to be received as an Apostle of Christ?

In his two first-written Epistles, those to the Thessalonians, St. Paul had *not* introduced himself as an Apostle; he had not assumed the Apostolic name[8]; he had not written in his own name alone; but at the beginning of both those Epistles he had associated with himself two other persons, Silas and Timotheus, as colleagues, who certainly had no claim to the title of Apostles.

It might therefore be alleged that he did not venture to call himself an Apostle. Was he then to be received as such?

He had not written those two Epistles with his own hand. (See 2 Thess. iii. 17.) Was not this also, it might be asked, a sign that he did not venture to put forth his doctrine on his own independent authority?

Was St. Paul to be recognized as holding the same rank in the Church as St. Peter, St. James, and St. John, and the other Apostles who were called by Christ Himself upon earth, and had received the gift of the Holy Ghost on the day of Pentecost? Was St. Paul to be allowed to go forth and preach to the world as the Apostle of the Gentiles, when, as was alleged by his Judaizing opponents, who tracked his steps in order to disparage his authority, and to seduce his converts, and who succeeded in this attempt among the Galatians, his preaching was not in accordance with that of those other Apostles whom Christ Himself had called, and who had been visibly ordained with supernatural gifts of the Holy Ghost?

These were grave questions, and they were preliminary ones. They required an immediate answer. They must be answered, before St. Paul could expect to gain any footing for the Gospel, preached by his ministry, in any part of the world.

They must be answered without delay, in order that those might be recovered, who, like the Galatians, had lost, or were losing, the wholesome soundness of Evangelical Truth, and had been infected by the contagion of Judaism.

13. These circumstances seem to require that a very *early* place should be assigned to the Epistle to the *Galatians*, in which these urgent questions are encountered and answered.

Let the reader peruse the first and second chapters of this Epistle with these considerations in his mind; and it is probable that he will be ready to recognize in these two *introductory* chapters a noble Apostolic Apology addressed by St. Paul to the Churches of Galatia, to which the Epistle was first sent, and to all the Churches of Christendom, to which copies of it would be transmitted, and in which it would be publicly read.

Let it be borne in mind also that this Epistle was distinguished from his former Epistles, and from most of his later Epistles also, by being written by him in his own *name alone*, and with *his own hand* (vi. 11).

In those two chapters St. Paul displays his own Apostolic credentials to the world. He comes forth boldly and independently as the Ambassador of Christ, as one fully instructed by Him, and as such he claims to be heard. "Even though an angel from heaven," he says, "preach to you any thing beside what I preached to you, and ye received from me, let him be accursed" (Gal. i. 8, 9).

These declarations bespeak an early date for this Epistle.

14. Besides, if, as has been alleged, this Epistle to the Galatians had been written so late as the two Epistles to the Corinthians, and as that to the Romans, and at the same time with these Epistles (viz. A. D. 57 or 58), it is probable that this Epistle would have contained some reference to that important matter which at that time occupied much of St. Paul's time and thoughts, and on which he dwells so forcibly in those three Epistles, viz. *the collection of alms for the poor Jewish Christians at Jerusalem*[9].

St. Paul himself was the main instrument in making that collection; he was appointed to convey it to Jerusalem, and did convey it thither soon after he had written these three Epistles[1].

A reference to that charitable collection would have had a special relevancy in *this* Epistle to

[8] See note above, 1 Thess. i. 1.
[9] See 1 Cor. xvi. 1—4. 2 Cor. viii. 4. 2 Cor. ix. 1, 2. 12. Rom. xv. 26.
[1] Rom. xv. 26. Acts xxiv. 17.

the *Galatians*. It would have afforded a practical proof that though the author opposed the false doctrines of Judaizers, he was not biassed by any prejudices against the Jewish Christians at Jerusalem, who were zealous in behalf of the Levitical Law (Acts xxi. 20), and that he was actuated by feelings of love towards their persons, although he impugned their principles. He therefore does not omit to mention in this Epistle to the Galatians (chap. ii. 10) that before the Council of Jerusalem he "*was forward* to *remember the poor*," i. e. the poor saints at *Jerusalem;* an assertion confirmed and explained by the Acts of the Apostles (Acts xi. 27—30; xii. 25).

How much force would have accrued to this important affirmation if he could have also said, that at the very time in which he was engaged in writing this Epistle, he was making a charitable collection for the poor saints at Jerusalem!

The estrangement of many of the Galatians from him at the time of writing this Epistle might, and probably would, have deterred him from *enjoining* such a collection on them *by his own authority*, but it would have even suggested a reason for a reference to the collection itself in which he was zealously engaged.

This collection would have been a demonstrative argument to the Galatians that his earnest zeal against the errors of the Judaizers was accompanied with fervent charity to the erring, and could not be imputed to any personal animosity on his part, but was prompted by love of the Truth, and even by love for the erring, whom he desired to recover from their error.

He enlarges upon the subject of this collection in those three other Epistles (the two to the Corinthians, and that to the Romans); and he would not have omitted to mention the collection in *this* Epistle, *if* it had been written at the same time as those Epistles when he was engaged in making the collection.

15. This consideration derives additional force from the fact that St. Paul, in his first Epistle to the Corinthians, does not omit to mention that he had then given an order, on the subject of this collection, to the Churches of *Galatia* (1 Cor. xvi. 1), "Concerning the collection for the saints (the poor Christians of Jerusalem), as I gave charge (διέταξα) to the Churches of *Galatia*, so do ye."

16. When did he give this charge to the Churches of Galatia?

Not in this Epistle,—there is no reference to it there.

But he might, it is said, have sent an *oral* message to that effect with the Epistle.

Undoubtedly he might have done so. But why should he not mention in the Epistle to the Galatians what he *has* mentioned in *all* those other *Epistles?* If an oral message would suffice for one, why not for all?

Besides, the charge was given, he says, to the *Churches* of Galatia. It was not merely sent to one, but to many.

This circumstance bespeaks some general mission, or a visit from the Apostle himself.

17. Had then St. Paul any communication with the Churches of Galatia a short time before he wrote his *first* Epistle to the Corinthians, in which he speaks of having given a direction "to the Churches of *Galatia*" (1 Cor. xvi. 1)?

He had. The history of the Acts of the Apostles relates that, after his first visit to Corinth, he went by way of Ephesus up to Jerusalem, and thence returned to Antioch, the centre of his missionary labours, where he remained some time, and thence came back to Ephesus through the country of *Galatia* and Phrygia, "*confirming*[2] all the disciples[3]."

After his return to Ephesus he wrote his first Epistle to the Corinthians from that City.

It was probably in that visit to *Galatia*, where he "confirmed all the disciples," that he gave this charge concerning the collection to "the Churches of Galatia," to which he refers in his first Epistle to the Corinthians.

18. He had "confirmed the disciples" in Galatia. His Apostolic authority was now re-established there; and he was *now* in a condition to give an injunction which, at the time when he *wrote his Epistle to the Galatians*, and their minds had been estranged from him by false teachers, would not have been so readily given, nor cheerfully obeyed.

This consideration, therefore, leads us to place the Epistle *before* that second visit to Galatia.

19. Besides, let it be remembered that when the affections of a Church had been alienated from him, as was the case with the Churches of Galatia, it was *not* St. Paul's custom to *visit* that

[2] ἐπιστηρίζων. [3] Acts xviii. 23.

Church *in person* at once. As he himself says to a Church thus disaffected, "He would not *come* to it in *sorrow* (2 Cor. ii. 1), and with a *rod*" (1 Cor. iv. 21).

However desirous he might be to see it, yet in order to *spare* the offending he would not *come* to them (2 Cor. i. 23), even at the risk of being taunted (as he was) with timidity and vacillation (2 Cor. i. 17).

His practice was, *first*, to try the more lenient process of an *Epistle*, and then, when the Epistle had wrought its proper effect upon them, but not till then, he would follow up the Epistle by a *visit*.

This Apostolic method of retrieving an erring Church is illustrated by the history of his dealings with the Church of Corinth (2 Cor. i. 23; ii. 1).

He would probably have resorted to the same wise and merciful treatment in restoring his spiritual children of Galatia.

Therefore, on this ground also, it seems to be more probable that the Epistle should have preceded the Visit, than that the Visit should have preceded the Epistle.

Accordingly, we find in the *Epistle* to the Galatians a desire expressed on his part to *visit* them (iv. 20). But he first *writes* to them.

20. Again; the terms in which that second visit to Galatia is described in the Acts of the Apostles, deserve careful attention.

We there read that he went through in order (*καθεξῆς*) the region of *Galatia* and Phrygia, confirming or establishing (*ἐπιστηρίζων*) *all the disciples* (Acts xviii. 23).

Since it is thus affirmed in a Book of Canonical Scripture, written some time *after* that visit, that the Apostle went through a country *settling* all the disciples, we may reasonably conclude that they *were* settled; and we cannot bring ourselves to imagine that soon after a visit, in which the holy Apostle *settled all the disciples*, the Churches of Galatia generally became so *unsettled*, as the Galatians evidently were, when they received this Epistle from St. Paul. (See Gal. iii. 1—4; iv. 19; v. 4.)

We cannot, therefore, be induced to concur with those learned persons, who think that the Epistle to the Galatians, representing such a state of spiritual disorganization, was written soon after the visit in which, as Holy Scripture assures us, they were confirmed by St. Paul.

21. Reasons have now already been given for assigning an *earlier* date to this Epistle.

This then being assumed as probable, the word *ἐπι-στηρίζων*, used by St. Luke in describing St. Paul's second visit to Galatia, may perhaps afford a clue for determining the date of the Epistle.

That word intimates some *previous* act of corroboration.

The *Visit* of the Apostle came *upon* (*ἐπὶ*) some prior work of spiritual settling in the faith.

The Epistle represents the Galatians in an *unsettled* state; but the Epistle was designed to settle them.

This work of restoration was, it is probable, commenced by the Holy Ghost inspiring the Apostle to write this *Epistle*, and blessing His Word written, and granting the Apostle's prayers, and recovering those who had swerved from their Christian stedfastness.

When this previous work of reparation and recovery had been performed by an *Epistle*, then it was prosecuted (as might have been expected) by a *Visit*, which the Epistle had pre-announced as probable (iv. 20). The Visit completed the work happily commenced by the Epistle.

St. Paul went through the region of Galatia, *ἐπιστηρίζων*—giving *additional* strength and stedfastness—to all *the disciples*.

22. This conclusion comes in very appropriately to explain what he says to the Corinthians concerning the above-mentioned charge to the *Galatian* Churches with regard to the *collection* of alms for the poor saints of Jerusalem (1 Cor. xvi. 1).

St. Paul could hardly have ventured to give such a charge to the Galatians when they were in that condition of spiritual revolt and defection from him, which is described in the Epistle.

But now that they had been brought back to their allegiance by the Epistle and the Visit, he was enabled to issue such a mandate in full confidence that it would be obeyed.

Here, perhaps, we may recognize the reason why he mentions to the *Corinthians* the fact that he had given such a direction to the *Galatians*, whose estrangement from St. Paul must have been matter of notoriety, and perhaps of boasting, among the Judaizers of Corinth.

He specifies the fact, that he had given such a direction to the Churches of Galatia, in order

that the Corinthians might thus learn by a practical proof, that the Galatians had been recovered from the schismatical and heretical influence of the Judaizing opponents of the Apostle, and had returned to their spiritual obedience and loyalty to him, and recognized St. Paul once more as their Apostle, and regarded him with their original feelings of enthusiastic admiration and love (Gal. iv. 15), and were ready to obey his commands, and could now be cited by him as examples of Obedience and Charity for the edification of other Churches; and that thus the Corinthians themselves, who were exposed to the same evil influences as the Galatians were, and had been injured by them, might derive practical benefit from the example of the Churches of Galatia.

23. On the whole then we arrive at the following results:—

(1) That the Epistle to the Galatians was written by St. Paul after A.D. 52, the date of his first visit to Galatia.

(2) That it was written *before* the date of his *second* visit to Galatia.

(3) That it was probably written at Corinth on his first visit to Greece, A.D. 53 or A.D. 54[4].

(4) That it was written next *after* his two Epistles to the Thessalonians[5].

(5) That not long after the Epistle had been sent, he heard, probably at Ephesus, a good report of the favourable manner in which the Epistle had been received by the Galatians, and consequently resolved to *visit* Galatia in *person* on his return to Ephesus from Jerusalem and Antioch.

(6) That accordingly, having gone up from Ephesus to Jerusalem (Acts xviii. 22), and thence to Antioch, where he abode some time, he did not return by a direct course to Ephesus, although the Ephesian disciples were very desirous of his presence (Acts xviii. 20), but came back by a circuitous route through Galatia, where he *strengthened all the disciples* (Acts xviii. 23).

(7) That St. Paul's authority was re-established in Galatia, and the Galatians themselves were recovered to the faith, and that this Epistle was a blessed instrument to them, as it has been to every age and country of Christendom, for building up the hope of salvation on the only solid basis upon which it can stand unmoveably,—that of a sound Faith in the meritorious efficacy of the Death of Christ.

II. *On the Design of the Epistle to the Galatians.*

This subject will be considered in the Review at the close of the Second Chapter of this Epistle, and in the Introduction to the Epistle to the Romans.

The following preliminary remarks upon it are from *S. Augustine*[6].

The cause for which this Epistle was written to the Galatians was this:—

When St. Paul had preached to them the Grace of God in the Gospel, some persons of the Circumcision arose, bearing the Christian name, who desired to bring the Galatians under the bondage of the Levitical Law.

They alleged that the Gospel would profit them nothing unless they were circumcised, and submitted to the other carnal observances of the Jewish ritual.

Hence the Galatians began to regard St. Paul with suspicion, as if he did not observe the same discipline as that of the other Apostles.

The Apostle Peter had given way to the scruples of these persons, and had been led to a semblance of agreement with them, as if he also was of their mind, that the Gospel was of no avail to the Gentiles unless they submitted to the burden of the Law.

Peter had been reclaimed from this simulation by St. Paul, as is related in this Epistle (ii. 14).

The subject of this Epistle is similar to that of the Epistle to the Romans, with, however, some difference. In the Epistle to the Romans the Apostle determines judicially the questions which were debated between the Jewish and Gentile Christians, the former alleging that the Gospel was awarded to them as a *reward* due to their own deservings consequent on a performance of the works of the Law, and not allowing this reward to be communicated to the *Gentiles*, who were not circumcised, and therefore, in the opinion of the Jews, did not merit the same. (*Augustine.*)

[4] Compare *Lardner*, Vol. iii. p. 289, chap. xii. sect. iii. *Birk's* Horæ Apostolicæ, p. 207.

[5] This is the opinion of many of the most learned writers on the Chronology of St. Paul's Epistles, e. g. *L. Capellus, Heidegger, Hottinger, Benson, Lardner, Schmid, De Wette, Feilmoser, Schott, Anger, Neander, Wieseler*, and others. See *Wieseler*, Chron. Syn. p. 607.

[6] Whose Commentary on this Epistle will be found in Vol. iii. pp. 2660—2713 of his works, ed. Bened. 1837.

The Gentile Christians, on the other hand, exulted in their own preference to the Jews, who had been guilty of killing Christ.

In the present Epistle the Apostle writes to those who had been swayed by the influence of some false Teachers, exacting from them an observance of the Ceremonial Law, and had begun to listen to their insinuations that because St. Paul was unwilling that they should be circumcised, he had not preached to them the truth.

There is also this difference between the Epistle to the Galatians and that to the Romans, that in *this* Epistle St. Paul does *not* address himself to persons who had passed from *Judaism* to Christianity, but to such as had been converted to the Gospel from *Heathenism*, and were lapsing into Judaism under the influence of false Teachers, who affirmed that Peter, and James, and all the Churches of Judæa had joined the Law with the Gospel, and had exacted a like observance of both.

They also alleged that Paul was *inconsistent* with himself, that he *did* one thing in *Judæa* and *preached* another to the *Heathen;* and that it would be vain for them to believe in Christ unless they conformed to those things which were observed by His principal Apostles.

St. Paul, therefore, is obliged to steer a middle course, so as neither on the one hand to betray the Grace of the Gospel, nor yet, on the other, to disparage the authority of his predecessors in the Apostleship. *S. Jerome*[1].

Another difference may be remarked in the character of the two Epistles.

In that to the Romans, the Apostle speaks with more deference and reserve to those whom he addresses, whom he had never seen, and who had been converted by others to Christ.

In the Epistle to the Galatians he speaks with the affectionate sternness of a spiritual Father to his own children in the Faith, who were disparaging his authority, and renouncing his precepts, to the injury of their own souls, and the perversion of the Gospel of Christ. See Gal. iii. 1; iv. 8—20; v. 7.

[1] Procem. in Epist. ad Gal. Vol. iv. p. 223, ed. Bened. Paris, 1706.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

I. [1] [a] ΠΑΥΛΟΣ, ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, [2] καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας, [3] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [4] [b] τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ,

a ver. 11, 12. Acts 9. 6. Tit. 1. 3. Acts 2. 24, 32. & 3. 15. & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31. Rom. 4. 24. & 8. 11.

1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20. b Matt. 20. 28. Rom. 4. 25. ch. 2. 20. Eph. 5. 2. 1 Tim. 2. 6. Tit. 2. 14. Heb. 9. 14. & 10. 9, 10. John 15. 19. 1 Pet. 2. 24. & 3. 18. 1 John 5. 19.

Πρὸς Γαλάτας] So A, B, and many Cursives. And so *Lach.*, *Tisch.*, *Meyer*, *Alf.*

Ch. I. 1. Παῦλος, ἀπόστολος, κ.τ.λ.] A declaration extorted from St. Paul in self-defence. He thus replies to those who disparaged his Apostolic authority, on the plea that he was not one of the original Twelve, and had been a Persecutor of the Church; and who contravened his teaching on the ground that in asserting the abolition of the Ceremonial Law of Moses, he was setting himself up against St. Peter and others who had been ordained to the Apostleship by Christ Himself upon earth. (Cp. *Jerome.*)

These introductory words are not found in any other Epistle of St. Paul. By saying that he himself is an Apostle, not *of men*, or *by men*, but *of God*, he intimates that those persons who taught the doctrine which he refutes in this Epistle, were *not* of God, but of *men*. (*Augustine.*) By not associating any other person by name with himself (as *Silas* or *Timotheus*, see 1 Thess. i. 1), he declares here his own independent Apostolic authority.

— οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου] My calling to the Apostleship was not *from* man as a *source* (ἀπὸ) nor *through* man as a *channel* (διὰ), but through Jesus Christ Who called me, speaking to me with His *own voice* from heaven, without the intervention of man. (Cp. *Theodoret.*)

Jesus Christ is here distinctly contrasted with *man*; an assertion of His *Godhead*.

— διὰ Ἰησοῦ Χ. καὶ Θεοῦ Πατρός] *by Jesus Christ and God the Father*. The Son leads to the Father, and the Father reveals the Son. *Irenæus* (iii. 14). In the Acts of the Apostles it is related that the *Holy Ghost* commanded the Church at Antioch to ordain St. Paul (Acts xiii. 1—4, where see note). Here his commission is ascribed to God the Father and the Son. The Power of all the three Persons of the Trinity is One. (*Chrys.* and *Theoph.*)

— τοῦ ἐγείραντος αὐτόν] God raised Christ from the dead, and thus showed that the sacrifice offered by Him on the Cross for the sins of the whole world was accepted as a full satisfaction for them (see on Rom. iv. 25). Thus the Apostle prepares the way for his argument in this Epistle, that Christ's death is the true ground of our Justification.

2. οἱ σὺν ἐμοὶ πάντες ἀδελφοί] *all the brethren that are with me*. An answer to the objection of those who alleged that St. Paul's doctrine was novel and singular, and only his own. Others are with him, and they *all agree* with him in it. (*Chrys.*)

— ταῖς ἐκκλησίαις τῆς Γαλατίας] *to the Churches of Galatia*. This is the only Epistle of St. Paul in which he addresses himself thus to the Churches of a country. See on 1 Thess. i. 1.

A remarkable address in what it does *not*, as well as in what it *does* say. He does not speak to them as he does to other Churches, in the beginnings of his Epistles, in terms of thankfulness and joy; and he does not address the Church of *one* city, but all, for it appears that the evil which he deplores had propagated itself to all. (*Chrys.*)

Though they were infected with heresy, yet he still calls them *Churches*. Such is the character and condition of the Church *in this world*: the time is not yet come in which the Church will be cleansed from all spot and wrinkle (Eph. v. 27). *Jerome*. See on 1 Cor. i. 2. A caution to those who look for a *perfect* Church on *earth*, and who separate themselves from a Church on the plea of imperfections, real or supposed, in it. See on Matt. xiii. 30.

The address, 'To the *Churches* of *Galatia*,' indicates that St. Paul intends, and takes for granted, that this Epistle will be *circulated*.

— τῆς Γαλατίας] *Galatia*, or *Gallo-Græcia*, a central province of Asia Minor, was occupied about 280 B.C. by a horde of Gauls and Celts, who were invited by Nicomedes, king of Bithynia, to assist him against his brother. About 240 B.C. they were restrained within the limits of the Halys and Sangarius by Attalus, king of Pergamus, and became incorporated with the Greeks, and were thence called '*Gallo-Græci*.' Though the Greek Language was adopted by them, yet still the Celtic remained as a vernacular tongue among them. (See *S. Jerome*, Prolog. ad Epist.) In B.C. 189 they became subject to Rome; and they adopted the religious rites of the Greek and Phrygian mythology, especially the worship of *Cybele*. See on v. 12. Its principal cities were *Ancyra*, *Pessinus*, and *Tavium*. Cp. *Strabo*, xii. p. 566. *Liv.* xxxiv. 12; xxxvii. 8. *Florus*, ii. 11; *Winer*, R. W. B. i. p. 384.

3, 4. χάρις κ.τ.λ.] A summary of the argument of the Epistle, which is a pleading for the doctrine of *Free Grace* in Christ, dying for our sins, as our only ground of *Peace*.

4. περὶ τῶν ἁμαρτιῶν] So A, D, E, F, G, I, K, and several Cursives, and *Gb.*, *Sch.*, *Ln.*, *Tf.*, *Mey.*, *Alf.*, *Ellicott*. *Elz.* has ὑπέρ. But ὑπὲρ is '*on behalf of*,' i. e. with a view, a benefit for. Christ suffered *for us* and for our *salvation*, ὑπὲρ ἡμῶν and ὑπὲρ τῆς τοῦ κόσμου ζωῆς (John vi. 51), and περὶ ἁμαρτιῶν, 'for our sins,' or 'on account of our sins,' which made it necessary that He should die for us. Cp. Rom. viii. 3 for περὶ, and see for examples of ὑπὲρ, Luke xxii. 19, 20. Rom. v. 6; xiv. 15. Gal. ii. 20; iii. 13; and *Winer*, p. 333.

— ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ] To deliver us from the *present* evil world (*Aug.*) in which we were imprisoned as captives and slaves sentenced to death. His blood was our λύτρον, or ransom, by which we have been redeemed from this bondage. And St. Paul says that this ransom was *given* freely by Christ, and that it was given according to the Father's will. A declaration of the truth against the Socinian allegation that the Doctrine of the Atonement is not reconcileable with Divine Love. See on Matt. xvii. 5; xx. 28; and John x. 17.

Neque Filius se dedit pro peccatis nostris absque voluntate Patris, neque Pater tradidit Filium sine Filii voluntate. Sed hæc est voluntas Filii voluntatem Patris implere. (*Jerome.*)

κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, [5] [c] ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

[6] [d] Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, [7] [e] ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· [8] [f] ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω· [9] [g] ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς

c Rom. 11. 36. & 16. 27. Eph. 1. 12. Phil. 4. 20.
d ch. 5. 8.
e Acts 15. 1. 1 Cor. 11. 4. ch. 5. 15.
f 1 Cor. 16. 22.
g Rev. 22. 18.

— *τοῦ Θεοῦ καὶ Πατρός*] *God who is also our Father* (Phil. iv. 20. Eph. v. 20. *Bp. Middleton* on Eph. v. 5), and is specially our *Father* by the redemption of us His *children* by the blood of His *Son*.

6. *οὕτω ταχέως μετατίθεσθε*] "Miror quòd sic tam citò transferimini." *Tertull.* de Præs. c. 27. Cp. 2 Macc. vii. 24, *μεταθέμενος ἀπὸ πατρίων νόμων*. And on the sense of *ταχέως*, *easily, at once*, see Judges ii. 17, *ἐξέκλιναν ταχὺ ἐκ τῆς ὁδοῦ*.

The sense is, *I marvel that you are shifting* yourselves from God to a different Gospel, and that you are doing this *so quickly* (cp. 2 Thess. ii. 2); that is, without due consideration of what is to be said on the *other side*, and, as it were, on the *first impulse*.

Instead of making a vigorous defence, or calling on me to protect you, you are capitulating immediately, you are revolting from God Who enlisted you at your Baptism as His soldiers under the banner of the Cross, and after this defection you are joining the ranks of the enemy. So *Chrys.*, who says, "The Apostle brings two charges against them—their *change*, and its *suddenness*." Such a change was in character (as *Grotius* observes) with the desultory fickleness which is attributed by ancient writers as a national trait to the race from which the Galatians sprung. See *Cæsar*, Bell. Gall. iv. 5, and the characteristic lines describing their conduct in the battle which decided the fortunes of the world,—

> "Ad hoc frementes *verterant* bis mille equos
> *Galli* canentes Cæsarem."—*Horat.* Epod. ix. 16.

It must be remembered that the Galatians had been converted from *Heathenism* (iv. 8), and that the national superstition of Galatia, the worship of *Cybele*, would predispose them readily to receive *Circumcision* as a rite of religion. See on v. 12.

6, 7. *εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς*] *I marvel that you are so soon revolting to a different Gospel which is not another:* for there are not *two* Gospels of Christ; but one and the same Faith for all.

Ἕτερος is *diverse* in *kind*, ἄλλος is *other* in *number*. Cp. *Tittmann*, Syn. N. T. p. 155; Quod *post* primum Evangelium infertur non jam *secundum* est, sed *nullum*; and see the similar uses of these words ἕτερος and ἄλλος in 2 Cor. xi. 4, which is the best comment on this verse.

— *εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς*] The meaning of this clause has been much controverted. It has been usually rendered, '*except that there are certain persons who are troubling you.*' But this version appears to be incorrect. For

(1) It supposes an awkward ellipse, and does not cohere with the context, and

(2) The definite article *οἱ* prefixed to *ταράσσοντες* shows that '*they who were troubling*' them, are the *subject* of the proposition, and not the *predicate* of it.

The true rendering seems to be this, '*Unless they, who are troubling you, are somebody,*' i. e. are persons of *some substantial* weight and Apostolic authority, with a commission, such as St. Paul himself had, from God; and are not mere usurpers and intruders.

This version is also confirmed by the *Vulgate* and old Latin Version in the *Codex Augiensis*, which have the pronoun *aliqui* here, not *quidam*: "Nisi sunt *aliqui* qui vos conturbant," i. e. unless they who trouble you are *aliqui*, men of authority, true Apostles; and not (as, in fact, these my opponents and your false teachers are) mere unauthorized persons.

St. Paul says that this different Gospel of these false teachers is no Gospel at all, unless *εἰ μή* (forsooth) the false teachers who are troubling you, and whose *will* it is to pervert the Gospel of Christ, are *somebody*: which they are not. Indeed, so far from being *τινές*, men of any mark or likelihood, they are worse than *nobody*; for, by the very fact of their perverting Christ's Gospel, they are *Anathema*, or *accursed*; as he proceeds solemnly to declare twice in *vv.* 8, 9.

Εἰ μή, *unless*, is used by St. Paul, with a tone of irony, in order to introduce an incredible supposition, which he only puts, in order to explode it. So 2 Cor. iii. 1, *εἰ μὴ χρήζομεν συστατικῶν*, unless forsooth *we*, your Apostles, need letters of commendation from you our children!

τινὲς here is emphatic, and is to be illustrated by Acts v. 36, *λέγων εἶναί τινα ἑαυτὸν*, professing himself to be *somebody*, and *Ignatius* (Eph. 3), *οὐ διατάσσομαι ὡς ὢν τίς*, I do not dictate to you, as if I were *somebody*. The present passage is best explained by what St. Paul says below, vi. 3, "If any one imagine himself to be *something* (τι) when he is *nothing* (as these false Teachers, of whom he here speaks, are) he deceives himself as well as others." So τι, '*something* of importance,' 1 Cor. iii. 7; x. 19, and Gal. ii. 6; vi. 15. Compare also the similar use of *τινές* in *Demosth.* c. Mid. p. 582, *πλούσιοι πολλοὶ τὸ δοκεῖν τινὲς εἶναι δι' εὐπορίαν προσειληφότες*, and the Latin *aliquis* and *aliquid* (somebody and something of *note*), e. g. as in *Juvenal*, i. 73,—

> "Aude *aliquid* brevibus Gyaris et carcere dignum,
> Si vis esse *aliquis*;"

and in somewhat a similar sense (ii. 149),—

> "Esse *aliquos* Manes et subterranea regna,
> Nec pueri credunt."

This interpretation renders the sentence clear and coherent. "*I marvel that ye are so soon shifting yourselves to a different Gospel, which is not a second Gospel, unless, forsooth, those persons who are troubling you, and whose will it is to pervert the Gospel of Christ, are somebody. But no: even though we or an Angel from heaven preach to you any other Gospel beside what we preached to you, let him be accursed.*"

7. *θέλοντες μεταστρέψαι*] *willing* to pervert; that is, whose *will* (*θέλημα*) it is to pervert. On the sense of *θέλω* see Philem. 14.

8, 9. *ἀλλὰ καί*] But even *if* these persons were *τινὲς*, *aliqui*, *somebodies*, and not *nobodies*, even *if* they were men worthy of your attention and confidence, I now add (*καί*), that if *I* (an *Apostle* of Christ, *v.* 1, which they are *not*), or if even an *angel* from heaven, or if any one in the world, preach to you, not only a *different Gospel*, but *any thing beside* or beyond what I preached to you, and ye received from me, when I evangelized you, let him be accursed!

Παρὰ = 'præter,' properly *by the side of*,—i. e. not in the same line, but by the side of it, or swerving from it; and thus it expresses difference, whether by *defect* or *excess*. See *Tertullian*, de Præsc. Hær. 6 (who interprets *παρὰ* by *aliter*), and *ibid.* 29, by 'aliter citrà quàm,' and c. Marcion. iv. 4, and v. 2; and cp. as to the use of *παρὰ* Matt. iv. 18; xiii. 4. Rom. i. 25, 26; xiv. 5; and *Winer*, p. 359.

As *Chrys.* and *Theoph.* expound the words, the Apostle does not say, "if they preach things *contrary* to the Gospel and subvert the whole," but "if they preach any thing divergent from what we preached;" even if they make any alteration whatever in it, "let them be accursed!"

A solemn warning against those who (as the Church of Rome does) venture to make any addition to, or to take any thing from, the *Faith once for all delivered to the Saints* (Jude 3).

— *ἀνάθεμα*] See on Acts xxiii. 14. 1 Cor. xii. 3; xvi. 22. *Fritz*, on Rom. ix. 3. and *Trench*, Synonyms, § v. on the distinction between *ἀνάθημα*, a thing offered for *God's honour*, and *ἀνάθεμα*, a thing devoted for *destruction*.

9. *ὡς προειρήκαμεν*] *as we have said before*. Lest any one should suppose that the awful denunciation which I have just uttered against all who make any alteration in the doctrine preached by me, had escaped me in a momentary excitement of passionate indignation, produced by a sense of personal injury, *I solemnly repeat it.* (*Chrys.*)

St. Paul (adds *Chrys.*) grounds his doctrine on the Holy Scriptures of the Old Testament. In the Gospel, Christ had introduced the Patriarch Abraham saying, that if the Jews heard not *Moses* and the *Prophets*, i. e. the Old Testament, neither would they be persuaded though one rose from the dead (Luke xvi. 50).

εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 10 h Ἄρτι γὰρ ἀνθρώπους πείθω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

h Acts 4. 19, 20. & 5. 29. 1 Thess. 2. 4. James 4. 4. i 2 Cor. 12. 19. Eph. 6. 6. Col. 3. 22.

11 j Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· 12 k οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

j 1 Cor. 15. 1, 3. ver. 1. k Eph. 3. 3.

13 l Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

l Acts 8. 3. & 9. 1. & 22. 4. & 26. 9. Phil. 3. 6. 1 Tim. 1. 13.

Thus Christ preferred the witness of the *Scriptures* to that of one from the grave. So Paul here, or rather *Christ Himself*—for it was Christ Who inspired Paul—prefers the testimony of the *Scriptures* to that of an *Angel* from heaven. For angels, though mighty, are servants; but the Holy Scriptures are not the words of servants, but of the Lord of all. (*Chrys.*)

10. Ἄρτι γὰρ ἀνθρώπους πείθω] *Do I now*, when I utter such words as these, *endeavour* (as my enemies tell you I do) *to gain the favour of men?*

On this use of πείθω see Acts xii. 20, πείσαντες Βλάστον, *having made Blastus their friend.*

This question, and what follows—'Do I seek to please men?'—is doubtless an *answer* to *objections* raised against the Apostle by his adversaries alleging that he was *inconsistent* in his practice, and a *time-server*, and a *men-pleaser* (cp. 1 Cor. ix. 22; x. 24. Rom. xv. 1); and that he preached against circumcision, and yet had circumcised Timothy (Acts xvi. 3; cp. below, on v. 11); that he taught that the Levitical Law was abrogated, and yet observed it in *his own person* (Acts xviii. 18).

On such pleas as these, grounded on his preaching and his practice *not* rightly understood, the false teachers asserted that the Apostle, with all his professions of independence, was only an ἀνθρωπάρεσκος, a *men-pleaser*, and was influenced by a love of popularity, and not by a zeal for the truth and for the glory of God.

These and similar objections are tacitly implied in this and other portions of the Epistle, which (it is to be remembered) is of an apologetic character throughout. They account for the mention of many incidents in it, e. g. of the *non*-circumcision of Titus (ch. ii. 2—11), and the Apostle's *opposition* to St. Peter at Antioch; and must be carefully borne in mind in its perusal.

How far St. Paul *made himself all things* to all men, and sought to please all, and how far all ought to imitate him, has been well stated as follows by one of the best expositors of St. Paul's writings;—

St. Paul professeth that he sought to *please all men in all things, not seeking his own profit, but the profit of many* (1 Cor. ix. 20—22). And it was no flourish neither. St. Paul was a real man, no bragger; what he said, he did. He became as a *Jew to the Jews*, as a *Gentile to the Gentiles*; not to humour either, but to *win both*. And at Corinth he maintained himself a long while with his own hand-labour, when he might have challenged maintenance from them *as the Apostle of Christ*. But he would not, only to *cut off occasion* (2 Cor. xi. 12) from those that slandered him, as if he went about to make a prey of them, and would have been glad to find any occasion against him to give credit to that slander;

But what, is St. Paul now all on a sudden become a *man-pleaser?* Or how is there not *yea and nay* (2 Cor. i. 18) with him that he should profess it so largely, and yet elsewhere protest against it so deeply? *Do I seek to please men?* (Gal. i. 10.) No, saith he, I scorn it; such baseness will better become their own slaves,—I am the servant of Christ. Worthy resolutions both, both savouring of an apostolic spirit, and no contrariety at all between them. Rather that seeming contrariety yieldeth excellent instruction to us, how to behave ourselves in this matter of pleasing. Not to please men, be they never so many or great, out of flatness of spirit, so as, for the pleasing of them, either,

First, to neglect any part of our duty towards God and Christ; or,

Secondly, to go against our own consciences, by doing any dishonest or unlawful thing; or,

Thirdly, to do them harm whom we would please, by confirming them in their errors, flattering them in their sins, humouring them in their peevishness, or but even cherishing their weakness; for weakness, though it may be borne with, yet it must not be cherished;

Thus did not he, thus should not we, seek to *please* any man;

But then, by yielding to their infirmities for a time (Rom. xv. 1), in hope to win them, by patiently expecting their conversion or strengthening, by restoring *them with the spirit of meekness* (1 Thess. v. 14. Gal. v. 26; vi. 1) when *they had fallen*, by forbearing all scornful jeering, provoking, or exasperating language and behaviour towards them, but rather *with meekness instructing them that opposed themselves* (2 Tim. ii. 25), so did he, *so should we seek to please all men*, for their profit and for their good. For that is Charity (1 Cor. x. 33. Rom. xv. 2). *Bp. Sanderson* (i. p. 316).

— εἰ ἔτι ἀνθρώπους ἤρεσκον] *if I were yet pleasing* men, as my adversaries allege, I should not have been as I am the servant of Christ. The fact is, as I well know, I am encountering their hatred for the sake of Christ, Whom I serve and Whom I seek to please.

Before ἔτι *Elz.* inserts γὰρ, which is not in the best MSS., and weakens the sense.

The ἔτι, *yet*, appears to intimate, that when he was a rigid observer of the Law, and a persecutor of the Church, he did please men; but now he has renounced all human favour and applause for the service of Christ, for which he has sacrificed all earthly advantages and counts them as loss.

11. Γνωρίζω δέ] *But I certify you.* Having vindicated himself from the charge of *pleasing men*, by denouncing a solemn imprecation on all persons who tamper with the doctrine delivered by him, he now declares that he was not *indebted to men* for that doctrine, but had received it immediately by revelation from *God*.

The MSS. fluctuate between δὲ and γὰρ, and the authorities are almost equally balanced. On internal grounds δὲ seems preferable, as marking a transition.

— οὐκ ἔστι κατὰ ἄνθρωπον] but κατὰ Θεόν. Cp. 2 Cor. vii. 10.

12. οὐδὲ γὰρ ἐγώ] For *neither* did *I* receive it from *man*, nor was I *taught* it at *all*, except &c. See next note.

— οὔτε ἐδιδάχθην ἀλλά] *nor was I taught* it *except* by Revelation. He does not mean that he was *not taught* it, but that he was not taught it by *man*, but by *God*. He was θεοδίδακτος. It is therefore better not to put a comma after ἐδιδάχθην.

This use of ἀλλὰ has sometimes been lost sight of. See Matt. xx. 23, where an important article of doctrine is involved in it. Our Lord there says, "It is not Mine to give (ἀλλὰ) *save* to those for whom it is prepared of My Father." *It is* Mine to give (for I am Judge of all), but *only* to those for whom it has been prepared by My Father.

13. τὴν ἐμὴν ἀναστροφὴν ποτέ] 'conversationem meam aliquando.' *Jerome, Aug.*

— Ἰουδαϊσμῷ] *Judaism*, as distinguished from *Gentilism*. Cp. ii. 14. See *Dean Trench's* Synonyms of N. T. xxxix.

— καθ' ὑπερβολήν] *exceeding other* persecutors in my zeal. See 1 Cor. xii. 31.

— ἐδίωκον—ἐπόρθουν—προέκοπτον] Observe the *imperfect* tenses describing the condition in which he was at that very time when he had his first revelation from Christ; showing that he could not have derived his Gospel from *man before* that time.

He then proceeds to describe what happened to him *after* that time.

14. ζηλωτὴς ὑπάρχων] Compare the report of the speech from St. Paul's mouth from the stairs of the castle at Jerusalem, Acts xxii. 3—5, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ κ.τ.λ.

15 m ᵛ Ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16 n ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

18 o ᵛ Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· 19 p ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 q ᵃ Ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι.

m Acts 9. 15. & 13. 2. Rom. 1. 1. Jer. 1. 5.
n Matt. 16. 17. 1 Cor. 2. 9—13. 2 Cor. iv. 6. ch. 2. 8. Eph. 3. 1, 8.
o Acts 9. 26, 29. & 22. 17, 18.
p Mark 6. 3.
q Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. 1 Thess. 2. 5. 1 Tim. 5. 21. 2 Tim. 4. 1.

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15. *ὁ Θεός*] Omitted by B, F, G, but found in A, D, E, I, K. It marks strongly the contrast between *God* and *man*. He had studiously repeated the word *ἄνθρωπος* no less than six times (*v.* 1. 10 *thrice*, 11, 12), now he passes to speak of *God*. The sense therefore is weakened by the omission.

— *ὁ ἀφορίσας*] *He who set me apart*, an important word in the history of St. Paul. See on Rom. i. 1.

16. *ἀποκαλύψαι—ἐν ἐμοί*] *to reveal his Son in me.* "Revelare Filium suum *in me*, ut evangelizarem eum gentibus." *Iren.* (v. 5), who adds "revelatione ei de cœlo facta, et colloquente cum eo Domino."

A striking contrast. He who had been stricken by blindness as a Persecutor, has now Christ, the Light of the world, revealed in him as a Preacher. He who was himself dark, has become a light to others, a light revealing to them Christ. *S. Jerome* well compares 2 Cor. xiii. 3, *ἐν ἐμοὶ λαλοῦντος Χριστοῦ*. Gal. ii. 20, *ζῇ ἐν ἐμοὶ Χριστός*. So *Chrys.* He does not say, "God revealed His Son *to me*," but "*in* me," showing that he did not learn the Gospel merely by *words* from God, but that he was filled in his heart with the Holy Spirit, so that the knowledge of the Gospel was, as it were, dyed into his inner man. *Chrys.*, *Theophyl.*

The Father revealed the Son *in* me, not in order that the revelation of the light of Christ so kindled in me should be confined to me, but that it should be *diffused* by my preaching to the world. (*Chrys.*) He gave me this grace that I should preach, not the *Law*, but the *Gospel*. (*Theodoret.*)

— *οὐ προσανεθέμην*] 'non retuli,' *Tertullian* (de Resur. 51); 'non acquievi' (*Vulg.*, *Cod. Aug.*, and *Boern.*). *I resorted not*, literally *referred not myself* to them for counsel, guidance, instruction, and assurance. So *Diod. Sic.* xvii. 116, cited by *Mintert*, *προσανατίθεσθαι τοῖς μάντεσι*, and *Lucian* (Jov. Trag. init.), *ἐμοὶ προσανάθου, λάβε μὲ σύμβουλον πόνων*. Cp. ii. 6.

— *σαρκὶ καὶ αἵματι*] *flesh and blood*, as distinguished from spirit and God. Compare our Lord's words, Matt. xvi. 17, *σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι* (addressed to St. Peter) *ἀλλ' ὁ Πατήρ μου*.

May not *St. Paul* be referring here to those remarkable words of our Lord to *St. Peter?*

It was not *flesh* and *blood*, but the *Father* who revealed His Son to *St Peter*, and by him to the world.

So now *St. Paul* says that *God revealed* His Son in him, and he did not commune with *flesh* and *blood* in order to obtain further knowledge.

Does not therefore St. Paul thus intimate (as he was constrained to do by those who placed St. Peter in opposition to him) that *his own* Apostolic privileges and revelations were not a whit inferior to those of *St. Peter?* Cp. 2 Cor. xi. 5; xii. 11. 1 Cor. i. 12.

On the practical duties arising from a consideration of St. Paul's case, as having a special call, see *Bp. Sanderson*, iii. 114.

17. *ἀνῆλθον*] B, D, E, F, G, have *ἀπῆλθον*, which some Editors have adopted; but A, I, K, and the Greek Fathers, have *ἀνῆλθον*, which is preferable as to sense; and *ἀπῆλθον* appears to be only an error introduced from confusion with the word in the following line.

There is a *contrast* between *ἀνῆλθον εἰς Ἱεροσόλυμα* and *ἀπῆλθον εἰς Ἀραβίαν*, which adds much force to the argument. I went not *up* to *Jerusalem*, the Holy City, as I *should* have done *if* I had needed or desired instruction from *man*, but I went *away* into *Arabia*, a heathen wilderness, where I could not expect any *such* instruction, but where I received revelations from *God*.

Hence the Latin Versions (*Vulg.*, *Cod. Aug.*, *Boern.*) have '*veni*' for the former word, and '*abii*' for the latter.

As to the history of this retirement into *Arabia*, see note on Acts ix. 23. The *Arabic* Version here specifies *Balca* as the place of St. Paul's retirement.

18. *μετὰ ἔτη τρία*] *after three years.* On the chronological arrangement of these dates, see above, "Chronological Synopsis" prefixed to the Acts of the Apostles, pp. xxxv. xxxviii.

— *ἱστορῆσαι*] To visit Peter and make his acquaintance. See the illustrations of *ἱστορεῖν*, sometimes applied to a *place*, in *Wetstein's* note. St. Paul went to visit St. Peter, "ut fraternam charitatem etiam corporali notitiâ cumularet" (*Aug.*), and not to *learn* any thing from him (*Primasius*).

He introduces this incident in order to show that he had never known Peter before, and therefore could not have derived any thing from him. At the same time this circumstance indicates that this visit was a spontaneous overture on St. Paul's part, and that he felt conscious that though he had *derived nothing* from the other Apostles, yet that the Gospel he had received from heaven was *perfectly in harmony with* that which was taught by those who were called by Christ upon earth, and that he expects them to *own* him as a brother, as he owns them. In the fulness of this persuasion he voluntarily repaired to Jerusalem in order to visit *Peter*, for whom the *Jewish* Christians, and therefore the Galatians, entertained the highest respect.

— *Κηφᾶν*] So A, B, and *Lach.*, *Sch.*, *Tisch.*, *Meyer*, *Alf.*, *Ellicott*. *Elz.* has *Πέτρον*, which is grounded on good MS. authority, viz. D, E, F, G, K, H, but seems to be a gloss for the less familiar name *Cephas*, which, being the Hebrew form, was more likely to be used by St. Paul in deference to the feelings and practice of the Jewish Christians. But he afterwards used the name *Peter* also (ii. 7, 8), for the sake of his Gentile Readers, and to show the identity of the person who bore these two names.

— *ἐπέμεινα π. αὐτὸν ἡ. δεκαπέντε*] *I abode with him fifteen days.* He thus shows that Peter cordially received him (*Primasius*). Fifteen days; ample time for Peter to have seen what I was, and to have proclaimed me to the world as a deceiver, if the Gospel which I preached was not consistent with his own. Therefore they who cavil at me, involve Peter also in the charge of conniving at error and delusion.

19. *Ἰάκωβον*] *James.* The mention of Peter, one of the *Twelve*, is followed by the words, *other* of the *Apostles* saw I none save *James* the *Lord's Brother*. It seems to be a reasonable conclusion from this passage, that James the brother (i. e. cousin) of our Lord, and Bishop of Jerusalem, was *also* one of the *Twelve* Apostles. James was the son of Cleophas, and his Mother was Sister of the Mother of our Lord (*Theodoret*). Cp. *Euseb.* H. E. ii. 1, and *Bengel* here, and note on Acts i. 13; xii. 17; xxi. 18, and note on Matt. x. 3, and the authorities referred to, in *Ellicott's* note here.

St. Paul shows his *respect* for *St. James* by calling him the *Lord's Brother*, as he had shown his *respect* for *St. Peter* by saying that he himself went up to Jerusalem in order to visit him (*v.* 18).

By these preliminary expressions of reverence for those two Apostles, he wisely guards himself against any imputations on the part of his Judaizing adversaries, that he, a new Apostle, was liable to the charge of disparaging the original Apostles of Christ. And he prepares the way for what he is about to say in the next Chapter concerning his *resistance* to *St. Peter*, and to those who professed to come from *St. James* (ii. 12); and shows that he would not have acted as he did, except under a stern sense of duty.

20. *ἐνώπιον τοῦ Θεοῦ*] "*Jurat* utique; et quid sanctius hâc juratione?" (*Aug.*), who has some excellent remarks here on the true character of an *Oath*, and on the consistency of St. Paul's conduct in this respect with the precept of Christ (Matt. v. 34), as follows: "An oath which cometh *not from the evil* (*ἀπὸ τοῦ πονηροῦ*) of him who swears, but from the unbelief of him *to* whom he swears, is not against our Lord's precept 'Swear not.' Our Lord commands, that, *as far as in us lies*, we should not swear; which command is broken by those who have in their mouths an oath as if it were something pleasant in itself. The Apostle Paul knew our Lord's command, and yet he swore. They are not to be listened to, who say that these speeches of his are

21 r Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει· 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

r Acts 9. 30. & 11. 25, 26. & 13. 1. & 15. 23, 41. & 18. 18. & 21. 3.

II. 1 a Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρνάβα συμπαραλαβὼν καὶ Τίτον.

a Acts 15. 2.

2 b Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.

b Acts 19. 21. Phil. 2. 16.

3 c Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι,

c Acts 16. 3. 1 Cor. 9. 21.

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not oaths. As far as in him lies, the Apostle swears not; he does not catch at an oath with eagerness, but when he swears it is by constraint, through the infirmity or incredulity of those who will not otherwise believe what he says." See note above, on Matt. v. 34.

— ὅτι] 'that,' i. e. I speak in the sight of *God*, who sees *that* I do not lie. He is my witness *that* I speak the truth. A verb of *seeing* is implied in the word ἐνώπιον. Cp. 2 Cor. i. 23.

21. Ἔπειτα ἦλθον] He recites what he *did*, and what God did for him, but he modestly *omits* what he *suffered* for the Gospel in this period, first at Damascus (Acts ix. 22—25), and afterwards at Jerusalem (Acts ix. 26), where see note.

— Κιλικίας] *Cilicia*, his own country, thus showing his sincerity, courage, and love. See Acts ix. 30.

CH. II. 1. Ἔπειτα—εἰς Ἰεροσόλυμα] to the council at *Jerusalem*. See notes on Acts xv. 1, 2, and the *Chronological Synopsis* prefixed to the Acts, p. xxxv. And so *Irenæus*, iii. 13, and *Jerome*, and *Theodoret*, and *Primasius* here, who says that this journey took place "quando de oneribus Legis quæstio mota est."

St. Paul omits all reference to the journey mentioned Acts xi. 30, because he was *not* as yet an Apostle when he made that journey (see on Acts xiii. 1—3), and because his mission on that occasion was only carrying alms to the poor Christians at Jerusalem, and had no doctrinal character. See Acts xii. 25, and cp. *Kitto*, Illustrations, pp. 300—314.

But why, it may be asked, does he not now refer to the decree of this Council on the *non*-obligation of the Gentiles to receive Circumcision (Acts xv. 23—29)?

He himself, in his second Missionary journey, had delivered copies of that Decree to the Churches of Upper Asia (Acts xvi. 4), and these Decrees were relevant to the question treated of in this Epistle; and the concurrence of the Apostles and Elders at Jerusalem in framing that Decree, would appear to have been a conclusive *refutation* of those who alleged, that St. Paul, in *not enforcing* Circumcision on his Galatian converts, had contravened the doctrine and discipline of the Apostles.

The reasons for his silence in this particular may be thus stated;

(1) He had already communicated the *Decree* of that Council to the Churches of Upper Asia, and in all probability to the Galatians themselves. See the narrative in Acts xvi. 4—6, where, after the mention of the delivery of copies of the decree, it is said that they went through the region of Phrygia and *Galatia*.

(2) *After* the promulgation of the decree *St. Peter* had withdrawn himself from the communion of the Gentile Christians at Antioch.

Therefore it might be alleged that St. Peter had seen reason to renounce the opinion enunciated by that Council.

(3) Hence St. Paul passes over the history of the Council, and proceeds to speak of his own conduct to *St. Peter* at Antioch (*v.* 11).

(4) Besides, St. Paul was an Apostle "*not of men nor by men* (i. 1)." He had received the Gospel which he preached by immediate *revelation* from *God*. He claimed to be heard on *this* ground. He showed his own sense of the independence and sufficiency of *his own* mission from God, by waiving all reference in its support, even to the decree of the Apostolic Council at Jerusalem (Acts xv. 28).

— μετὰ Βαρνάβα] with whom he had been on his first missionary journey. See Acts xiii. 4 to Acts xiv. 26. Cp. Acts xv. 12.

— συμπαραλαβὼν καὶ Τίτον] Having taken with me *Titus* also, a *Gentile* Christian (*v.* 3), to Jerusalem.

This is the earliest mention of Titus; and his connexion with St. Paul (as far as Holy Scripture has recorded it) dates from the Metropolis of *Gentile* Christianity, *Antioch*. Cp. note on 2 Cor. viii. 18, and on Titus i. 4.

2. κατὰ ἀποκάλυψιν] by *revelation*. Not therefore by commission only from the Church at Antioch (Acts xv. 2). Another proof of his independence. He would not have submitted his own *revelation* to be called *into question* unless it had been *revealed* to him that he should go up to Jerusalem to the Council, in which the matter under debate was to be deliberated.

The Holy Spirit *revealed* to him His Will that he should go to Jerusalem, *not* in order to *learn* any thing from the other Apostles, but in order to quell and pacify strife, and to promote the cause of the Gospel, and the success of his own ministry. (*Chrys.*)

— τοῖς δοκοῦσι] *those in repute* (τοῖς ἐνδόξοις, *Theophyl.*), Peter, James, and John. See *vv.* 6—9.

— μήπως εἰς κενὸν τρέχω] lest perchance I might be running, or have run to no purpose. Τρέχω is the present *indicative*. Cp. *Green*, N. T. p. 81, and *Peile* here. Κηρύσσω, the present indicative in this verse, confirms this view. *Winer* (p. 448) regards τρέχω as the present *conjunctive*.

Why did St. Paul make this communication to those in repute among the Apostles?

Not from the least doubt or misgiving as to his *own doctrine*, or in order to receive *any greater assurance* as to its truth.

If he had felt any hesitation on this point, he would have resorted to the Apostles for such a confirmation *before*.

Besides, he distinctly says (*v.* 6), that "those in repute contributed nothing to him."

But he communicated *privately* with those of reputation, lest perchance by any *public* altercation between him and them on this fundamental article of the faith (viz. as to the obligation of the Levitical Law) any of his converts might be scandalized, and so his labours *on them be in vain*. Cp. Phil. ii. 16. See *Chrys.* and *Theophyl.* here, who says that he acted thus, ἵνα μὴ στάσις γένηται, καὶ ἵνα ἀρθῇ τὸ σκάνδαλον.

In fact, St. Paul did all that was requisite on *his part* to *obviate* that very result which, unhappily, manifested itself among the *Galatians*, through the evil devices of the *Judaizers*, who endeavoured to bring *his doctrine* into *public* collision with that of the other *Apostles*, and which he subsequently deplores in this Epistle. See below, iv. 11, "I fear you, *lest haply* (μήπως) I have laboured on you *in vain*;" which affords the best philological and dogmatical exposition of the present verse.

By this mention of his *private* conference at Jerusalem with those of reputation, particularly St. Peter, he prudently prepares the way for his subsequent description of the *public* dispute at *Antioch* between himself and St. Peter. He wisely guards himself against the imputation that he had *at once*, and without previous communication, stood up to give a *public* rebuke to that great Apostle (*v.* 11).

St. Paul had abode with St. Peter fifteen days (i. 18). He privately communicated his own Gospel to St. Peter; St. Peter knew therefore *what* that Gospel was. St. Peter had given him the *right hand of fellowship* (*v.* 9), and had agreed that St. Paul should be recognized as the Apostle of the Gentiles, as he himself was to the Jews (*v.* 9). St. Peter therefore had good reason to expect that, after this previous intercourse with him, St. Paul's conduct to him at Antioch would be no other than what it was.

3. οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕ. ὤν, ἠ. π.] Not *even* Titus, the person who came with me from Antioch to Jerusalem, was *compelled* to be circumcised. *Compelled:* by *whom?* By the Judaizers. St. Paul explains that this is the meaning, by saying

d Acts 15. 24.

4 d διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι
τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,
5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου
διαμείνῃ πρὸς ὑμᾶς.

that "he did not give place to *them* even for an hour." See *Augustine* here, who says, "The circumcision of Titus could not be extorted from him by these false brethren,—because they enforced it as *necessary to salvation*, and would have appealed to St. Paul as agreeing with *them if* he had consented to the circumcision of Titus on their terms." Cp. the use of ἀναγκάζειν also in this sense in *v.* 14.

The false brethren hoped to be able to place St. Paul in a dilemma, by *requiring* of him that Titus, his companion, should be circumcised.

If he consented, then they would have had an argument against him, in their appeals to the *Gentile* converts, whom he had received into the Church without circumcision.

If he refused to circumcise Titus, then they would render him obnoxious to the Jews, by representing him as at variance with the other Apostles at *Jerusalem*, who were circumcised, and conformed to the ceremonial law in their own persons, and communicated with those who observed it.

St. Paul therefore states here, that he *refused* to comply with this requisition.

He thus answers those who alleged that he was inconsistent, and practised in *Judæa* what he did *not* preach to the *Heathen*. Cp. v. 11.

He also tacitly justifies himself against the charge of inconsistency in circumcising another person, his other son in the faith, *Timothy* (Acts xvi. 3).

Timothy had been circumcised by St. Paul a little before St. Paul's visit to *Galatia;* and Timothy probably accompanied him as his fellow-labourer in his missionary tour to preach the Gospel to the *Galatians* (Acts xvi. 6). The circumcision of *Timothy* was therefore, probably, well known in Galatia;

Hence the question arose,

If Timothy was circumcised, why not Titus? If not Titus, why Timothy?

St. Paul replies to this question here, "*But not even Titus*, he who was with me at *Jerusalem*, being a *Gentile*, was compelled to be circumcised." I would not consent that he should be circumcised even at Jerusalem. Much less do I consent that you Gentiles in Galatia should be circumcised. I do not consent to your circumcision,—*because* you *are Gentiles*, and because you have embraced the *Gospel*, and because it would be to force you to go backwards instead of forwards, if I compelled you, or permitted others to compel you, to submit to the Levitical Law.

But *Timothy's* case was very different from yours;

As has been well said by *Augustine* (Epist. 82), St. Paul circumcised *Timothy* in order that Timothy's mother and maternal friends might not imagine that St. Paul *detested* Circumcision, as if it were an idolatrous thing; for Circumcision was from God, but Idolatry is of the Devil.

But St. Paul did not circumcise *Titus*, lest he should afford a handle to those who alleged that Gentiles receiving the Gospel could not be saved without Circumcision; and who deceived the Gentile Christians by imputing such an opinion to St. Paul.

4. διὰ δὲ τοὺς παρεισ. ψευδ.] *Titus was not compelled to be circumcised.* I refused to allow that Titus should be circumcised, not because I abhor Circumcision,—for I know it to be from God, and I circumcised Timothy; *but* I refused to allow *Titus* to be circumcised,—not because Circumcision, regarded as an *indifferent* thing, is *destructive* of salvation, *but* (δὲ) *because of the false brethren surreptitiously brought in*, who crept in secretly, *to be spies on the Liberty which we have in Christ Jesus, that they might reduce us to slavery; to whom we gave place by the subjection* (τῇ ὑποταγῇ) which they expected of us,—*no, not even for an hour.*

By this mention of *false brethren surreptitiously brought in*, he clears the holy *Apostles* from the imputation of being supposed to have been parties to such a requisition—after the Council of Jerusalem—as that Titus, a Gentile, should be *compelled* to be circumcised.

Among those false brethren are supposed to have been *Ebion* and *Cerinthus*. See on Acts xv. 1. Cp. 2 Cor. xi. 26.

These false brethren are represented as spies clandestinely introduced into the Christian Church as into a *free city*, and as desirous of finding out some *assailable point*, by which it might be attacked and reduced to *slavery*.

Their point of attack was the Liberty of the Church, and was chosen with great subtlety.

They were at Jerusalem, and had the advantage of all the *Jewish zeal* in behalf of the Levitical Law in their favour.

They imagined that they had St. Paul in a dilemma (see on *v.* 3), and the point they chose was one in which they apprehended no resistance from him.

They desired to *enforce* Circumcision on *Titus*, who was with St. Paul at Jerusalem under his care. But St. Paul resisted this coercion.

And why? Even *because* of these *false brethren*, who would have enforced it. Because they were enforcing it as *necessary to salvation*. On the force of δὲ here see *Winer*, p. 502.

The fundamental principle of the *Gospel* of Christ (as distinguished from the Law of Moses) was at stake.

St. Paul might perhaps have allowed even Titus to receive Circumcision, as a thing *indifferent*, and for the sake of peace and charity. (*Augustine.*)

But these false brethren did not proffer Circumcision as a thing indifferent, but as *necessary*.

If St. Paul had complied with their requisition so enforced, and if he had allowed Titus, who was associated with himself, to receive Circumcision on these terms, he would have fallen into the snare which they laid for him, he would have made himself a partner and a patron of their error, and have disqualified himself for being the Apostle of the *Gentiles*, and for preaching to them the Gospel of Free Grace and of Justification by Faith in Christ without the deeds of the Law (Rom. iii. 28. Gal. ii. 16. Eph. ii. 8. Acts xiii. 39).

Observe therefore the charity and courage of the Apostle.

(1) His *charity*, in circumcising *Timothy* at Lystra, in condescension to the scruples of *weak* brethren. See on Acts xvi. 3.

(2) His *courage* in refusing to circumcise *Titus* at *Jerusalem*, in submission to the requisitions of *false* brethren.

He was not unwilling, in certain cases, and under certain circumstances, even to practise Circumcision, while the Levitical Ritual, which was of God, was still celebrated, and had not been visibly abrogated by its Divine Author, in the sight of the world, as it soon afterwards was, by the destruction of the city and *Temple of Jerusalem*. See on Heb. xiii. 10.

In such cases St. Paul would not be unwilling to conform to Levitical ceremonies as things *indifferent*. And in *all indifferent* things the Law of his teaching, and the Rule of his practice, was Charity.

But in no case would he enforce Circumcision as *necessary*, nor would he ever yield for a moment to others, however numerous and powerful, who would *enforce* it on any as such. He would be tender-hearted to the erring, but he would not make the least compromise with error; and he would make no concession to any who would *impose* their *errors* on others as *terms* of *communion*.

Doubtless the *Miracles* wrought by St. Paul were *seals of his Apostleship* (2 Cor. xii. 12). But assuredly the loving Gentleness, and yet unflinching Intrepidity, the condescending Meekness, and yet uncompromising Zeal, and in all things the consummate Wisdom with which the holy Apostle was enabled to act in the midst of his incessant cares, and on the most critical occasions, and when he stood almost alone, as at Antioch, and when he had a Peter and a Barnabas opposed to him, will afford convincing proofs, that St. Paul was under the abiding guidance of the Holy Ghost, to all those who look back from the present time to the Apostolic Age, and trace the influence of St. Paul's teaching and practice, in the history of the Christian Church, especially in this great question of Justification, and in reference to the true character and office of the Levitical Law.

— ἵνα—καταδουλώσουσιν] So A, B, C, D, E; *Elz.* καταδουλώσωνται. The ἵνα, with the *future*, seems to denote, not only the *purpose* of the act, but also that the act then done was *the means* by which they would then enslave and still desire to enslave. Cp. Eph. vi. 3. Rev. xxii. 14, ἵνα ἔσται. 1 Pet. iii. 1. *Winer*, p. 258.

5. πρὸς ὥραν] *for an hour.* See 1 Thess. ii. 17. 2 Cor. vii. 8.

— εἴξαμεν] *we yielded.* By the change of the number from the singular in *v.* 2 to the *plural* here, and the return to the singular in *v.* 6, he intimates that *Titus* joined with him in this resistance.

— τῇ ὑποταγῇ] *the* subjection which they expected and exacted from us.

6 [e] Ἀπὸ δὲ τῶν δοκούντων εἶναί τι ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει, πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει, ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσ- ανέθεντο. 7 [f] Ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκρο- βυστίας, καθὼς Πέτρος τῆς περιτομῆς, 8 [g] ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, 9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· 10 [h] μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. 11 Ὅτε δὲ ἦλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατ-

e Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wisd. 6. 7. Acts 10. 34. Rom. 2. 11. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
f Acts 13. 46. Rom. 11. 13. 1 Tim. 2. 7. 2 Tim. 1. 11.
g Acts 9. 15. & 13. 2. & 22. 21.
ch. 1. 16. Eph. 3. 8.
h Acts 11. 29, 30. & 24. 17.

Rom. 15. 25—27. 1 Cor. 16. 1, 2. 2 Cor. 8. 1. & 9. 1. Heb. 13. 16. James 2. 15, 16.

Irenæus (iii. 13) and other Greek Fathers consider τῇ ὑποταγῇ as a dative, and so *Tertullian* c. Marcion. v. 3; and *S. Jerome*, "quibus neque ad horam cessimus *subjectioni*," and he explains it, "nec se cessisse *violentiæ*:" and then ὑποταγὴ would mean the subjection which they would have imposed on *us*.

6. Ἀπὸ δὲ τῶν δοκούντων εἶναί τι] Another passage which has been the subject of much controversy.

(1) On εἶναί τι, 'esse *aliquid*,' to be *something*, see *Wetstein* here, and 1 Cor. iii. 7, and note above on i. 7.

(2) But the main difficulty of the paragraph is in the construction of the word ἀπό.

It has generally been supposed that there is an *anacoluthon* or *ellipsis* here, and that some words are to be supplied before ἀπό; and many different methods have been resorted to of supplying the supposed deficiency.

(3) But it is very doubtful whether there is any *anacoluthon* or *ellipsis*.

The Apostle's meaning may be explained as follows: he had just spoken of the *false brethren* who had crept in, as it were, by stealth into the Apostolic company.

He now proceeds to speak of the *sounder* part of the body, *into* which these false brethren had insidiously insinuated themselves.

He does this in general terms, so as to spare (as usual when he can avoid their mention) the *names* of individuals.

(4) Ἀπό is used here paraphrastically, as Acts xii. 1, τινὰς ἀπὸ τῆς ἐκκλησίας. Acts xv. 5, ἀπὸ τῆς αἱρέσεως Φαρισαίων, in the record of this same period to which St. Paul here refers. Compare below, ii. 12, τινὰς ἀπὸ Ἰακώβου. Heb. vii. 13, ἀφ' ἧς οὐδείς, and Heb. xiii. 24, οἱ ἀπὸ τῆς Ἰταλίας.

In these combinations the preposition ἀπό marks the *origin* or *quarter* from which persons come, and sometimes also the *side* on which they stood, as in Latin '*a* parte meâ, tuâ,' &c.

(5) The true meaning of the words therefore is, *But it is no matter to me what sort of persons were from those who seemed to be somewhat*. And the *apodosis* of the sentence is at ἦσαν. The sentence is well rendered by *Vulg.*, i. e. "ab his autem qui videbantur esse aliquid quales aliquando fuerint, nihil meâ interest." See also next note.

— οἱ δοκοῦντες] *For even they themselves who seemed to be somewhat, communicated nothing to me*; 'nihil mihi contulerunt' (*Vulg.*); much less therefore was it any matter to me what sort of persons *they* were who came *from* them. If the *Principals* themselves (οἱ δοκοῦντες) could do nothing to inform me, much less could any Subordinates *from* those Principals (ἀπὸ τῶν δοκούντων) do any thing to enlighten me or to change my resolution. If *James* himself could add nothing to me in conference, much less could any *from* James (*v.* 12).

7. Ἀλλὰ τοὐναντίον] The connexion is this. They who seemed to be, and *were* somewhat, i. e. the *Apostles* at Jerusalem, added nothing to me. No, nor did they profess or pretend to do so. Ἀλλὰ τοὐναντίον, *But on the contrary, James*, and *Cephas*, and *John, who seemed to be pillars, when they saw that I have been entrusted with the charge of preaching the Gospel to the Uncircumcision*, &c., *they gave me the right hand of fellowship*. On the figure of speech in στῦλοι, see *Wetstein*. Cp. Rev. iii. 12, and *Eurip.* Iph. T. 571, στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες.

He here mentions James, and Cephas, and John by *name*, because what he says was *honourable* to them. But when he has to record any thing that is less creditable to any one, he *spares* the *names* of *individuals* even of the *false brethren* (*v.* 4); he practises that Charity which casts a veil over faults, and imputeth no evil (1 Cor. xiii. 5). The *name* of the incestuous Corinthian, who caused so much scandal, and sorrow, and vexation to the Apostle, is not revealed to us.

We may be sure, therefore, from the specification of *St. Peter's name* in his narrative of the contest at *Antioch* (*v.* 11), that there was a *necessity* for such personal commemoration; doubtless, because St. Peter's name was cited by the Judaizers in behalf of their own doctrine and practice.

Perhaps, also, it was mentioned providentially, because some who claim to be successors of St. Peter profess to be above error and beyond rebuke. See the Review at the end of this Chapter.

— πεπίστευμαι] See 1 Cor. ix. 17. 1 Thess. ii. 4. 1 Tim. i. 11.

8. ὁ γὰρ ἐνεργήσας] See the record of this fact publicly announced by St. Paul to the *Apostles* and to the Council at Jerusalem, where they listened to Barnabas and Paul relating what signs and wonders God wrought among the *Gentiles* by them (Acts xv. 4, 12).

10. τῶν πτωχῶν] the poor Christians at *Jerusalem*. See Rom. xv. 26.

It was agreed that *we* should go to the *Gentiles*, but not forget the *Jewish Christians*, who were suffering, and continued to suffer, special hardships on account of their peculiar position, being shunned as renegades by their Jewish friends and relatives. Cp. *Chrys.* here, who refers to 1 Thess. ii. 14 and Heb. x. 34.

The Hebrew Christians were also in an afflicted condition by reason of the Famines, Seditions, and Pestilences which continually ravaged Judæa in the forty years of trial between the Crucifixion and the Destruction of Jerusalem. Cp. on Acts ii. 44; xi. 28, 29. *Euseb.* ii. 8. 26; iii. 6. 8.

— ὃ καὶ ἐσπούδασα] *which I was eager to do*, viz. *this very thing*. 'Quod etiam solicitus fui *hoc ipsum* facere' (*Vulg.*); 'studui' (*Augustine*).

The addition of αὐτὸ τοῦτο brings out the thing recommended more forcibly and emphatically. Cp. *Winer*, pp. 129 and 134.

Well might St. Paul say that he was eager *to do this very thing*. For previously to his Ordination to be an *Apostle*, and when he was only a *Prophet*, about five years before the Council of Jerusalem, he had come up from Antioch with a collection of *alms* for the poor saints at *Jerusalem* from the Gentile City of Antioch (Acts xi. 29; xii. 25).

His subsequent zeal and persevering earnestness in the same labour of love are evident from 1 Cor. xvi. 1—15. 2 Cor. viii. 1—5; ix. 1. Rom. xv. 25, 26. See *Introduction* to this Epistle, § 14—16.

By mentioning his readiness in this matter he shows here—

(1) His fraternal consent and co-operation with the other Apostles;

(2) His love for the *Jewish* Christians, many of whom were unfriendly to him;

(3) That his *non-compliance* with the requirements of the false brethren, who would have enforced the Levitical Law on the Gentiles, was from no lack of charity to them. He would even become a suitor to the *Gentiles* for alms to the *Jews* (cp. 1 Cor. xvi. 16. 2 Cor. viii. 1; ix. 1); and at length he became a victim to the rancour of the Jews when he was engaged at Jerusalem in the act of promoting *this very thing* (Acts xxiv. 17).

11. Κηφᾶς] So A, B, C, and many cursives.

The antiquity of this reading is proved by the opinion of some of the ancients, that the *Cephas* here mentioned was *not* the *Apostle Peter*, but one of the Seventy disciples. See *Clemens Alex.* ap. *Euseb.* i. 12. Cp. *S. Jerome* here, who says, "*Si* propter *Porphyrii* blasphemias *alius* nobis *fingendus* est *Cephas*," &c. But *Tertullian*, in the second century, who often refers to this contest, has no doubt of the identity, e. g. c. Marcion. v. 3, "reprehendit *Petrum*, planè reprehendit, &c., *Petro* ipsi non pepercit."

The reading *Cephas* is more probable on internal grounds, because St. Paul, in recounting a transaction of St. Peter which was of a *Judaistic* character, consequent on the human prejudices incidental to his Jewish birth and education, and not in harmony with the office of a *Christian Apostle*, and which St. Paul would not wish to identify with *St. Peter* as *such*, would designate him

εγνωσμένος ἦν [12] *πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς·* [13] *καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.*

by his *Jewish* name Cephas, and so bury that act in oblivion with that Jewish name, rather than associate that transaction with that name by which he lives in the memory and veneration of the Christian Church—the Gentile name of *Peter*.

In like manner St. Paul's companion, St. Luke, when he has to speak of his brother Evangelist St. Matthew as a *Publican*, calls him, with reverential delicacy, by the name of *Levi* (Luke v. 27. 29), and reserves the name of *Matthew* for the description of his title as an *Apostle* of Christ (Luke vi. 15. Acts i. 13). It is Matthew alone who speaks of "*Matthew* the *Publican*" (Matt. x. 3).

— *εἰς Ἀντιόχειαν*] *to Antioch*. On this visit of St. Peter placed here by St. Paul, in its proper chronological sequence, *after* the Council of Jerusalem, see note on Acts xv. 39.

The mention of the place *Antioch* itself is fraught with interesting reflections; For,

(1) *Antioch* was the *Mother City* of Gentile Christianity. It was to the Gentile World what Jerusalem was to the Jews. See on Acts xi. 26.

(2) It was the place where St. Paul had been ordained to the Apostleship.

(3) It was the starting-place and goal of his Missionary Journeys;

See Acts xiii. 1—xiv. 26, for his first Missionary Journey.

Acts xv. 35—xviii. 22, for his second Missionary Journey.

(4) In *Antioch*, the metropolis of Gentile Christianity, and which was the home of his Missionary life, in that city where the disciples were first called Christians (Acts xi. 26), St. Paul, the Apostle of the Gentiles, who had been ordained there to the Apostleship, stood, almost alone, in the gap, in defence of the Liberty of the Gospel, and on behalf of the saving and sufficient efficacy of Christ's Death, and on behalf of the Gentile World.

— *κατὰ πρόσωπον*] *face to face*. (Acts xxv. 16.)

The taunts of the infidel *Porphyry*, in which also *Marcion* joined (see Tertullian c. Marcion. iv. 3), pointing to this open resistance and public rebuke of one Apostle by another, and the inferences thence deduced by him to the prejudice of the Gospel, unhappily had the effect of inducing some in ancient times to soften down the meaning of *κατὰ πρόσωπον*, so as to make it signify nothing more than a mere external show of resistance,—in fact, a mere compromise, by which, in order to conciliate the Gentiles, St. Paul rebuked St. Peter; and, in order to conciliate the Jews, St. Peter submitted to be rebuked by St. Paul.

This opinion has been for ever exploded, and the important questions involved in it have been clearly elucidated by *S. Augustine*, especially in his correspondence with *S. Jerome* in his 28th and 82nd Epistle, and also in his treatise "De Mendacio ad Consentium," c. 26, Vol. vi. p. 778. *S. Jerome's* replies may be seen *ibid.* Ep. 40. 75.

S. Jerome himself, after having maintained an opposite opinion, frankly acknowledged the superiority of S. Augustine's arguments, and candidly declared, as his final judgment, that St. Peter was resisted and rebuked face to face by St. Paul. Adv. Pelag. i. c. 8. See also *S. Jerome*, in Epist. ad Philemon.: "Quondam Petrum Paulus increpaverat;" and in Jovinian. i. Vol. iv. p. 160: "Petrum reprehendit quod propter observationes Judaicas a gentibus se separaret."

— *ὅτι κατεγνωσμένος ἦν*] *because he was condemned*,—'quoniam *reprehensus erat*.' So, rightly, the Old Latin Version in *Codex Boernerianus*, and *not*, as the *Vulgate* has it, *reprehensibilis*. And the Commentary lately published for the first time by the learned Benedictine *J. B. Pitra*, in his 'Spicilegium Solesmense,' as the work of *S. Hilary*, p. 59, has also *reprehensus*, i. e. 'was condemned;' i. e. condemned by his own *practice*. See Abp. *Whately* (Lectures on the Acts, p. 180), *Meyer*, *Alford*, and *Winer*, p. 307. This is explained by St. Paul in *v.* 14, where he shows that St. Peter was *αὐτοκατάκριτος*, and why. See on *v.* 12.

It has been recently alleged by a learned Expositor as a reason for grave censure of the Christian Fathers, that they try to make it appear that the censure of St. Peter by St. Paul was only an apparent one.

But the fact is, that some most eminent of the ancient Christian Fathers, e. *g.* *Cyprian* and *Ambrose*, maintained, even *before* Augustine, that the censure was *real*; and *since* the age of Augustine (one of the greatest of Christian Fathers), scarcely any Father of the Church has held a contrary opinion.

12. *ἀπὸ Ἰακώβου*] *from James*, the Bishop of Jerusalem: "a Judæa, nam Ecclesiæ Hierosolymitanæ Jacobus præfuit." (*Augustine*.) Cp. Acts xxi. 18, *εἰσῆει πρὸς Ἰάκωβον*. Acts xii. 17, *Ἰακώβῳ καὶ τοῖς ἀδελφοῖς*.

They came *from James*, but it does not follow that James *sent* them with a commission to act as they did. Indeed this is not to be credited, after the speech of St. James at the Council of Jerusalem (Acts xv. 14—21).

But James himself observed the ceremonies of the Levitical Law, and recommended them to the Jewish Christians, even to St. Paul himself *at Jerusalem*, after this time. See on Acts xxi. 23, 24. Cp. *Euseb.* ii. 23.

These persons sent by James were weak brethren, and not yet sufficiently instructed as to the cessation of the Levitical ceremonies. Cp. *Bp. Sanderson* (Prælect. de Conscient. iii. Vol. iv. p. 45), where the subject is admirably treated.

— *συνήσθιεν*] *was wont to eat* with them; he made *no difference* between meats as distinguished by the Levitical Law into clean and unclean. Cp. Acts xi. 2—13, where St. Peter justifies himself for having so done.

Thus Peter openly declared that the Levitical Law was not to be imposed upon the *Gentiles*, and had ceased to be *binding* on himself.

— *ὑπέστελλε*] A nautical metaphor. St. Peter had been, as it were, sailing in company with Gentile partners (*μέτοχοι*, cp. Luke v. 7), and every thing seemed to be peaceable; but some false brethren came from Jerusalem, and he then (as it were) shortened sail and *parted company* from them. On this use of *ὑποστέλλω* and the simple *στέλλομαι*, see on 2 Thess. iii. 6. 2 Cor. viii. 20. Acts xx. 20. Heb. x. 38, 39.

13. *καὶ Βαρνάβας*] *even Barnabas*, my brother Apostle and fellow-labourer in my first mission to the Gentiles. Acts xiii. 2. 4; xiv. 14; xv. 25.

This probably was the first occasion of the difference between St. Paul and Barnabas concerning St. Mark, which occurred soon after this time (Acts xv. 36—40), and which led to St. Paul's association with Silas (*v.* 40), and also with Timothy. See Acts xvi. 3.

This incident shows the insufficiency of *Human Examples* to serve as a *Rule* of *Conscience* and of *Conduct*. St. Paul most justly reproved the unseasonable hypocrisy of his fellow Apostle St. Peter, face to face (as the expression signifies in another place in Scripture, Acts xxv. 16), and he did it *boldly* and *openly*, before all that were present, for this reason more especially,—because by his *example* he had seduced *Barnabas* and the *Jews* of *Antioch* into a mistake, and given a grievous occasion of offence to the Gentile converts, who had so lately received the Christian Faith, to the great hazard and scandal of the Liberty of the Gospel. How insufficient the *examples* of others are, to be the Rule of our own manners and conduct, and how inconsistent it is with the peace and security of the conscience, to defend our own actions by the deportment of others, how pious soever, that have gone before us, will appear in the clearest light from these words (Gal. ii. 13), especially if we inquire into the history they relate to, and consider the full scope and design of them. St. Paul declares that for this fact he reproved St. Peter, and censured him justly, and with more than ordinary freedom; not only because he himself, to the scandal of so many of the brethren, either from too great a desire of obliging, or a fear of giving offence, expressed more favour for the *Jewish* ceremonies than became him; but by his *example* he carried others away into the same hypocrisy, and by the same methods attempted to force the believing *Gentiles*, against their will and their conscience, into the rites of Judaism. *Bp. Sanderson* (Lectures on Conscience, Vol. ii. p. 128. 131. 6th ed. Lond. 1722).

— *συνυπεκρίθησαν—ὑποκρίσει*] This vacillation of St. Peter is called *ὑπόκρισις* by St. Paul, because St. Peter was *not ignorant* that these Levitical Ceremonies were not necessary to the Gentiles, and ought not to be enforced upon them; and that it was his duty to communicate with them, without exacting conformity from them to those ceremonies. He had been taught this by the heavenly Vision at Joppa, on which he himself had acted at Cæsarea (Acts x. 13). He had entertained Gentiles at Joppa (Acts x. 23), and had eaten with them at Cæsarea (xi. 3).

Therefore his defection at Antioch was that of hiding the truth, known to be truth, and of conniving at error, known to be

14 i Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; 15 ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, 16 k εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. 17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο· 18 εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην

i Acts 10. 28. & 11. 3—18. & 15. 10, 11, 19—21, 24, 28, 29.

k Ps. 143. 2. Rom. 1. 17. & 3. 20, 28, 30. & 4. 5, 6, 24, 25. & 5. 1, 2, 8, 9. & 8. 3. ch. 3. 11.

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error. He was therefore *κατεγνωσμένος*. And this his fault was *ὑπόκρισις* in its double character of *dissimulatio* and *simulatio*. As *Augustine* says (Ep. 40), "fallacem *simulationem* Paulus reprehendit." See also below, on *v.* 14, *ἀναγκάζεις*.

14. *οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθ. τ. εὐ. κ.τ.λ.*] *are not walking uprightly according to the truth of the Gospel.*

Ὀρθοποδεῖν is best explained by its opposite *prævaricari*, said properly of those who do not plough in a straight furrow, '*non recto pede, sed variis cruribus*;' and thence applied, in a moral sense, to those who do not walk straight in the path of duty, but *diverge* from the *right line*, especially by collusion; and so is used of *prevarication* generally.

On this use of *πρὸς* see Luke xii. 47, *ποιήσας πρὸς τὸ θέλημα*. *Winer*, p. 361, *Tertullian* c. Marcion. iv. 3, and *Ellicott* here.

The sense is well given by *Vulg.*: "Recto pede incedere ad veritatem Evangelii." Cp. *Horat.* (2 Epist. i. 58): "Plautus *ad* exemplar Siculi properare Epicharmi."

The *Truth* (*ἡ ἀλήθεια*) of the *Gospel* is an expression very familiar with St. Paul describing specially its character as a dispensation of *Grace*, and as distinguished from the Judaistic *error* which he impugns in this Epistle. See Gal. iv. 16. Tit. i. 14.

— Κηφᾷ] So A, B, C (*v.* 11), and so *Scholz.*, *Lach.*, *Tisch.*, *Meyer*, *Alford*, *Ellicott*. *Elz.* has Πέτρῳ. See above, *v.* 11.

— Εἰ σὺ—ζῇς] So א, A, B, C, F, G, and several cursive MSS., and *Origen* and *Vulg.*, and so *Lachm.*, *Meyer*, *Ellicott*. *Elz.* has ζῇς after *ἐθνικῶς*, and the contrast is between the personal practice in ζῇς and that required of others in Ἰουδαΐζειν.

St. Peter lived *ἐθνικῶς* by going in to men uncircumcised at Cæsarea, and eating with them (Acts xi. 3).

— πῶς] The reading of the best MSS. and Editions. *Elz.* has *τί*.

St. Paul did not ask the reason *why*, for he knew well that *no* reason could be given for such coercion, but he asks *πῶς*; *how* is it that *thou* (who wast instructed by a heavenly Vision at Joppa, and who wast enabled by God's grace to admit Cornelius into the Church, and to speak as thou didst at the Council of Jerusalem, and who livest as do the Gentiles), *how* is it that *thou* constrainest the Gentiles to Judaize?

— ἀναγκάζεις] *constrainest them*. How?—by withdrawing thyself from them.

In fact, the refusal of St. Peter to communicate with the Gentiles unless they complied with the Levitical Law, was tantamount to an imposition of that Law upon them as a *term* of *communion*.

If one part of that Law was obligatory upon them, the whole was. If Peter would not communicate with them because they would not observe the Levitical difference between *meats* as a matter of obligation, he could not in consistency communicate with them unless they consented to receive *Circumcision* also as necessary to salvation. He virtually imposed Circumcision on them as a term of communion.

"Paul did not rebuke Peter because Peter observed *in his own person* the traditions of his fathers, which, though *no longer necessary*, were *not as yet hurtful*. But he rebuked him because he *compelled* the *Gentiles* to *Judaize*, which he could not do in any other way than by treating these Levitical rites as if, after the coming of Christ, they were *necessary* to *salvation*.

"This is what the Voice of Truth dissuaded by the Apostleship of St. Paul. Nor was St. Peter ignorant of this verity. But he acted through fear. 'He *feared* them of the Circumcision.'" (*Augustine*, Ep. 40, Vol. ii. p. 127).

See also above on *v.* 13, and *Augustine* says, p. 287, "It was contrary to Evangelical verity to imagine that they who believed in Christ could not be saved without the Levitical ceremonies. This is what they of the Circumcision maintained; against whom the Apostle Paul contended with constancy and valour."

15. *ἡμεῖς*] *we* who are *Jews by nature*, and *not* proselytes (*Chrys.*), and so enjoy great spiritual privileges (Rom. iii. 2), and are not *sinners* of the Gentiles (i. e. sinners in the Jewish sense of the word, see Matt. ix. 10, 11; xi. 19. Mark ii. 16. Luke v. 30. *Augustine*), *but* yet, *since we know that no man is justified by the works of the Law* (nor in any manner) *except through Faith in Jesus Christ; even we believed*, *ἐπιστεύσαμεν* (and professed our faith, see Rom. xiii. 11), *in Christ, in order that we may be justified by Faith in Christ, and not by the works of the Law: because by the works of the Law no flesh shall be justified.*

He says here, *We* are not *sinners* of the Gentiles. But he takes care to state that the Jews *are* sinners also, as well as the Gentiles, and he calls them such (*v.* 17).

On the language and doctrine of this passage, especially as to the sense of the word *justified*, see Rom. iii. 20—28.

17. Εἰ δὲ ζητοῦντες *κ.τ.λ.*] *If we Jews, seeking to be justified by Christ, were also found to be sinners* as well as the *Gentiles* (*v.* 16).

Observe the contrast between *ζητοῦντες* and *εὑρέθημεν*. We *seek* for righteousness, and have been *found* to be unrighteous. We, in and by our very *search* for Justification, have been *discovered* to be sinners. For no one *seeks* to be justified who does *not own* himself guilty. And by *seeking* to be justified by Christ we acknowledge that Christ died for our sins, and thus therefore we are *discovered* to be sinners.

"*Is Christ therefore a minister of sin?*" God forbid that we should dare to say this! Our need of Justification did not *make* us sinners, but *declared* us *to be* sinners. But Christ died to take away our sins, and to reconcile us to God, which the Law could not do. "Ecce quales nos *invenit* gratia Salvatoris, quos nec Lex sanos facere potuit! Quia ergo ex Lege non erat Justitia, ideo mortuus est Christus ut *per* fidem justificentur qui *ex* Lege non justificabantur." (*Augustine*, Serm. 26.)

— μὴ γένοιτο] On this formula, derived from the LXX, it is to be observed that the Septuagint render—

(1) אָמֵן (*Amen*) by *γένοιτο*. See the remarkable instance in Deut. xxvii. 15—18, &c., and passim; and

(2) They render חָלִילָה (*chalilah*), i. e. *absit*, literally *profanum sit*, by *μὴ γένοιτο* (Gen. xliv. 7. 17. Josh. xxii. 29).

Μὴ γένοιτο, something much more than a direct *negation*, such as '*No verily.*' It is a vehement expression of indignant aversion, reprobating and abominating such a notion as that by which it is evoked. And therefore the English *God forbid!* properly understood, i. e. God forbid that any one should so *speak*, is a fit rendering of it.

The formula *μὴ γένοιτο* is used (as *Conybeare* observes) fourteen times by St. Paul (ten times in the Epistle to the Romans, thrice to the Galatians, and once in 1 Corinthians), and is generally employed by him to rebut an objection supposed by him to be made by an opponent, as here.

18. *εἰ γὰρ ἃ κατέλυσα*] God forbid! (i. e. that any one should dare to say that Christ is a minister of sin). *For* (*γὰρ*), on the contrary, *if I build up* again the foundation of the Levitical Law, *which I pulled down, I establish myself a transgressor.*

The Apostle St. Paul, in this speech to St. Peter, courteously uses the *first* person, *I*, instead of the *second*, *thou*: and with that delicate refinement and consummate skill of which he is a master (see on 1 Cor. vi. 12), he leaves *St. Peter* to adopt his words, and to apply them to *himself*.

The speech of St. Paul to St. Peter is continued to the end of this chapter, where it is well observed by *Primasius* (Bp. of Adrumetum in the 6th century), in his commentary, "Hoc totum sub *sud* personâ adversus *Petrum* de *Petro* disputat."

The metaphor here is an architectural one. St. Paul regards himself and the Apostles generally as *builders* of the Christian Church, particularly by their decree at the Council of Jerusalem, and especially *St. Peter*, who was commissioned by a vision from

l Rom. 6. 11, 14. & 7. 4, 6. & 8. 2. & 14. 7, &c. 2 Cor. 5. 15. 1 Thess. 5. 10. m Rom. 6. 6. ch. 1. 4. & 5. 24. & 6. 14. Eph. 5. 2. Tit. 2. 14. n Heb. 7. 11.

ἐμαυτὸν συνιστάνω. 19 [l] ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα Θεῷ ζήσω. 20 [m] Χριστῷ συνεσταύρωμαι, ζῶ δὲ οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 [n] Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

heaven to receive Gentiles into the Church without the imposition of the Law.

He and they had *pulled down* the Judaistic system of Justification grounded on the works of the Law, and imposing obedience to the Levitical Law, as of necessity to salvation, on the Gentiles.

And in the place of that Judaistic system they had built up the structure of Free Grace in Christ, and of universal Justification through Faith in the atoning and cleansing efficacy of His blood shed for the sins of the World.

St. Paul is here replying to those who *alleged* that he had set aside the Levitical Law, and had made himself a *transgressor* of that Law; and that by accepting the Gospel, which by its declaration of universal need of *justification* proclaimed the universality of *sin*, and of free pardon through Christ, he made *Christ* to be a minister of sin.

He declares that so far from this being the case, the fact is that they who *build up again* the Law, do in fact build themselves up to be transgressors.

Observe the word *συνιστάνω*, '*constituo*,' '*colloco*.' In this word he follows up the architectural figure. The Architect would constitute, establish, build up, and display *himself* as a transgressor even of the Law itself properly understood. And why?

(1) Because it is *Christ alone* Who has *fulfilled* the Law; and because it is only by virtue of our being *in Christ*, Who has taken our Nature, and Who has engrafted us by Baptism into Himself, and Who, as our Second Adam and Head, has perfectly obeyed the Law for us, and made an all-sufficient Expiation for our transgressions of the Law, and has paid its penalty for us by His Death, that we are acceptable to God. But if we place ourselves apart from Christ, if we are regarded by God as otherwise than *in Christ*, if we rely for our hope of Justification on our own obedience to the Law, then all our sins rise up against us; we *constitute ourselves transgressors;*

(2) Because the Law itself bore witness, in its Scriptures and Sacrifices, to the universal *sinfulness* of man, both Jew and Gentile (see Rom. iii. 9—31), and to the universal need of a Redeemer, and to the universal provision for Justification by means of the blood of Christ;

(3) Because also the Law, in its own Scriptures and Sacrifices, bore witness to its own *manuductory* and *transitory* character, and to its own future fulfilment in the *Gospel*.

Therefore now that the fabric of the Gospel has been built up by Christ, any one who, in professed zeal for the Law, would impose the Law as obligatory on the Gentiles, would, in fact, pull down the Gospel in order to *build* up the *Law* again on its ruins, and would be rejecting the testimony of the *Law* itself to the Gospel; he would be violating the *Law* itself, he would be building himself up into a transgressor of the Law. See *Theodoret* here, who says, "The Apostle wisely retorts the objection of his opponents. According to them, he who did not maintain the Law transgressed it, but he shows them that now (after the Gospel) it was transgression of the Law to maintain the Law." And so *Chrysostom*, "The Judaizers wished to prove that he who kept not the Law was a transgressor of the Law; but the Apostle shows that he who imposes the Law is not only a transgressor of the Gospel, but of the Law itself, and that he sins against God in endeavouring to reinstate that which has been abolished by Him."

See also the following verse.

19. *ἐγὼ γὰρ διὰ νόμου*] *For I, through the Law, died to the Law, that I might live to God*, and, in saying this of *myself*, I am speaking of thee, Peter, and of the *Apostles generally*, and of *all* true children of the Law who have been brought by and through the Law unto *Christ*, Who is *the end of the Law* (Rom. x. 4). I *died* to the Law even *through* the operation of the Law, which taught me that the Law was designed by God to prepare me for a *new birth in* Christ. Therefore by going back to the Law I should be doing violence to the Law; I should be returning to a state of *death*, from that state of Life in Christ to which I have been brought by the Law. Cp. Rom. vii. 4, *Ye became dead to the Law by the body of Christ.* "Per ipsam Legem veterem ipsi Legi mortuus sum quia ipsa *se cessaturam* prædixit." (*Primasius.*)

The Law has led me to Christ; I obey the Law in coming to Him. (*Theodoret.*) The Law was my *pædagogus* in leading me by the hand, and bringing me, a *child*, to Christ, in order that I might become a *man* in Him (see below, iii. 24). But (adds *Augustine*), "Hoc agitur per pædagogum, nt non sit necessarius pædagogus; sicut per ubera nutritur infans, ut jam non uberibus indigeat, et per navem invehitur ad patriam, ut jam navi non opus sit."

Thus I am brought by the Law to the Gospel, so as no longer to need the Law; and if I remain in the Law I frustrate the Law's own work, which was to bring me to the Gospel.

— *νόμῳ ἀπέθανον*] *I died to the Law.* We must be careful not to pervert this and other like speeches of St. Paul into pleas for Antinomianism.

The Law is to be considered both as a *Rule* and as a *Covenant*. Christ has freed us from the *rigour* and *curse* of the *Law*, considered as a *Covenant*, but he has not freed us from *obedience* to the Law considered as a *Rule*. The Law, as a covenant, was *rigorous*, and under that rigour we are not, now that we are in Christ; but the *Law*, as a *Rule*, is *equitable*, and under that equity we are still.

See *Bp. Sanderson*, iii. p. 295, and cp. below on Rom. vii. 4.

— *ἵνα Θεῷ ζήσω*] I died to the Law *that I should live to God.*

A further reply to those who had alleged that by setting aside the Law the preaching of the Gospel became an encouragement to sin. No. I died to the Law that I might *live to God;* not live to myself and to the world, but live to God and Christ, Who died for my sins, and Who therefore laid me under the strongest constraint to abhor sin, for which He died, lest by sinning I should crucify Him afresh, and therefore he adds as follows:—

20. *Χριστῷ συνεσταύρωμαι*] *with Christ* crucified, *I have been crucified* also (cp. below, vi. 14). I have been crucified to Sin, which crucified Him; and in His Burial and Resurrection represented in my Baptism, I was buried, and I rose again from the death of sin. Yea, even Christ rose in *me*, and liveth *in me*, and quickens me, who have been born into the body of Christ, in order that I may live the life of Christ. See *Chrys.* here, and *Theodoret*, who quotes Col. iii. 5. Rom. vi. 6, and *Augustine* in Ps. cxviii. and Serm. 25.

So far is He from being a minister of sin (*v.* 17), that He has crucified in me my sinful affections and lusts (see v. 24). He has abolished sin in me, and in all who, being baptized into His body, live as healthful and sound members of the same. *Cum Christo confixus sum cruci.* Whoever mortifies his members upon the earth, and is conformed to the death of Christ, he is crucified with Jesus, and has the trophy of his own death affixed to the tree on which his Lord died. (*Jerome.*)

Cp. Rom. vi. 1—23, the best commentary on this passage, and showing how the sketch drawn by the great Apostle in this Epistle to the Galatians was afterwards filled up by the same hand in that to the Romans.

— *ἀγαπήσαντός με*] who loved *me*, i. e. who loves *each* man individually, and *all* universally. *Chrysostom*, who quotes John iii. 16. Rom. viii. 32. Tit. ii. 12.

21. *Οὐκ ἀθετῶ*] A further reply, and something more than a reply, to his opponents;

Having disposed of their arguments against himself, he now turns the controversy back *on them;*

I do not frustrate, cancel the grace of God in Christ (as shown in His dear Son, Who loved us and gave Himself for us) as *you* do, if you rebuild the Law; for if *Justification* is to be sought through the Law, then Christ, Who died for our sins, died without cause,—"gratis, sine causâ." (*Augustine.*) Cp. below, v. 4.

The Death of Christ was *superfluous*, if the Law is *sufficient* for Justification. (*Theodoret.*)

REVIEW OF THE SECOND CHAPTER OF THE EPISTLE TO THE GALATIANS.

THE important circumstances mentioned by St. Paul in this chapter seem to require a special review.

I. St. Paul is relating the incidents of his own life after his Conversion. He states that he came to Antioch, the principal city of Syria, in which the disciples were *first called Christians* (Acts xi. 26).

On the occasion to which he is referring, St. Paul met St. Peter. St. Peter had been warned by a Vision and a Voice from Heaven, not *to regard any man as unclean* (Acts xi. 9): and he had also taken part in the Council of Jerusalem, in which it was decided that *no other burden* should be laid upon the Gentile converts, than that they *should abstain from meats offered to idols, and from blood, and from fornication*; and consequently, that they were not subject to the ordinances of the Levitical Law, which made distinctions between meats, and prohibited the use of some as unclean (Acts xv. 29).

St. Peter, having been thus instructed, came down to Antioch, where he communicated, in the first instance, without scruple, with the *Gentile* converts. He partook with them of the same meats, at the same tables: and thus gave practical proof of his persuasion, that the kingdom of God standeth *not in meats and drinks* (Heb. ix. 10); that the Levitical Law was only *the shadow of the good things to come* (Heb. x. 1); that the *substance is Christ* (Col. ii. 17); that *God is no respecter of persons* (Acts x. 34); that in *Christ Jesus there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all in all* (Col. iii. 11).

But St. Peter was not exempt from human infirmities. Certain *Jewish* Christians came down from Jerusalem to Antioch who were zealous for the Levitical Law, and did not as yet perceive that its office was that of *a schoolmaster, to bring men to Christ* (Gal. iii. 24); and not recognizing this its manuductory and provisional character, were desirous of making it perpetual, and of bringing the Gentiles under its yoke.

Accordingly, they remonstrated with St. Peter for eating with the Gentiles; and their expostulations had too much effect upon him. They induced him to contravene the mandates of the heavenly Vision, and to disobey the edicts of the Council of Jerusalem. He *withdrew himself from the Gentiles, fearing them of the Circumcision* (Gal. ii. 12), and even became a champion of their principles, and endeavoured to win proselytes to their party. As St. Paul expresses it, the other Jews *dissembled with him, insomuch that Barnabas also was carried away by their dissimulation.*

But happily for St. Peter, and for St. Barnabas, and for the Gentiles, and for the Jews, and for the Church at large, there was another Apostle at Antioch, and that Apostle was St. Paul.

If any one had a right to be zealous for the Levitical Law, it was he, who was *a Hebrew of the Hebrews, brought up at Jerusalem, at the feet of Gamaliel, of the straitest sect, a Pharisee* (Phil. iii. 5. 2 Cor. xi. 22. Acts xxii. 3; xxiii. 6; xxvi. 5). The whole bias of his early life had been on the side of the Law. He therefore could not be charged with any prejudice against it. But he had been led by the Holy Spirit to understand its true character. He knew that it was of Divine origin, and that its Divine origin was apparent in its providential arrangements and prospective adaptations and preparatory adjustments to another future dispensation,—to which it was introductory, in which it was to be fulfilled, and by which (as far as its ceremonial ordinances were concerned) it was to be superseded,—the Gospel of Christ.

He knew therefore, that now when the *substance* had been revealed in the Gospel, of which the Law was the *shadow*, those persons who would perpetuate the Law, and make it of universal obligation, did not understand the true nature either of the Law or of the Gospel, but were resisting the will of the One Divine Author of both.

St. Paul therefore did not take *counsel with flesh and blood* (Gal. i. 16). Peter was his friend, Barnabas was his friend, but, still more, Truth was his friend. Christ had said, "*He that loveth father or mother more than me, is not worthy of me.*" And, "*If any man come unto me, and hateth not brethren and sisters, yea, and his own life also, he cannot be my disciple*" (Matt. x. 37. Luke xiv. 26, 27. 33).

St. Paul had been ordained to the Apostleship at Antioch. (See Acts xiii. 1—3.) He could not be unmindful of the solemn trust then committed to him. Filled with the grace of the Holy Ghost then given him, and strong in the cause of God, he did not waver. Though he was deserted by his friend and companion, who had been ordained with him, and though he whom he resisted was one who had received a special blessing from Christ, and though he himself was almost alone, he stood up boldly and publicly in the great city of Antioch, the centre of Gentile Christianity, in the defence of Truth. The false brethren (he says) attempted to *bring us into bondage.* But to them we *gave place by subjection, no, not for an hour* (Gal. ii. 4, 5). And he describes his own conduct in these words: *I withstood Peter to the face because he was condemned. When I saw that they walked not uprightly, I said to Peter, before them all, Why compellest thou the Gentiles to live as do the Jews?* (Gal. ii. 11. 14.)

Thus the courageous Apostle vindicated the cause of Christian Liberty, Christian Truth, and Christian Love. Thus the "Hebrew of the Hebrews," the former Pharisee, stood forth as the advocate of the Gentiles, and rescued them from the bondage which the Jews would have imposed on them.

Thus also he delivered his brother Apostle St. Peter from the sin of making the observance of the ritual Law to be essential to a reception of the Gospel, and of propagating a Judaistic Christianity; or, in other words, he rescued him from the guilt of *enforcing unlawful terms of Church Communion.*

II. We should have a very imperfect view of this History if we omitted to consider the following question;

How did St. Peter receive the rebuke of St. Paul?

Happily, we are enabled to ascertain this fact, by way of inference, as follows:—

At the close of his second Epistle, written shortly before his death (2 Pet. i. 14), *St. Peter* speaks of St. Paul; he there calls Paul his *beloved brother*, and he refers to St. Paul's *Epistles. Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.* St. Peter proceeds to speak of St. Paul's Epistles as *Scripture*, that is to say, St. Peter declares that St. Paul's Epistles were *inspired by the Holy Ghost*; and therefore he acknowledges that *whatever is affirmed* in them is *true.*

We may observe also that the Epistle of St. Peter, where these words occur, was addressed to *Jewish Christians* of Pontus and *Galatia* (see 1 Pet. i. 1 compared with 2 Pet. iii. 1); that is, he was writing to persons of the same class and country as are addressed by St. Paul in his Epistle to the *Galatians*, to use St. Paul's own words, "to the Churches of *Galatia*" (Gal. i. 1, 2).

Now, in St. Paul's Epistle to the *Galatians*, it is asserted that St. Peter was *condemned* (κατεγνωσμένος, ii. 11) in withdrawing himself from the Gentile converts at Antioch. Hence it follows that St. Peter erred. And St. Peter, in referring to this Epistle as *Scripture*, i. e. as the *word of God*, frankly acknowledges himself to have erred. And it reflects no small honour on St. Peter's character that he has referred his readers to the Epistles of his *beloved brother Paul*, and has lauded the *wisdom* of him who censured him openly, and in whose Epistles the occasion of this censure, and the error which called it forth, are described without reserve.

III. This history is also fraught with instruction, in the striking proof it affords of the truth of Christianity.

One of the earliest antagonists of Christianity, Porphyry, who was brought up in the school of Origen, but afterwards apostatized to Heathenism, pointed with contumelious scorn to this passage in the Epistle to the Galatians, as exhibiting two leading Apostles publicly contending with each other. "How could Peter and Paul," he exclaimed, "be Ambassadors of God and Heralds of Peace, since they could not refrain, in the sight of Jews and Gentiles, from passionate altercation[1]?"

But if the Gospel had been a cunningly-devised fable, then a public contest between its two main champions would have greatly damaged it. But from that day it proceeded on its course more gloriously. The great principle of the *saving efficacy of Christ's death*, apart from the deeds of the *Levitical Law*, was now established for ever by the intrepid eloquence of St. Paul.

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[1] *S. Augustine*, ii. p. 254. 257. 297, ed. Bened. Paris, 1838.

Christianity was also seen by Jew and Gentile to be the mother of moral virtues. It was the spirit of holy courage given by the Divine Comforter which emboldened *St. Paul* to rebuke St. Peter in the presence of the Jews. And it was the same Author and Giver of all spiritual gifts Who endued *St. Peter* with patience to hear, with charity not to resent, and with wisdom to profit by the rebuke of St. Paul.

How generous and lovely does his character appear when he speaks of St. Paul as his *beloved brother*, and bears witness to his *wisdom*, and refers to the Epistles of St. Paul, in which his own failing is recorded! Here was a magnanimous use of correction, and a noble recovery from error.

IV. This history also displays the true origin, nature, and use of the Ceremonial Law.

It was a question of great importance and difficulty, How that Law was to be treated by the Apostles?

If the Apostles, who were Jews by birth, had, on their reception of the Gospel, suddenly snapped asunder all connexion with the Levitical ritual, if they had at once renounced all the ordinances of the Mosaic Law, they would have appeared to treat that Law as no better than a *Heathen* system. Thus they would have seemed to place Christ in opposition to Moses, instead of displaying Moses in his true character, as the divinely-appointed Forerunner of Christ. The evils of such a course have been well pointed out by *Augustine*, Ep. lxxxii., who says, "Cùm venisset Fides quæ prius illis observationibus (Legis Mosaicæ) prænuntiata, post mortem et resurrectionem Domini revelata est, amiserant tanquam *vitam* officii sui. Verumtamen, sicut defuncta corpora, necessariorum officiis *deducenda* erant quodammodo ad *sepulturam*, nec simulatè, sed religiosè; non autem deserenda continuò, vel inimicorum obtrectationibus tanquam canum morsibus projicienda. Proinde *nunc*, quisquis Christianorum, quamvis sit ex Judæis, similiter ea celebrare voluerit, tanquam sopitos cineres eruens, non erit pius deductor vel bajulus corporis, sed impius sepulturæ violator."

Augustine has thus pointed out the way to the true view of the Legal Ceremonies in their different stages—

1. *Before* the Gospel, as *viva sed non vivifica*.

2. *After* the Gospel, but before the destruction of the Temple, as *moribunda, sed non mortifera*.

3. After the destruction of the Temple and diffusion of the Gospel, as *mortua et mortifera*.

But if the *Apostles* had treated the Levitical ceremonies as *deadly*, they would have armed the Gentiles with hatred against Judaism, and have riveted the Jews in their prejudices against Christianity. The Apostles would then have been like *Marcionites* and *Manichæans*, instead of being preachers of the Same Everlasting Word Who spake first from Mount Sinai in the Law, and afterwards from Mount Sion in the Gospel.

Here then were dangers on the one side:

There were no less perils on the other;

If, after the consummation of the Law in the Death, Resurrection, and Ascension of Christ, the Apostles had continued constantly and uniformly to observe the Rites of the Levitical Dispensation, and had enjoined them *as necessary* to be observed by the Gentile converts, they would have laid a heavy burden upon them, and have led those converts to imagine that there was a saving virtue in those Rites; they would have induced them to place confidence in them, and have impaired the efficacy of the Cross of Christ.

St. Paul was enabled by God to steer, wisely and charitably, a middle course between these two extremes. He gave public practical testimony to the Jews that he did *not condemn* the Ceremonial Law. He circumcised Timothy, whose mother was a Jewess (Acts xvi. 1). He performed the vow of a Nazarite at Cenchreæ (Acts xviii. 18). He purified himself according to the Law at Jerusalem (Acts xxi. 24; xxiv. 18).

By complying thus far with the ordinances of the Ritual Law he showed his countrymen that he concurred with them in regarding it as of *Divine origin*.

But he had something else to teach them. They were now to learn that though the Ritual Law *was of Divine origin*, it was *not* of *perpetual obligation*; and that though it was *perfect* (as every thing from God is) in its *tendencies*, it was *imperfect in itself*; and that it had now found its proper end in that to which it tended, and which *is perfect in itself*. Those Levitical tendencies were now evolving themselves, like swelling germs of spring, into the spiritual fruits of the Gospel; and they were to be treated tenderly, and not to be rudely shattered as unripe buds by a boisterous gale, but to be nurtured by the soft and vernal breezes of Christian love, till they should set and ripen in vigorous maturity on the sacred tree of the Church, now about to expand itself in full majesty and beauty.

But St. Paul took good care that no one should mistake the foliage and flowers of the Law for the ripe fruit of the Gospel. He did *not censure* St. Peter for *observing Jewish* ceremonies in his own person, but he blamed him for *imposing those ceremonies* as *terms of communion* on others. He rebuked St. Peter for separating himself from the Gentile converts, who did not observe those ceremonies. For this cause he *withstood him to the face*; and not only by words, but by deeds he asserted the truth. He did not compel Titus, a *Greek*, to be circumcised (Gal. ii. 3). He ate and drank with the Gentiles, who made no distinction between meats. He arraigned those who regarded circumcision as *necessary*. He charged them with vitiating the Gospel. *If ye be circumcised*, he said, that is, *if* ye be circumcised in the belief that Circumcision is necessary and efficacious to salvation, *then Christ shall profit you nothing* (Gal. v. 2). If ye *rely* on the *ritual ceremonies of the Law*, then ye deprive the sacrifice of Christ of its due honour; ye virtually deny that His sacrifice is *alone* meritorious and satisfactory to God, and is a plenary propitiation for the Sins of the whole world. Ye rob yourselves, therefore, of pardon and grace; *for if Righteousness come by the Law, then Christ died in vain* (Gal. ii. 21).

Thus we may recognize in this history a clear exhibition of the true nature of the Law as preparatory to the Gospel, and the Gospel as the *completion* of the Law; and the Cross of Christ as the only cause of our Justification with God.

V. St. Paul's example on this occasion is instructive in another view. He did not at once renounce the Jewish ceremonies. He even on some occasions complied with them. His maxims were, *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. vi. 2).

Though I am *free from all men* (he says) *yet made I myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the Law, as under the Law, that I might gain them that are under the Law: to them that are without the Law, as without the Law (being not without law to God, but under the Law to Christ), that I might gain them that are without Law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some* (1 Cor. ix. 19—22).

Thus by complying, under certain circumstances, with the Levitical ceremonies, which had then become matters of indifference, and might be practised as such, while *the Temple was yet standing*[1], and while the true nature of the Gospel was not yet fully proclaimed, St. Paul set a noble example of Christian condescension, Christian prudence, and Christian love.

But having done this, he would not proceed further. He would not go on with St. Peter to *enforce* those Levitical ceremonies as *terms of communion*. When St. Peter withdrew himself from the Gentile converts, St. Paul withdrew himself from St. Peter. He deserted St. Peter when St. Peter deserted the truth. He withstood him to the face *because he was condemned*. He rebuked him for *not walking uprightly*; and St. Peter had the wisdom and magnanimity to profit by the rebuke of St. Paul.

St. Paul then here teaches to be tolerant in *indifferent* things,—that is, things which are neither commanded nor forbidden by lawful authority,—and to condescend with Christian gentleness to the infirmities of the weak, but *never to surrender* a fundamental *principle* of Truth.

He teaches that nothing is more cruel than that self-styled charity which patronizes popular fallacies, and surrenders unpopular truths; that nothing is more intolerant than that self-styled toleration which caresses falsehood, and nothing more illiberal than that self-vaunting liberality which deals out errors as a boon; and that he only is truly charitable who speaks the *truth in love*; and that he is really liberal who rescues the erring from his error.

VI. This history is also important in another respect.

In the chapter before us it is stated by St. Paul, that St. Peter in withdrawing himself from the Gentiles at Antioch *walked not uprightly*, and that he was *condemned*.

This Epistle of St. Paul is part of *Canonical Scripture*; that is, it was *inspired* by the Holy Ghost. Whatever therefore is asserted in it is *true*. It is *undeniable*, therefore, that St. Peter *erred*.

This error, be it observed, was in a matter of vital importance; it concerned the essence of Christianity.

It it clear therefore that *St. Peter* was *not infallible*.

In making this avowal, we are not to imagine that *the Epistles* of St. Peter, which are contained in the *Scriptures* of

[1] See below the quotation from *Hooker* in note on Heb. xiii. 10.

the New Testament, are in any way blemished with the least flaw of error.

Those Epistles were dictated *through* St. Peter *by* the HOLY GHOST; and they have been, and are, received as divinely-inspired Scripture by the consentient voice of the Universal Church of Christ, which is His Body, and in which His Spirit dwells. A fallible mortal was their penman, but the Spirit Who guided him was infallible.

The fallibility of the *workmen* who were employed in writing the Scriptures, and the *perfection* of the *work* itself, constitute a proof that the workmen were instruments, and that the work itself is not of man, but of God.

St. Peter then was not infallible, and the Holy Spirit who *is* infallible, speaking by the mouth of St. Paul in Canonical Scripture, affirms that St. Peter erred in a matter of faith and practice.

The particular form of St. Peter's error was this. In contravention of the true nature of the Gospel, and in opposition to a declaration which he himself had received in a vision from heaven, and in contradiction to the decree of the Council at Jerusalem, a decree which he himself had aided in framing, he withdrew himself from the Gentile converts, and required from them an observance of the ritual Law.

He thus, as far as he was able, *imposed* upon them *unwarrantable terms of Church communion.*

It was on this account that his brother Apostle, St. Paul, *resisted* him *openly*, and gave him a public rebuke.

The Bishop of Rome professes to be the Successor of St. Peter. In virtue of this alleged succession, he affirms himself to *be infallible.* On the same ground he claims to be the Supreme Governor of the Church; and he asserts that he is irresponsible, that he can give laws to the world, and may not be resisted by any[3].

Let us grant, for argument's sake, that the Bishop of Rome *is* successor of St. Peter;

But St. Peter himself was not infallible. The Holy Ghost in Scripture says St. Peter was *condemned*, that he *walked not uprightly.*

Next, St. Peter was not irresponsible. He was openly resisted, he was publicly rebuked by St. Paul.

St. Peter did not give laws to the Church. He did not claim *dominion over her faith* (2 Cor. i. 24). He did not act *as a Lord over God's heritage* (1 Pet. v. 3). No. Like a wise and charitable man, he listened to the reproof of his brother Apostle; he *thanked* him for his rebuke, and, almost with his dying breath, he referred to the Epistles of St. Paul, in which that rebuke is contained, and he acknowledged them to be Holy Scripture inspired by the Holy Ghost (2 Pet. iii. 15, 16).

The mode in which St. Peter erred at Antioch was, as has been said above, by *imposing unjustifiable terms of communion.* Notwithstanding the warning and instruction given by this example of St. Peter, the Bishops of Rome have erred in the same manner, though in a far greater degree. They have invented articles of doctrine contrary to the Word of God; they have framed and promulgated one very recently[4],—that of the sinlessness, original and actual, of the Blessed Virgin,—and they require all men to accept those articles at their bidding, on pain of everlasting damnation.

St. Peter was betrayed into an error, but he speedily *recovered* from it; and he blessed St. Paul, who rebuked and retrieved him.

But the so-called successors of St. Peter have persisted in imposing unscriptural terms of communion for more than a thousand years.

Nor is this all. Instead of confessing their errors, and instead of thanking and blessing those who have charitably pointed out those errors, and have laboured to bring them back to the Truth and to Christ, they have driven them from them, they have loaded them with contumelies and curses[5], and they have denounced them as heretics, and schismatics, and rebels; and they have declared to them and to us, that if we do not renounce our faith, and embrace their dogmas, we are no better than heathens, and cannot be saved[6].

Thus then the present chapter of this Epistle to the Galatian Churches, is fraught with Divine instruction to all in every age of the Church. St. Paul has solemnly declared with a reiterated warning, in this Epistle, that *if any man*, or even *an angel from heaven, preach any thing besides* the Gospel, which he preached and the Church received from him, he is to be accounted as anathema (Gal. i. 8, 9). They who imitate the Apostle in his zeal, his prudence, his wisdom, his courage, his charity, will share with him in his victory, through the power of Christ which strengthened him, and will strengthen them; and they, through Christ's merits, will be joined together hereafter to the company of Apostles, and Evangelists, and Saints, and Martyrs, in which St. Paul and St. Peter are, and to which all will come who tread in their steps.

III. [1] [a]Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος; [a] ch. 5. 7.

CH. III. 1. Ὦ ἀνόητοι Γαλάται] *O foolish Galatians*,—foolish as *children*. See next note, and *v.* 3.

This bold language of reproof, in an Epistle sent to be circulated and read in the Churches of Galatia, affords a striking proof of St. Paul's consciousness of his own Divine mission and authority. And the preservation, and general reception, and universal dissemination of this Epistle, as *divinely-inspired Scripture*, is a strong testimony of, and tantamount to, a public recognition of that authority on the part of the primitive Churches, and of the Universal Church of Christ.

This testimony will appear still stronger, when it is borne in mind that this reproof, though addressed to the *Galatians*, yet was also no less a rebuke to the large and powerful contemporary party of Judaizers who had beguiled the Galatians and others into this *foolishness*. Cp. note below on Tit. i. 12, Κρῆτες ἀεὶ ψεῦσται. — ἐβάσκανεν] 'fascinavit,' *bewitched*. Βάσκανος is, properly, one who is supposed to bewitch by the influence of an *evil eye*, particularly of *envy* and *jealousy*. Cp. *Schol. Theocr.* v. 13; vi. 39; and *Virgil*, Eclog. iii. 103, "Nescio quis teneros *oculus* mihi fascinat agnos." *Ælian*, H. A. i. 53, βασκάνων ὀφθαλμοὺς φυλάττεσθαι.

Hence the word βασκαίνω was applied to describe the operations of Envy, which seem to be designated by 'the *evil eye*' in Matt. vi. 23; xx. 15. Cp. *Horat.* (1 Ep. xiv. 37),

> "Non isthic *obliquo oculo* mea commoda quisquam
> Limat;"

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[3] The following are statements of their own claims, made by Bishops of Rome in their own words:—

Pope Gregory VII.—"Solus Romanus Pontifex jure dicitur Universalis. Unicum est nomen in mundo, Papæ, videlicet. Sententia illius a nomine debet retractari; et ipse omnium solus retractare potest. Romana Ecclesia *nunquam erravit*, et *nunquam errare poterit*." These and other like assertions of Pope Gregory will be found in the Annals of Cardinal Baronius ad A.D. 1076, Vol. xi. p. 634, ed. Colon. 1609.

Pope Innocent III., A.D. 1198 (Decret. Greg. ix. lib. iii. tit. viii. c. 4).—"Secundum plenitudinem potestatis, de jure possumus contra jus dispensare."

Pope Boniface VIII., A.D. 1294.—"Subesse Romano Pontifici omni humanæ creaturæ *pronunciamus omnino esse de necessitate salutis*." Extrav. Com. i. tit. 8, cap. i. p. 1159, ed. Lips. 1839.

Pope Leo X. says, in his Bull, "Exurge, Domine," A.D. 1520 (in Bullario Romano V. p. 491, ed. Rom. 1743), "Docuissemus eum luce clarius, Romanos Pontifices in suis canonibus et constitutionibus quas mordere nititur *nunquam errâsse*, quia juxta Prophetam nec in Galaad resina nec medicus deest" (Jer. viii. 22). And he declares it heretical to say that the Pope cannot constitute *articles of faith*—"*statuere articulos fidei*." Ibid. p. 489.

[4] Dec. 8, 1854.

[5] *e.g.* in the Bull "in Cœna Domini," iterated by more than twenty different Popes. It will be found in the Roman Bullarium, iv. p. 118, and *Streitwolf*, Libri Symbol. Eccl. Cath. ii. p. 355.

[6] In the creed of Pope Pius IV., professed with an oath by all Roman Ecclesiastics, that none can be safe who do not believe it.

b Acts 2. 38. & 8. 15. & 15. 8. Eph. 1. 13.
c Heb. 6. 4—6. & 10. 32—39. 2 Pet. 2. 20—22. 2 John 8.
d Acts 14. 3, 9, 10. & 19. 11, 12. Rom. 15. 19. 1 Cor. 1. 4, 5.

2 [b] Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;
3 Οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;
4 [c] Τοσαῦτα ἐπάθετε εἰκῇ, εἴ γε καὶ εἰκῇ;
5 [d] Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

The Ancient Glossaries interpret *βασκαίνειν* by *φθονεῖν*. And this meaning is doubtless intended here.

For it must be remembered, that one of the strongest motives of the Judaizers to enforce the Levitical Law on the Galatians and other Gentile Christians, was *Envy*.

They were jealous of the communication of the privileges of the Gospel to the *Gentiles*, without *previous* conformity to the Levitical Law. Our Lord had prophetically described their feelings and practice, in the character of the *Elder Brother* in the Parable of the Prodigal Son (see on Luke xv. 28), and the Apostle of the Gentiles often adverts to it. Hence *Chrys.* interprets *τίς ἐβάσκανε* here, by *τίς ἐφθόνησε;* 'who *envied* you?' And *S. Jerome*, citing the passage of Virgil above quoted, observes, that the *evil eye* of Envy was supposed to be particularly injurious to the young; and therefore the word was applicable to the 'teneros agnos' of the Apostle, viz. to the Galatians as newly converted—his *lambs in Christ*.

The comment of *Primasius* deserves mention here, as preparing the way for the true exposition. "Quis vos *fascinavit?* Quis vobis *invidit?* In Græco significantius ponitur *βάσκανος*, *fascinator*. Dicitur fascinus propriè *infantibus* nocere, et ætati parvulæ." He then quotes *Virgil*, as above: "Quomodo ergo tenera ætas noceri dicitur fascino, sic etiam Galatæ, in Christi fide nuper nutriti. Quis *vos* fascinavit quibus tantum manifesta est passio Christi, me prædicante, ut eum ante *oculos* vestros pendere putaretis?"

After *ἐβάσκανε* *Elz.* adds *τῇ ἀληθείᾳ μὴ πείθεσθαι*, which words are not found in the best MSS. and Editions. *S. Jerome* testifies that they were in some copies in his days, but not in *Origen's* MSS., and that he therefore did not insert them in his Latin Version. They are, doubtless, an explanatory gloss, derived from v. 7.

— *οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος*] *before whose eyes Jesus Christ was plainly written in you, crucified.*

Remark the order of the words, which may be an aid in clearing up the sense of this difficult passage.

I. It is to be explained by reference to the words which precede it,—

Who *bewitched* you with *his* envious *eye*,—*you*, who had Jesus Christ plainly written before *your own eyes*, in you; and who therefore ought to have been proof against his bewitching influence?

This being borne in mind, we may next observe,

II. That the sentence seems to contain a double allusion;

(1) To a Heathen practice.

(2) To a Jewish one.

(1) To a Heathen practice. In order to guard *children*, and even grown-up persons, against the influence of the *evil eye*, certain objects were attached to their persons, as *amulets* (called *περίαπτα*, *περιάμματα*), being tied round them. See *Ernesti* on *Xenophon*, Mem. Socr. ii. 6, 3, and the Commentators on *Virgil*, Eclog. vii. 25—27, "Baccare *frontem* cingite," &c.

This practice is still retained in Greece and Italy; and it is worthy of remark, that certain *scrolls* of portions of the *Scriptures* are sometimes used for this purpose, which are visibly *forewritten* (*προγεγραμμένα*) to guard the wearer against the *evil eye*. Cp. *Bingham* (Antiq. xvi. 5), who says that "many Christians made use of charms and amulets, which they called *periammata* and *phylacteria*, pendants and preservatives. These were made of ribands with a *text of Scripture*." See *Conc. Laodic.* Can. 36. And *Chrys.* (Hom. 73 in Matth.) speaks of women who made *phylacteries* of the Gospels to hang about their necks. And see *Basil*, in Ps. 45. *Epiphan.* Hær. 15, de Phariseis.

(2) To a *Jewish* practice.

The Jews were commanded to have certain precepts of Scripture, as it were, written before *their eyes*. See Deut. vi. 8: "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." See also Exod. xiii. 16, and Deut. xi. 18.

Interpreting this precept literally, the more rigid Jews, such as the Judaizers of Galatia, wore, accordingly, certain texts of Scripture upon the forehead, *between the eyes*. These texts were Exod. xiii. 1. 10, 11—16. Deut. v. 4—9; xi. 13—21. See *Jahn*, Archæol. Bibl. § 319. And they derived their Hebrew name from this circumstance. These parchment scrolls of Scripture, thus bound between the eyes, were called *φυλακτήρια*, preservatives, *amulets*. See on Matt. xxiii. 5.

(3) These considerations may enable us to explain St. Paul's meaning as follows;

O foolish Galatians,—foolish as *children*,—who was it that *bewitched you* with his evil eye of jealousy? who envied you the liberty of Christ, and desired to spoil you of it? who beguiled you, my little children (Gal. iv. 19), whom I was rearing up as a father into men in Christ? who beguiled you back into Judaism, with its rites and ceremonies and external observances? Your false teachers who so deal with you, would have written and bound before your eyes the scrolls of the Law; they would have laid upon you its outward fringes and phylacteries, and thus would have entangled you in bondage. Who *envied* you the liberty of the Gospel, which I, your Apostle, preached to you? who bewitched you, *before* whose eyes was written and bound by me, as *your true scriptural scroll*, your frontlet of Faith, your *Spiritual Phylactery*, CHRIST CRUCIFIED; and who had, as I thought, thus been guarded by me against all the envious fascination of your spiritual enemies?

Let us now consider the remainder of the sentence;

— *ἐν ὑμῖν ἐσταυρωμένος*] *ἐν ὑμῖν* is omitted by some MSS., and rejected by *Lachm.*; but is rightly retained by *Tisch.*, *Meyer*, *Ellicott*, *Alford*.

It is to be explained from the considerations just stated;

The *Phylactery*, which was written and bound by me *before your eyes*, was not an *outward* one, on your forehead,—like that of your Judaizing deceivers,—but it was an internal one, *ἐν ὑμῖν*, *in* your *hearts*,—a frontlet between the *inner eyes* of your Faith; it was Jesus Christ *within* you, and that *crucified*.

The words *ἐν ὑμῖν*, *in you*, derive additional light from what he had just said, *ζῇ ἐν ἐμοὶ Χριστὸς*, *Christ* liveth *in me* (ii. 20).

2. *τὸ Πνεῦμα ἐλάβετε*] *Received ye the Spirit from the works of the Law*, or *from the hearing of Faith?*

Did the spiritual gifts then bestowed upon you in your baptism, in the speaking of tongues, proceed from any words of the Levitical Law, and not from the hearing of Faith; from the hearing, not only of the outward ear, but from the inner hearing, the spiritual hearkening, of Faith? Cp. *Theodoret* and *Chrys.*

Ἀκοή is not *passive* here; it does not mean the *thing heard*, the *κήρυγμα*, or Gospel; but it is the spiritual faculty and function of hearing; and *ἀκοὴ πίστεως* is the *hearing ear* of Faith, which listens attentively to the command of Christ, "He that hath ears to hear, let him hear." So *ἀκοή*, *ear*, Matt. xiii. 14. Mark vii. 35. Luke vii. 1. Acts xvii. 20; xxviii. 26. 1 Cor. xii. 17. Heb. v. 11. Cp. note on 1 Thess. ii. 13.

3. *Οὕτως ἀνόητοί ἐστε*] *so foolish are ye?* These sentences are like so many *aculei*, darted rapidly forth in a volley from the heart of the Apostle, in the vehement emotion of his indignation and love. Each of them contains a separate argument, and affords matter for special consideration. They are therefore printed separately.

4. *Τοσαῦτα ἐπάθετε εἰκῇ*] *suffered ye so many things in vain?* Ye suffered afflictions for the *Gospel*, and not for the Law. If now ye go back to the Law, these sufferings will have been in vain. But if ye go forward in the Gospel they will not be in vain, but will lead you to glory. Will you allow any to take away from you your heavenly crown? *Theodoret*, *Jerome*, *Chrys.*

— *εἴ γε καὶ εἰκῇ*] *If really even in vain.* If, which I cannot imagine possible, ye even allow your sufferings to have been wasted on nothing; which will not be the case if you return, as I trust you will, to a better mind. *Chrys.*, *Bp. Fell.*

5. Ὁ *ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα κ.τ.λ.*] A return to the argument in *v.* 2. *He who ministereth to you the Holy Spirit, and worketh wonders within you* (viz. Almighty God), *does He do it* as a fruit growing *out of the Law*, or of the hearing of Faith?

On your conversion to Christ, God gave you *extraordinary*

6 [e] καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
7 [f] Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 8 [g] Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραάμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. 9 Ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.
10 [h] Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· γέγραπται γάρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. 11 [i] Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. 12 Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
13 [j] Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν

e Gen. 15. 6. Rom. 4. 3. James 2. 23.
f Rom. 4. 11, 12. 16.
g Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. Acts 3. 25.
h Deut. 27. 26. Jer. 11. 3. Ezek. 18. 4. Rom. 3. 19, 20. & 6. 23.
i Hab. 2. 4. Rom. 1. 17. & 3. 20. ch. 2. 16. Heb. 10. 38.
j Deut. 21. 23. Rom. 8. 3. 2 Cor. 5. 21.

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gifts (χαρίσματα), tongues, &c., and He is ever bestowing upon you *ordinary graces*, love, joy, the fruits of the Holy Ghost, and thus He has sealed your profession of Faith. But He never operates in this marvellous manner on any who rest their hopes of salvation on the Levitical Dispensation, apart from Christ.

Thus, by His own working within you, He testified to you that Justification is to be sought and obtained by Faith in Christ, and not by the deeds of the Law.

6. *καθὼς Ἀβραάμ*] An answer to a supposed objection, viz.

How can it be said that Justification is never given by God except as a fruit of Faith in *Christ?*

Was not the Patriarch *Abram* justified?

Yes, but it was by *Faith*, as the *Law* itself testifies. (Gen. xv. 6.) There is but one way of Justification to any, viz. by Faith in Christ; and all who are justified, are justified in this way. See Acts iv. 12. Heb. xiii. 7, 8.

Abram believed in Christ *to come;* you believed in Christ *having come*. The seasons of the Church vary, but not her Faith. See *S. Aug.* Tract. in Joann. xlv. iii. p. 2131, "Ante adventum Domini Nostri Jesu Christi, quo humilis venit in carne, præcesserunt justi, sic in Eum credentes *venturum*, quomodo *nos* credimus in eum qui *venit*. *Tempora* variata sunt, non *Fides*. Diversis quidem temporibus, sed per *unum fidei ostium* videmus ingressos." See also *S. Aug.* ii. pp. 415. 420, and *S. Irenæus*, iv. 5. 4, who says, "*We*, having the same faith as *Abraham* had, and bearing the cross as Isaac did the wood, follow Abraham." For mankind had already been taught in Abraham to follow the Word of God—Christ. Abraham in his Faith followed the command of the Word of God. He with a willing mind gave up his only-begotten son as a sacrifice to God, that God might be pleased to give up His own Only-begotten as a sacrifice for our redemption. Thus Abraham, who was a Prophet, and who saw in the Spirit the *Day of Christ* (John viii. 56) and the dispensation of His Passion, by Whom (viz. Christ) he also, and all they who *believe as he believed*, would *begin* to be saved, greatly rejoiced.

The Faith of the holy men of the *Ancient* Church, *before* the coming of Christ, is clearly expressed by the father of the Baptist in Luke i. 68—79, and in the Song of Simeon, Luke ii. 25—32. See also below on Heb. xi. 19, and the Essay in *Bp. Barlow's* Remains, p. 582—592, "*Patres* sub antiquo fœdere per *Christi mortem* salutem sunt consecuti," and the XXXIX. Articles, Art. VII., "Both in the Old and New Testament everlasting life is offered to mankind *by Christ;* wherefore they are not to be heard which feign that the Old Fathers did look only for *transitory promises*." In the words of *Hooker* (i. ii. 4—8), "The Invisible Church consisteth only of *true Israelites, true sons of Abraham*, true servants and saints of God."

— *ἐλογίσθη—δικαιοσύνην*] See on Rom. iv. 1—11, where the argument is expanded.

7. *Γινώσκετε*] 'Cognoscite,' *Iren.* iv. 21, but he has 'cognoscitis,' v. 32. The former, *Know ye*, is preferable; and so the *Vulgate*, and *Syriac* and *English* Versions, and *Ellicott*.

— *οἱ ἐκ πίστεως*] they who spring (*ἐκ*) out of *Faith*, as their *root*, as opposed to those who are *ἐκ νόμου*. See on Rom. iii. 26; iv. 14. 16; v. 1; x. 6, and below, *vv.* 8, 9. 12. 22. 24, and who springing *out of it*, depend *on it* (a common sense of *ἐκ*, see *Winer*, p. 329), and bring forth fruit *from* it.

8. *τὰ ἔθνη*] the *Gentiles*, emphatic: an answer to another objection tacitly supposed; that though *Abraham* was justified by faith, yet, as he was the Father of the *Jews*, the *Heathen* had no right to expect to be justified as *he* was.

This objection is likewise answered by the Apostle from the *Law* itself (Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4), proclaiming that, not the *Jews* only, but *all Nations*, would be blessed in him. And therefore all, of *whatever* nation, who *believe* as he did, are justified with *the believing Abram* (*σὺν τῷ πιστῷ Ἀβραάμ*). See *Irenæus*, iv. 21.

10. *Ὅσοι γάρ*] A new argument.

Not only does Justification (i. e. *acquittal* with God) *not* come from the Law, but they whose works spring out of the Law as *their root*, are under a *Curse:* for the Law requires *perfect* Obedience, and denounces malediction on those who do not *continue* in *Obedience* to *all* the commandments of the Law (Deut. xxvii. 26. Cp. *Surenhus.* p. 569), a condition which no one has ever fulfilled, as the Book of the Law itself declares, which pronounces *all* men to be sinners. See the quotations from the Old Testament cited by the Apostle in Rom. iii. 10—19. And therefore the Old Testament (to which the Judaizers themselves appeal) points *not* to the *Law* as affording any hope of Justification to man, but expressly declares that the *just shall live by Faith*, or, as the Hebrew literally signifies, the just shall live by *his faith* (Habak. ii. 4. See on Rom. i. 17); whence it is evident that *ἐκ πίστεως* is to be construed with *ζήσεται* and not with *δίκαιος*.

— *ὅτι*] Not in *Elz.*, but in the best MSS. and Editions.

— *Ἐπικατάρατος*] The Law itself declares that "*Cursed* is every one that continueth not in *all things* which are written in the Book of the *Law* to do them."

It may be objected—

Was not therefore the Law an evil, inasmuch as *no one could obey* it in all things, and inasmuch as it declares all to be *cursed* who do *not obey* it?

No. The Law was *holy, just, and good* (Rom. vii. 12). It did not *make* men to be accursed, but it *showed all men* to be *sinners* (see on Rom. v. 20; vii. 7—13), and therefore under a *curse*, and liable to *death*, the *wages of sin*.

It proved, therefore, that they must look elsewhere for help, and not to themselves. The Law corrected their pride and self-sufficiency, and demonstrated their need of a Redeemer whose sacrifice for sin was pre-announced in the Scriptures of the Old Testament, and was prefigured in all the Ritual of the Law; and thus the Law itself prepared the way for the Gospel.

And all the holy men who lived before the Law (such as Abraham), and under the Law (as David), were candidates for a *blessing*, and were not subject to a *curse*, *because* they *did* look for justification to Him Who was promised even to Adam after the Fall (Gen. iii. 15). See above on *v.* 6, below on *v.* 21.

12. *ὁ ποιήσας*] he who *performed* the Law shall live in it. See Levit. xviii. 5, where the original signifies, "which things if a man do, he shall live by them." Whence the Jewish Rabbis argued that the Law offered *life*. True: but it did not *give* the *grace* to *do* those things which were requisite to attain life; and it pronounced that he who did *not do* them was under a *curse* (Deut. xxvii. 26. Cp. *Surenhus.* p. 572). Ἄνθρωπος is added in *Elz.* after *αὐτά*, and is in LXX, but not in the original Hebrew, nor in A, B, C, D*, F, G** here, and is rejected by *Griesbach, Scholz., Lach., Tisch., Meyer, Ellicott, Alf.*

13. *ἐξηγόρασεν*] *redeemed us from* or *out of*. The aorist is important to be observed, as intimating that the Redemption was effected by *one act*, i. e. by the shedding of His Blood, paid as the *price* (*τιμὴ, λυτρόν*) of our ransom, when He became a curse for us by dying on the *cross*. See 1 Pet. i. 18, 19. 2 Pet. ii. 1. Rev. v. 9. *Bp. Pearson* on the Creed, Art. X. p. 680, note.

— *ἡμᾶς*] *us*. Limited to the *Jews* by some Expositors;

But this seems to be a defective view of the sentence.

It is true that the Moral Law, as promulgated by *Moses* to the *Jews*, obliged *them* in a special manner, even by that peculiar promulgation. But that promulgation was in fact only a re-

κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,
14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν
ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

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publication of the *original* principles of Morals, and primitive *Natural* Law, which oblige, and always have obliged, *all Mankind*. See on Rom. v. 13.

And as Disobedience to God's Law subjects him who disobeys to a curse, and as no man has perfectly fulfilled the *moral* Law, given *before* the Sinaitic dispensation, and coeval with man's very existence, therefore *all* Mankind are by nature, as well as by the express declaration of the Levitical Law, under God's malediction.

Besides, in the ages which intervened between the publication of the Law and the Gospel, the Moral Law of the Decalogue being up to that time the *only written* Revelation of *Moral* Law, *that Moral Law* obliged *all* to whom it was made known, and all were bound to accept it, with all its *commands* to *obey*, and all its *denunciations* for *disobedience*.

Consequently St. Paul here, in quoting Deut. xxvii. 26, recites the words thus, "Cursed is *every one* who continueth not in all that is written in this Book of the Law to do them."

Therefore Christ by His death redeemed *all*, and *not the Jews only*, from the curse of the Law.

Therefore, in saying that Christ redeemed *us* from the curse of the Law, St. Paul means that He redeemed the *Gentile Galatians* as well as *himself;* that He redeemed *all* mankind, even Abraham himself and the Patriarchs who lived *before* the Law was given.

This is the language of Christian Antiquity; see *Justin Martyr* (Dialog. c. Tryph. capp. 94—96), who says that "all mankind was liable to the curse according to the Law of Moses, which says, 'Cursed is whosoever,' &c. (Deut. xxvii. 26)." The Father of all willed that His own Anointed should take on Himself the Curse due to all Mankind, well knowing that He would raise Him from the Dead.

Why, therefore, do ye Jews speak as if He were cursed, and not rather weep for yourselves who crucified Him?

S. Jerome also says here, "*Patriarchas* de maledicto legis redemit Christus;" and *Theodoret*, "When *all* were under the curse of the Law, Christ redeemed us from it." And so *Primasius*, "Redemit *nos* Christus de maledicto legis, quod peccantibus constitutum est."

This is also the language of our own best Divines;

Christ hath redeemed *us* from that general curse which lay upon all men for the breach of any part of the Law, by taking upon Him that particular curse which underwent a certain punishment of the Law (Deut. xxi. 23). *Bp. Pearson* on the Creed, p. 39.

To which may be added the following clear statement:—

The Law of Moses, as a Rule, only showeth us what is good and evil, what we are to do, and not to do. *He hath shewed thee, O man, what is good, and what doth the Lord require of thee* (Mic. vi. 8), without any condition annexed, either of reward if we observe it, or of punishment if we transgress it;

But the Law, as a *Covenant*, exacteth punctual and personal *performance* of *every thing* that is contained therein, with a condition annexed of God's acceptance, and of blessing if we perform it to the full, but of His wrath and *curse* upon us if we fail in any thing;

Now, by reason of transgression, *we* having *all* broken that Covenant, the Law hath its work upon us, and involveth us *all* in *the curse* (Gal. iii. 10); so as by the covenant of the Law *no flesh living can be justified* (ibid. 11);

Then cometh in Christ, Who, subjecting Himself for our sakes to the *Covenant* of the Law, first fulfilleth it in His own person, but in our behalf as our surety, and then disannulleth it, and instead thereof establisheth a *better covenant* for us (Heb. viii. 6), even the covenant *of Grace*. So that now as many *as believe* are free from the *Covenant* of the *Law*, and from the *curse* of the Law, and set under a *covenant* of *Grace*, and under promises of Grace.

There is a translation of the *Covenant*, but what is all this to the *Rule? That* still is where it was, even as the nature of good and evil is still the same as it was. And the Law, considered as a *Rule*, can no more be abolished or changed, than can the nature of good and evil be abolished or changed.

It is our singular comfort then, and the happiest fruit of our Christian Liberty, that *we* are freed by Christ, and, through faith in Him, from the *Covenant* and *Curse* of the *Law;* but we must know that it is our duty, notwithstanding the Liberty that we have in Christ, to frame our lives and conversations according to the *Rule* of the Law, which, if we shall neglect under the pretence of Christian Liberty, we must answer for both, both for *neglecting our duty*, and for abusing our Liberty. *Bp. Sanderson* (iii. p. 295). See also below on 2 Cor. v 21.

— *γενόμενος ὑπὲρ ἡμῶν κατάρα*] *Having become a curse for us.*

Two Curses pronounced in the Law are here referred to by St. Paul.

1. "*Cursed* is every one that continueth not in all things written in this book to do them." Deut. xxvii. 26, LXX.

2. "*Cursed* is he that hangeth on a tree." Deut. xxi. 23, LXX. Cp. *Surenhus.* p. 572.

All mankind was liable to the former curse.

How was it to be removed?

(1) He who was to *remove* it must not himself be *liable* to it. He who was to be a substitute for the *guilty* must himself be *innocent*. He who was to suffer in the stead of the *disobedient* must himself be *obedient* in all things.

(2) He who was to be the substitute for *all* must have the *common nature* of *all*. He must *not* take the *person* of one individual man (such as Abraham, Moses, Elias), but He must take the *nature* of all, and sum *up all mankind* in himself.

(3) He who was to do more than counterbalance the weight of the *sins* of *all* must have *infinite* merits of *His own*, in order that the Scale of Divine Justice may preponderate in their favour. And nothing that is not divine is infinite. In order, therefore, that He may be able to *suffer* for sin, he must be *human;* and in order that He may be able to take away the sins of all, and to *satisfy* God's Justice for them, He must be *Divine*.

(4) In order that He may remove the *curse* pronounced in the Law of God for disobedience, He must undergo that *punishment* which is specially declared in that Law to *be* the *curse* of God.

(5) That punishment is "hanging on a tree." *That* is specially called in the Law "*the Curse* of *God*." Deut. xxi. 23.

By undergoing this curse for us, Christ, He Who is God from everlasting, and Who became *Emmanuel*, God with us, God in our flesh, uniting together the two Natures—the Divine and the Human—in His One Person,—Christ Jesus, redeemed us from the Curse of the Law. As *Chrys.* says here, *οὕτως τὴν κατάραν δεξάμενος τῆς κατάρας ἐξήλλαξεν*. Thus, having accepted the Curse, He liberated us from it.

This passage of St. Paul must be read with reverential caution, lest we fall into the *Marcionite* heresy (revived in part by the *Socinians*), which imputes vindictive injustice and cruelty to the Divine Author of the Law, in laying a curse on the innocent and holy Jesus dying for us on the Cross, and thus endeavours to bring the Old Testament into antagonism with the New. See *S. Jerome* here, who says, "Subrepit in hoc loco *Marcion* de potestate Creatoris, quem sanguinarium infamat, et vindicem, asserens nos redemptos esse per Christum, qui *alterius boni* Dei filius sit." Cp. *Tertullian*, c. Marcion. v. 3.

In order to avoid this deadly heresy we must bear in mind *what* it was in Christ that was the object of God's malediction.

He was made or *became* a *curse* for us; But how?

Not in His *Divine Nature;* for in *that* He did not *suffer*. Not in His spotless Holiness and perfect obedience; for in that He was *blessed*, and *most* blessed in His *death*. And therefore at His glorious Transfiguration Moses and Elias, the Representatives of the *Law* and the *Prophets*, spake specially of His *Death*, and the heavenly Voice came then from God the Father, "This is my *beloved* Son, in Whom I am *well pleased*." Luke ix. 35. Matt. xvii. 5.

What then was it in which He became a curse? In that *mortal* nature in which He *died;* that is, in *our* nature. And whence was its mortality? From *Sin*. It was the *penalty* of the *sin* of Adam. The *malediction* of that penalty it was (says *Augustine* in his exposition here) which our Lord took on Himself when He bare *our sins* in His own body on the tree (1 Pet. ii. 24), "Non ergo *contumelia* in *Dominum* putanda est, quod *maledictus* est appellatus qui pendet in ligno." For (as *Augustine* well adds) no one would be startled by this saying, When Christ died, Death was cursed; and what was it but the *Death* of Christ which hung on the Tree, in order that *by dying* He might *conquer Death?* That was cursed which was also conquered.

See also *Primasius* here, who well says, "Reum non facit pœna sed causa. Christus, cui non erat causa crucis et maledicti, pro nobis maledictum subiit, quia omnes rei eramus mortis, et

15 [k] Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

k Rom. 6. 19. 1 Cor. 15. 32. Heb. 9. 17.

debiti ligno, quia maledicti, quippe qui non permansimus in omnibus quæ scripta sunt in libro Legis. Utrumque enim Lex eadem scripserat Maledictum."

So again, if we were to say that, when He was crucified, *Sin* was cursed, who would be staggered? And what was it that hung on the tree? The Sin of our Old Man, the First Adam? Whence the Apostle did not hesitate to say that God *made Him to be sin for us, who knew no sin* (2 Cor. v. 21), in order that He might *condemn sin* (Rom. viii. 3), and so our old man be crucified with Christ, that the body of sin might be destroyed, that we might not serve sin (Rom. vi. 6).

It was therefore *Mankind*, summed up in Christ, that was *under* the *Curse* when He hung upon the Tree, in order that He might redeem Mankind *from* the *Curse*.

The Word *became Flesh* (John i. 14). and by becoming flesh without sin, took on Him the curse due to sinful flesh. He became a curse, in order that in Him, the promised Seed of Abraham, all nations might be for ever blessed. See *v.* 14.

The reasoning of the Apostle of the Gospel had already been visibly represented by Moses under the Law.

Moses was commanded by God to make the serpent of brass, and to set it up on a pole, in order that it might heal those who were bitten by the Serpents of fire. Num. xxi. 9.

The *Serpent* was the *cause* of Man's fall and death. Fitly then was the Serpent reared on the pole as an emblem of Death. In that type of the brazen serpent Christ hung on the Cross. Who (says *Augustine*) would be perplexed by the words, *Cursed* is the *Serpent* that hangeth on the Tree? And yet the Serpent on the Tree prefigured Christ on the Cross; as Christ Himself has taught us (John iii. 14), as Moses lifted up the Serpent in the wilderness, so must also the *Son of Man* be *lifted* up, that whosoever believeth on Him should not perish, but have *everlasting life*.

God forbid that we should imagine that when Moses lifted up the serpent on the pole as a figure of Christ he did this in *dishonour* to Christ. No; he recognized in Christ on the Cross mankind saved, as he saw in the serpent on the cross mankind healed.

Therefore let us not wonder that by a Curse He overcame the Curse, Who conquered Death by Death, and Sin by Sin, and the Serpent by the Serpent. He triumphed over all these by the Cross.

And may we not say that the Second Adam at His Death made the Curse to recoil on the Serpent who was cursed at the fall of the First Adam (Gen. iii. 14)? For then the Devil was caught in his own snare. Then Satan was crucified. He was put to open shame. He hung nailed to the Cross. Christ spoiled and triumphed over him in it (Col. ii. 15, see note). Then the Serpent of *fire* was lifted up on the pole; then, in the fullest sense of the words, was fulfilled the Scripture, *Cursed* is he that hangeth on a Tree.

One of the main practical inferences from these truths may be stated as follows:—How much reason have we to *abominate our sins*, which were the principal causes of the Crucifixion of Christ! *He was delivered for our offences* (Rom. iv. 25. 2 Cor. v. 21). They were indeed the traitors which, by the hands of Judas, delivered Him up. *He that knew no sin was made sin for us*: that is, was accused, was condemned, was executed *as a sinner* for us. It was therefore *we* who by our sins did impeach Him; the Jewish priests were but our advocates; we by them did adjudge and sentence Him. Pilate (against his will and conscience) was but our spokesman; we by them did inflict that punishment on Him, the Roman executioners were but our agents therein. *He became a curse for us* (Gal. iii. 13); that is, all the mockery, derision, and contumely He endured did proceed from *us*. The Jewish people were but proxies acting our parts; our sins were they which cried out *Crucifige* (crucify Him, crucify Him), with clamours more loud, and more effectual, than did all the Jewish rabble. *He was wounded for our transgressions, He was bruised for our iniquities* (Isa. liii. 5). It was they, which by the hands of the fierce soldiers, and of the rude populacy, as by senseless engines, did buffet and scourge Him; they, by the nails and thorns, did pierce His flesh and rend His sacred body: upon them, therefore, it is most just and fit that we should turn our hatred, that we should discharge our indignation. *Dr. Barrow* (Sermon on the Crucifixion, Vol. iv. p. 593).

— Ἐπικατάρατος—ξύλου] From Deut. xxi. 23. See the foregoing note.

(1) Observe the wonderful providence of God, so ordering the circumstances of Christ's Death, that though the power of life and death had been then taken away by the Romans from the Jews, and therefore it was not probable, humanly speaking, that He should suffer *any punishment* at their hand according *to their Law*, yet it was so disposed that He suffered precisely *that death* which was declared in that *Law* to have in it the particular characteristic to which the *Curse* belonged, namely, that of *hanging on a tree*. And the Jews themselves to this day *fulfil* the prophecy written in their Law concerning Christ, to which St. Paul here refers, even when they think to cast on Christ the greatest ignominy, as they do when they call Christ by the very name used by Moses קלוי (*talui*) Deut. xxi. 23, and call Christians עבדי התלוי "the servants of the hanged one," as *Trypho* the Jew objects to *Justin Martyr* (Dialog. 32), "Your Christ was so disgraced as to be subjected to the lowest *curse* (τῇ ἐσχάτῃ κατάρᾳ) of the Law of God, for He was *crucified*." See the answers of *Justin Martyr*, ibid. c. 94—96, and *Bp. Pearson* on the Creed, Art. IV. p. 392, and note.

(2) The Christian rejoices in this reproach as a proof of the truth of the Gospel, and as an assurance of the blessings derived from the death of Christ. "Ille pependit in *ligno* ut peccatum quod nos commiseramus in ligno scientiæ boni et mali, ligno deleret appensus." The second Adam hung on the tree in Calvary, in order that by hanging on the tree He might abolish the sin committed by us in the first Adam, when he ate of the fruit of the tree of good and evil in Paradise. He was *made* a *curse* for us ('*factus*, non *natus*') that the blessings promised to Abraham might be poured forth by Him on the nations, and the promise of the Holy Ghost might be fulfilled in us, through faith in Him like the faith of Abraham.

(3) Hence an ancient Father argues the necessity of Christ's Death, and the propriety of the manner of it, i. e. by *crucifixion*, "For if He came to bear the curse to which we were subject, how could He have become a curse for us unless He had died by that death which is cursed, and so declared to be in Scripture, i. e. by crucifixion? For it is written, *Cursed is every one that hangeth on a tree*."

Since also the Lord's death is the ransom for all, and by that death the wall of partition is broken down, and the Gentiles are called to God, how could He so well have called us unless He was crucified? For there on the Cross He extends His hands to all, and calls all; as He Himself says, "When I shall be lifted up, I will *draw all* men to Myself." John xii. 32. See on Eph. iii. 18. *Athanasius* (de Incarn. § 24, p. 55).

(4) Another remarkable conformity of the *prophetical* reference in Deut. xxi. 23 to Christ, may be here noticed.

It is there declared that the person executed by *hanging* on a tree should not remain *all night* on the tree.

But, humanly speaking, it was very unlikely that Christ, being crucified, should be *taken down* at all from the tree, and much more on the day of the crucifixion.

For crucifixion was a *Roman* punishment, and part of its enormity and ignominy was that the bodies of those who were crucified *remained* to be devoured by *fowls of the air* on the cross. Hence "Non pasces in *cruce corvos*." *Horat.* 1 Ep. xvi. 48. Cp. *Juvenal* xiv. 77.

So it would have been with Christ crucified, if Divine Providence had not intervened to order all things in the Crucifixion so that all the Prophecies concerning it might be fulfilled, even by the hands of those who crucified Christ.

If He had been crucified on some ordinary day, and not on the day before that great High Day, the Sabbath of the Passover, the Jews *would* have been *as eager* that He should *remain* on the Cross, for the contumelious derision of Him and His Gospel, and for the terror of His disciples and friends, and for their own triumph, as they were earnest with Pilate that He should *not remain*, but be *taken down* from the Cross. (John xix. 31.)

Thus, in crucifying Him, and taking Him down from the cross, they proved unconsciously that He whom they crucified is the Messiah, and that it was He Who, bearing the curse of the Law, has taken away that curse from all who believe and obey Him.

15. κατὰ ἄνθρωπον] *according to man*, i. e. by a familiar illustration taken from *human* affairs, and *not* from *divine* things. *Chrys.*, *Theodoret*. Cp. Rom. vi. 19.

— ὅμως] *even*. See 1 Cor. xiv. 7. *Winer*, p. 489.

— ἀθετεῖ ἢ ἐπιδιατάσσεται] *cancels, or adds new codicils* to his *will*, or new conditions to his *covenant*. Διαθήκη may mean either. See on Matt. xxvi. 28. So the Rabbis acknowledged. See authorities in *Wetstein*. Cp. Heb. ix. 16.

Ἐπιδιατάσσεται is rendered by *superordinat* by *Tertullian*

16 [1] Τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός.

17 [m] Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 [n] Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

19 [o] Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστιν.

1 Gen. 12. 7. & 15. 5. & 17. 7. & 22. 18. ver. 8.

m Gen. 15. 13, 16. Exod. 12. 40, 41. Acts 7. 6.

n Rom. 4. 13, 14. & 8. 17. Heb. 6. 12—15.

o Deut. 5. 5. John 1. 17. Acts 7. 38, 53. Rom. 4. 15. & 5. 20. & 7. 8.

(c. Marcion. v. 4), where he expounds this passage, and refutes the Antinomian objections of Marcion, who tampered with it.

16. *οὐ λέγει καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, κ.τ.λ.*] It has been alleged by some modern Expositors that this is a mere play upon words, and a Rabbinical sophism.

Let us examine the Apostle's argument. God made two promises to Abraham and to his *seed*,

(1) I will give the land (the promised land, the type of the heavenly inheritance) to thee and to *thy seed* for ever. Gen. xiii. 15. See also Gen. xii. 7; xv. 18; xvii. 8.

(2) I will establish my covenant between me and thee, and *thy seed* after thee, in their generations, for an everlasting covenant, *to be a God unto thee*, and to *thy seed* after thee (Gen. xvii. 7. 9), and I will be their God.

Now what the Apostle observes here as remarkable is, that Almighty God, in promising these blessings to Abraham's posterity, always uses a *singular* noun, seed, זֶרַע (*zera*), *semen*, and *never* a *plural*.

His argument therefore is, that the promise is made to the progeny of Abraham, not *scattered* in a plurality of families, but collected *into one*. The promise is made to the *seed*, not as *dispersed* and *disseminated* (which it is the characteristic of *seed* to be, and which the very *name* of seed *implies*), but as united, as one.

If it be objected (as it is by some) that it was not according to the genius of the Hebrew language to use זְרָעִים (*semen, seed*) in the *plural* number, then it may be replied,

(1) That this is not strictly true. See 1 Sam. viii. 15, where the plural occurs. And the word is sometimes used in the *singular* for an individual person, Gen. iii. 15, where it is spoken of *Christ*; and cp. *Surenhus.* p. 574.

(2) Almighty God in delivering this promise to the Father of the faithful, was not tied to the use of any particular word, and therefore not of the word *seed*, but might have said to Abraham that He would give the promised blessing to him and to all his *descendants*.

But He always uses the word *seed*. He chose to use a word which is almost always *singular*; and the Apostle thence argues that He marked the *oneness* of the seed, and infers that there is a Divine meaning in this use.

What, then, is that meaning?

He declares it to be this, that they to whom the promise is made in Abraham were to have a certain *unity*, although they were to be as *numerous* as the *stars* of *heaven* and as the *sand* of the *sea shore* (Gen. xv. 5; xxii. 17; xxxii. 12), that they could not be counted for multitude, and yet be only *as one*.

This seemed a paradox, yet this has been punctually fulfilled;

It has *not* been fulfilled in the *literal Israel*. The Jews *are* scattered abroad like seeds in an innumerable plurality in all parts of the world. The very name given in the Apostolic Age (see on John vii. 35, and in Acts ii. 9—11) to the scattered seeds of their Tribes, *διασπορά*, *dispersions*, was a national witness to that distracted plurality.

But the Promise was a *Divine* Promise, and it has therefore a fulfilment.

The fulfilment (says the Apostle) is in *Christ*. He gathers together in *one*, *all* the children of the faithful Abraham, *wherever they are*. The Holy Spirit Himself declared this, when He said, that the reason of Christ's death was, that He should "gather together into *one* the *children* of *God* that were *scattered* abroad" (*ἵνα τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.* John xi. 52).

Has then Christ gathered together all in one? and if so, how?

He, the Second Adam, the father of the regenerate race, has incorporated *together* in one, in His own mystical body, all of every kindred and language, who hold the "one Lord, one Faith, one Baptism." They are all one family—one seed—*one new man* in Him (Eph. iv. 5).

This is the great truth which the Apostle proceeds to declare in what follows (*v.* 26—29), "Ye are *all* children of God, through *faith in Christ*; for as many of you as were *baptized* into Christ have put on Christ; ye are all *one man* (*εἷς*) in Christ Jesus; and if ye are Christ's, ye are *Abraham's* seed, and heirs according to the promise." Cp. *Irenæus* (v. 32. 2).

17. *εἰς Χριστόν*] *in Christum, into Christ*: so as to tend toward, and be consummated in, Christ as its End, Who, as Man, sums up all Abraham's seed in Himself. On the accusative cp. 2 Cor. ii. 8. The words *εἰς Χριστὸν* are not in A, B, C, or *Vulg.*, *Coptic*, *Æth.*, *Armen.* Versions; but they are found in D, E, F, G, I, K, and the great majority of Cursives, and *in Christo* in *Syriac* and *Arabic* Versions.

— *ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος*] *the Law, which first appeared 430 years afterwards, does not annul a covenant ratified before by God into Christ, so as to make void the promise.*

The promise to which St. Paul here refers is that in Gen. xii. 1—3, *thirty* years *before* the birth of Isaac, and *four hundred* and *thirty* before the Exodus and the Law. See on Acts vii. 6. Observe *γεγονὼς*, marking the first origin of the Law.

19. *τί οὖν ὁ νόμος;*] *what then is the Law?* What is its purpose and use?

The Law had a supplementary, parenthetical, provisional, and manuductory character, and came in, as it were, *accidentally*. See *v.* 21, and on Rom. v. 20; viii. 3, 4, and on 1 Cor. xv. 56; and *Augustine*, Serm. 26. 125. 136. 156. 163, where he treats the question why the Law was given.

The purpose of the Law has been stated in clear language by the author of Paradise Lost, who puts into the mouth of Michael the following words in addressing Adam:

"To whom thus Michael: Doubt not but that Sin
Will reign among them as of thee begot;
And *therefore was Law given them*, to *evince*
Their *natural pravity*, by stirring up
Sin against Law to fight; that, when they see
Law can *discover* sin, but not *remove*
Save by those shadowy expiations weak
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for Man;
Just for unjust; that in such Righteousness
To them by Faith imputed, they may find
Justification towards God, and peace
Of conscience, which the Law by ceremonies
Cannot appease; nor Man the moral part
Perform; and not performing, cannot live.
So Law appears imperfect; and but given
With purpose to resign them, in full time,
Up to a better covenant; disciplined
From shadowy types to truth; from flesh to spirit;
From imposition of strict Laws, to free
Acceptance of large grace; from servile fear
To filial; works of Law to works of Faith.
And therefore shall not *Moses*, though of God
Highly beloved, being but the minister
Of Law, His people into Canaan lead;
But *Joshua*, whom the Gentiles *Jesus* call,
His name and office bearing, Who shall quell
The Adversary-Serpent, and bring back
Through the world's wilderness long-wandered Man
Safe to eternal Paradise of rest."

Milton (P. L. xii. 285).

— *σπέρμα ᾧ ἐπήγγελται*] *the seed to which the promise has*

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο, εἰ γὰρ ἐδόθη
νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη. 22 [p] Ἀλλὰ

[p] Rom. 3. 9, 20—23. & 5. 12, 20. & 11. 32.

been made. Observe the perfect tense; showing that the promise made to Abraham still continues effectual in its operation.

In fact, as the Apostle here shows, the promise which was made to Abraham four thousand years ago is actually performed to every Christian in particular, on his baptismal incorporation into the Body of Christ.

— διαταγεὶς δι' ἀγγέλων] *ordained through Angels:* "disposita per Angelos." *Irenæus*, iii. 3. "Lex ordinata (sc. a Deo) *per* Angelos." *Vulg.* The Law was ordained (by God) through the *mediate instrumentality* of Angels, and was not delivered directly and immediately, as the *Promise* was to Abraham and to his seed represented by him; and as the *Gospel* is, which is spoken by the Lord Himself, Heb. ii. 3.

Thus even the *form* of its *delivery* marked the *inferiority* of the *Law* to the *Promise*, and to the *Gospel*.

The relative inferiority of the Law, on this account, to the Gospel, is noted in Heb. ii. 2: "If the Word (i. e. the Levitical Law) spoken *through Angels* (δι' ἀγγέλων, as here) was stedfast . . . how shall *we* escape if we neglect so great salvation, which at the first began to be spoken by the *Lord?*"

The Apostle applies here a like argument, in comparing the Law with the *Promise*.

On the intervention of *Angels* in the promulgation of the Law on Mount Sinai, see note above, Acts vii. 53.

— ἐν χειρὶ] בְּיַד (*be-yadh*). Cp. Exod. ix. 33. 1 Sam. xvi. 20. 1 Kings viii. 53. 2 Kings xvii. 20. *Vorst.*, De Hebraism. p. 362, 3.

— μεσίτου] Moses (*Theodoret*). As it is happily paraphrased by *Milton*, P. L. xii. 235:—

> "The voice of God
> To mortal ear is dreadful. They beseech
> That *Moses* might report to them his will,
> And terror cease. He grants what they besought,
> Instructed that to God is no access
> Without *Mediator*, whose high office now
> *Moses* in figure bears; to introduce
> One greater, of Whose day he shall foretell,
> And all the Prophets in their age the times
> Of great Messiah sing."

20. Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστιν] The variety and uncertainty of the interpretations of this memorable passage (which may be seen in *Meyer*, Kommentar. p. 125—138, and in *De Wette's* Einleitung, p. 48), seem to have arisen from a want of due regard to the order of the Apostle's words.

The order of the words is always of primary importance in the New Testament,—"Ordo verborum mysterium est" (*Jerome*), —and particularly in so concise a sentence as this, where brevity has a tendency to produce obscurity. And it may fairly be presumed that the writer has arranged his words in such a manner as to give a clue to their sense.

St. Paul does *not* say ὁ μεσίτης οὐκ ἐστὶν ἑνὸς, 'the Mediator is not (a Mediator) of one,' as he probably would have done, *if* he had meant to say (as he is generally supposed to mean) that a "Mediator is not a Mediator of one" person or party, but of *more than one.*

But he says ὁ μεσίτης ἑνὸς οὐκ ἔστιν,—that is, the Mediator of one *is not*, has no *existence.*

Nor does he say ὁ Θεὸς ἑνὸς ἐστιν εἷς, *God is one.* But what he says is, ὁ Θεὸς εἷς ἐστιν,—that is, "God being one, *is*," or *exists.* St. Paul is not only predicating the Unity, but also the Eternal Self-Existence, of God.

The order of the sentence is accurately preserved in the *Vulgate:* "Mediator autem unius *non est*, Deus autem *unus est.*"

There are therefore two striking contrasts in this one short sentence;

(1) A contrast between ὁ μεσίτης (*Moses*), and ὁ Θεός (God).

(2) A contrast between οὐκ ἔστιν, *non est, does not exist*, and ἔστιν, *est, does exist.* On this use of ἔστι and οὐκ ἔστι, see 1 Cor. xv. 12, 13. 44. Heb. xi. 6.

The discrepancies of interpretation seem to have arisen from a want of due attention to the arrangement of these words, and to the contrasts represented by them;

Their true meaning may be paraphrased as follows: The Apostle is showing the *superiority* of the *Evangelical Promise* made to Abraham and to his seed, over the *Levitical Law.*

The Promise was more excellent than the Law by *priority of time;* and it could not be cancelled or impaired by the Law, which was *added afterwards* not on account of any inherent and essential excellence in itself, but which came in accidentally and parenthetically, *because of transgressions* (*v.* 19).

The Law, he says, was delivered (διαταγεὶς) through the medium of Angels, and by the *hand* of Moses.

But the Promises to Abraham were spoken *immediately* (ἐρρήθησαν, *v.* 16) by the *mouth* of *God* Himself.

Hence the superior dignity of the Promise given to Abraham as compared with the Levitical Law, given through the ministry of Angels, and *through* a *human mediator*, Moses.

What he says then is this: The Mediator of *one* Being *has no existence* (οὐκ ἔστι). Even God Himself, Who is One, cannot constitute a person to be a Mediator without the addition of a *third* party. The office, therefore, of a *Mediator* is itself a dependent, relative, and accidental one.

The *Mediatorial* office even of *Christ* Himself will one day have *an end.* See on 1 Cor. xv. 24—28. But Christ, as coequal and coeternal with the Father, and as the *Jehovah* of the Old Testament, *exists* and reigns for ever. "His kingdom shall have *no end.*"

Moses, in his office of *Mediator*, had no independent existence. He required the presence and concurrence of two contracting parties to call him into existence, and into action, as a *Mediator.*

The function of Moses, the Mediator of the Levitical *Law*, was merely occasional, and it *terminated* with the occasion which gave it birth.

Such was the official character of him from whose hand, and through whose intervention, the Israelites received the Levitical Law.

But very different from this is the nature of Him, Who, not mediately, but in His Own Person, gave the *promise* to Abraham, Ὁ Θεὸς εἷς ἐστιν, 'Deus unus EST.' God Who is One exists. He is independent of all persons, times, and places. He is the self-existing יְהוָה, JEHOVAH, ὁ ὤν, the "Being-One," as He Himself declared to Moses when He sent him (Exod. iii. 14; vi. 3. Cp. Rev. i. 4). He is the very Essence of Unity and Eternity; and in his Unity and Eternity He is the Author of all Being.

In this Unity and Self-Existence He is distinguished by the Apostle from those gods whom the Galatians and other heathens had served. They (says St. Paul in the next chapter, iv. 8) not knowing God, served τοῖς φύσει μὴ οὖσι θεοῖς. Gods, *many*, and yet *non-existent*, but the "Lord our God is *One* God." There "is no God but one." And He it was Who, in His Divine Majesty and Glory, without any intervention of a Mediator, gave the Promise, talking face to face with Abraham (Gen. xvii. 3. 22), whom the Holy Ghost in Scripture calls "the friend of God." (2 Chron. xx. 7. Isa. xli. 8. James ii. 21—23.)

Hence, therefore, is evident the superior dignity of the Promise to the Law.

This argument was very relevant to the present question, and it could not be rebutted by the Apostle's adversaries in order to disparage the *Gospel.* For the Gospel was given by Him Who is "God manifest in the flesh." And it is a confirmation of the present interpretation, that the doctrine of the *Godhead* of *Christ* is used by St. Paul to prove the superiority of the *Gospel*, as well as of the *Promise*, to the Law. See Heb. ii. 2, 3; iii. 2, 3.

21. εἰ γὰρ ἐδόθη νόμος] We must take care not to fall into the Marcionite and Manichæan perversions of this text (as if it involved a censure of the Law), or into those of modern Antinomianism;

On the question hence arising as to the Divine Benevolence, see *Augustine* in Ps. cxviii., Serm. 27, and contra Faustum Manichæum, xix. 7, where he vindicates the Law as having a salutary effect in humbling man's pride and presumption, and as showing to him by its holy precepts how far he had fallen below the divine standard of Right, and as proving to him his need of a Redeemer and Sanctifier. "Non enim Lex *jubebat* delictum, sed superbos *sibi* multum tribuentes, mandati sancti et justi et boni adjectio *reos* etiam *prævaricationis* effecerat, ut eo modo humilitati discerent ad Gratiam festinare per Fidem, et jam non essent Legi *subditi* per *reatum*, sed Legi *sociati* per justitiam."

And again he says, in his Treatise de Spiritu et Litera, § 34,

"The Law was first given in order that Grace might be desired, and Grace was afterwards given in order that the Law might be obeyed. For it was by no fault of its own that the Law was not obeyed, but by the fault of our corrupt flesh; and this disease of our corrupt flesh was first to be *manifested* by the *Law*, and then to be *healed* by *Grace.*"

συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. 23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

q Matt. 5 17. Rom. 10. 4.

24 q Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἐσμέν.

r John 1. 12. Rom. 8. 15. ch. 4. 5.

26 r Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27 s ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε.

s Rom. 6. 3. & 13. 14.

28 t Οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

t John 17. 21. Rom. 10. 12. 1 Cor. 12. 13. Eph. 2. 14, 15. Col. 3. 11.

29 u Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.

u Gen. 21. 12. Rom. 9. 7. Heb. 11. 18.

IV. 1 Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει

On this subject, see also above on *v.* 19; and below on 1 Cor. xv. 56. Rom. v. 20; vii. 12—25; viii. 3, 4.

22, 23. *συνέκλεισεν—ἐφρουρούμεθα*] *We were shut up in the Law as in a prison.*

The Law was given *ex accidenti*: it was superinduced on account of mankind's transgressions (*v.* 19), and it *proved* man's guilt, but did not *remove* it.

It was, as the Apostle here shows, like a prison-house into which men were brought, and in which they were placed in ward, because they would not exercise rightly the gifts which God had bestowed on them, of Conscience, Reason, and Free Will, and had allowed the record of primeval Law almost to fade from their minds.

Therefore God bound them with the chains of the Law, under which they were to wait the revelation of the Promise in Christ. *Jerome.*

But we are not to imagine that the Law was the *author* of sin because it concluded all under sin. No; the Law was no more the *Author* of sin, than the *Judge* is the *cause* of *crime* because he *imprisons* the *criminal*. But it kept them in ward, till God, the Lord of all, gave them free pardon in Christ. *Jerome.*

24. *παιδαγωγός*] Another metaphor. He had compared mankind, while under the Law, to *prisoners*, and the Law to their *prison*, in which they were kept in ward, till they were liberated by Christ. He now compares them to *children*, and the Law to a *pædagogus*, generally a slave, who had under his charge the *children* (*παῖδας*) of his master from six years of age till fourteen, and conducted them to the gymnasium or *school*, but was not *qualified* or *allowed* to *teach* them. See on 1 Cor. iv. 15.

So the Law had a preparatory and manuductory office, that of training God's people as children, and bringing them to school in the Gospel, which would qualify them to dwell in their Father's house, no longer as *παῖδες*, *children*, but as *υἱοί*, *sons*, in Christ.

On this preparatory office of the Law, see *S. Hilary* in Ps. xci., who says, "Quotiescunque aliquid ex Lege relegitur in opere *præsentium* mandatorum, speculum *futurorum* est contuendum."

27. *ὅσοι εἰς Χριστὸν ἐβαπτίσθητε*] *as many among you as were baptized into Christ*, put on Christ (*aorist*) at your Baptism. Ye were then clothed in the righteousness of the Son of God, and were all made His Members by the sanctification of Baptism, and were made therefore to be Sons of God by adoption. See *Prismasius* here.

To be *baptized into Christ* (cp. Rom. vi. 3) is to be incorporated by Baptism into the One Body of Christ (1 Cor. xii. 13), and to become a member of the same; and by virtue of such incorporation into Christ, the Son of God, to become a *Child* of *God* by adoption, and a joint heir with Christ: and therefore every child of the *Church of England* is rightly taught in the Catechism, that by Baptism he was made a "member of Christ, a child of God, and an inheritor of the kingdom of heaven."

The Apostle says that all they who are baptized into Christ *put on Christ*; that is, when they were made members of Him, they were invested with His Righteousness. As the garment of a body clothes the members of the body, so the spotless robe of Him Who is "the Lord our Righteousness" (Jer. xxiii. 6), covers the members of Christ. At their baptism Justification by faith in Him was given them. God looks at them as no longer in the first Adam, but He sees them *in Christ*, and as *clothed with Him.*

Therefore St. Paul says to the Galatians, When you were baptized into Christ, you were then clothed with the robe of *filial adoption*; ye became *sons of God* by the profession of *faith* in *Christ Jesus*, and by virtue of your engrafting into the Body of the Son of God. See Gal. iv. 5, and *Greg. Nazianz.* de Baptismo, Homil. xl. p. 696—717, and *Augustine* in Ps. c., who says, "We having put on Christ are all Abraham's seed in Him, and we are Christ's members; we are *one man* in Him."

Our Lord had suggested this language by His own words in the Parable of the Prodigal Son, where the Almighty Father receives back the Gentile World after its wanderings, and readmits it to Sonship, by commanding the Servants *ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, ὅτι ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε*, Luke xv. 22—24.

On the doctrine of the conveyance of Justification to Christians at their Baptism, and of their investiture in Christ's righteousness in that Sacrament, see note on 1 Cor. vi. 11.

This doctrine must be guarded against Antinomian misinterpretation.

At Baptism we were clothed in Christ. But it is of no avail for a man to have a *white robe* given him if he trails it in the dust, or drags it in the mire. The whiter the robe, the fouler will its stains appear. It is not enough to have *put on* Christ in baptism, he must *wear Christ*. He must *walk in white* (Rev. iii. 4). He that saith he abideth in Him, ought also himself to *walk* even as He walked (1 John ii. 6). And when that holy robe is sullied by sin, it must be washed with tears of Repentance and the *blood of the Lamb*. Rev. vii. 14.

Therefore the *Church of England* well says to those who are baptized in riper years, "As for you, *who have* now *by Baptism put on Christ*, it is your part and duty, being made the children of God, and of the light, by faith in Jesus Christ, to *walk* answerably to your Christian calling, and as becometh the children of light."

An ancient writer, in a memorable *passage*, shows from *this passage* that by Baptism the blessings of the *Incarnation* are conveyed to us *as Christians*. "Si Emmanuel *nobiscum Deus est* Deus autem nobiscum *Christus* est, Qui etiam in nobis est, *quotquot enim in Christum tincti estis Christum industis*, tam proprius est Christus in *significatione* nominis, quod est, '*nobiscum Deus*,' quam in *sono* nominis quod est 'Emmanuel.'" *Tertullian* (c. Marcion. iii. 12.)

28. *Οὐκ ἔνι Ἰουδαῖος*] *There is no Jew*, as such, in Christ, *nor Greek* as such. The alterable social distinctions are contrasted by *οὐδὲ*, the unalterable natural one is expressed by *καί*. (*Ellicott* and *Alford.*) The latter distinction is specially applicable as against the Jews insisting on their own spiritual privileges, and on the perpetual obligation of *circumcision*.

29. *τοῦ Ἀβραὰμ σπέρμα ἐστέ*] *Ye are Abraham's seed.* Being all united into one Body, the Body of Christ. He returns to the argument in *v.* 16, and completes it; see note there, and *Augustine*, Epist. 196, and de Doctr. Christ. iii. 44, where he deduces from this verse, compared with Gal. iii. 16, a memorable argument on the *Unity of* Christ and His Church. "Scientes aliquando capitis et corporis, id est, Christi et Ecclesiæ *unam* personam nobis intimari. Neque enim frustra dictum est fidelibus, *Ergo Abrahæ semen estis* (Gal. iii. 29), cum sit *unum* semen Abrahæ, *quod est Christus* (Gal. iii. 16), non hæsitemus quando a capite ad corpus, vel a corpore transitur ad caput, et tamen non receditur ab una eademque persona. Una enim persona loquitur dicens, *Sicut sponso imposuit mihi mitram, et sicut sponsam ornavit me ornamento* (Isa. lxi. 10), et tamen quid horum duorum capiti, quid corpori, id est, quid Christo, quid Ecclesiæ conveniat, utique intelligendum est."

CH. IV. **1.** *ὁ κληρονόμος*] *the* heir; any one who is an *heir*,

δούλου, κύριος πάντων ὤν, 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός· 3 [a] Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. 4 [b] Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, 5 [c] ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. 6 [d] Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον, Ἀββᾶ, ὁ πατήρ· 7 [e] Ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός, εἰ δὲ υἱὸς, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.

8 [f] Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσι θεοῖς· 9 [g] νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

[a] Col. 2. 8, 20. Heb. 7. 16.
[b] Gen. 49. 10. Dan. 9. 21. Eph. 1. 10.
[c] John 1. 12. ch. 3. 26.
[d] Rom. 8. 15.
[e] Rom. 8. 16, 17.
[f] 1 Cor. 8. 4. & 12. 2. Eph. 2. 11, 12.
[g] 1 Cor. 8. 3. & 13. 12. Col. 2. 20.

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and is contemplated in his character *as such*. See on John iii. 10, ὁ διδάσκαλος Ἰσραήλ.

— *νήπιος*] the legal *infans*. See *Long*, in *Dr. Smith's* Dict. of Antiqq., p. 516; and also, as to the Greek law on the subject, *ibid.*, p. 473.

2. *ἄχρι τῆς προθεσμίας τοῦ πατρός*] *till the season predetermined by his father.*

Προθεσμία is the legal term for any 'tempus præfinitum' within which any act was to be done. See *Kennedy*, in *Dr. Smith's* Dict. of Antiqq., p. 797.

St. Paul does *not* mean to say that the father fixes the time at which the son is to *succeed to the inheritance*: that was already defined by law. (See the authorities in the articles *Heres*, *Infans*, *Impubes*, in *Dr. Smith's* Dictionary.) But he means to say, that the parent assigned to him certain guardians and stewards, named by him, for a definite time.

3. *Οὕτω καὶ ἡμεῖς*] *so we*, i. e. Human nature generally. He, the Apostle of the Gentiles, identifies himself with those to whom he was sent, and to whom he is now writing. *Augustine.*

— *ὑπὸ τὰ στοιχεῖα τοῦ κόσμου*] *the* visible *elements of the world*; the sun, moon, sea, earth, and other creatures, once deified and worshipped by the *Galatians* (*v.* 8) and the Heathen world generally, in the place of the Creator. Rom. i. 25. *Jerome.*

4. *γενόμενον ἐκ γυναικὸς—ὑπὸ νόμον*] *born of a woman, born under the Law.*

As born of a *Woman* Christ redeemed *all*. He is the Woman's seed (Gen. iii. 15) promised to *Adam*, and in him to all his posterity.

St. Paul therefore first declares that Christ was born of a *Woman*; and thus shows the Galatian Gentiles that He belonged to *them* even *before* He belonged to the *Jews*, as *such*.

But he adds, that He was born under the Law; and in order to show that the Jews had need of redemption, he adds, that He was so born *in order* that He might redeem them from the *bondage* of the Law, by *fulfilling* the Law (cp. *Augustine*, Epist. 140, and in Ps. xxxi.), and by becoming subject to the penalty of the Law (iii. 13); and thus he obviates an objection which might have been raised in favour of the Law on the ground of Christ's having been born *under the Law*.

Christ redeemed both the Gentiles and the Jews; the one from the bondage of Heathenism, the other from that of the Law.

5. *ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν*] This clause is not to be connected with *ἐξαγοράσῃ*, but it is a common summary of the testamentary privileges of *all men*—whether Gentile or Jew—by virtue of Christ's Incarnation.

It depends on *ἐξαπέστειλεν*, and the right rendering is: "*When the fulness of the time came, God sent forth His Son, born of a Woman, born under the Law, to redeem those who are under the Law, in order that we* (i. e. *all men*) *may receive the adoption of sons.*"

So *Irenæus* (iii. 16. 3): "The Son of God became the Son of man, in order that we might receive the adoption of sonship through Him, now that man bears, and receives, and embraces the Son of God." Cp. *Irenæus* (v. 20, 21).

And therefore St. Paul adds—changing his person from *we* to *ye*—because *ye*, even ye Gentiles, are sons of God, by virtue of the Incarnation of the Son of God, Who is our Emmanuel, God with *us*, God manifest in our flesh, the common nature of *us all*: therefore God sent forth not only His Son (*v.* 4), but also the Holy Spirit, *proceeding from His Son*,—the Holy Ghost, given by His Son (see on Acts ii. 33. John xv. 26; xvi. 7), and crying in *our* hearts, as the Son Himself cried in Gethsemane, "*Abba, Father*" (see on Mark xiv. 36. Rom. viii. 15); and thus witnessing to our *sonship*, and making it the ground of a *filial* appeal to God.

Augustine supposes, that in order to mark this union of *all mankind*, whether Jew or Gentile, as sons of God in Christ,—born of a Woman, and yet under the Law,—the Apostle uses the one word, *Father*, in *two* languages, Ἀββᾶ, πατὴρ,—the first the language of the *Jewish* world, the second of the Gentiles: "ut Hebræum verbum ad Hebræos, Græcum ad Gentes, utriusque autem verbi eadem significatio ad *ejusdem fidei Spiritûsque unitatem pertineret.*"

It is also observed by *Augustine*, that St. Paul aptly here proves the adoption and heritorship of the *Gentiles*, from the presence and gift *to them* of the *Holy Ghost*. For it was not till *after* the Ascension of Christ and the Day of *Pentecost*, that the Gospel was preached to the *Gentiles*: and it was by the descent of the *Holy Ghost* on the uncircumcised *Cornelius*, that *St. Peter* himself had been convinced that the Gentiles were to be received into the Church by Baptism, and into a communion of spiritual privileges with the Jews. See Acts x. 47.

6. *τὰς καρδίας ἡμῶν*] *our hearts.* This, which is the reading of the best MSS.—and not *κ. ὑμῶν*, the reading of *Elz.*—declares that the Holy Spirit is now given to *all*—whether Jew or Gentile—united in one Body, the Body of Christ.

7. *καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ*] This reading, or what in sense is tantamount to it, *κληρονόμος διὰ Χριστοῦ*, seems to be strongly confirmed by external and internal evidence, and therefore is not to be easily set aside for the reading of A, B, C*, *κλ. διὰ Θεοῦ.*

If however *διὰ Θεοῦ*, or, as it is in F, G, *διὰ Θεὸν*, is the true reading, it is to be interpreted, with *Aug.*, "per *misericordiam* Dei;" i. e. sons by God's *grace* and *favour* in Christ, and not by carnal *descent*, as the literal Israel boast that they are. Cp. John i. 12, 13. Rom. viii. 15.

8. *φύσει μὴ οὖσι*] So A, B, C, D, E. *Elz. τοῖς μὴ φύσει οὖσι.*

The reading in the text declares, that by nature, which is God's work, the gods of the Heathen have no *existence*. Cp. 1 Cor. viii. 4—6.

Ye once worshipped *Cybele*, and other Heathen deities, as having dominion over the elements of Nature—air, sea, earth, fire. But so far from having *dominion* over Nature, I affirm (says the Apostle) that they had no existence in Nature at all. How miserable therefore was your bondage, to worship, and serve, and depend on that which did not exist!

9. *πῶς ἐπιστρέφετε*] *how is it that ye are returning into bondage to the elements?* By falling now into *Judaism*, ye do in fact relapse into the principles of Heathenism. Ye become again slaves of the physical elements, the sun, moon, earth, &c., according to which the calendar of the Levitical Law is regulated; with its days, and new moons, and festive seasons, and sabbatical years, which *were shadows* of good *things to come* (Col. ii. 17); and so had once a beneficent and Divine office, but now that these *good things have come*, have passed away. And therefore to return to them as *things obligatory*, and as *necessary to salvation*, and to observe them with scrupulous veneration as essential parts of religion, is even to go back to that Gentile bondage, to the physical elements of the world in which as Heathens ye were enslaved. See *Theodoret*. Cp. Col. ii. 20, the best exposition of this passage.

— *ἐπὶ τὰ ἀσθενῆ*] *ἐπὶ τὰ πτωχὰ καὶ ἀσθενῆ στοιχεῖα καταπίπτομεν. Athenagoras*, Legat. pro Christianis, p. 15.

— *δουλεύειν θέλετε*] *it is your will to be slaves.* Observe the word *θέλετε*, showing that this submission to bondage is a mere act of their *own will*: that it is not submission to *God's will*, but an arbitrary subjection of their own will which they have no right to enslave (see v. 1. 1 Cor. vii. 23) to the *will* of

h Rom. 14. 5. Col. 2. 16.
i 2 Cor. 2. 5.
k 1 Cor. 2. 3. 2 Cor. 11. 30.
l Zech. 12. 8. Mal. 2. 7. Heb. 13. 2.

10 h Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. 11 φοβοῦμαι
ὑμᾶς μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς. 12 i Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς·
ἀδελφοί, δέομαι ὑμῶν. Οὐδέν με ἠδικήσατε. 13 k Οἴδατε δὲ, ὅτι δι' ἀσθένειαν
τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, 14 l καὶ τὸν πειρασμὸν ὑμῶν τὸν
ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ
ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
15 Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατὸν, τοὺς

others, their false teachers, who have no right to command. Cp. the use of the word θέλων in Col. ii. 18, μή τις ὑμᾶς καταβραβευέτω θέλων: and v. 23, ἐθελοθρησκεία.

10. παρατηρεῖσθε] ye do not observe rightly, but *observe perversely* (παρὰ), *beside* the mark, *contrary* to God's will. The sense of παρατηρέω is to mark with an evil intent in Dan. vi. 11. Ps. xxxvi. 12. Susan. 12. 15, 16.

— ἐνιαυτούς] *years*; e. g. the seventh year of release, or the year of Jubilee. *Primasius.*

11. φοβοῦμαι ὑμᾶς] You ought to be objects to me only of *love*, but you are objects to me of *fear*, lest I have *laboured in vain upon you*, and therefore shall fail of having you as my 'crown of rejoicing' at the great day. (1 Thess. ii. 19.) *Meyer* compares *Soph.* Œd. R. 760, δέδοικ' ἐμαυτὸν—μὴ πόλλ' ἄγαν εἰρημέν' ᾖ μοι.

12. Γίνεσθε] *Become* as I am, who *was* once under the *Law*, and zealous for the Law, but now am free in Christ from the bondage of the Law. (v. 1. Phil. iii. 3—7. Acts xxvi. 5.)

Become ye as *I am*, for *I also am* what *ye are*; that is, I am one who claims no pre-eminence above you by virtue of his carnal descent from Abraham, but am one "qui utique, cùm Judæus natus sim, jam ista carnalia *contemno*" (*Augustine*); and though born a "Hebrew of the Hebrews," yet now I regard myself as no better than a "sinner of the Gentiles," one of the universal family of man, who are all one in Christ (iii. 26). "Ego sicut vos; id est, *non Judæus* sed *homo* sum." *Augustine.*

These words of St. Paul appear to be quoted by *Justin Martyr*, Cohort. ad Græc. p. 40, γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ἤμην ὡς ὑμεῖς.

— ἀδελφοί, δέομαι ὑμῶν] He, their spiritual *father*, now changes his tone, and becomes a *suppliant*, and calls them no longer little *children*, but *brethren*.

These sudden changes of feeling and language, these sobbings of the spirit bursting forth abruptly from a full heart, appear to be best marked by being broken into separate sentences, and are so represented in the text.

— Οὐδέν με ἠδικήσατε] με thus placed is emphatic (cp. on Matt. xvi. 18). When ye fell back from the Gospel ye wronged not *me*, but ye wronged *yourselves* and *God*. Do not imagine, therefore, that I am pleading *my own cause* with you; no, I am pleading with you for *your own selves* and for *God*. Compare the similar disavowal of *personal* feeling in 2 Cor. ii. 5, where the pronoun holds the same place before the verb as here, οὐκ ἐμὲ λελύπηκεν, It is not *I* whom he has grieved.

13. Οἴδατε—τὸ πρότερον] He is contrasting their former love toward him, with their present estrangement from him.

Διὰ here signifies, by *reason* of. Cp. Rom. vi. 19, and *Winer*, p. 356.

The sense is, *Ye know, that on account of weakness of the flesh I preached the Gospel to you at the first, and* ye, my spiritual children, did *not set at nought, nor* show *any disdain for that trial of yours which was in the flesh of me your* spiritual father, *but* on the contrary ye *accepted me as an angel sent from God*, yea, even *as Christ Jesus*.

(1) As to the reading of this passage, πειρασμὸν ὑμῶν, *your* trial, is the reading as in A, B, C**, D*, F, G, and in many Western Fathers. And after he had used the first person *singular* in εὐηγγελισάμην he would *not* have said ἡμῶν (as in *Elz.*), but μου. And ὑμῶν gives a sense which is not likely to have been intended by copyists. As *Hooker* says, "The *teacher's error* is the *people's* trial," and so is the *teacher's infirmity*. "Grandis tentatio *discipulis*, si *magister* infirmetur." (*Primasius.*) The infirmity of the Pastor exercises, proves, and elicits the patience and love of the People. St. Paul's bodily infirmity was not only a trial and an exercise of *his own* Christian virtues and graces in preaching the Gospel, but of *theirs* also to whom he preached it.

As *S. Jerome* says, the weakness of St. Paul was a temptation to the *Galatians*. It tempted them to despise him whom they *heard preaching glorious* things, and yet *saw suffering grievous things*: they knew also that he had suffered much persecution and contumely. This was a sore *temptation* to *them*. Could St. Paul (they might ask) be the Apostle of Christ, or could Christ be believed to have divine power, if He suffered His Apostle to endure so much in His service?

(2) The *infirmity in his flesh*, here mentioned, was probably the *thorn in the flesh* which was given him by God, in order that he might not be *elated with the abundance* of *his revelations*, and which exposed him to the contempt and derision of the censorious and malignant. See note on 2 Cor. xii. 7.

(3) τὸ πρότερον, *at the first*. The meaning of this phrase is to be explained by its *contrast* with the *present* τὸ νῦν. The affectionate feeling of the Galatians, τὸ πρότερον, in their *former* mind, is compared with their *present* altered temper towards the Apostle. Compare the use of τὸ πρότερον in John vi. 62; ix. 8, and *Davidson*, ii. 295, and *Mr. Long* in *Dr. Smith's* Dictionary of Ancient Geography, Art. 'Galatia,' p. 931.

It would seem that St. Paul had first been visited with this physical infirmity about the time of his *Ordination* to the Apostleship of the *Gentiles*. See 2 Cor. xii. 2—7.

St. Paul, when sent to the Gentiles, after his Ordination, would not therefore be led to seek for intercourse, as a Preacher, in the *first instance* with such populations as prided themselves on their civilization and refinement, and which are usually more disposed to be supercilious and fastidious, and to be offended and revolted by any eccentricities of manner and physical defects or deformities in their teachers.

But he would rather resort in *the first instance* to ruder and more barbarous tribes, who are not so easily affected by such peculiarities.

Having once established his character *there* by the supernatural effects of his ministry, he would then proceed, on the strength of his credit so assured, to address himself to politer populations.

Accordingly, on referring to the Acts of the Apostles, we find that when St. Paul set out on his second Missionary tour, *without Barnabas*, from Antioch, he passed through Syria and Cilicia, where he was well known, to Lycaonia, thence to Phrygia, and thence to *Galatia*. See Acts xv. 40; xvi. 1—6.

These countries were comparatively rude and uncivilized. Cp. *Jerome* on cap. iii. 15.

It is also expressly stated that St. Paul was then *forbidden* by the Spirit to preach the word in *Asia*, i. e. at *Ephesus*, the refined capital of Ionia. (Acts xvi. 6.)

It may suffice to offer this suggestion, which might be prosecuted further, that *on account* of the *thorn in his flesh*, or, as he calls it here, the *infirmity in his flesh*, and the consequent temptation to his *hearers*, he was naturally led—perhaps he was guided by the Holy Spirit—to shun in the *first instance* the more civilized populations of Asia and Europe, and to go rather to the despised Galilees of the world, such as Lycaonia, Phrygia, and Galatia, and then, in due course of time, when his reputation was established, to proceed through Macedonia to Athens (where he had little success), and thence to *Corinth* and to *Ephesus*, and so finally to Rome.

He might therefore well say to the Galatians that they had done *him* no wrong personally.

On the contrary, he frankly owns that they were well aware that it was *by reason of the infirmity of his flesh* (δι' ἀσθένειαν τῆς σαρκὸς) that he had preached to *them* at *the first*, rather than to *others*; and though this was the case, and he came to them therefore, as it were, by necessity rather than by choice, and though he had not then as yet established his reputation as an Apostle by the effects of his miracles and his preaching, yet such was their love for him that they did not despise him, but received him with affectionate enthusiasm as a messenger of God, and would have given their eyes to him.

14. ὡς Χριστὸν Ἰησοῦν] Ye received me, not as an Angel merely, but as the Lord of Angels.

15. Ποῦ οὖν ὁ μακαρισμός] *Elz.* has τίς οὖν ἦν ὁ μακαρισμός; But ποῦ is in A, B, C, F, G, and ἦν is omitted by A, B, C.

Some learned Interpreters suppose these words to mean, 'Where is the predication of *your own* happiness?'

But the sense appears rather to be, according to the context,

ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. 16 [v] Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

17 [m] Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. 18 Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς, 19 [n] τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν, 20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; 22 [o] Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας· 23 [p] ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας. 24 [q] Ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ

m 1 Cor. 11. 2. 2 Cor. 11. 3, 13—15. Phil. 2. 21.
n 1 Cor. 4. 15. 1 Tim. 1. 2. Philem. 10. James 1. 18.
o Gen. 16. 15. & 21. 1, 2.
p John 8. 39. Rom. 9. 7, 8. Gen. 17. 15—19. & 18. 10—14. & 21. 1, 2. Heb. 11. 11.

'Where now is *your* felicitation of me?' So *μακαρισμός*, Rom. iv. 9, where see *Fritz.* i. p. 219, and in *Clemens Romanus*, c. 50, *οὗτος ὁ μακαρισμὸς* (this pronunciation of felicity) *ἐγένετο ἐπὶ τοὺς ἐκλελεγμένους τοῦ Θεοῦ.*

You almost worshipped me, you treated me as one of the *μάκαρες*, the *blessed* Angels, even as the Son of the *Blessed.* Where is now your *beatification* of me fled?

On the verb *μακαρίζω*, see Luke i. 48. James v. 11, and its use by LXX, Gen. xxx. 13. Job xxix. 11. Isa. iii. 11. Mal. iii. 15.

— *τοὺς ὀφθαλμούς*] *your eyes*, what was dearest to you.

"Quanti, si tibi vos oculos debere Catullum,
Aut aliud, si quid carius est *oculis*." (*Catullus.*)

"Pro Evangelico lumine sua lumina tradidissent." (*Primasius.*)

Some persons have hence inferred that St. Paul's infirmity was in his *eyes*. See on this subject below, 2 Cor. xii. 7.

— *ἐδώκατε*] *Elz.* has *ἄν*, which is not in the best MSS. See John xv. 22; xix. 11. (*Ellicott.*)

16. *ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;*] Have I *become your enemy* by *being true* to you? Ἀληθεύω is not here to *speak* the truth, but to *act truly* (see Prov. xxi. 3, LXX, and Gen. xlii. 16); *εἰ ἀληθεύετε ἢ οὔ*, whether you be *true men* or no. So that the question of the Apostle is in fact, "Have I now become an enemy of yours by being your true friend?"

These words, therefore, *do not* show (as has been asserted by some able Expositors) that St. Paul had been again to Galatia, and had preached to the Galatians, *after* his first visit (Acts xvi. 6), and *before* he wrote this Epistle.

On this subject, see above in the *Introduction* to this Epistle, § 8.

17. *Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν*] The substantive *ζῆλος* (from *ζέω, ferveo*) is used by the LXX for the Hebrew קִנְאָה, *kineah* (whence Simon *Zelotes* = *Cananite*, see Matt. x. 4. Mark iii. 18. Luke vi. 15), and is sometimes rendered by our Translators *Zeal*, and sometimes *Jealousy*, the root of both which words is the same. See Num. xxv. 11 concerning *Phinehas*, and 1 Kings xix. 10. 14 of *Elijah*, and Isa. lix. 17. John ii. 17.

The word *ζηλοῦν*, used with an *accusative*, as here, of a person who is its object, includes both the idea of *zeal for* him and *jealousy against* any *rival* who would supplant the person who is zealous, in the favour of him who is the object of the zeal. Cp. 2 Cor. xi. 2, *ζηλῶ ὑμᾶς Θεοῦ ζήλῳ*, and 2 Sam. xxi. 2.

The Apostle's meaning here is, *I am* true to you, I am *zealous* for your true interests, I am *jealous* with a godly jealousy (a holy indignation, cp. 2 Cor. vii. 11) *against* any who would steal your hearts from me, and from the truth, and from God.

They also, your false teachers, pay court to you; they solicit your favour; they profess zeal for your interests, and are jealous of my influence over you. But they do this *not honourably* (*οὐ καλῶς*); they *profess* eagerness to promote your spiritual advancement by admitting you into the Jewish Covenant, and into the favoured family, by Circumcision. But the fact is, their zeal for you is the zeal of *envy* (cp. Acts vii. 9, *οἱ πατριάρχαι ζηλώσαντες Ἰωσὴφ ἀπέδοντο*). Their *will is* (*θέλουσιν*, see above, v. 9) to exclude you *from that* covenant into which you *have been* already *admitted* by your baptism into *Christ* (iii. 26—29), and from which they will *exclude* you if you comply with their solicitations, and lapse into Judaism. See chap. v. 2, 3.

— *ἵνα αὐτοὺς ζηλοῦτε*] *in order* that *you may* pay zealous court to *them;* as the Jewish *Proselytes* were expected to do to those who were *Hebrews*, and who regarded themselves as a nobler race than the mere *Jewish Proselytes* and *Hellenists*, to which class the *Galatians* would belong on their submission to Circumcision. See on Acts vi. 1.

Hence the zeal of the Pharisees to make proselytes. See Matt. xxiii. 15, a text which explains St. Paul's meaning here. By making proselytes they made clients and courtiers, votaries, partizans, and zealots for *themselves*.

On the syntax of *ἵνα ζηλοῦτε*, see on 1 Cor. iv. 6, and *Winer*, p. 259.

18. *Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε*] *But it is a good thing to be an object of zealous and jealous courtship in a good matter at all times;* and such *you* are *to me*, not only when I am present with you, but whether I am present with you or absent from you.

I who am the friend of the Bridegroom (cp. John iii. 29), and who have espoused you as a chaste virgin to Christ, am ever zealous and jealous for you with a godly zeal and jealousy, not for my own sake (for I am *not* the Bridegroom), but for your eternal welfare and for His honour. Cp. 2 Cor. xi. 2, the best exposition of this text.

Compare the note in *Mr. Ellicott's* excellent Edition of this Epistle, p. 71.

19. *τεκνία μου—ὠδίνω*] Your relapse is a relapse also to *me*. I now must regard you once more as *τεκνία, little children;* I must even endure once more the throes of spiritual parturition till Christ be formed in you. Cp. 1 Thess. ii. 7, and our Lord's words, Matt. xii. 48. Mark iii. 35. Luke viii. 21.

On the relation of *οὓς* to *τεκνία*, see John vi. 9, *παιδάριον ὅς*. Matt. xviii. 19, *ἔθνη—αὐτούς*. Acts xv. 17; xxvi. 17. Rom. ii. 14.

On the metaphor here used, compare St. Paul's words concerning Onesimus, whom he calls his *σπλάγχνα*, Philem. 12.

This metaphor has been adopted and expounded in the Epistle of the primitive Churches of *Gaul*, connected by race with *Galatia*, in *Euseb.* v. 1, who say that by means of the Martyrs much joy accrued to the holy Virgin Mother, the Church of Christ, receiving back *alive* those whom she had lost as abortions, *οὓς ἐξέτρωσε*, and also because, through means of the Martyrs, very many of her children who had fallen away by apostasy, were again *conceived in her womb, and were being brought forth again to life* (*ἀνεμητροῦντο καὶ ἀνεκυΐσκοντο*).

— *μορφωθῇ*] "Pariuntur ii, in quibus Christi imago formatur." (*Ambrose* de Isaac, 8. *A Lapide.*)

20. *ἤθελον δὲ παρεῖναι*] *but I could wish.* See Rom. ix. 3. The question, whether he accomplished this desire, is considered above, in the Introduction to this Epistle, § 16—22.

24. *ἀλληγορούμενα*] *allegorized.* See the examples of the use of this word in this sense by the Jewish Hellenists, especially *Philo*, Allegor. ii. p. 1334, *et passim*, in *Wetstein* here.

These things of which the Apostle is speaking are *not* an allegory (for an allegory has no historical basis), but they are *allegorized*, or allegorically *expounded;* "per allegoriam dicta" (*Vulg. Tertullian* c. Marcion. v. 4), and then St. Paul proceeds to unfold their inner meaning;

They have a second spiritual sense; the holy Apostle does *not take away the History*, but he teaches us what is spiritually signified by it. *Theodoret, Chrys.*

The Apostle here instructs us how to allegorize aright,—namely, to preserve the truth of the history, while we elicit from it its spiritual sense. Abraham (he says) had two sons, from two wives; here is the *History*. He then tells us what was their spiritual meaning; there is the Allegory. *Primasius.*

Marcion and *Manes* perverted this passage into an argument that the Law was only an Allegory. *Jerome.*

On the subject of Allegorical Interpretation, see *Waterland's* Treatise on Scripture Allegories, Vol. vi. p. 13, Preface to Scripture Vindicated. *Glasse*, Philol. Sacra, p. 185—200. De Allegoriis, *Surenhusius*, p. 578. *Rosenmüller*, Historia Interpreta-

εἰσιν δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν
Ἄγαρ· [25] τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ συστοιχεῖ δὲ τῇ νῦν
q Heb. 12. 22. Rev. 3 12. & 21. 2, 10, &c. Ἰερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς, [26] q ἡ δὲ ἄνω Ἰερουσαλὴμ
r Isa. 54. 1—5. 1 Tim. 5. 5. ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν· [27] r γέγραπται γάρ, Εὐφράνθητι,
στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ
s Rom. 9. 7, 8. τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. [28] s Ἡμεῖς
t Gen. 21. 9. δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν. [29] t Ἀλλ', ὥσπερ τότε ὁ κατὰ
u Gen. 21. 10, 12. σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. [30] u Ἀλλὰ τί λέγει ἡ

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tionis Librorum Scripturæ, iii. 41—52, and *Bp. Marsh*, vi. and ix.—particularly p. 355, Lectures on the Interpretation of the Bible.

— δύο διαθῆκαι] *Elz.* prefixes *al*—not in the best MSS.

A full exposition of this allegorical sense may be seen in *S. Augustine* on Ps. cxix. 7, who applies it to the condition of the Visible Church in this world suffering manifold trials and persecution from the race of Ishmael dwelling in the tents of Kedar, the *Hagarenes* of the earthly generation; but at length to be freed, at the time of the final severance, when the son of the bond-servant will be cast out, and not be permitted to inherit with the true Israelites, the genuine sons of Abraham, the children of the Promise, in the heavenly Jerusalem, the Church glorified.

25. τὸ γὰρ Ἄγαρ] As to the reading of this passage, it is to be observed, that

(1) The word Ἄγαρ is omitted by C, F, G, and by *Origen*, *Vulg.*, and *Jerome*, many of the Latin Fathers, and is cancelled by *Lachmann*.

Bentley, and *Kuster* in the Preface to his edition of Mill's N. T., supposed Σινᾶ—Ἀραβίᾳ to be a gloss.

But the received reading is strongly confirmed by the best Greek MSS., A, B, D, E, J, K, and the Syriac Versions, and the Greek Fathers.

(2) As to the *sense*, the words are thus rendered by many Interpreters,—"For the *name* Hagar is Mount Sina in Arabia;" and it is affirmed by *Chrysostom*, that Mount Sina was called *Agar* in the vernacular tongue (ἐπιχωρίᾳ γλώττῃ). And so *Theophylact*: "Sina is called *Agar* in the language of the Arabs."

The evidence of modern topographers and philologers on this subject (which may be seen in *Winer's* and *Meyer's* notes, and also in *Bloomf.*, *Ellicott*, *Alford*) does not appear to be conclusive. Nor does the meaning of a name (unless imposed by Divine authority) seem to afford any strength to the argument for the analogy.

(3) Besides, if St. Paul had desired to make any thing of the argument from the supposed meaning of *Hagar's name*, he would also have dwelt on the etymology of Sara, the *Princess*,— שָׂרָה symbolizing the *royal* prerogatives of Christians (Rev. i. 6) as contrasted with the servile drudgery of the Jews, and as representing the pre-eminence of the Spiritual Jerusalem over the Literal.

(4) Further, this supposition, which regards Ἄγαρ as simply a *word* or *name*, and interprets τὸ γὰρ Ἄγαρ as equivalent to, "for the *word* or *name* 'Hagar' is Mount Sina in Arabia," is not consistent with St. Paul's own words which follow. For how can a *word* or *name* be said to συστοιχεῖν, how can a mere *name* range with a *thing?*

(5) St. Paul compares *Hagar*, the *person*, with the *Levitical Sina* and its dispensation; and he compares *Sarah*, the *person*, with the *Christian Sion* and its dispensation.

(6) How then are the words to be construed?

Not by connecting the article τὸ with the word Ἄγαρ (as is commonly done), but with the words Σινᾶ ὄρος, as follows:

For Hagar *is* (i. e. *represents*) the Mount Sina in Arabia (τὸ Σινᾶ ὄρος ἐν τῇ Ἀραβίᾳ), and ranges with the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all.

On the connexion of the article τὸ with Σινᾶ it may be observed,

(1) that it was not likely to cause any difficulty, as it was evidently not to be connected with Hagar a *woman*.

(2) that any other arrangement of the words, e. g. Ἄγαρ γὰρ τὸ Σινᾶ ὄρος ἐστὶν, would have been very inharmonious.

(3) The translation proposed above is confirmed by the old Latin Version in the *Codex Claromontanus* and *Sangerman*,—"Agar enim," &c.—and by *Theodor. Mopsuest.* in *Cramer's* Catena, p. 71, who says that ἡ Ἄγαρ ἰσοδυναμεῖ τῇ παρ' ἡμῖν Ἱερουσαλήμ, and by the ancient Commentary lately published by *Père Pitra* as the work of *S. Hilary*, p. 83; and also by the *Vulgate* and *Cod. Augiensis* and *Cod. Boernerianus* properly understood, and by other respectable authorities, which here *omit* the word Ἄγαρ, and have "Sina enim mons est in Arabia," i. e. "Hagar is, or represents, Mount Sina in Arabia."

On the article used as here, see Matt. xxvi. 28. Mark vi. 3; vii. 15. 1 Cor. x. 4. Cp. *Winer*, p. 104; and as to the *Hyperbata* and *Trajections* in St. Paul's writings (cp. Eph. ii. 3, τέκνα φύσει ὀργῆς), and the examples in *Winer*, p. 488—493; and particularly as to the separation of the definite article from its substantive, see the instances in *Matthiæ*, Gr. Gr. § 278. As to the verb ἐστὶ meaning *represents*, cp. εἰσὶ in *v.* 24, and in Rev. i. 20; the candlesticks *represent* (εἰσὶ) Churches; the stars *represent* (εἰσὶ) the Angels of the Churches; and xvii. 18, the Woman *is* the great city, &c. See also 1 Cor. x. 4.

According to this rendering, the sense is plain and easy. *Abraham had two sons*, Ishmael and Isaac; *the one by the bond-woman*, Hagar; *the other by the freewoman*, Sarai. *But he who was of the bondwoman was born after the flesh, but he who was of the freewoman was born through the promise. Which things have an allegorical signification. For these women represent two Covenants, the one from Mount Sinai, which beareth children unto bondage, which is Hagar.* For *Hagar represents Mount Sina in Arabia, and corresponds to the Jerusalem that now is, for she is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all.*

— δουλεύει] γὰρ sc. *Elz.* has δουλεύει δὲ, with D***, E, I, K, and *Syriac* and *Vulg.*, and it may be the true reading. But γὰρ is found in A, B, C, D*, F, G.

26. πάντων] Some Editors cancel πάντων here, on the authority of B, C*, D, E, F, G, and some Fathers; but it is found in A, I, K, and the Old *Latin Version* of *Irenæus* (v. 35) has "mater omnium nostrum;" and it seems to have been in the text as early as the time of *S. Polycarp*, ad Philipp. 3, where see *Dr. Routh's* note.

27. μᾶλλον] *rather*, not *more*. See Matt. xviii. 13.

29. ἐδίωκε] *was persecuting*. An assertion much cavilled at in some recent criticism, which asks, "When did Ishmael ever *persecute* Isaac?"

This question has been long ago considered and disposed of.

The Book of Genesis only tells us that Sarah saw Ishmael *playing* with her son Isaac. (Gen. xxi. 9.) The original has מְצַחֵק (*metsakhek*), and the LXX has παίζοντα. *But* the *temper* in which Ishmael *played* with Isaac, may best be inferred from the comment which Isaac's mother made upon it. *Sarah's words* interpret *Ishmael's act*. *If* his play had been loving play, she would not have been displeased by it. It must have been the spirit of spiteful malice, made more offensive by its pretence to sportiveness and love, which extorted from Sarah the words which the Holy Spirit, speaking by St. Paul, here calls a verdict of Scripture,—a prophetic oracular speech (cp. Gen. ii. 24, with Matt. xix. 5),—*Cast out the bondwoman and her son.* And Almighty God Himself vouchsafed to confirm Sarah's interpretation of Ishmael's *play*, by commanding Abraham, although reluctant, to *hearken to Sarah's voice* in that matter. See Gen. xxi. 12.

Accordingly, it has been well said by one of old (whose words may be commended to the attention of some later Interpreters), "*Ludentes* eos vidit Sara, et ait '*Ejice ancillam et filium.*' Quare? quia vidit eos *ludentes?* Sed lusum illum Paulus *persecutionem* vocat, quia lusio illa illusio erat. Major erat Ismael et roboratus in malitia: et fraudes ludendi cum infirmo faciebat; animadvertit *mater lusum* illum esse *persecutionem*; sic intelligens Sara lusum illum, dixit *Ejice ancillam et filium ejus.*" *Augustine* (Serm. 3).

The Holy Spirit, speaking by St. Paul, thus enables us to explain Sarah's words, and justifies them; and so the later portions of the Divine Word will often be found to reflect light upon the earliest records of Inspiration.

γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 Ἄρα, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

V. 1 [a] Τῇ ἐλευθερίᾳ ᾗ ἡμᾶς Χριστὸς ἠλευθέρωσε, στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι, ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 Κατηργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. 5 [b] Ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 [c] Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

7 [d] Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; 8 [e] Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς· 9 [f] μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ· 10 [g] ἐγὼ

a Acts 15. 10. 1 Pet. 2. 16.
b 2 Tim. 4. 8.
c ch. 6. 15. Matt. 12. 50. 1 Cor. 7. 19. Col. 3. 11.
d 1 Cor. 9. 24. ch. 3. 1.
e ch. 1. 6.
f 1 Cor. 5. 6, 7. & 15. 33. 2 Tim. 2. 17.
g 2 Cor. 2. 3. & 8. 22. ch. 1. 7.

St. Paul's comparison here is peculiarly apposite and relevant to the subject before him.

The Judaizers, with whom he is dealing in this Epistle, were *like* Ishmael, the son of the bondwoman Agar, the representative of the Old Covenant not spiritually understood. They *professed friendship* for the Galatian Christians, who were the spiritual *Isaac*. In *semblance* they were *playing* with the offspring of the freewoman, but in reality they were *persecuting* him. The Judaizers were endeavouring to rob the Galatian Christians of their Evangelical inheritance derived from Abraham. Thus Ishmael pretended to be playing with Isaac, but was in fact persecuting him.

The Apostle, therefore, who had just been comparing himself to an *affectionate mother*, comes forward as a vigilant *Sarah*, and interferes to part the Jewish Ishmael from the Christian Isaac; and to rescue the children of the promise and of freedom from the treacherous flattery and tyrannical sport of the children of the flesh and of bondage.

The comparison, therefore, is a very happy and beautiful one. And yet it has been contemptuously exploded by some as sophistical and false! And its beauty is much marred by others (as may be seen in *Meyer*, p. 193, and *De Wette*, p. 67) who desert the Scriptural narrative of the Book of Genesis (as excellently expounded by *Augustine*), and resort to a Rabbinical *tradition*, that Isaac was openly and cruelly persecuted by Ishmael, and suppose that the Apostle here deserted Scripture to follow *Tradition*.

31. Ἄρα] B, D*, E, and a few cursives, have διὸ here, which is received by *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*; and *Tertullian* has 'propter quod' (c. Marcion. v. 34); and so *Euseb.* de *Mart.* Palæst. c. 11, who compares Heb. xii. 22: "Ye have come unto *Mount Sion*, and unto the city of the living God, the *heavenly Jerusalem*."

Ch. V. 1. Τῇ ἐλευθερίᾳ] *Elz.* inserts οὖν here, but it is placed after στήκετε by A, B, C*, F, G. There are some other variations here: *Lach.* omits ᾗ, and *Tertullian* has "Qua libertate Christus nos manumisit" (c. Marcion. v. 4), and *Vulg.*, which adds "state."

On the true character of this Liberty which has been purchased for Christians by Christ's blood, and which is to be maintained by them as His servants, and not to be bartered away on the one hand by an absolute subjection of their Will, Reason, and Conscience to the domination of another, nor yet to be abused into a plea for insubordination and resistance to lawful Authority in any lawful command, see *Bp. Sanderson*, iii. p. 276, 277—286, Serm. on 1 Pet. ii. 16.

— μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε] μὴ ἐνέχεσθε = "ne cervicem jugo subdatis." See the *Syriac* Version here. Do not put your necks again into a yoke of bondage so as to be held by it. Ἐνέχομαι is the middle voice, as βαπτίζομαι. (1 Cor. x. 2; xv. 29.) St. Peter himself, even at Jerusalem, had called the Levitical Law *a yoke*. Acts xv. 10.

Ye are not now under the yoke of bondage, but under the easy yoke, the ζυγὸς χρηστὸς, of Christ. Matt. xi. 29, 30.

2. Ἴδε] not ἰδὲ as in Attic Greek. *Buttmann*, i. 466. *Winer*, p. 47. *De Wette*, p. 69.

— ἐγὼ Παῦλος κ.τ.λ.] Mark well, I Paul, whom they falsely accuse of *preaching* circumcision (see *v.* 11), warn you that if you are circumcised, i. e. if you submit to circumcision (middle voice, see *vv.* 1. 4, δικαιοῦσθε) with *any belief* in the *necessity* and *saving efficacy* of circumcision, Christ profiteth you nothing.

It is not to be imagined that St. Paul himself, when he *circumcised Timothy* (Acts xvi. 3), made Christ to be of *none effect to him*, or that he would have circumcised Timothy in order to conciliate any one, *if* such would have been the result.

But Christ *would* have been of none effect to Timothy if he had been circumcised *under any persuasion that Circumcision was in itself necessary and profitable for salvation*, and if he had relied on it as such, as the Judaizers persuaded the Galatians to do. See *S. Augustine's* Epistle to *S. Jerome* on this subject, Epist. lxxxii. 20, Vol. ii. p. 295, and note above on Acts xvi. 3.

3. Μαρτύρομαι] *I protest.* See Acts xx. 26.

4. Κατηργήθητε ἀπό] "evacuati estis a." (*Vulg.*) *Ye were reduced from a state* of ἐνέργεια to one of ἀέργεια and ἀργία. Cp. Rom. vii. 2, *Ye have been made void from Christ.* Ye have disfranchised yourselves. Καταργεῖν, a word peculiar to St. Luke (Luke xiii. 7, where see note) and to St. Paul, who uses it about twenty-seven times.

This state of ἀργία, to which they reduce themselves by seeking for Justification from the Law, is contrasted with the state of inner life and Christian fruitfulness described in *v.* 7, πίστις δι' ἀγάπης ἐνεργουμένη.

— δικαιοῦσθε] *are justifying yourselves*, are placing your hopes of Justification, in the Law.

— τῆς χάριτος ἐξεπέσατε] εἰ κατὰ νόμον Ἰουδαϊσμοῦ ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. *Ignatius* (ad Magnes. 8).

5. Πνεύματι] By the Holy Spirit. *We, by the operation of the Holy Ghost, wait from Faith for the hope* (not of *being justified*, for we have already been justified by Faith, when we were baptized, see 1 Cor. vi. 11. Rom. v. 1, 9) *which Justification holds out to us.*

This is to be connected with what precedes, Ye, by seeking to be justified by the Law, would fall from the state of Grace and Favour in which *ye were*, and in which *ye are*.

For we, by the Operation of the Holy Ghost from our foundation of Faith (ἐκ πίστεως), patiently wait for the blessed hope (Tit. ii. 13), the hope laid up in heaven (Col. i. 5), as a fruit and reward of the *Justification* first conveyed to us when we *put on Christ* in our *Baptism* (Gal. iii. 27), and which receives fresh occasions of *Sanctification* by the daily *renewing* of the *Holy Ghost* (Tit. iii. 5), and which is consummated in the "new heavens and new earth wherein *dwelleth Righteousness*." 2 Pet. iii. 13.

Having received the earnest of the *Spirit*, and having Faith in God's promises, we wait for the *life to come*, which will be glorified in immortality and freedom from sin. *Theodoret.* See also *Augustine* de Spiritu, c. 56. 9, 10, Vol. x. p. 354.

6. ἐνεργουμένη] *working inwardly and effectually.* See 1 Thess. ii. 13. 2 Thess. ii. 7. 2 Cor. i. 6; iv. 12. Rom. vii. 5. Col. i. 29. Eph. iii. 20. It has never a *passive* sense in the New Testament. See *Fritz.* on Rom. vii. 5.

7. Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε] *Ye were running well. Who drove you athwart from the course? Elz.* has ἀνέκοψε, but ἐνέκοψε is the reading of the best authorities.

The metaphor seems to be derived from a Chariot Race, where one Car impinges upon another, and flings it aside from the course. Cp. 1 Thess. ii. 18. 1 Pet. iii. 7. ἐγκόπτω, *incido, impedio, Gloss. Vet.* ap. *Labb.* ἐγκόπτει = ἀναχαιτίζει, *Suid.*

8. Ἡ πεισμονὴ] Your *persuasion is not from Him Who called you*, i. e. from God. You have been persuaded (you say) by the arguments of your new teachers; but this is a *persuasion* which

πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρῖμα, ὅστις ἂν ᾖ.

h 1 Cor. 1. 23.

11 h Ἐγὼ δὲ, ἀδελφοὶ, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα

i 1 Cor. 5. 13. & 9. 19.

κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 i Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

k ch. 6. 2. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 4.

13 k Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί, μόνον μὴ τὴν ἐλευθερίαν εἰς

l Lev. 19. 18. Matt. 7. 12. & 19. 18, 19. & 22. 39. Rom. 13. 9. James 2. 8—11.

ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 l ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων

m Rom. 6. 12. & 8. 1, 4, 12. & 13. 14. 1 Pet. 2. 11.

ἀναλωθῆτε.

16 m Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε·

n Rom. 7. 15, &c.

17 n ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός·

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has led you to be not *persuaded* of what is *true*, τῇ ἀληθείᾳ μὴ πείθεσθαι.

But still I entertain a hope that there is but little leaven among you, though it may (if not cast out) leaven the whole lump; and I am therefore *persuaded* in the Lord that you will be no otherwise minded than you were at first; and he who troubleth you will bear the *condemnation* (of having *dissuaded* you from the truth) whoever he may be.

9. μικρὰ ζύμη—ζυμοῖ] St. Paul applies this same proverb to errors both in *faith* and in *practice*.

When he speaks of persons *leavened*, he means not only such as are lewd of life, tainted that way, but even such as are unsound in matters of *religion*. To the *Corinthians* he would have the incestuous person cast out with his *leavened life* (1 Cor. v. 6, 7); to the *Galatians* he presseth the same point against another kind (Gal. v. 3, 4), such as leavened the Gospel with *Moses' ceremonies*, and so corrupted the truth in religion (Gal. v. 9. 12); and them he would have cut off, both Corinthian and Galatian leaven; both must out. And mark, upon the same reason both, and in the very same words, that *a little leaven* doth not a little hurt (Gal. v. 9), but marreth the whole. Evil doctrine is against truth; evil life against walking in the truth; evil company will bring us to both; therefore away with them. *Bp. Andrewes*, iii. p. 306.

11. εἰ περιτομὴν ἔτι κηρύσσω] An answer to the objection that because he had circumcised Timothy (Acts xvi. 3) he must be an advocate for circumcision.

12. Ὄφελον] See 1 Cor. iv. 8. 2 Cor. xi. 1. *Winer*, p. 276.

— καὶ ἀποκόψονται] a difficult passage. The best explanation, indeed the only one which seems to be admissible, is as follows;

These false Teachers accuse *me* of preaching Circumcision, which, if enforced, as they enforce it, is only a mutilation of the body. And then the Apostle exclaims, "*Utinam etiam se ipsos castrarent!*"

The sense is well expressed in the ancient commentary lately edited by *Père Pitra*, p. 88: "Si frivolam corporis excisionem bonum quid esse judicant, etiam integra membra genitalia sibi excidant, ut majora acquirant lucra, si carnis excisione juvari se existimant!"

The true interpretation may be arrived at by the following considerations:—

(1) The sense of the word ἀποκόπτεσθαι here used is '*mutilare seipsum*.' See *Arrian*, Epictet. ii. 20, and *Hesych.* Γάλλος (Priest of Cybele) ὁ εὐνοῦχος, ὁ ἀπόκοπος, and especially the use of the word in the Septuagint Version of the *Jewish Law* (Deut. xxiii. 1, ἀποκεκομμένος), which affords a clue to the true sense of this passage.

(2) The almost universal consent of the Greek and Latin Fathers who have expounded this passage. See the Commentaries here of *Chrys.*, *Theodoret*, *Theophyl.*, *Jerome*, and *Augustine*, and a considerable degree of concurrence of modern Expositors. See *Meyer*, p. 211.

(3) A somewhat similar paronomasia in Phil. iii. 2, where St. Paul uses the word κατα-τομὴ, *concision*, in order to censure and condemn in strong and stern language the Judaistic enforcement of περι-τομὴ, *circumcision*.

(4) The insertion of the conjunction καὶ, *even*, intimating *more* to be done in the case of *false Teachers* than in that of the *taught*.

(5) We must remember also that the act of ἀποκοπὴ, or self-mutilation, abhorred as it is by us (blessed be God, through Christianity), was familiar to the Heathen, especially to the *Galatians*,—even as an act of *Religion*.

There was a peculiar propriety in a reference to such an act in this Epistle to the *Galatians*, acquainted as they were with the fanatical excesses of the *Galli*, or *Priests of Cybele*, who were excited by their religious zeal to mutilate themselves, ἀποκόπτεσθαι, particularly in the Galatian city of *Pessinus* on Mount *Dindymus*, whence *Cybelé* was called *Dindyméné*. See *Strabo*, xii. p. 567, *Ammian. Marcellin.* xxii. 9, and particularly the poem of *Catullus*, almost unrivalled in the awfulness of its grandeur and the tenderness of its pathos, in which one of the votaries of this dreadful superstition pours forth the bitterness of his soul in remorse for his deed.

(6) The Apostle's meaning appears to be, Would that this example of the enthusiastic self-mutilation of your heathen priests the Galli would be imitated by these Judaizing deceivers, who are subverting you on the plea of religious zeal, and who are imposing on you Galatians, *as necessary to your salvation*, the rite of circumcision, which, when *enforced as such*, is as vain and injurious as the phrenzied self-violation of the votaries of your heathen Goddess.

(7) But was not this a *vindictive* wish on the part of St. Paul?

It may be explained by the following considerations:—

These Judaizers were *enforcing circumcision*, which had now become *concision*. (Phil. iii. 2, see note.) St. Paul desires that they would go further in their own case; that they, who in zeal for the Law are subverting the faith of those who believe the Gospel, would *even* (καὶ) become ἀποκεκομμένοι. Then what would be the result? A beneficial one for you Galatians, in comparison with their present treatment of you; and a good one also, comparatively, even for themselves. There would be more hope from their ἀποκοπὴ, *ex-cision*, than from their περι-τομὴ, or *circumcision*. There would be more hope of them even if they imitated the Priests of Cybele in one particular characteristic, than if they continue to be votaries of the Law in *their sense of it*. For then, being ἀποκεκομμένοι, they would be *excluded* from the *Jewish Congregation*, according to the enactments of that very Jewish Law which they now desire to impose on you. (Deut. xxiii. 1.) Then they would begin to feel the *rigour* of that Law; then they would be ashamed of *enforcing* it on you; then they would be thankful to be freed from it themselves. Then there would be good hope, that they also would joyfully hail and accept the gracious liberty of the Gospel, and would be joined as sound members to the Body of Christ.

— οἱ ἀναστατοῦντες ὑμᾶς] *they who are subverting you*. The word ἀναστατοῦν is properly applied to the hostile act of an army, assaulting, taking, and destroying a city, and *uprooting* its inhabitants and selling them into slavery. And by this word the Apostle intimates that the false teachers are *rooting up* the Galatians from the *soil* of their *heavenly city*, and reducing them to bondage. See *Chrys.*

13. μὴ τὴν ἐλευθερίαν] On the ellipse of the accusative, see *Winer*, p. 526.

Compare the proverb μηδὲν ἄγαν, 'Ne quid nimis.'

17. Πνεύματος] *the supernatural grace of God*, as throughout in this passage (see *vv.* 18. 22. 25), where operations are described which cannot be ascribed to *man's* spirit, but are due to the agency of God the Holy Ghost. See *S. Irenæus*, v. 10 and v. 11, and *S. Augustine*, who says (Serm. 128), "Thou hast the means of fighting against the flesh, for thy God is in thee;" and de Natura et Gratia, c. 67, Vol. x. p. 411, where he refers to Rom. v. 5. See also *Bp. Sanderson's* remarks on the use of the word πνεῦμα here, Vol. i. p. 428, who refers to John iii. 6 as the best explanation of it.

ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε. 18 [o] εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

19 [p] Φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκός, ἅτινά ἐστι πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, 21 [q] φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

22 [r] Ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης, ἐγκράτεια· 23 [s] κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. 24 [t] Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. 25 [u] Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν. 26 [x] Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες. VI. 1 Ἀδελφοὶ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. 2 [a] Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. 3 [b] Εἰ γὰρ δοκεῖ τις εἶναι τὶ μηδὲν ὢν, ἑαυτὸν φρεναπατᾷ· 4 [c] τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει καὶ οὐκ εἰς τὸν ἕτερον· 5 [d] ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

6 [e] Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. 7 Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· 8 [f] ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θε-

o Rom. 6. 14, 15. & 8. 2.
p 1 Cor. 3. 3. & 6. 9. Eph. 5. 3, 5. Col. 3. 5. James 3. 14.
q Rev. 22. 15.
r Eph. 5. 9. Phil. 1. 11. Col. 3. 12.
s 1 Tim. 1. 9.
t Rom. 6. 6. & 13. 14. ch. 2. 20.
u Rom. 8. 5.
x Phil. 2. 3.
a 1 Thess. 5. 14. 1 John 4. 21.
b 1 Cor. 8. 2.
c 1 Cor. 11. 28. 2 Cor. 13. 5.
d Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 2. 6. & 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 22. 12.
e 1 Cor. 9. 7, 11, 14.
f 2 Cor. 9. 6.

— *ταῦτα γάρ*] A, C, D***, I, K have δὲ, but B, D*, E, F, G have γὰρ, and so *Lachmann* and *Alford*.

19. *πορνεία*] *Elz.* prefixes *μοιχεία*, which has not sufficient authority for insertion in the text.

20, 21.] Cp. 2 Cor. xii. 20; and see *Justin Martyr* (Exhort. ad Græc. p. 40), who has *ἔχθραι, ἔρεις, ζῆλος, ἐριθεῖαι*.

The word *ἐριθεια* is from *ἔριθος*, a *labourer for hire* (from root *ἔρδω*),

(1) a *mercenary*; and

(2) one who *hires himself* to a *cabal* for *party purposes*: and therefore signifies,

(3) a *venal partizan*: such as the *factions* of gladiators, and other ruffians hired by rival candidates at elections to intimidate the voters in the Roman forum.

Hence *ἐριθεια* signifies *venal partizanship*. See *Fritz.*, Excurs. ad Rom. ii. 8, and *Ellicott* here. It occurs 2 Cor. xii. 20. Rom. ii. 8. Phil. i. 16; ii. 3. James iii. 14. 16.

22, 23.] On these verses see *Bp. Sanderson's* Sermons, i. p. 424—447.

24. *ἐσταύρωσαν*] 'they crucified them' (aorist); i. e. they nailed them to Christ's cross at their Baptism, and "on this cross the Christian must hang all his life long." *Augustine* (Serm. 205).

CH. VI. 1. *ἐὰν κ. προληφθῇ ἄ. κ.τ.λ.*] This exhortation to others to recover and restore the penitent in a spirit of meekness, has peculiar propriety at the close of this Epistle, as opening a door to them of return to their spiritual Father, and as assuring them of his parental tenderness and love. Cp. *Hilary*, in Ps. cxl.

2. *Ἀλλήλων τὰ βάρη βαστάζετε*] See on *v.* 5. A comfortable assurance this to the Galatians, that he who thus addresses them was ready to bear *their* loads.

3. *εἶναι τὶ μηδὲν ὤν*] *ἐὰν δοκῶσι τὶ εἶναι μηδὲν ὄντες. Plato*, Apol. p. 41. (*Wetstein.*) See above, on i. 7.

4. *τὸν ἕτερον*] *the other*, with whom he compares himself, as the Pharisee did with the Publican (Luke xviii. 11), in order to elevate himself by depressing him.

5. *φορτίον*] We are to support (*βαστάζειν*) one another's *βάρη*, as Christ bare our infirmities, *τὰς νόσους ἡμῶν ἐβάστασε* (Matt. viii. 17), and as He bore (*ἐβάστασε*) the cross (John xix. 17), and commands us to bear it (Luke xiv. 27).

— *βαστάσει*] This word *βαστάζειν* is used four times in this Epistle; here, v. 10; vi. 2. 17, and only twice in the rest of St. Paul's Epistles, Rom. xi. 18; xv. 1.

But we may not lay on the shoulders of *others*, as the Pharisee did, *φορτία δυσβάστακτα, ἀνθρώπους φορτίζοντες* (Luke xi. 46); nor can we shift the burden of our own sins on any other person. We cannot make the burden of our own sins lighter by imputing a heavier burden of sin to others. Praise of ourselves, whether it proceeds from our own lips or that of others, cannot lighten our burden; it may aggravate it. (*Augustine.*) We are not better because others may be worse.

Nor can we divest ourselves of our own personal responsibility by transferring the burden of our sins to a spiritual Guide. *Every one must bear his own burden* at the Great Day.

This precept in *v.* 5, *ἕκαστος τὸ ἴδιον φορτίον βαστάσει*, is to be taken together with that in *v.* 2, *ἀλλήλων τὰ βάρη βαστάζετε*, and a distinction is to be made between *φορτία* and *βάρη*, as was observed by an ancient Father, who says that every man's *sins* are his *φορτία*, and that we are not to bear the (*φορτίον*) burden of one another's *sins* by partaking in *them*, nor to call others to take a part in bearing the burden of *our sins*. But Christ calls us to Himself, because we labour and are heavy laden by them, and exhorts us to take *His light burden* (*φορτίον*) upon us. (Matt. xi. 28—30.) Thus He converts our *heavy burdens*, which depress us to earth, into *light wings*, which waft us to heaven. The wings of birds are their weights, which they bear, and which bear them. Let thy soul have the weight of Christ's burden; "hæc sarcina non est pondus onerati, sed ala volaturi;" it has the pinions of peace, and the wings of charity, and will bear thee to heaven. Thus bear thy own weight, and it will bear thee.

But we must also bear one another's *βάρη*. Such a load is Poverty, and such a load also is Wealth. Poverty is the load of some, and Wealth is the load of others, perhaps the greater load of the two. It may weigh thee down to perdition. Bear the load of thy neighbour's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his. Thus bear one another's loads, and fulfil the law of Christ. Cp. *Augustine* (Serm. 164).

6. *Κοινωνείτω*] Let him who is taught in the Gospel communicate in all *his worldly* substance with his spiritual Pastor.

On the use of *κοινωνεῖν* (not *active*, 'contribuere,' but *neuter*, 'communicare') and *κοινωνία*, in the sense of communication of our worldly substance with others, see Phil. iv. 15. 2 Cor. viii. 4; ix. 13; and *Chrys.* and *Theophyl.* here, and the examples quoted by *Wetstein*.

A necessary precept for *Gentile* Christians. See on 1 Cor. ix. 6.

As to the duty of the People to provide adequate maintenance for their Ministers, see on 1 Cor. ix. 4—14.

— *ὁ κατηχούμενος*] *orally instructed, catechized.* See Luke i. 1. Rom. ii. 18. 1 Cor. xiv. 19.

7. *Θεὸς οὐ μυκτηρίζεται*] *God is not mocked.* Quoted, as a well-known saying, by *S. Polycarp* at Phil. 5.

ρίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

g 2 Thess. 3. 13.
h Eph. 2. 19. & 3. 15. 1 Tim. 5. 8. Heb. 3. 6. & 6. 10. 1 John 3. 13—19. & 5. 1. 3 John 5—8.

9 g Τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. 10 h Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

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9. Τὸ δὲ καλὸν ποιοῦντες] See 2 Thess. iii. 13.

— ἐγκακῶμεν] So A, B, D*. *Elz.* has ἐκκακῶμεν. See on 2 Cor. iv. 1. 16.

11. Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί] *Mark, with what large letters I have written* this Epistle *to you with my own hand.*

A memorable admonition, and doubtless intended to be very significant.

On this sentence it may be observed, that

(1) Ἴδετε is *not* to be translated *ye see*, but *mark ye;* and is an emphatic word, used to call attention to a remarkable fact, or noticeable object, or memorable precept. Compare its use above, v. 2, and particularly in John i. 29. 36. 47; xix. 5. 26; and in the Book of Revelation, vi. 2. 5. 8.

(2) πηλίκος means 'how great,' 'how large.' See Zech. ii. 2, LXX. Heb. vii. 4. Cp. *Theocr.* iv. 55, ὀσσίχον ἐστὶ τὸ τύμμα, καὶ ἁλίκον ἄνδρα δαμάσσει.

(3) ὑμῖν, *to you*, is put in a remarkable place, *between* πηλίκοις and γράμμασιν, and *before* its verb ἔγραψα. *Mark, with what large letters I have written to you, with my own hand.* Thus St. Paul calls attention to the fact that he is now doing something special *to them*, the *Galatians*, which he did not do to *others*.

(4) γράμμασιν means *characters* traced in writing. Compare *Æschyl.* S. c. T. 429, χρυσοῖς δὲ φωνεῖ γράμμασιν, ΠΡΗΞΩ ΠΟΛΙΝ. See also *ibid.* v. 647, ὡς τὰ γράμματα λέγει, ΚΑΤΑΞΩ Δ' ΑΝΔΡΑ ΤΟΝΔΕ κ.τ.λ.

(5) ἔγραψα refers not only to the portion of the Epistle that follows, but to the *whole Epistle*, which was written by the Apostle with his own hand. *Chrys., Jerome, Theodoret.*

Indeed there would have been nothing noticeable in the circumstance that *only a few lines* of the Epistle were written in *large letters* with *St. Paul's own hand.*

(6) But the two circumstances to which he calls their attention are that, contrary to the custom of those times in which authors usually *dictated* their productions to Secretaries, but did *not write* them with their own hand (see on *Horat.* 1 Epist. x. 49, "Hæc tibi *dictabam*," &c., and 1 Sat. x. 92, "I puer, atque meo citus hæc subscribe libello"), and contrary to St. Paul's *own* previous practice and general intention, which was to *dictate* his Epistles to an *amanuensis*, and only to authenticate them with his own *signature* and *Benediction* at the *close* of the Epistle (see on 2 Thess. iii. 17), he took the pains of writing the whole of *this* present Epistle to the *Galatians* with his *own hand.*

(7) This was a circumstance which well deserved their attention.

Even when ordinary persons wrote any of their own productions with their *own hands*, it was thought worthy of record. Thus it is noted concerning *Origen*, that certain ἐπισημειώσεις prefixed to his works were ὀλόγραφοι, i. e. written *entirely with his own hand.* (See *Euseb.* vi. 24, with the note of *Valesius.*) The remarkable σημείωσις of *S. Irenæus*, referred to by *Eusebius* (v. 20), seems also to have been of this kind.

(8) It was therefore a fact which might well arrest the attention and excite the gratitude of the Galatians, that St. Paul, in the midst of his labours and sufferings for Christ, had found time and inclination to do for *them*, who had *fallen away* from their first enthusiasm for him, what he had not done for the Thessalonians, and what, as he had declared to the Thessalonians, he did not intend to do for any other Church, namely, to write to them an *entire Epistle*, and that not a short one, with *his own hand.*

He thus marked his solicitude for their spiritual welfare, and his affection for them, and also his sense of the importance of the *subject* on which he was writing in this Epistle.

(9) He also calls their attention to the fact that he writes this Epistle to them in *large letters.*

What was there noticeable in this circumstance? Why does he exhort them to observe it? Not, surely, in order that (as has been sometimes said) they might there see a proof of any *infirmity* or *defect* in him, such as weakness of *eyesight* or incompetency to *write well.*

Such an avowal on his part would not have been likely to give any weight to his exhortations, but might rather have furnished an occasion to the Galatians for treating his person and office with levity and disparagement. If (they might have said) he cannot write *well*, why does he write with his *own hand?* Why does he make an *exception* in *our* case? and why does he not write, as his custom is, by a secretary who *can write well?*

(10) But the reference to the *largeness* of the *letters* in which this Epistle was written, was doubtless designed to serve the same purpose as the reference to the fact that it was written in his own hand.

It was intended to confirm the inferences thence to be derived, viz. that the writer felt special love and anxiety for the *persons* to whom he writes, and laid special stress on the *subject* concerning which he writes.

In explanation then of this expression it is to be observed, that St. Paul's Epistles, which were written at his dictation by Secretaries (*notarii, amanuenses*), were probably written with rapidity, as was the case with those discourses which were taken down from the mouths of speakers in ancient times, and of which we find mention in *Eusebius*, vii. 29. Such notaries were in course of time regularly appointed to serve as officers of Christian Churches, and had stated ecclesiastical duties as such. (See the authorities in *Bingham*, iii. 13.) From the rapidity of their writing they were called ὀξύγραφοι and ταχύγραφοι. To them we owe the Acts of the primitive Martyrs, such as of S. Ignatius and S. Polycarp, still extant. Such notaries would not write in *large* characters, but in smaller ones to save time.

The Apostle might have spared himself much time and trouble *if* he had employed one of these amanuenses, or if he had written in such characters as they used.

But he would prove his special affection to the Galatians by writing in his own hand, and also by writing in *large letters*, which by their very appearance would afford visible demonstration to all who saw this Epistle (which was to be circulated among the *Churches* of Galatia, see i. 1) that he puts forth boldly and singly, in his own *name* and in *his own hand*, a solemn claim to be heard as "an Apostle," not of men, or by men, but by Jesus Christ and God the Father (Gal. i. 1); and accordingly he does not associate any one's name with his own in the *beginning* of this Epistle; and that, though he writes this Epistle with vehemence and impetuosity, and with sudden bursts of astonishment and indignation, mingled with affectionate appeals of almost maternal tenderness, and with moving exhortations and imperative mandates of paternal authority, yet that nothing that he has there written is to be ascribed to transitory impulse or momentary ebullition of feeling, but that all his words have been well weighed, that every syllable and every letter has been traced with his own hand with calm deliberation; and that though he was charged with temporizing and vacillation by some, yet that the Galatians might see, even in the boldness, and firmness, and clearness of the characters with which he wrote, an indication of the vigour of authority and plainness of speech with which he delivers his message, and of his own constancy and courage in delivering it. Cp. *Theodor. Mopsuest.* (in Cramer, Caten. p. 90), who says that St. Paul, purposing to make an aggression on his adversaries in this Epistle, employed larger characters to show that he is not ashamed of himself, and does not shrink from what is said.

(11) But is there not something even deeper than this in the admonition, "*Mark with what large letters I have written to you in my own hand?*"

Probably there is. What was the message in this Epistle? what is its subject?

It may be summed up in those few words which the Apostle quotes from the prophetic declaration of the Old Testament (Hab. ii. 4) in chap. iii. 11, "*The just shall live by Faith.*"

Justification by Faith in Christ, and not by the works of the Law, is the one doctrine which is the subject of this Epistle.

Now, in proclaiming this doctrine by the Prophet Habakkuk in the Old Testament, the Holy Spirit had used certain memorable words, to which (it is probable) the Apostle here alludes.

The prophet had said, "I will stand upon my Watch, and set me upon the tower (or rock), and will watch to see what He (the Lord) will say to me, and what I shall *answer when I am reproved.*"

12 [i] Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται· 13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. 14 [k] Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. 15 [l] Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἐστὶν, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. 16 [m] Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

17 [n] Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

i Phil. 3. 18.

k Rom. 6. 6. ch. 2. 20.

l 1 Cor. 7. 19. ch. 5. 6. Col. 3. 11.

m Ps. 125. 5. Rom. 2. 29. & 4. 12.

n ch. 3. 29. 2 Cor. 4. 10. & 11. 23—25. Col. 1. 24.

This was precisely *St. Paul's* condition when he wrote this Epistle. *He*, like the Prophet, had been *reproved*. His Epistle is apologetic. He had been obliged to mount his watch, to set himself upon his tower, and to deliver a message from God to the Galatians, who had now strayed from him, and who had been arrayed by his enemies against him.

And what was the answer of God to the Prophet?

The Lord answered me and said, "*Write* the Vision, and make it *plain* upon *tables*, that he may run that *readeth it.*"

Observe also that the Prophet is informed that the *Vision* is *for an appointed time*, which specially denotes the *fulness of time* (compare Gal. iv. 4), the time of *the end*, the time of the *Gospel;* and that its fulfilment is not to be immediate, that it is to be *patiently waited for* (compare Gal. v. 5), that at the end (or at the last) it shall speak and not lie; though *it tarry wait for it*, because it will surely come, and it will not tarry. Thus some distant accomplishment of the prophetic Vision was pre-announced to the prophet, and he was warned that his prophecy will not soon be exhausted.

What now was the *message* to the Prophet Habakkuk?

It was precisely the *same* message which the Apostle St. Paul afterwards delivered in this Epistle, and which he delivered in the very words of the Prophet Habakkuk (Habak. ii. 4. Cp. Gal. iii. 11), *The Just shall live by his Faith.*

This was the message which the *Prophet* was enjoined to *write with his own hand;* and which he was commanded to write in such *large letters*, that he might run that reads it.

(12) Therefore, *lastly*, when we consider that the same Holy Spirit Who had spoken by the Prophet spake by St. Paul, and that the words of the Holy Ghost to the Prophets do not die with them, but have also a meaning for the Apostles (as St. Paul here shows); and that St. Paul was an Apostle, "not of men," nor through men, but through Jesus Christ, and God the Father; and that the one doctrine delivered in this Epistle is the same doctrine as that delivered by the Prophet Habakkuk; and that he quotes the Prophet's language as the exponent of that doctrine; and that this doctrine is described as a Vision that is for an *appointed time*, and to be *tarried for*, to be *waited for;* and that *in the end* it will *speak* and *not lie;* and that this doctrine is the root of the Gospel, as distinguished from the Law, may we not say, with reverence, that there was something of Divine direction even in the very act by which the Apostle made an exception to his usual practice in writing this Epistle; and that by the writing of it in *his own hand*, and also in the writing of it in *large letters*, he connected himself with the prophetic watchman when *he was reproved;* and that he fulfilled in a secondary sense a Divine prophecy, and complied with a Divine command, "*Write* the Vision and *make it plain* upon tables, that he may run that readeth it?" The Vision is for an appointed time, and in the end it will speak and not lie. "*Behold*, THE JUST SHALL LIVE BY FAITH;" and that St. Paul calls attention to that identification, when he exhorts the Galatians in this solemn admonition at the close of this Epistle, "Behold, with what *large letters* I have written to you with *mine own hand*. He that runs may read it; let all who read it run well" (Gal. v. 7); "let all who run, *run by this rule.*" (See *v.* 16.)

15. *ἐστὶν*] So A, B, C, D*, E, F, G.—*Elz. ἰσχύει*, which is a gloss.

16. *κανόνι*] *The rule*, or *line of the course*, on which the Christian is to run. See on 2 Cor. x. 13—16. The line or rule of faith here spoken of is that contained in *vv.* 14, 15, and, in one word, the doctrine of *Justification by Faith* in Christ.

— *εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος*] The only place in the New Testament where *εἰρήνη* is placed *before* *ἔλεος*. See 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John 3. Jude 2.

17. *κόπους μοι μ. π.*] *let no one trouble me*, by alleging that I am a mere time-server, and preach Circumcision to some, and Christian Liberty to others (see v. 11); for I bear in my body the proofs of my loyalty to Christ in the scars and wounds I have received through the envy of the Judaizers for His sake, particularly at Lystra (Acts xiv. 19; cp. xv. 26), and from the Heathen at Philippi (xvi. 22, 23).

Let no one disturb me; for I am Christ's *servant*, *soldier*, and *worshipper* (see next note), engaged in Christ's service. He therefore that interrupts and disturbs *me* in my work, is guilty of an affront not to me only, but to my Master, Christ.

— *στίγματα*] I bear *στίγματα* in my body, the brands of Christ. An allusion to three ancient customs:

(1) of *slaves*, who were branded with the names of their masters.

(2) of *soldiers*, who wore the marks of the General whom they served.

(3) of *votaries* of Deities, whose names and emblems they bare on their bodies.

Ancient authorities on this subject may be seen, cited by *Wetstein* here, and in the Appendix to the present Editor's edition of the Apocalypse, Appendix G.

So (says the Apostle) I, the servant, soldier, and worshipper of Christ, my Master, Captain, and God, bear His marks imprinted on my body. "Christum igitur hic repræsentat ut *Deum.*" *Wetstein.*

These 'stigmata' were the marks of the *sufferings* endured by St. Paul in Christ's service, and they proved his loyalty to Christ.

"Apostolus *stigmata* voluit appellare quasi notas pœnarum de persecutionibus quas patiebatur." *Augustine.*

This was what Christ had promised at his Conversion. (Acts ix. 16.) "Sed," adds *Aug.*, "omnes illæ tribulationes ei ad coronam victoriæ proficiebant." These scars on his body are proofs of his courage, and trophies of his victory. *Chrysostom.*

In a secondary sense, it may also perhaps be worthy of consideration, whether the Apostle, having been sealed by Christ with the sign of the cross at his baptism, does not here say that he bare the *στίγματα* of Christ; and (as has been remarked by Professor *Blunt*, Lectures, p. 136) there is something appropriate in this sense here, where the Apostle has been just speaking of *Circumcision*, and then of the *Cross*, and of the new *creature.* And then adds, "as many as walk by *this Rule*, the Rule of *Christian Faith* (as distinguished from the Levitical Law), professed by them at their Baptism, peace be on them, and upon the *Israel of God;*" i. e. on all the company of faithful people who are *Israelites indeed*, true children of God, by the faith of their Father *Abraham.*

18.] This Epistle was an encyclic Epistle, addressed to "the Churches of Galatia."

Hence probably it is that there are no *salutations* to *individuals* at the close of this Epistle to the Galatians. It would have been invidious to specify only a few names among so many, and it would have been impossible to enumerate all.

The same observation applies to the two Epistles to the *Corinthians* (see 1 Cor. i. 1, and 2 Cor. i. 1), in which there are no *salutations* of individuals, and also to the Epistle to the *Ephesians.* (See on Eph. i. 1.)

INTRODUCTION

TO

ST. PAUL'S TWO EPISTLES TO THE CORINTHIANS.

I. *On the design, contents, and results, of the* Two Epistles *to the* Corinthians.

The two Epistles to the Corinthians afford remarkable specimens of the operation of Divine power working by the ministry of St. Paul, for overruling evil by good; and for making the designs of the Evil One into occasions for declaring the truth, and promoting the glory of Christ; and for converting local and temporary scandals and calamities into means of instruction and edification to the Church of every age.

This appears as follows:

(1) There were schisms at Corinth; religious dissensions and divisions, feuds and factions, under party-leaders. The Corinthian Church had written a letter to St. Paul, which he received a little while before he wrote this Epistle (1 Cor. vii. 1). In that letter they had put several questions to him concerning their own spiritual regimen; but it does not appear that they had made any mention in it of their own distracted condition. On the contrary, they seem to have gloried in their religious divisions, and to have been *puffed up in behalf of one leader against another* (1 Cor. i. 11; iii. 4. 22; iv. 6—8. 18). And he was left to learn their divisions from some private persons—those of *Chloe*—probably by word of mouth (i. 11).

These *divisions* furnished the Apostle with an occasion for stating the principles, duty, and privileges of *Church Unity*. See 1 Cor. xii. 12—27.

(2) The Greeks generally,—and especially the Corinthians, being exercised in human learning and secular eloquence and philosophy,—were proud of intellectual gifts. The Apostle hence took occasion to assert, by way of contrast, the transcendent excellency of that *Divine wisdom* in which he himself had been schooled, and the surpassing worth of the *Cross of Christ* which he had preached at Corinth (1 Cor. ii. 1—9), as the fundamental article of saving truth,—although it was a *stumbling-block to the Jews*, and to the *Greeks foolishness* (i. 23).

He was also constrained thereby to assert his own qualifications for revealing hidden mysteries, and for declaring supernatural truths by Divine Inspiration, not only with regard to the *substance* of what he so declares, but also as to the *language* in which he utters it (1 Cor. ii. 10—13).

(3) The Corinthians were guilty of sins of Impurity, for which their City was notorious. Hence the Apostle is led to remind them of their Christian obligations to Holiness, grounded

1. on their incorporation by Baptism into the mystical Body of Christ (1 Cor. vi. 15).

2. and on the consecration of their *bodies* into *Temples of the Holy Ghost* (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16).

3. on their redemption by Christ, so that they are *not their own*, but His (1 Cor. vii. 23); and are bound to *glorify Him* in their *bodies*, which are His (1 Cor. vi. 20); and

4. on the doctrine of the *Resurrection* of the *Body*, designed for a glorious Immortality (1 Cor. xv. 42—54).

(4) The Corinthians had been induced, in a vain conceit of superior knowledge (γνῶσις, 1 Cor. viii. 1), and in the indulgence of a carnal appetite, to *eat meats* that had been offered in *sacrifice* to the Heathen *Idols* of Corinth, although they knew those meats to have been *so offered*.

Hence St. Paul was constrained to lay down the principles which ought to regulate human

conduct in the use of *indifferent* things,—i. e. of things neither prescribed nor prohibited by Divine or human authority. And he teaches, that many things not forbidden are to be foregone and forborne by Christians, from a charitable regard to the spiritual benefit of *their brethren*, even though they be *weak* (1 Cor. viii. 11—13); and that the *edification of others*, their fellow-members in Christ's body, and the good of the whole Body, is to be the end aimed at by the faithful, in the use of *things indifferent* (1 Cor. x. 23—32).

(5) The Apostle had not *claimed* ministerial maintenance for himself during the eighteen months in which he had been resident at Corinth, but had *worked* for his bread *with his own hands* (Acts xviii. 3. 2 Cor. xi. 9; xii. 13, 14). And this act of forbearance on his part, as contrasted with that of other preachers (1 Cor. ix. 6), had been construed by some into a distrust, on his part, of his own Apostolic mission and authority.

He was thus induced to explain the *reasons* of his own forbearance in this respect; and he shows that it had been produced by considerations of regard for their edification; and he thence inculcates on them a similar regard for the spiritual welfare of others. And he proceeds to state with greater force even because he himself had waived his own claim to sustenance from his flock, the sacred duty of all *Christian People to provide adequate maintenance for their Pastors* (1 Cor. ix. 7—15).

(6) There were many irregularities in the public assemblies of the Church at Corinth, in regard

1. *to the attire of women.*
2. *to the Administration of the Holy Sacrament of the Lord's Supper.*

St. Paul took occasion therefrom to recall the attention of the Corinthians to first principles, as laid down in Holy Scripture and in the Law of Nature and of Reason, and as shown in the universal sense of mankind, and in Christian usage (1 Cor. xi. 16);

1. As to the true relation of *woman* to *man;* and the consequent *difference* to be maintained in regard to their *attire;* and then he proceeds to apply these principles to the question before him (1 Cor. xi. 3—16).

2. As to the second point, he points out the true principles of Reformation, whether in Doctrine or Discipline. He shows by his reasonings on this question, that when a degeneracy has ensued in either of the two, it is no part of Christian wisdom to *destroy* what has been *abused;* but that its proper office is to look back to the original institution and design, and to *remove* the *abuse* by *restoring the use.* This is what is done by St. Paul in his correction of the abuses which had crept into the Church of Corinth in the administration of the Holy Communion (1 Cor. xi. 17—33). A noble example of genuine Reformation, for every age.

(7) The Corinthians were richly endowed with *spiritual gifts* (1 Cor. i. 4—7), particularly in *speaking with Tongues.* But they misused these gifts for occasions of vain-glorious and unprofitable self-display, and of unseemly rivalry and contention.

These abuses furnished St. Paul with an occasion for explaining the true use of *supernatural gifts*, particularly the *gift of Tongues;* and for stating what its proper place was in the circle of Christian graces; and also for laying down certain propositions of universal applicability (1 Cor. xii.—xiv.). Particularly, the Divine Apostle was thence led to give a necessary warning to the world, viz. that *great spiritual gifts* may co-exist with *great moral depravity*, especially with *spiritual pride;* and to declare, that no gifts or graces, spiritual or intellectual, are of any avail to those who possess them, unless they use them in a spirit of *charity;* that is, of love to God, and of love to man in God. He thence proceeds to teach, that the sovereign grace of all Christian graces is Love, which he describes in such language as none could command who was not inspired by the Divine Spirit of Love (1 Cor. xiii.).

(8) A heinous sin had been committed at Corinth by one who appears to have had great influence there (1 Cor. v. 1). This sin had been connived at by the Corinthian Church. And though the Corinthians had written a letter to the Apostle concerning *other* matters (1 Cor. vii. 1), yet *they* had *made no report* to him there concerning this grievous scandal, or concerning the divisions among themselves, which were reported to him by others (1 Cor. i. 11; v. 1; xi. 18).

On the other hand, such was their spiritual blindness, that they were *puffed up* (1 Cor. v. 2), and imagined themselves to be in a safe and prosperous state; they were elated with a vain-glorious spirit

of pride, presumption, and self-sufficiency, and were disposed to manifest an insubordinate and refractory temper of contemptuous disobedience to the Apostle's person and office, rather than to receive seasonable rebuke and salutary correction from him.

This enormous sin, and the indifference and even self-complacency with which it was viewed by the Corinthian Church, afforded St. Paul an opportunity of vindicating his own Apostolic authority, and of exercising Ecclesiastical Discipline, and of exhibiting to the Corinthians, and to the Church of every age, the importance and necessity of Penitential Discipline, and the manner in which it ought to be exercised (1 Cor. v. 1—13. 2 Cor. ii. 3—8; vii. 8—12).

We have also here a strong proof of the truth of St. Paul's assertion, that he was invested with supernatural and miraculous powers for accrediting and avouching his claims (2 Cor. xii. 12).

If he had not been inspired by God, he would not have ventured to write to the Corinthians in the authoritative tone of stern reproof, censure, and condemnation, which he uses in these Epistles.

He would rather have sought to win their affections, and conciliate their favour, by smooth speeches.

If, also, the Corinthians had not been convinced, on their part, of his Divine mission, they,—being filled with spiritual self-conceit, and beguiled by the flatteries of vain-glorious teachers hostile to the Apostle,—would have scorned to receive, as they did, the *first* Epistle of St. Paul, in which they are so severely condemned. They would have refused to comply with its injunctions (2 Cor. ii. 3—8; vii. 8—12). They would not have read it publicly as Canonical Scripture, as the inspired Word of God[1].

(9) Again: the Evil Spirit had tempted some persons, and parties of considerable influence at Corinth, to cavil at and censure St. Paul, and to disparage his person and office, and they had excited a turbulent spirit of disaffection and rebellion against him (1 Cor. iv. 3; ix. 3. 2 Cor. iii. 1; v. 12; x. 2—10).

The Apostle is therefore constrained to state *his own claims* to respectful reverence and obedience. He is forced to record his own sufferings for the Gospel, and to divulge his own revelations from heaven (2 Cor. xi. 16—33; xii. 1—6).

He is also led to explain the *reason, why* he was buffeted by a visible bodily infirmity, his "*thorn* in the *flesh*" (2 Cor. xii. 7), which seems to have been turned by some envious persons into an occasion for censorious reflections upon him (2 Cor. xii. 10. Cp. Gal. iv. 14).

If St. Paul had *not* been resisted and vilified by those parties, whom the Enemy of Christ and of the Church had stirred up to thwart him at Corinth, and unless the Apostle had been conscious that the cause of the Gospel would be injured and imperilled, if he suffered their aspersions to escape without refutation, he would never have penned that noble Apology of himself in the Second Epistle to the Corinthians (2 Cor. xi. xii.).

He did not praise himself willingly; but that Vindication of himself was *extorted* from him. His enemies compelled him to resort to what he called the *foolishness of boasting* (2 Cor. xi. 17; xii. 11). This is evident from the fact, that though those heavenly Visions to which he there refers had been vouchsafed to him *fourteen years before* (2 Cor. xii. 2), and though he had been personally resident at *Corinth* for *eighteen months* (Acts xviii. 11), yet he had never as yet communicated to the Corinthians any intimation of those his "*Visions and Revelations from the Lord.*" Hitherto he had hid them as a profound secret treasured up in the recesses of his own heart. They were wrung from him by the cavils of others.

If Satan had not stirred up those evil men against the Apostle, the Church would never have had the privilege of knowing how much St. Paul suffered for the Gospel, and how much was revealed to him by Christ.

Thus the censures of his adversaries have been made by God to redound to his praise. Thus the arts of the Enemy endeavouring to undermine his Apostolic authority, and to mar his Apostolic work, have been made instrumental in establishing the credit of this great master-builder in Christ, and of consolidating the fabric which he built.

Thus also the arts of Satan, who *had the power of death* (Heb. ii. 14), and is the *Prince of the power of the air* (Eph. ii. 2), and of *darkness*, and who desires to drown men's souls and bodies in the

[1] Cp. *Clemens Romanus*, Ep. ad Cor. i. 47.

lake of fire (Rev. xix. 20), have been made, *in God's hands*, to be instrumental in revealing to the faithful the blessedness of *Paradise*, to which the souls of those who die in the Lord are conveyed *immediately* on their dissolution from the body; and also the everlasting glories of the *third heaven*, in which the faithful will have their perfect consummation and bliss, both in *body and soul, for evermore*. (See note on 2 Cor. xii. 2—4.)

(10) Lastly: the Arch-enemy of God and man laboured to shake the foundation of the faith in the great article of Christianity, the doctrine of Christ's Resurrection from the Dead, and of the universal *Resurrection* of the *Body*. He had too much success at Corinth, where indulgence in the lusts of the flesh, and the speculations of a secular philosophy, had conspired to prejudice many against the reception of this doctrine.

Hence St. Paul was prompted and constrained to write in its defence. He has vindicated and enforced it with such divine power, courage, and eloquence, as to silence for ever those who gainsay it. He was enabled by the Holy Spirit not only to declare the truth of a future Resurrection, but also to describe it. *Behold I show you a mystery* (1 Cor. xv. 51). He enables us to hear the sound of the last trump; and reveals the dead rising from their graves, and the Saints clothed with their glorified bodies, and all earthly powers subjected to Christ, and Satan and Death put under His feet (1 Cor. xv. 26. 55—57).

Thus the devices of the Evil One sowing tares in the field of *God's husbandry* (1 Cor. iii. 9), are made to recoil on himself. His dissemination of error in regard to the doctrine of the Resurrection has been made subservient to the declaration of its truth, and to a manifestation of the future discomfiture of Satan himself, and of the full and final triumph of Christ.

Thus by signal examples Almighty God has taught the Church, in these Epistles of St. Paul, to elicit good from evil; to make the prevalence of schism ministerial to her confirmation in Unity, and even the diffusion of Heresy to be subservient to the propagation of the Faith.

Thus also He has comforted and cheered her with the joyful assurance, that *all things work together for good to those that love God* (Rom. viii. 28); that the worst evils will hereafter be made occasions of the greatest good; and that all the *waters of the flood* with which the Enemy now seeks to overwhelm her, will *make glad the city of God* (Ps. xlvi. 4).

II. *On the Date, of Time and Place of the* First Epistle *to the* Corinthians.

The First Epistle was written to the Corinthians at *Ephesus* in the *spring of* A.D. 57.

This appears from the following evidence.

I. It was written at *Ephesus*.

1. St. Paul says (1 Cor. xvi. 19), "The Churches of *Asia* salute you." *Ephesus* was the capital of the *Asia* of the New Testament.

2. "Aquila and Priscilla salute you" (1 Cor. xvi. 19). They were at *Ephesus* during the time in which the Epistle was written. See Acts xviii. 18. 26; and compare also note on Rom. xvi. 3, 4, where Aquila and Priscilla are said to have laid down their necks for St. Paul's life, i. e. probably in his perils at *Ephesus*.

3. He says also in this Epistle, "I will tarry at *Ephesus* until Pentecost" (1 Cor. xvi. 8).

4. Accordingly, we find that in the third century *Origen* takes it for granted that this Epistle was written from *Ephesus*. See his περὶ εὐχῆς, c. 31, where, commenting on 1 Cor. v. 4, he says that Paul when writing those words was associated not only with the *Ephesians* (i. e. those with whom he was present in *body*), "but also with the Corinthians," with whom he was in *spirit*.

II. The First Epistle to the Corinthians was written in the *spring* of A.D. 57.

This may be shown thus:—

1. At the Pentecost of the year A.D. 58, St. Paul was at Jerusalem, and was there arrested and was sent to Cæsarea, and after two years' detention at Cæsarea was sent to Rome.

This appears from what has been already stated in the *Chronological Synopsis* prefixed to the Acts of the Apostles, xxxvii.—xxxix.

In the beginning of that year and the end of the preceding one, he had been for the second time at *Corinth*, where he spent *three months* (Acts xx. 3), and which he quitted early in A.D. 58,

and proceeded thence to Macedonia, where he was at *Easter* in that year (Acts xx. 6), and thence came, by Troas and Miletus, to Cæsarea and to *Jerusalem* for the Feast of *Pentecost* (fifty days after Easter) in the same year (Acts xx. 6—12).

2. It is clear from the language of the First Epistle to the Corinthians, that St. Paul *had been* already once at *Corinth*. See 1 Cor. ii. 1, 2. "I, brethren, when *I came unto* you, came not with excellency of speech." Compare also 1 Cor. ix. 2, where he speaks of the Corinthians as the "seal of his Apostleship," and reminds them that he had preached the Gospel to them without charge (1 Cor. ix. 12—15. Cp. 2 Cor. xi. 9).

It is also evident from the First Epistle, that St. Paul intended to visit Corinth again *soon after* he had written it. See 1 Cor. iv. 19: "I *will* come to you *shortly*, if the Lord will;" and 1 Cor. xvi. 5: "I will come to you when I shall have passed through *Macedonia*, for I am now intending to pass through Macedonia." See also 1 Cor. xi. 34: "the rest I will set in order when I *come*."

Many circumstances noticed in the Epistle, viz. the growth of feuds and factions at Corinth (1 Cor. i. 12; iii. 4); the occurrence of many grave questions of doctrine and discipline, concerning which the Corinthians had sent a deputation with a letter to St. Paul (vii. 1) to consult him,—questions with which he deals in a considerable portion of this First Epistle (ch. vii.—xii.),—intimate that St. Paul *had not been personally* present at *Corinth* for *some considerable length of time* before it was written.

Thus we are led to the conclusion, that the First Epistle to the Corinthians was written *between two visits* to Corinth, but, probably, *after* a longer interval from the former than from the latter visit.

3. If we now turn to the Acts of the Apostles, we shall find that St. Paul was at Corinth *twice*. His former visit is described in Acts xviii. 1—11. It lasted at least *a year and six months* (xviii. 11—18). Thence, after a short visit to Jerusalem, he came to *Ephesus*, where he spent *three years* (Acts xx. 31).

He then left Ephesus and came through Macedonia, and paid another visit to *Corinth*, where he remained (as already said) *three months* (Acts xx. 3).

Thence he sailed, at the beginning of A.D. 58, in his way to *Jerusalem*.

The purpose of his visit to Jerusalem was to carry the *alms* he had collected for the poor Christians at Jerusalem (Acts xxiv. 17), and which had been contributed by the Churches of Galatia, Macedonia, and Achaia (1 Cor. xvi. 1. Rom. xv. 26).

These circumstances tally exactly with what has been already deduced from the First Epistle.

It was at *Ephesus* that he wrote that Epistle. See above, I. 1.

In that Epistle he says that he intends to remain at Ephesus till *Pentecost* (1 Cor. xvi. 8).

He also says in that Epistle that he will *shortly* come to Corinth *through Macedonia* (1 Cor. xvi. 5).

He says further, that he hopes to remain at Corinth during the ensuing winter (1 Cor. xvi. 6).

These words, written *before* a Pentecost (1 Cor. xvi. 8), must have been written *after* the winter preceding it; i. e. they must have been written in spring.

He also incites the Corinthians to make a collection of *alms* for the poor Saints at *Jerusalem* (1 Cor. xvi. 1—3), and intimates his own readiness to go with those alms to Jerusalem (1 Cor. xvi. 3).

Thus the visit of which St. Paul speaks as *shortly* about to be paid by him to Corinth (1 Cor. xvi. 5), is shown to be the same as that which he *did* pay at the close of A.D. 57, and which lasted *three months* (Acts xx. 3), and after which he passed through Macedonia, where he was at Easter, A.D. 58, and went with the collection of alms from Macedonia and Achaia to Jerusalem, where he arrived at the ensuing Pentecost in that year.

The First Epistle to the Corinthians was therefore written after the *winter* of A.D. 56, and before the Pentecost of A.D. 57; i. e. it was written in the spring of A.D. 57, i. e. about the Passover of that year.

4. This result serves to illustrate the contents of the Epistle, and is also illustrated by them.

The reference in the Epistle to the True Passover,—"Christ our Passover is sacrificed" (1 Cor.

v. 7),—the only passage in St. Paul's Epistles, except Heb. xi. 28, where the word πάσχα occurs, gains in force and beauty from the chronological coincidence.

The allusion to *leaven* (1 Cor. v. 6—8), the exhortation to "*keep the feast*," and to be spiritually "*unleavened*" (1 Cor. v. 8), receives additional significance from the same consideration; as is suggested by the adoption of these words of the Apostle into the Ritual of the Church in her Paschal office.

The exhortation to consider the true meaning and design of the Holy Eucharist (1 Cor. xi. 18—34) was very appropriate at the Anniversary of its Institution. The allusion to the Exodus of the Israelites from Egypt, and their passage through the Red Sea, "figuring Holy Baptism;" and the exposition of the typical character of that deliverance (1 Cor. x. 1—11), have a felicitous connexion with the annual commemoration of the sacrifice on the cross, of which these historical Events were figurative adumbrations; and would have been read at that season with especial profit and delight by all at Corinth who had passed, as it were, from the spiritual ante-chapel of the Law into the inner shrine of the Gospel, and from the oblation of Levitical sacrifices to a participation in Evangelical Sacraments. And of all the Easter Homilies ever delivered on the great Anniversary of Christ's Resurrection, none has been more effectual in confirming the faith and comforting the heart, and quickening the hope, and invigorating the energy of the Universal Church, than that glorious Sermon on the Resurrection of the Body which was preached to the Church of Corinth when she first received this Epistle, and has ever since sounded in the ears of universal Christendom, in the public reading of the New Testament.

III. The question,—whether St. Paul had been *more* than *once* at Corinth, before he wrote the two Epistles to the Corinthians, will be further considered in the Introduction to the Second Epistle.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄.

I. [1] ΠΑΥΛΟΣ, [a] κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ [b] Σωσθένης ὁ ἀδελφὸς, [2] [c] τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, [d] ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν· [3] [e] Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[4] [f] Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, [5] [g] ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, [6] [h] καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν

a Rom. 1. 1. Gal. 2. 7, 8.
b Acts 14. 17.
c John 17. 19. Acts 9. 14, 21. & 15. 9. & 22. 16. Rom. 1. 7. Eph. 1. 1. 2 Tim. 1. 9. & 2. 22. Jude ver. 1.
d ver. 30. ch. 6. 9—11. John 17. 17—19. Acts 15. 9. & 26. 18. Eph. 5. 26.
e Rom. 1. 7. Eph. 1. 2. 1 Pet. 1. 2.
f Rom. 1. 8.
g ch. 12. 8. 2 Cor. 8. 7. Col. 1. 9.
h ch. 2. 1. 2 Tim. 1. 8.

Ch. I. 1. *κλητός*] *called.* See Rom. i. 1. His *calling* by Christ is stated in order—

1. To establish his authority equal to that of the other Apostles called by Christ on earth. Therefore his office was not to be disparaged by the Corinthians. He was "*called*," or had a *vocation* from Christ to be an *Apostle*, as they were *called* or had a *vocation* as *Saints*.

2. To show that what he claimed, he claimed not in his own name, but in that of Christ.

— *Σωσθένης ὁ ἀδελφός*] *Sosthenes our brother.* If Sosthenes is the same person as he who is mentioned in Acts xviii. 17, as is probable (see note there, and *Theodoret*), there would be a special reason why he should be associated with St. Paul in addressing this Epistle to the Corinthians. The name of Sosthenes, formerly a chief of the Synagogue at Corinth, would have weight against the Judaizing party who undermined the Apostle's authority at Corinth. (2 Cor. xi. 22.)

2. *τῇ ἐκκλησίᾳ—κλητοῖς ἁγίοις*] *To the Church of God—called, and holy.* Ἅγιοι, *sancti*, the proper idea of which is *separation* from a common to a holy use. As He Who *called* you is *holy*, so be ye who have been *called* by Him holy also. (1 Pet. i. 15.)

Since *every one* who is *called* and baptized is thereby *separated* from the world which are not so, and though the work of grace be not perfectly wrought, yet when means are used, without something appearing to the contrary, we ought to *presume* the *good effect*. Therefore *all* such as have been received into the Church may be in some sense called *holy*. *Bp. Pearson* (On the Creed, Art. IX.).

The Corinthians are here called a *Church of God*, and *holy*, though they had among them (as this Epistle shows) schisms, and heresies, and grave errors in practice. (See i. 2; iii. 3; v. 1; vi. 6; xvi. 12.) The field was still God's field, though overgrown with tares. (See on Matt. xiii. 26—38.) An important caution for those who fondly hope to see a *perfect* Church on *earth*, or forsake the communion of the Church *because* it is not free from imperfection. Cp. *S. Jerome* adv. Lucifer. ad fin., and *Hooker*, iii. 1 and v. 68.

— *ἐν Κορίνθῳ*] *in Corinth.* For a description of *Corinth* at this time, see note on Acts xviii. 1. The character of the inhabitants at this time is briefly drawn by *Cicero* (de leg. Agrar. ii. 32) in terms which illustrate the topics handled in this Epistle by St. Paul: "Corinthii non minùs lascivia, quàm opulentia et philosophiæ studio insignes." As to the first of these characteristics, it was even made by them a part of their Religion in the worship of *Aphrodité*, in whose Temple were more than a thousand *ἱερόδουλοι, ἑταῖραι*, devoted to her impure service. (*Strabo*, viii. p. 580, A.) See the full historical collections in *Wetstein*, p. 102, which he sums up thus, "Ex his planiùs intelligimus quæ Apostolus in Sophistas et Sophismata contra Resurrectionem mortuorum, in Scortationem et incestum, denique in divites avaros Corinthiis scripsit;" and cp. *Meyer*, p. 1, who recites other more recent authorities; and *Howson*, i. 489—495; ii. 23. 187; and *A. P. Stanley's* Introduction to the Epistle, 1—18.

— *σὺν πᾶσι*] *with all who call on the name of our Lord Jesus Christ.* This Epistle, and the Second to the Corinthians, are addressed not only to the inhabitants of *Corinth*, but to the Churches of Achaia generally. (See 2 Cor. i. 1.)

Hence there are no *salutations* of individuals at their close. A similar observation applies to the Epistle to the *Galatians*, and to the *Ephesians*. See Gal. vi. 18.

— *ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν*] *in every place, theirs and ours.* So *Vulg.*, "in omni loco ipsorum et nostro." So *Syriac* and *Arabic*. For, though they are separated from us (i. e. from you and me) by the diversity of place, yet, wherever they are, they are united to us by a community of Faith in the One Lord Jesus Christ, whose name we adore with them. An intimation to them that they ought to be at peace and in love, not only among themselves and with the Apostles, but with all Christians throughout the world. *Chrysostom.*

This expression is also a proof that St. Paul's Epistles were meant for the *general* use of other Churches besides those to whom they were originally sent and inscribed. See Col. iv. 16. 1 Thess. v. 29.

He also thus shows that all particular Churches make together One Universal Church throughout the World. *Origen*[1].

4, 5. *Εὐχαριστῶ—ἐν παντὶ ἐπλουτίσθητε*] He begins with *thanksgiving* for their rich abundance in spiritual gifts and graces from God, and afterwards proceeds to reprove them for their misuse of those gifts and graces by vain-glorious ostentation and uncharitable rivalry (viii. 1—11; xiv. 26).

— *λόγῳ*] prophecy and tongues.

6. *καθὼς τὸ μαρτύριον—ἐν ὑμῖν*] as the testimony concerning

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[1] In the Catena published by *Dr. Cramer*, Oxon. 1841. This valuable Catena, edited for the first time by Dr. Cramer, from a MS. in the imperial library at Paris (No. 227), supplies many observations from *Origen*, and *Cyril*, and other ancient Fathers, and will be frequently cited in the following notes.

ὑμῖν, 7 [i] ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 8 [k] ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 [l] Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

10 [m] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ [n] μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι. 12 [o] Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. 13 Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ

i Phil. 3. 20. Tit. 2. 13.
k 1 Thess. 3. 13. & 5. 23. Col. 1. 22.
l ch. 10. 13. 1 Thess. 5. 24. John 15. 4. 1 John 1. 3.
m Rom. 12. 1, 16. & 15. 5. 2 Cor. 5. 20. & 6. 1. & 10. 1. Gal. 4. 12. Eph. 4. 1. Phil. 2. 2. & 3. 15, 16. Philem. 9, 10. 1 Pet. 2. 11. & 3. 8.
n ch. 11. 18. & 12. 25. Matt. 9. 16. Mark 2. 21.
John 7. 43. & 9. 16. & 10. 19.
o John 1. 42. Acts 18. 24. ch. 3. 4. & 16. 12.

Christ, that is, the preaching and profession of the Gospel (1 Cor. ii. 1) was established in and among you by spiritual gifts and by miracles. *Chrys.*, *Theodoret*, and *Bengel*.

7. χαρίσματι] *spiritual gift*. Χάρισμα is to be distinguished from χάρις,—χάρισμα is a special gift to be used for *general edification*, χάρις is grace generally for *personal sanctification*. Tongues, Miracles, Healing are χαρίσματα. Χάρις is given in order that χαρίσματα may be rightly used.

On the continuance of *charismata* in the Christian Church, see *Euseb.* v. 7.

— τὴν ἀποκάλυψιν] the *Revelation*. He so calls it, δεικνὺς ὅτι πᾶν (read ἐὰν or κἂν) μὴ ὁρᾶται (Χριστὸς), ἀλλ' ἔστι, καὶ πάρεστι, καὶ μὴν καὶ τότε φανήσεται. *Origen*.

10. ἵνα τὸ αὐτὸ λέγητε—νοῒ—γνώμῃ] These sentiments are expressed almost in the same words by an Apostolic Father, showing his acquaintance with this Epistle: ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοῒ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες. *Ignatius* (ad Ephes. 2).

— νοῒ καὶ γνώμῃ] "νοῒ, intus in credendis; γνώμῃ, sententiâ prolatâ, in agendis." *Bengel*.

On the form of the substantive Genitive νοὸς and Dative νοΐ, used by St. Paul alone in the New Testament, see *Winer*, § 8, p. 59. The more usual Greek forms are νοῦ and νῷ.

11. ὑπὸ τῶν Χλόης] *by those of Chloe*.

(1) Why does St. Paul refer to *persons* as his informants who might be exposed to obloquy from the Corinthians on account of these accusations, and might be disconcerted at finding themselves thus placed publicly in opposition to the powerful members of the communion to which they belonged?

(2) Who were these persons called here οἱ Χλόης?

There was, doubtless, good reason for this mention. St. Paul practises a remarkable reserve and delicacy with regard to *names*. In this Epistle he never specifies the name of the person who gave him so much grief, nor of any of his own opponents at Corinth. There must, therefore, have been good ground for the mention of the name, that of a *woman*, here specified.

In order to escape the imputation of giving credence to hearsay reports, and of encouraging anonymous allegations, the Apostle would be desirous to state the authority on which his censure was grounded. But he would hardly have ventured to do so without the consent of the parties themselves who gave him the information.

It seems probable, therefore, that these parties who had brought the information were present with him when he wrote the Epistle, and had consented to this mention of their names,—a mention sufficiently precise to secure credence, and yet sufficiently general to avoid provocation. Observe the Apostle's prudence (says *Origen*), he does not specify any single person, but an entire household, in order that he might not render them hostile to his informant.

The word ἐδηλώθη seems to intimate oral communication on their part; and this is confirmed by the fact that the information is not represented as coming from Chloe herself, the mistress of the household, but from οἱ Χλόης, *members* of *her family*. (*Syriac* and *Arabic* Versions.)

From this public mention of *Chloe's household* in this Epistle, it may be suggested that she may have been at Corinth what Lydia was at Philippi (Acts xvi. 14. 40), and that a Christian Congregation assembled in her house (cp. Rom. xvi. 5), and that she herself may have had an official position in the Church. Cp. note on Acts xviii. 18. Rom. xvi. 1.

It is not unlikely that the persons called οἱ Χλόης had come from Corinth as the bearers of the questions from the Corinthians themselves (vii. 1), and that they were entrusted with the duty of communicating between the Corinthian Church and the Apostle, and that the information which they gave, and to which he here refers, was elicited in reply to his oral inquiries concerning the state of the Corinthian Church, and that they authorized him to refer to them as his authority for the statements in question.

Perhaps they were no other than the *Fortunatus* and *Achaïcus* who came to St. Paul with the message from Corinth, of whom he speaks so highly. (1 Cor. xvi. 17.) If so, no exception could be made by any one to statements by St. Paul on such authority.

12. Λέγω δὲ τοῦτο] *S. Clement*, Bishop of Rome, contemporary with the Apostles, refers to this passage in his own letter to the Corinthian Church (cap. 47) thus, "Take into your hands the Epistle of the blessed Apostle St. Paul. What did he write to you at the first planting of the Gospel among you? Certainly he, being inspired by the Holy Spirit, admonished you concerning himself, and Cephas, and Apollos, because even then there were parties among you."

— Ἀπολλώ] *Apollos*. See on Acts xviii. 24.

— ἐγὼ δὲ Κηφᾶ] In all the places where that Apostle is mentioned in this Epistle (here, iii. 22; ix. 5; xv. 5), he is mentioned, not by his Greek name Πέτρος, but by his *Jewish* name Κηφᾶς. Probably this name was more agreeable to those Judaizers who called themselves his adherents at Corinth. Cp. note above on Gal. ii. 11. 14.

It does not appear that Peter had been at Corinth. Rather, from all omissions of his name in St. Paul's narrative of ministerial labours at *Corinth* (below, iii. 5—7), it would seem that Peter had *not* been there. He had not been there before St. Paul's first visit (see Rom. xv. 20); and if Peter had come to Corinth *after* that visit, and before the date of the present Epistle, St. Paul, in mentioning Apollos would hardly have failed to mention Peter.

It is probable that some Jewish Christians at Corinth, who had heard Peter at Jerusalem at the Feast of Pentecost, and on other occasions, and who were disposed to prefer *him* as having converted them, and as having been specially honoured and favoured by Christ on *earth*, whereas Paul was not even one of the Twelve who had been called by Christ, would be prone to say Ἐγὼ Κηφᾶ.

It was, however, supposed by *S. Dionysius*, Bishop of Corinth in the Second Century, that Peter had preached at Corinth. (*Euseb.* ii. 25.)

On the name *Cephas*, see John i. 42.

13. Μεμέρισται ὁ Χριστός] A difficult passage.

St. Paul uses the word μερίζω four times in these two Epistles, i. e. here, and vii. 17. 34, and 2 Cor. x. 13. In both the latter places the word μερίζω signifies to *allot*, to *assign a portion*, a *share*, μερίδα. And so Rom. xii. 3, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον. Heb. vii. 2, ᾧ καὶ δεκάτην ἐμέρισεν, to whom he assigned or shared out a tenth. These are all the passages where the word is used by St. Paul.

In all these cases the word has, most probably, one and the same sense, the most obvious and natural one, that which is used in the Septuagint as the rendering of the Hebrew חָלַק (*chalak*), *distribuit*. See Exod. xv. 9. Numb. xxvi. 53. 56. Deut. xviii. 8. Prov. xxi. 24. And compare the use of the word by St. Paul's companion St. Luke, xii. 13, μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν, to *apportion* and *share with me the inheritance*. Since, then, μερίζω signifies to *portion off*, to *assign as a lot*, the passive μερίζομαι means to be *portioned off as a share*. Therefore it would seem the sense here cannot be 'Is Christ divided?' But the meaning is, *Has Christ been portioned off* as *a share to some particular party?* Is He not the *Head* of *the Whole Church?* Are not *all* Christians *members* of Him? Are not all Churches portions of the Universal Church, which is His Body?

p Acts 18. 8. Rom. 16. 23.

ὑμῶν ; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε ; 14 p Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· 15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ

This interpretation of the word is confirmed by some ancient Interpreters. Thus *Theodor. Mops.* (in Caten. p. 477) explains the word, κατὰ μερίδα τινὲς μὲν τὸν Χριστὸν ἔλαχον; Have some *particular* persons received Christ (the Universal Saviour) as their own private share?

This question follows very appropriately by way of reply to what St. Paul had just recited as the language of the different religious factions at Corinth, "I am of Paul, but I of Apollos, but I of Cephas, but I of Christ." What! has Christ become the heritage of a sect? Has He become the leader of a religious party in opposition to one of Paul, Apollos, or of Cephas . . . He Who is Lord of all!

This passage, thus understood, supplies a salutary warning against the erroneous teaching of those who,

(1) in an eclectic and libertine spirit, regard Christ only as one Teacher among many, instead of being the *Teacher of all*, or

(2) in a narrow Donatistic temper would limit His gifts and graces to their own party, instead of regarding Christ as the Head of the Church Universal in every age and clime.

— ἐσταυρώθη ὑπὲρ ὑμῶν] *Was Christ crucified for you?* A statement of the doctrine of the meritorious and propitiatory nature of the *Atonement* made by Christ on the Cross. (See on xv. 3.) If (as Socinianism alleges) the sufferings of Christ were merely exemplary, there would be no such absurdity and impiety, as St. Paul here assumes there to be, in comparing Christ's sufferings with those of Paul.

14—17. Εὐχαριστῶ τῷ Θεῷ—οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν]

(1) Why does St. Paul thank God that he baptized none but those here mentioned?

(2) And why did Christ send him as an Apostle (ἀπέστειλε) not to baptize but to preach?

(3) Do not such assertions as these tend to disparage the Sacrament of Baptism as compared with Preaching?

(1) He answers the first of these questions by adding the words, "lest any should say that I had baptized in *my own name*," and *not* that of *Christ*. Therefore it happened providentially that St. Paul had not been led to administer Baptism with his own hands; and he acknowledges that he had been guided in this respect by wisdom from above. For it could not be alleged by his adversaries that an Apostle who had refrained from administering Baptism was desirous of creating a party to be called by his own name. If, therefore, any one ventured to say, "I am of Paul," such a party-shibboleth could not be imputed to any suggestion of Paul himself.

(2) There were very good reasons why St. Paul should not have been sent to *baptize, so much* as to preach. That he was sent to baptize is clear from the fact here recorded by himself. He *did* baptize some, which he would not have done without having been sent to do it; and he would not otherwise have been on a par with the other Apostles, who had a commission to go and baptize all Nations. (Matt. xxviii. 19.) On this mode of speaking, see note on Matt. ix. 13. *Glass*, Phil. Sac. p. 468.

One of the reasons for his backwardness to baptize, was lest he should thus create a party for himself. If converts were so eager to say, "I am of Paul," though he had not baptized them, much more would this have been the case if he had personally received them into the Church by the Sacrament of Baptism. He thus teaches the duty of giving no countenance to schism, and of maintaining the unity of the Church.

S. Chrysostom observes, that what St. Paul says here concerning the administration of Baptism is directed against those *Teachers* who, on the plea of having *baptized particular persons*, claim those persons as *their own*, instead of remembering that by Baptism men become members, not of a *party*, but of the Church, and are not to be called by names of men, but only by that of *Christ*.

Besides, he had a great work to do, and a short time to do it in. He must therefore, like "a wise master-builder," economize his resources, and dispense them in the manner most profitable to the Church. He had special gifts from Christ for *preaching*; but others could baptize with the same efficacy as the chiefest Apostle. He could preach to many in the same time as that in which he could only baptize a few. Well therefore might he say that Christ sent him not to baptize, but to preach.

Indeed, the same might be said of the *other* Apostles also, to whom Christ gave the charge to "Go and *teach* all nations, *baptizing* them" (Matt. xxviii 19). This command prescribed that they should *teach* with their own lips, which were to be sanctified by the Holy Ghost, but it did not imply that they were to baptize with their hands those whom they had taught with their mouths. And it is not without reason that the Holy Spirit has noted in the history of the reception of Cornelius, and of the other first Gentile converts into the Church, that *St. Peter* did *not* baptize them with his own hands, but *commanded* them to be baptized in the name of the Lord. (Acts x. 48, and note there.)

The Apostles were inspired to write Epistles, and bequeath them to the Church. And so their teaching remains with all ages of the world, even unto the end. But they are no longer able to *baptize*. And if they had been forward to baptize with their *own hands*, it might have been supposed that some special benefit was conferred by Baptism administered by *Apostles*, as distinguished from other inferior Ministers of the Church, and that when they ceased to live, this special benefit ceased to exist.

Then indeed the divine efficacy of the Holy Sacrament of Baptism *would* have been disparaged. For its virtue would have been supposed to depend on the personal qualification of special Ministers, instead of being acknowledged to be due to the power of the Holy Spirit operating therein, and to the Divine authority of Christ who instituted it, and to be equally efficacious now as it was in the days of the Apostles, and to be as much the "laver of regeneration" (Titus iii. 5) when bestowed by the ministry of the meanest deacon of the Church, as if it were conferred by the hands of St. Paul.

(3) Thus, then, it may be seen that the forbearance of St. Paul—and, we may add, of the other Apostles also—to administer Baptism with their own hands, is very far from being any disparagement to Baptism. It seems rather to bring out in a clearer light the divine origin of Baptism, and consequently its dignity and necessity; and to inspire feelings of gratitude towards God for the privileges and blessings conferred by Him through Baptism on every age of the Church.

(4) We may ascend still higher, and observe that (with reverence be it said) the same Wisdom which restrained Paul from baptizing with *his own hands*, operated on a greater than St. Paul in a similar manner, and, in some respects, for similar purposes—even our Blessed Lord Himself.

We read that *Jesus Himself baptized not*, but His disciples (John iv. 2); and yet He is said in the same place of Holy Scripture to "*have baptized* more disciples than John the Baptist." "He baptized," and yet "He did *not* baptize, but His disciples." "He baptized," because all who were baptized by His disciples were baptized by Him; and because all the efficacy of the Baptism administered by *them*, was due solely to Him, and because all, in *every age*, who are baptized by Christ's ministers, are baptized with the Baptism of Christ, and are received by Him into His mystical body, the Church. But He did not baptize with *His own hands*, lest it might be imagined by some in after ages, when *His visible presence* in the body was withdrawn from the eyes of the world, that the Church had sustained some irreparable loss, and that *He* no longer baptizes; and in order that the truth might be more sensibly felt and generally acknowledged by all, that Christ in His Divine Power is invisibly present, and effectually works, in every Baptism duly administered by His Disciples, in every age and country of the world. See above on John iv. 1.

From these considerations we see why St. Paul uses the words ἵνα μὴ v. 15, which indicate (as *Bengel* and *Meyer* observe) that he was led by *Divine direction* to abstain from baptizing in *order* that no one should say that the Baptism he administered was the Baptism of *Paul*, and not the Baptism of Christ.

14—16. Κρίσπον . . . Γάϊον . . . Στεφανᾶ οἶκον] Since, as we have seen above in the preceding note, there were good reasons why St. Paul laid down for himself, as a *general rule*, to abstain from administering Baptism with his own hands, it may be inferred that he had also good reasons for the *exceptions* which he made to that rule.

Accordingly, such there appear to have been in the cases here specified. *Crispus* was "the chief ruler of the Synagogue" at Corinth, who believed on the Lord with all his house (Acts xviii. 8). From his position he was entitled to special regard from St. Paul. And doubtless it was an office of no small responsibility and peril, on account of the hatred and violence of the Jews—who were very turbulent at Corinth (Acts xviii. 6—12)—to receive the Ruler of their Synagogue as a convert into the Church of Christ by Baptism. St. Paul did not delegate this perilous office to another, but took it boldly on himself.

Gaius was "the host of St. Paul, and of the whole Church," as the Apostle says in his Epistle written to the Romans from

ἐμὸν ὄνομα ἐβαπτίσθητε· 16 [q] ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

17 [r] Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. 18 [s] Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστι· 19 [t] γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. 20 [u] Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; 21 [v] Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· 22 [w] ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν, 23 [x] ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν, 24 [y] αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χρι-

q ch. 16. 15, 17.
r ch. 2. 1, 4, 13. 2 Pet. 1. 16.
s ch. 2. 14. Rom. 1. 16.
t Isa. 29. 14. Jer. 8. 9. & 44. 25.
u Isa. 33. 18. Job 12. 7. & 20. 21.
v Matt. 11. 25. Luke 10. 21. Rom. 1. 21, 28.
w Matt. 12. 38. & 16. 1. John 4. 48. Rom. 9. 32, 33. ch. 2. 14.
x Rom. 1. 16. Gal. 5. 11. Col. 2. 3. 1 Pet. 2. 8.

Achaia (Rom. xvi. 23), and the "house of Stephanas" were "the *firstfruits* of Achaia" (1 Cor. xvi. 15). These persons therefore appear to have had special claims for personal service from St. Paul.

We may also observe that this mention of these three names here, taken together with the passages just quoted from the Acts and the Epistle to the Romans, serves to show in a silent, and therefore more forcible manner, the consistency and harmony of these portions of Holy Scripture with each other. Cp. *Paley*, Horæ Paulinæ, p. 39.

15. *ἐβαπτίσθητε*] So A, B, C*, and many Cursives and Versions, and *Lach.*, *Tisch.* *Elz.* has *ἐβάπτισα*. The former reading, grounded on such authority, seems preferable, and also because it was not so much his own credit that St. Paul would wish to defend and to put forward most prominently, as the dignity of Christ and the unity of the Church.

16. *οὐκ οἶδα*] Such sayings as these, in which the Apostles declare their own forgetfulness or ignorance of some particulars, are no disparagement of their claim to Inspiration; but the contrary. The Apostles do not lay claim to Omniscience, but to Inspiration. And this candid avowal of the *writers of Holy Scripture*, that there are some things which, through human infirmity, they either do not know or have forgotten, ought to procure greater credit to their assertion, that they have "the Spirit of God" (1 Cor. vii. 40), and that they speak "not in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth" (1 Cor. ii. 13), and that every Scripture, being "divinely inspired," is able to make men wise unto salvation through faith that is in Christ Jesus (2 Tim. iii. 15, 16). See above note on John vi. 19.

18. *ἀπολλυμένοις . . . σωζομένοις*] On the peculiar force of these present participles of the middle voice, which it is not easy to render in English, see on Acts ii. 47, *προσετίθει τοὺς σωζομένους τῇ ἐκκλησίᾳ*.

— *δύναμις Θεοῦ*] The Cross is Christ's Trophy against Satan. (*Origen.*)

19. *γέγραπται*] From Isaiah xxix. 14, the Septuagint version, with the exception of *ἀθετήσω* for *κρύψω*.

In both his Epistles to the *Corinthians* St. Paul makes frequent citations from the Old Testament, and follows frequently the words of the LXX introduced by the formula *γέγραπται*. See i. 31; ii. 9; iii. 19; ix. 9; x. 7; xv. 45. 2 Cor. viii. 15.

The same may be said of the Epistle to the *Romans*. See the Parallels collected by *Grinfield*, pp. 1467—1473, and in the Epistle to the Galatians, see ibid. p. 1477.

But he never uses the formula *γέγραπται* in writing to the *Ephesians*, *Philippians*, *Colossians*, or *Thessalonians*, and very rarely quotes the Old Testament in writing to them. See above on 1 Thess. i. 9.

But he generally uses the word *εἴρηκε* (God hath *spoken*) in quoting Scripture to the *Hebrews*. See i. 13; iv. 3, 4. 7; xiii. 5. In *that* Epistle Scripture is quoted as the word *spoken* to them, and not *written*.

This circumstance may serve to illustrate the difference of the elements which mainly composed the classes of Churches to which St. Paul's Epistles were addressed.

The first class, consisting of the Churches of Rome, Corinth, and Galatia, contained a large admixture of *Jewish* Converts, who had been long familiar with the Jewish Scriptures, particularly in the Septuagint Version.

The second may be called the *Gentile* class, and to them the Ancient Scriptures were as yet very little known, nor would citations from those Scriptures carry with them the same weight as with the converts from Judaism to Christianity.

The only representative of the third class are the *Hebrews; not Proselytes*, but of regular *Hebrew* descent. To them the Old Testament was the word *spoken*. It is quoted as such in the *Epistle* to the *Hebrews*, as it is in the *Gospel* of *St. Matthew*.

These *internal* characteristics of St. Paul's Epistles, addressed to various classes of Churches, are in perfect harmony with the facts which the History of the Acts of the Apostles presents to us concerning these Churches respectively, and may be regarded as an evidence and illustration of the veracity and genuineness of the History and of the Epistles.

20. *ποῦ συζητητὴς τοῦ αἰῶνος τούτου;*] *where is the disputer of this world?* A reference to Isaiah xxxiii. 18, where the Hebrew signifies "where is he *who counteth* the *towers?*" which may either signify, as the Jewish Rabbis explain it (see *Surenhus.* p. 523), where is he who numbers the towers which pay tribute to the king, and provide for the collection of his revenues? or, where is he who calculates the force of the city? Cp. Ps. xlviii. 12, "Tell her towers," סַפְּרוּ מִגְדָּלֶיהָ (*sipru migdaleyah*), where the same words occur as in the prophet Isaiah.

The Apostle modifies this expression by a paraphrase, thus,—Where is the disputer of this world? where is he who relies on secular wealth or power?

The application made of this sentence by St. Paul is adopted by one of the Apostolic Fathers, showing that the Apostle's words were in his mind when he is speaking of the doctrine of Christ crucified. "The Cross," he says, "is a stumbling-block to the unbeliever, but to us it is salvation, and life eternal;" and then he exclaims *ποῦ σοφός; ποῦ συζητητής; ποῦ καύχησις τῶν λεγομένων συνετῶν;* (*Ignatius*, ad Ephes. 18.)

— *τοῦ κόσμου*] *Elz.* adds *τούτου*, which is not in A, B, C, D, and many Fathers.

21. *διὰ τῆς σοφίας*] By means of its so much vaunted wisdom. Cp. *Winer*, p. 340.

— *τῆς μωρίας τοῦ κηρύγματος*] The "foolishness" (so called) "of what is preached." A common mode of speaking in Holy Scripture, where "*opinio* hominum sæpe pro re ipsâ ponitur." See *Glass.* Phil. Sac. p. 699, and above, note on Matt. ix. 13.

This passage has been often misapplied;

By *κήρυγμα* here, we are *not* to understand *preaching* (*κήρυξις*), but the *thing* preached (*κήρυγμα*), i. e. the *Gospel*.

That which must save believers is *the knowledge of the cross of Christ*, the only *subject* of all our preaching. And in their eyes what doth this seem as yet but *folly?* The words of the Apostle declare the admirable force those mysteries have which the world derideth as follies; they show that the foolishness of the cross of Christ is the wisdom of true believers; they concern the *object* of our faith, the *matter preached* of, and believed in, by Christian men. This we know that the Grecians, or Gentiles, did account *foolishness;* but that they ever did think it a fond or unlikely way to seek men's conversion by sermons, we have not heard. Manifest, therefore, it is that the Apostle, applying the name of *foolishness* in such sort as they did, must needs by the "foolishness of preaching" mean the *doctrine* of Christ, by which we learn that we may be saved. (*Hooker.*)

22. *σημεῖα*] So A, B, C, D, E, F, G, I. *Elz.* *σημεῖον*.

23. *ἔθνεσιν*] So A, B, C, D, E, F, G, I. *Elz.* Ἕλλησιν.

23, 24. *σκάνδαλον—μωρίαν—δύναμιν*] Perhaps an Oriental paronomasia. The Cross, *seccel*, is *micsol*, an offence to the Jew, and it is *mashcal* (Eccles. x. 6), or *folly* to the Greek.

στὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. 25 ᵛ Ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί.

26 ᶻ Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, ᵃ οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· 27 ᵇ ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά· 28 ᶜ καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· 29 ᵈ ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. 30 ᵉ Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, 31 ᶠ ἵνα, καθὼς γέγραπται, Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

z John 7. 47—49. James 2. 5.
a Luke 1. 3. & 18. 24, 25. John 4. 45—53. & 19. 38, 39.
b 2 Cor. 10. 5. Ps. 8. 2.
c Rom. 4. 17. ch. 2. 6. Deut. 28. 63. Job 34. 19, 20, 24. Ps. 32. 10. & 37. 35, 36.
d Rom. 3. 27. Eph. 2. 9.
e John 17. 19. Rom. 4. 25. Eph. 1. 7. Col. 2. 3.
f Jer. 9. 23, 24. 2 Cor. 10. 17.

But to us it is *secel* or wisdom (Prov. xii. 8; xxiii. 9). Cp. *A Lapide*, and *Winer*, p. 561, who doubts the allusion.

The *Cross* of Christ was a stumbling-block to the Jews, who looked for a *temporal* and *triumphant*, and not for a *spiritual* and *suffering* Messiah. (See *Bp. Pearson*, Art. IV. p. 344, 376.)

Christ conquers, and teaches us to conquer, by suffering, and to triumph, in and by tribulation. For an illustration of the Apostle's assertion that the doctrine of the cross of Christ was a *scandal* to the *Jews*, we may refer to the words of St. Peter even immediately after his good confession that Jesus is the Christ. See Matt. xvi. 22. There the Jewish feeling vented itself even by the mouth of the Christian Apostle, who had been blessed by Christ for his confession. A remarkable proof of the depth of that feeling in the Jewish mind; and it is remarkable that our Lord there uses the word σκάνδαλον in his reply, σκάνδαλόν μου εἶ.

The Cross is a stumbling-block to thee; and thou art a stumbling-block to me (Matt. xvi. 23). The full exposition of the feeling may be seen in the Jewish arguments which are cited by *Justin Martyr*, *Tertullian*, *Cyprian*, *Origen*, and other Christian Apologists arguing with the Jews, who affirmed that for the *Messiah* to have been subjected to death on the *Cross*, the Malefactor's death, the death of the accursed, was a thing incredible. Cp. *Professor Blunt*, Lectures on the Early Church, p. 120, 121.

25. σοφώτερον τῶν ἀνθρώπων] *wiser than men are* (*Winer*, p. 218). "Quid est stultum Dei sapientius hominibus, nisi Crux et Mors Christi? Quid infirmum Dei fortius homine, nisi Nativitas et Caro Dei?" *Tertullian* (c. Marcion. v. 5).

26. Βλέπετε γάρ] For *consider*—stronger than ὁρᾶτε, and Imperative. Cp. the passages below, 1 Cor. viii. 9; x. 18; xvi. 10; in all which the word has this sense. And so Vulg., "Videte enim."

He refers them to what their own eyes may see. He proceeds to show that the Divine plan of *saving* the world, and of overcoming the wisdom of the world by means of the *Cross*, which was a stumbling-block to the Jews, and foolishness to the Greeks, was in perfect harmony with what God had done among themselves; He had called the weak and the simple among them, in order to confound the mighty and the wise, in order that by the very weakness and simplicity of the instruments used, the work effected thereby might not be attributed to the instruments, but to God.

— τὴν κλῆσιν ὑμῶν] He does not say τ. κλῆσιν ὑμετέραν, nor τὴν ὑμῶν κλῆσιν, but τὴν κλῆσιν ὑμῶν, *the calling of you*; i. e. the principles and method of God's dealings in *His calling* of *you* to His kingdom of Grace and Glory. Cp. Eph. iv. 1. 2 Tim. i. 9. Heb. iii. 1, κλήσεως ἐπουρανίου μέτοχοι, and *Meyer's* note here.

— οὐ πολλοὶ σοφοὶ κ.τ.λ.] Some expositors supply here, *are the callers*. But this does not seem to agree well with what precedes, βλέπετε γ. τ. κλῆσιν ὑμῶν, and it could hardly be said that Apollos, by whom some of the *Corinthians* were called, was not σοφὸς, or that he and St. Paul belonged to the μωρὰ τοῦ κόσμου. Indeed his assertion that he *determined not* to speak with human wisdom, implies that he *could have* so spoken, if he had desired it. Hence it is observable that *Irenæus* (ii. 34) thus renders St. Paul's words, "Videte vocationem vestram, fratres, quoniam non multi sapientes *apud vos*."

It may, however, be allowed that St. Paul uses an abstract term, κλῆσιν, in order to include both the *callers* and the *called*. Accordingly, some of the Fathers apply it to the former, as *Ambrose* on Luke vi., "He chose the Twelve. Observe His Divine Wisdom. He chose not the wise, nor rich, nor noble, but fishermen and publicans, lest He might appear to have drawn the world to Himself by wisdom, or to have redeemed it by wealth, or to have allured men by the influence of power and rank; and in order that the power of Divine Truth, not the charms of disputation, might prevail." So *Theodoret*, "God enclosed the nations in the Evangelical net of Galilæan Fishermen." See also *S. Augustine* (Serm. 87 and 250), who observes that "Christ caught Orators by Fishermen, not Fishermen by Orators."

But *Chrysostom* rightly applies the words to the *called* also, and observes, "Christ not only called unlearned men to be teachers, but the scholars which He chose were of a similar character." And so *Origen*, *Theodor. Mops.*, and *Theodoret*.

28. καὶ τὰ μὴ ὄντα] καὶ is omitted by some uncial MSS., and by some Editors, but on insufficient authority. The καὶ completes the climax, whereas without it the force of the sentence seems to be impaired, which affirms that God not only chose the weak things to confound the strong, but *even* (καὶ) chose those things which were *deemed* to be non-existent (τὰ μὴ ὄντα, not τὰ οὐκ ὄντα, τοὺς μηδὲν εἶναι λογιζομένους, *Chrys.*), and chose them because they *were so deemed*, in order to nullify the things which were deemed to be all-powerful.

29. ὅπως μὴ—πᾶσα σάρξ] *that no flesh*,—a Hebraism. Cp. *Winer*, p. 155, and see on Matt. xxiv. 22, οὐκ ἂν ἐσώθη πᾶσα σάρξ. Rom. iii. 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ.

It may be resolved literally thus, "That all flesh may not glory," i. e. may have no ground of boasting. (*Meyer.*)

On this passage, see *Irenæus* iii. 1.

30. δικαιοσύνη] *The* LORD (Jehovah) our RIGHTEOUSNESS (Jer. xxxiii. 16). He in whom we are justified, or accounted righteous before God, by virtue of His *Incarnation*, and of His perfect *Obedience*, and of His meritorious *Sufferings* in our Nature; and by reason also of our *Incorporation in Him* our *Emmanuel*. See on Rom. iii. 28.

— ἁγιασμός] He is the origin of our *Sanctification* by reason of His Divine Nature, and of its union with our Nature in One Person, the Man Christ Jesus; and by reason also of His Unction as Man by the Holy Ghost at His Conception and Baptism, and of the gift of the Holy Ghost procured for us by His Ascension into heaven, and Session at God's Right Hand; and of the communication of that Gift to us in our Baptism, and in the other means of Grace. Cp. *Bp. Pearson* on the Creed, Art. IX.

— ἀπολύτρωσις] Our *Redemption* or Ransom from the captivity of Sin and Death by the payment of the price of His own Blood *for us*. See 1 Pet. i. 18, οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε, ἀλλὰ τιμίῳ αἵματι Χριστοῦ, and Matt. xx. 28, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, where see note.

"Damnatur ergo hìc error Petri Abelardi, quem sequuntur Sociniani, qui docent Christum *Doctorem* Orbis, *non Redemptorem*; nimirum eum fuisse missum à Patre, ut daret exemplum perfectæ virtutis, non autem ut à peccatis nos liberaret et redimeret." (*A Lapide.*)

31. ἵνα] On this use of ἵνα introducing a *precept*, see iv. 6.

— καθὼς γέγραπται] The words which follow are no where found *literatim* in Holy Scripture, but are a *compendious summary* of two texts, Jer. ix. 23, 24, and 1 Sam. ii. 10, LXX. In the condensation of several passages of Scripture St. Paul follows a practice very usual with Jewish Doctors and Expositors of Scripture. See *Surenhus.* p. 525, and note above on Matt. ii. 23.

It is remarkable that *S. Clement*, writing also to the Corinthians (i. 13), adopts St. Paul's compendium *totidem verbis*, ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω, which is repeated by the Apostle in his second Epistle (2 Cor. x. 17), and seems to have been designed by him to be a brief sententious antidote against the vain-glorious spirit of worldly wisdom prevalent in the Chris-

II. 1 [a] Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ· 2 [b] οὐ γὰρ ἔκρινα τι εἰδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον.

3 [c] Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς. 4 [d] Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως, 5 [e] ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

6 [f] Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων· 7 [g] ἀλλὰ λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν· 8 [h] ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν· 9 [i] ἀλλὰ, καθὼς γέγραπται, [k] Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώ-

a ch. 1. 17. Exod. 4. 10. Jer. 1. 6, 7. Rom. 16. 18. 2 Cor. 10. 10. & 11. 6.
b Gal. 6. 14.
c Acts 18. 1, 3. 2 Cor. 10. 10. & 11. 30. & 12. 5, 9. Gal. 4. 13.
d ch. 1. 17. & 2. 13. Rom. 15. 19. 1 Thess. 1. 5. 1 Pet. 1. 12.
e 2 Cor. 4. 7. & 6. 7. ch. 1. 17. & 3. 6. Acts 16. 14. 2 Cor. 4. 7. & 6. 7.
f Phil. 3. 15. ch. 1. 20. & 3. 19.
g ch. 4. 1. Rom. 16. 25. Eph. 3. 9. Col. 1. 26. 2 Tim. 1. 9.
h Matt. 11. 25. John 7. 48. & 16. 3. Acts 3. 17. & 13. 27. 2 Cor. 3. 14. 1 Tim. 1. 13.
i Isa. 64. 4. ver. 14.

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tian Communion which he addressed. Compare a similar example below, ii. 9.

Ch. II. 2. *οὐ γὰρ ἔκρινα*] *For I determined not.* So *οὐ φημὶ* = *I deny*; *οὐκ ἐῶ* = *I forbid.* Cp. *Matth.* Gr. Gr. § 600.

— *τι εἰδέναι*] *Elz.* has *τοῦ εἰδέναι τι.* But *τοῦ* is not in A, B, C, D, E, F, G.

On the use of *τοῦ* in such a construction, see Acts iii. 12; xxvii. 1. Τι, which is emphatic, is rightly placed before *εἰδέναι* by B, C, D, E, and by *Griesbach, Scholz., Lach., Alford, Meyer.* Indeed, *εἰδέναι τί ἐν ὑμῖν* would have been liable to an inconvenient misinterpretation, to know *what* is in you.

— *εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον*] The knowledge of which St. Paul speaks, namely, the doctrine of *Jesus Christ, and Him Crucified*, is not distinguished from or contrasted with *other* articles of Christian Knowledge, but is opposed to the *secular knowledge* and *Human Philosophy* of which the Corinthians were proud, and against which he is warning them, as unable to give them any spiritual insight into divine things. See what follows, *vv.* 6—12.

The sense therefore is, *You* glory in other knowledge; other Teachers among you boast of other knowledge. But *the* only knowledge, on which I was resolved to build my preaching among you, was that of Jesus Christ and Him Crucified.

Jesus Christ is the Rock on which the Church is built. (See on Matt. xvi. 18.) And the Apostle says here that *other foundation can no man lay save that which already lieth, Jesus Christ.* (1 Cor. iii. 11.) And the acknowledgment of this foundation is necessarily followed by the confession of Christ's Passion. See the remarkable words in Matt. xvi. 21, immediately following the confession of Peter that He is the Christ, *ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν . . . καὶ παρρησίᾳ τὸν λόγον ἐλάλει.* (Mark viii. 31, 32.)

Thus the doctrine of Jesus Christ and Him crucified is the Foundation of the Christian Church; and this one foundation precludes all other foundation, particularly, as here St. Paul shows, all foundation of Human Reason and Philosophy, such as the Greeks would have desired to lay; and also all foundations of ceremonial and ritual observances, and moral obedience to the Law, such as would be laid by the *Jews.*

But it does *not exclude*, but rather it supposes and requires, the *superstructure* of *other articles* of *saving* Faith upon it, which St. Paul calls the "gold, and silver, and precious stones" of sound Christian teaching. (1 Cor. iii. 12.) And he shows this by his own practice, especially in these two Epistles to the Church of Corinth, in which, on the one foundation soundly laid of "Jesus Christ and Him crucified," he *builds up* a solid fabric of Christian Faith and Practice, particularly with regard to the duties of Unity in Christ's Mystical Body, and of mutual edification and Charity, and of purity and holiness of life.

3. *ἐν ἀσθενείᾳ*] *infirmity.* The same word as used by him in speaking to the Galatians (iv. 13), and probably referring to the same thing, his *thorn in the flesh.* See note there and 2 Cor. xii. 7.

4. *πειθοῖς*] *persuasive.* On this and similar verbal adjectives, generally oxytone, with the exception of *φάγος* (Matt. xi. 19. Luke vii. 34), see *Meyer* and *Lobeck*, Phryn. p. 434. *Winer*, G. G. § 16, p. 88.

After *πειθοῖς Elz.* adds *ἀνθρωπίνης*, which is not in B, D, E, F, G, and is cancelled by *Griesb., Scholz., Lachm., Tisch., Alf., Meyer.*

6. *ἐν τοῖς τελείοις*] "inter perfectos," *Iren.* v. 6. This word may have a twofold meaning,

(1) It may signify those who have been initiated into the *τέλη* or *τελεταὶ* of the *μυστήριον*, or *Mystery of* Godliness, of which the Apostle proceeds to speak in the next verse, and which he describes as revealing joys which eye *hath not seen*; where, perhaps, there may be an allusion to those Grecian Mysteries (such as at Eleusis) in which they who were admitted to the Visions there revealed were said to be *ἐποπταὶ* and *ἐποπτεύειν.* Cp. *Valcken.* here, and the notes on *Eurip.* Hippolyt. 25 (the scene of which is laid near Corinth), *σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων.*

(2) The word *τέλειος* is used for *of mature age* in spiritual growth and ripeness, as distinguished from *νήπιος*, a *babe.* Cp. below, iii. 1; xiv. 20. Eph. iv. 13. Col. i. 28. Phil. iii. 15. Heb. v. 14.

This verse was alleged by the *Pelagians* in behalf of their notion of man's perfectibility by means of his own Reason and Will; for a reply to which see *S. Jerome*, adv. Pelagian. Dial. i. p. 488.

7. *Θεοῦ σοφίαν*] So the best MSS. *Θεοῦ* is emphatic, and rightly placed *first* and not *after σοφίαν*, as in *Elz.*

— *ἐν μυστηρίῳ*] God's Wisdom in *the Mystery* of the *Incarnation* and *Suffering* of the Son of God, pre-ordained by God before the world began (Acts iv. 28. Eph. iii. 11. 1 Pet. i. 20. Rev. xiii. 8; xvii. 8), but *hidden* even from the Angels themselves, was clearly *revealed* to all by the preaching of the Gospel in the Church of Christ, and fully expounded in St. Paul's later Epistles to other Churches. See Eph. iii. 9, 10. Col. i. 26, 27; ii. 2. 1 Tim. iii. 15, 16.

8. *τῶν ἀρχόντων*] Such as Caiaphas, the Chief Priests, Pilate, and other *earthly* Powers, which are *καταργούμενοι*, i.e. in course of *being brought to nought* by the power of Christ. See Daniel's Prophecy, ii. 34. Cp. *Tertullian*, c. Marcion. v. 6, and *Theodoret* here.

S. Cyril here (in Caten. p. 39) supposes St. Paul to mean the Powers of the Air and of Darkness (cp. Eph. ii. 2), who acted by Judas (John xiii. 27) and the crucifiers of Christ, and who were caught in their own snare; for Christ triumphed over them by the Cross.

9. *καθὼς γέγραπται*] The Text which follows is a paraphrastic adaptation of Isaiah lxiv. 3, 4, where the Prophet expresses a vehement longing for future blessings reserved for all *who wait for him*, which the Apostle here represents as realized in the Gospel preached to all nations. Cp. *S. Jerome* (ad Pammach. ii. 247), who says, "Apostolus non verbum expressit e verbo, sed *παραφραστικῶς* eundem sensum aliis sermonibus indicavit;" and see *Surenhus.* p. 527.

It is remarkable that the words *καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη* have no place in this passage of *Isaiah* in the Hebrew original, nor in the LXX, and yet they are adopted verbatim from this passage of *St. Paul* by *Clement* of *Rome* in his Epistle to the Corinthians i. 34, thus showing his familiarity with St. Paul's Epistles, and his reverence for St. Paul's authority in quoting the Old Testament.

The same words are also found in *Clem. Rom.* Epist. ii. 11, and in *Martyr. Polycarpi*, c. 2.

For another example of this adoption, see on 1 Cor. i. 31.

που οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.
k Matt. 13. 11. & 16. 17. Luke 2. 26. & 10. 21. Eph. 3. 3, 5. 1 Pet. 1. 12. 1 John 2. 27. 1 Prov. 20. 27. & 27. 19. Jer. 17. 9.
10 k ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα
m Rom. 8. 15.
n 2 Pet. 1. 16. ch. 1. 17, 24.
ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. 11 l Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου,
o Rom. 5. 7.
εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς
ἔγνωκεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. 12 m Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου
ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρι-
σθέντα ἡμῖν. 13 n ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις,
ἀλλ' ἐν διδακτοῖς Πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. 14 o Ψυ-

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The citations of the Old Testament by the Apostles and Evangelists in the New, have, in fact, become like an Inspired Targum to the Christian Church.

— ἃ ἡτοίμασεν] A, B, C have ὅσα ἡ., and so *Lachm.*, *Meyer.*

10. ἀπεκάλυψεν ὁ Θεός] This is the order of the words in the best MSS., ἀπεκάλυψεν being the emphatic word.

— τὸ γὰρ Πνεῦμα—Θεοῦ] It is clear that the Spirit *which searcheth the deep things* of God cannot be a Creature or less than God. *Athanasius* (ad Serapion. i. § 22, p. 535.)

See also the excellent summary of an English Theologian: "The Person of the *Holy Ghost* is described in Scripture as the immediate Author and Worker of miracles (Acts ii. 4; x. 45, 46. Rom. xv. 19. 1 Cor. ii. 4, 5; xii. 4. 8. 11; xiv. 2), and even of those done by our Lord Himself (Matt xii. 18. Acts x. 38); the Conductor of *Christ Jesus*, in His *human* capacity, during His state of humiliation here upon earth (Matt. iv. 1; xii. 18. Luke iv. 1. John i. 32; iii. 34. Acts i. 2); the Inspirer of the Prophets and Apostles; the Searcher of all hearts, and the Comforter of good Christians in difficulties. To *lie* to Him is the same thing as to *lie* unto God. (Acts v. 3, 4.) *Blasphemy* against Him is unpardonable. (Matt. xii. 31, 32.) To resist Him is the same thing as to resist God. (Acts vii. 51.) He is in God, and *knows* the *mind of God* as perfectly as a man knows his own mind, and that in respect of *all things*, even the *deep things* of God. (1 Cor. ii. 10, 11.) Men's bodies are His *temple* (1 Cor. vi. 19), and by being His *temple* are the *temple* of *God*. (1 Cor. iii. 16. Eph. ii. 21, 22.) He is joined with God the Father and the Son in the solemn form of Baptism (Matt. xxviii. 19), in religious *oaths*, and in *invocations* for grace and peace (2 Cor. xiii. 14. Rom. ix. 1. Rev. i. 4, 5), in the same common operations (1 Cor. xii. 4—7, &c.), in the same authoritative mission and vocation of persons into the ministry (Acts xiii. 2. Compare Hos. ii. 23. Acts ix. 15); and He is joined with the Father in the same common mission even of the Son Himself. (Isa. xlviii. 16.) In a word, He is *Lord* (compare Exod. xxxiv. 34 with 2 Cor. iii. 17), or *Jehovah* (Acts v. 3, 4), and Lord of Hosts. This is a brief summary of what the Scriptures have taught us of the person, character, and offices of the *Holy Ghost*." (*Waterland's* Works, Vol. ii. p. 114, Moyer Lecture, Serm. 6.)

11. ἔγνωκεν] So the best MSS. and Editions. *Elz.* οἶδεν.

On the meaning of this verse, as declaring the Office and Dignity of the *Human Conscience*, see *Bp. Sanderson's* First Lecture, de Conscientiâ, Vol. iv. p. 153.

13. Ἃ καὶ λαλοῦμεν—διδακτοῖς Πνεύματος] *Which things we speak also not in words taught by human Wisdom, but in words taught by the Spirit.* An important assertion, and when combined with what precedes, showing that the Apostle makes two distinct claims to Inspiration.

(1) As to the *substance* of what he writes, see *vv.* 10—12, and

(2) As to the *language* in which the substance is expressed.

He does not claim to know all things, or even to remember every thing that he himself has done (see on i. 16), but he affirms *that* he has received the *Spirit* of God, in order that he may know *supernatural truths*, which the Intellect of man could never discover (*v.* 7, 8); and he asserts that he is enabled to *utter* those supernatural truths in *words* which the *Holy Ghost* teacheth.

Here is a sufficient reply to the assertions of those who allege that the Inspiration vouchsafed to St. Paul was limited to a *general* perception of divine truth, and that he was left to himself without divine guidance as to the *form* in which that divine truth was to be expressed.

A caution also is thus supplied against the notion that there are *verbal inaccuracies*, and *blemishes*, and *defects* in St. Paul's representation of the supernatural truths which he was commissioned by God to deliver for the salvation of mankind.

Compare the statement of *Augustine* on this subject, quoted above, Preface to the Gospels, p. xx. and *Hooker* II. viii. 6, and his Sermon v. 4, p. 423, and *Professor W. Lee, D.D.*, on Inspiration, Lect. vi. p. 250; and for a valuable Catena of ancient authorities on the Inspiration of St. Paul, see *Routh*, Reliquiæ Sacræ, Vol. v. p. 336—341.

After Πνεύματος *Elz.* adds Ἁγίου, which is probably a gloss.

On the genitive after διδακτοῖς, see on John vi. 45, and *Winer*, p. 175. So *Soph.* Elect. 336, κείνης διδακτὰ, *things taught of*, i. e. *by her.*

— πνευματικοῖς πνευματικὰ συγκρίνοντες] *combining spiritual things with spiritual.*

These words have a comprehensive signification;

(1) Blending things spiritual with spiritual, in the sense of not adulterating spiritual things with any admixture of worldly wisdom, either in the *substance* of what we deliver as supernatural truth, or in the *language* in which we utter it. According to the saying of the ancient Father, "Gypsum Dei lacte misceri non potest."

This sentiment is expressed by the Apostle in his second Epistle (2 Cor. ii. 17), οὐ καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, *not, as the many do, adulterating the Word of God* by any earthly admixtures or alloy, *but speaking with sincerity, in the presence of God, in Christ;* and the word of God so communicated is called by St. Peter τὸ λογικὸν ἄδολον γάλα, i. e. the *sincere* (i. e. undiluted and unadulterated) milk of the Word. 1 Pet. ii. 2.

Concerning this use of the word συγκρίνειν, to *combine*, as the opposite of διακρίνειν, *to sever*, see *Valckenaer* here, and *Porson*, Med. 136, and *Meyer*, p. 56, especially the Fragment quoted by *Valck.* from Epicharmus concerning the human soul and body, συνεκρίθη, καὶ διεκρίθη,—it *was combined* with the body in life, but is now *dissolved* in death, καὶ ἀπῆνθεν ὅθεν ἦνθεν, γᾶ εἰς γᾶν, τὸ δὲ πνεῦμα ἄνωθι.

(2) But this sense of συγκρίνω is to be extended so as to embrace also that of *comparing*, and of *explaining* by means of *comparison*, a sense which is well illustrated by *Wetstein*, p. 107, and is adopted by *Chrys.*, *Theodoret*, and the *Syriac*, *Vulgate*, and *Authorized English Version*, and is the same sense in which St. Paul himself uses the word in his second Epistle (2 Cor. x. 12), the only other passage in the New Testament where it occurs.

He gives some noble specimens of this σύγκρισις, or *comparison of spiritual things with spiritual*, in the present Epistle, especially in the fifth chapter, where he teaches us to recognize *Christ* as the *True Passover;* and in the Tenth Chapter, where the Apostle συγκρίνει or *combines* and *compares* the spiritual food and drink of the Ancient Church in the Wilderness (*vv.* 2, 3) with the Sacraments of the Christian Church.

We have the testimony of the Holy Spirit in the Old Testament, and by it we confirm the New. When we desire to display the types of our own Mysteries, we appeal to the Lamb of the Passover and the Blood sprinkled on the Doors, and the Passage of the Red Sea, and the streams gushing from the Rock, and the supply of Manna from heaven; and by this *comparison* of spiritual things with spiritual we prove their truth. (*Theodoret.*) By the simultaneous examination of one phrase of Holy Scripture with another, and by the *collation of* like passages of Holy Writ with like, the Mind of the Holy Ghost is revealed to us. (*Origen.*)

If we find any difficulty in a spiritual truth we *compare* it with some other spiritual truth. Thus, in treating of the doctrine of Christ's Resurrection, or Birth from a Virgin, we resort to spiritual examples and types, such as the history of Jonah in the whale's belly, and the birth of Isaac, and the growth of trees in Paradise without any previous seed-time, and the birth of Adam from the ground. Thus I compare spiritual things with spiritual; and (in such supernatural things) I do not need worldly wisdom, which (in such matters as these) rather darkens than illumines the mind. (*Chrysostom.*) And so *Origen* (in Caten.).

This sense is confirmed by that in which συγκρίνω and σύγκρισις are used in the Septuagint, where they are commonly employed for *to interpret* and *the interpretation of* a Vision or

χικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι· ὅτι πνευματικῶς ἀνακρίνεται. 15 [p] Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. 16 [q] τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

p Prov. 27. 19. & 28. 5. 1 Thess. 5. 21. 1 John 4. 1.
q Job 15. 8. & 22. 2. & 40. 2. Isa. 40. 13, 14. Jer 23. 18. Wisd. 9. 13. John 15. 15. & 16. 13—16. & 17. 6—8. Rom. 11. 34. Gal. 1. 12.

dream. See Gen. xl. 8. 16. 22; xli. 12, 13. 15. Dan. ii. 4. 7. 36. 45, and *passim*.

14. Ψυχικός] *the animal man;* 'animalis homo' (*Irenæus*, i. 3), opposed to πνευματικὸς, *spiritualis*, or, as St. Jude expresses it (*v.* 19), ψυχικοὶ, πνεῦμα μὴ ἔχοντες. Ψυχὴ is equivalent to *anima* as the seat of *animal life* and *appetite* (τὸ ἐπιθυμητικὸν) common to man with beasts, and in this respect equivalent to the classical word θυμὸς, and distinguished from the nobler faculty of the mind and soul, which the Apostle calls πνεῦμα, or spirit. This distinctive nomenclature appears to be of Hebrew origin. Cp. *Valck.*

He is ψυχικὸς who lives according to the flesh, and is not illumined by the Spirit. *Cyril* (in Caten.).

Adopting these terms, *Tertullian* brands with the epithet of ψυχικοὶ ("homines solius *animæ* et *carnis*." De Jejun. c. 17) those who rejected the new revelation (claimed by Montanus), and confers the distinguished appellation of πνευματικοὶ, or *spiritual*, on his own Montanists. Cp. *Bp. Kaye's* Tertullian, p. 30.

It must not, however, be imagined that ψυχικὸς is synonymous with σαρκικός. As *Grotius* observes here, ψυχικός is here the *natural* man, who (as opposed to the πνευματικὸς, or *spiritual*) is led by natural *Reason*. Such were the Gentile Philosophers; they were *all* ψυχικοὶ, and many of them were *also* σαρκικοί.

— οὐ δέχεται] does not *accept*, is not able or willing to receive it.

15. ἀνακρίνει μέν] μὲν is omitted by A, C, D*, F, G, and by *Lachm., Tisch.*

— πάντα] A, C, D*, F, G prefix τά. *Meyer* supposes that the τὰ has been omitted by Copyists in order to make the numeral correspond in gender with οὐδενός. And *Irenæus, Didymus*, and *Theodoret* read πάντας.

On the use of πάντα, as equivalent to all things *necessary* or *convenient*, see on Acts i. 1.

— αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται] *but*, as far as he is really spiritual, *he himself is judged by no man*. Cp. 1 John iii. 9. If he is really led by the Spirit, he will listen to the voice of the Spirit speaking in the public consent and practice of the Church Universal, to which the presence of the Spirit is promised by Christ (John xiv. 17. 26; xv. 26; xvi. 13), and will not oppose thereto the notions of his own private spirit in insubordinate acts, which are not fruits of the Holy Spirit, but of the Evil Spirit, and are signs of a carnal mind. See the next chapter, *vv.* 3, 4.

16. τίς ἔγνω—αὐτόν] A literal quotation from the Septuagint Version of Isa. xl. 13.

No one can judge him who is spiritual, that is, one who is led by the mind of God. For who can *instruct God*, whose Spirit we have? Cp. *Cyril* and *Severian* here (in Cat. p. 50).

— συμβιβάσει] properly *will instruct* them by means of proofs deduced and *collected* from different quarters. See LXX. Exod. iv. 15; xviii. 16. Hence *Hesych.* συμβιβασθέντες = διδαχθέντες. See *Wetstein.*

Note on the Two foregoing Chapters.

On reviewing the two preceding chapters it may be requisite to offer a caution against the error which has perverted several statements in them into arguments for the disparagement of Human Reason and Learning in matters of Religion.

The results of this abuse have shown themselves in the history of our Church and nation in the sixteenth and seventeenth centuries.

A warning against those notions cannot be better conveyed than in the words of *Richard Hooker*, which have also an appropriate place here, as illustrating the personal history and public ministry of St. Paul, particularly in connexion with his Epistles to the Church of Corinth.

The name of the Light of Nature is made hateful with men; the "star of Reason and Learning," and all other such like helps, beginneth no otherwise to be thought of than if it were an unlucky comet, or as if God had so accursed it, that it should never shine or give light in things concerning our duty any way towards Him, but be esteemed as that Star in the Revelation (Rev. viii. 11) called *Wormwood*, which being fallen from Heaven maketh rivers and waters in which it falleth so bitter that men tasting them die thereof.

A number there are who think they cannot admire as they ought the power and authority of the *Word of God*, if in things divine they should attribute any force to man's *Reason*. For which cause they never use Reason so willingly as to disgrace Reason. Their usual and common discourses are unto this effect,—

First, "*the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned*" (1 Cor. ii. 14).

Secondly, it is not for nothing that St. Paul giveth charge to "*beware of Philosophy*" (Col. ii. 8), that is to say, such knowledge as men by natural reason attain unto.

Thirdly, consider them that have from time to time opposed themselves, and most troubled the Church with heresy. Have they not always been great admirers of human Reason? Hath their deep and profound skill in secular learning made them the more obedient to the truth, and not armed them rather against it?

Fourthly, they that fear God will remember how heavy His sentences are in this case, "*I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made the wisdom of this world foolishness? Seeing the world by wisdom knew not God, it pleased God by the foolishness of preaching to save believers*" (1 Cor. i. 19).

Fifthly, the Word of God in itself is absolute, exact, and perfect; the *Word of God is a twoedged sword* (Heb. iv. 12). As for the weapons of natural Reason they are as the armour of Saul (1 Sam. xvii. 39). rather cumbersome about the soldier of Christ, than needful; they are not of force to do that which the Apostles of Christ did by the power of the Holy Ghost. "*My preaching*," therefore, saith Paul, "*hath not been in the enticing speech of man's wisdom, but in plain evidence of the Spirit, and of power, that your faith might* not be in *the wisdom of man, but* in *the power of God*" (1 Cor. ii. 4).

Sixthly, if I believe the Gospel, there needeth no Reasoning about it to persuade me; if I do not believe it, it must be the Spirit of God, and not the Reason of man, that shall convert my heart unto Him.

By these and the like disputes an opinion hath spread itself very far in the world, as if the way to be ripe in Faith, were to be raw in Wit and Judgment; as if Reason were an enemy unto Religion, childish Simplicity the mother of ghostly and divine Wisdom.

The cause why such declamations prevail so greatly is, for that men suffer themselves in two respects to be deluded: one is, that the wisdom of man being debased either *in comparison with* that of God, or in regard of some special thing exceeding the reach and compass thereof, it seemeth to them (not marking so much) as if simply it were condemned: another, that Learning, Knowledge, or Wisdom, *falsely* so termed, *usurping* a *name* whereof they are not worthy, and being under that name controlled, their reproof is by so much the more easily misapplied, and through equivocation wrested *against* those things whereunto so precious names do properly and of right belong.

This, duly observed, doth to the former allegations itself make sufficient answer.

Howbeit for all men's plainer and fuller satisfaction;

First, concerning the inability of *Reason* to search out and to judge of things divine, if they be such as those properties of God and those duties of men towards Him, which may be conceived by attentive consideration of heaven and earth; we know that of mere natural men the Apostle testifieth (Rom. i. 21. 32), how they *knew both God and the Law of God*.

Other things of God there be which are neither so found, nor though they be showed can ever be approved without the *special* operation of God's good *grace* and *Spirit*. Of such things sometime spake the Apostle St. Paul, declaring how Christ had called him to be a witness of His Death and Resurrection from the dead, according to that which the Prophets and Moses had foreshowed. Festus, a mere natural man, an infidel, a Roman, one whose ears were unacquainted with such matter, heard him, but could not reach unto that whereof he spake; the Suffering and the Rising of Christ from the dead he rejecteth, as idle, superstitious fancies, not worth the hearing (Acts xxv. 19).

The Apostle that knew them by the Spirit, and spake of them with power of the Holy Ghost, seemed in his eyes but learnedly mad (Acts xxvi. 24).

Which example maketh manifest what elsewhere the same Apostle teacheth, namely, that Nature hath need of Grace (1 Cor. ii. 14), whereunto I hope we are not opposite, by holding that Grace hath use of Nature.

Secondly, Philosophy, we are warned to take heed of: not *that* Philosophy, which is *true* and *sound knowledge*, attained by natural discourse of Reason; but *that* Philosophy, which, to bolster heresy or error, casteth a fraudulent *show of Reason* upon things which are indeed *unreasonable*, and by that mean, as by a stratagem, spoileth the simple which are not able to withstand such cunning. "*Take heed lest any spoil you through philosophy and vain deceit*" (Col. ii. 8). He that exhorteth to beware of an enemy's policy doth not give counsel to be impolitic, but rather to use all provident foresight and circumspection, lest our simplicity be overreached by cunning sleights.

The way not to be inveigled by them that are so guileful through skill, is thoroughly to be instructed in that which maketh skilful against guile, and to be armed with that true and sincere philosophy which doth *teach*, against that deceitful and vain, which *spoileth*.

Thirdly, But many great Philosophers have been very unsound in belief. And many sound in belief, have been also great Philosophers. Could secular knowledge bring the one sort unto the love of Christian faith? No, nor Christian faith the other sort out of love with secular knowledge. The harm that Heretics did, they did it unto such as were *unable to discern* between sound and deceitful Reasoning: and the remedy against it was ever the Skill which the ancient Fathers had, to descry and discover such deceit. Insomuch that Cresconius, the heretic, complained greatly of *S. Augustine*, as being too full of logical subtleties.

Fourthly, There is in the world no kind of Knowledge, whereby any part of truth is seen, but we justly account it precious; yea, that principal truth, in comparison whereof all other knowledge is vile, may receive from it some kind of light; whether it be that Egyptian and Chaldean wisdom mathematical, wherewith Moses and Daniel were furnished (Acts vii. 22. Dan. i. 17), or that natural, moral, and civil wisdom, wherein Solomon excelled all men (1 Kings iv. 29, 30), or that rational and oratorial wisdom of the Grecians, which the Apostle *St. Paul* brought from Tarsus; or that Judaical, which he learned in Jerusalem, *sitting at the feet of Gamaliel* (Acts xxii. 3); to detract from the dignity thereof were to injure even God Himself, Who being that light which none can approach unto, hath sent out these lights whereof we are capable, even as so many sparkles resembling the bright fountain from which they rise.

But there are that bear the title of wise men, and scribes, and great disputers of the world, and are nothing in deed less than what in show they most appear. *These*, being wholly addicted unto *their own wills*, use their Wit, their Learning, and all the Wisdom they have, to maintain that which their obstinate hearts are delighted with; esteeming, in the frantic error of their minds, the greatest madness in the world to be wisdom, and the highest wisdom foolishness. Such were both *Jews and Grecians*, which professed the one sort legal, and the other secular skill, neither of them enduring to be taught the *Mystery of Christ*; unto the glory of Whose most blessed name, whoso study to use both their Reason and all other gifts, as well which Nature as which Grace hath endued them with, let *them* never doubt but that the same God, who is to destroy and confound utterly that wisdom, falsely so named in others, doth make reckoning of them as of *true Scribes, Scribes by wisdom instructed to the kingdom of heaven* (Matt xiii. 52), not Scribes *against* that kingdom hardened in a vain opinion of wisdom; which in the end being proved folly must needs perish; true Understanding, Knowledge, Judgment, and Reason continuing for evermore.

Fifthly, Unto the Word of God, being in respect of that end, for which God ordained it, perfect, exact, and absolute in itself, we *do not add* Reason, *as a supplement* of any maim or defect therein, *but as a necessary instrument*, without which we could not reap by the Scripture's perfection that fruit and benefit which it yieldeth.

"The Word of God is a twoedged sword" (Heb. iv. 12), but in the hands of reasonable men; and Reason is as the weapon that slew Goliath, if they be as David was, that use it.

Touching the *Apostles*, He which gave them from above such power for miraculous confirmation of that which they taught, endued them also with wisdom from above to teach that which they so did confirm. Our Saviour made choice of twelve simple and unlearned men, that the greater their lack of natural wisdom was, the more admirable that might appear which God supernaturally endued them with from heaven. Such, therefore, as knew the poor and silly estate wherein they had lived, could not but wonder to hear the wisdom of their speech, and be so much the more attentive unto their teaching. They *studied for no tongue, they spake with all*; of themselves they were rude, and knew not so much as how to premeditate; the *Spirit gave them speech* and eloquent utterance.

But because with *St. Paul* it was otherwise than with the rest, inasmuch as *he* never conversed with Christ upon earth as they did; and his education had been scholastical altogether, which theirs was not; hereby occasion was taken by certain malignants secretly to undermine his great authority in the Church of Christ, as though the Gospel had been taught him *by others* than by Christ Himself; and as if the cause of the Gentiles' conversion and belief through *his* means had been the Learning and Skill which he had, by being conversant in their books; which thing made them so willing to hear him, and him so able to persuade them; whereas the *rest of the Apostles* prevailed, because God was with them, and by miracle from heaven confirmed His word in their mouths. They were mighty in *deeds*: as for him, being absent, his writings had some force; in presence, his power not like unto theirs. In sum, concerning *his* preaching, their very by-word was λόγος ἐξουθενημένος, *addle speech, empty talk* (2 Cor. x. 10); his *writings* full of great words, but in the power of miraculous operations his *presence* not like the rest of the Apostles.

Hereupon it ariseth, that *St. Paul* was so often driven to make his apologies. Hereupon it riseth, that whatsoever time he had spent in the study of human learning, he maketh earnest protestation *to them* of *Corinth*, that the Gospel which *he* had preached amongst them did not by other means prevail with them, than with others the same Gospel taught by *the rest of the Apostles of Christ*. "*My preaching*," saith he, "*hath not been in the persuasive speeches of human wisdom*, but *in demonstration of the Spirit and of power: that your faith may not be in the wisdom of men, but in the power of God*" (1 Cor. ii. 4, 5). What is it which the Apostle doth here deny? Is it denied, that his speech amongst them had been *persuasive?* No; for of him the sacred history plainly testifieth, that for the space of a year and a half he spake in their synagogue every Sabbath, and *persuaded* both Jews and Grecians. (Acts xviii. 4. 11.) How then is the speech of men made *persuasive?* Surely there can be but two ways to bring this to pass,—the one human, the other divine. Either St. Paul did *only* by art and natural industry cause his own speech to be credited; or else God by miracle did authorize it, and so bring credit thereunto, as to the speech of the rest of the Apostles. Of which two,—the former he utterly denieth. For why? *If* the preaching of the rest had been effectual by *miracle*, his *only* by *force* of his own *learning*; so great inequality between him and the other Apostles in this thing had been enough to subvert their faith. For might they not with reason have thought, that if he were sent of God as well as they, God would not have furnished them and not him with the power of the Holy Ghost? Might not a great part of them, being simple, haply have feared lest their assent had been cunningly gotten unto his doctrine, rather through the weakness of their own wits than the certainty of that truth which he had taught them? How unequal had it been, that all believers through the preaching of other Apostles should have their faith strongly built upon the evidence of God's own miraculous approbation, and they whom he had converted should have their persuasion built only upon his skill and wisdom who persuaded them!

As therefore calling from men may authorize us to teach, although it could not authorize him to teach as other Apostles did; so although the wisdom of man had not been sufficient to enable him such a teacher as the rest of the Apostles were, unless God's miracles had strengthened both the one and the other's doctrine; yet unto our ability both of teaching and learning the truth of Christ, as we are but mere Christian men, it is not a little which the wisdom of man may add.

Sixthly. Yea, whatsoever our hearts be to God and to His truth, believe we or be we as yet faithless, for our conversion or confirmation the force of natural Reason is great. The force whereof unto those effects is nothing without grace. What then? To our purpose it is sufficient, that whosoever doth serve, honour, and obey God, whosoever believeth in Him, that man would no more do this than innocents and infants do, but for the light of natural reason that shineth in him, and maketh him apt to apprehend those things of God which, being by Grace discovered, are effectual to persuade *reasonable* minds and none other, that honour, obedience, and credit, belong of right unto God. *No man cometh unto God* to offer Him sacrifice, to pour out supplications and prayers before Him, or to do Him any service, which doth not *first believe Him both to be*, and to be *a rewarder of them who in* such sort *seek unto Him*. (Heb. xi. 6.) Let men be taught this either by revelation from heaven, or by instruction upon earth; by labour, study, and meditation; or by the only secret inspiration of the Holy Ghost; whatsoever the mean be,

III. [1] Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. [2] [a] Γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε· ἀλλ' οὐδὲ ἔτι νῦν δύνασθε· [3] [b] ἔτι γὰρ σαρκικοί ἐστε· ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; [4] [c] Ὅταν γὰρ λέγῃ τίς, Ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλώ, οὐχὶ ἄνθρωποί ἐστε;

[5] [d] Τίς οὖν ἐστιν Ἀπολλώς, τίς δὲ Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν· [6] [e] ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν. [7] [f] Ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων

[a] Heb. 5. 12, 13. John 16. 12. 1 Pet. 2. 2.
[b] ch. 1, 11. Gal. 5. 19, 20. James 3. 16.
[c] ch. 1. 12. & 4. 6.
[d] ch. 1. 12. & 4. 6.
[e] Acts 18. 26. & 19. 1.

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they know it by, if the knowledge thereof were possible without discourse of natural reason, why should none be found capable thereof but only *men?* nor men till such time as they come unto ripe and full ability to work by *reasonable understanding?* The whole drift of the Scripture of God, what is it but only to teach Theology? Theology, what is it but the science of things Divine? What science can be attained unto without the help of natural discourse and reason? "*Judge ye of that which I speak*" (1 Cor. x. 15), saith the Apostle. In vain it were to speak any thing of God, but that by reason men are able to *judge* of what they hear, and by discourse to discern how consonant it is to truth.

Scripture indeed teacheth things above Nature, things which our reason by itself could not reach unto. Yet those things also *we believe*, knowing by *Reason* that the *Scripture is the Word of God. Hooker* (iii. viii. 4—11).

CHAP. III.] In this chapter St. Paul remonstrates with the Corinthians for dividing themselves into parties, and ranging themselves under human leaders, and calling themselves by their names.

He censures this practice as the fruit of a carnal mind.

He declares that even *Apostles* themselves are only *instruments*, by which God works, and derive all their efficiency from Him.

He shows that by calling themselves adherents of human leaders, and by adopting their names, they defraud God, Whose they are.

He intimates that their sin is greater, in that they range themselves under some leaders, who are *not Apostles*, nor wise builders, but either build on some other than the only true foundation, Jesus Christ, or else build *ill* upon that one foundation.

He then introduces a solemn warning to those *false teachers*, of whom he specifies two classes;

i. Those who *build ill* on the one foundation, which is Christ (*v.* 15).

ii. Those who utterly corrupt and defile (φθείρουσι) the building of God's spiritual house, the Church (*v.* 17). See further on *vv.* 12—15.

He remonstrates with them on surrendering their Christian liberty, and filial inheritance with which God has enriched them in Christ, by making themselves the servile followers of human leaders of religious parties, and by even glorying in their names (*vv.* 21—23).

1. **Κἀγώ**] So A, B, C, D, E, F, G; and this seems preferable to the reading of *Elz.*, *καὶ ἐγὼ*, which brings out the personal pronoun in a more prominent manner, less suited to the Apostle's humility, especially in this place, where he depresses his own person and office in order to elevate that of Christ. Cp. ii. 1.

— **σαρκίνοις**] So A, B, C*, D*; and this reading has been received by *Griesb.*, *Lach.*, *Tisch.*, *Alf.*, and *Meyer:* and it is confirmed by the exposition of *Origen* (in *Cramer's* Catena, p. 51). The word **σάρκινος** is stronger than **σαρκικός**. *Elz.* has **σαρκικοῖς**. St. Paul means that at first they were only **σάρκινοι**, and even now are not better than **σαρκικοί**, *v.* 3.

The word **σάρκινος** signifies *carneus, made* of flesh. Compare the similar adjectives, **ξύλινος**, made of wood; **πήλινος**, of clay; **ἀκάνθινος**, of thorns; **βύσσινος**, of fine linen. (*Winer*, § 16, p. 89.) And see the use of **σάρκινοι** in 2 Cor. iii. 3.

But the word **σαρκικὸς** means *carnal*, as opposed to *spiritual*. Hence *Ignatius* (ad Ephes. 8), **οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται οὐδὲ οἱ πνευματικοὶ σαρκικά.**

— **νηπίοις**] *babes.* The reason is given in the following verses.

On schisms as proofs of spiritual childishness, see Introduction to the Ephesians, § vii., and on Eph. iv. 14.

2. **Γάλα—οὐ βρῶμα**] *milk—not meat.* The Author of the Epistle to the Hebrews uses very similar language, v. 12—14.

— **οὐ βρῶμα**] *Elz.* prefixes **καὶ**, not in A, B, G, nor in *Irenæus*, who quotes this passage and *v.* 3 in iv. 3. 5.

— **οὐδέ**] *not even.* So the best MSS. *Elz.* **οὔτε.**

S. Chrysostom examines here the important question, how the Corinthians could be called *carnal*, when they were "behind in *no gift*" (i. 7, **χαρίσματι**)? and shows from the examples of *Balaam*, *Caiaphas*, and others, that men may possess extraordinary spiritual gifts (such as prophecy, and miraculous powers, and tongues), and yet abuse them, and so be guilty of greater *sin* in proportion to their spiritual gifts. And why? because they have not Ἀγάπη, or Love. See *v.* 3; xiii. 1—5. A warning to those who are in heresy and schism, and yet imagine themselves to be *spiritual* because they have great *spiritual gifts.*

4. **ἄνθρωποι**] So A, B, C, D, E, F, G, and *Vulg.*, *Copt.*, *Æthiopic* Versions; and so *Lach.*, *Tisch.*, *Rückert*, *Meyer*, *Alford.* And this reading is confirmed by *Origen* (in Caten. p. 53), who says, "There are two paths in this world, the one is according to *man*, the other is according to God. If we walk as most men do we walk according to man, but if we separate ourselves from the world we walk according to God. They who form parties in religion, and attach themselves to *human* leaders,—they who follow men,—they are *mere men*, and walk according to the flesh."—*Elz.* has **σαρκικοί.**

St. Paul blamed the part-takings in the Church of Corinth, whilst one professed himself to be of Paul, another of Apollos, another of Cephas, as fruits of carnality unbecoming Christians. Is it not also blameworthy in us, and a fruit of the same *carnality*, if any of us shall affect to be counted rigid Lutherans, or perfect Calvinists, or give up our judgments to be wholly guided by the writings of Luther, or Calvin, or any other mortal man whatsoever? Worthy instruments they were, but yet were they not men? had they received the Spirit in the fulness of it, and not by measure? knew they otherwise than in part? might they not in many things, did they not in some things, mistake and err? Howsoever, the Apostle's interrogatories are unanswerable. What saith he, *Was Paul crucified for you? or were ye baptized in the name of Paul?* (1 Cor. i. 13.) Even so, Was either Luther or Calvin crucified for you? or were ye baptized into the name either of Luther, or Calvin, or any other man, that any one of you should say, I am of Luther, or any other I am of Calvin? What is Calvin, or Luther, nay, *what is Paul or Apollos, but ministers by whom ye believed* (1 Cor. iii. 5)? that is to say, instruments, but not lords of your belief. *Bp. Sanderson* (iv. p. 289).

Observe also, St. Paul represents the Corinthians as *carnal*, and as vitiated by many sins; and yet he addresses them as having *been sanctified*, **ἡγιασμένους κλητοὺς, ἁγίους** (i. 2), and as members of Christ's body, and as Temples of the Holy Ghost. (iii. 16; vi. 19.)

An Apostolic lesson to all Preachers of the Gospel. They may not allow vicious men to imagine that they have received nothing from God in their Baptism; but they are bound to warn them of the sin whereof they are guilty, and of the danger which they incur, by grieving the Spirit of God, Who made them Members of Christ at their Baptism, and Temples of God the Holy Ghost.

5. **Ἀπολλὼς—Παῦλος**] This is the order in A, B, C, D, E, F, G. *Elz.* places **Παῦλος** first.

— **διάκονοι**] *Elz.* prefixes **ἀλλ' ἢ**, which is not in the best MSS.

— **ἐπιστεύσατε**] Ye became Christians, and made public profession of your faith. See Acts viii. 13; xiii. 48. Rom. xiii. 11.

6. **Θεὸς ηὔξανεν**] *God was giving the increase.* Observe the force of the *imperfect*, intimating a continual bestowal of divine grace, as distinguished from the transitory *acts* of His Ministers, Paul and Apollos, whose operations are described by the *aorists*, **ἐφύτευσα, ἐπότισεν.** Cp. Acts vi. 7, where the word **ηὔξανεν** marks the *continual increase* of the Church while under persecution; and see Acts ii. 47. So here the Apostle means to say that while he himself planted, and Apollos watered, God was all the while giving the increase, without which their acts would have been vain.

Θεός. 8 [f] Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. 9 [g] Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. 10 [h] Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ· 11 [i] θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. 12 Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους· ξύλα, χόρτον, καλάμην· 13 [k] ἑκάστου τὸ ἔργον φανερὸν γενήσεται· [l] ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει. 14 Εἴ τινος τὸ ἔργον μενεῖ ὃ ἐπῳκοδόμησε, μισθὸν λήψεται· 15 εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός.

f Ps. 62. 12. Matt. 16. 27. Rom. 2. 6. Gal. 6. 5.
g 2 Cor. 6. 1. Eph. 2. 20. Col. 2. 7. 1 Pet. 2. 5.
h Rom. 1. 5. & 12. 3. & 15. 15, 20. Eph. 3. 2—8. Col. 1. 29. 1 Tim. 1. 11—14. 1 Pet. 4. 11.
i Isa. 28. 16. Matt. 16. 18. Eph. 2. 20.
k ch. 4. 5. 2 Tim. 3. 9. 1 Pet. 1. 7. & 4. 12.
l ch. 1. 8. Mal. 3. 17. Rom. 2. 5, 16. 2 Thess. 1. 7—10. 2 Tim. 1. 18.

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8. ἕν εἰσιν] 'unum sunt' (*Vulg.*). Observe the *neuter* gender. God is ὁ εἷς, they are ἕν. He is the One Agent, they are an instrument in His hands; and they are *one* as *united together* in Christ. But they are not what you would make them in your party factions to be, separate *persons*, and *rival heads* and *leaders* of *opposite sects*.

— ἕκαστος δὲ—κόπον] Although your Pastors are *one thing*, as far as they are only channels and instruments of Divine Grace to you, and not original sources and independent agents; and as far as they are all *united*, as fellow-members under the One Head, Christ; yet do not suppose that, as far as their own free will and human labour (κόπος) are concerned, they have no distinct personal identity, or will all have one and the same reward for their several work. No, though the workmen are nothing without Divine Grace, yet *each* will be rewarded *according* to his own work.

9. Θεοῦ γεώργιον—Θεοῦ οἰκοδομή] *God's husbandry—God's building are ye: and God's fellow-workers are we.*

The house does not *belong* to the architect, but to its master. *Chrys.*

He repeats the word Θεὸς, God, and places it emphatically at the *beginning* of the several clauses, in order to remind them that since they are God's property they cannot sell themselves to *Man*.

Ye are God's garden, why do you break down the hedge by schism? *Chrys.*

10. σοφὸς ἀρχιτέκτων] *a skilful master-builder*. He does not scruple to claim this title. "Talem facit cognitio Christi (*Bengel*) et gratia Spiritûs ipsi donata, χάρις τοῦ Θεοῦ ἡ δοθεῖσά μοι." St. Paul calls himself wise, not as vaunting himself, but propounding himself as an example, and showing that it is the part of wisdom to lay one foundation, and to build well upon it. *Chrys.*

— θεμέλιον] St. Paul uses the masculine form, see *v.* 11, and 2 Tim. ii. 19. In the Apocalypse θεμέλιοι signify *foundation stones* (xxi. 14. 19). St. Luke (Acts xvi. 26) uses the *neuter plural* θεμέλια. The neuter is the Attic form, the masculine the common one. *Thom. Mag.*

11. παρὰ τὸν κείμενον] *beside that which lieth*. He does not say τεθέντα, *laid*, but κείμενον, *lying*, of its own accord. Christ, the True Foundation Stone, was *not laid* by human hands, but κεῖται, *lies*, by His own free will and act. Comp. Dan. ii. 34. 45.

This word, κεῖται, descriptive of His character as the one foundation of the Church (see Matt. xvi. 18), is applied to Him in His first Presentation in the material Temple at Jerusalem. Luke ii. 32, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, i. e. He is a *Stone* of stumbling to some, and a "stone elect, precious," the foundation stone, to others. (Isa. viii. 14, 15; xxviii. 16. Rom. ix. 32, 33. 1 Pet. ii. 7, 8.)

It is observable also that the Man of Sin, who *places himself* as a Foundation of the Church in the room of Christ, the one Foundation, is called by St. Paul, ὁ Ἀντι-κείμενος. (2 Thess. ii. 4.)

The present is a strong passage against the Roman theory, that Peter, and the Bishop of Rome (on the alleged ground of succession to him), is *the Rock* of the Church;

The following comment of an ancient Father and Bishop of the Church on the present passage is pertinent to that question.

It is for us to build superstructures, not to lay foundations. For no one *can* lay any other than that which *already exists*. That foundation was laid by Peter, or rather by the Lord Himself. For, when Peter had said, "Thou art the Son of the Living God," the Lord replied, "On this Rock I will build My Church." Do not therefore name yourselves from men, for the only foundation is Christ. (*Theodoret.*) See further on Matt. xvi. 16—18.

There is none other foundation but Christ: none "other name by which we must be saved," but His. There is "One Lord Jesus Christ through Whom are all things," and "He is the Head of the Body, the Church." He who denies this foundation, and rejects Him who is the Rock, builds on the sand. *Cyril* (in Catenâ, p. 59).

12—15. Εἰ δέ τις ἐποικοδομεῖ] It will be convenient to offer an exposition of these verses collectively in one note.

St. Paul has declared that there is but *one Foundation*, Christ: see here *v.* 11, and above on ii. 2.

He now proceeds to state the cautions to be observed by those who *build upon* that one Foundation.

He describes two kinds of *superstructures* laid upon it:

(1) The good, and fair, and durable, one of sound doctrine, represented by *Gold, Silver, Precious Stones*.

Compare the description of the fabric of the Church glorified, Rev. xxi. 10—21.

(2) The worthless and perishable superstructure of vain and false teaching, represented by *wood, hay, stubble*.

He is here speaking of a *doctrinal* superstructure, growing up into a holy life. See *Theodoret*, *Ambrosius*, *Anselm*, and, before them all, *Tertullian* (c. Marcion. v. 6), where he speaks of Christ as the one foundation, "unicum fundamentum," of those who believe; and adds, that a man's work will stand, or be destroyed, according as he has built "dignam indignamve *doctrinam*" upon it. Cp. *Hammond* here.

St. Paul also affirms here that 'the Day,' namely, the Great Day of the Lord, will *try* and *manifest* what is the character and quality of each man's work.

This trial he represents as to be made by *fire:* "The Day will declare it, for it *is revealed* by Fire;"

To show the *certainty*, and *perpetual imminence* of that fiery trial of the Last Day, he uses the *present* tense (ἀποκαλύπτεται, *is revealed*). So Rev. i. 7, "Behold *He cometh* with clouds." Rev. xxii. 20.

That the fire of which he speaks is the fire of the Great Day, is evident from the context, and from other similar passages (see 2 Thess. i. 7), "The Lord Jesus shall be *revealed* from heaven in *flaming fire*." Cp. Heb. x. 27; xii. 29. 2 Pet. ii. 7, and Daniel's Vision of the Great Day (vii. 9, 10). And so the passage is interpreted by *Theodoret* and others.

St. Paul next asserts, that,

(1) If the superstructure of Faith and Practice which a man has built upon the one foundation *shall abide* (μενεῖ, see *Winer*, p. 50), and endure the trial of the Great Day, he shall receive a reward, μισθόν. Cp. Matt. v. 12 John iv. 36.

(2) But, if a man's *work*, which he has built on the one Foundation, does not stand the trial of that day, but is consumed and destroyed by the fire, then *he shall suffer loss:* he shall forfeit his reward, ζημιωθήσεται. Cp. Matt. xvi. 26. Phil. iii. 8.

Yet, he adds, that *the workman* himself will be saved; but with fear, danger, and difficulty; and "*as through fire*."

As to this meaning of ὡς διὰ πυρὸς, a proverbial saying, aptly introduced after the mention of the fire of the Great Day, see further, Psalm lxvi. 12, "We went *through fire*," Isa xliii. 2, and cp. *Chrys.* here, *Hammond*, *Wetstein*, and the interpreters on *Theocrit.* v. 31, μὴ σπείσῃ, οὐ γάρ τοι πυρὶ θάλπεαι, and on *Juvenal* iii. 199, and *Valck.* here, "Proverbium est de iis qui summum evasere discrimen."

"Si primum locum habet *Christus*, rectè positum est fundamentum. Ergo qui ædificat securus ædificet, si pro dignitate fundamenti ædificat *aurum, argentum, lapides pretiosos*. Si autem

16 [m] Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; 17 Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. 18 [n] Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 [o] Ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστι· γέγραπται γάρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν· 20 [p] καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. 21 [q] Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν· 22 εἴτε

m ch. 6. 19. 2 Cor. 6. 16. Eph. 2. 21, 22. Heb. 3. 6. 1 Pet. 2. 5.
n Prov. 5. 7. Isa. 5. 21. & 44. 20. Jer. 37. 9. Luke 21. 8. Gal. 6. 3, 7. Eph. 5. 6.
o Job 5. 13. ch. 1. 20, 26.
p Ps. 94. 11.
q 2 Cor. 4. 5, 15. Rev. 21. 7.

non pro dignitate fundamenti ædificat *lignum, fenum, stipulam*, saltem teneat fundamentum, et propter illa quæ extruxit arida et fragilia ad ignem se præparet, is *detrimentum patietur; ipse autem salvus erit, sic tamen quasi per ignem.*" *Augustine* (Serm. 362). And he explains St. Paul's reference to *fire* by "ignis in die judicii futurus."

Christ is the only Foundation. They who build sound doctrines on this foundation, build gold and silver; they who build erroneous doctrine, build hay and stubble. *Origen* (in Caten. p. 57).

The meaning, therefore, of the whole is, that the fire of the Great Day will try every man's work; and that if the work is the mere *hay* and *stubble* of unsound doctrine, it will be destroyed; but if the workman has built *on the one foundation*, he himself will be saved. But because he has built *ill* upon it, he will lose his reward, and be saved as through fire, with great peril and difficulty.

This passage is fraught with important doctrinal and practical instruction;

(1) It does not countenance the Roman doctrine of Purgatory, as has been sometimes alleged. The Fire of which St. Paul speaks, is the Fire of the Great Day; not a Fire of any intermediate state. And the Fire, which he describes, does not *cleanse*, as that intermediate fire is feigned to do, but *tries* and *destroys*. It is not a Purgatorial, but a Probationary Fire.

(2) It shows the necessity of building on the One Foundation, Jesus Christ, and Him crucified.

If a workman who builds upon that one true foundation, that is, grounds his own faith and hope, and leads others to ground theirs, upon it, *but builds ill* upon that true foundation, that is, erects a superstructure of unsound doctrine upon it,—if *he* will *suffer loss*, and *hardly escape perdition*, what will be the lot of those who build on *some other foundation* than Jesus Christ?

(3) It proves that it is not enough to build upon the One Foundation, but that it is also necessary to *build well* upon it. If a man builds *well*, if he raises the solid and symmetrical superstructure of the One True Faith on the One Foundation, Jesus Christ, he will receive a reward at the Great Day.

But if he builds *ill*—if he erects a crazy superstructure of heterodox notions on the One Foundation, his work will be *burnt up* (κατακαήσεται,) and he himself will suffer loss, loss of the *reward* reserved for those who build *well* upon that foundation. And although he will himself be saved, because he has built on the true foundation, yet it will be with difficulty, and, as it were, like a man who has *escaped through the fire* which has *burnt down his house*.

This is a truth which had been intimated by Christ Himself (Matt. v. 19), "Whosoever shall break one of these commandments, even the least, and shall teach men so, shall be called *least* in the kingdom of God; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."

(4) Hence we have a solution of a difficulty which has perplexed many;

Holy Scripture affirms that there is "One Lord, One Faith, One Baptism" (Eph. iv. 5. Phil. iii. 16), and condemns all religious differences, whether in doctrine or discipline, as fruits of a carnal mind (1 Cor. i. 10; iii. 3, 4. Gal. v. 20. James iii. 14).

And yet the Christian Church is blemished by heresies and rent by schisms. Persons eminent for some Christian virtues, and animated by love of Christ, are seen teaching things at variance with the doctrines delivered by Christ and His Apostles, and swerving from the right rule of discipline, and marring the Unity of the Church.

Are we to doubt the truth of Holy Scripture, affirming that there is "one Lord, one Faith, one Baptism?" May we imagine that conflicting doctrines can be equally pleasing to God, and equally conducive to Salvation? This cannot be.

On the other hand, can it be supposed that the piety of persons who teach some doctrines at variance with "the Faith once delivered to the Saints," or do not teach some articles of that one Faith, is of no avail? This would be a hard saying.

Where, then, is the solution? It is supplied here by the Apostle, who affirms that for the attainment of the heavenly reward of those who "turn many to righteousness," it is requisite to build on the *true foundation*, and *also* to build upon it *well*; and that they who build *ill* upon that true foundation will only *just escape*, as through fire, and will forfeit that reward which they might have obtained by building upon it well.

(5) Lastly, this passage confirms the doctrine—deducible from other Scriptures—that there will be *different degrees* of *reward* in *heaven*, according to the *different degrees* of *labour* with which men have improved the *different degrees* of grace vouchsafed to them on *earth*. See above, notes on Matt. x. 15. Luke xii. 47, and below, 1 Cor. xv. 41, and 2 Cor. ix. 6, and *Bp. Bull's* Sermon "on different degrees of bliss in heaven" (Serm. vii. Vol. i. p. 168—192).

16. Οὐκ οἴδατε] He passes to another argument against the sin of ranging themselves in opposite factions under *human leaders*, particularly such as corrupt the essential purity and fundamental soundness of the spiritual fabric of the Church, which is a Temple holy to the Lord.

— ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τ. Θεοῦ οἰκεῖ ἐν ὑμῖν;] *ye are the sanctuary of God, and the Spirit of God dwells in you.* Ναὸς is more holy than ἱερόν: it is the very sanctuary or Holy Place in which God *dwells*, ναίει. See above on 2 Thess. ii. 4.

If Christ drove with anger the buyers and sellers from the *outer courts* of the ἱερὸν, as guilty of sacrilege, how great is His indignation against those who pollute the ναὸς, the *sacrarium*, the Holy Place, in which the Godhead dwells? And ye are this ναὸς Θεοῦ. Are ye not jealous for its sanctity? Will you allow it to be defiled?

An important text as proving the Divinity of the Holy Ghost. See *Athanasius* de Incarnatione, p. 704.

Every faithful Christian is called a temple (that is, a place consecrated to God), because the Holy Spirit in a special manner is present in him. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" saith St. Paul; "Know ye not that ye are God's temple?" (1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.) Whence should we know it? From hence, that *God's Spirit* inhabiteth you (Rom. viii. 9), because the inhabitation of *the Spirit* is the same with the inhabitation of *God*. The same Apostle again, *In whom ye also are builded together for an habitation of God through the Spirit* (Eph. ii. 22), for an habitation of God in the Spirit. That is therefore an habitation of *God*, because the *Spirit* dwelleth in you. How could the divinity of the *Holy Spirit* be more expressly declared? *Dr. Barrow*, Sermon 34, Vol. v. p. 161.

17. φθείρει] *corrupt*, by false doctrines raised on the false foundation of human pride and worldly wisdom. The words φθείρω, διαφθείρω, are here applied to heretical pravity sullying and vitiating the essential purity and fundamental soundness of the one true faith. Cp. 1 Tim. vi. 5. *Ignat.* ad Ephes. c. 16: ἐάν τις πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ, ὁ τοιοῦτος, ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει.

— φθερεῖ τοῦτον ὁ Θεός] *him will God destroy.* St. Paul *repeats* the word φθείρω. God will destroy him who neither builds well, nor builds on the one foundation, but destroys the Temple of God by subverting the faith of the people of God, who are His Temple.

19. γέγραπται γάρ] From Job v. 13, where the Septuagint Version, less closely following the Hebrew, has ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει. St. Paul's words are more expressive,—God grasps the wise in and by their own *craftiness*: He uses it as a hand whereby to clutch them, a net wherein to take them, a pit wherein to catch and imprison them.

The following verse is almost verbatim from the Septuagint Version of Ps. xciv. 11.

It appears from these two verses, thus placed in juxtaposition, that St. Paul follows the LXX, but uses his own discretion in doing so, and sometimes substitutes for it a translation approaching more nearly to the Original.

21. Ὥστε] This word is used by St. Paul to introduce the

r ch. 11. 3.
2 Cor. 10. 7.
a Matt. 24. 45.
2 Cor. 4. 5.
& 6. 4.
Col. 1. 25.
Tit. 1. 7.
1 Pet. 4. 10.

Παῦλος, εἴτε Ἀπολλὼς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα, πάντα ὑμῶν ἐστιν, 23 [r] ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ Θεοῦ.

IV. 1 [a] Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονό-

summing up and conclusion of his argument here and elsewhere in this Epistle; iii. 7; iv. 5; vii. 38; xi. 33; xiv. 39; xv. 58.

22. *θάνατος*] *death is yours.* The death of Adam to make us mortal, but the death of Christ to make us immortal: the death of Adam *ἵνα σωφρονισθῶμεν*, the death of Christ *ἵνα σωθῶμεν*. (*Chrys.*) And by that death of Christ we have gained a victory and lordship over the Grave. 1 Cor. xv. 55.

22, 23. *πάντα ὑμῶν ἐστιν—Χριστὸς δὲ Θεοῦ*] St. Paul here displays a specimen of that spiritual logic and rhetoric in which he is a consummate master;

He is preparing to censure the Corinthians, in a subsequent part of the Epistle, for their uncharitable and licentious *abuse of their Christian Liberty*, in gratifying their own appetites by indulgence in meats which had been offered in sacrifice to heathen Idols; and in other respects. See chapters vi. 13—18; viii. 1—15, and x. 16—33.

But he will not allow them to imagine that he has any desire to abridge their Christian Liberty.

Therefore, *before* he proceeds to *reprobate* their *abuse* of Christian Liberty, he takes care to state here in clear terms the true doctrine concerning it, and to establish it on its proper foundation, namely, that of the Incarnation, and of our Incorporation into Christ's mystical body, and our adoption by God in Him, by Whom we have become heirs of Creation, and have been reinstated, by a divine and sovereign act of enfranchisement and infeodation, in that plenary right of dominion which we once had in Adam, and from which we lapsed by the Fall, and to which we have been restored in Christ.

He thus shows that the Corinthians are inconsistent with themselves, and that so far from *duly exercising* that Christian *Liberty* with which they have been endowed by *God* in *Christ*, they have been foregoing and forfeiting it by surrendering and sacrificing *themselves*, in a spiritual vassalage, to *human leaders* of *schismatical parties:* and have degraded themselves from a condition of spiritual freedom, filial dignity, and royal dominion, to that of slaves.

He thus obviates the objection, that he desired to curtail their Christian Liberty.

He shows that he is desirous to emancipate them from that bondage to which they have reduced themselves, and to restore them to that state of Liberty, Sonship, Lordship, and Royalty, which they themselves have lost.

This he does by displaying the sin and ignominy of blindly following human guides, instead of remembering that they are fellow-members in the Body of Christ under one Head; and by reminding them that *if* they themselves are Christ's, and if they know no other foundation than Christ, no other Head, no other Teacher than Christ, and are soundly built up on Him, then they are lords of all Creatures through Christ. St. Paul does not claim lordship over them; no, but he says that *Paul is theirs* and *Apollos is theirs*. Let them, therefore, not be slaves of men, of false teachers, of blind guides; let them not rob Christ of His own, for they *are Christ's*, and *He is God's*.

The Doctrine here stated of *Christian Liberty*, and *Christian Dominion* over the creatures, ("*All things are yours,*") is so important, and the due understanding of it is so requisite to the apprehension of St. Paul's reasoning in this Epistle, and it is a doctrine which has been so often misrepresented, that it may be well to insert here some observations upon it, by one of the best expositors of St. Paul's meaning.

If by Adam's sin we had lost all that first title we had to the creatures, wholly and utterly, yet as God hath been pleased graciously to deal with us, we are now fully as well as before. God the Father hath granted us, and God the Son hath acquired for us, and God the Holy Ghost hath sealed to us, a new Patent. By it whatsoever defect is, or can be supposed to be, in our old evidence, is supplied; and by virtue of it we may make fresh challenge, and renew our claim unto the creatures.

The Blessed Son of God, *having made peace through the blood of His cross* (Col. i. 20), *hath reconciled us to His Father*, and therein also reconciled the *creatures both to us and Him;* reconciling by Him, saith our Apostle, *πάντα, all things*, not men only, *unto Himself* For God having given us His Son, *the heir of all things, hath He not with Him freely given us all things else?* (Heb. i. 2.) Hath He not permitted us the *free use of His Creatures* in as ample right as ever? (Rom. viii. 32.) If the Son have *made us free, we are free indeed.* (John viii. 36.) And as verily as Christ is God's, so verily if we be Christ's *all things are ours.*

St. Paul setteth down the whole series and form of this spiritual Hierarchy (if I may so speak), this subjection and subordination of the creatures to man, of man to Christ, of Christ to God,—*All are yours, and ye are Christ's, and Christ is God's.* (1 Cor. iii. 22, 23.) *Bp. Sanderson* (Sermon on 1 Tim. iv. 4, Vol. iii. p. 158).

The holy and comfortable use of the *creatures* ariseth from the word of God's decree even as the former did, but not from the same decree. That former issued from the decree of common Providence, and so belonged unto *all*. But this later decree proceedeth from that *special* word of God's decree whereby, for the merits of Christ Jesus, the *Second Adam* (1 Cor. xv. 45), He removeth from the creature that curse wherein it was wrapped through the sin of the *first Adam*. (Gen. iii. 17.)

And in this the *wicked* have no portion, as being *out of Christ;* so as they cannot partake of God's creatures *with any solid or sound comfort*, and so the creatures remain in this degree *unsanctified* to *them*.

This is probably the meaning of *Origen's* remark here: *πάντα τοῦ ἁγίου ἐστὶν· τοῦ πιστοῦ ὅλος ὁ κόσμος· τοῦ δὲ ἀπίστου οὐδὲ βόλος· ὃς γὰρ λρστὴς ἔχει ἃ ἔχει ὁ ἄπιστος· οὐ γὰρ εἰδὼς αὐτοῖς χρῆσθαι, οὐδὲ τὸν κτίσαντα ταῦτα Θεόν.*

For this cause the Scriptures call the *faithful, primogenitos*, the *first-born* (Heb. xii. 23), as to whom belongeth a *double portion* (Deut. xxi. 17); and *Hæredes mundi*, '*heirs of the world*,' as if none but they had any good right thereunto.

And St. Paul deriveth our right unto the creatures from *God*, but by *Christ*. *All things are yours, and ye are Christ's, and Christ is God's;* as if these things were none of *theirs* who are *none of Christ's*. And in 1 Tim. iv. 3 he saith of meats, that God hath created them to be *received with thanksgiving of them* (i. e. by them) *which believe and know the truth;* as if those persons that wanted faith and saving knowledge did but *usurp* the bread they eat.

And, indeed, it is certain that the *wicked* have not right to the *creatures of God* in such ample sort as the godly have. A kind of right they have, and we may not deny it them, given them by God's unchangeable ordinance at the Creation, which, being a branch of God's image in man, which was of natural, and not of supernatural grace, might be and was fully defaced by sin, but was not, neither could be, wholly lost. A right then they have, but such a right as, reaching barely to the use, cannot afford unto the user *true comfort* or sound peace of conscience in such use of the creatures. For though nothing be in and of itself unclean, for *every creature of God is good*, yet to them that are unclean, ex accidente, every creature is unclean and polluted, because it is not thus sanctified unto them by the *Word of God*.

And the very true cause of all this is the impurity of their hearts by reason of unbelief. The Holy Ghost expressly assigneth this cause. *To the pure all things are pure, but to them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.* (Tit. i. 15.) *Bp. Sanderson* (Vol. iii. pp. 182, 183).

With regard to the error (derived from these words of St. Paul, "*all things are yours*") that *none* but the *godly* have a right to any authority over the creatures, see below on 1 Cor. vi. 12.

— *Χριστὸς δὲ Θεοῦ*] *Christ is God's*, not as a Creature, but as the Everlasting Son of the Everlasting Father.

He is also God's as Man; and it is His *Humanity* which forms the connecting link in St. Paul's argument. It is by His *Incarnation* that Christ is our *second Adam*, and reinstates us in our acquired liberty and dominion over the creatures; and it is through H m, as our Emmanuel, that *all things are ours*.

On the question how "Christ is God's," see further below on viii. 6 and xi. 3.

CH. IV. **1, 2.** *Οὕτως*] He deters them from supposing that, because he had said "all things are *yours*, whether *Paul* or Apollos," they have a right to pronounce censure on him their Teacher and Apostle. No, Paul is yours, to hear and to profit by, but not to judge. I am God's Minister, and he that judgeth me is the Lord.

μους μυστηρίων Θεοῦ. 2 [b][a] Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ· 3 [c] ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω· 4 [d] οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με Κύριός ἐστιν.

5 [e] [v] Ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

6 [f] Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε

b Luke 12. 42. & 16. 10—12. 2 Cor. 2. 17. & 4. 2. Col. 1. 26, 27.
c ch. 3. 13.
d Ps. 143. 2. Job 9. 2. Rom. 3. 20. & 4. 2. 1 John 3. 20, 21.
e Matt. 7. 1, 2. Luke 6. 37. Rom. 2. 1, 16, 29. 2 Cor. 5. 10. Rev. 20. 12.
f ch. 1. 12. & 3. 4—7. 2 Cor. 10. 7, 12, 15. & 11. 4, 12—15.

— ὑπηρέτας] '*subremiges.*' Christ is the Pilot of the Vessel of the Church; we are *rowers* under His command. (*Valck.*) Cp. Luke i. 2.

— Ὁ δὲ λοιπόν] *But what remains*, i. e. to be done on *our* side. *Your* part is to esteem us as Ministers of Christ and Stewards of the Mysteries of God. *Our* duty is to be faithful. He does not disclaim responsibility; he is accountable to God for fidelity, but not to them.

Some of the oldest MSS., A, B, C, D*, F, G read ὧδε, which is received by some Editors, who render it, *here, in this world*. But this is harsh; and nothing is more common, even in the best MSS., than the confusion of ο and ω, on account of the identity of sound and similarity of letter in uncial characters. See the remarkable instance of this confusion below, xv. 49, *φορέσωμεν* for *φορέσομεν*, and Luke xvi. 25.

St. Paul uses the phrase τὸ λοιπὸν to mark a conclusion—*finally*, to show that there is no further consideration needed to determine the question in hand. See 1 Cor. vii. 29. Eph. vi. 10. Phil. iii. 1; iv. 8. 2 Thess. iii. 1.

3. εἰς ἐλάχιστον] 'in modico,' *Tertullian* (de Pudicitiâ, 14), i. e. of *no moment* or *account*. See Acts xix. 27, εἰς οὐδὲν λογισθῆναι, and *Winer*, G. G., § 29, p. 165.

— ἀνθρωπίνης ἡμέρας] A day of *man* as distinguished from *the Day*, the *Day of the Lord*, to which he has just referred as proving every man's work. (1 Cor. iii. 13.) Compare the Latin phrase, "*diem* alicui dicere," to indict a man for trial.

— ἀλλ'] *yea*. Cp. 2 Cor. vii. 11.

4. οὐδὲν ἐμαυτῷ σύνοιδα] I am not conscious to myself of any sin. Cp. Job xxvii. 6, LXX, οὐδὲν σύνοιδα ἐμαυτῷ ἄτοπα πράξας. (*Bengel.*) "*Nihil mihi conscius sum*, inquit Paulus (1 Cor. iv. 4), id est, non scio me aliquâ ex parte *defuisse officio meo*." *Bp. Sanderson* (de Conscient. i. 16).

St. Paul speaks hypothetically, and by a common use of the *first personal pronoun I* (see 1 Cor. vi. 12) makes himself a representative of Christian Ministers and Teachers generally. This is what he calls μετασχηματίζειν εἰς ἑαυτὸν, to transfer to *himself*, by a figure, a *general* proposition applicable to a *class* of persons. (1 Cor. iv. 6.) Although, as a Christian Minister, I may not be sensible to myself of any default in the discharge of my ministerial duties, yet I am not thereby acquitted. I am not my own Judge; I cannot pronounce sentence on myself. He that judgeth me is the *Lord*. The *Day* on which my cause will be tried is *the* great Day of the *Lord*. *That* Day will bring to light all hidden things, and manifest the secrets of the hearts.

There are, therefore, sins of *ignorance* to be repented of. And every one may say with the Psalmist, "Who *can tell* how oft he offendeth? O cleanse Thou me from my *secret* faults,"—faults secret even to myself. (Ps. xix. 12.) See *Origen* here (in Caten. p. 73).

S. Ignatius (ad Rom. 5) referring to St. Paul's words, says, ἐν τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι (I am trained in the school of Christ by the malice of my enemies), ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι (but I am not thereby justified).

5. πρὸ καιροῦ] Before the *season*, i. e. of Judgment. See Matt. viii. 29, where the same words occur in the same sense.

— ὁ ἔπαινος] *The* praise, i. e. that is due. The award of *praise* supposes also its correlative award of *blame*: but this he leaves to be understood.

6. Ταῦτα μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλώ] See on v. 4. These things I expressed by a *schema* or figure of transference, applying to *myself* and to *Apollos*, as specimens, what is not to be limited by you to us, but to be extended by you, in a process of generalization, to all similar cases. See *Origen*, in Caten. p. 77.

On this use of μετασχηματίζω, to transfer as by a figure, see *Wetstein*, p. 112, who quotes *Martial* iii. 69, "Schemate nec dubio sed *apertè* nominat illam."

St. Paul, in his wisdom and charity, abstains from mentioning the *names* of the *false Teachers* by whom the Corinthians were led astray, and in whose *names* they gloried. He condemns their erroneous *principles* and *practices* (iii. 11—22), but he spares their *persons*. Thus he endeavours to bring them to repentance. He points their attention to the hidden persons of the *false* teachers by specifying the *true*. (*Chrys.*) He mentions his *own name* and that of *Apollos*, in order that, by means of these two personal *specimens*, and by exposing the sin of making himself and Apollos into leaders of religious parties, he may show, *à fortiori*, the sin of following *other* leaders who had not the gifts and qualifications of Paul and Apollos, but were Teachers of error and enemies of the Truth.

— ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται] *That ye may learn by our cases the lesson of not going beyond the things that are written.*

Elz. adds φρονεῖν after γέγραπται, but φρονεῖν is not found in the best MSS., A, B, D*, E*, F, G, nor in *Vulg.*, and seems to be a gloss, and is omitted by *Lachm.*, *Tisch.*, *Meyer*, *Alf.* The article τὸ is thus prefixed to sentences of an emphatic and proverbial kind. See above on Mark ix. 23. Cp. Rom. viii. 26; xiii. 9.

And the *ellipsis* of the verb is significant as giving greater largeness and general comprehensiveness to the proverb, which would be limited by the insertion of a particular verb with a special idea, such as φρονεῖν. Compare a similar ellipse in a similar prohibitory proverb in *Terence*, Andr. I. i. 61,

——————— "id arbitror
Apprimè in vitâ esse utile, ut *nequid nimis*;"

and Milton (P. L. xi.),

——————— "Observe
The rule of *Not too much* by Temperance taught."

But it may be asked, Where are the things written to which the Apostle refers? In the Scriptures generally. Hence ἃ (the reading of A, B, C) seems preferable to ὃ, which would imply rather an allusion to some one *particular* text; whereas St. Paul's reference is to the general tenour of the Scriptures, which teach that "Cursed is he that putteth his trust in *man*, and taketh *man* for his defence" (Jer. xvii. 5), and "Let him that glorieth, glory in the Lord" (Jer. ix. 23, 24). See above, 1 Cor. i. 31.

St. Matthew's Gospel had been written at this time, as *Chrys.* supposes, and is probable (see Pref. to the Gospels, p. xlix). There the Corinthians would find divine cautions from Christ against the sin of calling, and of being called *Rabbi*, *Rabbi*; "for *One* is your Master, even Christ, and ye all are brethren" (Matt. xxiii. 8—10).

— ἵνα μὴ—φυσιοῦσθε] The form of the verb φυσιοῦσθε after ἵνα μὴ is remarkable. *Origen* and *Theodoret* seem to have read ἕνα for ἵνα, and φυσιοῦσθαι for φυσιοῦσθε, and then the text would stand, ἕνα μὴ ὑπὲρ τοῦ ἑνὸς φυσιοῦσθαι, as it is cited by *Origen* (p. 78). And this seems to have been the reading of those MSS. followed by *Vulg.* but not Cod. *Augiensis*, and *Boerner*.

But the Greek MSS. represent with an overwhelming consent the reading in the text.

(1) *Bengel* calls φυσιοῦσθε "an irregular form of the *subjunctive*," and compares Gal. iv. 17, ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοὺς ζηλοῦτε.

(2) On the other hand, *Winer* (Gr. Gr. § 41, p. 259) supposes these forms to be *indicatives* used irregularly, according to the usage of a declining Græcism, for the conjunctive; and he quotes instances of this usage from a Byzantine Historian, and from Apocryphal writings; and observes that, in modern Greek, νὰ (= ἵνα) is often used with an *Indicative*.

He observes also, that the only two instances of this usage in the New Testament, are supplied by contracted verbs in -όω, —φυσιόω, ζηλόω.

This, however, is not absolutely certain. In Titus ii. 4,

κατὰ τοῦ ἑτέρου. 7 [g] Τίς γὰρ σὲ διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

8 [h] Ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. 9 [h] Δοκῶ γάρ, ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 [i] [k] Ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. 11 [k] Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ γυμνιτεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 [l] καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα· 13 [m] βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

g John 3. 27. James 1. 17. 1 Pet. 4. 10.
h Ps. 44. 22. Rom. 8. 36. 2 Cor. 4. 11. 1 Thess. 5. 9, 10. Heb. 10. 33. & 11. 36. Rev. 6. 9—11. & 7. 11—14. & 17. 6, 7. i ch. 2. 3. & 3. 18. Acts 17. 18.
k Acts 23. 2. 2 Cor. 4. 8. & 11. 23. 1 Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. & 18. 3. & 20. 34. Rom. 12. 14, 20. 1 Thess. 2. 9. 2 Thess. 3. 8. 1 Tim. 4. 10.
m Lam. 3. 45.

A, F, G, H read σωφρονίζουσι, and this has been received by *Lach., Tisch., Alf.*

The fact that the *indicative* of a *past* tense is used even by the best classical authors, under certain conditions, after ἵνα (see *Elmsl., Soph.* Œd. Tyr. 1389; *Monk, Hippol.* 641; *Hermann*, Viger. § 350), may suggest the probability of a similar use of the *present* also.

(3) Some other Expositors (*Meyer* and *Fritzsche*) suppose ἵνα to be a particle of *place*. But this is not consistent with the context.

(4) It cannot be denied that the use of ἵνα μὴ with an indicative is a *barbarism*, and though it is true that in the *structure* of *sentences* St. Paul has usages of his own, which are above the ordinary rules of Grammar, yet it does not therefore follow that he uses *words* or *idioms* which are solœcisms.

It may, therefore, be submitted for the reader's consideration, whether we have not here an instance of an idiom which gives liveliness to the style and address, and is often found in the New Testament, especially in the writings of St. Paul's fellow-traveller, St. Luke, viz. a change from the *oratio indirecta* to the *oratio recta;* and whether, therefore, φυσιοῦσθε may not be regarded as a regular and legitimate form, viz. an *imperative*, "be not ye puffed up."

For examples of this sudden transition to the *oratio recta*, see on Acts i. 4; xvii. 3; xxiii. 22. Luke v. 14. Mark vi. 9.

Accordingly, the rendering of the present sentence would be such as to convert it into a general exhortation from the Apostle, which seems to be very apposite and in harmony with the general tone of the Epistle, which, be it remembered, was *publicly read*, on its reception, in the Christian Assemblies at Corinth. And thus all direct, personal, imperative addresses and precepts, would have a special force.

According to this view, the whole paragraph would read thus: *These things I transferred by a figure to myself and Apollos, for your sakes, in order that you may learn in us* (i. e. by means of our cases put hypothetically in my argument) *the lesson of not* (going beyond) *what is written* (in Holy Scripture) *in order that*—(you may practice this precept)—*Be not ye puffed up, each of you, the one* for *the one leader against the other.*

There seems to be a similar usage of ἵνα introducing a precept *addressed* to persons as if actually present with the writer, in 1 Thess. iv. 13, according to the reading of A, D*, F, G, I, οὐ θέλομεν ὑμᾶς ἀγνοεῖν . . . ἵνα . . . μὴ λυπεῖσθε καθὼς καὶ οἱ λοιποί.

Also it is observable that ἵνα is put thus *independently* in an *anacoluthon*, and so as to introduce a *precept* expressed by an *imperative*, as here in the present Epistle, i. 31, ἵνα . . . καθὼς γέγραπται, ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.

For other instances of conjunctions in *anacolutha*, see John vi. 22; Rom. ix. 22. Col. i. 21. *Winer*, G. G. § 63.

— ὑπέρ] *in behalf of;* the opposite of κατά. See Mark ix. 40. John x. 15; xi. 50. Rom. v. 6; viii. 31; ix. 3; x. 1.

7. διακρίνει] *distinguishes thee* from another, and *makes thee to differ* from another by special gifts. On this use of διακρίνω, see Acts xv. 9.

An apostrophe to some *false Teacher*, and carrying with it a κέντρον, or sting, which must have been keenly felt when this letter was publicly read in the Church at Corinth.

8. Ἤδη κεκορεσμένοι ἐστέ] *Ye are already filled to satiety.* He passes to another topic, and with something of rhetorical irony, κωμῳδῶν αὐτοὺς (says *Chrys.*), remonstrates with them on their presumptuous notions of sudden *perfection*, and on their spiritual pride, vain-glory, and self-sufficiency, which he reprehends and exposes by means of a *reductio ad absurdum*. *Ye*, our *children*, are already filled to satiety; what then ought *we*, your spiritual *parents*, to be? Ye, the *taught*, exult; how much more ought we, your *Teachers*, to do so? *But* what is the *fact?* I trow (δοκῶ) that God has displayed *us* as the *last*, while ye imagine yourselves to be the *first* in the Christian race; and has destined *us* to death, like prisoners cast to wild beasts in the arena, while *ye* sit aloft as spectators, and reign as kings. And yet we are patient, and bless Him. If this is *our* case, you may be sure that pride and vain-glory, and self-confidence, such *as yours* are no fit badges of Christians.

— ὄφελον] ὄφελες = ὤφειλες, *scil.* εὐχῆς, *Apollon.* (Lex.) Cp. 2 Cor. xi. 1. Gal. v. 12. *Winer*, p. 270.

— ἐβασιλεύσατε] *ye reigned.* Ye attained the crown, and are already seated on the throne. Cp. Latin *regno. Hor.* (1 Epist. x. 8), "Quid quæris? vivo ac *regno*." *Terent.* (Phorm. ii. 3. 58.)

9. Δοκῶ] '*puto*' (*Tertullian*), I am persuaded. See vii. 40. Not an expression of doubt, but a strong asseveration. *Photius* (in Cat. 86).

— ἐπιθανατίους] *appointed to death;* rendered "bestiarios" by *Tertullian* (de Pudicit. 14). "Puto, nos Deus Apostolos novissimos elegit, velut *bestiarios*." καταβίκους (*Chrys.*), θηριομάχους (*Gloss.*), i. e. prisoners or convicts brought out as destined for death, led out into the *amphitheatre* to be torn in pieces by wild beasts. Cp. *Tertullian*, Apol. 40, "Si Tiberis ascendit ad mœnia, &c. *Christianos ad Leonem:*" the hue and cry at Rome, made more vociferous by its rhythmical cadence, — ⏑ — — | — ⏑ — — |.

In another, spiritual, sense the Christian is ἐπιθανάτιος, he 'dies daily;' he is dead to the world; he bears in his own body 'the dying of the Lord Jesus;' he is 'conformed to His death.' *Origen* (in Caten. p. 84).

— θέατρον] Like those ἐπιθανάτιοι brought into the arena, as *S. Ignatius* was afterwards into that of the Colosseum at Rome. Cp. *Ignat.* ad Rom. 4. *Martyr. Ignat.* 6.

— τῷ κόσμῳ] Not of a *single city*, but of the *World.* (*Chrys.*)

10. Ἡμεῖς μωροὶ διὰ Χριστόν] An irony. (*Origen.*)

We, your *teachers*, who *suffer* these things, are counted fools for Christ's sake, and yet ye, the *taught*, *reign* like kings, and think yourselves wise in Christ! A *reductio ad absurdum.* (*Chrys.*)

11. γυμνιτεύομεν] So the best MSS. On the form of this verb (like μεσιτεύω), see *Winer*, p. 84.

12. καὶ κοπιῶμεν ἐργαζόμενοι τ. ἰ. χ.] Even now at *Ephesus* we labour with our own hands: a statement confirmed incidentally by what is said by St. Paul to the *Ephesian* presbyters at Miletus (Acts xx. 34), αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις μου . . . ὑπηρέτησαν αἱ χεῖρες αὗται.

13. περικαθάρματα] (1) Properly *things* which are scoured off on all sides from other objects, as their offal and refuse, and are then thrown away. Cp. Isa. xxx. 22; lxiv. 6.

(2) Hence whatever is despised and cast off. Cp. Lament. iii. 45, "Thou hast made us as the offscouring and refuse in the midst of the people."

(3) *Persons*, reserved in heathen cities for emergencies of public calamity, e. g. Pestilence, Famine, or Invasion, and then devoted as ἀναθέματα, to *death*, as an expiation of the sins of the People, and to propitiate and appease the wrath of the gods (*Schol. Aristoph.* Eqq. 1133);—a remarkable witness from heathen tradition and practice, in behalf of the doctrine of Vicarious Atonement for sin.

14 n Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. 15 o Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. 16 p Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. 17 q Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες· 19 r ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. 20 s οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.

21 t Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;

V. 1 a Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς

n 1 Thess. 2. 11.
o Acts 18. 11. Gal. 4. 19. Philem. 10.
p James 1. 18. ch. 11. 1.
q John 10. 4, 5. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9. Heb. 13. 7. 1 Pet. 5. 3. 1 Tim. 1. 2. 2 Tim. 1. 2.
r Rom. 15. 32. James 4. 15. ver. 2. ch. 7. 25. Num. 12. 7. Prov. 13. 17. Matt. 24. 45. & 25. 21, 23.
s ch. 2. 4. 1 Thess. 1. 5. 2 Pet. 1. 16. Eph. 6. 21. Col. 1. 7. & 4. 9.
t 2 Cor. 10. 2. & 13. 10. 2 Tim. 2. 2. Rev. 2. 10, 13.
a Lev. 18. 8. Deut. 27. 20. Rom. 15. 32. James 4. 15.

Heb. 6. 3.

Hence in Prov. xxi. 18, for כֹּפֶר (*copher*) the LXX have περικάθαρμα, an expiation.

(4) Since the persons thus destined for these expiatory sacrifices, like scapegoats, were usually strangers, captives, prisoners, and miserable outcasts, therefore καθάρματα and περικαθάρματα came to signify miscreants of the most abject condition, as here. See the commentators on *Aristoph.* Equit. 1133, *Plut.* 444, and the story of Sinon, *Virg.* Æn. ii. 115—129, and the passages quoted here by *Wetstein*, p. 114.

— περίψημα] "peripsema," *Tertullian* (de Pudicit. c. 14), and so *Vulg.*, as not having an equivalent in Latin. The meaning of the word is,—

(1) Whatever περιψᾶται, *circumraditur*, is rubbed round and rubbed off by friction, as the filings or smeltings of metals, the sweepings of a house,—"rasura cujusque rei." (*Glossar.* Cangii.)

The Metaphor is taken from the scouring of tables after meat. What is used for that purpose, and is afterwards thrown away as refuse, is called περίψημα. *Theodor. Mopsuest.* (in Cat. 83).

(2) Hence the word is applied to any thing or any person who is an object of scorn, and is thrown aside as such, while that from which it or he is separated, becomes more clean by the separation.

(3) Hence the word signifies a person or thing which is ready to be sacrificed and cast off in contempt for the *benefit* of some other person or thing. Thus in the book of Tobit (v. 24), Anna, the mother of Tobias, says, ἀργύριον περίψημα τοῦ παιδίου γένοιτο, *let the money be sacrificed as nought for the sake of the child.* And *S. Ignatius* applies the word to himself (ad Ephes. c. 8), ἐγὼ περίψημα ὑμῶν, and c. 18, περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, and *S. Barnabas* (c. 6), ἐγὼ περίψημα τῆς ἀγάπης ὑμῶν. And it was a common expression of love among the early Christians, ἐγὼ περίψημά σου. See the note of *Valesius* on *Eusebius* vii. 23.

And this seems to be St. Paul's meaning here. He is himself πάντων περίψημα, i. e. he draws off from others, and absorbs into himself, the shame and misery which would otherwise be theirs.

(4) Hence the word περίψημα was also used in a *piacular* sense. See *Bp. Pearson* (Vind. Ignat. ii. c. xv.) for ἀντίλυτρον and ἀντίψυχον.

15. παιδαγωγούς] Properly persons who were employed to escort children to School, and to watch over them as their attendants and guardians. See the character in *Euripides'* Medea, the scene of which is *Corinth*, and the statue in the famous group of Niobe's children, at Florence. Cp. *Plaut.* (Mercator i. 190), "Servum qui pædagogus fuerat," and see *Wetstein* and *Valck.* here. They were called by the Romans *literiones*, and are not to be confounded with the slaves called *capsarii*, who carried the books, &c., of the pupil to school. *Horat.* (Sat. I. iv. 78).

He here contrasts the severe moroseness of the παιδαγωγὸς with the affectionate tenderness of the πατήρ. In Gal. iii. 34, the distinction is between the *manuductory* office of the former, and the more *perfect* work of the Teacher.

16. μιμηταί μου γίνεσθε] See on 1 Cor. xi. 1.

17. Τιμόθεον] *Timotheus*, who had been with St. Paul on his first visit to Corinth, with Silas (Acts xviii. 5), and who had now been sent by St. Paul from *Ephesus* (with *Erastus* of Corinth, Rom. xvi. 23), to go *through Macedonia* to *Corinth*, a little before the writing of this Epistle (Acts xix. 22), and was with St. Paul in Macedonia when he wrote his Second Epistle to the Corinthians (2 Cor. i. 1).

18. τινες] Certain persons: he does not specify *their names*, lest he might harden them in sin, and in order that he might leave the door open for their Repentance, for which he hoped and laboured; and which, under his wise and merciful treatment, was realized. Cp. *Origen* here.

19. ἐλεύσομαι ταχέως] Which he did soon after the writing of the Second Epistle. Compare xvi. 6. Acts xx. 1, and Introduction to this Epistle.

21. ἐν ῥάβδῳ] *with a rod.* On the use of ἐν, as indicating an accompaniment *with* which, and an *instrument by* which, a person acts, see Luke xiv. 31, ἐν δέκα χιλιάσιν. Eph. vi. 16, τὸν θυρεὸν τῆς πίστεως ἐν ᾧ κ.τ.λ. Cp. Exod. xxi. 20, πατάξῃ ἐν ῥάβδῳ, and *Meyer* here.

The ῥάβδος, or Rod, is an emblem of power, and an instrument of executing judgments, as is seen in the History of Moses, Exod. vii. 9, 10. 19; viii. 5, and *passim;* and in the passages of Holy Scripture describing the Royal and Judicial Office of Christ, Ps. ii. 9. Heb. i. 8. Rev. ii. 27; xix. 15.

Here, then, the words "with a rod," signify punitive power. (*Chrys.*)

Ch. V. 1. Ὅλως] *altogether;* 'prorsus, planè, omnino;' παντελῶς (*Hesych.*); said of what is indubitable. See the use of the word 1 Cor. vi. 7. Hence *Tertullian* (De Pudic. c. 14) translates the passage thus: "Auditur in vobis *in totum* fornicatio." And *Chrys.* interprets the word to mean, that the crime was one *common* to *all* by their connivance at it, and says, that by using the word ὅλως, κοινοῖ τὸ ἔνδειγμα τοῦ ἐγκλήματος. Some recent Expositors render the words, "*the character of* πόρνος *is actually borne among you*," but this is erroneous.

Observe the contrast. A sin, he says, is *commonly heard* of among you Christians, which does not exist even among the Gentiles.

He also mentions the *common notoriety* of the sin, in order to prepare the way, and to account for the declaration which he is about to make, that although *absent* from them, he has *already pronounced sentence* upon it (ἀπὼν ἤδη κέκρικα, *v.* 3).

The *divisions* and *dissensions* of which he had been speaking before, had been reported to him by *those* of Chloe, i. 11. Cp. xi. 18, ἀκούω σχίσματα ἐν ὑμῖν εἶναι. But the sin of which he is now going to speak was as public as it was heinous; and being so notorious, he needed not to inquire further, nor refer to any special witnesses to avouch the fact.

The connexion of this topic with the preceding, is to be seen in the words ἐν ῥάβδῳ ἔλθω, iv. 21. Shall I come with a rod, the rod of discipline and chastisement? and why? for a great sin has been committed among you; it is a notorious and flagrant sin, one which concerns you all; and yet you connive at it, and are even puffed up with spiritual pride, and imagine yourselves to be in a flourishing state.

— ἔθνεσιν] *Elz.* adds ὀνομάζεται, which is not found in the best MSS.

The abhorrence felt even by the *heathens* for the sin in question had been pourtrayed by Euripides in the character of his *Hippolytus Coronifer*,—the scene of which drama is laid at Troezen, in the neighbourhood of Corinth. Cp. *S. Cyril* here (in Cat.). For other proofs of the execration with which such an incestuous connexion was regarded by heathens, see *Cicero* pro Cluentio, 5, 6, and *Wetstein*, p. 116.

— ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν] This incestuous person is supposed by some of the ancient Expositors to have been a person of wealth and influence, and a leader in a party of the Church at Corinth. See *Theodoret* and *Severian* here.

b ch. 4. 8. 2 Cor. 12. 21.
c Col. 2. 5.
d Matt. 16. 19. & 18. 18. John 20. 23.
e 1 Tim. 1. 20. ch. 2. 6, 7.

ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. 2 [b] Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; 3 [c] Ἐγὼ μὲν γὰρ ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, 4 [d] ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 5 [e] παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

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2. ἀρθῇ] So the best MSS. and Editions.—*Elz.* ἐξαρθῇ.

— τὸ ἔργον τοῦτο] *this deed.* On this mode of speech see above, on 1 Thess. iv. 6.

3. ἀπών] *Elz.* prefixes ὡς, which is not in A, B, C, D*. And the sense is more clear without it. *For I, though absent in body,* &c.

There is something in the involved structure of this sentence which gives a strong impression of the emotion, anguish, and indignation with which it was written, and which vented itself in broken and disturbed periods, as it were, "*per singultus.*"

What must have been the effect of such sentences as this—and of others like it in this Epistle—when *publicly read* for the first time in the Church at Corinth!

— ἤδη κέκρικα] *I have already resolved.* A very important text in relation to the question concerning the independence of spiritual authority in the exercise and administration of Ecclesiastical Discipline.

It appears

(1) That *St. Paul*, when now at *Ephesus* (ἀπὼν τῷ σώματι), had already resolved (ἤδη κέκρικα) to excommunicate the incestuous person at *Corinth*, whose sin was notorious.

(2) That he did this without taking counsel with the Corinthians, and probably against their inclination; for they were conniving at the sin, and were puffed up with spiritual pride (πεφυσιωμένοι), as if nothing was amiss among them.

(3) That the sentence of Excommunication was not private, but to be promulgated in their presence, and when they were gathered together in a religious assembly (συναχθέντων ὑμῶν).

(4) That these requisitions of St. Paul were complied with. (2 Cor. vii. 6—16.)

(5) That the sentence of Excommunication pronounced by the Apostle was afterwards taken off by him, when absent, on the Repentance of the guilty party. (2 Cor. ii. 5—7.)

Hence conclusive arguments may be derived,

(1) against the errors of *Erastianism*, which would unduly limit Ecclesiastical Discipline on the part of the Spiritualty; and would confine the *Power* of the *Keys* (see on Matt. xvi. 19) to the mere hortatory efforts of *Persuasion*; and transfer all its practical efficiency to the *Civil Power*.

(2) Against the notions of Beza and the Genevan Discipline, which would associate *Lay* Elders with the Spiritualty in cognizance of purely Spiritual causes, and in the exercise of Spiritual Discipline by Excommunication and Absolution.

(3) Against the *Papal* theory, which would derive *all* ecclesiastical authority and spiritual jurisdiction from the Roman Pontiff as the representative of St. Peter. (See above on Matt. xvi. 19, and on John xx. 23.)

St. Paul in this act of Excommunication makes no reference to *St. Peter*, but says Ἐγὼ κέκρικα: and in this Epistle he speaks of *Cephas* in conjunction with himself and Apollos (i. 12) as fellow-workers under Christ.

On these important questions, the younger student may consult the passages from Holy Scripture and the Fathers, and also from *Hooker*, *Bp. Taylor*, *Sanderson*, and others, quoted in *Theophilus Anglicanus*, Part iii. chap. v. Also on the "Power of the Keys," the authorities quoted in Part i. ch. xiii. and xiv.

The power of the Apostle,—pronouncing so awful a sentence as this *in his absence*, a sentence accompanied, it is probable, with bodily consequences to the guilty party (see next note),—must have been greatly confirmed in the minds of the Corinthians, and have tended to produce in them the salutary effects of reverential deference to St. Paul's authority, which appear from many places of the Second Epistle, e. g. 2 Cor. vii. 11.

5. παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ] By ἀφορισμὸς, or *Excommunication*,—that is, by separation from external communion with the Visible Church in religious offices. See *Chrys.*, *Theophyl.*, and *Suicer* in v. ἀφορισμός.

"The punishment for extreme contumacy (says *Barrow*, Serm. lviii. Vol. iii. p. 140) is called *delivery to Satan*, and this power is spiritual." (2 Cor. x. 4.)

(1) The term "deliver to *Satan*," used by St. Paul here and 1 Tim. i. 20, appears to have had its origin from consideration of the fact, that physical evil is due to the agency of the *Evil Spirit*. This truth had been revealed in the history of Job (Job ii. 6), and was further illustrated by our Lord's teaching (Luke xiii. 16), in the case of the woman "with a spirit of infirmity," and in the history of the demoniac at Gadara, and the fate of the swine (Matt. viii. 30—32. Mark v. 13. Luke viii. 33); and in the Evangelical history generally of demoniacal possessions accompanied with bodily sufferings. Hence St. Paul's *thorn* in his *flesh* is called by him ἄγγελος Σατᾶν. (2 Cor. xii. 7.)

(2) Excommunication is a withdrawal of the ordinary means of grace,—a cutting off from the channels by which the influences of the Holy Ghost are usually bestowed. They who have grieved the Holy Ghost by heinous sin, are deprived, for their sin, of His comfortable presence, and are given over to the power of their own Master, Satan, whose service they have preferred to that of God.

(3) The ordinary means of grace being withheld, by which the Presence of the Holy Ghost is usually vouchsafed, Satan makes his own power to be felt by them. And this he has been permitted by Almighty God to do, particularly in the earlier ages of the Church, by physical distempers and plagues. Hence St. Paul declares that the sicknesses with which the Corinthians were visited, were chastisements for their sins in desecrating the Lord's House and the Lord's Table. (1 Cor. xi. 30—32.) "For this cause many are weak and sickly among you." And corporal pains were the consequences of *Excommunication* pronounced by the Apostles of Christ. Cp. *Augustine* c. Epist. Parmenian. iii. 2. *Jerome*, ad Heliodor. Epist. i.

(4) But St. Paul adds, that these bodily chastisements were permitted by God, *for wise and merciful purposes*, even for a spiritual benefit. "When we are (thus) judged, we are *chastened* by *the Lord*, in order that we should *not be punished* with the world."

This is what St. Paul states to be the aim and end of the sentence of Excommunication, here pronounced by himself against the incestuous Corinthian, who is delivered by him to Satan, in order that by the punishment of the *flesh*, in which he had sinned, "his *spirit* may be saved in the day of the Lord."

And in like manner he says that he delivered Hymenæus and Alexander to Satan, with a salutary intention towards them, i. e. that they might learn not to blaspheme (1 Tim. i. 20); and he says generally that his spiritual weapons are given him "for edification, and not for destruction." (2 Cor. x. 8; xiii. 10.) Cp. *Chrys.* here, and *Theodoret.*

The examples of *Ananias* and *Sapphira* often cited hereupon, are not relevant, because their punishment was not *inflicted* on them by the Apostle, but only *pre-announced* (see on Acts v. 5); nor could *death* have been ministered to that *spiritual edification*, which is the aim and end of Excommunication and of all Church Discipline.

(5) If it be asked, how excommunicated persons, being cut off from fellowship with the Church, could be *moved to Repentance* (which is a work of the Holy Ghost), by bodily sufferings, and not rather be hardened by them as Pharaoh was, it must be remembered, "that the act of excommunication neither shutteth out from the mystical Church, nor clean from the visible, but only from *fellowship* with the visible in holy duties." *Hooker*, III. i. 13.

There is still the holy seed of Baptism—which is not to be repeated—in the heart of the person excommunicated; and that seed, though it have been choked by sin, may germinate afresh, when the gracious motions of the Spirit which bloweth where it listeth, are pleased to visit it, and those motions are cherished in the soul, which is humbled by the chastisement of the flesh, and is taught by suffering, *how evil and bitter a thing it is to depart from the living God.* (Jer. ii. 19.)

There is also that natural residue of Divine goodness which makes itself felt and heard in Human Nature by the Voice of Conscience when awakened by suffering, and which gave vent to the penitential confession of the Prodigal Son: "*Father, I have sinned against heaven and before thee.*" (Luke xv. 18.)

(6) Thus *Excommunication* itself, though doubtless it is a

6 [f] Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; 7 [g] Ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός. 8 [h] Ὥστε ἑορτάζωμεν, μὴ ἐν

f Gal. 5. 9.
g Isa. 53. 7. John 1. 29. ch. 15. 3. 1 Pet. 1. 19.
h Exod. 12. 3, 15. Deut. 16. 3.

cutting off from participation in ordinary *means* of *Grace*, yet is to be considered as *one of* the *means* of *Grace*; one which, if rightly used, God Himself, Who appointed it, will bless; and which ought never to be forfeited by a Church. Just as the severe discipline of the bodily physician is not to be foregone, though it may *deprive* the patient of food and exercise, which are *ordinary* means of health, yet is salutary and necessary, in order that he may enjoy them, and is itself one of the appointed means of health.

Compare *Chrys.*, *Theophyl.*, and *Œcum.* here, and the statements of *Hammond*, in his note, and in his Letter to Bp. Sanderson (*Sanderson's* Works, v. p. 344, 345), from which the following words may be cited:

There is the withdrawing all the outward ordinary means of Grace, the preaching of the Word and Sacraments, which, if it be done by the censures of the Church, is called *the delivering up to Satan*. And of those Church censures it is said expressly by the Apostle that the end of inflicting them is *for edification, that men may be disciplined, and taught not to blaspheme.* (2 Cor. xiii. 10. 1 Tim. i. 20.)

This supposes continuance of Grace to them that are thus punished, and that sufficient to make use of this punishment to their amendment; nay, the punishment, though it be the withdrawing of one instrument of Grace, is itself *another*, and therefore purposely chosen and allowed in exchange for the former, because it is looked on as the more probable to produce the effect.

They that see so great a benefit withdrawn from them for their unworthiness, will be thereby excited to reflect on their provocations, and bewail them, and contend by all regular means to regain what they have forfeited, and to repair their neglects some other way. And this being the very end to which this punishment is by God designed, it is not imaginable He doth yet, till this method also be despised, withhold that degree of Grace from such, which is necessary for the producing of the effect.

6. *καύχημα*] The *matter* or *subject* of your glorying is not good; not "your glorying is not good," which would be *καύχησις*. (*Meyer.*)

7. *Ἐκκαθάρατε*] *Purge out.* An allusion to the command of God to the Israelites to remove all leaven from their houses before the Passover or days of *unleavened bread*. Exod. xii. 15.

The Holy Spirit here teaches the Church by St. Paul *what* was the *moral* and *spiritual* meaning of the *ceremonial* Law in this respect. Compare his further instruction on this subject, 1 Cor. x. 1—5.

S. Ignatius (ad Magnes. c. 10) seems to have had St. Paul's words in his mind when he wrote, *ὑπέρθεσθε τὴν κακὴν ζυμὴν τὴν παλαιωθεῖσαν καὶ ἐνοξίσασαν, καὶ μεταβάλεσθε εἰς νέαν ζύμην, ὅ ἐστιν Ἰησοῦς Χριστός.*

On this and the following verse, see *Bp. Andrewes*, Sermons ii. 290.

— *καθώς ἐστε ἄζυμοι*] *as ye are unleavened*, that is, by the very terms of your Christian profession. *Photius* (in Cat. p. 96).

— *καὶ γὰρ τὸ πάσχα ἡμῶν*] Probably these words were written by St. Paul a little before Easter, and were read by the Corinthians for the first time at that season; and they would gain in force by that circumstance. See above, *Introduction* to this Epistle, ii. § 4, p. 77.

— *καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός*] *for our Passover also was sacrificed*, which is *Christ*. After *ἡμῶν Elz.* adds *ὑπὲρ ἡμῶν*, which is not in A, B, C, D, E, F, G. Nor is it found in Appendix to *Irenæus*, p. 932, ed. Stieren, and *Tertullian*, c. Marcion. v. 7, "*Pascha nostrum immolatus est Christus.*"

Remark the order of the words, and the *aorist ἐτύθη*. The sense is, *For the Passover* of *us also* (*καί*), as well as of the Jews, *was sacrificed* at the Passion of Christ. And as the leaven was removed from the houses of the Jews *before* the sacrifice of the Paschal Lamb, and no leaven might be found in their houses from the first day until the seventh day of the *Paschal Week* (Exod. xii. 15), and since our Paschal Lamb, which is Christ, has been sacrificed *once for all*, and the sacrifice is never to be repeated, the whole of the Christian Life is to be, as it were, a perpetual Holy Week. We are by our baptism *ἄζυμοι*, *unleavened* (*v.* 7). *Chrys.* Therefore, let the leaven which now contaminates you be put away.

It has been recently alleged (e. g. by *Meyer* here) that St. Paul here regards Christ as the Antitype of the Paschal Lamb in respect of the *day* of His Passion; and that therefore the account of the first three Evangelists is *erroneous*, which says that Christ ate the Paschal Lamb with his disciples at the Passover of His own Passion. And it has been also alleged that St. Paul *agrees* with *St. John* in *differing* from those *three* Evangelists, and in representing the Paschal Lamb as not sacrificed at Jerusalem till the day of the Passion of Christ.

The allegation of this supposed discrepancy has been already examined in the notes on John xviii. 28, and on Luke xxii. 7. And from the considerations there stated it will be seen that Christ may well be called our Paschal Lamb, not only *as the Lamb of God which taketh away the sins of the world* (John i. 29. 36), and by whose precious blood-shedding we are delivered from the bondage of our sins, and from the sword of the destroying Angel, and are enabled to escape from the Egyptian captivity of our ghostly Enemy, and to pass through the baptismal sea in the way to our heavenly Canaan (see 1 Cor. x. 1, 2), but also even as to the *time* of His Passion. For He not only ate the Passover at the right legal time with His disciples, but even *then* on that day, His Passion, which was *consummated* on the Cross on Calvary on the *following* day, might well be said to have *begun*, when He uttered those solemn words by which He transfigured the Levitical Passover into the Christian Sacrament, "This is My Body which is *being broken* for you," 1 Cor. xi. 24. Cp. Luke xxii. 20; "This is My Blood which is *being shed* for you." And His Passion was *continued* when He was in His Agony at *Gethsemane*, and when He said, "Mine hour is come." (Matt. xxvi. 45. John xii. 27; xiii. 1.)

8. *ἑορτάζωμεν*] *let us keep the Feast.* Christ had called false doctrine by the name of *leaven* (Matt. xvi. 6), and Paul dwells on the metaphor, reminding them of the ancient history of the Passover, and of the Blessings then received and now, and also of the Judgments then executed. And when he says, "*Let us keep the feast*," he shows that *all time* is the season of the Festival to Christians, on account of the immensity of the gifts they have received. For what blessing have they not? The Son of God has become man for thy sake. He has delivered thee from death, He has called thee to His Kingdom. Therefore thou oughtest to keep the Feast all thy life long. (*Chrysostom.*)

This Text is specially applicable to a consideration of the privileges and duties of Christians as recipients of the *Holy Communion*; and in this sense it is well expounded, as follows, by one of the most learned and holy Bishops of the Church;

In the Institution of the *Holy Eucharist*, two things Christ gave us in charge,

1. *ἀνάμνησις*, 'remembering,' and
2. *λῆψις*, 'receiving.' (Luke xxii. 17. 19.)

The same two St. Paul, but in other terms,

1. *καταγγελία*, 'showing forth;'
2. *κοινωνία*, 'communicating.'

Of which, 'remembering' and 'showing forth' refer to *celebremus*; 'receiving' and 'communicating' to *ἑορτάζωμεν*, or *epulemur*, here.

The first in *remembrance* of Him, Christ. What, of Him? *Mortem Domini*, His *Death*, saith St. Paul; "to show forth the Lord's *death*." Remember Him? That we will and stay at home, think of Him there. Nay, *show Him* forth ye must. That we will by a sermon of Him. Nay, it must be *Hoc facite*. It is not *mental thinking* nor *verbal speaking*. There must be actually somewhat *done* to celebrate this memory. *That* done to the holy symbols, that was done to Him, to His body and His blood in the Passover; break the one, pour out the other, to represent *κλώμενον*, how His sacred body was "broken," and *ἐκχυνόμενον*, how His precious blood was "shed." And in *corpus fractum* and *sanguis fusus* there is *immolatus*. This is it in the Eucharist that answereth to the sacrifice in the Passover, the memorial to the figure. To *them* it was *Hoc facite in mei præfigurationem*, "Do this in *prefiguration* of Me:" to *us* it is "Do this in *commemoration* of Me." (Luke xxii. 19. 1 Cor. xi. 26.) To them *prænuntiare*, to us *annuntiare*; there is the difference.

By the same rules that theirs was, by the same may ours be termed a Sacrifice. In rigour of speech neither of them; for, to speak after the exact manner of Divinity, there is but *one only sacrifice, veri nominis*, 'properly so called,' that is *Christ's death*. (Heb. x. 4.) And *that* sacrifice but *once actually* performed at His death, but ever before represented in figure from the beginning; and ever since repeated in memory to the world's end. That only absolute, all else relative to it, representative of it, operative by it. The *Lamb but once actually slain* in the fulness of time, but virtually was from the beginning, is, and shall be to the end of the world. That the centre in which their lines and

ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

i vv. 2. 7. 2 Cor. 6. 14. Eph. 5. 11. 9 [i]Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις· 10 καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, καὶ ἅρπαξιν, ἢ εἰδωλολάτραις, ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν· 11 [k]Νυνὶ δὲ ἔγραψα ὑμῖν, μὴ

k 2 Thess. 3. 14.

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ours, their types and our antitypes, do meet. While yet this offering was not, the hope of it was kept alive by the prefiguration of it in theirs. And after it is past the memory of it is still kept fresh in mind by the commemoration of it in ours.

So it was the will of God that so there might be with them a continual *foreshowing*, and with us a continual *shôwing forth*, "the Lord's death till He come again."

Hence it is that what names theirs carried, ours do the like; and the Fathers make no scruple at it, no more need we. The Apostle, in the tenth chapter, compareth this of ours to the *immolata* of the heathen (1 Cor. x. 21, &c.); and to the Hebrews, *habemus aram*, matcheth it with the sacrifice of the Jews. (Heb. xiii. 10.) And we know the rule of comparisons, they must be *ejusdem generis*.

Neither do we stay here, but proceed to the other, *Epulemur* (*let us keep the feast*). For there is another thing yet to be done, which doth present to us that which *celebremus* doth represent. For the Sacrament is the applying of the Sacrifice. The *Sacrifice* in general, *pro omnibus*. The *Sacrament* in particular to each several receiver, *pro singulis*. Wherein that is offered *to* us that was offered *for* us; that which is common to all, made proper to each one, while each taketh his part of it; and made proper by a Communion and union, like that of meat and drink, which is most nearly and inwardly made ours, and is inseparable for ever. There *celebremus* passeth with the representation; but here *epulemur*, as a nourishment, abideth with us still. In that we "see," and in this we "taste," how gracious the Lord is and hath been to us. (Ps. xxxiv. 8.)

And so much for these two as two means to partake the benefit, and we to use them; and as duties required of us, and we to perform them.

Will ye mark one thing more, that *Epulemur* doth here refer to *immolatus?* To Christ, not every way considered, but as He was *offered*. Christ's body that now is. True; but not Christ's body as now it is, but as *then* it was *when* it *was offered*, rent, and slain, and sacrificed for us. Not as now He is glorified, for so He is not, so He cannot be *immolatus*, for He is immortal and impassible; but as then He was when He suffered death, that is passible and mortal. Then in His passible estate did He institute this of ours, to be a memorial of His *passible* and *Passio* both. And we are in this action not only carried *up* to Christ (*sursum corda*), but we are also carried *back* to Christ as He was at the very instant, and in the very act of His *offering*.

So and no otherwise doth this text teach; so and no otherwise do we represent Him. By the incomprehensible power of His eternal Spirit, not He alone, but He, as at *the very act of His offering*, is made present to us, and we incorporate into His death, and invested in the benefits of it. If an host could be turned into Him, now glorified as He is, it would not serve. Christ *offered* is it, thither we must look; to the Serpent lift up, thither we must repair, even *ad cadaver* (see note above on Matt. xxiv. 28); we must, *hoc facere*, do that is then done. So, and no otherwise, is this *epulari* to be conceived. *Bp. Andrewes* (Serm. vii. on the Resurrection).

— εἰλικρινείας] *purity*. Εἰλι-κρίνης is that which being held up to the sunshine (πρὸς εἵλην), and so (κρίνεται) is *tested*, is found to be transparent, without flaw, speck, or blemish (*Etym. M.*). Cp. 2 Cor. i. 12; ii. 17. Phil. i. 10. 2 Pet. iii. 1.

This Etymology, confirmed and illustrated with much erudition by *Ruhnken* and *Hemsterhuis* (in Timæum, p. 264, v. ὑπ' αἰγὰς), ought not, it would seem, to be abandoned, even after the remarks of a recent learned English Editor of the Epistle to the Philippians, i. 10.

9. Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ] *I wrote to you in my Epistle.*

(1) St. Paul had now been absent from Corinth for three years. It is probable, therefore, that some communication had been made from him by letter during that time.

(2) He refers here to something as written by him which is *not found in any extant Epistle to the Corinthians*. *Origen* (in Caten. p. 97).

(3) He contrasts his *present* writing with some *former* writing, and explains what he wrote then by what he writes *now*. See *v.* 11, where νυνὶ δὲ ἔγραψα is contrasted with ἔγραψα ἐν τῇ ἐπιστολῇ.

(4) Therefore the reference here is to some Epistle of St. Paul, which is not now extant.

(5) This conclusion is perfectly consistent with the position that "*No Canonical Book of Holy Scripture has been lost.*"

For what is meant by the word 'Canonical?' That which forms a part of those Writings which constitute the Κανὼν or *Rule* of Faith of the Church, and has been *received* as such by the *Universal Church*, which is the Body of Christ, and to which He promised His presence and that of the Holy Ghost. In a word, whatever writing has been acknowledged by Christ and by the Holy Ghost, dwelling in the Church, and making their consent heard and seen by the reception and reading of the said writing as Canonical Scripture in the public assemblies of the Universal Church throughout the World, *that* must be acknowledged to be Canonical Scripture.

But the Epistle to which St. Paul refers, was not so read by the Church Catholic, which never received more than two Epistles of St. Paul to the Corinthians as Canonical Scripture; and these two Epistles are the Epistles which are now received as the First and Second Epistles of St. Paul to the Corinthians.

(6) So far from being perplexed by such a conclusion as this, we may rather derive instruction from it, as bringing out clearly the true grounds on which our belief in the Inspiration of the Canonical Scriptures of the Old and New Testaments rests.

We do not receive these Books merely because they were written by Prophets, Apostles, and Evangelists; for *some* of the Canonical Books were written by persons who were not Prophets, Apostles, or Evangelists, and whose very *names* are unknown to us, as the Books of Job and Judges. And no one can imagine that every thing that was ever written by all the Prophets, Apostles, and Evangelists, is contained in the Bible. Nor do we receive them because they were written by men who claim to be inspired by the Holy Ghost; for men may *claim* to be inspired, who are not so; and in *some* of those books no such claim is made.

But we receive them because they are *sealed* by the Seal of *Christ*. He, during His personal presence upon Earth, received all the Books of the *Old* Testament as the Inspired Word of God. He by His Spirit enabled the Apostles to avouch by miracles their authority to deliver and to sanction the Books of the New Testament as of equal authority with the Old. (See below on 2 Tim. iii. 15, 16. 2 Pet. iii. 15, 16.) And by the consentient voice of the Church Universal, which is His Body, and which receives as Canonical Scripture every Book of the New Testament, and joins both Testaments together, as written by the same Divine Hand, and making together the perfect Written Word of God, to which nothing can be added, and from which nothing can be taken away, Christ Himself avouches the Canon of Holy Scripture with His Divine Authority, and delivers it to us as the Rule of Faith.

This *universal external* testimony is, doubtless, confirmed *particularly* and *internally* by what we ourselves feel in hearing and reading the Holy Scriptures, and by the witness of the Spirit within us, that what we hear and read is from God. And it is corroborated by what we know of the beneficial *effects* produced in the world by the agency and influence of Holy Scripture. It is strengthened by all the researches which we are enabled to make into Evidences of their Truth and Inspiration. And so by the co-operation of our own internal and particular persuasion with the external and universal Testimony of the Church, we are settled and stablished in the belief that the Holy Scriptures of the Old and New Testament are the complete Word of God.

On this subject the reader may compare the remarks above on Mark xvi. 9.

As to the opinion that St. Paul is referring to his present Epistle, the reader may see what is to be said in its favour in *Bp. Middleton's* note here, and *Dr. Peile's*, and *Blunt* on the Early Fathers, p. 437.

10. πόρνοις] He dwells on this word here and in *vv.* 2, 3, putting it in the *forefront* of his catalogue of sins. A remarkable proof of his courage and freedom. For πορνεία was scarcely accounted a sin by the Gentile World, and at Corinth it was even consecrated as a part of Religion. See the note above on Acts xv. 20.

11. Νυνὶ δὲ ἔγραψα] But *now* I write. See on *v.* 9. As to the

συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζόμενος, ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν.
12 [1] Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; 13 τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

VI. 1 [a] Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; 2 [b] Ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; 3 [c] οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν, μήτι γε βιωτικά; 4 βιωτικὰ μὲν οὖν κρι-

1 Mark 4. 11. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7.
a Matt. 18. 15—17. Acts 18. 14, 15. & 19. 38.
b Dan. 7. 18, 22. Zech. 14. 5. Matt. 19. 28. Luke 22. 30. Rev. 2. 26.
c 2 Pet. 2. 4. Jude ver. 6.

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meaning of *νυνὶ*, *now*, see St. Paul's speech, Acts xxii. 1. Rom. xv. 23. 25. *Philem.* 5. 9. 11. On this use of *ἔγραψα*, like the Latin *scripsi*, see ix. 15. Gal. vi. 11. Philem. 19. 1 Pet. v. 12.

The *νυνὶ*, *now*, removes all ambiguity which might otherwise have arisen from the same word *ἔγραψα* used in *v.* 9 with reference to the *former* letter.

There is no *retractation* here of what had been said in that former letter, but only an *explanation*.

— *μηδὲ συνεσθίειν*] *not even to eat together*; "nec cibum sumere," *Iren.* (iv. 4.)

This precept is *not* to be applied only to the sacred feasts, the agapæ, but is *general*. Cp. 2 John 10. 2 Thess. iii. 6. 14. 2 Tim. iii. 5. Rom. xvi. 17. Matt. xviii. 17, passages which show that great circumspection is to be used by Christians in the intercourse of society, and in the interchanges of hospitality. See the narrative in *Eusebius* concerning St. John's behaviour to Cerinthus (*Euseb.* iii. 28), and S. Polycarp's to Marcion (*Euseb.* iv. 14), and *Bp. Fell's* note here, who observes from *S. Aug.* Conf. iii. 11, that "S. Augustine's mother would not diet with him, perverted by the Manichæans."

12. *καὶ τοὺς ἔξω*] *even those that are without* the pale of the Church, as well as those that are within.

Christ sent me as an Apostle and Minister of the Churches. And therefore I meddle not with them that are *without*, i. e. the *Heathen*. But if any man that is *within* the Christian Church, if any man that is called a *brother*, be a fornicator, or drunkard, or railer, or otherwise stain his holy profession with scandalous living, I know how to deal with him: let the censures of the Church be laid upon him, let him be cast out of the assemblies of the brethren, that he may hereby be brought to shame and repentance. *Bp. Sanderson* (i. p. 70). See also Vol. v. 307; vi. 394, on the relations and duties of a Christian state toward *οἱ ἔξω* in matters of Religion.

13. *Ἐξάρατε*] *Cast ye out.* So the best MSS., a reading which, by its abrupt brevity, brings out in a bold, authoritative tone, the judicial sentence of the Apostle. See below on vi. 20. *Elz.* has *καὶ ἐξαρεῖτε*, which is literally from LXX, Deut. xvii. 7, but may well have been modified in its application by St. Paul. Cp. *Bengel* here; and *Tertullian*, in quoting this passage, has "*Auferte* malum ex vobis;" and so *Vulg.*, *Gothic*, *Syriac*, *Æthiopic*, and *Arabic* Versions; and so *Theodoret*.

CH. VI. 1. *Τολμᾷ τις—κρίνεσθαι*] *Does any one of you venture to go to law?* He passes by a natural transition from the question he has just handled, of spiritual jurisdiction and *Church censures*, to reprehend their practice in carrying their lawsuits before *Heathen Tribunals*.

Besides the scandal of such a proceeding, as exposing their internal differences to the eyes of the Heathen, there were certain formularies to be gone through in the Heathen Law Courts, such as adjurations by heathen Deities, which would involve them in idolatrous practices. See *Blunt's* Lectures, p. 96. 110.

— *τὸν ἕτερον*] *his neighbour*, a *brother* Christian—*not* a heathen.

2. *Ἢ*] Omitted by *Elz.*, but in the best MSS.

— *οὐκ οἴδατε*] *know ye not?*—a question which occurs no less than *ten times* in *this* Epistle (iii. 16; v. 6; vi. 2, 3. 9. 15, 16. 19; ix. 13. 24), and only twice (Rom. vi. 16; xi. 2) in the rest of St. Paul's Epistles. The interrogation "*Know ye not?*" was a very fit form of expostulation and remonstrance on the *ignorance* of that Church which vaunted itself most of its *knowledge*.

— *ἐν ὑμῖν*] '*apud* vos judices,' or '*coram* vobis judicibus.' See *Winer*, Gr. Gr. § 48, p. 344.

— *κριτηρίων ἐλαχίστων*] *the most trivial causes.* See *v.* 4.

2, 3.] *οἱ ἅγιοι τὸν κόσμον κρινοῦσι—ἀγγέλους κρινοῦμεν*] *the Saints will judge the World—We shall judge Angels.* These two statements may be considered together;

(1) These words of St. Paul are referred to by *S. Polycarp* (ad Philipp. c. 11), "An nescimus quia sancti mundum judicabunt?" where the learned Editor quotes a passage from *Dionysius*, Bishop of Alexandria (ap. Euseb. vi. 42), in which the Martyrs are described as witnesses assisting and taking part as *πάρεδροι*, or assessors, in the great judicial transactions of the Last Day. See also *Chrys.* and *Theodoret* here, and *Bp. Fell's* note.

If we examine what Holy Scripture has revealed on this subject, and bearing in mind that all Scripture is to be expounded according to the proportion of faith (Rom. xii. 6), and by "comparing spiritual things with spiritual" (1 Cor. ii. 13), we may interpret the Apostle as affirming

(2) That the Saints of God will condemn the world at the Great Day, because they will have proved by their own holiness, the fruit of God's grace, and by their own sufferings, endured patiently and joyfully unto the end, for Christ's sake, at the hands of the world, and by the rewards of infinite bliss and glory which they will then receive, that the World has been guilty of base ingratitude and blind infatuation in rejecting God's gracious offers, and choosing the service of sin, which will then bring with it the wages of eternal Death. See the Wisdom of Solomon v. 1—23.

The Saints shall also stand up in the Judgment and condemn Satan and his Angels. "*Hi* sunt Angeli quos judicaturi sumus," says *Tertullian* (de Cultû Fœmin. § 11), and so *Chrys.* and other ancient Expositors here. The Saints will judge them by proving that since they, *men* on *earth*, compassed with weakness, stood firm in their allegiance to God, therefore the fall of *celestial beings*, who enjoyed God's presence, was due to their own sin. Thus they will judge Angels.

It must be borne in mind that the *evil* Angels have *not yet* been *fully and finally judged*; but are "*reserved* for the Judgment of the Great Day," when their sentence will be pronounced. See above on Matt. viii. 29.

Our Lord uses the word *condemn* in a similar sense concerning the men of Nineveh and Queen of Sheba, Matt. xii. 41, 42. Luke xi. 32. Cp. Heb. xi. 7, and see further on Rev. xx. 4, and so *Chrysostom* here, and *Photius* (in Caten.).

(3) It is, indeed, alleged by some, that since St. Paul is speaking of actual judicial processes in temporal matters, he must also be referring to some *judicial functions* to be exercised hereafter at the *Great Day* by the Saints of God; and it has also been said by some recent Expositors that the word *Angels* here used without any epithet can only mean *Good Angels*.

But the testimony of Holy Scripture is clear, that the Father hath committed *all* Judgment to the *Son* (John v. 22; cp. Acts xvii. 31), and this, because He *is* the *Son* (John v. 27); and the chief Saints of the Church, the *Apostles*, declare that they themselves will be among those who are to *be judged* (1 Cor. iv. 4. Rom. xiv. 10. 2 Cor. v. 10).

And the Good Angels who kept their first estate are now *elect* (1 Tim. v. 21), and are not hereafter to be *judged*, but they will form a part of Christ's glorious retinue when He comes hereafter to Judgment; and Christ will come with them to Judgment, and they will separate the evil from the good (Matt. xiii. 41; xvi. 27; xxv. 31). And it is not probable that the Angels, who are appointed to *gather* the Elect to judgment, will be judged by them.

As to the opinion that Angels here can only mean *good* Angels, it might have some ground if St. Paul had said *τοὺς ἀγγέλους*, *the* Angels; but he does not say this, but *ἀγγέλους*, *Angels*, i. e. *some* Angels out of the whole number of beings called Angels. Cp. *Winer*, p. 113, *note*.

(4) The Saints of God, *after* that they themselves have been judged and admitted to glory, will, it appears from Scripture, be allowed to sit near to Christ, as assessors of His dread Tribunal. See Matt. xix. 28, and Luke xxii. 30, where the sitting on *Thrones* is mentioned *after* the sitting at the *Table*; and they will hear the sentence pronounced by Christ against evil Angels. Cp. *Barrow's* Serm. xxxiii., "The Saints being *themselves first approved* shall become *assessors* there." See above (1).

(5) With regard to the assertion that some *actual enunciation*

τήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους καθίζετε ; 5 Πρὸς ἐντροπὴν ὑμῖν λέγω· οὕτως οὐκ ἔνι ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ ; 6 ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων.

d Matt. 5. 39. Rom. 12. 17, 19. 1 Thess. 4. 6. & 5. 15. Prov. 20. 22.
e Gal. 5. 19—21. Eph. 5. 4, 5. 1 Tim. 1. 9. Heb. 12. 14, 16. & 13. 4. Rev. 21. 8. & 22. 15.
f Eph. 2. 1—3. Tit. 3. 3. Heb. 10. 22.

7 d Ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διατί οὐχὶ μᾶλλον ἀδικεῖσθε ; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε ; 8 Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. 9 e Ἢ οὐκ οἴδατε ὅτι ἄδικοι Θεοῦ βασιλείαν οὐ κληρονομήσουσι ; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται, 10 οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. 11 f Καὶ ταῦτα τινὲς ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

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of a judicial sentence by the Saints is supposed in St. Paul's comparison of what is done by a Judge in a Law Court with what the Saints will hereafter do, it is observable that he does *not* compare two sets of *persons*, but he compares the act of judging the *world* with acts of judging in *worldly things* (βιωτικά). And his argument is, If by their righteousness, wisdom, and courage the Saints will condemn the world *hereafter*, surely they have the requisite qualifications for adjudicating between Christians on secular matters *here*.

3. μήτι γε βιωτικά] 'ne dicam sæcularia;' *to say nothing of worldly things*. See *Meyer* and *Alford*.

Cod. Aug. and *Boern.* have πόσῳ μᾶλλον, and *quanto magis*, and so *Vulg.*; and this is the sense given in the *Syriac*, *Arabic*, and *Æthiopic* Versions.

4. βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, κ.τ.λ.] *If however ye have secular causes to decide, do you set up as judges in the Church those who have been superseded by it?*

In order to understand this passage, the sense of which has been much controverted, it must be remembered,

(1) That for the settlement of all differences among Christians, our Lord Himself had said, "*Tell it to the Church.*" (Matt. xviii. 17.) He had made her the Arbitress of such disputes. He had placed her on the seat of Judgment. And thus He had *superseded* the use of *Heathen* Tribunals among *Christians*.

(2) That St. Paul uses the *perfect* tense here, he does *not* say ἐξουθενουμένους, *despised* persons, but ἐξουθενημένους, persons who *have been rejected*, and, as it were, *reduced to nought* (εἰς οὐδὲν), and exploded (ἐξ) by the Church.

(3) The pronoun τούτους, *these*, as used here, is emphatic, and is uttered with a tone of surprise and indignation (cp. the examples in *Winer*, § 23, p. 144), and marks the strange absurdity of *setting up* those very persons who, as far as Christian use of them was concerned, had themselves been *brought down*, and, as it were, disfranchised, dethroned, and deposed; and whom he himself had just called τοὺς ἔξω (those who are *without*,—the *heathens*), and whom he himself did not pretend to *judge* (v. 12). And shall they who are *within* the Church (οἱ ἔσω), and who ought themselves to be qualified to judge those who *are within* (see v. 12), shall they dare to pull down the Tribunal which Christ has set up for settling disputes among Christians,—namely, the Church herself, to whom, as a final court of appeal, Christ Himself refers them (Matt. xviii. 17) for the settlement of such questions? and shall they *introduce* the Heathen *into* the Church, and *set up* those whom she has superseded, and establish *them* as Judges *in the Church?*

5. ἔνι] i. e. ἔνεστι. So B, C, I, and many cursive MSS.—*Elz.* has ἔστιν.

7. Ἤδη μὲν οὖν ὅ. ἥττημα] *However* there is *altogether already a wrong here.* Ἤδη denotes that *antecedently* to the question of the *manner* and place in which their lawsuits are to be tried, there is another prior consideration, viz. that of the uncharitableness of going to *law at all.*

— ἥττημα ὑμῖν] So the best MSS. and Editions.—*Elz.* has ἥττημα ἐν ὑμῖν. But the Apostle means to say, that by doing injustice they inflict injury on *themselves* as well as on *others;* and so *a loss* accrues to *themselves* as well as a *wrong* to others. By their πλεονέκτημα, or *covetousness*, they suffer an ἥττημα, or *loss;* according to the ancient apophthegm, οἱ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων,—a sense which is obscured by the interpolation of ἐν. See Rom. xi. 12, where ἥττημα is opposed to πλοῦτος.

He also corrects their spirit of vain-glory in their spiritual *wealth*, by thus reminding them that they are spiritually *poor*.

— Διατί οὐχὶ μᾶλλον ἀδικεῖσθε ;—ἀποστερεῖσθε ;] *Why do ye not rather suffer yourselves to be wronged and defrauded?*

8. τοῦτο] So A, B, C, D, E,—a reading which gives force and clearness to the sense. "Ye do wrong; and *this* ye do to your own brethren." So *Cicero* (de Offic. i. 1) uses '*idque.*'—*Elz.* has ταῦτα.

9. Μὴ πλανᾶσθε] A formula adopted by *S. Ignatius*, ad Ephes. c. 16.

— οὔτε πόρνοι] Referred to by *S. Polycarp*, ad Phil. c. 5, and by *Irenæus*, iv. 46; v. 11.

— μαλακοὶ] On the prevalence of those sins, for which Sodom and the Canaanitish nations were destroyed, even in the most celebrated and so-called civilized cities of Greece and Italy in the age of the Cæsars and the Apostles, see Rom. i. 27, and the passages quoted by *Wetstein* here.

11. ἀλλά] Thrice *repeated*, in order to exhibit more boldly the *moral contrast* between their *ante-baptismal* and *post-baptismal* state. For similar repetitions see i. 20; iv. 8; xiv. 24. 2 Cor. vii. 2. *Winer*, p. 537.

The force of the contrast is strengthened by the ἀλλὰ *non-elided* by the vowels following it.

— ἀπελούσασθε] Observe the Aorist here and Middle Voice. Properly, *ye washed yourselves*, or procured *yourselves to be washed* from your sins, at your Baptism. See x. 2. And so *Chrys.* and *Theodoret*, who says here, "The Apostle declares here the equality of the Son and the Spirit, and joins the Name of the Father; for by the Invocation of the Holy Trinity the Nature of Water is sanctified, and the Remission of Sins is freely bestowed (χορηγεῖται) thereby. And St. Paul comforts them with the consideration of their Baptism, lest when they recollect the sins they committed *before* their baptism, they should despair of salvation." And so *Augustine*, "according to whom there is no Justification ordinarily before or without Baptism. It was a fixed principle with him that Justification commenced with Baptism, and not otherwise." *Waterland*, on Justification, Vol. ix. p. 449.

These words of St. Paul, be it remembered, are addressed to the Corinthians *generally;* among whom, as this Epistle clearly shows, were many persons who were *very deficient* in the graces and virtues of Christian Faith and Practice;

Thus these words of St. Paul present two important articles of Christian Doctrine;

(1) St. Paul speaks of Justification as an act already *done*, and connects it with *Baptism*. In the words of an English Theologian, who has treated this subject with great fulness and precision,—The Justification which St. Paul discourseth of, seemeth, in his meaning, only or specially to be that act of grace which is dispensed to persons at their *Baptism*, or at their entrance into the Church; when, they openly professing their faith, and undertaking the practice of Christian duty, God most solemnly and formally doth *absolve them from all guilt*, and *accepteth* them into a state of favour with Him.

In several places Justification is coupled with Baptismal Regeneration and Absolution: *Such were some of you; but ye have been washed, ye have been sanctified, ye have been justified in the name of Christ Jesus.* Again, *He saved us by the laver of regeneration*, that having *been justified by* His grace, we may be made heirs of everlasting life. (Tit. iii. 5. 7. Heb. x. 22, 23.)

St. Paul, in expressing this act as it respecteth the faithful, commonly doth use a tense referring to the *past* time. He saith οἱ δικαιούμενοι, being *justified* (Rom. v. 1. 9. Tit. iii. 7. 1 Cor. vi. 11), but δικαιωθέντες, *having been justified;* not δικαιοῦσθε, *are justified*, but ἐδικαιώθητε, *ye have been justified*,—namely,

12 [g] Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. 13 [h] Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς

g ch. 10. 23.
h Matt. 15. 17. Rom. 14. 17. vv. 15, 19, 20. 1 Thess. 4. 3.

at *some remarkable time*; that is, at their entrance into Christianity.

St. Paul, in the sixth to the Romans, discourseth thus: "Seeing we in baptism are cleansed and disentangled from sin, are *dead to it, and so justified from it*" (Rom. vi. 2—7), God forbid that we should return to live in the practice thereof, so abusing and evacuating the grace we have received; which discourse seemeth plainly to signify, that he treateth about the Justification conferred in baptism.

Although Justification chiefly signifieth the *first act* of grace toward a Christian at his baptism, yet (according to analogy of reason and affinity in nature of things) every dispensation of pardon granted upon Repentance may be styled Justification; for as particular acts of repentance upon commission of any particular sins, do not so much differ in nature as in measure or degree, from that general conversion practised in embracing the Gospel; so the grace vouchsafed upon these penitential acts is only, in largeness of extent and solemnity of administration, diversified from that; especially considering that Repentance after Baptism is but a *reviving* of that first great resolution and engagement we made in Baptism; that remission of sin upon it is only the renovation of the grace then exhibited; that the whole transaction in this case is but a reinstating the covenant then made (and afterward by transgression infringed) upon the same terms which were then agreed upon; that consequently, by congruous analogy, this remission of sins, and restoring to favour, granted to a penitent, are only the former Justification reinforced.

Now, according to each of these notions, *all good Christians* may be said to have *been justified*; they have been justified by a general abolition of their sins, and reception into God's favour in Baptism; they so far have enjoyed the virtue of that gracious dispensation, and continued in a justified state, as they have persisted in faith and obedience; they have, upon falling into sin, and rising thence by repentance, been justified by particular remissions. So that *having been justified by faith, they have peace with God, through our Lord Jesus Christ.* (Rom. v. 1.) *Dr. Barrow* (Serm. v. Vol. iv. p. 137.)

(2) St. Paul regards *all those* whom he addresses, however blameworthy they may be in their present spiritual condition, as having been already *washed* from their sins by Baptism, as having been already *justified* by Christ; and consequently, *not* to be called upon to *become regenerate* persons, but to *remember* that they *have* been regenerated, and to rise from sin by *Repentance*, and to walk in newness of life.

Here also we cannot do better than cite the words of the judicious author just quoted, *Dr. Barrow*:

In one of his Sermons on Universal Redemption, arguing against the Calvinistic tenets, he observes (Serm. lxxi. Vol. iii. p. 369):

The *Apostles* at first, and *the Church ever since*, after them (except some heterodox people of late), have professed readily to confer holy Baptism, and therein to dispense Remission of sins, together with other evangelical graces and privileges to *every man* professing his faith in Christ, and resolution to obey Christ's law, upon this supposition, that Christ is the *Saviour* of *all* such persons, and by his salutary passion hath purchased that remission for them.

That in thus doing, the Church proceeds upon a persuasion that Christ is truly the Saviour *of all* its visible members, duly admitted and incorporated thereinto, the thing itself plainly signifies; the tenor of its practice makes palpable; the forms of speech used in its holy administrations, of Prayers, of Sacraments, of Exhortations, do suppose or express.

For how can each member singly be asserted in Holy Baptism, to be *washed from his sins* and *sanctified to God*, and made regenerate, or adopted into the family of God's children, and made partaker of Christ's death? How can thanksgiving in the common name, in most general terms be offered up for Christ's saving performances? or the holy Cup and Bread be imparted to each Communicant as symbols and pledges of Christ's charity and mercy towards him? How can every Christian be *instigated* to obedience in gratitude to Christ; and those who transgress Christ's laws, *upbraided* for their ingratitude toward Him; their rejecting, or renouncing, despising, or abusing Him and His salvation? How can such things be said and done with any truth or consistency,—yea, without forgery and mockery,—if *every baptized Christian* have not an interest in our Lord's performances; if Christ be the Saviour *only of an uncertain and unknown part* of the Church?

(3) And therefore it is rightly said by *Waterland* (on Justification, ix. p. 442), commenting on this present text, "Here are three concurrent causes of Justification mentioned together (by St. Paul),—

"The *meritorious* cause, 'the Lord Jesus.'

"The *efficient* and *operating* cause, 'the Spirit of our God.'

"The *instrumental* rite of its conveyance, Baptism;"

To these may be added,—

The *receptive condition* on our side, *Faith* working by love. (See ibid. p. 451.) And, above all,

The prime, original and moving cause of all, the infinite love and free grace and favour of God the Father towards us, and bestowing Justification on us, *in Christ*.

See further below, Introduction to the Epistle to the Romans, "On the doctrine of Justification."

12. Πάντα μοι ἔξεστι] *All things are lawful to me.* After speaking of the sin of *covetousness*, which had produced *litigiousness*, and exposed the Christian character to disgrace in the eyes of the Heathen at Corinth, and having stated the *future punishments* due to other *sins* of the *flesh* (*vv.* 9, 10), and having reminded the Corinthians what privileges they had *received*, and what *sins* they had *renounced*, and what *pledges* they had *made*, at their Baptism, he now proceeds to examine and confute an argument raised by some of the *Gentile* Christians at Corinth, who, in the presumptuous spirit of Greek Philosophy, pleaded, in behalf of *Fornication*, and of eating *meats offered* in sacrifice to *idols*, that *man is the measure of all things* (πάντων μέτρον ἄνθρωπος),—a principle in which both the greatest Schools of Greek Philosophy, with which St. Paul had disputed at Athens, agreed, though they applied it in different ways (see on Acts xvii. 18),—and that all the *creatures were his*, and that all things were *lawful to him*; a tenet which they imagined had received some countenance from the Gospel itself, which promised to them *universal Liberty* and even *universal Dominion in Christ*, a doctrine which, when properly stated and understood with due cautions, is productive of that genuine *Independence* which is the best security for *self-control*, and had therefore been placed in its proper light by St. Paul in the earlier part of his Epistle. See above on iii. 21, "*All things are yours.*"

With true oratorical skill St. Paul therefore adopts this principle, "All things are lawful to me." He "transfers by a figure" (iv. 6) what the Corinthian Teachers had alleged, and applies it *to himself*, and examines that proposition, true in itself, but falsely applied by them.

This use of the *first* person is thus rightly explained by *Bp. Sanderson* (Serm. xi. Vol. i. p. 293).

There is an opinion taken up in this last age, grounded upon one misunderstood passage in this Epistle (1 Cor. iii. 21—23), but is indeed both false in itself and dangerous in the consequents, namely this, that the *godly regenerate* have a full right to *all the creatures, but wicked and unregenerate* men have right to none, but are *malæ fidei possessores*, intruders and usurpers of those things they have, and shall at the Day of Judgment be answerable, not only for their abusing of them, but even for their very *possessing* of them.

Possibly some may imagine, yet none but they whose judgments are forestalled with that fancy, that these words of our Apostle look that way, and that there lieth an emphasis in the pronoun to this sense, All things are lawful *for me, but not* so for *every man*. Being a godly and regenerate man, and engrafted into Christ by faith, *I* have a right and liberty to all the creatures, which *every man* hath *not*.

But to feign such a sense to these words doth indeed quite overthrow the Apostle's main purpose in this part of his discourse, which is to teach the Corinthians and all others to yield something from their lawful Liberty for *their brethren's sakes*, when they shall see it needful so to do, either for the *avoiding of private scandal* or for *the preservation of the public peace*. So that the Apostle certainly here intended to extend our liberty to the creatures, as far and wide in respect of the persons as of the things; as if he had said, All things are lawful for *all men*. The interlinear Gloss is right here, "Quod *sibi* dicit licere, innuit *de aliis*."

We know it is an usual thing, as in our ordinary speech so in the Scriptures too, in framing objections in *putting cases* and the like, to make the *instance personal* where the *aim is general*, as Rom. iii. 7, "If the truth of God have abounded *through my lie* unto His glory, *why am I also judged as a sinner?*" that is,

1 Acts 2. 24. Rom. 6. 5, 8. & 8. 11. 2 Cor. 4. 14.

βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· [14] ὁ δὲ Θεὸς καὶ τὸν Κύριον

through *my* lie or *any man's else:* Why either I or *any man* else? So 1 Cor. x. 29, 30, *Why is my liberty judged?* and *why am I evil spoken of? mine*, or *any man's* else? *I*, or *any man else?* And so in a hundred places more. (*Bp. Sanderson.*)

Bengel well observes on this point, "Sæpe Paulus *primâ personâ* eloquitur quæ vim habent gnomes, in hâc præsertim Epistolâ." (vi. 15; vii. 7; x. 23. 29, 30; xiv. 11.) Cp. on 1 Thess. iv. 17, Gal. ii. 18, and Rom. vii. 7.

As to the meaning of the word ἔξεστι, two different opinions have been entertained.

It signifies either—

(1) *All things* are in *my power* by reason of my free will (and this is the opinion of *Theodoret*, who says, "All things are in thy power by reason of thy free will, but it is not expedient for thee to *use* in all things thy free will; for when thou doest what is *sinful*, thou losest thy freedom, and becomest the slave of sin"),

Or it means—

(2) All *indifferent* things are lawful to me, but all indifferent things are not expedient. This is the interpretation of *Ambrosiaster* and *Theophyl.*

But this second explanation seems rather weak and tautologous, and hardly justified by the original.

The first interpretation seems more in harmony with the original, and with what St. Paul has said above, iii. 22, "All things are yours," and with the application of these words to πορνεία, which he could not regard *as indifferent.*

The sense therefore is, It is true that your body is your own, you are *free* to use it; but take care lest by your ill use of your freedom you become the *slave of* your *body*. And this sense of ἔξεστι is confirmed by the following cognate word, ἐξουσιασθήσομαι.

It is an excellent observation of *S. Chrysostom*, of frequent application in this Epistle, that St. Paul, with genuine rhetorical dexterity and power, drives back his adversary's arguments upon him (εἰς τὸ ἐναντίον περιτρέπει τὰς ἀντιθέσεις), and that he shows the Corinthians in various places that by abusing their *liberty* in indifferent things they, who were *lords of all things in Christ* (iii. 22, 23), made themselves to be *slaves*, both in *soul* and *body*, of the *worst masters*, namely, of their own *carnal lusts and appetites*, and of *Satan*.

A salutary warning to all who "use their liberty for a cloke of maliciousness!"

— οὐκ ἐξουσιασθήσομαι] *I will not be subjected by* —. I will not allow any thing to have ἐξουσίαν or dominion over me, who have dominion over all things.

On the sense of ἐξουσιάζω, see St. Paul's words, vii. 4.

The Christian, by virtue of his Incorporation in Christ, the Creator and King of all the Creatures, may well say πάντα μοι ἔξεστι, "I am lord of all things" (see above note on 1 Cor. iii. 23); but by reason of the universal charity and unspotted purity of Him into Whom he is engrafted, he will add—

(1) οὐ πάντα συμφέρει, all things are not expedient, and I will therefore moderate my use of my liberty by considerations of regard for the salvation of those whom Christ loves, and for whom He died. And

(2) οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος, *I will not* be *lorded over by any thing. I have dominion over all*, but will not be *domineered over by any*. I will not be tyrannized over and enslaved by the creature (be it my own body or any other created thing) through my own abuse of my liberty in the use of the creature.

The considerations which ought to regulate our conduct in the exercise of our Christian Liberty, as to the use of God's creatures, cannot be better stated than in the following paragraphs from one of the best interpreters of St. Paul;

Our Christian Liberty extendeth to *all the creatures* of God.

This ariseth clearly from the testimonies of Scripture, *All things are pure* (Rom. xiv. 20); *All things are lawful* (1 Cor. x. 23); *All are yours* (1 Cor. iii. 22); and *Nothing to be refused* (1 Tim. iv. 4).

Our Christian Liberty equally respecteth the using and the not using of any of God's creatures. There is no creature but a Christian man by virtue of his liberty, as he may use it upon just occasion, so he may also upon just cause refuse it. *All things are lawful for me*, saith St. Paul, *but I will not be brought under the power of any thing.* (1 Cor. vi. 12.) Where he establisheth this Liberty in both the parts of it. Liberty to use the creatures, or else they had not all been lawful for him; and yet Liberty *not* to use them, or else he had been under the power of some of them.

Whence it followeth, that *all the* creatures of God stand in *the nature of things indifferent;* that is, such as may be indifferently either used or not used, according as the rules of godly discretion, circumstances duly considered, shall direct.

Our Christian Liberty for the using or not using of the creature may, without prejudice, admit of some restraint in the outward practice of it, "*Ab illicitis semper: quandoque et à licitis.*" I think it is *S. Gregory's.* A Christian must *never do unlawful*, nor *yet always lawful*, things. St. Paul had liberty to eat flesh; and he used that liberty, and ate flesh: yet he knew there might be some cases wherein to abridge himself of the use of that liberty, so far as not to *eat flesh while the world standeth.* (1 Cor. viii. 13.)

But what are those restraints, and how far they may be admitted without prejudice done to that liberty?

(1) *Sobriety* may and ought to restrain us in the outward practice of our Christian Liberty,—for our diet, likewise for our apparel.

(2) *Charity* also may and ought to restrain us in the outward exercise of our Christian Liberty. Charity, I say, both to ourselves and others. First to ourselves, for regular Charity beginneth there. If we are to *cut off our right hand*, and to *pluck out the right eye*, and to *cast them from us when they offend us* (Matt. v. 29, 30), much more then ought we to deny ourselves the use of such outward lawful things as by experience we have found, or have otherwise cause to suspect to be, hurtful either to our bodies or souls. So a man may and should refrain from meats which may endanger his bodily health. But how much more then from any thing that may endanger the health of his *soul!*

But Charity reacheth to our brethren, of whom we are to have a due regard in our use of the creatures; an argument wherein St. Paul often enlargeth, as in Rom. xiv. and 1 Cor. viii. the whole chapters throughout, and in a great part of 1 Cor. x. The resolution every where is, that *all things be done to Edification* (1 Cor. xiv. 26); that things lawful *become inexpedient* when they *offend* rather than *edify* (1 Cor. x. 23); that though *all things indeed are pure*, yet it is evil for *that man which* useth them *with offence* (Rom. xiv. 20); that, albeit flesh, and wine, and other things be lawful, yet *it is good neither to eat flesh, nor to drink wine, nor to do any thing whereby* a man's *brother stumbleth, or is offended, or is made weak.* (Rom. xiv. 21.)

(3) There is yet one restraint more, which ariseth from the *duty* we owe *to our superiors*, and from the bond of civil obedience, which if it had been by all men as freely admitted as there is just cause it should, how happy had it been for the peace of this Church!

The determination of superiors may and ought to refrain us in the outward exercise of our Christian Liberty. We must *submit* ourselves *to every ordinance of man*, saith St. Peter (1 Pet. ii. 13. 15, 16); and it is necessary we should do so, *for so is the will of God.* Neither is it against Christian Liberty if we do so, for we are still as free as before; rather, if we do not so, we abuse our *liberty for a cloke of maliciousness*, as it followeth there. (1 Pet. ii. 16.) And St. Paul telleth us we *must needs be subject, not only for fear*, because the magistrate *carrieth not the sword in vain, but also for conscience sake*, because *the powers that are, are ordained of God.* (Rom. xiii. 5. 4. 1.) *Bp. Sanderson* (iii. p. 164).

13. ὁ δὲ Θεὸς—καταργήσει] In the world to come, God καταργήσει, i. e. *will reduce to a state* of ἀέργεια, ἀργία, or *uselessness*—or render void the office of—will make as nought, both the one and the other.

The κοιλία, the seat of *craving appetite*, and of γαστριμαργία (see Luke xv. 16, and *Chrys.* here), and the βρώματα, or meats which now are used to satisfy it, will then have no more any functions to perform.

Hence our Lord calls the meat of this world, "*the meat that perisheth.*" (John vi. 27.) And of the Saints it is said, *they shall* "*hunger no more*, neither *thirst any more.*" (Rev. vii. 16.)

It must be remembered, that our Lord *ate* in the presence of His Disciples after His Resurrection,—not because He had *need* of food, but in order to convince them that He had taken again His human body. See on Luke xxiv. 43, and on Acts x. 41.

From the *perishable* nature of the functions of the κοιλία and of its βρώματα, he shows the debasement of those who suffer themselves to be enslaved by those beggarly elements, and do not consider the dignity of the *body*, which will, if rightly used, be

ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. 15 j Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν; Ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; Μὴ γένοιτο. 16 k *Ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησιν, οἱ δύο εἰς σάρκα μίαν· 17 l ὁ δὲ κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι. 18 Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα, ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 m *Ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ; Καὶ οὐκ ἐστὲ ἑαυτῶν, 20 n ἠγοράσθητε γὰρ τιμῆς. Δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν.

j Rom. 12. 5. Eph. 1. 22. & 4. 12, 15, 16. & 5. 23, 30. ch. 12. 27.
k Gen. 2. 24. Matt. 19. 5. Eph. 5. 31.
l John 17. 21—23. Eph. 4. 4. & 5. 30.
m ch. 3. 16. 2 Cor. 6. 16. Eph. 2. 21. Heb. 3. 6. 1 Pet. 2. 5.
n ch. 7. 23. Acts 20. 28. Gal. 3. 13. Heb. 9. 12. 1 Pet. 1. 18. 2 Pet. 2. 1. Rev. 5. 9.

raised to a glorious immortality, as Christ's Body has been raised.

But it would be a perversion of the Apostle's meaning to use these words as an argument against a bodily resurrection. See *Theodor. Mopsuest.*, *Chrys.*, and others, in *Catená*, p. 110.

14. ἐξεγερεῖ] *Lach.* reads ἐξεγείρει, from A, D*, but see 2 Cor. iv. 14; and '*suscitabit*' is in *Tertullian* adv. Marcion. v. 7, and De Pudicit. 16; and so *Iren.* v. 6, and *S. Polycarp* ad Philipp. 2.

These arguments for *temperance* and *holiness*, from the consideration of the future *Resurrection* of the *Flesh*, and of the *Body* being made the *Temple* of *God* (v. 19) by Baptism, are stated in the Second Epistle ascribed to *S. Clement*, c. 9, in similar words, μὴ λεγέτω τις ὑμῶν ὅτι αὕτη ἡ σὰρξ οὐ κρίνεται οὐδὲ ἀνίσταται, γνῶτε ἐν τίνι ἐσώθητε ἐν τίνι ἀνεβλέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες; δεῖ οὖν ὑμᾶς ὡς ναὸν Θεοῦ φυλάσσειν τὴν σάρκα· ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε.

And *Tertullian* adv. *Marcion.* v. 7: "Avertens nos a *fornicatione* manifestat corporis *Resurrectionem*. Corpus Domino ut Templum Deo. Qui Dominum suscitabit et nos suscitabit."

The whole passage of *Tertullian* is very interesting, as showing the uses to be made of the Doctrines here stated concerning the *Body*, and the dangerous consequences arising from a denial of them, as seen in the History of the Heresy against which he is writing, that of Marcion.

15. μέλη Χριστοῦ] Ye have all been made *members of Christ*, who have been knit together with Him by the Regeneration of the Holy Ghost, in the hope of the Resurrection in His likeness. *Theodor. Mops.*

Have ye not been espoused as a Bride to one Husband, Christ? *Theodoret.*

Here is the strongest argument for holiness of life. And it shows the *practical* character of that Teaching which grounds the duty of holiness on the doctrine of the *Incarnation*, and on the engrafting of Christians into the Body of Christ by means of the Sacrament of Baptism.

By the operation of the Holy Ghost in the Incarnation of the Son of God, we have become partakers of the Divine Nature. He is our *Emmanuel*, "*God with us*," "*God manifest in our flesh*." Thus we have been brought near to God. Christ has married our Nature, He has espoused Humanity, and reconciled God to Man. Divine Wedlock! profound Mystery! How should we rejoice in this our glorious exaltation in Christ! How should we fear also and tremble at the pure and holy Presence into which we have been thus brought! How earnestly should we watch, how fervently should we pray, that we may be enabled by His grace to purify ourselves "even as He is pure;" so that we who have been made "partakers of the Divine Nature" in Him, may also through Him have the fruition of the glorious Godhead hereafter, for evermore!

— Ἄρας—ποιήσω] Ἄρας is emphatic, marking the double sin of Fornication, *taking* away from *Christ* what is His, purchased by His blood on the Cross, and *giving* it to a Harlot!

16. εἰς σάρκα μίαν] *into* one flesh; i. e. joined *into*: a more forcible expression than *in*. See on Matt. xix. 5. Hence *Tertullian* (de Pudicit. 16): "Erunt enim duo *in unam carnem*."

18. Πᾶν ἁμάρτημα, κ.τ.λ.] *Every sin that a man commits is without the body* (cp. 2 Cor. xii. 2. 3, where the same expression occurs), *but he who is committing fornication sins against his own body.*

The distinction here drawn by the Apostle is best illustrated by what he says below, xii. 14—20, where he distinguishes *the body* in its *corporate character* as a *whole* from *particular members* of it. So here; other sins which men commit may be committed by means of particular *members* of the body; but he who is guilty of fornication, sins with his *body*, *as a whole*, and against *his body as a whole*; for he makes himself *one flesh* with a harlot.

Hence *S. Jerome* (ad Amandum, Vol. iv. 161) thus expounds the passage: "Other sins are committed externally (forinsecus); but Fornication not only defiles the Conscience, but the Body of him who commits it; for he makes himself one body with a harlot, and sins against his own body in making that which is the temple of Christ to become the body of a harlot." See also *S. Augustine*, Serm. 161: "Corpus tuum membrum est Christi. Parce in te Christo. Agnosce in te Christum. Hæc corpora nostra, quæ dicit Apostolus membra esse Christi, propter corpus Christi quod ex genere nostri corporis suscepit; hæc ergo corpora nostra dicit Templum esse in nobis Spiritûs Sancti quem habemus à Deo. Quid horum in te contemnis? Christum, Cujus membrum, an Spiritum Sanctum, Cujus Templum es?" And see Serm. 162, where he considers the difference here made by St. Paul between Fornication and all other sins of the flesh; and says that in the former, "*totus* homo absorbetur ab ipso, et in ipso corpore, ut *totus homo* dici possit quod caro sit."

See also *Origen*, *Theodor. Mops.*, *Severian*, and others, in *Catená*, p. 113, and *Primasius*; and *Bengel* says well, "Is qui aliter peccat, quàm per fornicationem, peccat quidem *cum* corpore et *per* corpus, sed non *in* corpus, non terminatur peccatum ejus in corpus; et *lædit* quidem sed non *alienat* corpus; magis peccat in κοιλίαν *ventrem*, quàm in *corpus*, ut distinguit Apostolus."

19. ναὸς τοῦ ἁγίου Πν.] *a temple of the Holy Ghost, who is in you.* On the argument hence derivable for the Divinity of the Holy Spirit, see iii. 16, 17.

20. ἠγοράσθητε γὰρ τιμῆς] *ye were purchased at a price*,—the blood of Christ, Who redeemed you from the captivity of sin; and therefore ye are not your own, but His. On this use of the word ἀγοράζω in this sense of *buying*, in order to *redeem* from captivity by paying a λύτρον, or *ransom*, see below, vii. 23. 2 Pet. ii. 1, compared with 1 Pet. i. 18, 19; and *Bp. Pearson* on the Creed, Art. VI. p. 680, note.

On this argument the following excellent remarks are made by *Bp. Sanderson* (Serm. vii. Vol. i. p. 192): "The consideration of Christ's right over us should bind us to do Him service. We were His before, for He *made* us; and we owed Him service for that. But now we are His more than before, and by a new title, for He hath *bought us* and *paid for us*, and we owe Him more service for that. The Apostle therefore urgeth it as a matter of great equity, *you are not your own, but His*; therefore you are not to satisfy yourselves by doing your own lusts, but to *glorify Him* by doing His will. When Christ redeemed us by His blood, His purpose was *to redeem us unto God*, and not *to* ourselves, and to *redeem us from our vain conversation*, and not *to* it. And He therefore delivered us out of the hands of our enemies, that we might the more freely and securely, and without fear, *serve Him in holiness and righteousness all the days of our life*." (Luke i. 75.)

Thus our redemption is done *effectually*. It is also done *freely*; not for price nor reward, but freely and *without money*. The meaning is, not that there was no price paid at all, but that there was none paid by *us*; we laid out nothing toward this great purchase. But otherwise, that there was a price paid, the Scriptures are clear. *Ye are bought with a price*, saith St. Paul (1 Cor. vi. 20), and he saith it over again (ch. vii. 23). He that paid it calleth it λύτρον, a *ransom* (Matt. xx. 28); that is as much as to say, a *price of redemption*; and his Apostle somewhat more, ἀντίλυτρον (1 Tim. ii. 6), which implieth a just and satisfactory price, full as much as the thing can be worth. Yet *not* paid *to Satan*, in whose possession we were; for we have found already that he was but an usurper, and his title naught. He had but bought of us; and we by our sale could convey unto him no more right than we had ourselves, which was just none at all. Our Redeemer therefore would not enter into any capitu-

VII. [1] Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι· [2] διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον
a 1 Pet. 3. 7. ἄνδρα ἐχέτω. [3] [a] Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. [4] Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ·
b Joel 2. 16. Zech. 7. 3. & 12. 12—14. ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. [5] [b] Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσητε τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν
c vv. 12, 25. d Matt. 19. 12. ἀκρασίαν ὑμῶν. [6] [c] Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν· [7] [d] θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον ἔχει χάρισμα ἐκ Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

[8] Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς
e 1 Tim. 5. 14. f Mal. 2. 14, 16. Matt. 5. 32. & 19. 6, 9. Mark 10. 11, 12. κἀγώ· [9] [e] εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γὰρ γαμῆσαι ἢ πυροῦσθαι. [10] [f] Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύριος,

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lation *with him*, or offer *to him* any terms of composition, but thought good rather in pursuance of His own right to use His power. And so He vindicated us from him by main strength. *With His own right hand and with His holy arm He got Himself the victory*, and us liberty, without any price or ransom paid Him. (Ps. xcviii. 2.) *Bp. Sanderson.*

Compare *Tertullian's* remarks on this passage (c. Marcion. v. 7), where he proves the reality of Christ's *human* body from it against the Marcionites,—"Empti sumus pretio magno. Plane *nullo*, si Phantasma fuit Christus." An argument not unnecessary in these days when the doctrine of the Atonement is undermined by Pantheistic theories, and by doubts concerning the historic reality of the sufferings of Christ.

See also above on Matt. xx. 28, and below on 1 Tim. ii. 6, on the Vicarious Atonement made, and the sufficient Ransom paid, by Christ for all mankind.

— ὑμῶν] *Elz.* adds καὶ ἐν τῷ πνεύματι ὑμῶν ἅ τινά ἐστι τοῦ Θεοῦ, words which are not found in the best MSS. and Versions, and many of the Fathers (see for example *Tertullian*, de Pudic. 16, who recites a great portion of this chapter there, and c. Marcion. v. 7), and which weaken the effect of the argument by drawing off the mind from the main topic which the Apostle is inculcating, viz. the sanctification of the *Body*.

It is observable, that he sums up his reasonings here, and above, ch. v. 13, with a brief and pointed sentence in the form of a command, which would be easily remembered, and which he designed to leave as a κέντρον ἐν τοῖς ἀκροωμένοις. Here it is "Glorify God in your body;" there it is "Take out the wicked one from among you" (v. 13).

So again vii. 24, ἕκαστος ἐν ᾧ ἐκλήθη μενέτω. Cp. vii. 38; viii. 13; x. 31, 32; xiii. 13; xiv. 40; and cp. note above on 1 Thess. v. 13, and below, Heb. xiii. 5.

Indeed, it deserves to be remarked, that the various topics of this Epistle are finished off with didactic and dogmatic Apophthegms, which if collected together would form a series of Christian Maxims for instruction in faith and practice.

CH. I. 1. Περὶ δὲ ὧν ἐγράψατέ μοι] St. Paul now proceeds to consider the several questions proposed to him in the Letter which he had received from the Corinthians.

It is observable that each of his Replies to these Questions is introduced by the preposition περί. See

vii. 1. *Concerning Marriage and Divorce.*

vii. 25. *Concerning Celibacy.*

viii. 1. *Concerning the eating of Meats that had been offered in sacrifice to Heathen Idols.*

xii. 1. *Concerning Spiritual Gifts.*

— ἅπτεσθαι] "Verecunda est Pauli phrasis. Eâdem castimoniâ Latini dicunt mulierem *tangere*." Cp. Gen. xx. 4, LXX, Ἀβιμελὲχ οὐχ ἥψατο αὐτῆς.

On St. Paul's doctrine concerning *Single Life* and *Marriage*, compare what is said below, 1 Tim. v. 14.

2. διὰ τὰς πορνείας] On account of *the fornications*; i. e. of the *different kinds* of illicit intercourse which St. Paul is not willing to specify more particularly, having mentioned them in vi. 9. See also Romans i. 26.

3. ὀφειλήν] So the best MSS. and Editions. And so *Origen* (in Catenâ), and *Tertullian* de Pudic. 16. "Vir uxori et uxor viro *debitum* reddat. Castâ hac locutione Paulus *debitum conjugale* exprimere voluit." (*Valck.*) *Elz.* has ὀφειλομένην εὔνοιαν, an expository gloss. Compare the readings in *v.* 5.

4. οὐκ ἐξουσιάζει] *has not dominion*, or *authority over*. See vi. 12.

5. σχολάσητε τῇ προσευχῇ] So the best MSS. and Editions. *Elz.* has σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ.

The aorist does not mark any extraordinary *seasons* of urgent supplication, but ordinarily recurring times of prayer and devotion, such as that of the Lord's Day and Holy Communion. See *Winer*, p. 257.

— ἦτε.] So A, B, C, D, E, F, G. *Elz.* συνέρχησθε.

— ἀκρασίαν] Some Expositors and Lexicographers derive this word from ἀκρατὴς, *incontinens*, and so *Theodor. Mops.* (in Catenâ) here: an etymology which suits the meaning very well as to the sense, but not as to the structure of the word, which can hardly have any other derivation than κρᾶσις, κεράννυμι, and answers well enough to the Latin *intemperans* and Engl. *intemperate*; properly one who does not dilute his wine with water, as was usual in ancient times (whence the common word now used in Greece for *wine*, κρασί), but drinks it ἄκρατον.

6. κατὰ συγγνώμην] *by permission*, or indulgence to you. "Secundum *indulgentiam*, *non* secundum præceptum," *Iren.* (iv. 15), who also has, as to the first clause, "secundum ignoscentiam," by way of *allowance*. A proof of St. Paul's authority. He is empowered to give an ἐπιταγὴ, or *precept*, and also to bestow a συγγνώμη, or *indulgence*. Cp. *Lee* on Inspiration, p. 293, note.

7. θέλω] Compare 1 Tim. v. 14, where he says βούλομαι νεωτέρας γαμεῖν.

— δέ] So A, B, C, D*, F, G. *Elz.* has γάρ.

8. κἀγώ] namely, *unmarried*. See ix. 5. Whether St. Paul had ever been married, is doubtful; if so, he was now a widower. That he had been married is asserted by many of the early Fathers. See the testimonies in *Origen* (in Rom. i.), who leaves the point doubtful, and *Methodius* (Conviv. p. 45), who speaks of him as a widower. *Clem. Alex.* Strom. iii. p. 448, ap. *Euseb.* iii. 30. And, as *Tillemont* observes (Mémoires i. p. 243), the expressions of St. Paul here addressed to *widows*, as well as *virgins*, and coupled with ἐὰν μείνωσιν—if they *remain* as I do—seem to give some countenance to the opinion.

Some moderns (*Selden* and others) have argued from the fact of his having been probably a member of the Sanhedrim, that he had been married. See on Acts xxvi. 10, and *Howson* (Life, &c., of St. Paul, i. p. 87).

Tertullian (de Monog. c. 3) and *Jerome* (Epist. 22) assert that he was never married.

The *personal* history of the Apostles seems purposely to have been left in obscurity by the Divine Providence of God, Who called them to their sacred office in order that the Church might not contemplate them as *men*, but as *chosen vessels* of *God*. See Introduction to the Acts of the Apostles, p. xiii.

10. οὐκ ἐγὼ, ἀλλ' ὁ Κύριος] *Not* I, *but the Lord*. *That* case has been already determined by *Christ Himself*, as is recorded in Mark x. 12, where He says, "If a woman put away her husband, and marry another, she committeth adultery."

He says, "*Not I, but the Lord*," because He was about to quote the Law given expressly by Christ Himself, that a man should not put away his wife save for fornication. (*Chrysostom.*)

And since *this* case had been so determined by the *Lord*, it is superfluous (he implies) for him to say any thing upon it.

There is *no opposition* in this and the following words between Ἐγὼ and Κύριος, as to *degrees* of *authority*; nor do they give any sanction to the notion that St. Paul intimates

γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. 11 ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ
τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.
12 Τοῖς δὲ λοιποῖς λέγω ἐγὼ, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει
ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· 13 καὶ γυνὴ
ἥτις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν
ἄνδρα· 14 g ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ, καὶ ἡγίασται ἡ γυνὴ g Mal. 2. 15.
ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι· νῦν δὲ ἁγιά

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hereby that the precepts he himself, the *inspired Apostle* of God (see above, ii. 13), delivers at the dictation of the *Holy Ghost* (see *v.* 40), rest on *lower* authority, or are less *binding* on the Church than what the Lord Himself had delivered on earth.

Indeed, in order to guard us against this erroneous notion, and that you may not imagine that the precepts which he here delivers are mere *human* commands, he closes his whole discourse with saying (*v.* 40), "I wot (δοκῶ) that I also have the Spirit of God." *Chrysostom.*

But in a spirit of reverence to what Christ had spoken, he refers his hearers to it, and will not weaken it by repeating it.

Thus, also, the Apostle—inspired by the Holy Ghost—is a divinely accredited witness to the sayings of Christ, and sets the seal of the Spirit upon them.

The following remarks on this subject are made in the valuable work of *Dr. W. Lee* on Inspiration, Lect. vi. pp. 291—298,—

In 1 Cor. vii. 10, St. Paul writes, "Unto the married I command, yet *not I, but the Lord*," words in which he places *his own injunction* on a *perfect equality* with that "*of the Lord*," and which, therefore, supply another proof of his inspired authority.

So far, it is plain, no objection arises. But the Apostle, continuing his subject, shortly afterwards adds, "To the rest *speak* I, *not the* Lord;" observing further, with reference to a third class, "I have no commandment of the Lord, yet I give my judgment;" by which language he *is supposed* to intimate that in certain parts of Scripture the author may write according to his own uninspired human judgment, although guided in other portions of his work by the Holy Ghost.

Such an inference, however, is altogether at variance with St. Paul's design, whose words in this place can only be distorted into the form of an argument against his Inspiration, by overlooking his object and his meaning. The first of the three expressions which have been quoted, "*I command, yet not I, but the Lord*," refers to the re-institution by Christ (as St. Mark has recorded the circumstance) of the original Law of Marriage, and relates to an ordinance *revealed* from the very first, and obligatory on every occasion, and in every age; while by the two latter passages St. Paul intends to convey that Christ had not *directly* provided for those particular cases in which His Apostle now pronounces his inspired and authoritative opinion.

In the former of these passages, the very nature of the question, respecting which the Apostle issues his directions, namely, "If any brother hath a wife that believeth not"—an exceptional case which arose from the state of society then existing (at Corinth)—explains why our Lord had not Himself promulgated an express law respecting it. Here, as in other matters of discipline, the Holy Ghost was to guide the Apostles into "*all the truth*," and the decisions at which they arrived, are therefore equally binding with those of Christ Himself. This, indeed, is clear from St. Paul's own words when summing up the question, "*So ordain I in all churches.*" And, accordingly, he is so far from representing his "judgment," delivered in the various aspects of the temporary exigency which he discusses in this chapter, as a mere human and fallible opinion, that he closes his remarks by the assertion, "*I think also that I have the Spirit of God.*"

Cp. *Chrysostom's* remarks below on *v.* 12.

11. ἄνδρα γυναῖκα μὴ ἀφιέναι] *A husband may not put away his wife.* Another command given by the *Lord* when on earth. See on Matt. xix. 9. Luke xvi. 18.

St. Paul states here the *general* will and desire of Christ that a man should not put away his wife for any reason whatever; and contents himself with doing so—as two of the Evangelists, St. Mark (x. 11) and St. Luke do (xvi. 18)—without reciting the parenthetic qualification which is recorded by St. Matthew (xix. 9), and which declares that whosoever putteth away his wife, *save for fornication*, and *marrieth another*, committeth adultery; or, as it is in the same Gospel (v. 32), whosoever putteth away his wife, *save for fornication*, causeth her to commit adultery. Cp. *Origen* here, in Catenâ, p. 128.

The reasons which actuated the two Evangelists, St. Mark and St. Luke, in their recital of Our Lord's command (and which have been suggested above on Matt. v. 32), probably influenced St. Paul. He refers to what *the Lord had said.* And the "Sermon on the Mount," in which Our Lord had spoken on the subject, and in which the qualification is given, would supply what they needed. And it might truly be said, that the Lord—who has declared that a man who puts away his wife, save for fornication, is guilty of adultery, and makes her to commit adultery; and who says, "What God hath joined together let not man put asunder" (Matt. xix. 6)—gives a solemn charge to a husband not to put away his wife.

12. Τοῖς δὲ λοιποῖς] *To the rest,*—of different religions, one party being a Christian the other being a heathen,—for whom *the Lord* had not legislated when on earth.

— λ. ἐγὼ, οὐχ ὁ Κύριος] *I,* an Apostle of Christ, and inspired by the Holy Ghost, supply the answer on *this* case, which was not determined by *the Lord* when on earth.

When the Apostle was about to recite the Law enacted by Christ, that a man should not put away his wife save for fornication, then he says *not I.* The things which he had declared before, although they had not been commanded expressly by Christ, yet they are approved by Christ also; but *this* command, which he recites, had been expressly promulgated by Christ, so that the words *I* and *not I* are thus to be distinguished. For, in order that you may not imagine that the *Apostle's* own commands are *human* injunctions, he adds, "I am persuaded that *I also* have the Spirit of God." *Chrysostom.*

When he says, "I and not the Lord," he means that he has not found this Law in the Gospel, but he now lays down the Law; and the Laws which are laid by the Apostle are Laws of Christ. *Theodoret.*

— αὕτη] *Elz.* αὐτὴ, but see *v.* 13.

— μὴ ἀφιέτω αὐτήν] *let him not divorce her.* Ἀφιέναι, in Athenian Law, was expressed by ἀποπέμπειν or ἐκβάλλειν, and the woman who deserted her husband was said ἀπολείπειν. *Thom. Mag. v.* ἀπολείπειν.

The Christian Scriptures have adopted the words ἀπολύειν, and ἀφιέναι, and χωρίζεσθαι for the more classical terms, which did not sufficiently mark the severance of the bond contracted by Marriage.

S. Chrysostom says here, "He that putteth away his wife *for fornication* is not condemned, because he that is one body with her who is a harlot is polluted; and the marriage bond is broken by fornication, but not so by *unbelief.* Therefore it *is* permitted to put away a wife for the former sin, but not for the latter."

And again, "If he that is joined with a harlot is one body, so he who is joined with an idolatress is one body. True, he *is* one body with her, but is not polluted by her. The holiness of the faithful husband prevails over the unholiness of the unbelieving wife. They are joined together in *that respect* in which she is not unholy; and though she be an unbeliever, yet her husband's right in her, and her duty to him, has not been cancelled by her unbelief, and the children of such a wedlock are holy. But this is not so in the case of an adulteress: he who is one flesh with her is joined with her in *that respect* in which she is unholy; her unholiness prevails over his holiness, and he is polluted by her: the children of such a union are not a holy seed." See also *Origen* here, in Catenâ, p. 128, and *Photius* in p. 136, and *Hammond* on Divorce, i. p. 606, *Bp. Cosin* on Divorce, Works, iv. p. 496, and the notes above on Matt. v. 32; xix. 9, and the full discussion of the subject in *Gerhard,* Loci Theologici, Vol. vii. p. 692—743.

13. οὗτος] So A, B, C, D*, F, G. *Elz.* αὐτός.

— τὸν ἄνδρα] *her husband.* So the best MSS. And there is a force in the words, inculcating that he is still her *husband,* though she may have been converted and baptized, and he yet remain an unbeliever; and therefore on this account, and from the preponderance of MSS. authority, *this* reading is preferable to the weaker one of *Elz.*, αὐτόν.

14. ἀδελφῷ] *a brother;* that is, *a Christian.* So A, B, C, D,

ἐστιν. 15 Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ
h 1 Pet. 3. 1. ἀδελφὴ ἐν τοῖς τοιούτοις. Ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός· 16 h τί γὰρ
οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις, ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις, 17 εἰ
μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεὸς, οὕτω περιπα-
τείτω ; καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

18 Περιτετμημένος τις ἐκλήθη ; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ τις ἐκλήθη ;
1 Gal. 5. 6. & 6. 15. Col. 3. 11. μὴ περιτεμνέσθω. 19 i Ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν,
ἀλλὰ τήρησις ἐντολῶν Θεοῦ. 20 Ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ
μενέτω. 21 Δοῦλος ἐκλήθης ; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
k John 8. 36. Rom. 6. 18, 22. ch. 9. 21. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16. 1 ch. 6. 20. Heb. 9. 12. 1 Pet. 1. 18, 19. γενέσθαι, μᾶλλον χρῆσαι· 22 k ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος
Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστι Χριστοῦ. 23 l Τιμῆς
ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ,
ἐν τούτῳ μενέτω παρὰ Θεῷ.

25 m Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι, ὡς

E, F, G. And this word has a special force here; the wife, who is a *heathen*, is sanctified *in* and by her union with the *Christian*. See above, *v.* 12, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον. *Elz.* has ἀνδρὶ, which does not bring out this point so clearly.

15. χωρίζεται] *depart*, namely, is guilty of *desertion*.

— οὐ δεδούλωται ὁ ἀδελφός] *the Christian has not been made a slave* by his Christianity *in these respects*. Observe the article. St. Paul is careful to maintain the true dignity, and genuine liberty, and spiritual royalty of the Christian character.

Although a *Christian may not put away* his wife, being an unbeliever, yet if the wife *desert* her husband (χωρίζεται) he may contract a second marriage.

Hence even Romish Divines declare that in this case Marriage is not indissoluble. Thus *A Lapide* says here, "Nota, Apostolum permittere hoc casu non tantùm *thori* divortium sed etiam *matrimonii*; ita ut possit conjux *fidelis* aliud *matrimonium inire*. Alioqui enim servituti subjectus esset frater, aut soror, id est, Christianus aut Christiana. Magna enim servitus est teneri matrimonio et obstrictum esse infideli ut alteri nubere non possis, sed, etiamsi discedat infidelis, continere debeas et vivere cœlebs." And in support of this opinion he refers to *S. Augustine*, de Adulteriuis Conjugiis, c. 13 and c. 19, *S. Thomas*, and *Ambrosiast.*, who says, "Non debetur ei reverentia conjugii, qui horret Auctorem conjugii, sed potest alteri se *jungere*." And so the Canon Law, Cap. "*Quanto*" et "*Gaudemus*" in Tit. "De Divortiis." Decretal. Greg. IX. lib. iv. tit. xix. capp. 7 and 8, and in the Decreti Secunda Pars, causa 28, quæst. 2, "Si Infidelis," Vol. i. p. 946, and Vol. ii. p. 695, ed. Lips. 1829, where will be found some valuable materials on a question necessary to be considered in the Colonial Dioceses of Great Britain, viz. "What rule is to be followed with regard to Heathen Polygamists after their Conversion to Christianity?"

16, 17. τί γὰρ οἶδας] After all that has been written on these difficult verses, which have been construed by some into a reason and plea for conjugal *separation* in the case supposed (see *Meyer*, *Conybeare*, and *Alford*), the true meaning seems to be that which had been suggested by some ancient Interpreters, as *Chrys.*, *Theodoret*, and *Photius* (in Cat.), as follows:—

But God has called us in peace. This is our calling, in which we ought to abide, a *peaceable* calling; and *therefore*, although a Christian partner is not bound in slavery to a heathen, and if that heathen partner departs, let it be so, yet the Christian, whose calling is peace with all, ought not to be hasty to break off any connexion formed by wedlock, or otherwise. *For what knowest thou, O wife, whether thou will save thy unbelieving husband* (i. e. by converting him to the true faith. Cp. σώσεις, 1 Tim. iv. 16)? or *what knowest thou, O* Christian *husband, whether thou wilt save thy* heathen *wife?* What *knowest* thou as to any of these things *except* (εἰ μὴ) *only this one thing* which thou *dost know*, that thy calling is peace, and that *accordingly, as the Lord allotted to every one his condition in life, and in that state in which God hath called every man, in that let him walk.*

Therefore, whatever the *heathen* partner may do, the *Christian* husband or wife ought not to depart from his or her partner though a heathen. (*Primasius.*)

Other things are uncertain; you cannot tell whether you may save your partner or no. But it is a clear duty for every one to *abide* in that state of life to which the God of peace has called him. *And so I command in all the Churches.*

Therefore, here is my answer: Choose what is a clear and certain duty, and leave the rest to God, Who will bless your charitable efforts, if you do your duty to Him. If you do what *you know* to be your duty, He will order what is best as to that which you *cannot know*, viz. the result of your efforts for the salvation of the partner who has been assigned to your lot by the providence of God.

18. Περιτετμημένος—μὴ ἐπισπάσθω] "Non adducat præputium." (*Jerome* ad Isa. liii.) "Ne attrahat *ferro* præputium." See *Theophyl.*, *Phot.*, and the medical writers, e. g. *Celsus*, vii. 25. And this was done by apostate Jews in the time of the Maccabees in the persecutions under Antiochus Epiphanes. 1 Macc. i. 18. *Joseph.* Antiqq. xii. 6. *Epiphan.* de Ponder., who relates that Jews who went over to Samaritanism, or vice versâ, underwent a second circumcision. (See *A Lapide* and *Wetstein* here.)

— ἐν ἀκροβυστίᾳ] "ἀκρόβυστος proprie dicitur, cui summitas tecta est, seu obturata. Nam βύειν obturare significat. In Exod. vi. 12. ubi vox ἀπερίτμητος legitur, in sua versione posuit vocem ἀκρόβυστος *Theodotion*, qui nativitate Gentilis se tradiderat circumcidendum, Moysis sacra amplexus." (*Valck.*)

21. Δοῦλος ἐκλήθης;] *Wast thou called* (to Christ) *a slave?* Probably in answer to a question from the Corinthians, "Whether on the ground of the promises of universal *liberty* under the *Gospel* (Luke iv. 18. Isa. lxi. 1), a Greek *slave* did not become *ipso facto free* by embracing Christianity?"

St. Paul's answer, "Let every one abide in the calling in which he has been called into the Church," presents a striking evidence of his disinterestedness and courage, and of the truth of his mission, as showing that he would not beguile any one to embrace the Gospel by *temporal* allurements.

How different is this conduct from that of an enthusiast and deceiver. How many political and military adventurers have speculated on the advantages they might derive from inflaming the passions of a servile population by promises of freedom. And how many temptations were there to such an enterprise as that in the cities of Greece and Rome, where so large a portion of the population consisted of slaves. If St. Paul had followed their examples, he might have been a Spartacus.

22. ἀπελεύθερος Κυρίου] *a Freeman of the Lord*, the King of Kings—*Libertus Domini*; a nobler title than Libertus *Cæsaris*, as *Aug.* says, "Libera semper est servitus apud Deum, cui non necessitas servit, sed Caritas." "Aurea gnome" (*A Lapide*).

— ὁ ἐλεύθερος κ. δοῦλός ἐ. Χριστοῦ] He gives dignity to the slave by calling him the Lord's freedman; and inspires the Master with charity by reminding him that he is the slave of Christ. Thus he unites Masters and Slaves as brethren in Christ. The true principle of Slave-Emancipation. See below, *Introduction* to the Epistle to Philemon.

23. Τιμῆς ἠγοράσθητε] *Ye were bought with a price.* Whether Masters or Slaves, ye were all purchased by one and the same price, paid for you all—the blood of Christ. Observe the aorist. The words are reiterated, on account of their solemn importance, from above vi. 20, where see note.

— μὴ γίνεσθε δ. ἀ.] Do not *become* slaves of *men* (observe γίνεσθε), for ye *are* servants of Christ, Who has made you His own by the price of His blood.

24. Ἕκαστος ἐν ᾧ ἐκλήθη—ἐν τούτῳ μενέτω] See *Bp. Sanderson's* Sermon on this Text, and on the doctrinal and practical instruction to be derived from it.

25. ἐπιταγὴν Κυρίου οὐκ ἔχω] *precept of the Lord I have*

ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. 26 Νομίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ
τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. 27 Δέδεσαι γυ-
ναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα. 28 Ἐὰν δὲ
καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτε· θλῖψιν δὲ τῇ
σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

29 [n] Τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστιν, ἵνα καὶ [n] Rom. 13. 11. 1 Pet. 4. 7.
οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσι, 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες, καὶ [2 Esd 16. 40—44.]
οἱ χαίροντες, ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 31 [o] καὶ οἱ [o] Ps. 39. 6. James 1. 10. & 4. 14.
χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ 1 Pet. 1. 24. 1 John 2. 17.
κόσμου τούτου.

32 [p] Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς [p] 1 Tim. 5. 5.
ἀρέσει τῷ Κυρίῳ· 33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυ-
ναικί. 34 [q] Μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ [q] Luke 10. 40.

none on this subject. The Lord gave no express injunction on this matter when He was on earth, nor has He imparted to me any special revelation on this subject; but I declare my judgment as one who has obtained mercy from Christ to be faithful in preaching His Word, and worthy of credit: "misericordiam consecutus a Domino ut fidelis sim" (*Iren.* iv. 15), i. e. *my faithfulness* is due to His *grace* (see 2 Cor. iv. 1), and therefore my judgment is to be received as coming from Christ Himself, Who has given me the Holy Spirit. (*v.* 40.)

28. *γήμῃς*] B has *γαμήσῃς*, which has been received by some Editors. A has *γαμήσῃ*.

— *ἐγὼ ὑμῶν φείδομαι*] *I spare you* by not laying on you the burden of celibacy by way of obligation, even in these times, when, by reason of the perils of persecution to which Christians are and will be exposed, it is unseasonable for them to contract Marriage.

If St. Paul did not venture to impose that burden on the conscience in those days, it cannot be consistent with the spirit of the Gospel, which St. Paul preached, to impose the burden as a vow of perpetual celibacy on any. And it is no little presumption for uninspired men to venture to do what was not then done by the Apostle of Christ.

29. *ὁ καιρός*] *Our season, our opportunity.* See 2 Cor. vi. 2, *νῦν καιρὸς εὐπρόσδεκτος.* See on Eph. v. 16, *ἐξαγοραζόμενοι τὸν καιρὸν*, retrieving *the opportunity.* Rev. i. 3, *ὁ καιρὸς ἐγγύς.*

— *συνεσταλμένος*] Properly, *wrapped up*, or *folded together* (see Acts v. 6), or furled and reefed as a sail. Cp. *Valck.* here.

Hence the early Latin Fathers translate this Christian maxim thus: "Tempus in *collecto est.*" See *Tertullian*, c. Marcion. v. 7, De Exhort. Castitat. c. 4, de Pudicit. c. 16.

St. Paul, writing now from Ephesus, where he was in almost daily peril for his life (I die daily, 1 Cor. xv. 31), might well speak of the present necessity (*ἀνάγκης, angustia*), and of the *contraction* of the *season* for working the work of God, and bringing forth fruit; and he speaks in the language of prophecy concerning coming troubles and calamities; but it would be illogical and irreverent to argue from these words that he supposed that the Last Day was near at hand. Cp. 2 Thess. ii. 1—3.

— *τὸ λοιπόν ἐστιν, ἵνα*—] *The season, in fine, is made short, in order that*—. A, B have *ἐστι τὸ λοιπὸν*, which is adopted by *Scholz., Lachm., Tisch., Alf.*

Lachmann points the sentence thus: "Tempus breve est: reliquum est, ut—."

But the reading and punctuation adopted in the text seems preferable. The words *ἵνα καὶ οἱ ἔχοντες* mark the *design* of God in shortening the time; and the *moral result* of such an abbreviation (as *ὅπως ἄν* in Rom. iii. 4), and the use to be made of it, namely, that men's hearts may be weaned from earthly things, and that they may seek those things which are above. See 2 Cor. iv. 7, and cp. *Winer*, p. 408, § 53.

And so the earliest Fathers understand it, e. g. *Tertullian*, de Pudicit. 16, "Cæterum tempus in collecto constituit, *ut* qui habent uxores sic sint tanquam non habentes," and de Exhort. Castit. 4, "Tempus in collectum esse adjicit quò oporteat etiam habentes matrimonia pro non habentibus agere;" and so the *Syriac* and *Æthiopic* Versions.

Tertullian, in another place, says (Ad uxorem, i. 5), "Tempus in collecto est: Superest ut qui matrimonia habent tanquam non habentes agant." And so *Vulg.*, "Tempus breve est. Reliquum est, ut qui." And so *S. Leo*, quoted by *A Lapide*. In favour of which it may be said—

(1) That *ὁ καιρὸς συνεσταλμένος* stands emphatically as a Christian maxim;

(2) That St. Paul usually places *λοιπὸν* and *τὸ λοιπὸν* at the *beginning* of a paragraph, Eph. vi. 10. Phil. iii. 1; iv. 8. 2 Thess. iii. 1. But we have *τὸ λοιπὸν* placed as the *second* word, Matt. xxvi. 45. Mark xiv. 41.

But, on the whole, the other interpretation, as stated above, appears to be the best.

— *ἵνα καὶ οἱ ἔχοντες*] In order that *even* they who are married should be as unmarried, and much more, that the unmarried should so abide.

31. *χρώμενοι τῷ κόσμῳ τούτῳ*] A, B, D*, F, G have *τὸν κόσμον*, and D*, F, G add *τοῦτον*, which is not in A, B; and the reading of A, B, *χρώμενοι τὸν κόσμον*, has been received by *Lachm., Tisch., Alf.* If the accusative were only *rare* after *χρᾶσθαι*, this reading might be preferable; but it seems to be without an example in the LXX or New Testament. We may not, therefore, venture to adopt it. It is found in C, H, in Acts xxvii. 17, where see *Bornemann*, p. 22, and in some passages of a later Græcism, cited by *Schaefer* (ad Gregor. Corinth. p. 691).

It is probable that the accusative ΚΟΣΜΟΝ originated in the common confusion of O and Ω (see 1 Cor. xv. 49), and of the N and I ascript, ΚΟΣΜΩΙ.

— *μὴ καταχρώμενοι*] *too much using*; cleaving to the use, and doting upon it, and becoming the slave of it. Compare the similar expression, 1 Cor. ix. 12, *οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ*, (*v.* 15) *οὐδενὶ ἐχρησάμην τούτων*, (*v.* 18) *εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ.*

As to the preposition *κατὰ* in this sense, cp. *καταφιλέω de-osculor, valdè osculor*, Matt. xxvi. 49, *κατακλαίω, valdè ploro, καταμανθάνω, studiosè perdisco, κατεσθίω de-voro.* It denotes a *downward* affection of the mind, which shows itself by a riveted devotion to its object, and may be illustrated by the attitude and temper of the men of Gideon who fell *down* on *their knees* to gulp down the water, in contradistinction to the three hundred who only *lapped* it, and *passed on* (Judges vii. 6). This was the trial and test prescribed by God (vii. 4). They who lapped were chosen; the others were rejected. The one were *χρώμενοι*, the other *καταχρώμενοι*. And the Apostle advises here, to lap the water of life's flowing stream, but not to kneel down and drink it.

It is well said by an ancient Father of the Western Church, "In *æternis* bonis inseparabiliter est inhærendum, *temporalibus* verò transeunter utendum; ut peregrinantibus nobis, et ad patriam redire properantibus, quicquid de prosperitatibus mundi hujus occurrerit, viaticum sit itineris non illecebra mansionis. Ideò Apostolus prædicat, dicens *Tempus breve est: Reliquum est*, &c. *Præterit enim figura hujus mundi.* Sed quod de specie blanditur non facile declinatur, nisi in illâ visibilium pulchritudine Creator potius quam creatura diligatur. . . . Beati enim mens quæ peregrinationis suæ tempora castâ sobrietate transcurrit, et in iis per quæ necesse est eam ambulare non remanet, ut hospita magis quam domina terrenorum, nec affectibus sit innexa humanis, nec promissionibus desit divinis." *S. Leo* (quoted by *A Lapide*), and *S. Bernard* (ibid.), "Noli amare præsentia, quæ possessa onerant, amata inquinant, amissa cruciant."

— *παράγει τὸ σχῆμα*] *the form of this world is passing by*, as a pageant in a procession, or on a stage. "Præterit *figura* hujus mundi," *Iren.* iv. 3, and v. 35, "præterit *habitus* hujus mundi," and 36, quoting Ps. ci. 26. Isa. lxvi. 22, and Matt. xxvi. 35, and Rev. xxi. 5, 6.

34. *μεμέρισται καὶ*] So A, B, D***, F, G, I, K, and *Theodoret.* Also A, B have *καὶ* before *μεμέρισται*, and have *ἡ ἄγαμος* after *γυνὴ* and after *παρθένος*. *Elz.* has no *καὶ* before *μεμέρισται*, or after it.

Lachmann has *καὶ μεμέρισται*, and joins it with the *pre-*

Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. 35 Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως.

36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει, γαμείτωσαν. 37 Ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.

r Ecclus. 7. 25. Heb. 13. 4.

38 r Ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ· καὶ ὁ μὴ ἐκγαμίζων κρεῖσσον ποιεῖ.

s Rom. 7. 1, 2.

39 s Γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ

---

ceding sentence, and applies it to the *man*, according to the Latin Vulgate, "et divisus est," *he is divided*, and so *Jerome* (adv. Jovinian. lib. i.) and the *Æthiopic* Version.

The true meaning of this controverted passage appears to be this: *Both* (καί) the *wife has been assigned to her appointed lot* or *special portion* (μερίδα) in life, *and the unmarried woman to here*, and God has allotted to each their appointed duties. Hence μεμέρισται in the *perfect* tense.

St. Paul had been speaking of the different callings which God has *allotted* or *apportioned* (ἐμέρισεν, vii. 17; see also 2 Cor. x. 13) to various persons in life. And he had said, "Let every one abide in the state of life to which God has called him" (v. 24). And he here describes the characteristics of the several μερίδες or portions (compare Luke x. 42, τὴν ἀγαθὴν μερίδα) which the married and unmarried women have assigned to them respectively. He does not depreciate the one in comparison with the other; but states the *fact* that they *have special lots* or *portions* in life.

Μεμέρισται may mean either *she has been assigned as a lot*, or *a lot has been assigned to her*, and the sense is much the same in both cases. As to the latter construction, compare πτωχοὶ εὐαγγελίζονται, the Poor *have the Gospel preached to them*, Matt. xi. 5. Luke vii. 22, and δογματίζεσθε, Col. ii. 20, and see *Winer*, § 39, p. 233, *Matth.* Gr. Gr. § 421.

The interpretation in the English Version has good authority in its favour, the *Syriac* and *Arabic* Versions, and *Tertullian* de Virg. Vel. c. 4, "Divisa est et mulier et virgo" (the translation in *Cod. Augiensis* and *Boerner.*), which *Tertullian* expounds by "constituere *differentiam* inter virginem et mulierem." Probably this exposition proceeded from the literal rendering of the original; and may be an *inference* from St. Paul's words; but it does not seem to be the point which he desires here to bring prominently forward; and the original words μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος, can hardly signify "there is a *difference* between the wife and the virgin;" but their sense is, *the married woman has her part assigned to her, and the virgin has hers.*

On the sense of the words μερίζω and μεμέρισται, as used by St. Paul, see above note on i. 13, μεμέρισται ὁ Χριστός.

35. εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως] Add to these, the words μεμέρισται, and μεριμνᾷ here, and it might almost be supposed that St. Paul had *St. Luke's* language concerning Mary of Bethany in his mind when he wrote this, Luke x. 40, ἡ Μαρία παρακαθίσασα παρὰ τοὺς πόδας τοῦ Κυρίου· ἡ Μάρθα περιεσπᾶτο ... Μάρθα Μάρθα, μεριμνᾷς κ.τ.λ. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο... *Elz.* has εὐπρόσεδρον here.

36. ἐπὶ τὴν αὐτοῦ παρθένον] *his Virgin*, that is, his *virgin daughter* (*Severian*, *Photius*, *Œcumenius*).

It is observable, that throughout this discourse concerning marriage (*vv.* 36—40), St. Paul, in that spirit of holy restraint and reverent reserve which mark his treatment of this subject, does not bring forth the Virgin herself from her maiden retirement, and converse with *her* on the subject; but he addresses his discourse to her *Parent*—not as if he supposed that the maiden herself was not to have a principal part in determining the matter, but in order to spare her modesty and delicacy, and because he supposes that *her* wishes and feelings will be confidentially and unreservedly communicated to her Parent, whom she will consider as, under God, her natural guardian and adviser, and whom, therefore, the Apostle identifies with her. He thus teaches Parents and Children their duties to each other and themselves in this solemn matter, the entrance into the Holy Estate of Matrimony.

The beautiful language of the Ancient Father last quoted, may find a proper place here,—

What human words can suffice to express the felicity of that Marriage which the Church knits together, the Holy Eucharist confirms, and the Benediction seals, which Angels announce in heaven, and the Father of all ratifies? For neither on earth do children rightly and lawfully marry without the consent of Parents.... How blessed is the yoke of such a pair joined together by one hope, by common vows, common discipline, and common service. They are like brother and sister in Christ, fellow-servants of God, joined together in body and mind. Truly they twain are one flesh. They pray together, fast together; they are together in the Church of God, and are together at the Banquet of God. Psalms and Hymns sound between them. Christ hears and sees these things, and rejoices; and sends to them His Peace. *Tertullian* (ad Uxor. ii. 8).

— οὕτως ὀφείλει γίνεσθαι] *So it ought to be done.* Because his daughter's affections are engaged, and the marriage will be contracted "reverently, discreetly, advisedly, soberly, and in the fear of God."

— γαμείτωσαν] *let them marry:* that is, let his daughter, and the person who desires her in marriage, be united together in wedlock. Cp. *Winer*, § 67, p. 555.

37. Ὃς ἕστηκεν ἑδραῖος] *who stands stedfast.* The *Virgin daughter's resolves* are blended in one with the *Parent's;* but the Parent gives expression to them. The Parent is regarded throughout by St. Paul as the party who gives effect to the wishes of his child, and through whom the matter is decided, either in the affirmative or negative, and therefore he uses the *masculine* gender here. See above on *v.* 35.

38. καὶ ὁ] So A, B, D, E, F, G. *Elz.* ὁ δὲ. The reading adopted in the text is preferable, because St. Paul does not so much desire to *contrast* the one thing with the other, as to state the superiority of the latter.

39. δέδεται] νόμῳ is added by *Elz.*, but is not in A, B, D*, F, and is cancelled by *Griesb.*, *Scholz.*, *Lachm.*, *Tisch.*, *Alf.*, who suppose it to have been imported from Rom. vii. 2.

This sentence appears to be a reply to a question from the Corinthians, "whether a Wife could be severed from her Husband by Divorce?"

Our Lord had said, that whosoever putteth away his *wife*, *except for fornication*, committeth adultery (Matt. xix. 9; cp. Matt. v. 32). Hence the question would naturally arise, whether a *Wife* might put away her *Husband* for *fornication*, or *adultery?*

Our Lord had made no such exception on the side of the *Wife*. In *no case* had He permitted *her* to put away her *Husband*.

But yet it might be said, that He had *not* expressly *forbidden* her to put away her husband, if guilty of *that sin*. St. Paul here determines that matter, and decides that *the wife is bound to her husband as long as he liveth*, and therefore cannot contract another marriage in his lifetime. See *S. Jerome* ad Amandum (tom. iv. p. 162), who, commenting on this text, says, "Quamdiu vivit vir, licet *adulter* sit... et ab uxore propter hæc scelera derelictus, maritus ejus reputatur, cui alterum virum accipere non licet."

The Gospel has, it is true, placed woman on a par with man as to *spiritual privileges* (Gal. iii. 28). But it is a great error to imagine that it has disturbed the *natural superiority of man over woman*. On the contrary, the Gospel teaches, that the husband is the *head of the wife*, as *Christ is of the Church*, and *as the Church is subject to Christ*, so *should wives be to their husbands* (Eph. v. 23). The Gospel does not give power to a Wife to divorce her Husband, any more than it gives power to Subjects to dethrone their Rulers; to whom they are bound to be *subject* always; though if a Ruler command what is unlawful, they must "obey God, rather than man." See on Rom. xiii. 1—5.

αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. [40] [t] Μακαριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ Πνεῦμα Θεοῦ ἔχειν.

t 1 Thess. 4. 8.

VIII. [1] [a] Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν· ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ· [2] [b] εἴ τις δοκεῖ ἐγνωκέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γνῶναι· [3] εἰ δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται ὑπ' αὐτοῦ· [4] [c] περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. [5] [d] Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, [e] ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ, [6] [f] ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτὸν, καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

a Acts 15. 20, 29. Rom. 14. 3, 10, 14, 22.
b Gal. 6. 3. 1 Tim. 6. 4.
c Deut. 4. 39. & 6. 4. ch. 10. 19. Eph. 4. 6. Isa. 41. 24.
d Gal. 4. 9.
e John 10. 34.
f Mal. 2. 10. John 13. 13. Acts 17. 28. Rom. 11. 36. ch. 12. 3. Eph. 4. 5, 6. Phil. 2. 11.

[7] [g] Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου

g Rom. 14. 14, 23. ch. 10. 28.

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40. δοκῶ] *I suppose; I wot*, said with a feeling of conscious dignity, indignant at the very idea of any doubt being felt on the subject: He *rebukes* all such doubts by the word δοκῶ. *I suppose*,—whatever *any one* else may do. See above on iv. 9, and vii. 12, the use of the verb in *Æschyl.* S. C. T. 611, 647.

As *Augustine* says on this passage (in Joann. Tract. 37), "Qui dicit *puto*, dubitare *videtur*, sed Apostolus *increpabat*, non dubitabat."

He *affirms* that he is giving a precept from the Holy Ghost. True it is that all the faithful have the Spirit of God. But all the faithful are not *Apostles*. The Apostles had the Spirit in prophecy, and miracles, and tongues; and when St. Paul speaks here, he gives not a counsel only of the Spirit, but a *command* proportioned to His Majesty. *Tertullian* (de Exhort. Castitatis, c. 4).

CH. VIII. **1.** Περὶ δὲ τῶν εἰδωλοθύτων] *Concerning the meats that have been offered in sacrifice to heathen idols*, and whether it is lawful for a Christian to eat them; a question propounded to St. Paul in the Letter from the Corinthians. See vii. 1.

On Christian abstinence from *idolothyta*, see the Decree of the Council of Jerusalem, Acts xv. 29. Cp. Rev. ii. 14. 20, and *Concil. Gangrens.* can. 2; and *Blunt's* Lectures, p. 97.

It is observable, that in dealing with the question of the unlawfulness of eating *idolothyta*, St. Paul never refers to the *Decree of the Council of Jerusalem* (Acts xv. 29) in support of his own decisions.

The reason doubtless is, that what is written by him in the Epistles which have been received as Canonical Scripture by the Church of Christ, is written by *Inspiration* of the *Holy Ghost*; and what the Holy Ghost commands in them, claims dutiful respect and obedience on His Divine and Independent Authority. See above, on vii. 40, and on Gal. ii. 1.

As to the drift of what follows in this chapter, it is well observed by *S. Chrysostom*, that "many of the Corinthian Christians, having learnt from the Gospel that 'not whatsoever goeth *into* the mouth of a man *defileth* a man' (Matt. xv. 11), and that idols are mere wood and stone, abused this *knowledge*, in a vain conceit of superior intelligence, to the scandal of others, and their own spiritual injury."

2. ἐγνωκέναι] So A, B, D, E, F, G.—*Elz.* εἰδέναι. τι is emphatic, *something*.

3. ἔγνωσται ὑπ' αὐτοῦ] *is known by Him*. Human knowledge *puffeth up*; but he who ἀγαπᾷ Θεὸν, loves God, he is the *true* Gnostic. For only ἀγάπη οἰκοδομεῖ, Love builds up. He (viii. 1) who loves God, not only has laid the true *foundation* of knowledge, but is also himself the *object* of the highest knowledge, viz. the Divine knowledge. He is *known* by God, and is loved by Him (*Theodoret*, who quotes Exod. xxxiii. 12, and see on Acts xv. 18), and is endued with true wisdom by Him.

The Mother of true *knowledge* is *Love*. (See on John vii. 17.) In order to *know* God, we must *be known* of God. And God *knows* those who love and obey Him (John x. 27). Therefore all true knowledge is grounded on obedient Love and loving Obedience.

4. οἴδαμεν ὅτι οὐδὲν εἴδωλον] There seems to be a contrast between οἴδαμεν and εἴδωλον. An εἴδωλον is a mere εἶδος, ἰδέα, *an ideal* phantom, or *simulacrum*; and so distinguished from those things which are proper objects of *knowledge*; and there is something of alliterative force in the words οἴδαμεν ὅτι οὐδὲν εἴδωλον. This passage is quoted by *Iren.* iii. 6, who omits ἕτερος and ἐν κόσμῳ.

5. ἐν οὐρανῷ—ἐπὶ γῆς] *Local* Deities, not like our God, who is *universal*.

6. εἷς Θεός] *one God*. Here we find Father and Son equally opposed to the *gods many* and *lords many*. There is but one Lord to us, viz. *Jesus Christ*. Is then the Father (Who also is the Lord *by Whom are all things*, Rom. xi. 34. 36) excluded among the *lords many?* God forbid. But Father and Son are *one Lord*. So likewise to us there is but *one God*, viz. the Father. Is then the Son excluded among the *gods many?*—the Son, who, as the same St. Paul testifies, is *over all, God blessed for ever?* (Rom. ix. 5.) No, certainly; or otherwise he himself has infallibly shown us, that there are *to us* two Gods and *two Lords*, at the same time that he intended to prove (see *v.* 4) that *to us* there is but *one God* and *one Lord*. The truth is, St. Paul has not only hereby insinuated to us that Father and Son are one God and one Lord, but he has likewise intimated the reason why they are one. It is because all things whatsoever, arise or flow from both. There is nothing of the Father but *by* the Son; nor any thing *by* the Son, but what is also *of* the Father. *Waterland* (Works, ii. p. 31).

The Father is here emphatically styled *one God;* but without design to exclude the Son from being God also: as the Son is emphatically styled *one Lord;* but without design to exclude the Father from being Lord also. Reasons may be assigned for the emphasis in both cases. The discourse there (*vv.* 4, 5) is about *idols*, and *nominal gods* and *lords*, which have no claim or title to religious worship. *These* the Father and Son are both equally distinguished from; which may insinuate at least to us, that the texts of the Old or New Testament, declaring the Unity and excluding others, do *not exclude the Son*, "by Whom are all things." Another passage is Eph. iv. 6: "One God and Father of all, Who is above all, and through all, and in you all." A famous passage, which has generally been understood by the Ancients of the whole Trinity. *Above all*, as Father; *through all*, by the Word; and *in all*, by the Holy Ghost. *Waterland* (Defence of Queries, Vol. i. qu. 2, p. 7.)

Compare notes on John xvii. 3. 1 Thess. i. 9.

— ὁ πατὴρ, ἐξ οὗ τὰ πάντα] *God the Father, from Whom* (as *from*, ἐξ, *a source*) are *all things*.

This priority doth properly and naturally result from the Divine *paternity;* so that the Son must necessarily be second unto the Father, from Whom He receiveth *His origination*. Neither can we be thought to want a sufficient foundation for this priority of the First Person of the Trinity, if we look upon the numerous testimonies of the ancient doctors of the Church, who have not only stuck to call the Father the *origin*, the *cause*, the *author*, the *root*, the *fountain*, and the *head* of the Son, or the whole Divinity.

For by these titles it appeareth clearly,—first, that they made a considerable difference between the person of the Father, *of Whom* (ἐξ οὗ) *are all things* (1 Cor. viii. 6), and the person of the Son, *by Whom* (δι' οὗ) *are all things*. Secondly, that the difference consisteth properly in this,—that as the branch is from the root, and the river from the fountain, and by their origination from them receive that being which they have; whereas the root receiveth nothing from the branch, or fountain from the river; so the Son is from the Father, receiving His subsistence by generation from Him; the Father is not from the Son, as being what He is from none. *Bp. Pearson.*

On the doctrine of the *origination* of all *things* to *man* from God the *Father*, see note below on 2 Cor. xiii. 13. Tit. iii. 5.

7. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις] *All have not the knowledge*

ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται.

h Rom. 14. 17. 8 h Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα.

i Rom. 14. 13, 20. Gal. 5. 13. 9 i Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

10 Ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

k Rom. 14. 15, 20. 11 k καὶ ἀπόλλυται ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

l Rom. 14. 18. 12 l Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε.

m Rom. 14. 21. 2 Cor. 11. 29. a Acts 9. 3, 17. & 22. 14, 17, 18. & 23. 11. ch. 4. 15. & 15. 8. 2 Cor. 12. 12. 13 m Διόπερ, εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

IX. 1 a Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν Χριστὸν τὸν

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which *you* have. All do not know that there is but *one God*, and that the gods which the heathen worship are no gods; and *when they eat* what is offered in sacrifice to them, they eat it *ἐν τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου, with the yet abiding consciousness of the idol* (see *Winer*, § 54; and Phil. i. 26, *τῆς παρουσίας πάλιν*); i. e. with the consciousness which *the Gentiles* have of its existence, and they eat it *as* meat offered to an idol (*ὡς εἰδωλόθυτον*); i. e. as offered in *worship* to it, and with that feeling of *reverence* towards it which is shown by participation in sacrifices offered in its temple and at its altar.

— *μολύνεται*] *is polluted* by participation in meats offered to idols, *believed* by it to *exist* and to be *Divine*. *Theodoret.*

8. *Βρῶμα ἡμᾶς οὐ παρίστησι τῷ Θεῷ*] *Meat does not commend us to God.* You erroneously imagine (says the Apostle to those who boasted of their *knowledge*) that by eating *all* meats without scruple or difference, you *prove* the *strength* of your faith, and do honour to God the Creator of *all things*. You *know* that there is no other God but one, and that an idol is nothing; i. e. the gods to whom these meats are offered have no existence, and you show your belief that they have no existence by eating freely what has been offered to them. But be not deceived, meats do not commend us to God; for neither if we eat freely all things, are we the better, nor yet if we decline to eat any meats, even those offered to the idol, are we the worse. *Chrys.*, *Theodoret.*

In fact, the eating or not eating is, *in itself*, a thing indifferent. And if the question were to be considered in *the abstract*, you might truly eat or abstain, as you think best. But the question is *not* to be argued in the *abstract*. You must consider it also *with reference* to the effect which *your* eating will produce upon *others*, your *fellow-men* and *fellow-members in Christ*; and therefore he adds, Take heed lest this *liberty of yours become a stumbling-block to the weak*. See above, on 1 Cor. vi. 12.

For *παρίστησι* here, A B have *παραστήσει*, which has been adopted by *Lachm.*, *Tisch.*, *Meyer*, *Alford*, who have also placed *ἐὰν μὴ φάγωμεν* as the *first* clause of the sentence, but do not agree as to the verb which is to follow it. *Lachm.* has *περισσεύομεν*. *Tisch.* and *Alf.* have *ὑστερούμεθα*, and reserve *περισσεύομεν* for the end of the sentence, after *ἐὰν φάγωμεν*.

9. *ἀσθενέσιν*] So A, B, D, E, F, G.—*Elz.* *ἀσθενοῦσιν*.

10. *Ἐὰν γάρ τις κ.τ.λ.*] For if any one see *thee, the man who has knowledge, reclining at meat in the idol's temple* (1 Macc. i. 47; x. 83. 3 Esdr. ii. 10, as was usual with the heathen votaries at a sacrifice), *will not the conscience of him who is weak be edified to eat the meats that have been offered to idols?*

There is a gentle irony in the words, "*the man who has knowledge*," and in the word "*edified*," as in other expressions of St. Paul's argument here (e. g. in *δοκῶ*, vii. 40); and it has been imitated by *Tertullian* (de Virg. Vel. c. 3): "*Scandalum* malæ rei exemplum est, *ædificans ad delictum*;" and again in his Præscr. Hæret. c. 8: "Solent infirmiores a quibusdam personis ab hæresi captis *ædificari ad ruinam*."

11. *ἀπόλλυται—ἀπέθανεν*] *he who is weak perisheth, the brother for whom Christ died.* A strong passage against the Calvinistic tenet of Reprobation. They for whom Christ died may be lost. They who are lost will not fail of salvation because Christ did not die to save them, and because He rejected them eternally as Reprobates, but because they did not profit by the salvation which He died to procure for them. See on Rom. xiv. 15, where nearly the same words occur; and St. Peter's expression, "*denying* the Lord that *bought* them." (2 Pet. ii. 1.)

Elz. has *ἀπολεῖται*, and adds *ἀδελφὸς* after *ἀσθενῶν*, but that word is placed as in the text in A, B, D, E, F, G.

— *ἐν*] So the best MSS.—*Elz.* *ἐπί*. Ἐν conveys a stronger and clearer meaning than *ἐπί*, viz. that the perdition of thy brother will be entailed and involved *in* thy knowledge.

12. *τύπτοντες—ἀσθενοῦσαν*] *smiting* it when *sick*, instead of endeavouring to *heal* it.

13. *εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα*] *if meat make my brother to offend, I will eat no meat to the world's end.*

A text which has been much perverted in modern times.

It has been alleged by some, on the ground of this declaration, that men ought to abstain from wine because some are tempted to abuse it; and that men ought to resolve, and even to make vows, not to drink wine or other fermented drinks, in order that they may not, by their use of them, give occasion to others to abuse them.

St. Paul's assertion is,—*that he would abstain entirely from meats, if his eating of* them were the *cause* of sin to any.

He does *not* say that it *is* or *can be* the *cause* of *sin* to any; but that *if* it were the cause of sin, he would even abstain from meat for ever.

So, if our drinking of wine be the *cause* of sin to any, we ought to abstain from it,—but otherwise, we are not obliged of necessity so to do.

It is not enough to say that some persons may *take occasion* from our drinking to abuse wine. There is a great difference between *scandal taken* and *scandal given*. Many were offended at Christ Himself. (Matt. xi. 6; xv. 12; xxvi. 31.) Men *take occasion* from the preaching of the *cross* to blaspheme the cross. But "the scandal of the cross" is not therefore to cease. (Gal. v. 11.) And St. Paul says, "God forbid that I should *glory* save in the cross of Christ." (Gal. vi. 14.) It has been well said, that "good things offend none but evil men." If the thing is good, let them acknowledge their own evil in being offended by it. *Tertullian* (de Virg. Vel. 3).

Wine is a creature of God, and *every creature of God is good, and nothing to be refused* (1 Tim. iv. 4, where see note) if it be rightly used. And to condemn its use (as distinguished from its abuse) is to wrong its Creator, and to approach the *Manichæan* Heresy, which rejected it and other creatures of God, as made by an Evil Principle, and so did dishonour, not only to God our Creator, but to God our Redeemer also. See on 1 Tim. iv. 3.

And it would not be amiss to consider, that as the element of water has been sanctified by Christ's Baptism in the river Jordan, so the creature of wine has been consecrated by its use in the other Sacrament; and it cannot be right to take or impose a vow to abstain entirely from it, when Christ has given it new dignity by the first miracle that He wrought at Cana, and by saying at the Last Supper, *Drink ye* ALL *of* THIS. (Matt. xxvi. 27.)

Some interesting particulars concerning the feeling of the Primitive Church on the subject of total abstinence from certain of God's creatures, may be seen in *Euseb.* iv. 3, and v. 3.

CH. IX. 1. *ἐλεύθερος—ἀπόστολος*] *Am I not free? am I not an Apostle?* This is the order of the words in the best MSS., and of *Vulg.*, *Syriac*, and *Æthiopic* Versions. And it serves best to mark the connexion between what St. Paul had just said and what he is now going to say.

As the ancient Expositors (especially *S. Chrysostom*) have observed, the Apostle's reasoning is as follows. Do not suppose that by what I have said, enjoining abstinence from *idolothyta*, known to be such, I have abridged *your* liberty without being prepared to abate any thing of *my own*. No. *Am I not free? am I not an Apostle?* Am I not *your* Apostle? and yet I *have*

Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; [2] *Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ.* [3] *Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί·* [4] [b] *Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;* [5] [c] *μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς;* [6] [d] *ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;*

b ver. 14. 1 Thess. 2. 6. 2 Thess. 3. 9.
c Matt. 13. 55.
d 2 Thess. 3. 8, 9.

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not used my liberty as such to exact wages from you. No; I have forborne to do so. I have waived my claims in order to your edification. Thus I have set you an example. As I have begun with abating my liberty, that I might edify you, my children, so ought you to curb your appetites, and forbear the use of your liberty, and abstain from meats offered to idols, in order to edify your brethren. See on *v.* 4.

— *οὐχί*—*Κύριον ἑώρακα*] *Have* I not *seen the Lord?* An answer to those who disparaged St. Paul in comparison with the Twelve, who had seen the Lord, and had been sent by Him.

As to the fact, see on Acts ix. 5.

4. *ἐξουσίαν*] *authority.* This word is the clue which connects the reasonings of this chapter with the last (see on *v.* 1), and with his general declaration, *πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.* The Corinthians were vain of their *ἐξουσία*, and doubtless often had the word *ἐξουσία* in their mouths. Accordingly, St. Paul reiterates the word frequently in this chapter (*vv.* 4, 5, 6. 12. 18); and by his own example teaches them how to use that *authority* and *liberty* in which they gloried.

— *φαγεῖν καὶ πιεῖν*] i. e. at the charge of my Christian flock, *παρὰ τῶν μαθητευομένων. Chrys.*

5. *μὴ οὐκ ἔχομεν κ.τ.λ.*] *Is it so that we have not?* "Num non habemus?"

— *ἀδελφὴν γυναῖκα*] *a Christian woman.* See *ἀδελφὴ* used in this sense, vii. 15. If he had used *ἀδελφὴ* alone here, he would have been understood to mean a *sister* by *blood;* and he adds, therefore, *γυναῖκα*, a general term, *including* a wife or some other female relative.

That *γυναῖκα* does not mean *only* a *wife*, but is to be extended to other female companions (e. g. *sister, sisters-in-law,* and *other relatives,* or matrons of venerable age, or widows), may be inferred from the circumstance that St. Paul speaks of "the rest of the Apostles, and the brethren of the Lord, and Cephas," as *having* this power.

So *Chrysostom* interprets the passage.

And though it is true that St. Paul does not say that they *all used* their power, yet his argument would have little force, if for the most part this power was *not used* as well as possessed by them. In distinguishing *himself* and *Barnabas* as *working* with their own hands for their livelihood (*v.* 6), he leads us to suppose that *the other Apostles* not only had the power *not* to work, but that they *used* the power which they had. So here. But we never hear of the *Apostles* travelling through the world with *wives* and *children.* If it had been so, St. Paul could hardly have said to ordinary Christians, that it was better for them to remain unmarried *on account of the present necessity* (vii. 26). And it was never supposed by Christian Antiquity that *all* the Apostles were married. *Tertullian* (de Monogam. c. 8), says, "*Petrum solum* invenio *maritum*, inter Apostolos," which is also *S. Jerome's* opinion (adv. Jovinian. 1). And though other accounts vary from this (see on *Euseb.* iii. 30), yet the ancient writers, who had this passage of Scripture before their eyes, never imagined St. Paul to suggest here that the Apostles generally were married, and carried their wives with them in their missionary tours; but that he intimates that they had faithful Christian women, whether wives or others, of suitable age and character, as companions in their journeys, as was the case with our Blessed Lord Himself. (Luke viii. 3.) So *Tertullian* (de Monog. 8), who, referring to this passage, says that St. Paul does *not* here say that "*uxores* ab Apostolis circumductas sed simpliciter *mulieres*, quæ, illos eodem instituto quo et Dominum comitantes, ministrabant." And so *Augustine* (de Opere Monach. c. 5) explains the words of St. Paul, "Ostendit sibi Paulus licere quod cæteris Apostolis, id est ut non operatus manibus suis, sed ex Evangelio vivat. Ad hoc enim et *fideles mulieres*, habentes terrenam substantiam, ibant cum eis, et ministrabant eis de substantiâ suâ."

The example of St. Paul's wise forbearance in not "leading about" a Christian woman with him on his missionary tours, would have special significance at *Corinth*, where, as this Epistle shows, he had to preach with sternness against the deadly sin which was associated with the name of that city.

— *οἱ ἀδελφοὶ Κυρίου*] *the cousins of our Lord*, and sons of Cleophas or Alphæus. See on Matt. xii. 46; xiii. 55. Acts i. 13.

He means James, the Bishop of Jerusalem, and Joses, and Simon, and Jude. (*Chrys.*)

6. *Βαρνάβας*] This mention of *Barnabas* seems to intimate that he was known to the Corinthians. (See *Theodoret* and others on 2 Cor. viii. 18, 19.) By this reference to the example of Barnabas, St. Paul shows that he harboured no ill-will to him after the differences which he recounts (Gal. ii. 13), and which St. Luke records in Acts xv. 39. Cp. Col. iv. 10.

But there seem to have been other special reasons for the mention of *Barnabas* in this address to the *Corinthians*, viz.:

St. Paul might be charged with vain-glory, and with an invidious *disparagement* of the *other Apostles* in comparison with himself, and with casting a slur on them, in order to magnify himself, if he had mentioned *himself alone* as preaching the Gospel *freely* and *without charge.* If *he* did so, why was it that *they* did not also do the same? If it was right for *him* to preach without charge, was it not also for *them?* Was he not thus attempting to gain popularity for himself at the cost of the other Apostles? He therefore does not mention himself *alone* here, but associates *Barnabas* with himself in this commemoration of the free preaching of the Gospel.

But why *Barnabas?*

Because Barnabas was set apart specially by the Holy Ghost together with St. Paul at *Antioch*, the centre of *Gentile* Christianity, as the Apostle to preach the Gospel to the *Gentiles*, of whom the Corinthians were part. See Acts xiii. 4. Gal. ii. 9: "We should go to the *heathen*, and they unto the Circumcision."

These considerations also prepare us for St. Paul's argument in *vv.* 16—18, and open out some interesting views of the history of the Missionary progress and settlement of the Church, and of its Temporalities; and of the peculiar difficulties with which St. Paul had to contend in preaching the Gospel.

This may appear as follows:—

The *other* Chief Apostles, who went to the *Circumcision* (Gal. ii. 9), *took wages* for their work of those to whom they preached. And, it is needless to say, that what they did, they did well in doing.

Their case was different from that of the Great Apostle to the *Gentiles.*

For, be it remembered, that by the good Providence of Almighty God, a system of Ministerial Maintenance by Tithes and Oblations had been established from time immemorial among *those of the Circumcision;* and in passing by a natural transition from the Law into the Gospel, the Jews would carry with them the habits which they had formed under the teaching of the Old Testament, and be as ready to provide for their Ministers under the Gospel, as they had been under the Law.

Hence the generous fervour of the primitive Christians at *Jerusalem*, who sold their possessions, and brought their price, and laid it at the *Apostles' feet.* (Acts iv. 35.)

And it is mentioned, not without special significance, by the Sacred Historian, that *Barnabas*, a *Levite, of Cyprus* did this. He, as one of the Circumcision, paid this deferential respect to the Apostles, as the representatives of the Evangelical Hierarchy. But, as St. Paul assures us here, the same Barnabas, who preached as an Apostle to the *Gentiles*, did not make claim of ministerial maintenance for himself.

But what was the case with the *Jews*, was not so with the *Gentiles. They* had no Tithe-System; no regular code of ministerial maintenance for their Priests. The Priesthood of Heathen cities was annexed to high public offices, and was enjoyed by persons of rank and wealth in the state. Their Priests did, indeed, partake of the sacrifices offered at their altars. But Christianity had no victims to sacrifice; and the Gentiles were not prepared to set apart other oblations for the maintenance of Ministers of Religion. Hence the two Apostles to the Gentiles (Paul and Barnabas) had peculiar difficulties to contend with.

We see from the present chapter with what divine wisdom St. Paul met those difficulties, and converted them into occasions of permanent good to the Church. He asserts in strong terms the claims of Christ's Ministers to receive maintenance from their flock. He proves this by arguments from *human Reason*, because

e John 21. 15. 1 Pet. 5. 2. Deut. 20. 6.

7 e Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; 8 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;

f Deut. 25. 4. 1 Tim. 5. 18.

9 f ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ; 10 g ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.

g 2 Tim. 2. 6.

h Rom. 15. 27. Gal. 6. 6.

11 h Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; 12 i Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;

i Acts 20. 33. 2 Cor. 11. 9, 12. & 12. 13. 1 Thess. 2. 7.

Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μή τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

k Num. 18. 8—20. Deut. 18. 1.

13 k Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; 14 οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.

1 Acts 18. 3. & 20. 34. ch. 4. 12. 2 Cor. 11. 10. 1 Thess. 2. 9. 2 Thess. 3. 8.

15 l Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.

m Rom. 1. 14. Acts 9. 6.

16 m Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γὰρ μοι

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he is writing to *Gentiles*, and from *divine Inspiration* because he is writing to *Christians*. He proves it from the Law of Moses; from its ceremonial institutions, and from its humane provisions even for *cattle*. (*vv.* 9—14.) He thus justifies the Jewish Christians in supplying maintenance to their Clergy, as has been observed by *S. Chrysostom* (on *v.* 12). He is careful not to disparage the *other* Apostles (*μὴ καταισχύνειν τοὺς ἀποστόλους τοὺς λαμβάνοντας*), and he justifies them in *taking* maintenance from their flock. And he teaches the Corinthians and all other Gentile Churches to imitate the Church of the ancient Dispensation in this respect, and to regard the commandments of Almighty God, requiring a provision for His Ministers at the hands of the People, as addressed to themselves.

An interesting confirmation of the above remarks will be found in the third Epistle of St. John, where he mentions, as a special commendation of certain brethren, that they "went forth for His Name's Sake (Christ's), *taking* nothing of the *Gentiles*," *μηδὲν λαμβάνοντες* (St. Paul's words, 2 Cor. xi. 20) *ἀπὸ τῶν ἐθνικῶν*.

Lastly, we may say, that in this respect the teaching and practice of the blessed Apostle St. Paul has been the means, under God's Providence, of the establishment of the Tithe-System in Gentile Christendom, and of the spiritual blessings that have been and are derived from it; and that wherever the Gospel is obeyed, there those principles, which the Holy Spirit has taught the world by St. Paul's mouth, will be joyfully accepted and stedfastly maintained, and will bring forth their proper fruits in the growth of the Christian life, and in the advance of the kingdom of God.

9. *Οὐ φιμώσεις βοῦν ἀλοῶντα*] *Thou shalt not muzzle the ox while treading out the corn.* (Deut. xxv. 4, LXX.) See on Luke iv. 35.

— *Μὴ τῶν βοῶν μέλει τῷ Θεῷ;*] *Are oxen the special object of God's care in this precept?* This precept is also applied in the same way by St. Paul in Tim. v. 18.

10. *δι' ἡμᾶς*] *for the sake of us Preachers of the Gospel.* St. Paul specially aims in this Epistle to show the *spiritual, moral,* and *figurative* character of the Mosaic Law. See x. 2, and compare *Tertullian* (c. Marcion. iii. 16) vindicating the Divine origin of the Law, and showing its connexion with the Gospel.

As *Bengel* observes, this is an instructive specimen of the true mode of dealing with the Mosaic Law, even as to animals. Compare note above on Acts x. 14.

— *ἐπ' ἐλπίδι—τοῦ μετέχειν*] So A, B, C, and *Griesb., Scholz., Lach., Tisch., Alf.* *Elz.* has *τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι* with D***, E, J, K. And perhaps the true reading may be a combination of the two, viz., *ἐπ' ἐλπίδι τοῦ μετέχειν τῆς ἐλπίδος αὐτοῦ*. The sense is that *he that plougheth ought to plough in hope*, and *he that thresheth ought to thresh in hope, of partaking*, together with him that ploughed, in that which he who ploughed had hoped for.

12. *πάντα στέγομεν*] *We endure* and support *all things*; properly, like vessels which are water-tight, and do not allow any thing to *leak in* or *out*. See above, 1 Thess. iii. 1. Compare 1 Cor. xiii. 7, *ἡ ἀγάπη πάντα στέγει*, and the passages in *Wetstein* here.

13. *παρεδρεύοντες*] *assiduously attending on.* So the best MSS. *Elz. προσεδρεύοντες.* As to the fact of this participation, see Levit. vii. 31, 32. Num. xviii. 9.

14. *οὕτω καὶ ὁ Κύριος*] The Levites lived of the holy portion or revenue of the Temple as their *ὀψώνιον* or wages; *even so* the Ministers of the Gospel must live by their calling. The Priests were maintained out of the share they had of the offerings of the Altar; *even just so* the Ministers of the Gospel must live by their function of preaching the Gospel. *Joseph Mede*, book i. Disc. xxi. on this text. See also *Barrow*, Serm. xii. Vol. i. p. 265.

It also hence appears that by God's command (*οὕτω καὶ ὁ Κύριος διέταξε*) the maintenance to be provided for Ministers under the Gospel must not be less ample and liberal than it was under the Law. And to defraud them of their due is to *rob God*. (Mal. iii. 8, 9.) What the maintenance of the Levitical Priesthood was, may be seen in Num. xviii. Levit. vi. vii., and other passages quoted in one of the Editor's *Occasional Sermons* "On Tithes and Offerings," No. xxxviii. p. 118.

In *S. Chrysostom's* expositions of, and homilies on, this chapter, will be found much interesting material bearing on the question of *Ministerial Maintenance*, and on the Collections of the Offertory in the Church.

15. *Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων*] *But I have used none of these things.* I have not availed myself of any of these pleas in my own particular case. St. Paul was content to waive all his claims to ministerial maintenance, and to labour with his own hands, in order to silence all imputation of self-interest, and to set an example of Christian self-control in the exercise of Christian liberty, with a view to the salvation of others, and the edification of the Church; and also in order that—providing for the benefit of the Church in all future ages—he might urge with greater force the claim of the Christian Priesthood to that ministerial maintenance which he himself waived in his own person, and therefore would not be charged with self-interested designs in stating it, as he does in many of his Epistles. (1 Cor. ix. 4. 6. 12. 1 Thess. ii. 6. 2 Thess. iii. 8, 9. Gal. vi. 6. 1 Tim. v. 17.)

16. *καύχημα*] *matter for glorying.* (See 2 Cor. xi. 10.) Observe the emphatic place of the personal pronoun *μοι* in this sentence, and *v.* 18, *I* who am a signal monument of God's grace, *I* who have had a special call from heaven, *I* who have been sent by Christ, and ordained by the Holy Ghost, have nothing to boast of, if I preach the Gospel, for I am under a strong necessity to do so. And *woe* is me if I do not preach the Gospel.

— *ἀνάγκη μοι ἐπίκειται*] *necessity is laid upon me.* The obligation of Conscience is here described by the Apostle, who owns himself a *debtor* to the Greeks and Barbarians (Rom. i. 14), because he knew himself to be set apart by God to preach the Gospel to the Gentiles. And in 2 Cor. v. 14 he acknowledged himself to be *constrained* (*συνέχεσθαι*), as persons are who are bound by chains (see on Acts xviii. 5), to perform *this duty*. And in 1 Cor. ix. 16 he says that *necessity is laid upon him*, so that it is not free for him to live at ease; but woe is me (he says) *if I preach not the Gospel*. The same obligation was felt and expressed by the two Chief Apostles, Peter and John (Acts iv.

ἐπίκειται· οὐαὶ γὰρ μοί ἐστιν ἐὰν μὴ εὐαγγελίσωμαι. 17 [n] Εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. 18 [o] Τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

19 [p] Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. 20 [q] Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· 21 [r] τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος Θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους· 22 [s] ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσι γέγονα πάντα, ἵνα πάντως τινὰς σώσω. 23 Πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

24 [t] Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. 25 [u] Πᾶς δὲ ὁ ἀγωνιζόμενος

n ch. 9. 14. & 4. 1. Col. 1. 25.
o 2 Cor. 11. 7.
p Gal. 5. 13. Matt. 18. 15.
q Acts 16. 3. & 21. 23, &c.
r Gal. 2. 3. ch. 7. 22.
s Rom. 15. 1. & 11. 14. ch. 10. 33.
t Gal. 5. 7. Phil. 2. 16. & 3. 14. 2 Tim. 4. 7.
u Eph. 6. 12. 1 Tim. 6. 12. 2 Tim. 2. 5. & 4. 7, 8. 1 Pet. 1. 4. & 5. 4. James 1. 12.

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20), who said, "*we cannot but speak.*" *Bp. Sanderson* (de Oblig. Conscient. iv. c. 23).

17. Εἰ γὰρ ἑκὼν κ.τ.λ.] *If of my own accord I do this* (i. e. preach the Gospel) *I have wages*, μισθὸν (Matt. xx. 8. Luke x. 7. 1 Cor. iii. 14. 1 Tim. v. 18), although I receive none from you. *But if, not of my own accord, I do it*, then *I have been entrusted with a stewardship*; that is, in that case I reduce myself to the condition of a domestic servant in a household, who does his duty merely because he is *hired* and *obliged* to do so.

In the former case I act with the loving alacrity of a son, in the latter with the faithful obedience of a slave. In the former case I act because I *rejoice* in my *duty*, and because it is "*my meat and drink*" to do it; in the other case I act because I am *constrained* to do it. And according to the spirit and temper with which I do my duty here, will be my everlasting *reward* hereafter. Cp. *Origen* and *Chrysostom*.

Hence it is evident that the character of the same act varies much with the dispositions of the doer; and the Apostle teaches the blessedness of a free and cheerful spirit in doing the service of God. Cp. 2 Cor. ix. 7.

As to the accusative after πεπίστευμαι, see above, 1 Thess. ii. 4. Rom. iii. 2, ἐπιστεύθησαν τὰ λόγια, and 1 Tim. i. 11, ὃ ἐπιστεύθην ἐγώ.

The interpretation of some Expositors (*Meyer*, *De Wette*, and others), who understand the great Apostle to say that he himself did not preach ἑκών, *voluntarily*, but was *forced* to preach, and was therefore *not* entitled to a μισθός, or ministerial maintenance from man, and could not rightly claim it, seems at variance with his own argument here, that *all* Ministers, and *he himself* among them, who *preach the Gospel*, are *entitled to live of the Gospel* (ix. 14).

And the assertion which St. Paul makes, that he for special reasons did *not use* his power in this respect (ix. 12) and enforce his claim, is a sufficient proof that he had the power, and might have enforced the claim; and the strength of his *appeal* to his own practice in this respect, as *exemplary* to the Corinthians, lies in the fact that he had the power, but chose voluntarily to waive it for their edification, and that they also ought to act in a similar spirit for the sake of their brethren.

The other interpretation specified above is grounded on a fallacy in Morals, viz., that a person *cannot* do ἑκών, or *voluntarily*, that which he would *be obliged* to do under fear of condemnation; whereas it is the high privilege and noble faculty of the human will, when sanctified by grace, to transmute fear into love, and to make *duty* a *delight*, and to rejoice in doing freely and joyfully that which, without the aid of the Holy Ghost, it would do only in a servile spirit.

18. Τίς οὖν μοί ἐστιν ὁ μισθός;] *What then are my wages?* Observe again μοί placed emphatically *before* its verb, and not enclitically after it. (See *v.* 16). *What wages then have I, who receive none from you?* My wages are that I will receive no wages, but in preaching the Gospel will make (θήσω) the Gospel without charge to those to whom I preach, so as not to strain my power (καταχρήσασθαι, see vii. 3) in preaching the Gospel, and set them an example, and teach them with what forbearance and love towards others, and with what regard to the general edification of the body of Christ, *they* also ought to use *their liberty*.

19. τοὺς πλείονας] *the most possible.* "*Articulus* habet vim relativi *ad omnes; quàm plurimos* eorum." *Bengel.*

20. τοῖς Ἰουδαίοις ὡς Ἰουδαῖος] *to the Jews as a Jew.* As the Corinthians might well know from the fact of his having shorn his head at their own harbour, *Cenchreæ*, *because he had a vow* when he had last quitted them for Ephesus. See on Acts xviii. 18, also on Acts xvi. 3, concerning what Paul did to *Timothy*, with whom he had been at *Corinth*, and whom he had now sent to *Corinth*. Compare also Acts xxi. 26 as to his assumption afterwards of the Nazarite Vow at Jerusalem.

In all these respects St. Paul displayed an example of that Charity which condescends (συγκαταβαίνει) and accommodates itself to the weaknesses of others, at the same time that it never surrenders any thing that is true, or makes any compromise with, or connivance at, what is false.

Elz. omits μὴ ὢν αὐτὸς ὑπὸ νόμον, which is in A, B, C, D, E, F, G, and has Θεῷ and Χριστῷ in *v.* 21.

22. ἀσθενής] *Elz.* prefixes ὡς, which is not in A, B, and weakens the sense. And cp. 2 Cor. xi. 29, τίς ἀσθενεῖ, κἀγὼ οὐκ ἀσθενῶ;

The argument is, If, in my regard for the scruples of the weak, *I* have thus forborne to use *my* Liberty, not merely by *abstaining* from what I might otherwise have been glad to do, but also by *doing* what I otherwise would not have done, ought not *you* much more to exercise a charitable self-restraint in abstaining from meat offered in sacrifice to idols?

— πάντα] *Elz.* prefixes τὰ, which is not found in the best MSS., and seems to contravene the sense. St. Paul did not become *totally* and *at once*, but *severally* and *singly*, not *absolutely* but *respectively*, all things to all men.

23. Πάντα] So A, B, C, D, E, F, G. *Elz.* τοῦτο.

24. Οὐκ οἴδατε] He sums up this part of the argument by referring them not only to his own example, but even to that of heathen competitors in the Games celebrated at their own Isthmus and in other places in their neighbourhood, Nemea and Olympia. *They*, in their preparations for *their* race, exercise self-denial; they abstain for many months together from luxurious diet; they practise continual continence and temperance. Cp. *Horat.* A. P. 412, "Qui studet optatam," &c., and the numerous similar illustrations in *Wetstein*, p. 137.

And yet they contend only for a mere *fading* chaplet of pine-leaves, parsley, or wild olive, which *one* only can obtain. How much more ought you to restrain your fleshly appetites (which excite you to indulge in eating sacrificial meats and in fornication), in order that you may be able to run with vigour your Christian race; in which none who runs well can fail of that immortal crown which Christ, the supreme Agonothetes, will give to all who love His appearing? (2 Tim. iv. 8.)

Compare the conclusion of *Tertullian's* Treatise de Spectaculis, and his eloquent language addressed to the Christian Martyrs, and grounded on this passage of St. Paul (ad Martyros, c. 3): "Proinde vos, benedicti, quodcunque hoc durum est, ad exercitationem virtutum animi et corporis deputate. Bonum agonem subituri estis, in quo *Agonothetes* Deus vivus est, Xystarches Spiritus Sanctus, *Corona* æternitatis, *bravium* angelicæ substantiæ, *politia in cœlis*, gloria in sæcula sæculorum. Itaque Epistates vester Jesus Christus, qui vos spiritu *unxit*, et ad hoc *scamma* produxit. . . . Nempe enim et athletæ *segreganiur* ad strictiorem disciplinam, ut robori ædificando valeant, *continentur* a luxuriâ, a *cibis* lautioribus, a potu jucundiore . . . *et illi*, inquit Apostolus, ut *coronam corruptibilem consequantur*. Nos, æternam consecuturi, carcerem pro palæstrâ interpretemur, ut ad *Stadium* tribunalis, bene exercitati incommodis omnibus, producamur." See also *Clem. Rom.* ii. 7, εἰς φθαρτοὺς ἀγῶνας καταπλέουσι πολλοί, ἀλλ' οὐ πάντες στεφανοῦνται· ἡμεῖς οὖν ἀγωνισώμεθα, ἵνα πάντες στεφανωθῶμεν.

As to the diction here, Στάδιον = *spatium*, the racecourse,

πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ, ἄφθαρτον. 26 [x] Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων· 27 [y] ἀλλ' ὑπωπιάζω μοῦ τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

X. 1 [a] Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον, 2 καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ, καὶ ἐν τῇ θαλάσσῃ, 3 [b] καὶ πάντες τὸ αὐτὸ βρῶμα

x 2 Tim. 2. 5. & 4. 8.
y Rom. 8. 15. Col. 3. 5. Rom. 6. 18.
a Exod. 13. 21. & 14. 22. Deut. 1. 33. Ps. 78. 13, 14. & 105. 39.
b Exod. 16. 14, &c. Ps. 105. 40.

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600 Greek feet long = 612 English (cp. "Athens and Attica," chap. xx.). The βραβεῖον ("bravium," *Iren.* iv. 7, whence English bravo), or prize assigned by the βραβεύς, βραβευτής, or Agonotheta. *Soph.* (Elect. 692, 713). Cp. Philip. iii. 14. 2 Tim. iv. 7, where St. Paul applies the same metaphor to the Christian course. *Clem. Rom.* 5, Παῦλος ὑπομονῆς βραβεῖον ὑπέσχεν. *Tertullian*, just quoted, "*bravium* angelicæ substantiæ." And as to the continence and discipline of ancient foot-races, &c., see the authorities in *Wetst.* and *Valck.*

26. Ἐγὼ τοίνυν] *I, therefore*—who am convinced of the truth of what I have now said, and do not merely preach it, but practise it in my own person—*so run, not as uncertainly*, as those heathen racers do; for *one* only of *them* receives the prize. *I so fight*, as a Boxer, *not as one who beats the air*, in a σκιαμαχία, as one who fences with a shadow or *imaginary* adversary. *Eustath.* (ad Iliad. ή. p. 530), ἐν σκιαμαχίᾳ μαχόμενος, ὃ φασιν ἀέρα δέρων.

27. ὑπωπιάζω μοῦ τὸ σῶμα] *I chasten my own body.* ὑπωπιάζω is an athletic and pugilistic word; literally, I make black and blue with my fists, as a boxer does his *adversary* with ὑπώπια, or bruises *under the eyes*, "lividum facio corpus meum, et in servitutem redigo" (*Iren.* iv. 7). See on Luke xviii. 5, and cp. *Lucian.* de Gymnas. 3 (quoted by *Wetstein*), αἰσχύνοντες τὰ κάλλη τοῖς ὑπωπίοις ὡς κοτίνου ἐγκρατεῖς γένοιντο· νικήσαντες, εἰπέ μοι, πάντες αὐτὸ λαμβάνουσιν; οὐδαμῶς, ἀλλ' εἷς ἐξ ἁπάντων· εἶτ' ἐπὶ τῷ ἀδήλῳ τῆς νίκης τοσαῦτα πονοῦσι, κ.τ.λ.

— δουλαγωγῶ] *I reduce my body to slavery.* The Corinthians had pleaded their ἐξουσία, or *power*, to indulge their bodies by gluttony and fornication. St. Paul had said that he would show his own liberty by not *allowing* his body to have *power* over himself (1 Cor. vi. 12), and by bringing it into captivity, and by exercising lordship over it. This, he had taught them, is true Liberty; not to be the slave of the body, but to rule it as a slave. And he amplifies this assertion by saying that he reduces his own body to slavery (δουλαγωγῶ), and beats it, as an *antagonist* in a pugilistic combat (cp. Rom. viii. 13. 1 Pet. ii. 11), in which he bruises it by self-discipline.

— μήπως ἄλλοις κηρύξας—ἀδόκιμος γένωμαι] *lest I, having preached to others, should myself become reprobate*, be rejected, fail of the prize: ἀδόκιμος, "vocabulum agonisticum" (*Bengel*), as not having contended lawfully (2 Tim. ii. 5).

God's Predestination is secret *to us*. He alone knows who are, and will continue to be, His own to the end. St. Paul himself, the most signal example of free grace that ever the world saw, intimates that he might have been disobedient to the heavenly call he had received (Acts xxvi. 19, where see note); and therefore Grace is not irresistible; and he tells us here that he, who had been called in that supernatural manner, and had obeyed the call, was not assured *in his own mind* of his own salvation, and that he did not know but that he himself might fall away from grace given, and become reprobate. Cp. Phil. iii. 11, where see note.

Consequently, no one can be fully assured of his own *final acceptance* with God; and it is, therefore, a dangerous and deadly error to make *personal assurance* to be the *essence* of a Justifying Faith. See on Rom. ix. 22, and above on 1 Cor. iv. 4, and *Barrow* on Justifying Faith, Vol. iv. p. 105, Serm. iv.

It is true that we should endeavour so to repent, and to perform whatever God requires of us, that we may thence acquire *a good hope* concerning our state; we should labour, that *our hearts may not condemn us* of any presumptuous transgressing our duty (Col. i. 23. Heb. iii. 6. 1 John iii. 21); and, consequently, that we may become, in a manner, confident of God's favour toward us. But, when we have done the best we can, even when we are not conscious of any enormous fault or defect, yet we may consider, with St. Paul, *that we are not thereby justified* (1 Cor. iv. 4), but abide liable to the more certain cognizance and judgment of God, *who seeth not as man seeth* (1 Sam. xvi. 7); that we are not capable or competent judges of ourselves; nor are we ever the better for thinking well of ourselves; since, as St. Paul tells us again, *he is not approved that commends himself, but whom the Lord commendeth* (2 Cor. x. 18): for that, *delicta sua quis intelligit* (Ps. xix. 12)? *who can thoroughly understand and scan his own errors? who can say, I have made my heart clean, I am purged of my sin?* (Prov. xx. 9.) *Barrow* (iv. p. 105).

Justifying Faith does not consist in our *being persuaded* that our sins are pardoned, or our persons just in God's esteem, and that we are acceptable to God and possessed of His favour. For Faith is represented in Holy Scripture as precedaneous to God's special benevolence, accepting and justifying our persons. It is a *previous* condition, without which (as the Apostle teaches us) *it is impossible to please God* (Heb. xi. 6).

Much less is that notion of Faith right, which defines it to be a firm and certain knowledge of God's *eternal good-will* toward us particularly, and that we *shall be saved*. Cp. *Barrow* (ibid. p. 107, 108).

CH. X. **1.** Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν] *For I would not have you ignorant.* He continues the argument against indulgence of the bodily appetites in surfeiting and lust, by reference to the warnings supplied by the History of the Israelites in the wilderness, which is figurative of the Christian History, in spiritual Gifts and Privileges, and also in Divine Warnings and Judgments.

The same argument is treated in the Epistle to the Hebrews, iii. 7—19; iv. 1—6.

2. ἐβαπτίσαντο] literally, "ii se baptizandos præbuerunt" (see *Valck.* and *Winer*, p. 228), or *had themselves baptized*, "baptismum susceperunt" (*Bengel*), a more appropriate and significant term than the reading of many uncial MSS. ἐβαπτίσθησαν, which was not likely to have been *altered* by the Copyists if it had been used by the Apostle, Acts xxii. 16, ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου. Compare ἀπελούσασθε, 1 Cor. v. 11. The *middle* voice shows here the free-will and act of the recipient of baptism.

The sense is—The Israelites *all* offered themselves for baptism into Moses, that is, with a pledge of *obedience to him* and to the Law of which he was the minister (*Gennadius*, *Photius*), Exod. xiv. 31. Compare Matt. xxviii. 19, εἰς τὸ ὄνομα. So you Christians have been baptized into Christ. They received manifold special gifts from heaven, as ye have. But yet they many of them rebelled, and were destroyed. Be ye, therefore, warned by them.

— ἐν τῇ νεφέλῃ] *In the Cloud.* Moses baptized in the Cloud and the Sea. But figuratively: the Sea foreshadowed the Water of Baptism; the Cloud, the Spirit; the Manna, the Bread of Life; the Drink, the Cup of Salvation (*Greg. Nazian.* Orat. 39, p. 688). Cp. *S. Basil*, de Spir. Sancto, cap. xiv. Vol. iii. p. 26, where he says that "the sea severing the Israelites from their enemies, Pharaoh and his host, figured Baptism delivering us from the tyranny of the Devil." So the Baptismal Office of the CHURCH OF ENGLAND; "Almighty and Everlasting God, Who didst safely lead the Children of Israel, Thy People, through the Red Sea, figuring thereby Thy *Holy Baptism*."

S. Augustine considers the Red Sea as typical of Baptism in another respect, viz. as introductory to the *other* Sacrament (in Johann. Tract. xi.), as the passage of the Red Sea led to the feeding on the Manna.

"Mare autem rubrum quid significet, audi Apostolum: *Nolo autem vos ignorare, fratres, quia omnes patres nostri sub nube fuerunt, et omnes per mare transierunt.* Utquid per mare transierunt, quasi quæreres ab illo; secutus ait, *Et omnes per Moysen baptizati sunt in nube et in mari.* (1 Cor. x. 1, 2.) Si ergo figura maris tantum valuit, species Baptismi quantum valebit? Si quod gestum est in figura, trajectum populum ad manna perduxit; quid exhibebit Christus in veritate baptismi sui, trajecto per eum populo suo? Per baptismum suum trajicit credentes, occisis omnibus peccatis, tanquam hostibus consequentibus, sicut in illo mari omnes Egyptii perierunt. Quo trajicit, fratres mei? quo trajicit per Baptismum Jesus, cujus figuram tunc gerebat Moyses, qui per mare trajiciebat? quo trajicit? Ad *manna*. Quod est manna? *Ego sum*, inquit, *panis vivus, qui de cœlo descendi.* (John vi. 51.) Manna accipiunt fideles, jam trajecti per mare rubrum. Quare mare rubrum? jam mare, quare et rubrum? Significabat mare illud rubrum baptismum Christi. Unde rubet baptismus Christi, nisi Christi sanguine consecratus?

πνευματικὸν ἔφαγον, [4] [c] καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ Χριστός.

c Exod. 17. 6. Num. 20. 11. & 21. 16. Ps. 78. 15.

Quo ergo perducit credentes et baptizatos? Ad manna. Ecce dico manna: notum est quid acceperint Judæi, populus iste Israel, notum est quid illis pluisset Deus de cœlo; et nesciunt catechumeni quid accipiant Christiani. Erubescant ergo, quia nesciant; transeant per mare rubrum, manducent manna: ut quomodo crediderunt in nomine Jesu, sic se ipsis credat Jesus."

See also below on *v.* 6. Satan is *our* Pharaoh; Baptism is our Red Sea; the Gift of the Spirit is our living Water: Christ is our smitten Rock; smitten, as Man; but a Rock, as God. *Cyril* (in Caten.). See also below on *v.* 6.

3. πάντες τὸ αὐτό] *All of them* had the same privileges, but did not all make the same use of them. Some Expositors have supplied ἡμῖν after τὸ αὐτὸ, i. e. the *same* with *us;* but this seems to be incorrect.

— πνευματικόν] *spiritual.* The food here, and the drink in *v.* 4, are called *spiritual,* because they were *Christ's body and blood in types. Bp. Fell.*

Those things were *representations,* 'a parte *ante,*' of Christ's Body and Blood *to be given* for men; *our* Sacraments are representations, 'a *parte post,*' of Christ's Body and Blood *actually given* for men.

See above on 1 Cor. v. 7, 8.

4. ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας] *for they were drinking from a spiritual, following, Rock. They were drinking,* i. e. habitually; *bibebant,* something more than *biberunt.* "*Bibebant* de spiritali consequente eos petrâ." *Irenæus,* iv. 27, and iv. 14. Cp. *Winer,* p. 240.

(1) Some Expositors interpret these words by reference to the rabbinical tradition (see the authorities in *Wetstein,*) that the *Rock itself,* which was smitten by Moses at God's command at Horeb, and from which the water flowed (Exod. xvii. 6), *followed* the Israelites in their wanderings through the desert, and supplied them with water.

(2) Others suppose that the *stream,* which gushed *from the Rock, followed* them in their journeyings; and that St. Paul, in saying that the Rock followed them, means that what issued from it accompanied them in a perennial river, flowing with them in their march. See *Lightfoot* here, and *Mede's* Essay, Discourse xliv. p. 246.

(3) But there does not seem to be any Scriptural authority for either of these two opinions; nor does either of them appear probable.

The former of them would be disproved at once, if, as some learned men affirm, the *Rock of Rephidim* smitten by Moses is *still standing* at Horeb. See the authorities in *Kitto's* Illustrations, pp. 122—125.

And the second opinion seems to be inconsistent with the sacred narrative, that they murmured for *want of water,* after the giving of water from Horeb. (Num. xx. 2—4; xxi. 5—17.) If they had a *river* flowing with them, this could hardly have been the case. *Theodoret.*

The testimony of Holy Scripture is uniform to the effect, that in their wanderings through the wilderness, the Israelites were fed with a *constant supply* of *Bread* from *heaven,* and of *Water* from the *Rock.* See Exod. xvi. 4; xvii. 1—7. Deut. viii. 15. Ps. lxxviii. 15. 20; cv. 41; cxiv. 8. Nehem. ix. 15.

The impression produced by those passages is,—that as there were *clouds* wherever they went, from which the *manna* fell, so likewise there were Rocks from which the waters flowed. There was what *Tertullian* calls (de Pat. 5), "Mannæ escatilis pluvia et petræ aquatilis sequela." Hence we find rocks mentioned (in the *plural,* צֻרִים, *tsurim*) as giving water to the people. (Ps. lxxviii. 15.) And the word πέτρα is used generically in the New Testament for *rocky soil,* as in Luke viii. 6. 13, concerning the *seed* falling on *rocky ground.*

Wherever the Israelites were, there was a Rock,—*not moving from place to place,* which is contrary to the nature of a Rock, but one ready to supply them with water, by the Divine *inwardly-working* power of the ever-present spiritual agency and virtue of Christ which *followed* them, and made the *material rock* to gush out with water.

Hence the *order* of the words in this passage. St. Paul does *not* say ἐκ τῆς πνευματικῆς πέτρας τῆς ἀκολουθούσης, *from* THE *spiritual rock that followed them;* but he says ἐκ πνευματικῆς ἀκολουθούσης πετρᾶς, *from a spiritual following rock;* and that Rock was Christ.

It was not any *natural property* of the *material* rock which sent forth the water to the Israelites. If it had been so, it would have sent forth water before that time. But it was another and spiritual Rock which wrought the whole work, and that was Christ, ever present with them, and working miraculously for them. *Chrys.* It was indeed a *visible* Rock which sent forth the water; it did not however do this by its own power, but by the virtue of the spiritual Rock, which was ever present in its energy, and supplied the needs of the thirsting multitude. *Photius,* in an excellent Scholium in Caten., p. 188, where read ἀναστμούσης, in l. 12.

It was not the material rock that followed them; but it was the Divine Grace which made the material rock pour forth water wherever they went. *Theodoret.*

Observe also the preposition used by St. Paul; it is not ἀπὸ, but ἐκ. What they drank, they drank not *from the material rock* (which was incapable of yielding water), but they drank *out of* (ἐκ) a *spiritual Rock,* which was Christ. It was Christ, the spiritual Rock, Who gave them the water from the material rock; as it was Christ *in the* Brazen Serpent Who healed them when bitten by serpents. As the wise man says, "He that turned himself toward it, was not saved by the *thing that he saw,* but by *Thee* that art the *Saviour* of *all.*" (Wisdom xvi. 7.)

This spiritual Rock might well be said ἀκολουθεῖν, *to follow* them. For, its *Virtue,* which was Christ, appeared wheresoever they went; just as signs and wonders are said to have *followed* the first Preachers of the Word of God (Mark xvi. 20), because Miracles *appeared,* in order to confirm it, wherever it was preached.

This Exposition is also illustrated by what St. Paul here declares, viz. that these things were τύποι ἡμῶν, *figures* of what now takes place in the Journey of the *Christian Church* through the wilderness of this world to her heavenly Canaan.

"*The Rock was Christ.*" Therefore it was to be smitten only once,—smitten by the *Rod of Moses,*—smitten by God's command. So Christ was once smitten with the *curse of the Law* (Gal. iii. 10), of which the *Rod was the instrument;* and smitten for our sakes (Isa. liii. 4—6),—smitten, in order that all true Israelites, in every age of the Church, may drink the living waters of salvation from His wounded side. See John iv. 14. *Mede,* p. 248. *Mather* on the Types, p. 143.

And after that He had been once smitten, He was to be *smitten no more.* Christ, having *died once, dieth no more* (Rom. vi. 9), and He was offered *once for all* (Heb. ix. 28). He offered *one sacrifice for sin* (Heb. x. 12); and by *one offering* He hath perfected *for ever* them that are sanctified (Heb. x. 10), and there remaineth *no more sacrifice* for sins. (Heb. x. 26.)

Therefore the Rock in the wilderness was smitten but once. We hear of no more *smiting* of the Rock by God's command after Horeb. But still, wherever the Israelites were, they were to be refreshed by water from the Rock. How then was it to be educed? The Rock was to be *spoken to* (Num. xx. 8), but *not* to be *smitten.* The water was to be brought out by the *Word,* and not by the *Rod,* of Moses. And, because, when the people murmured at Kadesh for lack of water, Moses "spake unadvisedly with his lips" (Ps. cvi. 33), and said, "Must *we* fetch you water out of this Rock?" (Num. xx. 10)—arrogating to *himself* the power of producing the water; whereas he was only an instrument in God's hands for its production; and because he *smote* the rock twice instead of *speaking* to it, therefore he was not permitted to enter the promised Land. (Num. xx. 12.)

It is necessary to observe carefully that *all these things were figures of us.*

Christ was once smitten. He, Who is the Rock, the Rock of ages, was smitten once, and there came forth from His wounded side blood and water.

Those sacrificial and sacramental streams which were poured forth once for all on Calvary, are ever ready to flow from the Rock in every age of the pilgrimage of the Church to her heavenly Rest.

But how are they to be educed? How are they to be applied?

They are not to be had by *smiting* the Rock again. This is the error of the Church of Rome, which feigns that Christ is ever being smitten, ever being sacrificed. This is an error worse than that which excluded even Moses from the promised land. Those streams of living water are not to be rightly had by *smiting* the Rock, but by *speaking* to the Rock, which has been smitten once for all for our sakes, and which is ever present, ever following us, by virtue of the divine energy of Christ, ever ready to pour forth living streams for the cleansing and refreshing of our souls.

But how are these streams to be had? What is the instrumentality which God has appointed for making them flow? The

d Num. 14. 23, 37. & 26. 64, 65.

5 d Ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ηὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

e Num. 11. 4, 33. Ps. 106. 14.

f Exod. 32. 6.

6 e Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. 7 f Μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν, ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.

g Num. 25. 1, 9. Ps. 106. 28.

h Exod. 17. 2, 7. Num. 21. 6. Ps. 78. 18, 56. & 95. 9. & 106. 14.

i Exod. 16. 2. & 17. 2 Num. 14. 2, 29, 36. Ps. 106. 25.

j Rom. 15. 4. ch. 9. 10.

8 g μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. 9 h Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο. 10 i Μηδὲ γογγύζετε, καθώς τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 j Ταῦτα δὲ πάντα τυπικῶς συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

12 k Ὥστε ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ.

Ministry of the Word; "accedit *Verbum* ad Elementum, et fit Sacramentum."

The Christian Minister does not smite the Rock, but *speaks* to it, when he uses the divinely appointed words, "I baptize thee," and applies the sacramental water, which derives all its virtue from Christ's death, and flows, as it were, from His side, opened once for all, for the mystical washing away of sin.

He does not smite the Rock, but he speaks to it, when he uses the divinely appointed words, "This is My Body, this is My Blood," and exhibits that bread and dispenses that blood which derives its virtue from Christ's death, and flows from the Rock smitten once for all, for our sakes.

Thus the punishment of Moses affords a double warning to Christ's Ministers;

(1) That they should not imagine that they themselves are *sources* of divine Grace. They are only channels. Let them not say, Shall *we* fetch you water out of the Rock? The spiritual water which they supply is not the gift of men, but of Christ.

(2) That they should not smite the Rock which has been once smitten. They are not to suppose that Christ is to be again slain, or that the ever to be repeated Sacrament of the Altar repeats or continues the One Sacrifice of Calvary. But they must continually *speak* to the Rock which has been *once smitten*. Their office is to elicit the streams of living water by the Ministry of the Word, and to dispense them for the cleansing and refreshing of the souls of all true Children of Abraham in every stage of the journey of the Church through the wilderness of the world.

Thus discharging the duties of their Ministry they may escape the Massahs and Meribahs of controversy, and find a place of rest for their own souls in their heavenly inheritance.

See below on Heb. x. 12.

6. *τύποι ἡμῶν*] *Figures of us*,—of our privileges, and of our duties, and of our dangers. See above, *vv.* 2 and 4.

On the *figurative* character of the pilgrimage of the Israelites in the wilderness, see particularly the interesting Letter of *S. Jerome* to Fabiola, De xlii. Mansionibus Israëlitarum in Deserto, Vol. ii. p. 586—605. See also *S. Macarius* (Homil. 47, p. 227, of *Greg. Thaumaturg.* Opera) for a valuable exposition and application, in a *Christian* sense, of the deliverance of the *Israelites* from Egypt by the passage of the Red Sea, the Paschal Lamb, the bitter herbs, the spoiling of the Egyptians, the spring-time of the Passover, the attitude of those who ate it, the darkness of the night in which they escaped from Egypt, the passage of the sea, the song of deliverance, the change of the bitter waters of Marah into sweet, by the casting in of wood, and other circumstances of the Exodus containing materials for Homilies at Easter.

He concludes with saying, All these things that happened to the Israelites *were figures* of what is now vouchsafed *to us*. The ancient Dispensation was a shadow of the Gospel. Their Circumcision, the Tabernacle, the Ark, the Pot of Manna, the Priesthood, the Incense, the Ablutions, and whatever else was done under Moses and the Prophets, was done for the sake of the human soul, which, having been created in God's image, fell into bondage and darkness, and has now been espoused to Christ.

The following is from *S. Augustine* (Serm. iv. 9):—

Persecutores Ægyptii et Pharao persequuntur exeuntes de Ægypto Judæos: persequuntur populum Christianum peccata ipsorum, et Diabolus princeps peccatorum. Sed sicut Judæos usque ad mare persequuntur Ægyptii; sic Christianos usque ad Baptismum persequuntur peccata.

Intendite, fratres, et videte: liberantur per mare Judæi, obruuntur in mari Ægyptii: liberantur Christiani in remissione peccatorum, delentur peccata per Baptismum. Exeunt post mare Rubrum, et ambulant per eremum: sic et Christiani post Baptismum nondum sunt in terra repromissionis, sed sunt in spe.

Sæculum autem hoc eremus est; et verè Christiano est eremus post Baptismum, si intelligat quod accepit. Si non solùm signa corporalia in illo fiant, sed si etiam in corde spiritualis effectus, intelligit sibi eremum esse istum mundum, intelligit in peregrinatione se vivere, patriam desiderare. Quamdiu autem desiderat, in spe est.

Audi Apostolum, quia *ista figuræ nostræ fuerunt. Nolo enim*, inquit, *vos ignorare, fratres, quia omnes patres nostri sub nube fuerunt.* Si *sub nube fuerunt*, sub caligine fuerunt. Quid est, sub caligine fuerunt? Non eis intelligentibus spiritualiter, quæ cum eis corporaliter agebantur. *Et omnes per mare transierunt*, et omnes *in Moyse baptizati sunt, et omnes eumdem* cibum *spiritualem manducaverunt.* Datum est enim illis manna in deserto (Exod. xvi. 13), sicut nobis datur dulcedo Scripturarum, ut duremus in ista eremo vitæ humanæ. Et norunt quale manna accipiunt Christiani, quibus dixit ipse Psalmus, *Gustate et videte, quàm suavis est Dominus* (Ps. xxxiii. 9). *Et omnes*, inquit, *eumdem cibum spiritualem manducaverunt.* Quid est, *eumdem?* Idem significantem. *Et omnes eumdem potum spiritualem biberunt.* Et attende quomodo unam rem exposuit, et cætera tacuit: *Bibebant enim de spirituali sequente petrâ; petra autem erat Christus. Hæc autem figuræ nostræ fuerunt.* (1 Cor. x. 1—6.) Illis sunt exhibitæ, sed *figuræ nostræ* fuerunt: quia illis corporaliter exhibebantur, *nobis* spiritualiter significabantur. Ergo illi qui corporaliter ea tenuerunt, ad vetus Testamentum pertinuerunt.

See also above on *v.* 2.

7. Ἐκάθισεν — παίζειν] Exod. xxxii. 6, literally from LXX. Παίζειν describes the wanton dancing round the Idol. The text is cited to show that Idolatry is often a consequence of Gluttony, and that in eating meats offered to idols the Corinthians might easily be tempted to *Idolatry*, and also to *Fornication*, which at Corinth was associated with Idolatry. The word παίζειν, *to play*, includes both sins. See the authorities in *Wetstein* here.

8. *εἰκοσιτρεῖς χιλιάδες*] *twenty-three thousand.* In Numbers xxv. 9, *twenty-four thousand* are mentioned as having died in the plague. St. Paul speaks of the mortality of *one day* only, Moses of the whole. And as both these numbers are round numbers, perhaps the precise number may be between the two. *Bengel.* Cp. Heb. iii. 16, 17.

9. Χριστόν] From this and other passages (e. g. Heb. xi. 27) the Fathers inferred that the Eternal Word of God revealed Himself before His Incarnation by Angels to the Patriarchs, and administered the affairs of the Old Dispensation. See *S. Cyril*, Cat. x. 6, 7, *Euseb.* E. H. 1—3, and *Bp. Fell* here.

— *τῶν ὄφεων*] *the serpents* of fire. Num. xxi. 6.

10. *ἐγόγγυσαν*] In Egypt, where they had meat enough, they *murmured* for want of liberty. (Exod. i. 14.) In the wilderness, where they had liberty enough, they *murmured* for want of meat, and would have exchanged their liberty for the flesh-pots of Egypt. Num. xi. 5. *Bp. Sanderson* (i. 158).

11. *τυπικῶς*] *figuratively.* So A, B, C, K, and many Fathers; a better reading than that of *Elz.*, *τύποι*. These things did not happen to *them* as types or examples, but they happened to them *τυπικῶς*, i. e. typically, so that *they* might see Christ and Christians in them, by the eye of Faith.

— *κατήντηκεν*] *have come.* So B, D*, E*, F, G, and several Fathers; a better reading than that of *Elz.*, *κατήντησεν*.

13 [k] Πειρασμὸς ὑμᾶς οὐκ εἴληφεν, εἰ μὴ ἀνθρώπινος· [l] πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑπενεγκεῖν.

14 [m] Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. 15 Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι.

16 [n] Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος

k Rom. 11. 20. ch. 1. 8, 9. 1 Thess. 5. 24. 2 Thess. 3 3. 2 Tim. 2. 11—13. Heb. 6. 18. 2 Pet. 1. 5. & 2. 9. l Ps. 125. 3. Dan. 3. 17. Luke 22. 32. John 10. 28—30. Rom. 8. 28, 29.

2 Cor. 1. 10. & 12. 8—10. 2 Tim. 4. 18. 1 Pet. 1. 5. 2 Pet. 2. 9. m 2 Cor. 6. 17. 1 John 5. 12. n Matt. 26. 26. ch. 11. 23, 24.

13. *ὑπὲρ ὃ δύνασθε*] 'suprà quod potestis,' *above your power*. There is *no ellipsis* here any more than in the Latin 'possunt, quia posse videntur.' Cp. *Winer*, p. 520.

— *σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν*] with *the* trial will give *the* escape; intimating that God never sends trials which have no egress.

— *τοῦ δύνασθαι*] As to this use of the infinitive after *τοῦ*, signifying the purpose and result, see Matt. iii. 13; xiii. 3; xxiv. 45. Luke ii. 27; v. 7; xxi. 22; xxii. 31. Acts iii. 2. *Winer*, § 44. p. 290.

14. *φεύγετε ἀπό*] *fly from*; fly all occasions, such as Feasts and Meetings, which minister to Idolatry. A stronger expression than *φεύγετε* with an accusative.

15. *κρίνατε ὑμεῖς*] *judge ye*. A precept showing that divine Grace does not exclude, but rather presumes, the use of Human Reason. As *Hooker* observes against those who would annul the office of Reason in matters of Religion (Pref. E. P. c. 3):—

The *first mean* whereby nature teacheth men to judge good from evil, as well in laws as in other things, is the force of *their own discretion*. Hereunto, therefore, St. Paul referreth oftentimes his own speech, to be considered of by them that heard him. "I speak as to them which have understanding, *judge ye what I say*" (1 Cor. x. 15). Again, afterward, "*Judge* in *yourselves*, is it comely that a woman pray uncovered?" (1 Cor. xi. 13). The exercise of this kind of judgment our Saviour requireth of the Jews. (Luke xii. 56, 57.) In them of Berea the Scripture commendeth it. (Acts xvii. 11.) Finally, whatsoever we do, if our own secret judgment consent not unto it, as fit and good to be done, the doing of it to us is sin, although the thing itself be allowable. St. Paul's rule, therefore, generally is, "Let every man in his own mind *be fully persuaded* of that thing which he either alloweth or doth" (Rom. xiv. 5).

16—21.] For an exposition of these verses, with a special reference to the Romish, Lutheran, Calvinistic, and Zwinglian interpretations of them, see *Waterland* on the Doctrine of the Eucharist, chap. viii. Vol. vii. p. 196 - 234.

16. *Τὸ ποτήριον*] *The Cup*. St. Paul proceeds to confirm his argument against fornication and participation in idolatrous meals, by considerations drawn from the institution, administration, and reception of the *Holy Communion*; thus showing, by an example, the important bearing of that *Holy Sacrament* on Christian *life* and *practice*.

It is remarkable that here and *v.* 21 St. Paul introduces the mention of the Eucharistic *Cup* before that of the *Bread*.

Why was this?

(1) Perhaps there was more danger of those immoral and lascivious consequences, against which he is writing, from excesses in the *Wine* at the idolatrous feasts than in the *Meats*; and therefore even more danger of an unworthy reception of the Holy Communion from participation in the *Cup* of devils than in the *table* of devils.

(2) The Apostle has also thus shown the *essential independence* of the Cup, as a necessary part of the Holy Communion, and supplies a caution against the Romish Error that as blood is *contained* in the human body, so Christ's blood, as well as body, is exhibited in *one kind* in the Holy Eucharist (*Concil. Tyid.* Sess. xiii.), and consequently the Cup may be withheld from the faithful.

(3) As in the various Scriptural passages which mention the Three Persons of the Ever-blessed Trinity, each is severally put *first* in order to show their equality, so in the Scriptural passages which mention the Eucharistic elements, each is severally put first to show their equal dignity, and the equal necessity of receiving each.

On this passage, compare notes below on xiv. 13.

— *Τὸ ποτήριον τῆς εὐλογίας*] *The cup of the Blessing*. The Genitive is used according to a Hebrew idiom (see *Vorst.* de Hebraism. N. T. pp. 252. 573, and Note on Matt. xxiv. 15, and Luke xiii. 27; xviii. 6. Acts ix. 15) with a pregnant significance; *the Cup* which received the *blessing* from Christ at the institution of the Holy Supper, and which is consecrated with a *blessing* from us at its administration, and which is one of the appointed means for conveying a *blessing* to those who receive it worthily.

The following important passage describes the primitive use of the Christian Church in the Administration of the Holy Communion; *Justin Martyr* (Apol. § 84, 85), *προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὅλων διὰ τοῦ ὀνόματος τοῦ Υἱοῦ καὶ τοῦ Πνεύματος Ἁγίου ἀναπέμπει, καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· οὗ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Καὶ ἡ τροφὴ αὕτη καλεῖται παρ' ἡμῖν Εὐχαριστία.* For an English translation of portion of the above, see below on xiv. 15.

Having stated that no one is admitted to partake of the Holy Eucharist who does not believe the Articles of the Faith, and has not been baptized in "the laver for the remission of Sins and Regeneration," and who does not live a holy life as Christ has commanded, *S. Justin Martyr* adds,—We do not receive this bread as common bread, and this drink as common drink; but, as Jesus Christ our Saviour, being Incarnate by the divine Word, had flesh and blood for our salvation, so we are taught that the food which has been blessed with thanksgiving (*εὐχαριστηθεῖσαν*) by means of the Prayer of the *Word* received from Him, and from which by transmutation our blood and flesh are nourished, is the flesh and blood of that Jesus Who was incarnate. For the Apostles in their records, which are called Gospels, deliver, that Jesus commanded, and that when He had taken bread and given thanks, He said, "*Do this in remembrance of Me. This is My Body.*"

See also *S. Cyril Hierosol.* Catech. Myst. v. c. 7, who says, "We beseech the all-merciful God to send the Holy Ghost upon the Elements, that He may make the bread Christ's body, and the wine Christ's blood." As to the sense of these words, see *Waterland* on the Eucharist, chap. x. Vol. vii. p. 294; and on the Prayer of *Invocation* in the Holy Communion, see *Bingham* xv. 3. 11, *Brett's* Collection of the principal Liturgies, A.D. 1720, *Daniel's* Codex Liturgicus, iv. p. 69, 411, 572, Lips. 1853, and *Neale's* Ancient Liturgies, 1858.

It is observable that two of the Evangelists, Matthew (xxvi. 26) and Mark (xiv. 22) use the word *εὐλογήσας* in their description of Christ's action at the institution of the Lord's Supper, before the consecration of the *Bread*; and St. Luke (xxii. 19) and St. Paul (1 Cor. xi. 24) use the word *εὐχαριστήσας*; but in the benediction of the *Cup*, St. Matthew (xxvi. 27) and St. Mark (xiv. 23) use the word *εὐχαριστήσας*, whereas St. Paul uses the word *εὐλογία* here.

This appears to be an example of the agency of Divine Inspiration giving a fuller and clearer view of what was in the Divine Mind of Christ, by means of *variety* of *expression*. See Preface to the Gospels, p. xxii.

The action of Christ in the institution of the Lord's Supper was *eucharistic* and also *eulogistic*; it was one of *Thanksgiving*, and one of *Benediction*; and in the application of each of the terms to each of the elements by the writers of Holy Scripture, we learn more fully and clearly what the true character of the Holy Communion is, and what are our duties in its administration and reception.

On this subject see further on 1 Cor. xi. 24, 25.

— *κοινωνία τοῦ αἵματος*] St. Paul supplies by the word *κοινωνία*, which he uses twice in reference to the Holy Sacrament of the Lord's Supper, an important article of doctrine as to its true nature and use. It is the *Communion* of the Body and Blood of Christ, the divinely appointed means for *communicating* His Body and Blood. And thus he explains our Lord's words as recorded in the sixth chapter of St. John (vi. 51—56).

S. Chrys. asks well, "Why does not St. Paul use the word *μετοχή* (*participation*) here? why does he use the word *κοινωνία* (*communion*)? In order to show the intimacy of our union herein. For we communicate not only by *participation* (*μετοχή*), but by *union* (*τῷ ἑνοῦσθαι*). We are united to Christ by this Bread, as that Body has been united to Him—and He has given

o Rom. 12. 5. ch. 12 12, 27. Gal. 3. 26—28. Eph. 1. 22, 23. & 2. 15, 16. & 3. 6. & 4. 12, 13, 25. Col. 2. 19. & 3. 11, 15.
p Lev. 3. 3. & 7. 15.
q ch. 8. 4.

τοῦ Χριστοῦ, ἐστι; τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; [17] ° ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. [18] P Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσί; [19] q Τί οὖν φημι; ὅτι

us His Body in order that by communion with it, we may be delivered from the body of *death*, and be attempered (*ἀνακεραθῶμεν*) by it to everlasting *life*." See on *v.* 17.

S. Chrysostom dwells here, and more at length on *v.* 24, on the important doctrine that communion with Christ's *body* in the Holy *Eucharist* is the appointed means to the faithful for the *sanctification*, and for the *preservation*, of their *bodies*, as well as of their *souls*, to everlasting life: a doctrine happily embodied by the CHURCH of ENGLAND in the prayer of her Communicants, that their sinful *bodies* may be made clean by His *body*, as well as their *souls* washed by His most precious blood, and in the words with which she distributes both the elements to her Communicants. "The *Body* of our Lord Jesus Christ, which was given for thee, preserve thy *body* and soul unto everlasting life." A doctrine too little regarded by many, who neglect the divinely appointed means offered them for the happiness of the *body* in a glorious Resurrection and a blissful Immortality. Cp. *Irenæus* v. 2, 3.

Some false teachers, in ancient times, took upon them to reject the doctrine of the *Resurrection* of the *body*, conceiving that the disembodied *soul* only had any concern in a life to come. Here, again, the *Sacrament* of the *Eucharist* was a kind of armour of proof against the seducers. For as the consecrated Bread and Wine were the authentic symbols of Christ's Body and Blood, and were, in *construction* and certain *effect* (though not in substance) the same with what they stood for, to all worthy receivers; it was manifest, that *bodies* so *incorporated* with the *body* of Christ, must of course be partners with it in a glorious *Resurrection*. Thus was the *Eucharist* considered as a sure and certain *pledge* to all good men of the future *Resurrection* of their *bodies*, symbolically fed with the *Body* of Christ. For like as the *branches* partake of the *vine*, and the *members* of the *head*, so the bodies of the faithful, being by the Eucharist incorporate with Christ's *glorified* body, must of consequence appertain to it, and be *glorified* with it. This is the argument which the Christian Fathers insisted upon, and with this they prevailed (*Ignat.* Epist. ad Ephes. cap. xx. p. 19. *Irenæus*, lib. iv. cap. 18, p. 251; lib. v. cap. 2, p. 294. *Tertull.* de Resurr. Carnis, cap. viii. p. 330, Rigolt. Conf. *Athanas.* Epist. iv. ad Serap. p. 710, edit. Bened.) *Waterland* on the doctrinal use of the Sacraments (Vol. viii. p. 132).

The reader's attention is invited to the words of *Hooker* on this important subject, as quoted in the note on John vi. 25, especially the paragraphs beginning, "Thus much they knew."

On the doctrine of the HOLY EUCHARIST, the reader may see what has been already offered to his consideration in the notes on John vi. 52—63, and the "REVIEW" at the end of that chapter. Compare notes above, 1 Cor. v. 7, 8; x. 4. 16—20, and below, notes on Heb. x. 12; xiii. 10.

With regard to the unspeakable *mystery* of the *manner* of the *communication* of the Body and Blood of Christ to us in the Holy Eucharist, the more learned and wise, the more devout and holy a man is, the less will he be disposed to indulge in curious speculations and presumptuous dogmatism, and the more ready he will be to adopt the wise and reverent language of *Hooker*, as quoted in the note below on Eph. v. 30, to which may be added what the same Author writes,—

There are but three Expositions made of "*This is my body*;"

The first, this is in itself before participation *really and truly the natural substance of my body, by reason of the coexistence which my omnipotent body hath with the sanctified element of bread*, which is the Lutheran's interpretation;

The second, "*This is itself, and before participation, the very true and natural substance of my body, by force of that Deity which, with the words of consecration, abolisheth the substance of bread, and substituteth in the place thereof my Body*," which is the Popish construction.

The last, "*This hallowed food, through concurrence of divine power, is in verity and truth unto faithful receivers, instrumentally a cause of that mystical participation, whereby as I made myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed body can yield, and as their souls do presently need, this is* to them and in them *My Body*."

Of these three rehearsed interpretations, the last hath in it nothing but what the rest do all approve and acknowledge to be most true, nothing but that which the words of Christ are on all sides confessed to enforce, nothing but that which the Church of God hath always thought necessary, nothing but that which alone is thought necessary for every Christian man to believe concerning the use and force of this Sacrament; finally, nothing but that wherewith the writings of all Antiquity are consonant, and all Christian Confessions agreeable. And as truth in what kind soever is by no kind of truth gainsayed, so the mind which resteth itself on this, is never troubled with those perplexities which the other do both find, by means of so great contradiction between their opinions and true principles of reason grounded upon experience, nature, and sense.

Such as love piety will, as much as in them lieth, know all things that God commandeth, but especially the *duties of service* which they owe to God. As for his dark and *hidden works*, they prefer, as becometh them in such cases, simplicity of faith before that knowledge, which, *curiously sifting* what it should adore, and *disputing too boldly* of that which the *wit of man cannot search*, chilleth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard.

Let it, therefore, be sufficient for me, presenting myself at the Lord's Table, to know what there I receive from Him, without searching or inquiring of the manner *how* Christ performeth His promise. Let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but overpatiently heard, let them take their rest. Let curious and sharp-witted men beat their heads about what questions themselves will. The very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to His very cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side; in the wounds of our Redeemer we there dip our tongues, we are dyed red both within and without, our hunger is satisfied, and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine; this Bread hath in it more than the substance which our eyes behold; this Cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities, and purge our sins, as for a sacrifice of Thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ; what these elements are in themselves it skilleth not; it is enough that *to me* which take them they are the Body and Blood of Christ; His promise in witness hereof sufficeth, His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true, O my soul, thou art happy? (*Hooker.*)

— *τὸν ἄρτον*] *the bread.* He still calls it *bread*, even after consecration. And so 1 Cor. xi. 26. And so the ancient Canon of the Mass,—still retained in the Missal as a witness against Transubstantiation (see on Matt. xxvi. 26), and yet it is *the communion* of the *Body of Christ*.

17. *εἷς ἄρτος*] one *bread*—marking *Unity* among *many*: wherein many grains are kneaded together. See on Matt. xxvi. 26. As Augustine says, in Johann. Tract. 27, "Dominus noster Jesus Christus corpus et sanguinem suum in eis rebus commendavit, quæ ad unum aliquid rediguntur ex multis. Namque aliud in unum ex multis granis confit, aliud in unum ex multis acinis confluit." Some translate *ἄρτος* here *loaf*: but they could not *all* partake of *one loaf*.

— *μετέχομεν*] *we are partakers.* We must distinguish between *μετέχειν* and *κοινωνεῖν*. *μετέχειν* is properly to take a part of a thing with others who have also their several shares. But *κοινωνεῖν* is to partake in common with others in *one* undivided thing. See *Chrys.* and *Waterland* vii. 127. The Holy Eucharist is a *Communion* to us of the one body and blood of Christ. And we are all *joint partakers* with each other of that one Body and Blood. See above on *v.* 16.

18. *τὸν Ἰσραὴλ κατὰ σάρκα*] Consider the example of Jews, who are the mere carnal Israel, for the *Christian Church* is the true Jerusalem, the spiritual Israel. They who eat of the Levitical Sacrifices are communicants of the altar in the Temple. So you, if you eat of idolatrous sacrifices, communicate in the worship, and are subject to the influence, of the deity to whom they are offered.

εἰδωλόθυτον τί ἐστιν, ἢ ὅτι εἴδωλον τί ἐστιν; [20] [r] ἀλλ' ὅτι ἃ θύουσι τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. [21] [s] Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων. [22] [t] Ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

[23] [u] Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. [24] [x] μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου.

[25] Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν· [26] [y] τοῦ Κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. [27] Εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. [28] [z] Ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστι, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν συνείδησιν· [29] [a] συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου.—Ἱνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; [30] [b] εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;—

[31] [c] Εἴτε οὖν ἐσθίετε εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

r Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. Rev. 9. 20.
s Deut. 32. 38. 2 Cor. 6. 15.
t Exod. 20. 5. & 34. 14. Deut. 4. 24. & 6. 15. & 32. 16, 21.
u ch. 6. 12. & 8. 9. Rom. 14. 15, 20.
x Rom. 15. 1, 2. ch. 9. 19, 23. & 13. 5. Phil. 2. 4, 5, 21.
y Exod. 19. 5. Deut. 10. 14. Job 41. 11. Ps. 24. 1. & 50. 12. & ver. 28. 1 Tim. 6. 17.
z ch. 8. 10, 11. & ver. 26. Exod. 9. 29.
a 1 Cor. 8. 10—12.
b Rom. 14. 6. 1 Tim. 4. 4.
c Col. 3. 17.

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20. δαιμονίοις—οὐ Θεῷ] *to Devils—not to God;* from LXX of Deut. xxxii. 17, ἔθυσαν δαιμονίοις καὶ οὐ Θεῷ, said of Israel worshipping idols in the wilderness. Cp. Acts vii. 43.

Nos *unum Deum* colimus: cæteros ipsi putatis Deos esse quos nos *dæmonas* scimus. *Tertullian* (ad Scap. 3).

Worship offered to any but the One True God, is accounted by God to be offered to *Devils* who *do exist*, although it be offered by man to *idols* (e. g. Jupiter, Venus, Bacchus, &c.) which do *not exist*.

— κοινωνοὺς τῶν δαιμονίων] He had spoken of the *Communion* of the Body and Blood of *Christ* (*v.* 16); meaning thereby a Communion of His Body broken, and of His Blood shed on the Cross. He now speaks of a *Communion* of Devils; meaning thereby a Communion of *devilish influences* infused into those who are guilty of acts of idolatrous worship. See *Tertullian*, de Spectac. 25, 26, speaking of a woman who became possessed of an Evil Spirit while present at a heathen theatre. Cp. *Waterland*, vii. p. 218.

21. Οὐ δύνασθε] *Ye cannot morally do so.* See 1 Cor. iii. 11, "Other foundation can no man lay." And *Glass.* Phil. Sacr. p. 361; and on Mark vi. 5.

— ποτήριον δαιμονίων] *the cup of devils*, with libations from which the sacrificial meats were polluted. See on *v.* 28.

— τραπέζης] *table.* There were sacred *tables* in almost all the *Heathen Temples* of ancient Greece. See *Valck.* here, who quotes Cic. de Nat. Deor. iii. 34, "*Mensas* argenteas (*Dionysius*) de omnibus delubris jussit auferri."

23. Πάντα ἔξεστι] So the best MSS. *Elz.* inserts μοι after πάντα.

24. ἑτέρου] *Elz.* adds ἕκαστος, not in the best MSS.

25. ἐν μακέλλῳ] Lat. *in macello*, 'the shambles.' It may be a word of Greek origin from μάκελλα (cp. 'abattoir'), but seems rather to have been introduced by intercourse with Rome. See *Valck.* In the Greek Glossaries it is explained by κρεοπωλεῖον. Much of the sacrifices offered in the temples was sold by the Priests to those who traded in the shambles.

— διὰ τὴν συνείδησιν] On account of the *conscience* of the *seller*, and of others who may be tempted to idolatry, or confirmed in it, by seeing that you eat what has been offered to idols, and is *known* to you as such.

One of the modes devised by heathen persecutors (e. g. the Emperor Maximin), in order to tempt the Christians of primitive times, was to slaughter *all* animals at heathen altars before they were offered for sale in the shambles, and to sprinkle them with *libations* from the altars. *Lactant.* (de Mort. Persec. c. 37). *Euseb.* (de Martyr. Palæst. 9).

26. τοῦ Κυρίου γὰρ—αὐτῆς] Verbatim from LXX. Ps. xxiii. 1. Every thing is God's and Christ's, and therefore *yours*. See on iii. 21.

27. διὰ τὴν συνείδησιν] See *v.* 25.

28. Τοῦτο εἰδωλόθυτον] *This is idolothytum*, as you would call it. Even a *Heathen* might so speak, adopting, with something of an ironical sneer, the phrase of the Christian. Or the words may be supposed to be from the mouth of a brother Christian guest, warning his friend not to eat of the meat in question. The reading ἱερόθυτον, adopted by some Editors from A, B, H, against the testimony of C, D, E, F, G, I, K, seems to be a correction of the copyists.

— συνείδησιν] *Elz.* adds τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, which is not in the best MSS. and Editions, and disturbs the flow of the sense, and has been probably imported from *v.* 26.

29. τοῦ ἑτέρου] *the* other, i. e. τοῦ μηνύσαντος.

29, 30. Ἱνατί γὰρ—εὐχαριστῶ] This has been explained thus by some learned Expositors: For why shall I so use my liberty as to be condemned by another man's conscience? And although I give thanks for what I eat, why should I expose myself to be censured as an Idolater for those meats which I receive with thankfulness?

But this exposition of the words does not appear to be satisfactory; and it seems that they ought rather to be regarded as a recital of an *objection* made by a Corinthian Christian interlocutor, expressing his surprise at the Apostle's restriction of the liberty and power in which he so much gloried. *What! Is then my Christian liberty to be condemned under the influence* of the weak scruples of *another man's conscience!* Let *him scruple* at my eating if he will; *but* if I receive with thankfulness God's creatures (which have been offered to mere phantoms that have no existence; see 1 Cor. viii. 4), *why am I evil spoken of for that for which I give thanks to God?* (cp. Rom. xiv. 6.)

It is very usual with St. Paul to adopt as *his own* the *objections* of an *adversary* (see on vi. 12), and then to refute them.

As to this mode of arguing, and as to the elliptical use of γὰρ in the first clause here, and also the sense of κρίνομαι, compare the parallel passage in Rom. iii. 7, where an *objection* is suddenly introduced in a similar manner: εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;

31. Εἴτε οὖν] St. Paul does not vouchsafe to give a direct answer to the objection recited in the previous verse, but contents himself with stating a general maxim which *involves* a reply. The particle οὖν frequently introduces the summing up of the whole, particularly after a digression. (See xv. 11.) And this is precisely what he does in the parallel passage Rom. iii. 8, where he only says briefly, ὧν τὸ κρῖμα ἔνδικόν ἐστιν. See note there.

If this is your principle of action, as it ought to be, and if you are really zealous for the honour of God as the Lord of all the creatures, you will not feel any indignation that the exercise of your liberty is to be regulated and controlled by considerations of regard for the conscience of your brother, created by God and redeemed by Christ. You will glorify God by restraining yourself in the exercise of your liberty, for the sake of the everlasting salvation of a fellow-member in Christ; and thus you will enjoy the noble freedom of serving God.

— πάντα εἰς δόξαν Θεοῦ ποιεῖτε] *do all things to the glory of God.* A text which has been strained too far by some, and has been perverted to dangerous consequences;

That "*all things be done to the glory of God,*" the blessed Apostle exhorteth. The glory of God is the admirable excellency of that virtue divine, which being made manifest, causeth men

d Rom. 14. 13.
e Rom. 15. 2.
ch. 9. 19, 22.
a ch. 4. 16.
1 Thess. 1. 6.
2 Thess. 3. 9.
b vv. 17, 22.
Prov. 31. 28—31.
ch. 4. 17. & 15. 2.
Luke 1. 6.
1 Thess. 4. 1, 2.
2 Thess. 2. 15.
& 3. 6.
c Eph. 1. 22, 23.
& 4. 15. & 5. 23.
ch. 3. 23.
& 15. 27, 28.
Eph. 1. 20, 22.
John 14. 28.
Phil. 2. 7—11.

32 d Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ· 33 e καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι. XI. 1 a Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

2 b Ἐπαινῶ δὲ ὑμᾶς, ὅτι πάντα μου μέμνησθε, καὶ, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. 3 c Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι, κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ ὁ Θεός.

4 Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ· 5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακα-

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and angels to extol His greatness, and in regard thereof to fear Him. By "*being glorified*," it is not meant that He doth receive any augmentation of glory at our hands, but His name we glorify when we testify our acknowledgment of His glory. Which albeit we most effectually do by the virtue of obedience; nevertheless, it may be perhaps a question, whether St. Paul did mean that we sin as oft as ever we go about any thing without an *express intent* and purpose to obey God therein. He saith of himself, "*I do in all things please all men, seeking not mine own commodity*, but" *rather the good* "*of many, that they may be saved.*" (1 Cor. x. 33.) Shall it hereupon be thought that St. Paul did not move either hand or foot, but with *express intent* even thereby to further the common salvation of men? We move, we sleep, a number of things we oftentimes do, only to satisfy some natural desire, without present, express, and actual reference unto any commandment of God. Unto His glory even these things are done which we naturally perform, and not only that which morally and spiritually we do. For by every effect proceeding from the most concealed instincts of nature His power is made manifest. But it doth not therefore follow that of necessity we shall sin, unless we expressly intend this in every such particular. Nor is there any law of God whereunto He doth not account our obedience His glory. "Do therefore all things unto the glory of God," saith the Apostle; "be inoffensive both to Jews and Grecians and the Church of God: even as I please all men in all things, not seeking mine own commodity, but many's, that they may be saved." In the least thing done *disobediently toward God*, or *offensively against the good of men*, whose benefit we ought to seek for as for our own, we plainly show that we do not acknowledge God to be such as indeed He is, and consequently that we glorify Him not. This the blessed Apostle teacheth. *Hooker* (ii. 11. 1).

32. Ἀπρόσκοποι γίνεσθε] *Become inoffensive*; ἀσκάνδαλοι (*Hesych.*); i. e. cease to give any occasion of stumbling, as ye now do.

When a man doth something which in itself is not evil, but indifferent, and so according to the rule of Christian liberty lawful for him to do, or not to do, as he shall see cause, yea, and perhaps otherwise commodious and convenient for him to do, yet whereat he probably foreseeth that another will take scandal, and be occasioned thereby to do evil,—in such case, if the thing to be done be not in some degree prudentially necessary for him to do, but that he might without very great inconvenience or prejudice to himself or any third person leave it undone, *he is bound, in charity and compassion to his brother's soul, for whom Christ died*, and *for the avoiding of scandal*, to *abridge himself in* the *exercise of his Christian liberty for that time*, so far as rather to suffer some inconvenience himself by the not doing it, than by the doing of it to cause his brother to offend. This is what is so often, so largely, and so earnestly insisted upon by St. Paul. See Rom. xiv. 13 21; xv. 1—3. 1 Cor. viii. 7—13; ix. 12. 15. 19—22; x. 23—33. Here the rule is,—*Do nothing that may be reasonably forborne, whereat scandal will be taken. Bp. Sanderson*, v. 51. See also *ibid.* Vol. i. p. 347.

33. τῶν πολλῶν] *the many*—all.

Ch. XI. **1.** Μιμηταί μου γίνεσθε] Become *imitators of me*, especially in what I have just mentioned, viz., in not *pleasing myself*, and foregoing personal comfort and convenience for the sake of the salvation of others, as I have done in imitation of *Christ*, Who *pleased* not *Himself* (Rom. xv. 3), but gave Himself for us. (Eph. v. 2.)

On what grounds St. Paul inculcates the duty of imitating himself here and elsewhere (1 Cor. iv. 16. Phil. iii. 17. 1 Thess. i. 5, 6. 2 Thess. iii. 7—9. Phil. iv. 9), see *Barrow*, Serm. xxxiv. Vol. ii. p. 269. St. Paul's practice herein teacheth us that we be careful to give, and ready to follow, a good example. And also that we are bound especially to study the examples of the Holy Apostles, who were vouchsafed to the Church by God, and who were filled with supernatural gifts and graces of the Holy Ghost, and whose actions and teaching have been recorded by Him in Holy Scripture for our learning; and it is He Who, by their mouths, commends us to *imitate* their *practice*.

It is requisite to note this, in order that we may be fully satisfied of the necessity of following *Apostolical precedents* in matters of perpetual spiritual import, i. e. *Regimen* and *Polity*, as well as in *Christian Doctrine*. See Preface to the Acts, p. xxv—xxx.

The ground of this imitation is to be found in their authentic representation of the mind of Christ.

St. Paul points to *his own example*, as showing the thing, which he recommends to others, to be feasible, being done by a man subject to infirmity, like themselves, but assisted by the grace of God; and he refers to *Christ's* example as giving guidance and authority to human examples, and making them fit for imitation. See *Bp. Sanderson*, i. p. 223.

3. Θέλω δέ] Having answered their *questions*, he now proceeds to specify things on which he had not given special injunctions and precepts, viz.,

(1) Veiling of women in Churches, *v.* 5.
(2) The ordering of the *agapæ*, *v.* 17.
(3) Spiritual Gifts, chap. xii.
(4) As to objections concerning the Resurrection, chap. xv.
(5) Collection for the poor brethren at Jerusalem, chap. xvi.

— παντὸς ἀνδρὸς ἡ κεφαλὴ κ.τ.λ.] Christ is the Head of every man, as being the Second Adam, the Head of the Church. Man is the head of the woman, formed out of man. God is the Head of Christ, the Eternal Word, the Everlasting Son of the Everlasting Father. *Cyril* (in Caten.).

4. προφητεύων] *preaching* (see above on 1 Thess. v. 20. Rom. xii. 6); and sometimes foretelling the *future*, as below, xiii. 8.

— κατὰ κεφαλῆς ἔχων] *having* any thing falling *down* on or over his head. Cp. Mark xiv. 3, κατέχεεν κατὰ τῆς κεφαλῆς.

There were different customs at Corinth in this respect, arising probably from the different usages of the various classes of which the Church was formed;

The Jewish women were veiled in the presence of men. Cp. Gen. xxiv. 65, and the Rabbinical authorities in *Wetstein* here, p. 144, 145, and *Jahn*, Arch. § 27.

The *male Jewish* Christians would be disposed to cover their heads with a profession of reverential shame, as they had done in the *synagogues* with the *tallith*. See *Lightfoot*, p. 769. *Jahn*, § 396.

Not so the *Greeks*, who never wore a covering on the head except on a journey or in sickness. See *Eustath.* Homer Odyss. α'. p. 30. *Valck.*

The *Roman* Colonists of Corinth would be also inclined *to veil the head* in *worship*. (See the passages quoted by *Grotius* here.) *Tertullian*, in his Apology for the Christians (c. 30), which is addressed to Romans, marks it as a characteristic of the Christians that they prayed "nudo capite, quià non erubescimus."

Hence arose a *confusion* of dress for men and *women*, which had been expressly forbidden by Almighty God. (Deut. xxii. 5.)

(1) St. Paul brings back the question to *first principles*, as grounded on the history of *Creation* and the Origin of Mankind, and the primeval relation of Man to Woman and Woman to Man; and then

(2) He proceeds to argue the question on the ground of the *Second Creation*, i. e. the *Incarnation* of the Son of God. (*v.* 7.)

He pursues a similar method, 1 Tim. ii. 13—15.

5. προφητεύουσα] St. Paul does not here *allow* women to prophesy or preach. Indeed, he *forbids* them to do so. (xiv. 34, where see note, and 1 Tim. ii. 12.)

But this was not the question now before him. He may, indeed, be disposed to include here the case of some women who might have a special gift of prophecy, as Anna (Luke ii. 36) and the daughters of Philip (Acts xxi. 9); and then what *Tertullian*

λύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ
ἐξυρημένῃ· [6] [d] εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν
γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.
[7] [e] Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα
Θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστιν· [8] [f] οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς,
ἀλλὰ γυνὴ ἐξ ἀνδρός· [9] καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ
διὰ τὸν ἄνδρα· [10] [g] διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς,
διὰ τοὺς ἀγγέλους. [11] Πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς, οὔτε ἀνὴρ χωρὶς γυναικὸς,

d Num. 5. 18. Deut. 21. 12. & 22. 5.
e Gen. 1. 26, 27. & 5. 1. & 9. 6. Ps. 8. 6. James 3. 9.
f Gen. 2. 18, 21, 22.
g Eccles. 5. 6. Matt. 18. 10. Heb. 1. 14.

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says of St. Paul here will be true: "Mulieri *etiam* prophetanti *velamen* imponit" (c. Marcion. v. 8).

These Corinthian Women gloried in their self-display in preaching; but he tells them that even in their *outward* demeanour in doing so they disgraced their heads.

False Teachers have generally flattered women. (Cp. *Hooker*, Preface, iii. 13.) St. Paul reproves publicly those of Corinth who were vain of their spiritual gifts, and censures them in that respect in which they would feel the censure most keenly—their personal appearance—a remarkable proof of the Apostle's courage and honesty.

— ἀκατακαλύπτῳ τῇ κεφαλῇ] *with her head uncovered.* On this dative, casus *modalis*, cp. *Winer*, p. 194, and above x. 30.

— καταισχύνει τὴν κεφαλὴν ἑαυτῆς] *dishonours her own head* by her own act. See on *v.* 10.

God has prescribed certain laws of dominion and subjection respectively to man and woman. If men or women confound these laws, they sin against God, Who, in order that both may be reminded of these laws, has forbidden man to wear the apparel of woman, and woman that of man. (Deut. xxii. 5). *Chrysostom.*

— τὸ αὐτὸ τῇ ἐξυρημένῃ] *the same thing with her that* is *shaven.* On the Dative, see *Winer*, § 22. 135. *Matthiæ*, § 386.

6. κείρασθαι ἢ ξυρᾶσθαι] *to have her hair cropped*, or *to be shaven.* (Cp. Micah i. 16.) A great ignominy to women, both among Jews and Greeks. See the Rabbis on Num. v. 18, and *Aristoph.* Thesm. 845.

On the *difference* of meaning of these verbs, see above on Acts xviii. 18; "κείρειν simpliciter notat partes capillorum summas demere, ξυρεῖν vel ξυρᾶν ad cutem usque novaculâ detondere, decalvare."

It was not usual for free men or women to cut their hair short except in mourning, but slaves were obliged to wear their hair short. See *Valck.* here.

7. εἰκών] *Image* (Gen. i. 26, 27); not corporeally but intellectually, and specially by reason of *dominion* over the creatures.

— δόξα] splendor, reflection of brightness. See 2 Cor. iii. 7.

— ὑπάρχων] Being such by *priority* of his creation, and by the *manner* of his creation, as compared with *woman.* Ὑπάρχων is more significant than ὤν. See Acts xvii. 24, οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων. Phil. ii. 6, ἐν μορφῇ Θεοῦ ὑπάρχων. It is observable that this word is used frequently by St. Paul and by *St. Luke*, but by no other Evangelist.

8. οὐ γάρ ἐστιν—ἀνδρός] *For man is not formed out of woman*, but *woman is formed out of man.* He refers to the formation of Eve from Adam. (Gen. ii. 21—23.)

9. καὶ γάρ] *For man* (Adam) *was not formed* for *the woman*, already existing, *but woman* (Eve) *was formed* for *the man* (Adam), already created; and she was formed *out* of him. The reference to the history of the Creation removes all the difficulty to which *Bp. Middleton* adverts, p. 454, as to the article.

10. ἐξουσίαν ἔχειν] to have a *badge* of *her own dignity* and *power* on her head. Compare Ezek. vii. 27, ἄρχων ἐνδύσεται ἀφανισμὸν, 'the ruler will put on the badges of desolation;' and Num. vi. 7, εὐχὴ Θεοῦ ἐπὶ τῆς κεφαλῆς, 'the signs of a vow are on his head.'

Similarly, the Crown worn formerly by the Roman Emperors of the West, and that which is now worn by the Bishop of Rome, is called '*Regnum*' in Latin, in Italian '*Triregno.*'

The Apostle dwells on the fact that woman was *formed out* of man. This he had said *v.* 8, οὐκ ἔστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρὸς, and he repeats it *v.* 12, ἡ γυνὴ ἐκ τοῦ ἀνδρός. She *is out* of man; she exists from him. Her οὐσία or *being* ἐστὶν ἐξ ἀνδρὸς, is *out* of man.

Grounding his argument on this fact, he takes advantage of the happy coincidence furnished by the Greek word ἐξουσία (cp. *ex-istence*), and says that woman, ἐξ ἀνδρὸς οὖσα, ought to have ἐξουσίαν on her head.

This is not a mere play upon words, for the word ἐξουσία, or *Authority*, as distinguished from mere δύναμις, *Power*, properly represents that *moral* strength and dignity which *grows out* of the *essence* of things. A lawful Ruler has *always* ἐξουσίαν, or *Authority*, by reason of his *essential* nature and constitution as being the deputy of God (see Rom. xiii. 1—4), and as deriving his authority from God, ἐκ Θεοῦ ὢν ἔχει ἐξουσίαν, but he may not always have δύναμις or *physical power* to *enforce* the execution of what his *Authority* commands. And his *dominion* over *men* is grounded on *his own subjection* to God, from Whom his authority flows. "*Dis* te *minorem* quod geris, *imperas.*"

Woman, being in her origin a natural extract of Man, who is the image of God, and deriving her being from Man, ought to wear the emblem of her derivative authority on her head. That authority and dignity, derived to her through man from God Himself, is her glory; for man is the δόξα, or reflected splendor, of God Himself. The covering of her head is therefore a crown of glory.

Hence the Apostle says that she *dishonours* her head (*v.* 5) if she appears in public with her head uncovered. Her covering is, indeed, a mark of reverence and submission to man, and is therefore called "humilitatis sarcina" and "jugum" by *Tertullian* (de Coron. c. 14, de Vel. Virg. c. 17), and "insigne subjectionis" by the Council of Gangra (c. 17); but it is also an ἐξουσία, or emblem of authority, which she derives through man from God; and by throwing off her covering she throws away her ἐξουσίαν, or the mark of her own authority, which consists in the essential derivation of her being through man from God. She forfeits her own claim to reverence by breaking that link of connexion which binds her through man even to the throne of God.

The notion of the Rabbis, therefore, that a woman who casts off the covering of her head, casts off her dignity, and her safeguard, and exposes herself to the injurious influence of *Evil Spirits*, is not altogether fanciful, but involves a moral truth. "If a woman's head is bare (they say, Sota 43, *Wetstein*, p. 147) evil spirits come and sit upon her head, and destroy what is in her home." The evil spirits of vanity and immodesty immediately assail her, and impair that moral power which she possesses in the eyes of men, and destroy that domestic influence which she exercises by her modesty, which is her strength.

In the Apostolic Constitutions (ii. 17) it was expressly commanded that the women should have their *heads covered* in the Church.

It is St. Paul's manner in this Epistle to show that by a *licentious* abuse *of liberty* men *gain nothing*, but rather *injure themselves.* And he now teaches the Corinthian *women*, who more than any women in the world needed such instruction, that by obtrusive boldness and wanton effrontery, and by presumptuous shamelessness and flaunting immodesty in public in the House of God, they *gained nothing*, but forfeited that dignity, power, and grace which God had given to woman, especially under the Gospel.

Thus the divine Apostle has left a lesson to women in every age, a lesson which in the present age deserves special attention, when the attire of some among them seems to expose them to the reproof of the Apostle.

That lesson is, that the true power of woman is in modest submission; her most attractive grace and genuine beauty is in modest retirement and delicate reserve; her best ornament that of a meek and quiet spirit, which in the sight of God is of great price. (1 Pet. iii. 4.)

— διὰ τοὺς ἀγγέλους] *on account of the Angels* of God. "Nudo capite videri non debet propter Angelos." *Tertullian* (de Coron. 14). She ought to have dignity and authority on her head on account of the Angels;

Because the Angels rejoice in contemplating the order and symmetry of God's creatures, which is disturbed by any thing that breaks the divinely constituted series of dependence which connects woman through man with God;

Because also the Angels minister to the faithful (Heb. i. 14), and are specially present at the *public assemblies* of the *Church* of God (see Isa. vi. 1. Ps. cxxxviii. 1, 2); and because they know the mind of God, and because they love to see that peace and

ἐν Κυρίῳ· 12 [h] ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

13 [i] Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι, 15 γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

16 [j] Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

17 Τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἧττον συνέρχεσθε. 18 [k] Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω· 19 [l] δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. 20 Συνερχομένων οὖν ὑμῶν

h Rom. 11. 36. Heb. 1. 2, 3.

i ch. 10. 15. Luke 12. 57. John 7. 24.

j 1 Tim. 6. 3, 4. ch. 14. 33, 34. & 16. 1. 1 Thess. 2. 14.

k ch. 1. 10—12. & 3. 3. & 5. 1. & 6. 1. 1 Matt. 18. 7. Luke 17. 1. Acts 20 30. 2 Cor. 13. 5—7. 1 Tim. 4. 1, 2. 2 Pet. 2. 1, 2.

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harmony, which they know that God loves, in His Church (1 Tim. v. 21); and consequently are grieved by whatever deranges and disorganizes the framework of God's Creation, in that sacred society, which ought to be an earthly reflection of the peace and harmony of heaven. See *Cyril* in Cat. here.

It has been well said by *Hooker* (V. xxiii. 1) that—

Between the throne of God in heaven and of His Church upon earth here militant, if it be so that *Angels* have their continual intercourse, where should we find the same more verified than in these two ghostly exercises, the one Doctrine, and the other *Prayer?*

And again (V. xxv. 2):—

Concerning the *place of assembly*, although it serve for other uses as well as this, yet seeing that our Lord Himself hath to this as to the chiefest of all other plainly sanctified his own temple by entitling it "the House of Prayer" (Matt. xxi. 13), what pre-eminence of dignity soever hath been, either by the ordinance or through the special favour and providence of God, annexed unto His Sanctuary, the principal cause thereof must needs be in regard of Common Prayer. For the honour and furtherance whereof, if it be, as the gravest of the ancient Fathers seriously were persuaded, and do oftentimes plainly teach, affirming that the House of prayer is a *Court beautified with the presence of celestial powers*, that there we stand, we pray, we sound forth hymns unto God, having *His Angels* intermingled as our associates, and that with reference hereunto the Apostle doth require so great care to be had of decency for *the Angels' sake* (1 Cor. xi. 10), how can we come to the house of prayer and not be moved with the very glory of the place itself, so to frame our affections praying, as doth best beseem them, whose suits the Almighty doth there sit to hear, and His *Angels attend to further?*

He quotes *Chrysost.* Hom. xv. ad Hebr. et xxiv. in Act. t. iv. 516: Ἄκουε δὲ ὅτι ἄγγελοι πάρεισι πανταχοῦ, καὶ μάλιστα ἐν τῷ οἴκῳ τοῦ Θεοῦ παρεστήκασι τῷ βασιλεῖ, καὶ πάντα ἐμπέπληνται τῶν ἀσωμάτων ἐκείνων δυναμέων. And p. 753, l. 40: Ἕστηκας ἀτάκτως, οὐκ οἶδας ὅτι μετ' ἀγγέλων ἕστηκας; μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς· καὶ ἕστηκας γελῶν; And in 1 Cor. xi. 10: Εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησι, τοὺς ἀγγέλους αἰδέσθητι.

Again (I. xvi. 4):—

Would the Apostles, speaking of that which belongeth unto saints as they are linked together in the bond of spiritual society (1 Pet. i. 12. Eph. iii. 10. 1 Tim. v. 21), so often make mention how *Angels* are delighted, if in things publicly done by the Church we are not somewhat to respect what the *Angels of heaven* do? Yea, so far hath the Apostle Paul proceeded, as to signify that even about the outward orders of the Church, which serve but for comeliness, some regard is to be had of Angels, who best like us when we are most like unto them in all parts of decent demeanour. See also *Tertullian* (de Orat. § 13), *Chrys.* in Ps. iv. and cxxxiv., and on St. Matt. Hom. 19, and the excellent remarks of *Joseph Mede* on this subject, Disc. xlvii. p. 261, and *Valck.* p. 276, "Angelos fidelium cœtibus interesse antiquissima fuit Christianorum primo sæculo opinio;" and *Hammond* here, and *Bp. Bull's* Sermon xii. "On the office of the holy Angels towards the Faithful," p. 322, where he considers this text of St. Paul.

It may, however, be asked, "Why this reference to the *Angels* here, as present in Christian Churches, in connexion *specially* with this topic,—the veiling of the head of women in the public worship of God?"

The reason seems to be,

Because the *Angels* themselves are described in Scripture as "*covering their face*" in reverence in the Temple of God. (Isa. vi. 2.) What they do, women ought to do from a like feeling.

Also, St. Paul alludes perhaps to the opinion current among the Jews, that women, who *uncovered* their heads in public worship, exposed themselves to evil suggestions from *bad Angels* (see preceding note); and so he teaches them that by *covering* their head with modesty and reverence in the Church of God, they do what is pleasing to good Angels, who are their fellow-worshippers in His House.

11. Πλὴν οὔτε γυνὴ—γυναικός] Such is the order of the words in the best MSS., A, B, C, D*, D***, E, F, G, and in many cursives. *Elz.* inserts the order thus, οὔτε ἀνὴρ χ. γ., οὔτε γυνὴ χ. ἀνδρὸς, which does not so well represent the Apostle's argument, which is, But although woman is dependent on man, as being formed out of man at the beginning, *yet woman is not separate from man, nor man separate from woman, in the Lord.*

For as woman (Eve) was made *out of* the man (Adam), so also the Man Christ was born *by* the woman, being the Woman's Seed; but all things are ἐκ τοῦ Θεοῦ, i. e. poured forth from God. All ἐξουσία or *authority* flows from Him. (See on viii. 6.) Let not Man then lord it proudly over Woman, as if he had an *independent* ἐξουσία, but let him remember that though, at the first Creation, Woman was formed *out of* the First Man, as the Book of Genesis records, yet, as the Gospel records, at the new Creation, the Second Man, Christ Jesus, came *by* the Woman.

13, 14. Ἐν ὑμῖν κρίνατε] See on x. 15.

The common sense of mankind in this matter had shown itself in various usages of Antiquity, e. g. in giving a *covering* to the head of the slave on his manumission, when he was said, "*pileo donari*," to be presented with a cap of liberty; and in the bridal "flammeum" or *veil;* and in the word describing Marriage on the part of *woman*, "*nubo*" (to *veil* the head), said of the νύμφη, as distinguished from *man*.

14. οὐδὲ ἡ φύσις αὐτή] So A, B, C, D, H, "*Does not even Nature of her own accord teach you?*" A better reading than *Elz.*, ἡ οὐδὲ αὐτὴ ἡ φύσις.

16. δοκεῖ] *presumes.* Cp. Matt. iii. 9, and *Winer*, p. 540. On this text, see *Bp. Andrewes'* Sermons, ii. p. 404.

17. Τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν] So A, B, C*, F, G, *Lachm., Tisch., Alf., Meyer. Elz.* has παραγγέλλων—ἐπαινῶ. The sense is, I give you this precept concerning *behaviour* in public worship, not, however, as if I approved the *purpose* for which you come to the place appointed for worship. And why do I not approve it? Because you come together, not for the better, but for the worse;

I do not praise your religious assemblings together (although the assembling together for worship is in itself laudable), because you pervert them into occasions of evil. (*Photius.*)

18. μέρος τι] excipit *innocentes.* (*Bengel.*)

19. δεῖ γάρ] See on Luke xvii. 1.

— αἱρέσεις εἶναι] Αἵρεσις, properly a *choice*, hence a private *party* or *opinion* chosen, independently of, or in opposition to, God's will or public lawful authority. See Acts v. 17; xv. 5; xxiv. 5. 14; xxvi. 5; xxviii. 22. Gal. v. 20. 2 Pet. ii. 1, αἱρέσεις ἀπωλείας. *S. Jerome* says (in Epist. ad Titum, c. 3), "*Hæresis* Græcè ab *electione* venit quòd scilicet unusquisque id sibi eligat, quod ei melius videatur." And a person who makes such a *choice* is αἱρετικός. Titus iii. 10, where see note.

— ἵνα οἱ δόκιμοι φανεροὶ γένωνται] The ἵνα marks *God's design* in *permitting* heresies to exist. He does not give us licence to do evil in order that we may educe good from it. And though

ἐπὶ τὸ αὐτό, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν· 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον
προλαμβάνει ἐν τῷ φαγεῖν· καὶ ὃς μὲν πεινᾷ, ὃς δὲ μέθυει. 22 [m] Μὴ γὰρ οἰκίας m Prov. 17. 5. James 2. 5, 6.
οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε,
καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς ἐν τούτῳ;
οὐκ ἐπαινῶ.

23 [n] Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος n ch. 15. 3. Gal. 1. 12. Matt. 26. 26—28. Mark 14. 22—24. Luke 22. 19, 20. Acts 20. 7.
Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλαβεν ἄρτον, 24 καὶ εὐχαριστήσας ἔκλασε
καὶ εἶπε, Τοῦτό μού ἐστι τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς

He never *does* evil, yet He *permits* it to be done, in order that He may exercise His own divine attribute of bringing greater good out of it. The δόκιμοι here would only have been δόκιμοι, approved by God, if evil had not existed; but by it they become *φανεροί*, manifest to men.

The Church has been constrained by the rise of Heresies to search Scripture more carefully; and thus Heresies have served as occasions for bringing forth more clearly and fully the Articles of Faith in her Creeds. In the Apostolic age the Heresies which arose in the primitive Churches supplied the Apostles with reasons for declaring the sound Faith. The Epistles to the Corinthians afford remarkable instances of this power by which they overcame evil with good, and made error to be subservient to Truth. See above, the Introduction to these Epistles. And on the moral and spiritual uses educed under God's grace from Heresies and Schisms, see *Chrys.* Vol. v. p. 362, and other authorities quoted in the Editor's Occasional Sermons, No. i., on this text. and cp. *Hooker*, V. xlii. 6, and V. lii.

20, 21. *οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν*] *when you meet together in the church, it is not, as you suppose*, in order to eat *the Lord's Supper. For each of you* (*ἐν τῷ φαγεῖν*) in the eating which then ensues, takes his *own private* supper before the Lord's *Supper*; "præsumit ante synaxim." *Aug.* Epist. 118. Cp. *Sozomen*, vii. 29, and *A Lapide* here, and *Sedulius* and *Primasius* in *Lightfoot*; and one man is hungry and another is surfeited.

The abuses therefore here reproved were manifold;

The Lord's Supper was made a *subordinate* thing, instead of being the *principal* cause of the meeting in the church; and the purpose of church-assemblies was frustrated. The Supper, instituted by the *Lord* for the general *spiritual* refreshment of *all* united together in a holy and loving communion in Him, was supplanted by private and separate repasts, in which the *bodily appetites* were pampered, and intemperate excesses were committed by the rich, and from which their poorer brethren were excluded, and the sacred *place* in which they met was profaned. And thus they who had met together in the Lord's house with a professed intention of partaking there in the Lord's Supper, dishonoured the Lord in His house and in His Supper, and *disqualified themselves* from doing that very act for which they professed to have come together into His presence.

It is not improbable (as *Lightfoot* suggests) that the Jewish Christians, looking back at their own Passover on which the Holy Communion had been engrafted, regarded the Eucharist as an *appendage* to a *domestic* religious meal, such as the *Passover* was, in which households of about twelve partook together, by families; and that hence arose those separate *δεῖπνα* which the Apostle condemns, in which it is likely the *Gentile* Christians would not be disposed, or admitted, to partake before the Holy Communion.

It is worthy of remark, as an evidence of the Catholicity of the Gospel when contrasted with Judaism, that the Christian Passover combined all men in one *Κυριακὸν δεῖπνον*, or Lord's Supper, in the One Church of God, whereas the Jewish Passover was only a private repast eaten in separate households.

— *Κυριακὸν δεῖπνον*] The non-insertion of the definite article *τὸ*, shows that by habitual use in the Church, *Holy Communion* had now attained the force of a *proper name*.

The adjective *Κυριακὸς*, *Dominicus* (from *Κύριος*, *Dominus*) is connected in Holy Scripture with two substantives,—the Lord's *Supper* here, and the Lord's *Day* in Rev. i. 10. And it is observable, that the *Syriac* Version here renders *Κυριακὸν δεῖπνον* a "meal proper for the Lord's Day." (See *Michaelis*, and *Middleton*, p. 456.) And Christian antiquity has associated the word *Κυριακὸς* with another object, viz. the Lord's *House*; whence we have the word *Church*. (*Casaubon*, Exc. Baron. xiii. *Hooker*, V. xiii. 1. *Pearson* on the Creed, Art. ix.) Hence we have a memento of the duty and privilege of assembling together, as the ancient Christians did in the Apostolic age (see on Acts xx. 7) on the *Lord's Day* in the *Lord's House*, to eat the *Lord's Supper*.

21. *τὸ ἴδιον δεῖπνον*] his *own private supper*, in opposition to the *Lord's Supper*, and this in the *Lord's* House, and not in his own private house. A double profanation.

The abuse seems to have grown out of the primitive practice of sometimes annexing the *Agapæ*, or Love-feasts, to the Holy Communion. But properly the Agapæ *followed*, and not *preceded* the Holy Communion, when they were connected with it, and did not therefore *supplant* it, as these private feasts in the Church at Corinth did. See *Plin.* Ep. x. 27. *Tertullian*, Apol. 39. *Chrys.*, *Theodoret*, and others here; and particularly Acts xx. 7, where, it is evident, the purpose of assembling was to *break bread*, i. e. to receive the Communion; and a *meal followed*, *v.* 11, and cp. *Bingham*, XV. vii. 6—9. In course of time the Agapæ were not permitted to be held in the Church. (*Concil. Carth.* iii. c. 30.)

— *ὃς μὲν—ὃς δέ*] See Matt. xxi. 35. Mark xii. 5. Acts xxvii. 44. Rom. ix. 21. *Winer*, § 17, p. 96.

22. *Μὴ γὰρ οἰκίας οὐκ ἔχετε;*] *Is it that you have not houses to eat in?* On the uses of *μὴ* see ix. 9; x. 22; xii. 29, 30.

— *τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε*] A proof of the setting apart of *places* for God's worship, in *primitive times*, and of reverence due to them as such. See the evidence collected by *Joseph Mede* in his Essay on this text, pp. 319—350, and above on Acts ii. 1, 2.

Out of those the Apostle's words, "Have ye not *houses* to eat and drink in?" (1 Cor. xi. 22)—albeit temples, such as now, were not then erected for the exercise of the Christian religion, it hath been nevertheless not absurdly conceived, that he there teacheth what difference should be made between house and house; that what is fit for the dwelling-place of God, and what for man's habitation, he showeth; he requireth that Christian men at their own home take common food, and in the House of the Lord none but that food which is heavenly; he instructeth them, that as in the one place they use to refresh their bodies, so they may in the other learn to seek nourishment of their souls; and as there they sustain temporal life, so here they would learn to make provision for eternal. Christ could not suffer that the Temple should serve for a place of mart, nor the Apostle of Christ that the Church should be made an inn. *Hooker*, V. xii. 5.

23. *Ἐγὼ παρέλαβον*] by special revelation. Cp. xv. 3. Gal. i. 12. St. John's Gospel, written after the publication of the other three Gospels, and after the circulation of this Epistle, says nothing concerning the *institution* of the Holy Eucharist. He had nothing to *add* to those previous accounts, and he canonizes them as complete, by his *silence*.

— *ᾗ παρεδίδοτο*] *was being betrayed*. Observe the imperfect tense. Christ did this, while, as He well knew, men for whom He did it were conspiring against Him and betraying Him.

24. *εὐχαριστήσας*] See on 1 Cor. x. 16.

— *εἶπε*] *Elz.* adds *λάβετε, φάγετε*, which are not in the best MSS.

— *Τοῦτο μού*] On these words see notes, Matt. xxvi. 26—28. Luke xxii. 19.—*Μού* is *emphatic*. Cp. Matt. xvi. 18.

— *κλώμενον*] So *Elz.*, with C****, D***, E, F, G, I, K. D* has *θρυπτόμενον*. Some Versions represent *διδόμενον*, probably from Luke xxii. 19. A, B, C*, and one or two Cursives, omit the participle, and so *Lachm.*, *Tisch.*, *Alford*, *Meyer*.

The common reading *κλώμενον* ought, it would seem, to be retained, for many reasons.

(1) The words *τὸ ὑπὲρ ὑμῶν* without any participle are bald and inexpressive;

(2) *κλώμενον* has high MS. authority, and cannot have been interpolated from any of the narratives in the Gospels, of the institution of the Holy Eucharist;

(3) It is likely that the copyists who wrote those MSS., or the original of them, which *omit* the word *κλώμενον*, may have scrupled at *that word*, as not found in any of those narratives, and also as containing a strong, and to them a perplexing assertion of the body being *broken*, whereas "not a bone of it *was broken*." (John xix. 36.) And this assertion was made by Christ *before* His Crucifixion, i. e. before His Body was wounded by suffering. But He breaks the bread, and says, This is My Body

τὴν ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὁσάκις
o John 14. 3. Acts 1. 11. ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν· 26 ° ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ.

p Num. 9. 10, 13. John 6. 51, 63, 64. & 13. 27. ch. 10. 21. 27 ᵖ Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου.

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which is being broken for you; in order to intimate, that as the bread (ὁ ἄρτος) is being broken in order to be *distributed* to all, so in the Holy Eucharist there is a communication of His Body sacrificed once for all (cp. 1 Cor. v. 7, and x. 16), and a bestowal of all the benefits, purchased for all by His death on the cross.

The word κλώμενον is important also as a warning against the error which feigns a *carnal presence* in the Holy Eucharist. At the institution of the Holy Sacrament of His most blessed Body and Blood, Christ took bread and *brake* it, and said, This is My Body which is being *broken* for you. If the bread being broken is really His flesh, and not the "*communion* of His Body" (1 Cor. x. 16), His *Body* ought to have been *broken*,—*which it was not*.

The words τοῦτο—κλώμενον, and ὡσαύτως—δειπνῆσαι, and τοῦτο—εἰς ἐμὴν ἀνάμνησιν, and ὁσάκις—καταγγέλλετε, are found, with slight variations, in the *Liturgy* of *St. Mark*.

— εἰς τὴν ἐμὴν ἀνάμνησιν] See on Luke xxii. 19. The accounts given of the institution by St. Paul and St. Luke, have a special interest as marking their personal intercommunion, by coincidence in language, as well as in the details of the record.

St. Paul and St. Luke are the only two of the sacred writers who recite the *commemorative* sentence, "Do this for a remembrance of Me;" and St. Paul recites it twice, as being of great importance against all profanation of the Lord's Supper.

The ancient sacrifices were repeated for a *continual* memorial of *sin*. (Heb. x. 3.) The Sacrament of the Lord's Supper is repeated for a continual memorial of the sacrifice once offered for sin. See below on Heb. x. 12.

25. μετὰ τὸ δειπνῆσαι] *after having supped*. Therefore you ought to *separate* the Eucharist from your common meals. (*Bengel.*)

26. τὸν ἄρτον] See on 1 Cor. x. 16.

— ποτήριον] *Elz.* adds τοῦτο here, and in *v.* 27, τοῦτον after ἄρτον: but these pronouns are not in A, B, C, F, G.

— καταγγέλλετε] *ye declare*. See Acts iii. 24, where the word is applied to the Prophets *proclaiming* and preparing the way for the First Advent of Christ. He does *not* say, ye *repeat* the sacrifice of Christ's *Death*; nor does he say, ye *continue* the sacrifice of Christ's Death; but he says, "Ye *declare* Christ's Death." Ye proclaim and represent *a fact*, which *has* taken place, once for all. See on Heb. x. 12.

— ἄχρις οὗ ἂν ἔλθῃ] *till the Lord Himself shall come*—when you will need no memorial or representation of Christ, for He will be with you visibly in Person. Therefore *Maranatha* (1 Cor. xvi. 22) is a solemn warning against neglect or abuse of the Lord's Supper.

27. ἢ] *or*. A, and some few Cursives and Fathers, have καί: but ἢ is doubtless the true reading. For it is necessary to receive *both* elements with devotion and reverence.

Further, ἢ, *or*, has a peculiar significance here, because, as the context shows, St. Paul is censuring the Corinthians for *two* several *sins*, opposed respectively to the *two* several *elements* of the Lord's Supper. The first sin is that of *eating meats* offered to idols, and of gluttony generally, and particularly at the meals before the Communion (*v.* 21), a sin specially opposed to Communion in the *Eucharistic Bread* (see 1 Cor. x. 21); the second sin, that of drinking the *Cup of Devils*, or false deities (1 Cor. x. 21), and of *intemperance* in the meals before the Communion (*v.* 21), a sin specially opposed to participation in the *Eucharistic Cup*.

He therefore says, whosoever, by eating idolatrous meats and gluttony, eats this *Bread* unworthily, *or by* idolatrous drink and intemperance, drinks this *Cup* unworthily, is guilty of the Body and Blood of the Lord.

It is hardly necessary, therefore, to notice the allegations grounded on these words by the Church of Rome in defence of her corrupt practice in mutilating the *Holy Communion*.

It may be added, that even if in some special cases one element might be administered without the other, it would by no means follow that it is allowable to *withhold* one element *altogether*; and to anathematize those who affirm that *both* ought to be administered. See above on Luke xxiv. 30, and 1 Cor. x. 16.

— ἀναξίως] in *an unworthy manner*; as the context shows, "Alia est indignitas *edentis*, alia *esûs*." *Bengel.* St. Paul does not exclude these Corinthians, except the one incestuous person (v. 4, ὃ), from the Holy Communion, unworthy though they were; but exhorts them to examine themselves, and so come to it worthily (*v.* 28), "*We are not worthy* so much as to gather up the crumbs under Thy Table, O Lord;" "We are not worthy to offer Thee any sacrifice;" and because we are not worthy, and Thou art all worthy, therefore we come to Thee, in order that "our sinful bodies may be made clean by Thy Body, and our souls washed through Thy most precious blood."

— ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος] ἔνοχος is a forensic word, properly said of a person convicted as guilty of a crime, and liable to punishment; and so ἔνοχος, *held* or *bound*, in a double sense.

The substantive in the genitive case after ἔνοχος signifies not only,

(1) the *crime* by which the culprit binds himself, and of which he is convicted, as in 2 Mac. xiii. 6, ἱεροσυλίας ἔνοχον, and James ii. 10, πάντων ἔνοχος,

But it signifies also,

(2) the *penalty* by which *he is bound* for his sin; so Matt. xxvi. 66, ἔνοχος θανάτου, Mark iii. 29, κρίσεως. And here St. Paul means, that he who commits the sin here described, incurs the *guilt* and *punishment* of one who *sins* against, and is *punished by*, the body and blood of Christ.

(3) There seems also to be a special significance in the word ἔνοχος, as used here;

All are invited to the Holy Communion. They come together for that purpose. Christ offers His own Body and Blood to them all. He says, "Take eat, this is My Body." "This is My Blood, shed for you; Drink ye all of this" (Matt. xxvi. 26, 27. Mark xiv. 22, 23); and all who come with repentance, faith, and love, receive what He gives. *They* are all μέτοχοι, *partakers* of His Body and Blood.

But they who come without those requisites, and *do not discern the Lord's body* (*v.* 29), but treat it with profane irreverence, as common food, and disqualify themselves for participation in it, as the Corinthians did, by intemperance and uncharitableness, they are not μέτοχοι—that is, they are not *partakers* of the *Lord's body and blood*, but they are ἔνοχοι, they are *sinners against*, and *punished by* it; they are there *caught in* a *sin*, and *are caught* by a *punishment*; and that very thing against which they sin, becomes, through their sin, the instrument of their punishment.

There is a similar *paronomasia* in Heb. ii. 14.

These considerations throw light on the question, "What the *wicked* receive in the Lord's Supper?"

St. Paul here says that they eat the *bread* and drink the *cup* (*v.* 27), but he does *not* say that they are *partakers* of the *body* and *blood*; but he says that they are ἔνοχοι of it, i. e. they *sin against* it, and are *punished by it*.

Christ Himself distinctly says, "He that eateth *My Flesh*, and drinketh *My Blood*, *dwelleth in* Me, and I in him" (John vi. 56). The *wicked* therefore do *not* eat His flesh: they do not partake of His body and blood, because they have not that organ by which alone it can be received, namely, *Faith*.

But it is not *nothing* that they receive. No: all God's gifts are *something*, either for weal or woe, either for blessing or bane. Christ is every where set for the *fall* of some, and the *rising up* of others (Luke ii. 34). He is the *corner-stone* to some, and the stone to *grind others* to *powder* (Luke xx. 18); a *savour of life* to some, and of *death* to *others* (2 Cor. ii. 16). The blessings against which the wicked sin, become their curse. Their Gerizims become Ebals. If they do not accept God's grace, it recoils upon them, and binds them fast in their sin, and in punishment for it. If they are not μέτοχοι, they are ἔνοχοι.

The case of the wicked in the Holy Communion appears to be like that of the men of Nazareth, who rejected Jesus, and would have cast Him down headlong from the brow of the hill on which

28 [q] Δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· 29 ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. 30 Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί. 31 [r] Εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· 32 [s] κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

33 [t] Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε· 34 εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρῖμα συνέρχησθε.

Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

q Gal. 6. 4. 2 Cor. 13. 5. 1 John 3. 20, 21.
r Ps. 32. 5. Prov. 18. 17.
s Heb. 12. 5—10.
t vv. 21, 22. ch. 7. 17. Tit. 1. 5.

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their city was built (Luke iv. 29). He *passed through the midst of them*, and escaped. Yet they, though they could not hold Him, were held by Him; they were guilty of His Body and Blood; and were punished by Him for their sins. He never visited them more.

The case of the wicked in the Holy Communion is like that of the Jews, who twice took up stones to cast at Him, but He *went through the midst of them*, and passed by, and escaped out of their hands (John viii. 59; x. 31). They could not touch Him, but they were guilty of His Body and Blood, and were punished by Him for their sins. They were not able to *hold* Him, but they were caught in their own snare; held as prisoners by their own sin, and imprisoned as captives in order to suffer punishment for it. He never returned to Jerusalem after the second outrage, except to pronounce judgment upon her (Matt. xxiii. 27. Luke xix. 42).

The case of the wicked in the Holy Communion resembles that of the *crowd* who pressed profanely and irreverently upon Christ, but did *not* touch Him; whereas, on the other hand, the *faithful woman*, who came reverently, and humbly, and devoutly, and ventured only to touch the *hem of His garment*, she only it was who *touched Him*; because she had the spiritual organ of *faith*, by which alone He can be touched; and therefore virtue went out of Him to heal her, and He said, "Daughter, be of good comfort, *Thy faith* hath made thee whole" (Matt. ix. 20—22. Mark v. 27—34. Luke viii. 43—48). She was indeed μέτοχος of Christ's divine virtue, and is a beautiful picture of the faithful soul in the worthy participation of His most blessed Body and Blood.

Therefore the Church of England well teaches in her Catechism that "the Body and Blood of Christ are verily and indeed taken and received by the *faithful* in the Lord's Supper;" and in her 28th Article that "the means whereby the Body of Christ is received and eaten in the Supper *is Faith*." Well does she say in her Office for the Holy Communion, "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life; take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart *by faith* with thanksgiving."

The following clear statement of *S. Augustine* (Tract. in Joann. xxvi.) appears to have been regarded with approval by the Church of England in the construction of her XXXIX Articles;

Exponit Christus quomodo id fiat quod loquitur, et quid sit *manducare corpus ejus, et sanguinem bibere*. "*Qui manducat carnem meam, et bibit meum sanguinem, in me manet, et ego in illo.*" Hoc est ergo manducare illam escam, et illum bibere potum, in Christo manere, et illum manentem in se habere. Ac per hoc qui non manet in Christo, et in quo non manet Christus, procul dubio *nec manducat carnem Ejus, nec bibit Ejus sanguinem;* sed *magis tantæ rei Sacramentum* ad judicium sibi manducat et bibit. [Some other words are introduced into the earlier editions of S. Augustine in this passage, but they are not inserted here, because they are not found in the great body of MSS. of that Father. See note to p. 987 of the last Benedictine edition, Vol. iii. pt. ii. Paris 1837.] Hujus rei *Sacramentum*, id est, unitatis corporis et sanguinis Christi, alicubi quotidie, alicubi certis intervallis dierum in dominicâ mensâ præparatur, et de mensâ dominicâ sumitur, *quibusdam ad vitam, quibusdam ad exitium: res vero ipsa*, cujus sacramentum est, *omni homini ad vitam*, nulli ad exitium quicumque ejus particeps fuerit.

Nos hodie accipimus visibilem cibum: sed *aliud est Sacramentum*, aliud *virtus Sacramenti*. Quam multi de altari accipiunt et moriuntur, et accipiendo moriuntur! Unde dicit Apostolus, *Judicium sibi manducat et bibit*. (1 Cor. xi. 29.) Non enim buccella Dominica venenum fuit Judæ. Et tamen accepit, et cum accepit, in eum Inimicus intravit; non quia malum accepit, sed quia bonum malè malus accepit. Videte ergo, fratres, panem cœlestem, *spiritualiter manducate*, innocentiam ad altare apportate. Peccata etsi sunt quotidiana, vel non sint mortifera. Antequam ad altare accedatis, attendite quid dicatis: *Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.* (Matt. vi. 12.) Dimittis, dimittetur tibi; securus accede; panis est, non venenum.

28. Δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος] *Let every one examine himself.* St. Paul had excommunicated one person for flagrant and notorious sin (v. 1—5), but in a Church abounding with sundry corruptions in faith and manners as Corinth did, he sufficeth himself with a general proposal of unworthy communicating, and remitteth every other particular person to a *self-examination*. *Bp. Sanderson* (iv. 442).

And this he does without *exacting*, as *necessary*, previous *confession* to the Priest, as the Church of *Rome* does; or giving orders to Lay-Elders to examine and exclude, as did the *Puritans*.

29. κρῖμα] *punishment, judgment*, first *temporal* (see *vv.* 30—32); but, if this is slighted, then *eternal*.

— μὴ διακρίνων] Not distinguishing it from common food. (*Photius.*)

30. Διὰ τοῦτο] Who, but an inspired writer, would have ventured to assert this? Who would have dared to say that an epidemic is sent from heaven *for a particular cause*, unless he had been himself instructed to this effect by a revelation from heaven?

— κοιμῶνται] He does not say κεκοίμηνται, the term which he uses to describe the rest of the Saints who *have fallen asleep* in Jesus (see xv. 20. 1 Thess. iv. 13), but κοιμῶνται, a tense which (though *sometimes* used to signify a *state* of sleep, see *Callimachus* quoted on Acts vii. 60, and Matt. xxviii. 13. Acts xii. 6, where the *present* participle is thus used) is less expressive of a permanent condition of rest than κεκοίμηνται. Perhaps κοιμῶνται here may mean simply *are dying, obdormiunt* (see *Bengel* and *Winer*, p. 339); and this Christian euphemism describes the mortality then prevailing at Corinth, and does not pronounce an opinion as to their *state after death*.

S. Chrysostom has some excellent remarks here, showing the *practical* bearing of the reception of the *Holy Communion* on the daily *duties* of life, especially as to the right use of those members of the body which are instrumental to its reception. How canst thou defile that hand, and those lips, and that mouth, with which thou hast received the body and blood of Christ? How canst thou pollute them with surfeiting, with foolish talking, and profane jesting, or with words of calumny and slander? Let every one hallow his right hand, his tongue, and his lips, which have been made in the Holy Eucharist to be, as it were, a vestibule for the entrance of Christ.

31. δέ] So A, B, D, E, F, G. *Elz.* γάρ.

— οὐκ ἂν ἐκρινόμεθα] we should not *have been* judged.

32. κρινόμενοι κ.τ.λ.] See on v. 5.

33. ἀλλήλους ἐκδέχεσθε] *Receive, entertain one another*, with your provisions. Do not grudge a share of them to your poorer brethren. This seems to be the meaning of ἐκδέχομαι here. (Cp. ἐκδοχή.) It may, indeed, have also the meaning commonly assigned to it, *Wait* for one another before you begin to eat of them yourself. But it appears to imply more than this. Wait for one another, and entertain one another in a sacred ἔρανος, or common repast, to which each contributes his σύμβολον according to his means.

This is a precept for the *rich*, that which follows is for the poor.

34. εἴ τις πεινᾷ] Let not the poorer brethren imagine that the Church is a place to which they may resort to satisfy the cravings of bodily hunger, and that the Holy Eucharist was instituted for other causes than for spiritual sustenance and refreshment from communion in the Body and Blood of Christ. If they are hungry, let them eat *at home*, ἐν οἴκῳ, distinguished here from the *Church*, as in xiv. 35, that they may not come together unto condemnation.

— ὡς ἂν ἔλθω] *when I shall have come.* St. Paul, therefore,

a vv. 4—11. ch. 14. 1—18, 37. Eph. 4. 11. 2 Cor. 1. 8. 1 Thess. 4. 13. 2 Pet. 3. 8.
b ch. 6. 11. Eph. 2. 11, 12. 1 Thess. 1. 9.
c Mark 9. 39. ch. 8. 6. 1 John 4. 2, 3.
d Rom. 12. 6. Eph. 4. 4. Heb. 2. 4. 1 Pet. 4. 10.

XII. [1] [a] *Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.* [2] [b] *Οἴδατε ὅτι ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι.* [3] [c] *Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν Πνεύματι ἁγίῳ.*

[4] [d] *Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα·* [5] [e] *καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος·* [6] [f] *καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.* [7] [g] *Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις*

e Eph. 4. 11. f Eph. 1. 23. g Eph. 4. 7—12. 1 Pet. 4. 10, 11.

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was meditating a visit to Corinth when he wrote this Epistle. See below, xvi. 2, *ὅταν ἔλθω*, 3, *ὅταν παραγένωμαι*, and *v.* 5, where he says that he will come to them when he shall have passed through Macedonia, which he is intending to visit after the approaching Pentecost (*v.* 8), and then to spend some time at Corinth, which he accordingly did. See Acts xx. 1, 2, and *Introduction* to this Epistle.

CH. XII. 1. *τῶν πνευματικῶν*] *the* spiritual gifts (*χαρίσματα*) in which you are richly endowed (i. 7), and which some of you are prone to abuse for an occasion of self-display.

2. *ὅτι*] A, B, C, D, E, I, add *ὅτε*. Probably the true reading is *οἴδατε ὅτε* (without *ὅτι*), *Ye remember when ye were Gentiles being led*. Or the construction may be, *οἴδατε ἀπαγόμενοι*, like the Latin "sensit delapsus in hostes;" and, perhaps, copyists not understanding that construction inserted *ὅτι*.

— *πρὸς τὰ εἴδωλα τὰ ἄφωνα*] Who, though dumb themselves, yet had their oracles, and prophets, and soothsayers, who professed to have *spiritual* gifts, such as the *Pythia* at Delphi; but do not be deceived, *their* gifts may easily be distinguished from *ours*. *Chrys.*

3. *Ἀνάθεμα Ἰησοῦς—Κύριος Ἰησοῦς*] This is the reading of A, B, C, and several Cursives, and Fathers, and Versions. Doubtless, the former was a common *Jewish heathen* exclamation, and the latter a *Christian* reply, and both were heard often in the streets of Corinth. See *Justin M.* Tryphon. c. 96, "Ye Jews in your Synagogues curse all who are made Christians by Him, and the Heathen do the same; and thus ye fulfil the prophecy concerning Christ, 'Cursed is he that hangeth on a tree.'" See on Gal. iii. 13.

Elz. has the accusative, which weakens the sense.

As to the word *ἀνάθεμα*, "res diris devota," distinguished from *ἀνάθημα*, "res consecratione dedicata," see Acts xxiii. 14. Rom. ix. 3. *Hesych.* explains *ἀνάθεμα* by *ἐπάρατον*.

It is probable that the former words were uttered by the Jews at Corinth, and also by persons possessed with Evil spirits. When *St. Paul* was *present* at Philippi and Ephesus, the Evil Spirit put cozening words into the mouth of the Pythoness there, and attempted to disarm him, and delude others by *flattery*. See on Acts xvi. 16—18; xix. 15.

But now, in St. Paul's absence, he appears to have shown himself in his true colours at Corinth, and to have instigated his emissaries to utter blasphemous words against Christ, *ἀνάθεμα Ἰησοῦς*, and to terrify Christians by imprecations.

St. Paul teaches the Corinthians not to be deluded or daunted by these fiendish maledictions; and he teaches also that the true method of encountering those diabolical assaults of the Evil Spirit, is by the power of the Holy Spirit. No one can say "Jesus is Lord" but by the Holy Ghost. No one can maintain the *κύριότης* or lordship of JESUS against the "*lords many*" (viii. 5) of Polytheism except by supernatural grace given by the Holy Ghost.

This precept would remind the Christians, in the days of persecution and martyrdom, *where* their true strength lay, when, for a trial of their Christianity, they were commanded by heathen Magistrates "Christo maledicere" (as *Pliny* relates, Ep. x. 27).

4. *τὸ δὲ αὐτὸ Πνεῦμα*] "It is plain (says *Bp. Middleton*, p. 457) that *Πνεῦμα* must here be taken in the *Personal sense* (the Holy Ghost), nor do I see how it is possible to elude the observation of *Markland*, that in this and the two following verses we have distinct mention of the *three Persons* of the Trinity," an observation made by many of the Ancient Fathers. See the passages from *S. Cyril* and others in the Catena here, and *Petavius* (Dogmat. lib. ii. de Trinitate, c. xiii. and c. xv.), and by *Bp. Andrewes* in his Sermon on this text (Vol. iii. p. 379):—

The text (he says) is truly tripartite, as standing evidently of three parts, every one of the three being a kind of Trinity. A Trinity, 1. personal, 2. real, and 3. actual.

I. Personal, these three: 1. "the same Spirit," 2. "the same Lord," 3. "the same God."

II. Real, these three: 1. "gifts," 2. "administrations" or offices, 3. "operations" or works.

III. Actual, these three: 1. dividing, 2. manifesting, 3. and profiting.

Three divisions from three, for three.

The three real, they be the ground of all; the 1. gifts, 2. offices, and 3. works. The three personal, 1. "the Spirit," 2. "Lord," and 3. "Lord," are but from whence those come. The three actual are but whither they will: 1. divided; 2. so divided, as made manifest; 3. so made manifest, as not only 1. to make a show, but *πρὸς*, to some end; 2. that end to be *συμφέρον*, the good; 3. the good, not private, of ourselves, but common, of all the whole body of the Church.

First, we find here, and finding we adore the holy, blessed, and glorious Trinity; the Spirit in plain terms, the other Two in no less plain, if we look but to the sixth verse of the eighth chapter before, where the Apostle saith, "To us there is but one God, the Father, of Whom are all things, and we of Him; and one Lord Jesus Christ, by Whom are all things, and we by Him." So by "God" is intended the Father, the first Person; by "Lord" the Son, the second; by "the Spirit" the third, the usual term or title of the Holy Ghost. These three as in Trinity of Persons here distinct, so in Unity of essence one and the same.

1. Once are these Three known thus solemnly to have met, at the creating of the world. 2. Once again, at the Baptism of Christ, the new creating it. 3. And here now the third time, at the Baptism of the Church with the Holy Ghost. Where, as the manner is at all Baptisms, each bestoweth a several gift or largess on the party baptized, that is, on the Church; for whom and for whose good all this dividing and all this manifesting is. Nay, for whom and for whose good the world itself was created, Christ Himself baptized, and the Holy Ghost visibly sent down.

From this Trinity personal, comes there here another, as I may call it, a Trinity real, of 1. "Gifts," 2. "Administrations," and 3. "Operations."

1. By "*Gifts*" is meant the inward endowing, enabling, qualifying, whereby one, for his skill, is meet and sufficient for aught. 2. By "*Administrations*" is meant the outward calling, place, function, or office, whereby one is authorized lawfully to deal with aught. 3. By "*Operations*" is meant the effect of work done, wrought, or executed by the former two, the skill of the gift and the power of the calling. *Bp. Andrewes.*

6. *ἐνεργημάτων*] *in-wrought works.* Ἐνέργημα is more than ἔργον. For *ἐνέργημα* is not every work, it is an *in-wrought work*; a work wrought by us so as *in us* also. And both it may be. For *ἐνέργεια* and *συνέργεια* take not away one the other. So then by ourselves, as by some other beside ourselves; and that is God, Who is said here to "*work all in all.*" Of all our well-wrought works we say not only, "We can do none of them without Him" (John xv. 5), but further, we say with the Prophet, "*Thou hast* wrought all our works in us" (Isa. xxvi. 12). In them He doth not only co-operate with us from without, but even from within, as I may say, *in-operate* them in us, "working in you" (Heb. xiii. 21). If our ability be but of gift, if our calling be but a service, if our very work but an *ἐνέργημα*, "a thing wrought in us," *cecidit Babylon*, pride falls to the ground; these three have laid it flat. But besides this, there are three more points in *ἐνέργημα*. 1. "*In us*" they are said to be "wrought," to show our works should not be wound out of us with some wrench from without, without which nothing could come from us by our will, if we could otherwise choose,—*ἐξεργήματα* these properly; but *ἐνεργήματα*, from *within*, have the *principium motûs*, there and thence; and so are natural and kindly works. 2. Next, from *within*, to show they are not works done in hypocrisy; so the *outside* fair, what is within it skills not. But that there be "truth in the *inward parts*" (Ps. li. 6), that there it be wrought, and that thence it come. 3. And last, if it be an *ἐνέργημα*, it hath an energy, that is, a workmanship such as that the gift appears in it. For energy implies it is workmanlike done. *Bp. Andrewes* (iii. p. 392).

7. *φανέρωσις τοῦ Πνεύματος*] *the manifestation of the Spirit.*

τοῦ Πνεύματος πρὸς τὸ συμφέρον· [8] [h] ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα, [9] [i] ἑτέρῳ δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ Πνεύματι, [10] [j] ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν. [11] [k] Πάντα δὲ

h ch. 13. 2. 8. 2 Cor. 8. 7. Eph. 1. 17, 18. i Matt. 17. 19. Mark 16. 18. j ch. 14. 29. & vv. 28—30. Acts 2. 4. & 10. 46. k Rom. 12. 3, 6. John 3. 8.

The word *Spirit*, in this place, I conceive to be understood directly of the *Holy Ghost*, the third Person in the ever blessed Trinity. Which yet ought not to be so understood of the Person of the Spirit, as if the Father and the Son had no part or fellowship in this business. For all the actions and operations of the divine Persons (those only excepted which are of intrinsical and mutual relation) are the joint and undivided works of the whole three Persons, according to the common known maxim, constantly and uniformly received in the Catholic Church. *Opera Trinitatis ad extra sunt indivisa.* And as to this particular concerning gifts, the Scriptures are clear. Wherein, as they are ascribed to God the Holy Ghost in this chapter, so they are elsewhere ascribed to God the Father: "Every good gift and every perfect giving is from above, from the Father of Lights" (St. James i. 17). And elsewhere to God the Son: *Unto every one of us is given grace, according to the measure of the gift of Christ* (Eph. iv. 7). Yea, and it may be that for this very reason, in the three verses next before, these three words are used, *Spirit* in verse 4, *Lord* in verse 5, and *God* in verse 6, to give us intimation that these spiritual gifts proceed equally and undividedly from the whole three Persons; from God the Father, and from His Son Jesus Christ our Lord, and from the eternal Spirit of them both, the Holy Ghost, as from one entire, indivisible, and co-essential Agent.

These spiritual gifts are the *manifestations* of the Spirit actively, because by these the Spirit manifesteth the will of God unto the Church, these being the instruments and means of conveying the knowledge of salvation unto the people of God. And they are the manifestations of the Spirit passively too; because where any of these gifts, especially in any eminent sort, appeared in any person, it was a manifest evidence that the Spirit of God wrought in him. As we read in Acts x. 45, 46, *They of the Circumcision were astonished when they saw that on the Gentiles also was poured out the gift of the Holy Ghost.* If it be demanded, But how did that appear? it followeth in the next verse, *For they heard them speak with tongues*, &c. The spiritual gift then is a *manifestation* of the Spirit, as every other sensible effect is a manifestation of its proper cause. *Bp. Sanderson* (iii. 77).

— δίδοται] *is being given.* Whatsoever spiritual abilities we have, we have them of *gift*, and by grace. *The manifestation of the Spirit is given to every man.* We may hence take two profitable directions: the one, if we have any useful gifts, *whom* to *thank* for them; the other, if we *want* any needful gifts, where to *seek* for them. Whatsoever *manifestation of the Spirit* thou hast, it is *given* thee; and to whom can thy thanks for it be due but to the Giver? *Sacrifice not to thine own nets* (Hab. i. 16) either of nature or endeavour, as if these abilities were the manifestations of thine own spirit, but enlarge thine heart to magnify the bounty and goodness of Him who is *Pater Spirituum*, the Father of the spirits of all flesh (Heb. xii. 9), and hath *wrought those graces in thee* by *communicating His Spirit* unto thee. If thou shinest as a star in the firmament of the Church, whether of a greater or lesser magnitude, as *one star differeth from another in glory* (1 Cor. xv. 41), remember thou shinest but by a borrowed light from Him who is Pater Luminum, *the Father* and Fountain of *all lights* (James i. 17), as the Sun in the firmament, *from Whom descendeth every good gift, and every perfect giving.* Whatsoever grace thou hast, it is *given* thee: therefore be thankful to the Giver.

But if thou *wantest* any *grace*, or measure of grace, which seemeth needful for thee in that station and calling wherein God hath set thee, herein is a second direction for thee where to seek it, even from His hands Who alone can give it. *If any man lack wisdom*, saith St. James (James i. 5), *let him ask of God, that giveth to all men liberally; and it shall be given him.* A large and liberal promise; but yet a promise most certain, and full of comfortable assurance provided it be understood aright, viz., with these two necessary limitations: if God shall see it expedient, and if he *pray* for it as he ought.

Here, then, is your course. Wrestle with God by your fervent *prayers*, and wrestle with Him too by your faithful *endeavours*; and He will not, for His goodness' sake, and for His promise' sake He cannot, dismiss you without a blessing. But omit either, and the other is lost labour. Prayer without study is presumption, and study without prayer Atheism: the one bootless, the other fruitless. You take your books in vain into your hand if you turn them over and never look higher; and you take God's name in vain within your lips if you cry *Da, Domine*, and never stir further. The ship is then like to be steered with best certainty and success when there is *Oculus ad Cœlum, manus ad Clavum*; when the pilot is careful of both, to have his eye upon the compass, and his hand at the stern. Remember, these abilities you pray or study for, are the gifts of God, and as not to be had ordinarily without labour (for God is a God of order, and worketh not ordinarily but by ordinary means), so not to be had merely for the labour, for then should it not be so much a gift as a purchase. It was Simon Magus his error to think that the *gift of God might be purchased with money* (Acts viii. 20); and it hath a spice of his sin, and so may go for a kind of Simony, for a man to think these spiritual gifts of God may be purchased with labour. You may rise up early, and go to bed late, and study hard, and read much, and devour the fat and the marrow of the best authors, and when you have all done, unless God give a blessing unto your endeavours, be as thin and meagre in regard of true and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones. (Gen. xli. 21.) It is God *that both ministereth seed to the sower, and multiplieth the seed sown.* The principal and the increase are both His. *Bp. Sanderson* (iii. 91).

— πρὸς τὸ συμφέρον] *to the common profit.* The word here is τὸ συμφέρον, which importeth such a kind of *profit* as redoundeth to *community*, such as before, in the tenth chapter, St. Paul professeth himself to have sought after. *Not seeking mine own profit* (he meaneth not only his own), *but the profit of the many that they may be saved* (1 Cor. x. 33). The main and essential difference between the graces of sanctification and these graces of edification is that those, though they would be made profitable unto others also, yet were principally intended for the proper good of the owner; but these, though they would be used for the owner's good also, yet were principally intended for the profit of *others*. You see, then, what a strong obligation lieth upon every man that hath received the Spirit, *conferre aliquid in publicum*, to cast his gift into the *common treasury of the Church*, to employ his good parts and spiritual graces so as they may some way or other be profitable to his brethren and fellow-servants in Church and Commonwealth. It is an old received Canon, "Beneficium propter officium." *Bp. Sanderson* (iii. p. 100).

Συμφέρον properly is *collatitium*, where there be a great many; bring every one his stock, and lay them together, and make them a common bank for them all. Just as do the members in the natural body. Every one confers his several gift, office, and work to the general benefit of the whole. Even as they did in the Law. Some offered gold, and others silk, others linen, and some goats' hair; and all to the furniture of the Tabernacle. And semblably we too lay together all the graces, places, works that we have, and employ them to the advancement of the common faith, and to the setting forward of the common salvation. (1 Cor. x. 33.)

And into this, as into the main cistern, do all these "divisions," "manifestations," and all, run and empty themselves. All gifts, offices, works are for this. Yea, the blessed Trinity itself, in their dividing, do all aim at this. And this attained, all will be to *Pax in terris*, the quiet and peaceable ordering of things here on earth; and to *Gloria in excelsis*, the high pleasure of Almighty God. *Bp. Andrewes* (iii. p. 400).

8. σοφίας—γνώσεως] "*Sapientia* magis in longum, latum, profundum et altum penetrat, quam *cognitio*. Cognitio est quasi visûs. Sapientia visûs, cum sapore. Cognitio rerum agendarum, sapientia rerum æternarum." *Bengel.*

10. διακρίσεις πνευμάτων] Cp. 1 John iv. 1—3.

— γένη γλωσσῶν] Kinds of *foreign* tongues. Cp. xii. 28, γένη γλωσσῶν, and xiv. 10, γένη φωνῶν,—the only passages where the word γένος occurs in the plural number in the New Testament.

As to the signification of γένος, *kind*, see Matt. xiii. 47, where it is applied to kinds of fishes; and Matt. xvii. 21. Mark ix. 29, where it is used to describe a particular sort of spiritual possession and agency; and it is used by the LXX frequently for Heb. מִין (*min*), as Gen. i. 11, 12. 21. 24, 25.

Γλῶσσαι, as used in the New Testament, are *foreign* tongues as distinguished from the *vernacular* language of the speaker.

ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

l Rom. 12. 4, 5. Eph. 4. 4, 16.

12 l Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι, καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστι σῶμα, οὕτω καὶ ὁ Χριστός. 13 m Καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες ἓν Πνεῦμα ἐποτίσθημεν. 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά. 15 Ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; 16 καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; 17 Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, ποῦ ἡ ὄσφρησις; 18 Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. 19 Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα; 20 νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. 21 Οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί, Χρείαν ὑμῶν οὐκ ἔχω. 22 Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστι· 23 καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει· 24 τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει· [ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δοὺς τιμὴν, 25 ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. 26 Καὶ εἴτε πάσχει ἓν μέλος,

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This is the *uniform* exposition of *all Christian antiquity*, here, and Acts ii. 4, where see note, and the excellent remarks of *Valck.* here, who observes, that wherever the word γλῶσσαι occurs in this Epistle, it signifies *foreign* or *strange* tongues ("linguas *peregrinas* vel barbaras"); and that all St. Paul's reasoning on the subject in ch. xiv. is grounded on this sense of the word. See also note above on Acts x. 44—46.

In the present passage, the words γένη γλωσσῶν are explained by ἰδιότητες διαλέκτων in *Glossar. Albert.*; and *Eustath.* (ad Il. α, p. 72) interprets the word γλῶσσα by ἀπεξενωμένη διάλεκτος, a *strange dialect.* St. Paul (says *Valck.*) distinguishes here between γένη γλωσσῶν, *kinds of foreign tongues*, and ἑρμηνείαν γλωσσῶν, *interpretation of foreign tongues.*

Many of the Corinthian Christians had the χάρισμα, or gift of speaking in foreign tongues. But they abused this divine gift for vain display. St. Paul corrects this abuse, and severely censures their ostentation, particularly in the thirteenth and fourteenth chapters, where he says, *v.* 2, "If any man (i. e. in his own city) speaks with a γλῶσσα, or *foreign* tongue, he speaks to *God*, for no one hears, i. e. understands him;" and in *v.* 3, St. Paul contrasts such a man with one who προφητεύει, prophesies or preaches,—that is, who expounds in easy, intelligible language, the oracles of God, or declares His will to the hearers.

S. Jerome (ad Hebibiam, Vol. iv. p. 177), commenting on this passage, speaks of the *Gift of Tongues* here mentioned, as a fulfilment of Christ's promise to His disciples, and as a *continuation of the miracle of Pentecost*, i. e. of *the Gift of Tongues.* (See on Acts ii. 4—6.) And he says that the Apostle *St. Paul*, who preached the Gospel from Jerusalem to Illyricum, and who was eager to travel from Rome to Spain, thanks God that he speaks with tongues *more than they all* (1 Cor. xiv. 18): "qui enim multis gentibus annunciaturus erat, multarum linguarum acceperat gratiam." See below on Rom. i. 14.

11. ἐνεργεῖ] *in-works.* The Holy Spirit is from the Father and the Son. Christ sent the Holy Spirit, and the Holy Spirit *works in* every member of Christ's body, and in the whole body itself. *Cyril.* See above on *v.* 6.

— τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα] *the one and selfsame Spirit.* The Spirit is said to divide gifts according to His pleasure, which surely is an attribute not merely of a *Person*, but of one who is *Omnipotent.* *Bp. Middleton*, p. 456; and so *Chrys.*, quoted by *Pearson* on the Creed, Art. viii. p. 587. Cp. Heb. ii. 4.

12—22. Καθάπερ τὸ σῶμα] A passage imitated by *Clement*, Bishop of Rome, writing soon after St. Paul to the same Church, that of Corinth, c. 37: λάβωμεν τὸ σῶμα ἡμῶν, ἡ κεφαλὴ δίχα τῶν ποδῶν οὐδέν ἐστιν, οὕτως οὐδὲ οἱ πόδες δίχα τῆς κεφαλῆς, (see below, *v.* 21), τὰ δὲ ἐλάχιστα μέλη τοῦ σώματος ἡμῶν ἀναγκαῖα καὶ εὔχρηστά εἰσιν ὅλῳ τῷ σώματι, ἀλλὰ πάντα συμπνεῖ, καὶ ὑποταγῇ μιᾷ χρῆται εἰς τὸ σώζεσθαι ὅλον τὸ σῶμα· σωζέσθω οὖν ὅλον τὸ σῶμα ἡμῶν ἐν Χριστῷ Ἰησοῦ, καὶ ὑποτασσέσθω ἕκαστος τῷ πλησίον αὐτοῦ, καθὼς καὶ ἐτέθη ἐν τῷ χαρίσματι αὐτοῦ.

12. τοῦ σώματος] *Elz.* adds τοῦ ἑνὸς, not found in the best MSS.

13. ἓν Πνεῦμα] *Elz.* prefixes εἰς, not in B, C, D*, F, G, and ποτίζω in the New Testament takes the accusative of the thing which is given to drink. See 1 Cor. iii. 2. Mark ix. 41.

By one Spirit we were all baptized into one body, and were all made to drink into one Spirit. That is to say, *by one and the same Spirit* before spoken of (*vv.* 3, 4. 7—9. 11) we are in Baptism made one *mystical body* of Christ, and we were all admitted to *drink* of the sacramental cup in the Eucharist, whereby the *same Spirit* has *united* us, yet more perfectly, to *Christ* our *Head* in the same *mystical* body.

St. Paul's design was to set forth the invisible *union* of Christians, and to represent the *several ties* by which they were bound together. He knew that the *Eucharist* was a strong cement of that *mystical union*, as well as the other Sacrament; for he had himself declared as much, by saying elsewhere, *we being many are one body, being all partakers of that one bread* (x. 17). It was therefore very natural here again to take notice of the *Eucharist*, when he was enumerating the bonds of union amongst them, particularly the Sacrament of Baptism, which would obviously lead to the mentioning this other Sacrament. Accordingly, he has briefly and elegantly made mention of this other in the words *made to drink into one Spirit.* Where made to *drink* but in the *Eucharist?* He had formerly signified the mystical union under the emblem of *one loaf;* and now he chooses to signify the same again under the emblem of *one cup* —an emblem wherein Ignatius, within fifty years after, seems to have followed him (ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ. *Ignat.* ad Philadelph. cap. 4); both belonging to one and the same Eucharist, both referring to one and the same mystical Head. *Waterland* (vii. p. 269).

23. τούτοις τιμὴν περισσοτέραν περιτίθεμεν] *we invest them with more especial power:* particularly in covering and clothing them, as is suggested by the word περιτίθεμεν. *Theophyl.*

Etiamsi homo cætero corpore nudus sit, hæc membra nudari non patitur. *A Lapide.*

24. συνεκέρασε] A beautiful expression, intimating the union of all the members fused, and, as it were, *mingled, fused together*, as liquids, in one compound.

26. εἴτε πάσχει ἓν μέλος] This harmony of the members in

συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη.

27 [n] Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

28 [o] Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. 29 Μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; Μὴ πάντες δυνάμεις, 30 μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι; 31 [p] Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. XIII. 1 [a] Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν, ἢ κύμβαλον ἀλαλάζον. 2 [b] Καὶ ἐὰν

n Rom. 12. 6—8. Eph. 1. 23. & 4. 11—13. & 5. 23, 30. Col. 1. 24.
o Eph. 4. 11. & 2. 20. Acts 13. 1. Rom. 12. 8. 1 Tim. 5. 17. Heb. 13. 17, 24. 1 Pet. 5. 1—4.
p ch. 14. 1.
a 1 Pet. 4. 8.
b Matt. 7. 22. & 17. 20. & 21. 21. Mark 11. 23. Luke 17. 6. Rom. 12. 7. ch. 12. 8, 9, 28. & 14. 1, 6—9.

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the body, had been made, even by heathens, an argument against discord. See the noted Apologue of *Menenius Agrippa*, in *Livy*, ii. 32.

28. *πρῶτον ἀποστόλους, δεύτερον προφήτας*] See on Acts xiii. 1, and Eph. iv. 11, where the order is, Apostles, Prophets, Evangelists.

For the due understanding of these passages, it must be observed, that St. Paul is speaking of *charismata, special endowments* or *gifts*, for the *edification* of the Church. He is not describing *Orders of Ministers* appointed to serve *permanently* in it;

The neglect of this distinction has caused much confusion in the exposition of these passages, and has occasioned much controversy as to the regimen of the Church;

It may therefore be worth while to remind the reader of what has been well said on this point by *Richard Hooker* (V. lxxviii. 6, 7).

He shows there and elsewhere that there are but *three Orders* of Ministers in the Church, *duly settled* and *constituted*, viz. *Bishops*, succeeding the Apostles in their *ordinary functions* (not in their *extraordinary gifts*), *Priests*, and *Deacons*; and he says,

Touching *Prophets*, they were such men as having otherwise learned the Gospel, had from above bestowed upon them a *special gift* of expounding Scriptures, and of foreshowing things to come. Of this sort was *Agabus* (Acts xxi. 10; xi. 27), and besides him in Jerusalem sundry others, who notwithstanding are not therefore to be reckoned with the *Clergy*; because *no man's gifts* or *qualities* can make him a *minister of holy things* unless *Ordination do give him power*. And we no where find Prophets to have been made by Ordination, but all whom the Church did ordain were either to serve as Presbyters or as Deacons.

Evangelists were Presbyters of principal sufficiency, whom the Apostles sent abroad, and used as agents in ecclesiastical affairs wheresoever they saw need. They whom we find to have been named in Scripture Evangelists, as Ananias (Acts ix. 17), Apollos (Acts xviii. 24), Timothy (2 Tim. iv. 5. 9. 1 Tim. iii. 15; v. 19; ii. 7), and others, were thus employed.

And concerning *Evangelists* afterwards in Trajan's days, the history ecclesiastical noteth (*Euseb.* iii. 38), that many of the Apostles' disciples and scholars which were then alive, and did with singular love of wisdom affect the heavenly Word of God, to show their willing minds in executing that which Christ first of all required at the hands of men, they sold their possessions, gave them to the poor, and betaking themselves to travel, undertook the labour of Evangelists, that is, they painfully preached Christ, and delivered the Gospel to them who as yet had never heard the doctrine of faith. *Hooker.*

With regard to *διδάσκαλοι*, mentioned here and in Eph. iv. 11, the word does not describe any *separate order* in the Church, but denotes a special *gift* and *quality* distinguishing *some* persons in the Church. Thus the Apostle St. Paul himself was eminently a *διδάσκαλος*, and he is twice called by that title by himself; *διδάσκαλος ἐθνῶν, doctor Gentium*, 1 Tim. ii. 7. 2 Tim. i. 11, and in both these passages the word *διδάσκαλος*, or doctor, is associated with *ἀπόστολος* and *κήρυξ*. He was sent to do the *work* of a *preacher* (*κήρυξ*), and was ordained to the *degree* of an *Apostle* (*ἀπόστολος*), and was *endowed* with supernatural *gifts* and special revelations to be a *διδάσκαλος*. Compare Acts xiii. 1, where *διδάσκαλοι* are joined with *προφῆται*, and where *Paul* and *Barnabas* are already reckoned among *Prophets* and *Teachers*, *προφῆται καὶ διδάσκαλοι*, before they had been set apart and empowered by laying on of hands in Ordination to the degree and office of *Apostles*.

— *δυνάμεις*] From *persons* he passes to *things*: thus intimating that *Apostles*, *Prophets*, *Teachers*, are themselves *χαρίσματα*, *free* gifts and graces from God. Hence he uses the word *ἔθωκεν*, 'God *gave* some Apostles.' Eph. iv. 11. They are not to be regarded as sources of grace, or to be raised up one against the other as heads of parties; and that none may boast of themselves, whatever may be their graces; for what are these graces but *gifts* of God, and what *hast* thou which thou hast not *received?* (1 Cor. iv. 7.)

— *ἀντιλήψεις*] *helps*; e. g. of the feeble, sick, and needy. See Acts xx. 35, *ἀντιλαμβάνεσθαι* (to take hold of in order to support) *τῶν ἀσθενούντων*. He thus prepares the way for his appeal in behalf of the poor saints at Jerusalem; and he teaches, that the *ἀντίληψις* of such persons is not only a duty, but a *grace*; and so he calls it 2 Cor. viii. 1. 4. 6, 7. 19. Cp. 1 Cor. xvi. 3.

— *κυβερνήσεις*] *governments*: as in pastoral charges of diocesan episcopacy (the case of Timothy and Titus), and of the presbyters ordained to settled cures. Acts xiv. 23; xx. 17. Tit. i. 5.

— *γένη γλωσσῶν*] *kinds of tongues*. Observe, *that* gift in which the Corinthians most gloried is placed *last*.

29. *δυνάμεις*] The *accusative* case after *ἔχουσι*. Have all the power of working miracles?

31. *Ζηλοῦτε*] *covet earnestly*. See on Gal. iv. 17.

— *καθ' ὑπερβολὴν ὁδὸν δείκνυμι*] I am about to point out to you an *ὁδὸν ὑπερ-έχουσαν* (*Theophl.*),—a transcendant road; for as S. Clement says, imitating this passage of St. Paul (ad Cor. 49), *τὸ ὕψος εἰς ὃ ἀνάγει ἡ ἀγάπη ἀνεκδιήγητόν ἐστιν*, 'the height to which charity leads is ineffable.'

On the idiom *ἔτι καθ' ὑπερβολήν*, see 2 Cor. i. 8; iv. 17. Gal. i. 13. *Winer*, § 54, p. 2413. Cp. 2 Cor. xi. 23.

— *ὑπερβολήν*] This word, from *ὑπερβάλλω*, to *shoot beyond*, indicates the figure of speech which St. Paul uses. The Corinthians imagined that they could ascend to heaven by a manifestation of spiritual gifts, and they despised the way of Charity as too lowly for their aspirations. They have left it for the devious paths of 'divisions' and dissensions (see i. 10, and xi. 8), and imagine themselves to be spiritual (cp. iii. 1) because they are rich in supernatural gifts, which they love to display in a vainglorious spirit, instead of using that and all other gifts to the one end for which they are given by God,—that of edification. St. Paul teaches them, that their estimate of the *respective* value of spiritual gifts is very erroneous (xiv. 1—3); that it is a childish vanity to prefer the empty ostentation of speaking foreign tongues in their own domestic assemblies (when no foreigners were present) to the more useful gift of exposition of Scripture; and he therefore exhorts them to *covet earnestly the better gifts*. (*ζηλοῦτε τὰ χαρίσματα τὰ κρείττονα.*) He tells them also that he is going to point out to them a loftier way, a Way which transcends all other ways; a Way which they thought to be lowly, but which he shows them to be lofty; a Way which will lead them up to higher degrees of spiritual elevation, and to more glorious spiritual prospects than could be attained by any of those gifts which they most vaunted; a Way which will teach them how to use aright all those spiritual gifts, and without which Way all those gifts are worthless; a Way which will remain when those gifts have vanished; a Way which will lead to Heaven, and abide for ever in Heaven,—the Way of Charity.

CH. XIII. 1. *Ἀγάπην*] "Dilectio." *Tertullian*, de Patient. 12, where he well says that this Apostolic description of Charity or Love is uttered "totis Spiritûs viribus;" and compare his treatise contra Marcion. (v. 8). *Ἀγάπη* is rendered 'Caritas' by the *Vulgate*, which, however, almost always renders *ἀγαπᾶν* by *diligere*, and *φιλεῖν* by *amare*. See *Buttmann* ap. *Lachmann*, N. T. p. xlv, and above on John xxi. 15.

ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι. 3 Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

4 c Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, 5 d οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, 6 e οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· 7 πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 f Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 g Ὅτε ἤμην νήπιος, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογι-

c Prov. 10. 12. 2 Cor. 6. 6. Gal. 5. 22. Eph. 4. 2. Col. 1. 11. & 3. 12. 2 Tim. 2. 25. 1 Pet. 4. 8.
d ch. 10. 24. 33. Phil. 2. 4. 21. 2 Tim. 2. 10. 1 John 3. 16, 17.
e Ps. 10. 3. & 15. 4. Rom. 1. 32. 2 John 5. 2.
f vv. 10, 13. Luke 22. 32. Gal. 5. 6. ch. 12. 10, 28—30. & 14. 39. Acts 2. 4. & 19. 6. Jer. 49. 7. Heb. 8. 13.

— *γέγονα χ. ἠ. ἢ κ. ἀ.*] "factus sum." *I have become* already, by my own fault, *mere brass that rings*, or *a cymbal that clangs*, without soul or sense, "vox et prætereà nihil." The words Δωδωναῖον χαλκεῖον were proverbial, and Apion, the grammarian, was called "Cymbalum orbis," for his garrulity (*Sueton.* de Grammaticis). The metaphor was suitable to *Corinth*, famous for its works in *brass*, "Ephyreïa æra" (*Virg.* Georg. ii. 464. *Joseph.* Vit. 13, and *Winer*, R. W. B. ii. 89). By their empty γλωσσολαλία the Corinthians reduced themselves from rational beings, living instruments (ἔμψυχα ὄργανα) of God, to mere κύμβαλα and κρόταλα (*Aristoph.* Nub. 448), such as were wrought in their own metallic forges.

2. *τὰ μυστήρια πάντα*] Although I know *the mysteries, all of them*, and all the γνῶσις, and have all the faith. On the use of πᾶς, see *Winer*, § 18, p. 101.

3. *ἐὰν ψωμίσω*] *if I reduce to provisions*, ψωμία, fragments (from ψάω) dipped into the dish (John xiii. 25); and because *bread* was used for this purpose, hence in modern Greek, ψωμί = *bread*.

ψωμίζω is found in LXX, with the accusative of the *thing given* to be *eaten*, as here, in Deut. viii. 3. 16, ψωμίσας τὸ μάννα, Lam. iii. 16, ἐψώμισέ με σποδόν, and in Dan. iv. 22 (*Theodot.*), χόρτον ψωμιοῦσί σε. Cp. Dan. v. 21. The accusative of the *person* fed occurs *Aristoph.* Lysist. 19, and in Rom. xii. 20, ψώμιζε αὐτόν. Cp. *Winer*, § 2.

— *ἐὰν παραδῶ τὸ σῶμά μου*] *If I give up my body to be burned.* So *Ignatius* (frag. ii. ap. *Chrys.* Hom. ad Ephes. Epist. xi.; see *Jacobson*, p. 493), "Not even the blood of Martyrdom can blot out the sin of schism;" and after him, *Cyprian* (Ep. 55), "quale crimen, quod martyrio non potest expiari." So *Augustine* (Serm. 138), "Ecce venitur ad passionem, ad sanguinis fusionem, ad corporis incensionem: et *tamen nihil prodest*, quia Caritas deest. Adde Caritatem, prosunt omnia; detrahe Caritatem, nihil prosunt cætera. Quale bonum est Caritas!" And he says, "Non habent Dei Caritatem, qui non amant Ecclesiæ unitatem." A solemn caution against Divisions and Dissensions in the Church.

— *καυθήσωμαι*] A, B have *καυχήσωμαι*, which is worth notice, as showing that the best uncial MSS. are not always to be depended upon, and sometimes are blemished with errors.

— *οὐδὲν ὠφελοῦμαι*] *I am profited nothing.* "Qui *deseruerit unitatem*, violat Caritatem, et quisquis violat Caritatem, quodlibet magnum habeat, *ipse nihil est.* Si *linguis hominum et Angelorum loquatur, si sciat omnia sacramenta*, si *habeat omnem fidem, ut montes tranferat*, si *distribuat omnia sua pauperibus*, si *corpus suum tradat ut ardeat, Caritatem autem non habeat, nihil est*, nihil ei prodest. Universa inutiliter habet, qui unum illud, per quod universis utatur, non habet. Amplectamur itaque Caritatem, *studentes servare unitatem spiritûs in vinculo pacis* (Eph. iv. 3). Non nos seducant, qui corporalem separationem facientes ab Ecclesiæ frumentis toto orbe diffusis, spirituali sacrilegio separantur." *Augustine* (Serm. 88). A salutary warning, whenever intellectual and spiritual gifts, and religious acts of self-devotion are proposed as objects for admiration and imitation, irrespectively of those principles of Unity and Charity, which are necessary to make them acceptable to Him who is the Author of Peace and Lover of Concord in His Church.

4. *οὐ ζηλοῖ*] *envieth not*—as Cain envied Abel; and his brethren envied Joseph. (*Origen.*)

— *οὐ περπερεύεται*] "non gloriatur," *does not show off itself* by word or deed, in a restless and vain-glorious eagerness for display; does not put itself forward with professions of superior knowledge and skill. (*Origen.*) It is rendered by *Tertullian* (de Patient. c. 12), "non *proterovum sapit.*" It is used by *Cicero* (ad Att. i. 14) concerning himself, "Dii boni, quomodo *ἐπερπερευσάμην* novo auditori, Pompeio;" and *Polybius* (Exc. Leg. 122) applies the word πέρπερος to a vain, pompous, and loquacious pedant, and *Schol.* (ad Soph. Antig. 33) connects it with περίλαλος. See *Wetstein* here; and from the fact of its denoting *excess*, it may be derived from the root περί, and may be connected with the Latin *perperam.* (*Valck.*)

5. *οὐ λογίζεται τὸ κακόν*] *does not reckon up, and impute the evil* which it suffers; does not set it down and record it, as in a bill, against the person who does the wrong; but forgets it, and overcomes it with good. Cp. *Theodoret*, who says, συγγινώσκει τοῖς ἐπταισμένοις. As to this use of λογίζομαι, see 2 Cor. v. 19, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα.

6. *οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ*] well rendered by *Vulg.* (as far as the *Latin* language allowed), "non gaudet super Iniquitate, *congaudet* autem Veritate." Charity does not rejoice in *the* Unrighteousness which prevails in the world—as evil spirits and evil men do (Rom. i. 32. Hos. vii. 3)—but she *rejoices with the* Truth, especially *the* saving Truth of Him Who is *the Truth.* She takes pleasure in all that the Truth achieves and endures now, and in all that she will enjoy hereafter.

As to the contrast here between ἡ ἀδικία and ἡ ἀλήθεια, or Christian Truth, see John vii. 18, and Rom. i. 8, and 2 Thess. ii. 10. 12, ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

7. *πάντα στέγει*] βαστάζει, ὑπομένει (*Hesych.*), "sustinet, tolerat" (*Tertullian*, de Pat. 12). See 1 Thess. iii. 1. 5. 1 Cor. ix. 12. And on this verse and the context, compare the description of Ἀγάπη by *S. Clement*, writing also to the *Corinthians* (c. 49), Ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ· οὐδὲν βάναυσον ἐν ἀγάπῃ, οὐδὲν ὑπερήφανον, ἀγάπη σχίσμα οὐκ ἔχει, οὐ στασιάζει, πάντα ποιεῖ ἐν ὁμονοίᾳ· δίχα ἀγάπης οὐδὲν εὐάρεστον τῷ Θεῷ.

8. *καταργηθήσονται*] *they will be reduced* to a state of *ἀέργεια*, or *inoperation*, because their ἔργον will be done; they will therefore be no more needed. On this use of καταργεῖν, see on Luke xiii. 7. Gal. iii. 17; v. 4. 2 Cor. iii. 7. Rom. iii. 31. The ἔργον of ἀγάπη will remain when all χαρίσματα, and even χάριτες, will be κατηργημένα; and her ἔργον will be τέλειον, and its τελειότης will have no τέλος, or end. The Latin word corresponding to καταργῶ is *evacuo.* So *Tertullian* (de Patient. c. 12), "Dilectio nunquam excidit; cætera *evacuabuntur*;" and so the Latin translation of *Irenæus*, who says admirably (iv. 12), Paulus inquit, omnibus cæteris *evacuatis*, manere Fidem, Spem, *Dilectionem*, majorem autem esse omnium Dilectionem, eam verò perficere perfectum hominem, etenim qui diligit Deum perfectum esse in hoc ævo et futuro: nunquam enim desinemus diligentes Deum, sed quanto plus eum intuiti sumus, tanto plus Eum diligemus.

In Lege igitur et Evangelio quum sit primum et maximum præceptum *diligere Dominum Deum ex toto corde, dehinc simile illi diligere proximum sicut seipsum*, unus et idem ostenditur Legis et Evangelii conditor. *Consummatæ* enim *vitæ* præcepta in utroque Testamento cum sint eadem, eundem ostenderunt Deum, qui *particularia* quidem præcepta apta utrisque præcepit, sed *eminentiora et summa* (τὴν καθ' ὑπερβολὴν ὁδὸν τῆς ἀγάπης) *sine quibus salvari non est*, in *utroque eadem* suasit.

9. Ἐκ μέρους] *ex parte* cognoscimus, et ex parte prophetamus. (*Iren.* v. 7.)

ζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 12 [g] Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

13 Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV. 1 [a] Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προφητεύητε.

2 [b] [c] Ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· 3 [c] ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν, καὶ παράκλησιν, καὶ παραμυθίαν. 4 Ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ,

g 2 Cor. 3. 18. & 5. 7. Phil. 3. 12. 1 John 3. 2. Num. 12. 8. Matt. 5. 8. & 18. 10. Rom. 8. 18. 1 John 3. 2. Rev. 22. 4.

a ch. 12. 31.

b Acts 2. 4. & 10. 46.

c Acts 13. 15. Rom. 12. 8.

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12. Βλέπομεν ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι] We now behold *by means of a mirror* objects *revealed in* "*ænigma per speculum et per ænigmata.*" (*Iren.* iv. 9.) St. Paul alludes to Num. xii. 8, where δι' *αἰνιγμάτων* is opposed to *ἐν εἴδει*, and is explained by it, *στόμα κατὰ στόμα λαλήσω αὐτῷ* (to Moses) *ἐν εἴδει καὶ οὐ δι' αἰνιγμάτων.*

St. Paul does not use the word δίοπτρον, but ἔσοπτρον, a glass to be looked *into*, and not a glass to be looked *through*; and δι' *ἐσόπτρου* does not mean, *through* a glass, in the sense of looking *through* it, unless perhaps it may be said that inasmuch as the object reflected in the glass appears to be *behind* the glass, so the spectator may be said to see it *through* the glass. Cp. *Winer*, p. 340. But it signifies, *by means* of a looking-glass or mirror (so xiv. 9, *διὰ τῆς γλώσσης*: cp. *Winer*, § 47, p. 399), in which heavenly things are represented to us, not distinctly, but dimly and *ἐν αἰνίγματι*, cp. *Eurip.* Rhes. 5, i. e. *αἰνικτηρίως, αἰνιγματωδῶς, enigmatically* opposed to *plainly*. *Æschyl.* Prom. 852. 970. Agam. 1154. Compare 2 Cor. iii. 18, *τὴν δόξαν Κυρίου κατοπτριζόμενοι*, and James i. 23, *κατανοοῦνται τὸ πρόσωπον ἐν ἐσόπτρῳ.* The metaphor would be well understood by the Corinthians, because the ancient mirrors were (not of glass, but) of polished metal or brass (see *Xenophon*, Symp. 7, who calls a mirror *χαλκεῖον*), for working in which the Corinthians were famous. See *Winer*, R. W. B. art. *Spiegel*, p. 496, and the Anthology *passim*.

We now see with the eye of Faith and Hope, and behold the divine Attributes reflected in the mirror of His *Works*, of His Word, and of His *Sacraments*, but hereafter we shall see God Himself face to face.

The Present things are a shadow of the Future. In Holy Baptism we see a type of the Resurrection; but hereafter we shall see the Resurrection itself. Now we see the symbols of Christ's Body; hereafter we shall see that Body itself, face to face. *Theodoret.*

God hath revealed Himself and His good pleasure towards us in His holy Word sufficiently to save our souls, if we will believe; but not to solve all our doubts, if we will dispute. The Scriptures being written for our sakes, it was needful they should be fitted to our capacities; and therefore the Mysteries contained therein are set forth by such *resemblances* as we are capable of, but far short of the nature and excellency of the things themselves. The best knowledge we can have of them *here*, is but *per speculum* (1 Cor. xiii. 12) and *in ænigmate*, as it were *in a glass*, and by way of riddle; darkly both God teacheth us by the eye in His *creatures:* that is, *per speculum*, as it were by a glass, and that but a dim one, wherein we may read *τὸ γνωστὸν τοῦ Θεοῦ*, some of *the invisible things of God* (Rom. i. 19, 20), but written in small and outworn characters, scarce legible by us. He teacheth us also by the ear, in the preaching of His holy Word; but that *in ænigmate*, altogether by riddles, dark riddles. That there should be three distinct Persons in one Essence, and two distinct Natures in one Person; that Virginity should conceive, Eternity be born, Immortality die, and Mortality rise from death to life; that there should be a finite and mortal God, or an infinite and immortal Man; what are all these, and many other more of like intricacy, but so many riddles? *Bp. Sanderson* (i. 234).

— *ἐπιγνώσομαι*] more expressive than *γνώσομαι*. See on Luke i. 4. *I shall fully know* and love as I have been fully known and loved by Him. Cp. xvi. 18, *ἐπιγινώσκετε τοιούτους*, Matt. xi. 27, *ἐπιγινώσκει τὸν υἱὸν*, and see the use of the word *ἐπίγνωσις* by St. Paul in Col. i. 9, 10; ii. 2; iii. 10. Philem. 6. Eph. i. 17; iv. 13. Tit. i. 1. 2 Pet. i. 2, 3. 8.

13. Νυνὶ δὲ *μένει*—*τὰ τρία ταῦτα*] *But now*, in this present state of being (as contradistinguished from hereafter; see on xiv. 6), *abide these Three* Graces, that is, *these* three are *permanent in this world*, which the *supernatural χαρίσματα are not.*

This is said to show their dignity. How great, therefore, *a fortiori*, is the dignity of Love, which will survive the two other Graces (see Rom. viii. 24. Heb. xi. 1, and *Chrys.* here), which survive those glorious Gifts of Tongues, and Miracles, and Prophecy—when Faith will be swallowed up in Sight, and Hope be absorbed in Fruition!

On the subject of this Chapter, see the affecting Sermon of *S. Augustine*, delivered by him in his old age (Serm. 350), and forming an appropriate sequel to the narrative concerning the beloved disciple, St. John (*S. Jerome* in Galat. vi.), that in his old age he was carried to the Church, where his Sermon was, "My dear Children, Love one another."

CH. XIV. 1. Διώκετε *τὴν ἀγάπην*] *Follow after Charity.* The metaphor is from the Stadium. Make Charity your aim and end (*σκοπός*) in the whole race of your Christian life. Cp. Phil. iii. 14.

Having described the character of Charity, St. Paul now proceeds to apply what he has said;

The main principle to be borne in mind throughout this chapter is, that the use of all supernatural *χαρίσματα*, or extraordinary spiritual *Gifts* (which were probationary talents and trusts that might be abused, and were often abused, by those who received them), is to be regulated by the great abiding Christian *χάρις*, or *Charity.*

The main work of Charity is *Edification*,—the building up of the Church, or body of Christ. See viii. 1, *ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.* And therefore throughout this chapter he is perpetually inculcating the words *edify* and *edification.* See *vv.* 3—5. 12. 17. 26.

With this clue in our hands, we shall find no difficulty in following the Apostle's meaning through the chapter, which otherwise would be intricate and perplexing, and which has been unhappily embarrassed and obscured by novel meanings assigned in some expositions to the word *γλῶσσα*, *Tongue*, used by St. Paul; which *never* means an incoherent jargon, or spasmodic utterance, or confused gibberish, but simply a *foreign language* not understood by the *hearers* (see above on xii. 10, and Acts ii. 4; x. 46; xix. 6), but uttered with full consciousness of its meaning by the *speaker.* See xiv. 2. 14—16.

This is the interpretation of the ancient Expositors;

In primitive times, believers were supernaturally gifted with the power of speaking *foreign tongues.* But many abused the gift. What was the benefit of speaking at Corinth in the language of Scythia, Persia, and Egypt? He who did this spoke not to man, but to God. St. Paul reprehends this vain-glory, and teaches the right use of the gift. *Theodoret.* See also *Chrysostom* on xii. 1.

— *ζηλοῦτε δὲ τὰ πνευματικά*] *Earnestly covet and cherish spiritual gifts.* See above, note on 1 Thess. v. 20, and cp. below, *v.* 39; and on the sense of *ζηλοῦτε* see Gal. iv. 17.

— *ἵνα προφητεύητε*] in order *that you may prophesy;* that is, may declare or expound God's Word. See above, 1 Thess. v. 20. 1 Cor. xi. 4, and below, Rom. xii. 6.

2. Ὁ λαλῶν *γλώσσῃ*] *He that speaketh with a foreign tongue, speaketh not to men, but to God; for no one* who is present *understands* him; *but in his spirit*, or *inner man* (see on *v.* 14) *he speaks mysteries*,—things hidden, not clear to the hearers.

If a disciple has the gift of speaking to one person in the tongue of the Medes, and to another in that of the Elamites, and then were to go and speak in these tongues to the Jewish Synagogues, or [1] to the congregations of Greeks, concerning which the Apostle is here speaking, what use would it be? who would listen to him? God only, Who knows all things, would understand him. *S. Cyril.*

ἀκούω, like the Hebrew שָׁמַע (*shama*), often signifies in the LXX, not simply to *hear*, but to *perceive* and *understand:* as *S. Jerome* says (in prolog. Ioelis): "*Auditus* in Scripturis Sacris non est iste qui ad *aures* sonat, sed qui in *corde percipitur.*"

[1] The text of the Catena has *οἱ* here: read *ᾧ*.

ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. 5 Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

d Eph. 1. 17. Phil. 3. 15. e ch. 12. 8. & 13. 8, 9. Rom. 15. 14. 2 Cor. 11. 6. Eph. 3. 4. 2 Pet. 1. 5. & 3. 18.

6 [d] Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν [e] γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ ;

7 Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον ; 8 καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον ;

9 Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον ; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

10 Τοσαῦτα, εἰ τύχοι, γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον. 11 Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος. 12 Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων,

f ch. 12. 10, 30. Mark 11. 24.

πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. 13 [f] Διόπερ ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ. 14 Ἐὰν γὰρ προσεύχωμαι γλώσσῃ,

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Cp. Gen. xi. 7 ; xlii. 23. Matt. xv. 10. *Glass.*, Phil. Sacr., p. 843, and *Valck.* here.

5. *εἰ μὴ διερμηνεύῃ*] *unless he* (the speaker) *interpret* what he says into the vernacular language of the *hearers* (see *v.* 13); as was usually done in reading the Hebrew Scriptures, by means of oral and written translations, Paraphrases, or *Targums*. See Nehem. viii. 4—8. *Hottinger*, Thesaur. Philol. p. 251—260.

6. *Νῦν δὲ, ἀδελφοί*] But *now brethren, if* I come to *you*, and by specifying *myself* I mean *any one* generally, if *any one comes* to you (see *v.* 14, and on vi. 12), now that *you* are *brethren*, and have renounced Heathenism, and do not now require to be *converted* to the faith by the *miracle of tongues*—.

He therefore means, that those who affected the use of foreign tongues at Corinth *now*, degraded their hearers to a heathen condition. See on *vv.* 21, 22.

For *νῦν Elz.* has *νυνὶ* here; and so some recent editions; but *νῦν* is in A, B, D*, F, G, and *νυνὶ* seems to be due to copyists, not fully understanding the argument of St. Paul; but even *νυνὶ* itself sometimes is expressive of *time*, see Rom. vi. 22; vii. 6. 17; xv. 23. 25, above xiii. 13.

— *ἐὰν μὴ ὑμῖν λαλήσω*] *unless I speak to you* in some edifying manner, either by *revelation*, or *knowledge*, or *prophecy*, or *doctrine*. What shall I profit you if I speak with tongues? and what shall I profit you, *except* I speak to your edification? On the use of *ἐὰν μὴ*, where the excepted case does not belong to the same class as those which are not excepted, see Luke iv. 26.

7. *Ὅμως*] *Even the lifeless instruments* fail of their office, unless they give a *διαστολὴ*, or distinct articulation of musical notes, by their sounds.

Winer (p. 488) connects *ὅμως* with *ἐὰν*, and construes it *nevertheless*.

St. Paul's argument is, It is required *even* of *lifeless instruments* that they should give a distinct utterance, a well-defined rhythm, and clearly expressed notes, *ῥυθμὸν, ἐναρμόνιον ἦχον* (*Photius, Theodoret*), by *their voices*. How else shall it be understood what that is which is designed to be played by their means? How shall it be understood whether it is a strain of Homer or of Pindar, or whether it is intended to be mournful or joyful?

What a *tune* is to the *lifeless* instrument, that *sense* is to the *living instrument*, the human Tongue.

If then the *lifeless* instrument ought to have a distinct significance in its utterance, how much more ought the living instrument to give forth intelligible sounds? If the former ought to play a well-defined tune, in order to delight the hearers in the Odëum or the Theatre, how much more ought the latter to utter what can be understood by those who seek for edification in the Church of God? But how can it do this, if it speak in a foreign language to those who understand it not?

8. *ἐὰν ἄδηλον φ. σάλπιγξ δ., τ. π. ε. πόλεμον ;*] *if the trumpet give an unmeaning sound, who shall prepare himself for the battle?* If it does not give the war-note, who will obey it? It must be *hortatory* and *practical*. It was eminently so in the history of the ancient Church. See the divine injunctions concerning the *silver Trumpets*, Num. x. 1—9, *ἐὰν ἐξέλθητε εἰς πόλεμον, σημανεῖτε ταῖς σάλπιγξι.*

Πόλεμος = *battle* in LXX. Ps. lxviii. 21. Job xxxviii. 23, and in N. T. Rev. ix. 9; xx. 8, and in the modern language of Greece to this day.

So in the spiritual battles of the Church against her ghostly enemies, unless the Preachers of the Gospel, who are commanded to "*lift up their voice as a trumpet*" (Isa. lviii. 1. Joel ii. 1), speak in a language which the people can understand and feel, who shall prepare for the spiritual conflict?

9. *διὰ τῆς γλώσσης*] *by your tongue. Bp. Middleton.*

10. *Τοσαῦτα, εἰ τύχοι—ἄφωνον*] *There is perchance such a multitude of languages in the world* (Roman, Scythian, and the rest. *Chrysostom, Cyril*), and nothing is without a language. *Τοσαῦτα* intimates that the diversities of languages in the world amount to *such or such a number*, and that *a very great one*, which the writer would specify if it could be counted, or if it were requisite for his argument that it should be specified. Compare *τοσαῦτα*, Luke xv. 29. John xii. 37. As to *εἰ τύχοι, perchance*, see xv. 37.

The best MSS. have *εἰσὶν* here. *Elz.* has *ἐστὶν*, and adds *αὐτῶν* without sufficient authority.

11. *Ἐὰν οὖν*] Since languages *differ generally* so much from one another, as has been said, *if, therefore, I do not know the meaning of the language spoken, I shall be a foreigner to him who speaks, and he will be a foreigner to me.*

As to the word *βάρβαρος*, a *stranger*, properly one who is not a *Greek*, see note on Acts xxviii. 2. Rom. i. 14. And with regard to *ἐν ἐμοὶ, in my view, relatively to me*, see vi. 2. Phil. ii. 7. *Winer*, § 48, p. 345.

Thus then St. Paul teaches the Corinthian *Greeks*, who gloried in their country and in their intellectual powers, and regarded all other nations as barbarous, that they degraded *themselves* into *Barbarians*, by speaking, in a Greek assembly, strange languages which none could understand.

12. *ζηλωταὶ πνευμάτων*] *ye are zealous in behalf of your own spirits, and covet power over other men's spirits.* See the use of *πνεύματα, v.* 32.

The *πνεῦμα* here is the higher spiritual element, the *inner man* (see *vv.* 14—16. 1 Thess. v. 23); and St. Paul's meaning is, that by speaking in a *foreign* language in the public assemblies of their own Church, they lost that spiritual communion between their *own πνεῦμα*, or *inner man*, and the *πνεῦμα*, or *inner man*, of their hearers, for which they professed to be zealous; and that they degraded the relation between themselves and their hearers to that of a mere *bodily* and *carnal* intercourse of unmeaning sounds.

On the sense of the word *ζηλωτὴς*, see on Gal. iv. 17, 18.

13. *προσευχέσθω ἵνα διερμηνεύῃ*] These words are capable of two senses, viz.

(1) *Let him pray that he may be endued with the faculty of interpreting.* (*Bengel.*) So *ἵνα* is used after *προσεύχομαι*, Mark xiv. 35. Phil. i. 9, where see the note of *Ellicott*, and *Winer*, pp. 299, 300;

(2) Let him pray *with the design* and *purpose* (not to display his own gift of speaking in a foreign tongue, but) *to interpret*. So *Winer*, § 53, p. 408. The reason of this is given in the following verse.

Accordingly, St. Paul in *v.* 28 does not allow a man to pray in a foreign tongue in the Church, but commands him to hold his peace (*ἐὰν μὴ ᾖ διερμηνευτής*), unless he have the faculty of expressing fluently in his own language what he was enabled by a supernatural *charisma*, or *gift*, to speak in a *foreign* tongue.

τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. 15 g Τί οὖν ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ. 16 h Ἐπεὶ, ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

18 Εὐχαριστῶ τῷ Θεῷ πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν· 19 ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. 20 i Ἀδελφοὶ, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.

21 j Ἐν τῷ νόμῳ γέγραπται, Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν

g Eph. 5. 19. Col. 3. 16. Ps. 47. 7.
h ch. 11. 24. & 16. 24. Matt. 6. 13. & 28. 20. Mark 16. 20. John 21. 25. Rev. 5. 14. & 22. 20.
i Ps. 131. 2. Matt. 11. 25. & 18. 3. & 19. 14. Eph. 4. 14. Heb. 5. 12. 1 Pet. 2. 2.
j John 10. 34. Deut. 28. 49. Isa. 28. 11. 12.

An *illiterate* person might have a special gift of speaking in a *foreign tongue*: and the miraculous operation of the Spirit would be more striking in *his* case. The Apostles, we are expressly told, were ἀγράμματοι καὶ ἰδιῶται (Acts iv. 13), and yet spake in foreign tongues; and the miracle of Pentecost was more striking on that account. And therefore the people asked, "Are not all these who speak *Galilæans?*" (Acts ii. 7.)

But it would not follow that such a person would have the gift of expressing himself *well in his own language*, so as to edify such an audience as that at Corinth.

This verse therefore by no means gives any countenance to the notion that they who spake with γλῶσσαι (or *foreign tongues*) at Corinth were *unconscious* of what they said. And that notion is further refuted by what is said, *v.* 16, concerning the pronunciation of the blessing in the Holy Eucharist.

14. γλώσσῃ] in a *foreign* language. See on *v.* 1.

— τὸ πνεῦμά μου] *my* spirit, or the Spirit of *any one* (vi. 12; above, *v.* 6) who does what is so absurd.

My *Spirit*, or *inner man*, prays, but my understanding is unfruitful; it produces no fruit to *others*: it is *barren*.

15. προσεύξομαι] *I* will pray. He mentions what *he himself* will do, in order that *they* may do it.

— τῷ νοΐ] *with my understanding*: so that it may do its proper work of being *fruitful to others*. See *v.* 19, θέλω τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω: and therefore I will pray with my *spirit*, or *inner man* (τῷ πνεύματι), i. e. *fervently*: but I will also pray with my *νοῦς*, or understanding, whose proper function it is to fructify and fertilize the minds of *others* by interpretation, and other similar intelligible communications with them.

Therefore I will not *pray* γλώσσῃ, i. e. in a *foreign language*.

16. εὐλογήσῃς] In the Holy Communion. This is addressed to a Teacher at Corinth, to a Minister of the Church. See x. 16, and next note.

— ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου—εὐχαριστίᾳ] *he who fills the place of the private person* (see on Acts iv. 13) or *layman* (*Theodoret*, *Chrys.*), as distinct from thee the public λειτουργὸς, or *Minister officiating* in the Church, particularly at the Εὐχαριστία or Lord's Supper,—how shall he be able to say the *Amen* at thy Consecration of the Elements?

The Apostle thus intimates that the *Laity* or *faithful* have their τόπος, *place*, or office, to fill in Church-assemblies as much as the *Minister* has his; and that to pray in a *foreign language* is an infringement on their rights, as disqualifying *them* for their duties, and depriving them of their privileges.

Compare the use of τόπος in *Clement R.* 40, τοῖς ἱερεῦσιν ἴδιος ὁ τόπος ἐπίκειται· ὁ λαϊκὸς ἄνθρωπος λαϊκοῖς προστάγμασιν δέδεται.

The best comment on these words is supplied by *S. Justin Martyr*, describing the public assemblies of the Primitive Church (Apol. 85), where he says, "Bread is brought to the President (τῷ προεστῶτι) of the Assembly, and a cup of water and wine, and having received it, he puts up praise and thanksgiving to the Father of all, through the Name of the Son and of the Holy Ghost. . . . And when he has finished his prayer and thanksgiving (εὐχαριστίαν) all the people with an acclamation say *Amen*." And the food itself thus blessed is called the *Eucharist*; and in chap. 87 he repeats the words as to the putting up of the Prayers by the *Minister*, and acclamation of the *Amen* by the people. For the original words, see above on x. 16.

The word Εὐχαριστία is used to signify the *Holy Communion* also by *S. Ignatius*, Phil. 4, Smyrn. 6.

On the use of the *Amen* in the Early Church, see *Tertullian* de Spectaculis, c. 25, and the observations of *Valesius* in *Euseb.* vi. 43, and in vii. 9, which form an excellent exposition of this passage.

The following remarks are from a careful investigator of primitive Christian Antiquity;

On one occasion St. Paul, when speaking of the administration of the Sacrament, uses the phrase, "The cup of blessing *which we bless*" (1 Cor. x. 16), implying a Prayer of Consecration; and the same inference may be drawn yet more certainly from another passage in the same Epistle, the irreverence of the Corinthians leading the Apostle to touch on the subject repeatedly, and thus to afford us information on it, which but for that might have been lost, "Else when thou shalt *bless* with the Spirit, how shall he that occupieth the room of the unlearned (τοῦ ἰδιώτου) say *Amen* at thy *giving of thanks* (or at thy Eucharist, ἐπὶ τῇ σῇ εὐχαριστίᾳ), seeing he understandeth not what thou sayest?" (1 Cor. xiv. 16,) where the Apostle contemplates the celebration of the Eucharist in a language *unknown to the congregation*, in which case he says, How is the blessing pronounced by the Minister over the Bread and the Wine to be understood by the People, and the several parts of the Liturgy to be properly recognized, so that they may themselves take their share in it?

For in the terms "when thou shalt bless" and "at thy giving of thanks" there is comprised, almost beyond a doubt, a service of considerable detail. *Justin Martyr*, who lived so very soon after the Apostles, actually affirms as much; the officiating Minister, according to him, offering up prayers and thanksgivings at much length. And *S. Chrysostom* evidently supposes this passage of the Apostle to have a reference to such a formulary then in use; "for," says he, in commenting on the text of the Epistle to the Corinthians, "what the Apostle means is this, if you bless in a strange language, the *layman* not knowing what you are uttering, and not able to interpret it, cannot add the *Amen*; for, not hearing '*the world without end*,' which is the conclusion (of the prayers), he does not repeat *the Amen*." *Professor J. J. Blunt* (Lectures, p. 33).

18. Θεῷ] *Eliz.* adds μου, not found in the best MSS.

— γλώσσαις λαλῶν] *speaking with tongues*. A, D, E, F, G have the *singular*, γλώσσῃ, which has been received by some Editors. The *plural* is found in the *Syriac*, *Æthiopic*, and *Arabic* Versions, and so *Origen*, *Chrys.*, *Theodoret*, and other Greek Fathers.

A person speaking on a *particular occasion* in a *foreign* tongue, might well be said γλώσσῃ λαλεῖν (as in *vv.* 2. 13, 14). But the *general faculty* of speaking in foreign languages, which St. Paul possessed, could hardly be described by that expression. Cp. xii. 30; xiii. 1; xiv. 5, 6. 23. 39.

St. Paul the *Apostle of the Gentiles* (Rom. xi. 13) had special need of the faculty of speaking in various foreign languages. See *Jerome*, quoted above, on xii. 10, and notes on Acts xiii. 15, xiv. 11, and xxviii. 4, and Rom. i. 14.

The participle λαλῶν here (which has been altered in some copies to λαλῶ) denotes the cause of his thankfulness. See Acts xvi. 34, ἠγαλλιάσατο πεπιστευκώς. *Winer*, § 45, p. 309.

The sense is, Do not think that I am disparaging a gift because I *do not possess it*; I return thanks to God (perhaps there is a reference here to the εὐχαριστία just mentioned), speaking in foreign tongues more than you all. I bless God in more languages than you all. Him I bless, speaking in these languages. I bless Him *in* speaking, and *by* speaking, and *for* the power of speaking in these languages. St. Paul might have celebrated the Eucharist in various languages already in his different Missionary tours in Syria, Asia, and Greece.

Thus the participle λαλῶν seems to have more force and a larger meaning than the indicative λαλῶ.

19. θέλω—ἤ] *I had rather—than*. Cp. Luke xvii. 2, λυσιτελεῖ—ἤ. *Winer*, § 35, p. 215, where examples of a similar construction with substantives and adjectives will be found.

— νοΐ] So A, B, D, E, F, G, and several Cursives. *Eliz.* has διὰ τοῦ νοός.

21. Ἐν τῷ νόμῳ] In a *prophetical* Book. Isa. xxviii. 11, 12. See on John x. 34, and *Surenhus.* p. 544.

ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος. 22 Ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.

k Acts 2. 13. 23 k Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, 25 l τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὄντως ὁ Θεὸς ἐν ὑμῖν ἐστι.

l Zech. 8. 23. Isa. 45. 14.

m ch. 12. 8—10. Rom. 14. 19. 2 Cor. 12. 19. & 13. 10. Eph. 4. 12, 16, 29. 1 Thess. 5. 11. 26 m Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνείαν ἔχει. Πάντα πρὸς οἰκοδομὴν γινέσθω. 27 Εἴτε γλώσσῃ τὶς λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς διερμηνευέτω. 28 Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ.

n ver. 39. ch. 12. 10. 1 Thess. 5. 19—21. 1 John 4. 1—3. 29 n Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. 30 Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω· 31 δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι καὶ πάντες παρακαλῶνται· 32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται·

o ch. 11. 16. 33 o οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλὰ εἰρήνης· ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

The words are not from the LXX Version, but from that of *Aquila*.

The purport of the quotation is to show that a supernatural power of speaking with γλῶσσαι or *foreign tongues* is a χάρισμα or *gift*, vouchsafed by God for the *conversion* of *unbelievers*; and that it is an *abuse* of that gift to employ it in congregations of *Christians* who do not understand the tongue spoken. See above, *v.* 6.

The words of Almighty God in the passage of Isaiah quoted by St. Paul are prophetic of the outpouring of the Gift of *Tongues* at *Pentecost*, and are referred to by St. Luke, recording that event, Acts ii. 4, ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, cp. Acts x. 46; and the Holy Spirit adopting the words ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέροις λαλήσω here, and ἑτέραις γλώσσαις there, connects this argument of St. Paul with the event of the day of Pentecost.

The meaning of Isaiah's prophecy is, that God would speak to the *Jews* in tongues *foreign* to the *speakers* (and He *did* so by the *Apostles* on the day of Pentecost), and yet that the Jewish Nation would not be converted, but resist God. They did resist the same Apostles, Peter and John, who spake ἑτέραις γλώσσαις (Acts ii. 4), and they shut them up in prison. (Acts iv. 3.)

St. Paul, as his custom is, whenever a divine gift has been *abused*, brings back the question to its first principles. He here traces the Gift of Tongues to its origin, the Day of *Pentecost* at *Jerusalem*, as he had done in the case of the Holy Eucharist, which he traces to its *Institution* at the Feast of the *Passover* in the same city (xi. 23). He thus points out the declension of the practice of the Corinthians from the primitive standard, and endeavours to rectify the abuse by reference to the original use. An example of the true principles of genuine Reformation.

He shows them also, that by requiring the use of *foreign* tongues *now* in their own city, and by indulging in their display, they degrade themselves from the rank of Christians to that of unbelievers. See *v.* 6.

23. ἰδιῶται] *Ordinary* persons who have not the gift of tongues. The word is here distinguished from, and contrasted with, the πάντες, all, in this verse, who *have* the gift, and are using it together in the Church.

The signification of this word, ἰδιώτης, must always be determined by the *context*: it is always used πρὸς τί (see *Hippocrat.* ap. *Wetstein*), i. e. is put in opposition to *something else*, and intimates that the person called ἰδιώτης is *distinguished* by a difference of rank, or other quality, *from him* or them with whom he is compared. Cp. *Tertullian* (ad Mart. 1), "Non tantum *magistri* sed etiam *idiotæ*," and see the collections of *Wetstein* here, p. 161, and note on Acts iv. 13. 1 Cor. xiv. 16. 2 Cor. xi. 6. The proper translation therefore of ἰδιῶται here would be *persons not so gifted*. And St. Paul's argument is that the Corinthians, by their abuse of their superior gifts, expose themselves to the ridicule even of those *who have not the gift*; and that though they are vain of their intellectual and spiritual powers, they show that they have less common sense than those who have not those powers.

25. τὰ κρυπτά] *Elz.* prefixes καὶ οὕτω, not in the best MSS.

26. ψαλμόν] Every one has *a psalm* of his own which he is eager to sing. Psalmody was a part of primitive Christian worship, as appears from *Pliny's* Epistle to Trajan (lib. x. 97), and see *Euseb.* v. 28: ψαλμοὶ καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι τὸν Λόγον τοῦ Θεοῦ τὸν Χριστὸν ὕμνουν θεολογοῦντες. Psalms unauthorized by the public sanction of the Church (ψαλμοὶ ἰδιωτικοί), were forbidden to be sung in the Church, by the Council of Laodicea, Can. 59... A rule needed now.

29. διακρινέτωσαν] Let the rest *discern* or *discriminate*; let them put to the test and sift that which has been said by the several expositors, and reject what is unsound, and authorize what is right. Cp. xii. 10, διακρίσεις πνευμάτων. Heb. v. 14, πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

32. πνεύματα προφητῶν] *The Spirits* or inner motions *of Prophets*, who are truly such, *are in subjection to Prophets*, are controlled and regulated by them; and therefore there is no reason why, on the plea of a prophetic rapture and ecstasy, ye should prophesy in an irregular manner. Ye *can* (δύνασθε) prophesy in order, as I command you (*v.* 31). And that which I have enjoined, being, as it is, *the command of the Lord* (*v.* 37), can, and will, be *obeyed* by them who are really Prophets.

They who professed to be *moved by the Spirit* might allege that they were not and could not be subject to any laws of order and discipline, and therefore the Apostle teaches that this is the very *essence* of *genuine prophecy*, as distinguished from that which is *spurious*, that it *is regulated* by the person, who has the gift, according to the rules prescribed by God (*who is not a God of confusion, but of peace*, *v.* 33), for the good order and edification of His Church.

A principle which, if duly observed, would have checked the aberrations of fanatical pride and lawless enthusiasm, and have prevented the disorders, by which they have disorganized the framework, and marred the efficiency, of the Church.

St. Paul's principle was applied by the orthodox writers of ancient Christendom, who had to contend against the wild ecstasies and rhapsodies of *Montanism* (as may be seen in *Euseb.* v. 17, and *Routh*, Reliq. S. ii. 101), by whom the principle was thus expressed, μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν, "that a Prophet ought *not to speak* in an *ecstasy*." Indeed by so doing a Prophet would have confounded his sacred office with the phrenzied ravings of the Pythoness of Delphi, and other oracular rhapsodists of heathen superstition. See *Chrysostom*, and *Vales.* ad *Euseb.* v. 17.

Divine Inspiration acts *suaviter* as well as *fortiter*; and whatever acts otherwise is not a genuine emanation from the pure fountain of heavenly Wisdom and Love.

34 [p] Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐ-
ταῖς λαλεῖν, ἀλλὰ ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. 35 Εἰ δέ τι μαθεῖν
θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν
ἐν ἐκκλησίᾳ λαλεῖν.

36 *Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;
37 [q] Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι
Κυρίου εἰσὶν ἐντολαί· 38 εἰ δέ τις ἀγνοεῖ, ἀγνοείτω.

39 [r] Ὥστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κω-
λύετε.

40 Πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

XV. 1 [a] Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ
καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, 2 [b] δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελι-
σάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.

3 [c] Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς· 4 [d] καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται
τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς· 5 [e] καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·
6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν
ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· 7 ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστό-
λοις πᾶσιν· 8 [f] ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί. 9 [g] Ἐγὼ

p 1 Tim. 2. 11, 12. Col. 3. 18. 1 Pet. 3. 1. Gen. 3. 16.
q 2 Cor. 10. 7. 1 John 4. 6.
r 1 Thess. 5. 20.
a Gal. 1. 11, 12. Rom. 5. 1, 2. 2 Cor. 1. 24. 1 Pet. 5. 12.
b Rom. 1. 16. ch. 1. 21. Gal. 3. 4.
c Isa. 53. 5. Dan. 9. 24. Zech. 13. 7. 1 Pet. 2. 24.
d Ps. 16. 10. Isa. 53. 9. Hos. 6. 2. Matt. 12. 40.
e Luke 24. 34. Mark 16. 14. Acts 10. 41.
f Acts 9. 3, 17. & 23. 11. ch. 9. 1.
g Eph. 3. 7, 8. Acts 8. 3. Gal. 1. 13.

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34. *Αἱ γυναῖκες—σιγάτωσαν*] A precept violated by Priscilla and Maximilla, the followers of Montanus. But, they say, had not Philip the Evangelist four *daughters* who *prophesied?* (Acts xxi. 9.) Yes: but not in the public assemblies of the Church. We never hear that Miriam, and Deborah, and Huldah *prophesied* to the *people* publicly, as Isaiah and Jeremiah did. It is an unseemly thing for a woman to speak in the Church. *Origen* in Caten. p. 279.

— *οὐ γὰρ ἐπιτρέπεται*] So A, B, D, E, F, G, a reading which seems preferable to that of *Elz.*, *ἐπιτέτραπται*. Οὐκ ἐπιτρέπω is something more than "I do not permit;" it signifies "*I forbid.*" Cp. 1 Tim. ii. 12, *γυναικὶ διδάσκειν οὐκ ἐπιτρέπω*.

— *ὁ νόμος λέγει*] The Old Testament by its general tenor, dating from the Creation (Gen. iii. 16; cp. 1 Tim. ii. 11, 12), and by not allowing women to do any ministerial office in the Temple, prescribes silence on their part in the Church.

36. *Ἢ ἀφ' ὑμῶν*] The concluding argument. Is *your practice* to overrule that of the other Churches, and of God's commands given through me? The *proof* of your spirituality will be—not in your independent and irregular action—but in your dutiful submission to the Word of God and to the Order of the Church.

39. *ζηλοῦτε τὸ προφητεύειν κ.τ.λ.*] On this exhortation compare *v.* 1, and note above on 1 Thess. v. 20.

It is impossible not to recognize the bearing of St. Paul's argument throughout this Chapter on the practice of the *Church of Rome* in celebrating divine Service in a "*tongue not understood by the People.*" (See Article XXIVth, "*Of speaking in the congregation in such a tongue as the people understandeth.*")

St. Paul's words seem like a prophetic protest against that practice. And the adoption of that practice, and the perseverance in it, in defiance of these declarations of the Holy Spirit, speaking by the holy Apostle, is a striking trait of the judicial blindness and reckless infatuation of that Power which exalts itself against human and divine authority, and sets itself in the Temple of God, claiming divine honour for itself (2 Thess. ii. 2—4).

CH. XV. 3. *Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν*] *Christ died for our sins.* It has been alleged by some, that it is evident from this text, that when it is said in Scripture that Christ died *ὑπὲρ ἡμῶν*, it is not meant that He died in *our stead* as our *proxy*.

But this is a groundless assertion. Christ died *ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν*, on account of our sins, in order to *take them away* (John i. 29), and so to save us from their penalty, death. See the use of *ὑπὲρ*, Heb. v. 1. 3.

But He also died, *ὑπὲρ ἡμῶν*, in our place. On this use of *ὑπὲρ*, see above i. 13. Mark xiv. 24. Luke xxii. 19, and cp. *Winer*, § 48, p. 342. *Valck.* illustrates this use of *ὑπὲρ* as signifying a *vicarious* offering, from profane as well as sacred authors. Thus Alcestis is said by *Hyginus* to have died *ὑπὲρ Ἀδμήτου, in his stead.* "Tenendum est *ἀποθανεῖν ὑπέρ τινος* non tantum in N. T. sed et apud scriptores profanos significare mori *loco* alterius." And this is expressed by *ἀντὶ, instead of*, Matt. xx. 28. Mark x. 45; and St. Paul combines both prepositions, 1 Tim. ii. 6, *δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων*. Cp. note below, 2 Cor. v. 15.

4. *ἐγήγερται*] "*excitatus* est et *nunc vivit.*"

This contrast of the permanency of the *risen body* of Christ, is happily marked by the change of tense into the *perfect;* while the transitoriness of His *burial* is expressed by the *aorist*, *ἐτάφη*. Cp. *Winer*, p. 243.

5. *ὤφθη*] *appeared to*, manifested Himself to. See on John xvi. 16. Acts i. 2.

— *τοῖς δώδεκα*] Mark xvi. 14. John xx. 26.

6. *ἐπάνω πεντακοσίοις*] *more than five hundred*—probably on the Mountain of Galilee. Matt. xxviii. 16.

— *καὶ ἐκοιμήθησαν*] *have also fallen asleep* in Jesus: a pathetic introduction to his discourse concerning the hopes of a *Resurrection*. Observe this word *κοιμᾶσθαι, four times* repeated in this chapter, concerning the *Resurrection* of the *body* (*vv.* 6. 18. 20. 51). This word does not apply to the *soul*, for *that* does not *sleep* (see on Luke xvi. 22; xxiii. 43) when separated from the body by death. But it describes the state of the *bodies* of those who fall asleep in Jesus; and therefore is significantly applied to describe the *bodily rest* of the first Martyr, St. Stephen, who commended his *spirit* to Jesus (Acts vii. 59, 60). It implies that the *bodies* of the faithful *sleep* in peace until the day when they will be *awakened*. And it is a declaration of a belief in the *Resurrection* of the *Body*. Accordingly, from this word *S. Jerome* (ad Minervium iv. p. 212) infers the *Resurrection* of the body in its *identity*, and says "Omnis qui *dormit* utique *expergiscitur.*" By this word *ἐκοιμήθησαν*, he affirms the *Resurrection*, *Chrys.* and *Bengel* here, "*ἐκοιμήθησαν* obdormiverunt, ut *resurrecturi.*"

See the notes above on 1 Thess. iv. 13.

The present chapter, in which St. Paul pleads for the doctrine of the Resurrection of the Body, is a vindication of their hope; it is a divine Apology in behalf of *those who are asleep*, *ὑπὲρ τῶν κεκοιμημένων*. (See *v.* 18. 20.)

7. *τοῖς ἀποστόλοις πᾶσιν*] to *the Apostles, every one* of them. It has been inferred by some from this text, compared with *v.* 5, that '*the Apostles*' are not the same as '*the Twelve*;'

But this inference does not seem to be a sound one;

Our Lord appeared twice at least to the *Twelve*, or, as they are sometimes called, 'the Eleven' (John xx. 26. Mark xvi. 14. and Matt. xxviii. 16); and the second manifestation may be referred to by St. Paul here. Or it may be that he is speaking of manifestations made separately to every one of the Apostles, whom he would not, in that case, call *τοὺς δώδεκα*.

It does not appear in any passage of Scripture that *ἀπόστολοι*, with the article *οἱ*, as here, means any thing else than *the Twelve* Apostles.

Indeed, the force of St. Paul's own modest declaration (in *v.* 9) that he himself is not worthy to be called an *Apostle*, would

γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· [10] [h] χάριτι δὲ Θεοῦ εἰμὶ ὅ εἰμι. Καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. [11] Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

[12] Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; [13] Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν,

h Rom. 1. 5. & 15. 18. 2 Cor. 11. 23. & 12. 11. 2 Cor. 3. 5, 6. Gal. 2. 8. Col. 1. 29.

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be lost, if "an Apostle" is not understood to signify one of the Twelve, or one on a par with them, but only a disciple with no definite rank, or at least with none defined in Holy Writ.

8. *ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί*] Observe the order of the words here, which are rendered in the Latin version of *Irenæus* i. 8, "Novissime *tanquam abortivo* visus est *et mihi*."

St. Paul had just spoken of our Lord's manifestations of Himself to *others*, particularly to all the *Apostles*, and then he adds, *Last of all, as it were, to the untimely-born-one* of the Apostolic family, *He appeared also to me*. He appeared to me *last* of all *because* I am, as it were, *the* ἔκτρωμα of the family.

The word ἔκτρωμα (from root ἐκτρόω, ἐκτιτρώσκω, *violently to eject*) = Hebr. נֵפֶל (*nephel*), what *falls* or is *cast* to the ground, "*fœtus immaturus, cadivus*," *the untimely fruit of a woman* (Ps. lviii. 7); and it is explained in the Greek Glossaries by παιδίον ἄωρον, ἐκβολή (*Hesych.*), and ἐξάμβλωμα, i. e. an *abortion*. Cp. *Herod.* iii. 32.

The best account of St. Paul's use of the word is supplied by the LXX in Num. xii. 12, where it is said of Miriam, μὴ γένηται ὡσεὶ ἴσον θανάτῳ, ὡσεὶ ἔκτρωμα ἐκπορευόμενον ἐκ μητρὸς, καὶ κατεσθίει τὸ ἥμισυ τῶν σαρκῶν αὐτῆς, where the word implies an injury done to the *mother* also, by the *violence* of the *birth*. Cp. *Philo* (i. p. 59, ap. *Wetstein*), Job iii. 16, and Eccles. vi. 3, where ἔκτρωμα is used with the *definite article*, as it is here, to distinguish *the untimely*-born-one, from *the other* naturally formed children,—ἀγαθὸν, ὑπὲρ αὐτὸν τὸ ἔκτρωμα.

(1) Why, then, is St. Paul called ὡσπερεὶ ἔκτρωμα?

(2) And why τὸ ἔκτρωμα?

(3) And what is the connexion between the two things here mentioned, viz. the appearance of Christ after His Resurrection to him, and the fact of his being τὸ ἔκτρωμα?

(1) As to the word ὡσπερεὶ (*as it were*) it softens the boldness of the figure, ὡσπερεὶ ἰᾶται τὰ τολμηρὰ, says *Longinus*, sect. 32.

And St. Paul is called an ἔκτρωμα among the Apostles, because he was not regularly *born* into the Apostleship, as the Twelve were, by a call from Christ *when upon earth*, but in a violent and untimely manner, and was indeed, in the true sense of the word, a נֵפֶל (*nephel*), being cast to the ground, πεσὼν ἐπὶ τὴν γῆν (Acts ix. 4) by the vehemence of the concussion from heaven, at his Conversion to Christ.

(2) He was τὸ ἔκτρωμα, *the* untimely-born-one of the Apostolic family, because *he alone* of all the Apostles was called in this manner by Christ. (Cp. *Winer*, § p. 26.)

(3) As to the connexion of the ἔκτρωμα with Christ's appearance to him *last* of all, it may be observed that an ἔκτρωμα represents a child which is, by the fact of its untimeliness, more diminutive in size, and more feeble in strength than the other children:

> "Appellat *pullum*, malè parvus
> Si cui filius est, ut *abortivus* fuit olim
> Sisyphus." *Horat.* 1 Serm. iii. 46.

In his humility, St. Paul names himself ἔκτρωμα, not only because he was born in an untimely manner, but because in his own opinion he was ἐλάχιστος, the *least* of the Apostles, as he here calls himself.

Christ appeared to St. Paul *last* because he was the *least*. Adopting and explaining St. Paul's word, the blessed Martyr *S. Ignatius* says of himself (ad Rom. 9), ἐγὼ αἰσχύνομαι ἐξ αὐτῶν (ἐπισκόπων) λέγεσθαι, ὢν ἔσχατος αὐτῶν, καὶ ἔκτρωμα.

(4) We may, perhaps, also be permitted to add, that there is *another* connexion between Christ's appearance last of all to St. Paul, the ἔκτρωμα of the Apostolic family.

There is (as has been observed by ancient Expositors) a remarkable analogical relation between the Patriarchs of the *literal* Israel, and the Patriarchs of the *spiritual* Israel, i. e. the Apostles. See on Matt. x. 1, 2. Acts viii. 17.

It has also been already remarked (on Acts ix. 1) that St. Paul was, as it were, the *Benjamin* of the Apostolic family. He was of that tribe (Acts xiii. 1). He was like the son of Rachel (Gen. xxxv. 18), at first a *Benoni*, a child of sorrow, when he persecuted the Church, but he *became* a *Benjamin*, a son of *the right hand*, after his conversion. Indeed in a special manner was St. Paul a son of *the right hand*, as being the only one who was called by Christ after His Ascension, and when sitting at God's *right hand*. He was indeed the spiritual son of the Right Hand of the Father.

The Ancient Fathers apply to St. Paul the prophecy of the dying Jacob concerning Benjamin (Gen. xlix. 27). In the *morning* he shall ravin as a *wolf*, i. e. at the *beginning* of *his career* he shall tear Christ's sheep as a Persecutor, but in the evening he shall divide the prey, i. e. in the sequel he shall distribute spiritual food to them as a Preacher of the Church. See above on Acts ix. 1.

It has been also observed, that Benjamin is called by the Holy Spirit in the Psalms, "*little*," and yet "*a Ruler*" (Ps. lxviii. 27). So Saul was Paul, *Paulus*, *Parvulus*, *little*, as Augustine and others observe (and see *Wetstein* ii. p. 16, and note on Acts xiii. 9). And he calls himself the *least* of the Apostles here (and cp. Eph. iii. 8), and yet he was a *Ruler* (cp. Ps. xlv. 17), and not a whit behind the *chiefest Apostles* (2 Cor. xi. 5; xii. 11). Indeed he had a *double portion* of labour; he laboured more abundantly than they all (1 Cor. xv. 10); and he had a double portion of grace.

Besides, Benjamin was the *last born* of all the Patriarchs; so Paul of the Apostles; and Benjamin's birth was *sudden*, on a *journey*, and, it seems, *violent* and untimely. It is said of his mother Rachel (Gen. xxxv. 16) that she σκληρῶς ἔτεκε, καὶ ἐδυστόκησεν ἐν τῷ τοκετῷ, and she called her son, therefore, son of *my sorrow*; and his birth was the *cause* of her *death*. Benjamin might almost be called an ἔκτρωμα.

(5) Now, as to the *appearance* of *Christ risen*, to St. Paul, ὡσπερεὶ τῷ ἐκτρώματι:

Joseph, when delivered from the bonds of the prison-house, and raised to eminence in the kingdom of Egypt, has ever been regarded as a signal type of *Christ's Resurrection*. As *Prosper* says (de Promiss. i. 29), "*Noster* Joseph, Christus Dominus, die tertio resurrexit, præsentatur Pharaoni; *mundo* Resurrectio declaratur." (*Bp. Pearson* on the Creed, Art. v. and vi. p. 475. 515.) And Joseph's appearances to his brethren after his deliverance and exaltation, are beautifully typical of Christ's manifestations to His *brethren*, as He vouchsafes to call them (Matt. xxviii. 10. John xx. 17) after His Resurrection. And as Joseph after his exaltation appeared last of all to the least and youngest of his brethren, Benjamin (Gen. xlv. 14), so Christ, after his Resurrection, to St. Paul. And as Benjamin was a special object of Joseph's favour (Gen. xliii. 34), so, as he here declares, was St. Paul a special subject and monument of Christ's grace, 1 Tim. i. 16.

10. *οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τ. Θ.*] Not that St. Paul did *not* labour, for he has just said that he *did labour more abundantly* than the rest; but *οὐκ* here, which *denies*, is used to bring out more boldly what is *affirmed*. I laboured more abundantly than the rest; but the *superabundance* of my *labour* was as *nothing* when *compared* with the far more abundant superabundance of God's *grace*. On this use of *οὐ*, derived from the Hebrew idiom, see 1 Cor. x. 23. Acts v. 4, and on Matt. ix. 13, and *Winer*, p. 439.

12. *ὅτι ἀνάστασις νεκρῶν οὐκ ἔστι*] That a resurrection of dead *bodies* has *no existence*, i. e. is an *unreality*. The word ἀνάστασις, *resuscitatio*, is not said of the *soul* but of the body: τοῦ πεσόντος ἐστὶν ἡ ἀνάστασις. (*Chrys.*) These false Teachers did not deny the *immortality* of the *soul*, but they *explained away* the divine sayings which had declared the Resurrection of the *body*, and gave them a mere spiritual meaning, saying that the Resurrection *was past already* (2 Tim. ii. 18) in the *new birth* of the Christian soul. In a word, they confounded the *First* Resurrection (that of the *soul*) with the Second Resurrection (that of the *body*).

The Greek disbelief in the *Resurrection* of the *body* is expressed by *Æschylus*, Eum. 655:

> ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνάσπαστον κόνις,
> ἅπαξ θανόντος οὐκέτ' ἐστ' ἀνάστασις.

οὐδὲ Χριστὸς ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν. 15 [i] Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· 17 [k] εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. 18 [l] Ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. 19 [l] Εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

i Acts 2. 24, 32. & 4. 2.
k Acts 5. 31. Rom. 4. 25.
l 2 Tim. 3. 12.

20 [m] Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. 21 [n] Ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· 22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. 23 [o] Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. 24 [p] Εἶτα τὸ τέλος, ὅταν παραδῷ

m Acts 26. 23. ch. ver. 23. Col. 1. 18. Rev. 1. 5.
n Gen. 2. 17. & 3. 6. Rom. 5. 12, 18. John 11. 25.
o ch. ver. 20. 1 Thess. 4. 15—17.
p ch. 2. 6.

Eurip. Alcest. 783:

οὐκ ἔστι θνητῶν ὅστις ἐξανίσταται.

Cp. Acts xvii. 18.

The popular life at Corinth, where the body was defiled by lusts of the flesh, was very unfavourable to the belief of the doctrine of its *Resurrection*, preached by St. Paul. Therefore he labours in this Epistle to deliver the body from the shameful debasement to which it was there degraded by sensuality, and specially he does this by means of the doctrine of its Resurrection. See 1 Cor. vi. 13—20.

Tertullian says well, "None live in so fleshly a manner as those who deny the Resurrection of the Flesh. They deny its future punishment, and neglect its present discipline. They despair of its glory hereafter, and debase it in vice here" (de Resurrec. Carnis, 11).

13. οὐδὲ Χριστὸς ἐγήγερται] "Ne Christus quidem resurrexit." *Not even has Christ risen.*

14. τὸ κήρυγμα ἡμῶν] All that we preach. See i. 21.

17. ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν] Ye *are yet in your sins*, and liable to the *penalty* of sin,—everlasting death. (Rom. vi. 23.) For though Christ died for your sins (*v.* 3), yet the *proof* that His death was *accepted* by God, as a *propitiation* for our sins, arises from the fact of His *Resurrection*. He died for our sins, and He rose again for our Justification. (See on Rom. vi. 23.) If then His body is still in the grave, we are still in our sins. See further on *v.* 55.

18. Ἄρα καί] *Then even.* A new argument.

— οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο] *They who fell asleep in Christ perished.* Observe ἀπώλοντο, the aorist, *they then perished, when they died.* Heaven forbid! The truth is, their bodies, weary of the labour of this life, then sank into a *sweet slumber*, from which they will be *awakened* to a glorious Resurrection and blessed Immortality. They did *not* therefore *perish* when they died. No. Death was not loss to them, but great gain, even as to their bodies. How much more as to their *souls! Death* to them was *birth;* birth into endless *life.*

19. ἠλπικότες ἐσμέν] have hoped, and *now hope.*

20. Νυνὶ δέ] *But now.* A glorious contrast. The Apostle bursts forth in a strain of exultation, when he compares the state of the World under the Gospel, with that in which Mankind was *before* Christ's Passion and Resurrection.

Probably also these words were written at or near *Easter.* See *Introduction*, p. 76, 77.

— κεκοιμημένων] *Elz.* adds ἐγένετο, which is not in the best authorities, and weakens the sense, which is, *Christ is risen from the dead,*—the Firstfruits *of them that slept.* There is a special emphasis and beauty in the cadence ἀπαρχὴ τῶν κεκοιμημένων.

22. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ—οὕτω καὶ ἐν τῷ Χριστῷ] The definite articles prefixed to the two names, Adam and Christ, bring out the relationship of contrast more strongly, and point to Adam and to Christ as standing severally alone in the world as *the two Heads and Representatives*, the one of the *Old Creation*, the other of *the New;* the one of the natural, carnal, and lost race, the other of the spiritual, regenerate, and saved race; the one the author of death to all, the other the Author of Life to all.

In the first Adam (says *Irenæus*, v. 17) we fell by disobedience to God's commandment; but in the Second Adam we were restored by becoming obedient even unto death (ὑπήκοοι μέχρι θανάτου γενόμενοι). Christ cancelled the disobedience of Man, which had been shown in the beginning at the tree, by becoming obedient unto death, even the death of the Cross. (Phil. ii. 8.) And thus the disobedience of the first Adam at the tree was healed by the Obedience of the Second Adam on the tree.

Hence it is well said by *Augustine* (in Joann. Evang. Tract. iii.), "*Sicut in Adam omnes moriuntur, sic et in Christo omnes vivificabuntur.* (1 Cor. xv. 21, 22.) Qui pertinent ad Adam? omnes qui nati sunt de Adam. Qui ad Christum? omnes qui nati sunt per Christum. Quare omnes in peccato? Quia nemo natus est præter Adam. Non quia voluerunt, nati sunt ex Adam. Omnes qui ex Adam, cum peccato peccatores; omnes qui per Christum, justificati et justi, non in se, sed in Illo. Nam in se, si interroges, Adam sunt: in illo si interroges, Christi sunt. Quare? Quia ille caput Dominus noster Jesus Christus, non cum traduce peccati venit: sed tamen venit cum carne mortali."

23. See *Clem. Rom.* i. 37.

24, 25. τὴν βασιλείαν—αὐτοῦ] Christ's *Mediatorial Kingdom*, which He has by virtue of His humility and obedience as *Man*. This Kingdom is to be carefully distinguished from that Kingdom which will *have no end* (Luke i. 33), and which Christ has as *God*, and which He had *from everlasting* with the Father. See John xvii. 5. 11, and note on Matt. xxviii. 18, and *Bengel* here, and the excellent statement of the doctrine by *Hooker* (V. lv. 8), where he says, Christ *as Man* hath all power in heaven and earth *given* Him. (Matt. xxviii. 18.) He hath *as Man*, not as God only, supreme dominion over quick and dead (Rom. xiv. 9); for so much His Ascension into heaven and His Session at the right hand of God do import. The Son of God, which did first *humble Himself* by taking our flesh upon Him, descended afterwards much lower, and became according to the flesh obedient so far as to suffer death, even the death of the Cross, for all men, because such was His Father's will. The former was an humiliation of *Deity*, the latter an humiliation of *Manhood*. (Phil. ii. 8, 9. Heb. ii. 9.)

For which cause there followed upon the latter an exaltation of *that* which was humbled; for with power He created the world, but *restored* it by *obedience*. In which obedience as according to His Manhood He had glorified God on earth, so God hath glorified in heaven *that nature* which yielded Him obedience, and hath given unto Christ, even as He is *Man*, such fulness of power over the whole world (Luke xxi. 27), that He which before fulfilled in the state of humility and patience whatsoever God did require, doth now reign in glory till the time that all things be restored. (Acts iii. 21.)

He which came down from heaven and descended into the lowest parts of the earth, is ascended far above all heavens (Eph. iv. 9), that sitting at the right hand of God He might from thence fill all things with the gracious and happy fruits of His saving presence. Ascension into heaven is a plain local translation of Christ, according to *His Manhood*, from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the Manhood of Christ is joined and matched with the Deity of the Son of God. Not that His Manhood was before without the possession of the same power, but because the full *use* thereof was suspended, till that humility, which had been before as a veil to hide and conceal majesty, were laid aside. After His rising again from the dead, then did God set Him at His right hand *in heavenly places* (Eph. i. 20—23), far *above all principality, and power, and might, and dominion, and every name that is named, not in this world only, but also in that which is to come, and hath put all things under His feet* (Ps. viii. 6. Heb. ii. 8), and hath ap-

τὴν βασιλείαν τῷ Θεῷ καὶ Πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν. 25 [q] Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 [r] Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· 27 [s] πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον, ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. 28 [t] Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

29 Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ

q Ps. 110. 1. Acts 2. 34. Eph. 1. 22.
r Rev. 20. 14. & 21. 4.
s Ps. 8. 6. & 110. 1. Matt. 11. 27. & 28. 18. Eph. 1. 22. Heb. 2. 8.
t Phil. 3. 20, 21. ch. 3. 23. & 11. 3.

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pointed Him over all the Head to the Church, *which is His body, the fulness of Him that filleth all in all.*

The sceptre of which spiritual regiment over us in this present world is at the length to be *yielded up into the hands of the Father which gave it* (1 Cor. xv. 24); that is to say, the use and exercise thereof shall cease, *there being no longer on earth* any *militant* Church to govern. This government, therefore, He exerciseth both as God and as Man; as God by essential presence with all things, as Man by co-operation with that which essentially is present. *Hooker.*

— ὅταν καταργήσῃ] "quum evacuaverit." When all kingdoms of this world shall have been swallowed up by the Kingdom of Christ (Rev. xi. 15).

25. Δεῖ γὰρ αὐτὸν βασιλεύειν] *He must reign till He has put all his enemies under His feet. But now we see not yet all things put under Him* (Heb. ii. 8). Therefore He must still continue there; and this necessity is grounded upon the promise of the Father and the expectation of the Son; *Sit thou on my right hand, until I make thine enemies thy footstool* (Ps. cx. 1). Upon this promise of the Father, the Son *sat down at the right hand of God; from henceforth expecting till his enemies be made his footstool.* (Heb. x. 12, 13.) Our Mediator, therefore, shall exercise the regal power at the right hand of God till all opposition shall be subdued. Then, when all the enemies of Christ shall be subdued, when all the chosen of God shall be actually brought into His kingdom, when those which refused Him to rule over them shall be slain, that is, when the whole office of the Mediator shall be completed and fulfilled, then every branch of the execution *shall cease.* As, therefore, there shall no longer continue any act of the *prophetical* part to *instruct* us, nor any act of the *priestly* part to *intercede* for us, there shall be no farther act of this *regal* power of the Mediator necessary to *defend* and *preserve* us. The beatifical vision shall succeed our information and instruction, a present fruition will prevent oblation and intercession, and perfect security will need no actual defence and protection. As therefore the general notion of a Mediator ceaseth, when all are made one, because *a mediator is not a mediator of one* (Gal. iii. 20), so every part or branch of that mediatorship as such must also cease, because that unity is in all parts complete.

Now, though the mediatorship of *Christ* be then resigned, because the end thereof will then be performed; though the regal office, as part of that mediatorship, be also resigned with the whole, yet we must *not* think that *Christ* shall *cease to be a King,* or *lose any of the power* and honour which before He had. The dominion which He hath, was given Him as a reward for what He suffered; and certainly the reward shall not cease when the work is done. He hath promised to make *us kings and priests,* which honour we expect in heaven, believing we shall *reign with Him* (2 Tim. ii. 12), and therefore for ever must believe Him King. *The kingdoms of this world are become the kingdom of the Lord, and of His Christ, and He shall reign for ever and ever* (Rev. xi. 15), to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity. Lest we should imagine that *Christ* should ever cease to be King, or so interpret this Article, as if He were after the day of judgment to be removed from the right hand of God, the ancient Fathers added those words to the Nicene Creed, *Whose kingdom shall have no end,* against the heresy which then arose denying the eternity of the kingdom of *Christ. Bp. Pearson* (on Art. vi. p. 528).

26. Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος] This destruction of Death reacheth no farther than the removing of all *power* (from Death) to hinder the bringing of all persons redeemed by Christ into the full possession of His Kingdom; for to the reprobate and damned persons, Death will not be destroyed. They will rise again to life, and so the first Death is evacuated (καταργεῖται); but that life to which they rise is a second and a far worse Death. *Bp. Pearson* (Art. vi. p. 528).

27. ἐκτὸς τοῦ ὑποτάξαντος] It is well observed by *Theodoret* that this exceptional clause was very necessary as a caution to the Greeks, who might be disposed to imagine, from their heathen Mythology, that when the Apostle spoke of the supremacy of the Son, he was speaking of such a supremacy as was claimed for Jupiter, to the exclusion and dethronement of his Father, Cronus.

28. ὁ Υἱός] The Son will deliver up the kingdom to the Father. Hence the Ancient Fathers argue the distinct personality of the Father and of the Son, against the Noëtian and Sabellian Heretics. See *Hippol.* c. Noëtum, § 6, 7.

— ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν] On the subjection of Christ as *Man,* see also *S. Jerome's* comment on this passage (ad Amandium, Vol. iv. p. 163), who refers to *S. Hilary's* remarks upon it in his eleventh book against the Arians, who used this passage as an argument in favour of their tenets. And he observes that St. Paul does *not* say, "that the *Father* may be all in all," but that "*God* may be all in all." "Quod proprium nomen est *Trinitatis,* et tam ad Patrem quam ad *Filium* et *Spiritum Sanctum* referri potest; ut humanitas subjiciatur divinitati." *Greg. Nyssen.,* in his homily on this text (i. p. 846), explains the subjection here described by St. Paul to mean the subjection of *Human Nature,* generally incorporated and summed up in *Christ,* to God; so that all its desires and affections will be conformed to His will.

29. Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν] *Since* (if this is so), *what will they do* (or make) *who are baptized for the dead?*

St. Paul having already shown that they who *denied* the *Resurrection of the Body* were guilty of doing dishonour

(1) to the *Saints of God,* who had *fallen asleep* in Christ in the hope of a glorious Resurrection, and

(2) to *Christ Himself,* who was risen from the dead, and had shown Himself alive to His Disciples after His Passion, and Who is the Second Adam, the Head of the New Creation which is quickened in and by Him, and Who ascended into heaven, where as *Man* He sits in His Risen Body at God's Right Hand in Glory, and rules the World and the Church; and that they were also chargeable with doing injustice

(3) to all who endure bodily afflictions in the hope of a *bodily Resurrection,* and who teach the doctrine of the *past* Resurrection of *Christ,* and of the *future* Resurrection of all men, in and through Him,—

Now proceeds to show, that they who deny the Resurrection do injury also, and bring contempt on

(4) *all Christians* generally, and particularly on *themselves,* as teaching what is at variance with the universal practice of Christians, and with the first principles of Christianity, which they profess.

His assertion is,—that they reduce themselves to an absurdity, by denying the doctrine of the Resurrection of the Body, *since* (*if* that doctrine is *not* true) *what shall they do who are baptized in behalf of the dead* (as all Christians are, and as even these Corinthians themselves are, *if* they are Christians)? *why are they even baptized in behalf of the dead?*

(5) What then is the meaning of being *baptized for the dead?* (ὑπὲρ τῶν νεκρῶν.)

It cannot mean to be baptized as *proxies,* in *the place* of those who have *died without baptism.*

As far as we know, there was no such usage then practised at Corinth, or any where else in the Church of that age.

Some Heretics indeed, *misinterpreting the present passage* of *St. Paul,* grounded such a practice upon it, so misunderstood. (See *Chrys.* and *Tertullian,* de Resur. Carnis, c. 48.) The practice was posterior to the words of St. Paul; the words were not produced by the practice. And even if such a practice had existed at Corinth, it would have been unworthy of the Apostle to damage his sacred cause by resorting to a mere *argumentum ad hominem,* and to build any thing on the unsound foundation of a practice which, if he had mentioned, he could not have failed to condemn. Cp. *Rigalt* ad *Tertullian,* de Resur. Carnis, c. 48.

Besides, such imaginary proxies could not be said to be bap-

ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; 30 [u] Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 31 [x] Καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. 32 [y] Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. 33 [z] Μὴ πλανᾶσθε· φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. 34 [a] Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι· πρὸς ἐντροπὴν ὑμῖν λέγω.

u 2 Cor. 11. 26.
x Rom. 8. 36. 2 Cor. 4. 10. 1 Thess. 2. 19.
y 2 Cor. 1. 8. Isa. 22. 13.
z ch. 5. 6.
a Rom. 13. 11. ch. 6. 5. Eph. 5. 14.

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tized *ὑπὲρ τῶν νεκρῶν*, i. e. for *the* dead, generally and collectively, but only *ὑπὲρ νεκρῶν*, for *dead persons individually*, of whom they were the proxies. Compare *Winer*, p. 112, on the difference of *νεκροὶ*, *dead persons*, and *οἱ νεκροὶ*, *the dead* regarded as a *whole*, and as distinguished from *the living*.

The preposition *ὑπὲρ* is used here after *βαπτίζονται*, in the same sense as after other verbs, such as *πρεσβεύω*, 2 Cor. v. 20; *λαλῶ*, xii. 19.

The words "to be baptized *for the dead*, and in their behalf," are, therefore, it would seem, to be explained as follows:

Every Baptism which is administered in the Church is an argument *for* the future Resurrection of the Body. It is a public profession of Belief in that Doctrine. "Know ye not," says St. Paul (Rom. vi. 3), "that so many of us as were *baptized* into Jesus Christ were *baptized into His death? therefore* we are buried with Him by *Baptism into death*, that, like as Christ was *raised up from the dead* by the glory of the Father, even so we also should walk in newness of life. Likewise reckon ye also yourselves to be *dead* indeed unto sin, but *alive* unto God through Jesus Christ our Lord." And so Coloss. ii. 12: "*Buried* with Him by *Baptism* into death, wherein also ye *are risen with Him* through the faith of the operation of God." Compare the Collect of the Church for *Easter Even*.

Besides, in every Baptism administered in the Church, a profession is made, by the person baptized, of Belief in *Christ's Resurrection*, and in the *Resurrection of the Body*. Every Baptismal Creed contains these Articles of the Faith. (See *Chrys.* here, and *Rigalt* ad Tertullian l. c.) Therefore, every one who is baptized, may be well said to be baptized *ὑπὲρ τῶν νεκρῶν*, in *behalf* of *the dead*. And this was specially true at Corinth. *There* some persons *denied* the Resurrection (*v.* 12). They alleged, that those who had fallen asleep in Christ *had perished* (*v.* 18). Such unbelieving persons might well be said to speak *against* the dead, *κατὰ τῶν νεκρῶν*. They disparaged their condition, impugned their privileges, and derided their hopes. They desecrated the Grave, which had been hallowed by Christ, and were calumniators, revilers, and *accusers of the dead*. But, in opposition to these heretics, all baptized persons, at their Baptism, *pleaded the cause* of the dead. Their Baptism was a practical argument *ὑπὲρ τῶν νεκρῶν*, for the dead. They were baptized in *behalf of the dead*, and in their vindication. They *justified* them from the charge of folly in grounding their hopes on a vain and false foundation.

Every baptized person was an apologist of the dead; he vindicated them from the calumnies of the sceptic, he was *baptized* in their *behalf*. He declared by his public profession *before* Baptism, that Christ was risen, and that the dead would rise; that their state was therefore a hopeful and a blessed one. His Baptism itself was a public *representation* of the Resurrection. It was spiritually "a death unto sin, and a new birth unto righteousness." And therefore the Sacrament of the New Birth is called in Scripture the First Resurrection. (See note on Rev. xx. 5, 6.) And the immersion of the catechumen in the water, and his emersion from it, was a visible figure of the Resurrection.

Thus all Christians, even these Corinthians themselves, if they were Christians, were baptized *ὑπὲρ τῶν νεκρῶν*: and if they denied the Resurrection, they denied their own Christianity; they renounced the primary principle by which they had been engrafted into the Christian Church.

Well then might the Apostle say, If there is no Resurrection of the dead, what henceforth *will they be able to do* (Acts iv. 16; xxii. 10. Matt. xxvii. 22. Mark x. 17. Luke iii. 10; x. 25) who are baptized in behalf of the dead? What *other* principle of *action* can they have? Their *foundation* will have been *destroyed*. What then will they be able to effect? (Cp. *Winer*, p. 229, note on the sense of *ποιεῖν*, and *ibid.* p. 259.) What other foundation will they be able to lay? What superstructure of Christian faith and practice will they be able to build? Why do they even take the pains to lay a foundation which is to be destroyed as unsound? *Why are they even baptized for the dead?*

We may confirm what has been here said on this important text by the following words from *S. Chrysostom*:

When we have instructed the catechumen in the divine Mysteries of the Gospel, and are about to baptize him, we command him to say, 'I believe in the Resurrection of the Body.' And he is baptized in this faith. For, after he has made confession of this article of the faith, he descends to the fountain of those sacred waters. This is what St. Paul recalls to their memory. If there is no Resurrection of the Body, why are you baptized for the dead? Why are you baptized in the profession that they will rise from the grave? You, on your part, proclaim their Resurrection; and the Priest, on his side, represents it. For your immersion into the water at Baptism, and your emersion from it, is a figure of the Resurrection of the Dead. God raises you from the grave of sin by the 'laver of Regeneration' in Baptism; and thus gives you a pledge of the Resurrection which you profess. If then there is no Resurrection of the Body, all that is done in Baptism on behalf of the dead is a mere theatrical show. What then will they do, who are baptized for the dead, and in the profession on their behalf that they will arise from the grave? They will have been cheated by an idle delusion.

31. *Καθ' ἡμέραν ἀποθνήσκω*] See *S. Polycarp*, frag. 11, p. 533: "Apostolus Paulus *quotidie* inquit *morior*; quoniam ad mortem jugiter erat præparatus."

— *νὴ τὴν ὑμετέραν καύχησιν*] *by my glorying in you* (see on Luke xxii. 19) and your faith (*Theodoret*), as hoping for a future reward at the general Resurrection for my labours endured among you and for you, in body and soul.

This form of speech is sometimes called an *adjuration*, but improperly; for it is essential to an Oath, that a superior Being, believed to be divine, should be invoked in it as a witness. See *Sanderson*, De Juram. v. c. 6, and i. c. 4, Vol. iv. pp. 245. 316.

32. *κατὰ ἄνθρωπον ἐθηριομάχησα*] as far as *man* was concerned (see on 1 Cor. ix. 8. Rom. iii. 5); as far as my adversaries were able to make me do it, and as far as I myself was concerned, and independently of *God's* supernatural interposition (*κατὰ θεόν*) to deliver me, *I fought with beasts* at Ephesus; which some interpret in a *figurative* sense, as *Ignatius* ad Rom. c. 5, says, *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ*: and *Œcumen.* and others here, and *Bp. Sanderson*, i. p. 225, "he fought with beasts in the shape of *men*."

But the words may well be taken literally: As far as my human will and agency was concerned, and apart from *divine* intervention (see 2 Cor. i. 8, 9), I fought *with beasts at Ephesus*. (See *Chrys.* here, and *Tertullian*, de Res. Carnis, c. 48.) The literal sense is also supported by *Ignatius*: "who *fought with beasts at Rome*" (Ephes. i.), *ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχῆσαι*. Cp. Trall. 10; and Christian Martyrs, contemporaries of Polycarp, *fought with beasts* at *Smyrna*. Martyr. Polyc. 3, cp. c. 12; and this sense seems to be confirmed by St. Paul's own history. See on 2 Tim. iv. 17.

There is also more propriety in the literal sense here. The Apostle is pleading for the Resurrection of the *Body*. *Bodily* afflictions were endured by him in the hope of a *bodily* reward. It was very apposite therefore to his purpose to say, that in *will*, if not in deed, he gave his *body* to be *torn by wild beasts*, and his bones to be ground by their teeth, in order that he might have in his *body* a more glorious Resurrection. Compare the fervent language of *S. Ignatius* panting for martyrdom, ad Rom. 4: "I beseech you hinder me not, suffer me to be the food of wild beasts, who may send me to God. Corn I am of God. Let me be ground by their teeth, that I may be clean bread of Christ." See also ibid. c. 5.

St. Paul refers to this peril at *Ephesus* because he was now *there*, and that was his most *recent* danger.

— *φάγωμεν καὶ πίωμεν*] *let us eat and drink*. "Bibamus, moriendum est," quoted by *Seneca*, Controv. 14. See other expressions of this *Epicurean* sentiment in *Wetstein*, p. 169.

Such language as this shows what the popular feeling was, and gives us some notion of what the world owes to Christianity.

33. *φθείρουσιν—κακαί*] An Iambic senarius from *Menander's*

b Ezek. 37. 3.
c John 12. 24.
d Gen. 1. 16.
e Phil. 3. 21. Matt. 13. 43. Dan. 12. 3.
f Gen. 2. 7. Rom. 5. 14. John 5. 21. & 6. 33, 39. Col. 3. 3, 4.
g Gen. 3. 19. John 3. 13, 31.
h Gen. 5. 3. John 3. 31. Rom. 8. 29. 2 Cor. 3. 18. & 4. 11. Phil. 3. 21. 1 John 3. 2.

35 [b] Ἀλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; 36 [c] Ἄφρον, σὺ ὃ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· 37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν λοιπῶν. 38 Ὁ δὲ Θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα. 39 Οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ πτηνῶν, ἄλλη δὲ ἰχθύων. 40 [d] Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων· 41 Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. 42 Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· 43 [e] σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· 44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. 45 [f] Οὕτω καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. 46 Ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν· ἔπειτα τὸ πνευματικόν. 47 [g] Ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός· ὁ δεύτερος ἄνθρωπος ὁ Κύριος ἐξ οὐρανοῦ. 48 Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· 49 [h] καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

Thais (*Meineke*, p. 75), and translated into a Latin Iambic verse by *Tertullian* (ad Uxorem, i. 8), who calls it "a verse sanctified by the Apostle,"—

"Bonos corrumpunt mores congressus mali."

The best MSS. have χρηστὰ, not χρῆσθ'. Cp. *Winer*, p. 40.

On other like verses quoted in N. T., see on Acts xvii. 28, and *Winer*, p. 563.

36. Ἄφρον] A reading altered by some editors to Ἄφρων, on the authority of A, B, D, E, G. But in such matters as this, where the similarity of sound and of writing led to confusion, the external evidence of MSS. is of less weight. See *v.* 49, and above, iv.

St. James uses the same case in a similar manner, ὦ ἄνθρωπε κενέ. (James ii. 20.)

37. γυμνόν] *bare, naked seed*, not yet *clothed* with the beauty which it will have after its *death* when it sprouts in the blade and the ear. *Theodoret.*

So we ourselves, when we die, are sown in the earth as naked, bare grain. For "*naked* came we out of our mother's womb, and naked shall we return" (Job i. 21). But we hope to be hereafter *clothed-upon* with our glorified body, and then we shall *not* be naked. See 2 Cor. v. 3. Cp. *Tertullian*, c. Marcion. v. 10, where is an exposition of St. Paul's words; and the vigorous language of *Tertullian's* Apology (c. 48), "*Semina* non nisi corrupta et dissoluta fœcundiùs surgunt; omnia pereundo servantur, omnia de interitu reformantur. Tu, homo, tantum nomen, ad hoc morieris, ut pereas?"

The hopes of the Christian, derived from this view of the vegetable world, form a striking contrast to the dreary notions of Heathenism, as expressed in the melodious lines of *Moschus* on the death of his contemporary pastoral poet, Bion, *v.* 105:—

αἴ, αἴ, ταὶ μαλάχαι μὲν, ἐπὰν κατὰ κᾶπον ὄλωνται,
ἢ τὰ χλωρὰ σέλινα, καὶ εὐθαλὲς ὑγρὸν ἄνηθον,
ὕστερον αὖ ζώοντι, καὶ εἰς ἔτος ἄλλο φύοντι,
ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
ὅππότε πρᾶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλᾳ
εὕδομεν εὐ μάλα μακρὸν, ἀτέρμονα, νήγρετον, ὕπνον.

See above on 1 Thess. iv. 13.

38. τὸ ἴδιον σῶμα] *its own body.* Wheat does not become barley, nor is barley changed into wheat. Each single grain among the millions that are sown preserves its identity, and rises to life in a more beautiful form.

39—41.] St. Paul's argument is, If God can create such a *variety* of animal and vegetable genera, surely He can *revivify* any one genus in a *changed*, glorified, *form*. (*Greg. Nyss.* i. 842.) If He can create, and has created, bodies terrestrial, and also bodies celestial, He can make the terrestrial body to shine with celestial glory. And this is what our Lord Himself promises when He says, "Then shall the righteous shine as the *Sun*" (Matt. xiii. 43).

39. ἄλλη—ἰχθύων] So the best MSS., and it is observable this is the Psalmist's order, Ps. viii. 8, κτήνη, πετεινὰ, ἰχθύας. And St. Paul had evidently this Psalm in his mind, and quotes it in *v.* 27. *Elz.* has ἰχθύων *before* πτηνῶν.

41, 42. Ἄλλη δόξα ἡλίου—Οὕτω κ.τ.λ.] This text has been used by many of the Fathers in confirmation of the doctrine that there will be different degrees of glory in heaven. So *Aug.* (Serm. 132), "Comparata est Resurrectio mortuorum stellis in cœlo lucentibus. *Stella a stella differt in gloriâ*; splendor dispar, cœlum commune." So *S. Jerome.* Cp. on Luke xix. 17.

— σπείρεται] "Verbum amœnissimum pro *sepulturâ*." (*Bengel.*)

44. ἔστιν καὶ πνευματικόν] *a spiritual body.* Not *a spirit*, but a true *body* with *flesh* and *bones* (Luke xxiv. 39), such as *Christ's Body* is since the Resurrection. See on John xx. 19, 20. 27. Phil. iii. 21. *Elz.* omits εἰ at the beginning of the sentence, but it is in A, B, C, D*, F, G.

47. χοϊκός] of *dust*, χοῦς. See Mark vi. 11, ἐκτινάξατε τὸν χοῦν. Rev. xviii. 19, ἔβαλον χοῦν. Compare Gen. ii. 7, where the creation of man is thus described by LXX, ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ γῆς. Καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

This word χοϊκὸς is happily adopted by the Apostle, because it contains an argument in behalf of the doctrine of the Resurrection of the body, for which he is pleading. If God could *create* man from mere χοῦς, loose, *flowing* dust (root χέω), surely He can restore the work He has created, however that work may moulder in the ground, or be scattered to the wind, or dissolved in the waves.

— ὁ Κύριος] Omitted by B, C, D*, E, F, G, and some recent Editors; but these two words are found in A, D***, I, K, and in many Cursives, Versions, and Fathers; and are certainly as old as the age of *Origen* and *Tertullian*, who quotes them, c. Marcion. v. 10, "Primus homo de humo terrenus, secundus *Dominus* de cœlo." Indeed, the word ὁ Κύριος = JEHOVAH, adds much to the force of the statement. The first man was of the earth, χοϊκός, the second man is the Lord from heaven. The one, the creature; the other, the Creator. Therefore, the one the cause of death, the other of life, to all.

49. φορέσωμεν] So *Elz.* with B alone of collated uncial MSS., and many Cursive MSS. But this is undoubtedly the true reading, and is generally acknowledged so to be, although another reading, φορέσομεν, is supported by A, C, D, E, F, G, K, and very many Cursive MSS. and Fathers, e. g. *Tertullian*, p. 356. 474, de Res. Carnis, c. 49; c. Marcion. v. 10.

It has been said by some, that the change to φορέσωμεν is to be ascribed to a desire on the part of the Copyists to improve an assertion into an earnest ethical exhortation; but such suppositions as these have a tendency to destroy the credit of the ancient MSS.; and if such surmises were true, those MSS. would hardly be worth the pains of collating them.

Nothing is more common in MSS. than the confusion of ε

50 i Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. 51 j Ἰδοὺ, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα· 52 k ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα· 53 l δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 m Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νῖκος. 55 Ποῦ σοῦ, θάνατε, τὸ κέντρον; ποῦ σοῦ, ᾅδη, τὸ νῖκος; 56 n Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·

i ch. 6. 13.
j 1 Thess. 4. 15—17.
k 1 Thess. 4. 16.
l 2 Cor. 5. 4.
m Isa. 25. 8. Hos. 13. 14. Heb. 2. 14.
n Rom. 5. 12. & 3. 20. & 7. 5.

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and ω. See above v. 36 and iv. 2. This change affords a proof, among others, that the best MSS. are not to be implicitly relied on without reference to other considerations,—such as those afforded by the study of Palæography, and a knowledge of ancient Pronunciation.

50. σὰρξ καὶ αἷμα—οὐ δύνανται] *Flesh and Blood cannot inherit the Kingdom of God.* On the error derived by some from these words, as if they were at variance with a belief in the Resurrection of the *Flesh*, see *Irenæus*, v. 9, where he shows that the Apostle's meaning is, that flesh, *as flesh*, cannot inherit the kingdom of God; and that *fleshly lusts exclude* from that kingdom; and that the Flesh needs the regenerating, renewing, and sanctifying influence of the *Spirit*, in order to qualify it for heaven.

S. Irenæus thence draws this practical lesson: Since we cannot be saved without the *Spirit of God*, the Apostle exhorts us carefully to keep and cherish (συντηρεῖν) the Spirit, by a sound faith and holy life, in order that we may not be bereft of the Spirit, and so forfeit the kingdom of God (v. 9. 3).

See also *ibid.* v. 10, where he says, St. Paul teaches us that they who live *in the flesh* cannot please God (Rom. viii. 8), and that *flesh* cannot inherit the kingdom of God. The Apostle does not reject the *substance* of the flesh, but invites the *infusion* of the *Spirit*.

And again (c. 11), We were cleansed in Baptism, not from the *substance* of our bodies and from the image of the creature, but from our former *vain conversation*: and in the same body as that in which we were dying, when we did the works of corruption, in that body are we made alive, when we do the works of the Spirit.

See also *ibid.* v. 13, 14. Indeed these chapters of the great work of *Irenæus* form one of the most interesting early Comments on this portion of St. Paul's Epistle. Compare also *Tertullian*, c. Marcion. v. 10, "*Operibus* carnis, non *substantiæ* carnis, denegatur *regnum Dei*," and de Resurrect. Carnis, c. 50.

See also *S. Jerome* in his eloquent Epistle ad Pammachium, Vol. iv. p. 319—329, where he comments on this passage of St. Paul, and shows the necessity of confessing the Resurrection of the *Body*, "Nos post resurrectionem eadem habebimus membra, quibus nunc utimur, easdem carnes et sanguinem et ossa; quorum in Scripturis *opera*, non *natura*, damnantur. Hæc est vera Resurrectionis confessio, quæ sic gloriam carni tribuit, ut non auferat veritatem."

The Resurrection of the *Flesh* is not due to the Flesh, but to the *Spirit* dwelling in the Flesh. See on Rom. viii. 11.

— οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ] *Nor does Corruption inherit Incorruption.* Will then the *flesh* be raised again? Yes; certainly. St. Paul does not say that flesh and blood will not arise from the grave, but that they will not inherit the kingdom of God. "Tamdiu regnum Dei non possidebunt, quamdiu *caro tantum* sanguisque permanserint. Quum autem corruptivum induerit incorruptionem, quæ prius gravi pondere premebatur in terram, acceptis *spiritûs pennis*, et immutationis non abolitionis novâ gloriâ, volabit ad cœlum" (*Jerome*, ad Pammach. Vol. iv. p. 329). See Rom. viii. 11, and the homily of *Methodius*, de Resurrectione, in Amphilochii Opera, p. 283—336.

51. πάντες μὲν—ἀλλαγησόμεθα] *We shall not indeed all die, but we shall be changed.* *Lachmann* has adopted the reading of some ancient MSS. and Fathers, especially *Wetstein*, πάντες [μὲν] κοιμησόμεθα—οὐ πάντες δὲ ἀλλαγησόμεθα, the evidence for which is given by *Wetstein*, p. 173, and *Dean Alford* in his valuable collection of Various Readings. But the received reading is supported by B, D**, E, by the *Syriac*, *Coptic*, *Arabic*, and *Gothic* Versions, and many Cursives and Fathers, and, above all, by the context. And so *Tisch.*, *Alford*, *Meyer*, with the omission of μέν.

The objection which was made by some in ancient times to the received reading was, that the *wicked* would not be changed, namely, glorified; but St. Paul is here speaking only of the Resurrection of the *Just*. See *vv.* 42—49. 53.

See note above on 1 Thess. iv. 17, and the excellent remarks on the various readings of this passage in *Bp. Pearson* on the Creed, Art. vii. p. 564, where, after summing up the evidence on the subject, he says, "we have no reason to doubt or question the received reading."

52. ἐσχάτῃ σάλπιγγι] *S. Jerome* (ibid.) connects this Trumpet with the *seventh Trumpet* in the Apocalypse (viii. and ix.), "In Apocalypsi Joannis septem describuntur Angeli cum tubis; *Novissimo*, i. e. *septimo* claro tubæ strepitu, *mortui suscitantur*." And so *Theodor. Mopsuest.* and *Severian*, who observe that the Apostle speaks of the *last* trumpet, with some reference to the *other* trumpets.

54. Κατεπόθη ὁ θάνατος εἰς νῖκος] The word in Isa. xxv. 8 for *νῖκος*, *victory*, is נֵצַח (*netsah*), *eternity*, as *prevailing* over *time*, and conquering all things, and sometimes used to signify *victory* (1 Chron. xxix. 11); and therefore the representation of the word by *νῖκος*, victory, was natural and easy. See *Surenhusius*, καταλλ. p. 552.

55. Ποῦ σοῦ, θάνατε, τὸ κέντρον;] *Where, O Death, is thy sting?* The *sting* of Death, which is *sin* (*v.* 56), has been taken away by the obedience and passion of Christ. The sting of the old *Serpent* of *fire* has been healed by the *lifting up* of the *Serpent* of *brass*, looked at with the eye of Faith. See on John iii. 14.

— ᾅδη] B, C, D, E, F, G have θάνατε repeated here, which has been received by some Editors, who suppose that ᾅδη is a correction of the copyists to suit the Septuagint Version of the passage here cited of Hosea xiii. 14.

But copyists might have been inclined to alter ᾅδη also, as appearing to give countenance to the heathen notion of a personal *Deity* bearing the name of *Hades*. The Latin Fathers, such as *Tertullian*, who repeated the word *Mors* (c. Marcion. v. 10), would have shrunk from the use of *Orcus*, or *Dis*. And the form of this eloquent appeal and magnificent pæan of victory seems to be weakened by the repetition of the word θάνατε. And an assertion of victory over the *Grave*, Ἅιδης, שְׁאוֹל (*Sheol*), seems specially appropriate in this divine plea for the Resurrection of the *Flesh*.

We find a similar combination in the Apocalypse, xx. 13, ὁ θάνατος καὶ ὁ ᾅδης. And again, xx. 14.

And ᾅδη is found here in A**, J, K, and in most of the Cursive MSS., and as early as *Origen*, and also in the *Syriac*, *Gothic*, and *Arabic* Versions. It is, therefore, retained in the text.

56. ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος] *The strength of sin is the Law.* For, where *no Law* is, there is *no sin*, for *sin* is the *transgression* of *Law* (see on Rom. iv. 15; vii. 7. 1 John iii. 4), and the nature of Law is to impose and exact a *penalty* for *disobedience* to it. Law does not *make* sin, but *declares* it; and no child of Adam is without some Law (see on Rom. i. 18; ii. 9), and no one lives up to the Law under which he lives. Every one, therefore, is *by nature* subject to condemnation, and under a curse. But Christ by His perfect obedience to the requirements, and by His submission to the penalties of Law in our Nature, has delivered us from the *curse* of the Law (Gal. iii. 13), has given us new powers of obedience, and has promised us infinite rewards for it. See below, *Introduction* to the Epistle to the Romans.

But why was mention made in this place by St. Paul of the *Law*, as the *strength of sin?* What is its connexion with his subject?

He is arguing against those who denied the *Resurrection*

o 1 John 5. 5. Rom. 7. 25. & 8. 37.

57 ° Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

58 Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

a Acts 11. 29. Rom. 12. 13. 2 Cor. 8. 4. & 9. 1. b Acts 20. 7. Rev. 1. 10. c 2 Cor. 8. 16, 19.

XVI. 1 ª Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. 2 ᵇ Κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται. 3 ᶜ Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ. 4 Ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

d Acts 19. 21. 2 Cor. 1. 16. e 2 Cor. 1. 15. Rom. 15. 24. f Acts 18. 21. ch. 4. 19. James 4. 15. g Acts 14. 27.

5 ᵈ Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι· 6 ᵉ πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι· 7 ᶠ οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέψῃ. 8 Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· 9 ᵍ θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολλοί.

h ch. 4. 17. 1 Thess. 3. 2. i 1 Tim. 4. 12. 3 John 6.

10 ʰ Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ· 11 ⁱ μή τις οὖν αὐτὸν ἐξουθενήσῃ. Προ-

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of the *Body*, and he had already said that if dead bodies cannot rise again, neither is *Christ* risen (*v.* 16), Christ's *Body* is *still in the grave*. And if that is so, then *ye* are *still in your sins* (*v.* 17). And why? Because the *Resurrection* of Christ is the *proof* that His sacrifice for your sins has been *accepted* by God. His *Resurrection* is the evidence of your *Justification*. (See on *v.* 16, and below on Rom. iv. 25.)

If then there is no such thing as a Resurrection of the body, then your sins yet live and prevail; then the Law, which is the strength of sin, rises up against you with all its curses for disobedience.

But, God be praised, there *is* a Resurrection. Christ is risen. Ye have been justified. *Thanks be to God Who giveth us the Victory through Jesus Christ our Lord!*

This argument of the Apostle is a proof of the *Resurrection*. For, if *Sin* was the *cause* of Death, and if Christ loosed the bonds of Sin, and delivered us from it in our Baptism, and has taken away the curse of the Law, in the transgression of which is the essence of *Sin*, why should we doubt of the Resurrection? How can Death have any power over us? From the Law? No; Christ has destroyed its curse. From Sin? No; Christ has taken it away. *Chrys.*

57. Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κ. ἡ. Ἰ. Χ.] Christ has conquered Death, and enables us to conquer it. *S. Athanasius* argues for the triumph of Christ over death, from the *joy* with which Christian Martyrs, even young women and boys, have welcomed the most agonizing deaths for Christ, as contrasted with the *fear* with which men recoiled from Death before the Incarnation and Passion of Christ. See his Treatise de Incarnat. § 27—30, p. 56, and cp. *Clem. Rom.* § 6, where for γυναῖκες, δαναΐδες, καὶ δίρκαι we may read γυναῖκες, νεανίδες, παιδίσκαι, so *Athanas.* l. c. οἱ ἐν Χριστῷ παῖδες καὶ νέαι κόραι παρορῶσι τὸν ἐνταῦθα βίον, καὶ θανεῖν μελετῶσι, and *Aug.* Serm. 143, p. 999.

58. ἐν τῷ ἔργῳ] The practical result of the Doctrine of the *Resurrection*, and of God's *Grace* in Christ, is the duty of abounding *in the work* of *the Lord*.

CH. XVI. 1. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους] *Concerning the collection* of alms *for the* poor *Christians* at Jerusalem, suffering then under special privations (cp. on Acts ii. 44) from the hatred of the Jews and the distresses of that age of afflictions which preceded the Fall of Jerusalem. See Gal. ii. 10. 2 Cor. ix. 1, 2. 12.

After St. Paul had written his two Epistles to the Corinthians, he came through Macedonia to *Corinth*, whence he wrote to the Church of *Rome* on the same subject, when he was on the point of setting out to *Jerusalem* through Macedonia, and by Philippi and Troas, and so along the coast of Asia to Jerusalem (Acts xx. 4—xxi. 17) with the contribution. See Rom. xv. 25, where he says I am now going unto *Jerusalem* to minister unto the Saints; for it hath pleased them of *Macedonia* and *Achaia* to make a certain contribution for the poor Saints at Jerusalem.

On the occasion of that visit he was arrested by some of the Asiatic Jews in the Temple, and so eventually came to Rome. See Acts xxiv. 17, 18.

— ὥσπερ διέταξα—Γαλατίας] probably in a recent visit to the Galatian Churches.

— ταῖς ἐκκλησίαις τῆς Γαλατίας] *to the Churches of Galatia* —who had therefore now been retrieved from their disaffection to the Apostle. See above, *Introduction* to the Epistle to the Galatians.

2. σαββάτου] So A, B, C, D, E, F, G. *Elz.* has σαββάτων. For the use of the *singular* σάββατον, in the sense of *week*, see Mark xvi. 9. Luke xviii. 12.

As to the primitive observance of the *First Day* of the week, see on Acts xx. 7.

And on this text, as regarded in primitive times as an authority for the *Weekly Offertory* on the *Lord's Day*, see *Joseph Mede's* Works, p. 273. Cp. *Justin Martyr*, Apol. i. 88, where he says, "Each of those who are willing, gives according as he is minded, and offers what is contributed to the Minister; and he succours therewith the orphan and widow, and those who are sick and in prison, and strangers, and in a word, is the guardian of those who are in need."

3, 4. οὓς ἐὰν δοκιμάσητε] *whom ye may have approved*. St. Paul himself was desired by the Churches of Achaia and Macedonia to go with their alms to Jerusalem (see on *v.* 1). A practical proof of their confidence and affection; the more honourable to him and to the *Corinthians*, after the stern *rebukes* of his two Epistles to them.

— δι' ἐπιστολῶν] *by your letters* to the Church at Jerusalem. The Corinthians were to certify their own sanction of the parties sent with the alms, in order that those parties might not seem to have taken the office upon themselves, and in order that their mission might have proper credentials and due authority.

5. Μακεδονίαν γὰρ διέρχομαι] I am now *intending* to *pass through* Macedonia. He had not yet left Ephesus, nor would do so before the ensuing Pentecost (*v.* 8).

As to the Chronology of this time, see the "*Chronological Table*," and the *Introduction* to this Epistle.

7. οὐ θέλω] *it is not my will*. On St. Paul's desires and designs in regard to a visit to Corinth, see on 2 Cor. i. 16—23.

— γὰρ—ἐπιτρέψῃ] So the best MSS. *Elz.* has δὲ and ἐπιτρέπῃ.

8. Πεντηκοστῆς] *Pentecost*—mentioned as a *Christian Festival* by *Tertullian*, together with the *Lord's Day* (De Idol. c. 14).

11. μή τις οὖν αὐτὸν ἐξουθενήσῃ] on account of his *youth*, 1 Tim. iv. 12. (*Theodoret, Paley.*)

πέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

13 k Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε· 14 l πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 m Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, 16 n ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 17 Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα αὐτοὶ ἀνεπλήρωσαν· 18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς τοιούτους.

19 o Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· 20 p ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες· ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

21 q Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. 22 r Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἤτω ἀνάθεμα· μαρὰν ἀθά·

k Matt. 24. 42. Eph. 6. 10. Col. 1. 11. 1 ch. 13. 1.
m ch. 1. 16. Rom. 16. 5.
n Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 7.
o Rom. 16. 5.
p 2 Cor. 13. 12. 1 Pet. 5. 14.
q 2 Thess. 3. 17.
r Eph. 6. 24.

— ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτόν] Timothy *had rejoined* St. Paul when he wrote his *second* Epistle (2 Cor. i. 1).

— μετὰ τῶν ἀδελφῶν] *with the brethren*, probably, who had been sent from Corinth by the Corinthians with the letter of questions addressed to the Apostle (vii. 1), and who would be the bearers of this Epistle in reply.

12. Περὶ δὲ Ἀπολλώ] *concerning Apollos.* Do not imagine, therefore, from my language in this Epistle (i. 10), that there is any rivalry between us.

17. ἐπὶ τῇ παρουσίᾳ Στεφανᾶ κ. Φ. κ. Ἀ.] who, it is probable, brought the letter of the Corinthians (vii. 1), and carried back this reply. (*Theodoret.*) The name of a *Fortunatus* occurs in the Epistle of *S. Clement* (c. 59) as one of the bearers of it to the Church of Corinth.

— ὑμέτερον] So the best authorities. *Elz.* ὑμῶν. Cp. Phil. ii. 30.

— αὐτοί] So the best MSS., a reading preferable to that of *Elz.* οὗτοι.

St. Paul means that Stephanas and the others, αὐτοὶ 'ipsi,' i. e. *in their own persons*, of *their own accord* and *free-will*, supplied what was lacking on the part of the Corinthian community.

Though St. Paul did not *exact* maintenance from the Corinthians, yet he did not excuse them for not offering to supply it. See on Acts xviii. 5, and cp. 2 Cor. xi. 8, 9, which is the best commentary on this passage, παρὼν πρὸς ὑμᾶς (i. e. at *Corinth*) καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας.

This interpretation is confirmed by the character here given to Stephanas and his companions, that they gave themselves to acts of Christian beneficence, εἰς διακονίαν τοῖς ἁγίοις.

Some expositors interpret ὑστέρημα as *absence*; but this is a sense in which it is not used in N. T. And cp. Luke xxi. 4. 2 Cor. viii. 13, 14. Phil. ii. 30. 1 Thess. iii. 10.

18. ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν] *They refreshed my spirit, and yours.* Observe the aorist here. St. Paul does not say that Stephanas and his friend *have now* done so by their visit to him; but he refers to their former conduct, i. e. to what they did when he was at Corinth.

They were benevolent and charitable persons; and they were something more, they were fellow-labourers in preaching the Gospel, συνεργοῦντες καὶ κοπιῶντες (see v. 16). Hence he might well say, they refreshed my spirit by acts of kindness, and they refreshed yours by spiritual comfort. Hence St. Paul exhorts the Corinthians, ἐπιγινώσκειν, *to acknowledge* and love them—a duty to be paid specially to Pastors. See 1 Thess. v. 12.

19. Ἀκύλας καὶ Πρίσκιλλα] *Aquila and Priscilla.* See on Acts xviii. 18. Rom. xvi. 3. 2 Tim. iv. 19.

— τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ] *the Church that is in their house.* See Rom. xvi. 5. Col. iv. 15.

20. ἀσπάσασθε ἀλλήλους] *Salute one another with a holy kiss.*

The words ἀσπάσασθε ἀλλήλους were uttered by the Deacon in the Ancient Liturgies. See the Liturgy of St. Mark, p. 15 (ed. *Neale*), and note above, 1 Thess. v. 26, and below, 2 Cor. xiii. 12. Rom. xvi. 16.

21. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου] *The salutation by the hand of me Paul.* Having *dictated* the former part of the Epistle to an amanuensis, he now takes the pen into his own hand, and concludes it. See above on 1 Thess. v. 28.

22. οὐ φιλεῖ τὸν Κύριον] Observe the word φιλεῖ. Φιλῶ is rarely, if ever, applied to Almighty God in the New Testament; and yet the words οὐ φιλεῖ are not equivalent to μισεῖ. See 2 John 10, and *Winer*, § 55, p. 425. And φιλῶ here represents the love which Christians are permitted, and encouraged, and even required, to pay to *Christ*, who is *Man* as well as God.

And yet, lest any one should presume on this love, and pervert it into an occasion of familiarity and irreverence, the Apostle adds the solemn words *Maran-atha.* See on John xxi. 15—17. Matt. x. 37.

There is something therefore remarkable in the word φιλεῖ, expressive as it is of *tender* affection, and to a Greek ear signifying to *kiss* (Luke xxii. 47, 48), and therefore so rarely and reverently used by the Evangelists in regard to the Divine Being, and yet introduced here in relation to *Christ* immediately after the exhortation to salute one another, as the primitive Christians did, especially at the *Holy Eucharist* (see v. 20, and 1 Thess. v. 26, and Rom. xvi. 6), with an ἅγιον φίλημα, a *holy kiss.* These words were full of meaning to the men and women of *Corinth*, and were fraught with warning against *unholy* sins. Shall I take the members of Christ, and make them the members of a harlot? (1 Cor. vi. 15.) Shall I pollute the lips which have been sanctified by the eucharistic reception of His most Blessed Body and Blood?

— ἤτω ἀνάθεμα· μαρὰν ἀθά] *let him be Anathema: the Lord cometh.* On the form ἤτω for ἔστω, see James v. 12. *Winer*, p. 73.

A *pause* is to be made after "Anathema." *Let him be accursed* (Acts xxiii. 14; Rom. ix. 3. Gal. i. 8, 9. 1 Cor. xii. 3): not, however, by *man.* For, *the Lord*, מָרָן (*maran*), אָתָה (*atha*), *cometh* to execute judgment on him. Cp. Jude 14, 15.

Perhaps the Apostle uses two *Aramaic* or *Syro-Chaldaic* words here, *maran*, *atha*, in this imprecation, and joins them to the *Greek*, *Anathema*, in order to remind the Greeks that there were treasures of divine Knowledge in other languages, which they regarded as barbarous (cp. *Chrys.* here), and that Greek and Jew are accountable to Christ the Lord and Judge of all. Compare the notes on the combination of the words Ἀββᾶ, πατὴρ in Mark xiv. 36. Gal. iv. 6. Rom. viii. 15.

Perhaps also he does it with an allusion to the Hebrew form of *Cherem*, or Imprecation, uttered in the Name of God: and called *Shem-atha*, i. e. "the Name," the ineffable Name (viz.)

a Rom. 16. 20.

23 a Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. 24 Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

JEHOVAH, "*cometh*" to execute judgment (see *Lightfoot*); thus reminding his readers that *our* Lord Jesus Christ, Whom they are required φιλεῖν, to *love* as *man*, is no other than God, in whose Name Blessings and Curses are pronounced, and that He will come hereafter to execute Judgment on all Nations and Tongues.

Subscription to the Epistle.

In the *Gothic Version* of *Ulphilas*, it is rightly noted that although some persons say that this Epistle was written from Philippi in Macedonia, yet, according to the Apostle's own intimation, it was rather written from Asia.

INTRODUCTION

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

On the Date of Time and Place of the SECOND EPISTLE *to the* CORINTHIANS.

THE Second Epistle to the Corinthians was written soon after the First Epistle. This appears from the language in chapter ii. 13, where St. Paul describes his disappointment at not finding Titus, whom he expected from Corinth, to report what impression had been made on the Corinthians by the First Epistle; and also from chapter viii. 6—13, where he describes the joy he felt at the coming of Titus to him in Macedonia, with a good report of the salutary effect produced at Corinth by that Epistle.

The First Epistle was written in the *Spring* of A.D. 57. See above, *Introduction* to that Epistle.

St. Paul had announced in that Epistle his intention to *winter* at Corinth (1 Cor. xvi. 6). It appears from Acts xix. 21, 22, that St. Paul, when at *Ephesus*, where he wrote his First Epistle to the Corinthians, "purposed in his spirit to pass through Macedonia and Achaia, and thence to go to Jerusalem," with the alms which he had collected for the poor Christians.

It appears also, from Acts xix. 21, that he sent *Timothy* and Erastus from Ephesus into Macedonia.

He himself remained some time longer at Ephesus, and there wrote his First Epistle to the Corinthians, in which he announces to them that he *had* sent *Timothy* to them (1 Cor. iv. 17; xvi. 10).

Then arose the tumult excited by Demetrius the silversmith (Acts xix. 24—41). After which St. Paul left Ephesus and came by Troas (2 Cor. ii. 13) into Macedonia, and passed through those regions (Acts xx. 2), and preached the Gospel in a westerly direction, as far as *Illyricum* (see note on Acts xx. 2, Rom. xv. 19).

Soon afterwards he came to Corinth, and spent there three months; and thence returned by Macedonia and Troas, and came by Miletus to Cæsarea and Jerusalem, where he arrived at the Pentecost of A.D. 58. (See Acts xx. 2; xxi. 17.)

The Second Epistle to the Corinthians was written *soon after* the First Epistle, and it was written *before* this *latter visit* to Corinth.

For, it is evident (from 2 Cor. i. 23; ii. 1) that he had not been at Corinth after the date of the former Epistle, and that he was in Macedonia when he wrote this Second Epistle, and was intending shortly to come to Corinth. (See 2 Cor. ix. 1—4.)

From these facts it may be concluded that the Second Epistle to the Corinthians was written by St. Paul late in the summer or in the autumn of A.D. 57, when he was in Macedonia.

Hence he reports, in this Second Epistle to the Corinthians, what the Churches of Macedonia had done and were doing towards the collection of alms which he was about to carry to Jerusalem (2 Cor. viii. 1—6; ix. 2), and to which the Corinthians had already contributed (2 Cor. ix. 2). And he announces to them as probable that some Christians of *Macedonia* will come with him to *Corinth* (2 Cor. ix. 4); which proved to be the case, as we find in the Acts (xx. 4). These Macedonians who accompanied St. Paul to Corinth were Aristarchus and Secundus, of *Thessalonica* (Acts xx. 4). Perhaps the Epistle was written from that city, or from *Philippi*.

Had St. Paul been *more* than *once* at Corinth when he wrote this Epistle?

This question has been answered in the *affirmative* by some learned recent expositors, who suppose that he had crossed over from Ephesus to Corinth in the interval of the three years mentioned Acts xx. 1. The arguments in behalf of this opinion are derived from 2 Cor. ii. 1, *ἔκρινα μὴ πάλιν ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς*, and from 2 Cor. xiii. 1; and it will be examined in the notes on those passages.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β΄.

I. [1] [a] ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ [b] Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· [2] [c] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3] [d] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως, [4] [e] ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· [5] [f] ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. [6] [g] Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, [7] [h] εἰδότες ὅτι ὡς κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

[a] Phil. 1. 1. [b] Acts xvi. 1. Rom. 16. 21. 1 Cor. 16. 10. [c] Rom. 1. 7. 1 Cor. 1. 3. Gal. 3. 16. Eph. 1. 2. & 16. 23. Phil. 1. 2. Col. 1. 2. 1 Pet. 1. 2. [d] Eph. 1. 3. 1 Pet. 1. 3. [e] ch. 7. 6, 7. Isa. 12. 1. & 49. 10. & 51. 3, 12. & 52. 9. & 66. 12, 13. [f] ch. 4. 8—12. Col. 1. 24. [g] ch. 4. 15, 18. 2 Tim. 2. 10. [h] Rom. 8. 17. 2 Tim. 2. 11.

Πρὸς Κορινθίους Β΄.] So A, B, and several Cursive MSS.

Ch. I. 1. Τιμόθεος ὁ ἀδελφός] *Timothy our brother*, who had been with St. Paul on his first visit to Corinth (Acts xviii. 5. 2 Cor. i. 19), and had lately been sent by him from Ephesus to Corinth (1 Cor. iv. 17), whence he had now returned to St. Paul.

How was it then, that *Timothy* had not brought back a report to St. Paul of the impression made at Corinth by his first Epistle? Or if he had brought back a report, how is it that St. Paul does not refer to *him*, but only to *Titus*, as his intelligencer in this respect? 2 Cor. vii. 6 - 13.

The reason seems to be, that *Timothy* rejoined St. Paul in Macedonia soon *after* Titus had come to him, or they may have come back *together*; and he does not refer to *Timothy* for this report, but associates Timothy with himself in writing the Epistle; and thus the report is virtually *adopted* by Timothy. And the Corinthians in reading this Epistle, to which *Timothy's* name is prefixed, would understand that *he* had concurred with Titus in the favourable representation there given of the manner in which the former Epistle of St. Paul had been received by them.

Silas and *Timotheus* are represented in the Acts of the Apostles as St. Paul's associates at *Corinth*. (Acts xviii. 5.) In harmony with this statement, we find Silas and Timotheus mentioned as his fellow-labourers there in this chapter (*v.* 19), and here he associates Timothy's name with his own in the address of this Epistle.

— ἐν ὅλῃ τῇ Ἀχαΐᾳ] *in all Achaia*. See 1 Cor. i. 2.

3. ὁ Πατὴρ τῶν οἰκτιρμῶν] *the Father of mercies*; the most merciful Father (*Theophyl.*), according to the Hebrew idiom, in which the *genitive* case expresses the *quality*, and the *plural* number indicates *abundance*. See on Luke xvi. 8, 9, and *Vorst.* de Hebr. N. T., p. 248. And the definite article of the Greek language denotes *the* special mercy, which exceeds all other mercy. Οἰκτιρμὸς = Hebr. רַחַם (*rechem*); literally σπλάγχνα, the *bowels*, hence *pity* and *love*; and is used in this sense in the *plural* in numerous places by the LXX; e. g. Isa. lxiii. 15. Dan. ix. 9.

5. τὰ παθήματα τοῦ Χριστοῦ] *The afflictions* which *Christ* endures in His *members*, who suffer *for Him*. See on Acts. ix. 4, and Col. i. 24. Phil. iii. 10. Heb. iv. 15. *Chrys.*, *Theoph.*, *Œcum.*; and so *Winer*, p. 170.

It is indeed alleged by some interpreters here, that this exposition is inconsistent with the doctrine of Christ's *exaltation*. But this is erroneous. See Heb. vi. 6, where men are said to *crucify afresh the Son of God*. All things are *not* yet put under His feet. (1 Cor. xv. 25.) He has enemies who rebel against Him, even though He is seated in glory at God's right hand. (Ps. ii. 9—12.) And so intimate is His union with His members, by reason of His Incarnation, and their baptismal Incorporation into Him, that whatever may be predicated of His members in the way of suffering, may, by virtue of that mystical union, be said of Him, even though He is exalted to the Right Hand of God.

Still it must be remembered (by way of caution against the Romish doctrine, which makes the sufferings of the Saints to be meritorious, and associates them in this respect with the sufferings of Christ), that Christ our *Head* made a *plenary satisfaction* on the cross for the sins of the whole world, and He no longer suffers as our *Head*, but He suffers in His *members*. But their sufferings are not *propitiatory*, as His own proper sufferings were. See on Col. i. 24.

6. Εἴτε δὲ θλιβόμεθα—ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν] *If we are afflicted, it is for your sake.* We might escape afflictions, if we did not preach the Gospel; but we preach it, in order that you may be saved; and in preaching it we endure affliction for your sake, and this salvation which we preach operates *in you* in the patience which it produces in you, who bear similar afflictions for the Gospel which you *receive*. *Theophyl.*

The reading in the text is that of the greatest number of uncial and cursive MSS. and best Editions.—*Elz.* has καὶ ἡ ἐλπὶς —ὑμῶν *after* σωτηρίας.

8 [i] Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· 9 [j] ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' [k] ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς, 10 [l] ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, 11 [m] συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

12 [n] Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ τοῦ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

13 Οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλὰ ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε, 14 [o] καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

15 [p] Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον ἐλθεῖν πρὸς ὑμᾶς, ἵνα δευτέραν χάριν ἔχητε, 16 [q] καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

17 [r] Τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὒ οὔ; 18 [s] Πιστὸς

i Acts 19. 23, &c. 1 Cor. 15. 32. & 16. 9.
j Jer. 17. 5—7. Ezek. 33. 13. Luke 18. 9.
k ch. 4. 13, 14. Ezek. 37. 1—14. Rom. 4. 17—25. Heb. 11. 19. 1 2 Pet. 2. 9.
m Rom. 15. 30—32. Phil. 1. 19. Col. 4. 3. 1 Thess. 5. 25. ch. 4. 15.
n ch. 2. 17. 1 Cor. 2. 4, 13. ch. 4. 2.
o ch. 5. 12. Phil. 2. 16. & 4. 1. 1 Thess. 2. 19, 20.
p Rom. 1. 11. 1 Cor. 16. 5.
q 1 Cor. 16. 6.
r 1 Cor. 16. 5—7.
s Acts 9. 20.

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8. *ὑπέρ*] *concerning.* As Latin *super*, Hebr. עַל. See 2 Thess. ii. 1, *ὑπὲρ τῆς παρουσίας:* below, viii. 23, *ὑπὲρ Τίτου. Winer*, p. 342. Some MSS. have *περὶ* here, but this is probably a correction of the copyists.

— *ἐν τῇ Ἀσίᾳ*] *in Asia.* See Rom. xvi. 3, where he speaks of Aquila and Priscilla—who were at *Ephesus* when he wrote his First Epistle to the Corinthians (1 Cor. xvi. 19)—as having laid down their necks for his own life.

Whether the peril to which he here refers was consequent on the popular tumult excited by Demetrius against him (Acts xix. 26), as *Theodoret* and others suppose, is not certain. *Tertullian* (de Resur. Carnis, c. 28) connects this passage with 1 Cor. xv. 32, "I fought with beasts at Ephesus."

9. ἀλλὰ—*τὸ ἀπόκριμα τοῦ θανάτου*] *but* (ἀλλά), more than this, we not only were in an *ἀπορία*, or extremity, without means of life, *but* we had also in ourselves the sentence of death; *ἀπόκριμα* = *ψῆφον. Theodoret, Chrys.* When we asked ourselves the question, whether we had any hope of life *in ourselves*, we ourselves pronounced ourselves to be lost.

Ἀπόκριμα differs from Ἀπόκρισις. Ἀπόκριμα is that which is the *substance* of the *ἀπόκρισις.*

— *ἐσχήκαμεν*] *we have had;* a stronger word than *ἔσχομεν*, as showing *duration* of suffering, and intimating that its moral effect would be more permanent. *We have had* this trial and distress, and are still exposed to it, *in order* that we may feel *our own* weakness and dependence, and may rely wholly on *God.* See below, vii. 5.

In order to understand fully the force of the perfect tense as used here, it must be remembered, that wherever St. Paul was, he was exposed to plots and persecutions from the Jews. Cp. Acts xx. 3; below, iv. 8.

— *ἵνα*] *in order that.* He thus marks the providential reason for which he was permitted by God to give himself up as lost. See 1 Cor. i. 15. 2 Cor. iv. 7, and below on Rom. iii. 4.

11. *συνυπουργούντων—ὑπὲρ ἡμῶν*] *You also succouring us by your prayers, in order that the free gift* (of God) *to us, evoked by many persons, may be acknowledged on our behalf by means of many; and so God may be more glorified by public praise for His goodness to me.*

A precept that we should not only *pray* God for blessings on *others*, but also *praise* Him for them. *Theoph.*

12. *καύχησις*] *glorying* (*not* *καύχημα*, or *subject-matter* of glorying). *Our glorying* is nothing more than *the witness of our conscience, that we have not preached to you with the wisdom of the world, but with the simplicity and sincerity of God.* The genitive *Θεοῦ* indicates the *author* and *source* from which it comes. See 1 Cor. iii. 6. Col. ii. 19, *αὔξησις τοῦ Θεοῦ.*

— *ἁπλότητι*] *simplicity.* A, B, C, K, have *ἁγιότητι*, which is perhaps due to want of right apprehension of the meaning of *ἁπλότης Θεοῦ.* Compare 2 Cor. xi. 3. Eph. vi. 5, for this use of *ἁπλότης*, which is more direct opposition to *σοφία σαρκικὴ* than *ἁγιότης*, and is confirmed by the authority of D, E, F, G, J, and *Vulg., Syriac*, and *Arabic* Versions, and *Chrys., Theodoret*, and others.

13. Οὐ *γάρ*] For we have practised no disguise or reserve in our preaching. Cp. Acts xx. 27. We are not like the Philosophers of your ethical Schools, who make a difference between their *exoteric* and *esoteric* teaching. We preach one and the same Gospel to all. We have no secret correspondence with any; we write nothing to you that you do not *read publicly* in the Church, or that you do not openly *acknowledge* in your public professions of faith.

14. *ἀπὸ μέρους*] *in part.* See below, ii. 5. Rom. xi. 15. *Winer*, p. 376. I say '*in part;*' for although you have complied generally with my commands, yet *some* of you have not recognized my Apostolic authority, and you have not altogether rejected those who impugn it. *Theodoret.*

— *καύχημα*] *subject-matter* of boasting. I Cor. v. 6; ix. 25. 2 Cor. v. 12; ix. 3. Gal. vi. 4. Phil. i. 26; ii. 16.

15. *ἐβουλόμην*] I was *desirous.* He does *not* say that it was his *settled purpose*, *βούλευμα*, nor yet his *θέλημα*, or *will*, to do so. See on *v.* 17, and below, Philem. 13, where *ἐβουλόμην* in like manner signifies a *wish*, which is controlled and overruled by the *will;* and see note above, 1 Thess. ii. 18.

He does *not* say, I *wrote* to you, saying that I was *resolved* to pass through you to Macedonia, but only I was *wishing* (imperfect) to do so.

— *ἵνα δευτέραν χάριν ἔχητε*] *That you may have a second benefit*, by a *second visit* from me. See below on xiii. 1.

17. *βουλόμενος*] *wishing.* So A, B, C, F, G.—*Elz. βουλευόμενος.* But St. Paul does not say that he purposed, *ἐβουλεύσατο*, after mature *deliberation* and *counsel*, to come; but that only he had a wish to come.

In fact, there is a contrast here between *βούλομαι* and *βουλεύομαι:* and he defends himself from the charge of levity, by asserting that his wishes were controlled by his will, which was regulated by right reason and by the will of God; so that his *βουλήματα* were duly subject to his *βουλεύματα.* Cp. ii. 1, where his *resolve* is expressed by *ἔκρινα κ.τ.λ.*

— *τῇ ἐλαφρίᾳ*] *did I therefore at all act with the fickleness* and lightness (*κουφότητι, Hesych.*) which some of you impute to me, as veering from one purpose to another, altering my plans merely from caprice or fear?

— *ἢ ἃ βουλεύομαι*] He answers here a second and very different imputation, and says: *or, as to those things which I purpose* (i. e. *resolve*, *βουλεύομαι* distinguished from *βούλομαι*, I *desire*), *do I purpose them with carnal wilfulness*, in order that *with me* (and *not* with *God*) *the yea should be yea*, and *the nay*

δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐστὶν ναὶ καὶ οὔ· 19 ὁ τοῦ Θεοῦ γὰρ
υἱὸς Ἰησοῦς Χριστὸς, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ
Τιμοθέου, [t] οὐκ ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· 20 ὅσαι γὰρ ἐπαγ-
γελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, διὸ καὶ δι' αὐτοῦ τὸ ἀμὴν τῷ Θεῷ πρὸς δόξαν δι'
ἡμῶν. 21 [u] Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς, Θεός·
22 [v] ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς
καρδίαις ἡμῶν.

23 [x] Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδό-
μενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· 24 [y] οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἑστήκατε.

II. 1 [a] Ἔκρινα δὲ ἐμαυτῷ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. 2 Εἰ

t Exod. 3. 14. Matt. 24. 35. John 8. 58. Heb. 1. 11, 12. & 13. 8. Rev. 1. 8, 11, 17.
u ch. 5. 5. 1 John 2. 20, 27.
v Eph. 1. 13, 14. & 4. 30.
x Rom. 1. 9. 1 Cor. 4. 21. ch. 13. 2, 10.
y 1 Cor. 3. 5. & 15. 1. 1 Pet. 5. 3. Rom. 11. 20.
a ch. 7. 5—8. & 12. 20, 21. & 13. 10. 1 Cor. 4. 21.

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should be nay: that is, so that *my* determinations to *do* or *not* to do a thing, should be decided by *my own fleshly* will, irrespectively of *God's guidance*, and the directions of the *Holy Spirit?*

Do I so determine matters, that (whatever may be the providential order of circumstances subsequent to my determination) I will make my own will to be of more account than the will of God? Am I so obstinately fixed in my own purposes, or so vainly enamoured of my own resolves, as, in a headstrong spirit, to arrogate to myself the determination of my own conduct, and the shaping of my own plans, without any regard to the divine disposition of events? Do I say, "Sic volo, sic jubeo; stet pro ratione voluntas?"

No: God forbid! I not only subject my own *wishes* to my *reason*, and frame my *resolves* accordingly; but I submit my resolves also to God's good pleasure, as intimated to me by the illuminations of His Holy Spirit. Cp. *Chrys.*, *Theophyl.*, who rightly point to Acts xvi. 6, 7, for evidence that St. Paul's wishes were controlled by the Holy Ghost.

Thus the Apostle in these two verses disposes of two objections;

The first, charging him with *capricious fickleness in his wishes;*

The second, imputing to him *arbitrary imperiousness* of *will.*

St. Paul's *uniform resolve* was, to conform his own will to God's will, and to make his actions subservient to God's glory and the salvation of others. And in this resolve he never wavered. As *Theodoret* well explains the passage, St. Paul's conduct is exemplary, in that he neither wavered in his mind, nor yet was resolved to follow his own choice at any rate. See above on 1 Thess. ii. 18.

18. Πιστὸς δὲ ὁ Θεός] *But God is to be believed that*, &c. If you do not believe *me*, believe Him, Whose Son is preached by me, and Who has accredited my word, and has given us His Spirit. See *vv.* 19—23.

— ἐστὶν] So the best authorities.—*Elz.* ἐγένετο.

19. ναὶ ἐν αὐτῷ γέγονεν] Observe the *perfect* γέγονεν. *It has become yea*, and *remains yea* in Him. There may be changes in the ordering of my own purposes to preach the Gospel; for my purposes are human. But there is no variableness in the Gospel, which is the *subject* of our preaching, for that is divine. It is fixed for ever in Christ, the Rock of Ages. It is not sometimes "yea and sometimes nay;" but it is an eternal yea, and an everlasting Amen, in Him.

He thus obviates another objection, viz. that his own avowal of a modification in his purposes of preaching implied also a possibility of change in the *substance* of what he *preached*. (*Theophyl.*, *Œcumen.*)

20. διὸ καὶ δι' αὐτοῦ] So A, B, C, F, G. *Elz.* καὶ ἐν αὐτῷ. The sense is, How many and great soever are the promises of God, *their Yea* (i. e. their confirmation of them) *is in Him*, i. e. in Christ, wherefore *through Him is the Amen* (or verification of them) for God's glory, through the instrumentality of us His Ministers, and through our Ministry. Therefore, since *we* are the appointed Ministers of God's Truth to men, you may be sure that the promises made by us, who have been sent by Christ, and are guided and strengthened by Him Who is the Word and Truth of God, are not fickle or illusory.

22. ἀρραβῶνα] from Heb. עֵרָבוֹן, Gen. xxxviii. 17, 18. 20, where LXX have ἀρραβών. It is cited from *Menander* by *Etymol. M.* See authorities in *Wetstein*. The root is Heb. עָרַב (*arabh*), to give in pledge. Hence the Latin *arrha* and the modern word *arrhes*, an *earnest*, something given as a πρόδομα (*Hesych.*), as present and part payment, and as a pledge for future and full payment, or for the performance of a covenant. Cp. Eph. i. 14, where the gift of the Holy Spirit is called the *arrhabon*, or present earnest of the future *heavenly* inheritance.

If the *part* of the payment has been given us by God, He will not fail to give the whole. Εἰ τὸν ἀρραβῶνα ἔδωκεν ἡμῖν ὁ Θεὸς, καὶ τὸ πᾶν δώσει πάντως. *Theophyl.*

23. τὸν Θεὸν ἐπικαλοῦμαι] *I call God to witness.* A solemn adjuration. "Jurat Apostolus" (*Bengel*). See *Bp. Sanderson*, as quoted on 1 Cor. xv. 31.

In two places in this Epistle St. Paul calls God to witness; here, and xi. 31. And with good reason. For in both places he is speaking of what *God only knew*, viz., the *inner workings* of his *own heart.*

24. οὐχ ὅτι] depends on φειδόμενος, *sparing* you, I say, not thereby implying that I am lord of your faith, but am a helper of your joy. (2 Cor. iii. 5.)

— τῇ γὰρ πίστει ἑστήκατε] *for by Faith ye stand.* By it ye hold fast to Christ, your only foundation (1 Cor. iii. 11). Do not think then that I tamper with *that* because I make changes in my plans of preaching to you. See *v.* 19.

CH. II. 1. Ἔκρινα δέ] The δὲ connects this sentence with ἐβουλόμην, i. 15. I *was wishing* (*imperfect*) to come by a direct course to you from Ephesus, and to pass by you to Macedonia; *but*, knowing in what an unhappy state you were, and *not* knowing what effect my Epistle would produce upon you, I *ἔκρινα*, *resolved* (*aorist*) not to come to you again while I was in grief on your account. Therefore, as I said before, it was because I would spare you (i. 23) that I came not *as yet* (οὐκέτι ἦλθον) to you.

He was *wishing* to come to them, but was *restrained* from coming to them by considerations of love towards them (*Chrys.*), and by the guidance of the Holy Spirit. See i. 17.

St. Paul had announced to the Corinthians this resolve in his former Epistle. (See 1 Cor. xvi. 5.) I will come *to you when* I have passed through *Macedonia*, for I am now going to pass through Macedonia.

But he had not disclosed to the Corinthians the *inner workings* of *his own mind and heart* (see here i. 23), which led him to frame this resolve.

— πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν] So A, B, C. And some MSS. (D, E, F, G) have ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς. *Elz.* has ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς.

The words πάλιν ἐν λύπῃ ἐλθεῖν do not mean (as has been alleged) that he *had* already come *once* to them in sorrow, and that *therefore* he had been already *twice* at Corinth *before* he wrote his *first* Epistle.

It is clear, and is generally allowed, that he did *not* come to them in the interval between the writing of his *First* and of his *Second* Epistle. See below, vii. 5—8, and Introduction to this and to the First Epistle;

As *Theodoret* says, πάλιν is not to be construed with ἐν λύπῃ, but with ἐλθεῖν;

No such second visit, as is supposed by some to have taken place before the date of the First Epistle, is mentioned in the Acts of the Apostles. Only *one* visit before that date is recorded there, the visit described Acts xviii. 1—18. Besides, if the Apostle had been with the Corinthians in *sorrow*, *before* he wrote his first Epistle, he would have referred to *that* visit in his first Epistle, and would not have grounded his censures of them on *information* received from *others*, e. g. those of Chloe (1 Cor. i. 11), and common *hearsay* (1 Cor. v. 1; xi. 18), but on his own *personal observations.*

If, also, he had been *recently* there, it is by no means probable that such excesses and abuses would have grown up in the

γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;
b ver. 12. Gal. 5. 10. Philem. 21. c ch. 7. 8, 9.
3 [b] Καὶ ἔγραψα τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. 4 [c] ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

d 1 Cor. 5. 1—5, 12, 13. e 1 Cor. 5. 4, 5. f Gal. 6. 1, 2. & 6. 1, 2, 10. Jude 22, 23.
5 [d] Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. 6 [e] [f] Ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων· 7 [f] ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. 8 Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· 9 [g] εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

g ch. 7. 12—15. & 8. 24. h Luke 22. 31. 1 Pet. 5. 8.
10 [f] Ὧι δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, 11 [h] ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

i Acts 16. 8. 1 Cor. 16. 9. k ch. 7. 5, 6. 1 Rom. 8. 37. Cant. 1. 3.
12 [i] Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, 13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· [k] ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

14 [l] Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν

Corinthian Church, or that such heresies would have been propagated there as he describes in his first Epistle;

Further; there is not the least intimation in that Epistle of any *recent* visit to them, or of any other visit than *that one* which he had paid to Corinth four years before, viz. A. D. 53, 54, and is described in Acts xviii. 1—18;

On the contrary, the whole tenour of that Epistle is in harmony with the conclusion that he had not been at Corinth since that first visit;

He also says in the present Epistle (2 Cor. i. 15) that he had been desirous to come to them, that they might have a *second* benefit, i. e. from a *second* visit, and not a *third* benefit from a *third* visit.

Besides, the abuses and excesses to which he refers in his Epistle, were notorious and inveterate. He could not but have heard something of them when at Ephesus. And the same reasons which *restrained* him from visiting them in grief *now*, would have restrained him from visiting them in *grief then*.

His mode of dealing with them was to try first what could be done by a *Letter*, and then to come in *person*.

"In tristitiâ antè *scripserat*, *non venerat*." *Bengel.*

Compare the remarks on the similar case of the Galatians above, Introduction to that Epistle, § 19—23.

On the objections from 2 Cor. xiii. 1, *τρίτον τοῦτο ἔρχομαι*, see note there.

As to the position of *πάλιν*, see *Bengel* here, and cp. *σχεδόν*, in Heb. ix. 22; and *εὐθέως*, Mark i. 10; ix. 15. And see *Winer*, p. 488. These adverbs are to be combined, as *πάλιν* here, with the principal word in the sentence, generally the *verb* or *participle*; and so *πάλιν* seems to be used in 2 Cor. xii. 21, *μὴ πάλιν ἐλθόντα με ταπεινώσῃ με ὁ Θεός μου πρὸς ὑμᾶς*.

2. *εἰ μὴ ὁ λυπούμενος*] *he who is hurt by me*, i. e. you yourselves.

5. *ἀλλὰ ἀπὸ μέρους—ὑμᾶς*] He has not grieved me (i. e. not so much *me* personally and individually, or *me* only or mainly; cp. Luke x. 20. Acts v. 4. 1 Cor. xv. 10. *Winer*, p. 439) but *in part*, i. e. in my relation *to you*, and in the *share* which I take in *your* griefs, in order that I may not lay the load of grief on *you all* (for what has been done by *one* among you), and yet take no share of the sorrow's burden on myself, your spiritual Father.

No; do not suppose on the one hand, that in my reproofs I vented the bitter feelings of a *personal* grief; nor yet imagine on the other, that I would lay the *whole* burden on you all for the sin of *one* among you, and not bear *any part* of it myself.

The sinner, the incestuous person mentioned above, 1 Cor. v. 1—5, who was excommunicated for his sin, and has been now brought to repentance, has indeed grieved *me* by *his* sin in particular, as distinguished from the rest of you, to whom he belongs; and he has grieved me *in part* as sharing in *your sorrow* for the sin of one of your members.

Thus the words *ἀπὸ μέρους*, *in part*, appear to have a twofold relation; first, to the sinner as regarded with reference to the *πάντες*, of whom he was a part; and next to the Apostle as participating in all that concerned his spiritual flock. And this double relation of *ἀπὸ μέρους* is brought out by the words *ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς*.

The passage is rightly rendered by *Tertullian*, de Pudicit. c. 13, "Non me contristavit, sed ex parte, ne vos onerem omnes."

10. *ὃ κεχάρισμαι, εἴ τι κεχάρισμαι*] So A, B, C, F, G. *Elz.* has *εἴ τι κ. ᾧ κεχ.*

St. Paul does not here rest his pardon on the grounds of regard and relation to the party pardoned; he had considered that point in *v.* 7; but he now says, that whatsoever pardon he has granted, he has granted it for the sake *of all*.

Tertullian (l. c.) rightly renders the words, "Ego si *quid* donavi, donavi in persona Christi."

11. *ὑπὸ τοῦ Σατανᾶ*] *by Satan*, *to* whom he had been delivered, in order that by the exercise of godly discipline he might be delivered *from* Satan. 1 Cor. v. 5. See note there.

12. *δέ*] This conjunction marks the end of the parenthesis (*vv.* 5—12), and connects what follows with the narrative in *v.* 4, interrupted by it. Cp. *Meyer* here, and *Winer*, p. 402.

— *οὐκ ἔσχηκα ἄνεσιν*] *I have not had rest*. The Perfect takes the reader back to the time specified, and makes it present to him, and marks a longer *duration* than the aorist *εἶχον* would have done. Cp. above i. 9, and below vii. 5.

— *Τίτον*] *Titus*, whom I expected to come from *you*.

14. *θριαμβεύοντι*] rendered by some, *making* us to triumph. Similarly other neuter verbs are sometimes used in an *active* sense, as Ps. cxviii. 49, 50, *μνήσθητι τῶν λόγων σου ὧν ἐπήλπισάς με . . . ὅτι τὸ λόγιόν σου ἔζησέ με*. So *μαθητεύειν ἔθνη*, Matt. xxviii. 19; and 1 Sam. viii. 22, *βασίλευσον αὐτοῖς βασιλέα*. See *Winer*, p. 22, and *Meyer* here.

But St. Paul uses the word *θριαμβεύειν* in another place, Col. ii. 15, *θριαμβεύσας αὐτούς*, where the sense is, to *display* them publicly in *triumphal pomp* and *pageantry* in that very thing, the cross, which was the instrument of shame. As the Fathers say, The Cross of Christ became to Him like a Triumphal Car, in which He rode as a Conqueror, and exhibited to the world His glory, by the subjection of His foes, and by the glorious rewards which He procured for, and distributed to, His faithful soldiers, the partners of His Victory and Triumph. See *Barrow's* words (vi. p. 595) as quoted below on Col. ii. 15.

This being the sense in which St. Paul uses the word *θριαμβεύω* in Col. ii. 15, it seems most probable that it is employed in a not dissimilar meaning here;

Thanks be to God, Who *displays us* to the world as trophies of His Triumph in Christ.

St. Paul does not lay any stress here on the *hostile* character of those who were led in triumph by *earthly* conquerors, of whom they were said *θριαμβεύειν*. See *Plutarch*, Romul. p. 38, D; Coriolan. p. 231, A; Arat. p. 1052, C; and other passages quoted by *Wetstein* here. And see also the leading incidents of a *Triumph*, to which the Apostle here refers, in *Plutarch*, Æmil. § 32; *Josephus*, B. J. vii. 5; *Juvenal*, Sat. x. 38—45; *Grævius*, Thesaurus Ant. Vol. xxx.; *Dr. Smith's* Dict. of Antiq. p. 1008.

Indeed, it may rather be said, that there is a *contrast* here between the savage barbarity of *earthly* Conquerors toward

ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 [m] Ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, 16 οἷς μὲν [n] ὀσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ζωῆς εἰς ζωήν.

Καὶ πρὸς ταῦτα τίς ἱκανός; 17 [o] οὐ γάρ ἐσμεν, ὡς οἱ πολλοί, καπηλεύοντες

m 1 Cor. 1. 18. 2 Thess. 2. 10.
n Luke 2. 34. John 9. 39. ch. 3. 5, 6.
o ch. 4. 2. & 11. 13—15. Jer. 5. 31. & 23. 27—32. Matt. 24. 24. 1 Tim. 1. 19, 20. & 4. 1—3.

those whom *they* lead in triumph, and the mild yoke which *Christ* places on the neck of those whom He *subdues* to Himself. Earthly Victors lead their captives in triumph, in order to put them to death, but Christ leads us in triumph, in order that we may have everlasting life. Our Heavenly Conqueror, Christ, in His infinite love to us, leads us in triumph in order that we, *His captives*, may become His *soldiers*, partners of His *Victory*.

St. Paul's thoughts are absorbed in contemplating the Triumph of Him Who rides on the White Horse, going forth conquering and to conquer (Rev. vi. 2); and he exults in regarding himself as an instrument used for the *display* of Christ's triumphal glory in the march of His Gospel through the world.

This is the sense which, with more or less clearness, is assigned to these words by ancient Expositors. Thus *Theodoret*, "In all things we sing hymns to God (does he refer to the triumphal pæan?), Who leads us hither and thither, *displaying us* to the world, and *diffusing by us* the knowledge of His truth." So *Chrys.*, "The Apostle has been speaking of his *afflictions*. But do not think, he says, that I am distressed by them. No; they are my *glory*. These trials are our triumphs. Thanks be to God, Who *triumphs us*, that is, makes us illustrious (περιφανεῖς) in the eyes of all. Our persecutors are the trophies which we erect in every land. We triumph in Christ, and in His Gospel. And since we are engaged in a triumph, we must bear the trophy aloft, the Cross, in the eyes of the world."

And so *Theophyl.* And so *Jerome*, ad Hebib. qu. 11, "*Triumphat* nos Deus in Christo. Triumphus enim Dei passio Martyrum pro Christi nomine, cruoris effusio, et inter tormenta lætitiæ." And thus he well connects this verse with what follows: "Cum enim viderit quis tantâ perseverantiâ stare Martyres, et in suis *persecutionibus* gloriari, *odor* notitiæ Dei disseminatur in gentes, et subit tacita cogitatio, quòd, nisi verum esset Evangelium, nunquam sanguine defenderetur."

St. Paul, in writing these words, doubtless refers to the fact in his mind, that *he himself* had once been, in a special degree, an *Enemy* of Christ (indeed, *who* had not been an Enemy once? see Rom. v. 10), and that he had formerly taken up arms against Christ, and that he had been thrown prostrate on the ground, as a soldier in a field of battle, by Christ's victorious power and glory, in his mad career to Damascus, and that he had been led by Him in triumph as a captive by a Conqueror. His mind is also filled with an awful sense of Christ's majesty, and with joy and gratitude that he himself, *once* the furious *enemy* of Christ, and proud rebel against Him, is now one of His *soldiers*, accompanying Him *always*, and in every place (πάντοτε, and ἐν παντὶ τόπῳ), in the triumphal progress of the Gospel (as the laurelled legions of the Roman Cæsars followed them on their victorious career through the streets of the cities of the world), and showing forth His praise, and chanting a sacred "Io TRIUMPHE" to Christ, and proclaiming peace and safety to all who receive Him, and submit to His victorious sway.

Hence the Metaphor which follows;

14—16. *τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι—εἰς ζωήν*] These verses may best be considered together.

Ὀσμὴ = *odor*, smell; *εὐωδία*, *sweet* smell, fragrance, perfume.

Some MSS. (A, B) prefix ἐκ to θανάτου and to ζωῆς, which is received by some Editors. But the reading in the text seems preferable, and is found in D, E, F, G, I, K; and is confirmed by *Vulg.*, *Syriac*, *Gothic*, and *Æthiopic* Versions, and Cod. *Augiens.* and *Boerner.*, and by the majority of Ancient Interpreters.

The sense is, *we diffuse the odour of His knowledge in every place.* They who follow an *earthly* conqueror in *his* triumphal march through the cities of this world, cause the citizens of those cities to kindle incense on the altars of those cities, in sacrificial praise, on the approach of the conqueror, and so a perfume is every where diffused by his arrival, and ascends in a fragrant cloud to heaven. See *Plutarch*, Æmil. § 32, p. 272 (quoted by *Macknight* here), *Dio Cassius*, lxxiv. 1, who speaks of the streets as full of θυμιάματα, or aromatic exhalations from the altars; and *Horat.* Od. iv. 2. 50,

> "Tuque dum procedis, *Io Triumphe!*
> Non semel dicemus, *Io Triumphe!*
> Civitas omnis, dabimusque Divis
> *Tura* benignis."

So we, the preachers of the Gospel, cause the incense of prayer and praise to be kindled on sacred altars erected to God, which breathe forth a sacrificial odour, and waft a sweet perfume to heaven. Cp. Rev. viii. 3, 4.

The ὀσμὴ, or odour, diffused by the incense on the altars in the streets of the cities of this world at the approach of the *earthly* Victor in *his* triumph, was a signal of *death* to some, and of *life* to others.

It was a signal of *death* to those who had rebelled against the victor, and would not submit to him, and who were then *slaughtered*. See *Josephus*, B. J. vii. 24. *Livy* xxvi. 13.

It was a signal of *life* to others, whom he delivered by his Victory, and who welcomed the Victor with joy.

So the Gospel which we preach in our progress through the world; so the incense which we cause to be kindled on Christian altars. It is an odour of death unto death to those who reject Christ, and it is an odour of life unto life to all who receive Him.

Compare what he had said 1 Cor. i. 18, where the preaching of the Gospel is described as *foolishness* to them that *perish* (ἀπολλυμένοις, as here), but the *power of God* to the σωζόμενοι. See also below, iv. 3, *If our Gospel is hid, it is hid* τοῖς ἀπολλυμένοις.

On this use of σωζόμενοι, see Acts ii. 47. St. Paul adopts and improves upon a mode of expression which was common to Jewish Teachers, who called the Law an "*aroma vitæ*" to the good, and "*aroma mortis*" to the evil. See the passages quoted from the *Talmud* by *Wetstein*.

St. Paul's words, "an odour of *death unto death*, and of *life unto life*," are to be explained by reference to the *regenerating* power of the Gospel, "*à parte antè*," and to the *immortality* which it bestows, "*à parte post.*" Christ gives the vivifying odour of the *new birth* in Baptism; and the *new life*, then bestowed, will, if duly cherished in the soul, lead on to *life eternal:* and so the Gospel is an odour of life to life—of life spiritual to life immortal.

But to those who reject it, it is an odour of death, that is, of the death of *sin*, which the Gospel declares, and in which it finds all men; and this state of spiritual death will lead those who *refuse* the Gospel to what is called in Scripture the *second death*, viz. *death eternal* (Rev. ii. 11; xx. 14; xxi. 8).

And therefore *S. Irenæus* says (iv. 28), "Quibus est *odor mortis ad mortem* nisi *qui non credunt* neque subjecti sunt Verbo Dei? . . . Qui autem sunt, qui salvantur (*οἱ σωζόμενοι*) et accipiunt *vitam* æternam? Nonne hi qui diligunt Deum et pollicitationibus ejus *credunt* et malitiâ parvuli effecti sunt?"

In this statement of St. Paul we have an inspired declaration of the *Freedom* of the *human* Will. As *S. Jerome* says (ad Hebibiam iv. p. 183), The name of Christ is ever fragrant: but because *men* are left to *their own freedom* of will,—in order that if they believe they may be saved, and if they reject Him, they may be lost,—therefore the fragrance of our preaching of Christ, which *in itself* is sweet, is rendered either deadly, or else "salvific," by the sin or faith of those who reject or receive it. So Christ Himself was "set for the fall of some, and for the rising up of others in Israel" (Luke ii. 34).

Indeed we may add here, that in the Christian scheme nothing that God has done is indifferent. Every thing is as a two-edged sword. All Christian privileges, all the means of Grace, Scriptures, Sermons, Sacraments, Sundays, Churches, Chapels, Liturgies, and all things that Christ's ministers do and teach in His Name, are—according as they are used—either blessings or banes, either physic or poison; either for weal or woe, either an odour of life unto life eternal, or of death unto death eternal, to the souls of all to whom they come. Cp. *Aug.* Serm. 4 and Serm. 273.

16. *τίς ἱκανός*] *who is sufficient?* See iii. 5, where he answers this question.

17. *οἱ πολλοί*] *The many*, at Corinth, as distinguished from *the few* who do not so. Cp. Titus i. 11. Phil. ii. 21. 1 Tim. vi. 5, where St. Paul deplores the practice of many among Christian Teachers to seek their own personal ends in preaching the Gospel, and to adulterate it for the sake of advantage or to accommodate it to the taste of men, for popular applause, or for lucre's sake (2 Pet. ii. 3).

This might be expected to be a prevalent practice at *Corinth* from the example and influence of Greek Philosophers, Rhetoricians, and Sophists in that city. See next note.

τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

a ch. 5. 12. & 10. 8, 12. & 11. 19. 1 Cor. 3. 10. & 4. 5. & 10. 33.
b 1 Cor. 9. 2, 3.
c Exod. 24. 12. & 34. 1. Jer. 31. 33. Ezek. 11. 19. & 36. 26. Heb. 8. 10.
d ch. 2. 16. Phil. 2. 13.
e Jer. 31. 31. Heb. 8. 6, 8. Rom. 7. 6. ch. 5. 18.

III. [1 a] Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν, εἰ μὴ χρῄζομεν, ὡς τινὲς, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν; [2 b] Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, [3 c] φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις.

[4] Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· [5 d] οὐχ ὅτι ἱκανοί ἐσμεν λογίσασθαί τι ἀφ' ἑαυτῶν, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, [6 e] ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ.

— *καπηλεύοντες*] "Adulterantes" (*Iren.* iv. 26). The meaning of *καπηλεύω*, "*cauponari*," is

(1) To deal by retail.

(2) To make a gain of.

(3) To adulterate—especially wine. See LXX, Isa. i. 22, *οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι*, and *Greg. Nazian.* Orat. 2. p. 34, *οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύειν δυνάμενοι τὸν λόγον τῆς ἀληθείας καὶ ἀναμιγνύναι τὸν οἶνον ὕδατι, ὥστε αὐτοί τι παρακερδαίνειν ἐκ τῆς καπηλείας ὁμιλοῦντες πᾶσι πρὸς χάριν, ὡς ἂν μάλιστα εὐδόκιμοι μὲν παρὰ τοῖς πολλοῖς.*

Cp. *Bentley's* excellent remarks on the word at the beginning of his Sermón on this text (Works iii. p. 242), "*καπηλεύειν*, besides the sense of *adulterating*, has an additional notion of unjust *lucre;* and here signifies to *corrupt* the word of God *for gain.*"

Thus *Plato* speaks of those Teachers who go like pedlars from city to city, and sell and huckster their sciences to any one who has an appetite for them (*καπηλεύοντες τὰ μαθήματα τῷ ἀεὶ ἐπιθυμοῦντι*): and *Lucian* (Hermotim. c. 59) says, the Philosophers retail their theories like chapmen (*καπηλοί*), the most of them having mixed them up together, and adulterating them, and fraudulently measuring them out.

See other similar passages concerning the Greek Sophists in *Wetstein.*

The reference to this subject, as illustrated by *Greek Philosophy*, and as treated with reference to *Christian Doctrine* by the Apostle St. Paul here, can hardly fail to inspire the English reader with feelings of thankfulness to God, that through the provision of settled endowments by the piety of his Christian Forefathers, for the maintenance of Christian Teachers in the Parishes of England and in her Seats of Learning, He has delivered the Clergy of England, and her Academic Instructors, from that fascinating lure and dangerous temptation to which some are exposed, of vending paradoxical speculations and heterodox novelties for the sake of popular applause and personal emolument, and of adulterating the purity of the Gospel by corrupt admixtures, in order to gratify a vicious appetite and diseased taste, and of retailing poison to the People instead of saving their souls.

CH. III. 1. Ἀρχόμεθα] *Are we beginning again to commend ourselves* (as some charge us with doing), *if indeed*, forsooth, *we do not* even *require, as certain others do* (and as some may think that *we* also do) *commendatory letters from you!* We, your Apostle and Teacher, from you, our flock! An answer to an objection; and also a censure on the false teachers who *sent themselves*, and *commended themselves*. See xi. 4.

Εἰ μὴ is the reading of A, B, I, K, and so *Meyer*. Cp. 2 Cor. xii. 13, where *εἰ μὴ* introduces similarly an hypothesis put ironically, as here, only to be exploded as absurd. See also xiii. 5.

C, D, E, F, G, have *ἢ μὴ*, which has been received by *Griesb., Scholz., Lach., Tisch., Alford.* But the *ἢ* seems to be a confusion from similarity of sound with *εἰ*. See 2 Cor. xii. 1.

— *ὑμῶν*] *Elz.* adds *συστατικῶν*, not in A, B, C.

This sentence obviates an *objection*, supposed to proceed from a Corinthian hearer or reader of what the Apostle had been saying concerning himself.

Do not imagine, from what I have stated concerning my afflictions and the success and integrity of my ministry, that I am conscious of any need of commendatory letters to you or from you. No; we dare not commend ourselves. (2 Cor. v. 12; x. 12.) *You yourselves* are our testimonial; you are our letter of recommendation. (*Chrys.*) Cp. 1 Cor. ix. 1, 2, "The *seal* of my Apostleship are ye in the Lord."

There is also an emphasis on *ἑαυτούς*. Do we commend *ourselves?* No; but we do magnify our *office*. Cp. Rom. xi. 13. See what follows.

2. Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε] Cp. *S. Polycarp* ad Philipp. c. 11: "Nihil tale sensi in vobis in quibus laboravit beatus Paulus, qui estis in principio Epistolæ ejus." The original is lost here. S. Polycarp probably wrote *οἵ ἐστε ἐν ἀρχῇ ἐπιστολαὶ αὐτοῦ*. See on Phil. iv. 15; and above, 2 Thess. i. 3.

3. *ἐστὲ ἐπιστολὴ Χριστοῦ*] *ye are an Epistle of Christ*, written by Him with the finger of the Holy Ghost, who has engraven His Law on your hearts by the instrumentality of *our* Ministry, which He has blessed to you, and so made you to be the credentials of our Apostleship, and to be our Letter of recommendation.

— *καρδίαις*] A, B, C, D, E, F, G, have *καρδίαις* here, received by *Lachmann* and others. Another proof that the most ancient MSS. are sometimes disfigured by blemishes, and agree in erroneous readings.

The reading in the text is authorized by the early testimony of *Origen*, *Irenæus* (v. 13), and *Hilary*, and by the great body of Cursive MSS. and ancient Versions, and is adopted by *Tisch.* and *Meyer*.

But how are we to *account* for *καρδίαις* here in so many uncial MSS.?

It is not impossible that the true reading may be simply *ἐν πλαξὶ σαρκίναις*, and that the substantive *καρδίαις* was only an explanatory gloss, imported from *v.* 2, *ἐγγεγραμμένοι ἐν ταῖς καρδίαις ὑμῶν*, and that this was corrected by other copyists into *καρδίας*.

Though the theory of explanatory interpolations of marginal glosses into the text of the New Testament has been sometimes carried too far (e. g. by *Wassenberg* in *Valcken.* Scholæ in N. T. tom. i.), yet probably this has been the most fertile source of error in some MSS. of the Sacred Volume.

5. *οὐχ ὅτι*] *not as if we thought that.* Cp. i. 24, *οὐχ ὅτι κυριεύομεν. Winer*, p. 490.

6. *ἱκάνωσεν διακόνους*] *enabled us for ministers; ἐνεδυνάμωσεν.* (*Theoph.*) So *διδάσκειν σοφὸν, αὐξάνειν μέγαν. Matth.* G. G. § 414, 3.

— *καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος—γράμμα ἀποκτείνει,—Πνεῦμα ζωοποιεῖ*] Of *a* New Covenant (as distinguished from the *Old*); *not of letter, but of Spirit; for the letter* (as far as it is the letter, and is without the Spirit) *killeth.*

Καινὴ διαθήκη here does not signify *the* "*New Testament*" (it is hardly necessary to say) considered as a Book, and as distinguished from the "*Old Testament*" (i. e. the Hebrew Scriptures), called by that name by St. Paul here (*v.* 14).

For this is a name posterior to the Apostolic age; and when St. Paul wrote to the *Corinthians*, only a portion of the New Testament was as yet in existence.

Besides, the words *καινὴ διαθήκη* stand here without the definite article *ἡ*, and mean *a* New Covenant, with an allusion to the words of Jeremiah, xxxi. 31 (or as it is in LXX, xxxviii. 31), *διαθήσομαι διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν . . . . δώσω νόμους εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς.* And Ezekiel, xi. 19: *δώσω αὐτοῖς καρδίαν ἑτέραν, καὶ Πνεῦμα καινὸν δώσω ἐν αὐτοῖς, καὶ ἐκσπάσω τὴν καρδίαν τὴν λιθίνην τῆς σαρκὸς αὐτῶν, καὶ δώσω αὐτοῖς καρδίαν σαρκίνην, ὅπως ἐν τοῖς προστάγμασί μου πορεύωνται, καὶ τὰ δικαιώματά μου φυλάσσωνται, καὶ ποιῶσιν αὐτὰ . . . .* And see St. Paul's own words, Heb. viii. 8 - 10.

7 [f] Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασι ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, [g] ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋ-

f Deut. 4. 13. & 27. 26. Exod. 34. 29—35. Heb. 9. 4.

g Luke 9. 29—31. Acts 6. 15.

The connexion of the sentences therefore is: I do not need letters of commendation. Ye are my Apostolic credentials. Your conversion to Christianity wrought by my instrumentality, and the gifts of the Holy Spirit poured upon you, through my ministry, are my testimonials, "known and read" by the eyes of all. Ye are Christ's Epistle ministered by me,—an Epistle written by the hand of the Holy Ghost, who has inscribed the Gospel by my means, not on tables of stone, but on *your hearts*. Not that I therefore claim any honour to myself. I am a mere διάκονος, a *servant*. Christ is the Master; He the only Source. I am a mere channel; He is the divine Agent. I am a mere instrument. But He has been pleased to employ and enable me to fulfil His promises and prophecies, and to write by me a New Covenant, not of Letter, but of Spirit; that is, not of a Law *written* on *stone*, but of a *Spirit writing* on the heart; and teaching and enabling you to perform it, by the gracious outpourings of the Holy Ghost, shed upon you through my Apostolic ministry.

Thus, in passing, he reprehends the *Judaizers at Corinth* (as *Chrys.* observes), who did not regard the Gospel as the *fulfilment* of the Law, but only as an *appendage* to it; and teaches that the *Letter* of the Law only serves to *condemn*, *unless* they who receive it are regenerated by the vivifying *Spirit* of the *Gospel*.

On this subject the reader may consult *S. Augustine's* Treatise, "De Spiritu et Literâ," Vol. x. p. 311—363, where he compares the two Dispensations, and asserts the Dignity of the New, against the Pelagians.

It may be requisite to observe, that there is no disparagement here of the *Levitical Law* as has been alleged by some in ancient times, e. g. by the *Marcionites* (see *Tertullian* c. Marcion. v. c. 11) and the *Manichæans* (see *Augustine* contra Adversarium Legis, ii. 24), and by others in modern times; nor any depreciation of the *letter* of Holy Scripture, as distinguished from the inner working of the Spirit.

One and the same Immutable God wrote the Law on the Tables of Stone, and writes His Law by the Spirit on the Heart (*Tertullian* l. c.). And the Language of Holy Scripture is from the Holy Ghost. Holy men spake of old as they were moved (φερόμενοι) by the Holy Ghost (2 Pet. i. 21); and St. Paul says that he himself speaks in *words* which the *Holy Ghost* teacheth. (1 Cor. ii. 13.) And he declares, that the ἱερὰ γράμματα are the things which are able σοφίσαι εἰς σωτηρίαν, through faith in Christ. (2 Tim. iii. 15.) And as God Himself had proclaimed by the Prophets (see Ezek. xi. 20), to whom he refers here, the very end for which the *Spirit* was to be given in the New Covenant, was, that they to whom it was given might be *enabled* to *do* the moral Law, enounced in the Old Covenant, and explained and spiritualized in the New. See further in next note.

— τὸ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ] *the Letter killeth, but the Spirit giveth life.*

The *letter* of God's Law,—without the Spirit,—killeth; but the Spirit quickeneth.

This is no disparagement of the Letter of the Law, but only shows the corruption of the Nature of Man, to whom the Law is given, and proclaims the blessedness of the Gospel.

The dignity of the Ministry of the *New* Covenant as distinguished from the *Old*, is that it bestows the *Holy Ghost*, Who enables to fulfil *the Law*, which is perfectly *holy, just, and good* in itself (Rom. vii. 12—14), but by reason of man's corrupt nature *killeth*; i. e. brings with it *condemnation* (ἀποκτείνει) for man's disobedience to it. See on 1 Cor. xv. 56; and *Augustine*, de Doctr. Christ. iii. 4; and *Chrys.* and *Theophyl.* here.

In this New Covenant, the Holy Ghost, in virtue of Christ's sacrifice for sin, bestows new life in the laver of Regeneration in Holy Baptism (*Theoph.*), and dispenses gifts of comfort and peace to the penitent; and so *quickens* those who were morally dead, and raises them by a spiritual *Resurrection* to a life of Grace here, and to a glorious Immortality hereafter.

The *moral* Resurrection, of which he speaks, is exactly analogous to the *bodily* Resurrection, of which St. Paul had spoken in the First Epistle; and St. Paul uses the same mode of speech with regard to both.

In his First Epistle he had said that "*Flesh* and blood *cannot* inherit the kingdom of God." (1 Cor. xv. 50.) That is, *as far as they are flesh and blood*, and are not *vivified* and renewed by the *Holy Spirit*, Whom God has promised to *pour out on all flesh* (Joel ii. 28. Cp. Acts ii. 17), they have no hope of heaven;

But yet (as he had there affirmed against all who deny the *Resurrection* of the *Body*) the *Flesh*, when it has been quickened by the Spirit, will arise to Everlasting Glory.

So here, the *Letter* of the Law taken by itself *killeth*. Unless it be read by the aid of the same *Spirit* Who wrote it, and Who alone *can enable* to *understand* and to *do* it, it brings with it, not life, but death; not salvation, but condemnation.

But, if it be so read as it ought to be, if the Spirit acts in the Letter on the heart, then the Word of God is a '*lively* oracle,' and brings *life to* the soul. (Acts vii. 38: James i. 21.)

As our Blessed Lord had said in words which are applicable to both these Resurrections,—"It is the Spirit that quickeneth, the Flesh (i. e. alone) profiteth nothing; the words which I have spoken to you, they are Spirit and they are life." (John vi. 63.)

Here then is a warning against placing confidence on Systems of Education which give instruction in the *Letter* of Scripture, but do not afford those *means of Grace* by which the Holy Spirit works on the soul; such as Public Prayer, the Sacraments, the Ministry of Reconciliation, Benedictions, and laying on of Apostolic hands in Confirmation, and writes the Law of God with His divine Finger on the heart. Cp. *Theophyl.* here.

On this subject the Editor may perhaps be permitted to refer to No. xx. of *Occasional Sermons*, "On the Office of the *Holy Ghost in Education*."

7—15.] The words δόξα, δεδόξασται τὸ δεδοξασμένον, κάλυμμα περιαιρεῖται, as used here (*vv.* 7—15), are derived from the *Mosaic* narrative in the *Septuagint* Version of Exodus xxxiv. 29—35, of his own appearance when he came down from Sina, and when he talked with the people, and went in again to converse with God.

Indeed, the language of the *Septuagint* here, as in many other places, affords the best commentary on that of St. Paul.

For a preparatory illustration of the Apostle's words, let the reader compare the two placed side by side.

Exod. xxxiv. 29—35.	2 Cor. iii. 7—18.
Ὡς δὲ κατέβαινε Μωϋσῆς ἐκ τοῦ ὄρους καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν, . . . οὐκ ᾔδει ὅτι δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ· καὶ εἶδεν Ἀαρὼν, καὶ πάντες οἱ πρεσβύτεροι Ἰσραὴλ, τὸν Μωϋσῆν, καὶ ἦν δεδοξασμένη ἡ ὄψις τ.χ.τ.π.α. καὶ ἐφοβήθησαν ἐγγίσαι αὐτῷ καὶ ἐκάλεσεν αὐτοὺς Μωϋσῆς καὶ ἐπεστράφησαν πρὸς αὐτὸν Ἀαρὼν καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς, καὶ ἐλάλησεν αὐτοῖς Μωϋσῆς.	Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην· πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. Καὶ γὰρ οὐδὲ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. Εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.
Καὶ μετὰ ταῦτα προσῆλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ (al. πρεσβύτεροι) Ἰσραὴλ, καὶ ἐνετείλατο αὐτοῖς πάντα ὅσα ἐνετείλατο Κύριος πρὸς αὐτὸν ἐν τῷ ὄρει Σινά.	Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παῤῥησίᾳ χρώμεθα· καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου· ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅ τι ἐν Χριστῷ καταργεῖται. Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.
καὶ ἐξελθὼν ἐλάλει πᾶσι τοῖς υἱοῖς Ἰσραὴλ ὅσα ἐνετείλατο αὐτῷ Κύριος, καὶ εἶδον οἱ υἱοὶ Ἰσραὴλ τὸ πρόσωπον Μωϋσέως ὅτι δεδόξασται, καὶ περιέθηκε Μωϋσῆς κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ ἕως ἂν εἰσέλθῃ συλλαλεῖν αὐτῷ.	

7. ἐγενήθη ἐν δόξῃ] *was made* to be *in glory* for *a time*. See

h Exod. 19. 12—19. & 20. 18, 19. Rom. 1. 18. & 8 3, 4. Gal 3. 10. Heb. 12. 18—21.
i Rom. 1. 17.
j Eph. 6. 18.
k Exod. 34. 33, &c. Rom. 10. 4. Gal. 3. 25.
l Isa. 6. 10. & 20. 10—12. & 42. 18—20. Ezek. 12. 2. Matt. 13. 14. Acts 28. 26. Rom. 11. 7—10, 25.

σέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, [8] πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ ; [9] [h] Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. [10] Καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει ἕνεκεν τῆς ὑπερβαλλούσης δόξης. [11] [i] Εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.

[12] [j] Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παῤῥησίᾳ χρώμεθα, [13] [k] καὶ οὐ, καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου, [14] [l] ἀλλ' ἐπωρώθη τὰ

below on *v.* 11; and contrast here the word ἔσται, *shall be* permanently *in glory*, spoken of the *Gospel*.

9. δικαιοσύνης] *righteousness*. As *Chrys.* says here, The Ministry of the Law showed men to be sinners, and denounced on them the curse for sin; but the Ministry of the Spirit does not inflict punishment, but imparts righteousness. This is the Gift in Baptism, τοῦτο τὸ βάπτισμα ἐχαρίζετο. See below on Rom. iii. 21—26.

10. ἐν τούτῳ τῷ μέρει] in *this* respect. See ix. 3. 1 Pet. iv. 16. These words are introduced to guard the reader against the notion that he is disparaging the Mosaic dispensation. *Theophyl.* *That* was δεδοξασμένον, *glorified*; but glorious as it was, it was not glorified in one respect.—that is, it was not glorified relatively to, and in comparison with, the *Evangelical* Ministry, which far transcends its glory, and absorbs it.

11. τὸ καταργούμενον] *that which is now in course of being done away*. Cp. 1 Cor. ii. 6.

— διὰ δόξης] If that which is now evanescent (i. e. the Levitical Dispensation) was invested *with glory*. Διὰ denotes the *quality* with which a thing is endued, particularly in a state of *transition*. So δι' ὑπομονῆς, Rom. viii. 25; διὰ πίστεως, 2 Cor. v. 7. See *Winer*, p. 339. 376, and next note.

— ἐν δόξῃ] *in glory*, i. e. permanently; and so distinguished from διὰ δόξης, *through* glory, i. e. *transitorily*. *Chrys.*, *Beng.*

The glory of the Mosaic Dispensation was shown in the irradiation of the face of Moses (Exod. xxxiv. 29, 30); but that illumination, which was *only for a time*, indicated the *transitory* character of the glory of *his* dispensation.

But *Christ* is the 'Light of the World,' and He enlighteneth every man that cometh into the world. (John i. 9; viii. 12; ix. 5.) The light which shone on the face of Moses was only a passing gleam reflected from the countenance of Christ.

This relation of Moses to Christ, and of the glory of his ministry as compared to that of the Gospel, was visibly displayed at the Transfiguration. There Moses and Elias (i. e. the Ministers of the Law and of Prophecy, see on Matt. xvii. 2, 3) are brought into juxtaposition with Christ. They appeared *in glory*. (Luke ix. 31.) But their conversation is concerning Christ and *His* death, ἔξοδον,—the true *Exodus* of the spiritual Israel. (See on Luke ix. 31.) He is the centre to which their thoughts converge, and from which their δόξα radiates. The Brightness of *His Raiment* is described. The lustre of *His face* is mentioned in the Gospel-history of the Transfiguration. (Matt. xvii. 2. Mark ix. 3. Luke ix. 29.) And the voice from heaven came to *Him alone*,—"This is My beloved Son, hear ye Him." (Matt. xvii. 5. Mark ix. 7. Luke ix. 35.)

Hence St. Peter, one of the witnesses of the Transfiguration, says (2 Pet. i. 17), He received from God the Father honour and *glory*, when there came such a voice to Him from the *excellent glory*. And see the expressive words of the three Evangelists after this declaration from heaven; they saw no man (οὐκέτι) but Jesus *left alone*, μόνον, and Jesus εὑρέθη μόνος. The Law passes, the Prophets pass, διὰ δόξης, *through glory*, but the Gospel remains, ever remains, ἐν δόξῃ, *in* glory.

13. οὐ, καθάπερ Μωϋσῆς] We do not [i. e. put a veil on our faces], as Moses did. On this ellipse see Matt. xx. 23; xxvi. 5. Rom. i. 21; ix. 32; xiv. 23. 1 Cor. ix. 12. 25; xi. 16. Phil. iii. 5. *Winer*, p. 514.

— ἐτίθει] *was placing*; i. e. when he had delivered his message to the people; but he removed it when he went in to converse with God. (Exod. xxxiv. 34. See above on *v.* 7.)

St. Paul here states another proof of the transcendent glory of that Evangelical Ministry, with which he was invested.

He had shown its dignity and glory in its gracious and *vivifying* spirit, as contrasted with the condemnatory rigour of the Law (*vv.* 6—9), and in its *permanence* as compared with the *transitory* character of the Law (*vv.* 7—11).

He now declares its exceeding dignity and glory in two other respects;

(1) Inasmuch as the Law had a veil on its countenance; that is, it was veiled in dim types and shadows; as St. Paul himself had taught the Corinthians in his former Epistle, where he shows, that whatever things happened to the Israelites in the Passover, the Passage of the Red Sea, the Manna, the smitten Rock, were τύποι ἡμῶν, *figures of us Christians* (1 Cor. x. 1—6; v. 7), shadows of *good things to come*, but the substance is CHRIST. (Col. ii. 17. Heb. x. 1.)

(2) Inasmuch as the only mode by which *the Law* itself can be *understood*, is by the reception of the *Gospel*. It is the Spirit of Christ in the Gospel, which illuminates the Law, and takes the veil from *its* face, and makes its true features discernible; and which also takes the veil from the *hearts* of the *readers* of the *Old Testament*, and enables *them* to see its true beauty and glory, illuminated by the light of Christ's actions, sufferings, and exaltation, as shown in the Gospel. The Gospel is the unveiling of the Law; and it is the unveiling also of the hearts of its readers, and qualifies them to read it aright.

See then the transcendent glory of the Evangelic Ministry, with which I (says the Apostle) have been entrusted.

And in this respect St. Paul's interpretation of the figurative meaning of the *veil* on the face of *Moses*, as typical of the *veil* on the hearts of the people, and his prophecy of its removal by the Spirit of God, is happily illustrated by the language of Isaiah xxv. 7, He will destroy in this Mountain (the Christian Sion) the *face* of the *covering* cast over *all people*, and the *veil* that is spread over all Nations.

13—16. πρὸς τὸ μὴ ἀτενίσαι—περιαιρεῖται τὸ κάλυμμα] *in order* that the children of Israel *might not stedfastly look*, or penetrate with the glance of their eyesight (see Acts i. 10; iii. 4; vii. 55), to the end of that dispensation which was evanescent.

The force of the expression πρὸς τὸ, *in order that*, and of what follows, cannot be understood without reference to the facts of the history. (Exod. xxxiv. 30—35.)

After the making of the *golden calf* (Exod. xxxii. 1—6), and the *breaking* of the Two Tables of Stone written with the *finger of God* (xxxi. 18; xxxii. 15, 16. 19), and the *murmuring* of the people (xxxiii. 4, 5), and the hewing of two *other* Tables of Stone which Moses took up with him into the Mount (xxxiv. 1—5), and the fast of forty days and forty nights, and the writing of the Commandments upon them by the *hand* of *Moses* (xxxiv. 27, 28), Moses came down from Mount Sina, and was not conscious of the glory of his countenance, and Aaron and the *children* of Israel were *afraid* to come near him. But he called them to him, and Aaron and the *rulers returned* to him, and he talked with them; and afterwards the children of Israel came nigh, and he declared to the people all that God had spoken with him in the mount. See the passage in the LXX, as cited on *v.* 7.

It was *not* till he had *ceased* speaking to them that Moses put a veil on his face (see *v.* 33 as it is in the original Hebrew, and in the Septuagint quoted on *v.* 7). And when he *returned* to speak to the Lord he drew off the veil, and kept it off till he came back to speak to the people; and they saw that his face shone, and Moses drew on the veil till he went back to God.

It is evident, therefore, that after he came down from Sina with the Two Tables, Moses spoke to Aaron, the Rulers, and People *without* any veil on his face, and that he did not put the veil on till he had rehearsed to them the Commandments.

They received the Decalogue from him while his face shone brightly with the glory reflected from the vision of God. The Law was given in glory. It was a glorious Revelation from God. But they to whom it was given were a rebellious and stiffnecked people (see Exod. xxxiii. 5; xxxiv. 9), as he himself knew and said. *If* they had been *pure in heart*, if they had been obedient to God, they would have been able to see the divine glory, they would *not* have been dazzled by the brightness of his countenance. It was the *God of this* world who *blinded their minds* (τὸ νοή-

νοήματα αὐτῶν, ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται, 15 ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται, 16 [m] ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα.

[m] Rom. 11. 23, 26.

17 [n] Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα Κυρίου ἐκεῖ ἐλευθερία.

[n] John 4. 24.

ματα) because of their unbelief. See what St. Paul himself says in the next chapter, iv. 4. Satan, whose service they preferred to God's, blinded their eyes that they could not look at the glory of God.

Moses therefore punished them for their hardness of heart. *After* that he had declared God's Law, with his face *uncovered*, and showing by its brightness the glory of that Law of which he was a Minister, and the glory of that God Whose Law he declared, and Whose glory beamed in his countenance, he put a veil on his face, *in order* to reprove and condemn the people for their moral and spiritual blindness, and *in order that* they might not see to the end of that which was evanescent; *in order* that they might not see his own entrance into God's presence, when his countenance would *be uncovered* by the removal of the veil from his face, and God's glory would beam upon it.

This act of Moses was prophetic and typical;

It showed that there was no reserve or disguise on the part of God.

He sent the Lawgiver down from the mountain with the Two Tables in his hand, and his face resplendent with divine glory. Moses did not then veil his countenance of his own accord; no, he wist not even that it shone. But the people were dazzled with its glory. They were blinded by that brightness, of which Moses himself was unconscious; and were unable to look on the reflection of that which he had seen face to face. A proof of their *unholiness* and *disobedience*. No wonder, for they had just been guilty of idolatry and impurity (Exod. xxxii. 6—9).

However he proclaimed to them the Law, in the first instance at least, without any veil on his face. But when he had done so, he put on a veil, to *denote* their *blindness* in not discovering, and their stubbornness in disobeying, the Law, and in order to punish that blindness and stubbornness. He did so *in order* that they *might not* see to the *end of* the Law. He punished them for their *blindness* by *darkness*, according to the words of God to the prophet (Isa. vi. 9, 10), "Hear ye but understand not, see ye but perceive not, make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes and hear with their ears, and understand with their heart, and be healed." He put the veil on his face that they might not see to the end of his revelation in the presence of God,—ἵνα μὴ βλέπωσιν (says *Chrys.*), οὐ γὰρ ἐχώρουν, ὥστε ἐκείνων ἐλάττωμα τοῦτο,—and thus intimated that they would be punished for their blindness by not being able to pierce with their spiritual eyesight, and to discern (says *Theodoret*) the *end of* the Law which is CHRIST (Rom. x. 4. Col. ii. 17); for to Him the Law *tends*, and in Him it *terminates* and is *fulfilled*. There was no failing in God, nor in Moses, nor in the Law. The Apostle (says *Chrys.*) does not disparage the Law, nor Moses, but he censures the unbelief of the Jews. God illumined the countenance of Moses with His own Glory, and Moses delivered the Law, and his countenance shone while he held the Tables in his hand, and rehearsed them to the People. *But* (ἀλλὰ, *v.* 14) their minds (*νοήματα*, cp. iv. 4) were *blinded* (ἐπωρώθησαν), veiled with a thick and callous film of spiritual blindness (see Mark iii. 5; vi. 52), because of their unbelief. The Veil, therefore, which Moses put on his face, was typical of their sin and punishment. It was significant of the veil which was on their hearts, and which still remains, even to this day, on the hearts of the Jews in *reading the Old Testament*, because they do not believe, and because they do not read it illumined by the light of the Gospel. Cp. *Clem. Alexandrin.* Strom. iv. p. 541, ἄχρι τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῆς ἀναγνώσεως τῆς παλαίας διαθήκης μένει, μὴ ἀνακαλυπτόμενον κατὰ τὴν πρὸς τὸν Κύριον ἐπιστροφήν.

But Moses *drew off the veil from his face* when *he returned to God*, and entered the presence of the Lord, and his countenance shone with His glory; and thus he typically showed that when the people would *return to God*, the veil would be drawn off *from their hearts*, and they would be able to see stedfastly (ἀτενίσαι) to the *end* of the glory of the Law, consummated and glorified *in Christ*.

How transcendently glorious, therefore, is the Ministry of the Gospel (argues the Apostle), which is not only luminous in itself, but irradiates the Law with its splendour!

— *οὐ γράμματος—τοῦ καταργουμένου*] On reviewing these verses it may appear to be not unnecessary to insert a caution against the perversion of them into a depreciation of the *Old Testament*;

The abuse of them by the *Marcionites* has been exposed and confuted by *Tertullian* (v. 11); and *S. Augustine* has vindicated and explained their true sense against the *Manichæans* in his Treatise "Contra Adversarium Legis et Prophetarum" (iv. 24), where he says that "the blasphemers of divine Oracles have alleged that the Law given by Moses was evil, because St. Paul calls it a *Ministration of death*: not perceiving that St. Paul said this to those who imagine that the *Law* is *sufficient* for their own *will*, and who, not being aided by the *Spirit of Grace*, were held captive by the guilt of disobedience under the Letter of the Law. But (he adds) that disobedience itself would not be evil, if the Law, which they disobeyed, had not been good."

The Law (he adds) is distinguished by St. Paul from the Gospel, in that the one *commands* what is good, the other *confers* what is good; the one makes man a *hearer* of righteousness, the other a *doer*. Why then should we be surprised that St. Paul calls the Law a *ministration of death*, in that it forbids that which we do, and commands what we cannot do; and that the Gospel is a *ministration* of the Spirit, which quickens and enables us to rise from the death of sin?

And what does the Apostle mean in saying that the veil was on the face of Moses in order that they might not see stedfastly to the *end* of that which was *being done away?* What was that *end?* Christ; the end of the Law to every one that believes. (Rom. x. 4.) But what kind of end? An end which perfects, not destroys. "*Finis* quippe dicitur, propter quem fiunt omnia, quæcunque aliquo fiunt officio." The glorified face of Moses, on which the veil was, signified Christ. And that glory was to pass away, because all significations pass away, when that which is signified by them is revealed. As the Apostle says that all earthly knowledge will pass away (1 Cor. xiii. 10. 12) when we are admitted to see God face to face, so those things which were foreshown in shadows to the Jews in the Old Testament, have passed away, now that the substance has been revealed to us in the New.

But that the *Law itself* is good, although it is called a *Ministration of death*, is obvious from what the same Apostle says in his Epistle to the Romans. (Rom. vii. 6—13, where see note.) See also *S. Augustine*, contra Faustum Manichæum, xix. 7.

On the perversion of this doctrine of St. Paul by the *Antinomians* and *Anabaptists*, and others of later days, see the *Seventh Article of the Church of England*, "The Old Testament is not contrary to the New," &c., and the Expositions of *Dr. Hey*, *Professor Browne*, and others on that Article.

16. *περιαιρεῖται*] *the veil is being removed.* By the *present* tense he indicates what is always going on; and the *certainty* of the *future total removal* of the veil from the Jewish heart; when it will turn to Christ. Rom. xi. 26.

17. Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν] *The Lord* Jehovah, with whom Moses spake, *is the Holy Ghost*, Who writes the New Covenant, of which we are Ministers, on the heart. A proof of the Divinity of the Holy Ghost. He is speaking of the Paraclete, and calls Him God. (*Chrys.*) The Spirit is here plainly said to be the Lord, that is, Jehovah, with Whom Moses spake. See *Bp. Pearson* (Art. viii. p. 590), and *Barrow* (Serm. xxxiv. Vol. v. p. 161).

— *πνεῦμα Κυρίου*] The Spirit of the Lord. The Holy Ghost is called the LORD in this verse, "The Lord" Jehovah, with whom Moses spake, "is the Holy Ghost," and now He is called "the Spirit of the Lord." The reason is because the Holy Ghost is God, and also proceeds from God. (John xiv. 16; xv. 26.) He is the Lord, and He is the Spirit of the Lord. Cp. *Bp. Pearson*, Art. viii. p. 599—609.

— *ἐκεῖ ἐλευθερία*] *there is Liberty. We* are not like the *Jews* under a Law (says *Augustine*, de Continentiâ, c. 3) which *commands* what is good, but does *not enable* to do it; but *we* are under *Grace*, which makes us *love* what the *Law commands*, and is the Law of those who are *Free*. And see *Aug.* de Spirit. et Literâ, c. 10, de Naturâ et Grat. c. 57. (*A Lapide.*)

Our Liberty, whether of Glory or Grace, whether from the

o 1 Cor. 13. 12. ch. 5. 7.

18 ° Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

a 1 Cor. 7. 25. b ch. 2. 17. 1 Thess. 2. 3, 5. ch. 6. 4.

IV. 1 a Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν, 2 b ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν παν-

guilt of sin in our Justification, or from the dominion of sin in our Sanctification, is purchased for us by the Blood of Christ, and is revealed to us in the preaching of the Gospel, which is therefore called the *Law* of *Liberty*, and is conveyed to us invariably and effectually by the Spirit of God and of Christ, which is therefore called a *free Spirit* (Ps. li. 12); for where the Spirit of the Lord is, there is Liberty. *Bp. Sanderson*, iii. p. 276.

18. Ἡμεῖς δὲ πάντες] Under the Law Moses alone partook of the glory, his face *alone* shone; but under the Gospel, not only the faces of its Ministers, but of *all the people* who believe through their Ministers, shine with divine glory. (*Theodoret.*) Πάντες, Antitheton ad *unum* Mosen. (*Bengel.*) As Isaiah says (lx. 1) to the Church *Universal*, "Arise, *shine*, thy Light is come, and the glory of the Lord is risen upon thee."

— κατοπτριζόμενοι] *Beholding the glory of the Lord* Jehovah *as in a glass*. Κατοπτριζόμενοι signifies—

(1) To look into a glass and see *one's self*. See *Artemidor.* ii. 7. *Diog. Laert.* in Socr. ii. 33, ἠξίου νέους συχνῶς κατοπτρίζεσθαι, and other passages in *Wetstein.*

(2) To look in a mirror, and see *any object* reflected in it. See *Philo*, Alleg. p. 79, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ. *Loesner*, p. 304; and *Meyer*, p. 77; and *Winer*, p. 227.

And this is the sense here. As *Augustine* says (de Trin. xv. 8), "Per speculum videntes, in speculo intuentes."

But where do we all see the glory of the Lord reflected as in a κάτοπτρον or glass?

The Answer is, In Christ; He Whom we preach. In Him we see the Glory as of the only begotten of the Father. (John i. 14.) He that hath seen Him, hath seen the Father. (John xiv. 9.) He, as the Apostle says in the next chapter (which explains this passage) is the Image of God (2 Cor. iv. 4), εἰκὼν τοῦ Θεοῦ. He is the Image of the Invisible God. (Col. i. 15.) The brightness (ἀπαύγασμα) of His Father's Glory, the express Image of His Person. (Heb. i. 3.) And He is our "Emmanuel," "God with us," "God manifest in our Flesh."

This is the sense in which St. Paul's words here were understood by his *fellow-labourer*, *S. Clement*, Bishop of Rome, who adopting the Apostle's language, thus writes in his Epistle to the Corinthians, c. 36:—

By means of *Christ* we gaze stedfastly (ἀτενίζομεν, St. Paul's word here, *vv.* 7. 13) into the depths of heaven; by means of Him we *see in a glass* (ἐνοπτριζόμεθα, cp. St. Paul's κατοπτριζόμενοι) His pure and majestic countenance; by His means the *eyes* of our *hearts* have been opened, and our foolish and darkened mind sprouts upward (ἀναθάλλει) to His glorious Light; the Lord of all wills us to taste by Him of His immortal knowledge, for He is the brightness (ἀπαύγασμα) of His Majesty.

Therefore the Apostle says, As Moses with *face unveiled* went into the presence of Jehovah, so *we all*, the *veil being taken off* from our *hearts* by the Spirit, *behold* the glory of Jehovah reflected, as in a mirror, in Christ revealed to us in the Gospel. And, as the Apostle himself explains his meaning in the next chapter, *v.* 6, God shined in our hearts, to give the light of the knowledge of the glory of God, in the *face* of *Jesus Christ*, Who is the *Image* of God. (iv. 4.)

And not only so, but by reason of His Incarnation and of our baptismal Incorporation into Him, we are *transfigured* (μεταμορφούμεθα) *into the same image of God* that we see in Him (on the *accusative* εἰκόνα after μεταμορφούμεθα, see *Meyer*, and compare Rom. viii. 29); we are made *partakers of the divine Nature* in Him (2 Pet. i. 4); being baptized into Him, we have put on the *new man which after God is created in righteousness and true holiness* (Eph. iv. 24), and are *transformed by the renewing of our mind* (Rom. xii. 2), and *have put on the new man*, and are renewed *after the Image of Him who created Him* (Col. iii. 10); and labour and pray for grace to follow His example (John xiii. 15. 1 Pet. ii. 21), that *the same mind may be in us as was in Him* (Phil. ii. 5). And we have hope that He will *change our vile body* also, so *as to be fashioned* (σύμμορφον) *like unto His glorious body* (Phil. iii. 21); and that when *He shall appear we may be like Him* (1 John iii. 2).

The Jews were not able to gaze at the divine glory even when *reflected* in Moses; they were dazzled and blinded by it, and could not ἀτενίσαι its splendour. But *we all* are enabled by the Spirit to see the Glory itself. And, besides, we are transfigured into it. This was more evident when miracles and supernatural spiritual gifts were vouchsafed to the Church. But even now the eyes of the faithful may see gleams of the divine glory. When we are baptized the soul receives new rays from heaven, being cleansed by the Spirit; and we not only see the glory of God, but receive some lustre from it, as silver receives the rays of the Sun and reflects them. *Chrysostom.*

St. Paul shows that the veil on the face of Moses was a type of the veil on the hearts of the Jews; for Moses is not now discerned by them with the heart, as he was not then with the eye... The Jews did not *understand* their own Sacraments (the Passover, the Manna, the smitten Rock, &c.), because the veil was on their hearts, which did not see Christ. But when *the Jew turns to God*, the veil will be removed. He has now on his heart the veil typified by that of Moses, but he will perceive Christ to have been preached by Moses, when he turns to the faith of Christ. But *we*, with eyes unveiled, that is, of the heart (which is veiled to the Jew), *contemplate Christ*, and are transfigured by the same image from glory (i. e. from that glory by which Moses was transfigured) to glory, i. e. of Christ, or (it may be) from the glory of the life of grace on earth, to the glory of the life immortal in heaven. *Tertullian* (c. Marcion. v. 11).

— καθάπερ ἀπὸ Κυρίου Πνεύματος] *as from the Lord, the Spirit*; i. e. as might be reasonably expected from the divine energy, and vivifying power, and gracious loving-kindness of Him Who is no other than the Almighty and Everlasting Lord Jehovah (the Everlasting I am, the Author of all life and being), and therefore *able* to do all things, and Who is also the Holy Spirit, whose special office it is, by His own blessed effusion, to regenerate, renew, sanctify, and transform us into the image of God in Christ.

Observe how the Apostle here calls the Spirit Lord, τὸ Πνεῦμα Κύριον καλεῖ. *Chrys.*

It is hence evident that in the previous place also (*v.* 17) he called the Spirit Lord. *Theodoret.*

St. Paul had said above (*v.* 6) that the Spirit is the "Giver of Life" (ζωοποιεῖ). He had said also that the Lord Jehovah Who spake to Moses is the Holy Ghost.

See also *Basil* on the word Κύριος, the Lord Jehovah, predicated by St. Paul of the Holy Ghost, as cited by *Bp. Pearson*, note (Art. viii. pp. 591, 592).

St. Paul says also that the process of *transformation* and *transfiguration* of the Christian into the divine Image, is operated by the energy of God the Holy Ghost. Cp. Rom. viii. 15—17; Gal. iv. 6. 1 Cor. vi. 17; xii. 11. 2 Cor. i. 22.

These important statements concerning the Nature and Office of the Holy Spirit deserve careful consideration.

The Holy Spirit is Κύριος = יְהוָה, *Jehovah*, the "I am that I am," the ὁ ὤν, the self-existing First Cause. He is the Author and Giver of Life to the soul, ζωοποιός.

The Church Universal has embodied (against the Macedonian Heretics, the πνευματόμαχοι, who denied the Godhead of the Holy Ghost, *Epiphan.* Hæret. 84. *Aug.* Hæres. 52) these two great truths in her Creed, Πιστεύω εἰς Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, καὶ Ζωοποιὸν, "I believe in the Holy Ghost, the Lord, and Giver of Life."

Ch. IV. 1. ἐγκακοῦμεν] So A, B, D*, F, G. *Els.* has ἐκκακοῦμεν. The same variety is found in Luke xviii. 1. 2 Cor. iv. 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13.

The former seems more appropriate here. The metaphor is from *military life*. (See above ii. 14, and below iv. 7.) We do not act as *cowards* (κακοί) and deserters; we do not swerve from the post of service in which we have been stationed by the Captain of our Salvation, Who enlisted us under His banner (2 Tim. ii. 4) at our baptism; however hard, painful, and perilous the service may be (i. 8), we do not abandon our colours, οὐκ ἐκκακοῦμεν, no, nor do we *faint in* and *under* our afflictions, οὐκ ἐγκακοῦμεν, but we remember that when He enlisted us, we renounced *the hidden things of darkness*, and so far from deserting our standard, or fainting under it, we fight boldly against our spiritual foe.

2. ἀπειπάμεθα] Observe the aorist and middle voice; *we renounced them* at our Baptism; we put them far away from *ourselves*, ἀπερρίψάμεθα. (*Hesych.*)

ουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ.

3 [c] Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον, 4 [d] ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. 5 [e] Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. 6 [f] Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

7 [g] Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ

c 1 Cor. 1. 18. ch. 2. 15.
d Isa. 6. 10. John 12. 31, 40, 45. & 14. 9, 30. ch. 3. 8, 9, 18. Col. 1. 15. Heb. 1. 3.
e ch. 1. 24.
f Gen. 1. 3. & 14. 15. Ps. 74. 16. & 136. 7—9. Acts 7. 55, 56. Eph. 5. 8. 1 Pet. 2. 9.
g ch. 5. 1. 1 Cor. 2. 5. 2 Cor. 3. 5. & 12. 9.

We cast them off from ourselves when we enlisted under Christ's banner. On the force of this middle voice, see *Winer*, p. 227.

— μηδὲ δολοῦντες] See ii. 17.

3. κεκαλυμμένον] *veiled.* He keeps up the type of the κάλυμμα, the *veil* on the face of Moses.

— ἐν τοῖς ἀπολλυμένοις] See on ii. 15.

4. ὁ θεὸς τοῦ αἰῶνος τούτου] The Devil. (*Œcumen.*) See John xii. 31; xiv. 30; xvi. 11. Eph. ii. 2; vi. 12.

— τὰ νοήματα] See iii. 14, and notes.

How wretched, therefore (argues the Apostle), is the condition of the *Infidel* under the *Gospel*. Far worse than that of the Jews under the Mosaic Dispensation, "whose carcases fell in the wilderness." (1 Cor. x. 5.) See the comparison here with their case, as described before, iii. 14. The eyes of the *Jews* were blinded by Satan, that they could not see the *glory of Moses*; the eyes of the *Infidel* are blinded by Satan, that they cannot see *the Glory of Christ*, Who is the Image of God, Whose Glory reveals itself to the eyes of the faithful in the countenance of Jesus Christ. (*v.* 6.)

And therefore the case of the Jew rejecting Christ is far more desperate than that of those who rebelled against Moses, and perished in the desert. See this comparison more fully developed in the Epistle to the Hebrews, ii. 1—3; xii. 18—25.

This intellectual and spiritual blindness of Unbelief is the punishment inflicted by retributive justice on the moral pravity of those who do not use their faculties, whether of mind or body, in obedience to the Law of God Who gave them, and to His glory.

"Deus his qui non credunt sed nullificant (ἀθετοῦσιν) Eum, infert cæcitatem" (*Irenæus*). And he quotes this passage of St. Paul, and Rom. i. 28, Because they would not retain God in their knowledge, He gave them up to a reprobate mind; and 2 Thess. ii. 10—12.

As *S. Augustine* says (c. Julian. Pelagian. v. 3), "Cæcitas cordis, quam solus removet Illuminator Deus, et *peccatum* est, quo in Deum non creditur, et *pœna peccati*, quâ cor superbum dignâ animadversione punitur, et *causa* peccati cùm mali aliquid cæci cordis errore committitur." And in Ps. ii., "Ira Dei est mentis obscuratio, quæ consequitur eos qui legem Dei transgrediuntur." And in Serm. 117, "Vindicat Deus in animâ aversâ à se exordio pœnarum, ipsâ cæcitate; qui enim avertit se à lumine vero, jam cæcus efficitur. Nondum sentit pœnam, sed jam habet."

The *origin* of spiritual blindness is *Disobedience*. Disobedience to God's will, however made known to men, whether by Reason and Conscience (the Law written in our hearts), or in Holy Scripture, is always punished by Him with spiritual blindness.

This Disobedience shows itself in two ways;

(1) By *lusts* of the flesh, such as uncleanness, covetousness, and the like; and

(2) By *intellectual* and *spiritual sins*, such as pride of reason, want of attention to evidence, wilfulness, self-love, self-conceit, self-sufficiency, restless eagerness for self-display, desire of worldly glory and pre-eminence, impatience of neglect, resentment, and contempt of others.

Here was the cause of the fall of Angels, who disobeyed the law of their being, which was obedience to God. Here was the cause of the blindness of Heathenism: *The prince of the power of the air worked in the children of disobedience.* (Eph. ii. 2. Cf. Rom. i. 21. Eph. iv. 18.) Their blindness was the judicial penalty inflicted upon them for turning away their eyes from the true light, which is God.

Here was the cause of the blindness of the Israelites in the wilderness; they would not rejoice in the light which shone from the pillar of fire, but took up the *tabernacle of Moloch, and the star of their god Remphan*, whose name is *Blindness*. (See on Acts vii. 43.)

The practical conclusion from these facts is:

In all systems of Morals and Theology, there must be the fundamental principle, that God is the only source of light to the soul. As in the natural world, it is not so much the *eye* which is the *cause* of vision,—for it cannot see in the dark,—but it is the *sun* in the heavens, which by its luminous beams paints pictures on the retina; and these pictures are the only means by which the mind is enabled to hold converse with the visible world; so is it in the spiritual universe. Christ, *the Sun of Righteousness*, illumines the spiritual iris with His divine rays, which pass through the lens and penetrate the pupil of the inner eye, and delineate images on the camera obscura of the soul. But unless He does this work, and unless the spiritual organ and optic nerve of the heart is rightly disposed by obedience, and quickened by the Spirit of God to receive this illumination, all is dark within. *The commandment of the Lord is pure, and giveth light unto the eyes.* (Ps. xix. 8.) *When Thy word goeth forth, it giveth light and understanding unto the simple.* (Ps. cxix. 130. Prov. vi. 23.) *Open Thou mine eyes, that I may see the wondrous things of Thy law.* (Ps. cxix. 18.)

This spiritual illumination is vouchsafed only to those who obey God: *If any man will do His will, he shall know of the doctrine.* (John vii. 17.)

If this light is not vouchsafed, spiritual darkness prevails. The inner eye is blinded by the evil one; it cannot see the things of the Spirit, which *are spiritually discerned.* (1 Cor. ii. 14.)

— εἰκὼν τοῦ Θεοῦ] *the Image of God.* On this phrase as applied to Christ, see on Col. i. 15.

7. ἐν ὀστρακίνοις σκεύεσιν] *in earthen vessels,*—vases of *terra cotta,*—κεραμικά.

On the word σκεῦος see Mark xi. 16. John xix. 29. Rom. ix. 21. 2 Tim. ii. 20. σκεύη κεραμικά, Rev. ii. 27. Cp. Rev. xviii. 12. The *human body* is fitly so called, being formed from the earth, χοϊκὸν (1 Cor. xv. 47. 49. Gen. ii. 7; iii. 19), and feeble and fragile as a vessel of clay, and destined for the dust (Job iv. 19; xiii. 12).

As to the *treasure* in vessels of clay, earthenware, cp. *Pers.* ii. 10:

"O si
Sub rastro crepet argenti mihi seria!"

It may be, that St. Paul, in describing the progress of the Gospel preached by his Ministry, still keeps up the *military metaphor* (see above, iv. 1), and has here in his mind the circumstances of a *Triumphal Procession* (ii. 14), in which it was usual to carry vessels (θησαυροί) filled with gold and silver coin ('stips'), which were dispensed by the conqueror. See the description in *Plutarch* of the Triumph of *Paulus Æmilius*, where he says: "Next went those who carried *the gold coin in vessels* which held three talents each, like those that contained the silver, and which were to the number of seventy-seven."

We (says the Apostle) carry the treasure of Christ; we bear it through the world, in its triumphal progress; we dispense it to the people; but we bear it, not in vessels of gold and silver,—like those in which the treasure of earthly conquerors is borne,—but in vessels of clay; in order that the excellency of the power of what we dispense in the Ministry of the Word and Sacraments may be, and be seen to be, of God, and not of men.

— ἵνα] *in order that.* The conjunction ἵνα marks *God's* providential *design*, in committing His spiritual treasure to frail men, as its depositories and dispensers. On this use of ἵνα, see 1 Cor. i. 15, and *Winer*, p. 408; and cp. Philem. 13.

God chose Fishermen and Publicans to be the first Preachers of the Gospel; in order that it might be seen, by the *weakness*

τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν, [8] ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενο-
h Heb. 13. 5, 6. Ps. 37. 24.
χωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, [9] h διωκόμενοι ἀλλ' οὐκ ἐγ-
i Rom. 8. 17. Gal. 6. 17. Phil. 3. 10. 2 Tim. 2. 11, 12. 1 Pet. 4. 13. ch. 1. 5.
καταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι, [10] i πάντοτε τὴν νέκρω-
σιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ
k Ps. 44. 22. Rom. 8. 36. 1 Cor. 4. 9. & 15. 31, 49. l ch. 13. 9.
σώματι ἡμῶν φανερωθῇ. [11] k Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδό-
μεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν·
m Ps. 116. 10. ch. 3. 12. n Rom. 8. 11. 1 Cor. 6. 14. see Acts 2. 24.
[12] l ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

[13] m Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπί-
στευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, [14] n εἰδότες ὅτι
ὁ ἐγείρας τὸν Κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν
ὑμῖν. [15] o Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων
o ch. 1. 6, 11. 2 Tim. 2. 10. ch. 9. 11. p Rom. 7. 22. Eph. 3. 16. Col. 3. 10. 1 Pet. 3. 4.
τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

[16] p Διὸ οὐκ ἐγκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ'
q Ps. 30. 5. Rom. 8. 18. 1 Pet. 1. 6.
ὁ ἔσωθεν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. [17] q Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς
θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται

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of the instruments used, and by the *greatness* of the *work done* by their means, that the effect was not due to the *human instruments*, but to the *Divine Agent* Who wrought by them. See 1 Cor. i. 27—29.

Herein is the power of God magnified, when He works mighty things by weak means. His strength is perfected in our weakness. (2 Cor. xii. 9.) *Chrys.*

God is pleased to work by human means, even in the most signal manifestations of His mercy,—such as the reception of Saul into the Church at Damascus, and of Cornelius, the first-fruits of the Gentile world at Cæsarea. Although He had called the one by the mouth of Jesus Christ Himself from heaven, and the other by an Angel, yet He sent them both to hear the Word, and receive the Sacrament of Baptism from the hands of *men*. See above on Acts ix. 6.

So, in the ordinary dispensations of His gifts to the soul, He uses the simplest elements; the element of Water in Baptism, the creatures of Bread and Wine in the Holy Communion. He consigns the golden treasure of Regeneration and Renewal to those earthen vessels—those fictile urns—in order that from the greatness of the gift bestowed, and from the simplicity of that in which it is conveyed, all may see and confess that the excellency of the Gift is from God.

8. *θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι*] See below Rom. ii. 9; viii. 35.

10. *πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐ. τ. σ. περιφέροντες*] *always bearing about the putting to death of Jesus*: "*mortificationem* Jesu." *Iren.* v. 13. Cp. *Tertullian* c. Marcion. v. 11, and see *Primasius* here.

Observe, he does not say *τὸν θάνατον*, *the death* of Jesus, but *τὴν νέκρωσιν*, the *putting to death*, the *Crucifixion*.

We who *die daily* (1 Cor. xv. 31) for Christ, and are being killed all *the day long* (Rom. viii. 36) for His sake, and are in deaths oft (xi. 23), and are crucified to the world (Gal. vi. 14), and by the world, and are conformed to the likeness of Christ's death, in order that we may also be conformed to the likeness of His Resurrection (Rom. vi. 5), we bear about and display to the world the Crucifixion of Christ in our own body: we bear it about, not as a thing of which we are ashamed, but in which we glory, as the very cause of all our hope and joy.

What is the *putting to death* of *Jesus* which the Apostle bare about with him? It is the death *by which he died daily*, by which he also preached the Resurrection. Christ's power is shown by the ability He gives us to die daily, and by the deliverances which He works for us. *Chrysostom.*

— *ἵνα καὶ ἡ ζωὴ*] *that the life also of Jesus may be made manifest in our body*. For if we suffer with Him, we shall also reign with Him. (2 Tim. ii. 12. Rom. viii. 17; ix. 36. 2 Cor. vi. 9.)

S. Irenæus hence proves the doctrine of the *Resurrection* of the *Body*. The sufferings which the Apostle endured in the Body, preached his belief in its future *glory*. Cp. on 1 Cor. xv. 32; and *Tertullian* c. Marcion. vii.: "*Hæc fictilia vasa*, in quibus tanta nos pati dicit Apostolus, *in quibus etiam mortificationem circumferimus Domini*, hanc substantiam Deus resuscitaturus est, in quâ pro fide Ejus tot tolerantur, in quâ mors Christi circumfertur."

11. *οἱ ζῶντες*] we that live *are* daily being *delivered*, *παραδιδόμεθα* (present); the very essence of our *life* is to *die* daily for Christ.

12. *ὁ θάνατος ἐν ἡμῖν—ἡ δὲ ζωὴ ἐν ὑμῖν*] The Death of Martyrs is the Life of the Church; the Blood of Martyrs is the Seed of the Church. *Tertullian.* See on Acts viii. 1—4.

13. *κατὰ τὸ γεγραμμένον*] *according to what is written*. The Psalm which St. Paul here quotes (Ps. cxvi. 10) is one of thanksgiving, in which David praises God for his own deliverance. As David returns thanks to God for his marvellous rescue from his enemies when he was in despair, so we for our surprising deliverances from our perils.

It is one of the Psalms chosen by the Church for the religious use of women on their deliverance from the pain and peril of childbirth.

14. *σὺν Ἰησοῦ*] *with Jesus*. So B, C, D, E, F, G, and *Lachm.*, *Tisch.*, *Meyer*, *Alf.* *Elz.* has *διὰ Ἰησοῦ*, with D***, I, K, and many Cursive MSS. and Fathers.

Some Expositors interpret the words of a *spiritual* Resurrection, but this seems to be erroneous.

Some MSS. have ΕΓΙΡΕΙ here, but the *future*, *ἐγερεῖ*, was the reading of MSS. in the second century.

Hence *Tertullian* (de Resur. Carnis, c. 44), arguing for the future *Resurrection* of the *Body*, thus quotes this passage: "Scientes quòd qui suscitavit Jesum, et nos *suscitabit cum Ipso*, qui jam *resurrexit* à mortuis. Quî '*cum Ipso*,' nisi quia '*cum Ipso*' '*sicut Ipsum*,' sapit? (i. e. *σὺν αὐτῷ* is equivalent to *ὡς αὐτόν*). Si vero *sicut Ipsum*, non utique sine carne."

And so *Primasius* understands the words *σὺν Ἰησοῦ*, '*similiter* Jesu, si cum eo moriamur.'

Compare 1 Cor. vi. 14, *Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ*: and St. Paul says, Eph. ii. 5, *ἡμᾶς συνήγειρεν ἐν Χριστῷ*.

And hence *S. Polycarp*, ad Phil. c. 2: *ὁ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἡμᾶς ἐγερεῖ, ἐὰν ποιῶμεν αὐτοῦ τὸ θέλημα.*

On comparison of those passages with the present, we cannot entertain any doubt of St. Paul's meaning, which is expressed concisely so as to affirm,

(1) That we shall be raised in our bodies; and

(2) That our *future* Resurrection will be due to Christ's *past* Resurrection (see 1 Cor. xv. 20, 21), and to the fact of our being *incorporated* in Him, and dwelling in Him, and *dying with* Him. See *vv.* 10, 11.

(3) That He will raise us, so as to be *with Jesus* (cp. 1 Thess. iv. 17), and so shall we be ever with the Lord. Hence he speaks of those who are laid asleep in peace *through Jesus* (*διὰ Ἰησοῦ*), being *brought together with Him* (*σὺν αὐτῷ*). (1 Thess. iv. 14.) They who are buried with Him in baptism (Rom. vi. 4. Col. ii. 12); they who have died with Him, will live with Him (Rom. vi. 8); they who suffer with Him (Rom. viii. 17), they will also reign with Him (2 Tim. ii. 11, 12).

16. *ἡμέρᾳ καὶ ἡμέρᾳ*] Hebraismus. Esther iii. 4. Ps. lxviii. 19. *Wetstein.*

17. *καθ' ὑπερβολήν*] *ὑπερβολὴ*, from *ὑπερβάλλω*, to shoot beyond; and *καθ' ὑπερβολὴν εἰς ὑπερβολὴν* is to be joined with the verb, as in Gal. i. 13, *καθ' ὑπερβολὴν ἐδίωκον*, and 2 Cor. i. 8, *καθ' ὑπερβολὴν ἐβαρήθημεν.*

The *light* affliction, by its lightness, as placed in the opposite scale, and by its nature *as affliction*, makes the scale of glory and reward to mount high into the air, *καθ' ὑπερβολὴν εἰς ὑπερβολήν*, so as more than to reach the *examen*, or beam, of the balance. Cp. Rom. viii. 18. Matt. v. 11, 12. 1 Pet. i. 6, 7.

ἡμῖν, 18 [r] μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα; ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. V. 1 [a] Οἴδαμεν γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν τοῖς οὐρανοῖς. 2 [b] Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, 3 εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα. 4 [c] Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

5 [d] Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο Θεὸς, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος.

6 [e] Θαρροῦντες οὖν πάντοτε καὶ εἰδότες, ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου, 7 [f] διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους, 8 [g] θαρροῦμεν δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. 9 Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. 10 [h] Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε κακόν.

r Rom. 8. 24. Heb. 11. 1.
a Job 4. 19. & 19. 25, 26. Ps. 56. 9. 2 Tim. 1. 12. 2 Pet. 1. 13, 14.
b Rom. 8. 23. 2 Esdr. 2. 45.
c 1 Cor. 15. 53—55. Rev. 3. 19. & 16. 15. Wisd. 9. 15.
d Isa. 29. 23. ch. 1. 22. Eph. 1. 13. & 4. 30.
e Heb. 11. 13.
f Rom. 8. 24, 25. 1 Cor. 13. 12. ch. 3. 18.
g Phil. 1. 23.
h Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 25. 32. Rom. 2. 6, 7. & 14. 12. 1 Cor. 22. 12. & 4. 5. Gal. 6. 5. Col. 3. 24, 25. Rev. 2. 23.

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18. *μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα*] Observe the words here used for *seeing*. Things, which are *looked* at and *discerned* by the bodily eye, are not the *scope* of our spiritual *vision*. He does not say *τὰ ὁρώμενα*, but *τὰ βλεπόμενα*, which is something more.

— *τὰ γὰρ βλεπόμενα—αἰώνια*] Quoted by *S. Ignatius*, in his Epistle to the Romans, c. 3, where he introduces the passage with the words *οὐδὲν φαινόμενον αἰώνιον*, and thus marks the difference between the objective *οὐ* and the subjunctive *μὴ*, as here used by St. Paul: *μὴ σκοπούντων ἡμῶν—μὴ βλεπόμενα*. Cp. *Winer*, p. 429.

We who walk by faith and not by sight (v. 7. Rom. viii. 23—25. Heb. xi. 1—27), contemplate with our *inner eye* those objects which we cannot look at with our *outward eye*; for *we know* that those things which we can look at with our outward eye are temporal, but those things which we cannot so discern are eternal. Therefore he adds, v. 1, *οἴδαμεν γὰρ κ.τ.λ.*

As was expressed by the Author of the "Night Thoughts," in the Inscription placed at the end of the arcade in his garden, "Invisibilia non decipiunt."

CH. V. 1. *τοῦ σκήνους*] of *the tabernacle*, in which we now dwell. See *v.* 4; and *Bp. Middleton* here, p. 472; and *Winer*, p. 98. *The σκῆνος*, or *temporary tent*, of the natural body on earth, is contrasted with the *eternal mansion* of the glorified body in heaven.

2. *ἐπενδύσασθαι*] *to put on* (*ἐπί*) *in addition*.

The *glorified* body will not only be an *ἔνδυμα*, or *indumentum*, but an *ἐπ-ένδυμα*, or *super-indumentum*. See *v.* 3, and above on 1 Cor. xv. 35, and *S. Jerome* ad Pammachium (tom. iv. p. 323), who says: St. Paul declares that this mortal will put on immortality; that is, that the *flesh* will not be annihilated, but be spiritualized, glorified, and beautified; as the *human body* of Christ was at the Transfiguration, when He was still *recognized* as before, "ut eadem membra solis fulgore rutilantia Apostolorum oculos præstringerent."

Therefore (he adds) St. Paul does not desire to be *unclothed*, but to be *clothed upon*; that is, not to *lose* his mortal flesh, but to have it *super-invested* with heavenly glory. "Nemo *superinduitur*, nisi qui antè vestitus est." And in another place he says: "Dicit Apostolus, *Nolumus exspoliari* sed (volumus) *supervestiri*, ut *absorbeatur mortale hoc à vitâ*, ne scilicet corpus ab animâ deseratur, sed, animâ inhabitante in corpore, fiat inclytum, quod antè inglorium erat." *S. Jerome* ad Marcell. (tom. iv. p. 166).

3. *εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα*] *yea truly,—if when we have even put on our bodies again we shall be found to be not naked.*

The body itself is called here an *ἔνδυμα*, *indumentum*; but the future *glory* of the risen body is called an *ἐπ-ένδυμα* (see *v.* 4), *super-indumentum*: and they who rise *with* the *ἔνδυμα* of their bodies, but *without* the *ἐπ-ένδυμα* of that *glory* which is prepared for the *Saints*, are properly called *γυμνοὶ*, *naked*, to their endless *shame*. (Dan. xii. 2.) See above on 1 Cor. xv. 37, which is the best exposition of this text.

Similarly the word *γυμνὸς* in the Apocalypse describes the absence of *spiritual clothing*. (Rev. iii. 17, 18; xvi. 15.)

Hence *Tertullian* (de Res. Car. c. 4) well interprets *ἐπενδύσασθαι* by "superinduere *virtutem* cœlestem immortalitatis;" and c. Marcion. v. 12: "Mortui recipient corpus *super* quod induant incorruptelam de cœlo .... uti devoretur mortale hoc à vitâ, dum eripitur morti per *superindumentum* demutationis."

Similarly *Chrys.*, *Theodoret*, and *Theophylact* explain *γυμνὸς* here to mean, *not* clothed with the garb of glory and immortality,—the *marriage garment* of the heavenly nuptials of Christ and His Bride the Church glorified (*Iren.* iv. 36. 6), which will be given to the *Righteous only*, and which will be like that of Christ's glorified body (Phil. iii. 21. *Iren.* v. 13. 3, 4. 1 Cor. xv. 53); whereas the *Wicked* will be *despoiled* even of that corporeal beauty and grace which they had as *men* upon *earth*, and will be made like to Evil Angels and Fiends in the lake of fire.

Hence therefore we groan and labour here on earth, in order that we may not be despoiled by fire with the Wicked, but be superinvested with Immortality with the Righteous. *Primasius.*

4. *τῷ σκήνει*] *the* tabernacle of our body. See *v.* 1.

5. *ἀρραβῶνα τ. Π.*] See i. 22.

6. *ἐνδημοῦντες—ἐκδημοῦμεν*] *we being at home in the body are absent from the Lord.* An assertion of the separate existence of the *disembodied spirits* of the righteous, in a state of peace and happiness in the *interval* between their Death and the Resurrection. See above on Luke xxiii. 43.

7. *διὰ πίστεως*] *by faith* as the *means*,—the *way*, which we pass *through*, and by which we are guided, as a traveller is by a road. Cp. Rom. viii. 25. *Winer*, p. 339.

10. *φανερωθῆναι*] *to be made manifest.* However *now* we may endeavour to disguise ourselves from the eyes of men; or however much we may be misconceived and misrepresented by them, we shall then be all displayed in our true colours, and all the secrets of all hearts will be made known, in the presence of men and angels, at the Judgment-seat of Christ.

— *ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ*] Hence *S. Polycarp* ad Phil. 6, *ἀπέναντι τῶν τοῦ Κυρίου καὶ Θεοῦ ἐσμεν ὀφθαλμῶν, καὶ πάντας δεῖ παραστῆναι τῷ βήματι τοῦ Χριστοῦ, καὶ ἕκαστον ὑπὲρ ἑαυτοῦ λόγον δοῦναι.*

— *ἵνα κομίσηται ἕ. τὰ διὰ τοῦ σώματος*] in order that each man may then *receive* what he has laid up in store for himself *by means* of his body; according to the things which he did or practised (*ἔπραξεν*) by the same *body's* instrumentality when he was upon earth. See on Eph. vi. 8. Col. iii. 25. Gal. vi. 8. 2 Cor. ix. 6.

The aorist *ἔπραξεν* happily marks the earthly life past, as appearing *then* to be only like a single *moment* of time, compared with eternity.

That which shall then be received will be either a reward or punishment; a reward for the good, a punishment for the evil *done in the body*: and that which shall receive the reward, and be liable to the punishment, is not *only the soul* but the *body*. It stands not, therefore, with the nature of a just retribution, that

1 ch. 4. 2. Jude 23.
k ch. 1. 14. & 10. 8. & 3. 1.
l ch. 11. 1, 16, 17. & 12. 6, 11.
m Rom. 5. 15. & 6. 11, 12. & 14. 7. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.

11 [l] Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
12 [k] Οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ.
13 [l] Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν· 14 ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, 15 [m] κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα

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he which sinned in one body should be punished in another, or that he which pleased God in his own flesh should see God with other eyes. As for the wicked, God shall *destroy both their soul and body in hell* (Matt. x. 28), but they which *glorify God* in their *body* and their *spirit, which are God's* (1 Cor. vi. 20), shall be glorified by God in *their body* and their spirit; for they are both *bought with* the same *price*, even the blood of Christ. (1 Cor. vi. 20.) The *bodies* of the Saints *are the members of Christ* (1 Cor. vi. 15), and no members of His shall remain in death; they are the *temples of the Holy Ghost* (1 Cor. vi. 19), and therefore if they be destroyed, they shall be raised again. For *if the Spirit of Him that raised up Jesus from the dead dwell in us*, as He doth, and by so dwelling maketh our bodies temples, *He which raised up Christ from the dead, shall also quicken our mortal bodies by His Spirit that dwelleth in us.* (Rom. viii. 11.) *Bp. Pearson.*

Furthermore, the *identity* of the dying and rising *body* will appear by those bodies which shall never rise, because they shall never die. This may be considered not only in the translations of *Enoch* and *Elias*, but also in those whom Christ shall find alive at His coming, whom He shall not kill, but change. *The dead in Christ shall rise first; then they which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall they ever be with the Lord.* (1 Thess. iv. 16, 17.) If those which are alive shall be caught up as they are alive with the same bodies, only changed into glorified and spiritual bodies, that is, with the same bodies spiritualized and glorified, certainly those which were dead shall rise out of their graves to life in the same bodies in which they lived, that they may both appear alike before *the Judge of the quick and the dead.* (Acts x. 42.) Otherwise the saints, which shall be with God and with the Lamb for evermore, would be chequered with a strange disparity, one part of them appearing and continuing with the same bodies in which they lived, another part with others. *Bp. Pearson* on the Creed, Art. vi. p. 709.

Because it is here said that every one would be *judged* according to what he *has* actually *done in the body*, the Pelagians hence argued that *Infants* are sinless, and that there is no such thing as Original sin, or, at least, that it has no *guilt*, and is not liable to punishment.

But, if for argument's sake it be allowed that St. Paul's assertion here respects Infants, which may be doubted (see viii. 12), then we may say with *Aug.*, Epist. 217, p. 1220, "Scimus etiam parvulos secundum ea *quæ per corpus gesserunt* recepturos vel bonum vel malum. Gesserunt autem non per *se ipsos*, sed per eos quibus pro illis respondentibus et renuntiare diabolo dicuntur et credere in Deum, unde et in *numero fidelium* computantur, pertinentes ad sententiam Domini dicentis, 'Qui *crediderit et baptizatus fuerit salvus erit.*'" (Mark xvi. 16.) And by nature we are all in Adam, and we all sinned in him, and are guilty before God. See Rom. v. 12. Eph. ii. 2.

13. ἐξέστημεν, Θεῷ] *If we were beside ourselves* in boasting of ourselves, and so, in *your* eyes are chargeable with folly (see xi. 1—19; xii. 6. 11, γέγονα ἄφρων), it was not for the sake of any glory to *ourselves*, but to *God*, Whose Ministers we are, and Whose grace has made us what we are, and to Whom therefore be all the praise. (1 Cor. xv. 10. 2 Cor. iii. 5, 6.)

14. ἡ ἀγάπη τοῦ Χριστοῦ] *The love which Christ showed* in dying for us constrains us to suffer gladly, even death, for *you*. (See Eph. v. 2.) Walk in love, as Christ also hath loved us, and given Himself for us (ὑπὲρ ἡμῶν) an offering and a sacrifice to God. (1 John iii. 16.) He laid down His life for us, and *we* ought to lay down our lives for the brethren. (John xv. 12.)

15. κρίναντας τοῦτο, ὅτι εἷς—ἄρα οἱ πάντες ἀπέθανον] *The Love of Christ constraineth us, having formed this judgment*, viz., *because One died in the stead of all mankind, then all Mankind died in Him.*

Els. has εἰ after ὅτι, but this arose from a misunderstanding of ὅτι, which means *because*, and is not found in the best MSS.

— εἷς ὑπὲρ πάντων ἀπέθανεν] *One* (i. e. Christ) *died for all, as their Proxy and Substitute, in their stead.*

Christ, the Second Adam, summed up all Mankind in Himself. He died for all, and all died *in Him;* and since He is also the Everlasting Word, the Co-eternal Son of God, and rose again from the Dead, He rescued all Mankind, whose Nature He had taken, from corruption, and raised it to Immortality. See *Athanas.* De Incarnatione Verbi Dei, § 9, 10, p. 44, who refers to this passage of St. Paul, and to 1 Cor. xv. 11. Heb. ii. 9—14.

It has indeed been alleged by some recent Expositors that wherever ὑπὲρ is used in the N. T. to declare the great doctrine of the *Atonement*, it signifies only *for the benefit of*, i. e. that Christ died for *the good* of, Mankind, but that it never signifies that He died *in the place* of Mankind.

This assertion is made even by some in expounding the present passage; but

(1) It is unquestionable that ὑπὲρ is used to signify *in the stead of*, by St. Paul. See Philem. 13, ἵνα ὑπὲρ σοῦ διακονῇ μοι. 1 Tim. ii. 6, concerning Christ's sacrifice, δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πολλῶν. See on 1 Cor. i. 13, and on 1 Cor. xv. 3, and *Winer*, p. 342.

(2) St. Paul's argument here would fail, if ὑπὲρ does *not* signify *in the place of*. If a person has done a thing merely *for the good* of others, it cannot be said that *they did* it; *but* if a person has done a thing in *the place* of others, as their Sponsor and Representative, it is rightly said that *they did it.* "Qui facit per alium facit per se." The Sponsors at Baptism renounce the Devil and profess faith in Christ not only for the *good* of the Child baptized, but in the *place* of the Child; and therefore the *Child* is rightly said to *have renounced* the Devil, and *to have professed faith* in Christ. So Christ died, not only for the *good* of Mankind, but in the *place* of Mankind.

And therefore the Apostle rightly concludes (which otherwise he could not have done) that *all men died* (ἀπέθανον) *in Christ.*

This is the true meaning of his words (πάντες ἀπέθανον), *all died*, and *not*, as the words are sometimes translated, *all were dead;* a translation at variance with the true use of the *aorist* ἀπέθανον, which is applied here to *all men*, as well as to Christ.

It is urged by those who maintain the opinion above mentioned, that if St. Paul had used ὑπὲρ as meaning *in the stead of*, he could not have added that He *rose again* (ἐγερθέντι), as he does in *v.* 15. For it is alleged, that Christ did not rise again *in our stead.*

But this objection has no weight. St. Paul adds that Christ *rose again* as well as *died*, for a very good reason, viz., to prove that Christ, Who was the Proxy of Mankind in His Death for the sins of the whole World, was accepted as such by God.

This great Doctrine of the *vicarious* suffering of Christ, and of the full, perfect, sufficient sacrifice, oblation, and satisfaction which He made for us, as our Head and Representative, and that other Truth, no less important, of our Justification by our virtual Resurrection in Him, are well expressed by *Dr. Barrow* (Serm. xxx. Vol. v. p. 69).

God, in the *Death* of our *Lord*, did manifest His wrath toward us, and execute His justice upon *us*. So in *raising* Him thence correspondently God did express Himself appeased, and His law to be satisfied. As we in His *suffering* were punished (*the iniquity of us all being laid upon Him*, Isa. liii. 6), so in *His* Resurrection *we* were acquitted and restored to grace. As Christ did merit the remission of our sins and the acceptance of our persons by His *Passion*, so God did consign them to us in His *Resurrection*, it being that formal act of grace whereby, having sustained the brunt of God's displeasure, He was solemnly reinstated in favour, and *we representatively* or *virtually* in Him; so that (supposing our due qualifications, and the performances requisite on our parts) we thence become *completely justified*, having not only a just title to what Justification doth import, but a real instatement therein, confirmed by the Resurrection of our Saviour, whence *He was delivered for our offences, and raised again for our Justification.* (Rom. iv. 25.)

Our *Justification* and Absolution are rather ascribed to the *Resurrection* of Christ than to the Death; for that indeed his Death was a ground of bestowing them, but his Resurrection did *accomplish* the *collation* of them. For since, the Apostle argues, God hath acknowledged satisfaction done to His justice by discharging our *Surety* (Christ) from restraint, and from all further prosecution,—since, in a manner so notorious, God hath declared His favour toward *our Proxy*,—what pretence can be alleged against us, what suspicion of displeasure can remain? Had Christ

οἱ πάντες ἀπέθανον, καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

16 [n] Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν.

17 [o] Ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα.

18 [p] Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ,

n Gal. 2. 5, 6. & 5. 6. & 6. 15. Col. 3. 11. 1 Tim. 5. 21, 22. James 2. 1—4. & 3. 17.
o Rom. 8. 10. Gal. 6. 15. Rev. 21. 5. Isa. 43. 18, 19.
p Rom. 5. 10. Col. 1. 20. 1 John 2. 2. & 4. 10.

only *died*, we should not have been condemned, our punishment being already undergone; yet had we not been fully discharged without that express warrant and acquittance which His *Rising* doth imply. So may St. Paul be understood to intimate when he saith, *If Christ be not raised, your faith is vain, ye are yet in your sins.* (1 Cor. xv. 17.) He (saith *S. Chrysostom*), by His Resurrection, dissolved the tyranny of death, and *with Himself raised up the whole world.* By His Resurrection not only the natural body of Christ was raised, but the *mystical Body also*; each member of His Church was restored to life, being thoroughly rescued from the bondage of corruption, and translated into a state of immortality, so that *God*, saith St. Paul, *hath quickened us together with Christ, and raised us together, and made us to sit together in heavenly places in Christ Jesus.* (Rom. viii. 21. Eph. ii. 5, 6.)

Hence in our Baptism (wherein Justification and a title to eternal life are exhibited to us), as the Death and Burial of Christ are symbolically undergone by us, so therein also we do interpretatively *rise* with Him. *Being*, saith St. Paul, *buried with Christ in Baptism, in it we are also raised together with Him.* (Col. ii. 12, 13.) And *Baptism*, St. Peter telleth us, being antitype of the passage through the flood, *doth save us by the Resurrection of Christ* presented therein. (1 Pet. iii. 21.) *Dr. Barrow.*

— ἄρα οἱ πάντες ἀπέθανον] *then all died in Him.* Christ was the Representative, Proxy, and Substitute of all Mankind, and, in His Death, all died; all collectively (*οἱ πάντες, the all*) died, were summed up in Him, and suffered Death, the penalty of the sins of all. So all Men died in Christ's Death.

And He died for all, in order that He might rise for all, and might live for all (Heb. vii. 25), and so all might rise and live in and by Him.

We all died in Him, died to sin, died to our lusts, died to our old man: and we died, not in order that we might *remain dead*, but in order that we might *rise* again, and *live* in newness of life as new creatures (*v.* 7) in Him, and that we might *live*, *not* to *ourselves*, but to Him Who died and rose again for us.

And how are we to rise for Christ, and to live for Him? By showing to Him, in His Members, the same love that He showed to us; that is, by being ready to suffer for them as He suffered for us.

Therefore the Love which Christ showed to us *constraineth* us to *labour* for the *salvation of all*, by endeavouring to reconcile all to God. (*v.* 23.)

Thus we imitate Him in the καταλλαγὴ or *At-onement* which He wrought for us.

— *οἱ ζῶντες*] they who *live* by virtue of Christ's *Resurrection*, they who are incorporated into Him Who is the "Resurrection and the Life."

16. *οὐδένα οἴδαμεν κατὰ σάρκα*] *we know no one according to the flesh.* The words *κατὰ σάρκα* are opposed to *κατὰ πνεῦμα*. See i. 17, and 1 Cor. i. 26, and iii. 3, 4.

The sense is, we regard no one according to *carnal* considerations; we do not look at men *κατὰ πρόσωπον* (see *v.* 12), according to their outward appearance; we measure no one by mere worldly standards of secular power, learning, eloquence, or wealth; but we regard men *κατὰ πνεῦμα, spiritually*, and as they are *in Christ*, Who is no respecter of *persons*.

In Him all men died. For He died for all. And He died for all, in order that all might rise by the first Resurrection of the *spiritual Regeneration*, and live in Him and to Him, and so rise again to everlasting glory in the Second Resurrection at the Great Day.

All Christians are engrafted into His Body. They have arisen by "the washing of Regeneration and Renewal of the Holy Ghost. The Old Man is buried in them by virtue of their baptism, in which they have been buried with Christ, wherein also they arose with Him, that they should walk in newness of life. (Col. ii. 12. Rom. vi. 4.) Henceforth they have another conversation, another life,—that which is from above." *Chrysostom.*

And so *Theodoret* here; *νεουργηθέντες διὰ τοῦ παναγίου βαπτίσματος τὸ τῆς ἁμαρτίας ἀπεξεδυσάμεθα γῆρας.* And so *Theophyl.*

— *εἰ δὲ καὶ ἐγνώκαμεν κ.τ.λ.*] *if we have ever known* Christ Himself *according to the flesh.* St. Paul is not here speaking of himself personally, but of himself as a *Christian Man* and *Minister.* He says *ἡμεῖς, we;* and If *any one* is in Christ (i. e. *whosoever* is in Christ) he is a new creature.

The comparison here is therefore *not* between different periods in *St. Paul's* own life, *subsequent* to his conversion and ordination to the Apostleship, but between the state in which he was *before* and *after* his *Baptism.*

Therefore the notions which have been built by some on this passage, as to a *gradual development* in St. Paul's Apostolic Teaching, are groundless.

His meaning is,—*Before* we were made Christians, the Cross was unto us a *stumbling-block* or *foolishness.* (1 Cor. i. 23.) We regarded Christ merely *κατὰ σάρκα*, with carnal eyes; we saw Him only as a *Man*,—poor, despised, rejected, crucified by the Rulers of this world; we even thought it a duty to do many things contrary to the Name of Jesus of Nazareth. (Acts xxvi. 9.)

But now the scales are fallen from our eyes (Acts ix. 18); the veil has been taken from our hearts. We see the glory of God in the face of Jesus Christ. We glory in the Cross, and in that alone. (Gal. vi. 14. Philem. 7, 8.) We *know nothing* but Jesus Christ, and Him *crucified.* (1 Cor. ii. 2.)

There is another sense in which the Apostles themselves might be said not to know Christ after the flesh; which is expressed by *S. Leo*, who observes (Serm. 69), that though Christ retained His human body after the Resurrection, yet it was become "corpus impassibile, immortale, incorruptibile, ita ut merito dicatur caro Christi in eo quo fuerat statu ante passionem, *nesciri.*"

By His Resurrection and Ascension He changed and glorified *that flesh* which He took from us; and *we in hope* and *expectation* are already changed and glorified, because we His Members are risen in our Head. See *Athanas.* de Incarnat. § 10. Looking at Christians as thus transfigured in Christ, we may be said not to know them *κατὰ σάρκα.* And so *Theoph.* here.

And this sense, both as regards Christ and Christians, is adopted by *Augustine* c. Faustum, xi. 7. Though in another place (Serm. 5) he says, "When we knew Christ carnally, we knew Him only as *man*, but now we know Him as *God* co-equal with the Father." And so in his 147th Epistle "de Videndo Deo," c. 35, he interprets this knowledge which is not after the flesh, as equivalent to faith in Christ.

17. *εἴ τις ἐν Χριστῷ*] Cp. xii. 2, *οἶδα ἄνθρωπον ἐν Χριστῷ.*

— *τὰ ἀρχαῖα*] More significant than *ἀρχαῖα. The* old things (*τὰ ἀρχαῖα*), the *original* things of the old Adam *passed away* from us in our Baptism; they were drowned then, as Pharaoh and his host were in the Red Sea; and now *all things have become* and *are new* to us in Christ.

Observe the *aorist παρῆλθεν*, used to express the passing away of the old things at *a particular time*, when the Old Man was buried in us, and the New Man raised up in us; and observe also the *perfect* tense *γέγονε*, used to describe the *state* which then succeeded and still *continues.*

The Apostle refers to Isa. xliii. 18, *μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε, ἰδοὺ ἐγὼ ποιῶ καινά.* Cp. Rev. xxi. 5, *ἰδοὺ καινὰ πάντα ποιῶ.*

18. *τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ*] *who reconciled us to Himself* through Christ.

On this subject the reader may be reminded of the following words of *Bp. Pearson:* We must conceive that God was angry with mankind before He determined to give our Saviour. We cannot imagine that God, Who is essentially just, should not abominate *iniquity.* The first affection we can conceive in Him upon the lapse of man, is wrath and indignation. God therefore was most certainly offended before He gave a Redeemer; and though it be most true that He *so loved the world that He gave His only-begotten Son* (John iii. 16), yet there is no incongruity in this,—that a Father should be offended with that son which he loveth, and at that time offended with him when he loveth him.

Notwithstanding therefore that God *loved men* whom *He created*, yet He was *offended* with them when *they sinned*, and

καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· [19] [q] ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

[20] [r] Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν, δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. [21] [s] Τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

q Rom. 3. 24, 25. Col. 1. 20.
r ch. 6. 1. Eph. 6. 20. Mal. 2. 7.
s Isa. 53. 6, 9, 12. Rom. 5. 19. & 8. 3. Gal. 3. 13. 1 John 3. 5. 1 Pet. 2. 22.

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gave His Son to suffer for them; that through that Son's obedience He might be reconciled to them.

This Reconciliation is clearly delivered in the Scriptures as wrought by Christ. For *all things are of God, Who hath reconciled us to Himself by Jesus Christ* (2 Cor. v. 18); and that by virtue of His *death*; for *when we were enemies, we were reconciled unto God by the death of His Son* (Rom. v. 10) *making peace through the blood of His cross, and by Him reconciling all things unto Himself.* (Col. i. 20.)

In vain it is objected, that the Scripture saith our Saviour *reconciled men to God*, but no where teacheth *that He reconciled God to man*; for in the language of the Scripture, to reconcile a man to God, is in our vulgar language to reconcile God to man,—that is, to cause Him Who before was angry and offended with him, to be gracious and propitious to him. See 1 Sam. xxix. 4. Matt. v. 23, 24.

In the like manner *we* are said to *be reconciled unto God*, when God is reconciled, appeased, and become gracious and favourable unto us; and Christ is said to reconcile us unto God, when He hath moved and obtained God to be reconciled unto us, when He hath appeased Him and restored us unto His favour. Thus *when we were enemies we were reconciled to God*,—that is, notwithstanding he was offended with us for our sins, we were restored unto His favour *by the death of His Son.* (Rom. v. 10.)

Whence appeareth the weakness of the *Socinian* exception, that in the Scriptures we are said to be reconciled unto God; but God is never said to be reconciled unto us. For by that very expression it is understood, that he which is reconciled in the language of the Scriptures, is restored unto the favour of Him Who was formerly offended with that person which is now said to be reconciled. As when David was to be reconciled unto Saul (1 Sam. xxix. 4), it was not that David should lay down his enmity against Saul, but that Saul should become propitious and favourable unto David: and therefore, where the language is, that David should be reconciled unto Saul, the sense is, that Saul, who was exasperated and angry, should be appeased, and so reconciled unto David. *Bp. Pearson* (on the Creed, Art. x. p. 677). See also on 1 Tim. ii. 6.

— *τὴν διακονίαν τῆς καταλλαγῆς*] The Ministry of Reconciliation, committed by Christ to the Apostles, and to the Christian Priesthood after them in succession to the end of time, is exercised,

(1) In Preaching the Word; thus opening the kingdom of heaven by the key of knowledge.

(2) In the Sacrament of Baptism; thus actually receiving men into the Household of God by the opened Door.

(3) In Absolution of Penitent Sinners; especially in the Pardon pronounced and conveyed in, and sealed by, the Holy Sacrament of the Lord's Supper.

Their office which they so exercise is a *Ministry* (*διακονία*), because they only *apply the means* instituted by God for the salvation of men; and the virtue and efficacy of what they minister is not from them who dispense the means, but from Him Who instituted the means, and Who conveys the blessings of spiritual birth, life, health, recovery, and salvation, by the instrumentality of the means which He has appointed, and of those whom He has appointed to minister them.

See the Authorities on this subject in *Theophilus Anglicanus*, Part i. chaps. xiii. and xiv.

19. *θέμενος ἐν ἡμῖν*] *having deposited* the treasures of His grace (for Himself) *in us*, as in vessels chosen for that purpose—earthen and fragile though we be (iv. 7).

21. *μὴ γνόντα ἁμαρτίαν*] *Him Who did not know sin.* Here *μὴ*, the *subjective* negative, is supposed by some Expositors to *correct* the notion of those who condemned and crucified Christ *as* a sinner. *Winer*, p. 430.

But it rather serves to indicate that, *although*, and even *because*, God knew Christ to be perfectly sinless (for *unless* He had been perfectly *sinless*, He could *not have redeemed sinners*), He *treated* Him as *Sin in the abstract; in order* that Christ might be "the Lord Our Righteousness, and that we might become the Righteousness of God, in Him."

— *ἁμαρτίαν ἐποίησεν*] The sense of this expression is to be explained from a consideration of the word *ποιῶ* as used in N. T.

It cannot mean that God made Christ to *be* sin. For how could He that is sinless become Sin in the abstract? How could He be said to have sin? Such an expression (as *Aug.* says, Serm. 134 and 155), "*intolerabile* videretur, absit!" But God *treated* Him, accounted Him *as* such, and gave Him up, sinless as He was, and known by Him as such, to suffer as *sin* for our sakes, as our proxy *and substitute.* (See Isa. liii. 5, 6. 9—12.) The Lord laid on Him the iniquity of us all. He bore the sin of many; and Rom. viii. 3. 1 Pet. ii. 22; and above on *v.* 14.

The verb *ἐποίησεν* is here used as in John v. 18, *ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ*: viii. 53, *τίνα σεαυτὸν ποιεῖς*: x. 33, *σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.* 1 John i. 10, *ψεύστην ποιοῦμεν αὐτόν.*

Hence *S. Augustine*, in applying Psalm lxix., "I paid them the things that I never took," to Christ, says, "Non peccavi, et pœnas dabam;" and says that He was "*delictorum susceptor, non commissor*," and "delicta nostra sua fecit, ut *Suam Justitiam nostram Justitiam* faceret."

This interpretation seems preferable to that of some Expositors who regard *ἁμαρτίαν sin*, as equivalent to a *sacrifice* for sin; though not without some authority from the LXX. Lev. iv. 8. 10. 21. 24. 34; v. 9—12; vi. 25. But *ἁμαρτία* is here *opposed* by St. Paul to *δικαιοσύνη.*

The passage in Gal. iii. 13, where Christ is said to have been *made a curse* for us, has been quoted in support of the exposition that Christ was actually made to *be sin.* But it does not authorize such a notion as that. St. Paul explains there what he means, viz. that Christ was made the *object* of execration, for "*cursed* is every one that hangeth on a tree." But a person may be holy—and Christ is perfectly holy—and yet be subject to a curse. See Matt. v. 11. Luke vi. 22; vii. 33.

A curse is the *expression* of *another's* judgment on the person who is subject to it; but it does not *alter* the *essential* character and qualities of the person who is under it.

Hence *Theodoret* says here: "He Who was sinless suffered the death of sinners; and having been *called* that which *we were* (viz. sin), He called us that which He was (viz. Righteousness); for He gave us the riches of Righteousness as a gift." Compare *Chrys.* and *Theoph.* here; and *Bp. Bull* on Justification, Answer to Stricture xi. § 10; and *Bp. Sanderson* (iii. p. 65), who thus speaks: That alone satisfactory punishment of our blessed Lord and Saviour Jesus Christ, was not at all for His own sins,—far be the impiety from us so to imagine; for *He did no sin, neither was there any guile found in His mouth* (1 Pet. ii. 22), but for ours. He payed that which He never took (Ps. lxix. 4); it was for *our* transgressions that He was wounded, *and the chastisement of our peace was* laid *upon Him.*

Yet even those meritorious sufferings of His may be said in a qualified sense to have been for His own sins; although, in my judgment, it be *far better to abstain from such like speeches* as are of ill and suspicious sound, though they may be in some sort defended.

But *how* for His own sins? His own by commission? By no means. God forbid any man should teach, any man should conceive so; the least thought of this were blasphemy, but His own *by imputation.* Not that He had sinned, and so deserved punishment, but that He had taken upon Him *our* sins (Isa. liii. 5), which deserved that punishment.

As he that undertaketh for another man's debt maketh it his own, and standeth chargeable with it as if it were his own personal debt, so Christ, becoming *surety* for our sins, made them His own, and so was punishable for them, as if they had been His own personal sins, *Who His own self bare our sins in His own body upon the tree.* (1 Pet. ii. 24.) That He was punished for us Who Himself deserved no punishment; it was because *He was made sin for us Who Himself knew no sin.* (2 Cor. v. 21.) *Bp. Sanderson.*

— *ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ*] *that we might be made the Righteousness of God in Him.*

This is something more than the Righteousness *provided* by God and *accepted* by Him, which is the interpretation of some expositors. Cp. Rom. i. 17; iii. 21. 30; iv. 5; x. 3.

It is the *righteousness of God*, contrasted with, and taking the place of, the *unrighteousness of man.* It is the *righteousness*

VI. [1] [a] Συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς, [2] [b] λέγει γάρ, Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας· [3] [c] μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία, [4] [d] ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, [5] [e] ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, [6] ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, [7] [f] ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, [8] διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, ὡς πλάνοι, καὶ ἀληθεῖς, [9] [g] ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι, [10] [h] ὡς λυπούμενοι, ἀεὶ δὲ

a ch. 5. 18—20. 1 Cor. 3. 9. Heb. 12. 15.
b Isa. 49. 8.
c Rom. 14. 13. 1 Cor. 10. 32.
d 1 Cor. 4. 1. ch. 4. 2. & 12. 23.
e ch. 11. 23—25. Deut. 25. 3. Isa. 53. 5. Acts 16. 23.
f 1 Cor. 2. 4. ch. 10. 4. Rom. 13. 12. Eph. 6. 11, 13. 2 Tim. 4. 7.
g ch. 11. 6. 1 Cor. 15. 31. Ps. 118. 18.
h ch. 2. 4. & 7. 3—10. Matt. 5. 4—12. Luke 6. 21. John 16. 22.

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of God in the Second Adam, as prevailing over *the unrighteousness of man in the First Adam*.

Christ, God of God, took our Nature, and is God manifest in the Flesh; and having summed up all Mankind in Himself, as our Head, the Second Adam, suffered for our sins as our Representative and Proxy; and by virtue of the infinite value of the sacrifice which He in His Person, the One Christ, God as well as Man, offered for us, and of the full satisfaction which He made, He effected an Atonement, καταλλαγήν, or reconciliation between God and Man, and united us to God in Himself, being perfect God and perfect Man; and so He took away our sins; and we, by reason of His Incarnation and Death for us, and of our baptismal incorporation and mystical indwelling in Him, are become *the Righteousness of God in Him*. God regards us as no longer sinners, but as having *His own righteousness in Christ*. God laid on Him the Sin of Mankind, in order that Mankind might *become the Righteousness of God* in Him Who is called 'EMMANUEL,' 'God with us,' and Whose Name is, "the LORD (Jehovah) OUR RIGHTEOUSNESS." (Jer. xxiii. 5, 6.) Cp. Isa. xlv. 24, "In the LORD have *I righteousness* and strength; even to Him shall men come. In the Lord shall all the seed of Israel be *justified*." And see 1 Pet. ii. 24. 2 Pet. i. 4.

Christ is more than *Jehovah* our *Justifier*, He is *Jehovah* our *Justice*. He is made unto *us* by God very *Righteousness* itself. (1 Cor. i. 30.) And yet more, He is made Righteousness to us that *we may be the Righteousness of God in Him*. (2 Cor. v. 21.) Which place *S. Chrysostom*, well weighing, says: "This very word δικαιοσύνη the Apostle useth to express the unspeakable bounty of the gift; that God hath not given us only the operation or effect of His Righteousness, but *His very Righteousness*, His very Self unto us." God made Him Who knew no sin to be sin, in order that we might be made (not righteous persons, that was not full enough, but) *Righteousness itself*; and there He stays not yet,—not every Righteousness, but *the Righteousness of God* Himself. What can be further said? What can be conceived more comfortable? *Bp. Andrewes* (v. p. 112).

See also *Bp. Bull* on Justification, Answer to Strict. xi. § 10, who however does not seem to give sufficient weight to the *abstract* words ἁμαρτία and δικαιοσύνη. Christ was treated not only as *a sinner*, but as *sin* in the abstract, collectively and universally. in order that *all men*, collectively and universally, as members of the Church Universal, which is Christ's Body, might become *the Righteousness of God in Him*.

See *Chrys.* here, who well observes: "St. Paul expresses here the *quality* itself. He does not say that God treated Christ as a *sinner*, but as *sin*, in order that we might become,—he does not say *righteous men*, but *the Righteousness* of God in Him."

Sometimes we meet in the *Psalms* with heavy complaints of the number and burden of *sins*; and these passages are quoted in the New Testament as uttered by *our Redeemer*, and in which there seems to be no change of person from beginning to end. We are assured by the Apostle (Heb. x. 5), that the sixth, seventh, and eighth verses of the fortieth Psalm, "Sacrifice and offering thou didst not desire," &c., are spoken by *Messiah* coming to abolish the legal sacrifices, by the oblation of Himself once for all. The same person, to appearance, continues speaking, and, only three verses after, complains in the following terms: "Innumerable evils have compassed me about; *mine iniquities* have taken hold upon me, so that I am not able to look up."

See also Ps. lxix. 5. The solution of this given in the writings of the Fathers is this; that Christ, in the day of His passion, standing charged with the *sin and guilt of His people*, speaks of such their sin and guilt as if they *were His own*, appropriating to Himself those debts for which, in the capacity of a surety, He had made Himself responsible. The Lamb, which under the Law was offered for sin, took the name אָשָׁם (*asham*), *guilt*: because the guilt contracted by the offerer was transferred to that innocent creature, and typically expiated by its blood. See Lev. v. 6.

Was not this exactly the case in truth and reality with the Lamb of God? "He did no sin, neither was guile found in His mouth, but He bare our sins in His own Body on the tree. (1 Pet. ii. 22.) He was made Sin for us, Who knew no sin, that we might be made the Righteousness of God in Him." Christ and the Church compose *one mystical Person*, of which He is the Head, and the *Church the Body*: and as the Body speaks by the Head, and the Head for the Body, He speaks of her sin, and she of His Righteousness. *Bp. Horne* (Preface to the Psalms, p. xiv).

He takes her sin in order that she may receive His Righteousness.

CH. VI. 2. Καιρῷ δεκτῷ] *In an acceptable season.* A remarkable application of inspired prophecy. It contains the Words of God the Father to God the Son, Incarnate, and subject to scorn and to suffering for man's redemption, and interceding as Mediator for His Members.

To the Son thus praying the Father says, "In an acceptable season I hearkened to *Thee*." See the passage in Isaiah xlix. 6—8, which is here introduced with great propriety, when the Apostle had been speaking of God the Father as having treated the sinless Son as *Sin*; and which, therefore, is a seasonable declaration from God the Father that the Son's sacrifice for sin was *accepted*, and that His Prayers for the Church, which He has purchased with His Blood, are heard; and it thus affords a divine assurance, that the Grace proffered by God to all in Christ will, if it be duly used, be available for their everlasting salvation.

7. ὅπλων—δεξιῶν καὶ ἀριστερῶν] *arms on the right hand and on the left*; that is, offensive and defensive weapons. The reference is to the Sword and Spear (ξίφος καὶ δόρυ) in the soldier's *right hand*, by which he *attacks* the enemy, and to the Shield (ἀσπὶς) on his *left arm*, by which he *defends* himself from the foe. See *Blomfield* on Æsch. Agam. 116, χερὸς ἐκ δορικτύπου, i. e. the right hand; and cp. *Bengel* here.

Such is the spiritual armour of the Christian soldier against his ghostly Enemy. (See Eph. vi. 14—17.) He has to wage a war of attack against Satan as well as of defence. The Christian is therefore provided by God with both kinds of weapons,—both with spiritual sword and shield,—and he must exercise himself in wielding both.

8—10.] Compare the beautiful language of the ancient Christian Apologist. They (the Christians) live in the flesh, but not according to the flesh (see below, x. 3); they dwell on earth, and are citizens of heaven; they obey the Laws, and mount above *the Laws with their own lives* (ἰδίοις βίοις νικῶσι τοὺς νόμους); they love all men, and are persecuted by all; they are not known, and yet are condemned; they are put to death, and are made alive; they are *poor*, and *make many rich*; they lack all things, and they abound in all things; they are treated with scorn, and rejoice therein; they are vilified, and they are justified; they are reviled, and they bless; they are insulted, and they are dutiful; they do well, and are punished as evil-doers; and being punished they rejoice, as being thereby raised to life. *Justin Martyr* (p. 497).

χαίροντες, ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται· 12 [i] οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· 13 [j] τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

14 [k] Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; ἢ τίς κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; 16 [l] τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεὸς, Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός. 17 [m] Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ

i ch. 7. 2, 3.
j 1 Cor. 4. 14.
k Deut. 7. 2, 3. 1 Cor. 5. 9. Eph. 5. 7, 11. Eccl. 13. 17. 1 Cor. 10. 21.
l 1 Cor. 3. 16. Eph. 2. 21. 1 Pet. 2. 5. Exod. 29. 45. Lev. 26. 12. Ps. 90. 1. Ezek. 37. 26, 27. Hos. 2. 23. Zech. 8. 8. & 13. 9. Rom. 9. 26. Heb. 8. 10. Rev. 21. 7.
m Isa. 52. 11. Rev. 18. 4. ch. 7. 1.

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10. πτωχοί] *paupers*; poorer than the poor (πένητες). See viii. 9.

— κατέχοντες] *possessing, holding fast.* On the force of κατὰ, see 1 Cor. vii. 31.

12. στενοχωρεῖσθε] *Ye are straitened,* "angustiamini" (*Vulg.*), opposed to πεπλάτυνται. There is ample room for you all to *dwell at large in my heart,* πάντας ἔνδον ἔχομεν, καὶ τοῦτο μετ' εὐρυχωρίας πολλῆς. (*Chrys.*)

But ye are cramped and straitened in your own bowels. I open my heart wide to you, but not so you to me. As to this mode of speaking, see 1 Kings iv. 29. Ps. cxix. 32.

S. Chrysostom has here a beautiful passage displaying the tenderness and expansive largeness of St. Paul's heart, as seen in the numerous passages of his several Epistles, in which he pours out an effusion of love to those whom he addresses. See 1 Thess. i. 9; ii. 19. 2 Thess. ii. 17. Gal. iv. 15. 19. 2 Cor. vii. 7; xii. 15. Rom. i. 11. Eph. iii. 14. Col. ii. 3. 7. 24. Tit. i. 4. 2 Tim. i. 4.

13. τὴν αὐτὴν ἀντιμισθίαν] *In the same manner by way of recompense.* For τὸ αὐτὸ, ὅ ἐστιν ἀντιμισθία, see *Winer*, pp. 469. 546. An example of conciseness, together with apposition. (Rom. xii. 1. 1 Thess. ii. 6. 2 Thess. i. 4, 5; ii. 14.)

14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις] *Do not become unequally matched* (whether by marriage, or friendship, or participation in idolothyta) *with unbelievers,* i. e. *heathens* (1 Cor. vi. 6; vii. 12—15; x. 27; xiv. 23), as oxen ill yoked with other animals; a conjunction forbidden by the Levitical Law. (Deut. xxii. 9.) And hence ἑτεροζύγῳ is used by the Septuagint (Lev. xix. 19) to describe two animals of different kinds.

Compare the compound words (used by St. Paul), ἑτερόγλωσσος, 1 Cor. xiv. 21; ἑτερο-διδασκαλεῖν, 1 Tim. i. 3; vi. 3. And as to the thing itself, cp. *Ovid,* Epist. ix. 29, "Quam malè *inæquales* veniunt ad aratra juvenci," and the authorities for ἑτερόζυγος in *Wetstein,* who quotes *Hesych.*, ἑτερόζυγοι, οἱ μὴ συζυγοῦντες, which explains the dative here. Cp. *Winer,* p. 198.

Hence St. Paul may be expounded to express concisely here *two precepts*:

(1) Be not unequally yoked, but seek for union and partnerships in wedlock, friendship, &c. with persons of the same Christian faith, love, and holiness with yourselves,—what the Apostle himself calls γνησίους συζύγους, *genuine yoke-fellows* (Phil. iv. 3),—that you may pace on equably side by side, "pari passu, passibus æquis," and may together bear the yoke of life with patience and concord. Cp. *Juvenal* xiii. 22, "ferre incommoda vitæ, nec *jactare jugum.*" And cp. *Theocrit.* xii. 15, ἀλλήλους ἐφίλασαν ἴσῳ ζυγῷ, and xiii. 15, αὐτῷ δ' εὖ ἔλκων, where the dative may be compared with ἀπίστοις here; and the description in *Æschyl.* Pers. 185—199;

(2) If you are to be unequally matched at all, let it be with any one rather than with *unbelievers,* heathens, idolaters, ἀπίστοις. For what partnership can there be of righteousness with lawlessness? light with darkness? of Christ with Belial? the Temple of God (which ye are) with Idols?

15. Βελίαρ] = Heb. בְּלִיַּעַל, *nequam;* from root יָעַל = *non,* and, perhaps, עֹל, *jugum,* a yoke. See *S. Jerome* in Eph. iv., who says, "Belial, *absque jugo,* quod de collo suo Dei abjecerit servitutem." Cp. *Mintert.* in *v.* So that Belial is one who is *lawless,* and submits *to no yoke;* which, if so, may reflect further light on St. Paul's word, ἑτεροζυγοῦντες.

The λ is changed into ρ at the end of the word, "quod Græcis nullum nomen desit in ρ." *Mintert.*, and see *Gesen.* Thes. i. p. 210.

16. Ὅτι ἐνοικήσω] St. Paul cites here Lev. xxvi. 11, 12 from LXX, where God is promising *His presence* to those who were following the itinerant Tabernacle in the Wilderness; and thus the Apostle teaches us to regard that Tabernacle, on its march through the desert, as a type of the Christian Church travelling through the wilderness of this world, and there carried up and down, with its chosen vessels of God's grace, which at last are translated into, and are enshrined in, the stationary and everlasting Temple of the Jerusalem that is above,—the Church glorified.

This is what is declared by Ezekiel (xxxvii. 27), who adopts some of the words here quoted by St. Paul, and to whom the Apostle here refers, and who thus describes the days of the Messiah: διαθήσομαι αὐτοῖς διαθήκην εἰρήνης, διαθήκη αἰωνία ἔσται μετ' αὐτῶν, καὶ θήσω τὰ ἁγιά μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα, καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς Θεὸς, καὶ αὐτοί μου ἔσονται λαός· καὶ γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι ὁ Κύριος ὁ ἁγιάζων αὐτοὺς, ἐν τῷ εἶναι τὰ ἁγιά μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα. Cp. the promises in the Christian Scriptures. Rev. vii. 15; xxi. 3.

17, 18. Διὸ ἐξέλθετε κ.τ.λ.] *Wherefore come ye out.* In these verses St. Paul (as is usual with the Apostles and Evangelists, and as was common with Hebrew Teachers) *combines* several passages from the Old Testament, and blends them into one. See *Surenhus.* p. 557—560, and above on 1 Cor. i. 31.

The passages are Isa. xlviii. 20; lii. 11. Jer. l. 8; li. 6. 45. These are admonitions to fly from Babylon and its idolatrous abominations. (Cp. Rev. xviii. 4.) And they are properly applied by the Apostle as exhortations to *Christians* to flee from communion with *Heathens* and *Idolaters* in acts of idolatrous worship (cp. 1 Cor. x. 21), and also to shun association with them in the intimate relationships of domestic life, particularly in Marriage (1 Cor. vii. 39). Compare *Tertullian,* ad Uxor., on marriage with a heathen, ii. 2—4.

On account of the misuse of this passage of St. Paul by some in later days, it is requisite to observe that it cannot be rightly applied to justify *separation* from the *Visible Church of Christ* on the plea of flaws and blemishes in her.

There were flaws and blemishes, more than enough, in the *Church of Corinth,* as is shown in St. Paul's two Epistles to that Church, especially in the first Epistle. See above on 1 Cor. i. 2.

But St. Paul never advises any one to *separate himself* from that Church. No; in his first Epistle he condemns schisms and divisions as works of the flesh (1 Cor. iii. 3), and he exhorts the Corinthians to be perfectly joined together in one mind (1 Cor. i. 10), and teaches that there should be no schism in the body (xii. 25), and that no spiritual gifts are of any profit without Love (1 Cor. xiii. 1—3).

He allows no one to separate himself from, or to make schisms in, a Church, on the plea of defects in it.

If indeed a Church, in her teaching and practice, not only adulterates what is true with what is false, and what is holy with what is idolatrous, but also proceeds to *enforce* her corruptions on others as *terms* of *communion* with her, and thus makes it impossible to communicate with her in what she has that is true and holy, without communicating also with what is erroneous and idolatrous; if she *excommunicates* all who do not and cannot communicate with her in her errors and corruptions, then a schism there is, and must be; and a sin there is, and a grievous sin. For wherever schism is, there is sin. But the *guilt* of the schism rests with her, who makes communion in her *sins* to be essential and indispensable to communion with *herself.*

This is the case with the present Church of Rome.

But it is not the case with the Church of England.

εἰσδέξομαι ὑμᾶς, 18 [n] καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. n Jer. 31. 1, 9. Rev. 21. 7.

VII. 1 [a] Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ. a ch. 6. 18. 1 Tim. 4. 1. John 3. 3.

2 [b] Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. 3 [c] Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε, εἰς τὸ συναποθανεῖν καὶ συζῆν. 4 [d] Πολλή μοι παῤῥησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. b Acts 20. 33. ch. 12. 17. c ch. 6. 11—13. d ch. 1. 14. Phil. 2. 17. Col. 1. 24.

5 [e] Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. 6 [f] Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου, 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι· 8 [g] ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς· 9 [h] νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. e Deut. 32. 25. Acts 16. 19, 23. 1 Cor. 15. 31. ch. 2. 13. f ch. 1. 3, 4. & 2. 13. 1 Cor. 16. 17, 18. 1 Thess. 3. 2, 6, 7. 3 John 2—4. g ch. 2. 4. h ch. 5. 11.

The Church of England requires nothing to be received, as necessary to salvation, but what is contained in Holy Scripture, or may be proved thereby. And she ministers the Word and Sacraments of Christ by the hands of an Apostolical Ministry.

It is therefore not sinful to communicate with her; but it is sinful not to communicate with her.

Therefore a solemn warning must be addressed to all in this country who wilfully separate themselves from Communion with her.

To be blind to the solemn cautions against schism which abound in these Epistles to the Corinthians, and to palliate the sin of separation from her by a text like the present, which exhorts the Christians of Corinth to separate themselves from *heathens* and *idolaters* in their heathenism and idolatry, is to daub with untempered mortar (Ezek. xiii. 10), and to wrest the Scriptures, as the unlearned and unstable do unto their own destruction (2 Pet. iii. 16); and to do despite to the Holy Spirit Who wrote them, and Who is the Spirit of Peace and Concord as well as of Wisdom and Truth.

18. *καὶ ἔσομαι*] This promise also is the sum and substance of several Scriptures blended together, particularly Jer. xxxi. 1. 9. Isa. xliii. 6. See *Surenhus.* p. 559.

CH. VII. 2. *οὐδένα ἠδικήσαμεν—ἐφθείραμεν*] *We injured no man, we corrupted no man*, we defrauded no man, when we were with you. Very different was the conduct of their *false teachers*: 2 Cor. xi. 19, 20.

3. *εἰς τὸ συναποθανεῖν*] Even *to die together with you*. As those persons, among the nations, who are under a vow to *die with their friends*; whence the words *συναποθνήσκοντες* and *commorientes*. Such were "the Sacred band" (*ἱερὸς λόχος*) among the Thebans (*Plutarch* in Pelopida), and the *Soldurii* among the Gauls (Cæsar, de B. G. iii.). Cp. *Horat.* 2 Od. xvii. 11, "supremum carpere iter pariter parati." *Athenæus*, vi. 249, B, *τοὺτους οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκοντας*. See *A Lapide* and *Wetstein*.

5. *ἔσχηκεν*] *has had*. This *perfect tense* has been altered to the aorist *ἔσχεν* in some MSS., viz. B, F, G, K. But the *perfect* has a peculiar force here, much more powerful than the *aorist*, which would reduce the protracted feeling of anguish here to a mere momentary pang. And it fixes, as it were, a *permanent centre*, to which other things are made to converge. On that centre the writer's own mind is fixed, and to it he draws the mind of his readers. Cp. i. 9; ii. 13.

The sense of the passage is, We came to Macedonia. Think of us *there*. Fix *your* minds on us *there*: contemplate our condition *there*. We *have had* no respite, but in all things are afflicted; without, fightings; within, fears. But God comforted us in our distress by the arrival of Titus from you.

Compare Rev. v. 7, *ἦλθε, καὶ εἴληφε τὸ βιβλίον*. He came, and (as I see) he *has taken* the book, which he *holds*.

— *ἐν παντὶ θλιβόμενοι*] The broken abruptness of the sentence represents the agitated condition of the writer's feelings at the time. Cp. *Winer*, p. 315, and see on *v.* 8.

These natural *anacoluthα*, which place before the eyes of the reader the inner workings of the great Apostle's heart, are far beyond the rigid rules of ordinary Grammar; they belong to a higher science, the Grammar of Nature, and even of Inspiration, and impart an indescribable grace of tenderness and truth to these the impassioned outpourings of his full heart. If they so touch the soul when read now, what must have been their effect when they sounded forth in all their original freshness, with the living voice, in the public recitations of these Letters in the Churches of Corinth and Achaia!

7. *ὥστε με μᾶλλον χαρῆναι*] *so that my joy exceeded my sorrow*, great as that had been.

8. *τῇ ἐπιστολῇ*] *the Epistle*: the first to the Corinthians.

— *βλέπω γάρ*] For I *perceive* this, that *that Epistle did give you pain, although for a short time.*

Βλέπω is more expressive than *ὁρῶ*. Do not think that I am heedless of your feelings, and that I do not care what pain I give you. I, though *absent* from you in body, contemplate your inmost feelings, with the eyes of paternal love, and feel for you and with you.

9. *κατὰ Θεόν*] *with a view to God*, and not with an eye to yourselves only, or to the world, *κατὰ κόσμον*. "Ἡ *κατὰ Θεὸν λύπη* est dolor animi *Deum* spectantis et sequentis" (*Bengel*). And so *Winer*, p. 358, note; whereas "*ἡ κατὰ κόσμον λύπη* est dolor animi *mundum* spectantis et sequentis."

This and the following verse gives the definition of *genuine Repentance*, as distinguished from spurious;

True Repentance is *dolor admissi*, grief for the *sin committed against God*; false repentance is only *dolor amissi*, grief for what is *lost by the sin*. The former is *dolor ob culpam*, i. e. it arises from sense of sin; the other is only *dolor ob pœnam*, and is produced by fear of punishment.

The latter is the repentance of Cain, of Esau, of Saul, of Ahab, of the Pharisees, of Judas, whose eyes were turned on *themselves* and on *worldly* things, in their expressions of sorrow; whence proceeds hopeless despondency, perhaps self-destruction.

But the other Repentance is the Repentance of David, of the Publican, of the Prodigal, and of Peter, whose eyes were fixed on *God*, and looked at their sin in its relation to Him, and to His Purity, Justice, and Love; whence arises in the heart a feeling of godly sorrow, shame, and remorse; and yet not of despair, for with the eyes fixed on God, the sinner sees in Him a merciful Father, as well as a Holy God and Just Judge; and it sees the all-sufficient propitiation which He has provided for sin, in Christ, and it resorts to the means of pardon and grace, which He dispenses by the Ministry of Reconciliation in His Church, and by which He restores the penitent to Himself. See above, v. 20, 21.

1 Matt. 26. 75. Prov. 17. 22.

10 [1] Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

11 Ἰδοὺ γὰρ αὐτὸ τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσην κατειργάσατο ὑμῖν σπουδήν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι τῷ πράγματι.

k ch. 2. 4. 1 Cor. 5. 1.

12 [k] Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος, ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ.

l Rom. 15. 32.

13 [l] Διὰ τοῦτο παρακεκλήμεθα· ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· 14 ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου

m ch. 2. 9. Phil. 2. 12.

ἀλήθεια ἐγενήθη. 15 [m] Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

n 2 Thess. 3. 4. Philem. ver. 21.

16 [n] Χαίρω ὅτι ἐν παντὶ θαῤῥῶ ἐν ὑμῖν.

a Rom. 15. 26. ch. 9. 1—4. Rom. 5. 3. 2 Cor. 7. 4. James 1. 2. Mark 12. 44.

VIII. 1 [a] Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, 2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦ-

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10. *σωτηρίαν ἀμεταμέλητον*] *salvation not to be repented of.* A striking contrast. Worldly sorrow worketh death,—eternal death,—which is for ever to be rued. But godly sorrow worketh salvation which (*whatever pain* it may *now* cost to attain it) is never to be rued, but will be rejoiced in for eternity.

Observe also the distinction between *μετάνοια* and *μεταμέλεια*. Μετάνοια, *change of mind*, belongs only to the good; *μεταμέλεια*, *pain of mind*, belongs to *evil* men as well as *good*. Peter *μετανοεῖ*, as well as *μεταμέλεται*. Judas *μεταμέλεται* (Matt. xxvii. 3), but not *μετανοεῖ*. Μετάνοια begins with *μεταμέλεια*, but at length delivers from *μεταμέλεια*; whereas *μεταμέλεια*, without *μετάνοια*, continues to eternity.

11. *ἀλλά*] On this emphatic repetition of *ἀλλὰ*, see 1 Cor. vi. 11.

— *πράγματι*] *Elz.* prefixes *ἐν*, not in the best MSS.; and *πράγματι* is to be joined with *ἐν παντί*.

12. *οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος*] not *mainly* and *primarily* for *their* sakes; that is, for the sake of the incestuous person and his father. (v. 1.) Cp. 1 Cor. v. 9, *μὴ τῶν βοῶν μέλει τῷ Θεῷ; Theophyl.*

— *ὑμῶν—ἡμῶν*] So the best MSS. authorities. *Elz.* has *ἡμῶν—ὑμῶν*.

St. Paul's meaning is, that he wrote his former Epistle in order that the zeal (*σπουδή*, see *v.* 11) of the Corinthians in behalf of their Ministers (Paul and his associates), and in obedience to their admonitions, might be *made manifest among them* by their godly repentance and exercise of salutary discipline.

13. *Διὰ . . . ἡμῶν περισσοτέρως μᾶλλον*] So the best MSS. *Elz.* inserts *δὲ* after *περισσοτέρως*, and has *ὑμῶν* instead of *ἡμῶν*.

The sense is well given in *Vulg.*, "Ideò consolati sumus. In consolatione *autem nostrâ* abundantiùs magis gavisi sumus super gaudio Titi, quia refectus est spiritus ejus ab omnibus vobis." So *Syriac*, *Æthiopic*, and *Gothic* Versions.

On the accumulation of comparatives denoting intensity of feeling and vehemence of action, see Phil. i. 23, *πολλῷ μᾶλλον κρεῖσσον*. Mark vii. 36. *Winer*, p. 214. And in 2 Cor. xii. 9 a superlative is joined with a comparative, *ἥδιστα μᾶλλον*.

— *Τίτου*] *S. Chrysostom* remarks here on St. Paul's prudence in stating these particulars concerning *Titus*, which would be very acceptable to the Corinthians, of whom he had brought so favourable a report to St. Paul; and would prepare the *Corinthians*, on their side, to give a hearty welcome to Titus, whom the Apostle now designed to send back to them, in order to gather their charitable contributions for the poor Saints at Jerusalem. See here viii. 6. 16. 23.

He wins their love for Titus; for nothing more cements affection than a good testimony concerning those whose love is to be won. And what the Apostle says of Titus is, that *his* arrival from *Corinth*, with the report he gave of them, turned his own sadness into joy. *Chrys.*

CH. VIII. 1. *δεδομένην ἐν ταῖς ἐκκλ.*] Cp. Acts iv. 12, *δεδομένον ἐν ἀνθρώποις*, 1 John iv. 9, *ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ὑμῖν*.

The preposition *ἐν* here expresses more than the dative. The gift or grace was not only bestowed *upon*, but operated *in*, the Churches. It was a *χάρις ἐνεργουμένη*, a grace working *in* them by love, and showing itself by acts of Charity to others.

2. *ἐν πολλῇ δοκιμῇ θλίψεως*] *in much proof of affliction.* On the word *δοκιμή*, see ii. 9; ix. 13; xiii. 3. Rom. v. 4.

Affliction is here represented as a fire which *tries* the Christian soul—as the furnace does metal—whether it is of sterling ore, or adulterated (*κίβδηλος*), and therefore reprobate (*ἀδόκιμος*), and which not only *tries*, but *refines* it. Jer. vi. 30. Gen. xxiii. 16. Prov. xvii. 3; xxvii. 21, LXX. 1 Pet. i. 7, *λυπηθέντες ἐν πολλοῖς πειρασμοῖς ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον. . . .*

The Churches of *Macedonia* stood the trial well, and were purified by affliction (on which see 1 Thess. i. 6; ii. 14), so that their love shone more brightly in acts of kindness to others. Their own experience of poverty and suffering made them more sympathetic and charitable to others. "Non ignara mali miseris succurrere disco." *Virgil.*

— *ἡ κατὰ βάθους πτωχεία*] A beautiful and picturesque image. *Their penury reaching downward* to a low level—like a well, sunk to a great depth in the soil—gushed forth abundantly in a copious stream of fresh and living water of love, in the spiritual wealth of their Christian liberality.

On *κατὰ βάθους πτωχεία*, see *Winer*, p. 341, and p. 377.

Thus their severe affliction produced much joy; thus their deep poverty produced much riches of Alms. *Chrys.*

Observe, also, the Apostle does not say that it abounded to much wealth in the *amount* given, but abounded to much wealth in honest openness and heartiness (*ἁπλότητι*) of giving. (See Rom. xii. 8.) For it is not the sum given, but the spirit of the giver, which is the measure of true almsgiving in the sight of God.

Some render *ἁπλότητος* by *liberality*, here and in Rom. xii. 8, but this is a questionable rendering; and the sense is that in which the word is commonly used by St. Paul, in 2 Cor. i. 12; xi. 3. Eph. vi. 5. Col. iii. 22.

Ἁπλότης is not merely simplicity, but honest openness and freeness, and expansive largeness of heart ("cordis simplex dilatatio"), free from all guile, and sinister considerations of self.

It is well described by *Phavorinus* as *τὸ μηδὲν μέτ' ἐπινοίας ἐξ ἑαυτοῦ πλάττον ἢ λαλοῦν.*

τον τῆς ἁπλότητος αὐτῶν· [3] ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν αὐθαίρετοι, [4] [b] μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, [5] καὶ οὐ, καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ· [6] [c] εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. [7] [d] Ἀλλ', ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. [8] [e] Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων.

[9] [f] Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. [10] [g] Καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι.

b Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. ch. 9. 1.
c ver. 17. 2 Cor. 12—18.
d 1 Cor. 1. 5. ch. 9. 8.
e 1 Cor. 7. 6.
f Luke 9. 58. Phil. 2. 6, 7.
g 1 Cor. 7. 6, 25. 2 Cor. 9. 2.

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3. παρά] So B, C, D, E, G. *Elz.* ὑπέρ.

4. ἁγίους] *Elz.* adds δέξασθαι ἡμᾶς, not found in the best MSS.

The sense is—Instead of *our* being suppliants *to them* for aid, they contributed *according to their power*, and *beyond their power*, of *their own will; praying us* with much entreaty, with regard to the grace and partnership in the communication (i. e. contribution) that we were making for the saints, i. e. imploring us to *allow them* to be associated with us in the *privilege* of offering alms to their poorer brethren at Jerusalem. See *Theodoret* here, who says, τὴν ἡμετέραν παραίνεσιν προβλαβόν αὐτοὶ, δεηθέντες ἡμῶν τῆς τῶν ἁγίων θεραπείας φροντίσαι.

A blessed example of Christian Charity, anticipating the prayer for aid; and regarding it as a boon, to be permitted to take part in labours of love, remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive" (Acts xx. 35).

St. Paul happily applies the word χάρις, *grace*, to a work of *charity*, in this appeal to the *Corinthians*, who prided themselves much on their *own* spiritual gifts and *graces:* and thus enforces the teaching of his former Epistle (chap. xiii.), that no spiritual gifts avail without charity. See *v.* 6 and *v.* 7, ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει . . . ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. *Chrysostom.*

5. καὶ οὐ, καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον] *and not, as we hoped, their substance, but themselves also they gave first to the Lord.* On this ellipse, see Acts v. 4. 1 Cor. xv. 10. *Winer*, p. 439. We had indeed expected *their substance*, for we have had experience of their love (see vii. 5), but they went beyond our hopes, and *gave themselves.*

Thus he shows that, to the honour of the Macedonians, they were not puffed up by their own works of charity, nor were so elated by them, as to neglect other things, as if in giving their *money* they had done all that was needed. No: they not only gave their money, but themselves. (*Theoph.*) Thus also he obviates an objection that he had a personal end to serve in these collections; and shows that it was not the *money* of the *Corinthians* that he desired so much as *themselves.* (See xii. 14.)

8. διά] i. e. δοκιμάζων διὰ, *testing, proving, by means of. Bengel, Winer.*

9. δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν] *He, being rich*, became πτωχὸς on our account. Πτωχὸς is more humble and destitute than πένης. He reduced himself to *penury*, for us, in order that ye might become rich thereby.

Behold Him Who is rich and made Himself poor for our sakes. *By Him all things were made* (John i. 3). It is a greater thing to make gold than to have it. You may be rich in gold and silver and cattle; but *you* could not *make them.* But see Him Who was rich. *All things were made by* Him. Now see Him Who made Himself poor. The *Word* was *made flesh*, and *dwelt among us* (John i. 14). Who can conceive His riches? And now think on His Poverty. He is conceived in the Virgin's womb. *O paupertas!* He is born in a poor inn, wrapped in swaddling clothes, laid in a stable; He, the Lord of heaven and earth, the Maker of Angels, the Creator of all things, Visible and Invisible, is fed at the breast of His Mother, veils His Majesty, is taken and bound, and scourged, and buffeted, and crowned with thorns, nailed to a tree, pierced with a lance.... *O paupertas! Augustine* (Serm. 14).

10. οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε] You *pre-commenced*,—that is, you *originated of your accord*, you took the *initiative*, *before* (πρὸ) you received any instigation *from me, you pre-commenced* not only the *act* (of beneficence), but the *desire.*

The *priority* to which the Apostle here refers, is *not* (as some have supposed) with regard to the *Macedonian* Christians. This would have been an invidious comparison.

But the meaning is—'Ye *anticipated* all suggestions from *me.*' There is a refined delicacy in this statement, in which he *gives* to them (as it were) *precedence* to *himself*, their Teacher. Ye outran my wishes and requests by your love.

It is to be observed, that in all this discourse concerning Almsgiving, St. Paul lays the main stress ont he *cheerfulness* and *eagerness* to give, by which genuine Charity is characterized, and which God most loves in all offerings to Him. Cp. Exod. xxv. 2; xxxv. 2. The Macedonians *besought* him to receive their alms. And the *Corinthians* (he says) anticipated *his appeal*, by their *own desires* to give.

There is therefore something very significant and instructive in this sentence, where τὸ θέλειν, the *desire*, is placed *above* τὸ ποιῆσαι, the *act*. For the *act* of giving might be only done at the instigation of *others*. But the *desire* to give is a *free motion* of the *giver*. And where the *desire* is, there will be the *act;* but the act is sometimes done without the desire to do it.

It may also be remarked that St. Paul applies this word προενάρχομαι to *Titus* (*v.* 6), as well as to the *Corinthians;* and these are the only passages where the word occurs in the New Testament. Titus is commended as αὐθαίρετος, *v.* 17, in his appeals for alms. He anticipated St. Paul's wishes, and voluntarily undertook the task of suing for the benevolence of the Corinthians in aid of the poor Christians at Jerusalem. He προενήρξατο τὴν χάριν. But to the honour of the Corinthians, be it said, they anticipated the appeal by their own spontaneous offers of aid, προενήρξαντο τὸ θέλειν.

St. Paul adds also that this alacrity of theirs was displayed in the *past year*, (see next note,) in order to show that he does not claim to *himself* the credit of having first excited it by his own Epistle.

Observe how the Apostle shows that the Corinthians came forward to this labour of love without exhortation from others; and of their own free will. A salutary lesson to all Christian congregations. *Chrysostom.*

— ἀπὸ πέρυσι] *from last year.* Cp. ix. 2; and see authorities in *Wetstein*, ἡ πέρυσι κωμῳδία (*Aristoph.*), *al* πέρυσι πρέσβεις (*Demosth.*), πέρυσι ἐπιδημῶν (*Theophrast.*). *Not*, therefore, necessarily, "*a year ago.*"

The time to which St. Paul refers might have been not more than *nine months* before. It must have been, however, before the writing of his First Epistle, which was sent in the same year as the Second to the Corinthians. See the *Introduction.*

On the use of ἀπὸ in measures of *time* and *place*, see Acts xxviii. 23, and *Winer*, p. 375. 491, 492.

St. Paul had shown to the Corinthians (*v.* 1—4) that the *Macedonians* had come forward and pressed him to admit them to be his partners in making the collection for the poor. But he would not *disparage* the *Corinthians* by *extolling* those of *Macedonia.* He therefore records *their* free overtures of a similar kind. He reminds them not only of their own *acts*, but of their *desires.*

And he does not say ἐνήρξασθε, but προενήρξασθε ἀπὸ πέρυσι. I therefore now am only exhorting you (he means) to *accomplish* that to which *you yourselves*, willingly outrunning all exhortation from me, stimulated yourselves to do with all

11 Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως, καθάπερ ἡ προθυμία τοῦ θέλειν,
h Prov. 3. 28. & 19. 22. Mark 12. 42—44. & 14. 7, 8. Luke 21. 3. 1 Pet. 4. 10. οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. 12 h Εἰ γὰρ ἡ προθυμία πρόκειται καθὸ
ἐὰν ἔχῃ τις εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. 13 Οὐ γὰρ, ἵνα ἄλλοις ἄνεσις, ὑμῖν
δὲ θλῖψις, ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων
ὑστέρημα· 14 ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα,
i Exod. 16. 18. ὅπως γένηται ἰσότης, 15 i καθὼς γέγραπται, Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε·
καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.
k ver. 6. Col. 3. 17. Rev. 17. 17. 16 k Χάρις δὲ τῷ Θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ
Τίτου, 17 ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.
1 ch. 12. 18. 18 l Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ

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promptitude and alacrity. *Chrys.* He makes their own acts to become like exhortations to themselves.

11, 12. *ἐκ τοῦ ἔχειν κ.τ.λ.*] from, and *according* to your means. *Winer*, p. 329. *ἐκ* signifies the *standard* by which a thing is measured, as in "*ex* pede, Herculem."

This sense is unfolded in the following verse. If the alacrity of mind of the giver is *manifestly set forth* as an offering to God (like the "*panes propositionis*," or *shewbread*), according to what a man may have (which God knows), it is acceptable to Him, and is not estimated according to what he has not. As to the difference of the conditional *ἔχῃ* and the definite *ἔχει*, see *Winer*, p. 275, and *Meyer* here.

Cp. *Aug.* in Ps. 103, "Coronat Deus in te bonitatem, ubi non invenit facultatem. Nemo dicat, 'non habeo,' Charitas de sæculo non erogatur;" and *S. Leo* (Serm. iv. de Jejun.), "æquatur merito qui distat impendio. Potest par esse animus ubi dispar est census" (*A Lapide*); and on Mark xii. 42, 43. Luke xxi. 2, 3.

15. *καθὼς γέγραπται κ.τ.λ.*] From Exod. xvi. 18, LXX, where the words are *μετρήσαντες γομὸρ, οὐκ ἐπλεόνασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ὀλίγον* (al. *ἔλαττον*) *οὐκ ἠλαττόνησε*.

Thus the Holy Spirit, speaking by St. Paul, reveals to us another specimen of the *moral* and *spiritual* meaning of the dealings of Almighty God with the Israelites under the *Levitical Law*. See on 1 Cor. ix. 9, *οὐ φιμώσεις βοῦν ἀλοῶντα*.

The command of God was that the *manna*, which the several members of the same tent (*συσκήνιοι*) had gathered, should be put together into *one common stock*, that it should be *συνηγμένον, συλλελεγμένον* (see LXX), and then be *meted out* with an *homer;* and when this was done, it was so ordered by Almighty God that when the whole was measured out, *each* person *had exactly an homer*, neither more nor less (Exod. xvi. 16—18).

God thus condemned covetousness. *Chrys.*

God not only gave the manna, but ordered it to be measured out, so that none could abuse God's gift by selfishness. *Theodoret.*

This St. Paul applies as a practical lesson to the members of the Christian Church. They are all *συσκήνιοι*, inmates of the same spiritual tent (*σκηνή*); travellers together through the wilderness of the world to the same heavenly Canaan. It is God who rains down the manna of His bounty in their temporal wealth. What they gather is *His*. And they may *not* gather only for *themselves*. What is gathered by them is to be regarded by them as belonging to *others*, so that there may be a liberal communication of God's gifts to all, and that the needs of their poorer brethren may be supplied from their abundance, and that there may be an equality. Thus God *admits* them to the high *privilege* of being fellow-workers with Himself in His own munificence to men.

17. *σπουδαιότερος*] *more zealous* than to need any exhortation from me. Cp. Acts xxv. 10. Phil. ii. 28. Other examples of the use of a *comparative*, with relation to something understood, may be seen in *Winer*, p. 217.

— *ἐξῆλθε*] *he went forth*, and now goes. The aorist is used here as in the next verse. See next note, and *Meyer* and *Alford* here.

18. *Συνεπέμψαμεν*] I now *send* with him. The aorist is used in this case as *ἔγραψα, scripsi, dictavi*. See Acts xxiii. 30, and below, ix. 3.

— *τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ*] *The brother, of whom the praise* (is) *in the Gospel.* A more significant expression than "whose praise is in the Gospel." It indicates that *the* praise, which the person here described desires and has, is not any praise from *men*, but the approval of *God*, for his work in the *Gospel*.

To whom does the Apostle refer, under this honourable title?

The person here mentioned as sent together with Titus to Corinth, and as one, the praise of whom is in the *Gospel in all the Churches*, had (as appears from St. Paul's statement, *v.* 19) been appointed by the Churches to be St. Paul's *fellow-traveller* and *coadjutor* in the administration of the collection now in progress for the relief of the poor Christians at *Jerusalem*:

Therefore this person must have been not only one who was sent with this Epistle, but also one of those who afterwards accompanied *St. Paul* to *Jerusalem* on his subsequent visit to that city "*with the alms and offerings*," which, soon after the date of this Epistle, he carried with him (Acts xxiv. 17) in the journey to Jerusalem, described in the Acts of the Apostles, xx. 4—xxi. 17.

This consideration at once excludes *Barnabas*, whom some have supposed to be here meant;

Of those persons who are mentioned in Acts xx. 4, *Sopater* is also excluded, because he went with St. Paul as far as *Asia* only, and not to Jerusalem. *Timothy* also is excluded, because he is associated with St. Paul in writing this Epistle (i. 1), and could not have been *sent* with Titus.

There remain *Aristarchus, Secundus, Gaius* of Derbe, *Tychicus, Trophimus*, and *St. Luke*.

Of those just mentioned, *only St. Luke* appears to have been St. Paul's constant fellow-traveller to Jerusalem. Those others (he says) went before, and waited for *us* at Troas; and *we* sailed from Philippi to them to Troas. See Acts xx. 5.

It is evident also, from the perpetual recurrence of the words *we* and *us* in every stage of St. Paul's journey from Troas (Acts xx. 6) to Jerusalem (xxi. 17), that *St. Luke* was St. Paul's fellow-traveller from Corinth to that city.

It has been said with much confidence by some in recent times, that, in using the word *Gospel*, St. Paul does not here refer to *any written* Gospel, and particularly not to *St. Luke's* Gospel, which (they affirm) was not then written.

But, even although it be supposed for argument's sake, that St. Luke's Gospel had not as yet been written, yet they who believe that St. Paul wrote by divine inspiration, may be allowed to suppose that the holy Apostle's words were so ordered by the Holy Ghost that they might have *afterwards* a wider meaning, beyond the range of the immediate circumstances under which they were written.

We need not, therefore, despise the argument supplied, *à posteriori*, by the fact that *St. Luke's* praise was certainly, if not then, yet soon afterwards, and has ever since been, in *all the Churches*, by means of his *written* Gospel. And we need not disparage the application made of these words to St. Luke by ancient Christian writers such as *Origen, Primasius*, and *S. Jerome* (Epist. 50, ad Paulin.), "Actorum noverimus scriptorum *Lucam* esse medicum *cujus laus est* in Evangelio;" and again (in Ephes. c. 1), "Loquitur de *Lucâ*, cujus laus," &c.; and by the *Church of England* in her Collect for *St. Luke's Day*,—an application fully justified by the event.

The gifts which qualified St. Luke for *writing* the Gospel and the Acts had, it is probable, previously recommended him also for *preaching* the Gospel orally, especially to those persons, viz. the inhabitants of *Macedonia* and *Achaia*, of whom and to whom St. Paul is now writing.

The excellency of St. Luke's Greek style marked him out, *à priori*, for that purpose. And Church History points to St. Luke as having written his Gospel *there*. "Lucas, Medicus, discipulus Pauli Apostoli, in *Achaiæ Bœotiæque* partibus volumen condidit." *Jerome* (Cat. Ser. Ecc. c. 7).

διὰ πασῶν τῶν ἐκκλησιῶν [19] [m] οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, ἐν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν τοῦ Κυρίου δόξαν καὶ προθυμίαν ἡμῶν, [20] στελλόμενοι τοῦτο, μή τις

m 1 Cor. 16. 3, 4. ch. 4. 15. ver. 9, 12—14. Phil. 4. 18, 19.

Thus we are brought to the question, Has it been proved that St. Paul does not refer here to a *written* Gospel, and consequently not to the Gospel of *St. Luke?*

Certainly not.

The words here are "the praise of whom (is) in the Gospel *through all the Churches.*"

It is not easy to see, how the praise of any one, and particularly how the praise of any of those who were St. Paul's fellow-travellers to Jerusalem (whose names are supplied by the Acts), could be said to be *through all the Churches* by means of *mere oral* teaching;

The words seem plainly to point to some *written document*, circulated, like St. Paul's *own Epistles* at this time, by *copies through the Churches*, and probably *read* publicly in them, as those Epistles were, and as was the case with the Scriptures of the Old Testament.

Such a document as this, relating the acts and words and sufferings of Christ, would in all probability have been provided for the Churches of Asia and Greece, who would be very desirous to have such a History, and who were distinguished by their literary endowments and pursuits, and to whom St. Paul had now been preaching the Gospel for more than seven years.

See above on 1 Thess. i. 9.

As to the *Gospel* of *St. Luke*, we know from himself that it was written *before* the *Acts* (Acts i. 1. Luke i. 1), the composition of which, in all probability, was not later than A.D. 63, only *four* or *five* years *after* the date of this second Epistle to the Corinthians (see on Acts i. 1, and Introductory note to St. Luke's Gospel).

If, as Christian Antiquity believed, and as many reasons suggest, St. Paul refers to some one of the written Gospels here, when writing to the Churches of Achaia, it is most probable that he refers to that written by *St. Luke.*

That Gospel was specially designed for the use of the Greeks, and, as early testimonies affirm, was written in *Greece*, and under the superintendence of *St. Paul* (see the Introduction to it).

Supposing this to be so, we may next observe, that there is peculiar propriety in the fact, that St. Paul, the inspired Apostle of the *Gentile* Churches, here sets his Apostolic seal on that Gospel, the *Gospel* of *St. Luke*, which was specially designed for *Gentile* use.

Observe also, the person here mentioned by St. Paul was chosen and appointed by the *suffrages* of *the Churches* (ἐχειροτονήθη, *v.* 19) to be St. Paul's coadjutor in an important mission, and to convey the alms of the Gentile Churches to Jerusalem.

This incident confirms the supposition that the person in question was St. Luke.

He was St. Paul's intimate friend and companion. Who more likely than he to be associated with St. Paul?

The person in question was also well known, and highly esteemed *by all the Churches* for his labours in the *Gospel*, and he was chosen also for that reason.

If St. Luke's Gospel had been written and circulated, it would have commended him to the Churches for such a mission.

Here also we may, perhaps, recognize the *reason* for what *Dr. Paley* has noticed as surprising, viz. that the *purpose* for which St. Paul went to Jerusalem is never expressly mentioned in St. Luke's work, the *Acts of the Apostles*, but only comes out incidentally in the report there given of one of St. Paul's speeches. (Acts xxiv. 17.)

Probably *St. Luke's own modesty* restrained him from mentioning a circumstance which redounded so much to *his own honour*, lest he should be suspected of praising himself (Prov. xxvii. 2), who had been elected by the Churches to accompany the great Apostle in this embassy of love.

Another reason for supposing that St. Paul here refers to *St. Luke* is as follows:—

It is observable that St. Paul here mentions Titus by *name.*

Why does he not also mention by *name* this companion of *Titus?* Why does he not mention by *name* him, "whose praise is in the Gospel in all the Churches?"

May it not be, because he was St. Paul's fellow-traveller, and because he was already designated as the historian of *his Acts*, and because to praise such a person by *name* might have been inexpedient, as savouring too much of that spirit which eulogizes those from whom it expects to receive praise in return?

Certainly there was something more than accidental in the fact, that a person who was so constant an attendant on St. Paul, as St. Luke was, in his journeyings, voyages, and imprisonments, and who was chosen by the Holy Ghost to write the history—the only history—of his Acts, as well as one of the Gospels, has received so little notice by *name* from St. Paul in his fourteen Epistles. He is there mentioned only three times, and this merely in a very cursory way, Col. iv. 14. Philem. 24. 2 Tim. iv. 11.

What can be the reason of this silence?

None more probable, it seems, can be assigned, than that the Apostle would thus show, that the blessed Evangelist St. Luke acted, wrote, and suffered, with a higher aim than for praise, even from the lips of an Apostle, and that he whose *praise* is in the *Gospel* needeth no *other praise;* and that the Apostle would not expose himself to the imputation of having purchased the honourable record he has received from the Apostolic historian by panegyrizing the historian himself.

Such considerations as these may perhaps also throw some light on an interesting question which will have suggested itself to the student of St. Paul's history and writings;

Why a person so eminent as *Titus* was, as a fellow-worker of St. Paul, is never mentioned *by name* in the Acts of the Apostles by *St. Luke?*

Was there any relationship between them? *Titus* is seen first at Antioch (see Gal. ii. 1), which was probably the native place of *St. Luke.* He was a Hellenist (Gal. i. 3) perhaps of that City, and Titus was associated with St. Luke (if the above exposition be correct) in this work of charity for the poor Christians at Jerusalem.

Did St. Luke feel a delicacy in praising by name a person who seems to have been his co-trustee in this important and delicate matter of collecting and administering those *pecuniary collections* in Macedonia and Achaia? Or was Titus instrumental with St. Luke in composing and publishing the Acts of the Apostles? And did the same reasons which deterred St. Luke from mentioning his *own name* in the work of which he was the author, and which records events at which he was present, and in which he took a leading part, deter him from mentioning that of *Titus* also?

Doubtless, if the truth were now known, as it will be hereafter, the reason would be seen to be one alike honourable to St. Titus and St. Luke. Even now, knowing what we do of *St. Titus* from this and other Epistles of *St. Paul*, we may be sure that St. Luke's *silence* concerning him is the silence of respect and love.

Lastly, if the above reasonings are true, it is interesting and satisfactory to reflect that the *writer of the Acts of the Apostles* was not only connected by ties of personal friendship with St. Paul, the *Apostle* of the Gentiles, but that he was *appointed* by the suffrage of the *Churches* (*v.* 19) to be his *fellow-traveller* in that important mission to Jerusalem, which was the occasion of so many benefits to the Church, and led eventually to St. Paul's testimony to the Gospel at Rome; and that in reading the Acts of the Apostles, we read a History composed by one who received a public witness from the Churches, and who was set apart by their voice for intimate association with the Apostle whose history he relates.

19. χειροτονηθεὶς] See Acts xiv. 23, and *Wetstein* here.

— ἐν] *in the matter of.* So B, C, and many Cursives.—*Elz.* σύν.

— πρὸς τὴν τοῦ Κυρίου δόξαν] *with a view to the glory of God.* The reason why the person here mentioned was designated. See also next note.

— προθυμίαν ἡμῶν] *our eager desire:* that is, to have a *colleague* in the management of the pecuniary collection, for the reason which he proceeds to explain, lest any one should carp and cavil at us in this matter, as if we had personal interests of our own to serve, and in order that we might provide what is honourable in the sight of God and man.

Do not think, therefore, that we are jealous of the interference of others in this collection. We *eagerly desired* to have a Coadjutor; and one has been given us *at our desire.*

Elz. has ὑμῶν here against the authority of the best MSS.

20. στελλόμενοι] *shunning.* The Metaphor is from navigation (see *Gloss. Phrynich.*, ap. *Wetstein*, ἡ μεταφορὰ ἀπὸ τῶν ἱστίων, cp. Iliad, i. 433): shifting, furling, shortening, or reefing our sails, so as to avoid the injurious effects of a gale of calumny from suspicious men.

ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, 21 [n] προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

22 Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23 [o] Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

24 [p] Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν ἐκκλησιῶν.

IX. 1 [a] Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοι ἐστὶ τὸ γράφειν ὑμῖν· 2 [b] οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας.

3 [c] Ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευασμένοι ἦτε· 4 μή πως, ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.

5 Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν πρὸς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. 6 [d] Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει. 7 [e] Ἕκαστος καθὼς προῄρηται τῇ καρδίᾳ, μὴ ἐκ λύπης

n Prov. 3. 4. Rom. 12. 17. Phil. 4. 8. 1 Tim. 5. 14. Tit. 2. 5, 8. 1 Pet. 2. 12.
o Phil. 2. 25.
p ch. 7. 14. & 9. 2.
a Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. ch. 8. 4.
b ch. 8. 10, 19, 24.
c ch. 8. 6, 17—22. 1 Cor. 16. 2. Tit. 3. 1.
d Prov. 11. 18. & 19. 17. & 22. 9. Gal. 6. 8.
e Exod. 25. 2. & 35. 5. Deut. 15. 7. Eccl. 35. 11. Rom. 12. 8.

On St. Paul's use of *nautical* terms, particularly after a *voyage* and in addressing maritime people, as the Corinthians, see above on Acts xx. 20, ὑπεστειλάμην, and Gal. ii. 12.

— ἁδρότητι] *abundance;* said of a rich harvest or wealthy freight, as here. St. Paul compares himself to a mariner sailing with a rich cargo of spiritual merchandise and Christian beneficence toward Jerusalem; and he says that he so pilots the vessel, as to decline the winds of envious censure, to which, on account of the riches of his freight, he was exposed.

21. προνοούμενοι] So *Eliz.* and C, I, K, and *Coptic, Gothic* Versions, and *Clem., Chrys., Theodoret,* and Cursive MSS. Some MSS. (B, D, E, F, G) have προνοοῦμεν γὰρ, but this seems too direct an expression of self-commendation. The participle introduces the reason for a particular act in a delicate and modest manner. See LXX in Prov. iii. 4, whence the quotation is; and cp. Rom. xiii. 17, and *S. Polycarp.* ad Philipp. 6, προνοοῦντες ἀεὶ τὸ καλὸν ἐνώπιον Θεοῦ καὶ ἀνθρώπων.

22. τὸν ἀδελφὸν ἡμῶν] *our brother.* Perhaps Silas, ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς, who had been with St. Paul as his fellow-labourer at Corinth (Acts xviii. 5, and see Acts xv. 22. 27. 32. 34. 40; xvi. 19. 25. 29; xvii. 4. 10. 14. 2 Cor. i. 19), and had been associated with St. Paul in writing to the Macedonian Churches. (1 Thess. i. 1. 2 Thess. i. 1.)

23. ὑπὲρ Τίτου] *concerning Titus.* On this use of ὑπὲρ see 2 Cor. i. 6. 8. 2 Thess. ii. 1. *Winer,* p. 343.

— ἀπόστολοι ἐκκλησιῶν] *envoys of Churches.* "Sent by the Churches." (*Chrys.*) The word ἀπόστολοι, used here with a genitive, and that of a *human* society, and without an article, is not to be confounded with the words οἱ ἀπόστολοι, *the* Apostles (i. e. of Christ); nor does it give any countenance to the notion that the title of *Apostle* was given as a designation to others besides the Twelve, Matthias, Paul, and Barnabas. Cp. on Rom. xvi. 7.

CH. IX. 2. καυχῶμαι Μακεδόσιν] *I am glorying to the Macedonians.* Cp. *v.* 4. Therefore this Epistle was probably written from Macedonia. See Introduction.

— ἀπὸ πέρυσι] See viii. 10.

3. Ἔπεμψα] I *send* the brethren (mentioned viii. 17—22) with this Epistle. Ἔπεμψα is used as ἔγραψα, *scripsi, I write;* the reference being to the time when the letter would be read by the receiver, to whom the *writing* and the *sending* of it would be acts of *past* time. See Acts xxiii. 30. Above viii. 19. Phil. ii. 28. Philem. 12. *Winer,* p. 249.

4. ἐὰν—Μακεδόνες] if *any Macedonians* come with me on my visit to Corinth. It appears from Acts xx. 4 that Aristarchus and Secundus of *Thessalonica* were with him there.

— τῇ ὑποστάσει ταύτῃ] *this firm reliance.* See *Wetstein* here, and Heb. iii. 14. *Eliz.* adds τῆς καυχήσεως, which words are not found in B, C, D*, F, G, and are probably a gloss from xi. 17.

5. εὐλογίαν] εὐλογία = בְּרָכָה (*beracah*), and is used for it by LXX as:

(1) A *blessing,* Gen. xxvii. 12. 36. 38. 41. Cp. Gal. iii. 14. Eph. i. 3. Heb. vi. 7. James iii. 10. Rev. v. 12, 13;

(2) A *thank-offering,* a *gift.* Gen. xxxiii. 11, λάβε τὰς εὐλογίας μου. Josh. xv. 19, δός μοι εὐλογίαν.

As *Theodoret* observes here, St. Paul when speaking of offerings of beneficence in this discourse concerning alms, does not speak of them as *gifts* proceeding from one person to another, but rather as κοινωνίαν, *communication* of what belongs *to many,* and not only to the possessor (viii. 4; ix. 13. Cp. Heb. xiii. 16. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15); and as a χάριν, *grace,* as something freely bestowed by *God,* like *manna* (cp. 1 Cor. xvi. 3. 2 Cor. viii. 15. 19; ix. 8. 14), in order to be *freely* and *thankfully dispensed* by men to others.

He also calls it εὐλογίαν, a word used by him in speaking of the Holy Communion (1 Cor. x. 16) as that in which men offer the eucharistic sacrifice of praise and thanksgiving, and on which they implore *His blessing.*

Thus, then, the Holy Spirit, speaking by the Apostle, represents Almsgiving not only as a *duty* necessarily following on the mutual communion of the members of Christ's body, but as a *privilege;* an act of eucharistic worship due to God, the sole Author and Fountain of all blessings and graces, spiritual and temporal; and therefore rather to be called a joyful effusion of benediction, than a painful effort of beneficence.

— μὴ ὡς πλεονεξίαν] Do not imagine that *we* desire to extort your alms from you as a benefit to *ourselves,* from which we expect to reap any worldly gain (ὡς πλεονεκτοῦντες, *Chrys.*), but rather we wish to procure thereby a *blessing* to *you.* Do not therefore give grudgingly, as those who are constrained to give, but give joyfully, as those who are *receiving* a *blessing* by *giving* one to others. (*Chrys., Theoph.*)

Cp. Phil. iv. 17, "Not that *I* desire a *gift,* but *fruit* that may abound to your account." And see below xii. 17, ἐπλεονέκτησα ὑμᾶς;

6, 7.] This text confirms the doctrine, that there will be *different degrees of bliss and glory* hereafter (see on Luke xix. 17. John xiv. 2, 3. 1 Cor. xv. 41, 42), as also of *different degrees* of *punishment* (see Matt. xi. 22. Luke xii. 47). Cp. *Chrys.* in 1 Cor. Hom. xli. *S. Ambrose* in Luc. vi. *S. Aug.* Enchir. c. 3, de Civ. Dei, ii. c. 3, and in Ps. cl.

The Apostle teaches, that we must all be made manifest before the Judgment Seat of Christ; and lest you should say that we shall be so made manifest, in order that the good may receive

ἢ ἐξ ἀνάγκης, ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. 8 [f] Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν, 9 [g] καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. 10 [h] Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν 11 [i] ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ, 12 [k] ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, 13 [l] διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, 14 [m] καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.

15 Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

X. 1 [a] Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. 2 [b] Δέομαι δέ, τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας· 3 ἐν σαρκὶ γὰρ

f Phil. 4. 19.
g Ps. 112. 9.
h Isa. 55. 10. Hos. 10. 12.
i ch. 1. 11. & 4. 15.
k ch. 8. 14. & 4. 15.
l Matt. 5. 16. John 15. 8. Acts 4. 21. & 11. 18. & 21. 19, 20. Gal. 1. 24.
m ch. 8. 1.
a ver. 10. 1 Cor. 2. 3.
b ch. 13. 2. & 4. 21.

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good things *in equal* degrees one with another, and the bad may receive evil things, he adds, in the same Epistle, that he who soweth in blessings will reap in blessings, and he that soweth sparingly will reap sparingly; and though both *reap*, yet their harvest will differ in measure and quantity. *Jerome* (c. Jovin. ii. tom. vi. pt. 2, p. 217).

From the measure, which is according to the subject of *sin*, there are, in that eternity of *punishment*, *varieties*, whereby may be gathered a rule much built upon in Holy Scripture,—that *degrees* of wickedness have answerable *degrees* in the weight of their endless *punishment*. God is not wanting to the world in any necessary thing for the attainment of eternal life, though many things be necessary now, which, according to our first condition, we needed not. He bestoweth now eternal life as His own free and undeserved gift, together also with that general inheritance and lot of eternal life, *great varieties of rewards* proportioned to the very *degrees of those labours*, which to perform He Himself by His grace enableth. *Hooker*, book v. Appendix, No. i. p. 722. Cp. E. P. II. viii. 4. See also *Bp. Bull*, Sermon i. p. 168.

6. *ὁ σπείρων ἐπ' εὐλογίαις*] *He that soweth with blessings* from himself *will reap with blessings* from God. Ἐπί = *on* or *at*, as the moving principle and accompaniment. See vii. 13; ix. 13. 1 Cor. xiv. 16; xvi. 17.

Almsgiving is spiritual husbandry, which returns a rich harvest to the husbandman. Sow thankfully in alms, and you will reap joyfully in blessing. Cp. Gal. vi. 7.

7. *προῄρηται*] *has purposed.* So B, C, F, G. *Elz. προαιρεῖται.* The perfect tense is preferable. St. Paul charitably supposes that the Corinthians *have* already *made up their minds* to give liberally.

— *ἱλαρὸν δότην*] *a cheerful giver.* Cp. Prov. xxii. 8, *ὁ σπείρων φαῦλα θερίσει κακά . . . ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ Θεός.*

9. *καθὼς γέγραπται*] Ps. cxii. 9. See *Dr. Barrow's* Spital Sermon on this text (Serm. xxxi. Vol. ii. p. 136—206), which has almost exhausted the subject on which it treats—"The Duty and Reward of Bounty to the Poor." See particularly there, p. 194, 195.

— Ἐσκόρπισεν] He *winnowed* out, and gave of His winnowings to the poor. St. Paul keeps up the metaphor of the husbandman. He *sows* in alms, and *reaps* a rich harvest. He *winnows* his harvest, and gives thereof to the poor. See on Matt. xxv. 24.

10. *χορηγήσει—πληθυνεῖ—αὐξήσει*] So the best MSS.—*Elz.* has *χορηγήσαι κ.τ.λ.* in the *optative* mood.

On the sense of *χορηγέω*,—properly said of a wealthy person *supplying* the requisite *funds* for the equipment and training of a tragic *χορός*,—see the authorities in *Wetstein* here.

— *γενήματα*] Luke xii. 18.

— *δικαιοσύνης*] See Matt. vi. 1.

11. *πλουτιζόμενοι*] A *nominativus pendens* evolved from the preceding words. Cp. Rom. xii. 9. Heb. xiii. 5. Eph. iv. 2. Col. iii. 16. So *δοξάζοντες, v.* 13. Cp. *Winer*, p. 505.

13. *διὰ τῆς δοκιμῆς*] *through the proof.* Cp. viii. 2, and viii. 8, and *Winer*, p. 340.

— *δοξάζοντες*] The nominative is evolved from *πολλῶν εὐχαριστιῶν, others* glorify God, and give Him thanks *by means of and through the proof*, &c. See note on *v.* 11.

The sense is, Do not suppose that the only benefit of this collection will be that thus relief will be provided for the necessities of the Saints. No; glory will thence redound to God. All who see how you have received the Gospel, and have submitted yourselves to the Lord, and how you have proved your Christian love by aid to your poorer brethren at a distance, and to all men, will praise God, Who is the Author of all the graces seen in your acts. You also will receive the fruit of prayers offered on your behalf. Blessed therefore be God for His unspeakable gift. *Theodoret.*

— *ἁπλότητι*] See above, viii. 2, and below, Rom. xii. 8.

The word *ἁπλότης* denotes *specially* that disinterested candour, and unambitious simplicity, and genuine openness of heart and hand which God specially loves in those who give alms. Cp. *Loesner*, p. 262, citing examples from *Philo* on this usage, who combines the word with *ἀκακία*, Opif. 36 B, 39 C.

14. *αὐτῶν δεήσει*] glorifying God *on account of the prayer of them* (the recipients of your alms) *on your behalf, who long after you, by reason of the exceeding grace of God, shed upon you.* This is another occasion of glory to God.

CH. X. 1. *παρακαλῶ διά*] *I exhort you by Christ's gentleness*, as the instrument and means through which I would move you. Cp. Rom. xii. 1; xv. 30. 1 Cor. i. 10.

— *κατὰ πρόσωπον μὲν ταπεινός*] *who when present am mean among you, but when absent am bold towards you.* The Apostle here quotes the language of his adversaries, who thus disparaged his personal appearance. Cp. *vv.* 7 and 10. See *Nicephor.* H. E. ii. 37. *Joh. Malelas*, Chron. x. p. 257, on the traditions concerning St. Paul's stature and personal presence; and *Chrys.*, Vol. v. p. 992, *ὁ τρίπηχυς ἄνθρωπος.*

Κατὰ *πρόσωπον, face to face*, is opposed to *ἀπὼν* here, as in Acts iii. 13; xxv. 16. On the word *ταπεινὸς* see below, Rom. xii. 16.

2. Δέομαι *δὲ, τὸ μὴ παρὼν θαρρῆσαι*] *I pray you* (to take care) *that I may not, when present, be bold. Chrys. Winer*, p. 288.

— *λογίζομαι*] *I reckon.*

— *ἐπί τινας τοὺς λ.*] *against certain persons,—namely, those that reckon*, &c. St. Paul in these two Epistles always spares the *names* of his opponents and accusers. See above, 1 Cor. iv. 18.

— *κατὰ σάρκα*] *according to the flesh;* opposed to *κατὰ Πνεῦμα*, according to the *Spirit.* See v. 16. Hence *Justin Martyr*, p. 497, *ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν.*

περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα· 4 [c] τὰ γὰρ ὅπλα τῆς στρατείας
ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, 5 [d] λογισ-
μοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ
αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, 6 [e] καὶ ἐν ἑτοίμῳ
ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

7 [f] Τὰ κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο
λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς. 8 [g] Ἐάν
τε γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ
Κύριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι·
9 ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν,—10 [h] ὅτι αἱ μὲν ἐπιστο-
λαί, φησι, βαρεῖαι καὶ ἰσχυραὶ, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ
λόγος ἐξουθενημένος·—11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι'
ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

12 [i] Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς συνιστα-
νόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς
ἑαυτοῖς, οὐ συνιοῦσιν.

13 [k] Ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ
κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου ἐφικέσθαι ἄχρι καὶ ὑμῶν· 14 [l] οὐ γὰρ

c ch. 6. 7. Jer. 1. 10. Eph. 6. 13. 1 Thess. 5. 8.
d 2 Esdr. 14. 34. 1 Cor. 1. 19. & 3. 19. Isa. 2. 11, 12.
e ch. 13. 2, 10.
f 1 Cor. 14. 37. & 3. 23. & 9. 1. Gal. 1. 11—13. & 2. 5—9. 1 John 4. 6.
g ch. 7. 14. ch. 12. 6. & 13. 10.
h 1 Cor. 2. 3, 4. c.n. ver. 1.
i ch. 3. 1. & 5. 12.
k 1 Cor. 12. 11. ch. 11. 18. & 12. 5, 6. Eph. 4. 7.
l 1 Cor. 4. 15. & 3. 5, 10. & 9. 1.

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4. *τὰ γὰρ ὅπλα*] Another use of metaphors from *military life*, by means of which he had described the martial struggles, and victorious successes, of the Christian Ministry. See on ii. 14—16; iv. 1—17.

The Armies of Imperial Rome, her Camps, and her campaigns, her legionary organization and discipline; her forts and citadels, military roads and bridges, trophies, triumphal processions, triumphal arches, triumphal columns,—objects which presented themselves to St. Paul in his travels through the Roman empire, and were very familiar to his readers, supply the Apostle with imagery which is consecrated and christianized by him, and is made subservient to describe the conflicts and conquests of the Cross.

— *δυνατὰ τῷ Θεῷ*] though foolishness *to the world*, yet they are strong *to God*. Weak though they may be *man-ward*, yet powerful they are *God-ward*: for whatever *we* bind on earth is bound in *heaven* (Matt. xvi. 19; xviii. 18); whatsoever the Ministers of Christ do lawfully in His Name, and by His Authority, is ratified by His Omnipotence.

Whether they remit or retain sins, whatsoever is done by way of orderly and lawful proceeding, the Lord Himself hath promised to ratify. *Hooker*, VI. iv. 2. Other similar passages may be seen in *Theoph. Anglican.* chap. xiii. xiv.

The dative *τῷ Θεῷ*, *God-ward*, is here used as in Acts vii. 20, *ἀστεῖος τῷ Θεῷ*. Cp. *Winer*, p. 221.

9. *Ἵνα μ. δ. ὡς ἂν ἐκφοβεῖν*] *that I may not seem as it were to terrify you by letters.* Ἄν softens the word *ἐκφοβεῖν*, as *tanquam* and *quasi* in Latin.

This is the only passage in the New Testament where ἄν is used with an Infinitive, as in classical Greek it often is. Cp. Matth. G. G. 597. Ἄν is very rarely used in the New Testament with the Optative after Conjunctions and Relatives, but *ἐάν* takes its place. Cp. *Winer*, p. 277.

On the rare use of ἄν in the *Septuagint*, even with the Aorist Indicative, see above on Luke xvii. 6.

— *διὰ τῶν ἐπιστολῶν*] *by my letters.*

10. *φησί*] *one says*,—as *inquit* and *ait* in Latin. Any one says, whom the writer does not care to specify by name. *Horat.* Sat. I. i. 62, "Nil satis est, *inquit*." *Heindorf*, p. 146. So *φησί* is used indefinitely, as here, in the best Greek Authors. *Wolf* ad *Demosth.* Lept. p. 288; and in LXX, *Sirach* xv. 12. *Winer*, p. 462. As was before observed, St. Paul never mentions his accusers by *name* in these Epistles.

12. *ἐγκρῖναι*] to *approve*: a metaphor from the athletic games, in which they who were admitted to be competitors for the prize were said *ἐγ-κρίνεσθαι*, and they who were rejected were said *ἐκ-κρίνεσθαι*. See *Aristid. Panath.* p. 109, and *Wetstein* here.

— *συγκρῖναι*] *to compare.* 1 Cor. ii. 13.

— *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*] Something more than *ἑαυτοῖς* simply. The *ἐν* marks that the measurement was confined *within themselves*, instead of its being extended to *others beyond* and *without* (*ἔξω*) themselves.

But we do not measure ourselves at all, but labour in the field which God has measured out for us. Cp. *Horat.* Sat. II. ii. 114:

"Videas *metato* in agello
. . . . . fortem mercede colonum."

13. *κατὰ τὸ μέτρον κ.τ.λ.*] According to the measure of our rule or line (see preceding note), which God assigned to us as a measure to reach even to you. Cp. Rom. xii. 3, *ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως.*

Almighty God marked out to St. Paul his duty, not only in *direction*, but also in *extent*. He was not to *deviate* from its *direction*, nor to *exceed* its *extent*.

God's will to him was not only a *κανὼν*, but a *μέτρον*,—a *κανὼν* in *direction*, and a *μέτρον* in extension.

The Apostle therefore says, we boast according to the *μέτρον* or *extent* of the *κανὼν*, or *rule* of *direction*, which *God* allotted to *us* (not *we* assigned to *ourselves*), as a measure to extend even to you. The *κανὼν* marked out our *direction towards* you, the *μέτρον* was our commission of *extension to* you.

A salutary lesson to all Christians, not to *swerve from*, nor *go beyond*, their line of duty; not to deviate from its direction by intruding into other men's duties, so as to become *ἀλλοτριο-επίσκοποι* (1 Pet. iv. 15), nor yet to fall short of the point to which God has appointed them to reach.

A warning also to Churches, not to usurp and invade the spiritual provinces assigned to others.

The metaphor here (say *Chrys.* and *Theophyl.*) is either from a vineyard, which a landlord measures out to be cultivated by his labourers, or from a territory, which a king assigns to the generals of his forces, to be subdued by them.

God has allotted the world to His Apostles and their successors, to be conquered by them as soldiers for Christ, and to be tilled by them as His husbandmen.

It is observable, that the Psalmist (Ps. xix. 4, explained by Rom. x. 18) speaks of the *line* of the Preachers of the Gospel as extending, like that of the Natural Elements themselves, to the *ends of the earth*. Their *Line* is gone out through all the earth, and their *words* to the end of the world. And it is probable that the Apostle refers here to the Psalmist's words. Cp. Rom. x. 18.

St. Paul's *μέτρον* of *extension* is described by himself in Gal. ii. 8, 9. Rom. i. 14; and God interfered from time to time, by special revelation, to declare His *κανόνα* of *direction*. See Acts xvi. 6. 9, 10.

— *κανόνος*] (1) Rule, from קָנֶה, *kaneh* (Ezek. xl. 5), *κάννα*, *κανών*. Latin *canna* (reed). Engl. *cane*, a measuring rod or *rule*.

Hence the *Canon* of *Scripture*; which is, as it were, put into the hands of the Church by the Holy Spirit, Who wrote the Canonical Books of Holy Scripture, as the *Rule* by which all Doctrines are to be measured. Cp. 1 Pet. iv. 11, and the authorities cited in the Editor's Lectures on the *Canon of Scripture*, p. 6.

The word is used by St. Paul here and Gal. vi. 16. Phil. iii. 16.

ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ· [15] [m] οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν, [16] εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι.

m Rom. 15. 20.

[17] [n] Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω· [18] [o] οὐ γὰρ ὁ ἑαυτὸν συνιστάνων ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

n Isa. 65. 16. Jer. 9. 23, 24. 1 Cor. 1. 31.
o Prov. 27. 2. Rom. 2. 29. 1 Cor. 4. 5.

XI. [1] [a] Ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου. [2] [b] Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ· [3] [c] φοβοῦμαι δὲ, μήπως, ὡς ὁ ὄφις ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος καὶ τῆς ἁγνότητος τῆς εἰς τὸν Χριστόν.

a ch. 5. 13. & ver. 16. & 12. 6.
b John 3. 29. Col. 1. 28. 1 Cor. 4. 15.
c Gen. 3. 4. John 8. 44. Col. 2. 4, 8.

[4] [d] Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ Πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνείχεσθε. [5] [e] Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀπο-

d Gal. 1. 7, 8.
e 1 Cor. 15. 10. ch. 12. 11. Gal. 2. 6.

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(2) κανὼν also is used for the *line* which marks a special allotment of labour and assignment of territory, and the *course* along which a person was to run; hence it was an athletic term. See *Jul. Pollux*, iii. 151, τὸ μέτρον τοῦ πηδήματος κανών.

Consequently, κανὼν came to signify a state of life, a τάγμα, a λειτουργία, function or ministry. Thus *S. Clement*, in his Epistle to the Corinthians, 41: ἕκαστος ἐν τῷ ἰδιῳ τάγματι εὐχαριστείτω τῷ Θεῷ, μὴ παρεκβαίνων τὸν ὡρισμένον τῆς λειτουργίας αὐτοῦ κανόνα.

This appears to be its sense here. And St. Paul himself explains it by his expression στοιχεῖν κανόνι (Gal. vi. 16. Phil. iii. 16; and see here, *vv.* 15 and 16), to walk by a *line* measured and marked out as a guide; in which sense, the *line* itself may be called a *regula*, or *rule*.

14. οὐ γὰρ ὡς μὴ κ.τ.λ.] *for we are not overstretching ourselves, as if we were not reaching unto you.* We are not *straining* ourselves by an *unnatural* effort (as it were) to grasp at you, as if you were not *within* our arm's length. *For* (he adds) we *arrived* at you, we *did attain* to you (ἐφθάσαμεν) in our appointed range of preaching *the Gospel*. On the difference between οὐ and μὴ here, cp. 1 Cor. ix. 26. *Winer*, p. 421.

— ἐφθάσαμεν] *we arrived.* Luke xi. 20. Rom. ix. 3. Phil. iii. 16. St. Paul might well say this, for he had been at Corinth, and had preached *the Gospel* there for *a year and six months* with great success. Acts xviii. 11.

15. ἐν ὑμῖν μεγαλυνθῆναι] to grow *in*, *by*, and *with* your growth.

17. Ὁ δὲ καυχώμενος] 1 Cor. i. 31.

18. οὐ γάρ] αὐτεπαινέτους μισεῖ Θεός. *Clemens Rom.* c. 30.

— συνιστάνων] So B, D, E, F, G.—*Eliz.* συνιστῶν. The form συνιστάνοντες may probably be the correct one in iv. 2; vi. 4. Cp. iii. 1, and above, *v.* 12.

CH. XI. 1. Ὄφελον] 1 Cor. iv. 8. *Winer*, p. 270.

— μικρόν τι ἀφροσύνης] *Would that ye had borne with me in a little folly!* "Modicum quid insipientiæ." (*Vulg.*) So B, D, E, and *Lach.*, *Tisch.*, *Meyer*, *Alf.* *Eliz.* inserts τῆς before ἀφροσύνης, which would give the sense "*my* folly," which is less suitable here. Cp. *v.* 16, μικρόν τι καυχήσωμαι.

2. Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ] *I am jealous over* you, and *zealous for you, with a godly jealousy and zeal.* See above on Gal. iv. 17, 18, which affords the best comment on this passage.

— ἡρμοσάμην] *I betrothed you:* when I preached to you at Corinth. Prov. xix. 14, παρὰ Κυρίου ἁρμόζεται γυνὴ ἀνδρί. Do not suppose that because I speak of *jealousy*, I wish to have *myself* regarded by you as the *Bridegroom*. No, I am only the paranymph. I have not sought you for myself, but I have brought you as a bride to Christ. "He that hath the bride is the Bridegroom—Christ—and He alone" (John iii. 29).

On this use of ἁρμόζομαι in the *Middle* Voice, see *Loesner*, p. 321.

— ὑμᾶς—παρθένον ἁγνήν] The Church is like the blessed Mary, a Virgin and a Mother. *S. Aug.*, Serm. i. de Verb. Dom., "Ecclesiæ concessit Christus in Spiritu, quod Mater Ejus habuit in corpore, ut et Mater et Virgo sit." Serm. 16, de Temp., "Ecclesia Mater est visceribus charitatis, Virgo integritate fidei." *S. Ambrose* ad Ev. S. Luc. xv. 18, "Vir Christus est, Uxor Ecclesia; caritate Uxor, integritate Virgo."

And such is the duty of each Christian soul, espoused to Christ in baptism, and pledged to be true to Him in purity of faith and holiness of life, in hope of being admitted to share in the future bliss of the Bride glorified in heaven.

As *Aug.* says (Serm. 93), "In *corde omnes* virginitatem habere debent," and he compares the Christian soul to the wise Virgins in Matt. xxv. 1—13, where see note; and (in Johann. Tract. 13), "Virginitas mentis est integra fides, solida spes, sincera charitas."

— ἑνὶ ἀνδρί] *to one husband.* Christianity is the Marriage of the soul to Christ, as the single object of affection, expressed in *v.* 3 by ἁπλότης, and distinguished from the spiritual polygamy of Heathenism, and the spiritual fornication of Heresy.

3. φοβοῦμαι δὲ, μήπως, ὡς ὁ ὄφις ἐξηπάτησεν Εὔαν] A clear assertion of the reality of the appearance of Satan in the form of a serpent to Eve in Paradise. Cp. Rev. xx. 2, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος.

As Adam was a type of Christ, so Eve, the spouse of Adam, and "the mother of all living," was a type of Christ's Church. As Eve was taken from the side of Adam when asleep, so the Church was formed from the side of Christ on the Cross. As Eve was united to Adam by God, so the Church to Christ. And as the Devil tempted Eve, so he tempts the Church. Compare what St. John reveals in the Apocalypse (xii. 9—15), of the *serpent's* rage against the *woman* (i. e. the Church) in the wilderness.

— ἐξηπάτησεν] *deceived.* Compare the teaching in 1 Tim. ii. 14.

St. Paul dwells mainly on the *subtlety* of this false teacher; he describes him as πανοῦργος, as a δόλιος ἐργάτης (*v.* 13), disguised as an *Angel of light*.

It appears, then, that this false teacher did not *openly impugn* the Apostle's *doctrine* (cp. *v.* 4), but attempted surreptitiously to *supplant* his *authority*.

— τῆς ἁπλότητος] the *singleness* of your love, and reverence, and devotion to Christ as your *one husband*.

— καὶ τ. ἁγνότητος] Not in *Eliz.*, but in B, D, E, F, G.—D, E place τῆς ἁγνότητος first. Cp. 2 Cor. i. 12, where ἁγιότητι and ἁπλότητι are interchanged in the MSS. by reason of their similarity (ΑΠΛΟΤΗΤΙ and ΑΓΙΟΤΗΤΙ), which probably occasioned the omission of one of the two substantives here. Ἁγνότητος has a special reference to παρθένος ἁγνὴ in *v.* 2.

4. Εἰ μὲν γὰρ ὁ ἐρχόμενος] There is a severe censure in these words, which is carefully to be noted. Ὁ ἐρχόμενος is he who *cometh*: i. e. who is *not sent* with a regular ordination and *mission*. This is the true character of an *unauthorized* Teacher, such as St. Paul here describes; and is the term which our Lord Himself had used in this sense in the Gospel where He says that all who *came* before Him were thieves and robbers. See note on John x. 8.

Hence ὁ ἐρχόμενος here, the teacher who *sends himself*, is *contrasted* with the *Apostle* who *is sent* by *another*, namely, by Christ. And therefore St. Paul, speaking of *himself* here, as distinguished from this *self-sent comer*, who would have supplanted him (*v.* 5), says, "I reckon that *I* was in no respect behind the chiefest *Apostles*." See also on xii. 12, "Truly the signs of *the Apostle* were wrought by me among you in miracles and mighty works;" where ὁ ἀπόστολος is opposed to ὁ ἐρχόμενος.

4, 5. ἄλλον Ἰησοῦν κηρύσσει—καλῶς ἀνείχεσθε. Λογίζομαι

στόλων. 6 [f] Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς.

7 [g] [*] Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 [h] [*] Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ τηρήσω. 10 [i] [*] Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. 11 [k] Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν. 12 [l] [a] Ὃ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόν-

f 1 Cor. 1. 17. & 2. 1, 13. Eph. 3. 4. ch. 4. 2. & 5. 11. & 12. 12.
g ch. 12. 13, 16. 1 Cor. 9. 6, 12.
h Acts 20. 33. & 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8. Phil. 4. 10, 15.
i Rom. 9. 1. 1 Cor. 9. 15.
k ch. 6. 11. ch. 12. 15.
l 1 Cor. 9. 12.

γὰρ—ἀποστόλων] You might well have tolerated him, if he is able to reveal to you *another*, or *second*, Jesus (ἄλλον, *not* ἕτερον: see above on Gal. i. 7), an *additional Saviour* (cp. John xiv. 16, ἄλλον παράκλητον), *besides the* Jesus who was preached to you by *me*. And you might reasonably have borne with your new self-sent instructor, *if* you are now *receiving* (λαμβάνετε) from him a *different* Spirit (ἕτερον) from that Holy Ghost Who has been bestowed upon you by me. And you might well have borne with him, *if* you yourselves are *accepting* (δέχεσθε) a different Gospel from that which you accepted at *my* hands.

That is,—*If* my *Apostleship* to you had been *defective* (εἰ ὑστέρησεν) either in the terms of *salvation* which I preached to you in *Jesus* my Saviour, or in the supplies of the *Holy Spirit* which were dispensed to you by me in my Gospel, and by the effusion of grace in the Sacraments and laying on of hands administered by me,—if, in a word, I, your Apostle, had *failed* in my Apostolic work; and *if* this self-sent comer is able to supply my failings, and to make you abound more largely in spiritual wealth (πλουσιωτέρους ὑμᾶς ποιεῖ κατὰ χάριν, *Chrys.*), then, indeed, *you might well* have borne with *him*.

But none of these suppositions can be admitted; *for*, I *reckon* that I *have not fallen short in any respect of the very chiefest Apostles* (cp. xii. 11), and this my Apostolic power was made *manifest* among you in *all things* (v. 6), and the signs of *the Apostle* (*the sent ambassador* of Christ, contrasted with the *self-ordained comer*, ὁ ἐρχόμενος) *were wrought among you in miracles and mighty works* (xii. 12).

Observe, that this false teacher to whom St. Paul alludes, does not appear to have ventured to *censure* the Apostle's *teaching*; but only to have insinuated certain objections against the mere externals of St. Paul's ministry; such as his personal appearance, his address, his utterance, his not taking wages of the Corinthians (*v.* 6, 7); and, on such pleas as these, to have set himself up as a rival to the Apostle.

Here, then, is a warning against those, who say in fair speeches, and with a flattering semblance of friendship, that they have no objections to make against the *Doctrines* of the Church, and yet *separate* themselves from her Communion; and perhaps obtrude themselves as rival Teachers against her lawfully sent and ordained Ministers, or abet those who are guilty of doing so. Their case is one of Schism—simple and formal Schism—and is condemned here by the Apostle, and in his former Epistle, 1 Cor. iii. 15.

6. ἰδιώτης τῷ λόγῳ] *untutored in speech*, no professional rhetorician. Cp. 1 Cor. xiv. 16, and Acts iv. 13, on the proper signification of ἰδιώτης.

S. Augustine (de Doctr. Christ. iv. 7) supposes that St. Paul is only adopting the language of his accusers here; for (says *Aug.*) the Apostle was not, nor could he allow himself to be rude in speech ("*imperitus sermone*"), his eloquence being unrivalled.

This is true; but ἰδιώτης τῷ λόγῳ does not mean one who is *not eloquent* as a speaker, but one who has not learnt eloquence by the rules of rhetorical Schools: and in *this* sense the Apostle was ἰδιώτης τῷ λόγῳ, at the same time that he surpassed in eloquence all who had been trained in the schools of human Oratory.

— οὐ τῇ γνώσει] *not in knowledge*. What matters it, then, as to my *speech?* What am I the worse, even if I be not tutored by your Greek Teachers? What is the use of a key of gold, if it cannot unlock the treasures of divine Knowledge? what is the harm in a key of *wood*, if it can open them? *Aug.* (Sent. 266 ap. *A Lapide.*)

7. δωρεὰν—εὐηγγελισάμην] *I preached gratuitously*. I waived my right to ministerial wages from you. This was done for your spiritual edification (see 1 Cor. ix. 4—12); and yet even this is now turned as an argument *against* me, as if I had no confidence in my own claim to maintenance from those who were taught by me! Cp. 1 Cor. ix. 9.

9. καὶ ὑστερηθείς] *and being reduced to want*, I—your Apostle—who had not been a whit *lacking* in my *spiritual* gifts to *you* (*v.* 5), even I was allowed by you to *lack* in your *carnal dues* to me!

— οὐ κατενάρκησα] A word full of meaning, for which it is not possible to find an equivalent in English;

The metaphor is from the fish νάρκη, or *torpedo*, which attaches itself to other creatures, and produces torpor in that to which it attaches itself, and then endeavours to derive *nourishment* from it. See *Athen.* vii. p. 314, C, νάρκη θηρεύει εἰς τροφὴν ἑαυτῆς τὰ ἰχθύδια, προσαπτομένη καὶ ναρκᾶν ποιοῦσα.

Hence *Hesych.* κατέναρκησα = κατεβάρυνα. Cp. below, xii. 14, where the word is repeated.

I was not like a torpedo to any among you; I did not *attach myself* to any for the purpose of *first rendering him torpid* by my touch, and then sucking nourishment from him, and *preying* upon him.

This might be truly said of False Teachers, who attach themselves to the unwary, and beguile them into a state of lethargy and swoon-like trance (which they call faith) with the spiritual narcotics of their delusive doctrines; and then, having spoiled them of their Reason and their Conscience, make them their victims, and prey upon them.

Too many in the present age may know by painful experience what this spiritual κατανάρκησις is.

— τὸ γὰρ ὑστέρημα—Μακεδονίας] See this allusion to the *supply* of St. Paul's wants at Corinth by the brethren (Silas and Timothy) coming to him with gifts from the Churches of *Macedonia*, explained in the history of his visit to Corinth in the Acts of the Apostles xviii. 3—5, and notes there.

10. οὐ φραγήσεται] *This glorying of mine shall not be obstructed*, as by a φραγμὸς or *fence*. St. Paul uses the expression φράττειν στόμα, to stop the opening of the mouth as by *a hedge*, Rom. iii. 19. Heb. xi. 33.

The introduction of this figure of a φραγμὸς, or work of defence, thrown across an outlet to block it up, and to prevent the ingress of something from without, which endeavours to enter it, and the application of this metaphor to the *regions* of *Achaia*, may perhaps have been suggested to St. Paul by the frequent endeavours to obstruct the passage of the Isthmus of Corinth, in order to prevent aggressions from the North.

Nothing can be more obvious and natural than the project of erecting works of *defence* across the *Isthmus* for the protection of the Peninsula ("*the regions of Achaia*") . . . so we find that this operation is often alluded to in ancient History. See *Herod.* viii. 71. *Diodor. Sic.* xv. 68. *Xenophon* (Hell. vii. 1). *Col. Leake* (Morea iii. 297).

Some foundations of this *Isthmian wall* still remain, which was a work of the Corinthians, and a part of that system for defending the Corinthia which the position of Corinth naturally suggested. *Leake* (iii. 304).

St. Paul is writing from the North of the Isthmus—from Macedonia. He has told the Corinthians that the line of his spiritual Province reaches to Corinth (x. 14), and he now adds that no *obstructions* of theirs can exclude and *fence him* off from displaying his power, and from glorying in Christ, "*in the regions of Achaia.*"

12. ἐκκόψω τὴν ἀφορμήν] *I will cut off the means of attack*. Another military metaphor. These false teachers among you perhaps think to block up my entrance to you at Corinth, as if I were an invader and an enemy.

But my stratagem—which they think to defeat—will have the effect, as it was designed to have, of cutting off their ἀφορμὴν, or sallying-place, from the stronghold in which they have fenced themselves, and from which they think to attack me.

των ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὑρεθῶσι καθὼς καὶ ἡμεῖς. 13 [m] Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. 14 Καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· 15 [n] οὐ μέγα οὖν, εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

16 [o] Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσωμαι. 17 [p] Ὃ λαλῶ, οὐ κατὰ Κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. 18 [q] Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα κἀγὼ καυχήσομαι. 19 [r] Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· 20 [s] ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει.

21 [t] Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν

m Acts 15. 1, 24. & 20. 30. Gal. 1. 7. & 2. 4. & 4. 17. & 6. 12. Phil. 3. 2. Tit. 1. 10, 11.
n Phil. 3. 19.
o ch. 12. 6, 11.
p ch. 9. 4.
q ch. 10. 13. & 12. 6. Phil. 3. 3, 4.
r 1 Cor. 4. 10.
s Gal. 2. 4. & 4. 9.
t Phil. 3. 4, 5.

On the word ἀφορμὴ, see below, Rom. vii. 11.

— ἵνα—εὑρεθῶσι καθὼς καὶ ἡμεῖς] *in order that they may be found even as we.* Let it not be supposed that St. Paul indulges any vindictive feeling against his adversaries. No: in his Christian charity, he wishes that God may turn their hearts, and that they may be brought to *the same temper of mind as himself:* and that they may cease to vaunt themselves against him, and *be found to be as he is,* in what they glory; that is, that they may not glory in themselves, but in *the Lord,* as he does, and may do all *for the glory of God.* 1 Cor. i. 31. 2 Cor. x. 17, "Let him that glorieth glory in the Lord." Cp. 2 Thess. i. 4. Gal. vi. 14. 2 Cor. xi. 30; xii. 9.

Compare his charitable speech when in bonds at Cæsarea, "I would to God that all who hear me this day, might *become such as I also am this day, save these bonds*" (Acts xxvi. 29).

Our Blessed Lord had set the example of endeavouring to cut off occasion for indulging evil passions, and of removing stumbling-blocks from the way of His bitterest enemies, and of winning them over (if they would be won) by love and wisdom, to Himself.

It is hardly necessary to observe, that St. Paul cannot mean, that wherein the false teachers glory in preaching the Gospel *freely,* they may be found even as *we;* for their objection to him was that he did not venture to claim wages; and they did not preach without reward. See *v.* 20. 1 Cor. ix. 12.

14. αὐτὸς γὰρ ὁ Σατανᾶς] See *Mede's* Essay, Works, p. 225; *Bp. Sanderson,* i. p. 244; note above on Matt. vii. 16. 20; and *Dr. South's* Sermon, preached before the University of Oxford, on this text, and applying it to the History of the Christian Church, and to that of the Church of England (Sermons, iii. p. 450—495, and inserted in Christian Institutes, iv. p. 1—35).

16. κἂν ὡς ἄφρονα δ. μ.] *Receive me—even though you receive me* (καὶ ἐὰν δέξησθέ με) *as a fool.* Cp. Mark vi. 56. Acts v. 15. *Winer, Meyer.*

17. Ὃ λαλῶ, οὐ κατὰ Κύριον λαλῶ] *What I am now saying, I am not saying according to the Lord;* that is, not according to the *Lord,* but by *constraint* from *you,* who *extort* these words of glorying from me.

Yet he does not thereby deny his own *Inspiration* in what he now writes, as has been alleged by some.

The case of *self-praise* is like that of some other things uttered by the tongue, which are not in themselves *according to the Lord* (κατὰ Κύριον), but are even from the Evil One (ἐκ τοῦ πονηροῦ). They owe their origin to *men's bad passions,* and to their *strifes* and differences. But yet they are, under certain circumstances, expedient and necessary, and are even conducive to the glory of God.

Such particularly are *Oaths,* as Christ Himself and His Apostles teach. And therefore God Himself does not refuse to confirm His promises by an *oath* (Heb. vi. 16, 17), and He authorizes and prompts holy men, on fit occasions, to *swear.* See above on Matt. v. 34.

So *self-praise.* It is ἐκ τοῦ πονηροῦ. But, like an *oath,* it may, under certain circumstances, on account of the bad passions and jealous calumnies of men, become expedient and necessary, especially for those, who, like St. Paul, have the public duties of a sacred ministry to discharge, and whose character cannot be disparaged without injury to God and the Church, whose Ministers they are.

And it is not unworthy of remark, that St. Paul concludes this vehement burst of self-collaudation with a solemn *oath.* See below on *v.* 31.

Self-praise in the mouth of St. Paul is like the sword of the Philistines in the hands of David,—a suitable instrument for destroying the enemies of God.

As *Bp. Sanderson* observes (i. 119) on this case of St. Paul, "Your undervaluing of me (your Apostle) to the great *prejudice* of the *Gospel,* but advantage of false teachers, hath made that glorying *now necessary,* which had been otherwise but *vanity* and *folly.*"

It was therefore a function worthy of that Divine Spirit Who inspired the Apostle in writing this Epistle for the edification of the Church in every age, to direct him in this difficult task of vindicating himself. Cp. *Lee* on Inspiration, Lect. vi. pp. 297, 298.

Consequently, St. Paul distinctly asserts here that he is not to be regarded as ἄφρων, *v.* 16. *Let no man think me a fool,* he says, but if you do think me so, receive me as such, that I also may boast a little. Cp. xii. 6.

Indeed, we may magnify God's goodness in thus overruling evil for good, so as to make evil itself ministerial to His glory.

If the Evil Spirit had not tempted his emissaries at Corinth to array themselves as *angels of Light* (*vv.* 14, 15), and to set themselves up as rivals of St. Paul, and to disparage his authority, and to depreciate his acts, the Church of Christ would never have possessed this and the following chapters of this Epistle, and would never have known what it now does of the triumphs of divine Grace working in the heroic actions, and patient sufferings, and glorious revelations, of St. Paul.

Even now it must be remembered, that this self-vindication falls short of all that could be said on this point.

Much more of Apostolic labour is to be added to this record, written about ten years before his martyrdom. But from what *is* recorded, the rest may be inferred; and that may well be reserved for the Revelation of the Great Day.

18. κατὰ τὴν σάρκα] A stronger expression than κατὰ σάρκα. They not only glory κατὰ σάρκα, but κατὰ τὴν σάρκα, according to *their* flesh, i. e. their carnal and external advantages.

19. ἀνέχεσθε κ.τ.λ.] φρόνιμοι ἡδέως μωρῶν ἀνέχῃ. *Theophil. Antioch.* (ad Autol. iii. p. 119).

20. λαμβάνει] *takes wages.* See *v.* 8, ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον. And so *Chrys.* And though this was not an act of *violence,* yet, as it was a *permanent charge,* the payment of such wages might well be noted as a proof of ἀνοχὴ on the part of the Corinthians with respect to *others,* especially when they did not give such a regular maintenance to *St. Paul.* See also this use of λαμβάνειν in connexion with μισθὸν, 1 Cor. iii. 8; and applied to *tithes,* Heb. vii. 8, 9. 15; and λῆψις, Phil. iv. 15. Cp. also 3 John 7, μηδὲν λαμβάνοντες (*taking no wages* for *ministerial* service) ἀπὸ τῶν ἐθνικῶν. See above, note on 1 Cor. ix. 6, in illustration of the fact that such payment would be regarded as a burden by the Corinthians, and other *Gentile* Christians.

— εἰς πρόσωπον—δέρει] *smites you on the face,* as an insult (Matt. v. 39. Luke xxii. 64. Acts xxiii. 2. 1 Cor. iv. 11. 1 Tim. iii. 3), and, perhaps, fanatically, with a pretence of divine enthusiasm and prophetic zeal. Cp. 1 Kings xxii. 24. Neh. xiii. 25. Isa. lviii. 4. *Bengel.*

21. Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἠ. ἠ.] *I am speaking this with reference to dishonour* to which I have been subjected by some among you. Cp. vi. 8, διὰ δόξης καὶ ἀτιμίας. On this use of κατὰ, see Phil. iv. 11, οὐχ ὅτι καθ' ὑστέρησιν λέγω. Acts iii. 17. I am pleading apologetically, as one who would defend himself from ignominy. I am entreating you to *bear* with me, as if I were a burden to you! I am thus debasing myself, *as if it* were *true that I were feeble;* whereas the fact is, the weapons that

ἀφροσύνῃ λέγω, τολμῶ κἀγώ. 22 [u] Ἑβραῖοί εἰσι; κἀγώ· Ἰσραηλῖταί εἰσι; κἀγώ· σπέρμα Ἀβραάμ εἰσι; κἀγώ· 23 [v] διάκονοι Χριστοῦ εἰσι; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις· 24 [x] ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, 25 [y] τρὶς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, 26 [z] ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις· 27 [a] κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· 28 [b] χωρὶς τῶν παρεκτὸς, ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. 29 Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; [c] τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 [d] Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι. 31 [e] Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν,

u Acts 22. 3. Rom. 11. 1.
v ch. 6. 4, 5. Acts 9. 16. & 21. 11. 1 Cor. 15. 10, 31.
x Deut. 25. 3.
y Acts 16. 22. & 14. 19.
z Acts 9. 23. & 14. 5. & 17. 5. & 19. 23. & 20. 3.
a 2 Thess. 3. 8. ch. 6. 5. 1 Cor. 4. 11.
b Acts 20. 18, &c. Rom. 1. 14.
c 1 Cor. 9. 22.
d ch. 12. 5. & 9. 10.
e Rom. 1. 9. & 9. 1. ch. 1. 23. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5.

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we wield are mighty (x. 4), and we can do all things through Him Who strengtheneth us (xii. 6. Phil. iv. 13).

But let me now change my tone,—*If any one is bold, I am bold also.*

22. Ἑβραῖοι] Acts vi. 1. Phil. iii. 5.

23. *ἐν κόποις*] *This* is the subject of my glorying. Not the earthly advantages which I had enjoyed, but the *sufferings* which I endured.

On St. Paul's actions and sufferings, as recorded in these verses, see the eloquent passages in *Greg. Nazian.* Orat. ii. p. 38—40.

24. *παρὰ μίαν*] *save one.* See Deut. xxv. 3. *Josephus*, Ant. iv. 8, speaks of *πληγὰς μιᾶς λειπούσης τεσσαράκοντα*. See also the Rabbinical Authorities in *Wetstein's* note here, on the scrupulous care of the Jews in this matter.

On the penal discipline exercised among the Jews by scourging in the *Synagogue*, see on Acts xxvi. 11. Cp. Acts xxii. 19, *δέρων κατὰ τὰς συναγωγάς*. And cp. Matt. xxiii. 34, *μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν*.

On the use of *παρὰ* here, cp. *Winer*, p. 360.

25. *ἐρραβδίσθην*] i. e. by *heathen* Magistrates, as at Philippi. (Acts xvi. 22.)

— *ἅπαξ ἐλιθάσθην*] at Lystra. (Acts xiv. 19.) He had been *almost* stoned at *Iconium*. (Acts xiv. 5.)

It is observable—

(1) That of these sufferings, viz. *beating with rods, stoning, shipwreck*, which were endured by St. Paul *within* the period contained in the Acts of the Apostles, the greater number are *not* mentioned in that History by St. Luke.

And (2) that the History of St. Luke itself concludes about *five* years before St. Paul's Martyrdom, and therefore leaves a large portion of his sufferings altogether unnoticed.

But (3) that St. Luke gives a record of *one beating with rods* (Acts xvi. 22), of *one stoning* (Acts xiv. 19), and of *one shipwreck*, suffered by St. Paul (Acts xxvii. 41).

This is according to the plan of that History (as is observed above in the Introduction to that Book, p. xii), viz. to present the world with *specimens* of what was done and suffered by *one* or *two* Apostles as *specimens* of the Apostolic body, and to leave the rest to be inferred from those one or two cases.

— *νυχθήμερον—πεποίηκα*] *I have passed a night and a day in the deep*, i. e. the deep *water*, with no rest for the sole of my feet (on the ground) for that time. That this is the natural interpretation (which is given by *Chrys.*, *Theophyl.*, and others) seems clear, especially from the connexion of the words with what precedes, *ἐναυάγησα*. I suffered shipwreck thrice, and on one occasion, after being wrecked, did not reach the land for a night and a day, but remained in the deep water swimming and tossed by the waves for that time.

Observe the use of the *perfect* here, and compare above, vii. 5.

28. *ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν*] *That which presseth upon me daily.* "Instantia mea quotidiana." *Vulg.*

Ἐπίστασις is used in this sense in 2 Mac. vi. 3, *ἡ ἐκ κακίας ἐπίστασις*. And *Theophrast.* (C. Pl. ii. 9, 1) speaks of the *ἐπίστασις πνευμάτων*, "the continual stress of winds." And in *Soph.* (Antig. 225), *φροντίδων ἐπιστάσεις* may be rendered "curarum instantias, pressuras." *Elz.* has *ἐπισύστασίς μου*. But *ἐπίστασις* is in B, D, E, F, G, and *μοι* is in B, F, G.

— *ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν*] *The care of all the Churches. If* then there was *one* Visible Head of *all the Churches* among the Apostles, it was not St. Peter, but St. Paul. Cp. note above on Acts xiii. 9 as to the *Western Church*.

29. *Τίς ἀσθενεῖ—πυροῦμαι;*] *Who is weak*, and I do not sympathize with him in his weakness? To the weak I become weak, in order to save the weak. (See on 1 Cor. ix. 22.) *Who has a stumbling-block thrown in his way* by another, and *I am not* immediately *fired* (*πυροῦμαι*) with sorrow, shame, and indignation at this outrage against one for whom Christ died (see 1 Cor. viii. 9—11), and at this breach of Christian Charity? (Rom. xiv. 15.)

30. *τὰ τῆς ἀσθενείας*] I will glory, not in my *miracles*, but in my *infirmities*; not in what I have *done*, but what I have *suffered*. "*Vincit* qui *patitur*." And see further note at end of the Chapter.

31. Ὁ Θεὸς—*οἶδεν*] *God—knows*; a solemn adjuration (see above 1 Cor. xv. 31. 2 Cor. i. 23), proving the great weight and importance of what he has said; and showing that, however he *might seem* to be speaking as a *fool* (*ἄφρων*), yet this *ἀφροσύνη* or *folly* was like *μωρία Θεοῦ*, the *foolishness of God*, as the Greeks *accounted* the Gospel (1 Cor. i. 21—23); and that, if he had been "*beside himself*," it was to God. (2 Cor. v. 13.) See above on *v.* 17.

— Ὁ Θεὸς καὶ Πατὴρ] *God*, Who is also *the Father of our Lord Jesus Christ*. See on Tit. ii. 13.

— *οἶδεν—ὅτι οὐ ψεύδομαι*] God *knows that I lie not.*

In what?

Not in the record that he had just been giving of his sufferings. These were public and notorious, and needed no such solemn adjuration.

But the Apostle's meaning is (and this is carefully to be noted, for otherwise the connexion of what precedes and what follows cannot be understood), Almighty God, the Omniscient Searcher of hearts, knows that I lie not in saying that I *glory* in my *infirmities*. He knows, that I do not glory (as some do) in my supernatural endowments and spiritual gifts, such as *working of miracles, speaking* with *tongues*, and *prophecy*, but (what perhaps *you cannot believe*, and therefore I call *God to attest* the truth of what I say) that the things in which I most glory are my *infirmities*: the *ignominies* to which I have been exposed, and which I have now recorded, in being publicly *beaten* and *scourged*, and treated with contumely by my own *kindred*, the Jews, and by treacherous Christians, and the dangers and hardships by sea and land which I have endured, and from which I never delivered myself *miraculously*, or was rescued by any splendid interference of God in my behalf.

As he says in another place (2 Cor. xii. 9, 10), Of myself I will not glory save only in my *infirmities*. I glory in *reproaches*, in *necessities*, in *persecutions*, in *distresses*.

And why does he glory in these? His answer is, Because by *sufferings* I am made like Christ; and because the power and goodness of *God* is most glorified in making use of so *weak* and *despised* an instrument as I am seen to be, in order to work out His great and gracious purposes; because *God's strength* is made perfect in *my weakness*. (2 Cor. xii. 5.) And since *God's glory*, and not my own glory, is the aim and end of all my actions, and since my doctrine to you is, "let him that glorieth, *glory in the Lord*" (1 Cor. i. 31. 2 Cor. x. 17); and since the Lord is most glorified in my weaknesses, therefore I glory in them,—and God, Who knows the secrets of my heart, *knows that I lie not*, when I say that I glory in *them*.

The *connexion* of this solemn declaration with what *follows*, will be pointed out at the close of the next note.

ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 [f] Ἐν Δαμασκῷ ὁ ἐθνάρχης [f] Acts 9. 24, 25.
Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν πιάσαι με· 33 καὶ διὰ θυ-
ρίδος ἐν σαργάνῃ [g] ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. [g] Jos. 2. 15. 1 Sam. 19. 12.

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32. *ὁ ἐθνάρχης Ἀρέτα*] The Ethnarch, or Governor (according to the sense of the word as illustrated by *Wetstein*), appointed by Aretas the king (of Arabia Petræa), *was guarding the city* (*ἐφρούρει*). So in Acts ix. 24, it is said the Jews *were watching* the *gates* (of the city, *παρετηροῦντο τὰς πύλας*) day and night, in order to kill him. He therefore did not attempt to escape by the *gates*, but over the *wall*.

Observe, that St. Paul here describes Damascus as "the city of the *Damascenes*;" by which he seems to intimate that Damascus was not altogether subject to *Aretas*, but had some independent jurisdiction left, at the same time that Aretas had an Ethnarch there.

It seems to have been in the condition of a city nominally free, under the protection of a superior power.

As to the circumstances under which *Aretas the king* was enabled to exercise his influence at *Damascus*, and appoint an Ethnarch or Governor there, see above, "*Chronological Synopsis*" prefixed to the Acts, p. xxxv, xxxvi, and notes on Acts ix. 2 and 24, where the incident here mentioned is described. Cp. *Wieseler*, Chronol. Synops. p. 167—176. *Dr. Kitto's* Illustrations, p. 153—5, and *Howson*, i. p. 99—101.

After *πιάσαι με Elz.* adds *θέλων*, against the preponderance of the best MSS.

33. *διὰ θυρίδος*] *by a window*, probably in a house built on the city wall. *Wetstein.*

— *ἐξέφυγον*] *I escaped.* On the question as to the lawfulness of *flight in persecution*, in reference to the duty of the *Christian Pastor*, see on Matt. x. 23. St. Paul had *not* as yet been ordained to the *Apostleship*, when he escaped from Damascus (see Acts xiii. 3), and he knew that he was designed by Christ to preach the Gospel "to all men" (Acts xxii. 14; xxvi. 17), and he reserved himself for the work to which he would be afterwards ordained. He gave no scandal to the disciples by his flight; for it is specially mentioned that they aided him in it. (Acts ix. 25.) Cp. Acts xvii. 14. See also Acts viii. 1; xiv. 6.

32, 33.] But what, it may be asked, is the *connexion* between this incident at *Damascus* (which *seems* to be introduced very abruptly) with what *goes before*, and what *follows?*

A reply to this question has in part been suggested in the note on *v.* 32, *οὐ ψεύδομαι*. It may be continued as follows;

(1) As to what *precedes*.

St. Paul had called God to witness, that the things which he himself gloried in were his *infirmities*—not his miraculous powers and supernatural gifts—but the *reproaches, insults, ignominies, distresses* which he had *suffered*, without the *exercise* of *any miracle* to rescue him from them, as some might have expected would have been wrought for so great an Apostle, and as had been done more than once in the case of *St. Peter*. (See Acts v. 19; xii. 7—11.)

The reason why he gloried in his *infirmities* (as has been already stated), was because by suffering and shame he was made most like Him Who was "a Man of sorrows;" and Who "came to His own and His own received Him not;" and because *God* was most *glorified* in working such wonderful results, as He had done, in the conversion of so many souls, by an instrument so *weak* and so *despised* by men as he was, and because the Gospel which he preached was thus shown to be not of man, but of God. 2 Cor. iv. 7.

God, Who alone sees the inmost recesses of the heart, and Whom I solemnly call to witness, *knoweth that I lie not* in thus glorying,—*not* in my miracles and other supernatural gifts, which may bring glory to *me*,—and in which some other men (e. g. the Corinthian false teachers) might be disposed to glory, but in my *sufferings* and indignities in which I have been exposed to contempt, but which bring *glory* to *Him*.

He now proceeds to illustrate and confirm this solemn adjuration by a signal example;

In Damascus—that great city, the capital of Syria—whither, as you know, I had gone, invested with secular power and dignity, an envoy from the Jewish Sanhedrim, with full powers to execute their mandates; and where, if I had preferred worldly glory to the *offence of the Cross of Christ*, I should have been honourably entertained and aided by the Ethnarch of Aretas, the king, there I, who present myself before you as no whit inferior to the very chiefest Apostles, there I was exposed to great danger. But I did not work any wonder to deliver myself, nor did God interfere to rescue me. I was watched by a military force, and was in great peril; but I, the Apostle of the Lord, did not go boldly forward, and encounter, and put to flight, my enemies as the Prophets of old—Moses, Elijah, and Elisha—did theirs (2 Kings i. 10. Luke ix. 54. 2 Kings ii. 24), nor was I delivered by any glorious miracle as Daniel of old (Dan. vi. 22), or as Peter in later days (Acts v. 19; xii. 7), but (mark, I confess the truth) I *fled away* from mine enemies. And the mode of my escape was ignominious and contemptible. I was let down concealed—and as if I were not a man, but consigned as a mere bale of goods—*in a basket through a window* in a house built on *the wall*, and so *I escaped their hands*. This was the manner in which I, who had come down to Damascus in worldly power, pomp, and glory, skulked away and absconded from it. I, the zealous persecutor of Christianity, endured this shame for Christ.

Believe me, then, I hide nothing from you,—my fears, my weaknesses, my most ignominious adventures. No; I *glory* in *them*. And why? Because they are the things which prove the power and love of *God*, in effecting such mighty works by one so weak.

Probably, this escape from Damascus had been made the occasion of obloquy against St. Paul. Probably, he had been taunted with it as a base and cowardly act, unworthy of an Apostle, by some of his adversaries and rivals at Corinth. He does not disguise the circumstance; he glories in it. He even reserves it for the last place in his series of sufferings for Christ.

(2) Next, as to the connexion of these two verses with what *follows*.

Observe the striking contrast.

He had said, that if he gloried, he would glory in the things concerning his *infirmities*; and he had therefore recounted *them*. He had just detailed one of the most humiliating (his escape from Damascus) as the climax of all.

He now goes on and says, "To glory, verily, is not expedient for *me*." *Οὐ συμφέρει*, It is not profitable or edifying (1 Cor. viii. 12; x. 23) for *me*. Remark *μοι*, *for me*, reserved for the last emphatic place: To glory is not expedient for such an one as *me*, in any thing which concerns *myself*. In *myself* I am nothing but weakness. I know this, and I will act upon this knowledge. *For* I will now proceed to visions and revelations vouchsafed to me by the LORD.

Γὰρ is introduced there, as often, where a proposition is followed by the discussion of it, "ubi propositionem excipit tractatio." See *Bengel*, xii. 58; and cp. 1 Cor. xi. 26, and *Winer*, p. 403. Cp. *Æschyl.* Theb. 42, *ἄνδρες γὰρ ἑπτὰ κ.τ.λ.*

Observe also the contrast between *μοι* and *Κυρίου*, corresponding to each other respectively at the *ends* of the two clauses.

See also *μοι* explained by *ἐμαυτοῦ* in xii. 5. I will not glory of *myself*, abstractedly *as myself*, save only in *my infirmities*. But I *will* glory of what has been *done to me* and *in me* by the *Lord*.

Mark then the striking character of the transition from *himself*, simply as *himself*,—from Paul, simply as Paul,—to Paul *the Apostle*, enlightened by Visions of the *Lord*. Observe the transition from Paul simply as *a man*, to Paul as a man *in Christ*; from the *σκεῦος ὀστρακινὸν* (2 Cor. iv. 7) to the *σκεῦος ἐκλογῆς* (Acts ix. 15); from the "*earthen vessel*" of his own human weakness, to the *chosen vessel* of divine Grace.

I (he may now be understood to say), who in fear and trembling and in darkness was *let down* in a *basket through a window in the wall*, and *so escaped by* flight from Damascus (such I am simply *in myself*, weak and contemptible), I, the same Paul, as a man *in Christ*, and favoured with visions of the *Lord*, was *caught up* to the *third heaven*. I, who had been let down in the basket through a window, was carried up above the clouds through the golden portals of heaven (cp. Rev. iv. 1) to the bright regions of glory, and I was *caught up* to *Paradise*, to the peaceful abode of the blessed, and *heard unutterable words, which it is not lawful for a man to reveal*.

How striking the contrast! how sublime the transition! From Paul *let down* in the basket at Damascus, to Paul *caught up* by the Spirit to the third heaven, and to Paradise!

Hence the connexion is obvious; and it is to be regretted that, by the break made by the end of the chapter, the one part of this glorious picture of the great Apostle, drawn by his own hand, should ever be read without the other.

XII. [1] Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ
ἀποκαλύψεις Κυρίου.

a Acts 9. 3. & 14. 6. & 22. 17. 1 Cor. 15. 8.

[2] [a] Οἶδα ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι, οὐκ
οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν, ἁρπαγέντα τὸν τοιοῦτον
ἕως τρίτου οὐρανοῦ. [3] [b] Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι, εἴτε

b Luke 23. 43.

ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν, [4] ὅτι ἡρπάγη εἰς τὸν παράδεισον,
καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

Ch. XII. 1. Καυχᾶσθαι δή] *To glory, verily, I know, is not expedient for me;* for I will proceed to speak of Visions and Revelations from the *Lord*.

On the meaning and connexion of this with what precedes, see above, the note on xi. 32, 33.

B, D, E, F, G, have καυχασθαι δεῖ, which has been received by *Scholz* and *Lachmann*. But this is another example of error, propagated even in the oldest MSS. by identity of sound of letters, i. e. in this case of ει and η.

2. Οἶδα ἄνθρωπον] *I know a man.* That this is St. Paul himself is clear from *v.* 7.

— πρὸ ἐτῶν δεκατεσσάρων] *fourteen years ago.* On this use of πρὸ see John xii. 1. *Winer*, p. 491, 2.

Fourteen years, reckoned inclusively, carry us back to the time of St. Paul's *ordination* to the *Apostleship*, which must not be confounded with the time of his *conversion* to Christianity. See note on Acts xiii. 2, ἀφορίσατε δή.

The "Visions and Revelations of the Lord," his rapture into the "Third Heaven" and into "Paradise," appear to have been vouchsafed to him at the time of his Ordination.

They were vouchsafed to *St. Paul* especially, because *he* was called by God to endure more sufferings, and to "*labour more abundantly*," than the rest of the Apostles. And they were vouchsafed to him at *that* particular *crisis*, because he was then going forth, for the *first time*, as an Apostle and Missionary of Christ.

He was about to incur shame and suffering, both from Jews and Gentiles, for the sake of the Gospel.

The long series of his afflictions and humiliations for Christ, which St. Luke has recorded in the Acts, and which St. Paul himself has enumerated here, was then about to commence. It was therefore very reasonable that he, who was going forth to suffer for the Lord, should then have "Visions from the Lord;" that he should have revelations from the Lord of the *glory* to be enjoyed hereafter.

If, therefore, a conjecture may be permitted as to the *place* in which these Visions were vouchsafed to the Apostle, we should not perhaps be in error if we were to specify *Antioch*. See on Acts xiii. 1—4.

These Visions had been given to the Apostle as long as *fourteen years before*.

St. Paul had been resident at Corinth *for a year and six months*, and he had written an Epistle to the Corinthians.

And yet he had never as yet *disclosed to them the glorious privileges* which the Lord had vouchsafed to himself in these *Visions* and *Revelations*.

An exemplary pattern of modesty and humility, and a signal proof of his constraint and reserve in speaking of *himself*.

Here is also a clear evidence, that, when he now relates these Visions and Revelations vouchsafed to him by the Lord, it is by compulsion and necessity (cp. *Theodoret*, *Theophyl.*), and that the thorn "in the flesh" had done its work, for which it was given him by God, that he might not be elated by them, *v.* 7.

— εἴτε ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος] This was not therefore a *trance*, but a *local translation*. If it had been only a *trance* or *ecstasy*, he could not have *doubted* whether he was in the body or no. For in all *such* visions the soul and body *remain united*.

St. Paul says that he was *caught up*; his only doubt is whether this rapture was a translation of his body and soul together, or a translation of his *disembodied spirit alone*.

This sentence, therefore, shows that the *soul*, when separated from the body, has powers of perception. If not, it could not have been a matter of doubt with St. Paul, whether he was out of the body or no, when he was translated to heaven and to Paradise, and heard what he did there.

It therefore confirms the doctrine, that the *soul*, when separated from the body by *death*, does not sleep. See on Luke xii. 4; xvi. 23; xxiii. 43.

2—4. ἁρπαγέντα—ἕως τρίτου οὐρανοῦ—ἡρπάγη εἰς τὸν παράδεισον] St. Paul speaks here of *two* several raptures or translations to *two* several places.

(1) *A rapture to the Third Heaven.*

(2) *Another rapture to Paradise.*

He distinguishes the places themselves by two several names. And he distinguishes them also by the *prepositions* which he uses to characterize his two raptures respectively.

He is carried up *as far as* the third *heaven*.

He is also carried *into* Paradise.

Accordingly we find (as has been well shown by *Whitby* and *Wetstein* here, and on Luke xxiii. 43) that the ancient writers carefully distinguish between the two.

Thus *S. Irenæus* (ii. 34), "Paulus, *usque* ad *tertium cœlum* raptum se esse significans; et *rursum* delatum esse in Paradisum. Quid illi prodest *aut* in Paradisum introitus, aut in tertium cœlum assumptio?"

See also *Tertullian*, de Præscr. c. 24, and *Justin M.* and *Methodius*; and (of the moderns) *Bp. Jeremy Taylor*, quoted in *Grabe's* note to *Irenæus*, l. c.

So *S. Jerome* (Ep. ad Joh. Hieros. c. 3), "Quis audiat Originem in tertio cœlo nobis donantem Paradisum?" And see *Jerome* in Ezek. xxviii. *Epiphan.* Hær. 64, Δὶς ἀναληφθεὶς ἀναγῶς (Παῦλος) ἅπαξ μὲν ἕως τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὸν παράδεισον. And *Athanasius*, *Gregory Mag.*, and *Primasius* in *Bengel's* note here.

With regard now to these two several places—

(1) *The Third Heaven.*

This is generally understood by ancient Christian Writers to be the *highest heaven*.

It is true, indeed, that some Rabbinical writers speak of the *seventh* heaven as the highest. See the authorities in *Wetstein* here. But other Jewish teachers specify the third heaven as the *highest*, and as equivalent to the "*heaven of heavens*." See the note of *Grotius* and *Bengel*, who says that the Hebrew Dual (*shamayim*) bespoke *two* heavens, but the revelation of the glory of the *third*, or *highest*, was reserved to the New Testament.

It is also evident, that St. Paul would not have used the words he does here, saying that he was caught up (ἕως) *as far as* to the *third* heaven, if there had been as many as *four* degrees of heavenly glory *beyond* and *above* it.

We may therefore conclude with ancient Christian authors that when St. Paul says that he was caught up *as far as* to the *third heaven*, he was translated into the company of the Angelic hierarchy, and that there he was mingled with the Seraphim, and had the fruition of the Beatific Vision; and that thence was kindled within him that ardour of zeal, and fire of love, and light of knowledge with which he inflamed and illuminated the world. Cp. *A Lapide* here, and *Augustine*, super Gen. ad literam, 12: "*Tertium cœlum* dicitur Visio intellectualis Dei; Ipsius Dei cognitio."

(2) *Paradise*, i. e. the place of peace, of joy, to which the souls of the righteous are carried immediately on their dissolution from the body, and in which place they remain till the last Trump shall sound, and the General Resurrection shall take place, when their bodies will be raised, and reunited to their souls, and they will be "caught up into the air," and will receive their full reward, according to their works, from the Everlasting Judge, and be *for ever* in *heavenly* glory with the Lord. (1 Thess. iv. 17.)

The word *Paradise* is of Eastern origin (Heb. פַּרְדֵּס, Neh. ii. 8. Eccles. ii. 5. Cant. iv. 12), and signifies a Royal garden or park, girt with an enclosure, adorned with trees and shrubs and flowers, and stocked with beasts and birds, and watered with fair rivers. Hence it is applied in the Septuagint version of the Old Testament (Gen. ii. 8—10, &c.) to that region, that *Gan*, גַּן, *Eden*, עֵדֶן, or 'Garden of delight,' which was intersected with rivers, and planted with every tree *pleasant to the sight and good for food*, and in which our first Parents were placed by God, to keep it and dress it.

Though the word *Paradise* in its literal sense signifies a place fenced off from common ground, and much more beautiful than it; and though it means a Royal *Park*, and though the *Park leads to* the Palace, yet *the Park* is not *the Palace*. So, likewise, in its *figurative* sense, Paradise means a place separate

5 [c] Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. c ch. 11. 30.

6 [d] Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. d ch. 10. 8. & 11. 16.

7 [e] Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ e Job 2. 6, 7. Luke 13. 16. 1 Cor. 4. 5.

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from, and much more delightful than, earth; but it is not the heavenly Palace of the Great King.

The Place called Paradise is *not* the *perpetual* abode of the souls of the righteous. The word itself denotes that it is a *temporary* resting-place; an abode of delightful but *transitory* sojourn. It signifies a royal demesne, a fair park, a beautiful enclosure, and *leading* to the *Royal Palace* of the Great King, but it is not the Palace itself. The *spiritual* Paradise is filled with unspeakable joys, and it *leads* to the Spiritual Palace, to Heaven itself, to the everlasting abode of the Saints of God; but it is *not Heaven*. It conducts to the royal mansion of the Eternal King, but it is *not* that Mansion itself.

And as the presence of Eastern Kings was oftener vouchsafed to their Paradise or Park than to other places, so Scripture teaches that the Souls which are in Paradise have a nearer fruition of the Divine Presence than they had on Earth, and therefore are said to be "in the hand of God," and to be "with Christ," and so are unspeakably happy; yet they have not *as yet* attained the *supreme* and *perfect* joys of the beatific Vision, to which they will be admitted after the General Resurrection and Day of Judgment.

Hence *Tertullian* (Apol. 47) says, "*Paradisum* nominamus locum divinæ amœnitatis, recipiendis *sanctorum spiritibus* destinatum."

The word Paradise is found in numerous passages in the Greek Septuagint Version of the *Old* Testament, but it is *never* used for *Heaven*. In the *New* Testament the word Paradise is found three times only, once in Luke xxiii. 43, once in the Revelation of St. John (Rev. ii. 7), and once here (2 Cor. xii. 4), where the Apostle speaks of his own visions and revelations of the Lord, and where he distinguishes between the Vision which he had of *Paradise* and that other Vision with which he was favoured of the *third Heaven*.

Almighty God, in order to qualify St. Paul for encountering all the trials which awaited him, and to teach us by him of how little account all earthly sufferings are, when compared with the joys of the future state, was pleased to reveal to him not only the full and final joys "such as eye has not seen, nor ear heard," which are reserved in *Heaven* for all God's faithful Servants, but to show him also joys of *Paradise*, joys (the Apostle says) of such transcendent felicity, *that it is not for man to utter them*, to which the souls of the righteous are admitted *immediately* on their delivery from the burden of the flesh.

It was St. Paul's personal knowledge of these *two successive states*,—the one the *immediate*, the other the *final* state of the departed Soul of the faithful Christian,—the one the *first state of his soul* at the very moment of his dissolution, and during the interval between it and the day of Judgment, and the other the state of his soul from the day of Judgment through the countless ages of Eternity, which elicited from the Apostle those memorable words, *I reckon* (λογίζομαι, that is, I, who have full knowledge of the fact, pronounce) that the sufferings of this present time are not worthy to be compared with, or put in the scale against, the glory that shall be revealed in us. (Rom. viii. 18.) Therefore, he also said, *I long* to depart, and to be with Christ, which is far better. (Phil. i. 23.) When we are absent from the body, we are present with the Lord. (2 Cor. v. 8.)

But knowing that his happiness, though *great* in Paradise, would not be *perfected*, until his mortal *body* was raised from the dead at the coming of Christ to Judgment, he says (2 Cor. v. 4), We that are in this tabernacle (of the body) do groan, being burdened, not that we would be unclothed, but we would be *clothed upon* (2 Cor. v. 2); that is, we long for the *general* Resurrection, we long to be arrayed in our *heavenly* body, like unto Christ's glorious body, and to enter into the *full* enjoyment of a blessed Eternity. And he encourages all the faithful with the assurance, that *when* Christ, who is their life, shall appear again in His glorified body, they also shall appear with Him in glory. (Col. iii. 4.)

It may, perhaps, be asked here, If *Paradise* is the place to which the souls of the righteous are conveyed *immediately* after their dissolution, and if the *Third Heaven* is the region of everlasting *bliss* and *celestial glory*, why did St. Paul mention his rapture into Paradise *after* his rapture into the Third Heaven?

This question may be answered by reference to our Lord's words to the penitent thief (Luke xxiii. 43), *To-day* shalt thou be with Me in *Paradise*;

The penitent thief had prayed to Christ that he might be remembered by Him in the *future* glory of His kingdom (*v.* 42). Christ gave him more than he asked; He gave him an *immediate* reward, that of *Paradise*, to which his soul would be conveyed on that self-same day, and which would be *preparatory* and *introductory* to the greater and everlasting bliss of the heavenly *kingdom*. See note on Luke xxiii. 43.

So it is with St. Paul. He had a vision of the *heavenly glory*. But this was not all. Nor, indeed, would that Vision have ministered all the comfort which he needed under suffering, and which was ministered to him by the Vision of *Paradise*. For the bliss of *heaven* is posterior to the Resurrection and Day of Judgment, which might be *very distant*, and (as the event has shown) were very distant from St. Paul. But the joys of *Paradise* being *immediate*, and being introductory to heavenly glory, would afford him the greatest comfort, and inspire him with the greatest courage under suffering, and would give to Martyrdom the character of a blessed and immediate transition from a world of sin and sorrow to one of holiness and joy.

7. ἐδόθη μοι σκόλοψ τῇ σαρκί] *there was given a thorn to me*, and to that *part* of me which is σὰρξ, *flesh*,—as distinguished from my πνεῦμα or *spirit*. On this use of the double *dative*, the former describing the *person*, the second specifying the *member*, or *part* of the person, as in the Homeric expression δίδου δὲ οἱ ἠνία χερσὶν, see *Winer*, p. 197. The word σκόλοψ (root σκάλλω, *fodio*) is used by LXX for a *thorn*. Num. xxxiii. 55, σκόλοπες ἐν τοῖς ὀφθαλμοῖς, said of the nations of *Canaan* in relation to the *Israelites*. So Ezek. xxviii. 24, σκόλοψ πικρίας καὶ ἄκανθα ὀδύνης: and Hos. ii. 6, φράξω τὴν ὁδὸν αὐτῆς σκόλοψι. This is doubtless its sense here.

What was this σκόλοψ, or *Thorn*, which was *given* to St. Paul?

It cannot be (as has been supposed by some) an affection of the *eyes* consequent on the glare of light at his Conversion. The σκόλοψ was not *given* him *then*, but some years after (see on *v.* 2). And it is more likely that by his Conversion to Christianity he was enlightened not only spiritually but physically. Cp. Acts ix. 18.

This conjecture of some in modern times, that the great Apostle laboured under physical deficiency of eyesight, rests on no grounds of Holy Scripture or primitive Tradition. Cp. on Acts xxiii. 1.

This *thorn* was in the *flesh*,—that is, in the *outer man*; and it was *given* him (observe the word *given*) as a providential dispensation, in order that he might not be *exalted* above measure (he *repeats* this *twice*) by the *transcendent altitude* (τῇ ὑπερβολῇ) and *exceeding sublimity and glory* of his revelations. It was *given* him as a *remedy* and *safeguard* against spiritual *Pride* and *Presumption*.

He was delivered over to this infirmity lest he should fall from the truth, and in order that he might escape the sin of elation against God by pride. *Irenæus* (v. 3).

It must have been something therefore *external*, which might expose him to disparagement from censorious men, and depress all aspirations of self-complacency, by the chastening discipline of worldly scorn.

Cp. *Bp. Bull's* Sermon on this subject, Serm. v. Vol. i. pp. 117 and 126.

Accordingly, St. Paul speaks of it in another place as a "trial in his flesh," which made him an object of contempt to some, and tried *their* affection and reverence for him. He commends the Galatians (iv. 14), because they did not set at nought and scoff at (οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε) this trial in his flesh, but accepted him as an Angel of God, as Christ Jesus,—as one who was *chastened* by *suffering*, as He was. The *thorn* in his flesh reminded them that he was a minister of Him Who was *crowned with thorns*. (Mark xv. 17. John xix. 5.)

Hence we may account for the mention of it *here*. Doubtless, among those at *Corinth* who carped and cavilled at the Apostle, especially at his personal presence (2 Cor. x. 10), some indulged in sneers on this physical infirmity, which sometimes probably made itself manifest in his address; and they used it as an occasion for disparaging his office and discrediting his

τῇ σαρκὶ, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. 8 Ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ· 9 καὶ εἴρηκέ μοι, Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται.

f Phil. 4. 13. Col. 1. 11 Heb. 11. 34.

ministry, as if in his *bodily presence he was weak*, however much he might attempt to intimidate and overawe them, when he was absent, by menaces in his *letters* (x. 10).

What was the explanation (they might ask with bitter irony) to be given of this bodily affliction? Was it likely that God would thus visit a favoured Apostle of Christ with such infirmity, and thus damage his success in preaching the Gospel?

St. Paul answers this question, and solves the objections arising from it;

The thorn in his flesh (he says) was a *gift* from God—ἐδόθη μοι. And why was it *given?* In order that I should not be too much *lifted up* by the exceeding altitude of my *revelations* from Him.

It is therefore a mark of His *favour*. It is a consequence and a memento of the *privileges* I have received from Him. It may remind you, as it does me, of the abundance of my revelations. It is even a badge of my office, a credential of my ministry.

There was also no fear that the success of his ministry (for which he was zealous) would be impaired by his infirmity. "My grace," God has said (*εἴρηκε—has said once for all*), "is sufficient for thee; My strength is perfected in thy weakness." The weaker the instrument, the greater the triumph of God's grace, which enables that instrument to do what it does, and accomplishes such mighty works by its means.

They who read Scripture with awe, and contemplate with reverence the Saints of old, will not indulge in inquisitive and profitless speculations on the precise nature of this thorn in the flesh of St. Paul.

The Holy Spirit does not gratify such curiosity as this. He tells us that the holy Apostles were men *of like passions with ourselves*. (Acts xiv. 15.) And we know from the present instance, that the great Apostle of the Gentiles, he who *laboured more abundantly than the rest* (1 Cor. xv. 10), and with the most blessed fruit in his labours, and who had a great abundance of Visions and Revelations in the Lord, was also afflicted by some visible infirmity in his body which might expose him to contempt from others, and was designed by God to *keep him humble*, and also to *test their* dutiful love for the Apostle of Christ.

But the Holy Spirit does not give any minute personal details concerning the external appearance of the Holy Apostles. He does not perpetuate any of the flaws and blemishes of our feeble and frail humanity which might have been visible in their form or feature. He abstracts as it were all that is accidental and temporary in the portrait, and presents us with a beautiful ideal picture of what was essential and is eternal, and so gives us a truer likeness of them. And who would wish to mar this divine work, by intruding into it what was merely earthly and temporary? who would wish to know what St. Paul's thorn in the flesh was? Who would wish to associate him with any bodily blemish, now that all the "spots and wrinkles" of mortality have disappeared, and he has been transfigured as it were by the bright illuminations of the Holy Ghost, and his soul has passed to the *Paradise* which he himself saw, and he will be clothed hereafter with a glorified body, and dwell in soul and body in the infinite felicity of *the third heaven?*

See further what has been said on this subject in the *Introduction* to the *Acts* of the *Apostles*, p. xii, xiii.

— ἄγγελος Σατᾶν] He calls the thorn in his flesh *a messenger of Satan* to *buffet* him. "*Sudem* refert datum sibi Angelum Satanæ" (*Tertullian*, de Fugâ, c. 3. and de Pudic. 13) "a quo colaphizaretur, ne se extolleret." And yet St. Paul says that it was *given* him (i. e. by God) in order that he might not be *too much exalted* by the exceeding glory of his revelation.

A very important declaration, teaching,

(1) That physical evils are from Satan, who assails holy men, *in order to torment them*. Similarly it was revealed by the Holy Spirit in the history of *Job*, that his afflictions were *from Satan* (Job ii. 6, 7); and our Lord Himself declares that the woman in the Gospel, whom He calls a daughter of Abraham, and who was bowed together with a spirit of infirmity for eighteen years, had been bound by *Satan*. (Luke xiii. 16.)

(2) That *God*, Who is Almighty and All-merciful, *permits Satan* to visit holy men with severe afflictions, in order that those afflictions may be made subservient to His own wise and gracious purposes. He thus overrules evil with good, and defeats Satan with his own weapons. God *permitted* Satan to afflict Job, that his patience might be tried and be an example to every age. He *permitted* Satan to bind the daughter of Abraham for eighteen years, that her faith might be a pattern to all, and that Christ's power and love in loosing her—touching only the hem of His garment with faith—might be known. And He *permitted Satan* to afflict the Apostle with the thorn in his *flesh*, in order that he who had been caught up into the Third Heaven might be saved from the peril of pride, by which Satan fell from heaven; He permitted him "to fall under the Devil's scourge, that he might not fall into the Devil's sin" (*Bp. Bull*); and that God's grace and power might be displayed and glorified in and through his weakness. Cp. *Tertullian* (de Fugâ, c. 2).

God permitted Satan to buffet the Apostle by a Thorn; but under the transmuting influence of God's grace working with St. Paul's free will, that Thorn has been made as it were to bloom and "blossom as the rose," and to yield for the Apostle's head an unfading garland of glory.

Therefore the Apostle says: "Most gladly will I then glory in my infirmities; for when I am weak, then am I strong."

"*Ne extollar datus est mihi stimulus carnis meæ angelus Satanæ*. O venenum quod non curatur nisi veneno! O antidotum quod quasi de Serpente conficitur et propterea theriacum nuncupatur! Serpens enim ille superbiam persuadet dicens *Gustate et eritis sicut dii*. (Gen. iii. 5.) Superbiæ persuasio ista est. Unde cecidit serpens inde nos dejecit. Meritò ergo venenum serpentis de serpente sanatur. Quid ait Apostolus *Ter Dominum rogavi ut auferret?* Deus precanti aderat. Videte quid ter roganti responderit, 'Sufficit tibi *gratia mea*.' Ego, medicus optimus, novi in quem tumorem pergat id quod *volo sanare*. Quiesce, sufficit tibi *gratia mea; non* sufficit tibi *voluntas tua*." *S. Augustine* (Serm. 163). See also Serm. 354.

8. Ὑπὲρ τούτου] '*Concerning* this.' On this use of ὑπὲρ = Heb. עַל, and Latin *super*, see 2 Cor. i. 6, 8. 2 Thess. ii. 1; and see *Winer*, p. 343.

— τρὶς] *three* prayers, consequent perhaps on three several severe assaults of *temptation*. Job is tempted by Satan *thrice*,—(1) by the loss of his goods; (2) of his children; (3) of his health. Our Lord is tempted by Satan *thrice*. (Matt. iv. 1—11. Luke iv. 1—13.) Peter was tempted by Satan *thrice*. (Matt. xxvi. 34—75. Luke xxii. 31.) And after his fall was enabled by Christ to make *three* professions of love. (John xxi. 17.)

— ἵνα ἀποστῇ ἀπ' ἐμοῦ] *in order that he might depart from me*. St. Paul had claimed the power of delivering the incestuous Corinthian *to Satan*. (1 Cor. v. 5.) He here represents himself as buffeted by a "messenger of *Satan*," and desiring, but not able, to free himself from the visitation.

He affirms that he also had proved his Apostleship by *miracles* (*v.* 12).

Yet he never pretends that he worked any miracle to *heal himself* of his severe bodily infirmity, which exposed him to disparagement and obloquy.

We learn these things *from himself*,—an evidence of his veracity, and of his confidence in the truth of his cause. No enthusiast would have written thus. The exception proves the rule. The candid avowal of weakness confirms the assertion of power.

Thus also we see the principles by which the miraculous powers given to the Apostles were regulated by God. St. Paul himself tells us that *he lacked* bodily sustenance (xi. 9), and was often *in hunger, thirst, in cold and nakedness* (xi. 27); and that he had a *thorn in his flesh*, by which Satan buffeted him, and which exposed him to reproach. Yet we never hear that he was authorized or enabled to exert his miraculous powers in order to provide *himself* with *food*, or to *heal himself* of *sickness*. They who were more privileged by God than other men in *working miracles*, were not exempted by Him from enduring *severe afflictions*. Indeed, they were as much depressed *below* other men in their *sufferings*, as they were raised *above* them by their *miracles*. They were designed by Almighty God to be *exemplary* to the world in *suffering*; which they would not have been, *if* they had wrought miracles for *their own benefit*. Their history shows that the true principle of the Gospel of Christ is imitation of Christ; that it is *sacrifice of self for the good of others*, and *for the glory of God*.

9. εἴρηκε] *He has said*. Observe the force of the perfect tense. *God has said* it; I remember it well. *He* has said it, Whose word is Yea and Amen. He has said it once for all. Man prays thrice, but God speaks once. He has spoken it; and the force of that speech still abides with me, and works its work upon me. Cp. εἴρηκε, Heb. i. 13; iv. 4.

Although the *petitions* of holy men are *not* always granted,

Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. 10 Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ. Ὅταν γὰρ ἀσθενῶ τότε δυνατός εἰμι.

11 [g] Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι. 12 [h] Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις καὶ τέρασι καὶ δυνάμεσι. 13 [i] Τί γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

14 [k] Ἰδοὺ, τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. 15 [l] Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν ἧττον ἀγαπῶμαι.

16 Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλὰ ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον. 17 [m] Μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 [n] Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;

19 [o] Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.

20 [p] Φοβοῦμαι γὰρ, μήπως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρεις, ζῆλος, θυμοὶ, ἐριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι· 21 [q] μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ Θεός μου

g ch. 11. 1, 16, 17. 1 Cor. 15. 8—10.
Eph. 3. 8.
h Rom. 15. 19. 1 Cor. 9. 2. ch. 6. 4. & 11. 6.
i 1 Cor. 9. 12. ch. 11. 7, 9.
k Acts 20. 33. ch 13. 1.
1 Cor. 4. 14, 15. & 10. 33.
l ch. 1. 6. & 6. 12, 13. Col. 1. 24. 2 Tim. 2. 10.
m ch. 7. 2.
n ch. 8. 6, 16, 18, 22.
o ch. 5. 12. & 11. 31. 1 Cor. 10. 33.
p 1 Cor. 4. 21. ch. 10. 2. & 13. 2, 10.
q ch. 3. 2.

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yet their *prayers* are always *heard*. God sometimes shows His *love* to them by *denying* them their requests; and in this denial He gives them what He, Who is omniscient and all-merciful, knows to be best for them, and so deals with them *according to their prayers*, which are always framed and uttered in a spirit of submission to the divine Will. *Augustine* (in Joann. Tract. 6).

"Apostolus ad voluntatem non est exauditus, sed est exauditus *ad salutem*. Paulo Apostolo negavit quod oravit; sæpe *malis* hominibus *dat* Deus ad *damnationem*; huic *negavit* ad *sanitatem*."

"Rogavit Dominum ut auferret stimulum carnis a quo colaphizabatur, aliquem forte dolorem corporalem, et dicit Deus *sufficit* tibi *gratia mea*, &c. Ego novi quem curo. Tanquam emplastrum mordax urit te sed *sanat te*." *Augustine* (in Ps. xxvi. xcviii., Serm. 47. 154).

On the other hand, Almighty God often *punishes evil* men by *giving them* what they *most desire*;

The *Devil's petition* was *granted* by God when the Devil asked leave to tempt Job; and so the Devil was worsted. God gave the Israelites their desire, and they perished in their lust. (Ps. lxxviii. 30.)

Doubtless, Satan exulted in being allowed to buffet St. Paul. But how much shame has thence recoiled upon Satan from his conflict with the Apostle! and how much glory to God, and how much benefit to the Church! *Augustine* (Serm. 354).

— Ἥδιστα—μᾶλλον] *Most gladly will I therefore glory rather* (i. e. rather than *faint*) *in my infirmities* (i. e. rather than in my *miracles*). On this combination, see vii. 13.

11. Γέγονα ἄφρων] Perhaps this may be put *interrogatively*, "Have I become foolish? If so, *ye constrained* me." St. Paul does *not* allow that he is ἄφρων. See xi. 16; xii. 6.

Elz. adds καυχώμενος here, an explanatory gloss, not found in the best MSS.

12. τοῦ ἀποστόλου] Of *the Apostle*, as distinguished from all *other men*; and especially as distinguished from all *false teachers*, who are not *sent* by Christ (ἀπόστολοι), but are mere *comers* (ἐρχόμενοι). See above, xi. 4.

On this use of the *definite article*, see above on John iii. 10, ὁ διδάσκαλος, and John xviii. 10, τὸν δοῦλον.

13. ἡττήθητε ὑπέρ] A remarkable use of ὑπὲρ, with something of an *oxymoron* in it, a favourite figure with St. Paul (see Rom. xii. 11), Ye were *lessened* and *abased above*; and perhaps marking that the ἧττα or loss (if ἧττα it was) was a proof of St. Paul's love, and so a privilege. There is a gentle tone of delicate irony and affectionate playfulness in the whole sentence, especially in the words, "*Forgive me this wrong*."

— εἰ μή] See on 2 Cor. iii. 1.

— κατενάρκησα] See on xi. 9.

14. τοῦτο] So the best MSS.; not in *Elz.*

15.] On this text, see *Bp. Andrewes'* Sermons, ii. p. 98.

16. Ἔστω δέ] *But be it so.* A supposition. He recites an objection of his adversaries. *I*, they say, *do not burden you in my own person*; I did not venture to do it, they *allege*. I was not straightforward and courageous enough to do it *myself*; but with a sort of moral cowardice, and being by nature (ὑπάρχων) *crafty, I caught you by guile*. I ensnared you by an artifice, by a mere semblance of disinterestedness, in order to make you my prey by means of *others my emissaries*. Cp. *Theophyl. Bp. Sanderson*, ii. p. 349.

17, 18. ἀπέσταλκα] *I have sent.* The sense of this and the following verses seems to be, I am charged with craftiness in *suborning others* to be my agents in promoting my personal interests. *If* this were true, then the persons of whom I have made choice to be my delegates to you, *would* be of *such a character* as to be fit ministers of my artful and covetous designs.

But what is the case? *Who* are they? *Titus* and *the brother*. You know Titus by experience. *Their* character is a guarantee of *my* integrity. The choice which I have now made is a proof that the allegation just recited is false.

18. τὸν ἀδελφόν] *the brother*; perhaps St. Luke (see viii. 18), or the brother mentioned viii. 22.

19. Πάλιν] *Are ye thinking that we are again pleading our own cause before you?* Is this your present surmise? It is a very erroneous one. We are pleading before *God*, not *you*. We *are speaking in Christ* not *for our own glory*, but for His; and we are doing this and all things *for your edification*.

A, B, F, G have πάλαι here, and so *Vulg.*, which has been adopted by some Editors, *Lachm.*, *Tisch.*, *Alf.* But πάλιν is in D, E, I, K, and the majority of Cursive MSS., Versions, and Fathers. It is confirmed also by iii. 1, ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;

The confusion of ΠΑΛΑΙ and ΠΑΛΙΝ is frequent in MSS. (See *Bloomfield's* note.) And there is no instance in the N. T. where πάλαι stands at the beginning of a sentence. And πάλαι appears to mark a *past* time as contrasted with the present (as in Heb. i. 1), whereas the Apostle is speaking of *present* surmises. And the sense given in the English Authorized Version, and in many Ancient Versions, where the sentence is rightly represented as interrogatory, appears more forcible and just than that arising from the reading πάλαι δοκεῖτε.

πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων [r] ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

r Rom. 13. 13. 1 Cor. 5. 9—11. & 6. 15—18. Gal. 5. 19. Eph. 5. 5, 6. Col. 3. 5. 1 Thess. 4. 3—7. Heb. 13. 4.

XIII. [1] [a] Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. [2] [b] Προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, [b] καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι· [3] [c] ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. [4] [d] Καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς.

a ch. 12. 14. Num. 35. 30. Deut. 17. 6. & 19. 15. Matt. 18. 16. John 8. 17. b ch. 12. 21. & 1. 23. c Matt. 10. 20. 1 Cor. 9. 2. d Phil. 2. 7, 8. 1 Pet. 3. 18.

[5] [e] Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτούς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν, εἰ μήτι ἀδόκιμοί ἐστε; [6] Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. [7] [f] Εὐχόμεθα δὲ πρὸς τὸν Θεὸν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν· [8] οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας· [9] [g] χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

e 1 Cor. 11. 28. f ch. 6. 9. g ch. 11. 30. & 12. 5, 9, 10.

[10] [h] Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

h 1 Cor. 4. 21. ch. 2. 3. & 10. 2, 8. & 12. 20, 21.

[11] [i] Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

[12] [k] Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

i 1 Cor. 1. 10. Rom. 12. 16, 18. & 15. 5. Phil. 2. 2. 1 Pet. 3. 8. Heb. 12. 14. k Rom. 16. 16. 1 Cor. 16. 20. 1 Thess. 5. 26. 1 Pet. 5. 14.

[13] Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.

CH. XIII. 1. Τρίτον τοῦτο ἔρχομαι] *This is the third time that I am intending to come.* So Jud. xvi. 15, τρίτον τοῦτο. Num. xxii. 28, LXX. John xxi. 14.

St. Paul had been *once*, and *only once*, at Corinth, viz. in the visit described in Acts xviii. 1—11, which visit lasted a *year and a half*, and ended about three years and a half before this Epistle was written.

That ἔρχομαι may have the sense of *I am now intending to come*, is evident from his words written at *Ephesus*, 1 Cor. xvi. 5, Μακεδονίαν διέρχομαι, I am *now intending to go* through *Macedonia*.

That the visit he was now intending to pay to Corinth, and which he did pay soon after these words were written, was only a *second* visit, may be inferred from his words above (i. 15), I was desirous to come to you before this, that you might have a *second* benefit. And again (xiii. 2), I have said before, and now premonish you, as though I were present the *second time*.

This sense of his words, τρίτον τοῦτο ἔρχομαι, is further cleared by what he had said just before (xii. 14), This is the third time that I am *in readiness* (ἑτοίμως ἔχω) to come to you.

He had been ready once, and *did* come; *he* had been *ready* again, but did *not* come, because *they* were *not ready* to *receive* him (see 2 Cor. i. 23); he had even been very *desirous* to come, but *their disorders* had prevented him from coming.

He, for his part, is *now ready* a *third time* to come to them. But whether he will actually *now come* or no, is dependent on something else, namely, on whether *they*, on their side, make themselves ready, by godly repentance and amendment, to receive the visit which he is ready and desirous to pay.

Thus he reminds them that *his absence*, which some among them had misinterpreted and censured (2 Cor. i. 15—17), was not due to any levity, fickleness, estrangement, or failure on *his part*. On the contrary, in *will* and *desire* this was the *third* time in the course of four years that he was with them. And if he was absent longer from them, his absence would not be due to himself. They could secure his presence by readiness for it.

Other reasons for this interpretation may be seen above in the note on 2 Cor. ii. 1.

— ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν] Every matter that has been *spoken* (ῥῆμα, see on Luke i. 37) shall be established *at the mouth of at least two witnesses*, and, if it may be so, of *three*. From Deut. xix. 15, LXX; and see Deut. xvii. 6. John viii. 17, and Heb. x. 28, i. e. on the testimony of not *less than two*.

Compare Titus iii. 10, αἱρετικὸν μετὰ μίαν (one at least) καὶ (and if it may be) δευτέραν νουθεσίαν παραιτοῦ.

St. Paul appeals to his *three intentions* to come to Corinth as *three witnesses* that he is *in earnest* in what he says, and as three pledges that what he says, will be done. Ἀντὶ μαρτυριῶν τὰς παρουσίας αὐτοῦ τίθεις καὶ τὰς παραγγελίας, says *Chrys.* And so *Œcumen.*; and *Theophylact* says, Almighty God threatens the sinner, and for a time forbears to punish. But at last, after reiterated warnings, He executes judgment. So the Apostle. He says that in the same manner as every controversy is determined on the testimony of two or three witnesses, so the sentence which he has often threatened will be executed unless they repent. He compares his own comings to witnesses.

4. ζήσομεν] On this form of the future, see *Winer*, p. 80.

5. Ἑαυτούς] *yourselves.* Emphatic. Do not try *me*, do not tempt *me*, do not examine *me*, your Apostle, but examine *yourselves.*

— εἰ μήτι] *unless haply* (which God forbid!) *ye are reprobates.* On this use of εἰ μήτι, see above, iii. 1.

12. ἐν ἁγίῳ φιλήματι] *with a holy kiss.* See above, 1 Thess. v. 26. 1 Cor. xvi. 20; below, Rom. xvi. 16.

13. Ἡ χάρις τοῦ Κυρίου] *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. S. Athanasius* (Ep. iii. ad Serapion. § 6, p. 555) refers to this Benediction in proof of the Doctrine of the distinct personality of each of the three Persons of the *Ever-Blessed Trinity.*

"Egregium de SS. Trinitate testimonium." (*Bengel.*)

The *Three Persons* are named in this *Benediction*, which has been adopted by the *Christian Church*; and is a full exposition of the doctrine of the Trinity less explicitly expressed in the *Levitical Benediction*, which God Himself prescribed to be used (Num. vi. 23—26), and in which the word יְהוָה, JEHOVAH (= Κύριος (LXX), the LORD), is repeated *thrice.*

In like manner *S. Clement* of Rome (Frag. 7) recites a primitive form of *Christian Adjuration*, in which the Three Persons of the Blessed Trinity are expressed as they are here in the *Apostolic Benediction*, Ζῇ ὁ Θεὸς, καὶ ὁ Κύριος Ἰησοῦς, καὶ τὸ Πνεῦμα Ἅγιον.

As to the evidence of the same doctrine from the Baptismal

Formula, see Matt. xxviii. 19, and *Waterland's* Moyer Lectures, Serm. viii.

In order to understand the force of this Benediction, it is to be observed—

(1) That all spiritual Blessings come *from* (ἐκ) God the FATHER, *through* (διά) God the SON (see 1 Cor. viii. 6), and *by* God the HOLY GHOST.

The *Love* of God is the one source and inexhaustible well-spring of all spiritual blessings to men; and these blessings are *conveyed* to us through the Son, in "Whom all the Fulness of the Godhead dwells" (Col. i. 19), and Who took our Nature, and is our Emmanuel, "God with us," and has made us members of His Body, and has become the *Channel* of Grace to *us*. And so we have "*all received* of His fulness, and *Grace* for Grace." (John i. 16.)

This Grace, flowing *through* the Son *from* the source of the Father's *Love*, is *applied* personally and individually to us, and made energetic to our spiritual *New Birth* and *New Life* in this world, and everlasting salvation in the world to come, by the operation of the *Holy Ghost*, Who overshadowed our Nature in the Blessed Virgin's Womb (Luke i. 35), and Who enabled her to conceive and to bring forth Christ, Who is the Second Adam; and so wrought the New Birth of our Nature, which was regenerated by the Incarnation of Christ; and Who, by His personal *Communion* with us, bestows, *communicates*, and *applies* the Grace flowing from the Father through the Son, for our personal Regeneration in Baptism, and forms Christ within us; and by His renovating and quickening operation makes Christ to dwell in us, and makes us to dwell in Him. See below on Titus iii. 5.

(2) These divine operations of the Three Persons of the Ever-Blessed Trinity, in the World of Grace, are analogous to their workings respectively in the world of Nature.

God the Father made the World, but this work of Creation was wrought through the Son (John i. 1, 2. Heb. i. 2), and by the vivifying influence of the Holy Ghost. See on Matt. iii. 16. Cp. Gen. i. 2.

(3) Also, the effusion of all grace to us from the Father, through the Son, and by the Holy Ghost, was declared at the Baptism of Christ, God and Man, when the voice of the Father proclaimed Jesus to be His well-beloved *Son*, and the Holy Ghost came upon Him from heaven as a Dove. (Matt. iii. 16, 17.)

(4) This Benediction is to be understood also as declaring not only the manner of the *descent* of Blessings from God to us, but also the means of our *ascent* to God;

This latter article of our faith is expressed by St. Paul thus:—Christ came and preached to you that were afar off, and them that are nigh. For *through Him* we both have access *by* one *Spirit* unto the *Father*. (Eph. ii. 17, 18.)

Subscription to the Epistle.

"From *Philippi* in Macedonia." So the *Gothic* Version, and B***, and other authorities. Perhaps correctly. See the Introduction to the Epistle.

INTRODUCTION

TO THE

EPISTLE TO THE ROMANS.

I. ST. PAUL himself has supplied the best materials for an Introduction to this Epistle. These will be found in his speeches, recorded in the Acts of the Apostles, and in his Epistle to the Galatians, and in portions of his two Epistles to the Corinthians [1].

The Discourse which he delivered, in his first Missionary Tour, in the Synagogue at Antioch in Pisidia, contains the germ of the argument which he afterwards unfolded in this Epistle.

In that address he declared to the Jews, that he was commissioned to proclaim the fulfilment of the Promise made unto their fathers, and now accomplished in the Gospel of Jesus Christ, Whom God has raised from the dead; and that through Him Forgiveness of Sins is now preached, and *that every one who believes in Him is justified* from those things, from which men could *not be justified by the Law of Moses* [2].

The jealousy of the Jews, and the joy of the Gentiles, on the announcement of this intelligence, as described by the Sacred Historian, and the results of the Apostle's preaching at Antioch to these two communities, present a significant specimen, and display a vivid picture of the feelings produced in the minds of the Jewish and Gentile population throughout the world by the preaching of St. Paul.

On referring to that narrative [3], the reader will recognize a practical exhibition of some of the main difficulties with which the Apostle had to contend in writing the Epistle to the Romans.

The treatment which he afterwards experienced, in his second Missionary journey, from the Jews of Thessalonica, who were filled with envy against him, because he preached to the Gentiles [4], and because he proclaimed, that salvation was now offered to them on equal terms with the Jews; and the inveterate rancour, with which they excited the suspicions of the civil Magistrates against him, and with which they pursued him to Berœa [5], will afford further insight into the state of mind with which the Jews, and many of the Jewish Christians, regarded the Apostolic declaration of Free Grace offered to all Nations in Christ.

The same feeling which had shown itself at Antioch in Pisidia, and at Thessalonica, manifested itself also in the cities of Corinth [6] and Ephesus [7], and followed St. Paul to Jerusalem.

This feeling is exhibited in a striking manner in the narrative of the Acts of the Apostles, where it is related, that when St. Paul addressed the Jews in their own tongue from the stairs of the Castle, overhanging the platform of the Temple, at Jerusalem, they kept silence, and listened with attention to his speech, till he uttered the words which had been spoken to him by Christ, "Go; for I will send thee *far off* unto the *Gentiles*." Then they lifted up their voice, and cried, "Away with him, he ought not to live;" they shook their garments, and tossed dust into the air, and would have killed him, if he had not been rescued by the Roman power [8].

[1] See 1 Cor. i. 23, 24. 30; x. 1—12; xv. 56, "The strength of sin is the Law" (2 Cor. iii. 6—18; v. 14—21).
This consideration illustrates the importance of studying the Epistles of St. Paul in chronological order, and with special reference to the historical commentary provided for them in the Acts of the Apostles.

[2] Acts xiii. 32—39.
[3] Ib. xiii. 42—51.
[4] Ib. xvii. 5. Cp. 1 Thess. ii. 15, 16.
[5] Ib. xvii. 6—10.
[6] Ib. xviii. 5, 6—12.
[7] Ib. xix. 9.
[8] Ib. xxii. 1. 21—24.

In his speech before Felix, at Cæsarea, the Apostle asserted the harmony of the Gospel with all that is written in the Law and the Prophets[0]; and in his appeal to King Agrippa he affirmed, that the reason of the jealousy of the Jews was no other than this, that he preached to them and to *the Gentiles* the doctrine of Repentance and Conversion; and that he had taught nothing that was not in accordance with what their Prophets and Moses had said concerning the Passion and Resurrection of Christ; and that He should be the *first*, on His Resurrection from the Dead, to publish Light to the Jewish Nation, and to *the Gentiles*.... King Agrippa, believest thou the Prophets? I know that thou believest[1].

Thus the Apostle constantly presented two main assertions to his hearers; and the sacred Historian, his faithful companion, St. Luke, takes care to give special prominence to them, as fundamental principles of the Gospel, namely,

(1) That Remission of Sins, and Everlasting Life, are offered freely by Almighty God *to all men*, whether Jews or Gentiles, in Christ, and in *Christ alone*, and

(2) That this Divine Plan of *Universal Redemption* is not at variance with His previous Revelation in the Holy Scriptures of the Old Testament, and with His *particular dispensation* to the *Jews*, in the *Levitical Law*, and with His *choice* of them as His people; but had been preannounced by those Scriptures, and had been prefigured by that Law and Dispensation, as their own fulfilment and consummation.

Three of the speeches, which have been just mentioned, were delivered by St. Paul *after* the date of the Epistle to the Romans; but *before* his *arrival* in the *City of Rome*. His first act on reaching Rome, was, as we find in the Acts of the Apostles, to desire the personal attendance of the principal Jews of that city[2]. His discourse to them, and its consequences, are very expressive of his own feelings, and theirs; and supply a clear illustration of the Epistle which he had addressed about three years previously to the inhabitants, especially the Jews and Jewish Christians, of that city. "For the hope of Israel," he says, "I am bound with this chain;" and he reasons with them from morning to evening "concerning *Jesus*, both out of the *Law* of Moses and *the Prophets*." And some believed, and others did not believe; and when they agreed not among themselves, and departed from him, Paul reminded them of the prediction of *their own Prophet*, Isaiah, foretelling the *unbelief* of the Jews[3], and said, "Be it known, therefore, to you, that the salvation of God is sent to the *Gentiles, and they will hear it*[4]."

The next important help for a profitable study of the Epistle to the Romans, is to be found in the Epistle to the Galatians.

This assistance is rendered more valuable and interesting by the *similarity* of *substance*, and *difference* of *circumstances*, of the two Epistles;

The *Galatian* Church consisted mainly of persons who had been originally *Gentiles;*

The *Roman* Church was mainly composed of *Jewish Christians;*

The Galatian Church had been founded by St. Paul;

But the Roman had not been visited by him when he addressed it in his Epistle;

The Galatians had been beguiled by Judaizing Teachers to adopt the ceremonies of the Levitical Law, as necessary to salvation;

The Romans had been trained in conformity to these ceremonies from their infancy.

St. Paul had already had a difficult task to perform in *recovering* the *Gentile Christians* of *Galatia* from the false position into which they had been betrayed, and in rescuing them from the dangerous delusion of building on any other foundation than the merits of Christ, and of placing their hopes of justification and everlasting salvation on works done by themselves in conformity with the Levitical Law, which he shows to have had only a manuductory office, in bringing mankind, regarded as in a state of spiritual pupilage, to maturity and manhood in Christ[5].

He had now the still more arduous duty of endeavouring to persuade the *Jewish Christians* and Jews of *Rome*, to regard the Mosaic Law as only a provisional and preparatory Dispensation, and as designed by God to prove man's guilt, but as totally unable to remove it; and as intended to lead the way to the full and final Revelation conceived in the Divine Mind from eternity, and now

[0] Acts xxiv. 14.
[1] Ib. xxvi. 19—27.
[2] Ib. xxviii. 17—23.
[3] Isa. vi. 9.
[4] Acts xxviii. 20. 23. 25. 28.
[5] Gal. iii. 24, 25.

at length displayed in the Gospel, wherein the Righteousness of God is communicated to men in Christ, the Incarnate Word, reconciling the World to God, by the offering of Himself, in their flesh, and as their Representative; and as joining together *all who believe*, whether Jews or Gentiles, as fellow-members in Himself[6].

There is good reason to believe, that the labour of love which the Apostle had performed in writing to the Churches of *Galatia*, had been attended with success, and that they were restored by his efforts to the true foundation, from which they had lapsed, of Faith in the merits of Christ, as their only ground of Justification[7].

The work in which he was now about to engage, in addressing the Jews and Jewish Christians at *Rome*, was beset with far greater difficulties than those which he had encountered in writing to the Gentile Christians of Galatia.

In the Epistle to the Galatians he had addressed himself to *Gentiles*, who had recently fallen into error.

But here, in the Epistle to the Romans, he had to contend against the inveterate prejudices of the *Jews;* prejudices consecrated, as they thought, by their national religion for many generations.

In the Epistle to the Galatians, he had dwelt upon the ceremonial provisions of the Levitical Law, and had shown their transitory character. But this was only a small portion of his argument[8] with the Jews. They might be ready to waive all claims to Justification from conformity to the *Levitical Ritual;* but it did not therefore follow, that they would not firmly maintain a claim to Justification on the ground of their Obedience to the *Moral Law*, promulgated by God from Mount Sinai.

II. In order to understand the peculiar character of the difficulties which beset the Apostle, and the drift of his arguments by which he labours to surmount them in the Epistle to the Romans, we must endeavour to realize the feelings of the Jews and Jewish Christians whom he is addressing, and to place ourselves in their position.

With this view let us bear in mind the following facts:

1. The Jews regarded themselves as the *elect people* of God. They supposed that they had been distinguished for many centuries by Him, Who does all things wisely, and had been separated by Him from all the other Nations of the World, for some adequate reason, which they imagined to be no other than some *special merit, inherent in their own race*, deriving its origin from Abraham, the Father of the Faithful, the Friend of God.

They could not, therefore, readily accept the Apostle's proposition, that all marks of spiritual distinction between themselves and the Gentiles were now to be effaced, and that the religious privileges which they had inherited, and had hitherto enjoyed for so many generations, were suddenly to be withdrawn, and that all Nations were to be henceforth placed on an equality, and to be received as brethren and fellow-members of an Universal Church; and that this Universal Church had claims to superior antiquity and to higher dignity in the Divine Counsels; that it had been *foreknown* by God *antecedently* to the choice of the Jewish Nation, and had been *foreordained* by Him even *from Eternity*[9]; and that they themselves were now to be superseded by it in the favour of God.

Such declarations as these seemed to them to involve a sentence of national disfranchisement, and also to expose the Immutable God to a charge of fickleness and caprice, as imputing to Him an alteration of purpose with respect to their own nation, His favoured People; or as even arraigning the Almighty with imbecility, as if He were not able to maintain His own, and had been frustrated

[6] Rom. iii. 2; xvi. 25, 26.

[7] See above, Introduction to the Epistle to the Galatians, pp. 36—42.

[8] St. Paul seems designedly to have distributed his argument with the Jews into three parts,

(1) As to the *Ceremonial Law*—specially handled in the Epistle to the *Galatians*.

(2) The *Moral Law*—in that to the *Romans*.

(3) *The dignity of the Priesthood*, and *Legislation* of the Sinaitic Dispensation, as compared with that of CHRIST—in the Epistle to the *Hebrews*.

Thus these three Epistles constitute a complete body of *Christian Apologetics* in reply to *Jewish objections;* with the *exception* of one part of the Christian argument, namely, that which relates to the *Prophecies* of the Old Testament concerning the *Messiah*, and shows that they have been *fulfilled* in *Jesus Christ*.

This portion of the work *had been* accomplished in the *Gospel of St. Matthew*. And it is probable that it would have been undertaken by St. Paul in his zeal for the conversion of the Jews, if it had not been already done by another.

[9] Rom. viii. 29, 30; xvi. 26.

in a design prosecuted for two thousand years, and now, as it seemed to them, rashly reduced to an abortion in the Gospel preached by St. Paul.

2. The Jews could also point to the fact, that the *only written Revelation* that had ever been hitherto vouchsafed by Almighty God to Mankind, had been made to *themselves*. The Law had been given them from Mount Sinai, with awful manifestations of the Divine Majesty. It had been promulgated with signs and wonders. All infractions of it had been sternly punished. Its mandates were published in order to be obeyed. Obedience to them must, therefore, as they thought, be possible. And if so, it must entitle the obedient to Reward from that Righteous God Who had promulgated the Law.

A doctrine, such as St. Paul's, which represented the Mosaic Law as having only a preparatory and provisional character, and not as perfect in itself, but as designed by its Divine Author to lead to a perfect Dispensation, the Gospel of Jesus Christ, and to be, as it were, absorbed in it; and which affirmed that this Gospel was the consummation for which the Patriarchs and Prophets, and all the holy men who lived before, and under, the Law, had yearned with longing aspirations, as the fulfilment of all their hopes, was in their eyes a disparagement of the Law, and of its Divine Author.

Besides, the Apostle's assertion, that the Law was *unable to give Life*, but *brought with it Death*[1], and that all their claims to reward, grounded on their own supposed obedience to the Law, were only treacherous and illusory, and that, if they were to be judged by the Law, apart from the merits of that Jesus Whom their Priests and Rulers had killed by a death which their Law declared to be *accursed*[2], they had no hope of salvation—was, in their opinion, an outrage against all the holy men of their own Nation who had lived and died under the Law, and against the Almighty Being Himself Who had given the Law in order that they might live thereby, and had communicated to it, as they supposed, His own Divine Attributes of perfection.

3. St. Paul preached Christ Crucified, as *the end* of *the Law* for Righteousness *to all who believe*[3]. He also preached the *Divinity* of Christ[4]. And on the ground of that Doctrine of *Christ's Godhead* he rested his assertion of the *infinite* merits of Christ, "God manifest in the flesh[5]," incorporating all by Faith in Himself, offering an acceptable sacrifice for all, taking away the sins of all, and having the same universal relation to *all mankind* by *Grace*, that the common Parent of all, *Adam*, had by *Nature*[6]; and by virtue of the two Natures, the Divine and Human, united in His one Person, being no other than "the LORD our RIGHTEOUSNESS" preannounced by the Prophets[7], the very *Righteousness of God to us*[8], *that we might be made the Righteousness of God in Him*[9].

But this Doctrine of a *suffering* Manhood in Christ was very obnoxious to the Jews, who looked for a temporal Deliverer, and placed their hopes of *future* national emancipation from the Heathen Rule of Rome, and of national aggrandizement, in the triumphs to be achieved, as they fondly hoped, by their expected Messiah.

Nor was the assertion of His *Divinity* more acceptable to them[10]. They were tenacious of what they supposed to be the true Doctrine of the *Divine Unity*. They were not, therefore, prepared to accept the doctrine of the Atonement, and man's consequent Justification, as preached by St. Paul, inasmuch as that Doctrine rests on two fundamental verities,—namely, the *sufferings* of Christ as *man*, and the *infinite virtue* and *universal efficacy* of those sufferings, because they were endured by Him Who is God[11].

4. The treatment which Christ had experienced from the Chief Priests and People of the Jewish Nation at Jerusalem, presented another obstacle, and rendered the reception of the Gospel a difficult thing for the Jews. *If* Jesus, whom they had crucified, was indeed the promised Messiah (as St. Paul affirmed), if He had been preannounced as such by Moses and the Prophets, if also He is a Divine Person, coequal with the JEHOVAH of their own Scriptures, if He Who is "the Christ according to the flesh, is also God over all, blessed for ever, Amen[12]," then it must be acknowledged,

[1] vii. 10—13. Gal. iii. 21.
[2] See Gal. iii. 13.
[3] Rom. x. 4.
[4] ix. 5.
[5] 1 Tim. iii. 16.
[6] Rom. v. 14—18.
[7] Jer. xxiii. 6; xxxiii. 16.
[8] 1 Cor. i. 30.
[9] 2 Cor. v. 21.
[10] See above on Acts ii. 36.
[11] Hence the expressive and emphatic combination in Rom. ix. 5, Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, concluded with a solemn ἀμήν. Cp. xvi. 27.
[12] ix. 5.

that in rejecting Him, the Jewish Nation had been guilty of an act of blindness and of impiety which no language could describe.

The recognition of the doctrines preached by St. Paul, concerning Christ, involved therefore a sentence of condemnation on their own Hierarchy and Nation—the favoured People of God.

Such difficulties as these beset the Apostle addressing the Jewish Nation, for whose special benefit he wrote the Epistle to the Romans.

He had to perform a task like that of the Father in our Lord's Parable of the Prodigal Son. Indeed, with reverence be it said, in this divinely inspired Epistle, the Father of all Himself, Who had now graciously received the Younger Son—the Gentile World—with gladness into His Own House, the Universal Church of Christ, comes out and entreats the Elder Brother—the Jewish Nation—to enter the House, and join with Him in joy, because his brother "was dead and is alive again, and was lost, and is found[1]."

From these considerations it will appear that the present Epistle necessarily assumed a peculiar form. It may be called an "*Apology* for the Gospel against Judaism."

This, its *apologetic* character, must be constantly borne in mind, in order that the writer's design and language may be duly understood. He is necessarily led to state the *objections* of the Jews. But he was also bound to do this with Christian Charity.

Hence some parts of the Epistle are constructed in the shape of a *Theological Dialogue*.

The Apostle often identifies *himself* with his adversaries, and states *their* objections as if they were *his own*. He puts himself in their place, and speaks for them.

Objections are introduced by him without any notice of the name of the objector, who finds himself refuted without any personal reflections on himself.

In this way, successive allegations are disposed of with true oratorical skill, blended with genuine Christian courtesy.

The suddenness of the transitions from one objection to another, and the delicate tact and refined sympathy for his opponents, with which the objections are stated and answered, have doubtless been the occasions of some difficulty to the reader.

Besides, the typographical form in which the Epistle is often represented, either as broken up into single verses, or else exhibited in long paragraphs, without any note of transition or intimation of the apologetic and interlocutory character of the Epistle, has served to increase the difficulty.

But if the reader is on the alert, and applies to the Epistle some of that lively sensibility and sympathetic effusion of heart with which it is written, these difficulties will disappear, and those very characteristics which at first may have occasioned embarrassment in his mind, will only serve to increase his affection and veneration for the inspired writer of the Epistle.

III. We are led by these preliminary remarks to take a summary view of the contents of the Epistle itself.

The Apostle begins with proving,—

(1) That the *whole world is guilty before God;*

(2) That *all therefore need a Redeemer;*

(3) That *a Redeemer has been provided for all in Christ.*

His *Jewish* Readers would readily admit the first assertion as to *human guilt*, as far as it concerned the *Gentiles;* but *not* in respect to *themselves.*

1. In making this general affirmation, the Apostle takes care to state, that the Gentiles had not been *left* by God *without a Law.* He asserts that they had from the beginning, the Original, Universal Law, of Natural Reason and Human Conscience. Indeed if they had not been under a *Law* they could not be guilty of Sin. For, the *essence* of *Sin* is, that it is the *transgression* of the *Law;* and where there is no Law, there is no transgression[2].

[1] See above on Luke xv. 11—28.

[2] Rom. iv. 15; v. 13. 20; vii. 8. 1 Cor. xv. 56.

He shows that Law is as ancient as the Creation. Indeed it is older than the Creation. It is a necessary consequence of the Divine Attributes of the Everlasting Himself[1].

2. Thus he prepares the way for the statement of the important truth, that the Mosaic Law, as to its Moral provisions, was not an *original*, or *independent Code*, but came in, as it were, *indirectly* and *accidentally*, "because of transgressions[2];" and was only a *republication* of the *antecedent, original, universal, unwritten Law*, which Mankind had received from God at the beginning, and which still remained engraven in the *Conscience* of the Gentile world, though its characters had been bedimmed by Sin.

Having stated that the Heathen had always possessed a Law, and that they were *guilty* before God, *because* they did *not obey that Law*[3], and therefore had no hope of Salvation in *themselves*, he next proceeds to show that the *Jews* were not in a better condition than the Heathen. This he proves from the testimony of those very Scriptures which the Jews had received from God Himself, and in the possession of which they justly gloried as their distinguishing privilege, and which could not be gainsaid by them, because they were "the oracles of God[4]," and which affirm their guilt, and that there is "none righteous, no not one."

All are under sin; all fail of the glory of God[5]; all, therefore, need a Redeemer.

But God has not left mankind in a state of despair. He has mercifully devised a remedy coextensive with the disease; He has graciously provided a restoration no less universal than the Fall.

All are unrighteous in themselves; but the *righteousness of God* is freely offered to all, whether Jew or Gentile, *in Christ*[6].

It is offered, by virtue of Christ's Incarnation and Death, Whom God hath set forth as a propitiation for the sins of all, by fulfilling the Law of Obedience for all, suffering the penalty due for the sins of all, and exhibiting at once God's infinite hatred of sin, and His immense love for sinners.

This righteousness is to be laid hold of by a lively *Faith* in the cleansing and saving efficacy of the Blood of Christ[7].

St. Paul is thus brought to his main conclusion, that the Evangelical Doctrine of Universal Redemption in Christ, is not a contravention of the Mosaic Law, but a fulfilment of it. "Do we make void the Law through Faith? God forbid! Nay, but we establish the Law[8]."

He next proceeds to reply to some *objections* raised by the Jews.

1. From the *case of Abraham.*

The Jews alleged, that Abraham was justified by something *inherent in himself;* and they pleaded that they, his posterity, could be justified in the same manner. St. Paul shows, that Abraham was *not* justified by any thing in *his own flesh*[9],—that is, in his own nature,—irrespectively of *God's Spirit;* but was justified, because he did not lay his foundation on any thing in himself, but built himself upon the Word of God. Abraham was not justified by reliance on himself, but by dependence upon God; he was not justified by trusting to any supposed merits of his own, but by firm assurance in the promise of God; he was not justified by looking *downward*, and *inwardly, on himself*, but by looking *upwards*, and *externally*, and, as it were, *projecting himself out of himself*, and by dwelling, by *Faith, in God.* He was justified, by emptying himself of himself, in order to be filled with God.

He reminds the Jews, that Abraham was not justified by *the Law*, nor by *Circumcision*, but was justified long *before* the *Law* was given[10], and even *before* he was *circumcised*[11]; and therefore Justification cannot rest on the foundation of Circumcision, or of the Law.

Abraham, he shows, was justified; but *not* as the father of the *Jewish* race, but as the *father of all* of *every nation*, who are children of his Faith[12], and believe in God, Who raised Jesus Christ from the dead, "Who was delivered to die for our sins, and was raised again for our Justification[13]."

2. Yet further. The Apostle not only goes back to Abraham, the Father of the Faithful, but to *Adam*, the Father of the *whole human race.*

He shows that Universal Redemption in Christ is provided by God's love as a gracious remedy correlative to, and coextensive with, universal guilt in Adam. As all men are by nature in Adam,

[1] Rom. i. 19—21. 32; ii. 14—16. As *Hooker* says, "The seat of Law is the bosom of God" (I. xvi. 8).
[2] Rom. iii. 20; v. 13; vii. 8. Cp. Gal. iii. 19. 23.
[3] i. 21—32.
[4] iii. 1—19.
[5] iii. 23.
[6] iii. 21, 22. See note.
[7] iii. 22—26.
[8] iii. 31.
[9] iv. 1.
[10] iv. 13.
[11] iv. 10.
[12] iv. 11.
[13] iv. 25.

and as all men sinned and fell in him [1], so all men are by grace in Christ, and rise in Him from the grave of sin, and are accepted in Him by God [2].

St. Paul raises the doctrinal superstructure of Universal Redemption on the historical basis of Original Sin.

3. He is thus led further to disabuse the Jews of their erroneous notions concerning their own Law as a Moral Code.

They regarded it as originally and absolutely designed for the Jewish nation, and as intended by God to be an *instrument* of *Justification* to them.

But the Apostle carries their thoughts backward from themselves, and from Mount Sinai, even to Adam in Paradise.

He shows the *essence* of the Law there. The disobedience of Adam proved the pre-existence of Law; and the universal prevalence of Death, the consequence of Sin, proved the universality of Law.

All sinned in Adam, all fell in Adam, and all die in Adam. Even Infants, who are not guilty of actual sin, are subject to death [3]. And why? Because they also are in Adam; they fell in him, and in him they die [4].

The Law, in its moral essence, is coeval with creation, and coextensive with the world.

Why then was the Levitical Law given on Mount Sinai?

That Law came in, as it were, by a side-door [5], in order to prove the universality of man's sin; it came in *incidentally* and *parenthetically*, and in order to show,—by giving new clearness and firmness to the dim and worn-out outlines of the original universal Law of Ethics, vouchsafed by God to mankind at the beginning, and by refreshing and re-illuminating its faded characters,—how far mankind had declined and degenerated from that primitive standard. It came in, in order to be a witness of human delinquency and depravity, and in order to humble the haughty imaginations of mankind, who were fondly enamoured of themselves, and vainly supposed that they were able to live up to the requirements of their moral nature, by their own unassisted reason and unregenerate will; and it came in, in order to reveal them to themselves, and to display them in the revolting hideousness of the authentic features of their own moral turpitude, and so to put them out of conceit with themselves, and thus to reduce them from their intellectual intoxication to a state of moral sobriety; and to prove to them their need of a Saviour, and of the cleansing blood of Christ, and of the regenerating and renewing influences of the Holy Ghost; and to prepare them to receive with meek and humble thankfulness the gracious dispensation of the Gospel, in which a healing stream is poured forth from the side of Christ hanging on the cross on Calvary, and stems and throws back, in a retroverted current, and with superabundant power, all the tide of pollution, which had flowed downwards from the Tree of Knowledge in Paradise and from the Disobedience of Adam, and had tainted all his posterity, and had streamed on in the countless channels of its dark waters through every age of the world [6].

4. But here another objection arose. Did not such a doctrine as this afford encouragement to sin?

If the consequences of Adam's sin were overruled for good by Divine Grace in Christ,—if the loss of Paradise by the first Adam had been made, under God's controlling power and love, to be ministerial to the attainment of the far greater glory and felicity of Heaven, through the Second Adam; if heavenly blessedness, far exceeding all the bliss that had been enjoyed by Adam in Paradise, had been freely poured forth from the exhaustless well-spring of God's love on mankind incorporated in Christ, and dwelling in Him by faith, would it not be permissible, and even expedient, to *continue in sin, in order that grace may abound* [7]?

This question, as the Apostle shows, is founded in ignorance of the primary principles of the Christian Profession.

By the terms of the initial Sacrament of Holy Baptism, by which he is engrafted in Christ, the Christian is *dead to sin*, and *born anew unto righteousness* [8]. If he were to continue in sin, he would be *falling backward* into the state of death from which he has now been delivered, instead of going

[1] v. 12.
[2] v. 15—19.
[3] v. 14.
[4] 1 Cor. xv. 22.
[5] παρεισῆλθεν, v. 20, and above on Gal. iii. 19. 30.
[6] Rom. v. 12—21.
[7] vi.
[8] vi. 3, 4.

forward to the state of everlasting life and felicity to which he has been born anew. He would be sinking again into the slavery of Satan, instead of going onward to the *glory of the liberty* of *the children of God*[1].

Therefore, the Apostolic assertion that the Christian is no longer under the Law (that is, is no longer under the *rigour* and the *curse* of the Law[2]), but is under Grace, affords no countenance to sin.

On the contrary, it is by *Divine Grace alone*, which he receives by virtue of his membership in Christ, that he is able to overcome sin, and to obey God's law, and to bring forth fruit unto holiness, and to attain the proper end of his existence—the free gift of God in Christ—everlasting life[3].

5. But such reasonings as these might seem to be an impeachment of the Divine Wisdom and Goodness in giving the Mosaic Law.

Was it consistent with those attributes of the unchangeable God, to publish, with dread solemnities, a Law of such a character, that those persons to whom it was given should be eventually released from some of its provisions, especially its penal enactments? And was this release to be regarded by them as having been antecedently contemplated, and previously provided for by Him Who had given the Law, and even as a natural and a necessary consequence and consummation of the Law itself?

Was not the Law from God? Certainly it was. Is not God infinitely good? Was then the Law Sin[4]? Heaven forbid! Was it not, like its Author, holy, just, and good[4]? Doubtless it was. What then was its purpose?

The Apostle shows that man's relation to the Law might be changed, and had been changed, without any disparagement of the Law itself.

Marriage is instituted by God. But the Levitical Law itself had provided that a wife might marry a second husband after the decease of the first[5].

The Law—as far as its rigour and curse are concerned—is now dead to *us*. That rigour and curse, which was not the consequence of man's nature (as it came originally from God), but was due to the *corruption* of man's nature, created at first pure and in the image of God, had been removed by the death of Christ[7], endured for the sake of man. We are now made free to be espoused to Him, our heavenly Bridegroom, Who has married our nature, and has joined us to Himself in holy wedlock; and Who has given life to the Universal Church by virtue of His own Death on the cross, as Adam gave life to Eve, "the mother of all living," formed from his side as he slept.

But shall we say that "the Law is sin" because we are delivered from its rigour and curse by Christ? Heaven forbid! St. Paul here leads us to look back on the state of man *before* the Law had been given from Mount Sinai.

In the loving fulness of his Apostolic heart, by which he made himself "all things to all men[8]," he identifies himself with human nature, in its primitive universality, as it existed before the Decalogue.

Sin is the transgression of the Law; and "where no Law is, there is no transgression."

It is true that there never was a time when human nature was without Law.

But in the course of many ages after the Fall, the voice of primeval Law became feebler and feebler. Its characters, inscribed in the human Conscience, became more and more faint and evanescent. Man was almost without the presence and consciousness of Law; and by consequence he was almost also without the knowledge of sin. Sin itself seemed to be laid asleep. It was, as it were, dead[9]. A miserable state of ignorance, it is true, but one of comparatively little responsibility[10].

While man was dreaming away his life in this spiritual swoon of unconsciousness, suddenly the trumpet sounded on Mount Sinai; and a Law, clear in its tones, like the loud voice of the trumpet with which it was given, was promulgated by God. This solemn sound aroused the human Conscience from its slumber, and with it awakened Sin. It showed to man what was the will of God. It displayed God's Law before his eyes; a Law which (in its moral provisions) was no *new creation*,

[1] vi. 11—17. 23.
[2] See on vi. 15.
[3] vi. 22, 23.
[4] vii. 7.
[5] vii. 12.
[6] vii. 1—3.
[7] vii. 6.
[8] 1 Cor. ix. 22.
[9] vii. 8. Compare our Lord's words, "If I had not come . . . they had not had sin." John xv. 22. 24.
[10] See vii. 7, 8.

but was a *republication* of the old, the original Law, under which man had been from the beginning. It showed to him Sin, in its true character, as rebellion against the Will, and violation of the Law, of God. And it did more than this. The Law of God, the All Pure and All Holy, encountered Human Depravity face to face,—it came into conflict with it.

And what was the consequence?

Man, impatient of control, and exasperated by interference, resented this manifestation of the Law. Elated by the pride of his stubborn will, tainted by the disease of his disordered nature, and weighed down by the heavy load of inveterate evil habits, he was indignant at the voice of Law; he hated Law even *because* it *was* Law; he spurned at it, and kicked against it, because it was *holy*, and *just*, and *good*, and was therefore offensive to himself in his unholiness, and injustice, and wickedness; he rebelled, audaciously and impiously rebelled, against the Law of God, even *because* it was the Law of God.

Yet, all the while, Man's Conscience and Man's Reason could not deny that the Law was good. They were on the side of the Law. But his Conscience and Reason were under the tyranny of his Will and Appetite, and their voice was drowned by the vociferous clamour of his Passions.

Human Nature was then like a Civil Government in the turbulent time of a Revolution, when the ignobler members of the Commonwealth gain the ascendancy, and hold in thraldom those who ought to rule. The inner voice of Conscience and of Reason, which ought to exercise a Royal Supremacy over Human Nature, but which uttered their mandates in vain, and were powerless to overrule the madness of the rebellious democracy, and furious mob, of excited and inflamed Lusts, served only to show, to what a miserable condition of bondage Human Nature was reduced.

Thus by reason of man's corrupt and wretched condition, the publication of the Law could not remove sin, but only displayed, provoked, and aggravated it. It showed the foulness and loathsomeness of man's moral disease, and caused his wounds to fester, and made sin to be more exceeding sinful[1].

Well, therefore, might the Apostle exclaim in the name of suffering Humanity, "O wretched man that I am, who shall deliver me from the body of this death?" Well might he reply from the bottom of his heart, "I thank God, through Jesus Christ our Lord[2]."

He, God of God, the Everlasting Son of the Everlasting Father, has taken Human Nature, and by becoming incarnate, and being born for me, has done for me what by reason of the weakness of my flesh the Law could not do. He, the Incarnate God, has even made my flesh, by which I fell, to be the instrument of my rising again; He, by suffering death for me, which He could not do unless He had taken my flesh, has delivered me from the body of death, the penalty of the Law, and has raised me to life, and has infused His Divine Spirit into my nature, and has imparted to me His Righteousness; and at the same time that He has taken away the *curse* of the Law, He has enabled me to perform the *righteous requirement* of the Law[3], and has given me, in His own glorious Resurrection in the flesh, a pledge of my Resurrection in His likeness, if I continue in Him.

Therefore, I am under the strongest obligations to live, not after the Flesh, but after the Spirit[4].

6. They who thus live are sons of God by adoption, and are heirs of all things in Christ, and will be glorified together in Him.

Therefore they rejoice in tribulation, because it was His path to glory, and is also theirs; and they are not staggered by sufferings, because in their own sufferings, and in the vanity and bondage of all earthly things, they recognize a consequence of the Fall, and a cause of thankfulness for their Recovery, and a pledge of future emancipation into glory to those who are redeemed in Christ[5].

They know that all things work together for good to them that *love God*, who see the proof of *His* love to them in the fact, that they *have been called* into His Church Universal, according to His purpose, which He purposed in Christ from the beginning. All things work together for good to those who *love God*, whom God foreknew in Him, and foreordained for conformity to the likeness of His own Son, so that He might be the Firstborn among many brethren, and whom in due course of time He called into His Church, and justified them by their Baptism into His body, and glorified them by their union with Him[6].

Yes, *He glorified* them already. For may we not regard this blessed consummation of *glory* as

[1] vii. 13. [2] vii. 24, 25. [3] viii. 1—4.
[4] viii. 9—12. [5] viii. 17—28. [6] viii. 28—30.

already realized, when we look at what God *has* already done for us *all?* Since He spared not even His own Son, but delivered Him up to death for *us all*, how is it possible that He should not likewise, together with this gift of Him, freely give us all things?

Who, therefore, now can bring any condemnatory charge against *us who love God*, and who are shown, by His gracious *acts* to us, to be greatly *beloved of Him*, and who are therefore authorized to call ourselves the *elect people* of God? It is God Who justifieth us,—Who is he that condemneth us[1]? When we behold Christ, Who took our Nature, and died in our flesh for us all, now raised from the dead, and enthroned in our Nature at the Right Hand of God,—when we behold Him ever living to pray for us, there we see our own Justification, there we see our own Exaltation, there we see our own Glorification[2].

May we not therefore speak of ourselves (as far as God's will is concerned) as already saved[3], glorified in Christ? May we not feel assured, that, *if we* do *our part*,—we, whose Nature Christ has taken, and for whom He died (such is the immensity of His Love), and Who has carried that Nature into heaven, and who have been made sons of God in Him, cannot fail of everlasting salvation? for it is written, that "*every one who believeth* in Him shall not be confounded[4]."

7. This declaration, that God now offers salvation to *all men* in Christ, and that *all*, of every nation, who embrace that offer, and comply with its conditions, and dwell by faith in Christ, are God's *elect people*, raises the question concerning the relation of the *Jews* to God under the Gospel.

Are not the Jews His *elect people?* Were not *they* chosen by Him, and set apart by a special mark as His own? Did He not therefore see in them some *special merit, on account of which* He was induced to make this distinction between them and all other nations? Have they been cast off by Him? Is He then changeable and inconstant? Is not this assertion of His election of an *Universal* Church, from *all* Nations in Christ, irreconcileable with the love and faithfulness of Him Who is infinitely Good and ever the same?

8. The answer to these questions had been in part anticipated by the Apostle.

He had spoken of the *Universal Church* of all faithful people as *foreseen* and *foreordained in Christ*[5]. The Christian Church is the Elect People of God even *from Eternity*[6].

The choice of the *Jews*, as God's favoured people, was like the giving of the Mosaic Law, a *parenthetical* act.

The Law of Moses was a posterior promulgation of the Original Law of Eternal and Immutable Morality. It came in *subsequently* and accidentally, "because of transgressions[7]."

So the *Choice* of the *Jews*. It was not God's *primary purpose*. His antecedent and original design was to save *all* in *Christ*. The *subsequent* choice of a particular people, the Jews, could not frustrate that original purpose. No. It prepared the way for its effect.

The Apostle meets the question of the Jews, concerning the alleged inconsistency in the divine Counsels, by a full acknowledgment of the special privileges of the *Jewish* Nation; and he happily sums up his recital of their national prerogatives, by the solemn asseveration, that from out of them "sprung the Christ according to the Flesh, Who is over all, God blessed for ever. Amen[8]." This, he reminds them, is their greatest privilege; and he invites them to accept the Gospel as their own national inheritance in Christ.

He then grounds his answer on the foundation of God's Sovereignty. God chooses whom He wills. Even in the case of Abraham He showed this. He chose the seed of Abraham by *Sarah*, and not by Hagar or Keturah[9]. In *Isaac* shall thy seed be called. This was still more remarkable in the case of Isaac's children, born of the *same mother* at the *same birth*. He loved Jacob, and hated Esau[10]. They who are chosen are not themselves the *cause* of the choice. They have *not* entitled themselves to be chosen, by any thing inherent in themselves, or by reason of their *own*

[1] viii. 33.
[2] viii. 15—34.
[3] St. Paul therefore says, "according to His mercy He *saved* us, by the washing of Regeneration and the renewing of the Holy Ghost" (Titus iii. 5).—He speaks of our *salvation* as a thing already *done*; for so it *is*, as far as God's part is concerned. It remains only for us to do ours. Cp. Eph. ii. 5. 8.
[4] ix. 33.
[5] viii. 28—30, where see note.
[6] See Eph. i. 4—11.
[7] See above, p. 188.
[8] ix. 5.
[9] ix. 9.
[10] ix. 10—13, where see note.

works[1]. It is not from their merits, either *actual* or *foreseen*, but only from *God's love*, that the choice proceeds. That which God *loves* in those whom He foreknows and chooses, is *His own work* in them. And that which He *hates* in those whom He rejects, is their own *sin*.

Here is an answer to the Jewish notion, that they had been constituted to be God's *elect people* on account of *their own deserts*.

9. In reading these declarations of the Apostle, certain principles are to be borne in mind.

God is Sovereign Lord of all. He is the sole Author of all good in man.

He also *foreknows* all men from Eternity, and *foresees* what every man will be. All things are present to Him at once.

He *loves* the *good* and *holy*. But it is not *on account* of any thing *inherently* good *in themselves* (as distinguished from goodness *derived* from *God*), and growing out of themselves as from a root, that He loves them. But He loves in them His own image and His own work. He loves in them His own Nature. He loves in them the work of Christ, and of the Holy Ghost. He loves that work not resisted, marred, and frustrated by them, but cherished in them[2], by a right exercise of their Free will, which is the gift of God. He loves His own People foreseen and foreknown from Eternity in Christ.

So likewise what He *hates* in the *wicked* is not any thing which He has made or foreordained in them. What he hates in them is not *the Nature* which He has given them, but it is that Nature *spoiled* and *corrupted* by their own sin; it is that Nature perverted and depraved by their abuse of the good gifts of Reason, Conscience, Grace, and Free Will which He in His love has bestowed upon them.

And in choosing according to His own Sovereign Will and Pleasure, He chooses nothing unjustly, arbitrarily, capriciously, and unreasonably. "There are no *antinomies* with God[3]." He does nothing without Counsel. The exercise of His Sovereign Power is ever guided and regulated by His infinite Justice, infinite Wisdom, and infinite Love[4].

10. The Sovereignty of God, Who is infinitely wise, just, holy, and merciful, is clearly seen in the case of those who proudly resist His Will.

His power is shown even in their Rebellion against it. And the mightier the human Rebel is, so the punishment inflicted on him by the divine Justice is more signal, and the conquest achieved over him by the divine Power is more glorious.

Therefore the Apostle well chooses the example of Pharaoh, a royal rebel against God[5]; one whose resistance against God appeared to be triumphant for a time, during the long period in which he held God's people in bondage; one whose pride and stubbornness defied the divine Majesty and Omnipotence, which displayed itself in mighty works, calling him mercifully to repentance, and chastening him justly for his sins.

In the end, God conquered Pharaoh by means of Pharaoh's own acts. He punished him by his sins. He chastened him by his hardness of heart. In order that Pharaoh might not imagine that he by his power had triumphed over God, and in order that others might not be led by him to presume and to resist God, He declared to Pharaoh that He had raised him up on high *in order* that He might show by him His power, and in order that His Name might be proclaimed in all the Earth by his means[6].

The display of God's *sovereignty* to the world is the *end* which He has in view in raising up *all men* to high dignity and royal estate. And this purpose is not frustrated, although they resist Him, as Pharaoh did. The *end* is always sure; for it is an end fixed by God. The *means* are left free to *man*. Men may choose the good or the evil; they may obey God or rebel against Him. This is by God's own permission; for He has given them Free Will. If they obey Him, as God desires and commands and invites them to do by many gracious promises of reward, then His glory is promoted by their actions. But even if they resist Him, in defiance of His commands, and in spite of His threats and encouragements, still, His purpose, in raising them up to eminence, is not defeated by them. Whether they obey, or rebel against, Him, the end, which is His glory, is always attained. His design cannot be frustrated by their sin. Indeed, if they rebel against Him, the attainment of His end is made more triumphant by their endeavours to prevent it. The irresistible Might and Majesty of the Divine Conqueror is made more illustrious even by the pride and power of the human Rebel

[1] ix. 11. [2] See on ix. 13. [3] *Hooker*, Appendix, book v. [4] See Eph. i. 5—11. [5] ix. 17. [6] ix. 18.

who is conquered. The glory of God is displayed in the overwhelming of Pharaoh and of his host engaged in an act of rebellion, and plunged down, in the fiercest paroxysm of his fury against heaven, into the lowest depths of the Red Sea.

11. Let no one, on the ground of God's irresistible *Power*, proceed to arraign God's *Justice*. It is enough for us, that God, Who is infinite in Wisdom and Goodness, acts as He does. God's Sovereign Omnipotence is never at variance with His Infinite Justice. Therefore who art thou, O man, that repliest against God[1]? Shall the thing formed say to him that formed it, Why hast thou made me thus[2]? He has *power, if* He had so willed it, to create one vessel to honour, and another to dishonour.

But[3], instead of doing this, He, in His long-suffering, *bears with* vessels of wrath fitted by themselves for destruction[4], and at last overtaken, like Pharaoh, by that destruction for which they had prepared themselves.

Thus He shows His wrath and power by them. On the other hand, He shows the riches of His glory on vessels of mercy which He Himself *prepared* for glory[5].

Here then is your answer. You, Jews, who complain that if God has chosen an Universal Church in Christ, He has dealt unfairly with you His Elect People, may see *yourselves* also chosen *here*. *Every one* who believeth in Christ shall not be confounded[6]. This Universal Church is for Jews as well as for Gentiles. Indeed, salvation is *first* offered to you[7]. And it is for Gentiles as well as for Jews, as your own Prophets foretold that it would be[8]. And the goodness of the God of Abraham is magnified by the extension of His grace in Abraham's seed, which is Christ, to all who are true children of Abraham, by imitating his Faith.

True it is, that while Gentiles have been received as God's people, and have attained to that Righteousness, which God offers to all through faith in Christ[9], many of you have failed of the glory designed for you by God. And why? because you build yourselves *on yourselves*, and not, as your father Abraham did, on something *external to himself*, namely, on the Rock of Salvation, which God has provided for you, and which many of you (as your own Prophets forewarned you would be the case) have made to be for yourselves "a stone of stumbling, and Rock of offence[10]."

This is no new thing. You had previous intimation of it from Moses. He told you that no one can be justified by the Law. It is only he whose obedience is *perfect*, that can hope for Justification thereby. But this is not your case. It is not the case of any man. No man's obedience is perfect. Christ alone fulfilled all Righteousness.

12. But your Scriptures speak to you also of *another* mode of Justification, a method which is not from man, but from God; one which is built by Faith on Christ. And this foundation is *universal*. It is the same for all, whether Jew or Gentile, for there is no difference. Every one who believeth on Him shall not be ashamed. The same God is rich in mercy to all who call upon Him. He therefore sends Preachers to all. He preannounced in your Scriptures this universal evangelization. Our office in preaching to the Gentiles (an office which you regard with hatred and indignation) is presupposed by the Old Testament, and is there blessed by God[11]. And He preannounced also in your Scriptures, that many of *you* would *reject* the offer, and that it would be *received* by the *Gentile* world[12].

Therefore the doctrine which we preach of Universal Redemption by Christ, and of Justification by Faith in Him, is no novel doctrine; it is contained in the Scriptures in your hands.

But do not therefore suppose, that God, in receiving the *Gentiles*, has *rejected you*. You may, perhaps, imagine that the number of the Jews who have accepted God's offers in Christ, is small. Some certainly have accepted them. I, myself, who preach Christ to the Gentiles, am one[13]. There is a remnant according to the election of Grace[14]. There is a residue of faithful Israelites building on God's free favour in Christ, and not relying for hopes of Justification on any supposed merit of their own. The rest, it is true, have been blinded. It was prophesied in your Scriptures that so it would be[15].

Here also, in His own due time, God will overrule evil with good. His design is to provoke you to godly jealousy by means of the Gentiles[16]. His purpose will be effected in its season, and so "all Israel will be saved[17]."

[1] ix. 20. [2] ix. 20. [3] Observe the transition marked by δέ, ix. 21. [4] ix. 22.
[5] ix. 23. [6] ix. 33; x. 4. 11. [7] Rom. i. 16. Acts xxviii. 27, 28. [8] ix. 24—26.
[9] ix. 30; x. 3. [10] ix. 32, 33. [11] x. 15. [12] x. 19—21.
[13] xi. 1, 2. [14] xi. 5. [15] xi. 7—10. [16] x. 19; xi. 14. [17] xi. 25, 26.

IV. 1. The Eighth, Ninth, Tenth, and Eleventh Chapters, to which we have now been referring, have been made the groundwork of controversy concerning *Predestination*, *Election*, and *Reprobation*.

These questions will be considered further, as far as the language of this Epistle requires, in the course of the notes on those Chapters.

But a general observation, in addition to what has been already said on this subject, may be offered here with respect to them.

How did the question of *Predestination* come under St. Paul's consideration in this Epistle at all?

It did *not* arise with reference to the future salvation of any particular *individuals*, as contrasted with *other individuals*.

But it was produced by the opinion of the *Jews*, that they themselves, as a *Nation*, were the *elect People* of God; and that as such they had *special merits* of their own, entitling them, *nationally*, to such a favour from Him.

It arose from the allegation of the Jews, that the Apostle, in affirming that God had now received an *Universal Church* in Christ as His *chosen people*, was charging Him Who is unchangeable and all-wise, with inconstancy and vacillation, or with lack of forethought or foreknowledge, as revoking a privilege awarded by Himself to the Jewish People, and as transferring or extending that privilege to others, the Gentiles, from whom they, the Jews, had been expressly severed and kept apart, as an Elect People, by God. This consideration may serve to remove the difficulties that have been found by some in these Chapters.

2. It is certain, that the Apostle is not here treating professedly the question of personal Election or Reprobation. He has his eye fixed on a very different subject, namely, on the blessed truth, that God had chosen in Christ an Universal Church, as His elect People, from the beginning.

St. Paul's purpose is, to show the entire conformity, harmony, and consistency, of this previous choice, with another no less certain fact, namely, God's choice of the Jews as His peculiar people.

It is also certain, that the Apostle no where asserts that God has created any one for wrath and destruction. But, on the contrary, St. Paul has declared, that God "spared not His own Son, but delivered Him up for *us all*[1];" and he has said more than once in this Epistle that *every one* who believes in Him will not be confounded[2].

He teaches, that God has foreknown and foreordained to salvation an Universal Church; and that He has purchased to Himself that Church by the precious blood of His Dear Son, and that He has chosen, as His own elect People, all, whether Jew or Gentile, of every nation under heaven, who are incorporated in the Body of Christ, and constantly abide in Him by Faith.

3. God's *primary* Will and Predestination is, that *all* men should be saved.

"He will have *all men* to be saved" (says St. Paul), "and to come to the knowledge of the truth[3]."

It is God's Will also that every man should have *Free Will*. "Ipse nos velle vult." And therefore it is God's will, that all should be able to receive or reject the offer of salvation made to *all* men in Christ.

God *predestinates* every man to be *free* in the exercise of his will. And He gives *Grace*, in order to quicken our will. And He gives us Reason, Conscience, and Scripture, to guide it. It is also God's Will that they who *freely accept* the terms of salvation which are *freely made* by Him, should be saved; and that they who *abuse* their *free will* to *reject* what He offers, and *desires* them to accept[4], shall fail of salvation, and incur punishment and perdition.

Therefore it may be truly said, that God *predestinates* the faithful to salvation, and predestinates the unbelieving to destruction.

This is what St. Paul declares, when he says that God "is the Saviour of *all* men," that is, in desire and design. This is His primary *predestination*. But then the Apostle adds, "*specially* of them that *believe*[5]." He predestinates *all* in *desire*, and He predestinates the *faithful* in *act*.

4. But in making this statement, we must not fall into the *Arminian* error, which represents *man's* goodness, foreseen by God, as the *ground* of God's predestination of the godly.

God predestinates the godly to salvation; but the primary cause of that predestination on God's side is His Love; and the primary cause of it on man's side is *not* any thing inherent in *man*

[1] Rom. viii. 33, where see note. [2] ix. 33; x. 11. [3] 1 Tim. ii. 4. Titus ii. 11. 2 Pet. iii. 9.
[4] Deut. v. 29. Ezek. xviii. 32; xxxiii. 11. Matt. xxiii. 37. Rom. x. 21. [5] 1 Tim. iv. 10.

as *man*, but it is the work of *God* in man; it is the Nature *created* by *God*, and taken by *Christ*; it is man, seen by God, not as man is in *himself*, but as he *was* originally when formed in God's image, and as he is, now that he is *restored* and created *anew* in Christ, Who has assumed man's nature, and has made man a member of Himself, and a temple of the Holy Ghost, by Regeneration and Justification. It is *man redeemed*, and sanctified, and dwelling in *Christ*, and *not* resisting God's grace, but abiding in Christ *unto the end*, who is the object of God's love and the subject of His Predestination. Man's Faith in God is indeed a *condition* of that Predestination, but God's Love to man in Christ is its *cause*.

Almighty God foreknows from Eternity *who* will be saved. But God's Foreknowledge, though it *foresees every thing, causes nothing*. He foreknows every thing that will be; but nothing will be *because* He foreknows it. And *man* has not *divine* prescience. *Man* cannot tell *who* will be saved. No man can be sure even of his own future salvation[1]. And he cannot read the heart, and pronounce sentence on others.

And man must speak as man, and not as God. It is not for him to usurp the judgment-seat of God. Man can only speak from what he sees. And wherever he sees that God has freely given all the necessary means of grace and salvation, there, in his Christian charity, "which hopeth all things," he ought to presume that God's good counsel will not be frustrated by man's sin, to man's own loss and destruction. St. Paul therefore speaks of all his brethren in Christ as "called and holy[2]," and he regards all Christian men and women as "the elect people of God[3];" and, in a like spirit, his brother Apostle St. Peter exhorts all Christians to "give diligence to make their calling and election sure[4]."

5. It is remarkable, that (as if in order to clear away all doubt on this subject) St. Paul commences the *next* Epistle which he wrote, namely, that to the Ephesians, by addressing them *all* as *predestinated* in Christ. The preamble of *that* Epistle (Eph. i. 3—14) is the best elucidation of the doctrine of Predestination as taught in the Epistle to the Romans.

With regard to *our own* predestination, the Apostle teaches us to look for the evidence of it (as far as it can be seen), (1) in what God *has* done for *us*; and (2) in our own *lives*.

"All things," he says, "work together for good to them that *love God*, to them that are *called* according to His purpose[5]."

The *fact* that we have been *called* by God into His Church is a proof of *His Love* to *us*.

The *fact* that He *has* given His only-begotten "for us all," is another proof of His immense *Love* to *us*. It is a pledge that He will deny us nothing, if we are faithful to Him, but will "freely give us all things." It is an earnest of future glory.

Our *own* love to Him is also a proof of His love to us; for our love of Him is a fruit of His Spirit given to us, and working in our hearts.

We *have* been called by Him, we have been justified by Faith in Him and have received the Seal of Pardon in Baptism[6], and have been born anew in Christ; and if we feel that *we love Him*, if we see the fruits of that love in our actions, if we recognize the likeness of Christ in ourselves, and of His life in our lives, then we may humbly hope and *believe*, that we have been *predestinated* by Him to life eternal.

For, whom God foreknew, them He did predestinate to be conformed to the likeness of His Son, and whom He did predestinate them He also *called*, and whom He called, them He justified[7]. Our *calling*, therefore, and Justification, together with our love to Him, are evidences of our Predestination. Whom He justified, them (in His divine will and design) He also glorified. And if He be for us, who shall be against us? who shall *separate* us from the *love of Christ*? what can hinder this predestination of us (who have been *called*, and who *love* God) from taking *effect*? Nothing. For, in all our afflictions, we are more than conquerors through Him that *loved* us. I am persuaded, then, that nothing will be able to separate us from the *love of God* in Christ. And, therefore, by His grace, we will *continue* in His love; and we know that he who "*endureth* to the end shall be saved[8]."

[1] Cp. note above on 1 Cor. ix. 27.
[2] See on Rom. i. 6, 7. 1 Cor. i. 2.
[3] See Eph. i. 4—11. Col. iii. 12. Cp. 1 Thess. i. 4. 1 Pet. ii. 5; v. 13. So the *apostolic Father S. Ignatius* calls the entire Ephesian Church ἐκλελεγμένην, Eph. i., and of Tralles ἐκλεκτήν: and the ἐκλεκτοί are opposed to the *heathens* in *Martyr. Polycarp.* 16.
[4] 2 Pet. i. 10.
[5] Rom. viii. 28.
[6] See on 1 Cor. vi. 11, and Rom. v. 1. 9.
[7] Rom. viii. 29, 30.
[8] Matt. x. 22.

This is the language of St. Paul ; this is the language of the Christian Church [1].

6. The Calvinistic scheme of Predestination fails, when it attempts to account for the introduction of the question of Election in this Epistle. It cannot explain the presence of the topic here [2].

It fails also, when it endeavours to reply to the Apostle's Jewish objectors.

If the Calvinistic interpretation of these chapters is applied to the solution of the questions, by which the Jews, with whom the Apostle is arguing, pressed St. Paul, it will be found to be wholly inadequate to the purpose.

Indeed, that Interpretation would involve the Apostle in an irrelevant and weak paralogism, which would recoil on himself to his own discomfiture and confusion. Of little avail would it have been for him to assure the Jews (who supposed themselves to be God's elect), that *some few, unknown, persons*, had been predestined by God to salvation, under the Gospel, and that *all the rest of mankind* had been eternally condemned as Reprobates, and were doomed by an irresistible decree to eternal perdition.

Yet this is the assertion which the Calvinistic interpretation imputes to St. Paul.

7. Let us turn from this erroneous interpretation to that of Primitive Antiquity.

The whole of the Apostle's argument then becomes clear and convincing. It becomes also persuasive, encouraging, and attractive.

You Jews allege that you are the Elect People of God; and that by our preaching of the doctrine of Universal Redemption and of Justification by Faith in Christ, you are disinherited. Heaven forbid! God's gifts are without repentance [3]. The *first* offer of the Gospel is made to

[1] See on Rom. viii. 29, 30. Eph. i. 5—11.

[2] The following summary of the Calvinistic doctrines, as far as they bear on the questions mentioned above, is derived from the editor's Occasional Sermons (First Series, p. 87), where other authorities on the subject are collected :—

"God," says Calvin, "preordained and forewilled Adam's fall," and "all are born of the same corrupt mass of perdition," and "out of this mass God elects some." (*Calvin*, De Prædest. pp. 607, 608. 613. Inst. iii. 23, §§ 3, 4. 7. Comm. in Rom. ix. 23) "Predestination," he says, "is the eternal decree of God, by which He determined what He would do with every man. For all men are not created on equal terms; but to some of them eternal life is preordained, and to others eternal condemnation. Therefore, accordingly as a person is created for one or other of these two ends, so, I affirm, he is predestinated either to life or death." (*Calvin*, Inst. III. c. xxi. § 5.) They who are called to a state of salvation are *few* in number compared with those who are left in a state of perdition. "The Grace of God," he says, "does not rescue many from eternal death, and it leaves the world in that perdition to which it is doomed." (*Calvin*, Inst. III. xxii. § 7.)

He teaches, that they who have once received grace can never fall away.

"They," he says, "who are *once* engrafted by Christ into His body, can never perish; for Christ will exert the power of God to preserve them, which power is greater than all. They who are incorporated in Christ can never fail of salvation." (Inst. III. ii. § 12. III. xxii. § 7; xxi. § 7.)

He defines saving faith to be a *personal* assurance in the *individual* that he himself will be saved. Thus: "Faith is a firm and certain knowledge of God's goodwill to *ourselves;* and he only is a true believer, who, being persuaded of God's fatherly love to himself, and relying on His promises to himself, has an undoubting confidence in his own future salvation." (Inst. III. ii. § 16.)

All they who will *fail of salvation*, are represented by Calvin as created for *the purpose* of being condemned eternally.

"Almighty God," he says, "created them for shame in life, and for perdition in death." (Inst. III. xxiv. § 12.)

"They are born from their mother's womb devoted to inevitable destruction." (Inst. III. xxiii. § 6.)

Hence Calvin is far from allowing that Christ died *for all men;* or that offers of salvation are made freely by God in Him to all, and that the merits of His sufferings extend to all nations in every age.

On the contrary, he thus speaks:—"How comes it to pass that the fall of Adam has involved so many nations, with their infant children, irremediably, in everlasting perdition? How, but because it so pleased God? '*Decretum quidem horribile, fateor!*' 'A horrible decree! I grant it.' But no one can deny that God foreknew it, because He *Himself had* so *foreordained it.*" (Inst. III. xxiii. § 8.)

Hence it is alleged by him, that Free Will is no essential part of man's nature. He says, "Man's desires and endeavours have no part in working out his salvation." (*Calvin*, Inst. III. xxiv. § 1.) "It is not in man's power to refuse or to accept divine grace." (Inst. II. iii. § 11.) "God," he says, "so moves the will, not (as for many ages it has been taught and believed) as if it were in our choice whether we will resist or obey the motions of grace. We must repudiate the assertion so often iterated by Chrysostom, in which he says (see *Chrys.* in Joann. vi. 44), that 'whom God draws, He draws willing to be drawn.'" (Inst. II. iii. § 10.)

Hence the sounder Confession of the Lutherans, to be subscribed by their Clergy, thus speaks:—

"The false and erroneous doctrine of the Calvinists concerning Predestination and Providence, is as follows:—

"I. That Christ did not die for all, but only for the elect.

"II. That God created the greatest part of men for damnation, and willeth not that they should be converted and live.

"III. That the Elect and Regenerate cannot lose their faith, or forfeit the grace of the Holy Ghost, or be damned, although they commit heinous sin.

"IV. That those who are not elect are necessarily damned, and cannot be saved .... although they live holy and blameless lives." (From Articuli Visitatorii a Ministris Ecclesiarum, &c. ad subscribendum propositi anno Christi 1592. See *Hase*, Libri Symbolici, p. 866, ed. Lips. 1837.)

Hence it may readily be inferred, what the teaching of Calvin is concerning the Sacrament of Baptism. "It is a great error," he says, "to imagine that Sacraments confer grace, provided we do not oppose to them the bar of mortal sin" (which is the case with infants). "This opinion," he adds, "is *pernicious, deadly, diabolical.*" (Inst. IV. xiv. § 14.)

"In Baptism there is no virtue of Regeneration or Salvation, but only a knowledge and assurance of them." (Inst. IV. xv. § 2.)

"Baptism is not represented as an effectual means of grace, but a sign and assurance to the *elect* that God pardons their sins." (Inst. IV. xv. §§ 1. 10; xvi. § 22.)

"The children of *believers* are baptized, not in order that they may *be made* therein the children of God; but they are thus, by a sacred sign, received into the Church because they *already belong* to Christ's body." (Inst. IV. xv. §§ 20. 22.) And one of Calvin's disciples says, that "St. Augustine greatly erred in attributing too much efficacy to Baptism; for he did not perceive that it was only an outward Mark of Regeneration, but asserted, that by the act of Baptism we are regenerate, and adopted, and engrafted into the family of Christ."

[3] Rom. xi. 29.

you. Believe in Christ. Then you also, yes, all of you, are God's People. Then you are God's elect. You are His favoured Heritage in a far higher sense than you were before, or could ever have hoped that you would be. You are sons of God in Christ, you are united to one another as fellow-members in Him Who comes from you "according to the flesh," and is also "God over all, blessed for evermore. Amen[1]."

V. The doctrine of St. Paul thus expounded is followed appropriately and logically by a series of *practical* precepts concerning ordinary duties[2].

Such exhortations would have no rational connexion with the foregoing argument of the Apostle, *if* he had intended to show, (as the Calvinistic theory alleges that he did,) that men are what they are, by a fatal necessity, and that the greater part of mankind were created, by the Father of the Saviour of the world, to be eternally lost.

But these exhortations follow naturally from the Apostle's statement, that as we are all by nature in Adam, so by grace we are all in Christ; and that as we are all members of Christ, so the law of our being is Love[3].

The remainder of the Epistle is also of a practical character. It follows as a corollary from the argument of the whole Epistle, that—

(1) All are guilty before God;
(2) All need a Saviour;
(3) Christ died for all;
(4) And we are all one body in Him.

Therefore let not the strong judge the weak, nor the weak judge the strong. Let the brother who has been rescued from Heathen Idolatry, and been received into the Church of Christ, not censure him who has passed from the Law to the Gospel, and from the Synagogue into the Church. But let Gentile Christians and Jewish Christians "bear one another's burdens, and so fulfil the Law of Christ;" and let them join together in praising God with one heart and mouth, and so fulfil the prophecies of the Old Testament[4].

After sundry salutations to brethren at Rome, he closes the Epistle with a Doxology, in which he expresses the main doctrine of the whole. He there claims for the Gospel its true title. He declares it to be the Mystery hidden in the Divine Counsels from Everlasting; and to have been preannounced by the Prophets; and to be now manifested by the command of God to All nations for the obedience of Faith in Christ.

Thus he asserts the precedence of the Gospel over the Law, and declares that the calling out from all Nations of an Universal Church in Christ was God's design before the foundation of the world[5].

VI. On the whole it may be affirmed, that the great characteristic of this Epistle is its Universality.

It is addressed to the great Capital of the Fourth and Last Monarchy of the world. It confutes the exclusive notions of the Jewish People, who would have limited God's mercies to themselves. It proves from the Jewish Scriptures, as well as from the World's History, that all are guilty before God. It proclaims the universal prevalence of human corruption, and the universal effusion of divine grace. It declares the Universality of sin and death overflowing on mankind from the Fall of the First Adam; and it preaches the Universality of Redemption, Justification, and Sanctification procured for the World by the death of the Second Adam, Jesus Christ.

It displays Mankind alienated from God by the one, and reconciled to God by the other. It exhibits all men as reunited to Him,—in His Will and desire,—as His sons by adoption in Christ. It declares that Jews and Gentiles are joined to one another, and to God in Him, Who is both God and Man, Jesus Christ; and Who is both the Seed of the Woman, and was also born under the Law, and thus belongs to both Gentiles and Jews. It represents them all as knit together in One Universal Church, foreknown by God from Eternity, and purchased by the precious Blood of His Dear Son. And it affirms that, in this Church Universal, God offers freely, fully, and actually

[1] Rom. ix. 5. [2] xii. 1—23; xiii. 1—14. [3] xii. 4—6; xiii. 8—12.
[4] xv. 8—12. [5] xvi. 25—27. See Eph. i. 3—8. 2 Thess. ii. 13.

the gift of the Holy Ghost and of Eternal Life to all who *believe* in *Christ*, and who dwell by Faith and Love in Him.

It may, indeed, seem wonderful, that an Epistle designed as a refutation of narrow theories concerning the saving efficacy of Christ's Death, and distinguished by its bold declarations of God's immense Love to Mankind in Christ, should have been perverted by some into an occasion and instrument for disseminating narrow notions, similar to those which it was intended to banish from the world.

But the most wholesome food is abused by the Evil One into the most noxious poison.

There is, however, little fear that any should be beguiled by these erroneous perversions, if the Apostle's aim in writing this Epistle be steadily kept in view; and if the persons to whom and by whom it was written, and if the time and the circumstances of its composition, be carefully borne in mind; and if the reader does not allow his mind to dwell exclusively or mainly on single expressions occurring here and there in the Epistle [1], but considers their relation to the context, and to the whole scope of the Epistle, and to the other Epistles of St. Paul, and to the general Teaching of Holy Writ, not as expounded by some few Expositors of comparatively recent date, but as interpreted by the consentient doctrine and concurrent practice of the Universal Church of Christ in her Creeds, Prayers, and Administration of Sacraments, and in other Symbols of Faith, and in the writings of her ancient and best Divines; and if this work be performed with fervent prayer to the Holy Ghost, Who inspired the heart of the Apostle to unfold fully to the world the blessed truth which was proclaimed by Christ Himself; "God so *loved the world*, that He gave His Only-Begotten Son, that whosoever *believeth* in Him should not perish, but have everlasting Life [2]."

On the Doctrine of Justification, and on the Teaching of St. Paul on this subject, compared with that of St. James.

I. The following summary of Propositions (which will be more fully illustrated in the course of the Notes on this Epistle) may serve to prepare the way for the consideration of this subject, especially as treated by St. Paul to the Romans and to the Galatians:—

(1) Almighty God is infinitely holy, and hates sin.

(2) Man is by nature in a state of sin, and liable to God's wrath.

(3) The word "*to justify*," as applied in Holy Scripture to man in his fallen state, signifies to *acquit*, to *absolve*, to declare and pronounce him *not guilty*, by a judicial act [3]. And Justification signifies *acquittal*, a grant of *pardon*, a *discharge* from *penalty*, an *acceptation* of man *as just* [4], and entitled as such (as long as he remains in a justified state) to the everlasting salvation promised by God to the righteous.

(4) He Who thus *justifies* man is GOD. "It is God that justifieth [5]."

(5) The first *moving cause* of man's Justification by God is God's infinite Love, and free Grace, and Favour to man.

(6) The *meritorious cause* of Man's Justification by God is the sacrifice offered by the Son of God, Who took man's *nature*, and became our Second Adam and Head, summing up all mankind in Himself, so that in Him we were created anew, and became in Him a new Man, and are made the sons of God by adoption [6]; and Who in our nature fulfilled perfectly the Law of God by a sinless Obedience, and at length died in that nature on the Cross for the sins of the whole world, in order to redeem it from the bondage of sin, and to reconcile God to man by the plenary propitiation, satisfaction, and expiation then made by the infinite value of the blood of Him Who is God and Man, and Who purchased Mankind to Himself by the price of that blood, and redeemed them by that ransom from everlasting death to everlasting life in Himself, and who incorporates and engrafts us as members in Himself, so that God sees us in Christ, and accepts us in the Beloved [7], Who is "the Lord *our* Righteousness [8]," and is made by God Righteousness to *us* [9], so that *we* might become the *Righteousness of* God in Him [10].

[1] See below on xii. 6, and above on 1 Cor. ii. 13.

[2] John iii. 16.

[3] See Gal. ii. 16; iii. 8. 11. 24; v. 4. Rom. ii. 13; iii. 24. 26. 28. 30; iv. 2. 5; v. 1. 9; viii. 30. 33.

[4] The question, whether the word "*to justify*" is used by St. Paul to describe an *infusion* of a *quality* of Righteousness, as well as the act of our *acquittal*, by reason of *imputation* to us of *Christ's Righteousness*, will be considered below in notes on iii. 24—26. Cp. on i. 16.

[5] Rom. viii. 33.

[6] Eph. ii. 15. Gal. iv. 5. Eph. i. 5.

[7] Eph. i. 3—6.

[8] Jer. xxiii. 6; xxxiii. 16.

[9] 1 Cor. i. 30.

[10] 2 Cor. v. 21.

(7) The *immediate* and *efficient* cause of man's Justification is the operation of the Holy Ghost, *applying* the benefits procured by the *meritorious* cause (the death of the Son of God), and *derived* to us *through* Him from the origin of all good, the Love of God the Father [1].

(8) Thus the Three Persons of the Ever-Blessed Trinity are seen co-operating in the work of man's Justification.

The first cause is God the Father and Creator of all; *from* Whom are all things.

The second cause is God the Son, the Redeemer; *through* Whom are all things.

The third is God the Holy Ghost, the Sanctifier; *by* Whom are all things.

(9) The Holy Ghost applies the benefits of Christ's death by certain *instrumental means*, appointed by God for the conveyance of these benefits to man, and deriving their virtue from the meritorious efficacy of Christ's death, and administered by those whom God "hath set in the Church," and hath empowered by the Holy Ghost "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ [2]."

(10) The first of these *instrumental* means, on God's part, is the Holy Sacrament of Baptism, whereby the justifying efficacy of Christ's blood is applied to man, and man is made the child of God by adoption, and engrafted into the body of Christ [3].

(11) This first application of that meritorious efficacy *would suffice* for man's deliverance from the penalty of sin, and for his everlasting salvation, *if* he did not *subsequently* fall into *actual* sin.

(12) But "in many things we offend all [4]."

Consequently, *other* means have been appointed by God, for the *Restoration* of the sinner to his justified state, by the application of the meritorious efficacy of Christ's death.

This work of *Restoration* is specially performed by the operation of the Holy Ghost through the Ministry of Reconciliation [5], particularly by the administration of the Holy Sacrament of the Communion of the Body and Blood of Christ, wherein pardon is sealed and dispensed to the faithful and penitent receiver, and he is reinstated in the favour of God.

(13) A man is *born anew* in Baptism, the Sacrament of *Regeneration* [6].

But the new life then *given* needs continual *renovation* and *increase*.

We are justified once, but the Justification once given needs constant reparation.

There is this difference, however, between Regeneration and Justification; Regeneration is *new Birth*, and is never repeated. It takes place *once*, and once *only*. It is the same life which is given in the new birth, that is afterwards quickened and increased in Renovation.

But Justification is the grant of pardon and a title to heaven; and this grant may be forfeited, this title may be cancelled, and a *new grant* and a *new title* may be necessary.

(14) To speak strictly, the word "to *justify*" signifies (as was before said) to *acquit*, to *declare* just, and to *accept* and to *treat as just*. It does not properly mean to *make* just.

Justification on God's part is *not*, in the strict sense of the term, the *infusion* of righteousness and holiness into *man*.

This work is properly the work of God in *Regeneration* and subsequent *Renovation*.

It is the work, not so much of *Justification* as of *Sanctification*.

God justifies, when He grants *pardon;* He sanctifies, when He gives *grace*.

(15) Thus much may be premised concerning the work of *Justification* on the part of *God* the *Agent*.

It is now requisite to consider Justification on the side of *man* the *Recipient*.

(16) St. Paul teaches that the essential requisite on *man's* side for the reception of Justification from *God*, is *Faith*.

Faith is that habit of mind, which does not build on any thing that is intrinsic and inherent in *man's own self* (such as works done by his own strength), but looks *outward* and *upward* for mercy and strength and salvation, and lays its foundation upon the *promises* and acts of *God*, in Christ, God and Man, dying for the sins of the world, and relies and rests on the meritorious efficacy of His blood.

St. Paul affirms that man is justified by God in respect of, and by means of, *Faith* [7] in Christ.

[1] See on 2 Cor. xiii. 13.
[2] Eph. iv. 11—13.
[3] See Acts ii. 39; ix. 6, and note on Rom. iii. 20—28; iv. 25, and Gal. iii. 26, 27. 1 Cor. vi. 11; xii. 13. Titus iii. 5—7.
[4] James iii. 2.
[5] 2 Cor. v. 18, 19. John xx. 23.
[6] Titus iii. 5.
[7] See notes on Rom. v. 1, and cp. Rom. i. 17; iii. 22—30; iv. 1—25; ix. 32. Gal. ii. 16—20; iii. 8—26; v. 5. Cp. Phil. iii. 9, 10. Acts xiii. 38, 39.

(17) He does *not* represent our *Faith* as the *principal* cause of our Justification; for, *God's mercy* is the principal cause.

Nor does he represent *our Faith* as the *meritorious* cause of our Justification; for, this is to be sought in Christ's *death*.

Nor does he represent our *Faith* as the *efficient* cause of our Justification; for, this is to be found in the gracious operation of God the Holy Ghost.

Nor does he represent our *Faith* as the *instrumental* cause in *God's* hand for bestowing pardon on us. For, the ordinary instruments and means by which God works in justifying us are the Holy Sacraments and the Ministry of the Word, by which He applies to sinners the meritorious efficacy of Christ's death.

But he represents Faith as the instrument on *our* side, by which we rely on God's word, and appeal to Him for mercy, and receive a grant of pardon, and a title to the Evangelical promises from God.

(18) "It is God Who justifieth;" and He reads the heart. He knows whether or no we have *Faith;* and of *what kind* our Faith is. And He has taught us by St. Paul, that the wages of *sin* is *death*[1]; that "neither circumcision availeth any thing, nor uncircumcision: but *Faith working* by *Love*[2];" that we have been made free from sin, and have become servants of God, that we should have our *fruit unto holiness* and the end everlasting life[3]; that for this cause Christ died for all, in order that we, who live by His death, should not live unto ourselves, but unto Him that died for us[4] and rose again; and that they who have "believed in God must be careful to *maintain good works*[5];" and that we are created in Christ Jesus for *good* works[6]; and that though we have *all Faith,* but have not *Charity,* we are *nothing*[7]; and that we shall be *judged* hereafter *by our works,* and be rewarded *according* to our *works*[8].

(19) It is indeed the peculiar office and proper function of *Faith,* to *rely* on God, and to *discern* and *receive* God's free pardon bestowed on us in virtue of the death of Christ.

Faith is the *eye* by which we see, and the *hand* by which we stay ourselves on God's truth, and rest on His power and love, and lay hold on His grace.

But as, in order to see any object aright, the eye must be a living and healthful eye; and as, in order to receive, lay hold on, grasp, and retain what is offered to it and put into it, the hand must not be a dead, cold, and palsied limb, but be firmly strung with sinews, and warmed by a free circulation of blood; so the Faith which discerns, receives, and retains God's free grace and pardon, is a clear-sighted, vigorous, energizing faith, having its spiritual eye opened and cleansed by the Holy Spirit, and its spiritual hand nerved by Hope and warmed by Love; so that it may work its proper works, of piety, holiness, and charity, and may receive their proper reward at the Great Day of account. See further on this subject the authorities quoted below in the note on Rom. iii. 26—28.

II. We are hence led to the following Question:—

How is the *Doctrine* of Justification, as stated by *St. Paul* in his Epistles to the Galatians and the Romans, to be regarded in relation to the Doctrine as stated by *St. James* in his General Epistle?

(1) St. Paul says, λογιζόμεθα πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου[9], i. e. *we reckon that a man is justified by Faith, apart from the works of the Law.*

St. Paul uses here the *dative* case πίστει: and his meaning is, that we are justified by Faith as by an *instrument;* and that the *only* instrument, which is, on *our* side, the means by which we receive pardon from God, is *Faith.*

(2) St. James says, ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον[10],—that is, "Ye see, therefore, that man's justification proceeds *from* works, and not *from Faith* only."

St. James uses the *genitive* case with the preposition ἐκ, prefixed to both ἔργων and πίστεως.

He does not say that we are justified *by* works (ἔργοις); and St. Paul says that we are justified *by* Faith (πίστει[11]).

But the Apostle St. James teaches that our Justification *proceeds* from, and comes out of, Faith

[1] Rom. vi. 23.
[2] Gal. v. 6.
[3] Rom. vi. 22.
[4] 2 Cor. v. 15.
[5] Titus iii. 8.
[6] Eph. ii. 10.
[7] 1 Cor. xiii. 2.
[8] Rom. ii. 6; xiv. 12. 1 Cor. iii. 8. 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25. Cp. Matt. xv. 27; xxv. 31—46. Rev. ii. 23; xxii. 12.
[9] Rom. iii. 28.
[10] James ii. 24.
[11] Rom. iii. 28.

(ἐκ πίστεως); but that it does not proceed or arise from it only (μόνον), but comes from works also.

His meaning may be illustrated thus;

We quench our thirst *from* (ἐκ) a river (ἐκ ποταμοῦ) which *proceeds* from (ἐκ) a *well-spring* beneath the earth. We gather food from off a *tree* which grows from a *root* beneath the ground.

We could not quench our thirst from the river, unless the water flowed out of the subterranean spring; we could not gather food from the tree unless it grew from the subterranean root.

The subterranean spring and the subterranean root are the proper and primary means and instruments by which we receive natural refreshment and food from the bounty of the Creator, Almighty God.

But the spring and the root are not the only things from which we receive them. They are derived to us from the river that flows from the source, and from the tree that grows up from the root.

So Faith is the proper means by which we receive the spiritual refreshment and food of pardon and grace from God; but it is *that* Faith which does not hide itself beneath the earth, but flows forth in a healthful stream, and grows up in a fruitful tree, of a holy and religious life.

Some writers on this subject have said that good works are only *Fruits* of Justification.

This assertion is manifestly at variance with the teaching of *St. James*, who says that a man is justified ἐξ ἔργων καὶ οὐκ ἐκ πίστεως μόνον[1].

He represents Justification as *proceeding from* works; and not works as proceeding from Justification.

Other writers say, that Works are *conditions* of Justification.

But this assertion is not strictly accurate, if works are taken in their proper sense of outward, visible acts.

The truth may be expressed more clearly by the affirmation, that the only proper instrumental mean of Justification, on man's side, is *such* a *Faith* as is approved by God, Who sees the heart, and knows the future, and Who can foresee all *contingencies;* that is, Who not only knows how every man *will* act, but how he *would* act under circumstances which *might* arise, and yet may not arise.

The instrumental means of Justification is *such* a Faith as either actually does good works, or is desirous to do them, either by acting or suffering, when God gives the occasion, and does and suffers with an eye fixed on God, as the only giver of all pardon and grace, in virtue of the merits of Christ, and with a single view to God's glory, and with a deep sense of its own weakness and unworthiness, and with an absolute renunciation of all notions of merit in itself, and with an abiding persuasion that, though it can claim no reward on account of its works, yet it will be tested by its works, and rewarded hereafter according to its works.

III. With regard to the use of the word *Faith* by *St. Paul*, in the Epistles to the Galatians and Romans, as compared with its use by *St. James*, it is to be remembered that the two Apostles are writing with two totally different objects before them.

They had two different questions to solve, and they had two different classes of adversaries and errors to encounter and refute.

Judaism presented itself to them in two different aspects, in regard to this great question concerning man's Justification.

(1) There was the rigid Judaism which sought for Justification by the *works* of the Law.

(2) There was that other form of Judaism which boasted that it alone had clear *knowledge* (γνῶσις) of God; and that it had *Faith* in Him; and imagined that this would suffice for Justification without *Good Works*.

The first form of Judaism is that which is encountered in these two Epistles by St. Paul.

The second form of Judaism is that which is condemned by St. James.

St. Paul maintains the *Evangelical* grace and virtue of *Faith* in the merits of Christ, as opposed to all proud notions of righteousness grounded on *legal works* and *human deserts*.

St. James asserts the necessity of an *operative Faith* of the heart and life, in opposition to a mere *speculative assent* and *barren persuasion* of the mind.

[1] James ii. 24.

St. Paul encounters the self-righteousness of the Jew, by pointing to the example of *Abraham* the *Father* of the *faithful*, whose seed the Jews boasted to be. St. Paul shows by the history of Abraham, as written by God Himself in the Ancient Scriptures delivered to the Jews, that their father Abraham, although eminent in obedience, was not justified by works meriting a reward from God as wages due to them, but was justified by God's free grace to which he looked by Faith. He *believed* in God's promise, and his faith was imputed to him for righteousness[1].

On the other hand, St. James is refuting those who trusted to a mere speculative faith, as confidently as the others did to their legal obedience. And *he* shows that Abraham's faith was not a mere assent of the mind, or a mere nominal profession, but was a living, operative Faith; that "Faith *wrought* with his works, and that from (ἐκ) his works his faith was made perfect[2]."

Faith is the root of works, and unless works spring from that root they are counted as dead in God's sight.

But Faith without works is also dead, being alone[3]. Indeed, in God's eye it is not really *Faith*, although it assumes the *name* of faith. It does not bring forth the proper fruit by which Faith is exercised, increased, proved, and known, and which God expects to find growing upon it.

Such a Faith, falsely so called, is like the barren Fig-tree, luxuriant only in leaves, which was withered by the breath of Christ[4].

St. James agrees with St. Paul, and supplies what it was not within the immediate scope of St. Paul's argument to express in the Epistles to the Romans and Galatians on the article of Justification.

St. Paul teaches that in order to be *justified* by God we must not *rely* on any thing in ourselves as having any *merit*, but solely on God's free grace in Christ.

Similarly, St. James represents us as *freed* from the rigour of the Law of Works, and as living under the Covenant of Grace, which he calls the *perfect* Law of *Liberty*[5].

St. Paul represents Faith as the instrumental means on our part for receiving grace from God.

But he teaches also throughout his Epistles the indispensable necessity of Charity and of good works.

In like manner St. James asks, "What profit is it if a man *say* that he have Faith, if he have not works? can Faith save him[6]?" He contends against a *nominal* Faith; he condemns a hollow profession of Faith in words, on the part of those who bore no fruit of Faith in their deeds.

St. James vindicates the character of genuine justifying Faith, by rebuking the pretensions of a specious hollow Hypocrisy, calling itself by the sacred name of Faith.

He says that such a Faith as that, is *dead*[7], and that it is not better than the Faith which the Devils have, who believe in God and tremble[8]; that Abraham's Faith is exemplary to us because it was an *operative* Faith[9], a Faith receiving perfection from its works (ἐκ τῶν ἔργων); and that as the human body apart from the spirit (χωρὶς πνεύματος) is dead, so likewise Faith separated from *the* works which are to be expected from it (χωρὶς τῶν ἔργων) is dead also[10].

St. James teaches that our Justification does not proceed from (ἐκ) Faith only, but from works also[11], which manifest the life and perfect the growth of Faith.

Thus the teaching of each of the two Apostles mutually supports, illustrates, and completes that of the other.

The one, St. Paul, refutes all presumptuous notions of human merit, and establishes the great doctrine of God's free grace, and the plenary virtue and efficacy of Christ's sufferings.

The other, St. James, condemns the specious semblance of empty professions, and asserts the doctrine of human free will and human responsibility; and that the Sufferings of Christ are not only meritorious but exemplary, and that they do not offer any pretext or plea for man's sin, nor afford any cloak or shelter for those who wilfully break His laws.

The one, St. Paul, in these two Epistles, warns us against Pride; the other, St. James, denounces Hypocrisy. Both show the dignity of Faith rightly so called; the one by declaring that it looks up to Him Who alone can justify the sinner, and that it relies only on God's promises and attributes, and on the obedience and sufferings of Christ, and on the gracious workings of the Holy

[1] Rom. iv. 1–16. [2] James ii. 22. [3] ii. 17. 20. [4] Matt. xxi. 19.
[5] James i. 25; ii. 12. [6] ii. 14. [7] ii. 17. [8] ii. 19.
[9] ii. 21, 22. [10] ii. 26. [11] ii. 24.

Ghost in the divinely appointed means of pardon and grace, and does not place any trust in any fancied deserts of its own.

The other declares the true character of genuine Faith, as distinguished from the specious counterfeits which too often call themselves by its name.

Thus the two holy Apostles join together in teaching that the Faith by which we are justified is that living Faith, which fixes its eyes stedfastly on God's love, and moves habitually in harmony with His Will and Word.

IV. In the last place, it is carefully to be remembered, that St. Paul himself, having contended, in these two Epistles, to the *Galatians* and to the *Romans*, against that form of Judaism which sought to justify itself by the works of the Law, combats no less strenuously that other form of Judaism condemned by St. James, which imagined that it could approve itself to God by a vain and hollow γνῶσις, or knowledge, and by a mere speculative profession of Faith, barren of Good Works.

This he has done in his later Epistles, especially in his two Epistles to Timothy and his Epistle to Titus.

In those three Epistles St. Paul delivers to Timothy and Titus, the chief Pastors of the Churches of Ephesus and Crete, a solemn charge to stop the mouths of those who make a profession that they *know* God, but in works deny Him [1], and who have the form of godliness but deny its power [2]. Such a γνῶσις or science, is, he declares, falsely so named [3]. And he insists in the strongest terms [4], that all who profess Faith in God must be careful to maintain Good Works [5]; and thus he declares his entire accordance, when treating of the same subject, in the teaching of his brother Apostle St. James.

On the Date of the EPISTLE *to the* ROMANS.

The time and place at which this Epistle was written may be inferred as follows:—

1. St. Paul, when he wrote it, had never been at Rome, but had been desirous to visit it for many years, ἀπὸ πολλῶν ἐτῶν [6].

2. He had no longer any occasion to *remain* where he was [7], but was now setting out on a journey to Jerusalem with a collection gathered from Macedonia and Achaia for the poor Saints at Jerusalem [8].

3. From Acts xxiv. 17, compared with 1 Cor. xvi. 1—4, 2 Cor. viii. 1—4, it appears that he carried such a collection from Achaia and Macedonia to Jerusalem, on his visit to Jerusalem after his *second visit* to Achaia.

4. He mentions in the Epistle, Timotheus, Gaius, and Sosipater (Sopater), as with him [9]. And these persons are described, in the Acts of the Apostles, as being with him on his *second* visit to Achaia [10].

5. He commends to them Phœbe, a deaconess of Cenchreæ, which was the eastern port of *Corinth*.

Hence it appears most probable, that the Epistle to the Romans was written in Achaia (as was supposed by *Origen*, *Theodoret*, and others of the ancients), at *Corinth* its capital, or at its port *Cenchreæ* [11], at the close of St. Paul's second visit to Southern Greece, viz. in the spring of A.D. 58.

[1] Tit. i. 16.
[2] 2 Tim. iii. 5.
[3] 1 Tim. vi. 20.
[4] Tit. iii. 8.
[5] It is observable that the term "*good works*" occurs no less than fourteen times in these three short Epistles of St. Paul. See 1 Tim. ii. 10; iii. 1; v. 10 (twice). 25; vi. 18. 2 Tim. ii. 21; iii. 17. Tit. i. 16; ii. 7. 14; iii. 1. 8. 14.
[6] Rom. xv. 23.
[7] Ib.
[8] xv. 25.
[9] xvi. 21. 23.
[10] Acts xx. 2—4.
[11] See on Acts xxi. 1, and Rom. xvi. 1.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

I. [1] [a] ΠΑΥΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, [2] [b] ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, [3] [c] περὶ τοῦ Υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, [4] [d] τοῦ ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, [5] [e] δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, [6] [f] ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, [7] [g] πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπη-

a Acts 9. 22. & 13. 2, 9. Gal. 1. 15. b Acts 3. 18. Tit. 1. 2. Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Ps. 132. 11. Isa. 4. 2. & 7. 14. & 9. 6. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mich. 7. 20. c ch. 9. 1—22. John 1. 14. Ps. 132. 11. Matt. 1. 1, &c. Luke 1. 32. & 3. 23, 31. Acts 2. 30. & 13. 23. 2 Tim. 2. 8. d John 10. 30, &c. Acts 13. 32, 33. Heb. 1. 5. & 5. 5, 6. e Rom. 12. 3. & 15. 15, 16. 1 Cor. 15. 9, 10. Eph. 3. 8. f ch. 9. 24. 1 Cor. 1. 2. g Acts 9. 13. 1 Cor. 1. 2.

TITLE. Πρὸς Ῥωμαίους] So A, B, C.

CH. I. 1. Παῦλος] On the name *Paul*, see on Acts xiii. 9, and cp. *Origen* here.

— δοῦλος Ἰησοῦ Χριστοῦ] *a bondsman of Jesus Christ.* So *St. James* i. 1, and *St. Peter*, 2 Pet. i. 1, *St. Jude* 1, and *St. John*, Rev. i. 1, who says also, τοὺς ἑαυτοῦ δούλους τοὺς προφήτας. Other men in the beginning of their Epistles, especially those which they addressed to the Roman people, recited their own titles as Rulers, Kings, or Conquerors; but the Apostles claim to be heard as δούλους, *bondsmen*,—*bondsmen* of *Jesus Christ*.

— κλητός] Not *self-called* (αὐτό-κλητος), but called by Christ and the Holy Ghost. See 1 Cor. i. 1.

— ἀφωρισμένος] *set apart* and dedicated, ἐκλελεγμένος, διακεκριμένος (*Hesych.*), not only by an ἀφορισμὸς from my mother's womb (Gal. i. 15), but specially by the ἀφορισμὸς of the Church at Antioch, at the express mandate of the Holy Ghost, to ordain me to the Apostleship. See on Acts xiii. 2 (the best comment upon this text), where the Holy Ghost says, Ἀφορίσατε (the word here used by St. Paul) δή μοι Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτόν, so that he was both κλητὸς and also ἀφωρισμένος: he was not only *called* by God, but was also visibly *set apart* for the Apostolic office by an outward *mission* and *ordination*, at His command.

2. ὃ προεπηγγείλατο κ.τ.λ.] *which* (Gospel) *God promised afore by his Prophets in the Holy Scriptures* (of the Old Testament) *concerning His Son which was born of the seed of David.*

St. Paul thus anticipates and obviates a *Jewish* objection, that the *Gospel* preached by himself, the Apostle of the Gentiles, and proclaiming salvation to *all Nations* (*v.* 5) on equal terms, in Christ, was at variance with the *Law* of *Moses*; and he affirms that the Gospel is the *fulfilment* of the promises of God made by the *Prophets* of the Old dispensation; and, particularly, of the divine promise to David the King and Prophet of the Jewish Nation.

He begins and ends his Epistle with this declaration, which contains the substance of the argument of the whole. See below, xvi. 25—27.

3. ἐκ σπέρματος Δαυὶδ κατὰ σάρκα] *from the seed of David according to the flesh* (Acts ii. 30. 2 Tim. ii. 8).

Hence it may be inferred that *Mary*, as well as *Joseph*, was of the house and lineage of David. See on Luke iii. 23.

4. τοῦ ὁρισθέντος Υἱοῦ Θεοῦ] *Who was defined* (as distinguished from all others) by a divine *decree*, and proclaimed *to be the Son of God. Chrys., Theophyl.*

The best exposition of this text is Psalm ii. 7, where Christ says, after His Crucifixion, and at His Resurrection, I will declare the *decree* (חק, *chok*) whereby THE LORD said unto me, "*Thou art My Son, this day have I begotten Thee. Sit Thou at My Right Hand until I make Thy foes Thy footstool.*"

— κατὰ πνεῦμα ἁγιωσύνης] *according to the Spirit of Holiness* which was in Him, by which He was anointed (Luke iv. 18. John x. 36. Acts iv. 27; x. 38. Heb. i. 9), and by which He was declared to be the Messiah, the Son of God, and by which Spirit He worked (Matt. xii. 28. Acts ii. 22), and overcame the Spirits of darkness; and by which He offered Himself (Heb. ix. 14), and which *Spirit of Holiness* being in Him, rendered it impossible that He, the *Holy One* of God, should be holden by the *bonds of Death* and the Grave, and *see corruption*. Cp. Acts ii. 24—27.

Therefore, as the *first Birth* of Jesus, namely, that from the womb of His Virgin Mother, was by the operation of the Holy Ghost (Luke i. 35), so likewise His *second Birth*, that from the Tomb, by which He was the *firstborn* of the dead (Col. i. 18. Rev. i. 5), was due to the energy of the same Divine Person, the Holy Ghost. Cp. below, viii. 11, and see *Chrys.*, *Theodoret*, and next note.

— ἐξ ἀναστάσεως νεκρῶν] *from, after*, and *by, His Resurrection* from the Dead, by which He was proved and proclaimed to be the Son of God; and after which He breathed on the Apostles, and said, "Receive ye the Holy Ghost" (John xx. 22), and sent down the promised gift of the Holy Ghost from heaven (Acts i. 8; ii. 4).

The *order* of St. Paul's words here must be carefully attended to, in order that their sense may not be weakened. He says that Christ *Jesus* was decreed and *declared to be the Son of God, with power according to the Spirit of Holiness, by the Resurrection from the dead;*

The operation of the Holy Ghost, concerning which the Apostle is speaking, was not in His *Birth*, but in and after His *Resurrection*.

5. ἐλάβομεν χάριν καὶ ἀποστολήν] *we received* (at our ordination) *Grace and Apostleship.* "*Gratiam* ad laborum patientiam, Apostolatum ad prædicationis auctoritatem." *Origen.*

I, no less than the other Apostles, received grace and Apostolic commission and authority (*Chrys.*) from God through Christ (cp. xii. 3; xv. 15. 1 Cor. iii. 10. Eph. iii. 7, 8), with a view to the ὑπακοὴ πίστεως, *obedience* of *faith*; that is, in order that I might bring all Nations to that *faith* which manifests itself in hearkening to the Word, and in obedience to the Will, of God. See Rom. xv. 18; xvi. 26. 2 Cor. x. 5. Gal. v. 6. 1 Pet. i. 14. 22.

— ὑπέρ] *in behalf of His Name*, or *for His Name's sake*, as 2 Cor. v. 20, ὑπὲρ Χριστοῦ πρεσβεύομεν.

τοῖς Θεοῦ κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

8 [h] Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· 9 [i] μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, 10 [k] πάντοτε ἐπὶ τῶν προσευχῶν μου δέομενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς. 11 [l] ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, 12 [m] τοῦτο δέ ἐστι συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ.

h Eph. 5. 20. Heb. 13. 15. 1 Pet. 2. 5. 1 Thess. 1. 8.
i Rom. 9. 1. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 2 Tim. 1. 3.
k ch. 15. 23, 32. 1 Thess. 3. 10.
l ch. 15. 29.
m ch. 15. 32.

13 [n] Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14 [o] Ἕλλησί τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

n ch. 15. 23. 1 Thess. 2. 18.
o 1 Cor. 9. 16. Acts 28. 2.

6, 7. κλητοὶ—κλητοῖς] *called.* He gives emphasis to this word, by repeating it. As your father Abraham was called by God, so you in obeying the Gospel are *the called* of God. He thus declares that in embracing Christianity the Jews are God's people, and that *all* who are members of the Visible Church (ἐκκλησία) are *the called* of God. See below, viii. 30.

— ἁγίοις] *holy:* properly, separated by *dedication to God.* Another comfortable assurance to the *Jews.* They had been distinguished by God as "*a holy nation*" (Lev. xx. 8. Ezek. xx. 12). St. Paul assures them that they did not lose that title by accepting *Christianity*, but enjoyed its privilege in a higher sense than before. He regards all the faithful whom he addressed, as *called* and *holy*, not in themselves, but by virtue of their holy calling (2 Tim. i. 9. Heb. iii. 1), and by the grace and holiness of *Him* who has called them, and has so obliged them to holiness of life. "Be ye holy; for I am holy" (1 Pet. i. 16).

He applies this title without distinction to *them all*, intimating thereby that God offers grace sufficient to them *all*, and that all may be meet to be partakers of the inheritance of the Saints in light. See above on 1 Cor. i. 2. 1 Tim. ii. 4.

Men are not called by God because they are already holy; but they are made holy because they *are called. Augustine.*

— χάρις καὶ εἰρήνη] *Grace and Peace.* See on 1 Thess. i. 1.

An ancient Father uses this salutation as an argument against the *Pelagian Heresy.* "Cunctæ prope Epistolæ Apostoli hoc habent principium *Gratia* Vobis et *Pax;* et simili fine clauduntur" (see above on 1 Thess. v. 28); and he observes that St. Paul, who was more eminent in labours than the rest, is a signal example of humility, ascribing all his powers to divine *Grace.* "Vas Electionis humilitate dejectus, imo Conscientiâ fragilitatis suæ, loquitur *Ego minimus* Apostolorum," &c. *Jerome* adv. Pelagianos Dial. ii. p. 515.

8. Πρῶτον μὲν εὐχαριστῶ] *First of all I render thanks.* As usual, the Apostle begins with a sentiment by which he expresses his gratitude to God, and conciliates the good will of those to whom he writes. Cp. 1 Thess. i. 2. 2 Thess. i. 3. 1 Cor. i. 4.

— περὶ] So A, B, C, D*, K, and others, and *Griesbach, Lachm., Tisch., Meyer, Alford. Elz.* ὑπέρ.

10. εἴπως—εὐοδωθήσομαι] *if haply I shall be prospered on my way,* so as to *come to you.*

The verb εὐοδοῦν τινα signifies *to lead prosperously on a journey.* See Gen. xxiv. 27. 48.

Hence in Greece and Asia, at this day, the parting wish to travellers is καλὸν κατευόδιον, *buon viaggio.*

St. Paul compares his ministry to a *journey;* and his desire is that it may be so prospered as to bring him to Rome.

— ἤδη ποτέ] *now at length.* His prayers in this respect were granted about three years after this was written, A.D. 61.

11. ἐπιποθῶ] *I long earnestly.* See xv. 23. 32, and 2 Cor. v. 2; ix. 14. Phil. i. 8; ii. 26.

— εἰς τὸ—ὑμοῦ] *to the end that ye may be established in the faith; that is* (for, think not that I am so presumptuous as to imagine that the benefit will be wholly *yours*), *that I also may be comforted with you, each by the faith that is in the other, both you and me.* The faith of the teacher grows with that of his hearers, and so all edify one another in love.

13. ἐκωλύθην] *I was hindered.* See above on 1 Thess. ii. 18. Cp. below, xv. 22.

— τινὰ καρπόν] So the best MSS. *Elz.* καρπόν τινα. Cp. τι χάρισμα, *v.* 11.

14. Ἕλλησί τε καὶ βαρβάροις] *To Greeks and Barbarians,* i. e. to *all* the world. St. Paul was now at Corinth, among the Greeks, and he speaks according to their *ideas,* in which all who did not speak Greek were βάρβαροι.

"Huic nomen *Græcè* est Onagos fabulæ. Demophilus scripsit; Marcus vortit *barbarè*, i. e. *Latinè.*" *Plautus,* Asinar. Prolog. 10. Cp. *Juvenal,* Sat. vi. 156, and note above on Acts xxviii. 4. *Cicero* indeed says (de Fin. ii. 15), "non solum *Græcia* et *Italia* sed etiam omnis *Barbaria.*" The word does not necessarily convey any notion of inferiority, but only of distinction of language and race.

— ὀφειλέτης εἰμί] *I am a debtor.* I only *pay a debt* when I preach to *all the world.* Cp. 1 Cor. ix. 16; xi. 23. 2 Cor. v. 14. *Bp. Sanderson* iv. p. 80.

Another proof of the gift of "divers languages" for preaching the Gospel. How could St. Paul be said to *owe the debt* of the Gospel to *all the world,* if he had not the *means* of paying it? And how could he pay it without the coinage of intelligible words? See on Acts ii. 4; xiv. 11; xxviii. 2, and *Theodoret* here.

St. Paul spake with *tongues more than all* (1 Cor. xiv. 18), and this χάρισμα laid him under an obligation to preach to all.

Hence an ancient Father well says, "Arbitror Paulum diversis gentibus effectum esse debitorem quod omnium *gentium linguis* eloqui suscepit, *per gratiam* Spiritus Sancti" (1 Cor. xiv. 18). So *Origen;* who thus refutes some recent allegations, that there is no evidence of a belief in the second and third centuries that the Apostles possessed and exercised the power of speaking foreign languages, for preaching the Gospel. See above on Acts ii. 3—8.

If the Apostles were debtors, not only to the Jews, but to the Grecians and Barbarians too, then they must have had the *tongues* not only of the *Jews,* but of the *Grecians and Barbarians* to pay *this debt,* to discharge the duty, "*Ite prædicate,*" "Go ye and Preach" to all. And this was a special favour from God, for the Propagation of His Gospel far and wide, this division (or distribution) of Tongues (to the Apostles at Pentecost and Sion), which was a reversing of the curse of Babel. *Bp. Andrewes* (on the sending of the Holy Ghost, iii. 123).

See above, notes on Acts ii. 4; xiv. 11; xxviii. 2. 1 Cor. xii. 10. 28. 30; xiv. 2. 5, 6. 19.

15. οὕτω τὸ κατ' ἐμὲ πρόθυμον] *so there is the readiness of mind on my part* (κατ' ἐμέ): whatever, on the side of *God,* may be ordered by His Will (κατὰ Θεὸν), to which my will is subject, and will be conformed.

On this use of κατὰ, see vii. 22; viii. 1. 1 Cor. iii. 3; xv. 32. Eph. i. 15.

τὸ πρόθυμον is nearly equivalent to ἡ προθυμία, as ii. 4, τὸ χρηστὸν for ἡ χρηστότης. Cp. below, viii. 3; ix. 22. So 1 Cor. i. 25, τὸ μωρὸν, τὸ ἀσθενές. Phil. iv. 5, τὸ ἐπιεικές. Cp. *Philippi,* p. 28.

St. Paul here, as often, *omits* the *verb.* See ii. 8. 2 Cor. ix. 6. Gal. v. 13, especially the *verb substantive* ἐστὶ, 2 Cor. xi. 22. Eph. iii. 1. 2 Tim. iii. 16. Cp. *Meyer,* who, however,

p Ps. 40. 10. 2 Tim. 1. 8. 1 Cor. 1. 18. & 15. 2.
q Hab. 2. 4. John 3. 36. ch. 3. 21. Gal. 3. 11. Phil. 3. 9. Heb. 10. 38.
r Eph. 5. 6.

16 p Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.
17 Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, q Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
18 r Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ

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does not combine τὸ with πρόθυμον, but with κατ' ἐμέ. But the article τὸ seems to be best so joined, and so *Reiche*, *Glöckler*, *Philippi*, *Fritzsche*, and others. See *Meyer*, p. 44, and *Winer*, Gr. § 34, p. 210.

— καὶ ὑμῖν] *even to you*, who dwell in a city renowned for its intelligence, literature, and learning. Cp. *Fritzsche*.

16. Οὐ γὰρ ἐπαισχύνομαι] *For I am not ashamed of the Gospel.* An answer by anticipation to a supposed objection, as usual with the Apostle, "Paulus solet quidquid *alius* objicere potest, antequàm objiciatur, edisserere." *Jerome* (ad Hebib. qu. 11).

The objection had been suggested by the word *Rome*—the imperial Metropolis of Heathenism—where Christianity was *despised* (Acts xxviii. 22), and where a fierce Persecution would ere long rage against it. Cp. *Apollinar.* in Catenâ here.

I am not ashamed to preach "Christ crucified" (1 Cor. i. 23) even in the most powerful and learned Cities of the Heathen world.

— τὸ εὐαγγέλιον] *Elz.* adds τοῦ Χριστοῦ, with some MSS., but not found in A, B, C, D*, E, G, and the earliest Fathers.

— Ἰουδαίῳ τε πρῶτον] *both to the Jew first. First*, in having a prior claim, as the covenanted people of God: first, therefore, in the season of its offer (cp. Matt. xv. 24. Rom. iii. 2; ix. 5), but not in the condition of the recipients *after* its acceptance.

For, he adds, the Gospel is the power of God unto salvation unto *every man believing*, τῷ πιστεύοντι, that is, *on his acceptance of its terms by Faith*, which is the hand by which the soul takes hold of Christ's Righteousness.

By the word πιστεύοντι, *believing*, the Apostle prepares the way for the declaration of the functions of *Faith* in the next following verses.

17. Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται] *For the Righteousness of God is therein revealed from faith unto faith.*

This significant phrase, "the *Righteousness of God*," is not to be lowered, weakened, and impaired, so as to mean only the *method* of *Justification* by which God acquits and justifies mankind (*Fritz.* p. 47, *De Wette*, and others). But it is the very Righteousness of God Himself, which is both imputed and imparted to men in Jesus Christ, "the Righteous" (1 John ii. 1), Who is "the Lord our Righteousness" (Jer. xxiii. 6; xxxiii. 16), and who, being God from everlasting, and having also taken the nature of Man, and having made us members of Himself in Baptism, is made Righteousness to us (1 Cor. i. 30), and does effectually, by His Incarnation, and by our Incorporation into Him, *justify* us in *believing* on Him, and making Him ours by Faith, so that we may not only be acquitted by God, but so that we may become the Righteousness of God in Him (2 Cor. v. 21).

This Righteousness is called the Righteousness of *God*, because it is *not* of *man*, but of *God only*, and is revealed in Christ, in order to take away *man's unrighteousness*, and to *declare* us righteous in Christ, which is the work of *Justification*; and also *to make* us righteous in Him, which is the work of *Sanctification*.

See above, Introduction to this Epistle, p. 198, and below on iii. 24—36.

This Righteousness of God, which was *kept secret* in *former* ages, is now *revealed* to the World for the first time in the *Gospel*, and is made available to man by *Faith unto Faith*, that is, by Faith growing continually, and rising from one degree to another, going on from *strength to strength* (Ps. lxxxiv. 7), and receiving *grace for grace* (John i. 16), till it is transformed from *glory to glory* (2 Cor. iii. 18).

The opposite to this is described by a similar phrase below, vi. 19, τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, *one degree of wickedness unto another*. Cp. Jer. ix. 2, in the Hebrew, and 2 Cor. ii. 16.

By this expression, ἐκ πίστεως εἰς πίστιν, *from* or *out of Faith* (as a *root*), *unto Faith* (as the *tree*), St. Paul enters on his great argument concerning *Faith*, as the proper organ, on *man's side*, of Justification—that is, the organ by which man *trusts* in *God* (and *not* in *himself*), and lays hold of the Righteousness of Christ slain for the sins of the whole world, and delivering His own members from a state of guilt, and raising them to one of favour with God.

By the words ἐκ πίστεως, he declares that Faith is the *root* of the Christian life, and by adding εἰς πίστιν, he guards against the supposition that the Christian life *consists only* in the *root*, and shows that it is continually growing with fresh increments from the small seed (Matt. xvii. 20) to greater altitude and vigour, putting forth new leaves and branches, and bringing forth new fruit in due season; but still it is ἐκ πίστεως εἰς πίστιν. The vital principle is *one*—Faith, the "prora et puppis" of the Christian life. Cp. *Theophyl.*, *Bengel*. See also St. Paul's account of his own spiritual growth and life, Phil. iii. 9—14.

This is well expressed by the great African Father and Bishop: "We were *called* when we were made Christians. Men are baptized; all their sins are forgiven them; they are *justified* from sin. We cannot deny this. Yet there still remains a warfare against the Flesh, the World, and the Devil. We have been justified. But our righteousness grows as we advance. Therefore, let every one of you who has already been placed in a justified state (when he received remission of sins 'by the washing of Regeneration,' and when he received the Holy Ghost) advance day by day, and let him look to himself whether he is making progress: let him grow and ripen till he is perfected. Man *begins* with *Faith*; and if you have in you that faith which worketh by love (Gal. v. 6), you already belong to the number of the *predestinate*, *called* and *justified*. (Rom. viii. 29, 30.) Therefore let Faith grow in you. We live by Faith as long as we are on the road, as long as we are in the journey of our mortal pilgrimage, as long as we are in the body; but when we come to our journey's end, then we shall *see* Him as He is." *Augustine* (Serm. 158).

— Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται] *But the just shall live by faith.* (Habak. ii. 4.) Said by the Prophet Habakkuk to encourage the Jews when fainting under the proud oppression of the Chaldeans. Have faith in God. He will send you a deliverer. Cyrus, a type of Christ, was raised up as God had promised (Isa. xliv. 28); he conquered and destroyed the Chaldean king in his revelry, and restored the Jews to Jerusalem, and enabled them to rebuild the Temple, an emblem of the Church in glory.

The Apostle applies this prophecy of Habakkuk to the Christian Church, and to his own argument concerning the blessings of eternal life, consequent on *Faith* in Christ. This application is appropriate and felicitous, especially in reference to his *Jewish* fellow-Christians, who were thus taught that the temporal promises to their fathers in the Old Dispensation had a spiritual fulfilment to themselves in the New.

Concerning this prophecy and its relation to the Doctrine of *Justification by Faith*, see above on Gal. iii. 11; v. 11.

The conjunction δὲ, *but*, contains a warning, that, while the just shall live by *faith*, the *unjust*, who does *not believe*, shall *perish*, and so it is introductory for what follows.

18. Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ] *For* the *Wrath* of God (as well as the *Righteousness* of God, *v.* 17) *is revealed* in the Gospel. The Apostle had prepared the way for this declaration by saying, "*but* the *just* shall *live* by *Faith*; implying that the *unbelieving* and *unjust* should *not live*.

He had stated, that, by a gracious method of *Universal Justification*, Eternal Life is now *revealed* in the Gospel both to Jew and Gentile.

He now takes occasion to guard against abuses of that doctrine, by stating that a righteous process of *Universal Judgment* is also revealed in the same Gospel.

He shows the reasonableness of this, from the fact, that every one who lives is a *responsible agent*, as being subject to some *Law*, either to that of

(1) Natural Reason, or

(2) Written Revelation,

Or to both; and therefore all, without exception, must render an account of themselves to God, Who will judge them all at the Great Day. He thus also answers an allegation, grounded by some on the fact, that God *passed by* the sins of the Heathen without intervening to punish them in *this world*. See below, iii. 25. All men are under some Law. Sin is the breach of Law. God is always angry with sin; but His anger against it is now *displayed* more clearly in the Gospel.

Since also the wrath of God is *revealed* in the Gospel, all have now a clear *warning* of God's purpose to judge the World. Cp. Acts xvii. 30, 31.

ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, 19 [s] διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς, ὁ Θεὸς γὰρ αὐτοῖς ἐφανέρωσε· 20 [t] τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, 21 [u] διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία· 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, 23 [v] καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

24 [x] Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς, 25 οἵτινες μετήλλαξεν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

26 [y] Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. Αἵ τε γὰρ θήλειαι

[s] Acts 17. 24, &c.
[t] Ps. 19. 2, &c. Acts 14. 17.
[u] Eph. 4. 7.
[v] Deut. 4. 15, &c. Ps. 106. 20. Wisd. 12. 23, &c. Isa. 40. 17, 18. Acts 17. 29.
[x] Ps. 81. 12. Acts 14. 16.
[y] Lev. 18. 22, 23. Eph. 5. 11, 12.

— *τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων*] *holding, keeping down, the Truth in ungodliness*, as in a prison-house. Men have incarcerated the Truth, and hold her a captive under restraint and durance, with the bars and bolts of a depraved will and vicious habits, so that she cannot go forth and breathe the air, and see the light, and do works suitable to her own nature. See *Chrys.*, *Aug.* (Serm. 141), *Theophyl.*, *Œcumen.*

19. *διότι τὸ γνωστὸν τοῦ Θεοῦ*] *Quia quod notum est Dei.* (*Vulg.*) *Because that which is known of* (concerning) *God, is manifest in them*: that is, is clearly displayed among men *as men* generally. That which *we* know of God's justice is not hidden from any, but is made *manifest* to all men by His *works*.

S. Basil therefore (Hexæmeron 1) called the natural world *θεογνωσίας παιδευτήριον*, a school of the knowledge of God. Almighty God has two Books in which men may read His attributes,—the Book of Nature and the Book of Scripture; and He has two Temples in which He is to be worshipped,—the World and the Church.

— *ὁ Θεὸς γάρ*] So the best MSS.—*Elz. ὁ γὰρ Θεός. For God Himself made it manifest to them* by creation.

20—23.] These verses are quoted by *S. Hippolytus*, the scholar of *S. Irenæus*, in his recently recovered Philosophumena, pp. 99, 100.

20. *τὰ γὰρ ἀόρατα*] *for the unseen things of Him are seen from the creation of the world, being understood by*, and in, *His works*.

The words *from the creation of the world* may signify either

(1) From the *time* of the Creation; that is, from the *beginning* of the world,—compare Matt. xiii. 35. Mark x. 6. 2 Pet. iii. 4,—or

(2) From the *structure* and *fabric* of the world. *Theodoret*; and so *Luther* and others. See *Meyer*, p. 54.

The former appears to be the better sense; the latter being contained in what follows.

The meaning is, that God *never left Himself without a witness* (Acts xiv. 17); and that, long before the Mosaic Law was given, and *ever since* the Creation, men have had clear evidence of God in His works.

This truth was confessed by the Heathens. See *Cicero* (de Nat. Deor. ii. 6. 26, and Tuscul. Quæst. i. 29): "Deum non *vides*, tamen Deum *agnoscis* ex operibus ejus." *Aristot.* (de Mundo, vi.): *πάσῃ θνητῇ φύσει γενόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός.*

On this argument (viz. the proof of the Attributes of God from the Works of Creation), compare *Wisdom of Solomon*, cap. xiii.; *Clemens Romanus*, i. 20; *Athanasius*, ad Gentes, § 35, p. 27; and *Barrow's* Sermon "on the Being of God proved from the Frame of the World," iv. 141, where (p. 161) he thus expounds this text: "The Invisible things of God, *by the make and constitution of the world*, are clearly seen .... so that they are inexcusable who from hence do not know God, or knowing Him, do not render Him due glory and service."

— *ἀΐδιος αὐτοῦ δύναμις*] The *eternity* of God is proved from the *corruptible* nature of the visible world. *Cyril.*

— *θειότης*] *divinity*. The word *θειότης* expresses the attributes of the *Θεότης*: the divine features of the Deity; the God-like working of the Godhead. Cp. Col. ii. 9.

The words *εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους* are also capable of two meanings.

(1) *So that* they are without excuse. Cp. this use of *εἰς τὸ* below, vii. 5; or

(2) *To the intent* that they may be without excuse. See *Meyer*, and Revised Version, p. ix.

The former—which is the translation of the ancient Expositors, and *Reiche*, *De Wette* (p. 20), *Philippi* (p. 37), and others—seems to be the preferable rendering. For it can hardly be thought, that the conviction, confusion, and condemnation of men was any part of the divine *plan* in Creation, although it follows as a *consequence* from it.

21. *διότι*] *because* —. This word *introduces* the *reason* why they are without excuse, and are punished.

— *καρδία*] St. Paul places the seat of infidelity in the *heart*; "the evil *heart* of *unbelief*." Heb. iii. 12.

22. *φάσκοντες εἶναι σοφοί*] Intelligence, as such, is no safeguard against Superstition and Idolatry. Knowledge puffeth up. (1 Cor. viii. 1.) Intelligence often engenders Pride, and Pride is punished by God with spiritual blindness, which is the mother of Idolatry. "Vindicat Deus in animâ aversâ à se exordio pœnarum ipsâ cæcitate." *Augustine*, Serm. 117.

"Cæcitas mentis est pœna peccati, quâ cor *superbum* dignâ animadversione punitur" (c. Julian. Pelag. v. 3). See also *Aug.* in Ps. ii. and v. on spiritual blindness as the necessary consequence of Unbelief and Disobedience to God.

25. *τῷ ψεύδει*] *the lie*. Idolatry is emphatically called *τὸ ψεῦδος*, *the lie*, in Scripture (Isa. xxviii. 15; xliv. 20. Jer. xiii. 25), because the gods, whom Idolaters worship, do not even *exist*, and yet they worship them in the place of Him Who is the *cause* of *all existence*, and Who is *the Truth*. Cp. *Severian*, and above, 2 Thess. ii. 11, and 1 Cor. viii. 4.

— *παρὰ τὸν κτίσαντα*] *beside*, and *rather than*, the Creator, 'præ Creatore,' and so as eventually to exclude Him. *Hilary* (de Trin. 12). Cp. *v.* 26, *παρὰ φύσιν*.

From this text a strong argument may be derived against

(1) The *Arians*, who assert Christ to be a Creature, and yet profess to worship Him; and

(2) Against those who pay *religious worship* to any *creature*;

According to *Scripture*, no one is to be worshipped who is not God by nature (Gal. iv. 8); no *creature*, but the *Creator* only. (Rom. i. 25.) From whence it is evident that there is no *middle* between *Creator* and *creature*, Creator and creature being opposites: so that a creature cannot be Creator, nor Creator a creature. Scripture knows nothing of *creature-worship*, nothing of *inferior*, *relative*, or *mediate* worship distinct from *divine*; nothing of *two worships*, of different *kinds*,—either before the Gospel or after. The one fundamental rule of Worship, from Genesis down to Revelation, is to worship *God alone*,—the *God of Israel*, the *Jehovah*, the *Creator*, *Sustainer*, *Preserver* of all things. There was never any distinction made of *supreme* and *inferior* sacrifices, vows, oaths, prayers, protestations. *All religious* worship is God's *peculiar*, all of the same nature, and of like import and significancy. *Waterland* (iv. p. 359, "The Scriptures and the Arians compared").

— *εὐλογητός*] בָּרוּךְ, *baruk*, *blessed*; to be distinguished from *μακάριος*, also translated in English by *blessed*; but the latter is applied to *men*; the former only to *God*. See ix. 5.

26, 27. *Διὰ τοῦτο—ἀπολαμβάνοντες*] A dark picture of Heathenism, but fully verified from the writings of what has been

αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· [27] ὁμοίως τε καὶ οἱ ἄρσενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

[28] Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα· [29] πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας, [30] ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, [31] ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας· [32] [z] οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

z Hos. 7. 3. Ps. 50. 18.

a 2 Sam. 12. 25. Matt. 7. 1.

II. [1] [a] Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων, ἐν ᾧ γὰρ κρίνεις τὸν

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called the most brilliant age of the most intellectual nations of the world. e. g. from those of *Aristophanes*, *Catullus*, *Horace*, *Sallust*, *Suetonius*, *Tacitus*, *Juvenal*, and *Martial*.

It is also important to observe, that the same Divine Spirit Who gives this fearful catalogue of vices consequent on the infidelity of mankind in the *past* ages of the world (*v.* 29—32) has drawn a similar picture of what yet *remains* to be seen in the *future*. See the words of the Apostle in 2 Tim. iii. 1—9.

The results of the infidelity which will display itself in the world, will, it is to be feared, in one respect be worse than those of former ages, inasmuch as Christianity is a clearer revelation than any that had previously been vouchsafed to the world, and the sin of apostasy from it, and the punishment due to such apostasy, will be proportionably great.

26. *ἀτιμίας*] *dishonour*. See above on 1 Thess. iv. 4.

28. *οὐκ ἐδοκίμασαν*] (1) They did not apply the proper *tests* to discover the truth, and

(2) did not *approve* it (Phil. i. 10); and therefore God punished them by giving them over to be the victims of their own *νοῦς*, now no longer *γνήσιος* and *καθαρὸς*, but *κίβδηλος* and *ἀδόκιμος*.

The metaphor is from metals, and the fate of the mind which does not search for, examine, and approve the truth, may be described in the Prophet's words, "How is the gold become dim, and the most fine gold changed." (Lam. iv. 1.) "Thy silver is become dross." (Isa. i. 22.) "Reprobate silver shall men call them because the Lord hath rejected them." (Jer. vi. 30.)

These verses (26, 27) are quoted by *S. Hippolytus* l. c. p. 100.

On the Laws of Nature cognizable by man (in opposition to the later theory of Locke), see *Hooker*, I. viii. 10.

— *τὰ μὴ καθήκοντα*] See on Eph. v. 4.

29. *ἀδικίᾳ*] *Elz.* adds *πορνείᾳ*, which is not found in the best MSS., and is rejected by *Lach.*, *Tisch.*, *Alf.*

— *κακοηθείας*] *ill-nature*; that malignant habit which turns every thing, however good, into evil, and lives on the poison which it makes for itself. Cp. *Aristot.* Rhet. ii. 13. *Wetstein*, ii. 27. *Schleusner* in *v. Trench*, Syn. N. T. § xi.

30. *ψιθυριστὰς*] *backbiters*; properly *whisperers*, 'susurrones,' clandestine propagators of calumnious reports; and so distinguished from the following word, *καταλάλους*, *slanderers*, persons guilty of *evil-speaking*, privately and in public.

— *θεοστυγεῖς*] *haters of God*. So the Authorized English Version after *Theodoret*, *Suidas*, *Œcumenius*, *Grotius*, and *Syriac* Version; and so *Passow*. This sense seems most consistent with the context. The Apostle is describing here the *sins* of the Heathen, and not their *punishment*; and it was competent for him to pronounce that they were *haters of God* (for this was seen from their own words and works), but it was not for him to declare that they were hated by God. Perhaps, therefore, the *active* sense is preferable, although the passive, "hated by God," has been adopted, as most consistent with analogy, by many recent Expositors (*Fritzsche*, *Meyer*, *De Wette*, *Alford*, *Philippi*), and by the learned Revisers of the English Authorized Version. The argument from analogy is not conclusive for the *passive* sense: *θεομισὴς* is 'a hater of God' (*Aristoph.* Av. 1555), and why not also *θεοστυγὴς*? Compare also iii. 18.

— *ὑβριστὰς*, *ὑπερηφάνους*, *ἀλαζόνας*] insolent and injurious in *acts*, proud in *thoughts*, and boastful in *words*. Cp. *Fritzsche*, and *Trench*, Syn. § xxix.

31. *ἀσυνθέτους*] *fœdifragos*, *truce-breakers*, *μὴ ἐμμένοντας ταῖς συνθήκαις*. Gloss. N. T. *Alberti*, p. 94. Cp. Jer. iii. 7. 10. LXX.

— *ἀστόργους*] *Elz.* adds *ἀσπόνδους*, not in A, B, D*, E, G.

32. *τὸ δικαίωμα τοῦ Θεοῦ*] the *righteous decree* or statute *of God*. *Δικαίωμα* is that which *δεδικαίωται*, i. e. has been counted just, and has been ordained and decreed, and is enforced as just. See ii. 26; viii. 4.

Hence, in a secondary sense, it signifies the statute *kept*, by righteous *obedience*; and a justified *state*. See v. 16.

— *οὐ μόνον αὐτὰ ποιοῦσι—πράσσουσι*] *although they well know the just sentence of God, that they who practise* (*πράσσουσι*) *such things are worthy of death, not only do them, but even patronize those who practise them.*

In the word *πράσσω* (from *περάω*, *περαίνω*, *Buttmann*, Lexil. § 95) the idea of continuance and habitual prosecution is brought out more strongly than in *ποιῶ*, and the word *συνευδοκεῖν* aggravates the offence; for he who does evil is carried away by his own passion, but he who patronizes it does it deliberately, and with malice prepense inflames the passions of others. See *Œcumen.*, *Bengel*, *Meyer*.

CH. II. **1.** *Διὸ ἀναπολόγητος*] *Wherefore thou art inexcusable, O man, whosoever thou art* (whether Jew or Gentile) *that judgest.*

An answer on the part of the Apostle (as usual with St. Paul, see i. 16) to a supposed objection.

Yes (the Jew might say), all that you have just now said concerning the moral condition and consequent misery of the *Heathen* is true. But what is that to *us*? *We* are God's elect We are His privileged people. We have His Law. We have the Holy Scriptures.

True (the Apostle may be now supposed to reply), and therefore *you* are without excuse, for (as he has just said, i. 32) it is declared in God's just decree (*δικαίωμα*) that *all* who do such things are worthy of death; and "we all know this" to be so (*v.* 2). And ye Jews who condemn the Heathen, practise yourselves the sins which ye condemn in others. And it is not by *hearing* the Law of God that you can be justified, but by *doing* it. (See *v.* 13.) It is not *γνῶσις*, but *πρᾶξις* that will save you. And therefore you are liable to the same, nay rather to *greater*, condemnation than the Heathen; inasmuch as you sin against clearer light and a more explicit Law than they. You, therefore, who are first in privileges, will be first in punishment (*v.* 9); and you will be condemned at the Great Day even by some of them whom you condemn, who, though they have not the Law, yet are Law unto themselves; and though they have not the *letter* of the Law written on tables of *stone*, yet show the *work* of the Law written in the fleshly tables of their own *hearts*. (*vv.* 14, 15. 27.)

— *ἄνθρωπε*] *O man*. He does not say *ὦ Ἰουδαῖε*, O *Jew!* but he says, and says *twice*, *ὦ ἄνθρωπε*, *O man*.

Why does he adopt this general designation?

(1) Because the proposition he is about to state is one of *universal* application.

(2) Because he will approach the Jew with gentleness, and not exasperate and alienate him by any abrupt denunciation.

(3) Because, *if* the Jew does those things with which St. Paul here charges him, he has disinherited himself; he is no longer worthy of the name of *Ἰουδαῖος*, but is a mere *ἄνθρωπος* (not *ἀνὴρ*), in a lost state. See ii. 28, 29, and on Rev. ii. 9; iii. 9, as to the word *Ἰουδαῖος*; and on the word *ἄνθρωπος*, see 1 Cor. iii. 3, 4.

ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2 Οἴδαμεν δὲ ὅτι
τὸ κρῖμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
3 Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ
ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρῖμα τοῦ Θεοῦ; 4 [b] ἢ τοῦ πλούτου τῆς χρηστό- b ch. 9. 23. Isa. 30. 18. 2 Pet. 3. 9, 15.
τητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σὲ ἄγει; 5 [c] κατὰ δὲ τὴν σκληρότητά σου καὶ c Deut. 32. 34. James 5. 3.
ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύ-
ψεως δικαιοκρισίας τοῦ Θεοῦ, 6 [d] ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, d Job 34. 11. Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. ch. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 22. 12.
7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι
ζωὴν αἰώνιον, 8 [e] τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ πειθομένοις δὲ e Job 24. 13. 2 Thess. 1. 8.
τῇ ἀδικίᾳ, ὀργὴ καὶ θυμὸς, 9 θλῖψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου
τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος, 10 δόξα δὲ

— *ἐν ᾧ*] *in that wherein.*

— *κρίνεις*] *judgest, condemnest.* See xiv. 4. 10.

— *τὸν ἕτερον*] *thy neighbour;* for, whatever thou mayest think, the *Gentile is* thy neighbour. Cp. xiii. 8. 1 Cor. vi. 1; x. 24. Luke x. 29. 36.

2. *Οἴδαμεν*] *We* (who are Jews and have the Scriptures) *know.* The Apostle charitably and wisely identifies himself with the Jews, with whom he is arguing, and proceeds from the common ground of Holy Scripture to conciliate and convince them.

3. *σύ*] emphatic: as *σὲ*, *v.* 4.

4. *ἀγνοῶν*] Not *considering* and *acknowledging.* (Acts xiii. 27. 1 Tim. i. 13.) See on Acts xv. 18. xxiii. 5.

— *τὸ χρηστόν*] *ἡ χρηστότης.* See on i. 15.

— *ἄγει*] *is leading, designs to lead.* So 1 Cor. x. 33, *ἀρέσκω*, I try to please. 1 Cor. xvi. 5, *Μακεδόνιαν διέρχομαι*, I am designing to pass through Macedonia.

The word *ἄγει*, *leads*, intimates not only the *will* of *God*, but also the *will* of *man.* God leads, but man *may* refuse to be led: "Deus ducit *volentem duci*," as *Bengel* says, "ducit suaviter, non cogit necessitate."

5. *θησαυρίζεις σεαυτῷ ὀργήν*] *thou treasurest for thyself wrath.* It is not God who treasureth it up for thee (*Chrys.*), but thy destruction is *from thyself. Θησαυροί εἰσιν ὥσπερ ἀγαθῶν οὕτω καὶ κακῶν παρὰ τῷ Θεῷ*, *Philo*, Alleg. ii. p. 80. Deut. xxxii. 33. 35. Prov. i. 18, *θησαυρίζουσιν ἑαυτοῖς κακά.* James v. 3, *πῦρ ἐθησαυρίσατε.*

This passage occupies an important place in the Pelagian controversy concerning *Human Free Will, Divine Foreknowledge,* and *Divine Grace.*

See the Dialogue on these questions in the works of *S. Jerome,* where the argument for Free Will is thus stated:—

Critobulus. Quid ergo juvat atque coronat in nobis Deus et laudat quod Ipse operatus est?

Atticus (Orthodoxus). Voluntatem nostram, quæ obtulit omne quod potuit; et laborem, qui contendit ut faceret; et humilitatem, quæ semper respexit ad auxilium Dei.

Crit. Ergo si non fecimus quod præcepit, aut voluit nos adjuvare Deus, aut noluit. Si voluit et adjuvit, et tamen non fecimus quod voluimus, non nos, sed ille superatus est. Sin autem noluit adjuvare, non est culpa ejus, qui voluit facere, sed illius qui adjuvare potuit, et noluit facere.

Att. Non intelligis *διλήμματον* tuum in grande blasphemiarum decidisse barathrum, ut ex utraque parte, aut invalidus sit Deus, aut invidus, et non tantum ei laudis sit, quod bonorum auctor est et adjutor, quantum vituperationis, quòd mala non coercuit. Detrahatur ergo illi, cur Diabolum esse permiserit, cur passus sit, et hujusque patiatur quotidie aliquid in mundo mali fieri. Quærit hoc *Marcion*, et omnes Hæreticorum canes, qui *Vetus* laniant *Testamentum*, et hujuscemodi syllogismum texere consueverunt;

Aut scivit Deus hominem in paradiso positum, prævaricaturum esse mandatum illius; aut nescivit.

Si scivit, non est in culpa is qui præscientiam Dei vitare non potuit, sed ille qui talem condidit, ut Dei non posset scientiam devitare.

Si nescivit, cui præscientiam tollis, aufers et divinitatem.

Hoc enim genere in culpa erit qui elegit Saül futurum postea regem impiissimum. Et Salvator aut ignorantiæ, aut injustitiæ tenebitur reus, cui in Evangelio sit loquutus: *Nonne vos duodecim ego elegi Apostolos, et unus de vobis diabolus est?* (Joh. vi. 70.) Interroga Eum, cur Judam elegerit proditorem? cur ei loculos commiserit, quem furem esse non ignorabat? Vis audire rationem. Deus præsentia judicat, non futura. Nec condemnat ex præscientia, quem noverit talem fore, qui sibi postea displicat: sed tantæ bonitatis est, et ineffabilis clementiæ, ut eligat eum, quem interim bonum cernit, et scit malum futurum, dans ei potestatem conversionis et pœnitentiæ, juxta illum sensum Apostoli: *Ignoras quia benignitas Dei ad pœnitentiam te adducit? secundum duritiam autem tuam et cor impœnitens thesaurizas tibi iram in die iræ et revelationis justi judicii Dei, qui reddet unicuique secundùm opera ejus.*

Neque enim ideo peccavit Adam, quia Deus hoc futurum noverat; sed præscivit Deus, quasi Deus, quod ille erat propria voluntate facturus. Accusa ergo Deum mendacii quare dixerit per Jonam: *Adhuc tres dies et Ninive subvertetur.* (Jonah iii. 4.) Sed respondebit tibi per Jeremiam: *Ad summam loquar contra gentem et regnum, ut eradicem et destruam et disperdam illud. Si pœnitentiam egerit gens illa à malo suo, quod loquutus sum adversùs eam, agam et ego pœnitentiam super malo quod cogitavi ut facerem ei. Et ad summam loquar de gente et regno, ut ædificem et plantem illud: si fecerit malum in conspectu meo, ut non audiat vocem meam; pœnitentiam agam super bono, quod loquutus sum ut facerem ei.* (Jer. xviii. 8; xxvi. 13.) Indignabatur quondam et Jonas, cur Deo fuerit jubente mentitus: sed injusti mœroris arguitur, malens cum pernicie innumerabilis populi verum dicere, quàm cum tantorum salute mentiri. Ponitur ei exemplum: *Tu doles super hedera* sive *cucurbita, in qua non laborasti, neque fecisti ut cresceret, quæ sub una nocte nata est, et una nocte periit: et ego non parcam Ninive civitati magnæ, in qua sunt plus quàm centum viginti millia hominum, qui nesciunt quid sit inter dexteram et sinistram suam?* (Jonah iv. 10, 11.) *S. Jerome* (Dialog. adv. Pelag. iii. p. 536).

— *ἐν ἡμέρᾳ ὀργῆς*] *in the Day of Wrath. Now,* on earth temporal blessings may be given to sinners; but at the last Great Day of everlasting recompense, when He shall render to every man according to his work, His vengeance shall manifest His wrath, and the righteousness of His judgment shall be revealed to every eye in the condign punishment of unreconciled sinners. *Bp. Sanderson* (Serm. iii. 5. 63).

8. *τοῖς δὲ ἐξ ἐριθείας*] *To those who act* from a principle of *factious* and *self-seeking* resistance to God. Cp. Phil. i. 16.

On the sense of *ἐριθεία*, see above on Gal. v. 20, the Excursus of *Fritzsche* here, p. 105. 143—148, and *Philippi*, p. 56.

On the use of *ἐκ*, cp. iii. 26; iv. 12. 14.

— *ὀργὴ καὶ θυμός*] So the best MSS. *Elz.* has *θυμὸς καὶ ὀργή. Θυμὸς πρόσκαιρος, ὀργὴ πολυχρόνιος.* (*Ammon.*) *Θυμὸς* is fitly placed after *ὀργή*, for it is *iræ excandescentia.* (*Cic.* Tusc. iv. 9.) *Ὀργὴ* is the *heat of* the *fire*, *θυμὸς* is the bursting *forth* of the *flame.*

St. Paul, in the rapidity of his style, omits the verb. See i. 15.

There is something very expressive in the change of structure of the sentence, and in the omission of the Verb here. It is Almighty God Who *ἀποδώσει ζωὴν αἰώνιον.* It is His primary *design* and *desire* to give eternal life to *all.* (1 Tim. ii. 4.) But *man's* destruction is brought down by man on himself, *Deo nolente.* (Hos. xiii. 9.) Cp. *Œcumen.*

9. *θλῖψις καὶ στενοχωρία*] *afflictio et angustia.* Cp. 2 Cor. iv. 8, *ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι.* Cp. Isa. viii. 22, LXX. The former word represents the *act* by which a man is cast down and dashed to the ground, the latter the *state* in which he is kept by continued pressure and constraint.

— *Ἰουδαίου πρῶτον*] *The Jew first.* The servant who knew his Lord's will, and did not do it, and will be beaten with many stripes, is the Jew; the servant who knew it not, is the Gentile. (Luke xii. 47, 48.) *Origen.*

καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

f Deut. 10. 17. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
g Luke 12. 47.
h Matt. 7. 21. James 1. 22, 25. 1 John 3. 7.

11 [f] Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ· 12 [g] ὅσοι γὰρ ἀνόμως ἥμαρτον ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον διὰ νόμου κριθήσονται· 13 [h] οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.

i Matt. 25. 31. Acts 17. 31. 1 Cor. 4. 5.

14 Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος, 15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπologουμένων, 16 [i] ἐν ἡμέρᾳ ὅτε

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11. προσωποληψία] A, D, G have προσωπολημψία, which reading has been received by *Lachmann*, and some other Editors, here and elsewhere, Acts x. 34. James ii. 9. So πρόσλημψις below, xi. 15.

This form with μ is probably an Alexandrine one. (*Sturz.* de Dialect. p. 130.) But it is very doubtful whether it ought to be admitted into the N. T.; or, if it is admitted into the N. T., it ought, by parity of reason, to be received also into the editions of *Herodotus*, *Thucydides*, and *Plato*, inasmuch as it is found in ancient MSS. of those Authors. But it is probably due to a vicious pronunciation of the copyists, who sounded β and π as μ. See *Thilo*, Cod. Apocryph. N. T. p. 288, and *Fritzsche*, p. 110, here.

12. ἀνόμως] without the *written* law. For all have *some* Law (*v.* 15), otherwise they could not *sin*; for where no Law is, there is no transgression. (Rom. iv. 15; v. 13. 20, and 1 Cor. xv. 56.) Sin is the transgression of the Law. (1 John iii. 4.)

— ἀνόμως καὶ ἀπολοῦνται] *Will also perish* without the *written* Law; that is, they will not be dealt with according to the rigour of *that* Law; but they will be judged by *that* Code which is written, not on tables of stone, but on the fleshly tables of the heart (2 Cor. iii. 3, and see *v.* 15),—"the common law of the world" (*Bp. Andrewes*, i. 290), the code of Conscience and of Reason.

13. νόμου] *of the Law*. *Elz.* has τοῦ νόμου, but τοῦ is not in A, B, D, G.

14. Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα] *For whenever Gentiles* —that is, any Gentiles—*they who have not the Law*. He does not say τὰ ἔθνη, *the* Gentiles, for that would be contrary to the supposition of the general moral depravity of the Heathen world, already described, i. 22—32.

— τὰ μὴ νόμον ἔχοντα] They who have not *the* Law, the *written* Law. See below, *v.* 17. He does not say τὰ μὴ ἔχοντα νόμον, but he says τὰ μὴ νόμον ἔχοντα. The word νόμον is placed emphatically as the first word; and the possession denied to the Gentiles is that of *the* Law, not of *a* Law; for all men have *some* law.

— φύσει τὰ τοῦ νόμου ποιῇ] *When they do by nature the precepts of the Law* of Moses. When they do them φύσει, *by Nature*, as distinct from θέσει or *written* Law. When they do them φύσει, by *Nature* rightly understood, and as distinguished from the *vices* of a *corrupt* Nature, in which sense St. Paul uses φύσις, Eph. ii. 3.

In the nature of Man, rightly *understood*, Conscience reigns and judges, and exercises royal Supremacy, and Sovereignty, and Judicial authority over the Will and Appetites of Man, and is, as it were, the Governing Power (subject always to the Supreme Law of God) in the constitution of Human Nature considered as a whole.

This dominion of Conscience is called by *Origen* here, "Naturalis Lex quæ communiter omnibus hominibus inest."

Consequently, whenever Passion domineers over human nature, it is guilty of *usurpation*; and when man allows this to be the case, he is guilty of violating the Law of his Nature, which is the work of God.

See *Bp. Butler's* Sermons ii. and iii. on Human Nature on this text of St. Paul, and see also the Preface to those Sermons.

On this important subject the reader may consult the expositions of *Hooker*, *Bp. Sanderson*, and *Bp. Butler*, brought together in Vol. i. of the Christian Institutes of the late Master of Trinity College, Cambridge, *Dr. Wordsworth*, i. pp. 121. 145, *note*. 174. 562. 569. 572, 573.

See also the Edition of the three Sermons of *Bp. Butler*, published by his successor, one of the principal restorers of the true System of Ethics in that University, the *Rev. William Whewell, D.D.*, and the Sermon of their great predecessor, *Dr. Isaac Barrow*, "On the *Being* of *God*, proved from the frame of *Human Nature*," Works, iv. p. 163—183.

The subject is fully treated in the fourth Lecture of *Bp. Sanderson*, de Conscientiâ (Vol. iv. p. 65—90), particularly p. 71—81, following *Hooker*, II. ii. 1—6, and II. viii. 6, 7, and confuting the Puritan theories that man is subject to no Law but that of the Written Word; and the tenets of the school of Hobbes, followed by Locke and others, that there are no principles of Ethics written by the finger of God in the heart of man. Against such a system of Philosophy the Heathens themselves reclaimed. See *Soph.* Antig. 450—455, and even *Juvenal*, xiii. 192.

— ἑαυτοῖς εἰσι νόμος] They are to themselves Law. Νόμος is not to be rendered *a* Law (for *a* Law may be an unjust Law, and there is but *one* Moral Law), nor yet does it here mean the *Mosaic* Law, as far as it was *Mosaic*, and was delivered specially to the *Jews*, and as distinguished from the antecedent, unwritten, universal Code of Morality, engraven on the Human Conscience, and promulgated by God, at the beginning of the World, as the Common Law of Human Nature.

The Apostle means, that when Gentiles, which have not the Law of Moses, do the works of *that* Law (which was only a *republication* of the primeval Code of Ethics), they are to themselves Law, in her abstract dignity, "whose seat is the bosom of God, her voice the harmony of the world." (*Hooker*, I. xvi. 8.) Cp. *Aristot.* Eth. Nic. iv. 14, ὁ ἐλεύθερος οὕτως ἕξει, οἷον νόμος ὢν ἑαυτῷ.

15. οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου] *Inasmuch as they display* the *work of the Law*, even of the Mosaic Law itself, *written on their hearts*; for there is but *one* Moral Law, Eternal, Immutable, Universal; and the *Mosaic* Law, in its *moral* enactments, was only a Transcript and Republication of the Original and Eternal Law of Ethics, graven on Man's Conscience, Reason, and Heart, in the time of his innocency, and grounded on the everlasting foundation of the Attributes of God.

On this use of οἵτινες, *quippe qui*, see i. 25. 32, *Meyer*, *Philippi*, and "Revised Version," p. ix.

— μεταξὺ ἀλλήλων] *between one another*; *invicem*, *inter se*. On this use of μεταξὺ, see Acts xv. 9, διέκρινε μεταξὺ ἡμῶν καὶ αὐτῶν. Matt. xviii. 15.

Man needs not *external* witnesses or accusers. He has them in his own breast, αὐτόθεν ἐξ αὐτῶν λογισμῶν ἡ ἁμαρτία παρίσταται. *Œcumen.*

The λογισμοὶ here specified are man's inward reasonings, reckonings with himself, with which he audits the accounts of his own conduct at a "Session holden in his own heart, which is a forerunner of the great Session that is to ensue." *Bp. Andrewes* (iii. 334).

The λογισμοὶ of man are here represented as Witnesses testifying, and as Advocates pleading, *inter se*, i. e. *for* and *against* him in the court of his Συνείδησις or Conscience, which is God's Vicegerent and Deputy, holding an assize in his heart, and administering Justice in God's Name, according to the Law, which is given by Him Who is the only Lawgiver that is able to save and to destroy. (James iv. 12.) Cp. *Bp. Sanderson*, de Conscient. Præl. ii. 2, Vol. iv. p. 24, who cites *Menander*, p. 358, βροτοῖς δικασιν ἡ Συνείδησις θεὸς, and Prælect. iv. Serm. iv. 9, Vol. ii. p. 113, and Serm. vi. 23—25, Vol. iii. p. 237, and iv. pp. 15. 72.

Not but that these λογισμοὶ themselves are acts of Conscience also, which performs the part of a *Monitor* and Counsellor de faciendis, a *Testis* de factis, and also a *Judex* de rectène an malè factis. See *Sanderson*, Præl. i. 27, who observes that St. Paul is speaking here of Heathens; and that he teaches here that *every man*, however unholy, has a conscience, though depraved; and that, at the Fall of Man, Conscience itself was not lost, but its rectitude and integrity were impaired; and that when

κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

17 [j] Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, 18 [k] καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου, 19 [l] πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, 21 [m] ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; 22 ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς; 23 [n] ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; 24 [o] τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

j ch. 9. 4. John 8. 33, 41.
k Phil. 1. 10.
l Matt. 23. 16. John 9. 34, 40, 41.
m Ps. 50. 16, &c. Matt. 23. toto.
n ch. 9. 4.
o 2 Sam. 12. 14. Isa. 52. 5. Ezek. 36. 20, 23.

25 Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν. 26 Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, 27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;

28 [p] Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή, 29 [q] ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν πνεύματι οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

p John 8. 39. ch. 9. 7.
q Deut. 10. 16. & 30. 6. Jer. 4. 4. Col. 2. 11. Phil. 3. 2, 3. 1 Pet. 3. 4.

III. 1 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

1 Cor. 4. 5. 1 Thess. 2. 4.

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we are born again in baptism we do not receive the infusion of *another* Conscience, but our Conscience, which was before unclean, is washed by the blood of Christ, and is cleansed by Faith, in order that it may please God.

16. *ἐν ἡμέρᾳ*] This seems to follow on *v.* 10; the introduction and continuation of the Parenthesis being marked by the conjunction *γάρ*, repeated four times, *vv.* 11, 12, 13, 14. Still there is a connexion between this verse and what *immediately precedes*. For, as *Origen* observes, *Conscience*, which exercises a judicial office in the present life, will exercise it in a special and solemn manner at the *Great Day*. It will be the accuser of the evil, the acquitter of the good. It will be even, as it were, an Assessor of the Judge Himself.

17. *Εἰ δέ*] *Elz.* has *ἴδε*, but *εἰ δὲ* is found in A, B, D*, E, K, and the preponderance of MSS. is in its favour, and is received by *Griesb.*, *Scholz.*, *Lach.*, *Tisch.*, *Alf.*, *Bloomf.*

But if thou art entitled a *Jew*, Ἰουδαῖος, one who by his very name professes to *praise* God. (See v. 29, and Rev. iii. 9.) *If thou* art a Jew in *name*, show thyself one in *deed*. (*Origen.*)

Elz. has *τῷ* before *νόμῳ*, but it is not in A, B, D*; and *νόμος* has the force of a proper name, as in *v.* 14, and signifies here as usual the *positive written Law*. See *Meyer*, *Alf.*, and *Philippi*, p. 59.

18. *δοκιμάζεις τὰ διαφέροντα*] *Discernest the things that are more excellent.* Having the touchstone of the written Law in thy hand, art able to ascertain and recognize that which is genuine and true, and to distinguish it from what is spurious and false, and (as far as thy reason is concerned) *approvest* it as such. See above, i. 28, and 1 Cor. iii. 13; and below, Phil. i. 10.

— *κατηχούμενος*] Being *orally instructed*. See Luke i. 4, and on Luke ii. 46, as to the use of catechetical instruction among the Jews.

20. *μόρφωσιν*] *model*; '*formam* honesti,' Cic. de Off. i. 5. So *exemplar*, *effigies*, *species*, *τύπος*, are used in the philosophical writings of Antiquity, for an ideal personification of Virtue. See *Bentley* on Freethinking, p. 278, near the end.

21, 22. *κλέπτεις—μοιχεύεις*] See the sins charged, and the woes denounced, by our Lord on the Jewish Teachers and Rulers, Matt. xxiii. 13—28; and the description given by St. James of the state of morals at Jerusalem, v. 1—4; and by *Josephus* at the time of the siege, B. J. iv. 3. 3; v. 9. 4. 13. 6; and his remarkable confession, v. 10. 5, that "no city had ever suffered such miseries, nor did any age produce a generation more fruitful in wickedness, since the beginning of the World."

As to the prevalence of *μοιχεία* among the Jews, see John viii. 9.

— *ἱεροσυλεῖς*] *Thou who abhorrest the idols* of the heathens, dost *thou rob the temple of God?* Particularly in robbery of tithes and offerings. (Mal. i. 8. 12. 14; iii. 10.) A very common sin among the Jews, and for which Ananias, the High Priest, was specially notorious (*Joseph.* Ant. xx. 9. 2); thus imitating the sin for which his namesake, Ananias, was struck dead by God. (Acts v. 2. 5.)

The profanation of the Temple, twice punished by our Lord, was also a public example of *ἱεροσυλία*. (Matt. xxi. 13. John ii. 14.)

24. *καθὼς γέγραπται*] *as it is written.* He proves the sinfulness of the Jews from their *own Scriptures*, on the ground of which they claimed pre-eminence over the Gentiles. Cp. Isa. lii. 5. Ezek. xxxvi. 19. *Surenhus.* p. 437.

27. *κρινεῖ*] *κατακρινεῖ* (Matt. xii. 41). Will rise up in the judgment against thee. (*Œcumen.*) Ἐλέγξει σὲ (so read for ἐλέγξῃ σε) *ὁ τὸ σημεῖον μὴ ἔχων, τὰ δὲ τοῦ σημείου κατορθώσας, ὡς μὴ κατορθώσαντα.* *Origen* (in Caten. p. 4).

— *ἡ ἀκροβυστία*] *the Uncircumcision*, i. e. of the Gentile world, as the Jews are called *ἡ περιτομή*, the *Circumcision*. See Phil. iii. 2.

On the word *ἀκροβυστία*, see 1 Cor. vii. 18.

— *τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου*] Thee, who *through* the letter and circumcision transgressest the law. *Διὰ* signifies here something more than the *state* in which the agent is (as iv. 11; xiv. 20. 2 Cor. ii. 4; iii. 11); it intimates in the present passage (as an aggravation of the sin) that the Jew *breaks through* the barriers with which the Law fences him in. So iv. 11, *οἱ πιστεύοντες δι' ἀκροβυστίας*, those who, being in uncircumcision, overcome, and, as it were, pass *through* its hindrances and believe. See also on xiv. 20, *τῷ διὰ προσκόμματος ἐσθίοντι*, and cp. *Winer*, § 47, p. 339.

29. *περιτομὴ καρδίας*] Circumcision has a moral and spiritual meaning: *εἴ τις οὐκ ἐκκόπτεται τὰ πάθη* (his sinful affections), *ἀκρόβυστός ἐστιν.* *Photius.*

— *ἐν πνεύματι*] *The spirit*, the inner man, as opposed to the *flesh*. *Theodor. Mopsuest.*

— *οὗ ὁ ἔπαινος*] The praise *whereof*, not merely of *whom*: the praise and reward is applicable to the whole character and subject described in *vv.* 28, 29. Cp. *Meyer.*

Ch. III. 1. *Τί οὖν τὸ περισσόν*] *What then is the* acknowledged *pre-eminence of the Jew?* A question from a Jewish objector,—If what you have said be true, what becomes of *the preference* given by God Himself to *us*, His chosen people the Jews? Does not your argument contravene that? Does not it involve an assertion that we Jews have *no* pre-eminence at all, except one of present guilt and future punishment? Does it not tend to subvert the Law, which is from God?

No, replies the Apostle; and he now proceeds to prove that his argument is in perfect harmony with the divine choice of the Jews, as a peculiar people, and that it *establishes* the *Law*. See *v.* 31.

On *τὸ περισσὸν*, cp. Matt. v. 37. 47.

2 [a] Πολὺ κατὰ πάντα τρόπον· πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. 3 [b] Τί γὰρ εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; 4 [c] μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω·

6 [d] Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;

7 Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν

a Deut. 4. 8. Ps. 147. 19, 20. ch. 2. 18. & 9. 4.
b Num. 23. 19. ch. 9. 6. 2 Tim. 2. 13. Heb. 4. 2.
c Ps. 51. 4. & 62. 9. John 3. 33.
d Gen. 18. 25. Job 8. 3. & 34. 17.

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2. ἐπιστεύθησαν τὰ λόγια] *They* (the Hebrew Nation) *were entrusted with the Oracles of God.*

On the grammatical structure, see above 1 Thess. ii. 4. So far am I from disparaging the *Law*, that I affirm your greatest privilege to be in *possessing* the *Law;* your greatest prerogative is that you have been *entrusted with the Oracles of God* (cp. Acts vii. 38. 1 Pet. iv. 11), the Law, and the Prophets.

But observe also, that in them, as will now be shown, God has declared His *wrath against sin*, and He has shown the *universal sinfulness* of mankind, whether Jew or Gentile, and their *universal* need of a Redeemer, and of His righteousness; and by consequence He has revealed His wrath against *you* for your sins, and *your need* of that gracious method of Justification which He has provided for all through Faith in Christ.

The Apostle thus confirms his argument concerning the greater responsibility of the Jews, and consequent guilt, proportionate to the greater knowledge communicated to them by God in the Holy Scriptures. He also prepares the way for his quotations from the Law and the Prophets, the λόγια Θεοῦ, in their hands (see 10—19), concerning their own sinfulness, and concerning Justification by Faith in Christ.

This Text is also an important testimony concerning the *Canon* of *Holy Scripture*. Cp. ix. 9.

The Holy Spirit, by the mouth of St. Paul, declares here that those Writings which were committed to the charge of the *Hebrew Nation*, as "*the Oracles of God*," are what that Nation esteemed them to be, the *inspired* and *perfect Written Word of God*, as far as it had then been delivered to the Church.

Therefore—

(1) Those Writings are to be revered as such by all who hope to be saved; and

(2) *No other* writings are to be so regarded, such as the *Apocrypha*, which then existed, but were *not* committed as λόγια Θεοῦ to the *Hebrew* Church, nor were ever received by it as such. See *Bp. Cosin* on the Canon, chap. ii.; and the authorities cited in the Editor's 2nd, 3rd, and 4th Lectures on the *Canon* of *Scripture* and on the *Apocrypha*, 1851, p. 27—128, as to the functions of the *Hebrew Church* as the divinely constituted Trustee and Guardian of the Old Testament.

3. Τί γάρ] *For what, albeit some* (among the Jews) *were unbelieving?* He solves an objection raised from their disobedience to the Law which God committed to their trust. *Photius.*

— μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει;] *Shall the unfaithfulness of them nullify the faithfulness of God?*

There is a paronomasia in the words ἐπιστεύθησαν, ἠπίστησαν, ἀπιστία, πίστιν, which ought to be observed, but is difficult to express in English. The phrase πίστιν τοῦ Θεοῦ (which is an unusual one) is best explained by the assertion πιστὸς ὁ Θεὸς, *God is faithful.* (1 Cor. i. 9; x. 13. 2 Cor. i. 18.) Πίστις is used for a *pledge* and *promise.* (Acts xvii. 31. 1 Tim. v. 12.)

4. μὴ γένοιτο] Heaven forbid that this should be so! "Minimè vero!"

On the phrase μὴ γένοιτο, containing a very strong negation, and often used by St. Paul in this Epistle and that to the Galatians, and only once in all his other Epistles, 1 Cor. vi. 15, see above on Gal. ii. 17; iii. 21; below, vv. 6. 31; vi. 2. 15; vii. 7. 13; ix. 14; xi. 1. 11.

— γινέσθω—ψεύστης] *Let God be* accounted *true.* Let Him *become* true, i. e. *subjectively*, even to those who now suspect Him to be not so. Let the truth of His promises be acknowledged by all (he does not venture to say ἔστω, but γινέσθω), although that recognition should involve the admission that *every man is false. Photius.*

Nothing that is in man can annul the faithfulness of God; neither the original unworthiness of God's children, nor their actual unfaithfulness. Still God will be glorified in the truth and faithfulness of His promises. *Bp. Sanderson*, Serm. ii. Vol. ii. p. 41, where he gives an exposition of verses 5—8.

— Ὅπως ἄν] *In order that.* (See Ps. li. 5.) David does not mean that he had committed sin with *the intention* of glorifying God. By so doing he would have exposed himself to the condemnation pronounced in *v.* 8 here. But he means that the evil of his sin had been overruled by God for good, *in order that* even it might be conducive to the greater manifestation of the Divine Justice. Cp. *Bp. Sanderson*, Prælect. ii. 8.

With this use of ὅπως ἄν, indicating a providential design, compare that of ἵνα above, 1 Cor. i. 15. 2 Cor. i. 9; iv. 7, and note.

David does *not excuse* his sin on the ground that in its pardon God's mercy will be glorified, although he says that this will be the *result* (Ps. li. 6); but he grieves over his sins, and declares that God will judge the world (ix. 8; lviii. 10); and that the wicked shall be punished by Him for ever (ix. 17).

God may, and does, exercise His power, and wisdom, and love, in educing the greatest good from the worst evil; but this is the effect of His own incommunicable attributes, and not of man's sins, which are not "ordinabilia ad bonum finem."

God never *does* evil *in order* to *elicit* good from it, nor does He permit any man to do evil *in order* that good may come. It is indeed very important, with what *intention* a thing is done. But whatever is *sinful* is never to be done on the plea of good intention. *S. Augustine* (de Mendacio, c. 7).

— Ὅπως ἂν δικαιωθῇς] *In order that thou mayest be justified*, i. e. be *accounted just.* By using this word here St. Paul puts into our hand a key for unlocking the meaning of his argument concerning Justification. The sense in which David used the word צָדַק (*tsadak*), and its compounds, and in which his LXX Translators used δικαιῶν and δικαιοῦσθαι, is the sense in which he is about to use them. See below, *v.* 24—26.

— καὶ νικήσῃς] *and prevail judicially in thy cause.*

5. Εἰ δὲ—ὀργήν] *But if the unrighteousness of us* men *manifests the righteousness of God;* if our sin lays a foundation on which God builds His righteousness as a superstructure, what then shall we say? If our sin sets forth in a clear light the righteousness of God, *is God unrighteous*, He Who sends down (ὁ ἐπιφέρων) *the* wrath by which our unrighteousness is punished?

On the use of συνίστημι, *constituo, colloco*, and thence *manifesto, φανεροῦν, βεβαιοῦν* (*Hesych.*), and thence to *introduce* and present by a commendatory letter, see above, Gal. ii. 18 and 2 Cor. vii. 11; and below, v. 8 and xvi. 1.

Here is another *objection*, suggested by the mention of the sin of David, to which he had just referred. David himself had said, in the words just quoted by the Apostle, Against Thee only have I sinned, *in order that thou mightest be justified in thy words, and prevail when thou art judged.*

Thus (it might be alleged) David, by sinning, was like one who built up and displayed God's righteousness to the world. Is God then unrighteous in inflicting the punishment upon the sin, which had been, as it were, the groundwork of his own righteousness (this question is a general one)? For all sin and all evil will in the end be overruled by God for Good.

On the use of μὴ, *num* (not *nonne*), see *Winer*, § 57, p. 453. St. Paul would not venture to ask, "Is *not* God unjust?" It is enough for him to allow the question to be put, as if it admitted a doubt, and he apologizes even for that.

7. Εἰ γὰρ ἡ ἀλήθεια] *For if the truth of God abounded by my lie unto His glory, why am I still as a sinner liable to be judged?*

Another *objection* which St. Paul rejects with indignation. See a parallel instance of an objection thus suddenly introduced, as in a dialogue, between the Apostle and an interlocutor in 1 Cor. x. 29.

"*My lie*," that is, *mine*, or *any one's.* On the practice of St. Paul, thus introducing the *objections* of *others* (in which he by no means concurs) *in his own name*, see above on Gal. ii. 18, and 1 Cor. vi. 12.

αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι, 8 καὶ μὴ, καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν, ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθά; —ὧν τὸ κρῖμα ἔνδικόν ἐστι.

9 e Τί οὖν; προεχόμεθα; e Gal. 3. 22.

Οὐ πάντως· προῃτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι· 10 f καθὼς γέγραπται, ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· 11 οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. 12 Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. 13 g Τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν, 14 h ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει· 15 i ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν, 18 k οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

f Ps. 14. 3. & 53. 3.
g Ps. 5. 9. & 140. 3.
h Ps. 10. 7.
i Prov. 1. 16. Isa. 59. 7, 8.
k Ps. 36. 1.

19 l Οἴδαμεν δὲ, ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα l Ezek. 16. 63.

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8. Καὶ μὴ, καθὼς βλασφημούμεθα] *And why do we not rather say, as we are blasphemously reported, and as some affirm that we do say, "let us do those things that are evil* (τὰ κακὰ) *in order that those things which are good* (τὰ ἀγαθὰ) *may come?"*

The *imputation* to him of such a doctrine as this, that "we may do evil in order that good may come," is resented by St. Paul as a blasphemous slander; and all who hold such a doctrine as that are thus denounced by him, their "condemnation is just."

See *Bp. Sanderson's* Sermon (A.D. 1626) on this text, Vol. ii. p. 41—75, where (p. 48) he mentions with approval two interpretations, viz. the damnation is just of those,

(1) Who unjustly slander us in this manner, or

(2) Who adventure to do any evil under whatsoever pretence of good to come.

The *former* appears to be the preferable sense. Compare his Prælect. de Consc. ii. 5, where he says: To understand the full scope and design of this passage, we are to observe that, of all the Apostles of our Lord, St. Paul asserts every where in the most copious manner, the extensive mercy and compassion of God in entering into a covenant of grace with sinners, and fulfilling faithfully the promises of the Gospel, notwithstanding the wickedness and infidelity of mankind, who were corrupted at the heart, and in their daily practice betrayed their impiety and want of faith; and yet so far was the sinner from vacating the Evangelical promises, and making them of none effect, that his very sins contributed to God's glory, and made His truth and grace still more illustrious; for *where sin abounded, grace did much more abound.* (Rom. v. 20.)

From this doctrine of the Apostle, not only the Sophisters and Impostors took occasion to defame and undermine the authority of St. Paul, but the Hypocrites and Libertines of the age made use of it to countenance and give them a security in their vices. And no wonder; for if the preaching of the Apostle were true, that the sins of men redounded to the glory of God, the divine justice could not reasonably exert itself in the punishment of sinners; there would be no encouragement for Virtue or Religion; nay, men were obliged to sin more abundantly, that God might receive the more abundant glory; and it would be their duty, upon all occasions, *to do evil, that good might come. Other* aspersions that were thrown upon the Apostle by his enemies, he confuted by proper arguments. But *this* he thought unworthy of an answer; he only expostulates with indignation, and resents it as the vilest slander, and as a degree of blasphemy. *Bp. Sanderson* (Prælect. de Consc. Vol. ii. p. 73, English Translation. Lond. 1783).

9. Τί οὖν; προεχόμεθα;] *What then? Do we* Jews *excel them,* the Gentiles? *No; in no wise.* The word προεχόμεθα seems to be the *middle* voice (not *passive*), and may be compared with σεαυτὸν παρεχόμενος τύπον, Tit. ii. 7. And the sense is, Do we occupy a higher position in virtue than they do? So *Vulg.*, '*præcellimus* eos;' and similarly *Origen, Theophyl., Theodoret,* and *Tholuck, De Wette, Philippi, Bloomf. Cod. Boerner.* has προκατέχομεν περισσὸν, which gives the same sense.

This exposition is combined by some of these interpreters and others, with the sense, '*Are we preferred* by God?' But the Apostle is not dwelling on *God's favour,* but on *man's sin;* and he shows that the Jews are not at all superior to the Gentiles in holiness.

Some recent Interpreters render the words, *Have we any pretext or excuse for ourselves?* But this rendering does not cohere with the argument.

The Apostle employs the pronoun *we* (as usual) to conciliate the *Jews,* by associating himself with his countrymen. See above, ii. 2.

The περισσὸν or *prerogative* of the Jews was, that they were the appointed *keepers* of the *books* of the Law (*v.* 2); he now goes on to show that this περισσὸν is, by their sin, made rather an argument for their condemnation, because they have not *kept* the *precepts* of the Law, of which they were the appointed guardians.

— Οὐ πάντως] *No; in no wise. Winer,* p. 489. Matt. xxiv. 22, and below, *v.* 20.

— προῃτιασάμεθα] *we before charged* or arraigned both Jew and Gentile as under sin. See i. 18; ii. 1.

10. καθὼς γέγραπται—18. αὐτῶν] His argument against the *Jews* is grounded on the *Jewish Scriptures,* as before;

This ground of the *Scriptures* is properly taken by him,

(1) Because the Jews charged him with disparaging the Law contained in the *Scriptures,* by his doctrine of *Justification by Faith.*

(2) Because the custody of the *Scriptures* was the great privilege of the Jews (*v.* 1).

(3) Because his doctrine of Justification by Faith establishes the Law contained in those *Scriptures.*

Accordingly, he *repeats* the words καθὼς γέγραπται, *as it is written,* or γέγραπται, or the like, no less than *nineteen times* in this Epistle: i. 17; ii. 24; iii. 4. 10; iv. 17. 23; viii. 36; ix. 13. 33; x. 5. 15; xi. 8. 26; xii. 19; xiv. 11; xv. 3, 4. 9. 21.

He convinces the Jews of guilt by the testimony of their prophetical Scriptures, especially the Psalms, which denounce punishment on the sin of those who reject Christ.

11. συνιῶν] Matt. xiii. 23. *Winer,* 75. The form in ἰῶ is also used, as ἀφίω, Mark i. 34; xi. 6.

13. ἐδολιοῦσαν] An Hellenistic form. Ps. lxx. 2, ἦλθοσαν. Josh. v. 11, ἐφάγοσαν. So John xv. 22. See *Bekker,* Anecd. 91. 14. *Sturz.* de Dialect. p. 60. *Winer,* § 13, p. 73.

16. σύντριμμα] Properly *concussion* and *bruising together,* e. g. of bones; hence calamity, affliction, destruction. Levit. xxi. 18. Ps. cxlvii. 3. Job ix. 17. Isa. xxx. 14, LXX.

19. Οἴδαμεν δέ] *Now we know that whatsoever the Law* (the Old Testament, which he has just been quoting) *saith, it saith to them that are under the Law;* and therefore the descriptions of sin which have just been cited from the Old Testament, are to be applied by you, who are Jews, *to yourselves,* as representing your own guilt before God.

— ὁ νόμος] *Holy Scripture;* the Law and the Prophets, and Hagiographa; for he had just been quoting the *Psalms* and *Isaiah:* Νόμον λέγει πᾶσαν τὴν παλαιάν. *Œcum.* See above, Luke xxiv. 44. John viii. 17; xv. 25.

— ἵνα—ὑπόδικος γένηται] *in order that all the world* (*Jews* as well as Gentiles) *may become under sentence of condemnation before God.* Ὑπόδικος means something more than *guilty;* it is, *convicted* of guilt, and therefore under *penalty* for it; τιμωρίαις ὑποκείμενος. *Alberti Gloss.* N. T.

φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ· [20] [m] διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. Διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

[21] [n] Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, [22] [o] δικαιοσύνη δὲ Θεοῦ, διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας, οὐ γάρ ἐστι διαστολή,

m ch. 7. 7. Gal. 2. 16. & 3. 11. Ps. 143. 2. Acts 13. 39.
n John 5. 46. Acts 15. 11. & 26. 22. ch. 1. 17.
o ch. 10. 12. Gal. 3. 28. Col. 3. 11.

20. διότι ἐξ ἔργων νόμου—σὰρξ] *Because no flesh shall be justified in His sight by works of the Law.*

Here is the reason why *all* mankind, including the *Jews*, are liable to sentence of condemnation. The Law gives *clearer knowledge* of *sin*, but does not *enable* any one to *be sinless*, nor provide any expiation for sin.

— Διὰ *νόμου ἐπίγνωσις ἁμαρτίας*] *through the Law, is a clear knowledge of sin*, and nothing more; and sins of *knowledge* are greater than sins of ignorance. *Œcumen.*

21—26. Νυνὶ δὲ—Ἰησοῦ] *But now* (in the Christian dispensation) *apart from the Law* (of Moses), *the Righteousness of God*, namely, that Righteousness which appertains to *God alone* (for *all men* are *sinners*), and which is not only *imputed*, but *imparted*, to man through the Incarnation of Jesus Christ "the Righteous," Who is the "Lord our Righteousness" (see above, i. 17, and 1 Cor. i. 30), *has been made manifest in the* Gospel; *that* Righteousness which was before *attested by the Law and the Prophets*; yea (δὲ) *the Righteousness of God*, conveyed *through Faith in Jesus Christ unto all, and upon all*, so as to extend as a gift to all, and so as to cover all (see Gal. iii. 27), *that believe*; the Righteousness of God in Christ, the Eternal Word, reaching to all, and flowing like a stream upon all, and cleansing all whose nature He has taken, and who are made members of Him, and so are partakers of the Divine Nature, by *Faith*. (2 Pet. i. 4.)

For, all alike need a Redeemer; and Christ, "Who is God over all" (ix. 5), has taken the nature of all, and died for all; *there is no difference. All sinned, and fall short of the glory of God. Being justified freely by His grace* and favour, not by their own works, *through the redemption that is in Christ Jesus, Whom God set forth as a propitiation through faith, by* the shedding of *His blood for the manifestation of God's Judicial Righteousness*, which might otherwise have been questioned, *because of the passing over of the former sins* (which appeared to deserve punishment, and did not receive it, and were winked at by God) *in the forbearance of God*, for the manifestation of His Judicial *Righteousness in the present season, to the intent that God may be just, and* yet *also* at the same time *be justifying the man who* rests on the *Faith* that is in *Jesus*, and grows as it were out of that Faith (and not on his own works) as the *root* of his Christian life.

This passage brings before us the following important points:

(1) That δικαιοσύνη Θεοῦ, Righteousness, not devised by *man* for himself, but by *God* for *man*, has now been made *manifest* in the *Gospel*.

(2) That it is χωρὶς νόμου, *apart* from the *Mosaic* Law, independent of the Law,—not of the Law as a rule of *Practice*, but of the Law as a *Covenant*. See *v.* 31.

(3) That it was preannounced and '*attested*' by the previous and preparatory '*witness of the Law and the Prophets*,' and therefore is not *contrary* to 'the Law and the Prophets,' but is the *fulfilment* of them.

(4) That it is *available* to *all* universally by Faith in Christ.

(5) That it is *needed* by all; for all men *sinned*. Observe the *aorist*; all men sinned in Adam, all men fell in him (v. 12), and there is no man who sinned not. The universal sinfulness of mankind is summed up as it were in one act. All sinned, all come short of the glory of God (*v.* 23), and cp. v. 2, ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

(6) That it is not purchased or procured by *man* for himself, but is *given freely* by the *grace* of God; so that God looks on man no longer as man is in his fallen *nature*, *stripped* of original righteousness, wounded and *naked* (as the traveller in the road from Jerusalem to Jericho, see on Luke x. 31); but God beholds man as *created anew in Christ*, and as invested with the robe of His Righteousness, with Whom the Father is well pleased; and as "accepted in the Beloved." (Eph. i. 6.)

(7) That this Righteousness is given by God's free grace and favour, through the Redemption or Ransom (ἀπολύτρωσις) in Christ Jesus, Who as *Jesus*, or *man*, was *able* to *suffer*, and also, as *Christ*, the Son of *God*, was able to *satisfy* for us all, whose nature He has taken, and so became our *second Adam*, and joined our nature to the nature of God.

(8) That this Redemption has been provided by God, Who set forth Christ *for Himself* (προέθετο), so as to satisfy His offended Justice, to be a *propitiatory Victim* for our sins.

Some Expositors (*Theophyl.*, *Œcumen.*, *Erasmus*, *Luther*, following *Theodoret*) suppose ἱλαστήριον here to signify the *Propitiatorium*, the Propitiatory, or the Mercy-Seat, or Throne of Grace, on which God's presence and favour rests, and in which His Shechinah or Glory manifests itself, as it did between the Cherubim overshadowing the Ark (Ps. lxxx. 1), and which is sprinkled by our Great High Priest with His own Blood. (Exod. xxv. 17. Levit. xvi. 14—18.) Cp. Heb. ix. 5.

This exposition (which deserves consideration, and was adopted by many ancient Interpreters, and has been ably maintained by *Philippi*, p. 106), does not seem so suitable to the context as that which renders ἱλαστήριον a *sin-offering*, or *propitiatory Victim*. See the authorities in *Fritz.*, p. 193, and in *Meyer*, *De Wette*, and *Alf.*

For, the fact on which the Apostle here dwells, is the *blood*-shedding of Christ, by which He paid the price of our *Redemption* (ἀπολύτρωσις), and appeased the anger of God, and cleansed us from sin, and displayed the sternness of God's Justice and Wrath against it; and showed that the temporary *prætermission* (πάρεσις, *v.* 25) on God's part, of the *past sins* of mankind, was *not* due to *any indifference on* His side to the guilt of sin (as some might have imagined, Ps. x. 12; l. 21), and yet enabled Him (if we may venture so to speak), without any compromise of His Justice, to be *the Justifier* of all who build their foundation on Faith in *Jesus*, the *Saviour* of all.

Besides (as *Stuart* observes), the word προέθετο, *He publicly set forth* (cp. *Thucyd.* ii. 34), is not applicable to the covering of the Mercy-Seat, which was *concealed* from the people, and even from the priests, and which is, as its name, ἱλαστήριον, כַּפֹּרֶת, *capporeth*, or *covering* (Levit. xvi. 2. Exod. xxv. 17, 18—22. Cp. Heb. ix. 5) signifies, the covering of our sins by Christ's Righteousness, by which ἀνεκαλύφθησαν αἱ ἁμαρτίαι. Rom. iv. 7. 1 John ii. 2.

(9) That the blood of the Son of God was shed for an exhibition of (εἰς ἔνδειξιν) God's *Justice*,—requiring no less a sacrifice than one of *infinite value*; and *because* (διὰ) of the *prætermission* (πάρεσιν), *passing-by*, or *overlooking* of sins that had been committed in past times, which sins had been *winked at* by God (Acts xvii. 30),—not because He was indifferent to sin, but in His *long-suffering* (ἀνοχή).

But this prætermission necessitated such an exhibition of God's hatred against sin, as Christ's Death was, lest men should suppose that God is *only merciful*, and *not* also *just*: and that He will *not punish* sin; whereas the truth is, that God in Christ is not only the Justifier of sinners, but also *just* in punishing sin.

By this assertion the Apostle also obviates the *objections* of *Jews*, and also of *Socinians*, against the doctrine of the Atonement, as if it were an arbitrary act of severity. He shows that it is grounded in the everlasting attributes of the Godhead—Justice and Holiness.

πάρεσις, the *temporary prætermission* (cp. Acts xvii. 30) is to be distinguished from ἄφεσις, *total remission*. God παρῆκεν ἁμαρτίας *before* Christ's Passion, but He ἀφίησιν ἁμαρτίας, *in*, *by*, and *after* it. The former was a work of ἀνοχή, or *forbearance*, the latter of χάρις, or *grace*.

Whenever He forgave sins under the old dispensation it was by reason of the Blood of Christ, *presupposed*, and having a retrospective efficacy. Cp. Heb. ix. 15.

On the sense of πάρεσις, see *Fritz.* p. 199, 200; *Meyer*, p. 117; *Alford*, *Trench* Syn. xxxiii.

(10) That this sacrifice was provided for the manifestation of His Justice in the *present season* (καιρῷ), that of the Gospel dispensation), so that He might be proved to be *Just* (according to the Moral Law) in punishing the sins of mankind, represented by His own well-beloved Son, obeying and suffering in their Nature, and as their Proxy; and in accepting a *competent satisfaction* offered to Him in amends for the *debt* due to Him, and in *reparation* of the *injury* done to Him; and in consequence thereof acquitting the debtor and remitting the offence. (Rom. iii. 24. 26.) And therefore Justification is expressed as a result of Christ's *redemption*,—a proper and immediate effect of our Saviour's

23 p πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ· 24 q δικαιούμενοι
δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, 25 r ὃν
προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν
τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων 26 ἐν
τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς
τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

p ch. 11. 32. Gal. 3. 22.
q Matt. 20. 28. Eph. 1. 7. & 2. 8. Tit. 3. 5, 7. 1 Pet. 1. 18.
r Acts 13. 38, 39. Col. 1. 20. 1 John 2. 2. & 4. 10.

Passion. (Rom. v. 9. Eph. i. 7. Col. i. 14.) Cp. *Dr. Barrow's* Sermon on Justification by Faith, Vol. iv. p. 127.

On the doctrine contained in the above Verses, see also above in the Introduction to this Epistle, pp. 186—191. 198.

24. *δικαιούμενοι*] *being justified.*

26. *δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ*] *justifying* him who builds by Faith on Jesus as his *foundation*, and springs *from* Him as the source of his life, and the root of his spiritual being. On this use of *ἐκ*, see i. 17; ii. 18.

On FAITH, as the instrument by which we are justified, see below on v. 1, and above p. 199, 200.

These paragraphs require an investigation of the meaning of the word ΔΙΚΑΙΟΩ, as used by St. Paul.

St. Paul has given a clue for the interpretation of this word by the use he has already made of it in i. 17; ii. 13; iii. 4.

Its sense had also been declared by the usage of the *Septuagint* Version, where *δικαιοῦν* is equivalent to צִדֵּק (*hitsedik*), *justificavit*, and has the force of *acquitting* or *accounting* and *declaring righteous*, in opposition to *condemning* and *pronouncing guilty*. Cp. below, viii. 33, with the use of the word by the LXX in Gen. xxxviii. 26; xliv. 16. Exod. xxiii. 7. Deut. xxv. 1. 2 Sam. xv. 4. Ps. lxxxii. 3. Isa. v. 23.

This meaning is further illustrated and confirmed by the use of the word *δικαιόω* in the Gospels and Acts. See Matt. xi. 19; xii. 37. Luke vii. 29. 35; x. 29; xvi. 15; xviii. 14. Acts xiii. 39, where see notes.

In all these cases the word *δικαιοῦν* signifies to *account* and *declare* righteous, and to *regard* and to *treat* as such. But it does *not* signify to *make* righteous.

This appears to be the *proper* sense of the word, as used by St. Paul.

Here then we are led to advert to the controversies that have arisen in the Church concerning the words *Justification* and to *justify*, as applied to man.

It is affirmed by some that they intimate an *imputation* of the righteousness of another (viz. of Christ) to us.

Others assert that they also represent the *infusion* of His righteousness (*δικαιοσύνη*) into us.

Perhaps the truth may best be cleared by saying, that while it is true, that the word *δικαιοῦν*, strictly rendered, signifies to *account* righteous by *imputation*, and not to *make* righteous by *infusion*; and that the formal act, wherein *Justification*, properly understood, consists, is the imputation of the righteousness of Christ to us, and the declaration of our acquittal and restoration to God's favour by virtue of the meritorious acts and sufferings of Christ; yet that in this statement there is no denial, but rather a declaration, that we are also *made* righteous by our *union* with Christ, and that God's Righteousness (*δικαιοσύνη*) is not only *imputed*, but also is *imparted* to us in Him. See above on 1 Cor. i. 30. 2 Cor. v. 21. Rom. i. 17; iii. 21, 22.

This work is done by the grace received from God through Christ by the operation of the Holy Ghost; but this work of *infusion* of grace is not *properly* to be called *Justification*, but rather to be designated as *Sanctification*.

On this point we may refer to the language of *Hooker* (Serm. ii. on Justification, Vol. iii. p. 484), where he examines the doctrine of the *Council of Trent*, which teaches that *Justification* itself is a righteousness *in us inherent* (whereas St. Paul teaches that we are to be *found in Christ* if we are faithful, not having our own righteousness, Phil. iii. 9), and that Grace is applied by good works to the *meriting* of more Grace and more Justification.

This, says *Hooker*, is the "mystery of the Man of sin" (p. 489).

And he adds (p. 491), Now concerning the righteousness of *Sanctification*, we *grant* that, unless we *work*, we have it not. Only we *distinguish* it as a thing in nature different from the righteousness of *Justification*.

Of the one St. Paul speaks (Rom. iv. 5); of the other, St. John (1 John iii. 7), He that doeth righteousness is righteous.

Of the one, St. Paul proves by Abraham's example that we have it of faith without works (Rom. iv.); of the other, St. James proves by Abraham's example that by works we have it, and not only by Faith. (James ii.)

St. Paul doth plainly sever these two parts of Christian Righteousness from one another (Rom. vi. 22), "Being *freed from sin*, and made servants unto God;" this is the righteousness of *Justification*. "Ye have your fruit unto *holiness*;" this is the righteousness of *Sanctification*. By the one we are interested in the right of inheriting; by the other we are brought to the actual possessing of eternal bliss. And so the end of both is Everlasting Life. *Hooker.*

An appropriate sequel to these words of *Hooker* may be found in *Bp. Andrewes'* Sermon on Justification in the Name of Christ, "the Lord our Righteousness," Jer. xxiii. 6 (Works, v. pp. 104. 113), where he says, God hath given *Christ's very Righteousness* to us, to the end that we might be made *the righteousness of God in Him.* (2 Cor. v. 21.)

In the Scripture there is a double Righteousness set down. Abraham *believed*, and it was *accounted* unto him for righteousness. (Gen. xv. 6.) A righteousness *accounted*. And again in the next line, Abraham will teach his house to *do* righteousness. A righteousness *done*. In the New Testament likewise; the former in one chapter (the fourth to the Romans) no fewer than eleven times, *reputatum* est illi ad *justitiam* (Rom. iv. 3. 5, 6. 8, 9, 10, 11. 16. 22, 23, 24); the latter in St. John (1 John iii. 7), He that *doeth* righteousness is righteous. The former is an act of the Judge *declaring or pronouncing righteous*: the other is a *quality of the party.* The one is ours by *account* or *imputation*; the other ours by *influence* or *infusion.* That both these there are, there is no question. He then compares this doctrine with the Roman theory. *Bp. Andrewes.* See also Vol. v. p. 555.

To these may be added the following from *Dr. Barrow* "on Justifying Faith" (Serm. iv. Vol. iv. p. 89—117), and particularly "on Justification by Faith" (Serm. v. Vol. iv. p. 117—140).

(1) God, in regard to the obedience and intercession of His beloved Son, is so reconciled to mankind, that unto every person that doth sincerely believe the Gospel He doth, upon the solemn profession of that Faith, by Baptism entirely remit all past offences, receiving him into His favour. (Acts ii. 38; iii. 19; v. 31. 2 Cor. v. 19. Rom. iii. 24.)

(2) He doth, in regard to the same performances and intercession of His Son, *remit* sin, and restore such a person, on his repentance, to His favour.

(3) He doth, to each person *continuing* in steady adherence to the Gospel, afford His *Holy Spirit*, as a principle productive of all inward sanctity and virtuous dispositions in the heart; that which is by some termed *making* a person *just*, *infusion* into his soul of righteousness. (Rom. viii. 14. Gal. iv. 6. 1 Cor. ii. 12. 2 Tim. ii. 7. Eph. ii. 10; iv. 23.)

The question is, to which of these three acts the word *Justification* is most *properly* and *strictly* applicable; and particularly in what sense is it used by *St. Paul?*

On this question, he says, after investigating the use of the word in the Ancient Scriptures,

"I do observe and affirm that *God's justifying*, solely or chiefly, doth import His *acquitting* us from guilt, condemnation, and punishment, by free pardon and remission of our sins, accounting us and dealing with us as just persons, upright and innocent in His sight."

This he confirms from St. Paul's argument;

"*Justification* is opposed to *condemnation*; and as *condemnation* does *not infuse* any inherent unrighteousness into man, so neither doth God, formally by Justification, put any inherent righteousness into him. Although to every believer, upon his faith, is bestowed the Spirit of God, as a principle of righteousness,—and such a righteousness doth ever accompany Justification,—yet it doth not seem implied by the word according to *St. Paul* when he discourseth about Justification by Faith."

And he concludes thus (p. 140):

"All good Christians may be said to *have been justified.* (Cp. Rom. v. 1. 9. Tit. iii. 7. 1 Cor. vi. 11.)

"(1) They have been *justified* by a general abolition of their sins, and reception into God's favour in *Baptism.*

"(2) They have so far enjoyed the virtue of that gracious dispensation, and continued in a *justified state*, as they have persisted in *faith* and *obedience.*

27 Ποῦ οὖν ἡ καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί· ἀλλὰ διὰ νόμου πίστεως· 28 λογιζόμεθα γὰρ πίστει δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου.

29 Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν, 30 ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

31 Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν.

s Acts 13. 39. Gal. 2. 16.

t ch. 4. 2. Gal. 3. 8.

"(3) They have, upon falling into sin, and rising thence by Repentance, been justified by particular remissions; so that, having been *justified by Faith, they have peace with God, through our Lord Jesus Christ.* (Rom. v. 1.)"

These statements may be concluded by a reference to *Waterland's* Summary View of the Doctrine of Justification, (Works, edited by *Bp. Van Mildert*, Vol. ix. p. 428—470, Oxford, 1832, p. 432, "on the difference between *Justification* and *Sanctification*,") the former of which he defines as "God's gracious *act towards us*," the latter "an infused and inherent quality, God's *work within us*." Compare what is said above, p. 198.

This doctrine of Justification is to be maintained—

(1) Against *Pharisaical pride*, claiming justification as a debt for its own deserts. (Rom. iv. 4.)

(2) Against *Pelagian presumption*, magnifying human ability, and depreciating divine grace.

(3) Against *Tridentine Divines* (Session vi. can. 32), (1) setting up a merit of congruity in works preceding Justification; and (2) maintaining a merit of condignity with respect to works following Justification (see Art. XIII. of Church of England); and (3) teaching works of Supererogation (see Art. XIV.).

(4) Against *Socinians*, relying on their own works, and rejecting the ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ Χριστοῦ αἵματι (iii. 25).

(5) Against *Antinomians* and *Solifidians*, destroying the Law, as a Rule of Conduct, by a perversion of this doctrine, which, as St. Paul affirms, "establishes the Law," v. 31.

(6) Against *Calvinistic* and *Methodistical Fanaticism*, relying on its own *personal assurance* of God's present and unfailing favour, and thus endeavouring to *justify itself*.

(7) Against those who despise the instrumentality of the Holy Sacraments, by which the Holy Spirit applies the merits of Christ's death for our Justification. See above, p. 199.

28. λογιζόμεθα γάρ] *For we reckon*, or rather pronounce, as the sum total of our calculations. See viii. 18.

Γὰρ is in A, D, F, G, and is received by *Griesb.*, *Scholz.*, *Lachm.*, *Tisch.*, *Alf.*, *Meyer*, for οὖν.

— πίστει δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου] *that a man is justified by Faith apart from the works of the Moral Law*, as a *cause* of the bestowal of Justification, but not without them as a *condition* of its continuance. See St. Paul's words (Titus iii. 8), πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

To the imputation of Christ's death for remission of sins we teach *Faith alone* to be necessary; whereby it is not our meaning to separate thereby Faith from any other quality or duty which God requireth to be matched therewith; but from Faith to seclude, in *Justification*, the fellowship of *worth* through precedent *works*, as St. Paul doth. (Rom. i. 17; v. 1; ix. 32. Gal. ii. 16.)

Nor doth *any Faith* justify, but *that* wherewith there is joined both hope and love. Yet justified we are by *Faith alone*, because there is no man whose *works* in whole, or in particular, can make him righteous in God's sight. As St. Paul doth dispute for Faith without works, so St. James is urgent for works with Faith.

To be justified, so far as remission of sins, it sufficeth to believe what Another hath wrought for us. But whosoever will see God face to face, let him show his faith by his works; for in this sense Abraham was justified, that is to say, his life was sanctified. *Hooker*, Book v. Appendix, p. 553.

"Faith doth not shut out Repentance, Love, and the Fear of God, *to be joined* with Faith in every man that is justified; but it shutteth them out from the *office* of *justifying*." Homily on Salvation, Part i.

Cp. also *Bp. Beveridge* on Art. XI.

Though it is by Faith we are justified, and by Faith only, yet not by such Faith as has no works springing out of it. Every such Faith is a dead Faith. And yet it is not from the works that spring out of Faith, but from the Faith which is the root of works, that all are justified.

The word *Faith* is used to signify that theological virtue, or gracious habit, whereby we embrace with our minds and affections the Lord Jesus Christ as the only-begotten Son of God, and alone Saviour of the world, casting ourselves wholly upon the mercy of God through His merits for remission and everlasting salvation. It is that which is commonly called *Justifying Faith*, whereunto are ascribed in Holy Writ many gracious effects, *not* as to their *primary cause*, but as to the *instrument* whereby *we apprehend* and *apply Christ*, whose Merits and Spirit are the *true causes* of all those blessed effects. *Bp. Sanderson* (ii. 108).

The *causes* of our *Justification* are as follows:—

(1) The *Principal* cause of our Justification is the Love of God the Father.

(2) The *Meritorious* cause of our Justification is the active and passive obedience of God the Son.

(3) The *Efficient* cause is the operation of God the Holy Ghost. (John iii. 5. 1 Cor. vi. 11; xii. 13.)

(4) The *Instrumental* cause in our Justification is the *Ministry* of the Word and Sacraments, particularly the Sacrament of *Baptism* (Acts ii. 38; ix. 6; xxii. 6. Rom. vi. 3), in which is the *first reception* of Justification, to be afterwards *continued* by the use of the Word and of the other Sacrament.

(5) The *instrumental cause* for the *reception* of Justification on our part is *Faith* in Christ's blood. (Rom. i. 17; iii. 22. 30; v. 2; ix. 32. Gal. ii. 16; iii. 8. 11. 14. 22. 24. 26; v. 5. Phil. iii. 9.)

Faith is the *eye* of the soul, which looks to Christ as the only meritorious cause of Justification (as the Israelites did to the brazen serpent, Num. xxi. 8); and it is also the *hand* which embraces God's promises in Christ, and receives Him into the heart, and lays hold on the white robe of Christ's righteousness (Gal. iii. 27. Rev. vi. 11), and clasps it to itself, and lives and dwells in Christ.

Obedience and *Charity* are necessary conditions or qualifications in adults for the reception of Justification, but they are not the *organs* by which it is received.

(6) The *Final* cause on our side is the remission of our sins (v. 25), and eternal life and glory (2 Pet. i. 3), by virtue and holiness of life (Rom. ix. 23; xv. 7). Cp. *Waterland* on Justification (ix. p. 436—453); and see further below, v. 1, and above, *Introduction* to this Epistle, pp. 198—200.

30. ἐπείπερ] So D, E, F, G, I, K, and *Elz.* A, B, C, D** have εἴπερ. But ἐπείπερ is more suitable to the sense, and it is more likely that ἐπείπερ should have been changed by copyists than εἴπερ. *Meyer.*

— περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως] The Jews, or children of Abraham, are justified *out* of or *from* the Faith which Abraham their father had, and which they are supposed to have in him, being already in the Covenant with God in Christ, Who is the Son of Abraham. See John viii. 56.

The Gentiles, *oi ἐξω*, must enter that door of the faith of Abraham, and pass *through* it (διὰ) in order to be justified.

There is but one Church from the beginning. Abraham and his seed are *in* the household of faith in Christ, but they must live and act *from* its spirit, the Heathen must *enter* the house *through* the door of that faith in Him.

On the use of the words "*Circumcision*" and "*Uncircumcision*," for *Jews* and *Gentiles*, see *Vorst.* de Heb. p. 240.

31. νόμον ἱστῶμεν] *We establish the Law* of Moses by the Doctrine of Justification by Faith in the meritorious sacrifice of Christ;

This appears as follows:

(1) Because the doctrine of Justification by Faith is grounded on the Testimony of the Law, that "all are under sin" (iii. 21—23: cp. v. 10—19). Cp. *Theodoret* here.

(2) Because the Sacrifice of Christ on the Cross had been preannounced in the *Law* by the *Passover*, and in all the other Sacrifices of the *Law*, and had been prefigured by its *Types*, and had been foretold by the *Prophecies* of the Law; and therefore that Sacrifice is the fulfilment of the Law, and *establishes* the *Truth* of the *Law*.

IV. 1 [a] Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα; [a] Isa. 51. 2.
2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς Θεόν· 3 [b] τί [b] Gen. 15. 6. Gal. 3. 6. James 2. 23.
γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη

(3) Because the Law reveals God as a just Judge who will judge all (ii. 12. 16).

(4) Because being a just Judge, and sin being an offence against His Divine Majesty, He needs an adequate propitiation for sin, and He cannot consistently with His attribute of Justice, as revealed in the Law, justify sinners without a propitiation of infinite value (iii. 26).

(5) Because the Death of Christ, the Son of God, is set forth by God in this doctrine as such a propitiation.

(6) Because the dignity of the Moral Law is thus displayed in the clearest light, inasmuch as Sin, which is the breaking of the Law (iv. 15), required and received for its expiation a no less sacrifice than the Blood of the Son of God.

(7) Because Christ the Redeemer (*v.* 24), thus set forth as a Propitiation (25), is so set forth on the ground of His fulfilling all righteousness by His *perfect Obedience* to the Law, both in *doing* and *suffering*.

(8) Because Christ by His *perfect obedience* to the *Commandments* of the Law, proved that the requirements of the Law are *just* and *holy*, and thus *established* the *moral* dignity of the Law.

(9) Because the Doctrine of Justification by Faith in the Sacrifice and Satisfaction made by Christ for sin, obliges men to new degrees of Love to God for His free gift in Christ, and to greater abhorrence of sin, for which Christ suffered the anguish of the Cross, and to new efforts of zeal for showing forth *Love* to God, which is the fulfilling of the Law (xiii. 10).

(10) Because the Moral Law is to be supposed to *desire* its own performance. Yet it did not give grace and power for that end. But Faith in Christ procures grace. Therefore Faith fulfils the Law. Cp. *Chrys.*, *Œcumen.*

(11) Because by Justification, which is conveyed in Baptism, we are engrafted into the Body of Christ, God and Man; and as members of Him we are obliged to be holy as our Head is holy, and to imitate Him in His perfect *obedience* to the Law, and in doing and suffering according to the Will of God.

(12) Because the Justification bestowed by God on our Faith in Christ, is accompanied in Baptism, and the other succeeding means of grace, with a bestowal of new abilities to keep the Law; and thus establishes the Law.

— *ἰστῶμεν*] So *Elz.* with D***, E, I, K. Some recent Editors have adopted *ἱστάνομεν* from A, B, C, D**, F, G; and with so much authority from the Uncial MSS., there is much in favour of that reading. On the other hand, the remark of another modern learned Expositor is entitled to consideration, who says "that he prefers *ἱστῶμεν*, because it closes the period with greater gravity and power (than *ἱστἄνὄμἔν*, especially after two short syllables, *νὄμὸν*), and corresponds more harmoniously to the preceding *καταργοῦμεν*, and that it is much to be desired that the Editors of St. Paul's Epistles would pay attention to the symmetrical structure and musical cadences of the Apostle's sentences, and that then no one would be found to allege that he wrote with abrupt and reckless impetuosity." *Fritzsche*, p. 210.

CH. IV. 1. *Τί οὖν ἐροῦμεν—κατὰ σάρκα;*] *What then shall we say that our father Abraham has found according to the flesh?* What shall we say that he has *gained* by *his own* efforts, in the *flesh*, as distinguished from the *grace of God?*

The words *κατὰ σάρκα*, according to the *flesh*, describe,—

(1) Man's *working* by his own *outward act*, *ἐν σαρκὶ*, in the *flesh*, apart from *God's grace* (see *v.* 4), quickening his *πνεῦμα*, *spirit*, or *inner man*. Cp. *Theodoret*, and compare above, 2 Cor. i. 17; v. 16.

(2) They also refer here to the covenant ratified with Abraham by the seal of circumcision in *his flesh* (see *v.* 11), and distinguishing him and his seed, by an outward mark in the flesh, from the rest of the world.

These words contain the statement of an *objection*;

The Apostle proceeds to answer it by showing,—

(1) that Abraham did not procure Justification for himself by any outward act of his own. For God expressly declares in Scripture that he was justified by *Faith* (*v.* 2), that is, by not relying *on himself*, but by putting his whole trust in *God*. And

(2) that he did not attain Justification by *Circumcision* in *his flesh*. For he was justified *before* he was circumcised (*v.* 10).

(3) But what he did, and what he obtained, was due solely to God's *grace*.

(4) The *Jews* boasted themselves to be *the seed* of *Abraham* (John viii. 33), and they relied on Circumcision, which God instituted as the special mark of Abraham's seed, to distinguish them as the favoured people;

But St. Paul shows that the *Gentiles* also are children of Abraham if they imitate his faith (*v.* 12).

This he proves by showing that Abraham was justified by Faith (*v.* 2) *before* the *Law* was given, and *before* he received *Circumcision* (*v.* 3. 9), and that he was designated by God as the Father of *many* nations (*v.* 18), and as the Father of *all* (*v.* 16) who partake in his Justification by Faith in Christ (*v.* 23, 24).

Abraham was justified by Faith, and not by works. Therefore Justification was not awarded to him as *wages* due to any external *work* done by him, but was *given* him for *Faith*, which has its groundwork and resting-place in *God*.

It was by Faith, which has an object *external* to itself, and *that* object *God*, that Abraham was justified. It was by God's Love and Power, laid hold on by Abraham's Faith, and not by any act proceeding forth from Abraham's *own flesh*, that Abraham was justified.

It must be remembered, that the Apostle is here arguing with the Jews, who evolved Justification *out of themselves*, and grounded it on their own presumed Merits, and on their fancied Obedience to the works of the Law; and imagined that they could earn heaven, as wages due to their own works, and that, therefore, they did not need a Redeemer; and that, consequently, the new dispensation of Grace, in the Gospel of Christ, was superfluous.

St. Paul therefore shows them that even *Abraham their Father* did not earn Justification as a debt due to his works, but was justified by dependence on God.

— *πατέρα*] A, B, C have *προπάτορα*, and so *Lachm.*

A, C, D, F, G have *εὑρηκέναι Ἀβραὰμ*, which is adopted by *Lachmann*, but that reading seems to have been an alteration in order to combine Ἀβραὰμ and *κατὰ σάρκα*.

2. *ἔχει καύχημα, ἀλλ' οὐ πρὸς Θεόν*] *he has a ground for glorying, but not with respect to God.*

Some Expositors place a full stop at *καύχημα*, and begin a new sentence at *ἀλλ' οὐ πρὸς Θεόν*.

The construction then would be, *Abraham has a ground for glorying. But not before God.* For, God Himself testifies *in Holy Scripture*, that Abraham was justified by Faith, and not by works.

But there is another interpretation of this passage, which is recommended by the majority of ancient Greek interpreters (*Theodoret*, *Chrys.*, *Œcumen.*, *Theophyl.*), and is also received by some modern Expositors (e. g. *Meyer*, p. 126), as follows:

If Abraham was justified by his own works, then *he has matter for glorying* in himself, and in his own flesh (*σὰρξ*) and independent strength, but *not with regard to God*—that is, irrespectively of God, in Whom alone man ought to glory (1 Cor. i. 31).

But such a supposition (argues the Apostle) is contrary to the declaration of God Himself. For, what saith the *Scripture?* Abraham *believed in God, and that was reckoned to him for righteousness.*

The Scripture therefore grounds Abraham's Justification upon that which is *relative to God* (*πρὸς Θεὸν*), viz. Faith, and which has its foundation in *God*, and *not* in Abraham *himself.*

This Exposition is confirmed by the repetition of the word *God*. Holy Scripture founds Abraham's righteousness in his *belief in God*. But if he were justified by any works of his own, his Justification would spring from himself, and not be derived from *God*. It would be something independent and absolute in himself, and not dependent on, and relative to, *God* (*πρὸς Θεόν*).

This Interpretation seems to be preferable, as having more authority in its favour, and as best cohering with the structure of the sentence; and the words *πρὸς Θεὸν* are better rendered *in respect to God*, than *before God*, or *in the eye of God.*

3. *ἡ γραφή*] *the Scripture* (Gen. xv. 6). Abraham did not receive Circumcision till thirteen years *after* this sentence of his Justification by Faith had been pronounced by the divine oracle upon him. See Gen. xvii. 24, 25.

— *Ἐπίστευσε*] *He believed.* He resolved all into the promise of God, and he grounded every thing on the faithfulness *of God*. He did not rely on himself, but he built every thing on Him.

c ch. 11. 6.

αὐτῷ εἰς δικαιοσύνην. 4 [c] Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ
χάριν, ἀλλὰ κατὰ ὀφείλημα· 5 τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν
d Ps. 32. 1, 2. δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 [d] Καθάπερ
καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην
χωρὶς ἔργων, 7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύ-
φθησαν αἱ ἁμαρτίαι, 8 μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος
ἁμαρτίαν.

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. 10 Πῶς οὖν
ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο-
e Gen. 17. 11. Gal. 3. 7. βυστίᾳ· 11 [e] καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς
πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόν-
των δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην, 12 καὶ πατέρα
περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι
f Gen. 15 6. & 17. 2, &c. Gal. 3. 18. τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. 13 [f] Οὐ γὰρ διὰ
νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν
εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 Εἰ γὰρ οἱ ἐκ νόμου κληρο-
g ch. 3. 20. & 5. 13, 20. & 7. 8, 10. John 15. 22. 1 Cor. 15. 56. 2 Cor. 3. 7, 9. νόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία· 15 [g] ὁ γὰρ νόμος ὀργὴν
κατεργάζεται· οὗ δὲ οὐκ ἔστι νόμος, οὐδὲ παράβασις.

16 [h] Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγε-
h Gal. 3. 16, 18, 20. λίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως
Ἀβραὰμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, 17 [i] καθὼς γέγραπται, Ὅτι πατέρα
i Gen. 17. 5. Heb. 11. 12. πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιοῦντος

And he did this, although what was promised by God seemed to be impossible, and, humanly speaking, was impossible. Thus he became an example of Faith, and the Father of the Faithful.

The prerogative of God extendeth as well to the Reason, as to the Will, of man; so that, as we are to obey His Law, though we find a reluctation in our Will, we are to *believe His Word*, though we find a reluctation in our Reason. For if we believe only what is agreeable to our sense, we give consent to the *matter*, and not to the *Author*. But *that* "Faith which was accounted to *Abraham* for Righteousness" was of such a point, as whereat Sarah laughed, who therein was an image of *Natural Reason*. *Lord Bacon* (Advancement of Learning, p. 256).

4. ὀφείλημα] *Elz.* prefixes τὸ, which is not in the best MSS.

6. χωρὶς ἔργων] *apart* from works.

7. Μακάριοι] He refers them to the example of Abraham, and the beatitudes of David (Ps. xxxii. 1, 2). Another proof that he does not disparage the Law.

9. Ὁ μακαρισμὸς—ἀκροβυστίαν;] *Is then this declaration of blessedness pronounced over the Circumcision only*, namely, the Jews alone, or over the *Uncircumcision*, or Gentiles, also?

On περιτομὴ, thus used, see iii. 30. On μακαρισμὸς, see above, Gal. iv. 15.

10. Οὐκ ἐν περιτομῇ] See on *v.* 3.

11. σφραγῖδα] "signaculum rei *actæ*, non pignus *agendæ*:" *a seal of the justification which he had already received* by his faith already existing, and not an instrument of righteousness to be received, οὐ δικαιοσύνης ποιητικήν. Œcumen.

— τῶν πιστευόντων δι' ἀκροβυστίας] *those who believe* in God *through uncircumcision*; that is, those who have not the same benefits as the Jews, and overcome the hindrances of heathenism, and accept the Gospel, and profess their faith in Christ.

On this use of διὰ, *through*, see ii. 27.

— τὴν δικαιοσύνην] *the same righteousness.*

12. τοῖς οὐκ ἐκ περιτομῆς μόνον, κ.τ.λ.] *to them who are not only of the circumcision, but to them also* who walk in the *steps of the faith of our Father Abraham, which he had while in uncircumcision.*

This Scripture declares the important truth, that there is but *one Visible Church* of God from the *beginning*:

All the Saints who ever lived belong to the Church. For let us not suppose that Abraham, who lived so long *before* Christ's birth, does not belong to *us* who were made Christians long *after* the Passion of Christ. For the Apostle says *we are children of Abraham, by imitating the faith of Abraham.*

If, then, we are admitted to the Church by imitating Abraham, shall we exclude him from the Church? *Augustine* (Serm. 4).

Observe also, that the place of peace and joy, to which the departed spirits of the righteous are carried by Angels, after that they are delivered by death from the burden of the Flesh, and in which they abide together till the glorious Resurrection of their bodies, is called by Our Lord Himself in the Gospel, *Abraham's Bosom* (Luke xvi. 22).

13. Οὐ διὰ νόμου] *The promise to Abraham was not through the Law*; it did not come by its means. For the Law had not been given, nor had a single line of Scripture as yet been written.

Abraham was justified

(1) Before Circumcision, and

(2) Before the delivery of the Law.

Therefore he was justified by something independent of both, i. e. by Faith in Christ to come.

— κόσμου] *Elz.* prefixes τοῦ, not in A, B, C, D, E, F, G, and rejected by *Griesb.*, *Scholz.*, *Lach.*, *Tisch.*, *Alf.*

14. οἱ ἐκ νόμου] *those who are of the Law*: that is, they who spring *forth from* it, and *rest upon* it, as a tree does from, and upon, its *root*.

Thus οἱ ἐκ νόμου is the opposite to οἱ ἐκ πίστεως, iii. 26; iv. 16; v. 1; x. 6.

If they who endeavour to derive Justification from the Law, and who rely on *that* for salvation, instead of seeking it from Faith in Christ, are heirs (not "*the* heirs"), then the Faith and the Promise are voided.

— κεκένωται] *has been made void.* Because Faith and the Promise are prior to the Law, and therefore not able to derive any benefit from the Law, which did not then exist (Œcumen.), and also because the Law worketh wrath, and manifests the work of God's anger against sin. And where *wrath* is, there the Inheritance cannot be.

15. οὗ δὲ οὐκ ἔστι νόμος, οὐδὲ παράβασις] *but where there is no Law, there is not even any transgression*; for the essence of sin is this, that it is a *transgression of the Law*. See ii. 12; iii. 20; v. 13. 20. 1 Cor. xv. 56. 1 John iii. 4.

Hence, by reason of *man's corrupt nature*, the Law aggravated man's guilt. See below on v. 20, and vii. 7—14. So far is the Law from bringing Justification or acquittal from sin.

Elz. has γὰρ here after οὗ, but A, B, C have δὲ, which is received by *Lachm.*, *Fritzsche*, *Alford*.

17. κατέναντι οὗ ἐπίστευσε Θεοῦ] *before God, in whose sight he believed.* Meyer.

τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· [18] [j] ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου, [19] [k] καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατ- ἐνόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, [20] [l] εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ, [21] [m] καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται δυνατός ἐστι καὶ ποιῆσαι· [22] διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

j Gen. 15. 4—6.
k Gen. 17. 17. & 18. 11. Heb. 11. 11, 12.
l Heb. 11. 18.
m Ps. 115. 2. Isa. 57. 19. Luke 1. 37.

[23] [n] Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ, [24] [o] ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, [25] [p] ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

n ch. 15. 4. 1 Cor. 10. 6, 11.
o Acts 2. 24.
p 1 John 1. 7. & 2. 2. Rom. 8. 32. 1 Cor. 15. 17.

V. [1] [a] Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ

a Eph. 2. 13.

— *ζωοποιοῦντος*] *quickening* in Christ those who *are dead* in trespasses and sins.

In saying to Abraham, that in him "all Nations should be blessed," Almighty God promised life to *all Nations* who were then spiritually dead. And He gave him a pledge, by raising the promised seed from Abraham and Sarah, in their *old age*, when his body and her womb were *dead* (*v.* 19). And He has given us a further pledge thereof, by raising the promised Seed, Christ, from *the dead* (*v.* 24), Who was delivered to death for our sins, and was *raised for our Justification* (*v.* 25).

— *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα*] *calling those things which are not, as though they were.*

(1) In His promise to Abraham, God spoke of *all Nations*, and pronounced them *blessed* in him. He spoke of those Nations, and *called* them blessed *before* they had *any being*. He described them as having an *existence*, yes, and a *blessed existence*, in Abraham's *seed*, although he in whose seed they were to be blessed was no better than *dead* on account of his old age, and it seemed impossible that he should have any seed in whom they should be blessed.

God called all Nations blessed in Abraham's seed (which is Christ), as He called *Josiah* and *Cyrus* by name (1 Kings xiii. 2. Is. xliv. 28; xlv. 1), and described their acts *before they were born*.

(2) The sense of the word *calling* may also be extended here, so as to convey the idea of calling *to Himself*, as His own children, those who before the call had *no existence*, so that, by means of that Divine vocation, they might come into being, and into a *blessed* existence in Christ, the Seed of Abraham. See above, 1 Cor. i. 24. 26. 28, which affords a clear elucidation of this passage.

18. *παρ' ἐλπίδα*] against hope *as man*, but upon hope in *God*. *Severian.*

— *εἰς τὸ γενέσθαι*] *in order that he might become*—for he never would have become, *if* he had not believed; and he believed, in the full hope and confident purpose of being ministerial to such a result.

19. *οὐ κατενόησε*] *he regarded not, οὐκ ἀπεῖδεν εἰς. Theodoret.*

21. *πληροφορηθεὶς*] *fully persuaded.* See Luke i. 1, and below, xiv. 5.

25. *παρεδόθη*] *was delivered.* See Matt. xx. 28. Gal. i. 4; ii. 20. Rom. v. 8. Eph. v. 2. Tit. ii. 14. Heb. ix. 14; and that this was a sacrifice and satisfaction for the sins of *all*, to ransom *all* from guilt and death, see Rom. viii. 32. 1 Tim. ii. 6. Heb. ii. 9, and above, on Matt. xx. 28.

— *ἠγέρθη διὰ τὴν δικαίωσιν*] *He was raised again for our Justification.* For *if* Christ had not been raised, it would not have been evident that the sacrifice which He offered by His death for our sins, had been *accepted*, as meritorious and satisfactory, by God. See 1 Cor. xv. 17.

But by raising Him from the dead, God declared that He has accepted that sacrifice as a plenary propitiation for the sins of the whole world; and that He now regards us as acquitted and justified, and as restored to His favour in Christ, and as sons by adoption in Him risen from the dead; and He has begotten us again in Him to a lively hope of a glorious immortality. Cp. 1 Pet. i. 3.

See above on 2 Cor. v. 15, particularly the quotation from *Dr. Barrow.*

So *Bp. Pearson* (on the Creed, Art. v.), following *Chrysostom* here: "By His Death we know that Christ has suffered for sin; by His *Resurrection* we are assured that the sins for which He suffered were not His own. If no man had been a sinner, He had not died; if He had been a sinner, He had not risen again. But dying for those sins which *we* had committed, He rose again to show that He had made full satisfaction for them,—that we, *believing* in Him, might obtain *Remission* of our sins, and *Justification* of our *persons*."

God sending His own Son in the likeness of sinful flesh for sin, condemned sin in the flesh (Rom. viii. 3), and *raising* up our Surety from the prison of the grave, did actually absolve and manifestly acquit Him from the whole obligation to which He had bound Himself; and in discharging Him, acknowledged that full satisfaction had been made by Him for *us*. See viii. 33.

Some Interpreters suppose that St. Paul means that Christ was raised because our Justification had been already *effected* by the *sacrifice* of His Death. So *Bp. Horsley* (Serm. i.). *Grotius* (de Satisf. Christi, c. 1). *Dr. Burton* on *Bp. Bull*, Harm. Apost. p. 12.

But this interpretation seems to be at variance with St. Paul's statement, that "if Christ has not been raised, we are still in our sins." (1 Cor. xv. 17.)

It has been said by others (e. g. *Newman* on Justification, p. 234), that St. Paul affirms that Christ arose for our Justification, because our Justification is through that second Comforter, Whom that Resurrection brought down from heaven.

But the first interpretation is undoubtedly the true one. Christ was raised from the dead for our Justification,—that is, for our acquittal by God, for a public and permanent declaration in the sight of men and of angels, that we who believe in Christ are no longer in a condition of guilt and condemnation; that we are *raised together* with Him, and are absolved and justified in Him.

Hence arises our obligation to walk in newness of life. "If ye *be risen* with Christ, seek those things that are above, where Christ sitteth on the Right Hand of God." (Col. iii. 1.)

Hence, also, in the Sacrament of Baptism, where Justification is first consigned to us by God, we are rightly reminded that "*Baptism* doth represent unto us our Profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that, as He *died* and *rose* again for us, so we, who are baptized, should die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." (*Office of Public Baptism of Infants.*)

CH. V. 1. *Δικαιωθέντες οὖν ἐκ πίστεως*] *Having therefore been justified by Faith. Having been justified*; that is, having been already *acquitted* and *declared just* by God. See above, iii. 24.

Observe the *aorist* tense here. He speaks of Justification as an act *already done*, and done *once*; that is, done at *the time* when we laid hold of Christ by Faith, and received remission of our sins through His blood, and were accounted righteous by virtue of our incorporation in Him; that is, at our Baptism. See above on iii. 22—24, and Introduction to this Epistle, p. 199; and note above on 1 Cor. vi. 11.

— *ἐκ πίστεως*] *by Faith*; that is, from Faith or dependence on *God*, and not on ourselves, as the root and spring (on *our part*) of *Justification.*

On this subject of *Justification by Faith* (in addition to the references in the preceding note), we may cite the following important testimony of one of St. Paul's fellow-labourers, who says:

b John 10. 9. & 14. 6. 1 Cor. 15. 1. Eph. 2. 18. & 3. 12. Heb. 3. 6. & 10. 19.

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [2] [b] *δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς*

The ancient Patriarchs were not glorified or magnified by means of themselves or their own *works*, or by any acts of righteousness that they wrought, but by the will of God. Likewise we, who have been called through His will in Christ Jesus are justified (*δικαιούμεθα*), not by means of ourselves, nor through our own wisdom, or prudence, or holiness, or works which we have done in piety of heart, but through *Faith*, by means of which the Omnipotent God justified (*ἐδικαίωσεν*) all from the beginning of the world. *Clemens Rom.* 32.

That the Faith which justifies is grounded on the merits of Christ alone, is thus declared by another primitive writer: "In whom can we who are unrighteous be justified, except in the Son of God alone?" (Epist. ad Diognet. 9),—and the principal cause of our Justification is to be found in God's mere mercy and love to us. "Nostra justitia non ex proprio merito sed Dei consistit misericordiâ" (*Jerome*, adv. Pelag. i. 3); and it is laid hold on and applied, on our side, by the spiritual organ of *Faith*. "Non in hominis merito, sed in Dei gratiâ est justitia, Qui, sine legis operibus, credentium suscipit *Fidem*." *Jerome* (adv. Pelag. ii. 7), and (ad Gal. iii.) "Solâ fide justificati sunt credentes."

To this may be annexed the following clear statement from two of our own best divines, *Richard Hooker* and *Dr. Waterland*:

The general cause which hath procured our remission of sins is the blood of *Christ*. Therefore in His blood *we are justified*; that is to say, cleared, and acquitted from all sin.

The condition required in us for our personal qualification hereunto is *Faith*.

Sin, both *original* and *actual*, committed before belief in the promise of salvation through *Jesus Christ*, is through the mere mercy of God taken away from them which *believe*. Justified they are, and *that* not in reward of their good, but through the pardon of their evil, works.

For, albeit they have disobeyed God, yet our Saviour's Death and Obedience performed in their behalf doth redound to them. By believing it they make the benefit thereof to become their own; so that this only thing is imputed unto them for righteousness, because to remission of sins there is nothing else required.

Remission of sins is *grace*, because it is God's own free gift. Faith which qualifieth our minds to receive it is also grace, because it is an effect of His gracious Spirit in us; we are therefore justified by Faith without works, by grace without merit.

Neither is it (as *Bellarmine* imagineth) a thing impossible that we should attribute any justifying grace to *sacraments*, except we first renounce the doctrine of *justification* by *faith only*. To the imputation of Christ's death for remission of sins, we teach Faith alone necessary; wherein it is not our meaning to separate thereby Faith from any other quality or duty which God requireth to be matched therewith, but from Faith to seclude in justification the fellowship of worth through precedent works, as the Apostle St. Paul doth. *Hooker* (Appendix, book v. p. 701).

Faith is the instrument or mean in the hand of the recipient, *man*, by which he receives Justification from *God*.

It cannot be for nothing that St. Paul so often and so emphatically speaks of man's being justified by *Faith*, or through *Faith*, in Christ's blood; and that he particularly notes it of Abraham, that he *believed*, and that his *Faith* was *counted* to him for *justification*: when he might as easily have said, had he so meant, that man is justified by *Faith and Works*,—or that Abraham, to whom the *Gospel* was *preached*, was justified by *Gospel-Faith and Obedience*. Besides, it is certain, and is on all hands allowed, that, though St. Paul did not directly and expressly oppose *Faith* to *Evangelical Works*, yet he comprehended the works of the *moral law* under those works which he excluded from the *office* of *justifying*; and farther, he used such arguments as appear to extend to *all kinds* of *works*: for Abraham's works were *really* evangelical works, and yet they were *excluded*.

Add to this, that if *Justification* could come even by *evangelical works*, without taking in *Faith* in the meritorious sufferings and satisfaction of a Mediator, then might we have "whereof to glory," as needing no pardon; and then might it be justly said that "Christ died in vain."

It is true, St. Paul *insists* upon true *holiness of heart*, and *obedience of life*, as indispensable *conditions* of salvation, or *justification*,—and of that, one would think, there would be no question, among men of any judgment or probity; but the question about *conditions* is very distinct from the other question about *instruments*; and therefore both parts may be true, viz. that *faith* and *obedience* are *equally conditions*, and *equally indispensable*, where *opportunities* permit,—and yet *Faith*, over and above, is emphatically *the instrument* both of *receiving* and *holding* justification, or a title to salvation.

Faith is emphatically the *instrument* whereby we *receive* the grant of *justification*. *Obedience* is equally a *condition*, or *qualification*, but not an *instrument*; not being that *act* of the *mind* whereby we *look up* to God and Christ, and whereby we *embrace* the promises.

"Faith is the substance of things hoped for" (Heb. xi. 1), as making the things *subsist*, as it were, with certain effect in the mind. It is the "evidence of things not seen," being, as it were, the eye of the mind, *looking* to the *blood* of Christ, and thereby inwardly warming the affections to a firm reliance upon it and acquiescence in it. But this is to be understood of a *firm* and *vigorous* Faith, and at the same time *well grounded*. *Faith* is said to *embrace* (salute, welcome) the things *promised* of God, as things *present* to view, or near at hand. (Heb. xi. 13.)

There is no other faculty, virtue, act, or exercise of the mind, which so properly does it as *Faith* does; therefore *Faith* particularly is represented as that by which the Gentile converts *laid hold on* justification, and brought it home to themselves.

And as Faith is said to have healed several in a *bodily* sense, so may it be also said to *heal* men in a *spiritual* way; that is, to *justify*, being immediately *instrumental* in the *reception* of that grace more than any other *virtues* are. For as, when persons were *healed* by *looking on* the *brazen serpent*, their *eyes* were particularly *instrumental* to their *cure*, more than the *whole body*; so *Faith*, the *eye* of the mind, is particularly *instrumental* in this affair, more than the *whole body* of graces with which it is accompanied; not for any supereminent excellency of *faith* above every other virtue (for *charity* is greater), but for its particular *aptness*, in the very *nature* of it, to make things *distant* become *near*, and to admit them into close embraces.

The Homilies of our Church describe and limit the doctrine thus: "*Faith* doth not shut out *repentance*, *hope*, *love*, *dread*, and the *fear* of God, to be *joined* with *Faith* in every man that is *justified*; but it shutteth them out from the *office* of justifying;" that is to say, from the *office* of accepting or receiving it; for as to the *office* of *justifying*, in the *active* sense, *that* belongs to *God only*, as the same Homily elsewhere declares (*Homily of Salvation*, part ii. pp. 22, 23, and part iii. p. 24. Among the *later Homilies*, see on the Passion, pp. 347. 349; and concerning the Sacrament, part i. pp. 376. 379. Conf. *Nowelli* Catech., p. 41. *Gul. Forbes*, Consid. Modest., pp. 23, 24. 38. *Hooker*, Disc. on Justific., p. 509. *Tyndal*, pp. 45. 187. 225. 330, 331. *Field*, pp. 298. 323. *Conf. Augustan.* Art. XX. pp. 18, 19. *Spanheim*, tom. iii. pp. 141. 159. 761. 834. *Le Blanc*, pp. 126. 267). The doctrine is there further explained thus: "Because *Faith* doth directly *send* us to Christ *for remission* of *our sins*: and that, by *Faith* given us of God, we *embrace* the *promise* of God's mercy, and of the remission of our sins (which thing none other of our virtues or works properly doth), therefore the Scripture useth to say, that faith *without works* doth *justify*;" not that this is to be understood of a man's being confident of his *own* election, his *own* Justification, or his *own* salvation in particular (which is quite another question, and to be determined by other rules), but of his *confiding* solely upon the *covenant of grace* in Christ (not upon his *own deservings*), with full assurance that so, and *so only*, he is *safe*, as long as he behaves accordingly.

Take we due care so to maintain the doctrine of *Faith*, as not to *exclude* the *necessity* of good *works*, and so to maintain *good works*, as not to *exclude* the *necessity of Christ's atonement*, or the *free grace* of God. Take we care to perform all evangelical duties to the utmost of our power, aided by God's Spirit; and when we have done, say that we are *unprofitable servants*, having no strict *claim* to a reward, but yet looking for one, and accepting it as a *favour*, not challenging it as *due* in any right of our *own*, due only *upon free promise*, and that promise made not in consideration of any *deserts of ours*, but in and through the alone *merits*, active and passive, of Christ Jesus our Lord. *Dr. Waterland* (Summary of the Doctrine of Justification, pp. 451—470.)

— *ἔχομεν*] *we have*. A, C, D, J, K, have *ἔχωμεν*, *let us have*. And so *Scholz.*, *Fritzsche*, and *Lachmann*; but this seems to be out of place here, and it is observable that *ἔχομεν* was the *original* reading in B; and has been altered by a *later* copyist to *ἔχωμεν*. See *Mai*, p. 330.

On the frequent confusion of ō and ω in the MSS, see above on 1 Cor. xv. 37. 49.

2. *τὴν προσαγωγήν*] *the access*; the only access man can have.

— *τῇ πίστει*] Not in B, D, F, G, and some Versions and Fathers, and cancelled by *Griesb.*, *Tisch.*, *Alf.*

δόξης τοῦ Θεοῦ· 3 [c] οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, 4 [d] εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπὶς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

[c] 2 Cor. 12. 10. James 1. 2.
[d] James 1. 3.

6 [e] Ἔτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν ἔτι, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. 7 Μόλις γὰρ ὑπὲρ δικαίου τὶς ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾷ ἀποθανεῖν· 8 [f] συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.

[e] Eph. 2. 1. Col. 2. 13. 1 Pet. 3. 18.
[f] John 15. 13. Heb. 9. 15. 1 Pet. 3. 18.

9 [g] Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 [h] Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· 11 οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

[g] 1 Thess. 1. 10.
[h] 2 Cor. 5. 18. Col. 1. 21, 22. 2 Cor. 4. 10, 11.

12 [i] Διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε,

[i] Gen. 2. 17. & 3. 6. ch. 6. 23. 1 Cor. 15. 21.

— *εἰς τὴν χάριν ταύτην*] *this state of grace*, in which we were placed at our *Baptism*. Œcumen.

3. *ἐν ταῖς θλίψεσιν*] We can exult, not only in our joys present and future, but even *in our afflictions;* and he adds the reason.

4. *ὑπομονήν*] *patient endurance.*

— *δοκιμήν*] Not so much experience as *proof*. 2 Cor. viii. 2. *δοκιμὴ θλίψεως*. Phil. ii. 22. In *prosperity* we ourselves know not whether we love God for His own sake, or for the sake of the temporal blessings which He gives us. Affliction is our touchstone. It is a *Lapis Lydius*, or *βάσανος*, which proves us (*δοκιμάζει*. See above, i. 28; ii. 18. 1 Pet. i. 7. 1 John iv. 1), and shows to ourselves and others whether we are good coin, or mere *κίβδηλα νομίσματα*. And it also smelts away, as by fire, our dross, and purifies us. See 1 Pet. i. 7. Job xxiii. 10. Ps. lxvi. 10. Prov. xvii. 3.

Thus *δοκιμὴ*, or *proof*, worketh in us *hope*.

The word *δοκιμὴ* properly follows the mention of Abraham, who was proved by God by the most severe test; as Œcumen., following up the metaphor of metallurgy, observes, *ἐπείρασεν αὐτὸν ὁ Θεὸς, καὶ ἐχώνευσεν χωνείαν φρικτὴν, τῦν τοῖς ἐγκάτοις ὑφάψας, ὅτι σφάξαι προσέταξε τὸν υἱόν.*

5. *ἐκκέχυται*] *has been poured forth* as in a stream.

6. *Ἔτι—ἔτι*] The first *ἔτι* is in A, C, D*, E, K, and many Cursives; the second *ἔτι* is in A, B, C, D*, F, G; and this seems to be the true reading, and is to be rendered, *Besides, when we were yet weak . . .* The first *ἔτι* introduces a new argument. Cp. Luke xiv. 26. Acts ii. 26; xxi. 28.

— *κατὰ καιρόν*] *at the season*,

(1) when we were reduced almost to despair. Eph. ii. 12.

(2) and which had been pre-defined by ancient Prophecy. See Matt. ii. 15, *πεπλήρωται ὁ καιρός*. Tit. i. 3. Eph. i. 10.

(3) and in our season of probation. 2 Cor. vi. 2.

7. *Μόλις γὰρ κ.τ.λ.*] *For scarcely, for a righteous man will any one die, yet haply for the good man* (or *for him that is good*) *some one doth even adventure to die.*

It may be observed here, that

(1) *δίκαιος*, *righteous*, and *ἀγαθὸς*, *good*, are distinguished as in *Euseb.* iv. 11, *τὸν μὲν δίκαιον, τὸν δὲ ἀγαθὸν ὑπάρχειν*: i. e. the one *righteous*, the other *good, merciful, benevolent.*

(2) *δίκαιος* here has *not* the *article*, which *ἀγαθὸς* has;

(3) there is a double reference in these words to *our* relation to God when Christ died for us. At that time

(1) we were not *righteous* (*δίκαιοι*), but *sinners* (*v.* 8), and

(2) we were not *ἀγαθοὶ*, but *enemies* (*v.* 10).

Hence we arrive at the following exposition.

Scarcely will a person be persuaded to die for a man who is upright in the abstract (i. e. without any reference to the party dying for him), though perhaps some may be found who may bring himself to die for *the man* who is specially and singularly *good* to *him*. For instance, Orestes died for Pylades, his *alter ego*, and Alcestis for Admetus, her *husband;* and others died for others because they were the cherished *friends*, or *benefactors*, *ἀγαθοεργοὶ*, specially dear and kind to the persons so sacrificing themselves (cp. *Horace*, Od. i. 14. 5) as their *ἀντίψυχοι*. See on 1 Cor. iv. 13, and cp. *Winer*, § 18, p. 106.

Hence appears the strength of the Apostle's argument:

(1) Some with difficulty may be found ready to die for one who is strictly just. *We* were not *that*, but (as has been shown already) were guilty before God.

(2) A person peradventure may be found willing to die for *the* man who is amiable for his goodness, and is the *special* object of his affections, and endeared to him by special acts of tenderness and benevolence, called by St. Paul *ἀγαθωσύνη* (xv. 14).

But *we* could not be said to be in that relation to God and Christ; we were *enemies* and *rebels* against them by our wicked works. (Col. i. 20, 21.) Herein is love; *not* that *we loved* God, but that He loved us, and sent His Son to be the propitiation for our sins. (1 John iv. 10.) And therefore the Apostle adds (*v.* 10), being yet *enemies* we were reconciled to God by the death of His Son.

This exposition derives some confirmation even from the errors which were derived by some from this passage in ancient times;

"Quo sensu accipiendum sit (asks *S. Jerome*) quod in Epistola legimus ad Romanos: *Vix enim pro justo quis moritur. Nam pro bono forsitan quis audeat mori?*

"Duæ *hæreses* ex occasione hujus testimonii, diverso quidem errore, sed pari impietate blasphemant;

"*Marcion* enim qui *justum Deum* et Creatorem Legis facit et Prophetarum, *bonum* autem Evangeliorum et Apostolorum, cujus vult esse Filium Christum, duos introducit deos: alterum *justum*, et alterum *bonum*. Et pro justo asserit, vel nullos, vel paucos oppetisse mortem. Pro bono autem, id est, Christo, innumerabiles Martyres extitisse.

"Porrò *Arius* justum ad Christum refert, de quo dictum est: *Deus judicium tuum regi da, et justitiam tuam filio regis.* (Ps. lxxii. 1.) Et ipse de se in Evangelio: *Non enim Pater judicat quemquam;* sed *omne judicium dedit Filio.* (Joh. v. 22.) Et: *Ego sicut audio, sic judico. Bonum* autem ad Deum *Patrem*, de quo ipse Filius confitetur: *Quid me dicis bonum? Nemo est bonus, nisi unus Deus Pater.* (Mark x. 18.)

"Nonnulli ita interpretantur: Si ille pro nobis impiis mortuus est et peccatoribus, quanto magis nos absque dubitatione pro *justo et bono Christo* debemus occumbere?" *S. Jerome* (ad Algasiam, p. 198).

9. *ἀπὸ τῆς ὀργῆς*] *from the wrath*—the dreadful wrath of God—the wrath to come.

11. *καυχώμενοι*] F, G, *καυχῶμεν*, and some Fathers and Versions read *καυχώμεθα*.

— *τὴν καταλλαγήν*] *the at-one-ment.* The article marks that there is no other way of reconciliation with God than by Christ.

12. *Διὰ τοῦτο, ὥσπερ κ.τ.λ.*] *For this cause, as through one man* (Adam) *sin came into* (*εἰσῆλθεν*) *the world, and Death through sin;* and *thus Death came abroad* (*διῆλθεν*) *unto all men, in that all sinned* (in Adam).

The great truths contained in this Apostolic declaration have been made more manifest, and have been more firmly established, under God's Providence (blessing the labours of holy men, particularly *S. Jerome* and *S. Augustine*), even through the occasion of that Heresy, by which they were impugned in early times, and which led to a fuller examination of the testimonies of Scripture concerning them—the *Pelagian Heresy;*

It was affirmed by *Pelagius* that *death* is not a consequence of *sin;* and that Adam would have died even if he had not sinned. *Augustine* (Serm. 219).

It was a branch of the error of *Pelagius*, to think our mortality no punishment inflicted by the hand of the supreme Judge,

καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος
k ch. 4. 15. διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον, 13 k ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ,
1 1 Cor. 15. 21, 22, 45. ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου, 14 l ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ
Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
παραβάσεως Ἀδάμ, ὅς ἐστι τύπος τοῦ μέλλοντος.

but a part of that state and condition which, as Creator, He hath imposed on mankind. *Hooker* (Appendix to book v., where is a short history of the Pelagian controversy).

Connected with this assertion were the other tenets of *Pelagius*: viz.

(1) That man may be saved by his own deeds and deservings.

(2) That divine Grace, though beneficial in aiding human free will, is not necessary.

(3) That Infants are born as free from sin as Adam was; and are to be baptized, not because they need regeneration and remission of sins, but in order to be dignified by the sacrament of adoption. See *S. Jerome*, Epist. 43, ad Ctesiphont. Vol. iv. p. 474; and his three Dialogues adv. Pelagianos, Vol. iv. pp. 486—546; and the treatises of *S. Augustine* contained in the Tenth Volume of the Benedictine Edition of his works.

The following historical summary is from the Benedictine Preface to *S. Jerome's* Epist. 43:—

"*Pelagius*, Brito Monachus, post Arium secessit, novi erroris auctor: Celestinoque ac Juliano fautoribus et adjutoribus multos in suam pertraxit factionem. Is *tantum tribuit libero arbitrio, ut diceret absque gratiâ Christi, solis meritis hominem posse salutem consequi.* Atque super hâc re primum increpatus à fratribus, eatenus cessit admonitioni, ut non excluderet gratiam; sed diceret, hâc accedente facilius posse perveniri ad salutem: quasi et absque hâc perveniri posset, licet difficilius. *Orationes quæ fierent in Ecclesiâ, vel pro fidelibus, ut supervacuas damnabat:* quod *diceret id quod precatur, sibi quemque suâ industriâ præstare posse.* Verum hoc in Concilio Antiocheno, quum metueret ne damnaretur, recantavit: etiam si non desierit deinceps in scriptis suis eadem docere. Addebat *Adæ peccatum nulli nocuisse, nisi ipsi qui commiserat. Omnes infantes tam insontes nasci quàm ipse Adam fuisset conditus à Deo.* Baptizandos autem, non ut à peccato exuerentur, quo carerent; sed ut sacramento adoptionis honorarentur. Scripsit tres de fide Trinitatis libros, et eclogas, hoc est, excerptiones ex Libris divinis, in morem indicis per capita digestas. Publicatus hæreticus scripsit in defensionem sui dogmatis. Damnatus est à Pontifice Zosimo insectantibus Afris, et potissimum Augustino reliquias factionis persequente: idque concilio apud Carthaginem habito ducentorum et quatuordecim Episcoporum. Nam ipse Pelagius, antequam de hoc pronunciasset Zosimus, jam ab Innocentio damnatus fuerat. Hunc Augustinus tradit suâ tempestate recentissimum hæresiarcharum exstitisse, hominem eloquentiâ, ut apparet, munitum." Compare Art. IX. of the Church of England and the Exposition of it.

— *εἰσῆλθε—διῆλθε*] These two words are very expressive, especially as combined with the word *παρεισῆλθε* in *v.* 20. *Sin εἰσῆλθε, Death* διῆλθε, and the Mosaic Law *παρεισῆλθε.*

Sin *came into* the world by Adam, and so Death *came forth* in *every direction* upon all; but the Law of Moses came in only *obiter*, and, as it were, by a side door.

Sin entered into the world boldly and openly by the royal road and principal Gate, even by Adam himself, and so passed into every street of the City of this World, and infected the whole human race. But the Mosaic Law came in only by a postern gate, not by the direct road and highway of the city. See on *v.* 20.

There never was a time when Mankind was not under a Law;

Adam was under the primeval Law. If he had not been under a Law, he could not have sinned. (See iv. 15.) All who were born in the interval between Adam and Moses were under *a* Law, though not under *the* Law of Moses, as such. See ii. 14, and on *v.* 13 here.

The Moral Law of Moses (the Decalogue) was only a *Republication* of the *Original* Law of Morals given by God to man at the beginning. That *Republication* was necessitated by man's transgressions; by his degeneracy and apostasy from the primeval Code. It came therefore in, as it were, *indirectly*; and *not* as Sin and Death had done, before the Law.

— *ἐφ' ᾧ πάντες ἥμαρτον*] *in that all sinned*, or *inasmuch as all sinned.*

Ἐφ' ᾧ is equivalent to *ἐπὶ τούτῳ ὅτι.* See 2 Cor. v. 4. Phil. iii. 12.

Observe the *aorist* tense, *ἥμαρτον, they all sinned*; that is, at a *particular time.* And when was that? Doubtless, at the Fall. *All men sinned* in Adam's sin. All fell in his Fall. Cp. *Origen, Chrys., Theophyl., Bengel, Philippi, Meyer.*

All men were *that one man*, Adam. *Augustine* (de Peccator. merit. c. 1). All men were in him, as a river is in its source, and as a tree is in its root. We are all by *nature* in the *First Adam*, as we are all by *grace* in the *Second Adam*, Christ. We all fell and died in the first Adam; but, by God's free favour and love, we all rise and live in the Second Adam, Who is the Antitype of the first. See *v.* 14.

Compare the use of the same tense in a similar sense, with reference to the same subject, in *v.* 15, *ἀπέθανον, all died* in and by *the transgression of the one man*, the natural parent of all, Adam.

See above, on 1 Cor. xv. 22, which is the best commentary on this passage.

This is the true sense of *ἥμαρτον* here, and is to be carefully borne in mind, as the clue to the Apostle's reasoning in what follows.

13, 14. *ἄχρι γὰρ νόμου—Ἀδάμ*] Having said that *Death diffused itself* unto all men, inasmuch as all men sinned in Adam, the common Father of all, he goes on to affirm that *Sin*, which is the source of Death, *was in the world*, that is, in mankind universally, from the time of Adam *even to the delivery* of the *Law* of Moses.

What was the proof of this?

The proof of the *universality* of *Sin* was to be seen in the *universality of Death*, which is the penalty of sin; and which showed by its infliction that sin was imputed to all. All, therefore, must have sinned, because all died.

But what is Sin?

It is the breach of a Law. This is the definition of Sin. "Where there is no Law, there is no transgression." (See iv. 15.) *All* therefore broke a *Law*. But how? Some, namely *infants*, committed no *actual* sin as Adam did. Yet even infants *died*. Sin therefore was *imputed* to them, although they did not sin by *actual* transgression in the *likeness of the transgression of Adam.*

Wherefore, then, was sin imputed to them? Why did infants die? Because they were all in Adam, and sinned in Adam, and *broke a Law* in Adam, and fell in Adam. Therefore they paid the penalty of sin, which is death.

He thus prepares the way for showing that the Law delivered by *Moses* was *not* the *first, original* Law given by God, but that it came in, as it were, only *parenthetically* and *accidentally* (*παρεισῆλθεν*), as a *consequence* of *sin* (*v.* 20), which could not have been committed, and could not have prevailed, even from the beginning, as it did, and have been *punished* as it was by Death, unless there had been contemporaneously and concurrently *a Law* from the beginning also, the breach of which was Sin, and the penalty of that breach, Death.

He thus also replies to a supposed objection. He had just said that *all sinned*. But how could this be (it might be asked), when the Law was not yet given? Did you not just now say that *where there is no Law there is no transgression* (Rom. iv. 15)? How could the Law be transgressed before it existed? How then could *all*, before and until the Law, be sinners?

The proof of universal sinfulness is from the universal prevalence of *Death*, which is the *punishment* of *sin*. Death *reigned as a King*, and triumphed as a Conqueror, in the World, from the days of *Adam* even to those of *Moses*, the Giver of the Law, *over those who did not sin in the likeness of the transgression* of Adam, and did not therefore *subject themselves* to death by *actual* sin like his. Death reigned and triumphed even over *Infants* who were incapable of actual sin (*Chrys., Theodoret*). And since Death comes by sin, and is its consequence and penalty, and since Death had dominion and lorded it over *all*, therefore all are *proved* to have sinned. And since all could not have sinned by *actual* transgression, it remains that they sinned by the taint of a corrupt nature inherited from the common Parent of all, who is the type, in some respects by similarity, and in others by antithesis or opposition, of Him Who was to come, Christ.

As is well said by *Hooker* (App. book v. p. 721), Death, even in new-baptized *Infants*, yea, in *Saints* and *Martyrs*, we must acknowledge to be a *punishment*, which God inflicteth in judgment, and not in fury, but yet a punishment.

In opposition to the argument of the Apostle, *Pelagius* said that our Death is not from sin, but from Nature; and that Adam

15 [m] Ἀλλ' οὐχ ὡς τὸ παράπτωμα οὕτω καὶ τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις

m Isa. 53. 11. Matt. 20. 28. & 26. 28.

would have died even if he had not sinned. See above, preceding note.

The Apostle, then, having laid the ground in the fact of *Universal Sinfulness*, proved from the universality of *Death*, builds upon it the doctrine of *Universal Redemption*.

On this fact of *Original Sin* passing from Adam upon all his descendants, the Church grounds her practice of Baptism of Infants, who are thereby grafted in Christ;

Why do *Infants* die? As to their own deeds they are innocent. They have no sin but what they derive from Adam. But to them the Grace of Christ is necessary, in order that they who are dead in Adam may live in Christ; and that they who are tainted in their birth, may be cleansed in their new birth. *Augustine* (c. Julian. Pelagian. iii. 3).

The first man, Adam, tainted all his progeny. Therefore welcome, O welcome, be to the Second Adam! Let Him come Who liveth, that He may find us who are dead. Let Him die for us, in order to succour us who are dead, and to rescue us from death, and raise us to life, and destroy death by dying. His Grace is the only Grace which redeems Infants and men, the small and the great together. *Augustine*.

The following is from *S. Augustine's* contemporary and fellow-labourer in the same controversy:—

Critob. Dic, quæso, et me omni libera quæstione, *quare infantuli baptizentur?*

Attic. Ut eis peccata in baptismate dimittantur.

Crit. Quid enim commeruere peccati? Quisquamne solvitur non ligatus?

Att. Me interrogas? Respondebit tibi Evangelica tuba, Doctor Gentium, vas aureum in toto orbe resplendens: *Regnavit mors ab Adam, usque ad Moysen; etiam in eos, qui non peccaverunt, in similitudinem prævaricationis Adam, qui est forma futuri.* Quod si objeceris dici, esse aliquos qui non peccaverunt; intellige eos illud non peccasse peccatum, quod peccavit Adam prævaricando in Paradiso præceptum Dei. Cæterùm omnes homines, aut antiqui propagatoris Adam, aut suo nomine tenentur obnoxii. Qui parvulus est, parentis in baptismo vinculo solvitur. Qui ejus ætatis est, quæ potest sapere, et alieno et suo, Christi sanguine liberatur. Ac ne me putes hæretico sensu hoc intelligere, beatus Martyr *Cyprianus*, in Epistolâ quam scribit ad Episcopum Fidum de *Infantibus baptizandis* hæc memorat: "Porrò autem si etiam gravissimis delictoribus, et in Deum multo ante peccantibus, quum postea crediderint, remissio peccatorum datur; et à baptismo atque gratiâ nemo prohibetur: quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quòd *secundum Adam carnaliter natus, contagium mortis antiquæ, primâ nativitate contraxit?* Qui ad remissionem peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata; et idcirco, frater charissime, hæc fuit in Concilio nostra sententia, à baptismo atque gratiâ Dei, qui omnibus misericors et benignus et pius est, neminem per nos debere prohiberi."

Scripsit dudum vir sanctus et eloquens Episcopus *Augustinus* ad Marcellinum, duos libros *de Infantibus baptizandis* contra hæresim vestram, per quam vultis asserere baptizari infantes, non in remissionem peccatorum, sed in regnum cœlorum. Tertium quoque ad eumdem Marcellinum contra eos, qui dicunt idem quod vos, posse hominem *sine peccato esse*, si velit, *absque Dei gratiâ*. *S. Jerome* (adv. Pelagian. Dial. iii. p. 545).

Compare the Preamble of the Office for *Baptism* of *Infants* (the strongest practical protest against the *Pelagian Heresy*) in the *Book* of *Common Prayer*.

14. *ὅς ἐστι τύπος τοῦ μέλλοντος*] *who* (Adam) *is a figure of Him Who was* to come, namely, of *Christ*.

For as the old Adam, by his sin, *subjected* all men to *punishment*, although they had not sinned, so Christ *justifies* all, although they have not done things worthy of Justification. *Theophyl.*

The Apostle, having declared the doctrine of *Original Sin*, and the *universal* liability of all Adam's posterity to *death*, consequent thereon, next confirms and harmonizes that doctrine, and comforts the heart of Mankind by displaying to them the counterpart of it in the *Universal Redemption* effected for them by the Second Adam, Jesus Christ.

After the first and universal ruin consequent on Adam's transgression, in which by one man Sin entered into this World, and Death by Sin, and so Death passed through to all men, in that all sinned (in Adam), there would have been no escape from the Dominion of the Devil, no liberation from captivity, no hope of pardon from God, and of reconciliation with Him, no restoration to life, unless the Son of God, Coeternal and Coequal with the Father, had come to *seek and save that which was lost* (Luke xix. 10), in order that, as Death came by Adam, so Resurrection from the Dead might come by Christ (1 Cor. xv. 22) even *to all*. For we are not to suppose, that because, according to the inscrutable purpose of God, *the Word was made Flesh* in these the *last days*, therefore the Birth of Christ was only profitable to those who live in *the last days*, and did not pour back its life-giving stream on former ages. No; on the contrary, all past generations of those who worshipped the true God, the whole company of Saints who lived in the holy faith and pleased God, received pardon and life through Christ; and none of the Patriarchs or Prophets, none of the Saints of old, were justified in any other way than by the Redemption achieved for us by our Lord and Saviour Jesus Christ. *S. Leo* (Serm. 50, p. 119).

The Doctrine of Original Sin, here stated by St. Paul, is indeed a hard saying, unless it be coupled (as it ought always to be coupled) with the Doctrine of *Universal Redemption*.

By asserting the doctrine of *Original Sin*, and of the *Universal Sinfulness* of Mankind in every age, St. Paul has here proved, against his Jewish opponents, the *Universal need* of a *Redeemer*. And by passing on to show that this need has been recognized by God, and that a Redeemer has been provided, Who *sums up all mankind* (even from the beginning of the world) *in Himself*, by becoming Incarnate, and taking the common nature of all, and Who has paid the debt due for all by His own Passion, and Who was given to us by God in His *Love*, in order to *reconcile us* to Himself, and Who died of His own accord for us when we were yet *sinners* and *enemies* (see *vv.* 6—10), the Apostle has taken off the edge of the objection that would otherwise lie to the doctrine of Original Sin.

We are no parties to Adam's sin (says *Bp. Andrewes*, ii. 214), and yet we *all die*, because we are of the *same nature* whereof he is the first Person. Death came so certainly. And it is good Reason Life should do so likewise;

To the question, Can the Resurrection of One (Christ), a thousand six hundred years ago, be the cause of our Rising? it is a good answer, Why not? as well as the Death of one (Adam), five thousand six hundred years ago, be the cause of our dying?

The ground and reason is, that there is like ground and reason of both;

By what law do they die (viz. who do not commit *actual* sin)? By the law of attainder. And the *restoring* of men came in the same manner; the Attainder came by the first Adam, the Restoration comes by the second Adam, Christ. *Bp. Andrewes.*

15. Ἀλλ' οὐχ ὡς τὸ παράπτωμα κ.τ.λ.] *But not as was the transgression* of Adam, *so the free gift of grace* in Christ. For the evil of the one has been far surpassed and outweighed by the good of the other. *For if the many*, that is, all men, *died* (see on ἥμαρτον, *v.* 12) by *the transgression* of the one Adam, *much more did the grace of God and His free gift by the grace of the One Man*, Who is *Jesus* (and therefore our *Saviour*), and is also *Christ* (the *Anointed* One, anointed with the full outpouring of the Unction of Grace of the Holy Ghost, shed on Him and by and through Him on all His Members), *abound to the many*, that is, to all.

Adam, indeed (as he had just said), was a type of Christ. But the Grace (χάρισμα) in Christ, the Second Adam, was far more abundant in its consequences than the sin in the first Adam. *For if* it is true (εἰ γὰρ), as it is, that all died by the sin of *the one* father of all, Adam, in a much greater degree did the grace of God overflow upon all; and His gift also overflowed by the grace of the one Saviour of all, Jesus Christ, in Whom dwelleth all the Fulness of the Godhead (Col. ii. 9), and Who has taken our Nature, and into Whose Body we all are engrafted, and of Whose Fulness we all receive, and grace for grace. (John i. 16.)

We are more blessed in and by Christ, than we are injured in and by Adam. *Theophyl.*

Justification and Sanctification in Christ is a far more exuberant work, a more glorious triumph of divine love and mercy, than universal Death, consequent on original Sin from Adam, is of Divine justice and severity.

Adam deprived us of Paradise, but Christ gives us Heaven; and in proportion as Heaven is higher than Paradise, so is our gain in Christ greater than our loss in Adam. Cp. *Bp. Andrewes*, ii. 153.

Thus, where Sin abounded, there did Grace much more abound.

Besides, the First Adam was only Man; and as children of Adam *we* are only *men*: but the Second Adam is *God* and Man, and in Him our Nature is joined to the Nature of God, and by

τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε.

16 Καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.

18 Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. 19 Ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

n ch. 4. 15. & 7. 8. Gal. 3. 19, 23.

20 n Νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα. Οὗ δὲ ἐπλεόνασεν

His Incarnation, and by our baptismal incorporation into Him, we have been made God's children, and partakers of *the divine nature* (2 Pet. i. 4), and so are advanced to a far higher dignity than ever Adam enjoyed, or we could have enjoyed as children of Adam.

— *οἱ πολλοί*] *the many*, i. e. *all*. See *Winer*, p. 100, and the following observations of *Dr. R. Bentley* (Sermon on 2 Cor. ii. 17, p. 244, ed. 1838):

After the Apostle had said (*v.* 12), *that by one man sin entered into the world, and death by sin, and so death passed upon all men* (*εἰς πάντας ἀνθρώπους*), *for that all have sinned*: in the reddition of this sentence (*v.* 15), he says, *for if through the offence* (*τοῦ ἑνὸς*) *of one* (*οἱ πολλοί*) *many be dead* (so our Translators), *much more the grace of God by* (*τοῦ ἑνὸς*) *one man, Jesus Christ*, hath abounded (*εἰς τοὺς πολλοὺς*) *unto many*. Now who would not wish that they had kept the articles in the version, which they saw in the original? *If through the offence of* the one (that is, Adam), the many *have died, much more the grace of God by* the one *man Jesus Christ hath abounded unto* the many. By this accurate version, some hurtful mistakes about *partial redemption and absolute reprobation*, had been happily prevented; our English readers had then seen what several of the Fathers saw and testified, that *οἱ πολλοί, the many*, in an antithesis to *the one*, are equivalent to *πάντες, all* (in *v.* 12), and comprehend the whole multitude, the entire species of mankind, exclusive only of *the one*. So again (*v.* 18 and 19 of the same chapter), our Translators have repeated the like mistake, where, when the Apostle had said, *that as the offence of one was upon all men* (*εἰς πάντας ἀνθρώπους*) *to condemnation, so the righteousness of one was upon* ALL MEN *to justification: for*, adds he, *as by* (*τοῦ ἑνὸς*) *the one man's disobedience* (*οἱ πολλοί*) *the many were made sinners, so by the obedience* (*τοῦ ἑνὸς*) *of* THE ONE (*οἱ πολλοί*) *the many shall be made righteous*. By this version the reader is admonished and guided to remark that *the many* in *v.* 19 are the same as *πάντες, all*, in the 18th, that is, as before, *τῶν πάντων*, of the *whole race* of men, exclusive of himself, agreeably to that of St. John (1 Epist. ii. 2), *He is the propitiation for our sins, and not for ours only, but also for those of the* WHOLE WORLD; and to that of St. Paul (1 Tim. ii. 6), *Christ Jesus, Who gave Himself* (*ἀντίλυτρον ὑπὲρ πάντων*) *a ransom for* ALL.

16. Καὶ οὐχ κ.τ.λ.] *And not, as through one who sinned* were the consequences of that sin, *so likewise was that which was given in Christ. For the judgment indeed came from one*, Adam, to *condemnation* of his posterity (see *v.* 18), all mankind; *but the free grace* in Christ *came forth from many transgressions* (actually committed by mankind) *to their state of acceptance* with God.

The sin of Adam brought, by a natural consequence, judgment on himself, and condemnation on his posterity. They were by virtue of their descent from him, in a condemned state. And besides this, they were guilty of many *actual sins* (*παραπτώματα, prævaricationes*) in their own persons. But Christ not only takes away the guilt of *original sin* (in their Baptism), but He also remits actual sin by the cleansing and saving efficacy of His Blood.

On the words *δικαίωμα, δικαίωσις, δικαιοσύνη*, as used here and *v.* 18, it is to be observed that the usual sense of the verb *δικαιοῦν* in the LXX and New Testament, is to *deem* and *account just* and *righteous*. See above, iii. 4. 24; v. 1.

Hence *δικαίωμα* is that which is *accounted just*, and signifies,—

(1) what is *ordained* as such; as a *statute* or *decree*. See i. 32; ii. 26; viii. 5. Compare the Latin *jubeo, jussum, jus, justum*. And

(2) a *state* of acceptance as righteous by God (Rev. xix. 2), a recognized condition of being counted just and approved by Him.

The word *δικαίωσις* represents the *action* of the Legislator or Judge, either

(1) in promulgating a decree as just, or

(2) in declaring a person righteous, and recognizing him as such, i. e. in *Justification*.

The word *δικαιοσύνη* signifies the habit or quality of him who is *δίκαιος*, or righteous, as God is, the Author of all righteousness; or as man, in whom he is made a member of Christ, "the Lord our Righteousness." See above on i. 17; iii. 21.

The word *δικαίωμα* must bear the same meaning here as in *v.* 18; and that meaning, as illustrated by the context, seems to be, a *condition* of *approval*, and *state of acceptance*, as righteous, with God.

17. Εἰ γάρ] *For if by the transgression of the one man*, Adam, *Death reigned as a King* over us, *by means of that one man, much more shall they, who are the recipients of the superabundance of grace* (which in blessing far exceeds the curse inherited from Adam), and of the *free gift of righteousness* in Christ their Head, "God manifest in the flesh," and who have in those gifts a present pledge of future and eternal glory, *reign as kings in life by means of the one man* who is *Jesus* their *Saviour*, and the *Christ*, the *Anointed* One of God.

Instead of *τῷ τοῦ ἑνὸς*, A, D, E have *ἐν ἑνί*, which is received by *Griesb.* and *Tisch.*, and D, E have *ἐν τῷ ἑνί*.

The reading in the text has high authority in its favour, and is retained by *Lachm.* and *Alford*.

18. Ἄρα οὖν] *Therefore as through one transgression* of Adam, the sentence was *unto all men* to *condemnation, so through one state of acceptance* with God, namely, through the *justified condition* of Jesus Christ "the righteous" (who has been *declared* by God to be righteous, by His Resurrection from the Dead: see above, iv. 25), and by His Ascension into heaven, and by His Session in glory, in our Human Nature, at God's Right Hand in heaven, the sentence of *condemnation* is reversed; and the sentence now is *unto all men* to *Justification of life*; namely, to that *Justification*, which is the beginning of our life in Christ, and has its fuller growth in our *Sanctification*, and its final consummation in Life everlasting with Him in heavenly *Glory*.

Some learned Expositors render *δικαίωμα righteous act* here, and *Justification* in *v.* 16.

But the word (*δικαίωμα*) must bear the *same sense* in both places; and if *δικαίωμα* is only a *righteous act*, it can hardly be distinguished from *ὑπακοή* in *v.* 19.

Besides, it is not so much by Christ's righteous act in *dying* for us, that we are declared righteous, as by his *justified state* after His Resurrection, to which that act led. See on iv. 25.

It is by His *Resurrection*, whereby *we rose* in Him from the grave, and it is in His glorified humanity that we are recognized by God to be righteous, as seen in Christ risen from the dead. Our *δικαίωσις εἰς ζωὴν* is a sentence consequent on His *δικαίωμα*, and His *δικαιοσύνη* is specially imputed and imparted to us in our Baptism, which is a representation of His *Resurrection*; and then, by God's act of Justification (*δικαίωσις*) we enter into a justified state (*δικαίωμα*), and are solemnly and publicly accepted by God "in the Beloved" (Eph. i. 6).

See the beginning of the next Chapter with reference to Baptism (vi. 2—4).

20. Νόμος δὲ παρεισῆλθεν] *But the Law came in, incidentally*. This is an answer to a supposed *objection*;

ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, [21] ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

If what you have said be true, what was the use of the Law? Do you not condemn the Law, and disparage its Giver, God?

No, replies the Apostle, the Law *παρεισῆλθεν*, i. e. it came in, as it were, *aside* and *parenthetically*, "per *occasionem*," and not by any direct essential necessity. For the Moral *Law* given by Moses was only a *republication* of the *Natural Law*.

On this point, see *Bp. Andrewes* on the Ten Commandments, p. 62 (Lond. 1650, fol.), who says, "The Law Moral was known before Moses—written in men's hearts;" and this he proves, going through each commandment of the Decalogue *seriatim*, p. 63—65.

But by reason of men's corruption and Satan's malice blinding their eyes, their light became dim (p. 68), and they walked in the vanity of their hearts. And then the Moral Law was *written* on Tables by God. Thus the Law *παρεισῆλθεν*, as it were *per accidens*, by occasion of man's sin, by way of digression or episode—it came in, as it were, by a *side door* (see above on *v.* 12), and it came in, as it were, into a side-Chapel, i. e. to a particular nation, and not to the general Temple of the World; and it came in merely as a *passenger*, to tarry only for a short time, as far as it was a special dispensation to a particular Nation, the Jews; and it was not even a *full restoration* of the Original Law, for it said nothing of many duties, e. g. of *Prayer*, and it was in its letter mainly *negative* and *prohibitory*. It was reserved for the *Gospel* to *display* the Moral Law as given at the beginning, and in more than all its original amplitude, dignity, beauty, and purity.

See this excellently proved by *Bp. Taylor*, Preface to his Life of Christ, p. xxvi—xl, ed. Lond. 1811.

— *ἵνα πλεονάσῃ τὸ παράπτωμα*] *in order that the transgression might abound.* He does not say that the Law came in, in order that *sin* (*ἁμαρτία*) might abound; but in order that *transgression* might abound. *παράπτωμα, transgressio, prævaricatio*, is properly a *swerving-aside*, and *declension* from a fixed standard of right, or a *trespass* across a line of demarcation. One and the same act of *sin becomes* more clearly an act of *transgression*, in proportion as the Standard of right is more clearly displayed, and the line of demarcation is more clearly drawn.

In the Mosaic Law the Standard of Right (which had been distorted by men's sins) was more clearly set up, and the line of demarcation (which had been almost effaced by the overflowing of iniquity) was clearly traced. And thus *sin* became more clearly *transgression*: and the Law was given for this express purpose, that this character of sin, as "*delictum*," might be evident, and that thus the *transgression* might be multiplied.

The Law came in, *not* in order that man might be more sinful, heaven forbid! (*Œcumen.*) but in order that sin might more clearly be *shown* to be *transgression*. It *proved* the superabundance of the *inundation*, as graduated posts in a river mark the rising of a flood. St. Paul interprets himself (vii. 13) *ἵνα φανῇ ἁμαρτία*.

The Law came forth from God to convince the world of its frailty, and of its degeneracy from the original divine Law of primeval Tradition, and from the Law of Conscience and Reason; and in order to chasten and heal men's pride and presumption, and to reduce men to a humble and teachable state, and to call all to Repentance, and to prepare them to receive with gratitude the Gospel of Grace, and to show the gracious mercy of its message, and the priceless value of Christ's Blood, and the blessedness of Faith, so that where Sin had reigned by Death, Grace might reign by Justification to Eternal Life through Christ.

This has been admirably expressed by *S. Augustine*, describing the moral state of Mankind *before* the delivery of the Law, and God's design in giving the Law:

"Qui ægrotabant, sanos se esse putabant; acceperunt Legem, quam implere non poterant; didicerunt in quo morbo essent, et imploraverunt manus medici: voluerunt sanari, quia cognoverunt se laborare: quod non cognoscerent, nisi datam Legem implere non possent. Innocens enim homo sibi videbatur, et ex ipsâ superbiâ innocentiæ falsæ insanior fiebat. Ad domandam ergo superbiam, et ad denudandam, data est Lex; non ad liberandos ægrotos, sed ad convincendos superbos. Data est Lex, quæ *proderet* morbos, *non* quæ *tolleret*. Utilis ergo erat Lex ad prodenda peccata, quia reus homo abundantius factus ex *prævaricatione* Legis, posset edomitâ superbiâ implorare auxilium miserantis. Attendite Apostolum: *Lex subintravit ut abundaret delictum; ubi autem abundavit delictum, superabundavit et gratia.* Quid est *Lex subintravit ut abundaret delictum?* Sicut alio loco dicit, *Ubi enim non est Lex, nec prævaricatio* (iv. 15). *Peccator* homo potest dici ante Legem, *prævaricator* non potest. Cùm autem acceptâ Lege peccaverit, non solum *peccator*, sed etiam *prævaricator* invenitur.

"Cùm ergo prævaricatio adjuncta sit peccato, ideo abundavit delictum. Abundante autem delicto, discit humana superbia tandem subjici, et confiteri Deo, et dicere *Infirmus sum*. Dicere etiam verba illa Psalmi, quæ non dicit nisi anima humiliata: *Ego dixi, Domine, miserere mei, sana animam meam, quoniam peccavi tibi* (Ps. xli. 4). Dicat ergo hoc anima infirma, saltem convicta per prævaricationem; et non sanata, sed demonstrata, per Legem." *S. Augustine* (Serm. 125).

"Ad hoc Lex (Moysis) data est ut *superbo* infirmitatem suam *notam* faceret, infirmo pœnitentiam suaderet. Ad hoc Lex data est, ut vulnera ostenderet peccatorum quæ Gratia (Evangelii) benedictione sanaret." *Augustine.* See on Ps. 102, Tract. 3 in Iohan.

See above, *Introduction* to the Epistle, p. 188—190, and Gal. iii. 19, and below, vii. 7. 13. 25.

21. *ἐβασίλευσεν*] *reigned as a King* over us. By this word, in which Sin is described as a *βασιλεὺς* opposed to Christ our true *King*, and as having a *Kingdom* opposed to the *βασιλεία* of Christ, St. Paul prepares us for his argument founded on this comparison in the next chapter.

— *διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον*] *for righteousness unto eternal life.* Thus Christ is declared to be our Righteousness, not only for our *delivery* from *eternal death*, but also for *inheritance* of eternal *life*.

This is carefully to be noted, because in this important matter the truth has been obscured by the teaching of a large portion of the Western Church.

See *Bp. Andrewes'* Sermon on *Justification* in *Christ's* Name, "This is the Name whereby He shall be called, The Lord our Righteousness." (Vol. v. p. 104—126.)

So far as it concerneth the satisfaction for sin, and our *escaping from eternal death*, the *Church of Rome* taketh this Name ("The Lord our Righteousness") aright; and that term, which a great while seemed harsh unto them, now they find no such absurdity in it that Christ's righteousness and merits are *imputed* to us. So saith *Bellarmine: Et hoc modo non esset absurdum, si quis diceret, nobis imputari Christi justitiam et merita, cùm nobis donentur et applicentur, ac si nos ipsi Deo satisfecissemus.* (De Justif. 2. 10; 2. 11.) And again, *Solus Christus pro salute nostrâ satisfacere potuit, et re ipsâ ex justitiâ satisfecit, et illa satisfactio nobis donatur et applicatur et nostra reputatur, cùm Deo reconciliamur et justificamur.*

So that this point is meetly well cleared now. Thus they understand this Name in that part of righteousness which is *satisfactory for punishment*; and there they say with us, as we with Esay, *In Jehovâ justitia nostra.*

But in the *positive* justice, or that part thereof which is *meritorious for reward*, there fall they into a fancy that they may give it over, and suppose that *justitia à Domino*, "a righteousness from God," they grant, yet *inherent in themselves* without the righteousness that is in Christ, will serve them; whereof they have a good conceit that it will endure God's justice, and standeth not by acceptation. So by this means shrink they up the Name; and though they leave the full sound, yet take they half the sense from it.

And as we blame them for that, so likewise for this no less, that if they will needs have it a part of justice, they allow not Christ's Name as full in this part as in the former. For there they allow imputation, but here they do not. For I ask, What is the reason why in the other part of satisfaction for sin we need *Christ's* righteousness to be *accounted ours?* The reason is, saith *Bellarmine, Non acceptat Deus in veram satisfactionem pro peccato nisi justitiam infinitam, quoniam peccatum offensa est infinita.* (De Justif. 2. 5.) If that be the reason, that "it must have an *infinite* satisfaction, because the offence is infinite," we reason, *à pari*, there must also be an *infinite merit*, because the *reward* is no less *infinite*. Else by what proportion do they proceed, or at what beam do they weigh these twain, that cannot counterpoise an infinite sin but with an infinite satisfaction, and think they can weigh down a reward every way as infinite with a merit, to say the least, surely not infinite? Why should there be a necessary use of the sacrifice of Christ's death for the one, and not a use full as necessary of the oblation of His life for the other? Or how cometh it to pass, that no less than the one will serve to *free* us from *eternal death*, and a great deal less will serve to *entitle* us to *eternal life?* Is there not as much requisite to

VI. [1] [a] Τί οὖν ἐροῦμεν ; ἐπιμένωμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις πλεονάσῃ ; [2] [b] Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ πῶς ἔτι ζήσομεν ἐν αὐτῇ ; [3] [c*] Ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν ; [4] [d] συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα, ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. [5] [e] Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, [6] [f] τοῦτο

a ch. 3. 8. & 5. 20. & ver. 15.
b ver. 11. Gal. 6. 14.
c Gal. 3. 27.
d 1 Cor. 6. 14. Eph. 4. 22—24. Col. 2. 12. & 3. 10. 1 Pet. 4. 1, 2.
e ch. 8. 11. Phil. 3. 10, 11.
f Gal. 2. 20. Eph. 4. 22.

purchase for us the crown of glory, as there is to redeem us from the torments of hell? What difference is there? are they not both equal, both alike infinite? Why is His death allowed solely sufficient to put away sin? and why is not His life to be allowed like solely sufficient to bring us to life? If in that the blessed saints themselves,—were their sufferings never so great, yea, though they endured never so cruel martyrdom,—if all those could not serve to satisfy God's justice for their sins, but it is the death of Christ must deliver them; is it not the very same reason, that were their merits never so many, and their life never so holy, yet that by them they could not, nor we cannot, challenge the reward; but it is the life and obedience of Christ that *de justitiâ* must procure it for us all? For sure it is that *Finiti ad infinitum nulla est proportio.* Especially if we add hereunto, that as it cannot be denied but to be finite, so withal that the ancient Fathers seem further to be but meanly conceited of it, reckoning it not to be full but defective, nor pure but defiled; and if it be judged by the just judge, *districtè* or *cum districtione examinis;* they be *S. Gregory's* and *S. Bernard's* words,—indeed, no righteousness at all. (*S. Greg. Mor.* 9. 14. *S. Bernard* in Fest. Om. SS. Serm. 1, post. med.)

This then is the interpretation or meaning of this Name, that as well in the one sense as the other Christ is "*our righteousness;*" and as the prophet Esay putteth it down, in the plural number, *in Domino justitiæ nostræ,* as it were prophesying of these men, "All our righteousnesses," this as that, one as well as the other, "are in the Lord." (Isa. xlv. 24.) No abatement is to be devised, the Name is not to be mangled or divided, but entirely belongeth to Christ full and whole, and we call Him by it, "JEHOVAH JUSTITIA NOSTRA." (*Bp. Andrewes.*)

CH. VI. 1. *ἐπιμένωμεν τῇ ἁμαρτίᾳ κ.τ.λ.*] *May we continue in sin?* Is it right that we *should remain on in sin,* in order that Grace may abound?

Another supposed *objection.*

If, as you have just said (v. 20, 21), where sin abounded Grace did much more abound, may we then continue in sin, in order that Grace may abound?

He proceeds to reply to this question raised by the Jews, and also gives a caution against a licentious perversion, on the part of Gentile Christians, of his doctrine of Free Grace into a cloak of Licentiousness. Cp. 1 Pet. ii. 16.

Elz. has *ἐπιμενοῦμεν* here; but the reading in the text, *ἐπιμένωμεν,* which is in A, B, C, D, E, F, G, is preferable, as putting the question (involving so monstrous a supposition) more modestly, and as not assuming that the parties supposed are continuing in sin; which all who are Christians have renounced in their Baptism, as he proceeds to show. Cp. *v.* 15.

2. *οἵτινες ἀπεθάνομεν τῇ ἁ.*] *we who died to sin.* Observe the aorist, we who died to sin at a certain time, namely (as he proceeds to show in the next verse), in our Baptism.

The pronoun *οἵτινες* is more expressive than *οἱ,* and involves a logical argument. *Since* we died to sin, how can we *live* in it? See i. 25.

3. *ὅσοι ἐβαπτίσθημεν εἰς*] *all we who were baptized into Christ.*

To be baptized into Christ is—

(1) To be *born anew* in Him (Tit. iii. 5), to be incorporated by Baptism into His *Body* (1 Cor. xii. 13), to be made a *Member* of Him, and a partaker of those blessings which are derived from Him as Man and God.

And (2) to enter into a solemn engagement, and make a public profession of Faith and Obedience to Him.

— *εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν*] *we were baptized into His Death.*

(1) We were baptized into a *belief* of the redeeming and saving efficacy of that Death as a propitiation for our sins, and the sins of the whole world.

(2) We were baptized into it so as to *partake of its benefits.* All baptismal grace flows from one source, the wounded side of Christ dying on the Cross, from which "came forth blood and water" (John xix. 34) for the redemption and cleansing of all whose nature He took, Who *died* in that nature for *sin,* and to deliver them from its guilt and power, in order that we might *live* by *grace,* here on earth, a life of holiness, and hereafter live for ever in glory.

(3) Into *conformity* to it; that is, as Christ died and rose again, so are we therein dead to sin, and alive to God. Being baptized into that death, which was for *sin,* we, by the terms of our Christian Being (begun in Baptism), are *dead* unto sin, and *alive* unto righteousness. Our Baptism pledges us to this. And we should be contradicting the first principles of our existence if we continued in sin. See *Cyril* (in Catenâ, pp. 58, 59).

In virtue of Christ's Baptism in His own blood doth all our Water-Baptism work; and therefore we are baptized *into it,* into His Cross-Baptism, into His death. And we must die for sin. And we must count ourselves dead unto sin. And that we do when there is neither action, nor affection, nor any sign of life in us *toward sin,* no more than there is in a dead body. *Bp. Andrewes* (iii. 247; v. 431).

In Baptism our sins are drowned and buried. (*Chrys.*) We renounce them and are delivered from them, and leave them there, as the Israelites did their enemies the Egyptians in the depths of the Red Sea. And we emerge from the Baptismal Red Sea of Christ's Blood, in order to enter on the road which leads us to our heavenly Canaan.

From Baptism we rise to newness of life. And whatever was transacted on the Cross of Christ, in His Burial, in His Resurrection, in His Ascension into heaven, was so transacted as to be a configuration of our Christian Life. For because of Christ's *Cross,* the Apostle says, "They who are Christ's have crucified the flesh with its sinful affections and lusts" (Gal. v. 24); and because of His *Burial* he says, "We are buried with Him by Baptism into His Death;" because of His *Resurrection,* "that as Christ rose from the dead, so ought we to walk in newness of life" (Rom. vi. 4); and because of His *Ascension* and Session at God's right hand, he says, "If ye have risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God" (Col. iii. 1). *Augustine.*

4. *συνετάφημεν*] Not only did we die with Christ, Who died for sin, but we *were* also *buried* with Him into *His* death (*εἰς τὸν θάνατον*); because we have not only a *negative* work, but a *positive* one also; we have not only *died* unto *sin,* but we have *risen* unto *Righteousness.* And Burial is necessary as prior to Resurrection. We are therefore "buried with Him in Baptism, wherein also we are risen with Him through the faith of the operation of God" (Col. ii. 12).

5. *Εἰ γὰρ σύμφυτοι γεγόναμεν κ.τ.λ.*] *For if we have become connate* (or *born together*) *with Him by the likeness of His death, surely we shall also become connate with Him by the likeness of His resurrection.*

The meaning of the term "*likeness* of Christ's Death" is explained by the words, *ὥσπερ ... οὕτω so,* used in the preceding verse. We *have* been already made like to Christ in our Baptism. We have become *connate* with Him by that likeness, inasmuch as we have died therein to sin, and have been born thereby to the new life in Him, in order that we may grow and bear fruit in Him.

Σύμφυτος, from *συμφύω,* is *connate.* See 3 Macc. iii. 22. Sap. xiii. 13. Hence it is used to signify what *coalesces* with something else, as in Amos ix. 13, LXX, and so signifies what *grows together,* as *Trees* in a forest. (Zech. xi. 2, LXX.)

As to its use in secular authors, see *Blomf.* Æschyl. Ag. 106, 148, and the use of the verb *συμφύεσθαι* in *Xenophon* (Cyrop. iv. 3, 4), and to describe the growing together of man and horse in the Centaur, *Lucian* (Dial. Mort. i. p. 404), *εἰς ἓν συμπεφυκότες ἄνθρωπος καὶ θεός.* Cp. *Fritzsche,* p. 370.

The sense here is, *We have become connate with Christ in the likeness of His Death* in our Baptism. We have been made members of Him, "bone of His bone, and flesh of His flesh" (cp. Eph. v. 30), and we shall also be connate with Him in the likeness of His Resurrection.

For "He will then change our vile bodies, so as to be *made*

γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· 7 g ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. g 1 Pet. 4. 1.

8 h Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, h 2 Tim. 2. 11.
9 i εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ἀποθνήσκει, θάνατος αὐτοῦ i Rev. 1. 18.
οὐκ ἔτι κυριεύει· 10 k ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, ὃ δὲ ζῇ, ζῇ k Luke 20. 38. Heb. 9. 27, 28.
τῷ Θεῷ.

11 l Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ l Gal. 2. 19. 1 Pet. 2. 24.
Θεῷ ἐν Χριστῷ Ἰησοῦ.

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like unto His own glorious body" (Phil. iii. 21). Cp. 1 Cor. xv. 49. 1 John iii. 2.

Some learned Interpreters construe σύμφυτοι with ὁμοιώματι, and render it "united with the likeness;" but this seems rather to weaken the force of the words, and we can hardly be said to be σύμφυτοι with *a thing*; but it is an instructive and cheering truth, that we are σύμφυτοι, *connate*, with a *Person*, and *that* Person *Christ*. And St. Paul himself seems to suggest the supplement of the substantive Χριστῷ after σύμφυτοι, by using the verb συνεσταυρώθη in a similar manner in the next verse.

This sense is expressed by *S. Cyril* here (in Catenâ, p. 61), τὸ μὲν σύμφυτοι, τὸ οἱονεὶ σύμμορφοι καὶ ταυτοειδεῖς, and *Diodorus* says (adopting the metaphor from a *tree* or *shrub*, φυτὸν, which many ancient Expositors rightly, as it seems, suppose to be used in this passage), "As shrubs (φυτὰ) coalesce one with another, so they who are baptized into Christ's death are united with Him by Faith."

The Apostle regards Christ's death as a tree bearing fruit, and considers us as engrafted on that tree, and thus made partakers of its life and fruitfulness. See *Origen*. Similarly *Chrys.*, *Photius*, and others, and the *Syriac*, and *Vulg.*, and *Arabic* render σύμφυτοι by "planted together."

6. ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη] *our old man was crucified together*, i. e. with Christ, Who, by the satisfaction and meritorious obedience of His Death, in our nature, and as our Representative, paid the penalty of our sins, and reconciled us to God, and raised us whose nature He has taken, and Who has incorporated us with Himself, Who is God as well as man, and has made us coheirs with Himself the New Man, and has raised us as His members to a higher dignity in the Second Adam than that which we lost in the First Adam, and has infused into us a new life, and enables us by His grace to mortify the deeds of the body, and to bring forth fruit unto holiness. See *Cyril* here.

He did all this in order that we His members might be holy, as He our Head is holy; and that as we have been *born anew*, by our incorporation in the New Man, we should walk in newness of Life.

Thus the Apostle teaches that the doctrine of our *New Birth* in *Baptism* is a *practical* doctrine, and is indeed the *root* of *all Christian Practice*. See above on Gal. ii. 20.

— ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας] *in order that the body of Sin might be destroyed.*

Sin is personified by the Apostle; it is represented as a *King* (*vv.* 12. 14), and as a *Commander*; and so the *Body* of Sin is here our body, so far as it is the seat and instrument of Sin, and the Slave of Sin. Cp. *Origen* (in Cat. p. 68).

Compare the expression τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, "the body of our *humiliation*" (Phil. iii. 21); that is, *our body*, so far as it is the seat and sphere of the vileness and debasement of this lower world, as contrasted with the body of *future glorification*. In neither case is the *personal identity* of the body destroyed; but the condition and functions of the body are altered.

Our Old Man was crucified with Christ, in order that this Body of Sin might be destroyed in us by Christ's death, the virtue of which was conveyed to us at our Baptism, when we were engrafted into Him.

Therefore the Church teaches in her Catechism that the inward grace of Baptism is "a *death* unto sin, and a *new birth* unto righteousness;" and declares in her Baptismal Office that our "Christian Profession is to follow the example of our Saviour Christ, and to be made like unto Him, that, as He died for us, so should we who are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." And, adopting the language of the Apostle, she prays in her Baptismal Office, "O merciful God, grant that the *Old Adam* in this child may be so buried, that the New Man may be raised up in him; grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him; grant that he being dead unto sin, and living unto righteousness, and being buried with Christ in His death, may utterly abolish the whole *body of sin*; and that as he is made partaker of the death of Thy Son, he may also be partaker of His resurrection."

St. Paul does not say, and this prayer does not affirm, that the body of sin *has been* already utterly abolished, but that *a power* has been given us to strive against it, and to be no longer, what we were before, the Slaves of Sin as our Master, the Soldiers of Sin as our Leader. "Quamdiu vivis, peccatum necesse est esse in membris tuis. Saltem illi *regnum* auferatur; non fiat quod jubet." *Augustine* (in Iohan. Tract. 41). *Gennadius* (in Caten. p. 68).

To *cease* from *sin*, understanding by "sin," from sin altogether, that is a higher perfection than this life will bear, but, as the Apostle expoundeth himself in the next words, "Ne *regnet* peccatum" (Rom. vi. 12); that is, from the *dominion* of sin to cease, we may come thus far "ne *regnet*," that Sin reign not, wear not a crown, sit not in a throne, hold no parliaments within us, give us no laws,—that we serve it not. (*v.* 6.) To die to the *dominion* of sin, that by the grace of God we may, and that we must, account for. *Bp. Andrewes* (ii. p. 200).

7. ὁ γὰρ ἀποθανών] *he that is dead hath been set free from the bondage of sin.* "The small and the great are there (in the grave), and the *servant is free from his master*" (Job iii. 19). Cp. 1 Pet. iv. 1, ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας. And *S. Basil* (de Baptismo, 1, 2, § 15) interprets St. Paul's word δεδικαίωται by ἠλευθέρωται, ἀπήλλακται.

8. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ] *But if we died with Christ . .* in our baptism. (See *v.* 3.) This death takes place once. Christ died once, we are baptized once. There is no second Baptism, as there is no second death of Christ. (*Diodorus.*)

9—11. Χριστὸς ἐγερθεὶς] As Christ, having died once, and having risen from the dead, dieth no more again, but liveth eternally to God, so we Christians, who have been baptized into Christ's death, and at our Baptism died once for all to sin, can no more (if we live consistently with our Christian name and profession) re-enter the *grave of sin*; but having risen from that grave by a spiritual Resurrection in our Baptism, we are pledged to live for ever, in newness of life, to God in Christ.

We who have passed the Red Sea in our Baptism, and have left our ghostly enemies in its waters, cannot return to Egypt, but must march onward to Canaan, if we are true Israelites. Cp. *Bp. Andrewes'* Sermon on these verses, ii. p. 187—205.

10. ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ] *for in that He* (Christ) *died, He died unto sin once for all.*

Christ died unto sin, not as to any hold which sin had on Him *personally*, but as to that power which sin exercised over the whole *human race*, of which He was the Representative and Proxy, bearing *their* sins, and receiving the wages due for those sins, namely *Death*.

But now, after He has paid once for all that penalty by His Death, Death has no more any claim upon Him; it cannot exercise any more dominion over Him. Cp. Heb. ix. 28, the best comment on this text.

— ζῇ τῷ Θεῷ] *He liveth to God*, Who is Everlasting, cp. Luke xx. 38; and therefore He cannot be overcome by Death. He now liveth to God, having been raised by Him from the Grave, and being enthroned at His right hand, and having all power given to Him in heaven and earth (Matt. xxviii. 18), and as having all Judgment committed to Him by the Father (John v. 22), till He has put all His enemies, among whom is Death itself, under His feet, when He, as God-Man, will reign with the Father for ever, and so God will be all in all. See 1 Cor. xv. 24—28.

11. μέν] *Elz.* adds εἶναι, not in A, D, E, F, G. Also *Elz.* has τῷ Κυρίῳ ἡμῶν after Ἰησοῦ, against the best authorities.

12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν
m ch. 12. 1. 1 Pet. 4. 2. ταῖς ἐπιθυμίαις αὐτοῦ· 13 [m] μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ
ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη
ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ· 14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ
ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν.

n Gal. 2. 18, 19. 15 [n] Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν;
o John 8. 34. 2 Pet. 2. 19. Μὴ γένοιτο· 16 [o] οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,
δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας, εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;
17 Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς
p John 8. 32. 1 Pet. 2. 16. 1 Cor. 7. 22. ὃν παρεδόθητε τύπον διδαχῆς· 18 [p] ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώ-
θητε τῇ δικαιοσύνῃ.

19 Ἄνθρωπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. Ὥσπερ γὰρ
παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν,
οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.
q John 8. 34. 20 [q] Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

21 Τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος

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12. *ἐν τῷ θνητῷ ὑ. σώματι*] *in your mortal body.* The consideration of the *mortality* of the body is suggested as an argument against submission to the dominion of sin; since the body must soon *die*, the pleasures of sin, in the body of sin (*v.* 6), can be but only of short duration; and since Death will be followed by Resurrection and Judgment, when we must give an account of the works done in our *mortal* bodies, and receive bodies clothed with immortal glory, or bodies condemned to everlasting shame.

We have risen now from the death of sin, in order that we may rise from the grave to everlasting glory hereafter. (*Theodorus.*)

13. *ὅπλα*] Do not wield *arms* for sin. Do not be *soldiers* in an *army* fighting in such a cause, under such a General; you, who have been enlisted under the banner of the Cross as soldiers of Christ, the Captain of *your* salvation. See above on *v.* 6, below on *v.* 23.

— *παραστήσατε*] Observe the change of tense from *παριστάνετε* to *παραστήσατε*, showing an act to be done *once for all*, and never to be *revoked* or to need *repetition*.

15. *Τί οὖν;*] *What then?* He meets an objection started by a Jewish opponent. (*Gennadius.*)

— *ἁμαρτήσωμεν*] *may we commit sin?* So A, B, C, D, E, I, K. *Elz.* *ἁμαρτήσομεν* (see *v.* 1). The inadmissible hypothesis is put more gently in the conjunctive.

— *οὐκ ἐσμὲν ὑπὸ νόμον*] *we are not under the Law.* Can it then be said that Christians are released from *obedience* to the Moral Law? Certainly not. This (says *Bp. Sanderson*, iii. p. 294) is a pestilent error, and of very dangerous consequence. Great offenders this way are the Libertines and Antinomists, who quite cancel the whole Law of God under pretence of Christian Liberty. Cp. *Augustine* (c. Faustum Manich. libb. xvii. xviii.). Not to wade far into a controversy, it shall suffice to propound one distinction which, well heeded and rightly applied, will clear the whole point concerning the abrogation and the obligation of the Moral Law in the New Testament. The Law then may be considered either as a Rule, or as a Covenant. Christ hath freed all believers from the rigour and curse of the Law considered as a *Covenant*, but He hath not freed them from obedience to the Law considered as a *Rule*. We are now translated from the *Covenant* of the *Law* into the *Covenant* of *Grace*. But what is all this to the *Rule?* That is still where it was, even as the nature of Good and Evil are still the same. *Bp. Sanderson.*

Hence St. Paul tells them (*v.* 18) that by being made *free from sin*, they have become *servants to righteousness;* and he condemns *ἀνομία*, or law-less ness (*v.* 19).

On this point see on Gal. ii. 19; iii. 13, and below on vii. 4—6.

17. *Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε*] *Thanks be to God that ye were* formerly, but no longer are. This is a mode of speaking where a bad thing is represented as comparatively good, so that the superiority of what is contrasted with it may appear more clear. See on Matt. xi. 25. Luke x. 21.

Winer (Gr. Gr. 554) resolves it into *ὄντες ποτὲ . . . . ὑπηκούσατε*. Cp. Luke xxiv. 18.

— *εἰς ὃν παρεδόθητε τύπον*] You readily obeyed the mould of Christian Faith and Practice, into which, at your baptism, you were poured, as it were, like soft, ductile, and fluent metal, in order to be cast, and take its form. You obeyed this mould, you were not rigid and obstinate, but were plastic, and pliant, and assumed it readily.

A metaphor, suggesting itself to the Apostle in the city where he was writing this Epistle, Corinth, famous for casting statues, &c., in bronze. Cp. vii. 8. The Philosophers of Greece and Rome used a somewhat similar figure, drawn from sculpture and metallurgy, speaking of the ideal *εἰκὼν τοῦ καλοῦ*, the "*effigies, forma, facies, species*, honesti." See above on ii. 20, and the Notes on *Cicero*, de Oratore i. v. 1, and on *Aristophanes*, Nubes 995, *Αἰδοῦς τἄγαλμ' ἀναπλάττειν.*

The Christian Life consists in having Christ's image formed in the soul, and in displaying it visibly in the life (Rom. viii. 29. Col. iii. 10).

19. *Ἄνθρώπινον λέγω*] I am *speaking humanly* (see Gal. iii. 15; 1 Cor. ix. 8); in discoursing of *divine* things, I am using similitudes taken from *man* and his condition, i. e. as a slave, under a hard master, Sin (*v.* 6. 12. 16, 17), or as *dead* (*v.* 2. 7), or as *soldiers* serving in a camp under a General (see *v.* 13, and 23). You were slaves to Sin once, and then you were in a hard bondage; you have been emancipated by Christ, and your liberty consists in serving Him. Therefore obey Him, and so be free. You died to sin in your baptism, and so you were made alive; but if you fall back into sin, you die. You were once slaves in the household of Sin, receiving *wages*, which is death (*v.* 23). Now you are servants of Christ, Who gives you everlasting life.

— *διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν*] I am using these figures, drawn from *human* affairs, not as if they were perfect illustrations of divine things, but *on account of the infirmity of your flesh* requiring such a mode of instruction. Cp. above, Gal. iv. 13, and 1 Cor. iii. 2.

— *τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ*] *to Impurity* (namely, Sin relative to yourselves as members of Christ, and temples of the Holy Ghost) and to *Lawlessness*, namely, to Sin, as opposed to *God's Law*, which you perhaps imagine that you have obeyed, and on which you have placed your hopes of Justification.

— *εἰς τὴν ἀνομίαν*] *unto Lawlessness;* as the result of all your labour. *Ye yielded your members slaves to Lawlessness* (*τῇ ἀνομίᾳ*), not so as to derive any fruit to yourselves from your service, or as ever to be freed from it, but so as to remain in your abject slavery to it as the *sum* and *substance*, the *end* and *reward* of all your drudgery. How different from the work of Faith (i. 17), and from the service of God! (*vv.* 22, 23.)

— *ἁγιασμόν*] *sanctification.*

20. *ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ*] *ye were free in regard to Righteousness.* Miserable freedom! Slavish Liberty! Emancipation from serving God, which is perfect freedom, and deliverance to the service of Satan, in penal chains of everlasting fire.

21. *τὸ γάρ*] B, D*, E, F, G have *τὸ μὲν γάρ*, approved by *Lachm.* and *Meyer*, perhaps rightly.

Here is the *second* answer to the question, "*May we sin because we are under Grace?*"

The first reply was, No; surely not; for in our Baptism we died to sin (see *v.* 2—12). Now follows the second answer. No; surely not; for by Sin we violate our allegiance to God, Who gives life eternal to His servants, and (*v.* 23) we are like

ἐκείνων θάνατος. 22 Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ
τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.
23 [r] Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος r ch. 5 2. Gen. 2. 17. 1 Cor. 15. 21. James 1. 15. 1 Pet. 1. 3.
ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

VII. 1 [*] Ἢ ἀγνοεῖτε, ἀδελφοί, γινώσκουσι γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυ-
ριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ; 2 [a] ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι a 1 Cor. 7. 2, 10, 39.
ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ
ἀνδρός. 3 [b] Ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ b Matt. 5. 32.
ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.

4 [c] Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ, διὰ τοῦ σώματος τοῦ c ch. 8. 2. Gal. 2. 19, 20. & 5. 18, 22.
Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορή-
σωμεν τῷ Θεῷ.

5 [d] Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου d ch. 6. 21. Gal. 5. 19.

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fugitives and renegades from Him, our heavenly Master, and we become *slaves*, slaves of the worst *master* (see *v.* 16), whose "*wages* are death."

23. Τὰ γὰρ ὀψώνια] *The wages.* Sin had been personified by the Apostle as a Master, having subjects and slaves, and also as a General, having soldiers, wielding their arms in his service (see *v.* 13), and now he speaks of them as receiving *ὀψώνια*, military pay, from him, and that pay is death (*Theod.*, *Theoph.*). "Mors diabolicæ *militiæ* ut debitæ redditur." *Augustine* (de gratiâ et lib. arb. 9).

— τὸ δὲ χάρισμα] Eternal Life is *not* like *ὀψώνια*, or *wages due* for service to God, as *death* is wages due for service to Sin. But Eternal Life is a *χάρισμα*, or *donative*, a *gratuity*, or free gift of God.

This difference is appropriately marked by the Apostle, who speaks of *wages* as received from Sin, and of a *free-gift* as received from God. For neither does God give, what He gives, as wages due for service from us, but as a free gift; nor does Sin give, what it gives, as a free gift, but as wages due. Besides, the Apostle thus teaches, that *death*, which is the enemy of Christ (1 Cor. xv. 26), is *not designed* for man by *God*, but that death is given by *Sin* as wages to those who submit themselves to its rule, and do its work. *Origen.*

When God rewards our works He crowns His own gifts. *Augustine.*

— Χ. Ἰ. τῷ Κυρίῳ ἡμῶν] *Jesus Christ our Lord.* Not Sin; but Christ is your *real Lord* and Master. Be ye, therefore, His Slaves, and ye shall be free; be ye His Soldiers, and ye shall conquer, and receive an unfading crown of glory.

CH. VII. 1. ὁ νόμος κυριεύει τοῦ ἀνθρώπου] *The* Law (of Moses) is lord over *the* man—the human creature—whether man or woman, as long as he or she lives. Cp. *Chrys.*, *Theodoret*, *Aug.* qu. 83.

2. ἡ γὰρ ὕπανδρος γυνή] *The married woman has been bound*, and *is bound, by the law to her living husband*, i. e. to her husband for his *lifetime. But if her husband shall have died, she is released from the law*, which her husband exercises over her. See 1 Cor. vii. 39.

On the force of the perfect δέδεται, see *Winer*, 243. Cp. παραδέδοται Luke iv. 6, ἐλήλυθε v. 3. Heb. x. 14, τετελείωκεν.

3. χρηματίσει] *she shall be called.* See Acts xi. 26.

4. ἐθανατώθητε τῷ νόμῳ] *ye were made dead to the law of Moses, through the body of Christ*, slain on the cross.

Ye were then made dead to the Law, that is, to its *rigour* and *curse*, not to its *moral requirements*, as far as it was a republication of the Law of Nature, now fully proclaimed in the Gospel. See above on Gal. ii. 19, and Rom. vi. 15, and below here on verse 6.

The Apostle here speaks of the Mosaic Law as a Husband, and of Human Nature as a Wife. He shows that, according to the Mosaic Law itself, the bond of Matrimony is dissolved by death.

His comparison would naturally lead him to say that the *Law* is *dead*; and that Human Nature has now been absolved from its obligation to the Law, by the death of the Law, so that Mankind may now be married to another Husband,—Christ.

But, in the *application* of his comparison, he speaks of the *wife* as liberated by her own *death* from obligation to her husband.

How did this application arise, and wherefore?

(1) He had prepared the way for it, by saying (*v.* 1) that the Law is lord of the human creature, man or woman, who is subject to it, as long as *that person lives*, and that by *death* he or she is freed from that Law. And

(2) It is evident that a *husband's* death is also the death of the wife, *as a wife* to him; for she is no longer capable of bearing children by him.

(3) He was not willing to speak of the Mosaic *Law* as *dead*, because in its *morality*, as a *Rule*, the Law *lives* for ever in the *Gospel* (see *v.* 12); and also because he would not *offend the Jews* by speaking of the Law as dead. *Chrys.*, *Œcumen.*

(4) He does not speak of the Law being dead to *them*; but he speaks of *their* being *dead to the Law*; because this *death* of theirs was the beginning of their new *Life* in Christ, and of their espousals to Him, their Second Husband.

They had been made dead to the Law through *the body of Christ*, the Second Adam, who was their Representative, and who underwent, as the universal Proxy of Mankind, the *curse* due for Disobedience, and so liberated them from the Law. They had become dead to the Law, *through His body* offered for them on the cross, and thus they were released from the Law, and were now enabled to *marry another Husband*. See Gal. ii. 19, and iii. 13, the best interpretation of this text.

They were made dead to the Law *through the body* of Christ, so that they *might marry another Husband*, inasmuch as they died in Christ their Head, and were *formed out of Him*, as Eve was out of Adam's wounded side, and became His Bride. *Gennadius.*

Ye have become the spouse of that Husband who has been raised from the dead. *Origen.*

Ye were espoused to Him in baptism, when the benefits of His death were conveyed to you, and ye were made members of His Body; and He is now your Husband and Head. (Eph. v. 29—32. 2 Cor. xi. 2.)

— ἵνα καρποφορήσωμεν] *in order that we may bear fruit*—as in a prolific marriage.

5. Ὅτε ἦμεν ἐν τῇ σαρκί] *While we were in the flesh*—and *not* in the spirit.

— τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου] *the passions of sins, those passions which were through the Law*; by *occasion* of the Law (see *v.* 7), but not *caused* by, the Law.

Let it not be imagined that the Apostle disparages the Law, and so gives countenance to the Manichæan heresy. "Absit hoc ab animo qualiscunque Christiani!" *Aug.* (Serm. 153.)

When we were as yet in a carnal state, and had not been engrafted into Christ, and had not as yet received the gift of the Holy Ghost, these passions were then working in us, *through the Law*; because the essence of the carnal mind is *Lawlessness*; in its pride it resents all control; and it rebels against the Law of God, even *because* it *is* Law, and *because* it comes from *God*, Whose Nature and Commandments, being essentially holy and spiritual, are opposite to the nature and desires of the impure and carnal mind. As the Apostle says, "the carnal mind is Enmity against God, for it does not subject itself to the Law of God, neither is it able to do so." (Rom. viii. 7.)

Thus the fleshly motions of unregenerated Nature worked in us through the Law, and brought forth Death. Cp. *Cyril* (in Catenâ, p. 79), and below, *v.* 8; and see above, Introduction to this Epistle, p. 189, 190.

e ch. 2. 29. & 6. 2. 2 Cor. 3. 6.

ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. 6 e Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

f ch. 3. 20. Exod. 20. 17. Deut. 5. 21. g ch. 4. 15. & 5. 20. Gal. 3. 19. 1 Cor. 15. 56.

7 f Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;

Μὴ γένοιτο· Ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις· 8 g Ἀφορμὴν

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6. *κατηργήθημεν ἀπὸ τοῦ νόμου*] *but now we have been set free from the Law*, i. e. from the *curse* and *rigour* of the Law as a *Covenant*, not from the duty of *obedience* to the Law as a Rule, which was first promulgated at the beginning by God Himself, and was written by Him in the fleshly tables of men's hearts, and which Christ came not to destroy, but to spiritualize and to fulfil, and which St. Paul declares to be *spiritual*, and which he says that in his mind—his nobler part—he serves, and in which he delights after the inner man (*v.* 14—22).

It must be carefully borne in mind that the *Moral Law* existed *before Moses*, and has *not* been *abrogated* or invalidated, but has been explained, enlarged, and confirmed by the Gospel. It was before *Adam*. As is well asked by *Origen* here, "Was it by the Law of *Moses* that *Adam* acknowledged his sin, and hid himself from the presence of the Lord? (Gen. iii. 8.) Was it by the Law of Moses that *Cain* owned his sin? (Gen. iv. 13.) Or was it by the Law of Moses that Pharaoh acknowledged his sin, and said, The Lord is righteous, and I and my people are wicked? (Exod. ix. 27.)"

What then does the Apostle intend, when he says here that we *have been made free from the Law?*

This question has been discussed by *Bp. Sanderson* (see above, vi. 15, and on Gal. ii. 19; iii. 13), and *Bp. Andrewes* (on the Commandments, p. 60), "The *moral* Law is *not changed*; but the *curse* is *taken away* by Christ's Grace. But the bond of keeping the Law remaineth still." See also his Sermon on Ps. ii. 7, Vol. i. p. 288, and *Dr. Barrow* (Sermon on Universal Redemption, lxxiv. Vol. iii. p. 419). The *Law*, in its *rigour*, as requiring exact obedience, and as denouncing vengeance to them who in any point violate it, is by reason of our weakness and inability to perform it, an Enemy to us (Gal. ii. 16; iii. 11; v. 2. Rom. vii. 13. 1 Cor. xv. 56. Heb. vii. 19, &c.), justifying no man, perfecting no man, aggravating, *quickening*, *declaring* sin, and *working wrath*, ministering *death and condemnation*, subjecting us to a *curse*, as St. Paul teacheth us.

But our Lord, by *mitigating* the *extreme rigour* thereof, by procuring an *acceptance* of sincere though not accurate *obedience*, by *purchasing* and *dispensing pardon* for transgression upon repentance, by conferring competent *strength* and *ability* to perform it in an acceptable degree, hath brought under this Adversary; hath *redeemed* us from the *curse* of the Law (Gal. iii. 13; v. 18), and we are *delivered from the Law*, as to those effects of it—condemning, discouraging, enslaving us—we cease to be *under* the *Law* in *those* respects, being *under Grace*, being led by *the Spirit*, as St. Paul tells us. (Rom. iii. 21. 28; iv. 8; vi. 14; vii. 4. 6.)

The Law indeed is still our *Rule*, our *Guide*, our *Governor*. But it ceases to be a *Tyrant* over us, a *Tormentor* of us. *Dr. Barrow.*

"No Christian man whatsoever," says the Church of England, Art. VII., "is free from the obedience of the *commandments*, which *are called moral.*"

The *moral* law is that eternal and unchangeable rule of justice and equity that is in God; yea, the eternal will of God is the fountain of this Law, which is to be the Rule of our lives. *Bp. Beveridge* (on the Articles, p. 238).

Jesus Christ, as the divine and eternal Logos, or Word, is the Author and Revealer of all Law to man; and there is but one Law of Morals, which He revealed at the creation of the world, which He afterward renewed by Moses, and lastly explained, and confirmed, and fulfilled by Himself. So Christ is the Beginning and the End, the Alpha and the Omega, of the Law.

— *ἀποθανόντες*] *having died to that master*, lord, and husband, *under whose sway we were held* (by the rigour and curse of the Law); so that we should now obey its rule *in the Gospel*, in the *newness of the Spirit*, which is given us in the *Gospel*, and *enables* us to obey the will of God; *not in the oldness of the letter* of the Law, which could not give grace, any more than the table of stone or parchment on which a code is written can enable men to obey it.

See viii. 2, where the Apostle says that the Law of the *Spirit* of that life which we have in Christ has freed us from the Law which was the occasion of sin and death. We are *dead* to the *curse* of the Law, and by that death we live, in order to obey the *precepts* of the *Law*. See also on Eph. ii. 15, and Col. ii. 14, where the Apostle pursues this subject.

Elz. has *ἀποθανόντος* here, which seems to have little authority. D, E, F, G have *τοῦ θανάτου*. *Ἀποθανόντες* is in A, C, I, K, and many Cursives, Fathers, and Versions.

— *ὥστε δουλεύειν*] *so as to serve.* Remark therefore that, even under *Grace*, he regards himself as a *servant* of the Law. Indeed, Grace is given in order that he may be *able* and *willing* to render cheerful *service* to the Law.

7. *Ἀλλά*] *Nevertheless*, though the Law is not sin, but is "holy, just, and good" (vii. 12), yet *I should not have known sin* (to be sin) *except by means of the Law*, which showed me to myself as a sinner; and my sin became more sinful, because it was a breach of a Law plainly written by God. By the pronoun *I*, the holy Apostle personifies *Human Nature*, and identifies it with *himself*, and says, *in his own name and person*, what he means to be applied to *Mankind generally*, in their *unregenerate* state.

Though he himself is now *a chosen vessel* of divine grace, and a temple of the Holy Ghost, and is writing under His inspiration, and though he no longer lives in the flesh, but *Christ liveth in him* (Gal. ii. 20), yet he does not forget what *he would have been if* he had been left to himself, without divine grace; and he, as it were, throws himself backward into his own *natural* condition, and sympathizes with Humanity in all its weakness and its woes.

This he does in his Christian modesty and humility, claiming no personal superiority over those with whom he is arguing, but intimating thereby, that whatever good he has within him is *not* of *himself*, but by the *grace of God.*

This is a very common practice with St. Paul, to put a general proposition in his *own name*, as if it were *his own case.* See above, iii. 7, and note from *Bp. Sanderson* on 1 Cor. vi. 12; and see 1 Cor. vi. 15; vii. 7; x. 23. 29, 30; xiv. 11, and throughout the present chapter; and Gal. iv. 3—5, where the diction and subject are similar.

— *τὴν ἁμαρτίαν οὐκ ἔγνων*] *I should not have known* and understood the sinfulness of sin, except by the Law, which *showed* its sinfulness by *prohibiting* it under terrible penalties.

He who, before the delivery of the Law, was unacquainted with his own evil doings, was taught them by the Law, and saw his own sins revealed to him by it, and recognized as evil what before he had imagined to be *good. Augustine* (Serm. 158).

St. Paul, in his modesty, depreciates himself, and wins his adversaries by self-humiliation. As a wise doctor of the Church, he takes upon *himself* the person of the weak. *Origen.* Cp. *Bp. Taylor* on Repentance, c. viii. §§ 1 and 2, who says: St. Paul, in the viith to the Romans, does not describe the state of *himself* really, or of a *regenerate person.* He is identifying himself with the *natural* and *unregenerate man*, and with the world in its degeneracy and apostasy from God at the time previous to, and at the delivery of, the Law; and when, in consequence of its idolatry, it had been given over by God to a reprobate mind (i. 28), and its moral sense was blinded, and its conscience seared, and its judgment perverted, and its will depraved by evil habits, so that it had no just notion of the sinfulness of sin, and it was sold into slavery under Satan; so that it wrought uncleanness with greediness, and consented with those who wrought it. (Eph. iv. 19. Rom. i. 32.) See *Cyril, Chrys., Basil, Jerome, Œcumen.*, and others here; and the authorities in the *Catena* first published by *Dr. Cramer*, which is very copious and valuable on this chapter.

— *ἐπιθυμίαν οὐκ ᾔδειν*] *I had not known concupiscence:* I should not have *considered* and *known* it as it *is*,—namely, *sinful.* He does not say, I should not have *felt* it, but I should not have *known* it. *Origen*, repeated by *Aug.*, Serm. 153. I should not have *understood* what its true character was, except by the voice of the Law saying to me, *οὐκ ἐπιθυμήσεις.*

On this sense of *ᾔδειν* see Acts xxiii. 5. *Ἐπιθυμία, concupiscentia*, is used here as a *general* term for any evil desire. See *Jerome* below on *v.* 12.

The Heathen thought little of the sin of evil *thoughts*, and their views with regard to *πορνεία* may be seen on Acts xv. 20.

δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9 Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, 10 [h] καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον. 11 Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν.

h Lev. 18. 5. Ezek. 20. 11, 13. Neh. 9. 29.

12 [i] Ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

i 1 Tim. 1. 8. Ps. 19. 8.

13 [k] Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;

k ch. 3. 20.

Μὴ γένοιτο· Ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

What says the Apostle? *I had not known lust.* In my *natural* state I ran after my own pleasures, and in them I took great delight.

Who was ever brought before an earthly judge for such things as Harlotry or Intoxication? These things are done with impunity as far as concerns the tribunal of this world, but not before the court of Heaven. They are not punished by the world, but they are punished by the Creator of this world. The Law of God comes forth and proclaims to man "Non concupisces;" and thus he *learns* that *concupiscence* is *sin*. *Augustine* (Serm. 153).

Cp. *Theodor. Mops.* here, in *Catená*, p. 88.

8. Ἀφορμὴν δὲ λαβοῦσα κ.τ.λ.] *But Sin, having found an occasion* (of attack on me) *through the commandment, wrought in me all manner of concupiscence.*

Sin is personified here, and below in *v.* 11, as an armed Enemy, taking possession of a stronghold or fortress, from which to sally forth, and by which to assault his adversary. Sin converts the Law itself, which was designed as a fortress *against sin*, into a castle, from which to sally forth and attack mankind; as the Spartans converted the Deceleian fortress of Attica into the means for aggressive warfare against Athens itself. (*Thucyd.* vii. 18, 19. 27.)

The promulgation of the commandment was like a *starting-place* to Sin, from whence it rushed forth upon me.

How was this?

(1) Because what before were sins of *ignorance*, and so comparatively venial, now (after the delivery of the Law) became *wilful* sins, or sins of presumption—deliberate sins against light and knowledge bestowed by a Revelation from God, and so *more sinful*. *Œcumen.*

Just as the Gospel itself was a starting-place of greater sin and woe to the *Bethsaidas*, *Chorazins*, and *Capernaums*, and other cities, who heard our Lord's preaching and did not repent (Luke x. 13); and therefore it will be more tolerable even for Tyre and Sidon, and Sodom and Gomorrah, than for them. (Matt. xi. 21. Luke x. 13.)

(2) Because the *natural* man, of whom the Apostle is speaking, is proud and self-willed, and resents God's Law, even because it *is* God's Law. (See *v.* 5; and above, Introduction to this Epistle, p. 189.)

Men champ against the bit, and are made more furious by restraint, and being under the dominion of Satan, who envies man the joys promised to obedience (*Photius*), and is a rebel against God, and exults in doing outrage to Him, and in exciting men to mutiny and insurrection against God; they commit acts of rebellion against God's Law, with greater recklessness and rage than they would commit them if they were not forbidden by God's Law.

Satan deceived Eve, and tempted her to eat of the forbidden tree (see *Theodor. Mops.* here), *because* it was *forbidden*: and he would never have tempted her to eat of *that* tree, *if* it had *not* been forbidden. So after the giving of the Law, Satan tempts men to sin in a spirit of despite and defiance to the Law, and of blasphemy against its divine Giver.

Men take occasion at the very goodness of God to strengthen themselves in malice. *Hooker* (ii. 588).

Thus offences *abounded* by *occasion* of the Law. (Cp. *v.* 13—20.)

St. Paul uses the preposition διὰ, *through*, here and in *v.* 11 (and not ἀπὸ, *from*, or ἐκ, *out of*, it); because Sin did not make an attack on man *from* or *out of* the Law, *directly*, but *mediately*. Sin perverted the Law from its direct purpose, into *means by*, and *through*, which to injure man.

There was nothing in the Law itself which was designed to promote such an attack. Far from it. In itself the Law is *holy*, *just*, and *good* (*v.* 12). But Sin *abused* the Law to be an instrument for an end the very opposite to that for which the Law had been given by God.

— χωρὶς γὰρ νόμου ἁμαρτία νεκρά] *for apart from the Law sin is dead.* For where *no Law* is, there is *no transgression*. See iv. 15; v. 20, and 1 Cor. xv. 56, "the strength of sin is the Law,"—the best comment on this passage.

He does not mean to say that the natural man had *no Law* (for if so, he would not have been sold under sin as he describes him to be, *v.* 14); but he had not that *clear knowledge* of Law which the Commandment gave him by showing him the sinfulness of sin. *Chrys.*

Sin was *dead* before the Law came. What does he mean by its being dead? It was *not apparent*. It was as it were hidden in a *grave*. But when the Law came it *rose up again from the dead* (ἀνέζησεν), and took up arms against me. *Aug.* (Serm. 153.)

It *rose up again*: because though a *Law* had been given to me in Adam, yet that Law was as it were *dead* and *buried* by my *ignorance*. Cp. Luke xv. 24, and *Diodor.* in Caten. p. 93, and *Meyer*, and see above, Introduction to this Epistle, p. 187—190.

9. Ἐγὼ δὲ ἔζων—ἀπέθανον] *And I was alive without the Law formerly: but, when the Law came, Sin came to life, and I died.* Why? because the Law gave me *knowledge* of sin. And also, because when the Law came and forbad sin, then sin was *imputed* to me, as wilfully committed against God's command, and I *died*,—that is, I became subject to death, the wages of sin. Cp. *Origen* here.

He is speaking here *comparatively*. He does *not mean* that the natural man, who lived before the giving of the Mosaic Law, was *innocent*. No; for then he could not have said that the *Heathens* were guilty before God, as he has proved them to be in the beginning of the Epistle (i. 18—32). But he means, that the very essence of sin is, that it is a breach of Law; and that where there is no Law there is no sin, and *in proportion* as the Law is *clear*, so is sin sinful; and consequently, the state of the natural man, before the Law was given, was a state of *life*, compared with that condition of *death*, in which mankind was under the Law.

10. αὕτη] *itself, ipsa*,—even *it* which was designed for *life*, became to *me*, by my sin, an occasion of *death*. The editions generally have αὐτη, which is less emphatic.

11. Ἡ γὰρ ἁμαρτία—ἐξηπάτησέ με] *For sin, having got a place of attack against me, deceived me through the commandment, and slew me*, as it did our first parents by occasion of the commandment to them, Gen. iii. 1. See above on *v.* 8.

12. ἁγία] See the description of the Law in 1 Tim. i. 8.

The Law is good if it is kept; but, if it is broken it will become an evil thing to him who, by breaking it, has lost the good. And thus sin is made exceeding sinful by occasion of the Law. *Origen.* See *Aug.* and *Jerome* below on *v.* 13.

13. Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;] *Elz. γέγονε.* But A, B, C, D, E have ἐγένετο, and so *Lachm.* and *Alford*. And this is more consistent with the argument. For the Law is not *now* Death to him in his regenerate state.

The sense is: *Did the Law become Death to me?*

No; but Sin, in order that it might be made manifest to be sin, working death in me, even *through* the Law which is good, and was given by the Author of all good,—it was Death to *me*. Μοὶ, to *me*, is emphatic; and is thus placed to show that the Law, good in itself, became evil to *me*, on account of *my* sin.

The Law is not Death, but Sin is Death. He had before said, that "Sin without the Law was dead" (*v.* 8). For, before the Law, Sin was *not known* to be Sin. Observe then, how fitly he says here, that Sin, in order that it might be *made apparent* to be sin, worked death in him, even by means of that which was good. He does not say, "in order that it might *be* sin," because sin *existed* before the Law, but it was *not clearly known* to be sin. See *Augustine* (Serm. 153).

— ἵνα γένηται—διὰ τῆς ἐντολῆς] *in order that sin* (which

1 1 Tim. 1. 8. 1 Kings 21. 20, 25. Isa. 50. 1. 1 Mac. 1. 15. m Gal. 5. 17.

14 [1] Οἴδαμεν γὰρ, ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. 15 [m] Ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. 16 Εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός· 17 νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. 18 [n] Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τουτέστιν ἐν τῇ

n Gen. 6. 5. & 8. 21.

took occasion to slay me, through the commandment) *might become exceeding sinful through the commandment.*

The Commandment was given in order to *show* man's moral disease, and not to *remove* it. It was given in order to tame the pride of which he was guilty in trusting to himself, and in imagining himself to be holy. It was given in order to show his need of a Redeemer, and of Divine Grace, and to make him more desirous of them.

But man rebelled against the Commandment (see above, *v.* 7), and so sin became exceeding sinful, inasmuch as it was committed wilfully and presumptuously against the declared Will and Word of God.

See *Augustine*, Serm. 125 and 152.

The following excellent exposition of the Apostle's meaning in this and the preceding verses, is from a contemporary and friend of *S. Augustine, S. Jerome;*

He first speaks of the *Mosaic* Law.

"Quomodo Medicina *non* est *caussa* mortis, si *ostendat* venena mortifera, licet his mali homines abutantur ad mortem, et vel se interficiant, vel insidientur inimicis; sic Lex data est, ut peccatorum venena monstret, et hominem malè libertate suâ abutentem, qui prius ferebatur improvidus, et per præcipitia labebatur, freno Legis retineat, et compositis doceat incedere gressibus, ita ut *serviamus in novitate spiritûs*, et non in *vetustate litteræ*, id est, vivamus *sub præcepto*, qui prius in moduñ brutorum animalium dicebamus, *Manducemus et bibamus, cras enim moriemur.* (1 Cor. xv. 32.)

"Quod si, subintrante Lege (quæ docet quid facere, et prohibet quid non facere debeamus) *vitio nostro* et incontinentiâ feramur contra scita legalia, *videtur* Lex caussa esse peccati: quæ, dum *prohibet concupiscentiam*, quodammodo eam *inflammare cognoscitur.*

"Sæcularis apud Græcos sententia est, '*Quidquid licet, minus desideratur.*' Ergo è contrario, '*quidquid non licet, fomentum accipit desiderii.*' Unde et *Tullius* de parricidarum suppliciis apud Athenienses Solonem scripsisse negat, ne non tam prohibere, quàm commovere videretur.

"Igitur Lex, apud contemtores, et legum præcepta calcantes, *videtur* esse *occasio delictorum:* dum prohibendo quod non vult fieri, ligat eos vinculis mandatorum, qui prius absque lege peccantes non tenebantur criminibus."

He then thus speaks of the *Natural* Law:

"Ista Lex *quæ in corde scribitur* omnes continet nationes; et *nullus hominum* est, qui hanc legem nesciat. Unde *omnis mundus sub peccato*, et universi homines prævaricatores legis sunt: et idcirco justum judicium Dei est, scribentis in corde humani generis, *Quod tibi fieri nolueris, alteri ne feceris.*

"Quis enim ignoret homicidium, adulterium, furtum, et omnem concupiscentiam esse malum, ex eo, quòd *sibi ea nolit fieri?* Si enim mala esse nesciret, nequaquam doleret sibi esse illata.

"Per hanc *naturalem* legem et Cain cognovit peccatum suum, dicens: *Major est caussa mea*, quàm *ut dimittar.* Et Adam et Eva cognoverunt peccatum suum, et propterea absconditi sunt sub ligno vitæ. Pharao quoque, antequàm Lex daretur per Moysen, stimulatus *lege naturæ*, sua crimina confitetur, et dicit, *Dominus justus, ego autem et populus meus impii.*

"Hanc legem *nescit pueritia*, ignorat infantia, et peccans absque mandato non tenetur lege peccati. Maledicit patri et matri, et quia necdum accepit legem sapientiæ, *mortuum est in eo peccatum.*"

He then compares the coming of the Mosaic Law to the dawn of Intelligence in Childhood;

"*Quum autem mandatum venerit*, hoc est, *tempus intelligentiæ* appetentis bona, et vitantis mala, tunc *incipit peccatum reviviscere* et ille *mori*, reusque esse peccati.

"Atque ita fit, ut tempus intelligentiæ, quo Dei mandata cognoscimus ut perveniamus ad vitam, *operetur in nobis mortem*, si agamus negligentius, et occasio sapientiæ seducat nos atque supplantet, et ducat ad mortem.

"Non quòd intelligentia peccatum sit. *Lex enim* intelligentiæ *sancta et justa et bona est:* sed per intelligentiam peccatorum atque virtutum *mihi peccatum nascitur*, quod priusquàm intelligerem, *peccatum esse non noveram.* Atque ita factum est, ut quod mihi pro bono datum est, *meo vitio mutetur* in malum; et, ut hyperbolicè dicam, novoque verbo utar, ad explicandum sensum meum, *peccatum*, quod, priusquàm haberem intelligentiam, *absque peccato* erat, per *prævaricationem mandati* incipiat *mihi* esse *peccantius peccatum.*"

He thus speaks of St. Paul's use of the word ἐπιθυμία, or "*concupiscentia:*"

"Quæramus quæ sit ista *concupiscentia*, de quâ Lex dicit: '*Non concupisces?*'

"Alii putant illud esse mandatum, quod in decalogo scriptum est: *Non concupisces rem proximi tui.* Nos autem per *concupiscentiam omnes perturbationes animæ* significatas putamus, quibus mœremus et gaudemus, timemus et concupiscimus."

He rightly affirms that St. Paul is speaking throughout this chapter in the name of, and in the person of, *Human Nature:*

"Et hoc Apostolus, *vas electionis*, cujus corpus templum erat Spiritûs Sancti, *non* de *se* loquitur, sed de *eo*, qui vult post peccata agere pœnitentiam: et, *sub personâ suâ, fragilitatem describit conditionis humanæ;* quæ duorum hominum interioris et exterioris pugnantium inter se bella perpetitur. *Interior homo* consentit, et scriptæ et naturali legi, *quòd bona sit, et sancta et justa, et spiritualis.*" *S. Jerome* (ad Algasiam, p. 199).

14. ὁ νόμος πνευματικός ἐστιν] *the Law is spiritual.* He here speaks of the Law as a *Rule*, but not as a *Covenant.* See above, *v.* 6.

— σάρκινος] *fleshly*, nothing but flesh; in my *unregenerate state*, without the Spirit of God. So A, B, C, D, E, F, G. A stronger word than σαρκικὸς, the reading of *Elz.* See 1 Cor. iii. 1. σάρκινος is *carneus*, σαρκικὸς is *carnalis.*

15. Ὃ γὰρ κατεργάζομαι οὐ γινώσκω] *For that which I perform I know not:* that is, under the violence of the sinful affections and lusts of my corrupt nature, I am carried out of myself, namely, out of that which is *really myself*, my *true* nature, in which Reason and Conscience hold the sway; and I am become like a man beside himself, or like one in a trance, or in a state of intoxication, who is not conscious of what he does. *Cyril, Chrysostom.*

— ὃ μισῶ τοῦτο ποιῶ] *what I hate, that I do.* The natural Conscience, even in *heathens*, uttered similar declarations, as by Medea,

καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακὰ,
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.

And

"Video meliora proboque,
Deteriora sequor." *Ovid.* Met. vii. 19.

See *Wetstein* here.

17. νυνὶ δὲ οὐκ ἔτι ἐγὼ] *so now it is no longer I that perform it.*

Do not therefore imagine that I am condemning *my nature*, which is *God's work*, and in which, when rightly understood, Conscience reigns supreme, and keeps the appetites in check, and is itself regulated by God's Law. (See above, ii. 14.) No: it is not *I*,—it is not *that essence* in which *I* am really *myself.* It is not *my spirit*—my *inner man* (*v.* 22), my αὐτὸς ἐγὼ (*v.* 25), that does all this. But it is the sin which has entered and reigns in me, that does it, thereby subverting my moral nature, and causing me to revolt and rebel against that natural Law which God gave me for my guide.

Therefore, to vindicate God from the charge of being the Author of Sin which man commits, he says that he *delights* in the Law of God as to his own *inner man*, which is his *proper self*, and ought to sway his actions, and not to allow Satan and Sin to enter in and usurp dominion over him, and that he finds a law in his *bodily* members, which ought to be *kept in control*, as plebeian subjects of his moral monarchy; and that the Law in *his members* mutinies, and involves his moral being in anarchy and rebellion, and takes up arms against the Law *of his mind*, which ought to *reign* over them, and even imprisons its lawful Sovereign, and keeps it in the chains of Sin.

O wretched man that I am, who shall deliver me from the Body of this Death? Thanks be to God, I have been delivered by Christ! He has given me the Spirit of Grace, He has pardoned me my old sins, and enables me for the future to obey Him in all sincerity and heartiness of endeavour. Cp. *Bp. Taylor* on Repentance, viii. 4.

σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὑρίσκω· 19 οὐ γὰρ ὃ θέλω ποιῶ ἀγαθὸν, ἀλλ' ὃ οὐ θέλω κακὸν τοῦτο πράσσω. 20 Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

21 Εὑρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22 [o] Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, 23 [p] βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

o Ps. 1. 2. 2 Cor. 4. 16. Eph. 3. 16.
p Gal. 5. 17. ch. 6. 13, 19.

24 Ταλαίπωρος ἐγὼ ἄνθρωπος, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

25 [q] Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

q 1 Cor. 15. 57.

Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

VIII. 1 [a] Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

a Gal. 5. 16, 25. b ch. 6. 18, 22. John 8. 36. Gal. 5. 1. 1 Cor. 15. 45. c 2 Cor. 5. 21. Eph. 2. 14, 15. Gal. 3. 13. Heb. 7. 18, 19.

2 [b] Ὁ γὰρ νόμος τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

3 [c] Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν

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18. *οὐχ εὑρίσκω*] A, B, C have *οὔ*. And so *Lachm.*, *Tisch.*, *Alf.*; not *Meyer*.

20. *θέλω*] *Elz.* adds *ἐγὼ*, not in B, C, D, E, F, G.

21. *Εὑρίσκω ἄρα τὸν νόμον*] *I find then this Law in me*, namely, *that when I desire to do good, evil is present with me.* There is a conflict therefore between my *flesh* and my *inner man.*

22. *Συνήδομαι*] *I delight in the Law of God, in my inner man.* Listen to the Apostle showing to you that the Law is good; and yet he could not avoid sin except by the *grace* of God. For the Law issues prohibitions and commands. But it cannot heal that which does not permit us to obey the Law. But *Grace* can do this. The Apostle says, *I delight in the Law of God, as to my inner man.* That is, I acknowledge the evil of that which the Law forbids; and I recognize the good of that which the Law commands. But *I perceive a different Law in my members bringing me into captivity to the Law of Sin, which is in my members.*

This moral state is the penalty of sin from the inheritance of death; from the condemnation of Adam.

The Law comes and convicts him of sin. Blessed conviction! For now being convicted of sin, he is no longer proud, but cries out for pardon. Feeling that he is in prison, he prays for deliverance. *Wretched man that I am, who shall deliver me! Augustine* (Serm. 125). See above, v. 20. Cp. *Bp. Taylor* on Repentance, viii. 4.

23. *ἕτερον νόμον*] *a different law.* Cp. Gal. i. 6.

24. *ἐκ τοῦ σώματος τοῦ θανάτου*] *who shall deliver me from the body of this death? from the body* as far as it is the seat and instrument of spiritual death. Compare above, vi. 6, *τὸ σῶμα τῆς ἁμαρτίας, the body of sin.* He calls it also the *body of death*, as opposed to the *body of life*, into which he has now been incorporated by Baptism, into the *Body of Christ*, the Second Adam, Who has taken our Nature, and engrafted us as members in Himself, and gives us His own Body to be our spiritual food and sustenance, and assures us of a glorious Resurrection unto *life eternal* in our *Bodies*, transformed into the likeness of His own glorified Body. (Phil. iii. 21.)

25. *Εὐχαριστῶ*] So *Elz.*, with A, I, K, *Syriac* and *Gothic* Versions, and *Origen* in Catenâ, and *Chrys.* and *Theodoret.* B has *χάρις*, and so *Lachm.*, *Tisch.*, *Alf.* D, E, F, G have *ἡ χάρις τοῦ Θεοῦ.*

— *Ἄρα οὖν αὐτὸς ἐγὼ—ἁμαρτίας*] *So then I myself serve the Law of God with my mind, but with my flesh* I serve *the Law of sin.* And in proportion as my *mind* is nobler than my *flesh*, and is more properly *my very self* (*αὐτὸς ἐγὼ*), so am I bound to serve the Law of God rather than that of Sin. And this I am now enabled to do by the *grace* of Christ, Who has taken my flesh, and has redeemed me from the rigour and curse of the Law, and has procured pardon for my sins, on condition of my faith and repentance, and has incorporated me in Himself. And therefore there is now *no condemnation to* me, or to any of *those who are in Christ Jesus.* (viii. 1.)

Ch. VIII. 1. *Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ*] *There is then no condemnation* to those who are engrafted by Baptism in *Christ's body*, and abide as living members in Him, in Whom dwelleth all the fulness of the Godhead (Col. i. 19), and of whose fulness we all receive, and grace for grace (John i. 16). See vi. 3. Here is the cause of our *Justification.*

There is no condemnation to those who are in Christ Jesus, although the desires of the flesh, to which they do not yield, and the Law in their members war against the law of their mind. Still there is *no condemnation* to them, because by the Grace given in the laver of Baptism, the guilt with which they were born has been remitted to them. There is now no condemnation to them. There *was* condemnation *formerly.* Their Birth brought with it that evil; but their *new Birth* brought with it this good. For the Law of the Spirit of Life in Christ delivered them from the Law of Death and Sin. Ye have been set free from that Law. Therefore, being now free, fight against it. Take care that you be not again enslaved by it. Hard is the conflict, but the conquest will be glorious. The trial is toilsome, but gladsome will be the triumph. *Augustine* (Serm. 152).

So far from there being any *condemnation* (*κατάκριμα*) to them now, the Apostle goes on to show that, even by means of our *flesh*, assumed by Christ, God *condemned* sin (*v.* 3), which reigned over us by and in our Flesh.

Observe the connexion of *κατέκρινεν* with *κατάκριμα.*

After these words, *Elz.* adds *μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα*, which are not authorized by the majority of MSS., and seem to be a gloss imported from *v.* 4.

2. *Ὁ γὰρ νόμος*] For the gracious, vivifying, enabling *Law of the Spirit of Life in Christ*, set me free from the rigorous, literal, and condemnatory Law, which made Sin to be more manifestly sinful (vii. 8), and which provided no means of grace to keep the Law, nor of pardon for breaking it, but brought the curse of death on those who broke it.

3. *Τὸ γὰρ ἀδύνατον τοῦ νόμου*] *For what the Law had not ability to do*, not by reason of any imperfection in itself, for it *is good, just, and holy* (vii. 12), but on account of its weakness, consequent on our Flesh, *that God did, by sending His own Son in the reality* of *human* flesh, and in the *likeness of sinful* flesh; and so delivered me by that very thing, my *flesh*, which by its corruption was my bane.

It was God's will to redeem the flesh of sin by means of a like substance; that is, by a *fleshly* substance, bearing a *resemblance* to *sinful* flesh, but *not being* itself sinful. Herein was the Power of God, to effect the salvation of the Flesh by means of the substance of the Flesh. *Tertullian* (c. Marcion. v. 14).

By taking Flesh, Christ conquered the Sin of the Flesh. By suffering Death He overcame Death. *Augustine* (Serm. 152).

God sent His Son in the *likeness* of sinful Flesh, but *not* in sinful Flesh. All *other* Flesh of Man is sinful Flesh. The flesh of Christ *alone* is sinless. *Augustine.*

A strong testimony against the novel doctrine of the *Immaculate Conception* of the Blessed Virgin. The original words of

ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε
τὴν ἁμαρτίαν ἐν τῇ σαρκί, 4 ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς
μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.
d 1 Cor. 2. 14. 5 d Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ Πνεῦμα
e ch. 6. 21. Gal. 6. 8. τὰ τοῦ Πνεύματος· 6 e τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ
Πνεύματος ζωὴ καὶ εἰρήνη· 7 διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ
f 1 Cor. 2. 14. γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· 8 f οἱ δὲ ἐν σαρκὶ
ὄντες Θεῷ ἀρέσαι οὐ δύνανται.

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this and other similar authorities may be seen quoted in a Sermon by the Editor, on that subject, p. 11, 12.

Christ's flesh was created in the *ὁμοίωμα*, or *likeness* of sinful flesh, in that it was subject to the weaknesses of humanity consequent on Sin (as *Aug.* says, Serm. 152). But out of this weakness we were made strong. Because it was by reason of this weakness that He was able to die; and by His Death we live for evermore.

— *περὶ ἁμαρτίας*] *for sin*, on account of sin, which was the reason of Christ's mission from the Father. Heb. x. 6. 18. "*Propter* peccatum," *Vulg.* in MS. Amiatin.

St. Paul's doctrine here has been expounded in clear and strong language by the Author of Paradise Lost, speaking of the Contest between the Son of God Incarnate and our ghostly Enemy, in the following Address of Michael to Adam:

"To whom thus Michael. Dream not of their fight
As of a duel, or the local wounds
Of head or heel: Not therefore *joins the Son*
Manhood to Godhead, with more strength to foil
Thy enemy, nor so is overcome
Satan, whose fall from Heaven a deadlier bruise
Disabled, not to give thee thy death's wound
Which He, Who comes thy Saviour, shall secure,
Not by destroying Satan, but his works
In thee and in thy seed. Nor can this be,
But by fulfilling that which thou dost want,
Obedience to the Law of God, imposed,
On penalty of death; and suffering death;
The penalty to thy transgression due,
And due to theirs which out of thine will grow.
So only can high Justice rest appaid.
The Law of God exact He shall fulfil,
Both by obedience and by love, though love
Alone fulfil the law; thy punishment
He shall endure, *by coming in the flesh*
To a reproachful life; and cursed death;
Proclaiming life to all who shall believe
In His Redemption; and that His Obedience,
Imputed, becomes theirs by Faith; His merits
To save them, not their own, though legal, works.
For this He shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned
A shameful and accursed, nailed to the cross
By His own Nation; slain for bringing life:
But to the *cross He nails thy enemies*,
The Law that is against thee, and the sins
Of all mankind; with Him there crucified,
Never to hurt them more, who rightly trust
In this His satisfaction; So He dies;
But soon revives; Death over Him no power
Shall long usurp; ere the third dawning light
Return, the stars of morn shall see Him rise
Out of His grave, fresh as the dawning light;
Thy ransom paid, which man from death redeems,
His death for man, as many as offered life
Neglect not, and the benefit embrace
By Faith not void of works."

(Paradise Lost, book xii. *v.* 385.)

— *κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί*] *He condemned Sin, in the flesh*, that is, in and by the flesh He condemned Sin.

Sin had tyrannized over us (*ἐν σαρκί*) *in* our flesh as the seat of its empire; and by our flesh, as its instrument and weapon. But God used our flesh as an instrument for our deliverance, and for the condemnation of Sin, and for the establishment of His own empire in us. And how? By the Incarnation of His own Son. By sending His own Son to take our flesh, and to dwell in it; and to be our *Emmanuel*, God with us, "God manifest in the flesh."

He condemned Sin,—

(1) By the sinless obedience of Christ, God in our flesh; a *visible* witness of the sinfulness of Sin, and pronouncing Judgment against it.

(2) By Christ's sacrifice of His own flesh on the cross, condemning Sin, as exceeding sinful, in that it required no less an expiation than the Death of the Son of God.

(3) Further, He condemned Sin as a culprit, by means of our Flesh, in and by which God-Christ triumphed over Sin, and destroyed Sin, and condemned Sin to Death, even by His own Death. (Heb. ii. 14.)

Thus God used the flesh, by which, and in which, Sin had reigned over us, as an instrument for the condemnation and destruction of Sin. Cp. below on Col. ii. 15.

4. *ἵνα τὸ δικαίωμα*] *in order that the righteous requirement of the Law might be fulfilled.*

Christ became incarnate, not to *destroy* the Moral Law as a right *rule* (*δικαίωμα*) of practice, but in order to fulfil it, and to *enable us* by His grace to fulfil it.

On the word *δικαίωμα*, see above, i. 32; ii. 26. Some Expositors render *δικ. τ. ν.* that which *the Law* itself stipulated for, and required. It rather appears to mean that which God enacted as just, and what He required by the Law delivered by Him.

Do not therefore imagine (says the Apostle to the Jews) that I am *disparaging the Law*. On the contrary, I am declaring to you the true and the *only* way of fulfilling it. Christ came to take away the *curse*, but He came also to enable us to fulfil the *command* of the Law.

— *τοῖς μὴ κ. σ. περιπατοῦσι*] *to those who do not walk according to the flesh.* The *μὴ* indicates that the not walking after the flesh, but the Spirit, is the fulfilling of the Law.

6. *τὸ φρόνημα τῆς σαρκός*] *the mind of the flesh.*

7. *οὐδὲ γὰρ δύναται*] *for it has not even the ability to obey.*

8. *οἱ δὲ—οὐ δύνανται*] *and they which are after* the flesh, *have not the ability* (which comes only by grace) *to please God.*

On these two verses (7 and 8) a seasonable caution is given by *S. Augustine* (Serm. 155, who cannot be charged with any leanings to Pelagianism), lest while we rejoice in, and are thankful for the blessings of Grace, we fall into Manichæanism, and calumniate the *Law*, or into the no less dangerous error of some in modern times, who confound *Human Nature* (which is *God's work*) with its *corruptions*, which are due to *Satan's wiles* and to *man's sins*.

The constitution of Human Nature, the Moral Law, and Divine Grace, are all of them gifts of God: and all and each of them will be revered by those who love Him in all His works.

The caution above mentioned is as follows:

What does the Apostle mean by saying, "Neither *can* it be subject to God?" He does not mean that *Man* cannot, that the soul *cannot*, nor even that the *flesh cannot*, being, and so far as it is, a *creature* of God. But St. Paul means that the *lust* of the flesh cannot be subject to God. *Corruption* cannot,—not *Nature*. Therefore God provides a remedy that the corruption of man may be removed, and his Nature be healed. The Saviour has come to Human Nature. He finds it sorely diseased: therefore a Great Physician is come.

Observe what the Apostle adds. *They who are in the flesh cannot please God.* Who are they? They who *trust* in the flesh; they who follow the *lusts* of the flesh; they who live in them; they who place their happiness in them; these are they of whom the Apostle is speaking. *They* cannot please God. He does not mean that they who are in the body cannot please God in this life. What! did not the holy Patriarchs please Him? Did not the holy Prophets please Him? Did not the holy Martyrs please Him, who suffered in the body, and confessed Christ, and endured severe bodily pain for His sake? They carried the flesh, but were not carried by it. So it is then; Not they who live in this world, but they who live a life of carnal pleasure in this world, they *cannot please God. Augustine.*

9 g Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ· 10 h εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.

g 1 Cor. 3. 16. Gal. 4. 6. Phil. 1. 19.
h 1 Cor. 15. 45.

11 i Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.

i Acts 2. 24. ch. 6. 4, 5. 1 Cor. 6. 14. 2 Cor. 4. 14. Eph. 2. 5. Col. 2. 13.

12 k Ἄρα οὖν, ἀδελφοὶ, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα ζῆν.

k ch. 6. 7, 18.

13 l Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. 14 m Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοί εἰσι Θεοῦ. 15 n Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ Πατήρ. 16 o Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ·

l Gal. 6. 8. Col. 3. 5, 6.
m Gal. 5. 18.
n 2 Tim. 1. 7. Gal. 3. 26. & 4. 5, 6.
o 2 Cor. 1. 22. & 5. 5. Eph. 1. 13. & 4. 30. 1 John 5. 10.

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10. *τὸ μὲν σῶμα νεκρόν*] *your body is still dead*, subject to death; it is still as it were a *corpse on account of sin* original and actual (see next verse), but your *spirit* is not dead. No; it is even *ζωὴ*—Life—a *living principle through righteousness*, namely, through the perfect righteousness of Him Who is "the Lord our Righteousness," Who took our Nature, and Who has reconciled and united you in that nature to God, and Who has ascended in that nature to heaven, and has sent down the Holy Spirit upon you to make your bodies His Temples, and in Whom ye are incorporated, and live by Faith in Him; so that you are accounted righteous through His Righteousness, and receive new powers of Righteousness by His sanctifying grace.

— *νεκρόν*] And not only so, but although your body is subject to death, for sin, yet *if the Divine Spirit* which has been given you continue to dwell in you, He Who raised Christ from the dead (*ἐκ νεκρῶν*) will vivify your mortal body, *through His Spirit dwelling* in the mortal tenement as a *ναὸς* or temple of your body, where it abides. Cp. 1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.

11. *διὰ τὸ—ἐν ὑμῖν*] The reading of this passage was disputed by the *Macedonian* heretics, who denied the Divinity and Personality of the Holy Ghost. They affirmed that the true reading here is *διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα*, and that it is to be translated, *On account of His Spirit which dwelleth in you.*

It was replied by their opponents, that another reading, *διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος*, i. e. '*by the agency of His Spirit* which dwelleth in you,' is found in all the earliest MSS. *ἐν ὅλοις ἀρχαίοις ἀντιγράφοις.* See *Maxim.* Dial. c. Macedon. in *Athanasius*, ii. pp. 228. 234, and so this text is cited by *Clemens Alex.* (Strom. iii. p. 334), *Methodius* apud *Epiphan.* Hær. lxiv. *Basil* c. Eunomium, iii. p. 267, *Ambrose*, *Athanasius* (ad Serapion. i. 179), *Augustine*, and by *Chrys.*, 1 Cor. xv. 45, who thence asserts, that it is the work of the Holy Spirit to quicken what is dead.

St. Paul himself also may perhaps be thought to confirm the latter reading by a parallel passage in 1 Cor. vi. 14, *ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.*

But the preponderance of extant MSS. here seems rather to be in favour of *διὰ τὸ ἐνοικοῦν*, which is in B (as stated by *Tregelles* and in *Mai's* edition) and in D, E, F, G, J, K. See *Tisch.*, *Fritz.*, and *Alford.*

The Editors are divided in their conclusions. *Griesb.*, *Scholz.*, *Tholuck*, *Meyer*, *Fritzsche*, *Alford*, *Philippi*, are for the *accusative*, *διὰ τὸ ἐνοικοῦν*. *Elz.*, *Lachm.*, *Tisch.*, *De Wette*, prefer the *genitive*, *διὰ τοῦ ἐνοικοῦντος*. But if *διὰ τὸ ἐνοικοῦν* is the true reading—as seems, on the whole, to be most probable,—yet the sense might still be, *By means of* the Holy Ghost. See John vi. 57, *ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με ζήσεται δι' ἐμέ.* Cp. Rev. xii. 11, *ἐνίκησαν διὰ τὸ αἷμα*, and *Winer*, p. 356.

Bp. Pearson (on the Creed, Art. xi.) thus expounds the words: "The Saints of God are endued with the *Spirit* of Christ, and *thereby* their bodies become Temples of the Holy Ghost. Now as the promise of the Spirit was upon the *Resurrection* of Christ, so the gift and possession of the Spirit is an *assurance* of *the Resurrection* of a Christian."

There is also another consideration in favour of the translation, 'by *means of* His *Spirit*.' An analogy is exhibited in Scripture between our *first Resurrection* in Baptism to a life of grace, and our *second Resurrection* hereafter to a life of glory. See on John v. 25—28. And as the former of these two Resurrections is due to the in-working of the *Holy Ghost*, so also is the latter.

In like manner, the *first birth* of Christ our Head from the womb of the Virgin was due to the operation of the *Holy Ghost*, so likewise His *Second Birth*,—namely, from the Grave, by which He became the *first-born* from the dead, the *first-begotten* from the dead,—is ascribed to the energy of the same Spirit. See above on i. 4.

It seems probable that the Apostle is here speaking of the *quickening* virtue of the Holy Spirit, Who dwells in Christ's members, and makes their bodies to be His temple, and vivifies them by His power *dwelling in them*, and Who is described in Holy Scripture as the Giver of life. See John vi. 63. 2 Cor. iii. 6.

12—17.] For an exposition of these verses, see *Aug.* Serm. 156.

14. *υἱοί εἰσι Θεοῦ*] So B, F, G.—*Elz.* has *εἰσιν υἱοὶ Θεοῦ*.

15. *Οὐ γὰρ ἐλάβετε*] *Ye received not* (at your baptismal incorporation in Christ; cp. vi. 17) *the spirit of bondage* to bring you back—or, that you should turn back—to the slavish fear of a spiritual Egypt, but you received the *Spirit of adoption*; and we may be permitted to add, with reverence, of you likewise was true what God said of the literal Israel, and of Christ as the Head of the spiritual Israel,—*out* of Egypt have I called My *Son*. (Hos. xi. 1; cp. Matt. ii. 15.) You have left behind you your foes drowned in the Red Sea of your Baptism in Christ's blood, and you are now on your march, like your fathers of old, to your paternal inheritance and everlasting rest in heaven.

— *Ἀββᾶ, ὁ Πατήρ*] *Abba, Father.* This is the cry of the heart, which, though the mouth be shut, sounds to the ear of God; for God is the hearer of the heart. *Aug.* (Serm. 156), *Tertullian.*

(1) He uses the Chaldee word אַבָּא from the Hebr. אָב, *father*, to remind them of their origin from God, by *Ab-raham*, and of the deliverance of their race, God's Israel, His First-born (Jer. xxxi. 9), and so symbolizing Christ Himself (see on Matt. ii. 14); those deliverances of the literal Israel from Egypt and Babylon being typical of redemption by Christ.

(2) He adds the Greek *ὁ Πατὴρ* to show, that the *Gentiles* as well as Jews are, by adoption in Christ, the Eternal First-born,—made equally children of Ab-raham and of God, and co-heirs with Christ (*v.* 17). "Quare voluit utrumque, *Abba* et Πατὴρ ponere? Quin videbat *lapidem angularem quem reprobaverunt ædificantes, et factus est in caput anguli*, sic dictum, quia recepit utrumque parietem (i. e. Judæos et Gentes) de diverso venientem." *Augustine* (Serm. 157).

The Spirit of adoption is said to cry not only *Abba* in the hearts of the *Jews*, but also Πατὴρ in the hearts of the *Gentiles*. Therefore our Saviour would not have His own name to be entirely Hebrew or entirely Greek, but the one Hebrew, *Jesus*, the other Greek, *Christ*: to show that He is "our Peace, Who of two hath made one." (Eph. ii. 14. 21.) *Bp. Andrewes* (v. p. 468).

The same combination of the Hebrew Abba with the Greek Πατὴρ occurs in our Lord's prayer in His Agony, when He was bearing the load, and was about to take away the guilt, of the sins of both Jew and Gentile. Mark xiv. 36. See note there, and on Gal. iv. 6.

16. *Πνεῦμα συμμαρτυρεῖ*] *the Holy Spirit witnesseth, together* with our spirit, by the fruits of the Spirit, i. e. goodness, righteousness, truth, love, joy, peace, long-suffering, gentleness, faith, meekness, temperance (Eph. v. 9. Gal. v. 22, 23), which by His

p Gal. 4. 7. 2 Tim. 2. 11, 12. Eph. 1. 11. 1 Pet. 1. 3. Matt. 25. 34. Heb. 6. 17.
q 2 Cor. 4. 9, 17. 2 Cor. 11. 23. 1 Pet. 1. 6.
r Acts 3. 21. 2 Pet. 3. 13. Isa. 65. 17.
s Ps. 38. 9. ch. 7. 24. 1 Cor. 1. 7. 2 Cor. 5. 2, 4. Gal. 5. 5. Eph. 1. 14. Tit. 2. 13.

17 [p] εἰ δὲ τέκνα, καὶ κληρονόμοι, κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

18 [q] Λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 [r] Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. 20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, 21 ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. 22 Οἴδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν· 23 [s] οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύ-

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aid we bring forth in our lives. The Spirit thus testifies to us that we are sons of God by adoption, and encourages us to call Him our Father.

Let every one look into his own heart and see whether he says "*Abba, Father*," from the lowest depths of his soul, and with fervent charity, and he will see whether he has the witness of the Spirit. *Augustine* (Serm. 156).

18. Λογίζομαι] *I reckon.* I have added up the items of *suffering* on the *one* side of the account, and the *grace and glory* on *the other*; and having made the calculation I now *strike the balance*, and declare the result. On St. Paul's peculiar qualification for making this estimate, see on 2 Cor. xii. 4. These words are quoted by the Churches of Lyons and Vienne, relating the sufferings of their martyrs in the second century. *Euseb.* v. 1.

St. Paul here answers an *objection* of the Jews, who asked, If *you Christians* are the "children of God," how is it that you are exposed to such *severe afflictions* in this world?

We Israelites (they argued) are God's people, and our obedience to Him has always been attended with worldly blessings and temporal prosperity. And He assured us that this would be the evidence of His approval and of His favour.

So it would also be with *you, if* you were, as you profess to be, the chosen people, and favoured children of God.

St. Paul shows (in reply to such allegations as these),

(1) That evil, physical and moral, came into the world by the first Adam (*v.* 20).

(2) That the *light sufferings* of Christians lead them to eternal glory, in and through Christ.

(3) That the whole Creation was originally created *very good*, and was afterwards subjected to evil, in and by the *first Adam* (Gen. iii. 17), and now *waits* and groans for the liberation to be accomplished in and by the second Adam, Christ.

(4) That thus the whole Creation is a witness to the *need of* Redemption, and to the blessedness of that Redemption which is in Christ.

19. τὴν ἀποκάλυψιν] *the manifestation:* to be explained by ἀποκαλυφθῆναι in the preceding verse. Their full manifestation *as sons;* the glorious spring-time, in which, after the wintry bareness of earth, all their beauty will be revealed and burst forth, like foliage, in full glory; or as the sun comes forth in its splendour, after having been veiled for a while by clouds. That manifestation will be when the Judge will say, "Come ye blessed of my Father," Who is your Father also. (Matt. xxv. 34.) Then shall the righteous *shine forth* as the sun, in the kingdom of *their Father.* (Matt. xiii. 43)

20. ἡ κτίσις] *the creation was made subject to vanity* (not of its own choice, or will, but) by reason of Him Who made it subject,—*in hope*, that even the creation itself *shall be set free from the bondage of corruption* (in which it now groans) *into* the *liberty of the glory of the children of God.*

By the Fall of Man, the whole *creation* has been reduced from the high estate of perfect goodness in which it was formed at the beginning (Gen. i. 4. 10. 12. 18. 21. 25. 31), and it has been subjected to vanity in consequence of *the Fall* of *Man*, the lord of the creatures.

After the Fall God said to Adam, "Cursed is the ground *for thy sake*" (i. e. on account of thy sin), "in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it thou wast taken; for dust thou art and to dust thou shalt return." Gen. iii. 17—19.

Thus, by the sin of the first Adam, not only did death come into the world, but the *whole creation*, which had been made "*very good*" by God, and had been *blessed* by Him, was marred, and made subject to vanity and to a curse. Weeds and thorns, briars and thistles, deform its beauty; and the earth is riven by earthquakes and volcanoes, and desolated by floods, and is reserved for dissolution by fire. (2 Pet. iii. 10.)

But it has been so subjected *involuntarily*, and by no fault of its own; and it has been subjected *in a hope*, that as it sympathizes with *man* in his shameful bondage in *Adam*, so will it also share in his glorious deliverance in *Christ*.

— ματαιότητι] הֶבֶל (*hebel*), *vanity, weakness;* symbolized by the first death after the Fall—that of *Abel*, whose name is ματαιότης (Gen. iv. 2—10), and was a proper expression of the ματαιότης, or *vanity*, to which *man* was reduced by the Fall, and to which the creation was reduced with him its lord and master. Hence the Psalmist says, הֶבֶל אָדָם (*col Abel col Adam*); omnis *Adam* (i. e. *man*) totus *Abel* (i. e. vanity); "every man is altogether vanity." (Ps. xxxix. 6; cp. Ps. cxliv. 4.)

But this name *Abel*, ματαιότης, or *vanity*, contained also a *promise* of revival and resurrection.

The first blood shed on the earth being the blood of him *whose sacrifice was accepted* by God (Gen. iv. 4. Heb. xi. 4), and being shed by his brother Cain (1 John iii. 12), *whose sacrifice was not accepted* (Gen. iv. 5), preached of a *Resurrection*, and *Judgment* to come. And the first blood shed in the world—that of "the *righteous Abel*" (as Christ calls him, Matt. xxiii. 35), the feeder of sheep—was typical of the blood of the Good Shepherd, laying down His life for His sheep, which *speaks better things than even that of Abel*, the world's Proto-Martyr (Matt. xxiii. 35), prefigured Him Who is ὁ Μάρτυς ὁ πιστὸς καὶ ἀληθινὸς (Rev. i. 5; ii 13; iii. 14), Jesus Christ, in Whom all are made alive, and Who will change the *vile bodies* of His servants so as to be made *like unto His glorious body* (Phil. iii. 21) in the blessed day of "the redemption of the body," when they will be "delivered from the bondage of corruption into the liberty of the glory of the children of God."

— διὰ τὸν ὑποτάξαντα] *by reason of Him Who subjected the creation to vanity:* on account of the Fall of Man, which brought death into the world, and covered the earth with the thorns and thistles of the curse consequent upon the Fall (Gen. iii. 17, 18; cp. *Mede's* Works, p. 230); and the creation was subjected in *hope* of a glorious restoration, and of the coming of that kingdom which shall not perish. The κτίσις of God is symbolized by Abel in its ματαιότης, and also in its hopes. See preceding note, and 2 Pet. iii. 10—13, and cp. *Bp. Andrewes*, v. 394.

The children of *God* are symbolized by Abel, as those of the Evil One are by *Cain*, 1 John iii. 12. "Adam *utriusque* generis pater, id est, et cujus series ad terrenam, et cujus series ad cœlestem, pertinet civitatem." *Aug.* (de Civ. Dei, xv. 17).

21. τοῦ Θεοῦ] Not of Adam only, but of Him Who is the Father of Adam, *God.* Luke iii. 38.

22. πᾶσα ἡ κτίσις—συνωδίνει] *the whole creation* (πᾶσα ἡ κτίσις, Mark xvi. 15. Col. i. 23) *groans together* universally, as with one heart, moved by the same sorrow and desire, and yearns and longs for a better state. The whole Creation is as it were in the *throes of parturition*, even from the Fall to the end of the world. These ὠδῖνες will become still more intense, in the troubles physical, civil, and ecclesiastical, the earthquakes, famines, and wars of the *Latter Days*, as Christ declares, Matt. xxiv. 8. Mark xiii. 8. He speaks of them as ἀρχαὶ ὠδίνων (Mark xiii. 9), as preparatory to the terrible crisis of the Great Day, which is compared by St. Paul to the pangs of *childbirth.* (1 Thess. v. 3.) Then the new creation will be *born.* The Abel of this world will be delivered from its ματαιότης, and rise to eternal glory through the *Birth-pangs* of *death*, to the *Palingenesia*, or *New Birth* of a glorious Immortality. Cp. on Matt. xix. 28. Acts ii. 24.

23. οὐ μόνον δὲ] *Not only* does the creation crave for emancipation, *but we ourselves also yearn for the adoption—the redemption of our bodies* from corruption.

Under the words "the whole creation," the Apostle may perhaps include the unregenerate heathen, who, weary of their wanderings, and unsatisfied with the pleasures of earth, panted and yearned for something that they could not find. See *Alex. Knox*, Remains, i. 6—18.

ματος ἔχοντες καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι,
τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 [t] Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ
βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 25 [u] εἰ δὲ, ὃ οὐ
βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 [x] Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ
γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν· ἀλλὰ αὐτὸ τὸ Πνεῦμα ὑπερεντυγ-
χάνει στεναγμοῖς ἀλαλήτοις· 27 [y] ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα
τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

28 [z] Οἴδαμεν δὲ, ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς
κατὰ πρόθεσιν κλητοῖς οὖσιν· 29 [a] ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους
τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

t 2 Cor. 5. 7.
u 2 Cor. 4. 18. Heb. 11. 1.
x Prov. 15. 8. Ps. 145 19. Zech. 12. 10. Matt 20. 22. James 4. 3.
y 1 Chron. 28. 9.
z ch. 9. 11. 2 Tim. 1. 9. 1 Cor. 3. 21. 2 Cor. 4. 15. ver. 32. Hos. 2. 18. Prov. 16. 7.
a Eph. 1. 9, 11. 2 Cor. 3. 18. 1 Cor. 5. 49. Phil. 3. 21. Col. 1. 18.

— ἀπαρχήν] *the first-fruits* of *the Spirit*, the pledge and earnest of the future *Harvest* of glory at the Great Day. (Matt. xiii. 39. Rev. xiv. 15.) So Christ is the ἀπαρχὴ τῶν κεκοιμημένων (1 Cor. xv. 20. 23), the Wave-sheaf which presignified and sanctified the Universal Harvest of the Resurrection.

— ἡμεῖς] So *Elz.* and *Alf.* B omits ἡμεῖς, and so *Tisch.*, D, F, G transfer it to before the first αὐτοὶ, and A, C place it before καὶ, and so *Lachmann.*

— τὴν ἀπολύτρωσιν τοῦ σώματος] *the redemption of our body* from its present bondage of corruption. See on 2 Cor. v. 2.

24. ἐσώθημεν] *we were saved*, that is, as far as *God's* design and desire are concerned. He wills us to be saved, and has done all that is requisite for our salvation. It remains only that we should do *our part*. See below, *vv.* 28, 29, and Acts ii. 47. The three Christian graces, Faith, Hope, and Charity, wait on the new birth of the Christian Soul, and therefore the Church prays at Baptism that "being stedfast in *faith*, joyful through *hope*, and rooted in *charity*, it may so pass the waves of this troublesome world, that finally it may come to the land of everlasting life."

26. Ὡσαύτως δὲ καὶ τὸ Πνεῦμα] *In like manner the Spirit also.* Not only does *Nature* bear witness to the need of a Redeemer, not only does all Creation, even from the Fall of Man, yearn for Redemption, and so testify to the reasonableness of our hopes, but the *Spirit* also prays for the glorious consummation which we desire.

— τῇ ἀσθενείᾳ] So A, B, C, D. *Elz.* ταῖς ἀσθενείαις.

— ὑπερεντυγχάνει] *intercedes for us with God.*

The Spirit of God, Who knoweth the secrets of the counsel of God, will make *that* prayer for us which shall be both for our good, and also according to God's will (*Bp. Andrewes*, v. 387), who, however, expresses an opinion that it "cannot be verified that the Holy Spirit, which is God, either prayeth or groaneth," and says that the Apostle's meaning is, "teaches and enables us to pray."

This is the exposition of some of the Fathers, as *Origen* here, *Ambrose*, Ep. 23, *Aug.* Ep. 121, *Greg.* Moral. ii. 22, "de orando Deo." Cp. Matt. x. 20, where the Holy Spirit is said to *speak*, because He teaches the Apostles to do so. See *A Lapide.*

But others of the Ancients explain it of an intercessory work performed by the Holy Spirit Himself, i. e. "de postulationibus Spiritûs Sancti in consistorio Sacro Sanctæ Trinitatis, ubi desideria nostra, quasi Paracletus noster exponit." See *Thom. Aquin.* 3, p. 9. 21, a. 4. *A Lapide.* And this meaning is adopted by *Bp. Pearson* (on the Creed, Art. viii. p. 471. 499, and *notes*), who says, "from which intercession especially, I conceive, He hath the name of *Paraclete* given Him by Christ." (John xiv. 16. 26; xv. 26; xvi. 7.)

After ὑπερεντυγχάνει, *Elz.* adds ὑπὲρ ἡμῶν, not in A, B, D, F, G.

— ἀλαλήτοις] "inenarrabilibus," *not to be expressed* by human language, but inwardly felt by the Spirit; and God, Who sanctifies the heart, knows what their meaning is.

28. Οἴδαμεν δέ] A new argument. Though you Jews may appeal to our *sufferings* as arguments that we are not God's people and children, yet *we know* that all things work together for *good* to them who love Him, and are "conformed to the image of His *Son*"—Who was given up by Him, to *suffer* for *us* (*v.* 29—32).

— τοῖς ἀγαπῶσι τὸν Θεόν] *to them that love God.* Thus at the beginning of his argument on this subject, St. Paul bids us to judge of our Predestination from the *practical evidence* of our lives shown by works of *love to God.*

If we see there the fruits of love, then we may feel a comfortable assurance of God's love to us, for it is He Who gives us grace to love Him. And we may also see a proof of His love to us in the fact that He has called us into His Church; and we may cherish a good hope that if we abide in His love, and continue faithful members of His Church, all things *will work together for our good.* He had already asserted man's *free will*, and consequent *responsibility;* and had affirmed that God gives *Grace* in order to help man's will. "We are debtors not to the flesh, to live after the flesh, for, *if* ye live after the flesh, ye shall die, but if by the *Spirit*, ye mortify the deeds of the body, ye shall live; For *as many* as are led by the *Spirit* of God (that is, as follow and comply with His godly motions) are sons of God" (*vv.* 12—14).

— τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν] *to those who are called according to His purpose*, not according to works done or foreseen in them, but according to His eternal counsel *in Christ* (see Eph. i. 5. 11; iii. 11; 2 Tim. i. 9), and who are made members of His ἐκκλησία or Society of the Called.

This word κλητοὶ, *called*, had been already applied by St. Paul to *all* the members of the *Visible Church* at Rome (i. 6, 7). Similarly he applies it to *all* the members of the Church at Corinth (1 Cor. i. 2), in which were divisions (1 Cor. xi. 18, 19) and even heresies (1 Cor. xv. 12).

St. Paul having said that *to them that love God all things work together for good*, namely, to them *who are called* by Him into His Church *according to His purpose*, now adds, *Because those whom He foreknew He also preordained to be conformed to the image of His Son, so that He may be the Firstborn among many brethren: and whom He* (secretly) *foreordained these He also* (visibly) *called, and whom He called He also justified, and whom He justified, He also glorified.*

On this and the following paragraphs, see above, *Introduction* to the Epistle, p. 194—197.

29. ὅτι] *because.*

St. Paul now goes on to adduce *proofs*, that all things work together for good to them *that love God.*

These proofs are found in the *facts*, that God has *shown* His love to them by a visible *call* of them, and by a visible act of Justification (in their Baptism), *exhibiting* and *declaring* (what would otherwise have been secret) that He had *foreknown* them from eternity.

Προώρισε συμμόρφους is equivalent literally to *He foreordained for partakers in the form*, or, *to be conformed to the likeness of.* See Phil. iii. 21. Matt. Gr. Gr. § 420. Cp. i. 4, ὁρισθέντος υἱοῦ Θεοῦ, and Eph. i. 5, and on the genitive after συμμόρφους, *Bernhardy*, Syntax, p. 171, *Kühner*, ii. p. 172.

St. Paul's meaning, therefore, here is: God hath not only *predestinated* them from eternity, to everlasting life, but, inasmuch as that predestination is *secret*, and could not therefore give any assurance to them, He has also *discovered* to them His eternal design and desire for their salvation, by an *actual call* of them into a *visible Society*, named the Church, and has incorporated them therein by an outward act, in Baptism, as members of the body of Christ.

Thus He has openly *displayed* His eternal love toward them in Christ, and has given them a blessed hope and assurance of salvation, if they do their part, as He has done His, and if they abide, and bear fruit, in the body of Christ, in which He has engrafted them.

b ch. 9. 24. 1 Cor. 1. 24. 1 Pet. 2. 9.

30 [b] οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.

30. *οὓς προέγνω—οὓς δὲ προώρισε—ἐδόξασε*] (1) Before we inquire into the meaning of this text, we must consider the design of the Apostle in writing this Epistle.

His purpose was, to prove to the *Jews* that, though *they* were God's *chosen people* for a time, yet that God had chosen an Universal Church from Eternity (see Eph. i. 11; iii. 11) to be His people *in Christ;* that He is the Seed promised to Abraham, that in Him all Nations are blessed; that *Blessedness* cometh by Faith on the Uncircumcision as well as on the Circumcision (iv. 10); that both Jews and Gentiles are guilty before God; that all have sinned (iii. 23); that all need a Redeemer; that a Redeemer has been provided for all in Christ; that God is the God of the Gentiles as well as the Jews (iii. 29); that there is *no difference* (iii. 22) between them; that in raising Christ, the Head of every man, from the dead, and in setting Him at His own Right hand, He has given to all men a pledge and earnest of glory; that in Christ, *honour* and peace is assured to *every man* that *worketh good* (ii. 10); and that God's primary will and desire is that all men should be saved (1 Tim. ii. 4).

The best explanation of the word *foreknew*, as used here, is to be found in the Apostle's own use of the same word, in a following chapter of this same Epistle, "Has God rejected His own *People Whom He foreknew?*" (*ὃν προέγνω.*)

As the Apostle applies the word there to the *entire Ancient* Church, that of the Jews, God's *chosen* People, so he here applies the same word to the whole *Universal Church*, who are now God's chosen People, in Christ.

Indeed, the Apostle's purpose is here to teach the *Jews*, that they may not presume upon being God's People, on the ground of His *foreknowledge*, unless they obey *His call* to them in Christ; and that all are God's people who imitate the *faith* of Abraham, and *accept the Gospel* of Christ; and also to cheer the *Gentiles* by the assurance that they who were formerly not a people may be God's People by becoming, and by continuing to be, living and faithful members of the *Universal Church* of Christ.

(2) It must be borne in mind, that Holy Scripture, in order to produce more assurance in us, often describes things as *done* which God (Who is immutable and Almighty) desires *should be done.*

Accordingly all members of the Visible Church are called "*Saints*," because God desires and designs them so to be: and the whole Visible *Church* is called *Holy*, because such she is in *His will and deed.* Similarly Christ is called the Saviour of the *world* (John iv. 42), and God is said to be the *Saviour of all men* (1 Tim. iv. 10), because He desires all to be saved (1 Tim. ii. 4), and has done all that could be expected on *His part, in order* that all should be saved.

Hence St. Paul has already spoken in this chapter of our salvation as a thing *done*, saying, that we *were saved* (*v.* 24), i. e. in God's will and on His part. See also Eph. ii. 5. 2 Tim. i. 9.

In the Apostolical writings (says *Dr. Barrow*, iii. 369) the title of *σωζόμενοι* and *σεσωσμένοι*, with others equivalent, viz. *justified, sanctified, regenerated, quickened*, are attributed to *all* the visibly faithful indifferently.

(3) St. Paul declares in this Epistle God's gracious *design* and *desire*, and also (as far as He is concerned) what has been, and is, His merciful *act* and *deed* to all mankind, adopted by Him in Christ, His own Son, Who has taken the *nature of all*, and has commanded that His Gospel should be preached *to all*, and that all should be baptized into His Body, and who are permitted to cry *Abba, Father*, and yearn for restoration; and for whom the Holy Spirit pleads (*v.* 26).

We may therefore confidently say, on the authority of God's holy Word, that God *predestinates every man* to eternal salvation in Christ. This is His *primary* design and desire. This, as far as He is concerned, is also His act and deed.

That this *primary* desire, and *universal predestination*, will *not* take effect in all cases, is not due to any failing on His side, but on *ours.*

In His Will all are called. Christ Himself assures us of this. It is *not the will* of your Father which is in Heaven that *one* of these little ones should perish (Matt. xviii. 14). He has invited all, by the universal commission, Go ye into *all the world.* Baptize *all nations.* Preach the Gospel to *the whole creation.* He has made it our duty to evangelize all (Matt. xxviii. 19. Mark xvi. 15). God is not willing that *any should perish* (2 Pet. iii. 9), but will have *all men* to be saved (1 Tim. ii. 4). He shut up *all* under sin in order that He might have mercy *upon all* (Rom. xi. 32). Redemption in *Christ* is as universal as Sin and Misery are in Adam. As in Adam all die, even so in Christ *all* are made alive (see Rom. v. 14—18. 1 Cor. xv. 22). God hath *not appointed* us to *wrath*, but to *obtain salvation* by our Lord Jesus Christ (1 Thess. v. 9). God was in Christ reconciling *the world* unto Himself (2 Cor. v. 19. Col. i. 20). God so loved the *world* that He gave His only begotten Son that *whosoever believeth* in Him should not perish, but have everlasting life (John iii. 16). He is the Saviour of the world, He is the propitiation not only for our sins, but for *the sins of the whole world* (1 John ii. 2). He gave Himself a ransom for *all men* (Rom. xi. 32). He died *for all* (2 Cor. v. 14, 15). As St. Paul declares in this Epistle, *Every one* who believes on Him will be saved; for the same God is Lord of all, and is rich in mercy to *all* who call upon Him; for *every one* who calls on the name of the Lord *shall be saved* (Rom. x. 12, 13). He tasted death for *every man* (Heb. ii. 9, 10). And therefore St. Paul teaches that it is possible by bad example to destroy souls *for which Christ died* (1 Cor. viii. 2. Rom. xiv. 15), and that men may pollute the blood of Christ, by which they *were sanctified* (Heb. x. 29); and St. Peter says that by heresies men may deny the Lord that *bought them* (2 Pet. ii. 1), which could not be true, if Christ had not died for all, even for those *who would not be saved by* His Death. "Incarnatio Dei mysterium est *universæ salus* Creaturæ." *Ambrose* (de Paradiso, 8).

Hence St. Paul, in other places, speaks of *salvation* as a thing *done;* because as far as God is concerned it *is* done. The grace of God that bringeth *salvation* hath appeared unto *all men* (Titus ii. 11), and according to His mercy He *saved us* (Titus iii. 5), by the washing of regeneration and the renewing of the Holy Ghost; and He *hath saved us* and called us with a holy calling (2 Tim. i. 9).

This certainty of salvation, as a thing *already done* on God's part, and the consequent assurance to us that He will never fail to *continue to do* all that is requisite on His side for the salvation of every believer, is strongly expressed by St. Paul in this present passage, by his use of the *past* tenses, He *justified*, He *glorified.*

Let us remember also that St. Paul is inspired by God. He speaks in God's name, and (if we may so say) from His point of view.

(4) In order also to guard against any narrow interpretations of this particular passage, St. Paul expressly declares here that God spared not His own Son, but gave Him up to death *for us all* (*v.* 32).

(5) The Apostle is here consoling and cheering the Roman Christians, especially the Jewish Christians, with the glorious offers of the Gospel.

But it would have been *no encouragement* to them to tell them that God had only called an *unknown few* among them.

It was indeed gracious intelligence, that God had loved all believers from eternity, in Christ, that He calls them all, justifies them all, offers the glory of heaven to all.

(6) It would be inconsistent with, and in contradiction to the whole scope of the Apostle in this Epistle, to suppose that God limits His *offers to a few.* The main drift of St. Paul in the present Epistle, is to eradicate such a notion from the mind of the *Jews*, who imagined that God's favours were confined to themselves; and to show the universality of God's love in Christ. He has proved that *all* are under sin, and that *all*, both Jews and Gentiles, need a Saviour, and that a Saviour has died for *all*, Who is no other than God's own Son, Who has taken the nature of *all.*

(7) If the word *προώρισε, He predestinated*, or *foreordained*, is to be limited (as some allege) to an *unknown few* among them, so must also the word *ἐκάλεσε, He called.*

But St. Paul *begins* this Epistle by addressing them *all* as *called* (i. 1). Therefore *all* the faithful are supposed by him to be *predestinated* by God to be conformed to His Son's image. And St. Paul applies the same word '*called*' in another place to *all* Christians. See Eph. i. 5. 11, which affords a clear interpretation of this passage. And he had said to the Corinthians (i. 21—24), to whom he was declaring the freeness and fulness of grace in Christ, that "it pleased God to *save* them *that believe*" in Christ crucified, Who is the power of God and the wisdom of God unto them which are *called*, both *Jews and Greeks.*

S. Ignatius confirms this sense remarkably, by applying the word *προωρισμένη* (*predestinated*) to the *whole* Church of Ephesus, which he calls *a Church predestinated from eternity,*

31 [c] Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 32 [d] Ὃς γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

c Ps. 118. 6. 2 Kings 6. 16.
d Isa. 53. 5, 7. John 3. 16. ch. 4. 25. & 5. 6, 9. 2 Pet. 2. 4. 2 Tim. 2. 13.

προωρισμένην πρὸ αἰώνων ἐκκλησίαν (Eph. i.). Similarly St. Peter speaks of the Christian *calling* as already effected on God's side, and he exhorts all who are called to make that calling and *election sure*, by a right use on their part of God's grace (2 Pet. i. 10); and he speaks of a *whole* Church as *elect* (1 Pet. v. 13). Cp. 1 Thess. i. 4, and see *Hussey*, Acad. Sermons, p. 307—309.

(8) On the whole, it appears that the Apostle teaches here that God foreknew, not the Jews only, as they imagined, but He from the beginning *loved* all men in Christ; In due time He *calls* all by Him and His Apostles. He offers to *justify* and *acquit all* freely by Faith in His Blood. He in mind and desire gives the glory of heaven to *all*.

We were all called when we were made Christians.

Behold, men were baptized, and all their sins were forgiven them; they were *justified* from their sins. We *have been justified*. Let *each one of you*, having been already placed in a state of *Justification* by receiving remission of sins in the Laver of Regeneration, and having received the Holy Ghost, go onward day by day, and grow in grace till he is perfected. *Augustine*, Serm. 158.

(9) Therefore the *Church of England*, in her Catechism, teaches all her children to say that they have been called to a state of salvation; and she says at the baptism of every several infant, "Doubt ye not, but earnestly believe that Christ will favourably receive this present Infant, that He will embrace him with the arms of His mercy, that He will give him the blessing of *eternal life*, and make him partaker of His everlasting kingdom."

And *after* the Sacrament of Baptism is administered, she gives *thanks* to God for these benefits as already *received*.

Thus she teaches us in what sense we are to understand St. Paul's προέγνω, ἐκάλεσε, ἐδικαίωσε, ἐδόξασε, He *foreknew*, He *called*, He *justified*, He *glorified*. She considers these things as *done*: for in God's will and on *His side* they *are* done, for all members of the visible Church of Christ.

(10) But in thus stating *God's* will and deed, the Church does not forget that *man* has his work to perform, and that unless we perform our part, all God's gracious purposes towards us will fail of their effect, and only increase our condemnation.

She therefore adds, "Ye have heard that our Lord Jesus Christ hath *promised* in His Gospel to *grant all those things* that ye have prayed for, which promise He, for *His part*, will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his part* promise," &c.

According to God's will and deed, all are called, justified, and glorified in Christ. He has done His part that they should be so, effectually.

But this act of *God's* Will does not take away *man's Free Will*. It is God's will, that man's will *should be free*.

God gives man *grace*, in order to sanctify and quicken his will, but not to destroy it.

Man's free will is God's work, and no one of God's works runs counter to any other. By the very fact of his freedom, man may abuse his will. And it is by abuse of his will—by not conforming it to God's will, but by setting it against that will—that man *destroys himself*.

God's foreknowledge of man's future state does nothing to *determine* that state.

Nothing will be, *because* God knows that it will be; but *because* it will be, it is known by God, before it is. Judas became a traitor, and the Prophets foretold that he would be so. The Prophets foretold it because it would be so; but it was not so because they foretold it. *Origen*.

Our salvation is from God's love in Christ; but our destruction (if we are destroyed) is from ourselves.

The above statements on these important points may be illustrated and confirmed by the testimony of two of the wisest Anglican Divines, who have treated this subject with great labour and skill, *Richard Hooker* and *Isaac Barrow*; the former in certain papers recently brought to light, and deserving careful perusal, as follows;—

Prescience, Predestination, and Grace, impose not that necessity by force, whereof man in doing good hath all freedom of choice taken from him.

If Prescience did impose any such necessity, seeing Prescience is not only of good but of evil, then must we grant that Adam himself could not choose but sin; and that Adam sinned not voluntarily, because that which Adam did ill was foreseen.

If Predestination did impose such necessity, then was there nothing voluntary in Adam's well-doing neither, because what Adam did well was predestinated.

Or, if Grace did impose such necessity, how was it possible that Adam should have done otherwise than well, being so furnished as he was with Grace?

Prescience extendeth unto all things, but causeth nothing. Predestination to life, although it be infinite ancienter than the actual work of creation, doth notwithstanding presuppose the purpose of creation; because, in the order of our consideration and knowledge, it must first have being that shall have a happy being. Whatsoever the purpose of creation therefore doth establish, the same by the purpose of predestination may be perfected, but in no case disannulled and taken away. Seeing then the natural freedom of man's will was contained in the purpose of creating man (for this freedom is a part of man's nature), Grace contained under the purpose of predestinating man may *perfect* and doth, but cannot possibly *destroy* the liberty of man's will. That which hath wounded and overthrown the liberty, wherein man was created as able to do good as evil, is only our original sin, which God *did not predestinate*, but He foresaw it, and predestinated *Grace* to serve as a remedy. Freedom of operation we have by Nature, but the ability of *virtuous* operation by Grace; because, through sin our nature hath taken that disease and weakness whereby of itself it inclineth only unto evil. The natural powers and faculties therefore of man's mind are, through our native corruption, so weakened, and of themselves so averse from God, that without the influence of His special grace they bring forth nothing in His sight acceptable; no, not the blossoms or least buds that tend to the fruit of eternal life.

Which powers and faculties notwithstanding retain still their natural manner of operation, although their original perfection be gone, man hath still a reasonable understanding, and a will thereby frameable to good things, but is not thereunto now able to frame himself. Therefore God hath ordained *Grace* to countervail this our imbecility, and to serve as His hand, that thereby we, which cannot move ourselves, may be drawn, but *amiably drawn*.

If the grace of God did *enforce* men to goodness, nothing would be more unpleasant unto man than virtue; whereas contrariwise, there is nothing so full of joy and consolation as the conscience of well-doing.

Shall we think that to eternal *torments* God hath, for the only manifestation of His power, adjudged by an eternal decree the *greatest part* of the *very noblest of all* His creatures, without any respect of sin foreseen in them? Lord, Thou art just and severe, but not cruel. And seeing *all the ancient Fathers of the Church* of Christ have *evermore with uniform consent agreed* that *reprobation* presupposeth *foreseen sin* as a most just cause whereupon it groundeth itself; sin at the least original in them whose portion of eternal punishment is easiest, as they that suffer but the only loss of the joys of heaven; sin of several degrees in them, whose plagues accordingly by the same act of reprobation were proportioned; let us not in this case of all other remove the limits and bounds which our fathers before us have set. If we look upon the rank or chain of things voluntarily derived from the positive will of God, we behold the riches of His glory proposed as the end of all, we behold the beatitude of men and angels ordained as a mean unto that end, graces and blessings in all abundance referred as means unto that happiness, God blessed for evermore, the voluntary Author of all those graces.

But concerning the heaps of *evils* which do so overwhelm the world, compare them with God, and from the greatest to the least of them, He disclaimeth them all. He refuseth utterly to be entitled either *Alpha* or *Omega*, the beginning or the end, of *any evil*. The *evil* of *sin* is within the compass of God's prescience, but not of His predestination, or *foreordaining* will.

The *evil* of *punishment* is within the compass of God's foreappointed and determining will, but *by occasion* of precedent *sin*. For punishments are evil, because they are naturally grievous to him which must sustain them.

Yet in that they proceed from justice thereby revenging evil, such evils have also the nature of good; neither doth God refuse, but challenge it as an honour that He maketh evil-doers which sow iniquity to reap destruction, according to that in the Prophet (Amos iii. 6), *There is no evil in the city which I the*

e Isa. 50. 8, 9.
f Ps. 37. 33. & 109. 31. & 110. 1. ver. 1. ch. 14. 3. Job 34. 29.

33 e Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν, 34 f τίς ὁ κατακρίνων;
g Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερθείς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ,
ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

Heb. 1. 3. & 7. 25. 1 Pet. 3. 22. 1 John 2. 1. g ch. 4. 25. & 5. 6—10. & 14. 9. Matt. 20. 28. John 14. 19.

Lord have not done. God therefore, with the good evil of punishment, revengeth the evil good of sin.

Sin is no plant of God's setting. He seeth and findeth it a thing irregular, exorbitant, and altogether out of course. It is unto Him an occasion of sundry acts of mercy, both an occasion and a cause of punishment; by which mercy and justice, although God be many ways greatly glorified, yet is not this glory of God any other in respect of sin, than only an *accidental* event. We cannot say therefore truly, that as God to His own glory did *ordain our happiness*, and to accomplish our happiness appoint the gifts of His *grace*, so He did ordain to His glory our punishment, and for matter of punishment *our sins*.

For, punishment is to the will of God no desired end, but a consequent, ensuing on sin; and in regard of sin, His glory an *event* thereof, but no *proper effect*. Which answereth fully that repining proposition, *If man's sin be God's glory, why is God angry?*

As therefore sin hath entered into the nature of man, notwithstanding the general will of God's inclination to the contrary, so the same inclination of will in Him for the good of man, doth continue still, notwithstanding sin. For sin altereth not His nature, though it change ours. His general will, and the principal desire whereunto of His own natural bent He inclineth, still is, that *all men* may enjoy *the full perfection of* that happiness which is *their end*.

Signs of the general inclination of God are *all the Promises* which He maketh in Holy Scripture, all the *Precepts* which He giveth of godliness and virtue, all *Prohibitions* of sin, and threatenings against offenders; all *Counsels*, Exhortations, Admonitions, Tolerations, Protestations, and Complaints; yea, all the works of His merciful Providence in upholding the good estate of the world, are *signs* of that desire which the schoolmen therefore term His *signified will*, and which *Damascen* calls the *principal will* of God. (De Orthodox. Fide, ii. 29.)

And according *to this* will He desireth not the death, no, not of the wicked (Ezech. xviii. 23. 32), but rather that they *may be converted and live*. He longeth for nothing more than that *all men might be saved*. He that willeth the *end*, must needs will also the *means* whereby we are brought unto it. And our Fall in Adam being presupposed, the means now which serve as causes effectual by their own worth to procure us eternal life, are only the merits of Jesus Christ, without Whom no heathen by the law of nature, no Jew by the law of Moses, was ever justified. Yea, it were perhaps no error to affirm, that the virtue of the blood of our Lord Jesus Christ being taken away, the *Jew*, by having the Law, was farther removed from hope of salvation and life, than the *other* by wanting the Law; if it be true which *Fulgentius* hath (de Incarn. 1, and Grat. 16), that without the graces of belief in Christ, the Law doth more heavily condemn being known than unknown; because by how much the ignorance of sin is made less, by so much his guiltiness that sinneth is greater. And St. Paul's own doctrine is, that the Law, severed from Christ, doth but only aggravate sin.

God being *desirous of all men's salvation*, according to His *own principal or natural inclination*, hath in *token thereof* for their sakes whom He loved, bestowed His beloved Son.

The self-same affection was in Christ Himself, to Whom the wicked at the day of their last doom will never dare to allege as their own excuse, that He which offered Himself as a *sacrifice* to *redeem* some, *did exclude the rest*, and so made the way of their salvation impossible. He paid a ransom for the *whole world*; on Him the iniquities of all were laid, and as St. Peter plainly witnesseth, He bought them which deny Him, and which perish because they deny Him. (John vi. Isa. liii. 1 John ii. 2 Cor. v. 2 Pet. ii. 1.) As in very truth, whether we respect the power and sufficiency of the price given, or the spreading of that infection, for remedy whereof the same was necessary, or the largeness of His desire which gave it, we have no reason but to acknowledge with joy and comfort that He tasted death for *all men*, as the Apostle to the Hebrews noteth. (Heb. ii. 9.) Nor do I think that any wound did ever strike His sacred heart more deeply than the foresight of men's ingratitude, by infinite numbers of whom that which cost Him so dear would so little be regarded; and that made to so few effectual through contempt, which He of tender compassion in largeness of love had provided to be a medicine sufficient for *all*.

But, if God *would have all men saved*, and if Christ through such His grace have died *for all men*, wherefore are *they not all saved?*

God's *principal desire* touching man's happiness is *not always satisfied*. It is on all sides confessed, that His will in this kind oftentimes succeedeth not; the cause whereof is a personal impediment making particular men uncapable of that good which the will of His general providence did ordain for mankind. So that from God, as it were by a *secondary kind of will*, there groweth now destruction and death, although otherwise the will of His voluntary inclination towards man would effect the contrary. For the which cause the wise man directly teacheth, that *death* is *not a thing which God hath made* or devised with intent to have so many thousands eternally therein devoured (Wisdom i. 13—16, "God made not *death*, but *ungodly* men with their *works* called it to them"); that condemnation is not the *end* wherefore God did create *any man*, although it be an event or consequent which man's unrighteousness causeth God to decree.

The decree of condemnation is an act of hatred; the cause of hatred in God is not His own inclination thereunto; for His nature is, to *hate nothing which He hath made;* therefore, the cause of this affection towards man must needs be in man some quality whereof God is Himself no author. The decree of condemnation is an act of divine justice. Justice doth not purpose punishment for an end, and faults as means to attain that end; for so it should be a just thing to desire that men might be unjust; but justice always presupposing sin which it loveth not, decreeth punishment as a consequent wherein it taketh otherwise no pleasure.

Finally, if death be decreed as a punishment, the very nature of punishment we know is such as implieth faultiness going before; without which we must give unto it some other name, but a punishment it cannot be. So that the nature of God's goodness, the nature of justice, and the nature of death itself, are all opposite to their opinion, if any will be of opinion, that God hath entirely decreed condemnation without the foresight of sin as a cause. The place of Judas was *locus suus*, a place of his own *proper procurement*. Devils were not ordained of God for hell-fire, but hell-fire for them; and for men so far forth as it was foreseen that men would be like them. *Hooker* (in papers recently discovered by *Archdn. Cotton* and *Dr. Elrington*, and printed in the latest Oxford editions as an *Appendix* to Book the Fifth of the Ecclesiastical Polity).

God strongly asserts, He earnestly inculcates, He loudly proclaims to all, His readiness to pardon, and His delight in showing mercy; the riches of His goodness, and forbearance, and long-suffering. He declares that whoever is faithful in using the smallest power shall be accepted and rewarded. He represents Himself impartial in His judgment and acceptance of men's persons and performances; any man, in any nation, by his sincere, though imperfect, piety and righteousness, being acceptable to Him.

The *final ruin of men* is *not to be imputed* to any antecedent defect lying in man's state, or God's will, to any obstacle on God's part, or incapacity on the part of man, but *wholly to man's blameable neglect*, or wilful abuse, of the means conducible to his salvation. No want of mercy in God, or of virtue in the passion of our Lord, are to be mentioned, or thought of; infidelity (formal or interpretative) and obstinate impenitency disappointing God's merciful intentions, and frustrating our Lord's saving performances and endeavours, are the sole banes of mankind. *Here* (saith our Lord) *is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil.* And, *I speak these things that ye might be saved; but ye will not come to me that ye might have life.* And, *How often have I willed to gather thy children, as a hen gathers her chickens under her wings, but ye would not?* The *Sower* (our *Lord*) did sow in the *field* (*the world*) the good seed of heavenly truth, but some would not admit it into their heads or hearts; from others temptation bare it away; in others worldly cares and desires choked it. And, *Despisest thou the riches of God's goodness, and forbearance, and long-suffering, not considering that the goodness of God leadeth thee to repentance?* So St. Paul expostulates with the incredulous Jew. And, *How*, saith the Apostle to the Hebrews, *shall we escape, if we neglect so great salvation?* So do our Lord and His Apostles state the reason of men's miscarrying in this great affair; signifying all requisite care and provision to be made *on God's part* for their salvation, and imputing the obstruction *solely* to their *voluntary* default of compliance with God in His conduct and management

35 Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θλῖψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα, 36 [h] καθὼς γέγραπται, Ὅτι ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς; 37 [i] Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν, διὰ τοῦ ἀγαπήσαντος ἡμᾶς. 38 [j] Πέπεισμαι γὰρ, ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ, οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις, 39 [k] οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

h Ps. 44. 22. 1 Cor. 4. 9. 2 Cor. 4. 11. & 11. 23.
i 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11.
j Eph. 1. 21. & 6. 12. Col. 2. 15. 1 Pet. 3. 22.
k Eph. 3. 18, 19. Exod. 9. 16, 17. Ps. 93. 3, 4. Isa. 10. 10—14.

thereof. *Jesus* is *the Saviour of all men* (we say), as having perfectly discovered and demonstrated the way, and means of salvation; the gracious purposes of God concerning it; the duties required by God in order to it; the great helps and encouragements to seek it; the mighty determents from neglecting it; the whole will of God and concernment of man in relation thereto; briefly, all saving truths He hath revealed unto all men; *mysteries* of truth (Col. i. 26), which *were hidden from ages and generations* (Rom. xvi. 25), which no fancy of man could invent, no understanding could reach, no reason could by discussion clear (concerning the nature, providence, will, and purpose of God; the nature, original, and state of man, concerning the laws and rules of practice, the helps thereto, the rewards thereof, whatever is important for us to know in order to happiness), He did plainly discover and bring to light, He did with valid sorts of demonstration assert and confirm. The doing which (as having so much efficacy toward salvation, and being ordinarily so necessary thereto), is often called *saving*, as particularly by *St. James*, when he saith, *He that turns a sinner from the error of his way, shall save a soul from death.* (James v. 20.) And by St. Paul: *Take heed to thy word and doctrine, for so doing thou shalt save thyself and thy hearers.* (1 Tim. iv. 16.)

That our Lord hath thus (according to His design, and according to reasonable esteem) *saved all men*, we are authorized by the *holy Scripture* to say (1 Cor. ix. 22. Rom. xi. 14. 2 Tim. iii. 15); for He is there represented to be *the light of the world* (John viii. 12), *the true light that enlighteneth every man coming into the world* (John i. 9), *the day-spring from on high that hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.* (Luke i. 79.)

By Him *the saving grace of God hath appeared unto all men.* (Tit. ii. 11; iii. 4.) By Him (as Esay prophesied and St. John the Baptist applied it) *all flesh did see the salvation of God.* (2 Tim. i. 10. Luke iii. 6.) Of Him it was also foretold (as St. Paul teacheth us), *I have set thee for the light of the nations, that thou shouldest be for salvation unto the ends of the earth. Coming He preached peace to them that were far and them that were near,*—that is, *to all men every where.* (Acts xiii. 47. Eph. ii. 17.) *While I am in the world,* said He, *I am the light of the world; shining, like the sun* (John ix. 5), indifferently unto all; and when He withdrew His corporal presence, He further virtually diffused His light; for He sent His messengers with a general commission and command to teach all men concerning the benefits procured for them and the duties required from them: *Going into the world, make all nations disciples, teaching them to observe all that I commanded you.* (Matt. xxviii. 19, 20.) *Going into the world, preach the Gospel unto every creature* (or *to the whole creation*). (Mark xvi. 15.) *So it ought to be, that in His name should be preached repentance and remission of sins unto all nations* (Luke xxiv. 47); that God's intentions are *not* to be interpreted, nor His performances estimated by *events* depending on the contingency of *human actions*, but by *His own declarations* and precepts, together with the ordinary provision of competent means, in their own nature sufficient to produce those effects which He declares Himself to intend or to perform. What He reveals Himself to design He doth really design it; what He says, that He performeth; He (according to moral esteem,—that is, so far as to ground duties of gratitude and honour, proceedings of justice and reward) *doth perform, although the thing upon* other *accounts be not effected.* *Barrow* (Sermons on Universal Redemption, Vol. iii. p. 397).

32. Ὅς γε] *Who even.* *Kühner*, ii. p. 400. *Meyer.* Stronger than ὅς,—and the words τοῦ ἰδίου, *His own*, strengthen the emphasis.

— παρέδωκεν] For since God spared not even His own Son, but delivered Him up for us all, how is it possible that He will not also with Him freely give us all things?

Here is the reason why the Apostle speaks, in *v.* 30, of our *future* glory as a thing *accomplished.*

God delivered up His own Son not only for the Saints, but altogether *for all* in the Church. *Origen.* The Father delivered up the Son, the Son delivered up Himself (Gal. ii. 20), and Judas delivered up his Master. "Sed quid hic fecit Judas nisi peccatum?" *Aug.* (Serm. 52.)

— τὰ πάντα] all *the* things necessary for salvation.

33. ἐκλεκτῶν] the *elect.* See above, 1 Thess. i. 4; below, xvi. 16. Eph. i. 4.

34. ἐν δεξιᾷ τοῦ Θεοῦ] Here is another reason why he had spoken of our *glorification* as a thing already *done.* Christ has carried our Nature into heaven. He has placed it at God's right Hand. In *His* exaltation we may see *our* own.

35. Τίς ἡμᾶς χωρίσει κ.τ.λ.] If I suffer persecution, and confess Christ before men, I am sure that He will confess me before His Father. If hunger assails me, it cannot hurt me, for I have the Bread of Life. Nakedness cannot harm me, for I am clothed with Christ. I will not fear danger, for Christ is my safety. The sword cannot terrify me, for I have the sword of the Spirit, which is the Word of God. *Origen.*

No one can separate me from the Love of God by menaces of death, for the Love of God cannot die, and it is death not to love God. Neither height nor depth can separate me, for what joy can they offer to tempt me from the Creator of Heaven? Or why should Hell itself terrify me, so as to make me forsake God, since I can never know Hell except by forsaking Him? *Augustine* (de Moribus Eccl. 1, 2. Cp. *A Lapide*).

— ἡ μάχαιρα] the *sword*, the instrument of St. Paul's own future martyrdom.

36. θανατούμεθα] *we are being put to death*, present tense. 1 Cor. xv. 31. 2 Cor. iv. 10.

38. οὔτε δυνάμεις] So placed by A, B, C, D, E, F, G. *Elz.* puts it after ἀρχαί.

39.] The following practical observations and encouragements may be added here in the words of *Hooker*:—

No man's condition so sure as ours: the prayer of Christ is more than sufficient to strengthen us, be we never so weak; and to overthrow all adversary power, be it never so strong and potent. But His *prayer* must not *exclude our labour.* Their thoughts are vain who think that their watching can preserve the city which God Himself is not willing to keep. And are not theirs as vain who think that God will keep the city for which they themselves are not careful to watch? The husbandman may not burn his plough, nor the merchant forsake his trade, because God hath promised "I will not forsake thee." And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use or not to use the means whereby, to attend or not to attend to reading, to pray or not to pray that we "fall not into temptation?" Surely, if we look to stand in the faith of the sons of God, we must hourly, continually, be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour, in saying (John xvii. 11), "Father, keep them in Thy Name," that we should be careless to keep ourselves.

To our own safety, our own sedulity is required. And then blessed for ever and ever be that mother's child whose faith hath made him the child of God.

The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but concerning the *man that trusteth in God*, if the fire have proclaimed itself unable as much as to singe a hair of his head, if lions, beasts ravenous by nature and keen with hunger, being set to devour, have, as it were, religiously adored the very flesh of the faithful man, what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? "Shall tribulation, or anguish, or famine, or nakedness, or peril, or sword?" No; "I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor

a 1 Tim. 2. 7. ch. 1. 9. Phil. 1. 8. b ch. 10. 1. c Exod. 32. 32. Gal. 1. 8.

IX. [1 a] Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ, [2 b] ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου· [3 c] ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ

death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature" shall ever prevail so far over me. "I know in Whom I have believed." I am not ignorant Whose precious blood hath been shed for me. I have a Shepherd full of kindness, full of care, and full of power; unto Him I commit myself. His own finger hath engraven this sentence in the tables of my heart, "Satan hath desired to winnow you as wheat, but I have prayed that thy faith fail not;" therefore the assurance of my hope I will labour to keep as a jewel unto the end, and by labour, through the gracious mediation of His prayer, I shall keep it. *Hooker* (Serm. i. "Of the certainty and perpetuity of faith in the Elect").

Preliminary Note to the NINTH *Chapter.*

For a right understanding of this and the two following chapters, it must be borne in mind,

(1) *Who* the parties were, whom the Apostle is addressing, and what was their position and their feelings; and

(2) What is the connexion between the subject of these chapters and that of the foregoing chapters of the Epistle.

(1) He is addressing himself to the *Jews*.

They supposed themselves to be the *Elect people of God*. They imagined that they possessed some *special merit* of their own which *entitled* them to be distinguished by Him from the *other Nations* of the world. They knew that they had been kept apart from all other Nations by God Himself, and they did not suppose it possible that other Nations could be put on a par with themselves, and be blended with them in one society; and much less that they themselves could be cast off by God.

The very notion of such contingencies appeared to them to involve a charge against God Himself, as either not endued with Divine Prescience, or as subject to human infirmities, and as swayed by passion, levity, fickleness, and caprice.

(2) In the previous part of the Epistle St. Paul has shown,

I. That *all mankind*, the Jews no less than the Gentiles, were *guilty* before God.

II. That *all needed* a *Redeemer*.

III. That a Redeemer had been provided for *all* in Christ Jesus on *equal terms*.

IV. That in His Divine Mind God had *foreknown* and *foreordained* an *Universal* Church in Christ, and that Christ had died *for all* (viii. 32); and that *all* who accept by Faith the terms of salvation offered them in Christ, are the *elect people of God*; and that *all* the faithful had been foreknown by Him in Christ (viii. 29–32), and that He, on His part, gives them freely Justification and Salvation in Him.

(3) Such declarations as these would, the Apostle well knew, excite the jealousy of the Jews. They contravened the national persuasion that the Jew was the favoured son of God's love; and they brought with them the tremendous accusation that the Jewish Nation, in crucifying Jesus of Nazareth, had crucified the Christ Who had been foretold by Moses and the Prophets; and that in rejecting Him, and in continuing to reject Him Who was now preached to the Gentiles as the Saviour of the World, and was gladly recognized by them as such, they had disinherited themselves; that they were no longer *God's elect people*, but had been supplanted in His favour by the Heathen World.

The Apostle, therefore, had now the task of maintaining the doctrines already stated of *Universal Sinfulness* on the part of mankind, and of *Universal Redemption* in Christ, and of showing the harmony of these doctrines with the History of God's dealings with the *Jews*, and of soothing their minds and allaying their emotions of envy, jealousy, and exasperation, and of administering comfort to those among them who were touched with remorse and contrition, and of proving to them that they would forfeit nothing, but rather gain infinite benefits by accepting the gracious terms now offered freely to all Nations in Christ.

(4) These considerations may serve the purpose of clearing the subject handled by the Apostle in this and the two following Chapters, of some perplexities with which it has been embarrassed.

When these Chapters are considered in their natural relation to the Apostle's design in this Epistle, it will be seen that it was no part of his purpose to discuss here the question of the particular predestination of *individuals*.

Were the Jews, as a *Nation*, the *Elect People of God?* Had God *chosen* from Eternity an *Universal Church* in Christ? Was Christ to be the Deliverer of the Jews, or was He to be the Deliverer of all Nations (Hag. ii. 7), the Saviour of the World?

These were the questions to be discussed; and all that he says, in this and the two following Chapters, is subordinate to these questions.

The Calvinistic interpretations of this chapter fail altogether of supplying any answer to the objections of the Jew, or of ministering any comfort to him in his dejection; from which he can only be raised by the blessed assurance with which St. Paul concludes this chapter, that "he that believeth in Christ shall not be put to shame."

Consequently we find that the great body of *ancient* Expositors, in commenting on this portion of St. Paul's Epistle, never assigned to it such a meaning as has been imputed to it by some in more recent times. Indeed, the ancient Expositors regarded this Epistle generally, and this portion of it particularly, as a store-house of divine teaching on the great doctrines of *Universal Redemption*, and of *Free Grace* offered to *all* in Christ.

It has been well said (by *Professor Blunt*, Lectures on the Early Fathers, p. 625), that it is remarkable that St. Paul's *Epistle to the Romans* is singled out as the very ground on which *Irenæus* contends for the doctrine of man's Liberty of choice to do good or evil, and of God's consequent right to assign to him his reward accordingly. *Irenæus* (iv. 37. 1). So *Clemens Alexandrinus* (Strom. iv. 11; vii. 7) regards "the Elect" and "the Predestinate" as the *whole body* of *Christians*, and refers to the *Epistle to the Romans* as confirming his own opinion, which is thus expressed (Strom. vii. 2): "The Son of God, Who for our sake took a body that could suffer, cannot be indifferent towards us. Assuredly He cares for *all*, as becomes the Lord of *all*. He is our Saviour, not a Saviour of *some* and no Saviour of others. But He dispenses His benefits accordingly as every one is disposed to receive them, to Greeks and Barbarians, to the *predestinated* out of either race, *called*, according to his own time, *faithful*, *elect*. Neither can He be jealous of any, Who hath called *all alike*."

Justin Martyr (Dial. c. 42) applies the term *οἱ προεγνωσμένοι*, 'the foreknown,' to those whom God foreknew from eternity as good and virtuous men, and of whom He foreknew that they would be saved because they would be good and virtuous. See Apolog. i. 45, and cp. Dialog. c. 140, and *Irenæus*, iv. 6. 5.

See further *above*, Introduction to this Epistle, p. 194—6.

CH. IX. 1. Ἀλήθειαν λέγω ἐν Χριστῷ] *I speak in Christ the truth*. Not to be rendered "I speak the truth in Christ." What the Apostle means is, that he is speaking, not as *a man* merely, but as a member of *Christ*, in *His* Name, as *His Apostle*. And so he comforts the Jews with the assurance that his sympathy with them is not only his own sympathy, but the sympathy of *Christ*, even of Him Whom they had crucified.

He confirms this assurance by a similar assertion concerning the Holy Ghost the Comforter. What I say to you is said by me in the name of Christ and of the Holy Spirit.

On the connexion of this statement with the foregoing chapter, see the preliminary note.

2. λύπη—ὀδύνη] *sorrow* and *pang*: cp. ὠδίν.

3. ηὐχόμην] *I could wish*, supposing such a thing to be possible. On this use of the imperfect tense, see Gal. iv. 20. *Winer*, § 41, p. 253.

— ἀνάθεμα εἶναι αὐτὸς ἐγώ] This is the order of the words in the best MSS. *Elz.* αὐτὸς ἐγὼ ἀνάθεμα εἶναι, which is less forcible.

Ἀνάθεμα = חֵרֶם (*cherem*), devoted to destruction as abominable. (Lev. xxvii. 28. Num. xxi. 3. Deut. vii. 25, 26; xiii. 15. 17. Isa. xxxiv. 2.) See above, Gal. i. 8, 9.

Observe that this expression follows τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; viii. 35 and 39, '*Who* shall *separate* us from the love of Christ?' Therefore his desire to be ἀνάθεμα ἀπὸ τοῦ Χριστοῦ for the sake of his brethren, is not to be regarded as a *possible* contingency, but is uttered in an hyperbolé of love.

Chrysostom, *Theophylact*, and others rightly suppose this to be a heroic expression of *charity* and *self-devotion*. And it is an evidence of the genuine spirit of the Gospel of Christ: not like the jealous spirit of Judaism grudging the communication of its own privileges to others, but ready to suffer for the Jews, who pursued the preachers of Christianity with malevolence and hatred.

Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα, [4] [d] οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα, καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, [5] [e] ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

d Exod. 4. 22. Deut. 7. 6. Ps. 63. 2. & 90. 16. & 147. 19. Isa. 60. 19. Gen. 17. 2. Deut. 29. 14. Jer. 31. 9, 33.

ch. 2. 17. Eph. 2. 12. ch. 3. 2. Exod. 12. 25. e ch. 11. 28. Matt. 1. 1. Luke 3. 23, &c. John 1. 1. Heb. 1. 8, 9.

There was never any Philosophy or Religion that so highly exalts the good which is *communicative*, and depresses that which is private, as the holy Faith; for we read that the Elect Saints of God have wished themselves anathematized and razed out of the Book of Life in *an ecstasy of charity* and infinite feeling of communion. *Lord Bacon* (Adv. of Learning, p. 92).

St. Paul, in writing to the Romans, might be not unmindful of Roman examples of self-sacrifice, the Curtii and Decii; and he might well endeavour to conciliate the Jews by imitating, indeed by exceeding, the self-devotion of their great Lawgiver. (Exod. xxxii. 32.)

As is observed by *S. Jerome* (Algasiæ, Vol. iv. p. 203): *Optat anathema esse à Christo* et perire, ut alii salvi fiant. Sed si consideremus *Moysis* vocem rogantis Deum pro populo Judæorum, atque dicentis, *Si dimittis eis peccatum suum, dimitte: si autem non vis, dele me de libro tuo quem scripsisti*, perspiciemus *eumdem* et *Moysis et Pauli* erga creditum sibi gregem affectum. *Pastor* enim *bonus ponit animam suam pro ovibus suis.* (Ioh. x. 11.) Et hoc ipsum est dicere, *optabam anathema esse à Christo*: et, *dele me de libro tuo quem scripsisti.* Qui enim delentur de libro viventium, et cum justis non scribuntur, anathema fiunt à Domino. Simulque cerne Apostolum quantæ charitatis *in Christum* sit; ut pro Illo cupiat mori, et solus perire, dummodo omne in Illum credat hominum genus.

This expression therefore is a tribute of love to *Christ* as well as to the *Jews*.

The glory of God is advanced by the happiness of His children. The honour of the Saviour of Mankind, whose Apostle I am, is promoted by the multitude of the saved. The glory and honour of God in Christ is more magnified by the salvation of a *Nation* than of any *Individual* in it. "Melius pereat unus, quàm unitas."

Therefore we may say with *Bp. Sanderson* (i. 331), It was not merely a strain of rhetoric, to give his brethren by that hyperbolical expression the better assurance of his great love towards them, that the Apostle said that "he could wish himself to be accursed, to be made an anathema, to be separated and cut off from Christ for their sakes." But he spake it advisedly, yea, upon his conscience and upon his oath. Not that he wished their salvation more than his own; understand it not so . . . but he preferred the *glory of God* before both his own salvation and theirs. Insomuch that *if* God's glory should so require—hoc *impossibili* supposito—he could be content with all his heart to lose his own part in the joys of heaven that God might be more glorified, than that God should lose any part of His glory for his salvation.

A different and lower view has been taken of this text by *Waterland* in his Sermon upon it (Vol. ix. p. 252), and also, it would seem, by *Richard Hooker* in the original draught of his Sixth Book of the Ecclesiastical Polity, as may be inferred from *George Cranmer's* note in the Appendix to it, p. 135.

4. *οἵτινες*] *inasmuch* as they are; 'quippe qui sint.' See i. 25; vi. 2.

4, 5. *Ἰσραηλῖται — ἀμήν*] The Apostle here, with graceful courtesy, recites the claims made by the Jews themselves to be regarded as the *Elect people of God*, and he crowns the whole with a beautiful consummation, which, while it disarms them of their objection against the adoption of an Universal Church by God as His own People in Christ, reminds them of the source of their true spiritual comfort, and of their highest national glory, namely, that—of themselves according to the flesh, CHRIST *came, Who is over all, God blessed for ever.*

— *ἡ δόξα*] The Shechinah.

— *αἱ διαθῆκαι*] *The covenants* frequently repeated. The Law was one, and given once; but the Covenants were various, and iterated at various times.

— *ἡ λατρεία*] *The service* of the Tabernacle and Temple; the true worship of God.

5. *ὁ ὢν ἐπὶ πάντων Θεὸς—ἀμήν*] *He that is existing above all, God Blessed for ever.* There is a special emphasis on *ὁ ὤν*. He that *is*; He Who is the *being One*; JEHOVAH. See John i. 18; Rev. i. 4. 8; iv. 8; xi. 17; xvi. 5, compared with Exod. iii. 14, *ἐγώ εἰμι, ὁ ὤν*. And compare on Gal. iii. 20.

Therefore these words ought not to be treated merely as a *copula* (as they are in the rendering of some Interpreters, "Who *is* God"), but they contain a distinct truth, and assert the eternal *pre-existence* of Christ, and are very appropriately added after the mention of His *Incarnation*. He Who *came* of the Jews, according to the *flesh*, is no other than *ὁ ὤν*, the BEING ONE, JEHOVAH. Cp. our Lord's words, John viii. 58, *πρὶν Ἀβραὰμ γενέσθαι, Ἐγώ εἰμι.*

The addition of *ἐπὶ πάντων* marks Christ's *supremacy* as coequal with the Father. Cp. Col. i. 15—20, the best exposition of this text.

Therefore we have in this passage five distinct assertions concerning Christ, viz.

(1) His *Incarnation*, in *κατὰ σάρκα*.
(2) His *Existence* from Everlasting, in *ὁ ὤν*.
(3) His *Supremacy*, in *ἐπὶ πάντων*.
(4) His *Divinity*, in *Θεός*.
(5) His claim to be called "*the Blessed One*," see Mark xiv. 61.

Thus the Holy Spirit ascribes to Christ the incommunicable titles of *Jehovah* and of *Elohim*, in the highest sense of the words, and so provides a safeguard not only against Socinianism and Arianism, but also against Nestorianism, by declaring that God and Man are one Christ.

It has been said by some in modern days (e. g. *Semler, Reiche, Köllner, Winzer, Fritzsche, Glöckler, Schräder, Krehl, Meyer*) that this passage may be regarded simply as a *Doxology* to God; and it has been said (e. g. by *Meyer*, p. 283) that it was not quoted in ancient times against the *Arian* heresy, as it would have been if it had been anciently applied to *Christ*.

But this is an error. It is adduced against the Arians by *S. Athanasius* (Orat. c. Arianos, i. § 24, p. 338), where he says, "No one can patiently listen to them who allege that God was not *always* a *Father*, but *became* a Father, in order that they may pretend that there was a time when the *Word of God* did not exist. No one can listen to them when they say this, since John affirms that the Word was in the beginning (John i. 1), and *Paul* asserts that He is the splendour of His Father's Glory (Heb. i. 1), and is the Being One, over all, God Blessed for ever" (Rom. ix. 5).

So again *S. Gregory Nyssen* (c. Eunom. in Catenâ, p. 317), If the Saviour is *God above all*, why do they who separate Him from the substance of the Father, and call Him a Creature, give Him as in mockery a false name? why do they even call Him God, and pay Him worship as to idols, since they estrange Him from the true God? Therefore either let them not acknowledge Him to be God, since they allege Him to be a Creature, in order that they themselves may judaize; or if they confess Him Who is created to be God, let them own themselves Idolaters.

So *Cyril* (in Catenâ, p. 318). Indeed the entire body of ancient Interpreters (*Origen, Cyprian, Epiphanius, Chrysostom*, and others) agree in applying these words to *Christ*.

They who regard them merely as an ascription of praise to God, do violence to the natural sequence and flow of the words of the Apostle, and desert the consentient judgment and catholic tradition of ancient Interpreters for an invention of modern times.

It may suffice to refer further on this point to *Irenæus*, iii. 16. 3; *Tertullian*, c. Praxeam, c. 13. 15; *Hippolytus*, c. Noetum, c. 2. 6; *Origen*, in Rom. lib. vii. c. 13.

The following remarks are from more recent authorities:—

It is evident that *Christ* is here called *God*, even He Who came of the Jews, though not *as* He came of them, that is, according to the flesh, which is here distinguished from His Godhead.

He is so called God as not to be any of the many gods, but the one supreme or most high God; for He *is God over all*.

He hath also added the title of *Blessed*, which of itself elsewhere signifieth the supreme God, and was always used by the Jews to express that one God of Israel.

Wherefore it cannot be conceived St. Paul should write unto the Christians, most of whom then were converted Jews or proselytes, and give unto our Saviour not only the name of God, but also add that title which they always gave unto the one God of Israel, and to none but Him, except he did intend they should believe Him to be the same God whom they always in that manner and under that notion had adored. As therefore the Apostle speaketh of *the God and Father of our Lord Jesus Christ, which is Blessed for evermore* (2 Cor. xi. 31), of *the*

f Gen. 17. 7. Num. 23. 19. Isa. 55. 11. John 8. 39. ch. 2. 28, 29. Gal. 6. 16.
g Gen. 21. 12, 23. Gal. 4. 28. Heb. 11. 18.
h Gal. 4. 28.
i Gen. 18. 10, 14.

6 f Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ· 7 g οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα· 8 h τουτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 9 i Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.

k Gen. 25. 21, 23. ch. 4. 17.

10 k Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν, 11 μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, 12 l ἐρρήθη αὐτῇ, Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι, 13 m καθὼς γέγραπται, Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα.

l Gen. 25. 23.
m Matt. 1. 2, 3.
n Deut. 32. 4. 2 Chron. 19. 7. Ps. 92. 15.

14 n Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;

Creator who is blessed for ever, Amen (Rom. i. 25), and thereby doth signify the supreme Deity, which was so glorified by the Israelites; and doth also testify that we worship the same God under the Gospel which they did under the Law, so doth he speak of *Christ* in as sublime a style, *who is over all, God blessed for ever, Amen* (Rom. ix. 5), and thereby doth testify the equality, or rather identity, of His Deity. *Bp. Pearson* on the Creed (Art. ii. p. 348).

Another *divine title* ascribed to the Son in Holy Scripture is, *over all, God blessed for ever.* (Rom. ix. 5.) That this is said of *Christ*, not of God the *Father*, appears from the whole context and the very form of expression. (Comp. 2 Cor. xi. 31.) Ὁ ὤν naturally refers to the person of *Christ*, immediately before spoken of; and the *antithesis* (comp. Rom. i. 3, 4) between what He is according to the *flesh* and what according to the *spirit*, requires it. Thus *all the ancients*, Catholics and Heretics, constantly understood the words, referring them to *Christ*, as here called *over all, God blessed for ever.* Our blessed Lord is not only here called *God*, but God with a very high epithet, *over all*, ἐπὶ πάντων, the very same that is applied to the Father Himself (Eph. iv. 6), and is there rendered *above all.* Besides this, there is the addition of εὐλογητὸς εἰς τοὺς αἰῶνας, *Blessed for ever*; which again is the very same that St. Paul applies to the eternal *Creator* (Rom. i. 25). Add to this, that the title of *blessed*, as *Bp. Pearson* observes, "*of itself* elsewhere signifies the supreme God, and was always used by the Jews to express that one God of Israel." *Waterland* (Moyer Lecture vi.).

See also *Professor Blunt* on the Early Fathers, p. 472.

— ἀμήν] *amen.* A solemn conclusion to this solemn declaration, resembling the close of a Creed. Cp. below, xvi. 27; and above, Introduction, p. 185.

6. Οὐχ οἷον] *Not as if God's choice has failed* of its effect, and been frustrated. For *we all*, who believe in Christ, are blessed in Him; we are the Seed of Abraham, who saw Christ's day, and was glad. (John viii. 56.) Cp. Gal. iii. 6—9. 29; above, iv. 16.

7. ἀλλ' ἐν Ἰσαάκ] *but in Isaac shall thy seed be called.* The Apostle demonstrates his cause to the Jews by reference to their own Scriptures and History,—

(1) In the Annals of the Patriarchs, *Abraham, Isaac, and Jacob* (*v.* 7—13).

(2) In God's word to *Moses* at the *delivery of the Law* (*v.* 15).

(3) In the History of *Pharaoh* (*v.* 17).

(4) By God's declarations by their *Prophets* (*v.* 25—33).

8. εἰς σπέρμα] for *the* seed. Cp. Gal. iii. 29.

10. Οὐ μόνον δὲ, ἀλλά] *But not only so, but*—. The Apostle proves by a double argument, that the "Israel of God," the true "Seed of Abraham," is not a progeny of the *Flesh*, but of *Faith.*

(1) God limited the promise to *Isaac*, though other children came forth from the loins of Abraham, besides *Isaac.*

(2) God limited the promise to *Jacob*, or *Israel*, though he had a brother Esau (Mal. i. 2, 3), from the same father, and from the same mother, and born also at the *same birth.*

11. μήπω γὰρ γεννηθέντων] *for when as yet they had not been born*—. The scope of the argument is,

(1) To show the *Supremacy* of *God's Will.*

(2) That it is His will to save the Gentiles as well as the Jews.

(3) That all, of every nation, are the true seed of Abraham, if they follow the steps of the *Faith* of Abraham. (Rom. iv. 12.)

(4) That the Jews have *forfeited* their birthright by pride and unbelief. If they had been Abraham's seed, they would have done the works of Abraham. (John viii. 39.)

He shows this from the Jews' own Patriarchal History, by personal types, inheritors of temporal promises, as by

(1) Isaac preferred to Ishmael, the elder son of Abraham.

(2) Jacob preferred to Esau his elder brother from Isaac. (Gen. xxv. 23.)

— κακόν] A, B have φαῦλον, and so *Lachm., Tisch., Alf.* Cp. 2 Cor. v. 10, where C reads φαύλου.

— ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ] *in order that* God's *purpose according to election might abide.* God *chose* Jacob. But *choice* supposes *difference* in the thing chosen (*Photius*, in Cat. p. 329), and God's choice is not arbitrary and capricious, but is regulated by His other attributes of Foreknowledge, Justice, and Wisdom. What He chooses He chooses rightly. But (says *Photius* here) how could they who as yet had done nothing, be said to *differ* the one from the other? True, to *human* eyes they did not differ. But *God* does not choose with the eyes of man. To His eyes they differed much. And as He foresaw, so was the result. For the one (Jacob) pleased God; the other did not. See also below on *v.* 13.

12. ὁ μείζων] *the elder brother*—Esau. A warning to the Jews. They boast themselves to be *Israelites*, they claim to be the Seed of Jacob, but they become like *Esau* by despising their spiritual birthright, and rejecting Christ.

The Gentiles, the younger Son, become the true Israel, by accepting Him.

13. τὸν δὲ Ἠσαῦ ἐμίσησα] *but Esau I hated.*

Known and loved from the beginning to God is *His own work* (Acts xv. 18), and He *hateth nothing* that He *hath made* (Ps. cxlv. 9. Ezek. xxxiii. 11. 2 Pet. iii. 9). And what God *loved* in Jacob was not any thing that Jacob did by his own working; it was nothing in Jacob, *as Jacob*, but what God loved in him was Jacob created by Himself, and redeemed by Christ, and using his own free will (which was God's gift) according to the will of God, and profiting by the *grace* given to him by God.

We may *not* say, that any *work* or *merit* of Jacob himself, personally and independently, foreseen by God, was the *cause* of God's election of Jacob, lest we fall into the error of Arminianism.

The *cause* of Jacob's election was God's love, beholding *His own work* in Jacob.

But God's *foresight causes nothing*; and Jacob would not have been chosen by God, if he had been foreseen to be a profane person, like Esau, marring God's work in himself. Jacob's right use of God's own gifts to him, being foreseen by God, may then be called a *condition* of his election, though not the *cause.*

On the other hand, what God *hated* in *Esau*, was what Esau *chose for himself*; it was Esau's profaneness in bartering away his privileges for a carnal indulgence. This is what God clearly foreknew, justly hated, and righteously punished in Esau.

And that this was an act of Esau's own *free will*, deliberately choosing *evil*, and bringing down *rejection* on himself, is intimated by St. Paul, saying, "Lest there be any fornicator or profane person as *Esau*, who for one morsel of meat sold his birthright." (Heb. xii. 16.)

All the ancient Fathers of the Church (says *Hooker*) have evermore with uniform consent agreed that Reprobation *presupposeth foreseen sin*, as a most just cause whereupon it groundeth itself.

See above on viii. 28—30, and *Cyril* here (in Catenâ, p. 335—339), and the *Introduction* to this Epistle, p. 192.

14—29.] The following remarks of *S. Jerome* deserve consideration here (Epist. ad Hedibiam, iv. p. 180):

Μὴ γένοιτο· [15] ° τῷ Μωϋσῇ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτει- ° Exod. 33. 19.
ρήσω ὃν ἂν οἰκτείρω.

[16] Ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.

[17] ᵖ Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ, Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ᵖ Exod. 9. 16.

"Quid significet illud quod Apostolus Paulus disputat, ad Romanos scribens? *Quid ergo dicemus? Numquid iniquitas apud Deum? absit*, usque ad eum locum, ubi ait: *Nisi Dominus Sabaoth reliquisset nobis semen*, &c.

"Si pro voluntate suâ Deus miseretur Israeli, et indurat Pharaonem, ergo frustra queritur atque causatur, nos vel bona non fecisse, vel fecisse mala, quum in potestate Ipsius sit et voluntate, absque bonis et malis operibus, vel eligere aliquem, vel abjicere, præsertim quum voluntati Illius humani fragilitas resistere nequeat?

"Quam validam quæstionem brevi Apostolus sermone dissolvit, dicens, *O homo! tu quis es qui respondes Deo?*

"Et est sensus; ex eo quod respondes Deo, et calumniam facis, et de Scripturâ tanta perquiris, ut loquaris contra Deum et justitiam voluntatis Ejus incusas, ostendis te *liberi esse arbitrii*, et facere quod vis, vel tacere vel loqui.

"Si enim in similitudinem *vasis fictilis* te à Deo creatum putas, et Illius non posse resistere voluntati, hoc considera, quia vas fictile non dicit figulo, *quare me sic fecisti?* Figulus enim habet potestatem de eodem luto, aut eâdem massâ, aliud vas in honorem facere, aliud in contumeliam. Deus autem *æquali cunctos sorte generavit*, et *dedit arbitrii libertatem*, ut faciat unusquisque quod vult, sive bonum sive malum. In tantum autem dedit omnibus potestatem, ut vox impia disputet contra Creatorem suum, et causas voluntatis Illius perscrutetur,—

"*Sin autem Deus volens ostendere iram, et notam facere potentiam suam, sustinuit in multâ patientiâ vasa iræ, apta ad interitum, ut ostenderet divitias gloriæ suæ in vasa misericordiæ, quæ præparavit in gloriam: quos et vocavit, non solùm nos ex Judæis, sed etiam ex Gentibus*, si, inquit, patientia Dei induravit Pharaonem, et multo tempore pœnas distulit Israelis, ut justiùs condemnaret, quos tanto tempore sustinuerat, *non* Dei *accusanda* est *patientia* et *infinita clementia*, sed *eorum duritia*, qui *bonitate Dei* in *perditionem suam abusi sunt*.

"Alioquin unus est solis calor, et secundùm essentias subjacentes, alia liquefacit, alia indurat, alia solvit, alia constringit. Liquatur enim cera, et induratur lutum: et tamen caloris non est diversa natura. Sic et bonitas et clementia Dei vasa iræ quæ apta sunt in interitum, id est, populum Israel, indurat: vasa autem misericordiæ quæ præparavit in gloriam, quæ vocavit, hoc est, nos, qui non solùm ex Judæis sumus, sed etiam ex gentibus, *non salvat irrationabiliter*, et *absque judicii veritate*; sed *causis præcedentibus*, quia alii non susceperunt Filium Dei, alii autem recipere suâ sponte voluerunt.

"Hæc autem vasa misericordiæ non solum populus Gentium est; sed etiam hi qui ex *Judæis* credere voluerunt, et unus credentium effectus est populus. Ex quo ostenditur, non *Gentes* eligi sed *hominum voluntates*; atque ita factum est, ut impleretur illud quod dictum est in Osee: *Vocabo non plebem meam, plebem meam*, hoc est, *populum gentium; et quibus prius dicebatur, non plebs mea vos, nunc vocentur filii Dei vivi*.

"Quod ne *solùm de Gentibus* dicere videretur, etiam eos qui ex *Israeliticâ* multitudine crediderunt vasa misericordiæ et electionis appellat. Clamat enim Isaias pro *Israel: si fuerit numerus filiorum Israel quasi arena maris, reliquiæ salvæ fient*, hoc est, etiam si multitudo non crediderit, tamen pauci credent.

"Quumque testimonia proposuisset, quibus duplex vocatio prædicitur, et Gentium et populi Judæorum, transit ad cohærentem disputationem; et *idcircò* dicit *Gentes* quæ non sectabantur justitiam, apprehendisse justitiam, quia *non superbierint*, sed in *Christum crediderint*; *Israelis* autem magnam partem *ideo* corruisse, quia offenderit in *lapidem offensionis et petram scandali*, et ignoraverit justitiam Dei, quæ Christus est."

15. Ἐλεήσω] *I will have mercy.* He does not say, I will *reject* whom I will reject, but I will *extend* My mercy; though thou mayest wish to *restrain* it. Compare the Parable of the Labourers in the Vineyard (Matt. xx. 15), and of the Prodigal Son (Luke xv. 20).

St. Paul reminds the Jews that even at the delivery of the Law, God intimated to Moses that His mercy would be *enlarged* to others than the Jews. (Exod. xxxiii. 19.)

Let it not, however, be imagined that God's Foreknowledge of Esau *caused* Esau's sin. "God's Prescience extends to all things, but causes nothing" (*Hooker*, ii. p. 539). It foresees from eternity every individual who will either thankfully receive, or stubbornly refuse, God's gracious offers to all in Christ. But this Infinite Prescience does not cross God's Almighty *Will*, which willed from everlasting that *man's will should be free*. It does not *compel* any man to receive, nor *restrain* any man from receiving those gracious offers which God, *before the foundation of the world*, willed to make to all in Christ. (Eph. i. 4. 9; iii. 11. 1 Pet. i. 20.)

16. οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος] It is not of him that *willeth*, as Abraham was willing that the blessing should descend to *Ishmael* (Gen. xvii. 18), and as Isaac was willing to give the blessing to *Esau* (Gen. xxvii. 4), nor is it of him that *runneth* as Esau *ran* for the venison (Gen. xxvii. 5), but it is *of God*, Who had mercy on the world, and willed to convey His free gift by Isaac and Jacob.

Human *Will* and *Works* are not a *cause* of man's acceptance with God. The only *cause* is *God's Will*: but this Will is ever moved by *Love* (Ps. cxlv. 9. 1 John iv. 8), guided by *Wisdom* (Eph. i. 11), and regulated by *Justice*, and executed by *Power* (Isa. xlvi. 10).

Nor does God's Will overrule or constrain the freedom of man's Will. God gives *grace freely*, in order that man may use his *free-will rightly*. Hence the appeals made to man in Scripture for the *exercise*, and *right* exercise, of his Will.

As *Augustine* says (the most earnest assertor of the power of *divine Grace*),—In order that God may be willing to give, you must lend your Will tŏ receive. How can you expect that Grace will fall upon you, unless you open the lap of your Will ("sinum voluntatis") to receive it? God gives not His Righteousness without your Will. Righteousness is only His. And volition is only yours. God's Righteousness exists independently, without your will, but it cannot exist *in you*, against your will. Unless our Will is in our own power, it is not Will. *Augustine* (Serm. 165, 169, and de Liber. Arbit. iii.).

The cause why all men are not drawn, or not so drawn as to come to God, is the *corrupt* will of men, not the absolute will of God. *Bp. Andrewes* (on the Lambeth Articles, p. 120).

17. Φαραώ] *Pharaoh*, the oppressor of Israel, the representative of Satan himself, from whom the true Israel are delivered by Baptism into Christ, as the literal Israelites were delivered from Pharaoh by being baptized in the Red Sea, even *Pharaoh*, the type of Antichrist, is here set forth as a warning to *the Jews* of what *they themselves* may become by *hardening* their *hearts* against God's warnings and miracles, and by rejecting *Christ*.

— εἰς αὐτὸ τοῦτο ἐξήγειρά σε] *for this very cause raised I thee up, in order that I might show in thee My Power, and that My Name may be published abroad in all the earth.*

God *exalted* Pharaoh to his royal throne in order that He might show His Power by means of Pharaoh.

God does *not* say, that He raised Pharaoh up in order that Pharaoh might *resist* Him; but He says that He raised up Pharaoh, in order that His Power might be magnified by means of Pharaoh, whether Pharaoh obeyed Him or not.

God raises up *all* the Kings of this world, *in order* that His own Power may be glorified in them. His revealed Will is, that they should use their power in His service, and for His glory, and that thus He may be magnified in them and by them.

But, even if they *rebel* against Him, He is not frustrated in His design.

Indeed, it may be said, that the more they rebel against Him, the more is He magnified through their means.

For, His Power is manifested by crushing their rebellion, and by making it ministerial to the display of His Sovereignty.

The fierceness of man turns to His praise (Ps. lxxvi. 10). His victorious Omnipotence appears most glorious in the subjugation of proud and haughty Princes who rise up against Him. And thus He is glorified not only by means of good Kings, who obey Him, but also by means of the Pharaohs, Sennacheribs, and Neros, who rise up in insurrection against Him.

Ἐξήγειρά σε is הֶעֱמַדְתִּיךָ, "*stare te feci.*" I made thee to *stand*. I not only *raised* thee up, but gave thee power to continue on thy throne. Hence the LXX have διετηρήθης, thou hast been *maintained on* thy throne.

Pharaoh's *power* was from God (as St. Paul teaches in this Epistle, xiii. 1, 2). But his *abuse* of it was from *himself*. God's will and word to Pharaoh were, that he should let His people Israel go *to serve Him* (Exod. v. 1; viii. 1). And it was God's design and desire to be *thus* glorified by means of Pharaoh, who would then have used his power, derived from God, according to God's will and word, and would have been blessed thereby.

But if, after reiterated commands, threats, and plagues,

ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

18 Ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

q Jer. 49. 19. r 2 Chron. 20. 6. Dan. 4. 35.

19 [q] Ἐρεῖς μοι οὖν, Τί οὖν ἔτι μέμφεται; [r] τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;

s Isa. 45. 9. & 64. 8. Jer. 18. 2—10. Wisd. 15. 7. t 2 Tim. 2. 20. Jer. 18. 6.

20 [s] Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως; 21 [t] Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;

u ch. 2. 4. 1 Thess. 5. 9.

22 [u] Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

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Pharaoh refuses to use his power for God's glory, and his own welfare, temporal and eternal, God's Will is not to be defeated by the *abuse* of the power which Pharaoh had from Him. No, rather *after* that Pharaoh had hardened his heart (Exod. viii. 15. 32), and had *exalted himself against God* (ix. 17), God declares that Pharaoh's *exaltation* is from Him, that his *continuance* in life and on his throne is from Him, in order that, whether willingly or unwillingly, he may be a vassal of God, and subserve the manifestation of His glory. God will be magnified through Pharaoh the King of Egypt, though a rebel against Him; and God's Power and Majesty will be made manifest by the rout and ruin of the King and his host, and by the miraculous deliverance, made more signal by Pharaoh's resistance, and executed over and by the Elements themselves, which are shown to be His Ministers, and made the executioners of His vengeance on the rebel, and of His mercy to His People, that so it may be known and acknowledged by the world that God is all powerful and just. See above, *Introduction*, p. 192.

Some Divines have said that Pharaoh is an example, and the *only* example in Scripture, "of *total spiritual dereliction* before death. And the reason of this is set down (Rom. ix. 17). God keeps him alive, *after* the time *due to his excision*, that He might show in him His power. And such singular examples ought no further to be taken into consideration by us than to warn us that we keep as far as possible from the like provocation." *Hammond* (in Bp. Sanderson's Works, v. 346).

18. σκληρύνει] *He hardens.* For the exposition of this text, it is to be remembered,—

(1) That the Freedom of the Human Will is a necessary consequence of the doctrine of Future Rewards and Punishments. Neither Reward nor Punishment can justly be awarded to one who is good or bad by necessity, and not by choice. *Tertullian* (c. Marcion. ii. 6).

(2) "Deus non est *auctor* eorum quorum est *ultor*." *Fulgentius.*

It abhorreth from the nature of God to be outwardly a sharp prohibitor, and underhand an Author, of Sin. *Hooker* (App. book v. p. 567).

(3) God is not wanting to the world in any necessary thing for the attainment of Eternal Life (Ibid. p. 571. 573), and He longeth for nothing more than that all men may be saved.

Why then does St. Paul say—whom He *wills* He *hardeneth?* This is to be explained from the history just cited of Pharaoh. God hardened Pharaoh's heart (Exod. vii. 13; ix. 12; x. 1. 20. 27; xi. 10). Yes. But first, Pharaoh hardened his own heart, *he and his servants* (Exod. viii. 15. 32; ix. 34. 35). And God *punished* Pharaoh *by means* of his *sin*. *Because* he *rejected* God's counsel (Luke vii. 30), God gave him over to a reprobate mind (Rom. i. 28), and chastened him by the consequence of his own wickedness (Jer. ii. 19), that the world might know that men are tormented by their own abominations (Wisdom xii. 23). Wherewithal a man sinneth, by the same also shall he be punished. See Wisdom xi. 11, where is an excellent comment on the History of Pharaoh, and a happy illustration, by a Jewish writer, of this argument of St. Paul with the Jews. And St. Paul has explained himself already (Rom. ii. 5). Thou according to *thy own hardness*, κατὰ τὴν σκληρότητά σου, and impenitent heart, *storest up to thyself wrath*, θησαυρίζεις σεαυτῷ ὀργήν.

God hardens no man's heart who does not first harden his own heart. He does every thing to *soften* man's heart, as He did to Pharaoh. And when this softening process is *resisted* by man's sin, then God, Who desired to show His *love* by the former, proceeds to display His *power* by the latter: and so He is glorified in all, even by those who resist Him. Cp. *Bp. Andrewes* (ii. 68; v. 447).

The following remarks may be cited as showing the judgment of Christian Antiquity on this subject;

God hardened Pharaoh's heart; but then he had *deserved* ruin to be prepared for him, because he had denied God, and rejected His ambassadors. And God, by *desiring* that man should be restored to life, shows that He never appointed him to death; for He would rather have the repentance of a sinner than his death. *Tertullian* (c. Marcion. ii. 14). See also c. Marcion. iii. 6. *Blunt* on the Early Fathers, p. 622.

Origen (de Princip. iii. 1—8) refers to this ninth chapter of St. Paul's Epistle to the Romans for the support of the doctrines of Human Free Will, and of Universal Redemption. And he says, "Let us begin with what is said in Holy Scripture concerning the hardening of *Pharaoh's* heart, and together with this we will inquire into what is said by the Apostle, 'whom God wills He pities, and whom He wills He hardens.'

"These texts are used by certain heterodox persons, who almost destroy Free Will by introducing the doctrine of natures incapable of salvation, and of others incapable of being lost." *Origen.*

On the whole we may conclude in the words of *Bp. Pearson* (Minor Works, i. p. 251), "This Ninth Chapter of the Epistle to the Romans, which now appears to be the groundwork of the whole doctrine of Predestination and Reprobation, was *never so interpreted* by *the Fathers of near four centuries* so as to have any direct reference to that doctrine."

Cp. *Blunt*, Early Fathers, p. 630.

19. τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;] *For who resisteth His Will?*

True, no one can resist God's Will. But it must be remembered that God's Will is regulated by God's Wisdom, Equity, and Love. He doeth every thing "by the *counsel* of His Will" (Eph. i. 11, where see note); and He wills that all men should have *free will*, and He offers grace to all, and sets before them life and death, and commands them to choose life (Deut. xxx. 19). And Christ came into the world to do His *Will* (Heb. x. 7), and to *save* the world; and God *willeth all men to be saved*, and to come to the knowledge of His truth. (1 Tim. ii. 4.)

Observe also that St. Paul does *not* say θελήματι here, but *βουλήματι*.

Doth St. Paul here mean God's *revealed* will? Surely not. Thousands have resisted and daily do resist *that* will, the will and commandments of God. But he meaneth it of His secret will, the will of His everlasting *counsel* and *purposes;* and that too of an effectual resistance, such as shall hinder the accomplishment of that Will. All resistance is vain as to that end. (Ps. cxviii. 6; cxxxv. 6. Isa. viii. 9, 10.) *Bp. Sanderson* (iii. p. 340). See also *Bp. Andrewes* (v. 398, 399).

But although no one can resist God's secret will, yet it is not to be imagined that God can will any thing that is unjust, or against those very rules whereby He hath taught us to judge what Equity requires. *Hooker* (App. book v. p. 563).

20. Μενοῦνγε] *Nay, but.* Cp. Rom. x. 18.

21—23. Ἢ οὐκ ἔχει ἐξουσίαν] *Is it so, that the Potter hath not authority* (ἐξουσίαν, lordship, dominion, *not* δύναμιν, mere physical force) *over the clay to make from the same lump one vessel to honour, and another to dishonour?*

But if (εἰ δὲ, not pressing this comparison) *God, in* the exercise of His *Will* (θέλων) *to manifest* (by examples) *His Wrath, and to make known His Power, endured with much long-suffering vessels of wrath fitted for destruction* (by themselves), *and in order that He might make known the riches of His glory on vessels of mercy, which He Himself before prepared unto glory.*

Observe the words σκεῦος, σκεύη ὀργῆς, σκεύη ἐλέους, and compare the phrase σκεῦος ἐκλογῆς applied to St. Paul himself,

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, 25 [v] ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. 26 [x] Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. 27 [y] Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθή-

v Hos. 2. 23. 1 Pet. 2. 10.
x Hos. 1. 9, 10. Isa. 43 6. John 11. 52. 2 Cor. 6. 18.
y Isa. 10. 20—23. ch. 11. 4—6.

Acts ix. 15, where see *note*. Σκεύη ὀργῆς are objects of God's wrath; *σκεύη ἐλέους*, persons receiving mercy.

The metaphor is from a vessel,

(1) Receiving into itself either what is bitter or sweet;

(2) Beautiful, or the reverse;

(3) To be broken in pieces, or to be stored up. See *Vorst*, de Heb. c. ii. p. 34.

(1) St. Paul does *not* say that God endured *the* vessels of wrath as if they were a certain fixed definite number, but he says "vessels of wrath," without the article. And *σκεύη ὀργῆς, vessels of wrath*, are said to be *κατηρτισμένα εἰς ἀπώλειαν*, made *fit* for *destruction*, a remarkable oxymoron, intimating that *destruction* is the very *opposite* of the design for which they were *made*; that it is a *perversion* of their constitution. Compare the similar oxymoron in 1 Cor. viii. 10, he shall be *edified* to eat meats offered to idols, to his own *destruction*.

These Vessels have not thus been fitted for destruction, thus made to be unmade, by their Divine Maker; but by their own sin abusing the Free Will and Grace which He has given them.

(2) And observe, in speaking of *σκεύη ἐλέους, vessels of mercy*, St. Paul changes his language, and says that *God* prepared *them* for glory.

(3) St. Paul does *not* say that God makes vessels *like clay*, destitute of free will, and for destruction. He asks whether the Potter has not *power* to make some vessels to honour and some to dishonour? But he does not *even put the case* of a Potter making *any* vessel for *destruction*. God has absolute sovereignty over all. But it is a part of the Will of the Divine and Almighty Artificer (Jer. xviii. 6. Isa. xiv. 7; xlv. 9) that the *human* Vessels which He makes from the clay of the earth should have *free will*. He has breathed into *that* clay a living *soul* (Gen. ii. 7); He has made it in His own *Image* (Gen. i. 27; 1 Cor. xi. 7), not destroyed after the Fall nor after the Flood. (Gen. ix. 6.) He has made that rational divinely-inspired vessel to be a casket of divine Grace. (2 Cor. iv. 7.) He has united it to the Godhead by the Incarnation of Christ. He has made it to be a shrine of the Holy Ghost. (1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.) He has *made every vessel* a vessel of *honour*, and has *made no* vessel to be a vessel of *wrath*. He has, indeed, given each vessel free will to *choose evil* as well as good (Exod. viii. 32); but He exhorts and commands them to *choose* good, and does every thing short of compulsion in order that they may choose it, and be saved.

St. Paul sufficiently explains himself by saying that God, *with much long-suffering, endures* (not *makes*) vessels of *wrath*. And he declares in another place, that *whosoever* shall *cleanse himself* from evil, shall be a *vessel to honour, sanctified and fit for the Master's use, and prepared for every good work* (2 Tim. ii. 20).

Cp. the excellent remarks of *Origen* here in Catenâ, p. 340—346.

God does not *make*, but *find*, vessels of *wrath*. He does not *find*, but *make*, vessels of *grace*. And He wills no one to be a vessel of wrath, but every one to be a vessel of grace. Therefore all murmuring is excluded on the one hand, and all boasting on the other. They who are rejected, are rejected for their sins; they who are elected, are chosen by God's mercy in Christ.

The Apostle completes his argument by saying to those whom he is addressing, those even whom he is censuring and confuting, and whom he desires to comfort as well as censure and confute, that even *they*, as well as the Gentiles, are called to be vessels of mercy, and in God's *will* and *desire* are inheritors of Glory. See *vv.* 24. 33.

No man's heart was *created* stony by God, but *becomes* so by sin (*Origen*, de Princip. iii. c. 1); who ascribes to the *Valentinian* heretics those doctrines which have been propagated in modern times by the adherents of Calvin.

Origen's words are, "Some say that certain persons are *created* ψυχικοὶ (*animal*), and that others are *created* πνευματικοὶ (*spiritual*). The followers of Valentinus say this. But what is this to *us*, who belong to the Church, and who censure those who introduce (the doctrine of) natures constituted for salvation, and others constituted for perdition? *Φύσεις ἐκ κατασκευῆς σωζομένας, ἢ ἐκ κατασκευῆς ἀπολλυμένας.*"

On this important subject, and the controversies emerging from it, the student may be referred to *Hooker's* Papers mentioned above, p. 240; *Bp. Andrewes* on the Lambeth Articles in Minor Works, p. 294—300, and printed separately in English, Lond. 1700; *Bp. Sanderson's* Papers and Correspondence with Hammond, v. 254—354; *Dr. Hammond's* Χάρις καὶ Εἰρήνη, Vol. i. p. 546 of his Works; *Playfere's* Appello Evangelium, Lond. 1651; *Barrow* on Universal Redemption, iii. p. 315—425; Sermons on Justifying Faith, Vol. iv. p. 105; *Professor Browne* on the XVIIth Article; *Archdeacon Winchester* and *Waterland* on the case of Arian Subscription, Vol. ii. p. 375—386 (ed. Van Mildert); and to some other authorities cited in the present Editor's *Occasional Sermons*, No. iii. p. 78, and vi. p. 148.

23. ἃ προητοίμασεν εἰς δόξαν] *whom He prepared before unto glory*. The προετοιμασία of God, as far as it respects *individuals*, is (as our XVIIth Article expresses it) a *counsel secret to us*. God *foreknows* from Eternity every one, who will stand on the right hand, and who will stand on the left hand, at the Great Day. But He has *not divulged* this secret to any man, even to His greatest Saints (1 Cor. ix. 27), except perhaps by special revelation on the eve of death for His sake. (2 Tim. iv. 8.)

Man cannot foreknow his own eternal state or the future state of any one. Therefore the Apostles designate *all* members of the Visible Church as *Elect*. (1 Pet. i. 2. Col. iii. 12. 1 Thess. i. 4. 2 John i. 2. 13. Rom. viii. 33.) So *S. Ignatius* calls the *Church* of Ephesus *elect* (Eph. i.), and the Church of Tralles ἐκλεκτή (c. 1); and the ἐκλεκτοὶ are opposed to *heathens*. (Martyr. Polyc. c. 6.) The whole Church Visible is elect, in the *eye of man*.

Therefore it is a desperate doctrine to say, "*If I shall be saved, I shall be saved;*" and it is rightly so called by *Bp. Bancroft* (Hampton Court Conf. 1604, pp. 178. 180, ed. *Cardwell*). We ought (he says) to reason *ascendendo* thus: I live in obedience to God, and in love with my neighbour, *therefore I trust* that God hath elected me to salvation. And *not* thus to reason *descendendo*, God hath predestinated me to Life, *therefore*, though I sin never so grievously, I shall not be damned, for whom He once loveth, He loveth to the end.

This, indeed, as our XVIIth Article teaches, "is a most dangerous downfall."

Hereupon follow these duties—

(1) We are not curiously to inquire and to search out God's *secret Will* touching personal Election or Reprobation, but to adore it.

(2) His *Revealed* Will doth especially concern us. And this Will is expressed in His *Commandments* and in His Promises contained in His Holy Word. And our study must be to form our lives according to that Will and Word. And the Revealed Will of God is, that every one who seeth the Son and "*believeth* on Him, should not perish, but have everlasting life" (John iii. 16).

(3) We are to avail ourselves thankfully of all those means of "Grace, whereby God inviteth the whole world to receive wisdom, and hath opened the gates of His visible Church unto *all*, testifying His Will and Purpose to have all saved, if the let were not in themselves." *Hooker*, ii. p. 588. *Bp. Andrewes*, v. p. 398.

25—33. ὡς καὶ ἐν τῷ Ὡσηέ] He continues his endeavour to convince the Jews from their own prophetical Scriptures, that what he is endeavouring to prove is *no new doctrine*, but had been already clearly revealed to them by God in the sacred books which they had in their hands, viz.

(1) That the *Gentiles* should be called (Hos. ii. 23);

(2) That *the Jews*, however prosperous and numerous, should be reduced to a *small remnant* of faithful men;

(3) That this was due to *their own act* in *stumbling* on the *elect* precious Stone of Sion, as it had been foretold they would do. (Isa. viii. 14; xxviii. 16.)

27. ὑπὲρ τοῦ Ἰσραήλ] *concerning Israel*. (2 Cor. viii. 23.)

— τὸ κατάλειμμα] *the* remnant, i. e. only the small number of those who believe in Christ. Cp. *Chrys.*, *Cyril*, *Theodoret*. A, B have ὑπόλειμμα, and so *Lach.*, *Tisch.*, *Alf.*

The *prophetical* reference was principally to the small residue of the Captivity who would return to Palestine. This is applied by the *Apostle*, in a *secondary* sense, to the faithful remnant of *believers* in Christ.

σεται· 28 λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι
z Gen. 19. 24, 25. Isa. 1. 9. & 13. 19. Jer. 50. 40. Lam. 3. 22. & 4. 6. Ezek. 16. 46.
λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. 29 z Καὶ καθὼς
προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,
ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

30 Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιο-
a ch. 10. 2. & 11. 7.
σύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως, 31 a Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης
b 1 Cor. 1. 23. ch. 4. 16.
εἰς νόμον οὐκ ἔφθασε. 32 b Διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων· Προ-
c Isa. 8. 14. & 28. 16. Ps. 118. 22. Matt. 21. 42. Luke 2. 34. 1 Pet. 2. 7.
έκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, 33 c καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν
Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ ὁ πιστεύων
ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

a ch. 9. 1—3. Exod. 32. 10—13. 1 Sam. 12. 23. & 15. 11, 35.
X. 1 a Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις πρὸς τὸν Θεὸν
b Acts 21. 20. & 22. 3. ch. 9. 31. Gal. 1. 14.
ὑπὲρ αὐτῶν εἰς σωτηρίαν. 2 b Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν,
c ch. 9. 31. Phil. 3. 9.
ἀλλ' οὐ κατ' ἐπίγνωσιν· 3 c ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν
d Matt. 5. 17. Acts 13. 38. 2 Cor. 3. 13. Gal. 3. 24.
ἰδίαν ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν· 4 d τέλος γὰρ
e Lev. 18. 5. Ezek. 20. 11. Gal. 3. 12.
νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

5 e Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιήσας
f Deut. 30. 11, 12.
αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

6 f Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου,
Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν· 7 ἢ,
Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀν-

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28. λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ] *for* God will *be consummating* and *cutting short His account*, or reckoning, *in righteousness*. These words are from the LXX Version of Isaiah x. 23, where the Original has כָּלָה נֶחֱרָצָה שֹׁטֵף בָּאֲדֹנָי יְהוִה צְבָאוֹת, *a consummation is decided*, or cut short, *abounding in righteousness; because the Lord of Hosts will make a consummation, and that a decided one*, one cut short, *in the midst of all the earth*.

There seems to be here, in the mind of the Prophet, a contrast between the *paucity* of the *numbers* to which the Israelites are to be reduced, and the *abundance* of *righteousness* vouchsafed to them. The quantity will be small, but the quality will be good. See the note of *Drusius* here.

The Seventy Interpreters give a *paraphrase* (not a literal translation) which embodies this sense, and which is adopted by the Apostle.

The word λόγος, as used by them, appears to signify an *account* or *reckoning*, and, derivatively, a sum or catalogue of people.

The sense therefore is; "Summing up and cutting short the *reckoning*." The λόγος is the account or muster-roll of the people.

The census of the Israelites will be *cut short* to a *small number*, *but* the smallness of number will be amply compensated by the *righteousness* with which God will endue it by virtue of its *Faith* in Christ.

Therefore the Prophet Isaiah proceeds to *comfort* Israel in this its diminution and decay. See x. 24 and xi. 1—10, where he speaks of Christ having *righteousness* as the girdle of His loins.

This interpretation harmonizes well with the tenor of St. Paul's argument, who is administering comfort to the Jews at the same time that he is showing them that very *many* of their nation would reject God's *proffered* offer of Justification through Faith in Christ.

30, 31. Τί οὖν ἐροῦμεν;] *What then shall we say? That Gentiles, they which follow not after Righteousness* (as you Jews understand the word, that of the Law), *attained to Righteousness* (not such Righteousness as *you* follow after, *but* [δὲ] *the Righteousness* which is of Faith); *but that Israel, following after the Law of Righteousness, did not reach* the standard of the *Law*, which has only been attained by the perfect obedience of *Christ*, which is imputed to us through Faith.

Elz. has δικαιοσύνης after νόμον, but this is not in A, B, D, E, F, G.

Also in *v.* 32 *Elz.* adds νόμου after ἔργων, but it is not in A, B, F, G.

V. 33 *Elz.* inserts πᾶς before πιστεύων against the authority of the best MSS.

Here the Apostle returns to his main position, which is, that the Gentiles (that is, all of every nation under heaven), who believe in Christ, and are incorporated in Him, are the true Israel, *the Elect People of God*, whom He foreknew from Eternity. See also *v.* 33.

CH. X. **1.** Ἀδελφοί] *Brethren;* a conciliatory address, introducing an affectionate expostulation with the Jews.

— ἡ εὐδοκία] *the good will of my heart, and my prayer to God on their behalf, is for their salvation.*

Εὐδοκία is *beneplacitum*, in which I should acquiesce with joy, as a blessed consummation. Probably he uses this word, rather than ἐλπὶς or ἐπιθυμία, because he wishes to represent the salvation of the Jews as a thing so consonant to God's wishes and counsel, that as far as *He* is concerned it is as *good* as *done;* and the Apostle delights in looking *back*, in imagination, upon that blessed result, the salvation of Israel, as already accomplished.

Besides, this word εὐδοκία appropriately connects their salvation with the Song of the Angels which proclaimed the glad tidings of Salvation to the world. (Luke ii. 14.)

The reading of this verse is revised according to the best MSS. *Elz.* has ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστιν κ.τ.λ.

— εἰς σωτηρίαν] *for* their *salvation*. He assumes, therefore, that, although now rejected by God *for their rejection of Christ*, they may (if they will return to Him) *be saved*.

3. ἀγνοοῦντες τὴν τοῦ Θεοῦ δικαιοσύνην] They *not knowing*, not *considering*, the *Righteousness of God*, Who alone is Righteous, and Who alone can communicate Righteousness, and Who has given it to us in Christ, "the Lord Our Righteousness" (see above on i. 17; iii. 21), and desiring to *build up* the crazy superstructure of *their own Righteousness* on the sandy foundation of Works done by themselves.

Contrast with this St. Paul's declaration concerning himself; I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be *found in Him*, not having mine *own righteousness, which is from the Law, but that which is through Faith in Christ, the righteousness from God bestowed upon Faith* (Phil. iii. 7—9).

4. τέλος γὰρ νόμου Χριστός] *for Christ is the end of the Law for Righteousness to every one that believeth.* For through His Incarnation and perfect Obedience in our Nature, and by our Incorporation and In-dwelling in Him, we are regarded by God as righteous in Him Who is our Righteousness. See Gal. iii. 24, and above, Introduction to this Epistle, p. 185. 198.

5. τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου] *the righteousness* which proceeds *from the Law*, as distinguished from that righteousness which is from *Faith*. (ix. 30. Phil. iii. 9.)

— ὁ ποιήσας] See on Gal. iii. 10—13. 24.

αγαγεῖν. 8 g Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. 9 h ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· 10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

11 i Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται· 12 j οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· 13 k Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

14 l Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσι χωρὶς κηρύσσοντος; 15 m πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων ἀγαθά.

16 n Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; 17 o Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

18 o Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; Μενοῦν γε εἰς πᾶσαν τὴν γῆν ἐξῆλ-

g Deut. 30. 11—14. Prov. 30. 4.
h Matt. 10. 32, 33. Luke 12. 8. John 3. 22. Phil. 2. 11. 1 John 4. 23.
i Isa. 49. 23. ch. 9. 33.
j Acts 10. 34, 35. & 15. 9.
ch. 3. 22, 29. 1 Tim. 2. 5. Eph. 1. 7. & 2. 4, 7.
k Joel 2. 32. Acts 2. 21. 1 John 15. 22.
m Isa. 52. 7. Nahum 1. 15.
n Isa. 53. 1. John 12. 38. ch. 3. 3.
o Ps. 19. 6. Col. 1. 6, 23. Acts 2. 5—11. & 26. 20. & 28. 23.

6—9. Μὴ εἴπῃς—Τίς ἀναβήσεται—σωθήσῃ] *Say not in thine heart who shall ascend into heaven?* The Holy Spirit, speaking by the Apostle, gives here a divine Exposition of the words of God, spoken by Moses (Deut. xxx. 11. 14); and declares that the Levitical Law was a preparation for the Gospel; and, that however complex the system of the Law might appear to be, how much soever it might deal with external observances, and however difficult it might seem to be to perform, yet that it was, in its sum and substance, simple, spiritual, and easy; a truth which was fully realized in Christ, Who is the End of the Law.

"The Righteousness that is of Faith" is introduced here as *speaking*. It is, as it were, *personified*. For Christ is *our* Righteousness. (See Jer. xxiii. 6; xxxiii. 16.) He is made to us Righteousness. (1 Cor. i. 30.) He offers Himself to us. He obeys for us, and in us. He is our *Emmanuel*, God with us, and in us. He is in our mouth and our heart. Christ liveth in us. (Gal. ii. 20.) By Him, and in Him alone, we think, speak, and do what is pleasing to God. Thou art not required to do any great thing to *save thyself*. Christ has come down to thee; He has taken thy nature, He has raised Himself, and in raising Himself He has raised thee. He has fulfilled the Law for thee, and thus brought it home to thee, and clothed thee with His Righteousness. Believe in what He has done for thee. Put thy trust in Him as God *every where present* (Ps. cxxxix. 7, and cp. *Origen* here), and yet Incarnate as Man. Rise with Him from the grave of sin, and thou shalt rise to everlasting glory. Cp. *Aug.* Serm. 143, and see on John xx. 17, and on 2 Cor. v. 16.

9. Κύριον Ἰησοῦν] *The Lord Jesus.* Jesus as Jehovah. He is referring to Jer. xxiii. 6, and to what he is about to cite in *v.* 13, Joel ii. 32.

Our Saviour in the New Testament is called *Lord*, as that name is the interpretation of *Jehovah*. *Bp. Pearson* on the Creed, Art. ii. p. 238. See above on ix. 5, and below, *v.* 12.

10. ὁμολογεῖται εἰς σωτηρίαν] *confession is made unto salvation.*

We may not think that we glorify God sufficiently, if with the *heart* we *believe* in Him, unless with the *mouth* also we be ready to *confess* Him. *Bp. Sanderson*, i. 344.

In the heart Faith is seated, with the tongue confession is made; between these two salvation is completed. *Bp. Pearson* on the Creed, Art. i. p. 23, where see more on the necessity of a public confession of the Faith, which necessity (says *Bp. Pearson*) the Church hath thought a sufficient ground to command the recitation of the *Creed* at the first initiation into the Church by Baptism, and a particular repetition of it publicly as often as the Sacrament of the Eucharist is administered, and a constant inculcation of the same by the Clergy to the People.

12. ὁ γὰρ αὐτὸς Κύριος πάντων] *for the same is Lord of all, being abundant in riches* of mercy unto all them that call upon Him. Cp. *v.* 9, where Jesus is called Lord; and here He is presented as an object of divine worship.

13, 14, 15.] ἐπικαλέσωνται—πιστεύσωσιν—ἀκούσωσι—κηρύξωσιν] *Elz.* has the *future* indicative here. But B and other Uncials have the *conjunctive aorist*, which appears to be preferable, and is adopted by *Lachmann* and *Alf.* See above on vi. 1.

14. Πῶς οὖν ἐπικαλέσωνται] *How then can they call on Him in whom they have not believed?* The *desire* of God, as expressed in the foregoing verse, is that *all men* should *call upon Him and be saved*. And God who desires that *end*, must be supposed to desire also the *means* necessary for the attainment of that end. He who desires that *all* should be *saved*, desires that the Gospel of salvation should be preached to *all*.

For, how can they call upon Him on Whom they have not believed, and how believe in Him of Whom they have not heard, and how can any one *hear* without a preacher, and how can any one *preach* except he be sent of God?

Here then, says St. Paul, am I, sent to preach to you and to the world; and the other Apostles and Evangelists are sent for this end. Therefore be not ye exasperated against me, the Apostle of the *Gentiles*. Do not say, with your brethren at Jerusalem, when I announced my mission to them, "Away with him, it is not fit that he should live" (Acts xxii. 21, 22). My mission is from God, He has willed that *all*, both Jews and Gentiles, should receive the Gospel; and He who wills that all should hear and believe and call upon Him, also wills that we should preach to all. He has sent us, the Apostles of Christ, to you and to them. And accordingly, our Hebrew Prophets, so far from envying the Gentiles the glad tidings of the Gospel, rejoiced in spirit to behold the Apostolic Heralds going forth to preach it to all Nations, and blessed the feet of them who carry it throughout the world. (Isa. lii. 7.) Imitate your own prophet Isaiah; receive them whom he rejoiced to see.

16. Ἀλλ' οὐ πάντες] *Howbeit all did not hearken to the Gospel.* He thus states an objection.

You may say to me, if what you preach concerning Christ is from God, would it not be universally received?

No. The same Prophet who hails the messengers of the Gospel goes on to predict that *all* will not *believe* the message (Isa. liii. 1), "Who hath *believed our* report (ἀκοῆς)?" So asks your Prophet, Isaiah, when he is about to deliver that celebrated prophecy, concerning Christ's *humility*, and *sufferings*, and the *expiatory sacrifice* offered, and the vicarious and plenary *satisfaction* made by His death for the sins of the world, and their *justification* (*v.* 11) thence ensuing. Thus your *unbelief* is even a proof of the *truth* of the Gospel. Observe, also, Isaiah calls the Gospel *our* report. He appropriates it as *his own* message, as the message of himself and your other Hebrew Prophets, as well as of us, Christ's Apostles.

He calls it a report (ἀκοή). Therefore belief comes by *report*, and report (ἀκοή, Matt. iv. 24) by the *word of God*.

Ἀκοή is שֵׁמַע (*shema*), what comes by *hearing*, and therefore requires *oral* communication, *preaching*. Hence in the New Testament ἀκοὴ "significat *concionem, prædicationem.*" *Vorst.* de Hebr. N. T. p. 64.

18. Μενοῦν γε] *Nay verily;* in God's will and desire, as our Hebrew King and Psalmist has prophesied, the Gospel *is* preached every where; the world of Grace *is* commensurate with the world of Nature. The Church of God is not limited to Judæa, or to the Jewish nation (as you Jews would confine it), but as David himself, the Jewish Prophet and King, declares,

θεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

p Deut. 32. 21. ch. 11. 11.

19 p Ἀλλὰ λέγω, Μὴ Ἰσραὴλ οὐκ ἔγνω; Πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ᾽ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. 20 q Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. 21 r Πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

q Isa. 58. 1. & 65. 1, 2. ch. 9. 30. Matt. 20. 16. & 22. 9, 10.

r Isa. 65. 2—5.

XI. 1 a Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ;

a Jer. 31. 37. 1 Sam. 12. 22. 2 Cor. 11. 22. Phil. 3. 5.

Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενϊαμίν. 2 Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ b ὃν προέγνω.

b ch. 8. 29.

Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ

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comparing it with the elements of the Natural Universe, it is co-extensive with the world. The light of Christ is like that of the Sun. Christ is the Sun of Righteousness. His Voice is universal like that of the Elements themselves. (Ps. xix. 5—8.)

Jerusalem itself had seen a glimpse of the future fulfilment of this prophecy, when, on the Day of Pentecost, the Jews, who were dispersed in every climate under heaven, and had come up to Jerusalem for the Feast, saw the outpouring of the Holy Ghost, and heard the Gospel preached by the *Apostles* who were sent and ordained by *God* to evangelize the world, and when they all heard in their own tongues the wonderful works of God. (Acts ii. 5—11.)

— *ὁ φθόγγος*] Hebr. קַו (*cav*), *measuring line, extending to all things.*

19. *Μὴ Ἰσραὴλ οὐκ ἔγνω;*] *Did not Israel know?* Was it not preannounced to the Jews that the covenant of God would be enlarged to the *whole world?* Yes—your own Lawgiver prepared you for this universal extension, *πρῶτος Μωϋσῆς λέγει* (Deut. xxxii. 21), *first Moses*, then the *Prophets*, last of all *we* the *Apostles*, preach one and the same salvation, freely offered to all Nations in Christ; and we all concur in declaring the reception of it by the Gentiles, whom ye despise as foolish and profane, and their consequent promotion to the privileges forfeited by you.

20. *ἀποτολμᾷ καὶ λέγει*] Casting away all fear of the Jews, and discarding all national prepossessions and prejudices, Isaiah boldly declares the preference given to the Gentiles. (Isa. lxv. 1, 2.)

21. *τὸν Ἰσραήλ*] *Winer*, p. 103.

— *ἀντιλέγοντα*] *gainsaying.* The very word used by the Jews at Rome to describe the treatment received by the Gospel from themselves (Acts xxviii. 22). See there *v.* 22—29, in illustration of this chapter.

CH. XI. 1. *Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ;*] *Did God cast off His own people?* Observe the aorist. When God *accepted* an Universal Church, from all Nations, in Christ, did He, *by so doing*, cast off His own People, *the Jews?*

St. Paul thus introduces an answer to the Jewish objection, that his doctrine of the Divine *foreknowledge* and *election* of a Church *Universal* in Christ (see on viii. 29), and of *Universal* Redemption by Him, and of the filial adoption of the *Gentiles* by God, exposed God Himself to the charge of fickleness, and of injustice to the *Jews*.

The question between the Apostle and the Jews, as discussed in this chapter, has been very well stated as follows by *Hooker;*

Thus it stood with the Jewish nation—that all those spiritual favours of grace which God had bestowed upon them were *voluntary;* that His choice of the Jews before others was free, and on their part *without desert;* that He in His promise made to their fathers remained stedfast; but the true construction thereof they did not conceive, because they were obstinate, and would not understand; finally, that whereas the light, which their fathers would have greatly rejoiced to see, had presented itself to them, and was rejected; if God did now depart from them, being thus repelled, and were content to be found of the Gentiles, who sought not Him, but He them, as the one had no cause to grudge, so neither had the other any to boast.

All this the Apostle proveth in the *Ninth, the Tenth, and Eleventh* to the Romans. At the length, in consideration that the Jews sometimes were a people whom God so wonderfully did affect; a people to whom He had given so many privileges, honours, pre-eminences, above the rest of the whole world; a people, with whose forefathers He had made so many covenants and leagues of mercy; a people, for whose advancement so mighty nations had been quelled; a people, for whose defence the Angels had taken arms, the sun and moon had been stayed in their course; a people that had filled heaven with so many Patriarchs, Prophets, Saints, Martyrs; a people that had been the well-spring of life to all nations; a people, the top of whose kindred sitteth at the right hand of God, and is the Author of Salvation unto all the world; these things, considered in such sort as we may think an Apostolic spirit did consider them, after long discourse against them, the question is moved, *Hath God then cast off His people?* (xi. 1.) Is there no hope, that the *very Nation* itself shall recover what it now hath lost? *Have they stumbled that they might fall? God forbid.* Nay their fall hath occasioned salvation to arise unto the Gentiles; and the Gentiles not unlikely to be a mean of restoring salvation unto them again; that as now they are losers to our gain, so in time our gain may be their abundance. *Hooker* (App. bk. v.).

— *ἐγὼ Ἰσραηλίτης*] *For I also am an Israelite* by birth, a Hebrew of Hebrews, of the tribe of Benjamin, the son of Israel by his beloved wife *Rachel*, not by Leah, or by one of their handmaids. Cp. Acts xxii. 3. 2 Cor. xi. 22. Phil. iii. 5. God did not cast off the Jewish nation, when He admitted all Nations to His Church; for I who address you in the Name of Christ am a Jew.

He says this not only to the Jews, but also to the *Gentiles* (see *v.* 13), lest they should imagine that God had rejected the Jews for their sakes, and so be elated with pride, and fall by presumption, and look on the Jews with disdain.

There is, therefore, a remarkable propriety in this reference to *himself.* He is not speaking of himself, as an *individual*, but as an *Apostle of Christ; as the Apostle of the Gentiles* (xi. 13). Do not imagine (he says to the *Jews*) that God cast off His ancient People when He admitted the Gentiles to the Church. No; I who am His chosen instrument for admitting them (cp. Acts ix. 15; xxii. 21; xxvi. 17) am a Jew. They to whom I am sent, owe their admission, under God, to one of your nation. They are spiritual children of a Jew. God admits them by me. He has not therefore cast off you, whose fellow-countryman I am.

On the other side, he reminds the *Gentiles* of what they owe to the Jews, who are used by God as His chosen instruments to bring them to Christ.

2. *ὃν προέγνω*] *whom He foreknew, and chose*, with this divine foreknowledge, not for *any merit* of their own, but because He foresaw and foreknew them obeying the Law of that Nature which was His own work, and not marring that image of Himself in which He created them, and not rebelling against the Law of that Nature, by enslaving themselves to the debasing *corruptions* of that Nature, and to the evil dominion of Satan, and because He foreknew them, *not trusting in themselves*, or in any supposed righteousness of their own, but as building themselves in God's truth, and as relying on His promises *in Christ*, and as dwelling by Faith in Him, as Abraham did. (John viii. 56. Rom. iv. 3. 9.) See above on viii. 29.

— *ἐν Ἠλίᾳ*] *in the history of Elijah* (I Kings xix. 10. 18). Cp. Mark xii. 26.

— *ὡς ἐντυγχάνει τῷ Θεῷ*] *how he expostulates with God*, and appeals against Israel, as if they had all fallen from the right faith.

The sense is, If even Elijah was deceived in his estimate of the number of God's faithful servants, how much more may you reckon then amiss.

Ἰσραήλ; 3 [c] Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου. 4 [d] Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

c 1 Kings 19. 10.

d 1 Kings 19. 18.

5 [e] Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν.

e ch. 9. 27.

6 [f] Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.

f Deut. 9. 4—6. ch. 4. 4, 5. 1 Cor. 15. 10.

7 [g] Τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν· 8 [h] καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας· 9 [i] καὶ Δαυὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

g ch. 9. 31. & 10. 3.

h Isa. 6. 9. & 29. 10. Deut. 29. 4. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. Mark 4. 11, 12. John 12. 40. Acts 28. 26.

i Ps. 69. 22, 23.

11 [k] Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσι;

k Acts 13. 46. ch. 10. 19.

This passage affords no countenance to the notion, which has been deduced from it by some, that the Church of God ever *ceases to be Visible*. See Rom. viii. 29. *Hooker* iii. 1. 8.

After Ἰσραήλ, *Elz.* adds λέγων, which is not in the best MSS.

3. τὰ θυσιαστήρια] *Elz.* prefers καί, not in the best MSS.

4. ὁ χρηματισμός] *the response* of God (cp. Matt. ii. 12. 22), Who alone can read the heart, and Who now sees a faithful remnant in *Israel*, as He did even in the worst times of its history.

— τῇ Βάαλ] *to Baal.* Observe the *feminine* article, τῇ. The Hebrew בַּעַל (*Baal*) is *masculine*, but in the *Septuagint*, both in the Canonical Books and in the Apocrypha, Βαὰλ has sometimes the masculine, sometimes the feminine, article. Cp. Num. xxii. 41. 1 Kings xvi. 31, with 1 Sam. vii. 4. Hos. ii. 8. Tobit i. 5. *Meyer* (p. 232), *Fritz.* (ii. p. 440.)

The reason why the Septuagint sometimes used the *feminine*, and why St. Paul adopts it here, appears to be, because not only a heathen god, but a goddess also (*Astarté*) was worshipped under the name of *Baal*, and because by this variety of gender the reader is reminded that there was no principle of unity in this heathen worship; and thus the vanity of the worship itself is declared.

6. εἰ δὲ ἐξ ἔργων—ἔργον] Not in A, C, D, E, F, G, nor in *Vulg.*, *Coptic*, *Sahidic*, *Æthiopic*, and *Armenian* Versions. But it is found in B (omitting the first ἐστὶ after ἔτι, and having χάρις instead of the second ἔργον), J, and the Greek Fathers, and in the *Syriac* and *Arabic* Versions, and in almost all the Cursive MSS. Cp. iv. 5. Eph. ii. 8, 9.

The probabilities *against interpolations*, especially of so many words, in so ancient and numerous authorities, seem to be greater than *for omission*, especially as the clause in question might be regarded by some copyists as tautologous. The clause is therefore retained in the text, with a change in the accentuation of ἐστι, so that the sense may be—there is no longer any place for the existence of Grace. Cp. a somewhat similar omission in xiv. 6.

The sense of the whole seems to be as follows. *But* if the election is not by man's merit, but by God's free Grace, it is no more of works; for, if this were so, Grace thus becomes no longer Grace, but would be like wages paid as due for a work done. If the election is of human works, that is, if the remnant chosen by God, is chosen on the ground of its own human merit, there is no longer such a thing as Divine Grace; for, if there were, then the work would not be work entitled to wages as a due, but it would receive that which it receives only as a boon.

7. τοῦτο] So the best MSS. *Elz.* τούτου.

— ἡ ἐκλογή] *the Election.* The faithful remnant which has profited by the *free grace* given to it by God. Ἐκλογὴ is the abstract for the concrete ἐκλεκτοί, *elect*, as περιτομὴ, for the *Jews*, and ἀκροβυστία, for the *Gentiles* (ii. 26; iii. 30; iv. 9).

— οἱ δὲ λοιποί] *the rest*, those Jews who were left behind when the others (the ἐκλογὴ) were chosen.

— ἐπωρώθησαν] *were hardened.* πώρωσις is a medical term applied to the bones or *induration* of the flesh, so as to become like *porous* stone, πῶρος. *Hesych.*

Observe the *aorists* here, ἐπέτυχεν and ἐπωρώθησαν. The same event, the Crucifixion of Christ, brought with it Righteousness to the one party, and Obduration to the rest. He was there set on the Cross for the fall, and also for the uprising of many in Israel. (Luke ii. 34.) He was a stone of stumbling to the one, but the Rock of Salvation to the other. (1 Pet. ii. 6. 8.)

8. πνεῦμα κατανύξεως] a spirit of *stupor.* κατάνυξις is the word used by the LXX here (Isaiah xxix. 10) for the Hebrew תַּרְדֵּמָה (*tardemah*), *torpor*, *numbness*, *slumber*, *insensibility*, from root רָדַם in Niphal, to be insensible.

It is supposed by some (e. g. *Grotius*? *Rosenm.*) that the word κατάνυξις, as used here by the LXX, is not formed from κατα-νύσσω, *depungo*, but from κατα-νύω, an unknown root, equivalent to κατανεύω, whence καταννστάζω, to *nod* in slumber.

But this would seem to be a forced deduction.

The true meaning of κατάνυξις, as used by the LXX here and in Ps. lx. 3, is what the word κατανύσσω properly imports, namely,

(1) *de-figo*, to *nail down*, to *rivet*, so as to make *insensible*, whether by lethargy, fear, consternation, sorrow, pain, or any strong passion. Hence Lev. x. 3, κατενύχθη Ἀαρὼν, and 1 Kings xxi. 27, κατενύγη Ἀχαὰβ, he was struck *dumb* with sorrow, and so remained, as it were, nailed to the ground. So the Latin "*defixus* metu, mœrore." Cp. *Bentley's* note on the use of *affigo*, as applied to the mind. *Horat.* Serm. ii. 2. 79. So προσηλοῦν, προσπερονᾶν τὴν ψυχὴν τῇ γῇ. Cp. *Kuinoel* on Acts ii. 37, κατενύγησαν τῇ καρδίᾳ, and the word is therefore rightly explained by *Chrysostom* here, by ἐμπαγῆναι, καὶ προσηλῶσθαι.

(2) What is transfixed becomes insensible even from pain, and so *S. Cyprian*, quoted by *A Lapide*, seems to have understood the word (Epist. lib. i. 3), "Judæi, *transpunctione* mentis alienatione dementis, Dei præcepta contemnunt, medelam vulneris negligunt."

(3) And they were thus more obstinately riveted in their own prejudices. See *Chrys.*, *Theoph.*, *Œcum.*

On the sense of the prophecy, see next note.

9. Δαυίδ.] See Ps. lxix. 22. A Psalm spoken in the person of the *Messiah* on the *Cross*, and there pronouncing, as from a prophetic seat, and from a judicial throne, a prediction and a verdict on the Jews, for their scorn, rejection, and crucifixion of Himself. See *v.* 22. A Psalm therefore used by the Church on Good Friday.

This consideration may serve to remove the objections that have been made against the Psalmist, as if these were words of human passion and vindictive retribution. He who there speaks is Christ, the Divine Prophet, the Righteous Judge of all. And the judgment which He pronounces is more awful because pronounced by Him in His humility.

This reflection also may explain the cause of the rejection of those Jews who were rejected by God. He sent them a spirit of stupor. He made their table to be a snare. The tables of God's Word, the tables of the Decalogue, the tables of the Shewbread, the table of the Paschal Lamb itself, became snares to them. He cursed their blessings (Mal. ii. 2) *because* they rejected the Blessed One Who came from Heaven to save them.

10. τὸν νῶτον] Masculine in LXX. See *Lobeck*, Phryn. p. 290. *Meyer.*

11. μὴ ἔπταισαν] *did they stumble in order that they should fall?* fall utterly, as it were, down a precipice, so as to be irrecoverably lost? Was this God's *purpose* in allowing them to stumble, and in punishing them by their own stumbling?

Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. 12 Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.

1 Acts 9. 15. & 13. 2. & 22. 21. ch. 15. 16. Gal. 1. 16. & 2. 7, 8. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.
13 [l] Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος τὴν διακονίαν μου δοξάζω, 14 [m] εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν· 15 [n] εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; 16 [o] εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

m ch. 9. 3. 1 Cor. 9. 22. 2 Tim. 2. 10. ver. 11. ch. 9. 3. Philem. 12. 1 Cor. 7. 16. n 2 Cor. 5. 19. o Lev. 23. 10. Num. 15. 18, 21.
17 [p] Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου, 18 [q] μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ.

p Jer. 11. 16. Eph. 2. 12, 13. & 3. 6. q 1 Cor. 10. 12.
19 Ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.
20 [r] Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. 21 Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σοῦ φείσεται.

r Prov. 28. 14. Isa. 66. 2. ch. 12. 16. Phil. 3. 12.
22 [s] [*]Ἰδε οὖν χρηστότητα, καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν· ἐπὶ δὲ σὲ χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ· 23 [t] κἀκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται, δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

s John 15. 2. 1 Cor. 15. 2. Heb. 3. 6, 14. & 10. 23, 38. t 2 Cor. 3. 16.
24 Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

u ver. 7, 8. Luke 21. 24. 2 Cor. 3. 14—16.
25 [u] Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε παρ'

Some of them, it is true, *fell*, ἔπεσον (*v.* 22), they who stubbornly resisted God's grace, and died in unrepented sin. But taken *as a whole*, the Jewish Nation has not fallen. Their condition is not described as a πτῶμα, but a παράπτωμα. They have fallen *aside* from the right path, but they have not fallen *down* utterly, so as never again to arise.

— τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν—12. πλοῦτος κόσμου] We are not so to understand these expressions (see *v.* 15) as if it was necessary for the Jews to stumble, *in order that* the Gentiles might *rise*.

The offer of the Gospel to *all Nations*, on equal terms with the Jews, and without submission to the Levitical Law, was, through the *envy* of the Jews, and through their *sin*, the *occasion* of their fall, and was the *cause* of salvation to the Gentiles.

The reception of the younger brother, in the Gospel, was the *occasion* of eliciting the sullen anger and the proud self-righteousness, and unfraternal censoriousness and unfilial murmuring of the elder brother (Luke xv. 28—30), and of his *going out* of his father's *house* into the field, and of his refusal to *come in*, and of his being himself an outcast and an exile. But it was not the *cause*. He himself was the cause of his banishment. If his heart had been right toward God, he would have been among the first to welcome his father's son into his father's house. (Luke xv. 31, 32.) *O Israel, thou hast destroyed thyself.* (Hos. xiii. 9.)

— παραπτώματι] *by their falling aside.* They have not utterly fallen down a precipice, but they have fallen *aside*, παρὰ, so that the Gentiles, at their *side*, may excite them to rise (παραζηλῶσιν).

— εἰς τὸ παραζηλῶσαι αὐτούς] *in order to provoke them to jealousy.* God's adoption of an *elect people* from the *whole world* was ordered by Him in mercy, to provoke the Jews to jealousy, so that they might be more eager to receive the Gospel when they saw others enjoying its privileges.

12. ἥττημα αὐτῶν] *their lessening and worsening* in regard to God's favour and spiritual wealth and dignity, as well as numerical strength. See 1 Cor. vi. 7.

13. ἐφ' ὅσον μὲν οὖν] *in so far, therefore, as I am the Apostle of the Gentiles, I glorify mine office.* I am not magnifying *myself*, but I am doing honour to my *ministry* to *you Gentiles* by endeavouring to make it subservient, through *your means*, to the glorious consummation of the recovery of the Jews.

15. ζωὴ ἐκ νεκρῶν] *life from the dead.* The restoration of the Jews to God's favour will be like the revival of the dry bones of the valley of Ezekiel (xxxvii. 1—11).

St. Paul seems also to be referring to our Lord's parable as recorded in *St. Luke's* Gospel,—the Gospel of St. Paul, the Gospel of the *Gentile* world,—which displays, in a beautiful picture, the subject now before him. (Luke xv. 31.)

Remember, you Gentiles, that you are the younger Brother; you were once *dead*, and you were received by your Father as *alive* from the *dead*. Of *you* it was once said by your loving Father, "It was meet that we should make merry and be glad, for this thy brother was *dead* and is *alive* again." (Luke xv. 32.) Your *elder* Brother is *now* dead, but he also will revive. This indeed will be *life from the dead*, and it is your part to hasten that revival.

16. ἀπαρχὴ] The ἀπαρχὴ differs from the ῥίζα.

The ἀπαρχὴ is the *first-fruits* of a *harvest*; the corn which is ground into flour, and kneaded; and so represents the Apostles and first *Jewish* Christians, particularly those converted on the Day of Pentecost; the earnest and pledge of the world's φύραμα (properly lump or batch) *leavened* by the Gospel. (Matt. xiii. 33.)

Hence φύραμα is explained by σπέρμα, or seed, in *Hesych.*, Gloss. Alberti, p. 107. And this sense corresponds with the use of the word φύραμα in other places (Gal. v. 9. 1 Cor. v. 6), where it signifies a *whole*.

The ῥίζα, or root, is Abraham and the Patriarchs. (Jer. xi. 16.) *Theodoret.*

17. ἀγριέλαιος ὢν ἐνεκεντρίσθης] *being a wild olive, thou wast grafted in.* Observe the emphatic ἀγριέλαιος made more clear by παρὰ φύσιν (*v.* 24). Quis inseret oleastrum in olivâ? Oliva solet in oleastro, oleastrum in olivâ nunquam vidimus. Quisquis fecerit, non inveniet baccas nisi oleastri. Hoc ostendens Apostolus, ad Omnipotentiam Dei revocans, *Si tu*, &c. *contra naturam. Augustine* (in Ps. lxxii.).

— πιότητος] See Judges ix. 9.

18. μὴ κατακαυχῶ] *boast not thou against the branches; but and if thou boastest against them, remember, it is not thou that bearest the root, but it is the root that beareth thee.*

19. κλάδοι] *branches*, not '*the* branches.' *Elz.* prefixes οἱ, but it is not in A, B (see *Mai*), C, F, G, J.

21. φείσεται] A, C, D, F, G. *Elz.* φείσηται.

22. τοὺς πεσόντας] those *who fell.* Some did fall, but not *all*; see *v.* 11.

ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ· [26] [v] καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ, [27] [x] καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. [28] Κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας. [29] [y] Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.

[30] [z] Ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, [31] οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

[32] [a] Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ.

[33] [b] Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. [34] [c] Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; [35] [d] ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; [36] [e] ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

XII. [1] [a] Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν, [2] [b] καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορ-

v Ps. 14. 7. & 106. 47. Isa. 45. 25. & 59. 20.
x Ps. 14. 7. Isa. 27. 9. Jer. 31. 31, &c. 2 Cor. 3. 16. Heb. 8. 8. & 10. 16.
y Num. 23. 19.
z Eph. 2. 2. Col. 3. 7. Tit. 3. 3—7. ver. 31. 1 Cor. 7. 25. 2 Cor. 4. 1.
a ch. 3. 9. Gal. 3. 22.
b Job 11. 7. Ps. 36. 6.
c Ps. 92. 6. Isa. 4. 13. Jer. 23. 18. Wisd. 9. 13. 2 Cor. 2. 16.
d Job 41. 11.
e Prov. 16. 4. 1 Cor. 8. 6. Col. 1. 16.
a 2 Cor. 10. 1. ch. 6. 13, 16, 19. 1 Pet. 2. 5. Ps. 50. 13, 14.
b Eph. 4. 23. & 5. 10, 17. 1 Thess. 4. 3. Col. 3. 10. 1 John 2. 15. 1 Cor. 12. 7, 11. Eph. 4. 7.

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25. ἀπὸ μέρους] *in part:* not totally; for example, I, the Apostle of the Gentiles, am a Jew (*v.* 1).

— ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ] *until the fulness of the Gentiles shall have come in.* Πλήρωμα is a word specially applied to *ships*. The *full complement* of the Gentile world shall enter the Sacred Vessel of the Church, the Ark of Salvation.

Another parallelism with (if not a reference to) *St. Luke's* Gospel, ἄχρις οὗ πληρωθῶσι καιροὶ ἐθνῶν. (Luke xxi. 24.)

26. πᾶς Ἰσραὴλ σωθήσεται] and so *all the Israel* of God,—whether *literally* from the seed of Abraham, or from the Gentile world, children of Abraham's *Faith*, all true Israelites *will be saved.* (*Theodoret, Augustine, S. Jerome* in Isa. xi.) Then the number of the elect will be complete (Rev. vii. 3. 9), and the Harvest of the World will come. (Rev. xiv. 16.)

— ὁ ῥυόμενος] The גֹּאֵל (*Goel*), the *Redeemer.* (Isa. xliv. 6; xlvii. 4; lix. 20, 21.)

28. Κατὰ μὲν τὸ εὐαγγέλιον] *According to the Gospel*, and in relation to it. If they are regarded *in this respect*, they are enemies of God, and of you also. But this enmity has been *occasioned* by the extension of God's favour to *you* (see on *v.* 11); and so they are ἐχθροὶ δι' ὑμᾶς, enemies *through* you, and therefore have a claim to your pity; and if they be regarded *à parte ante*, they are beloved of God *on account of their fathers*, particularly Abraham, whose children by faith *you* are, and therefore you are *their brethren. Origen.*

29. Ἀμεταμέλητα] *Not to be repented* of; not of such a kind as ever to be *revoked* by Him. "God is not a man that He should lie, or the son of man that He should repent" of His promises and gifts. (Numb. xxiii. 19. See Rom. iii. 3; ix. 6.)

God chose a people to Himself, and God hath not repented of His own choice; He did not cast off His people (xi. 1, 2.)

30. γάρ] *Elz.* adds καί, not in the best MSS.

— ἠπειθήσατε] *ye disobeyed.*

31. ὑμετέρῳ ἐλέει] *mercy toward you.* So τὴν ἐμὴν ἀνάμνησιν. (Luke xxii. 19. 1 Cor. xi. 24. Cp. Rom. xv. 4. 1 Cor. xv. 31.) *Winer*, § 22. 7.

32. Συνέκλεισε—τ. π. εἰς ἀπείθειαν] *He shut up the whole* (race of mankind, τοὺς πάντας, see iii. 9) into *Disobedience, in order that He might have mercy upon all.* (Luke v. 6. Cp. Gal. iii. 22.) Because they sinned against Him, God *punished* them by means of their sin. He gave them over to themselves and their own devices (see i. 28). Their *Disobedience* was like a *Prison* in which they were held captives. "Peccati pœna Peccatum." "Blindness of heart (says *Augustine* c. Julian. Pelagian. v. 3) is not only a sin, but it is a *punishment* by which the proud heart of man is chastised with a fit retribution." But God did this with a merciful intent, in order that He might have compassion on all.

33. Ὦ βάθος κ.τ.λ.] Κρίματα are God's *decrees*, = מִשְׁפָּטִים (*mishpatim*); and ὁδοὶ = דְּרָכִים (*derachim*) are His *ways* of bringing them to pass.

Malorum est malè uti etiam bonis, Dei est benè uti etiam malis. Dei consilium, sicut homo, explicare non possum. Novi cum Paulo Apostolo expavescere, quòd etiam ille, cùm consideraret, expavit, et expavescens exclamavit, *O altitudo! Nobis* consideratio, admiratio, tremor, exclamatio, quia nulla penetratio. *Ipsi* autem quid? *Gloria in sæcula sæculorum.* Alios coronat, alios damnat, nusquam errat, alios probat, de aliis probat, omnes ordinat. *Aug.* (Serm. 15.)

35. τίς προέδωκεν αὐτῷ] *Who first gave to Him?* Quis prior dedit illi, quasi suorum gratiâ meritorum? Quis *prævenit* gratiam, quæ gratis datur? In ipso sunt *omnia.* Quæ utique? nisi omnia bona quæ ab Illo accepimus; et accepimus ut boni simus? *Aug.* (Serm. 26); and cp. de Lib. Arb. iii. 16, Deus nulli debet aliquid, qui omnia gratuita præstat; and *Bp. Sanderson*, iii. 202.

36. ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτόν] All our store, as it issued from the fountain of God's grace, so should it issue into the ocean of His glory. For *to Him* and *through Him* are all things. *Bp. Sanderson* (i. 334).

CH. XII. **1.** Παρακαλῶ οὖν ὑμᾶς] *I exhort you therefore.* Observe the conjunction οὖν, *therefore*, introducing the *result* of the whole.

After the great argument of the preceding portion of the Epistle on some of the most abstruse questions of Christian Doctrine, St. Paul sums up all with plain rules of Christian *Practice;*

He thus teaches, that "Love is the fulfilling of the Law" (xiii. 10); that Justification is of no avail without Sanctification; and that all speculations concerning the nature of Faith ought to lead onward to the active performance of Good Works. (Tit. iii. 8.)

On the practice of St. Paul in his Epistles, "after he hath discussed some main points of *doctrine* or *discipline*, to propose several *good advices and rules*, in the observance of which, the life of Christian practice doth consist, and from which might well be compiled a Body of Ethics," see the remarks of *Dr. Barrow*, Serm. vi. Vol. i. p. 107.

— τὴν λογικὴν λατρείαν ὑμῶν] *the rational service of you.* Remark ὑμῶν, *of you*, more emphatic than ὑμετέραν, *yours.* The Levitical λατρεία, עֲבוֹדָה (*abodah*) of the Temple (ix. 4), which consisted in great degree of manual service and in bloody sacrifices, has been succeeded in the Christian Church by the sacrifice of Body, Soul, and Spirit, a sacrifice living, not slain,—and λογική, *rational*, not ὀργανική, or *mechanical* (Heb. xiii. 15). "Hujus hostiæ altare est cor," the Altar of this victim is the heart. *Gregor.* (Hom. 22 in Ezek.); and cp. *Waterland's* Charge on Distinctions of Sacrifice, 1740, p. 58—6.

It is not for nothing that the great Apostle calleth Religion our *reasonable* service of God. *Bacon*, Adv. of Learning, p. 258, where see his remarks on the uses of *Reason* in matters of *Reli-*

c Ps. 34. 8. Eph. 5. 10, 17. 1 Pet. 2. 3. Col. 4. 12. 1 Thess. 4. 3. d ch. 1. 5. 1 Cor. 3. 10. Prov. 25. 27. e 1 Cor. 12. 12, &c. f 1 Cor. 12. 27. Eph. 1. 23. & 4. 16, 25. g 1 Cor. 12. 4, &c. & 12. 10. 1 Pet. 4. 10. h 1 Cor. 12. 28. Eph. 4. 11. 1 Pet. 4. 10, 11.

φοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς, [c] εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

3 [d] Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν· ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. 4 [e] Καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, 5 [f] οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη.

6 [g] Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως, 7 [h] εἴτε διακονίαν, ἐν τῇ διακονίᾳ,

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gion; and *Barrow's* excellent observations on this subject, Serm. xiii. Vol. iv. p. 303, "On the Truth and Divinity of the Christian Religion."

2. μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ] *and be ye not conformed*, or configured, *to this world*. For at your Baptism you renounced it.

A, B**, D, E, F, G have the *infinitive* συσχηματίζεσθαι and μεταμορφοῦσθαι here, and so *Lachmann*, *Alf*. But the *imperative* seems to be preferable. It is in B*, J, and *Vulg.*, *Syriac*, *Æthiopic*, and *Arabic* Versions, and in those of Cod. *Aug.* and *Boerner*. And this transition from the Infinitive to the Imperative ("be not *ye* conformed") gives life, spirit, and beauty to the address, and is quite in the manner of St. Paul. See 1 Cor. x. 1—7. The confusion in the MSS. between αι and ε is so common (from identity of sound in the ancient pronunciation), that the choice between them must be determined by internal considerations.

— μεταμορφοῦσθε] *be ye transfigured* in your minds; as Christ, in His human body, was *transfigured* (μετεμορφώθη) on the Mount. (Matt. xvii. 2.)

— εἰς τὸ δοκιμάζειν—τέλειον] *in order that you may* not follow your own will, but may *examine* and appreciate *what*, and how wise and holy, the will of *God* is; *that will*, which alone (and not *man's* will) is *the* good, and acceptable, and perfect will. See Eph. v. 10, the best comment on this text.

Δοκιμάζειν is not merely to *discern* nor to *try*, but to *assay* the value of. See 1 Thess. v. 21. 1 Cor. iii. 13. 1 Pet. i. 7.

Only the regenerate man, who is renewed in the spirit of his mind by the Holy Ghost, can *ascertain and assay* God's will, and form a just estimate *what* it is.

Let no one therefore among you be staggered by the objections of *unregenerate* persons, whether Jews or Heathens, arguing from the defective and erroneous grounds of unsanctified *Reason*, against what I, who am the Apostle of Christ, and am inspired by the Holy Ghost, and speak in their Name, "according to the grace given me," declare to be God's will. Spiritual things are spiritually discerned (1 Cor. ii. 14); and the more you grow in grace, the more you will be able to understand and admire the operations of God's will, and the more will your will be conformed to it.

3. μὴ ὑπερφρονεῖν] *not to be minded above what he ought to be minded, but to be minded so as to be sober-minded.*

On the *paronomasia* here, see above on 2 Thess. iii. 11, and on Philem. 10. 20, and *Winer*, p. 560.

— ἑκάστῳ ὡς ὁ Θεὸς—πίστεως] *according as God hath dealt out to each man his measure of Faith.* The measure of *Faith* which God has allotted to each man (and not the amount of mere unregenerate *Reason*, or of pride and confidence which he has in his own intelligence) is to be the *Rule* according to which he is to be minded.

From the word μερίζω, *to allot, to apportion* (cp. 1 Cor. vii. 17. Heb. ii. 4), St. Paul is led to speak of each Christian in his proper character as a member (μέλος) of the mystical body of Christ, and thence to prescribe rules of mutual love for the edification of the several members and of the whole Church.

He begins with the higher gift of προφητεία, and then descends to διακονία: he then returns to two branches of προφητεία, namely, διδασκαλία, and παράκλησις, and then speaks of the duty of the πιστοὶ, or faithful Laity; he then re-ascends to the official functions of the προϊστάμενοι, or Clergy; and finally extends himself to the duties of all.

5. οἱ πολλοὶ] *we the many* (οἱ πολλοὶ) *are one body in Christ;* where it is plain that in this construction, in this opposition to *one*, "*the many*" denote the *whole multitude*, the complex and aggregate body of Christians. *Bentley*. See above on v. 15; and so οἱ πολλοὶ is equivalent to *all*.

— τὸ δέ] So A, B, D, D*, F, G.—*Elz.* has ὁ δέ. The sense is: But as *individuals*, members one of another.

— καθ' εἷς] *severally*. By our Christian calling we are knit together into one mystical body, σύσσωμοι. And thus we are individually *one another's members*, as *all* of us collectively are members of Christ. Cp. *Bp. Sanderson*, i. 212; ii. 277. For similar instances of καθ' εἷς see Mark xiv. 19. John viii. 9. *Winer*, p. 223.

As to the use of τὸ see xii. 18.

6. προφητείαν] Not here so much *prophesying* in the sense of *foretelling* the *future*; as (1) *Preaching*: (2) *Expounding* or *Interpretation* of Scripture. See this use of προφητεία 1 Thess. v. 20, προφητεύω 1 Cor. xi. 4; xiv. 3, 4. 39.

St. Paul distinguishes προφητεία from διακονία. The first is peculiarly the office of Bishops and of Presbyters; the second of Deacons in the Church. *Rosenm.*

Indeed the Diaconate was instituted in order that they whose special office it is to *teach*, might have more leisure to give themselves to Prayer and the *Ministry* of the *Word*. Acts vi. 2—4.

— κατὰ τὴν ἀναλογίαν τῆς πίστεως] *according to the proportion of the Faith.*

The word πίστις is used here as in Eph. iv. 5, "There is one Lord, *one Faith*;" i. e. there is one and the same *body* of *Christian Doctrine* to be believed and professed by all.

And this is the sense in which the word πίστις is used by St. Jude, where he says that it is the duty of all to contend earnestly for "the *Faith*, once for all *delivered* to the Saints." (Jude 3.)

It is to be regretted, that the sense of this important declaration of St. Paul has been obscured, and its force weakened, by some who understand the words τὴν ἀναλογίαν τῆς πίστεως to signify merely *according to the proportion of your faith*; i. e. the faith by which *ye believe*.

The true meaning of the word πίστις, or Faith, as here used, has been long since declared by *Irenæus*, i. 2: The Church, although diffused throughout the world, has received the *Faith* from the Apostles and their disciples; and (c. 3) *this Faith* she carefully guards, as if she dwelt in one house, though she is dispersed throughout the world; and she uniformly preaches and delivers the same things, as if she had but one mouth .... since there is but one and the same Faith for all, μιᾶς καὶ τῆς αὐτῆς πίστεως οὔσης.

Cp. *Hooker's* observations (III. i. 5), and the remarks of *Anselm*, *Estius*, *Beza*, and others here. See also some excellent observations on this sense of the word πίστις in *Fritz.* i. 5, p. 17.

Ἀναλογία is *Proportion*: e. g.

As the Head is to the Body, so is Christ to the Church.

Or again;

As one member in the *natural* Body is to another member in the same natural body, and to the whole body, so is one Christian to another Christian, and to the whole Church, or *mystical* Body of Christ.

All things are to be done in the Church with a constant regard to this law of Ἀναλογία, or *Proportion*.

And the special purport of the Apostle's precept here is to declare, that Preaching is to be exercised, and that Scripture is to be expounded,

(1) *Not* according to men's *private notions*;

(2) *Nor*, from one or two texts or chapters taken singly and by themselves;

(3) But, according to the *proportion of the Faith*; that is, according to the *general* symmetry and harmony of the *whole* body of Christian Doctrine, and according to the *relation* or proportion (ἀναλογία) of each special doctrine preached, or text expounded, to that entire body of doctrine.

Hence *Tertullian* says, "Adversus *regulam fidei* nihil scire, est omnia scire" (Præscr. Hæret. c. 14; cp. 13, and *Iren.* i. 19); and *Augustine* (in Joann. Tract 18, and elsewhere) insists on the necessity of preaching and interpreting Scripture "secundum sanam fidei regulam."

εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ, [8] [i] εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει, ὁ μεταδιδοὺς, ἐν ἁπλότητι, ὁ προϊστάμενος, ἐν σπουδῇ, ὁ ἐλεῶν, ἐν ἱλαρότητι.

[9] [j] Ἡ ἀγάπη ἀνυπόκριτος, ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· [10] [k] τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, [11] [l] τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ δουλεύοντες, [12] [m] τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες, [13] [n] ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. [14] [o] Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς, εὐλογεῖτε, καὶ μὴ καταρᾶσθε. [15] [p] Χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων. [16] [q] Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ

i Deut. 15. 7. Matt. 6. 1—3. Acts 20. 28. 2 Cor. 9. 7. 1 Pet. 5. 2. 1 Tim. 5. 17.
j 1 Pet. 1. 22. Ps. 36. 4. & 97. 10. Amos 5. 15. 1 Pet. 4. 8.
k Heb. 13. 1. Phil. 2. 3. 1 Pet. 1. 22. & 2. 17. 2 Pet. 1. 7.
l Rev. 3. 15. m ch. 5. 2. 1 Thess. 5. 16, 17. Col. 4. 2.

Heb. 10. 36. Luke 18. 1. Eph. 6. 18. n 1 Cor. 16. 1. Heb. 13. 2, 16. 1 Pet. 4. 9. o Matt. 5. 44. Luke 6. 28. 1 Cor. 4. 12. 1 Pet. 3. 9.
p Eccius. 7. 34. q 1 Cor. 1. 10. Phil. 2. 2. 1 Pet. 3. 8. Ps. 131. 1. Prov. 3. 7. Isa. 5. 21. ch. 11. 25.

On the other hand, it has always been the characteristic of heretics to interpret the words of Scripture *μονόκωλα*, i. e. *piecemeal*, without due regard to the *general tenour* of the whole. See *S. Hippol.* c. Noet. 2, Vol. ii. p. 7, ed. Fabric. Their will is that the sense of the whole Bible should give way to (their interpretation of) two or three sections of it. This is the characteristic of Heresy. *Tertullian* (c. Praxeam 20).

Private notions on particular texts are to be conformed to the Regula Fidei, and not the Regula Fidei to be made (like a Lesbian rule) to bend to private notions on particular texts.

This Regula Fidei is the Canonical Scripture, and every exposition is to be so framed as to be in unison with the general scope and tenour of Holy Scripture. And the *true sense* of Scripture *is* Scripture. And this true sense is propounded by the Church Catholic, the divinely appointed Interpreter of Scripture, in her public symbols of Faith.

Hence *Archbp. Cranmer* and our Reformers (in Reformatio Legum, i. 13) command all Preachers and Expositors to have always before their eyes the Creeds, "ne quid contra Symbola aliquando interpretemur." And *Bp. Andrewes*, in his admirable Sermon "on the Worshipping of Imaginations," v. 57 (a Sermon worthy of being placed by the side of *Tertullian's* Præscriptiones Hæreticorum), justly censures those Preachers, who arbitrarily and presumptuously domineer over the Faith of their Flocks, by delivering as God's Word *their own private misconstructions of it*, instead of reforming their own private imaginations by that Word as interpreted by the consentient voice and public practice of Christ's Church from the beginning. "This," says he, "is the disease of our age." See also *Waterland's* Essay on the Use and Value of Eccl. Antiquity, Works, Vol. v. p. 265—275.

This Rule of Scripture Interpretation is of great value; and perhaps it is no where more so, than in expounding this Epistle to the Romans, in which the rule is delivered. If it had been carefully attended to, the world would have been saved from many of the pernicious and exclusive notions (concerning partial redemption and other matters) which have been erroneously deduced by some from one or two texts of this Epistle taken singly, in contravention of the plain sense of the whole.

Cp. St. Peter's warning on this subject, 2 Pet. iii. 16.

Heretical teachers lay hold of a *few sentences* of *this Epistle*, and endeavour to overturn thereby the *whole sense* of *Holy Scripture*, which proclaims that man has received Freedom of Will as a gift from God. *Origen.*

It is therefore a happy characteristic of the Church of England, that she reads the *whole* of the New *Testament*, and a great part of the Old, through publicly to her congregations, and thus endeavours to protect her Clergy and her people against the danger of dwelling exclusively on *particular texts*, and directs them to interpret each several portion of Scripture "according to the Proportion of the Faith" as displayed in the whole Bible.

The above explanation of the words *κατὰ τὴν ἀναλογίαν τῆς πίστεως* has been recently well illustrated by *Philippi*, p. 513, and has been adopted by *Bengel*, *Flatt*, *Klee*, *Glöckler*, *Schräder*, *Köllner*, and others.

8. *ὁ μεταδιδοὺς, ἐν ἁπλότητι*] *he that giveth* time or substance in works of piety and charity, let him do it *with disinterestedness* and with honest openness and guilelessness of heart, and with *a single eye* (*ἁπλοῦς ὀφθαλμός*, Matt. vi. 22) to God's glory; and not looking *askance* with oblique glances at himself, or for the praise of men (*Theodoret*), so as to worship the creature with the Creator; but with one sole desire in his heart, one thought in his mind, one aim in all his actions—*Soli Deo Gloria!*

Compare the notes above on 2 Cor. viii. 2, and on ix. 13, concerning the sense of the word *ἁπλότης*.

9. *Ἡ ἀγάπη ἀνυπόκριτος, ἀποστυγοῦντες*] Literally,—*Charity without pretence; ye hating.* On this remarkable structure see Heb. xii. 9; and cp. the *Anacoluthα* in Eph. iv. 2. Col. iii. 16. 2 Cor. ix. 10—12. *Winer*, p. 505.

11. *τῇ σπουδῇ*] in your *haste* be *not idle.* In your *busi-ness* be *not lazy.* Observe the *order* of the words, and the word *σπουδὴ*, from *σπεύδω*, to *hasten*, Engl. *speed.*

There is a happy *paradox*, or *oxymoron* (a favourite figure of speech with the Apostle), in these words, which do not seem to have been generally understood. We may compare *Horace's* "*strenua* nos exercet *inertia.*" (1 Epist. xi. 28.) Our lives are spent in *busy sloth*, and *bustling indolence;* where there is much haste, but little speed.

See a similar figure of speech 1 Thess. iv. 11, and cp. 2 Thess. iii. 11.

There may be, and often is, much idleness in men's work; much unprofitable vanity in their restless hurrying to and fro. There may be laziness in haste. Mary was more busy in her quietness than Martha in her bustle. Therefore the Apostle says *τῇ σπουδῇ μὴ ὀκνηροὶ*, be not "*in strenuitate inertes*," "nihil agentes operositate," et "operosi nihil agendo." Let all your haste bring you nearer and nearer to the goal of eternal life.

— *τῷ Κυρίῳ δουλεύοντες*] Some Authorities have here *τῷ καιρῷ δουλεύοντες, serving the season.* And it seems probable, that if St. Paul had written such a plain precept as *τῷ Κυρίῳ δουλεύοντες* (*serving the Lord*), which he inculcates elsewhere, Acts xx. 19. Rom. xiv. 18; xvi. 18. Eph. vi. 7. Col. iii. 24; and which, it is true, has high MSS. authority in its favour here (A, B, D***, E, I), and is received by *Elz.*, *Lachmann*, *Tischendorf*, and others, and is therefore not to be lightly disturbed, the copyists would hardly have substituted what at first sight is much less intelligible, viz. *τῷ καιρῷ δουλεύοντες* (*serving the season*), and which yet is found in D*, F, G. F has *καιρῷ*, and in its Latin Version it has both 'tempore' and 'Dno' (viz. 'Domino'). G has *καιρῷ* and 'tempori;' and this reading is as old as *S. Jerome's* days (see *Jerome* ad Marcell. ep. 27), and even as *Cyprian's*, and is preferred by *Luther*, *Erasmus*, *Colinæus*, *Mill*, *Semler*, *Griesbach*, *Olshausen*, *Meyer*, and *Fritz.*, whose note here deserves attention: "Lectio *difficilior* eligenda." Besides, this verse seems intentionally designed to be a string of *Christian paradoxes.* "Be not slothful in your haste. Be fervent in spirit. Serve the *present season*," *ἐξαγοράζεσθε τὸν καιρόν.* See Eph. v. 16. 1 Cor. vii. 29. *νῦν καιρὸς εὐπρόσδεκτος*, 2 Cor. vi. 2, "be '*downright time-servers*'" in the evangelical sense (to use *Bp. Sanderson's* words, i. 315); as I am in the same sense a '*man-pleaser*,' and have made myself the *servant of all*, and am all things to all men." (1 Cor. ix. 19. 22.) So take Occasion by the forelock, and be ye slaves of Opportunity. St. Paul seems to have had his eye on the ancient proverbs, "Carpe diem," *καιρὸν γνῶθι, καιρῷ λατρεύειν* (*Phocyl.* fr. 112; cp. *Wetstein*), and to have intended to christianize them. This "exquisitior sensus" is also in harmony with what follows. Cp. xiii. 11—13.

However, as the preponderance of authority is in favour of *Κυρίῳ*, it is not removed from the text.

13. *κοινωνοῦντες*] *communicating, contributing; μεταδιδόντες* (*Theod.*). See above on Gal. vi. 6, and 2 Cor. viii. 4; ix. 13, and below, xv. 26, and Philem. 6. The word is *here* used actively. Cp. *Eur.* Med. 811. *Fritz.*

13, 14. *διώκοντες—διώκοντας*] A happy play upon the words. Cp. *v.* 3, *ὑπερφρονεῖν—φρονεῖν—σωφρονεῖν.*

It would seem as if the Apostle's mind, strained by the pressure of the argument with which it had been labouring, now gracefully and playfully relaxes itself in Christian cheerfulness. In his concilistory courtesy he would show his readers, that what he had said severely concerning them in the former parts of his Epistle had been spoken in love. So he now says, in a tone of lively affection, Even we Christians, whom the world *persecutes*,

φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι· μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς· 17 [r] μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· 18 [s] εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· 19 [t] μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος· 20 [u] ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

21 [v] Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

XIII. 1 [a] Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γὰρ ἔστιν

r Prov. 20. 22. Matt. 5. 39. 1 Thess. 5. 15. 1 Pet. 3. 9. 2 Cor. 8. 21.
s Mark 9. 50. Heb. 12. 14.
t Lev. 19. 18. Deut. 32. 35. Eccl. 28. 1. Matt. 5. 39. Luke 6. 29. Heb. 10. 30.
u Exod. 23. 4, 5. 1 Sam. 24. 16—19. & 26. 21. Prov. 25. 21. Matt. 5. 44.
v Prov. 16. 32. Luke 6. 27—30. 1 Pet. 3. 9.
a Tit. 3. 1. 1 Pet. 2. 13. Prov. 8. 15, 16. Dan. 4. 32. Wisd. 6. 3.

ought to be *Persecutors;* we ought to follow with our blessings and our prayers those who pursue us with rancour and disdain.

16. *τοῖς ταπεινοῖς συναπαγόμενοι*] *drawn away* from high aspirations, by Christian condescension *to*, and sympathy *with*, *those* of *mean condition and low estate.* The word *ταπεινοῖς* is here rendered by some learned Interpreters '*things* that are lowly.' But in the New Testament the word *ταπεινὸς* is *always* applied to *persons.* See Matt. xi. 29. Luke i. 52. 2 Cor. vii. 6; x. 1. James i. 10; iv. 6. 1 Pet. v. 6.

17. *προνοούμενοι*] See above, 2 Cor. viii. 21. 1 Thess. v. 22. Cp. Prov. iii. 4, LXX.

19. *δότε τόπον*] *give place unto wrath.* The meaning of this passage is questionable. It may have several meanings. It may signify, Do not aggravate your enemy's wrath by resistance, or by *rendering evil for evil;* but by gentleness *give it room* to spend itself, as a mariner does in a storm. See *v.* 20, which explains the precept. So in *Virgil* (Æn. iv. 433) Dido asks for room for her own rage to spend itself: "Tempus inane peto, requiem spatiumque furori."

In a recent valuable contribution to the resources of the English reader in the study of this Epistle, this passage is rendered, "Give place unto the wrath of *God.*" And there is high authority for this rendering;

But, perhaps, the former interpretation is preferable, and is confirmed by St. Paul's use of *δίδοτε τόπον* (Eph. iv. 27), and St. Luke's (xiv. 9).

Besides, it could hardly be prescribed as a Christian duty—to make room for the divine anger to work against an enemy. The endeavour of a Christian would be, to *avert* the divine wrath from him, rather than *expose* him to it.

Give place and room to your *enemy's* anger to spend itself, and pass by, "pertranseundi et evanescendi locum." *Origen;* and see the ancient author in Catenâ, p. 455, who compares here our Lord's precepts, *Resist not evil*, but whosoever shall smite thee on the right cheek, turn to him the other also (Matt. v. 39); and when they shall persecute you in one city flee to another (x. 23).

Overcome the wrath of your enemy by letting it spend itself upon you. *Primasius.*

And so these words were understood by the Clergy of Egypt writing to the Emperor Leo, in *Evagrii* H. E. ii. 8. *Fritz.*

It has indeed been said that the Apostle must mean, "Give room for the anger of *God* to work," because he says, Avenge not *yourselves*, and adds, For it is written, Vengeance is *Mine*, saith the Lord.

But this argument is not convincing. For those considerations are very cogent, as reasons for letting an *enemy's* anger pass, and for not encountering it by revenge, which is an invasion of the prerogative of God.

This passage suggests an important consideration with regard to *Revision* of an AUTHORIZED VERSION of Scripture.

Our own Version has here, "Give place unto wrath."

This translation is a judicious one, not only in what it does say, but also in what it does *not* say.

One of the excellencies of a Translation, especially of an Authorized one (and it is a characteristic excellence of our own), is not to say *too much.*

Our Translators knew well that this present passage admitted of a variety of exposition, and that it had been variously interpreted in ancient times by Expositors of high repute.

But they knew also, that it is not the office of Translators, especially of Translators who are framing a Translation for *public use in the Church*, to take (in such a doubtful case as this) any *one* exposition, and to *enforce* that exposition on all, as *the* only sense of the passage.

They felt that it was their duty rather to practise a modest reserve, and to observe a discreet silence, and to leave it an open question for men's private inquiry and meditation; and thereby to suggest to them this important practical lesson, that for the profitable study of Holy Scripture, one of the most essential prerequisites is Humility, and that there are many things in the Word of God on which it ill becomes any one to dogmatize; that there are passages in Holy Scripture which admit of various interpretations, all of them profitable, and none of them to be refused; and that to affix our own particular meaning to such passages, as the only sense they will bear, and to require a Church to receive it as such, is to restrain the plenitude of Scripture, and to enforce on men's consciences *our* word as the Word of God; and that such places of Scripture are designed for the exercise of that Faith which looks forward to the time when all doubts will be cleared away, and we shall no more see through a glass darkly, but shall see face to face, and shall know even as we are known. (1 Cor. xiii. 12.)

I ever held it a kind of honest spiritual thrift (says a wise Bishop of our Church) where there are *two senses* given of one place (of Scripture), both agreeable to the analogy of faith (Rom. xii. 6) and manners; . . . to *make use of both.* And so will we. *Bp. Sanderson* (ii. 49).

A good rule for *Expositors*, and still better for *Translators*, who will do well, in such cases, to *exclude neither* of the two senses by an imposition of the other.

20. *ἄνθρακας πυρός*] *coals of fire.* From Prov. xxv. 21.

The Holy Spirit, by the hand of St. Paul, has indited here a chapter of Christian *Proverbs.* And he connects them with those of Solomon by adopting this Proverb from the Book of Proverbs, and so blends them together.

But what are these *coals of fire?* To *heap coals of fire* on a man's *head* may seem at first a strange expression.

The Jews heaped *ashes* on their heads (2 Sam. xiii. 19) in mourning.

The Proverb does not teach to heap *ashes*, the sign of *mourning*, on our enemy's head, but *live coals;* that is, by conferring benefits upon him, so to kindle, as it were, on his head a fire of burning *shame* and *remorse* and of *love.* Such *coals of fire* were heaped on Saul's head by David (see 1 Sam. xxvi. 7—21). And they burnt brightly for a time (*v.* 25), but were unhappily quenched at last. Such coals of fire the Son of David endeavoured to kindle on the head of Judas (John xiii. 26. Matt. xxvi. 50), but they were smothered by covetousness, and went out in smoke. Cp. *Origen* here, and *Aug.* in Ps. 79, and De Doct. Christ. Vol. iii. p. 92, where the other interpretation—which attributes a desire of injury to the person obeying this proverb—is called "malitiosa," and Serm. 149, "Cùm quisque benefecerit inimico, et *non victus malo vicerit in bono malum*, plerumque illum inimicitiarum suarum *pœnitebit*, et irascetur sibi. Ipsa verò *ustio* pœnitentia est, quæ, tanquam carbones ignis, inimicitias ejus consumit."

21. *Μὴ νικῶ—κακόν*] *Be not thou overcome* by the *evil* of others, *but overcome their evil with thy good.*

He who harbours malice against an enemy on account of the injuries he has received from him, is overcome by his evil; but he who turns injuries into occasions for prayer, overcomes evil with good. See *Chrys.* Worldly injuries are the leaves and flowers, of which the heavenly crown of glory is to be woven.

CH. XIII. 1. *Πᾶσα ψυχή*] Every soul, *ψυχὴ* = נֶפֶשׁ (*nephesh*) (Acts ii. 41. 43; vii. 14; above, ii. 9. *Vorst.* Hebr. p. 117). Every one, spiritual and temporal, clerical and lay. *Chrysostom. Bp. Bilson* on Christian Subjection, p. 174—177.

Let every one submit to the authorities that are over him. A precept made more remarkable by the time in which, and the persons to whom, it was written. Few of the Roman Emperors died a natural death, and the Jews seem to have taken a leading part in the public tumults. *Sueton.* Claud. 25. Acts xviii. 2. And this tumultuous spirit of resistance and rebellion against the

ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν. 2 [b]ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν, [c]οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρῖμα λήψονται.

b 1 Sam. 26. 9.
c ver. 5. Matt. 23. 14. Mark 12. 40. Luke 20. 47. James 3. 1.

Heathen Power of Rome, as an outrage against their Theocracy, and a profane usurpation of the prerogatives of God, was eminently manifest at this time; and it led, in a few years after this Epistle was written, to the siege and destruction of Jerusalem.

This strong language, therefore, of the Apostle in this Epistle, specially designed for Jewish readers at Rome, on the duty of obedience and loyalty to Civil Rulers, is a proof of St. Paul's moral courage, and confidence in his own mission. Cp. below on Titus i. 12.

How different would have been the history of the Roman Empire, if the Emperors, and Magistrates, and Citizens of that Empire had listened to the doctrine of the Apostles—whom they put to death!

Ἐξουσία is *authority*, distinguished from δύναμις, *power*, or *force*, which may exist where there is no authority, and even in opposition to it. Therefore (as *Bp. Sanderson* remarks, Prælect. v. 11) St. Paul mentions ἐξουσία, or *lawful authority*, four times in three verses here, but says not a word of δύναμις, or *physical force*. Compare note above on 1 Cor. xi. 10, a text which affords an excellent illustration of the present passage.

— ἐξουσίαις ὑπερεχούσαις] *the authorities above him*, those which are *set over him*, whatever they are. In a Monarchy, the King is ὁ ὑπερέχων (1 Pet. ii. 13). St. Paul's rule is general, and applies to *all* forms of Government. Cp. *Bp. Sanderson* on Conscience, Lect. vii. § 6, 7.

Every man is bound to take care to discern, and acknowledge *the* authority which *is set over him* (ὑπερέχουσα), and to pay to *it* the honour which is its due, and *not* to deprive it of its rightful honour, by paying allegiance and subjection to some *other* authority which is *not* set over him. A warning to those who rob Rulers of their honour, by transferring it to the Bishop of Rome, who claims to be ὁ ὑπερέχων,—over every person, every where, and in every thing. See on 2 Thess. ii. 4.

— ὑποτασσέσθω] *let it submit itself*. Be thou subject to—do not rebel against.

He does *not* say, that every one must always *obey*, but that he must *submit*. "Semper necesse est *subjici* (ἀνάγκη ὑποτάσσεσθαι), *non* semper necesse est *obedire*," says *Bp. Sanderson* (Prælect. vi. 3). See further on *v.* 5.

Obedience is *active*. And if any *earthly* authority commands any thing that is *contrary* to the will of *God*, the Apostles have taught us to say, "We ought to *obey God* rather than *man*," and "Whether it be right in the sight of God, to hearken unto *you* rather than unto *God*, judge ye" (Acts v. 29; iv. 19). And St. Paul and St. Peter suffered death at Nero's hands, rather than burn incense to Jupiter at Nero's command.

If the Emperor command one thing, and God command another, what is to be done? In such a case you must not fear the one. And why? Because you fear the Other. Who is it that here forbids your obedience? A higher authority. Therefore in such a case you will say to the Emperor, Excuse me; *you* threaten me with a prison for disobedience, but He threatens me with Hell. *Augustine* (Serm. 68).

Sometimes the Powers that be, are good, and serve God, sometimes they fear Him not. Julian was an unbelieving Emperor, an apostate and idolater. Yet Christian soldiers served under him. When, indeed, there was a question concerning obedience to Christ, they acknowledged Him alone Who is King of Kings. When, for instance, the Emperor commanded to worship idols, or to offer incense, they obeyed God rather than man. But when the Emperor said, Draw out the line of battle, March against this or that nation, they obeyed. They distinguished the King Eternal from the King temporal, and obeyed the King temporal for the sake of the King Eternal. *Augustine* (in Ps. 124).

But still the precept is general, to *submit*, and *not* to *rebel* (*v.* 2), not to take up arms against the Authority set over us.

We see no countenance given by the Apostles, or by any of the ancient Christians, to *insurrection* against Rulers—even though they were Neros or Julians. "Vincit qui patitur." Prayers and Tears were the arms of the Church.

St. Paul teaches—

(1) To obey God always.

(2) To obey the Higher Powers, *as His ministers*, and therefore in all things agreeable to His Will, and for His sake.

(3) To *submit* to—and *not to rebel against*—the Higher Powers. See below on *v.* 5.

— οὐ γὰρ ἔστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ] *for no authority exists, except from God*. Observe ἔστιν emphatic, perhaps with some reference to the etymology of the word Ἐξουσία, which deserves careful attention. See above on 1 Cor. xi. 10. No authority exists but from God. All lawful *authority*, such as that of Kings, Parents, Husbands, is an emanation, or effluence, from one only fountain and well-spring, the Godhead of Him Who is ὁ Ὤν, the Self-Existent, Everlasting, and Almighty JEHOVAH.

Why then does St. Peter speak of authority as an Ordinance of *Man*? (1 Pet. ii. 13.)

Because the People may have much influence in designating the *person*, or *persons*, by whom Power is to be *exercised*, therefore St. Peter calls the Magistrate a κτίσις ἀνθρωπίνη, or *creation* of *man*. But the People, which is sometimes the *medium* of conveying Power to a particular person, as in a popular election of a civil Magistrate, or King, is not the *source* of the Power so conveyed, any more than a *pipe*, through which a stream flows, is the *origin* of the water which flows through it. And therefore when St. Peter has said, submit yourself to the human magistrate, he adds the reason for submission—namely, "*for the Lord's sake*," from Whom alone all authority comes.

The *substance* of the power of every magistrate is the ordinance of God; but the specification of the circumstances thereto belonging, in regard of place, person, title, &c., is, as St. Peter terms it, a human ordinance, introduced by custom or positive Law. See *Bp. Sanderson* (ii. 198), and *Bp. Andrewes*, Private Devotions, p. 48, ed. 1830, and *Hooker* viii. 11. 6.

The People are often God's *instruments* in *conveying* Power (ἐξουσία), and in designating the *persons* by whom it is to be exercised. But as they are not the source of Power, so it does not follow, that because they *can convey* power, or designate the Person who is to use it, they therefore are able to *revoke* (as is erroneously imagined by some) what they have been the means of conveying. The People elect Members of the Legislature, but the Members of the Legislature do not *derive* their power *from*, but *through*, those who elect them; and they who have elected them cannot *revoke* what has not been given *from*, but *through* themselves, and which comes from the Constitution of the Realm, or rather, as St. Paul teaches, from the one only Source of all Power, namely, from Almighty God.

And all who hold power, however it may be derived to them, are bound to use their power as Ministers of Him from Whom alone they derive their power, and to Whom they will have to render a strict account, how they have used it, at the Great Day.

This is necessary to be remembered, because it has been argued by some, that *because* men may be instrumental in bestowing even regal power, they may *therefore* revoke that power at will, and dethrone a Monarch chosen by themselves.

But the truth is, that where a King is elected by the People, they only designate the *Person* who is to govern, but he *derives* the authority of governing from God alone. Cp. *Bp. Sanderson* (Prælect. viii.).

In saying that all authority is from God, as its only source, we must be on our guard against supposing that God can be the cause of any of its *abuses*. Nero's authority, as far as it was exercised not unlawfully, was from God: But all his abuses of it were from *himself*.

Yet, God *uses well all human abuses*. He often allows evil Kings to arise, in order to punish guilty nations (see *Jerome* in Dan. xi.). He uses evil governors to chastise evil subjects. He punishes the sins of the Shechems by the tyranny of the Abimelechs of this world (Judges ix. 20). He punished the vices of Rome by those of her Emperors; He also uses evil men as instruments for the trial and triumph of the *good*. He made Nero's sword, wielded by Nero's rage, to be an instrument for sending Peter and Paul to heaven, and of watering His Church by the Martyrs' blood. See above on ix. 17.

After οὖσαι *Elz.* inserts ἐξουσίαι, not in the best MSS.

— ὑπὸ Θεοῦ τεταγμέναι] Ὑπὸ means—

(1) Either *by*, as ἀπὸ, or

(2) *Under*, i. e. *subordinate* to, and not *co-ordinate* with, and therefore not entitled to obedience in any command *contrary* to God. For then they are not ὑπὸ Θεοῦ, but set themselves ἀντὶ Θεοῦ and ὑπὲρ Θεοῦ, *against* God, and *above* Him; and God is to be obeyed rather than man. (Acts v. 29.) And no man can serve two masters. (Matt. vi. 24.)

2. ὁ ἀντιτασσόμενος — λήψονται] He that *setteth himself against the* power which is set over him, and *under* subjection to which he should *set himself*, resisteth the ordinance *set* over him by God. Observe the paronomasia in the words ὑπο-τασσέσθω, ἀντι-τασσόμενος, διαταγῇ and ὑπὸ τοῦ Θεοῦ τεταγμέναι.

d Deut. 25. 1. Prov. 14. 35. & 20. 2. Eccl. 10. 4—6. Jer. 22. 15—18. 1 Pet. 2. 13, 14. & 3. 13, 14. e Wisd. 6. 4. 1 Kings 10. 9. 2 Chron. 19. 6. Ps. 82. 2—4. Prov. 24. 23, 24. & 31. 8, 9. Eccles. 8. 2—5. Isa. 1. 17.

3 [d] Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· 4 [e] θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν· ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. 5 Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

6 Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

But it may be asked, Can the Apostles be said to have observed this rule of *subjection*, when they preached in *opposition to the command* of the ἐξουσία that they should *not* preach? (Acts v. 28, 29.)

And if this was justifiable in *their* case, may not subjects take arms against a Power commanding unjustly?

To this it may be replied, that the Apostles in so doing did indeed then disobey a particular command of an Earthly Governor, but they did not disobey *the* ἐξουσία, to which *they were subject* in that behalf.

Nor was that Governor, who gave that command, τεταγμένος ὑπὸ τοῦ θεοῦ in that respect, or acting as His διάκονος. Indeed, that command "not to preach" was directly *opposed* to the command of God. (Acts v. 20.)

But the Apostles did not set themselves up in opposition to *the* ἐξουσία, or attempt to subvert it by insurrection, or by inciting others to rebellion. They *submitted* to it even unto chains and unto death. (Acts v. 17; xii. 2, 3.)

3. Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος] *For Rulers are not a terror.* He is speaking of what is commonly the case, and may fairly be expected to be the case. And even the worst ἐξουσία or *authority* is better than mere δύναμις or *force*.

But suppose the Power to be evil, and to command what is sinful. Is it not then a terror to *good* works? No. For he that does good, hears Christ saying, "Fear not them that kill the body" (Matt. x. 28); and he hears the Apostle's words, "Who will harm you if ye be followers of that which *is good*" (1 Pet. iii. 13)? St. Paul wrote this with Nero's power before his eyes; but that power was not a terror to him because he was ἀγαθοεργῶν. See next note.

— ἕξεις ἔπαινον ἐξ αὐτῆς] *thou shalt have praise from it.* For the most part. And the Apostle, in his Christian charity, "which thinketh no evil," does not love *exceptions*. He charitably presumes Rulers to *be*, what, being God's ministers, they *ought to be*.

But even suppose a Nero, and a Nero persecuting the Church, yet even then you may *have praise* therefrom. You may overcome his evil by your good; you may be more than conqueror, you may derive glory from it. For though it is unjust and condemns you, yet God is just, and will reward you. He will crown you for acting justly, and for suffering unjustly. Therefore hold fast your justice, and whether the Power acquits or condemns you, you will reap praise from it. If you die for the Faith from its hand, you will reap glory from its fury. *Augustine* (Serm. xiii. 302).

— τῷ ἀγαθῷ—κακῷ] So A, B, D*, F, G. *Elz.* has τῶν—κακῶν.

4. οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ κ.τ.λ.] *for he does not wear the sword in vain*, i. e. is not endued with the *jus gladii*, or power of life and death, to *no purpose*, but in order to execute justice and judgment in the name of God.

Μάχαιρα is not here a *dagger* (as some understand it), but *gladius*, ξίφος. See *Grotius* and *Fritz*. The Roman power is symbolized in the Apocalypse with a μάχαιρα μεγάλη. (vi. 4.)

Here is a divine refutation of the theory which would derive the original of government from the people by means of a *social contract*. The *jus gladii*, the right and power of the sword, which is the emblem of Sovereign Power, is by the ordinance of God, not by the donation of the People. For the Sovereign Power beareth the *Sword*, St. Paul telleth us, as *God's Minister*, from Whom he received it, and not as the People's Minister, who had no right to give it because they never had it. *Bp. Sanderson*, v. 210.

Here also is a refutation of the notions of those who would utterly abolish *Capital Punishments*; thus venturing to wrest God's sword from the hands of His Deputy and Vicegerent the Civil Magistrate; *that* sword which God Himself, who committed it to him, commanded him to *bear*, and *not* to bear it *in vain*. Cp. Gen. ix. 6.

5. ἀνάγκη ὑποτάσσεσθαι] See above on *v.* 1.

The teaching of St. Paul and St. Peter on Civil Obedience may be summed up in the words of the author just cited.

How far do *Human* Laws bind the *consciences* of subjects?

(1) All Laws *enacted* by Powers having legitimate authority bind always to ὑποταγὴ, *subjection*, so that a subject may not resist *with force and arms* the Higher Power, whether he command justly or unjustly.

This was the constant sense and practice of the Primitive Church, as appears from the explicit doctrine of *St. Paul* and *St. Peter*. See 1 Pet. ii. 18. Servants be *subject* (ὑποτασσόμενοι, the same word as St. Paul uses here) to your masters with all fear, not only to the good and gentle, but even to the *froward*. And St. Paul (Rom. xiii.) inculcates the duty of *subjection* in all, and concedes not the liberty of rebellion on any pretext to any.

(2) The duty of *submission* is not satisfied unless it be accompanied with *obedience*, wherever this *can be rendered without sin*.

(3) Where *obedience cannot* be rendered without sin, there the subject is not bound to obey; but he is bound *not* to obey. For there can be no obligation to do what is unlawful. We are obliged *not* to do evil by the law of God, Who is above all, and from Whom all Authority is derived. See *Bp. Sanderson* (Prælect. vi.).

Some writers in treating this subject use the phrase *Passive Obedience*, and impute the doctrine of *passive obedience* to the Divines of the English Church.

But the words *passive obedience* imply a contradiction in terms.

To be *passive* is *not to act*, but to be *acted upon*. But *Obedience* is essentially *active*.

The doctrine of the best Divines of the Church of England is, that if a thing commanded is plainly contrary to God's Law, we must "obey God rather than Man." (Acts v. 29.)

But they have also ever taught, as the clear sense of God's Word, that it is always necessary to *submit* to lawful Authority, and that it is a sin to *rebel* against it.

— οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν] *not only because of the wrath* (*v.* 4), *but also for your conscience sake.* Submit, not only from a principle of *fear*, which may act when the sin of resistance cannot be committed with impunity, and when that sin will be chastised by the wrath of the Power resisted; and will not act when there is no prospect of such punishment. But submit also from a reverence to your own *Conscience*, which tells you that rebellion against lawful Authority is a Sin against *God*, Whose Minister it is, and warns you that *He* is cognizant of it, and will punish it hereafter at the Great Day.

> "Si genus humanum et mortalia temnitis arma,
> At sperate Deum memorem fandi atque nefandi."
> *Virgil* (Æn. i. 543).

On the other hand, Loyalty and Obedience to Lawful Authority are confirmed and sanctified by the fact that they are duties rendered to *God*, Who is the source of all Authority, and Whose Deputy and Vicegerent it is. (Cp. 1 Pet. ii. 13.) When you serve man because God commands you to do so, you serve not man but God. *Augustine.*

It is not the Civil Magistrate who obliges the Conscience to obey the Law which he enacts, but it is *God* Who obliges the Conscience to obey the Civil Magistrate. *Bp. Sanderson* (iv. p. 91).

6. λειτουργοὶ] *officers of the People.* He had just called Civil Rulers by one name, διάκονοι θεοῦ, *servants of God* (*v.* 4), and now he calls them by another name, λειτουργοὶ, *officers of* and *for the People* (λήϊτον, λεῖτον), and thus he combines their twofold relation to God and men, and teaches that Civil Rulers are *servants* of God for the *public good*.

— εἰς αὐτὸ τοῦτο προσκαρτεροῦντες] *attending continually to this very thing*; that is, on service to God and the public weal, and therefore entitled to reverence and support. Here is the true principle of Taxation. The Apostle teaches that Taxes are paid by subjects to Rulers as Ministers of God, and that consequently frauds on the Revenue (such as smuggling, &c.) are sins against

7 f Ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον, τὸν φόρον, τῷ τὸ τέλος, τὸ τέλος, τῷ τὸν φόβον, τὸν φόβον, τῷ τὴν τιμὴν, τὴν τιμήν.

8 g Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκε· 9 h τὸ γάρ, Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. 10 i Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

11 j Καὶ τοῦτο, εἰδότες τὸν καιρὸν ὅτι ὥρα ἤδη ἡμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν· 12 k ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός. 13 l Ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· 14 m ἀλλὰ ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

XIV. 1 a Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

f Matt. 22. 21.
g Gal. 5. 14. 1 Tim. 1. 5. James 2. 8.
h Exod. 20. 14. Lev. 19. 18. Deut. 5. 18. Matt. 19. 18. & 22. 39. Mark 10. 19. Luke 18. 20.
i Matt. 22. 40. Mark 12. 31. Gal. 5. 14. James 2. 8. 1 Tim. 1. 5.
j 1 Cor. 15. 34. Eph. 5. 14. 1 Thess. 5. 6.
k Eph. 5. 11. & 6. 13, 14. 1 Thess. 5. 5, &c. Col. 3. 8.
l Luke 21. 34. Gal. 5. 21. 1 Thess. 4. 12. & 5. 6.
m Gal. 3. 27. & 5. 16. 1 Pet. 2. 11.
a ch. 15. 1, 7. 1 Cor. 8. 9. & 9. 22.

God, and that the promotion of God's glory, honour, and service, and the welfare of His people, is their proper end.

7. Ἀπόδοτε] *Elz.* adds *οὖν*, not in A, B, D*, and cancelled by *Lachm.*, *Tisch.*, *Fritz.*, *Alf.*

8. *εἰ μὴ τὸ ἀ. ἀγαπᾶν*] This verse is to be understood from the preceding. Render to all their dues; Pay all your debts, *owe no man any thing*, save one, namely, Love. Love is a debt ever to be paid, and yet ever due. For when Faith will be absorbed in sight, and Hope in fruition, yet Love will remain (1 Cor. xiii. 13) a debt to be paid in Eternity, and yet due for Eternity. "Semper *debeo* charitatem quæ sola etiam reddita retinet debitorem." *Augustine*, Ep. 62, ap. *A Lapide*.

— *τὸν ἕτερον*] *his* neighbour. See ii. 1.

9. *οὐ κλέψεις*] *Elz.* adds *οὐ ψευδομαρτυρήσεις*, not in best MSS.

11. *ὅτε ἐπιστεύσαμεν*] *than when we believed*, i. e. when we *first embraced* Christianity, and made *public profession* of faith, and became members of the Church of Christ by our Baptism. See above, on Acts viii. 13.

CH. XIV. 1. *Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε*] *But him that is weak in faith receive ye.*

Observe the interesting and instructive connexion of this topic with the main subject of the Epistle.

St. Paul had shown to *the Jews* that their notions of personal *merit* in themselves, on account of which they imagined themselves to have been adopted by God as His *elect People*, as distinct from all other Nations, were vain and illusory, and that they had no ground for hope of acceptance with Him in their own fancied obedience to the Levitical Law, and that the only foundations of Justification are in God's Love, and in the meritorious Death of Christ, the benefits of which are freely offered in the Gospel to all Nations on equal terms.

He would not admit any compromise of these fundamental articles of Faith, although he well knew that they would be mortifying to their national pride.

But having stated these truths, he now proceeds to show that he feels a tender regard for the scruples of the *Jewish Christians*.

He is ready to make personal sacrifices for their sake in all indifferent things. He condescended to their weaknesses in complying, under certain circumstances, with the ceremonial provisions of the Levitical Law. See Acts xvi. 3; xviii. 18; xxi. 26, and what he had said above, 1 Cor. ix. 19, 20; x. 24. 33.

Thus by his charitable allowance for them in such respects, he proved more clearly that his unflinching, uncompromising declaration of the great doctrine of Justification by Faith in Christ alone is grounded on a firm persuasion of its indispensable necessity to everlasting salvation.

In the present Chapter the convert to Christianity from Judaism, who for conscience sake still made a difference of *meats* and *days*, as distinguished by the Levitical Law, is called *ἀσθενῶν τῇ πίστει* (*v.* 1), *weakly in his faith* or *persuasion*. (See on *v.* 3 and *v.* 23.) The present participle *ἀσθενῶν* marks his *present* condition of *infirmity*, which may be succeeded by another state of stronger spiritual health, and of *sounder persuasion*, viz. that all Levitical distinctions are effaced by the Gospel.

By calling such a person *ἀσθενοῦντα τ. π.*, *weakly in his persuasion*, St. Paul declares his *own judgment* that the Levitical difference of meats and days *has now been abrogated* (see above, Gal. iv. 10, and below, Col. ii. 16); and he therefore describes him who made no such distinction as *strong*. (xv. 1.)

But it is to be remembered, that, while the Church of Christ refused to *enforce conformity* to the Levitical Law, she did not as yet *enforce nonconformity* to it.

The Law which she *did* enforce, and always enforces on all her children, is the *Law of Love*.

On this text, see the Sermon of *Bp. Sanderson* (ii. 1—39), where he exposes the error of those who argue from this text that every one ought to be left free to comply or not, as he thinks best, with the Rites and Ceremonies of the Church; and shows that such observances as are *appointed* and *prescribed* by *Lawful Authority*, are not to be confounded with the ordinances of which St. Paul speaks, which were now *obsolete*, and are not to be placed in the same category with the *meats* and *days* here mentioned, which had now become *indifferent*, and might be used or forborne according to the private conscience of each individual. See also below on *v.* 13.

— *προσλαμβάνεσθε*] Do not reject him coldly and proudly, but *receive him to yourselves* (middle voice) tenderly and charitably as a brother. Cp. the use of the word, *v.* 3 and xv. 7.

— *μὴ εἰς διακρίσεις διαλογισμῶν*] *but not to dijudications of diverse thoughts.* A much controverted passage.

The word *διάκρισις*, as used in the N. T. and other writings, signifies the *discrimination* between two *different things*, or the pronunciation of *judicial sentence* between two *contending parties*. See Heb. v. 14. *Xenophon*, Cyrop. v. 2. 27. *Fritz.* p. 159.

Διαλογισμοὶ are *cogitations* generally involving some idea of *altercation* and *dispute*, marked by the preposition *διά*. See above, i. 21, and 1 Cor. iii. 20; and below, Phil. ii. 14. 1 Tim. ii. 8. James ii. 4.

Remark also that he does not say *διάκρισιν*, but *διακρίσεις*, in the *plural* number. He supposes more than one judgment of conflicting thoughts.

The sense then, as illustrated by the context, appears to be as follows:

One man *thinks* one day better than another (*v.* 6); another man *thinks* all days alike. One man *thinks* that some meats are unclean; another *thinks* that he may partake indiscriminately of all.

What then is your duty?

You, who are *strong* in faith, and who *know* and are *fully persuaded* in your mind that all such distinctions of days and meats are now abrogated in the Gospel, have a duty of *charity* to perform to him who is now *weakly* in faith. Receive *him* tenderly, but do not receive him to *dijudications* of *differing thoughts*.

That is, do not receive him so that he may be encouraged to enter into a controversial discussion with you on the questions of ceremonial observance of Days and Meats, and to engage in polemical litigation; but receive him on such terms, that there may be no pronunciations of judicial sentences, either on *his* side or on *yours*. Receive him kindly, but so that there may be no *dijudications* of differing *thoughts*: no determinations (on this side or on that) whether *he* is right in *thinking* one day better and one kind of meat more clean than another, or *you* are right in *thinking* that all days and all meats are alike.

Let there be no censorious judgments on either side; but

b ver. 14. Tit. 1. 15.
c Col. 2. 16, 17. Acts 10. 34.

2 [b][c] Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 [c] Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.

d James 4. 11, 12.

4 [d] Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει. σταθήσεται δέ· δυνατεῖ γὰρ ὁ Θεὸς στῆσαι αὐτόν.

e Gal. 4. 9, 10. Col. 2. 16, 17.

5 [e][d] Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. [v] Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω.

f 1 Cor. 10. 30, 31. 1 Tim. 4. 3—5.

6 [f] Ὁ φρονῶν τὴν ἡμέραν Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ· καὶ ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ, καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ.

g 2 Cor. 5. 15. Gal. 2. 19, 20. Phil. 1. 20—24. 1 Thess. 5. 10. 1 Pet. 4. 2.

7 [g] Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. 8 ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν.

h 1 Cor. 3. 22, 23. & 15. 23. 1 Thess. 4. 14—18. Rev. 14. 13.

[h] Ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. 9 [i] Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

i Acts 10. 42. 2 Cor. 5. 15.

j Matt. 25. 31. 2 Cor. 5. 10.

10 [j] Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Θεοῦ· 11 [k] γέγραπται γάρ, Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

k Ps. 72. 11. Isa. 45. 23. Phil. 2. 10. Rev. 5. 14.

l Matt. 12, 36. Gal. 6. 5. Heb. 13. 17. 1 Pet. 4. 5.

12 [l][v] Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

m 1 Cor. 10. 32. 2 Cor. 6. 3.

13 [m] Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

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let each party be fully persuaded in his own mind, and act accordingly; and let him respect the persuasions of others as he desires that his own persuasions may be respected by them.

Some learned Expositors and Translators suppose that διακρίσεις signifies merely *judgment* pronounced by the *strong* in faith; but then the *plural* number would *not* have been used, and such a limitation is also inconsistent with the precept to *receive him*; which is *qualified*, but not *contradicted*, by what follows.

Receive him kindly, *but not in* such a way that he may be admitted to become a litigant with you, and you with him, on your respective opinions and practices.

2. πάντα—λάχανα] The two extremes. One *is persuaded* (πιστεύει) that he may without offence eat any thing; because all creatures are from God, and are all good, and therefore none to be refused. (1 Cor. x. 26. 1 Tim. iv. 3, 4.)

The *other* limits himself to herbs,—lest, by eating *meat*, he should unwittingly eat something interdicted by the Levitical Law, which made a distinction between *meats*, but not between *herbs*.

3. καὶ ὁ] A, B (see *Mai's* table of errata, p. 503), C, D*, have ὁ δὲ, and so *Lachm.*, *Tisch.*, *Alf.*

4. δυνατεῖ] So A, B, C, D*, F, G. Cp. 2 Cor. ix. 8; xiii. 3. —*Elz.* δυνατός.

5. κρίνει] *judges, decides* in *favour* of one day in comparison with another. Cp. *Æschylus*, Ag. 458. *Soph.* Phil. 57. *Meyer.*

— πληροφορείσθω] *let him be fully persuaded* and carried on by conviction; and let him sail on quietly, as it were, with a fair wind of persuasion filling the sails of his own mind. On this sense of πληροφορία see above, Luke i. 1. Rom. iv. 21. 1 Thess. i. 5; below, Col. ii. 2, and Heb. x. 22, πληροφορία πίστεως, a prosperous gale of faith filling his sails and carrying him before the breeze. On this precept see on 1 Cor. x. 15.

St. Paul teaches here the important truths,

(1) That every man is bound to *obey his Conscience.*

(2) But that every man is also bound to take care that his Conscience is *rightly informed* and *regulated* by *God's Law.*

(3) There may be a πληροφορία,—a strong wind of persuasion, which will not waft a man to the harbour of Truth, but wreck him on the quicksands of Error.

6. Ὁ φρονῶν τὴν ἡμέραν] *He that esteemeth the day*; e. g. the Jewish Sabbath, or the New Moon, or the great Day of Atonement. See above on Gal. iv. 10, and below, Col. ii. 16, where St. Paul condemns those who regard these observances as *necessary* to salvation, and who would enforce them on others as *terms* of *Christian communion.*

Here, they who observe them are called *weakly in the faith*; but they are *not* to be condemned for their observances, but tenderly dealt with, so long as they do not *impose* them, as *necessary*, on others.

On the peculiar condition of the Ceremonial Law at this juncture, as distinguished from earlier and later times, see above, note at the end of Galatians ii. p. 54.

— καὶ ὁ μὴ φρονῶν—οὐ φρονεῖ] Not in A, B*, C, D, E, F, G, and cancelled by *Lachm.*

The omission probably arose from the recurrence of the word φρονεῖ. *Rückert, Reiche, De Wette, Fritz., Philippi, Alford.* Cp. above, xi. 6.

— καὶ εὐχαριστεῖ] He also gives thanks. Both parties, therefore, though differing in opinions and practice, may *agree* in *thankfulness* to God.

8. ἐάν τε γὰρ ζῶμεν] *for whether we live, we live* (not unto ourselves, but) *unto the Lord.*

St. Paul gives several reasons against judging our brother.

He is not our servant, but God's; and, by judging him, we lord it over one who belongs not to us, but to God, *v.* 4.

We live not to ourselves, but *to one another.* We are brethren and fellow-members in *Christ.* Who art thou that condemnest thy *brother? v.* 10.

We are *not our own*, but the Lord's; we have been *created* by God for His glory and service, and have been *bought with* a *price* (1 Cor. vi. 20; vii. 23), even the precious blood of His dear Son; we have *no authority* but from Him (xiii. 1). And so far is He from giving us authority to judge others, that He tells us that we shall all be judged, and shall have to give an account of *ourselves* to Him.

And by judging others, we usurp a power which belongs to Him alone, and which He will exercise *over us*, and over them whom *we* venture to *condemn*, but whom He has *accepted* (*v.* 4). And so, by judging others, we shall have condemned ourselves.

9. ἀπέθανε] *Elz.* prefixes καὶ, not in the best MSS. After ἀπέθανε *Elz.* has καὶ ἀνέστη καὶ ἀνέζησε. But the reading in the text is that of the best MSS.

10. Θεοῦ] So A, B, C*, D, E, F, G.—*Elz.* Χριστοῦ, as in 2 Cor. v. 10.

12. ἑαυτοῦ] *of himself*—not of *another.*

13. τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον] *not to put a stumbling-block, or occasion of falling, in a brother's way.* In such cases as these, where, according to the Law of *Christian Liberty*, it is left indifferent for a person to do or not to do a thing, then comes in the Law of *Christian Charity.*

And according to *that* Law, it may be expedient, that, in regard to it, and for the avoidance of causing a brother to stumble, a man should *forego* the use of his Christian Liberty, and abridge himself of the use of that, by using which he might cause his brother to offend. Here the rule is, "Do nothing that may

14 [n] Οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. 15 [o] Εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανε.

16 Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν· 17 [p] οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, [q] ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ· 18 [r] ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις.

19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 [s] Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ.

Πάντα μὲν καθαρά· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

n Matt. 15. 11. 1 Tim. 4. 4. Tit. 1. 15.
o 1 Cor. 8. 11.
p 1 Cor. 8. 8. Col. 2. 16, 17. Heb. 13. 9.
q Isa. 45. 24. Jer. 23. 5, 6. Dan. 9. 24.
r 2 Cor. 8. 21. Phil. 4. 18. 1 Tim. 2. 3. & 5. 4.
s Matt. 15. 11. Acts 10. 15. Tit. 1. 15.

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reasonably be forborne, whereat scandal may be taken, and whereby a brother may be betrayed into sin."

This case is handled by St. Paul here, and xv. 1—3. 1 Cor. viii. 7—13; ix. 12. 15. 19—22; x. 23—33. See *Bp. Sanderson*, Case of a Liturgy, Works, v. p. 51; and the following remarks of *Richard Hooker* (IV. xii.), who demonstrates the essential difference between the case of those weak brethren, and that of those who take occasion from St. Paul's argument here, to withhold their own obedience from Rites and Ceremonies constituted by *lawful public authority*.

St. Paul's rule is, that in those things, from which without hurt we may lawfully abstain, we should frame the usage of our Liberty with regard to the imbecility of our brethren.

Wherefore unto them which stood upon their own defence, saying, "All things are lawful unto me," he replieth, "But all things are not expedient" (1 Cor. vi. 12) in regard *of others*. "All things are clean, all meats are lawful. But evil is unto that man that *eateth offensively*. If, for thy meal's sake, thy brother be grieved, thou walkest no longer according to charity. Destroy not him with thy meat for whom Christ died. Dissolve not for food's sake the work of God." (Rom. xiv. 15. 20.)

We that are strong must bear the imbecility of the impotent, and not please ourselves. (Rom. xv. 1.)

It was a *weakness in* the *Christian Jews*, and a *maim* of judgment in them, that they thought the *Gentiles polluted by the eating of those* meats which themselves were afraid to touch, for fear of transgressing the Law of Moses; yea, hereat their hearts did so much rise, that the Apostle had just cause to fear, lest they would rather forsake Christianity, than endure any fellowship with such as made no conscience of that which was unto them abominable.

And for this cause mention is made of destroying the weak by meats, and of dissolving the work of God (Rom. xiv.; xv. 1), which was His Church, a part of the living stones whereof were believing Jews.

Now *our* weak brethren (the Nonconformists) are *said* to be as the Jews were; and *our* Ceremonies (which have been abused in the Church of Rome) to be as the scandalous meats, from which the Gentiles are exhorted to abstain in the presence of Jews, for fear of averting them from Christian faith. Therefore, as Charity did bind them to refrain from that for their brethren's sake which otherwise was lawful enough for them; so (it is alleged) it bindeth us, for our brethren's sake, likewise to abolish such Ceremonies, although we might lawfully else retain them.

But, between these two cases there *are great odds*. Their use of meats was not like unto ours of ceremonies; *that* being a matter of *private action* in common life, where every man was free to order that which himself did. But *this* is a *public constitution* for the ordering of the Church: and we are not to look that the Church should change her public laws and ordinances, made according to that which is judged ordinarily and commonly fittest for the whole, although it chance that for some particular men the same be found inconvenient. *Hooker*.

14. *αὐτοῦ*] So the best MSS.—*Elz.* *ἑαυτοῦ*.

— *τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν*] *to him that accounteth a thing to be unclean, to him it is unclean.* Κοινὸν is *unclean*. See Mark vii. 2. Acts x. 14, 15. 28.

Though an act be good, yet if the agent do it with a condemning or doubting conscience, it is evil.

Things, not evil in themselves, *become evil*,

(1) If done *against the conscience*, or without persuasion that they are right (see *v.* 23).

(2) Or, if being left free to us to do or not to do, the doing of them causes *others to offend* (*vv.* 20, 21).

(3) Or, if by doing them, we *leave undone what is better to be done*. See Matt. ix. 13. Cp. *Bp. Sanderson*, ii. 56.

But two cautions are here necessary;

We must take care

(1) That our conscience be *well informed*.

For, though it be always a sin to act *against our conscience*, yet it is also a sin to neglect to *regulate* our conscience by the Law which ought to govern it, viz. the *will of God*. And, if we have not done this, we may be misled by our Conscience, and it will not profit us to plead, that we have acted *according* to our Conscience, if we have not acted *toward* our Conscience as God commands us to do.

(2) We may not forego a good action, if it is commanded us by the *Authority* to which we are subject (Rom. xiii. 1, 2), although others should *take* offence from that action done by us. For then "even the offence of the Cross would cease." Gal. v. 11. Cp. *Hooker*, IV. xii. 8. *Sanderson*, iii. 299.

15. *Εἰ γὰρ* (so the best MSS. for *δὲ*) *διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται*] *For if thy brother*—who thinks that it is not lawful to eat such meats as were called unclean by the Levitical Law—*is hurt* (that is, incurs spiritual pain, not as a matter of *feeling*, but of suffering harm, in consequence of sin) by seeing thee eat them, and is either led thereby

(1) To make a schism in the Church by separating from thee, or

(2) To imitate thee, by eating such meats *against his conscience*, do *not so destroy him* (by thy eating) *for whom Christ died*. It is indeed abstractedly lawful for thee to eat such meats, but it is *not lawful* for thee to *destroy* thy brother by eating them.

— *Μὴ—ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανε*] *Do not destroy him for whom Christ died.* St. Paul teaches here, that they *for whom Christ died*, may be *lost*; that is, he here affirms, that Christ died not only for those who shall finally persevere and be saved, but that He died also for those who will not derive benefit from His death,—that is, He died *for all*. He teaches, that evil example acting upon the weakness of others, may be a cause of *perdition* to some, who in Christ's *design and desire* would be *saved*, and for *whom He died* in order that they might be saved.

A strong assertion of the doctrines of Universal Redemption and of Free Will. See above on viii. 28—30.

16. *Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν*] *Let not your good* (i. e. your right persuasion that nothing in itself is unclean—your Christian Liberty) be *evil spoken* of, as either

(1) Causing a schism on the part of those who are not so persuaded, or

(2) Causing them to eat *against* their conscience what they deem to be unclean.

17. *βρῶσις*] *eating*: to be distinguished from *βρῶμα*, the *thing eaten*—meat (*vv.* 15. 20).

18. *ἐν τούτῳ*] So the best MSS.—*Elz.* *ἐν τούτοις*. *Origen* explains *τούτῳ* as referring to the Holy Spirit. Cp. ii. 29; viii. 9; ix. 1; xv. 16. 19. Phil. iii. 3.

20. *τὸ ἔργον τοῦ Θεοῦ*] *the work of God*, Man—not *thy* creature, but God's. Acts xv. 18. In the assertion of thy liberty to *eat all God's creatures*, do not *destroy* God's *principal creature*, man.

— *Πάντα μὲν καθαρά· ἀλλὰ κ.τ.λ.*] *All things are pure, but there is evil* (in them) *to him who* eats any thing with scandal, either *given* or *taken*.

Thus this precept is directed to the two parties;

(1) To him, the *strong* in faith, who breaks *through* the consideration of the *scandal* he gives to his *weak brother* by eating, and yet eats, and

t 1 Cor. 8. 13.

21 t Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.

u Gal. 6. 1. James 3. 13. v ch. 7. 15, 24. Acts 24. 16. x Tit. 1. 15. Heb. 11. 6.

22 u Σὺ πίστιν ἔχεις; κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. v Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. 23 x Ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

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(2) To the *weak in faith*, who is thus induced by the example of the strong, to break through the scandal he gives to his *own conscience* by eating, and eats.

On this sense of διὰ, indicating a *barrier* which might *deter* from the action done, and *through* which a passage is *forced*, in order that the action may be done, see above on ii. 27; iv. 13.

On the restrictions to be placed by us on the use of our Christian Liberty, from considerations of Christian Charity, see above on *v.* 13, and on 1 Cor. vi. 12.

On the assertion πάντα καθαρὰ, *all things are clean*, see above on 1 Cor. iii. 21, and below, Titus i. 15.

21. Καλὸν τὸ μὴ φαγεῖν κρέα, ἢ πιεῖν οἶνον] *It is good not to eat flesh nor to drink wine, nor to do any thing wherein thy brother stumbleth, or is offended or is weak.*

May it not, therefore, be our duty to take Vows of Total Abstinence from Wine, &c., in order that by so doing we may reclaim our brother from Intemperance?

This is no consequence of St. Paul's teaching. For, it is true that we are not to put a stumbling-block in our *brother's* way. But neither are we to put a stumbling-block in our *own way*. And this we should do by taking unnecessary vows which God and His Church do not prescribe, and which we may not be able to keep, and by breaking which we shall sin against our conscience, and involve ourselves in condemnation.

The *meats*, &c. from which the weak brother *abstained*, in the case here described, had been pronounced *unclean* by the Levitical Law. That Law was from Almighty God; and it was therefore an act of Christian *Charity* to abstain from *such* meats in regard to *the scruples of* those who had been *trained from their infancy* under that Law, and who abstained from those meats in reverence to God Who had given that Law.

But now the Gospel has been in the World for eighteen hundred years. In it God has declared that "every Creature of God is good and nothing to be refused" (1 Tim. iv. 4). He has there condemned as sinful the act of *requiring* abstinence from any particular food. (1 Tim. iv. 3.) He has made Wine to be a medium for communicating Sacramental grace to every Christian soul.

Therefore to abstain, as by necessity and by the solemn obligation of a Vow, from any of God's good creatures, or to require others to do so, is *to make our brother* to offend, by *tempting* him to *imagine* (as the Manichæans of old did) either that God is not the Creator of all, or that what He has created for man's use is not good, or that we are wiser than He, or that the Gospel has not done well in pronouncing all those creatures to be from Him, and to be sanctified by prayer and thanksgiving (1 Tim. iv. 4), and that the Gospel therefore is not from an all-wise God. It is to invert the order of things, and to Judaize Christianity. It is to do disparagement and outrage to the *Cross of Christ*, Who by His blood-shedding there purchased for us Christians the *free use* of, and dominion over, all the *creatures*, which we had lost by the fall of Adam. (See above on 1 Cor. iii. 22, 23.) It is to run the risk of betraying our weak brother into the sin of *Infidelity*, instead of endeavouring to strengthen his weakness, and to reclaim the erring to the Truth.

St. Paul, in his charity, abstained—but did not *make a Vow* to abstain—at certain times and places, from *certain* meats which his weak brother thought to be unclean. But in the case of the Vow supposed, persons are called on to promise to abstain from wine, &c., not because others regard it as *unclean*, but because others *abuse* it, or *indulge* in it to excess. The cases therefore are not similar. And if the Principle of the Vow is allowed, there is nothing so good which may not be utterly proscribed under a *Vow*. Not Wine only, but every creature of God is often abused by men. Religion itself is abused; it has its *excess* in *Superstition*. Fasting is sometimes abused to excess. Prayer is abused. The Holy Scripture is abused by those who quote it amiss. It was abused by Satan into a weapon against Christ. (Matt. iv. 6.) The Principle of the Vow, generally adopted, would rob us of God's best gifts, which Satan tempts men to abuse, and tempts them even to abuse more eagerly in proportion to their goodness. Christianity does not say, Make a *vow* to *abstain* from any of God's good gifts, but it says, Be *temperate* in *all things*. (1 Cor. ix. 25.) Cp. note above on 1 Cor. viii. 13.

22, 23. Σὺ πίστιν ἔχεις—Θεοῦ. Μακάριος—δοκιμάζει] Thou art *persuaded* that thou mayest eat all kinds of meats (see above on *v.* 1) indifferently. It is a good persuasion; but let that persuasion suffice thee for the approving of thine own heart in the *sight of God*. Have that persuasion *in thyself*, and keep it to thyself, in the *sight* of God, Who created all things, and Who is glorified by this thy persuasion that "all His creatures are good, and nothing to be refused." But do not apply thy persuasion indiscriminately in the presence and company of *other men* who are weak in faith. Trouble not the Church, offend not thy weak brother, cause him not to sin by a vain ostentation of this thy knowledge.

Blessed is he that condemneth not himself in that which he approveth.

This is a saying applicable to both parties;

(1) To him who *rightly thinks* that there is no difference between meats, as clean or unclean, but *indiscriminately practises* this opinion, i. e. eats *all kinds of* meats (when there is no necessity constraining him so to do), and so condemns what he approveth. For he is guilty of wounding the conscience of a weak brother, and so is liable to condemnation.

(2) To him who *wrongly thinks* that there is such a difference between meats, and yet is drawn by the example or taunts of others (despising him for this opinion) *to act against* his judgment, or to act with a *doubting* conscience, and to eat of what he himself judges to be unclean, or is not persuaded to be clean. And so he is *condemned* by his own heart as a sinner, because he ventures to do what he does not believe to be lawful. For he that *doubteth* is condemned for eating, because he does not eat ἐκ πίστεως, i. e. with *assurance* that he *may* eat.

Thus the Apostle proceeds ab *hypothesi* ad *thesim*, and adds a general rule of Christian practice as follows;

23. πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν] *whatsoever is not of Faith is sin*; that is, whatever is not done with a full *persuasion* of the mind that it *may lawfully* be done, *is sin*.

St. Paul had above defined the sense in which he uses the word πίστις in this chapter. See *v.* 2, ὃς μὲν πιστεύει φαγεῖν, one man is *persuaded* that he may eat. So *v.* 14, πέπεισμαι, I feel *persuaded*. Cp. *Chrys.*, *Theodoret*, *Theophyl.*, *Œcum.* here. Therefore St. Paul's meaning is, Whosoever shall venture to do any thing which he is not fully persuaded to be *not unlawful* is guilty of sin.

"Bene præcipiunt qui vetant agere, quod *dubites* æquum sit an iniquum." *Cicero* (de Offic. i. 30).

To him that knoweth to *do good* and *doeth it not*, to him *it is sin* (James iv. 17). How much more guilty is he who knows the *evil* that he should *not* do, and yet does it! "Happy is he that condemneth not himself in that which he alloweth." Wretched is he that alloweth himself in the practice of that which in his judgment he condemns.

In applying the Apostolic Rule some cautions are necessary.

(1) We may not hastily *imagine* things to be unlawful, but may reasonably believe those things to *be lawful* which cannot be shown by Holy Scripture or right Reason to be unlawful. Cp. *Bp. Sanderson* (ii. 125, 126).

(2) If the Conscience is only in *doubt*, and in *suspense*, with no inclination on either side, and if lawful Authority has pronounced a judgment, and has determined the question in one way, then *that* way is to be followed by us. "In *dubiis* tutior pars eligenda." Cp. *ibid.* (p. 134).

(3) If our *own Conscience* is not in doubt, but is *persuaded* in one way, and if *Authority* has pronounced in *another* way, we ought to review the matter, and to consider carefully the grounds of the difference between our own private opinions and the judgment of public authority.

We ought to remember that we are prone to be swayed by self-love and self-will, that God loves an obedient spirit, and that Authority is His Minister (xiii. 1—3); and we ought to examine ourselves and our own motives of action, as in His sight, and with prayer for His grace; and to refer all things to the standard of His will; and to deliberate whether it may not be our duty to *reform* our *consciences*, and to conform them to the judgment and command of Authority.

The word πίστις, here used as equivalent to *persuasion* (see *vv.* 1, 2. 22), is carefully to be observed, and the more so on account of the *erroneous* theories which have been grounded on this

XV. 1 [a] Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· 2 [b] ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3 [c] Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ.

4 [d] Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

5 [e] Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις [f] κατὰ Χριστὸν Ἰησοῦν, 6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7 [g] Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ.

8 [h] Λέγω γὰρ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, 9 [i] τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ· 10 [j] καὶ πάλιν λέγει, Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ· 11 [k] καὶ πάλιν, Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί· 12 [l] καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.

13 [m] Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει Πνεύματος ἁγίου.

14 [n] Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί

a ch. 14. 1. 1 Cor. 9. 22. Gal. 6. 1.
b 1 Cor. 9. 19. & 10. 24, 33. & 13. 5. Phil. 2. 4, 5. Tit. 2. 9. 10.
c Ps. 69. 9, 10. & 89. 50, 51. Matt. 10. 25. John 15. 24.
d ch. 4. 23, 24. 1 Cor. 10. 11. 2 Tim. 3. 16.
e ch. 12. 16. 1 Cor. 1. 10. Phil. 2. 2. & 3. 15, 16. & 4. 2. 1 Pet. 3. 8.
f Eph. 5. 2. Phil. 2. 4, 5.
g ch. 14. 1, 3.
h Matt. 15. 24. Acts 3. 25, 26. ch. 9. 4. 2 Sam. 22. 50. Ps. 18. 49.
i Deut. 32. 43.
k Ps. 117. 1.
l Isa. 11. 1, 10. Rev. 5. 5. & 22. 16.
m Jer. 14. 8. Joel 3. 16. 1 Tim. 1. 1.
n Phil. 1. 7. 2 Tim. 1. 5. Philem. 21. Heb. 6. 9. 2 Pet. 1. 12. 1 John 2. 21.

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word, misunderstood by some—especially the Puritans in the sixteenth and seventeenth centuries—as if it signified *Faith*, either as distinguished from *Works*, or as equivalent to that act and habit of the mind by which it assents to the *truth of the Gospel*.

The pernicious effects, religious, social, and political, of this grave misunderstanding of the word, have been pointed out by *Hooker* (ii. 4), *Bp. Sanderson* (ii. p. 111—119).

— *ἐστίν*] After this word, A and many MSS. in cursive characters, and some Versions, add the 25th, 26th, 27th verses of Chap. xvi., perhaps because they were sometimes read in the Church as a conclusion to this Lesson. Hence in some MSS. these verses occur both here and after xvi. 24, where see note.

The insertion of the Doxology *here* would make an inconvenient break in the argument, which is continued in Chap. xv.

CH. XV. 1. *δυνατοὶ—ἀδυνάτων*] *we who are strong ought to bear the infirmities of the weak* (see xiv. 1), *and not to be self-pleasers.*

The design of the Apostle is to commend brotherly love, and to persuade the strong and the weak to dwell together in unity.

He therefore appropriately adduces the example of Christ enduring scorn for the salvation of men, and for the glory of God (*v.* 3), and cites the testimony of Holy Scripture that Jews and Gentiles should be united in Him. (*v.* 4—12.)

He also fitly refers to his own Apostolic Ministry, in offering the *Gentiles* as an oblation to God, and by preaching the Gospel *from Jerusalem* (whence the Gospel came forth) to Illyricum, and in now going up *to Jerusalem* with an offering of alms to the *Jewish Christians* from the *Gentile Christians* of Macedonia and Achaia; thus showing his own love both to Jews and Gentiles, and appealing to this Collection as exemplary to both parties at Rome.

— *μὴ ἑαυτοῖς ἀρέσκειν*] See 1 Cor. x. 24. 33.

2. *ἕκαστος*] *Elz.* adds *γὰρ*, not in the best MSS.

3. *Οἱ ὀνειδισμοὶ—ἐπ' ἐμέ*] This is quoted from the Sixty-ninth Psalm, *v.* 9. And thus the Holy Spirit teaches by St. Paul that *that* prophetical Psalm is rightly applied *to Christ* suffering for us. See a like application of it by St. John, ii. 17.

It is the more requisite to observe this, because an endeavour has been made by some Critics in recent times to alienate this, and other prophetical Psalms of like import, from Christ. (Cp. note on Acts viii. 32.) The Holy Ghost, in the *New* Testament, has provided the best safeguard for the true exposition of His Own Prophecies in the *Old*.

4. *Ὅσα γὰρ προεγράφη*] Not only what I *write* (see *v.* 15), as the Apostle of the Gentiles, according to the grace of the Holy Ghost given to me (*vv.* 15. 19), but *whatsoever was written aforetime* by the same Spirit in the Holy Scriptures, to which I now refer (see *vv.* 3. 9—12), *was written for our learning*, that we through *the* patience (i. e. *mutual forbearance*), which is taught by the Scriptures, and by bearing one another's burdens, and by the exhortation and by *the comfort* which the *Holy Scriptures*, and they only, can give, might *have hope* of Salvation.

By this reverential reference to the *Ancient Scriptures*, he assures the *Jews* that he is not unmindful of their prerogative and dignity in being the Depositories and Guardians of the *Old Testament* (iii. 2); and he assures them that his own Doctrine is in harmony with those Scriptures, and is grounded upon them. He also commends those *Ancient* Scriptures to the study of the *Gentile* Christians as the work of the Holy Ghost, and thus delivers a prophetic protest against such Heresies as the Marcionite and Manichæan, which disparaged the *Old* Testament in comparison with the *New*, and endeavoured to set them at variance, the one against the other.

— *ἐγράφη*] So B, C, D, E, F, G. *Elz.* has *προεγράφη*.

7. *προσλαμβάνεσθε*] *charitably receive.* See xiv. 1.

— *ὑμᾶς*] So A, C, D**, E, F, G. *Elz.* *ἡμᾶς*.

— *εἰς δόξαν Θεοῦ*] *to partake in the glory of God.* (*Chrys.*) Therefore, *à fortiori*, you ought to receive others.

8. *Λέγω γάρ*] So the best MSS. *Elz.* *δέ*.

— *διάκονον—περιτομῆς*] Ye Gentile Christians, who are strong, ought not to despise the Jewish Christians your brethren. Christ your Saviour was *their Minister*. He was born *under the Law*, and came first to *the lost sheep* of the House of Israel, to show the truth of God, and confirm the promises made to their Forefathers. Cp. above, Gal. iv. 4.

9. *τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι*] *and* to the *intent that the Gentiles* should *glorify God for His Mercy*. *Δοξάσαι* is the aorist infinitive, as *βεβαιῶσαι*, after *εἰς τό*. Christ was born under the Law, *in order* to show the *Truth* of God's promises to the Fathers of the *Jews*, and *in order* that the Gentiles should praise God for His *Mercy* (more *gracious* than *Truth*), because, by His obedience to the Law, He took away the Curse and Rigour of the Law, and fulfilled all the typical Ceremonies of the Law, and has enabled us to fulfil the commands of the Law, and has opened to all Nations the Kingdom of Heaven without subjection to the yoke of the Law. Therefore do not despise others, nor be elated in yourselves; for, whatsoever you are, you are only by the *mercy* of God. See above on Gal. iii. 13.

— *καθὼς γέγραπται*] *as it is written.* He cites Prophecies of Scripture, which show that God's design in the Law and the Prophets was that *Jews* (*ὁ λαὸς, οἱ λαοί*) and *Gentiles* (*ἔθνη*) should be all *united* as *one man* in praising and glorifying Him for His love to the world in Christ. See Eph. i. 10; ii. 15.

13.] B, F, G have *πληροφορήσαι ὑμᾶς* (*ἐν*, B) *πάσῃ χαρᾷ καὶ εἰρήνῃ*.

ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. 15 ° Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, 16 ᵖ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.

17 ᵠ Ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν· 18 ᵠ οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν λόγῳ καὶ ἔργῳ, 19 ʳ ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου, ὥστε με ἀπὸ Ἰερουσαλὴμ, καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ, πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, 20 ˢ οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, 21 ᵗ ἀλλὰ, καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασι, συνήσουσι.

22 ᵘ Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. 23 ᵛ Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, 24 ˣ ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλπίζω γὰρ διαπορευ-

o ch. 1. 5. & 12. 3—6. 1 Cor. 3. 10. & 15. 10. Gal. 1. 15, 16. & 2. 9. Eph. 3. 7, 8. 1 Tim. 1. 11—14.
p Acts 9. 15. & 13. 2. ch. 11. 13. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. & 4. 6. Phil. 2. 17.
q ch. 1. 5. & 16. 26.
r Acts 19. 11. 2 Cor. 12. 12.
s 2 Cor. 10. 15, 16.
t Isa. 52. 15.
u ch. 1. 13. 1 Thess. 2. 18. Acts 19. 21.
v ch. 1. 10. & 15. 32. 1 Thess. 3. 10. 2 Tim. 1. 4.
x Acts 15. 3.

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15. Τολμηρότερον δὲ ἔγραψα] *I write to you more confidently* in part because I am reminding you *in addition* to what you already know. I have more confidence of your acceptance of what I write because it is not new to you, but is already anticipated by your own conviction; and also because this admonition is not from myself personally, but from the *grace of the Holy Ghost*, Who inspires me to write. See *v.* 18, where he uses the word τολμήσω.

Ἀπὸ μέρους, *in part*, intimating that there were also *other reasons* why he might write boldly to them, especially the importance of the subject on which he writes, and his own love for the Jewish Nation, and desire for their Salvation. For examples of this phrase, see ix. 1, 2; x. 1, 2; xi. 25; xv. 24; above, 1 Cor. i. 14; ii. 15.

16. ἱερουργοῦντα] *ministering, as a priest, the Gospel.* Cp. 4 Macc. vii. 8, τοὺς ἱερουργοῦντας τὸν νόμον. Let not the Jewish Christians among you imagine that there is no longer any Temple, or Priesthood, or Sacrifice in the World. There *is* an Evangelical *Hierurgy* in the Church Universal, which is God's Temple. The Levitical Priests in the Temple, who offered up sacrifices which "were shadows of the good things to come" (Col. ii. 17. Heb. x. 1), only preannounced the Gospel by those types and figures; but I minister the *substance*, of which they ministered the shadow. I am God's ἱερουργός: the sacrifices which I offer are not holocausts of Animals, but Oblations of whole Nations, sanctified by the Holy Ghost, and now presented as an acceptable sacrifice to God in Christ.

Compare Phil. ii. 17, where the Apostle represents *himself*, in his approaching martyrdom, as a Christian *Drink-Offering* poured out *on* the *meat-offering* of *the Faith* of the *Gentile World*.

The change of metaphor is very appropriate to the alteration of circumstance under which that *later* Epistle was written.

The consummation of the whole may be seen in the *last* Epistle of all, 2 Tim. iv. 6.

17. τήν] Not in *Elz.*, but in B, C, D, E, F, G. *My* boasting is in Christ, not in *any thing done* by *myself*.

18. οὐ γὰρ τολμήσω τι λαλεῖν] *for I will not venture to speak* of any thing that I myself have done, or of any thing which Christ wrought, *not* by my means, for the *Obedience of the Gentiles*. (See i. 5.) My glorying is not in myself, but only in Christ Jesus. (*v.* 17.) I myself am nothing. There is nothing done by me which *Christ did not work*. To Him be all the glory. (Cp. 1 Cor. xv. 10.) Of *that* I will boast, because the praise is *His*.

He uses the word τολμήσω here, following up the sentiment expressed by τολμηρότερον in *v.* 15.—*Elz.* has λαλεῖν τι, but the best MSS. have τι λαλεῖν.

19. ἁγίου] So A, C, D, E, F, G. *Elz.* Θεοῦ.

— ἀπὸ Ἰερουσαλήμ] *from Jerusalem.* He reminds the *Gentiles* that the Gospel came forth from *Sion*. See xi. 26. Micah iv. 2.

— καὶ κύκλῳ] *and in a circle.* He might well use this comparison, for his missionary tours had been like an ever-widening spiral, growing gradually, and enlarging itself further and further *westward* from its focus in *Jerusalem*; and so this missionary spiral continued to expand, till it embraced Rome, and probably Spain, and perhaps even Britain itself. See *v.* 23.

— μέχρι τοῦ Ἰλλυρικοῦ] *as far as Illyricum.* Probably on his second visit to Macedonia. See Acts xx. 2, and *Paley's* H. P. pp. 21, 22.

— πεπληρωκέναι] *have filled up the Gospel.* That is, have not only traced the first outline, but have *filled it up*.

20. φιλοτιμούμενον] *being ambitious* of danger and difficulty. Cp. above, 1 Thess. iv. 11. 2 Cor. v. 9.

21.] Compare what is said by St. Paul's Contemporary and fellow-labourer, *S. Clement*, Bishop of Rome (see on Phil. iv. 3), concerning St. Paul's preaching, travels, and sufferings. Παῦλος ὑπομονῆς βραβεῖον ὑπέσχεν, ἑπτάκις δεσμὰ φορήσας, φυγαδευθεὶς, λιθασθεὶς, κήρυξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθών, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου, καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός. *Clem. Rom.* i. 15.

22. Διό] *For which cause, also for the most part, I was being hindered from coming to you*, who have already received the Gospel *from others*.

Other *things* also hindered me, but this was my *principal* impediment, because my *first* design and desire was to preach where the Gospel had *not* been preached.

23. μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις] *because I have no longer place in these parts*, i. e. in Achaia, whence the Epistle was written. See *v.* 25, 26, and xvi. 1. 23. He had no further τόπος or opportunity of preaching there on *new* ground. He therefore was now at liberty to come to *Rome*, which was *not* indeed new ground, but lay on the road to new ground. See note on *v.* 24.

— ἐπιποθίαν δὲ ἔχων] *having a vehement desire*, fulfilled not long afterwards, after his visit and arrest at Jerusalem, and two years' imprisonment at Cæsarea. (Acts xxi. 30; xxiv. 27; xxviii. 16.)

24. ἂν—Σπανίαν] So the best MSS. *Elz.* ἐάν. *Vulg.* renders it rightly "cùm in Hispaniam proficisci cœpero." The sense is, I have a desire of coming to *you*, for many years, whensoever I shall have set out for *Spain*, which *is* new ground.

My special mission being to preach the Gospel where Christ has *not been named* (*v.* 20), I could not rightly regard even *you* (who have already received the Gospel, see i. 8) as the *end* of my missionary journey, but I hope to take you *in my way* (cp. *v.* 28), when I shall have set out for *Spain*, "where Christ has *not* been named."

That St. Paul *did* go into Spain after his liberation from his two years' imprisonment at Rome, is asserted in various passages of the Fathers, quoted by *Baronius*, A.D. 61. *Jacobson* on *Clem. Rom.* i. 5, cited above on *v.* 21.

The following remarks are from the late *Professor Blunt* (History of the Christian Church, chap. iii. page 54), speaking of St. Paul's movements *after* his two years' imprisonment at Rome;

He is at Rome, and at liberty, the world once more before him. What more probable than that he should profit by the occasion now afforded him of completing his plan—his tendency still westward from the very beginning of his ministry,—and go forwards to Spain?

ὁμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

25 [y] Νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς ἁγίοις. 26 [z] Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ· 27 [a] εὐδόκησαν γὰρ, καὶ ὀφειλέται εἰσὶν αὐτῶν, εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

28 [b] Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν. 29 [c] Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

30 [d] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεὸν, 31 [e] ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἡ εἰς Ἰερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις· 32 [f] ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.

33 [g] Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.

XVI. 1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς

y Acts 19. 21. & 24. 17.
z 1 Cor. 16. 1. 2 Cor. 8. 1, &c. & 9. 2, 12. Gal. 2. 9, 10.
a ch. 11. 17. 1 Cor. 9. 11. Gal. 6. 6.
b Phil. 4. 17.
c ch. 1. 11, 12. Ps. 16. 14.
d 2 Cor. 1. 11. Phil. 2. 1. Col. 4. 12.
e 2 Thess. 3. 2.
f Acts 18. 21. ch. 1. 10. James 4. 15.
g ch. 16. 20. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. Heb. 13. 20.

Clemens Romanus, his contemporary, and a writer who appears to have been in possession of knowledge of St. Paul, derived to him from opportunities of his own, expressly affirms that his travels *extended to the limits of the West*, a phrase by no means applicable to Rome, particularly when used by one who was dwelling at Rome at the moment, but quite applicable to Spain, the like being expressly found in several authors in direct relation to that country (*Pearson*, Minor Theolog. Works, ii. 361), and both *Chrysostom* and *Theodoret* asserting, without any hesitation, in so many words, that to Spain the Apostle went *after* his imprisonment *at Rome* (Ibid. i. 392). Certain it is that Spain was amongst the nations which received the Gospel the earliest. It had its Churches, and what is more, it had *long* had its Churches in the time of *Irenæus*, for he not only refers to them, but refers to them as channels of the primitive ecclesiastical tradition, which proved the doctrine of the Church to be opposed to that which the heretics, against whom he was disputing, claimed for orthodox (*Irenæus*, i. c. 10, § 2). All this is very consistent with St. Paul's visit to that country. (*Blunt.*)

Besides,—the ancient *Canon Muratorianus*, written in the second century, mentions the "journey of Paul setting forth from the *city* (of Rome) for *Spain*." See also *Neander*, Geschichte u. Pflanzung, p. 265. *Guerike*, Handbuch, p. 52. *Hug*, Einleitung, and *Olshausen*, Studien, 1838, pp. 957—7, quoted by *Jacobson* in Clem. R. p. 28, and the note below on Hebrews xiii. 24.

After Σπανίαν *Elz.* adds ἐλεύσομαι πρὸς ὑμᾶς, which is not in A, B, C, D, E, F, G.

The clause ἐλπίζω—ἐμπλησθῶ is inserted parenthetically; and the thread of the sentence is taken up again after ἐμπλησθῶ at νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ, and the sense is,—I hope one day to set out (πορεύεσθαι) for *Spain*, and then to see you in my way thither, but *now* I am setting out in an *opposite* direction, namely, to *Jerusalem*.

— ὑφ' ὑμῶν] B, D, E, F, G have ἀφ' ὑμῶν.

— ἀπὸ μέρους] *in part*; for such is my love, and vehement desire, felt for many years (*v.* 23), of seeing you, that I cannot *fully* satisfy it, by a visit "in transitu." This desire also was fulfilled, for he remained at Rome *two years*. (Acts xxviii. 30.)

25. Νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλήμ] *But now I am setting out for Jerusalem*. At the end of his second visit to Achaia, from which he went by way of Macedonia to Miletus, and so to Cæsarea and Jerusalem. See Acts xx. 2—17; xxi. 1—17; xxiv. 17—19. 1 Cor. xvi. 1—4. 2 Cor. viii. 1—4.

From these words it appears that both the Epistles to the Corinthians were written *before* that to the *Romans*. *Origen*. Cp. *Paley*, H. P. p. 8—12.

The Apostle mentions this circumstance of the collection of alms made in Macedonia and Achaia for the poor *Jewish* Christians, in order to show that he practised what he preached.

He had been exhorting the Gentile Christians to manifest their love for the Jewish Christians; he was himself going with alms from Gentile Christians to the poor Jewish Christians at Jerusalem. He was going διακονεῖν αὐτοῖς. (See also *v.* 31, διακονία.) He, the Apostle of the Gentile World, would do the work of a *servant* to *them*.

The incident here mentioned, that he was now on the point *of setting out* for Jerusalem, confirms the opinion that this Epistle was written at the *close* of his stay in Achaia, and probably at *Cenchreæ*, the eastern *harbour* of Corinth. See xvi. 1.

26. κοινωνίαν] *contribution*. κοινωνία, ἡ ἐλεημοσύνη, *Phavorin*. See above Gal. vi. 6. Rom. xii. 13, ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Phil. i. 5; iv. 15.

27. ὀφειλέται] Macedonia and Achaia. *Gentile* countries are *debtors* to Jerusalem, for they have been admitted to partake in her *spiritual* privileges, and they owe in return a communion of their own *carnal things*.

A tacit exhortation to the *Gentile* Christians at *Rome*. "Dum Corinthios laudat, hortatur Romanos." *Origen*.

28. σφραγισάμενος τ. καρπόν] *Fruits*, such as olives and grapes, when the vintage was come, and the work of their collection was finished, and the process of their manufacture into oil and wine was completed, were consigned to amphoræ, &c., which were *sealed* for safety. See *Mitscherlich* on Hor. Od. iii. 8, 10.

The sense therefore is—When I have gathered in, and stored, and secured, and sealed up for them this fruit—this harvest or vintage of Christian Charity.

29. εὐλογίας] *Elz.* inserts τοῦ εὐαγγελίου τοῦ—not in the best MSS.

30. συναγωνίσασθαι] *to strive together with me in your prayers*. For he who prays, fights. Moses praying on the hill, and Joshua fighting in the plain, were fellow-combatants against the Amalekites, and the prayer of Moses was a more powerful weapon than the sword of Joshua. (Exod. xvii. 11.)

31. ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ] *in order that I may be delivered from the disobedient in Judæa*. Spoken prophetically; he was arrested by them, even when he was engaged in this charitable work, of "bringing alms to his nation" (Acts xxiv. 17), but he was *delivered* by the *heathen* power of Rome out of their hands. (Acts xxi. 27—34.)

— ἵνα ἡ διακονία μου—εὐπρόσδεκτος γένηται] *that my service may be graciously accepted* by them. Was it not certain that it would be so? No. St. Paul, the uncompromising assertor of Christian liberty, and of the non-obligation of the Levitical Law, even in opposition to St. Peter and St. Barnabas (Gal. ii. 11—15), might well presage that some of the Jewish Christians at Jerusalem would be prejudiced against him and his overtures of love.

CH. XVI. 1. Φοίβην—διάκονον—Κεγχρεαῖς] *Phœbe, a deaconess of the Church at Cenchreæ*, is described in the Subscription to the Epistle, also in the *Syr.* and *Lat.* Versions, as the bearer of the Epistle. Cp. *Origen*. *Chrys*.

On the office of *Deaconesses*, see Acts xviii. 18. 1 Cor. i. 11. 1 Tim. iii. 11, and the words of *Pliny* in his Epistle to Trajan, x. 9, where he speaks of the "ancillæ quæ *ministræ* vocabantur," in the Christian congregations; and the authorities in *Basnage* i. p. 451, *Bingham* II. xxii., and the special treatise of *Ziegler*, de Diaconis et Diaconissis, Witteberg, 1678.

ἐκκλησίας τῆς ἐν Κεγχρεαῖς, 2 [a] ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.

3 [b] Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, 4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, 5 [c] καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν· 6 ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς· 7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν, τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ· 8 ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ· 9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου·

a 3 John 6. Phil. 2. 29.
b Acts 10. 26. & 18. 2, 26. 2 Tim. 4. 19.
c 1 Cor. 16. 15, 19. Col. 4. 15.

— Κεγχρεαῖς] *Cenchreæ. κώμη καὶ λιμήν* (*Strabo* viii. p. 380). The *Eastern* harbour of Corinth, 70 stadia from that city. See *Col. Leake's* Morea, iii. 232—237.

Perhaps the Epistle was written at this port of Corinth, *Cenchreæ*, when St. Paul was about to set out from Achaia to Northern Greece.

He wrote the Epistle when he was about to *leave* Achaia (see xv. 23. 25), and Phœbe, a deaconess of *Cenchreæ*, seems to have been the bearer of the Epistle. See on *v.* 1.

Had he written it from the city of Corinth itself, probably he would have sent it by some one of that great commercial city, where he had many friends.

In Acts xviii. 18, we see him at *Cenchreæ*, showing his charity for the Jewish Christians, when he was about to leave Achaia, after his *first* visit to Corinth, and was going to Jerusalem; and now, perhaps, after his *second* visit to it, when on the eve of quitting Achaia, on his way toward Jerusalem, he performs another act of Apostolic charity to the Jewish and Gentile Christians, by writing this Epistle at *Cenchreæ*.

2. καὶ γὰρ αὐτή] *for she herself also* (not αὕτη), a reason for her friendly reception.

3. Ἀσπάσασθε] *Salute.* No less than thirty persons are saluted by name here (*vv.* 3—13). It is remarkable that St. Paul should have had so many friends in a city which he had *never visited* (i. 13), and that he sends so many greetings in *this* Epistle.

This fact is to be explained partly by the character of the great city to which he is writing, and to which, as to a common centre, persons flocked from all parts of the world. Cp. *Juvenal* (iii. 61, 62), calling Rome "*Græcam* urbem."

Partly it is due to the character of the Apostle himself, who had now preached the Gospel through Syria, Asia Minor, Macedonia, and Achaia, and whose name had become familiar, by his preaching and by his Epistles, to a large part of the civilized world.

This proof of the connexion of the Apostle St. Paul with so many persons dwelling in a city which he had never visited, opens out to us a view of the silent workings of the Gospel, by which it gradually leavened the world. Not by any violent effort, or sudden eruption, but by an almost imperceptible growth, the mustard-seed of the Gospel put forth its leaves and branches, and became a great tree, and overshadowed the world. (Matt. xiii. 31. Luke xiii. 19.)

— Πρίσκαν] So the best MSS. *Elz.* Πρίσκιλλαν.

— καὶ Ἀκύλαν—ὑπέθηκαν] He begins with salutations to *Jewish Christians;*

At the same time, he puts Priscilla's name before her husband's, showing to them of the Circumcision that in Christ Jesus there is neither male nor female (Gal. iii. 18). See also above on Acts xviii. 28.

Aquila and Priscilla had been driven from Rome, with the Jews, by the edict of the Emperor Claudius (Acts xviii. 2), but now had been allowed to return, "edicti cessante sævitiâ" (*Origen*). The names of Aquila and Priscilla were most likely to suggest themselves to the Apostle, writing from Achaia (see Acts xviii. 2), where he had laboured together with them. They had accompanied him to Ephesus; and it is probable that in the tumult there, as well as previously at Corinth, they had "laid down their necks for his sake." See Acts xviii. 16. 18; xix. 24—30. 1 Cor. xvi. 19. *Origen. Paley*, H. P. p. 16, 17. 252, with the additions of *Mr. Birks.*

As Paley has observed (p. 17), Aquila and Priscilla were Jews by birth, but had boldly taken part with St. Paul and the *Gentile* Christians, and were specially entitled to the love of *all the Gentile Churches.*

5. τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν] *The Church* which assembles for worship at *their house.* See *v.* 5, and note below on Philemon 2.

— Ἐπαίνετον—Ἀσίας] *Epænetus, the firstfruits of Asia.*

— Ἀσίας] So the best MSS., not Ἀχαΐας. Cp. 1 Cor. xvi. 15, where *Stephanas* is called the ἀπαρχὴ Ἀχαΐας. The name of *Epænetus*, the firstfruits of *Asia*, is naturally combined with that of Aquila and Priscilla, who had laboured with the Apostle in Asia.

On the accentuation of Ἐπαίνετος, see above on Acts xx. 4.

7. συναιχμαλώτους μου] *my fellow captives;* in some of his imprisonments, not recorded in the Acts of the Apostles, but referred to 2 Cor. xi. 23, ἐν φυλακαῖς περισσοτέρως: and *Clement* of Rome (ad Corinth. 5) says that St. Paul was imprisoned seven times.

— ἐπίσημοι ἐν τοῖς ἀποστόλοις] Of good reputation among the Apostles, that is, "coram eis et apud eos." See *Fritz., Meyer, De Wette, Philippi.* Cp. ἡπίσημος ἐν βροτοῖς, Eurip. Hippol. 103, and *Ellicott* on Gal. i. 1.

Not that the persons here mentioned were themselves *Apostles* (see above on 1 Cor. xv. 7. 2 Cor. viii. 23). But St. Paul specifies this circumstance in order to show the *Jewish* Christians, that his own kinsmen (cp. *v.* 21, and above, ix. 3) and fellow-prisoners were distinguished as persons of mark by the *other Apostles*, e. g. Peter, James, and John; and he thus indirectly declares the Christian communion and harmony of faith and love which subsisted between *the other Apostles* and himself, the last of their body,—the Benjamin of the Apostolic company, born in Christ not only after them, but after some of his own kinsmen who were not Apostles. See 1 Cor. xv. 8.

8, 9. Ἀμπλίαν—Οὐρβανόν] *Amplius* and *Urbanus*, two of the few *Latin* names among these members of the Church of Rome. The only other such names are *Priscilla, Aquila* (*v.* 3), *Junia* (*v.* 7), *Rufus* (*v.* 13), and *Julia* (*v.* 15). The other names are of *Greek* origin, and probably, for the most part, of a lower class, such as freedmen and slaves.

9. ἐν Χριστῷ] So *v.* 2, προσδέξησθε ἐν Κυρίῳ: *v.* 8, ἀγαπητόν μου ἐν Κυρίῳ: *v.* 9, συνεργὸν ἐν Χριστῷ: *v.* 10, δόκιμον ἐν Χριστῷ: *v.* 11, τοὺς ὄντας ἐν Κυρίῳ: *v.* 12, τὰς κοπιώσας ἐν Κυρίῳ—ἐκοπίασεν ἐν Κυρίῳ: *v.* 13, τὸν ἐκλεκτὸν ἐν Κυρίῳ. This frequent reiteration of these words, "*in the Lord*," applied to different persons and acts, brings out with force the doctrine,—

(1) That all Christians, whether men or women, are members of one body in Christ.

(2) That all that is done and suffered by them, is to be done and suffered *in the Lord;* that is, for His glory, according to His will, and in reliance on His grace. See below, *v.* 22.

(3) That St. Paul, and the Ministers of Christ who are followers of St. Paul, do not labour for themselves, but *for the Lord;* do not preach themselves, but Christ.

(4) That He is Head over all things to His Church.

(5) The non-occurrence of the name of *St. Peter* in this Epistle to the Church of Rome, and particularly its absence from this part of it, seems to be conclusive against the fundamental assertion of the present Church of Rome, that in order to be *in Christ* and *in the Lord*, it is necessary to be united to those who call themselves successors of *St. Peter;* and that all the grace, which flows from Christ, is *derived through St. Peter*, and through those who claim to be his successors, the Bishops of Rome, as Supreme, Visible, Heads and Lords of the Church, and Vicars of Christ upon earth.

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ· ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου· 11 ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου· ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ· 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ· ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ· 13 [d] ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ· 14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς· 15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

d Mark 15. 21.

16 [e] Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

e 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. 1 Pet. 5. 14.

17 [f] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνατε ἀπ' αὐτῶν· 18 [g] οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων· 19 [h] ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

f 2 Thess. 3. 6, 14. 1 Tim. 6. 3. 2 Tim. 3. 2, 5, 6. Tit. 3. 10. 2 John 10.

g Phil. 3. 18, 19.

h Matt. 10. 16. ch. 1. 8. 1 Cor. 14. 20.

20 [i] Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.

i Gen. 3. 15.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

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10. Ἀπελλῆν] Cp. *Hor.* Serm. i. v. 100, "credat Judæus *Apella*," a name used by Horace, for an obvious reason, in ridicule, but not disdained by St. Paul, who adds, τὸν δόκιμον ἐν Χριστῷ, *the approved in Christ*, who has given him the true *circumcision* of the Spirit.

11. Νάρκισσος] Not the freedman of the Emperor *Claudius* (*Suet.* Claud. 28), for he had been put to death by Nero, A.D. 54, i. e. before the date of this letter; but perhaps a freedman of Nero. Dio lxiv. 3.

12. Τρύφαιναν] *Tryphæna.* On this, and other names in this list, see *Lightfoot*, Journal of Class. Phil. x. 57, and *Merivale*, vi. p. 260, and note on Phil. iv. 22.

13. τὸν ἐκλεκτὸν ἐν Κυρίῳ] *the elect in the Lord.* Another proof that St. Paul does not use the word *elect* to designate a person who can be known by *men*, as one who will *finally persevere*, and *certainly be saved.*

Almighty God knows *who* will persevere and be saved; but *men* have not this foreknowledge concerning themselves or others; and Christian Charity, which "hopeth all things," will suppose *every one* to be *elect* in the Lord, whom the Lord has graciously called into His Church, and has plentifully supplied with the means of everlasting salvation, and who is adorning the Christian profession of a sound faith with the good fruits of a holy life. See above on viii. 30.

14. Ἑρμῆν—Ἑρμᾶν] This is the order in the best MSS. *Elz.* puts Ἑρμᾶν first. Cp. *v.* 1 Φοίβην, *v.* 15 Νηρέα. Hence it would appear that the Gentile Christians at Rome did not scruple to retain names, though derived from *heathen deities* (*Phœbe, Nereus, Hermes*). And one of these names (Hermas) was retained by the writer of the Ecclesiastical book entitled the Ποιμήν, or 'Shepherd,' still extant—whom *Origen* and others suppose to be the Hermas here mentioned by St. Paul. But this is not probable, for the Author of that book was brother of Pius, Bishop of Rome, A.D. 150 (*Canon Muratorian.*).

Every thing was to be appropriated and consecrated by Christianity. Heathen Temples and Basilicas were to become Christian Churches. A Phœbe (the name of Diana) is a Deaconess of the Church, and a bearer of the Epistle of St. Paul to the Christians at Rome. The names *Nereus* and *Hermes* are christianized. The ship called *Castor* and *Pollux* brings the Apostle to Rome. See on Acts xxviii. 11. How striking is the contrast between *Tryphæna* and *Tryphosa*, with their sensuous meaning and voluptuous sound, and the sterner words that follow, τὰς κοπιώσας ἐν Κυρίῳ, *labouring in the Lord!*

This is a consideration which may serve to remove the scruples of those who cannot prevail on themselves to conform to the common use of the names of the Months of the Year or Days of the Week, because they are derived from Heathen deities or men. Rather, these names, like the appellations in this chapter, have their appropriate uses, as mementos of the sin and misery from which the world has now been delivered, and of the blessings it enjoys under the Gospel.

16. ἐν φιλήματι ἁγίῳ] *a holy kiss*; specially given in the Church at the Holy Eucharist. See *Origen* here, and *Justin. Apol.* ii. p. 97. *Athenag.* Legat. p. 36. *Aug.* c. lit. Petil. ii. 22. *Cyril.* Catech. 5. Cp. *Bingham* XV. iii., and note on 1 Thess. v. 26.

A very suitable direction, after the exhortations to the Gentile and Jewish Christians in this Epistle, to Christian love, to be sealed with a kiss of peace at the Lord's Table, after hearing this Epistle read in the Church.

The precept is repeated twice by St. Paul to the *Corinthians* (1 Cor. xvi. 20. 2 Cor. xiii. 12), for whom the epithet ἅγιον was specially needful. In the latter place, *St. Chrysostom* has some excellent remarks on the sanctification of the lips by the reception of the Holy Eucharist, and on the consequent duty to keep them pure from all taint of evil.

— αἱ ἐκκλησίαι πᾶσαι] πᾶσαι is omitted by *Elz.*, but found in the best MSS. St. Paul, the Apostle of the Gentiles, speaks in the name of all the Churches—having the care of them *all.* (2 Cor. xi. 28.)

17. σκοπεῖν] *mark them*—have your eye upon them—as a helmsman has his eye upon a rock; and steer aside from them.

On the duty of shunning those who impugn the fundamentals of the Gospel, see *Waterland* on the Trinity (c. 4), who quotes 1 Cor. v. 5. Gal. i. 8, 9, and Gal. v. 12, in that sense, and 1 Tim. vi. 2—5. 2 Tim. ii. 16—18. Tit. iii. 10. 2 John 10, 11.

18. Χριστῷ] *Elz.* prefixes Ἰησοῦ, not in A, B, C.

— κοιλίᾳ—καρδίας] *they are slaves of their own bellies*, and deceive *the hearts of* others.

20. συντρίψει τὸν Σατανᾶν] *will bruise Satan under your feet quickly.* Satan now rules at Rome, but *the Seed of the woman* has bruised the Serpent's head, according to the first prophecy in Holy Scripture. (Gen. iii. 15.)

After the recent perversion of that prophecy, in the Papal Decree on the Immaculate Conception (Rome, Dec. 8, 1854), wherein this act of bruising the Serpent's head is applied to the *Virgin Mary*, as *her* special prerogative, it is not irrelevant to cite the following testimony to the truth, from the pen of the learned Romanist Commentator, *Cornelius A Lapide*, in his note here (Rom. xvi. 20): "Alludit Apostolus ad Genes. iii. 15, ut directè habent Hebraica הוּא *Hic*, id est Ipsum Semen, sive Proles mulieris, putà CHRISTUS *conteret caput tuum.*"

And so the ancient Bishop of Rome, *Leo I.* (Serm. de Nativ. ii.), and *S. Jerome* in his Version of Gen. iii. 15. See his Quæst. Hebr. in Gen. iii. 15; and the masculine "IPSE" was received by Popes Sixtus V. and Clement VIII. How is the *Church of Rome* changed since St. Paul wrote this Epistle to it! (i. 8.) *How is the gold become dim, and the fine gold changed!* (Lam. iv. 1.)

— Ἡ χάρις τοῦ Κυρίου] St. Paul's own subscription, written with his *own hand* in *all his Epistles.* See on 1 Thess. v. 28. Heb. xiii. 25. It is *repeated* in *v.* 24, where however A, B, C omit it.

k Acts 13. 1. & 16. 1. & 17. 5. & 20. 4. 1 Thess. 3. 2. 1 Tim. 1. 2. 1 Acts 19. 22. 1 Cor. 1. 15. 2 Tim. 4. 20.

21 k Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος, καὶ Ἰάσων, καὶ Σωσίπατρος, οἱ συγγενεῖς μου· 22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ· 23 [1] ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης· ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

m ch. 1. 5. & 15. 18. Eph. 1. 9. & 3. 9, 20. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2. 1 Pet. 1. 20. Jude 24. n 1 John 1. 1. o Heb. 13. 15. 1 Tim. 1. 17. Jude 25.

24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

25 m Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, 26 n φανερωθέντος δὲ νῦν, διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, 27 o μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

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21. Ἀσπάζεται] So A, B, C, D*, F, G. *Elz.* ἀσπάζονται.

— Τιμόθεος—Σωσίπατρος] *Timothy*, and *Sosipater*, or Sopater, of Berœa, were with St. Paul at Corinth when he wrote this Epistle, and accompanied him from it as far as Asia. (Acts xx. 2. 4.)

This Epistle to the *Romans* is almost the only letter of St. Paul, at the writing of which Timothy is known to have been present, and in which he is *not* joined with St. Paul in the opening address.

St. Paul had not been at Rome, but he was the Apostle of the Gentiles, and so had a divine commission to address the metropolis of the Gentile world; which *Timothy* had not.

Timothy was afterwards with him at Rome in his first imprisonment, and is associated with him in his Epistles written *from Rome* to the *Colossians*, *Philemon*, and the *Philippians*. See also Hebrews xiii. 23; and he was probably also at Rome with him at his *second* imprisonment and martyrdom. (2 Tim. iv. 9. *v.* 21.)

— Λούκιος] Perhaps *St. Luke* the Evangelist (*Origen*), who was with St. Paul at this time (Acts xx. 5), and accompanied him afterwards to *Rome*. (Acts xxviii. 16.)

On the double form of proper names in the New Testament, see above on Acts xv. 22, and *Winer*, p. 93.

— Ἰάσων] Cp. Acts xvii. 5.

22. Τέρτιος] *Tertius*. St. Paul employs a secretary, bearing a Roman name, to write to the Romans.

The words ἐν Κυρίῳ are to be connected with what immediately precedes (*Origen*). The work of an amanuensis, as well as of an Apostle, may be done, and ought to be done ἐν Κυρίῳ—it is as a labour of love "*in the Lord*." See above, *v.* 7, "Tertius ad gloriam Dei scribit, et ideò *in Domino* scribit." *Origen*.

On St. Paul's habit of writing his Epistles by the hands of *secretaries*, see above on 1 Thess. v. 28. 2 Thess. iii. 17. Gal. vi. 11.

23. Γάϊος] *Caius*. See on 1 Cor. i. 14. According to some, the first Bishop of Thessalonica. Cp. *Tillemont* i. 103.

— Ἔραστος ὁ οἰκονόμος τῆς πόλεως] *Erastus* the *Quæstor of the City*, probably *Corinth*. (2 Tim. iv. 20.)

Erastus, having a *financial* office at Corinth, was a fit person to be employed by St. Paul in *collecting alms* in Greece. He seems to have been sent by St. Paul from Ephesus to Macedonia for that purpose (cp. Acts xix. 21, 22), but having an official position, he was not, it seems, able to leave Greece to go with St. Paul to Asia and Jerusalem, with some who are here mentioned, e. g. *Timotheus* and *Sopater*. See Acts xx. 4. Cp. *Birks*, p. 255.

— Κούαρτος] *Quartus*, a Roman name: ὁ ἀδελφὸς, *your* brother.

24. Ἡ χάρις—ἀμήν] See above on *v.* 21.

25—27. Τῷ δὲ δυναμένῳ—ἀμήν] This Doxology is placed here in B, C, D, E, and some Cursive MSS., and in *Vulg.*, *Copt.*, *Æthiop.*, and other Versions, and Latin Fathers.

But it is inserted at the end of Chapter xiv., and in the great majority of *Cursive* MSS., and in the Greek Lectionaries and Fathers.

It is found *both* there and here, in A, and a few Cursives.

It is omitted by D**, F, G, and was rejected by Marcion. (*Origen* vii. p. 453.)

The Editors are divided as to its position. Among those who maintain its claim to stand here, are *Erasmus*, *Stephens*, *Beza*, *Bengel*, *Koppe*, *Knapp*, *Rinck*, *Lachm.*, *Scholz.*, *De Wette*, *Tischendorf*, *Philippi*, *Meyer*, *Alford*.

Some few Editors and Commentators, *Mill*, *Wetstein*, *Griesbach*, *Matthiæ*, *Eichhorn*, would remove it to the end of Chapter xiv., and two or three deny its genuineness.

The genuineness of this Doxology is substantiated by external and internal evidence. Even the involved structure of the sentence, which is such as an interpolator would scarcely have hazarded, is an argument in its favour. It was probably transposed, or rejected, in the first instance, by some who thought that the words in *v.* 24 marked the close of this Epistle, as of others from St. Paul's hands.

To Him who is able to establish you according to my Gospel, and the doctrine preached of Jesus Christ, according to the Revelation of the Mystery, which had been kept secret in all past ages (see Tit. i. 2. 2 Tim. i. 9. Matt. xxv. 46), *but has been now made manifest* (in the Gospel), *and through the Scriptures of the Prophets made known unto all Nations, according to the commandment of Eternal God, for their obedience to the Faith.* See i. 5.

This concluding sentence contains the kernel of the doctrine of the whole Epistle (see above on i. 3, and *Introduction*, p. 194—7), namely, that God had decreed—even before the world began—(and therefore long antecedently to the Call of Abraham, and to the giving of the Levitical Law) *to unite all Nations in one Church Universal by Faith in Christ*; and that this Divine Decree was kept *secret* from former ages, though the way had been prepared for its manifestation by the *Prophetical Scriptures* of the Old *Testament*, and is now, at length, in the fullness of time, revealed to *all* in the *Gospel*. See below, Eph. iii. 3—9. Col. i. 26. 2 Tim. i. 9. *v.* 10.

The way for this Evangelical Revelation had been quietly prepared by the Prophetical Scriptures. There was (according to *Bengel's* comparison) in the Old Testament the silent movement of the hands of the Clock; but it sounded forth the Hour with an audible voice in the Gospel.

— ᾧ] i. e. *μόνῳ σοφῷ Θεῷ*, *To the only wise God*, agreeing with *τῷ δυναμένῳ*, at the beginning of the sentence, which is resumed by ᾧ, *to whom through Jesus Christ be glory for ever. Amen.* On this *anacoluthon*, see *Winer*, p. 501. Gal. ii. 6. In a less impassioned strain he would have written *αὐτῷ*. See xi. 36, and particularly Eph. iii. 20, 21, which is the best exposition of this passage, and may have given occasion to the transfer.

INTRODUCTION

TO

THE EPISTLE TO THE EPHESIANS.

I. *On the date of the Epistle to the* EPHESIANS, COLOSSIANS, *and* PHILEMON.

AN interval of about three years elapsed between the date of the preceding Epistle, to the Romans, and that of the three following Epistles, to the Ephesians, Colossians, and Philemon.

(1) These three last-named Epistles were written by St. Paul when he was *a prisoner* (δέσμιος, Eph. iii. 1; iv. 1. Col. iv. 18. Philemon 1. 9, 10. 13).

(2) They were therefore written either at *Cæsarea*, or at *Rome*.

(3) They seem to have been written about the *same time*. For *Tychicus* is the bearer of the Epistles to the Ephesians (vi. 21), and to the Colossians (iv. 7); and *Onesimus* is associated with him in bearing the Epistles to *Colossæ* and to *Philemon* (Col. iv. 9. Philemon 10). Besides, the same persons are mentioned as present with the Apostle when he wrote both the last two mentioned Epistles; and their greetings are sent by him together with his own salutations to those whom he addressed [1].

(4) The *place* at which they were written, was most probably *Rome*.

This is the opinion of ancient Expositors [2], and of the majority of modern Interpreters and Critics [3].

The following considerations seem to be conclusive *against* the recent supposition of some [4], that these Epistles were written at *Cæsarea* during St. Paul's two years' confinement *there, before* he was sent to Rome (Acts xxiv. 27); and *in favour* of the earlier and received opinion that they were written at *Rome* during his first imprisonment in that city;

In his Epistle to the Romans St. Paul had expressed an earnest desire and intention to *see Rome*, after he had been to Jerusalem with the collection of alms for the poor Christians there [5].

It is evident that a visit to *Rome* was then the first object in his thoughts; and he would not form any plan of going to any other places (as soon as he had executed his mission at Jerusalem) *before* he had been to Rome.

Further, soon after he had written his Epistle to the Romans he declared at Ephesus, "After I have been at Jerusalem I must also see *Rome*" (Acts xix. 21).

Besides, when he had arrived at Jerusalem, he received a special commission from Almighty God to go to *Rome*. "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at *Rome*" (Acts xxiii. 11). Accordingly he appealed unto *Cæsar* [6].

When these things are duly considered, it will not appear credible, that the Apostle should publicly declare his intention of going to *other* places, in a different direction, *before* he had been at Rome.

Now, if we refer to the Epistle to Philemon, written at the same time as that to the Colossians,

[1] These are Aristarchus, Mark, Epaphras, Luke, Demas. Cp. Col. iv. 10—14, and Philemon 23, 24.

[2] *Chrys.* Procem. ad Epist. ad Ephes. *Jerome* on Eph. iii. 1; iv. 1; vi. 20. *Theodoret*, Procem. ad Epist. ad Ephes.

[3] See *Davidson's* Introduction, ii. p. 362, compared with *Meyer's* Einleitung über den Brief an der Epheser, p. 15—19. *Alford*, p. 23.

[4] e.g. *Schulz, Schneckenburger, Schott, Böttger, Wiggers, Thiersch, Meyer.* See his Einleitung, p. 15, and cp. *Alford*, p. 21.

[5] See Rom. i. 10—13, and Rom. xv. 23, where he says, "Now having no more place in these parts, and having a great desire these many years to come unto you," &c.

[6] See note above on Acts xxv. 10.

and probably also as that to the Ephesians, we find that the writer hoped and designed to pay a visit, soon after its date, to Colossæ in Phrygia. "Prepare me a lodging, for I trust that through your prayers I shall be given unto you." (Philemon 22.)

Such language as this could hardly be used by St. Paul at *Cæsarea*, where he was in bonds, having appealed to Cæsar, and having announced his desire and design to go to Rome, and having received a divine mandate to go thither. When he was at Cæsarea, all his thoughts would be directed westward to Rome; and he would not have announced an intention or a desire of going, in a contrary direction, into Phrygia.

Therefore these Epistles were *not* written at *Cæsarea*.

But when his desire of visiting Rome had been accomplished, and when, in obedience to the divine command, he had a near prospect of standing before Cæsar, and of bearing witness to Christ, then he might use such language as that; then he might cherish the hope of declaring to his friends in Colossæ, and to the Christian Churches of Asia, the blessings he had received in Palestine and in Italy, and might reasonably desire to confirm their faith by declaring to them how "the things that had happened unto him had fallen out unto the furtherance of the Gospel" (Phil. i. 12).

Hence it appears more probable, that these Epistles were written at *Rome* during the Apostle's first imprisonment in that city, A.D. 61—63.

II. *On the Persons to whom the Epistle inscribed "to the* EPHESIANS*" was written.*

The accuracy of this title has been controverted by some[1].

I. The *external* evidence adduced in behalf of the allegation that this Epistle is *not* rightly inscribed "to the Ephesians," is as follows;

(1) A passage in *S. Basil* (c. Eunom. ii. 19), where he says that St. Paul, writing an Epistle to the Ephesians, as truly united by knowledge to the *Existing One* (τῷ ὄντι), denominated them in a singular manner (ἰδιαζόντως), as *existing* (ὄντας), speaking to them thus, "To the Saints who *exist* (τοῖς οὖσιν), and faithful in Christ Jesus." For so those persons who were before us have delivered to us; and so we have found it written in the ancient copies of this Epistle. Eph. i. 1.

It thence appears that the words "*in Ephesus*" (ἐν Ἐφέσῳ) were not found in *some* ancient Copies seen by *S. Basil*.

Indeed, it could not be said, that St. Paul had addressed the *Ephesians* in a *singular* manner, peculiar to *them* (ἰδιαζόντως) if he had written τοῖς οὖσιν ἐν Ἐφέσῳ, inasmuch as he uses a similar mode of address to the *Romans* and to the *Philippians*[2].

The observation of *S. Basil* was probably derived from *Origen*, whose comment on this point has been first published not long ago in *Dr. Cramer's* Catena[3]. *Origen* there says, We found this expression, "to the Saints that *exist*" (τοῖς ἁγίοις τοῖς οὖσιν), used only in the case of the *Ephesians*, and we inquire what its meaning is. Consider then whether, as He who revealed Himself to Moses in Exodus describes His Name as the I AM (Exod. iii. 14), so they who partake in the *Existing One* become ὄντες, being called out of non-existence into existence, as St. Paul says, God chose the things that *are not*, in order to destroy those things which *are*. (1 Cor. i. 28.)

So *Origen*. It is true that *S. Jerome* here (who had *Origen's* Commentary before him, as he tells us in his Preface) speaks of this observation as too subtle[4]; and he tells us that *other* Expositors are of opinion that the true reading here is not "to those who *are*," but "to those who are holy and faithful *at Ephesus*."

It appears then—

(*a*) That the words "*at Ephesus*" were not found here in *some* ancient Copies.

(*b*) *But* that those persons, who did *not* find those words here, did not entertain any doubt that the Epistle was rightly inscribed to the *Ephesians*.

Origen, who, as far as we know, was the first person who made the remark above cited, recognizes the Epistle as addressed to the *Ephesians*, even when he is making the remark, and comments upon it *as such*.

[1] See *Meyer's* Einleitung, p. 9.
The allegations of others (e. g. *De Wette* and *Baur*) that the Epistle is *not* a *genuine* work of *St. Paul*, have been fully examined and refuted by *Meyer*, *Davidson*, and *Alford*, and do not require further notice.

[2] Rom. i. 7. Phil. i. 1.

[3] Ed. Oxon. p. 102.

[4] "Quidam *curiosiùs* quàm necesse est putant ex eo quod Moysi dictum est," &c., and he then recites the remark above quoted from *Origen*.

The same may be said of *S. Basil.*

(2) The second argument in behalf of the allegation that the Epistle was *not* addressed to the *Ephesians*, is deduced from the assertion of *Tertullian*, that *Marcion*, the heretic, desired (gestiit) to alter it, so as to be inscribed "to the *Laodiceans*[1]."

But this testimony of *Tertullian* implies that such an inscription would have been an *alteration*, and it is accompanied with the assertion[2] that, "according to the verity of the Church, *we* have this Epistle addressed to the *Ephesians*, and *not* to the *Laodiceans*."

All then that can be admitted here is, that *Marcion* might perhaps have found in some copies of this Epistle the inscription, "to the *Laodiceans*;" and that this might have suggested to him the *desire* of which *Tertullian* speaks.

(3) The words "*at Ephesus*" (ἐν Ἐφέσῳ) are *not* found in the *text* of the Vatican Manuscript, (Cod. B), but have been added in the margin of that Manuscript by a later hand.

These words are also erased from *one* Cursive MS. (Cod. 67).

Hence it has been supposed by some, that this Epistle was either *not* addressed to the Ephesians, *or* that it was an *encyclic* or *circular* letter addressed to *other* Churches of Asia; and that a *blank space* was left in some copies after τοῖς οὖσιν, in order to be filled up with the name of such other Churches[3].

II. But on the other hand it is to be observed—

(1) That no copies now in existence have *any other* name than that of *Ephesus;* and *all* the extant Manuscripts, including the Vatican Manuscript, which have any *title* prefixed to the Epistle, exhibit the words "to the *Ephesians*" (πρὸς Ἐφεσίους).

(2) That all the extant Manuscripts, except the two just mentioned, have the words "*at Ephesus*" (ἐν Ἐφέσῳ) in verse 1.

(3) That the ancient Church *universally* received this Epistle as addressed to the *Ephesians.*

Here we may refer particularly to the testimony of the Apostolic Father and Martyr, *St. Ignatius*, who was the scholar of St. John, who lived and died at Ephesus. Ignatius was Bishop of a great Asiatic Church, Antioch, and he also wrote an Epistle to the Church of *Ephesus*, and in that Epistle[4], alluding to the *Mysteries* revealed by St. Paul in *this* Epistle[5], he congratulates them on their high dignity, as being συμμύσται Παύλου τοῦ ἡγιασμένου, *initiated* together with Paul the sanctified into the Mysteries of the Gospel; and adds that St. Paul makes mention of them in the whole[6] of his Epistle, as *in* Christ Jesus; that is, as incorporated in Him; a very fit description of the character of this Epistle, which dwells specially on their mystical union and spiritual indwelling in Christ.

Another ancient witness to the same effect, also from Asia, is *S. Irenæus*, a scholar of *S. Polycarp*, Bishop of another neighbouring Asiatic Church, Smyrna, and also a disciple of St. John.

He quotes this Epistle about thirty times[7], and wherever he mentions the persons to whom it was addressed, he speaks of them as *the Ephesians*[8].

III. Let us pass now to arguments from *internal* evidence.

It is alleged on behalf of the opinion that this Epistle was *not* addressed to the *Ephesians*—

That it does *not* contain any *salutations*, or any personal notices of any *individuals* residing in the place, to which it is sent.

This, it is argued, is inconsistent with the supposition that it was addressed to *Ephesus*, where St. Paul had actually resided and preached for no less a space of time than three years. (Acts xix. 8—10; xx. 31.)

This remark deserves attention.

It may be observed with regard to it—

That the absence of personal notices and salutations may have arisen from the *large number* of persons with whom the writer was acquainted. An Apostle who had preached three years in a

[1] Ad *Laodicenos, Tertullian* c. Marcion. v. 11.
[2] Adv. Marcion. v. 11.
[3] See the authorities in *Meyer's* Einleitung, p. 12.
[4] *Ignat.* ad Ephes. cap. 12.
[5] Where the word Μυστήριον occurs *six* times, i. 9; iii. 3. 9; v. 32; vi. 19.
[6] πάσῃ = *whole*, as St. Paul uses the word in this Epistle. Eph. ii. 21.
[7] The principal passages in which he cites it will be referred to in the following notes.
[8] See for instance v. 2, and v. 14.

city could not specify *all* his friends there, and he might not wish to make invidious distinctions among them.

In the two Epistles to the Church of *Corinth*, where St. Paul had spent a longer time than in any other Gentile city *except* Ephesus (Acts xviii. 1. 11), there are *no salutations*.

On the other hand, there are *more* personal greetings in St. Paul's Epistle to the Church of *Rome*, where he had *never* been, than in all his other Epistles put together.

Again; he despatched this Epistle by the hands of an Asiatic friend and fellow-labourer, Tychicus, who was charged with messages to the recipients, concerning the affairs of St. Paul, in whose personal condition they are supposed to feel an affectionate interest. (Eph. vi. 21.) Tychicus could supply by word of mouth all that was wanting of personal and private greetings on the part of the Apostle.

Besides, as has been elsewhere observed[1], the Epistle to the Ephesians proceeds on the *assumption* that the persons to whom it was addressed *had been already well trained* in the doctrines of Christianity; and that they were prepared and qualified to receive the full revelation of those sublime Mysteries which distinguishes this Epistle among the writings of St. Paul.

Who was so likely to have imparted this preparatory teaching to this great Gentile Church at Ephesus as the great Apostle of the Gentiles himself?

May we not therefore say, that in the ripe fruit of Christian Doctrine, brought forth in perfection in this Epistle, we see the genuine produce of the previous culture of the three years' residence and preaching of the Apostle at Ephesus[3], who, as he himself says, had kept "back nothing from them," but had "declared to them the whole counsel of God[3]?"

On the whole, then, there is nothing in the allegations which have been specified of sufficient weight to invalidate the testimony from ancient Manuscripts, Fathers, and Versions, and from the general tradition and consent of the Universal Church, that this Epistle was addressed by St. Paul to the *Ephesians*.

IV. But it may be inquired—

May there not have been some real foundation for the discrepancy, however slight, which has been already noticed in the reading of the *first verse* of the Epistle, and for the omission of the word *Ephesus*, and for the observations already recited of *Origen* and *Basil* upon that reading?

May not some circumstances in the transmission of this Epistle have furnished *Marcion* with a plausible reason for his desire to alter the title of this Epistle, and to call it an Epistle to the Laodiceans?

In answer to these inquiries it may be observed—

(1) That *all* St. Paul's Epistles were designed for *general* circulation[4].

(2) That *Ephesus*, being the city to which this Epistle was *addressed*, and being a great commercial city near the *coast* of Asia, would be the *first* Asiatic city in which this Epistle would be received and read.

(3) That it would thence be disseminated by Copies among all the Churches of *inner* Asia, and would thus be brought to *Laodicea*, and *through* it to Colossæ, *east* of *Laodicea*.

(4) That it would probably pass through *Colossæ* and *Laodicea* in its way to *Pontus*, the country of *Marcion*.

(5) That St. Paul, in his Epistle to the *Colossians*, commands them to *read* the *Epistle* from *Laodicea* (Col. iv. 16) in the following words: "And when *this Epistle* (i. e. that to the Colossians) is read among you, cause that it be read also in the *Church* of the Laodiceans; and that ye likewise read the *Epistle* from *Laodicea*."

(6) That this mandate of the Apostle in a Canonical Epistle,—that to the Colossians, which was to be publicly read by them in the Church, and which requires them to *transmit that* Epistle to Laodicea, and also to *receive* another Epistle from Laodicea and to *read it* in like manner,—affords a

[1] See p. 273, note, and 274.

[2] The allegation from the other side from εἴγε ἠκούσατε, in iii. 2, has been considered in the note on that passage. See also i. 15.

[3] See his speech to the elders of *Ephesus*, Acts xx. 20—27, a *speech* which has many points of coincidence with this *Epistle*; e. g. cp. xx. 28 with i. 7, 14, and xx. 27 with i. 11.

[4] See note on 1 Thess. v. 27.

presumption that the other Epistle (viz. that *from Laodicea*) was *one of his own* Epistles, and was also a *Canonical Epistle.*

(7) That there is no evidence that any Canonical Epistle was ever addressed directly by him, or by any other Apostle, to the *Laodiceans.*

(8) That therefore there is good reason for the opinion of *Bp. Pearson*[1], *Dr. Whitby*, and others, that the Epistle which the Colossians were to receive *from Laodicea*, and which they were required to *read*, was no other than St. Paul's Epistle to the *Ephesians*, which would come in a natural geographical order from Ephesus to Laodicea, and through Laodicea to Colossæ.

(9) Similarly that Epistle may have passed into *Pontus* by the same route; and thus *Marcion* may have taken occasion to designate the Epistle to the Ephesians as an Epistle to the Laodiceans.

(10) On the whole, it seems probable, that as the Colossians were expressly commanded by St. Paul to pass on *their* Epistle to the Laodiceans, so the Ephesians also received a similar instruction from St. Paul, perhaps by means of Tychicus, the bearer of their Epistle, to forward their Epistle to Laodicea.

The following pertinent observations on this subject are from *Professor Blunt's* Lectures on the Early Fathers, A.D. 1857, p. 438:—

"It is well known that a question has been agitated relating to one of the Epistles of St. Paul, viz. whether the Epistle to the *Ephesians* is properly so entitled? whether the Epistle which we call that to the Ephesians is not in fact an Epistle to the Laodiceans, the same to which allusion is made in Col. iv. 16, '*Cause . . . . that ye likewise read the epistle from Laodicea?*' As if St. Paul had said, '*Cause that ye read the epistle which I sent to Laodicea with directions that it should be forwarded to Colossæ.*'

"But it is plain that *Irenæus* has no such understanding of the passage, but only knows of an *Epistle* to the *Ephesians;* whilst his quotations from it plainly identify it with *our own* of the same title.

"Still less does he afford any ground for the notion that a *distinct* Epistle to the *Laodiceans* ever existed, which has since *disappeared.*

"For, copious as are the extracts in *Irenæus* from the various writings of St. Paul (his very plan leading him to overlook none of them), there is not one that is not to be found in our present copies of them.

"And in another of the Fathers, *Tertullian*, we have more than negative evidence upon this question; for in his treatise against *Marcion*, in the fifth book of it (adv. Marcionem, v. 11), in which he is refuting that heretic out of the Epistles of St. Paul, on arriving at the Epistle to the *Ephesians*, he observes, 'We now come to yet another Epistle, which *we* entitle the Epistle to the Ephesians, but *the heretics entitled it to the Laodiceans.*' And he afterwards adds, that it was *Marcion's* pleasure to change the title of this Epistle (c. xvii), as a proof of his own profound investigation of the subject.

"With respect to the text, therefore, in the Epistle to the Colossians, which gave occasion to the doubt we are now discussing, we may be disposed to conclude, with *Bp. Middleton* (on the Greek Article, note on Eph. i. 1), that nothing is more probable than *Macknight's* conjecture, viz. that the Apostle sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians."

III. *On the Design and Contents of the* EPISTLE *to the* EPHESIANS.

It has been observed by *S. Chrysostom*[2], *S. Jerome*[3], and others, that the Epistle to the

[1] Ad *Ignat.* Epist. ad Ephes. c. 12.

[2] *Chrys.* in Procem. ad Ephes., ἐστὶ νοημάτων μεστὴ ἡ Ἐπιστολὴ ὑψηλῶν καὶ δογμάτων. And he explains this circumstance from the fact that the Ephesians had been *already* well instructed in the Articles of the Christian Faith: λέγεται δὲ καὶ τὰ βαθύτερα τῶν νοημάτων αὐτοῖς ἐμπιστεῦσαι ἅτε δὴ κατηχημένοις.

A very just observation, and affording a sufficient answer to those who have argued, from the absence of *salutations* and *personal notices* in the Epistle to the Ephesians, that either the Epistle is not correctly inscribed to the Ephesians in our present editions of it, or could not have been written by *St. Paul*, who had personally resided and preached at *Ephesus* for about three years. (Acts xix. 8—10; xx. 31.)

On the contrary, this Epistle evidently *assumes* (as *Chrysostom* remarks) that they to whom it was addressed had been already well schooled in the doctrines of Christianity. The great Gentile Church of Ephesus had been planted and watered by the Apostle of the Gentiles, St. Paul, as is evident from the Acts of the Apostles, xviii. 19; xix. 8—10; xx. 31.

[3] "In hanc potissimam Epistolam ignota sæculis sacramenta congessit." And on Eph. iii., "Nulla Epistola Pauli tanta habet mysteria tam reconditis sensibus involuta." And on chap. iv., "Inter omnes Pauli Epistolas hæc vel maximè et verbis et sensibus involuta." *Jerome* (in Præf.).

Ephesians stands pre-eminent among the Epistles of St. Paul in the sublimity of its revelations of supernatural truths, which could never have been discovered by any efforts of human Intelligence.

This peculiar characteristic of the Epistle to the Ephesians may be ascribed to several causes—

(1) St. Paul had already resided for about three years at Ephesus, and had fully preached the Gospel there, so that "all that dwelt in *Asia* (that is, the region of which the capital was Ephesus) heard the word of the Lord Jesus" (Acts xix. 8—10; xx. 31).

In no city (as far as we know) had the Apostle resided and taught continuously for so long a time as *Ephesus*.

The Ephesians, therefore, had been well *prepared* by previous discipline to receive the full and systematic instruction in the Mysteries of the Gospel, which is embodied in this Epistle. They were specially *qualified* to do so.

(2) Besides, the City of Ephesus occupied a prominent place among the Cities of the World, as having special *needs* and *claims* on the Apostle of the Gentiles for such instruction from him.

Ephesus was the stronghold of Satan in many forms of spiritual iniquity. It was a Court and Camp of the Evil One. Thither he had attracted the inhabitants of Asia and "the World[1]" by the mysterious traditions of an ancient superstition, and by the alluring fascinations of religious pomp and pageantry[2], and by the no less powerful operations of selfish interests and secular advantages, represented in the combination of Demetrius and his craftsmen[3], and had made them to bow before himself in the magnificent Temple of the Ephesian Artemis.

There the Devil deluded mankind by sorcery and witchcraft. There he beguiled them into converse with himself, and allured them to hold familiar intercourse and communion with the powers of darkness, in order to attain a knowledge of the hidden secrets of the invisible world, and to penetrate into the mysteries of futurity.

The immense amount of the price of the Magical Books committed to the flames at Ephesus in consequence of St. Paul's teaching there, is specified by his friend and companion St. Luke[4], in order to give some notion of the powerful dominion exercised by Satan over the minds of that populous, wealthy, commercial, intellectual City, by means of Magical Arts[5].

(3) Hence it was particularly requisite, that in an Epistle to such a City as Ephesus the Apostle of the Gentiles should reveal the true character of the Spiritual Powers of Darkness[6], under whose thraldom the Heathen World was enslaved, and should thus lead men to recognize the dignity and blessedness of that intellectual, moral, and spiritual Emancipation which had been achieved for them by Jesus Christ.

The Apostle, therefore, having his spiritual eye illumined by heavenly light, uplifts the veil which separates the Visible World from the Invisible; he enables mankind to contemplate the workings of the two antagonistic Powers and Forces, of the Kingdom of Light on the one side, and of the Empire of Darkness on the other. (v. 8.)

This is a part of his design in this Epistle; and on the ground-work of the *supernatural truths*, here communicated as *objects* of *Faith*, he builds up a superstructure of *moral duties* as *subjects* of *Practice*. He executes this great task in a manner adequate to its dignity, grandeur, and importance.

His diction in this Epistle bespeaks the transcendant sublimity of the Doctrines which he here reveals. It has something in it more than human. Especially in the dogmatic portion of it, occupying the greater part of the first four Chapters, his style breathes the poetic raptures of an impassioned effusion of Sacred Poetry, like a Divine Dithyramb. It burns with an impassioned fervour kindled by the Holy Spirit, Who descended in tongues of fire on the day of Pentecost. It grows and spreads itself with irresistible power in a spiritual conflagration. Or, to use another figure, its sentences flow on, as it were, in the full strong tide, wave after wave, of an immense and impetuous sea, swayed by a powerful wind, and brightened and sparkling with the golden rays of a rising Sun.

It is worthy of observation, that although the subject of this Epistle is of so sublime and

[1] Acts xix. 27.
[2] See on Acts xix. 31.
[3] Acts xix. 25—27.
[4] Acts xix. 19.
[5] A sufficient proof, it may be observed, if proof be necessary, that human intelligence affords no adequate protection against the impostures of the Evil One.
[6] Eph. ii. 2; vi. 12.

mysterious a character, and though the language is characterized by a majestic grandeur, and by a poetic and even a lyrical tone, yet the whole management of the argument is methodical and systematic, such as might have been looked for in a philosophical Essay on Christian Faith and Practice.

Indeed, the Divine Apostle, while revealing in this Epistle the most mysterious, supernatural truths, displays in a signal manner a marvellous combination of calm Judgment, temperate Reason, comprehensive Intelligence, tender Affections, and fervid Imagination.

Let us now consider the plan of the Epistle.

The Apostle has his eye fixed on the Great Author of all things, the Fountain of being and blessedness, the Everlasting Father of all [1].

He reveals Him existing before the World, and shows us ourselves pre-existing in the divine mind and counsel, and as chosen by the Divine love in the unspeakable riches of His grace, and appointed by the pleasure of His Will for adoption into sonship in Christ [2].

He displays the Divine purpose to sum up all things in Christ, the Son of God, the King and Lord of Angels; in Christ, God of God, and yet becoming Man, and so, by His Incarnation, uniting Angels and Men under one Head, in One universal Church in Heaven and Earth.

He shows us God in Christ taking human flesh, and dying in that human flesh on the Cross; and thus reconciling God to Man by the offering of Himself a willing Victim for the World, and so destroying the enmity between God and men, and making peace [3].

He shows us Christ on the same Cross reconciling man to man, by fulfilling and taking away the Law of Levitical Ordinances, which separated Jew from Gentile, who were aliens from the life of God, and without God in the world [4], and joining together all, as one new man, in Himself [5]; and thus fully revealing the Mystery, which even the Angels themselves had not known, that the Gentiles would be made fellow-heirs of the promise, and be united together in the Body of Christ.

He shows Christ dying on the Cross, and redeeming men from the power, and guilt, and penalty of sin by the ransom there paid, and from the bondage of Satan; and also purchasing for them an eternal and heavenly inheritance by the infinite value of His precious Blood poured out for them on the Cross.

He shows us ourselves in Christ by reason of His Incarnation, and by virtue of His Death. He shows us ourselves delivered from the debasing dominion of the Powers of the Air and of the Satanic Spirits of Darkness, and made children of light in the Lord, as members of His Church, formed from His most precious side pierced on the Cross for us.

He shows the glory and blessedness of that Church taken from that side, as Eve was taken from Adam when he slept, and being no other than bone of His bone, and flesh of His flesh,—the Spouse of Christ [6]. He shows us, as members of Him, Who, as God consubstantial with the Father, fills all things by His Godhead, and Who also as God-Man, by reason of His Incarnation, His Death, Burial, Descent into Hell, and Ascension into Heaven, fills all things, and has made us whose Nature He has taken, and whose Nature He wears, to be partakers of His own fulness [7], and has united us in Himself to God, and Who, as our Head, has quickened us by His free Grace, who before were dead in trespasses and sins, and has raised us, His members, from the Dead, and has carried us up with Himself into Heaven, and has made us to sit with Himself in heavenly places [8], and has given us access in Himself by one Spirit to the Father [9].

He represents to us also the *instrumental means* by which these blessings of mystical incorporation in Christ are conveyed to us and to the whole race of Mankind.

He shows us that Christ has instituted a Visible Society, His Church Universal, which is to continue for ever in the World; that this Society is One Body, animated by One Spirit, and to be known by the worship of One Lord, by the profession of One Faith, and by the administration of One Baptism [10]; and that Christ, after His Ascension into Heaven, *gave* spiritual *gifts* to men, and that He *gave* certain *offices*, the highest of which is that of *Apostles*, "for the perfecting of the

[1] i. 3; iii. 14.
[2] i. 3—5. 12. On the connexion of this preamble with the subject of his Epistle immediately preceding this to the Ephesians (viz. the Epistle to the *Romans*), see above, p. 195.
[3] ii. 16.
[4] ii. 12.
[5] ii. 15.
[6] See v. 30, 31, and note.
[7] i. 23; iii. 19; iv. 13.
[8] i. 20; ii. 6.
[9] ii. 18.
[10] iv. 4—6.

Saints, and the building up of the body of Christ, till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a perfect man," that is, to the ripeness of spiritual manhood, "to the measure of the stature of the fulness of Christ[1]."

He refers, therefore, to the practice of the Holy Apostles; and he teaches us that in the instrumental means employed by *them* for the maintenance of the Life and Unity, and for the expansion of the growth and stature, of the Church, and for the full development of her organization, we may see an exhibition of the mind of Christ Himself in the dispensation of those gifts and graces which He bestows by the operation of the Holy Ghost for that purpose, even to the end of time.

Thus, then, we may recognize in the Epistle to the Ephesians a divinely-inspired System of Instruction concerning the Origin, and Institution, and purposes of the Universal Church of Christ.

This is the *dogmatic* design of the Epistle.

It has also another purpose. In the second portion of it[2], the Apostle proceeds to show that this spiritual Teaching, revealing the transcendental doctrines and sublimest Mysteries of our Faith concerning the Eternal Love, and Prescience, and Purpose of God the Father toward Man in the Incarnation of His Dear Son, and in delivering Him up to die for the sins of the whole World, and in summing up all things in Him, and in reconciling all things to Himself in Him dying on the Cross, descending into Hell, ascending into Heaven, and sitting on His own Right Hand in Glory, and sending the Gift of the Holy Ghost from heaven, and in uniting all men as fellow-members and as sons of God by adoption in Christ, in an Universal Church foreknown and predestined from Eternity, is not a mere scholastic thesis of speculative Philosophy, but is the very root and mainspring of all true Christian *Practice*.

He shows that by reason of our Baptismal incorporation in the mystical Body of Christ, which is His Church, and by our fellowship with one another in Him, we are bound to abstain from Lying, for "we are members one of another[3]."

He shows that for the same reason we are bound to keep our hands from *stealing*, and to work honestly therewith, in order that we may be able to *give* to our *fellow-members* in need[4].

He shows that we are bound to keep our *lips* from *evil words*, in order that we may not grieve the Holy Ghost, by whom we were sealed, and that we may edify one another in love.

He shows that we are bound to abstain from all uncleanness and covetousness, for by such sins as these we should violate our primary obligations as members of Christ's Body, and be joining ourselves in *communion* with those Powers of Evil and Spirits of Darkness whom we have *renounced*, and from whom we have been delivered by Christ. (v. 4—11.)

He shows that Marriage, which is the Mother of all household Charities and Virtues, has its foundation in the Doctrine of Christ's Incarnation, and of the Marriage Union between Him and the Church, consummated by His Death, and of our own spiritual espousals to Him, and of our own communion with Him by His Blessed Body and Blood. (v. 30.)

Hence, therefore, he warns us, that sins against Marriage, such as fornication and adultery, are desecrations of a great Mystery, that they are acts of sacrilege against Christ.

Thus the Apostle teaches in this Epistle, that all virtuous *practice* grows like ripe fruitage on the branches of the Spiritual Vine by virtue of our union with Him Who said, "I am the Vine, ye are the branches[5]," and by the efficacious supply of life and spiritual Grace which we drink by means of that mystical union in Him.

He affirms that we have been *created anew* in Christ Jesus *in order* that we may tread in the appointed path of good works which God has prepared for us to walk in. (ii. 10.)

He also shows the necessity of maintaining stedfastly this truth, and of *teaching* the Doctrine of the Unity of Christ's Church as the ground-work of Christian Ethics.

This is a proposition, of which men need to be reminded, especially in times of division, when teaching on this subject is too often disparaged as merely theoretical, and is sometimes even denounced as exclusive and illiberal, and when some even appear to rejoice and exult in the

[1] iv. 11—13.
[2] Beginning at the seventeenth verse of the fourth chapter.
[3] iv. 25.
[4] iv. 28.
[5] John xv. 5.

miserable multitude of our religious divisions, as if they were proofs of a generous Liberty, and the luxuriant produce of a vigorous intellectual Energy.

But the divine Apostle boldly denounces these things as indications of moral feebleness and spiritual sterility, and even of infantine silliness[1]; and declares that we shall be only like puny and stunted children, and never reach the ripe manhood and full stature of our moral, intellectual, and spiritual growth, until we attain to the *Unity of the Faith.* (iv. 3.)

Thus, then, it appears that Teaching concerning the constitution, offices, privileges, and duties of the Christian Church, is a *practical* thing. It is, indeed, a practical thing, if the growth of man's moral, intellectual, and spiritual being ought to be his chief care; it is indeed a practical thing, if love of God, Whose goodness to men in Christ it reveals, is the main-spring of virtuous practice; it is a practical thing, if love of our fellow-men, whose nature Christ has taken, and joined for ever in Himself to the nature of God, and if love of our fellow-members in Christ are very strong motives to the right discharge of social duties to others. It is a practical thing, if speaking the truth and abstaining from falsehood, and if honest labour and abstinence from fraud, are practical things, and are even the safeguards of society. It is a practical thing, if abstinence from all pollutions of flesh and spirit, if purity and chastity, temperance and sobriety, are practical things. It is a practical thing, if violations of the Marriage Vow are sinful, and if the maintenance of the sanctity of Marriage, as symbolizing the mystical Union between Christ and His Church, is the source and well-spring of domestic peace and joy. It is a practical thing, if by the neglect of these duties men forfeit the hope of a blessed inheritance in the Kingdom of Christ, and if they thus make themselves partners with and companions for ever of the spirits of darkness[2]. It is a practical thing, if by the exercise of these moral duties we walk as children of the light[3], and are made meet for the glorious inheritance of the blessed Saints in Light[4]. It is indeed a very practical thing, if we must all appear before the Judgment Seat of Christ to give an account of our own works; and if the fires of Hell will never be quenched, and the joys of Heaven will never vanish away.

Therefore we may reckon the Epistle of St. Paul to the Ephesians as among the most precious treasures of dogmatic Theology, Church Polity, and Christian Ethics, that the Divine Author of Truth has vouchsafed to the world.

Lastly, we may regard the Apostle St. Paul, preaching at *Ephesus*, and writing this Epistle to the Ephesians, and afterwards, at the close of his career, settling his beloved son Timothy as Bishop at Ephesus, and writing two Epistles to Timothy as Chief Ruler of that Church, as preparing the way for the Apostle St. John, who passed the latter part of his life at Ephesus, governing the Ephesian Church and the Churches of Asia dependent on it, and dying there; and we may recognize in the Epistles to the Ephesians, and to Timothy the Bishop of Ephesus, a declaration of those Doctrines of the true Faith, particularly concerning the Divinity and Incarnation of the Son of God, the Eternal Word, which afterwards were displayed in all their fulness to the World in the Gospel, Epistles, and Apocalypse of the beloved Disciple and Evangelist, the Apostle and Bishop of Ephesus, St. John.

[1] Cp. 1 Cor. iii. 1. [2] v. 5. 7. 11. [3] v. 8. [4] Cp. i. 18.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

I. [1] [a] ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ [b] πιστοῖς ἐν Χριστῷ Ἰησοῦ, [2] [c] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3] [d] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, [4] [e] καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ

a Rom. 1. 1, 7. 1 Cor. 1. 2. 1 Cor. 1. 1. Gal. 1. 1.
b Acts 19. & 20.
c 2 Cor. 1. 2. Gal. 1. 3. Tit. 1. 4. 1 Pet. 1. 2.
d 2 Cor. 1. 3. 1 Pet. 1. 3. Rev. 4. 9—11.
e Rom. 8. 29, 30. ch. 5. 27. Col. 1. 22. 2 Thess. 2. 13. 2 Tim. 1. 9. 1 Pet. 1. 1, 2.

Πρὸς Ἐφεσίους] So A, B, D, E, F, G.

Ch. I. 1. διὰ θελήματος Θεοῦ] *by the will of God.* An important example of the use of the preposition διὰ, for the vindication of the true meaning of such texts as John i. 3, πάντα δι' αὐτοῦ ἐγένετο, said of Christ, and erroneously supposed by some to denote ministerial *inferiority* in the divine Λόγος. See *Origen*[1], *Jerome*, and *Theodoret* here.

— τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ] *to the saints who are at Ephesus, and to the faithful who are in Christ Jesus.* For proofs of the genuineness of these words, and for an examination of the argument derived from the omission of the words ἐν Ἐφέσῳ by B (supplied in the margin by B**), and from the remarks of *S. Basil* (ad Eunom. ii. 19), and *Tertullian*, c. Marcion. iv. 1; v. 11. 17. 21), and *Origen* and *Jerome* in loc., see above in the *Introduction* to the Epistle, p. 270.

On the word ἅγιοι, *saints*, as applied to Christians generally, see on Rom. i. 7. 1 Cor. i. 2.

On the ancient history and geography of Ephesus, see *Dr. Smith's* Dict. pp. 833—7, and above on Acts xx. 27—35; and *Howson*, ii. 80—103.

— Χριστῷ Ἰησοῦ] So *Ignatius* l. c. and B, D, E.—*Elz.* has Ἰησοῦ Χριστῷ.

The words πιστοῖς ἐν Χριστῷ Ἰ. are not to be rendered 'believers in Christ Jesus;' but ἐν Χριστῷ Ἰησοῦ denotes *union* in Him, Who is the Χριστὸς, or *Anointed* One, and is also Ἰησοῦς, or *Saviour* of His Body (Eph. v. 23), and through Whom all *unction*, and *saving grace*, and power flow down upon His Members incorporated in Him, and dwelling by faith and holiness in Him.

3. Εὐλογητός] בָּרוּךְ *Blessed;* applied only to God. See above, Rom. ix. 5. 2 Cor. i. 3. 1 Pet. i. 3.

— εὐλογήσας] Observe the *aorist.* God blessed *us* with all spiritual blessings in heavenly *places* (cp. *v.* 20; ii. 6; iii. 10; vi. 12) in Christ Jesus, *when* He raised Him from the dead, and exalted Him to His own right hand; and thus by the exaltation of our Head made *us* also His Members *to sit in heavenly places in Him* (see i. 20), and poured out upon us the *blessings of the Holy Ghost*, consequent on Christ's exaltation and session at God's right hand. See iv. 8.

These *blessings in heavenly places* are tacitly compared by the Apostle with those *earthly* blessings which were promised to God's ancient people; and thus the *superiority* of the privileges of the *Christian* Church is intimated. *Jerome.*

Those blessings are properly *spiritual* blessings, which are wrought in the soul by the Spirit of God, and by the same Spirit are cherished and preserved in the heart of the receiver, and are proper and peculiar to those who are born of the Spirit. *Bp. Sanderson*, iii. p. 70.

4. καθώς] *according as.* The Apostle thus intimates that our Exaltation in Christ is a sequel to our Election in Christ, and is in accordance with it and in pursuance of it. Cp. the use of καθὼς in John xvii. 2. 1 Cor. i. 6; v. 7. 2 Cor. iv. 1; and see *Meyer* here and *Ellicott.*

4, 5. ἐξελέξατο ἡμᾶς κ.τ.λ.] *He chose us before the foundation of the world, that we should be holy and without blemish before Him in love, having predestined us to the adoption of sons through Jesus Christ to Himself, according to the good pleasure of His will.*

Ἐν ἀγάπῃ is construed by *Chrys.*, *Syriac* and *Arabic* Versions, as expressive of the love of *God* in the act of predestination; and so many modern Interpreters. The *Vulg.*, *Cod. Aug.* and *Æthiopic* and *Gothic* Versions, join the words with those immediately preceding; and this on the whole seems the more natural combination. Ἐν ἀγάπῃ seems to express a necessary fruit of our incorporation and indwelling ἐν τῷ ἠγαπημένῳ *v.* 6.

Almighty God, Who foresaw that we should fall in the first Adam, created righteous, predestinated our Redemption in the Second Adam, even before the foundation of the world. *Athanas.* (Orat. ii. c. Arianos, p. 430), who compares 2 Tim. i. 9, where St. Paul says that God called us according to His own purpose and grace given us in Christ before the world *began.*

As to the *Election* of which St. Paul speaks in *v.* 4, and the *Predestination* specified in the next verse in the word προορίσας, the most satisfactory mode of ascertaining his sense is to examine how his words were understood in primitive times.

One of the best comments on this passage at the beginning of this Epistle to the Ephesians, is supplied by the introductory address of *S. Ignatius*, the disciple of St. John, in his Epistle to the same Church. That apostolic Father had St. Paul's words in his mind when he thus wrote,—Ἰγνάτιος ὁ καὶ Θεοφόρος τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ Πατρὸς καὶ πληρώματι, τῇ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν παράμονον, ἄτρεπτον, ἡνωμένην, καὶ ἐκλελεγμένην ἐν πάθει ἀληθινῷ ἐν θελήματι τοῦ Πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ: that is, "Ignatius, also called Theophorus, to *the Church in Ephesus* of Asia, which is *blessed* in the greatness and *fulness* of God the Father, and which was *predestinated* before all ages to be for ever to enduring and unchangeable glory, and to be *united* and *elect* in the true passion of Christ, by the will of God the Father, and of Jesus Christ our God."

It is evident that S. Ignatius here applies the words *Elec-*

[1] The citations of *Origen* in this and the following Epistles, when not otherwise stated, are from the *Catena* published by Dr. *Cramer*, Oxon. 1842.

ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 [f] προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, 6 [g] εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ, 7 [h] ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ

[f] Rom. 8. 15, 29, 30. Gal. 4. 5.
[g] Matt. 3. 17. & 17. 5. Col. 1. 13.
[h] Acts 20. 28. Rom. 2. 4. & 9. 23. ch. 2. 7. & 3. 8, 16. Col. 1. 14. Phil. 4. 19. 1 Pet. 1. 18, 19. Heb. 9. 12.

tion and *Predestination*—and that he supposed St. Paul to apply them—to the *whole visible* Church of God at Ephesus; to all those who were joined together in the body of Christ by the apostolic symbol of "one Lord, one Faith, one Baptism." (Eph. iv. 5.)

St. Paul himself has fully declared his own meaning in this respect in other passages of his Epistles, especially in Rom. viii. 29, 30 (where see note), which happily illustrates the present text, and is clearly illustrated by it.

Compare above, *Introduction* to Romans, pp. 194, 195. St. Peter also (i. 1, 2) applies the words ἐκλεκτοὶ κατὰ πρόγνωσιν Θεοῦ, '*Elect according to the foreknowledge of God*,' to whole *Societies* of Christians; and he applies the word συνεκλεκτὴ, '*co-elect*,' to a *Church*. (1 Pet. v. 13.)

This observation might have preserved this text from becoming a subject of contentious controversy concerning the election and final reprobation of *individuals*: which is known only to *God*, and cannot be predicated by *man*, either of himself or of any other.

Chrysostom well observes, that in the word *election* applied to the Universal Church of Christ, which is a *chosen* generation (1 Pet. ii. 9), a reference is made by the Apostle to the choice made of old by God of the seed of Abraham, the Jewish nation, to be His peculiar people. The *Jews were* God's elect people. He has *now* chosen all the faithful in Christ. See above, pp. 190—195.

— εἶναι ἡμᾶς ἁγίους] The purpose of our election was, that *we should be holy*. God did not elect us *because* we were holy, or *because* He *foreknew* that we should be holy (the Arminian theory), but *in order* that we might be holy. Cp. Eph. ii. 10; and see above, pp. 194, 195, and *Chrys.* and *Jerome* here.

— ἀμώμους] without blemish. *Tittmann*, Synon. p. 29. *Meyer*. Cp. v. 27.

— κατενώπιον αὐτοῦ] in the eye of Him Who sees all things.

5. εἰς υἱοθεσίαν] *to adoption*. This word shews that *we* are not as Christ is, sons of God by *nature*, but were predestinated to be *made* sons of God by *adoption* in Christ, Who is the only begotten Son of God (*Origen*), and Who took our nature in order to make us sons of God. Compare the Collect for *Christmas Day*.

— εἰς αὐτόν] *unto Himself*; so that by virtue of our adoption in Christ (Who is "God with us," "God manifest in our flesh") we might become "partakers of the Divine Nature." (2 Pet. i. 4.)

— κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ] according to the *good pleasure* ('bene-placitum') of His will.

But we are not therefore to imagine that God acts *arbitrarily* or *capriciously* in this or in any thing.

"They err, who think that of the will of God to do this or that, there is *no reason* but *His will*." *Hooker* (I. ii. 3). And St. Paul seems to have guarded against this notion in *v.* 11, where he says that God did what He did in our election, according to the *counsel* of His will. God acts freely according to the *good pleasure* of His will, but this *good pleasure* is regulated by the *counsel* of His will.

Many times there is no reason *known to us* of God's acting; but, that there *is* no reason thereof, I judge it most unreasonable to imagiue, inasmuch as He worketh *all* things according to the *counsel* of His will (*v.* 11), and whatever is done with *counsel*, hath of necessity some *reason* why it should be done. Nor is the freedom of the will of God a whit abated by means of this, because the imposition of this law on Himself is His own free act. *Hooker*.

6. ἐν ᾗ] So *Elz.* with the majority of MSS.; and so *Scholz.*, *Tisch.*, *Bloomf.*, *Harless*, *Ellicott*. A, B, and a few Cursives, have ἧς, which has been received by *Lachmann*, *Meyer*, *Alf.* See also *Winer*, G. G. § 24, p. 148, who compares Eph. iv. 1. 2 Cor. i. 4.

— ἐχαρίτωσεν] 'gratificavit.' (*Vulg.*) The *Syriac*, *Arabic*, and *Æthiopic* Versions, understand the word as intimating an effusion and collation of grace on *us*, and so *Jerome*.

Chrysostom interprets the word as meaning not only that He *bestowed* grace and favour upon us, but that He made us to *become gracious*, and pleasing in His sight, inasmuch as He views us as incorporated in Christ, in Whom He *is well pleased* (Matt. iii. 17; xii. 18; xvii. 5); and *Chrys.* compares Ps. xlv. 12, where the king has pleasure in the *beauty* of the Church. And so *Theodoret*, *Theophyl.*, *Œcumen.* Cp. Sirach xviii. 17, ἀνὴρ κεχαριτωμένος.

Both senses seem to be justified by the analogy of language and of doctrine, and therefore the word may be rendered, 'He *graced* us in the Beloved One.' But neither of these meanings would authorize us to render κεχαριτωμένη (in Luke i. 28) as equivalent to a *source* of grace to *others*.

— ἐν τῷ ἠγαπημένῳ] *in the Beloved One*, in Whom we have *redemption*, by His Blood—Christ.

A refutation of the Socinian theory, that it was inconsistent with God's *Love* to give up His own Son to suffer death,—the Innocent for the guilty. It was God's εὐδοκία, or *Good Pleasure*, to *redeem* us in Christ; and He εὐδόκησε, was *well pleased* in Christ His *well-beloved Son*. (Matt. iii. 17; xii. 18; xvii. 5.) And never was He *more* well-pleased than when Christ offered Himself a *willing* Victim to redeem the world. See note above on Matt. xvii. 5.

7. ἀπολύτρωσιν] *redemption*, by the price (τιμὴ) of His blood paid as our ransom (λύτρον) *from* death; and also as the *purchase-money* by which He *acquired* us to *Himself*, and *to everlasting life* in Himself. Cp. 1 Pet. i. 18; and *Grotius*, De Satisfactione Christi, pp. 4. 28.

That man is properly said to be *redeemed*, who is rescued from an enemy's hand, by whom he has been despoiled of liberty. We *were* in captivity, enslaved by the powers of this world, and could not lift up our hands from our chains, or so much as raise our eyes, unless some one had come to redeem us. But who is He so great as to be able to redeem the *whole world* by a ransom paid for it?—Jesus Christ, the Son of God. He gave His own blood, and rescued us from slavery and made us free. *Jerome*.

In Him we are created anew, and recover the image of God. Cp. *Theodoret*, and see below, *v.* 14.

— τὴν ἄφεσιν τῶν παραπτωμάτων] *the forgiveness of sins*. He had spoken of the *redeeming worth* and efficacy of Christ's blood; he now speaks of its *expiatory* and *propitiatory* virtue, of which St. John says: "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 1.) Cp. Rom. iii. 25, ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι.

What is properly contained in this expression, *forgiveness of sins?*

(1) As *sin* is called a *debt* by Christ Himself, and is combined with the verb ἀφιέναι, *to release* (Matt. vi. 12; cp. Matt. xviii. 27, and Luke xvii. 3), we may say that ἄφεσις ἁμαρτιῶν means remission of sins considered as *debts* incurred by us, and by which we stand obnoxious to God.

But this is not the whole matter;

(2) The word ἀφιέναι in reference to *sin* is used by the LXX for כִּפֶּר, to *expiate* and *reconcile*; and also for נָשָׂא, to *carry* and *take away*; and also for סָלַח, to *pardon*. Hence the term ἄφεσις ἁμαρτιῶν contains the notion of an *expiation* and of a *reconciliation*, and also of bearing and *taking away* sin, and of consequent *pardon* for sin. And since it is so ordered by God, that without shedding of *blood* there is no ἄφεσις, or *remission* (Heb. ix. 22)—there must be a victim slain; and in order to take away the sins of the whole world that victim must be of infinite worth. And supposing such a victim to be provided and to suffer in our *Nature*, then we have an assurance that a *sufficient* propitiation for our sins, and a *satisfaction* to God's injured holiness and justice, has been provided, and that our sins have been remitted, and that we are reconciled to Him.

And that this has been done by Christ dying for us is testified by Holy Scripture, Heb. ix. 26; x. 12. Rom. iv. 25. 1 John ii. 1, 2. 1 John iv. 10. Cp. *Bp. Pearson*, Art. x. p. 675.

— τὸ πλοῦτος] So A, B, D*, F, G. *Elz.* τὸν πλοῦτον. Cp. ii. 7; iii. 8. 16. Phil. iv. 19. Col. ii. 2. *Winer*, § 9, p. 61.

8. ἧς ἐπερίσσευσεν] *which he made to superabound*. Cp. 2 Cor. iv. 15; ix. 8. 1 Thess. iii. 12, where περισσεύω is used in an active sense; and so it is explained by *Theodoret* and

σοφίᾳ καὶ φρονήσει, [9] [i] γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ
τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ [10] [j] εἰς οἰκονομίαν τοῦ πληρώματος
τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς
καὶ τὰ ἐπὶ τῆς γῆς [k] ἐν αὐτῷ, [11] ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ

i Rom. 16. 25. ch. 3. 9. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. 1 Pet. 1. 20.
j Gen. 49. 10. Dan. 9. 24. Gal. 4. 4. Col. 1. 19, 20.
k Acts 26. 18. Rom. 8. 17. Col. 1. 12.

Theophyl., and in the *Æthiopic* and *Gothic* Versions, and by *Winer* (p. 148), and *Meyer*, and *Alford*.

He made the well-spring of His mercy and love to gush forth, and to refresh and cleanse us with its streams. *Theodoret.*

— *ἐν πάσῃ σοφίᾳ καὶ φρονήσει*] *in all wisdom and prudence*—bestowed upon us by the superabundance of His grace. Σοφία and *φρόνησις* are expressly described as gifts of the Spirit by Isa. xi. 2.

The Heathen Philosophers imagined *themselves* to be the only *σοφοὶ* and *φρόνιμοι*, but their wisdom is folly, and generates vanity and madness (Rom. i. 22. 1 Cor. i. 20), but the Christian who is filled with grace from the Spirit of Wisdom and Understanding, though he may be despised as a fool by this world, yet he is, and will be one day acknowledged to be, the only wise and prudent man. Cp. Wisdom v. 4. The difference between *σοφία* and *φρόνησις*, as used by the Hellenistic writers, seems to have been correctly stated by the ancient expositors, namely, that *σοφία* expresses *wisdom*, properly so called, and *φρόνησις* is that faculty which *applies* the principles of wisdom, and is, in a word, wisdom in *action*. Cp. the use of the word *φρόνιμος* in Matt. x. 16; xxv. 2, and *φρονίμως ἐποίησεν* Luke xvi. 8. Thus God, Who is the Only Wise, is said to stretch out the heavens *φρονήσει* (Jer. x. 12. Prov. iii. 19), and *φρόνησις* is said to be a fruit of *σοφία* (Prov. viii. 1). And Solomon is said to have received *σοφίαν καὶ φρόνησιν* from the Lord (1 Kings iv. 29), the latter as a sequel to the former; and he says that the *ἄφρων does evil* with laughter, but *σοφία* generates *φρόνησιν* (Prov. x. 23). Hence there is truth in *S. Jerome's* remark that *σοφία* relates both to visible and invisible things, but *φρόνησις* to what is visible.

9. *γνωρίσας τὸ μυστήριον*] *having made known to us the Mystery.* If He had not made it known to us, we should never have known it; and that is the reason why it is called a *Mystery*. *Bp. Sanderson* (i. 233).

10. *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*] for the *dispensation* of the *fulness* of the *seasons*, which, observes *Theodoret*, is thus expressed by St. Paul in Gal. iv. 4. When the *fulness* (*πλήρωμα*) *of the time* was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons. Cp. Mark i. 15, *πεπλήρωται ὁ καιρός*.

The dispensation of the fulness of the seasons, signifies that dispensation of God to man, the Incarnation, which waited for its manifestation till the seasons predetermined by God had been fulfilled. For examples of this use of the genitive, see Jude 6, *κρίσις μεγάλης ἡμέρας*, *Winer*, § 30, p. 169.

As to the word *οἰκονομία*, used in this sense, see below, iii. 9, and 1 Tim. i. 4; and this sense has been well expressed by *S. Ignatius* in *his* Epistle to the Ephesians, c. 18, *ὁ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν Θεοῦ*.

It seems that the early Christian writers derived their use of the word *οἰκονομία* from this passage of St. Paul, and applied it to the *Incarnation*. See *Euseb.* H. E. i. 1; i. 2, and passim, and *Routh*, R. S. ii. 239. 263, and *Suicer* in voce.

— *ἀνακεφαλαιώσασθαι τὰ πάντα κ.τ.λ.*] *to sum up all things for Himself in Christ, both the things in heaven and the things on earth.*

In what does this *ἀνακεφαλαίωσις*, or *recapitulation*, consist? and how was it effected?

(1) It consists in bringing all things, which before were separated and disjointed, under one *Head*, Christ. *Chrys.*, *Œcum.*, *Bengel*, *De Wette.*

Heaven and earth were at variance, and heavenly Beings were separated from earthly, they had not one Head (*Chrys.*); and earthly things were at strife among themselves.

But the Son of God, God of God, Creator of the World, the Lord of Angels, became Man; and by becoming Man He united the Human Nature to the Divine in His own Person; and joined all men together in Himself, by taking the Nature of all, and thus He brought Angels and Men, Heaven and Earth, under one and the same Head. *Chrys.*

There is one Christ Jesus, our Lord, Who came by an universal dispensation, "omnia in semet Ipsum *recapitulans*." He Who was Invisible became Visible; He Who is Incomprehensible became Comprehensible; He Who is impassible became passible; He Who is the WORD became Man, in order that as He is Lord of heavenly and invisible things, in that He is the Word of God, so also He might have Lordship over earthly and visible things, by making Himself the *Head* to the *Church*, and so concentrate all things in Himself. *Irenæus* (iii. 16. 6).

Omnis dispositio in Eum desinit per Quem cœpta est, per SERMONEM scilicet Dei, Qui et caro factus est. *Tertullian* (de Monog. 5).

(2) *Tertullian* rightly supposes that an act of *restoration*, a "reductio ad *initium*" (c. Marcion. v. 17), is intimated by the word *ἀνακεφαλαίωσις*, or *recapitulatio*, and so the ancient Versions in *Cod. Augiensis et Boernerian.* In fact, the Son of God by becoming Man, *reconciled* God to Man, and made peace between Earth and Heaven; and by being the *Second Adam*, the Father of the New Creation, or regenerate race, brought together the scattered tribes of the Earth, and joined them to the Church of Heaven.

This is what St. Paul predicates of Christ when he says that "it pleased the Father that in Christ all *fulness* should dwell, and having *made peace* through the blood of the cross, by Him to reconcile all things unto Himself,—by Him, whether they be things on earth or things in heaven" (Col. i. 19). *Severian.*

The sense is well expressed by *Chrysostom*, thus: We call a thing an *ἀνακεφαλαίωσις*, or *recapitulation*, when the subject is concisely brought into a small compass. God in Christ gave One Head to all, angels and men; the Word, Who is God, to angels, and the same Word made flesh, to men.

So *Augustine* (Enchiridion, 62) speaks of the Incarnation as a work of *instauration*, as supplying to *angels from men* what had been lost to angels by the fall of the apostate angels; and also as an *instauration* to men by raising them up to what they lost by the fall of Adam: and Peace, he says, was restored to the world by the harmony thus effected between all intellectual creatures, and between them and their Creator.

The Invisible Angelic Powers, we may well believe, groaned over our degeneracy and ungodliness; for if they rejoice in the recovery of *one* sinner, how much more in the restoration of the World! And this was effected by the Incarnation, and Passion, and Resurrection of Christ. Thus Human Nature arose, and was freed from Incorruption, and was arrayed with Immortality.

The Prophecies of the Old Testament were accomplished, and the figurative Ritual of the Ceremonial Law, which was made after the pattern in the *heavens* (Heb. viii. 5; ix. 23) was fulfilled in Christ. "In cruce et passione Domini *recapitulata* sunt omnia Universa Mysteria. Omnis dispensatio vetustatis, non solùm quæ in terris, sed etiam quæ in *cœlis* gesta est, in Christi passione completur." *Jerome.*

Besides, the whole Creation waits and yearns for a Restoration in the Second Adam from the *Curse*, to which it was made subject in the first Adam. As it sympathized with man in his unhappy fall in Adam, so it yearned and groaned with him for the Incarnation, so it will triumph with him in his glorious Resurrection in Christ. See on Rom. viii. 19—22, and *Theodoret* here.

For an exposition of this text, see also *Bp. Andrewes*, Sermons, i. 265.

11. *ἐκληρώθημεν*] *we were made His* κλῆρος, or *heritage.* We become in Christ His *λαὸς ἐγκληρος* (Deut. iv. 20). There seems to be a reference to God's choice of *the Jews* of old as His *κλῆρος* among the Nations (cp. Exod. xix. 5, 6), and to His choice of the *Levites* to be His special *κλῆρος* among the Jews. (Deut. x. 9; xviii. 1, 2.)

So, under the Gospel, Christians are become "a *holy priesthood*, a *peculiar people*" (1 Pet. ii. 5), and Churches are *κλῆροι Θεοῦ*. Cp. 1 Pet. v. 3. Hence *Theodoret* (in Psalm xxiii.) says, Formerly the Jews were called a peculiar people, the inheritance of God; but now God's people and inheritance are they who are chosen from the Gentiles, and have been illumined by the beams of the true faith.

The word *κληροῦν*, *κληροῦσθαι*, rare in the LXX (see 1 Sam. xiv. 41, and Isaiah xvii. 11), and found only in this passage of the New Testament, is common in ancient Christian writers, and signifies to be *enrolled* in the Clerus or Clergy of the Church.

See the authorities in *Suicer*, ii. p. 113, by which the interpretation above given of the word is confirmed.

(2) Some learned Interpreters render it "we were chosen by *lot*"—but this seems less appropriate here, and less consistent with the *counsel* of God's Will, of which the Apostle speaks.

προθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, [12] εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ, [13] [1] ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, [14] [m] ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[15] [n] Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, [16] [o] οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου, [17] [p] ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῴη ὑμῖν πνεῦμα σοφίας καὶ ἀπο-

1 Rom. 8. 15, 16. & 10. 14—17. 2 Cor. 1. 22. & 5. 5. ch. 4. 30. 2 Tim. 2. 19. Rev. 7. 2.
m Exod. 19. 5. Deut. 7. 6. & 14. 2. & 26. 18. Rom. 8. 23. 1 Pet. 2. 9.
n Phil. 1. 3. Col. 1. 3, 4.
o Rom. 1. 9. Phil. 1. 3, 4. 1 Thess. 1. 2. 2 Thess. 1. 3.
p Col. 1. 9—15. & 2. 3. James 3. 17, 18.

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(3) Others suppose that ἐκληρώθημεν means, "we were made partakers of the lot or inheritance of the Saints." See Acts xxvi. 18. Col. i. 12. So *Meyer*.

— προορισθέντες] See *v.* 5.

— κατὰ τὴν βουλὴν τ. θ.] See *v.* 5. God worketh all things *with counsel. Origen.*

12. τοὺς προηλπικότας] *us who before had hoped.* The participle with the article indicates the *cause;* and is equivalent to the Latin "*quippe qui speraverimus.*" *Winer*, p. 121. *Meyer*, p. 447.

The preposition πρὸ is explained by καὶ ὑμεῖς, which follows. *We* of the natural Israel were led by our *Prophets* to *preconceive* hopes in Christ. *You* Gentiles received the word of truth, and embraced the *Gospel.*

13. ἐσφραγίσθητε] *ye were sealed.* The literal Israel received the seal of *Circumcision* (Rom. iv. 11), and were thus shown to themselves and to others to be God's peculiar people. Ye were sealed with the true Circumcision, that of the Spirit in your *baptism* (Rom. ii. 28, 29). Cp. 2 Cor. i. 21, 22. Eph. iv. 30, and *Chrys.* here.

— τῷ Πνεύματι τῆς ἐπαγγελίας] *by the Spirit of Promise.* Of what Promise? That made by God speaking by Joel, ii. 28 (*Tertullian*, c. Marcion. v. 17), and by Christ, Who said, Behold I send the promise of My Father upon you. (Luke xxiv. 49; Acts i. 4.)

14. ἀρραβών] *arrha*, part-payment (see on 2 Cor. i. 22; v. 5), and an *earnest* of the whole. The earnest of the Spirit is "*pars* ejus honoris, qui nobis à Deo promissus est," *Irenæus* v. 8. "Hoc enim *complebitur* unde arrha data est," *Aug.* Serm. 23. "Si autem arrhabo tantus, quanta erit possessio!" *Jerome.*

— εἰς ἀπολύτρωσιν τῆς περιποιήσεως] *for the redemption of the purchasing*, i. e. with a view to that Redemption whose end and purpose was to *purchase* for you the *inheritance* in heaven, of which St. Paul had just been speaking. On the force of περὶ in this composite word, see Titus ii. 14.

In order to understand this expression, it is to be observed,—

(1) That the *genitive* case, τῆς περιποιήσεως, is here used, as often in the New Testament, where, in classical Greek, a verb, adjective, or participle might be used, namely, to define the characteristic *quality* or *design* of the preceding substantive. See note on Matt. xxii. 11; xxiv. 15, τὸ βδέλυγμα τῆς ἐρημώσεως. *Winer*, § 34, p. 210. Cp. note below on iv. 16, ἀφὴ τῆς ἐπιχορηγίας, 'joint *for* the supply.'

The Redemption of the purchasing is a phrase equivalent to 'the Redemption,' whose *end* was to acquire something *by purchase.*

(2) That the word περιποίησις is used in the sense of *acquisition* as here, 1 Thess. v. 9. 1 Pet. ii. 9, where it is active, and it is well rendered *acquisitio* here by *Vulg.*, and *Cod. Augien.*, and *Arabic*, and *consertation* by *Gothic*, and *adoptio* by *Cod. Boerner.*

(3) That the *Redemption* (ἀπολύτρωσις) wrought by Christ's death, and the price paid by His blood, is to be considered as availing to us in two respects,

(1) For our deliverance *from* sin and death;

This is what is specially to be predicated of His Sacrifice, as *satisfactory.*

(2) For the *purchase* of our title to an everlasting *reward* and heavenly inheritance.

And this is what is to be predicated of His Obedience as *meritorious.* See above, *v.* 7.

(4) St. Paul unites *both* these characteristics of Christ's death. It is an ἀπολύτρωσις, in that it is our *deliverance* from shame and woe; and it is an ἀπολύτρωσις τῆς περιποιήσεως, in that it is the *purchasing* to us of an Inheritance in glory and bliss. Hence in the Epistle to the Hebrews (ix. 15) he speaks of Christ's death for the *redemption* of transgressions, that they which are called might receive the promise of *eternal inheritance.*

The force of εἰς is well expressed by *Jerome*, as signifying *with a view to.* We are qualified by the Spirit to partake of the benefits of the redemption which is the purchase of our heavenly inheritance. Spiritus repromissionis idcirco nunc sanctis datur, ut redimantur et copulentur Deo, in laudem gloriæ Ipsius. *Jerome.*

(5) There is also another acceptation of the word περιποίησις, in an *active* sense, which may probably have been in the mind of the Apostle;

Christ, our Redeemer, *purchased* us to Himself (περιεποιήσατο), as St. Paul himself says to the Ephesian Presbyters at Miletus (Acts xx. 28), Christ, our Redeemer, *purchased* the Church with His own blood, and he therefore says, Ye were *bought* with a price (1 Cor. vi. 20). And St. Peter (2 Pet. ii. 1) speaks of false teachers denying the Lord that *bought* them.

Thus the act of Redemption was an act of περιποίησις, by which the Redeemer acquired the redeemed as a possession to Himself. And they are therefore called by St. Peter (1 Pet. ii. 9) a λαὸς εἰς περιποίησιν, and by Christ Himself (in Isaiah xliii. 21) a λαός μου ὃν περιεποιησάμην. Cp. Malachi iii. 17. And this is the sense assigned to the word here by *Chrysostom, Severian*, and others.

This sense may well accord, and be combined with the former. For it is by virtue of our *acquisition* by Christ, as His People, and by our adoption into, and union with Him, that we have a title to the heavenly inheritance which He has purchased for us. It is by following our Divine Joshua that we enter the heavenly Canaan which He has conquered for us. It is as a people purchased by the blood of the Lamb out of every kindred under heaven, that we are made Kings and Priests unto God for evermore. (Rev. v. 9, 10.)

Some learned Interpreters understand περιποίησις in a *passive* sense, i. e. as the thing *purchased*,—the Church. But this seems contrary to analogy.

15. κἀγὼ ἀκούσας] *I also having heard*, i. e. having heard in my detention here at Rome.

No argument can reasonably be hence deduced (as is supposed by some) against the opinion that St. Paul had been *personally* concerned with those to whom this Epistle is addressed. What he now heard was the good news of their *perseverance.* See *Theodoret*, who rightly observes, that "as St. Paul was *grieved* when he heard of schisms at Corinth (1 Cor. i. 11), where he had preached for a year and a half, so he now rejoices when he hears of the faith and love which prevailed at Ephesus," where he had preached for nearly three years.

16. ὑμῶν] The second ὑμῶν is not in A, B, D, and in some Cursives and Versions, and is expunged by *Lachm.*, *Rück.*, and *Meyer;* but is retained by *Tisch.*, *Ellicott*, and *Alf.*

17. ὁ πατὴρ τῆς δόξης] *the Father of Glory.* Cp. Ps. xxiv. 7, ὁ βασιλεὺς τῆς δόξης, Acts vii. 2, ὁ Θεὸς τῆς δόξης, and 1 Cor. ii. 8; and as to the use of πατὴρ, cp. 2 Cor. i. 3, πατὴρ τῶν οἰκτιρμῶν. James i. 7. See *Chrys.*, and *Voret.* de Hebraism. 247. "Pater gloriæ Ille est, cujus Christus *Rex gloriæ* ascendens" (Ps. xxiv. 10). *Tertullian*, adv. Marcion. v. 17.

God is the Father of Glory in an *absolute* sense, in His own glorious essence and attributes.

And, in a relative sense, He is the Father of Glory *to us.* And in this character He is represented to us in this Epistle. See i. 2, 3; iii. 14.

— δῴη] The *optative* mood after κάμπτω ἵνα indicates that

καλύψεως ἐν ἐπιγνώσει αὐτοῦ, [18] πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, [19] καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, [20] ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, [21] ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι, [22] καὶ τὰ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, [23] ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.

II. [1] Καὶ ὑμᾶς, ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, [2] ἐν

q Col. 1. 29. 2. 12, sqq. 1 Thess. 1. 5. 2 Thess. 1. 11. James 1. 18.
r Ps. 110. 1. Acts 2. 24. 1 Cor. 15. 25. Col. 3. 1. Heb. 1. 3. & 10. 12. 1 Pet. 3. 22.
s Phil. 2. 9.
t Ps. 8. 6, 8. Col. 1. 16—18. Matt. 28. 18. 1 Cor. 15. 27. Heb. 2. 8. Rom. 12. 5. 1 Cor. 12. 6, 27. ch. 4. 12, 15, 16. & 5. 23, 30. Col. 1. 18. & 3. 11.
a Col. 1. 21. & 2. 13.
b ch. 5. 6. & 6. 12.

ἵνα does not here mean *in order that*. St. Paul does not mean that the gift is dependent on his own prayer, but that it is the subject of it. Cp. *Harless*, *Rückert*, and *Olshausen*. *Winer*, § 41, p. 260.

On the form δῴη for δοίη, see *Lobeck*, Phryn. p. 346, who cites examples of it from *Josephus*, *Eusebius*, and others. Cp. iii. 16.

18. πεφωτισμένους] On this transition from the dative to the *accusative* case, see Acts xv. 22.

It was necessary that they should be *enlightened* as to the eyes of their mind, *in order* that they might have the ἐπίγνωσις of God, and know the hope of His calling. This illumination was His gift.

— καρδίας] So the best MSS. and Editions. *Elz.* has διανοίας.

So St. Paul's contemporary, *Clemens R.* (i. 36), speaking of a similar spiritual *knowledge* and *illumination* in Christ, says, διὰ τούτου ἠνεῴχθησαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδίας, διὰ τούτου ἠθέλησεν ὁ δεσπότης τῆς ἀθανάτου γνώσεως ἡμᾶς γεύσασθαι.

19. τί τὸ ὑπερβάλλον μέγεθος] *what is the exceeding greatness*. This word μέγεθος is illustrated by *S. Ignatius* in his opening address to the *Ephesians*, Ἰγνάτιος τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ πατρὸς καὶ πληρώματι.

The Epistle of Ignatius to the Ephesians does not often directly quote that of St. Paul, but it is imbued with its spirit, and abounds with allusions to it.

— κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος] *according to the working of the power of His might*. κράτος is ἰσχύς in *action*. Ἐνέργεια is the working of the κράτος.

22. καὶ τ. πάντα ὑπέταξε κ.τ.λ.] *and He put all things in subjection under His feet*.

You will ask, it may be (says *Dr. Waterland*), what is the meaning of those texts? How was *all power given Him*, according to Matt. xxviii. 18? Or how were *all things put under His feet*, according to Eph. i. 22?

Nothing is more easy than to answer this.

The Λόγος, or WORD, was from the beginning *Lord over all*; but the God incarnate, the Θεάνθρωπος, or *God-man*, was not so till after the Resurrection. Then He received in that capacity what He had ever enjoyed in another. Then did He *receive* that *full power* in both natures which He had heretofore possessed in one only. This is very well represented by *Hermas*, in his fifth Similitude, where the Son of God is introduced under a double capacity, as a *son* and as a *servant*, in respect of his two natures, divine and human.

From hence you may perceive, how easy it is to account for our Lord's having *all power given Him* after His resurrection; *given* Him in respect of His human nature, which was never so high exalted, nor assumed into such power and privilege, till that time; having before been under a state of affliction and humiliation.

There is a notable fragment of *Hippolytus* (Vol. ii. p. 29, ed. Fabric.; and see a parallel place in *Origen*, Com. in Ioh. p. 413), which is so full to our purpose, that I cannot forbear adding it. Speaking of that famous passage in the Epistle to the Philippians (chap. ii.), and particularly upon these words, "Wherefore God also hath highly exalted Him" (*v.* 9), he comments upon it thus; "He is said to be *exalted*, as having wanted it before; but in respect only of His *humanity*: and He has a name *given* Him, as it were a matter of favour, *which is above every name*, as the blessed Apostle Paul expresses it. But in truth and reality, this was not the *giving* Him any thing which He naturally had not from the beginning: so far from it, that we are rather to esteem it His returning to what He had in the beginning, essentially and unalterably: on which account it is, that He having condescended, οἰκονομικῶς, to put on the humble garb of humanity, said, 'Father, glorify me with the glory which I had' (John xvii. 5). For He was always invested with divine glory, having been coexistent with His Father before all ages, and before all time, and the foundation of the world." *Waterland* (Defence of some Queries, i. p. 69).

— ἔδωκε] See iv. 11.

— κεφαλὴν ὑ. π. τ. ἐκκλησίᾳ] See on *v.* 10. Wonderful Mystery! He placed the Church on the same throne with Himself; for where the Head is, there is the Body also. *Theodoret.*

23. τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου] *the fulness of Him that filleth up all things in and with every thing, by and for Himself*. τὰ is omitted by *Elz.*, but inserted in the best MSS. and Editions, and indicates that Christ fills up the Natural *Universe* with his presence and power, and the Spiritual Universe with His grace.

πληρουμένου is not *passive*, but the *middle* voice. See *Theodoret*, and the *Syriac*, *Æthiopic*, and *Gothic* Versions, and *Winer*, § 38, p. 231, and it is to be distinguished from the *active* πληροῦντος, as indicating action done *by and for Himself*.

How, it may be asked, is the Church the *fulness* of Christ?

As the Body is of the Head; and as the Head is of the Body. *Chrysostom.*

And in order that we may not imagine that the Church has any *intrinsic* fulness of her own, St. Paul uses the middle voice, and says that Christ fills up every thing in all things for Himself. In fact, He enables the Church, which is His Body, to be the fulness of Himself, the Head. And therefore St. John says that of His *fulness* have we all *received*. (John i. 16.)

He fills the Church *with all grace* here, and will fill her with *all glory* hereafter. Cp. *Theodoret.*

Christ is the Sun of Righteousness; and the Moon, which derives her light from the Sun, is an emblem of the Church, which is illumined and filled up by the light of Christ (Matt. xxiv. 29. Luke xxi. 25). The Moon may be called the fulness of the Sun, as its orb is filled up by the Sun's light.

The Church here spoken of is the Church Universal on *Earth*, the whole company of faithful *people*, of every age and country, and also of all *Angels* and *Saints*, who are summed up together into One full lunar Orb of Glory by Christ, God and Man, Who, by His Divinity, fills all things and rules all creatures in Heaven and Earth; and by the union of the Human to the Divine in His One Person, has gathered together all Men and Angels into One Body under One Head, and enlighteneth every one that cometh into the world. (John i. 9.)

Hence St. Paul says that by our adoption into Christ's Body we have come to Mount Sion, the City of God, the heavenly Jerusalem, and to an innumerable company of *Angels*, to the General Assembly and Church of the Firstborn, and to the Spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel. (Heb. xii. 24.)

CH. II. 1. παραπτώμασι καὶ ταῖς ἁμαρτίαις] *in transgressions and sins*. Παράπτωμα (from παραπίπτω, to fall aside from the right path) is distinguished from ἁμαρτία in being sometimes the consequence only of ignorance, inadvertence, or negligence,—whereas ἁμαρτία has more of wilfulness and presumption in it. The difference is well marked in Ps. xix. 12, παραπτώματα τίς συνήσει; . . . . 13, καθαρισθήσομαι ἀπὸ ἁμαρτίας μεγάλης. Cp. *Tittmann*, Syn. N. T. p. 47, and *Bp. Sanderson*, i. 82; iii. 224.

αἷς ποτε [c] περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, 3 [d] ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἤμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· 4 [e] ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς, 5 [f] καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ, χάριτί ἐστε σεσωσμένοι, 6 καὶ συνήγειρε,

c Luke 16. 8. John 7. 7. & 8. 23. & 15. 19. Rom. 12. 2. 1 Cor. 5. 10. Gal 1. 4. 2 Tim. 4. 10.
d Col. 3. 7. Tit. 3. 3. Wisd. 13. 1.
e Rom. 10. 12.
f Rom. 5. 6, 8, 10. & 6. 4. 5, 8. & 8. 11. Col. 2. 12, 13. & 3. 1, 3. Acts 15. 11. Tit. 3. 5.

2. *κατὰ τὸν αἰῶνα τ. κ. τ.*] *according to the course of this present world*, its duration, its fashion, its pleasures, and its cares. Cp. 2 Tim. iv. 10, *ἀγαπήσας τὸν νῦν αἰῶνα*, as distinguished from, and opposed to, the *αἰὼν ὁ μέλλων*. Cp. Luke xvi. 8; xx. 34, *οἱ υἱοὶ τοῦ αἰῶνος τούτου*. 2 Cor. iv. 4, *ὁ θεὸς τοῦ αἰῶνος τούτου*. Gal. i. 4.

— *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος*] *according to the Prince of the Dominion of the Air*, the Ruler of all the Forces of the Air, the Sovereign of its Empire. Matt. xii. 24, *ἄρχων τῶν δαιμονίων*. Cp. Eph. vi. 12, *τοὺς κοσμοκράτορας τοῦ σκότους*.

Satan and his angels, being cast down from *heaven* (2 Pet. ii. 4. Jude 6), but not being yet consigned to *hell*, have their empire in this lower *air* (ἀὴρ, not αἰθὴρ), and are therefore called powers of the *air*, and of *darkness*.

On the present power and operation of Evil Spirits, and on their future destiny, see notes above on Matt. viii. 29, *πρὸ καιροῦ*, and Luke viii. 31.

Since their fall, the Evil Angels, being dispersed some in the *air*, some on the earth, some in the water, some in the minerals, dens, and caves, that are under the earth, have by all means laboured to effect an universal rebellion against the laws of God. These wicked spirits the heathen honoured instead of gods; particularly some as *dii inferi*, some in *oracles*, some in *idols*; in a word, no foul or wicked spirit was not, one way or other, honoured of men as God, till such time as Light came and dissolved the works of the devil. *Hooker* (I. iv. 3).

Therefore, in an Epistle to the *Ephesians*, whose city was a stronghold of *idolatrous worship* (Acts xix. 27), and of *magic arts* (Acts xix. 19), St. Paul fitly reminds them, that the powers to which they had paid homage, and which a great part of the world yet worshipped, were Evil Spirits, Powers of Darkness, leagued together against God under the Rulers of the Air, the *Spirit working in the children of disobedience*.

— *τοῦ πνεύματος*] *the spirit which now worketh in the children of disobedience*. The words *τοῦ πνεύματος* are to be taken in apposition with *ἀέρος*, and are to be explained by reference to the *opposite* Spirit which worketh in the *children of obedience*.

The Spirit who worketh in *us* breathes upon us from above, from the glowing *αἰθὴρ*, the pure and lofty empyrean of the heaven of heavens. But the Spirit which worketh in the children of disobedience is the low and murky air (ἀὴρ) in which the Powers of Evil dwell. This is *their* inspiration. By a similar figure the Apostle says, v. 8, "Ye were sometimes *darkness*, but now are ye *light* in the Lord." The *Rulers of the darkness of this world*, the *spiritual powers* of wickedness (vi. 12), do not abide where the stars shine and the holy angels dwell, but in the gloomy region of this nether air. In this part of the *heaven* those foul spirits reside, against whom we contend and wrestle, in order that, having vanquished those evil Angels, we may gain our reward, and be united together in an incorruptible immortality with the Holy Angels. Having been severed from the darkness of evil angels by the light of the Gospel, and having been redeemed from their power by the precious blood of Christ, watch ye and pray, that ye may not enter into temptation. *Augustine* (Serm. 222). See also *Augustine*, Epist. 217, where he enlarges on this subject.

— *ἐν τ. υἱοῖς τ. ἀπειθείας*] 'in filiis incredulitatis.' *Tertullian* (c. Marcion. v. 17); 'filiis *diffidentiæ*.' (*Vulg.*) But it is something more than unbelief; it is unbelief in *action*, disobedience. Cp. Heb. iv. 6.

This phrase, "worketh in the children of *disobedience*," is a comfortable assurance to us that the Devil has *no* power against the children of *obedience*. *Theodoret*.

The phrase *οἱ υἱοὶ τ. ἀπειθείας* is adopted by the imitator of *Ignatius* (ad Philipp. 4), where he says that "the Prince of this world knows that the confession of the Cross of Christ is his own destruction; and that before the Cross of Christ was, he worked in the *children of disobedience*, and that now he works in men to tempt them to disobedience and deny the Cross, which is the origin of his own perdition. He works to this end in Jews, Heathens, and Heretics." See also the same writer ad Smyrn. 7, where he speaks of those who are ashamed of the Cross, and mock at the Passion and Resurrection of Christ, as the children of that Evil Spirit who tempted Adam, and slew Abel, and endeavoured to supplant Job, and excited the Jews against Jesus, and now worketh in the *children of disobedience*.

3. *ἦμεν* (B *ἤμεθα*) *τέκνα φύσει ὀργῆς*] *children of wrath*. So the *Vulgate*, *Syriac*, *Gothic*, *Arabic*, and *Æthiopic* Versions. *We were by nature children* liable to God's wrath (His *ὀργὴ* rather than His *στοργὴ*), on account of His holiness and hatred of sin (cp. 2 Pet. ii. 14, *κατάρας τέκνα*, and above on John xvii. 12, *υἱὸς ἀπωλείας*), and by reason of our hereditary taint derived from our first Parents, in whom we all sinned and fell. See Rom. v. 12. And yet the doctrine of Original Sin is now said by some (e. g. *Meyer*, p. 32) to be no part of the teaching of St. Paul!

The sense which the *Church of England* assigns to this passage is evident from the use she makes of it in her *Catechism*. See also the beginning of her "Office for Baptism of Infants," and cp. Ps. li. 5. John iii. 6. On the *position* of the substantive *ὀργῆς* see Rom. ix. 21. Phil. ii. 10. 1 Tim. iii. 6; and *Winer*, § 30, p. 172.

The word *φύσει*, '*by nature*,' at first seems to create a difficulty. For, Is not Human Nature the work of God? Certainly it is, when it is understood as a whole; but not in its *abuses*. Hence St. Paul speaks of Gentiles doing by *Nature* the works of the Law (Rom. ii. 14, where see note), and men violating the Laws of *Nature* by evil lusts (Rom. i. 26); and he appeals to *Nature* on a question of order and decency in the Church. (1 Cor. xi. 14.)

Can we then be said to be subject to God's *wrath*, by reason of that *Nature* which is His *work*?

This question presented itself to primitive writers in commenting on this passage; and has been answered by *Tertullian* in his treatise on the Human Soul, which contains the germ of the argument, afterwards developed by *Bp. Butler* in his Sermons on "Human Nature:" "Quùm dicit Apostolus '*fuimus aliquando naturâ filii iræ*,' irrationale indignativum suggillat" (this is a doubtful exposition), "quod non fit ex eâ *naturâ* quæ à *Deo* est, sed ex illâ quam *diabolus* induxit: *dominus* et ipse dictus *sui* ordinis, 'Non potestis duobus *dominis* servire' (Matt. vi. 24), *pater* et ipse cognominatus, 'Vos ex *diabolo patre* estis' (John viii. 44), ne timeas illi proprietatem *naturæ* alterius ascribere posterioris et adulteræ, quem legis avenarum super seminatorem et frumentariæ segetis nocturnum interpolatorem." (Matt. xiii. 23—25.) *Tertullian* (de Animâ, c. 16).

Later theological writers were driven to the use of erroneous language on this subject by an excess of reaction against the heresy of Pelagius; and because *he* claimed *more* for Human Nature than was due, they were tempted to condemn it altogether, and thus exposed themselves to the charge of disparaging Him Who is its Author. See for instance *Augustine* (de Libero Arbitrio, iii. 54, in Joann. Tract. 14, ad finem; c. Julian. Pelagian. lib. vi.).

The meaning of the word *φύσις*, or *Nature*, must be determined by the context in which it stands.

Here, evidently, it is used by St. Paul to signify Nature,—*not* as *created* by *God*, but as *depraved* by *man*, *not* listening to the Voice of God speaking to him by Reason and Conscience, and *not* submitting to and obeying the *Will* and *Word* of *God*, and *not* seeking for light and strength in the *Grace* of *God*, *but* making an *abuse* of Nature to *become* his *Nature*, by listening to the Voice of the Evil One, and giving himself up to the indulgence of the *violent* and *vicious passions* of his Nature, and surrendering himself a miserable slave to the Enemy of God, the Prince of the Power of the air, and joining himself to the *children of disobedience*. See *Bp. Butler*, Sermon ii. on Human Nature, where he considers the word *Nature* as used in this text by St. Paul, and distinguishes its various significations; and cp. note below on iv. 26, and *Introduction* to the Epistle to the Romans, p. 190.

g Matt. 16. 17. Rom. 3. 24. & 4. 6. Tit. 3. 5.
h Rom. 3. 20, 27. & 4. 2. & 9. 11. & 11. 6. 1 Cor. 1. 29, 30. 2 Tim. 1. 9. Tit. 3. 5.
i Deut. 32. 6. Ps. 100. 3. Isa. 29. 23. 2 Cor. 5. 17. ch. 4. 24. Tit. 2. 14.
j Col. 1. 21.
k Rom. 9. 4.
l Col. 1. 20. & 2. 4.
m Isa. 9. 5, 6. John 10. 16. & 16. 33. Acts 10. 36. Rom. 5. 1. Col. 1. 20. Gal. 3. 28.

καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· 7 ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· 8 [g] τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον, 9 [h] οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. 10 [i] Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11 [j] Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, 12 [k] ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ. 13 [l] Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 [m] Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφό-

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6. *καὶ συνήγειρε, καὶ συνεκάθισε*] *and raised us together with* Christ, and *made us sit together with Him*, at God's Right Hand. By virtue of Christ's Incarnation, Resurrection, and Ascension, and Session at God's Right Hand, and by reason of *our* Incorporation into that Body, of which, as the Apostle has already stated, *we* all are Members under Him our Head (i. 10. 23; cp. v. 30), we are already risen, and are seated, in hope and expectation, in heavenly places.

"In cœlestibus Christus jam sedet, nondum autem nos. Sed quia *spe certâ* quod futurum est jam tenemus, *simul sedere nos in cœlestibus* dicit Apostolus nos, nondum in nobis, sed jam in *Illo*." *Augustine* (c. Faust. xi. 8).

Because the Body of Christ—that is, the Church—will be at God's Right Hand in bliss; therefore the Apostle says, that God *has made us to sit together with Christ in heavenly places*. For though we are not yet there in person, we are there already in hope. *Augustine* (de Agone Christiano, 28).

The *Head* being already seated there, the *Body* sits with it; therefore the Apostle adds, that we sit there together *in Christ*. *Chrysostom*.

Even now the Saints of God have their conversation in heaven (Phil. iii. 20); their home is there, and their heart is there. And so, even now, they *sit* together in *heavenly places* in Christ. *Origen*, *Jerome*.

Bp. Pearson (Art. vi. p. 513) thence takes occasion to dwell on the consequent *duties* of faith, trust, and hope, in Christ our Head, Who has risen, and ascended, and sitteth at God's Right Hand, and has thus raised us and exalted us His Members, even to the immediate neighbourhood of the Throne of God. (Rev. iii. 21.) Hence also follows the duty of personal *holiness*. While we look upon Him at God's Right Hand, we see *ourselves* in Heaven. "How should we rejoice, yea, how should we fear and tremble at so great an honour!" "Be ye holy, for I, the Lord your God, am holy." (Lev. xix. 2; xxi. 8.)

7. *ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις*] *that He might show forth in the ages that are to come the exceeding riches of His grace*. "Ut *ostendat sæculis supervenientibus* inenarrabiles divitias benignitatis suæ, Qui à Lege et Prophetis annunciatus est, Quem Christus Suum Patrem confessus est." *Irenæus* (iv. 5).

— *τὸ ὑπερβάλλον πλοῦτος*] So A, B, D*, F, G.—*Elz.* has the masculine form. See above, i. 7.

— *χάριτος—ἐν χρηστότητι—ἐν Χριστῷ· 8. τῇ γὰρ χάριτί ἐστε σεσωσμένοι*] Cp. *v.* 5. There is an observable alliteration in the words *χάρις*, *χρηστότης*, *Χριστὸς* in these verses, 5—10. And it may not be irrelevant to remark, that the first radical letters of these words, XP, constitute a perfect *septenary* and *sabbatical* number, 700,—a number expressive of Fulness and of Rest (see on Matt. xxviii. 1), and formed the Christian symbol of the Church and Empire, as may be seen in the Editor's Appendix to the *Apocalypse*, G, pp. 157—162.

8, 9. *χάριτί ἐστε σεσωσμένοι—οὐκ ἐξ ἔργων*] *by grace ye have been saved, not of works*. Quoted by *S. Polycarp* ad Philip. i., who adds *θελήματι Θεοῦ διὰ Ἰησοῦ Χριστοῦ*.

On the doctrine of the passage cp. Gal. ii. 16, and the Remarks "on the Doctrine of Justification" prefixed to the Epistle to the Romans, pp. 191—198; and cp. Tit. iii. 5, where *salvation* is spoken of as a thing already *effected*, as here; and see above, Rom. viii. 28—30.

8. *Θεοῦ τὸ δῶρον κ.τ.λ.*] ye are saved by Grace *through* faith; and this very thing that you are saved *through faith*, does not originate and proceed out of yourselves (*ἐξ ὑμῶν*). Of God is the *gift*, for a *gift* it is. Faith is from God. He *called* you, that you might believe. (*Theodoret.*) Your salvation does not proceed *out of your* works, lest any one should boast; for we *are His workmanship, created in Christ Jesus for good works, which God prepared before for us to walk in*.

We are not only God's *ποίημα*, or handiwork, but we have also been *created anew* in Christ. The word *κτισθέντες* is said of our *Regeneration*. (*Theodoret*, *Theophyl.*) See *v.* 15, and Gal. vi. 15, and 2 Cor. v. 17. The word *ποίημα*, though not to be *limited* to our original creation, yet surely does *not exclude* it. And we were created anew *for good works*. God therefore has a double claim on us,—first, as our *ποιητὴς*, next as our *κτιστὴς* in Christ.

Hence it follows, that the power we have of working does not spring out of ourselves, but from God, and cannot therefore have any intrinsic merit in it, for which we can claim salvation as a due. We are mere *creatures*, and *works* of God; all our faculties are of Him. To Him be all the praise. We were created anew in Christ Jesus, and were admitted into a state of salvation, not *because* we *had done* good works, and merited salvation thereby; but we were admitted into that state by God's free grace, *in order* that we might do good works which God before prepared for us as our appointed *path* to lead us into heaven (cp. *Chrys.*), as you formerly *walked* in transgressions and sins which led to destruction. See *v.* 1.

Hence *Augustine* says (in Ps. cxlii.), "Opera bona non habemus? Habemus planè; sed vide quid sequitur, *Ipsius figmentum sumus*." Do not therefore imagine that thou canst do any thing of thyself that is good. No. Turn thine eyes away from thine own work, and look up to the work of Him Who made thee. He has made thee. He *re-makes* in thee what He had made and thou hast un-made. He made thee *to be*; and if thou art *good*, He made thee to be so; and therefore work thy work with *fear* and *trembling*. (Phil. ii. 12, 13.) Why with fear and trembling? Because it is *God* Who *worketh* in thee to will and to do of His *good pleasure*. Therefore work with fear and trembling, in order that our Creator may have good pleasure to work in the low valley of our working. O God, there can be no good in us, unless it be done by Thee Who hast made us!

11. *τὰ ἔθνη ἐν σαρκί*] *Gentiles in the flesh*; that is, not circumcised, not having in your flesh the seal of God's covenant with Abraham.

— *οἱ λεγόμενοι ἀκροβυστία κ.τ.λ.*] ye are *called* the *Uncircumcision* by those who *call themselves* the *Circumcision*. But do not heed these names. For, if ye have the Circumcision of the *Spirit*, ye, though uncircumcised in the *flesh*, have the *true* Circumcision (Rom. ii. 28. Phil. iii. 3), whereas if *they* are *uncircumcised* in *heart* and *ears* (Acts vii. 51), their Circumcision becomes Uncircumcision. (Rom. ii. 25.) Cp. *Jerome* here, who adds, "Circumcidamur et sabbatizemus in *Spiritu*, spirituales victimas offerentes . . . nos Deo offeramus, et accincti lumbos et expediti pascha comedamus."

12. *καιρῷ*] *season*, only temporary.

— *χωρὶς Χριστοῦ*] *separate from Christ*.

— *ἄθεοι*] ye had a multitude of gods, and yet ye were *without* God (*Jerome*), and this in God's own world, and although ye yourselves were His creatures, created in His Image. A strange solitude!

13. *ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ*] ye who were formerly far off were brought near by the blood of Christ. How was this done?

(1) By the *Incarnation* of Christ.

Forasmuch as all the children are partakers of one flesh and blood (see Acts xvii. 26), He also Himself likewise took part of

τερα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, 15 [n] τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον ποιῶν εἰρήνην, 16 [o] καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 [p] καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ εἰρήνην τοῖς ἐγγύς, 18 [q] ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν Πατέρα.

19 [r] Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων, καὶ

n 2 Cor. 5. 17. Gal. 6. 15. Col. 2. 14.
o Rom. 6. 6. & 8. 3. Col. 1. 20. & 2. 14.
p Ps. 148. 14. Isa. 57. 19.
q John 10. 9. & 14. 6. Rom. 5. 2. ch. 3. 12. Heb. 4. 16. & 10. 19, 20.
r Gal. 6. 10. Phil. 3. 20. Heb. 12. 22, 23.

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the same (Heb. ii. 14); and being God manifest in the flesh (1 Tim. iii. 16), He united us to God.

(2) By the propitiatory and expiatory shedding of His Blood on the Cross, by which He redeemed us from death, the penalty of sin (Heb. ii. 14, 15. 1 John ii. 2; iv. 10), and by which also He atoned and reconciled us to God (2 Cor. v. 18, 19. Col. i. 20, 21), and has purchased for us an everlasting inheritance.

Christ (says the Apostle) reconciled us by His Body and by His Flesh. That flesh, which *in Him* was spotless, reconciled the flesh which *in us* was sullied by sin, and brought it into amity with God. (Cp. Rom. viii. 3.) Hence we see the necessity of confessing the *reality* of Christ's *human flesh*, and its consubstantiality with *our flesh*. Otherwise the Reconciliation between us and God would never have taken place. But now Christ, by His communication of Nature with us, has reconciled man to God. He has reconciled us by the *body of His flesh*, and has *redeemed us by His blood*. In every Epistle the Apostle clearly testifies that we are saved by the flesh of our Lord and by His blood. *Irenæus* (v. 14).

14. *ἡ εἰρήνη*] Christ is our Peace, in reconciling men to God, and in reconciling all nations to each other in Himself.

— *ὁ ποιήσας τὰ ἀμφότερα ἕν*] "Qui fecit duo unum, Judaicum scilicet populum et Gentilem." *Tertullian* (c. Marcion. v. 17).

— *τὸ μεσότοιχον τοῦ φραγμοῦ λύσας*] Having broken down the intervening wall which *hedged* off the Jew from the Gentile, and having united all men as one family in Himself, the Second Adam, one new man, in Whom there is neither Jew nor Greek . . . for ye are all one in Christ Jesus (Gal. iii. 28). See Acts xv. 9. So *Tertullian*, l. c., and *Severian* here, and *S. Jerome*.

Bp. Fell, Hammond, Wetstein, and others, suppose an allusion here to the Court of the Gentiles fenced off from the rest of the Temple (Ezek. xliv. 7. Acts xxi. 28), which was indeed a practical evidence of that separation.

But the word *φραγμὸς*, or *hedge*, leads the mind rather to the metaphor of the *Vineyard*, in which the favoured people of God were planted, and in which they were fenced off by a *hedge* from all other Nations. See Isa. v. 7, "The *Vineyard* of the Lord of Hosts is the house of Israel." And v. 2, "He made a *wall* about it," where the LXX has *φραγμὸν*, hedge, as St. Paul here, *περιέθηκα*. And see our Lord's own words, Matt. xxi. 33. Mark xii. 1.

15. *τὴν ἔχθραν ἐν τῇ σαρκὶ κ.τ.λ.*] *having by His flesh abolished the enmity, namely, the Law of the Commandments*, in positive precepts. Such seems to be the order and construction of the words. The meaning is, that Christ by His Flesh, which was the Flesh *common* to *all*, and by His Obedience, which was meritorious for *all men*, without any distinction of race, abrogated and annulled the enmity (Rom. viii. 3) which separated Jew from Gentile, namely, the Law of Ritual Ordinance, but not the *Commandments* enjoining *moral duties*, which are perpetual and obligatory on all, and which our Lord declared to be binding on all when He said, "If thou wilt enter *into life*, keep the *commandments*" (Matt. xix. 17).

But He abrogated such ordinances as consisted in *δόγματα*, *positive* edicts and decrees, such as Circumcision. He not only took away the *curse* of the Law, and mitigated the *rigour* of the Moral Law, but He repealed the ordinances of the Ceremonial Law.

The word *δόγμα* is never applied in Scripture to any commandment of *Natural Law*, but only to *occasional* and *positive* Edicts promulgated by Authority, and such as had no force *before* promulgation. (See Luke ii. 1. Acts xvi. 4; xvii. 7.)

That this is the meaning of *δόγματα* is evident from Col. ii. 14. 20, which affords the best explanation of the word as used here, and of the sense of this passage.

Christ effected this "in and by His Flesh,"

(1) By taking that *flesh* which had been defiled by *lusts* of the *flesh* (see v. 3), and by *sanctifying* it, and uniting it to God in Himself. See on Rom. vii. 6.

(2) By taking that *flesh* which formerly had been made by *Circumcision* a note of difference and occasion of separation between Jew and Gentile (see v. 11), and by taking away that cause of difference and separation by abolishing the Ceremonial Law.

(3) By perfect obedience to that Law, and by fulfilling all righteousness (Matt. iii. 15) in the flesh common to us all.

(4) By His Death in that Flesh, which fulfilled, consummated, and exhausted all the Sacrificial Types and Ceremonies of the Levitical Law. And thus by removing that Legal Fence which severed Jew from Gentile, He joined them together in Himself, the Second Adam, the One New Man.

16. *καὶ ἀποκαταλλάξῃ*] He proceeds to speak of another *Reconciliation* effected by Christ; and of another *ἔχθρα*, or Enmity, dissolved by Him, viz. that between God and Man.

Christ effected this Reconciliation by His Flesh; and He destroyed this Enmity also by His Cross. "*Reconciliat* in uno corpore ambos, et Judaicum et Gentilem populum, *Deo*, quem utrumque genus *offenderat*." *Tertullian* (c. Marcion. v. 17).

— *ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ*] *having slain the enmity by it*, i. e. by the Cross.

The Cross was laid upon Christ by Satan, the *ἐχθρὸς*, the Arch-Enemy of God and Man. But Christ, who was nailed by the Enemy to the Cross, destroyed thereby the Enmity which Satan had made, and nailed Satan himself to it, and triumphed over him by it (Col. ii. 15, where see note), and vanquished him with his own weapons; and by His Death destroyed him that had the power of it, even the Devil. (Heb. ii. 14.)

17. *εἰρήνην*] The second *εἰρήνην*, omitted by *Elz.*, is found in A, B, D, E, F, G, and has been adopted by *Lach.*, *Tisch.*, *Rückert*, *Meyer*, *Ellicott*, *Alford*.

The *εἰρήνη*, or Peace, here mentioned, is contrasted with the *ἔχθρα* above mentioned; and the word *εἰρήνη* is happily *repeated*, just as the *word ἔχθρα* had been *repeated* (*vv.* 15, 16), because Christ, Who is our Peace (*v.* 14), has now brought both parties (i. e. Jew and Gentile), who were before at Enmity with one another and with God, to a state of Peace between themselves and with Him, and has given access to both, by one Spirit, to the Father.

He Who is our Peace came and preached Peace to all. Hence after His Death, by which He made Peace, the first words He uttered, and He uttered them twice to His assembled disciples, were "*Peace* be unto you" (John xx. 19. 21). And He showed also that it is by the One Spirit that we have access through Him to our Father, now at peace with us, by breathing on them and saying, "Receive ye the *Holy Ghost*;" and He gave them the Ministry of Peace and of Reconciliation to God, "Whose soever sins ye remit," &c. (John xx. 22, 23.)

— *εὐηγγελίσατο—ἐγγύς*] A *quotation* from Isa. lvii. 19.

In writing to *Gentile* Churches, *recently* converted to Christianity, St. Paul rarely quotes the *Old Testament*. See note above on 1 Thess. i. 9.

The *Ephesian* Church was a *Gentile* Church. See ii. 11; iv. 17.

But in *this* Epistle St. Paul *often* cites the Old Testament. See in iv. 8, a quotation from Ps. lxvii. 18; in iv. 25, from Zech. viii. 16; in iv. 26, from Ps. iv. 4; in v. 14, from Isa. lx. 1; in v. 31, from Gen. ii. 24; in vi. 2, 3, from Exod. xx. 12, Deut. v. 16.

This characteristic of the present Epistle harmonizes with the peculiar circumstances of the Ephesian Church, which had been instructed by the Apostle personally during no less a period than three years. (Acts xx. 31.)

18. *τὴν προσαγωγήν*] *the* access, their only access, to God.

19. *οὐκέτι ξένοι καὶ πάροικοι*] *no longer strangers and sojourners.* Πάροικοι = 'inquilini,' persons dwelling in a city, but not having the rights of citizens.

In a Christian sense, Ye are no longer strangers and sojourners in regard to the *heavenly* City, but ye are strangers and sojourners on *earth*. *Augustine* (in Ps. 118).

οἰκεῖοι τοῦ Θεοῦ, 20 [a] ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, 21 [t] ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, 22 [u] ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

III. 1 [a] Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, 2 [b] εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 [c] ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προ-

s Ps. 118. 22. Isa. 28. 16. Matt. 16. 18. 1 Cor. 3. 9, 10. 1 Pet. 2. 4, 5. Rev. 21. 14.
t 1 Cor. 3. 17. & 6. 19. 2 Cor. 6. 16. ch. 4. 16.
u 1 Pet. 2. 5.
a Acts 21. 33. ch. 4. 1. Phil. 1. 7, 13, 14, 16. Col. 1. 21, 24. & 4. 3. 2 Tim. 1. 8. & 2. 10. Philem. 1.
b Acts 9. 15. & 13. 2. Rom. 1. 5. 1 Cor. 4. 1. Gal. 1. 16. ver. 8.
c Acts 22. 17, 21. & 26. 16, 17. Rom. 16. 25. Gal. 1. 11, 12. ch. 1. 9, 10. Col. 1. 26, 29.

20. ἀποστόλων καὶ προφητῶν] *of Apostles and Prophets*, ye are built on them. This expression, Ye are built upon the *foundation* of the Apostles and Prophets, is *not* to be understood (as it has been recently by some) to signify, Ye are built on the foundation on which *they are built*, but it means, Ye are built upon *them*. The expression may be illustrated by the considerations stated above on Matt. iii. 9; x. 2; xvi. 18. John i. 42. And comp. Rev. xxi. 14, where the *Apostles* are called the θεμέλιοι, *foundation-stones*, of the heavenly Jerusalem.

He puts Apostles *before* Prophets. We are built on Apostles first, and then Prophets: Christ comes before Moses, the Gospel comes before the Law; the Creed comes before the Decalogue.

The Apostles had a *fuller* revelation of what *Prophets* desired to see, Luke x. 24 (*Theodoret*). Besides, the *Ephesians*, as Gentiles, were brought by the *Apostles* to a knowledge of the *Prophets*. See above on 1 Thess. ii. 18.

He *joins* Apostles *with* Prophets, and thus shows that the *Prophets*, as well as *Apostles*, appertain to the *Gentiles* as well as to the Jews. *Chrys.*

Thus he refutes by anticipation the *Marcionites* and *Manicheans*, who endeavoured to separate the Old Testament from the New.

Tertullian, referring to this text, says that *Marcion*, to fortify his own heresy, expunged the words *and Prophets*: "Oblitus Dominum posuisse in Ecclesiâ sicut Apostolos et Prophetas; timuit scilicet ne et super veterum Prophetarum fundamento ædificatio nostra constaret in Christo, cùm ipse Apostolus ubique nos de *Prophetis* exstruere non cesset" (c. Marcion. v. 17).

For the argument of the Church against the Manicheans, see *Augustine* (c. Faustum, lib. xviii. xix.).

It is to be regretted that the force and beauty of this text, and of the Apostle's argument here, have been marred in recent Expositions of it, limiting the word "*Prophets*" to the *New* Testament dispensation, and *excluding* all reference to the *Old* Testament. Such is the interpretation of *Pelagius*, *Koppe*, *Rosenmüller*, *Flatt*, *Harless*, *Olshausen*, *De Wette*, *Meyer*, and others. But it is opposed to the general sense of Christian Antiquity. The absence of the article before προφητῶν is no argument against this ancient interpretation, as *Meyer* allows; and see *Bp. Middleton* (chap. iii. p. 89).

The sense of the Ancient Church in this matter is well expressed by an Apostolic Father. "Christ alone is the Door to the Father. Through Him (i. e. Christ), Abraham, and Isaac, and Jacob, and the *Prophets*, and the Apostles, and the Church enter in. All these enter in by Christ to the Unity of God. But the *Gospel* has a peculiar prerogative, in that it declares the Advent of Christ, His Passion and His Resurrection. The beloved Prophets prophesied of Him, but the Gospel is the consummation of Incorruption (ἀφθαρσίας, see on vi. 24)." *Ignatius* (ad Phil. 9).

This interpretation, which is adopted by *Bp. Pearson* (on the Creed, Art. i. p. 19), is in full harmony with St. Paul's argument in this Chapter.

He had shown that both *Jews* and *Gentiles* are reconciled and united in Christ. (*v.* 11—17.) He shows now that this reconciliation and union is in perfect unison with the Divine Plan in both Testaments. The Prophets in the Old Testament prophesied of Christ *to come*. The *Apostles* in the New preach Christ already *come*. Both speak of Him, and meet in Him. And the Church, in which Jews and Gentiles are united in Christ, is built on the foundation of the Apostles of the New Testament and of the Prophets of the Old. The Gentiles are not without the Old Testament, nor are the Jews without the New. Both are built on both, and both meet together in the One Corner-Stone, which is Christ.

Observe also, that in this description of the *foundation* of the *Church*, St. Paul says nothing of St. Peter singly, as distinguished from the other Apostles, or of his so-called Successor, the Bishop of Rome, as the Rock of the Church; and thus he refutes also by anticipation the Papal Heresy. See on Matt. xvi. 18.

— ὄντος ἀκρογωνιαίου] The Lord is called the *Chief Corner-Stone* (Ps. cxviii. 22. Matt. xxi. 42), *not* the *highest* Stone, but the *principal* and *corner Stone* (see *A Lapide*), because in Him the two Walls (the one coming from the Gentile, the other from the Jewish, World) meet, and are united in one. *Theodoret. Augustine*, Serm. iv. Christ is the "*lapis angularis*," as "omnia sustinens, et in unam fidem Abrahæ colligens eos qui ex utroque Testamento apti sunt ædificio Dei." *Irenæus* (iv. 25). The *chief* corner-stone binds together not only the walls, but the foundation-stones also. So Christ unites Prophets and Apostles, as well as Jews and Gentiles. *Chrys.*

21. πᾶσα οἰκοδομή] So B, D, E, F, G, I, K, and many Cursives and Fathers. And so *Lachm.*, *Tisch.*, *Ellicott*, *Alf.* *Elz.* has πᾶσα ἡ with A, C. See also *Winer*, § 18, p. 101, and so *Harless*, *Olshausen*, *De Wette*.

Though πᾶς *without* the article following it *rarely* signifies the *whole*, yet it sometimes has that meaning, and so the Apostolic Father, *S. Ignatius*, uses the word in *his* Epistle to the Ephesians, c. 12, where see *Dr. Jacobson's* note. So *omnis* in Latin, e. g. "Non *omnis* moriar" for *totus*, and see the remarks of *Bp. Pearson* (Vind. Ign. ii. 10).

The force of the Apostle's argument would be much impaired by the adoption of the rendering of those Interpreters who, proceeding on the principles of classical usage, affirm that these words mean "*every* congregation that is built in."

That interpretation may serve as a specimen, among others that might be cited (if the task were not invidious), how Criticism may become uncritical by an over-strained application of the rigid rules of Attic philology to the Text of the New Testament.

CH. III. 1. δέσμιος τ. Χριστοῦ] *the prisoner of Christ*. Cp. iv. 1. Col. iv. 18, μνημονεύετε μου τῶν δεσμῶν. Phil. i. 7. 13, 14. 16. Heb. x. 34. Philem. 9, 10. 13.

St. Paul was now in custody, as described in the Acts of the Apostles (xxviii. 16), bound to the soldier who guarded him.

He regards his chains as from the hand of Christ (cp. *Winer*, p. 170, on the use of the genitive), and therefore as sanctified to him; as *S. Ignatius*, in his Epistle to the Ephesians, c. 11, calls his own chains πνευματικοὺς μαργαρίτας, *spiritual bracelets of pearls*. And compare *Tertullian's* beautiful address, "ad Martyres," on the disposition and feelings with which a prison and bonds for Christ are to be regarded by the Christian martyr:—

"Hoc præstat carcer Christiano quod eremus Prophetis . . . Nihil crus sentit in nervo, cum animus in cœlo est (c. 2). Carcerem nobis palæstram interpretámur . . . Bonum agonem subituri estis, in quo Agonothetes Deus vivus est, Xystarches Spiritus Sanctus, corona æternitas: brabium *politia in cœlis*, gloria in sæcula sæculorum." (c. 3.)

— ὑπὲρ ὑμῶν τῶν ἐθνῶν] *in behalf of you Gentiles*. "*Vinctum Jesu Christi* Paulum esse pro gentibus potest intelligi, quòd *Romæ* in vincula conjectus hanc Epistolam miserit eo tempore quo ad *Philemonem* et ad *Colossenses* et ad *Philippenses* scriptas esse monstravimus." *S. Jerome.*

His preaching of the Universality of the Redemption accomplished by Christ for Gentiles no less than Jews, had been the occasion of his arrest by the Jews at Jerusalem, and of his consequent imprisonment, and it was made more glorious and efficacious by that imprisonment. See Acts xxi. 28; xxii. 21, 22, and Phil. i. 12.

St. Paul, a *Hebrew* of the *Hebrews*, was made by God's grace to be the Confessor, as well as the Apostle, of the *Gentile* World.

2. εἴγε ἠκούσατε τὴν οἰκονομίαν τ. χ.] *if* (as I suppose) *ye heard the dispensation of the grace given unto me*. See the use of εἴγε, iv. 21, εἴγε αὐτὸν ἠκούσατε.

The word ἠκούσατε, with the accusative, signifies more than 'ye heard *of*' as a mere *fact*: it means, 'if ye *attended* to,' and understood it. See iv. 21, and on Acts ix. 7.

3. κατὰ ἀποκάλυψιν] *by revelation*. See Gal. i. 12.

— ἐγνωρίσθη] So the majority of the best MSS. *Elz.* ἐγνώρισε.

ἔγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, 5 [d] ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι· 6 [e] εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, 7 [f] οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ· 8 [g] ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ, 9 [h] καὶ φωτίσαι πάντας, τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι, 10 [i] ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος

d Acts 10. 28. e Gal. 3. 29, 30. & 3. 14. ch. 2. 15, 16. f Rom. 1. 5. Col. 2. 12. g Acts 9. 15. & 13. 2. & 22. 21. & 26. 17. 1 Cor. 15. 9. Gal. 1. 16. & 2. 8. 1 Tim. 1. 13, 15. & 2. 7. 2 Tim. 1. 11. h John 1. 3. Rom. 16. 25. ch. 1. 9. Col. 1. 16, 26. 2 Tim. 1. 10. Tit. 1. 2, 3. Heb. 1. 2. 1 Pet. 1. 20. i 1 Pet. 1. 12.

— *τὸ μυστήριον*] *the mystery* of the free admission of you *Gentiles* into the Church on equal terms with the *Jews*. See above, Rom. xvi. 25, 26.

— *καθὼς προέγραψα ἐν ὀλίγῳ*] *as I wrote above* in this Epistle *in few words*. Ἐν ὀλίγῳ signifies *brevi*, in small space or time, *summatim, strictim, raptim*. See note above on Acts xxvi. 29.

The meaning is, that he had only just *touched* on that great subject, which would require a large space and much time for its due consideration, and would not even then be exhausted, so high and profound is its Mystery. Cp. *Wetstein* here.

4. *πρὸς ὅ*] *at which*, or by *reference to what* has been already written by me (short and summary as it is), *you are enabled, while you read it, to apprehend my insight into the Mystery of your own privileges in the Body of Christ.*

5. *ἑτέραις*] *Elz.* prefixes *ἐν*, which is not in the best MSS. and Edd. The sense is, it was not made known *to* other ages. And then he qualifies this, and explains it by the epexegesis *τοῖς υἱοῖς τῶν ἀνθρώπων*, i. e. *to the sons of men*, that is to say, *to unregenerate Reason*, not enlightened by the Holy Spirit, the Giver of all knowledge of the hidden things of God.

He does *not* mean to say that this Mystery was wholly concealed from *all* in past ages; for (as *S. Jerome* and others observe here) it was foretold by the *Prophets* in the Old Testament, and was confirmed by the *Apostles* by an appeal to the *previous testimony of the Prophets*. See the argument of St. James in the Council of Jerusalem (Acts xv. 16, 17), and of St. Paul at Antioch in Pisidia (xiii. 47), and to the Romans (i. 2—5; ix. 24; x. 19; xvi. 27). But what he means is, that it was not revealed to the sons of men, to the whole human race, nor was it revealed *so fully* as it is now. See *Chrysost.* and *Theodoret* here, and particularly the full exposition of *S. Jerome*.

7. *ἐγενήθην*] '*factus sum*' (*Vulg.*). *I was made*, I became, so by God's grace. Cp. above, 1 Thess. i. 5, 6; ii. 5. 7. This is the reading of A, B, D*, F, G, and is preferable to that of *Elz.* *ἐγενόμην*.

8. *τῷ ἐλαχιστοτέρῳ*] *less than the least*. On this form of double comparison, expressive here of deep humility, cp. 3 John 4, *μειζότερος*. *Winer*, § 11, p. 65. *Lobeck*, Phryn. p. 135.

As to St. Paul's estimate of himself, apart from what he was by *divine grace* as the Apostle of Christ, see above on 1 Cor. xv. 8, *ὥσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί*, and on 2 Cor. xi. 33.

He represents his own *littleness and lowness* of estate as a fit reason why he should have been specially *chosen* by God's grace to preach the Gospel to the *Gentiles*, who were regarded by the Jews as outcasts from God.

Humility is the path to honour. "Omnibus infimior Paulus; idcirco major." *Jerome.*

— *τὸ—πλοῦτος*] See i. 7.

— *ἀνεξιχνίαστον*] "Divitias *antè* investigabiles, *nunc* apertas." *Jerome.* "Thy way is in the sea, and Thy paths in the great waters, and *Thy footsteps are not known*" (Ps. lxxvii. 19).

9. *οἰκονομία*] So the majority of the best MSS. and Editions. *Elz.* has *κοινωνία*.

— *τῷ τὰ πάντα κτίσαντι*] *to Him Who created all things*. The Apostle uses these words lest it should be imagined that, because the Mystery was *hidden* in God, and was not *revealed* by Him to the world in past ages, it was not His own dispensation. Its *existence* in His own Mind, its *concealment* from the World, its *Revelation* were all ordered by Him.

The words *διὰ Ἰησοῦ Χριστοῦ*, which are added here in D***, E, I, K, and by many of the Fathers and by *Elz.*, but are not in A, B, C, D*, F, G, nor in the Latin Fathers generally, were used as an argument by the *Arians* to prove an inferiority in Christ. And it may be relevant therefore to add the remarks of *Waterland* upon them (i. p. 130, Defence of some Queries, Qu. xi.):

"The Son of God," you say, "is manifestly the Father's Agent in the Creation of the Universe," referring to Eph. iii. 9, and to Heb. i. 2, from whence you infer that He is "*subordinate* in nature and in power to Him." You insist much upon the distinction *δι' αὐτοῦ* and *ὑπ' αὐτοῦ*, explaining the former of an *instrumental*, and the latter of an *efficient* cause. As to the Son's being *agent with*, or *assistant to* the Father, in the work of Creation, we readily admit it, and even contend for it. The Father is *primarily*, and the Son *secondarily*, or *immediately*, Author of the world; which is so far from proving that He is *inferior*, in nature or powers, to the Father, that it is rather a convincing argument that He is *equal* in both. A *subordination* of *order*, but none of *nature*, is thereby intimated.

As to the distinction between *δι' αὐτοῦ* and *ὑπ' αὐτοῦ*, *per quem* and *ex quo*, or the like, it can be of very little service to your cause. The preposition *διὰ*, with a genitive after it, is frequently used, as well in Scripture, as in ecclesiastical writers, to express the *efficient* cause, as much as *ὑπὸ*, or *ἐκ*, or *πρὸς*, or any other. So that the argument drawn from the use of the prepositions, is very poor and trifling, as was long since observed by *Basil* the Great, who exposes its author and inventor, Aëtius, for it. Please but to account clearly for one text out of many (Rom. xi. 36), "Of him, and through him (*δι' αὐτοῦ*), and to him, are all things: to whom be glory for ever." If you understand this of the Father, then, by your argument from the phrase *δι' αὐτοῦ*, you make Him also no more than an *instrumental* cause; if you understand it of more persons, here is an illustrious proof of a Trinity in Unity.

10. *ἵνα γνωρισθῇ κ.τ.λ.*] *in order that the manifold wisdom of God might now be made manifest to the Powers and Authorities in the heavenly places, by means of the Church.*

Therefore the Cross of Christ was not only a blessing *to us*, but even to the *Angels* themselves; and it revealed to *them* a Mystery which they did not know before (cp. 1 Pet. i. 12). *Jerome.*

Compare what St. Paul declares to the Bishop of Ephesus, viz. that by His Incarnation on Earth the Son of God was "*seen* of Angels." (1 Tim. iii. 16.)

Let us not imagine then that the Church is only the depository of Faith; she is also a treasury of Knowledge and Wisdom for others. *Jerome.*

Thou, O Paul, enlightenest Angels and Archangels. Yes. The Mystery had been *hidden* in God; but it is now revealed by the ministry of the Church. *Chrys.*

Hence also *Ignatius* does not hesitate to say (ad Smyrn. 6), Let no man deceive himself. Even the heavenly powers themselves, and the Glory of Angels, and the Rulers, both visible and invisible, will be condemned, unless they believe in the blood of Christ.

Mysterious and marvellous privilege of the Church to be as a speculum to minister Light to Angels! How exalted is the notion thus afforded of the dignity of the Holy Scriptures, which are the Luminaries of the Church (Ps. cxix. 105). She is the golden Candlestick. But God's Word is the Light which is poured into her, and streams forth through her to the World. See below on Rev. i. 12; xi. 4.

Hence, as the Ark which enshrined the Law was the Throne of God, sitting between the Cherubim in the Holy of Holies, so the Triune God is revealed as enthroned in the *Heavenly Church* on the *Fourfold Gospel*, the Evangelic Cheruhim (revealing in their several faces the Fourfold character of CHRIST Himself), and as worshipped by them, leading the Chorus of Universal Praise to the Ever-Blessed Trinity. See on Rev. iv. 6—9.

The word *πολυποίκιλος* is used by *Euripides* (Iph. Taur. 1149) as an epithet of *embroidered* garments, and by *Eubulus* (Athen. xv. p. 679, D) to signify the many *variegated hues* of a

σοφία τοῦ Θεοῦ, 11 κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ
k John 10. 9. & 14. 6. Rom. 5. 2. ch. 2. 18. Heb. 4. 14—16. & 10. 19—22. 1 ch. 5. 1. Phil. 1. 14. 1 Thess. 3. 3. Col. 1. 24.
τῷ Κυρίῳ ἡμῶν, 12 k ἐν ᾧ ἔχομεν τὴν παῤῥησίαν, καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

13 l Διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

14 Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα, 15 ἐξ οὗ πᾶσα
m Rom. 2. 29. & 7. 22. 2 Cor. 4. 16. ch. 6. 10. 1 Pet. 3. 4. n Col. 2. 7.
πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, 16 m ἵνα δῴη ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, 17 n κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, 18 ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, 19 γνῶναί τε τὴν

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rich chaplet of flowers; hence it is rendered *many coloured* by the Arabic Version here.

So is God's wisdom infinite in variety, richness, and beauty, and adapting itself to all the needs of man, in every age, and of every creature in the world.

For a specimen of its variety, see the instance noted by Our Blessed Lord, Matt. xi. 18, 19.

This remarkable statement of the Apostle, that the *Angels* themselves are indebted to the Church of Christ for illumination in the Mysteries of the Gospel, would be a very profitable one to the *Colossians*, and other Christians of Asia, who had been beguiled by false teachers into *worship* of *Angels* (Col. ii. 18). This and other truths contained in this Epistle to the *Ephesians*, and especially its clear language on the unapproachable Majesty of Christ, God manifest in the flesh, would render this Epistle to the *Ephesians* very salutary and seasonable for the use of the *Colossians*. See below, Col. iv. 16, and Introduction to that Epistle.

11. ἐποίησεν] *He made effectual.*

12. διὰ τ. πίστεως αὐτοῦ] *through the faith* of which He is the author and finisher (Heb. xii. 2), the source and the end.

13. Διὸ αἰτοῦμαι μὴ ἐγκακεῖν] *Wherefore* I beseech you not to faint in my *tribulations*. Do not suppose that *I* faint in *my* afflictions. I, a prisoner at Rome, exhort you Ephesians not to faint in them. Why should he fear that they might faint in *his* trials? Because seeing him, who was Christ's chosen champion, and one who professed to be endued with supernatural powers, afflicted and outraged by the World for preaching the Gospel, they might be tempted to imagine that his professions were untrue, and that the World was stronger than Christ. Thus they might be offended, and perplexed, and falter in the faith. Hence St. Paul praises the Galatians for not despising his infirmity in the flesh. (Gal. iv. 14.)

"Non itaque mirum est, si pluribus Paulo angustiis coarctato, Ephesii tentabantur, et habebant necessarium orationum ejus auxilium, ne deficerent in pressuris suis . . . quas propteres patiebatur quia Evangelium prædicabat." *S. Jerome.* Cp. note on Acts xiv. 22.

He therefore beseeches *them* not to faint in *his* tribulations, and he prays *God* to give them strength to endure unto the end (*v.* 14—16). By the former prayer he shows the *freedom* of *their will*, and by the latter prayer he shows their need of *divine grace*. *Augustine* (Serm. 163).

On ἐγκακεῖν, see Gal. vi. 9.

14. κάμπτω τὰ γόνατα] *I bow my knees.* A remarkable expression. He speaks of the "bending of the knee" as a synonym for prayer. A posture commended by Christ's example in prayer (Luke xxii. 41), St. Stephen's (Acts vii. 60), St. Peter's (Acts ix. 40), St. Paul's, and his company on the sea shore (Acts xxi. 5), and prescribed by God Himself (Rom. xiv. 11). As to its use in the early Church, see the passages in *Suicer's Thes. v.* γονυκλισία.

— πρὸς τὸν Πατέρα] *Elz.* adds τοῦ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ. Not in A, B, C, nor in some Fathers and Versions, and expunged by *Lachm.*, *Tisch.*, *Rückert*, *Harless*, *Meyer*, *Ellicott*, *Alf.*, but found in D, E, F, G, I, K, and *Chrys.*, *August.*, *Theodoret.*

The internal as well as external evidence seems to preponderate against the addition; and even if it be genuine, the ἐξ οὗ would refer rather to πατέρα, as δῴη, which follows, undoubtedly does. And see *Jerome's* note here, who says, "simpliciter *ad Patrem* legendum, non ut in Latinis Codicibus additum est, ad *Patrem Domini Nostri Jesu Christi*."

Indeed, the whole tenour of this Epistle is so ordered as to display God the FATHER as the Beginning and Origin, the Author and Giver of all things, and as having a *Paternal* Relation to all things in heaven and earth, and so giving a Name to all things: which is a proper act of Paternity.

The act of Adam, the Father of the Human Family, as recorded in the Book of Genesis (ii. 19), giving a Name to all creatures, in his character of the Common Parent of Mankind, and Lord of all Creatures, and so constituted by God, the Universal Father, as His Vicegerent upon earth, was like an earthly reflexion of God's own paternal attributes and sovereign prerogatives.

As to the phrase itself, where πατὴρ is put absolutely without a genitive, cp. 1 Cor. viii. 6, εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, and Eph. v. 20, τῷ Θεῷ καὶ πατρί. Phil. ii. 11. Col. i. 12.

15. πᾶσα πατριά] Every family. πατριὰ = Heb. מִשְׁפָּחָה (*meschpachah*), and used for it by LXX in Exod. vi. 15. 17. 19. Lev. xxv. 10. Deut. xxix. 18. Ps. xxi. 30. See Luke ii. 4. Acts iii. 25, πᾶσαι αἱ πατριαὶ τῆς γῆς. "Cognatio vel familia." *Jerome.* Cp. *Winer*, § 18, p. 101.

All the Families of heaven and earth derive *their name* from Him; that is, they all proceed from Him, and are subject to Him, as the Universal Father of all.

To impose a name was a mark of property in, and lordship over, the thing named, and was the special prerogative of fatherhood. Cp. Gen. ii. 19. Isa. lxiii. 19. Jer. vii. 10; xiv. 9. Dan. ix. 18. Luke i. 13. 62.

Abraham, the *Father* of many Nations (Gen. xvii. 5), was (as well as *Adam*, the Father of the whole Human Family) an earthly Representative of the Almighty Father of all, particularly in giving up his son; and as the Patriarch in whose seed "*all families* of the earth should be blessed" (Gen. xii. 3. xxviii. 14), who, by Faith in Christ, should call Abraham their father (Rom. iv. 12. 16), and be *called children* of Faithful Abraham. (Gal. iii. 8.)

As all families of the *faithful* are named from Abraham their Father, and as all the families of mankind, according to the flesh, are named from Adam their Father, so all the families in heaven and earth are named from God their Father, from Whom they all *come*, and in Whose Son they all are blessed.

Since God is the Universal Father of Angels and Men, St. Paul prays to Him to strengthen the Gentiles now incorporated in one Body under Christ, Who is Lord of Angels and of Men.

16. δῴη] *Lachmann* and *Rückert* have admitted δῷ, from A, B, C, F, G, and so *Meyer*. Cp. i. 17. But (as *Ellicott* observes) it seems hardly probable that δῷ would have been altered into the rarer form δῴη.

18. ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι] *Rooted* as a *plant*, and therefore *alive* and always *growing*—and *grounded* as a *building*, and therefore *firmly established*—in *Love*. And so he says to the Corinthians, "Ye are God's *husbandry*, ye are God's *building*" (1 Cor. iii. 9, and cp. Col. ii. 7). *Origen.*

— τί τὸ πλάτος κ.τ.λ.] *what is the breadth*, &c. The Everlasting WORD extended Himself in every direction: in *height* by Creation, in *depth* by His Incarnation, and in His descent into Hell, and in *breadth* by filling the World with His Light and Glory. *Athanas.* (de Incarn. § 16.)

The Expositor of this text in the present age, even at the risk of being charged by some with indulging in fanciful speculations, can hardly afford to forget that the *ancient* Church loved to contemplate the *Cross* of Christ, dying for the sins of the whole world, as expressing by its *quadriform dimensions* the Universality of those attributes here ascribed by the Apostle to God's love in Christ.

The Cross of Christ has all the dimensions of which the

ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

20 ° Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 p αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων! ἀμήν.

IV. 1 a Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, 2 b μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, 3 σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. 4 c a Ἓν σῶμα, καὶ ἓν Πνεῦμα,

o Rom. 16. 26. Jude 24.
p ch. 1. 6. 1 Chron. 29. 11. Ps. 29. 1, 2. & 72. 19. & 115. 1. Isa. 6. 3. & 42. 12.
a ch. 3. 1. Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12.
b Col. 1. 11. & 2. 12, 15. & 3. 12.
c Rom. 12. 5, 10. 1 Cor. 12. 4, 11. ch. 2. 16.

Apostle speaks. By it He ascended up on high and led captivity captive (Eph. iv. 8); by it He descended to the lowest parts of the earth, and by it He extendeth Himself to the length and breadth of the whole world. *Origen.*

In the elevation of the Cross we see an emblem of His divine power; in its depression we recognize His human condescension; in its extension we see an image of the diffusion of the Gospel throughout the world, and of the union of all men in Him. *Severian* (in Catenâ, p. 162).

The Apostle, writing to the Ephesians, pourtrays, in the form and figure of the Cross, Christ's Power extending to all things and uniting all things. *Gregory Nyssen* (c. Eunom. Orat. iv. p. 582). And *S. Jerome* says, "Hæc universa de Cruce Domini Nostri Jesu Christi intelligi queunt."

See also *Bp. Pearson* on the Creed, Art. iv. p. 385, note.

S. Augustine often applies the dimensions of the Cross to illustrate the true character of the *spiritual* life of those who are *crucified* to the world in Christ. The firmness and stability, the heavenward tendency, the wide extension of the Cross, symbolize the constancy, and faith, and hope, and expansive charity of the Christian. See Epist. 140, c. 64, in Joann. Tract. 118, § 5, in Ps. ciii. § 14.

He who is crucified with Christ, and extends himself as it were together with Christ upon the Cross, comprehends (καταλαμβάνει) what is the breadth, and length, and depth, and height. *Origen.* And so *Jerome* here.

19. *γνῶναι—ὑπερβάλλουσαν τῆς γνώσεως*] *to know the love which surpasses the knowledge.* So *Homer*, Il. xxiii. 847, ἀγῶνος ὑπέρβαλε. This hyperbole describes the work of the Spirit.

Although the love of Christ surpasseth all *human* knowledge, yet *ye* shall know it, if ye have *Christ dwelling in you*; and not only so, but ye shall be filled up to all the fulness of God. *Chrys.*

— *εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ*] In order that by virtue of your mystical incorporation and indwelling in Christ, Who is God as well as Man, and in Whom dwelleth *all the fulness of the Godhead bodily* (Col. ii. 9), and *of Whose fulness* ye have *all received* (John i. 16), ye His members may have your life hid with Christ in God (Col. iii. 3), and may increase with the increase of God (Col. ii. 19), and be *filled up to the fulness of God.*

On *πληρωθῆτε εἰς* see *Winer*, p. 194.

21. *ἐν τῇ ἐκκλησίᾳ*] A, B, C, add *καί*, and so some Versions, and *Lachmann*, *Rückert*, and D*, F, G, have *ἐν* X. Ἰ. *καὶ τῇ ἐκκλησίᾳ*. Probably this variation arose from the position of the word Ἐκκλησίᾳ in the original *before* Χριστῷ Ἰησοῦ.

The reading in the text is supported by D c*, I, K, most Cursive MSS., and the Greek Fathers, and is adopted by almost all the Editors except those above named.

As to the sense, Christ is *medium unionis*, the *Corner-Stone* (ii. 20), wherein both sides of the building unite, or like the ladder whereon Jacob saw angels *ascending* and *descending*. (Gen. xxviii. 12; cp. John i. 51.) All intercourse betwixt heaven and earth, God and man, is through Him. If any grace come from God to us, it is by Christ. If any glory come from us to God, it is by Christ too. *Unto Him be glory in the Church by Christ Jesus.* (Eph. iii. 21.) *Bp. Sanderson* (i. 343).

— *εἰς πάσας τὰς γενεὰς κ.τ.λ.*] *to all generations of the Age of Ages* (i. e. of *Eternity*). The antiquity of this form of ascription of Glory is testified even by its perversion on the part of the Valentinian Heretics, of whom it is recorded, that "Paulum manifestissimè dicunt *Æonas* nominare sæpissimè, adhuc etiam et ordinem ipsorum servare sic dicentem, *in universas generationes sæculi sæculorum.*" (Eph. iii. 21.) *Irenæus* (i. 3).

And yet in this expression of the Apostle himself, some have found traces of Gnosticism! as *Baur*, Paulus, p. 433. See the note in *Ellicott's* excellent edition, p. 63.

The *ὁ αἰὼν τῶν αἰώνων* is the "Age of Ages,"—namely, Eternity; and the *πᾶσαι αἱ γενεαί* are all its generations; and the ascription of Glory to God is "for all the Generations of Eternity," for ever and ever, world without end. *Amen.*

CH. IV. 1. *Παρακαλῶ—ἐκλήθητε*] Hence the imitator of *S. Ignatius* to the Church of Antioch (c. 1): *παρακαλῶ οὖν ὑμᾶς ὁ δέσμιος ἐν Κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε.*

On the attraction in *ἧς ἐκλήθητε* see i. 6. 2 Cor. i. 4. *Winer*, § 24, p. 148.

2. *πάσης ταπεινοφροσύνης*] *all lowliness of mind.* A phrase used by St. Paul in his address to the Ephesian Presbyters, Acts xx. 19.

— *ἀνεχόμενοι*] On the transition to the *nominative* after *ὑμᾶς* cp. i. 18. *Winer*, § 63, p. 505.

3. *σπουδάζοντες*] '*studentes;*' *earnestly desiring* and *endeavouring.* A strong word, as *Archbp. Laud* has observed in his Sermon on this text (Serm. vi. Works, i. pp. 155—182), where he says, "*Keep* then the *Unity* of the Spirit; but know withal (and it follows in the text, Eph. iv. 3), that if you will keep it, you must *endeavour* to keep it. For it is not so *easy* a thing to keep Unity in great bodies as it is thought; there goes much *labour* and *endeavour* to it. The word is *σπουδάζοντες*, *study, be careful* to keep it. And the word implies *such an endeavour as makes haste to keep;* and indeed no time is to be lost at this work."

A salutary and seasonable admonition for those who have little regard for Unity in the Church of Christ, and who appear to be almost as eager to break it, as they ought to be earnest to keep it.

— *τὴν ἑνότητα τοῦ Πνεύματος κ.τ.λ.*] The *Unity* of the *Spirit* grounded in internal affection, is to be shown by the bond of *Peace*, manifested in *external* profession and *action.*

The one is the unity of faith, the other of practice; the one of doctrine, the other of discipline and polity. Both are necessary. Hence *S. Ignatius* (ad Magn. 13) speaks of the duty of Church-Communion, *ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις ἵνα ἕνωσις ᾖ σαρκική τε καὶ πνευματική.*

Like-mindedness is that which joineth all; and in the well-joining of all consists the strength of the Structure. Cp. Col. iii. 14. Phil. i. 27. *Bp. Sanderson*, i. p. 349.

St. Paul dwells here on *ἑνότης*, *unity*, and repeats the word *εἷς*, *one*, no less than seven times in the two following verses. Such is the stress laid by him on *Unity.*

S. Ignatius, in addressing the Ephesian Church (c. 1), speaks of it as *προωρισμένην πρὸ αἰώνων εἶναι ἡνωμένην.* Cp. *Ignat.* ad Magnes. 7, where he seems to have had in his mind these and the following words of St. Paul.

4. Ἓν *σῶμα*] *One Body.* All the faithful every where who ever have been, or are, or will be. *Chrys.* Charity binds together those who are united by the Spirit, and knits them into the one Body of Christ. *Origen.*

Hence it is justly argued, that the Church upon *Earth* is a *Visible* Society, distinguished by certain sensible tokens.

As those everlasting *promises* of love, mercy, and blessedness, belong to the *mystical* (i. e. *invisible*) Church, even so, on the other side, when we read of any *duty* which the Church of God is bound unto, the Church whom this doth concern is a *sensibly known Company.* And this Visible Church in like sort is *but one*, continued from the first beginning of the world to the last end. Which Company being divided into two moieties, the one before, the other since, the coming of Christ; that part which since the coming of Christ partly hath embraced, and partly shall hereafter embrace, the *Christian* Religion, we term, as by a more proper name, the *Church of Christ.* And therefore the Apostle affirmeth plainly of all men Christian, that be they Jews or Gen-

καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν, [5] [d] εἷς Κύριος, μία πίστις, ἓν βάπτισμα, [6] [e] εἷς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν.

[7] [f] Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. [8] [g] Διὸ λέγει, Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν, ἔδωκε δόματα τοῖς ἀνθρώποις. [9] [h] Τὸ δὲ, ἀνέβη, τί ἐστιν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα τῆς γῆς; [10] [i] ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

d 1 Cor. 8. 4, 6. & 12. 5.
e Mal. 2. 10. 1 Cor. 12. 6.
f Rom. 12. 3, 6. 1 Cor. 12. 11.
g Ps. 68. 18. Col. 2. 15.
h John 3. 13. & 6. 62.
i Acts 2. 33.

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tiles, bond or free, they are all incorporated into one company, they all make but *one body*. The unity of which *visible* body and Church of Christ consisteth in that *uniformity* which all several persons thereunto belonging have, by reason of that *one Lord* whose servants they all profess themselves, that *one Faith* which they all acknowledge, that *one Baptism* wherewith they are all initiated. *Hooker* (iii. 1).

The *practical* inferences from this may be thus expressed;

St. Paul exhorting the Ephesians, his disciples, to the maintenance of *charity* and *peace* among themselves, doth for inducement to that practice represent the unity and community of those things which jointly did appertain to them as Christians; the unity of that *Body* whereof they were members; of that *Spirit* which did animate and act them; of that *Hope* to which they were called; of that *Lord* Whom they all did worship and serve; of that *Faith* which they did profess; of that *Baptism* whereby they were *admitted* into the same state of duties, of rights, of privileges; of that one *God* and universal *Father*, to Whom they had all the same relations. He beginneth with the *unity* of the *Body*; that is, *of the Christian Church*. *Barrow* (vi. p. 495, on the Unity of the Church).

— ἓν Πνεῦμα] *one Spirit*. Compare the words of one of St. Paul's fellow-labourers: Ἵνατί ἔρεις καὶ σχίσματα ἐν ὑμῖν; ἢ οὐχὶ ἕνα Θεὸν ἔχομεν, καὶ ἕνα Χριστὸν, καὶ ἓν Πνεῦμα τῆς χάριτος τὸ ἐκχυθὲν ἐφ' ἡμᾶς, καὶ μία κλῆσις ἐν Χριστῷ.

The Apostle teaches us that there is "one Body;" but this Body *lives*, does it not? Yes. Whence? From the one Spirit. What our soul is to our bodies, that the Spirit is to the members of Christ, to the Body of Christ, the Church. *Augustine* (Serm. 268).

5. εἷς Κύριος] *one Lord*,—whence the *Church* has derived her name as Κυριακὴ, the *Lord's House*.

— μία πίστις] *one faith*. See on Rom. xii. 6.

— ἓν βάπτισμα] *one Baptism*. "Unus omnino baptismus est nobis . . . ex Apostolicis literis. Quoniam *unus Dominus*, et *unum Baptisma*, et una Ecclesia." *Tertullian* (de Bapt. 15). Hence he argued against iteration of Baptism: "*Semel* ergo lavacrum inimus, *semel* delicta diluuntur; felix aqua quod *semel* abluit."

6. πᾶσιν] *Elz.* adds ὑμῖν, which is not found in A, B, C. And D, E, F, G, I, K, and many Cursives, have ἡμῖν,—and so *Irenæus*, ii. 2: "Unus Deus Pater, Qui super omnes et per omnia et in omnibus *nobis*;" and so again iv. 20, and v. 18; and this seems to be the true reading.

7. Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις] There is one Spirit; and *all* have spiritual blessings in common, without respect of persons, sufficient for their *salvation*. But each of us has also some *special grace*. This grace is a gift from God; and these gifts are proportioned, not according to the measure of the *recipient*—for God's grace can *make* men capable of *receiving* what otherwise they could not receive—but they are distributed according to the measure of God's *free bounty*; they are to be regarded as such, "lest any man should boast" (Eph. ii. 9), as if he himself were in some respect the cause of the graces which he receives from God. See above, 1 Cor. vii. 17. Rom. xii. 3.

There is therefore unity in diversity. There are diversities of gifts; but it is the same Spirit, Who bestows them as He wills, and they are all given for *one end*,—the edification of the One Body of Christ; and they are to be exercised for that end in a spirit of unity, humility, and love. See 1 Cor. xii. 4—31,—the best exposition of this passage.

8. Διὸ λέγει] God *says*, Ps. lxviii. 18. See *Justin M.* c. Tryphon. §§ 39. 87, where he adopts St. Paul's argument, and applies that Prophecy to Christ sending the gifts of the Holy Spirit from heaven after His Ascension; and so *Tertullian*, c. Marcion. v. 2, who, as well as *Justin*, applies the prophecy of Joel ii. 28 to the same effusion and bestowal of supernatural gifts (cp. Acts ii. 17, 18), and thus shows the Harmony of the New Testament with the Old. So also *Irenæus*, ii. 20.

It is evident, therefore, that the primitive Christian writers were convinced of the propriety of St. Paul's application of the language of the Psalmist to the Ascension of Christ and its fruits.

The original words of the Psalmist are לָקַחְתָּ מַתָּנוֹת בָּאָדָם, *thou hast received gifts in the man*. Thou (Who hast gone up on high and hast led captivity captive) hast *received* gifts in the human race collectively.

It may therefore be said, is there not a discrepancy here?

The *Psalmist* says, "Thou hast *received*," but the *Apostle* says, "He *gave*."

Let it however be observed, that the *Psalmist* adds, "even for the rebellious, that the Lord God might dwell with them."

Here is plainly involved the act of *giving*.

Hence, since the Apostle was speaking of God's *gifts* by Christ (*v.* 7), it was quite competent to him, for brevity's sake, to speak of Christ's *giving* those gifts, which at His Ascension He *received in order to give*. Cp. *Surenhus.* p. 585. And this is a common use of the Hebrew verb לָקַח (perhaps connected with the Greek λαγχάνω, λάχος), which often signifies *to fetch*, i. e. for *the use of another*. See Gen. xviii. 5; xxvii. 13; xxxviii. 6; xlii. 16. Exod. xxv. 2. 1 Kings xvii. 10. 2 Kings vi. 13.

As to the word בָּאָדָם (*ba Adam*), its literal signification is, "in *the Adam*, or man."

And it was in His character as "the *Man*," "the Second *Adam*," the Representative and Head of Regenerate and Redeemed Humanity, that Christ *ascended* into Heaven, and carried our Nature to the Right Hand of God. It was in His *exalted Humanity* that our second Adam acquired gifts in Himself, and gave gifts to His whole human family; it was in His nature as Man that our Head received and gave gifts to all His Members.

The *reception* of those Gifts in Him and by Him, in His Humanity, as our second Adam, virtually implied the *donation* of those gifts to us, who are mystically united *as one body in Him*, just as the reception of the priestly unction by Aaron, the type of Christ, on his *head*, was the effusion of it on his *beard* and on the *skirts* of his *clothing*. (Ps. cxxxiii. 2.)

It is not necessary to say that the ב in בָּאָדָם marks a "dativus commodi," and means "*for men*," in the *original*, though doubtless this signification is implied, because whatever is received by Christ *in* our Nature, is received *for* the benefit of our Nature.

9. Τὸ δὲ, ἀνέβη] On this citatory use of the article τὸ, see Heb. xii. 27. It is similarly prefixed to sentences. Mark ix. 3. Acts iv. 21; xxii. 37. Rom. viii. 26; xiii. 9. 1 Thess. iv. 1.

— καὶ κατέβη] *Elz.* adds πρῶτον, not in the best MSS. and Edd.

— εἰς τὰ κατώτερα] A, B, C, I, K add μέρη, but it is not in D, E, F, G, nor in the most ancient Fathers, and it is rejected by *Tisch.*, *Meyer*, *Ellicott*, *Alford*.

What is the region meant here by the lower parts of the Earth?

(1) Some understand it simply as *the Earth*, to which Christ came down by His *Incarnation*. See *Bp. Pearson*, Art. v. p. 429. Cp. John iii. 13, where our Lord says, "No man ascended up to heaven but He that came down from heaven." And so *Dr. South*, Serm. i.

But this interpretation seems hardly consistent with the comparative partitive words κατώτερα τῆς γῆς.

And therefore we are led to understand them—

(2) as signifying that lower region to which Christ descended at His *Death*.

This interpretation is that which was generally accepted by the ancient Church.

Thus *Irenæus* says, v. 31, "Tribus diebus conversatus est ubi erant *mortui*." And then he quotes our Lord's words concerning Himself, as being three days and three nights in *the heart of the earth*, and then he cites the present text.

So *Tertullian* (de Animâ, 55), "Formâ humanæ mortis

11 [k] Καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγε-
λιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, 12 [l] πρὸς τὸν καταρτισμὸν τῶν ἁγίων,
εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, 13 μέχρι καταστή-
σωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ
Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ·
14 [m] ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς
διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς
πλάνης· 15 [n] ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν
ἡ κεφαλὴ, Χριστὸς, 16 [o] ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβα-
ζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου
μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

17 [p] Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς
καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, 18 [q] ἐσκοτισμένοι τῇ
διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν
ἐν αὐτοῖς διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, 19 [r] οἵτινες ἀπηλγηκότες ἑαυτοὺς
παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

k Acts 21. 8. Rom. 12. 7. 1 Cor. 12. 28. 2 Tim. 4. 5.
l Rom. 12. 5. 1 Cor. 12. 27. ch. 1. 23. & 5. 23. Col. 1. 24.
m Isa. 28. 9. Matt. 11. 7. & 18. 3, 4. 1 Cor. 3. 1, 2. & 14. 20. Heb. 13 9.
n ch. 1. 22. & 5 23. Col. 1. 18.
o Rom. 12. 5. 1 Cor. 12. 27. Col. 2. 19.
p Rom. 1. 9, 18, 21. 1 Pet. 4. 3.
q ch. 2. 12. Rom. 8. 7. Gal. 4. 8. Col. 1. 21.
1 Thess. 4. 5. James 4. 4.
r Rom. 1. 24, 26.

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apud *inferos* functus nec antè ascendit *in sublimiora* cœlorum, quàm descendit in *inferiora terrarum*, ut illic Prophetas et Patriarchas compotes Sui faceret."

So also c. Praxeam, 30, and cp. *S. Cyril Hieros.* (Catech. iv. 12, p. 47), with the Benedictine Editor's note, who refers to *Greg. Nazian.* (Orat. xlii.), *Augustine* (de Genesi ad lit. xii. 33). See also *S. Athanas.* (c. Arian. i. 44, 45, pp. 353, 354), who compares St. Peter's words (Acts ii. 22—24); and see on Phil. ii. 8. And so *Origen* in Matth. Hom. 35, *Chrysostom* here, and *S. Jerome*, and *Theodoret*, and *Theophylact* (who observe that this text is a refutation of Nestorianism), and *Hilary* in Ps. lxvii. § 19, and *Augustine* (de Trinitate, x. § 65). *Theodoret* well illustrates St. Paul's words, *τὰ κατώτατα τῆς γῆς*, by those of the Psalmist, which were spoken of *Christ's death*, and which were probably in the Apostle's mind, Ps. lxxxvii. 7, *ἔθεντό με ἐν λάκκῳ κατωτάτῳ*. And again, Ps. cxxxix. 15, said first of formation in the darkness of the womb, and next of *Resurrection* from the tomb in the earth, *ἡ ὑπόστασίς μου ἐν τοῖς κατωτάτοις τῆς γῆς*.

The meaning therefore appears to be, that at His Death Christ descended into the lower parts of the Earth, His Human Body being laid in the Grave; and that His Human Soul, separated from His body by death, went into the place appointed for departed and disembodied souls. See on Luke xxiii. 43, and on 1 Pet. iii. 19.

This sense also seems to be most in harmony with what follows concerning Christ *filling* all things.

10. *ὁ καταβὰς αὐτός ἐστι*] See on John iii. 13.

11. *αὐτός*] '*ipse*, nemo alius.' See above, ii. 14; v. 23. 27.

— *ἔδωκε*] He *gave*. Their office and qualifications as Apostles were not from themselves, but all that they had or did or were, was His *gift* to them and to the Church. See on *v.* 7.

God the *Father* (*ἔδωκε*) *gave* Christ as Head to the Church (see above, i. 21), and put all things under His feet; and Christ, the Son of God, our Head, being seated in glory at God's right hand, *gave* (*ἔδωκε*) the gifts of the Holy Ghost, and *gave* Apostles.

Thus all *gifts* in the Church flow to us *by the Holy Spirit, through the Son, from the Father.*

Thus also CHRIST, seated in glory at the Right Hand of God, is proclaimed the Author and Doer of all that was effected by *the Apostles*. He gave Apostles, and He gave all that was given by them. This is the clue to the right understanding of the design of the Book written by St. Paul's companion, St. Luke, "The ACTS of the APOSTLES;" and these words of St. Paul might well be prefixed as a Motto to that Divine Book.

See above, *Introduction* to "the *Acts of* the *Apostles*," p. vii—xv, where this subject is more fully considered.

— *ἀποστόλους*] *Apostles.*

Observe St. Paul says that Christ gave some *Apostles*; he does *not* say that He gave *one* Apostle to be *chief* over all.

If, as the Church of Rome affirms, the doctrine of the Supremacy of the Pope as the Visible Head of the Church, is the "res summa Christianitatis," the main groundwork of Christianity (to use the words of *Cardinal Bellarmine*, de Pontifice), it is incredible that St. Paul, in describing here the fundamentals of the Church, should have made no mention of that doctrine.

— *τοὺς δὲ προφήτας*] *and some Prophets.* On these offices in the Church, see notes above on 1 Cor. xii. 28.

Pastors and *Teachers* are not *names* of *separate orders* or *degrees* in the Church, but St. Paul intended to indicate thereby several *gifts* and *functions* which might appertain to the *same person*. "Hoc tanquam unum aliquid duobus nominibus amplexus est." *Augustine* (Ep. 149).

13. *μέχρι—εἰς τὴν ἑνότητα τῆς πίστεως*] *till we all arrive at the oneness of Faith.* Therefore *Unity in the Faith* is represented by St. Paul not only as something attainable, but as the very end and purpose of the Christian life, and as the ripeness and maturity of the life of the Church, and therefore is proposed as the proper aim for every Christian.

Unless we arrive at that ripeness we are described by St. Paul as *mere babes* (*v.* 14, cp. 1 Cor. iii. 1), or as ships without ballast, tossed about with every wind of doctrine, and never coming to the harbour; or as silly dupes and victims of the trickery (*κυβεία*, properly *dicing*) of spiritual gamesters.

A solemn warning and stern reproof to the vain-glorious self-conceit of schism. They who make divisions in the Christian Church may imagine themselves to be wise, and may vaunt their own superior intelligence; but the holy Apostle describes them as mere babes. Cp. *Introduction* above, p. 276, 7.

— *εἰς μέτρον ἡλίκιας τοῦ πληρώματος τοῦ Χριστοῦ*] See iii. 19. The spiritual life is here represented as one of continual growth (*αὔξησις*, *v.* 15) in faith and knowledge, cherished in us, and strengthened and diffused by means of spiritual gifts from Christ in His Church; so that our life is gradually extending itself till it holds communion with the whole Body of Christ, and circulates, as it were, like blood in every part of it, and partakes in its fulness, as every drop of water in the sea partakes of the saltness and movement of the whole.

14. *νήπιοι*] *babes.* See 1 Cor. iii. 1.

— *ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης*] *in imposture devised for the machination of deceit.* *Μεθοδεία πλάνης* indicates a certain *systematic plan* of delusion on the part of those who use *μεθόδους πλάνης καθ' ἡμῶν*. *Caten.* p. 172. Cp. vi. 11, and *Zonaras*, who interprets the word by *ἐπιβουλαί*.

15. *ἀληθεύοντες*] *being true;* "following the truth," as in the older English Versions; and so *Bp. Sanderson*, i. 212 and i. 396. "Veritatem *facientes*" (*Vulg.*). See on Gal. iv. 16.

— *Χριστός*] *Elz.* prefixes the article, which is not in A, B, C, and is rejected by *Lachm.*, *Rückert*, *Tisch.*, *Ellicott*, *Alf.*

16. *συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας*] "Conglutinatum per omnem juncturam subministrationis" (*Vulg.* and *Irenæus*, iv. 32, who has 'connexum' and 'compactum'). Compacted by means of every joint of the subsidiary supply. The Genitive *τῆς ἐπιχορηγίας* (as *Ellicott* well observes) defines the purpose and use of the *ἁφή*. Cp. Heb. ix. 21, *σκεύη τῆς λειτουργίας*, 'vessels for the service.' And cp. above, i. 14, *ἀπολύτρωσις τῆς περιποιήσεως*, 'redemption for the purchasing.'

— *ποιεῖται*] *makes for itself;* middle voice, as *πληρουμένου*, i. 23.

18, 19. *πώρωσιν*] *callousness.* *ἀναλγησία* (*Theodoret*). See above, Rom. xi. 7. 25. And it is so explained by what follows, where they are said to be *past feeling*, *ἀπηλγηκότες*, which word is rendered by *ἀναισθησία*, *insensibility*, by *Origen*, who describes

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν· 21 εἴγε αὐτὸν ἠκούσατε, καὶ ἐν
a Rom. 6. 6. ch. 2. 2, 3. Col. 2. 11. & 3. 9, sq. αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ, 22 a ἀποθέσθαι ὑμᾶς, κατὰ
τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς
t Rom. 6. 4. & 12. 2. 2 Cor. 3. 18. & 5. 17. Col. 3. 10. ἐπιθυμίας τῆς ἀπάτης, 23 t ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, 24 καὶ
ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ
ὁσιότητι τῆς ἀληθείας.
u Zech. 8. 16. Rom. 13. 5. x Ps. 4. 4. Deut. 24. 15. y James 4. 7. 1 Pet. 5. 9. 25 u Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ
πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. 26 x Ὀργίζεσθε καὶ μὴ ἁμαρ-
τάνετε, ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν· 27 y μηδὲ δίδοτε τόπον

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it as the state of the heart when the conscience is hardened by sin, and "seared as it were with a hot iron" (1 Tim. iv. 2).

St. Paul takes care to protest here, that the sin and blindness of the Gentile world were the natural results of their *own sin*, in hardening their own hearts, and stifling the voice of Reason and Conscience, and *giving themselves up to work all uncleanness with greediness*; and was therefore a judicial retribution upon them from God for their misuse of His Gifts. Cp. Rom. i. 18—24. He thus explains his use of the word *φύσις* above in ii. 3.

19. *ἐν πλεονεξίᾳ*] *in greediness.* It is observed by *Origen* and *Jerome* here, that this word is often coupled by St. Paul with words of lust, fornication, and adultery. See v. 3, and particularly 1 Thess. iv. 6 and note there. And so it is observable that Our Lord passes on from speaking of *Covetousness* to speak of *Adultery*. Luke xvi. 18, where see note.

The reason is obvious. We are all members one of another in Christ. St. Paul dwells particularly in this Epistle on the moral duties consequent on this fellow-membership. Each member ought to edify the other members; and whenever one member encroaches on, and usurps what belongs to, another member, he is guilty of the sin of *πλεον-εξία*. And in nothing is this sin more shown than in Harlotry and Adultery assuming to themselves the sacred name of Love.

21. *εἴγε αὐτὸν ἠκούσατε*] *if at least* (as I suppose) *ye heard Him*, i. e. hearkened to Him. See above, iii. 2.

22. *ἀποθέσθαι ὑμᾶς—τὸν παλαιὸν ἄνθρωπον*] *to put off the old Man.*

He is speaking of the instruction which they had already received *antecedently* to their Baptism, and by which they had been taught what they were bound to do *in* and *after* Baptism. See on Gal. iii. 27, where he says that all we who have been baptized have *put on* Christ. He reminds them now that they must *wear* the robe of Christ's righteousness which they had then put on.

This must be observed, because it seems to be imagined by some that St. Paul is *now* calling on the Ephesians to *put on* Christ for the first time. He might, indeed, use this expression if he were speaking of putting on the armour of Christ, and of *doing* the *works* of Christ, as in Rom. xiii. 14.

But he is here speaking of putting on a *new nature*; he is *reminding* them of what they *have already* been taught, and *have already done*, in their Baptism, and urges them to live according to that baptismal teaching, and according to their own baptismal profession.

Hence he says, Since *ye have been taught* to put off, as concerns your former habits, *the old man*, whose very *life* tended to *corruption*, and to be renewed in the Spirit of your mind, and to put on the new man . . . therefore *having put away* (*ἀποθέμενοι*) Lying, speak the Truth each with his neighbour, for (by your baptismal incorporation into Christ's body) ye are members one of another.

Compare the similar argument to the Colossians, iii. 9, 10 (the best commentary on this passage), where he says, "Since ye *have put off* the old man with his deeds, and *have put* on the new man . . . lie not one to another, but put on bowels of kindness," &c.

He proceeds here to evolve other *moral duties* in like manner from the spiritual germ of their baptismal engrafting into the Body of Christ.

23. *ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν*] *But to be renewed in the spirit of your mind.*

This appears to be the true meaning. They could not be said to have been *taught* to be renewed by the Holy Spirit; and the "Holy Spirit of their mind" would seem to be a harsh expression.

Therefore, notwithstanding the high authorities that might be adduced in behalf of *that* sense, the sense appears to be that which has been thus expressed by *S. Augustine* (de Genesi ad liter. vi. 26), "Renovamur secundùm id quod amisit Adam, id est secundùm *spiritum* mentis nostræ; secundùm autem *corpus* quod seminatur animale, et resurget spirituale, in melius renovabimur." See 1 Cor. xv. 51.

The first *new birth*, that of our *spirit*, takes place in *this* life, and is called the *first resurrection* (see on John v. 25); and this *first* Resurrection must precede, in order that we may be partakers of the second Resurrection, viz. in order that we may be renewed in our *bodies*, *glorified* at the General Resurrection in the last day. We must be born anew in the *spirit* of our mind now, in order that we may be raised in the *flesh* glorified hereafter.

The *πνεῦμα*, or *spirit*, is the higher and nobler element of the *inner man*, and is contrasted with the *σὰρξ*, or *flesh*, and *ψυχὴ*, or *animal* principle. See above on 1 Thess. v. 23.

And the renovation of the *spirit* will lead to the blessed result of the glorification of those other elements of the human constitution hereafter, with which it is associated here.

St. Paul first uses the word *ἀνανεοῦσθαι*, and then he adds, *ἐνδύσασθαι τὸν καινὸν ἄνθρωπον*.

What then is the difference between *νέος* and *καινός*?

The word *καινὸς* refers rather to the operation of an *external Agent*, and so is properly applied to *works* made by power operating upon material prepared for it. But *νέος* describes rather the *inner growth* or change of a natural object. Thus in the proverb, "new wine is to be put into new bottles," the *bottles* are *καινοί*, but the *wine* is *νέος*. (Matt. ix. 17. Mark ii. 22. Luke v. 38.)

Νέος is a person or thing in a new or youthful condition, as contrasted with the *same person* or thing in a state of old age or decay. *Καινὸς* is a person or thing in a new state, as distinguished from *another* thing or person in an old condition.

In spiritual matters the work of *ἀνακαίνωσις* is performed by the *external* operation of the Holy Ghost on the *inner* life; and therefore the *καινὸς ἄνθρωπος* is said to be *κτισθεὶς*, and the *νέος ἄνθρωπος* is said to be *ἀνακαινούμενος*. (Col. iii. 10.) And here *ἀνανεοῦσθαι* is described as a duty we *ourselves owe* to our *own moral and spiritual being*, and *ἐνδύσασθαι καινὸν ἄνθρωπον* is to put on, as it were, the *vesture* of the *new nature* which is *made* for us by God, and given to us by Him in Christ. The *καινὸς ἄνθρωπος* is *καινὴ κτίσις*. (Gal. vi. 15.) The new *Διαθήκη* which God *makes* with man is *καινὴ* (Mark xiv. 24. 2 Cor. iii. 6. Heb. viii. 8), although, being the *same* dispensation *spiritualized*, it may also be called *νέα*. (Heb. xii. 24.) The heavens which will be *made* new are *καινοί* (2 Pet. iii. 13); and Christ, by His Incarnation, Sacrifice, and Glorification, and by his Mediatorial Power and Grace, *makes all* things *new*, *καινά*. (Rev. xxi. 5.)

26. *Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε*] *Be ye angry and sin not.* A quotation from the LXX (Ps. iv. 5). *Ὀργίζεσθε* represents the Hebrew רִגְזוּ (*rigzu*), Be ye *troubled*, Be ye *stirred* with the emotions of feeling.

The Hebrew word רָגַז (*raghaz*) is applied to *any* agitation of mind exciting to action, as fear and *rage*. Cp. Gen. xlv. 24. So 2 Kings xix. 27, 28. Isa. xxxvii. 28, 29.

On the quotations from the Old Testament in this Epistle, see note on ii. 17.

These words are quoted as *Scripture* by *S. Polycarp*, the disciple of St. John, ad Phil. 12.

This is a very important text. St. Paul had been describing the Gentile world as sunk into a spiritual *insensibility* (*ἀνοργησία*), as having their *conscience hardened* and rendered *callous* by sin, and as having no just feeling of shame, and hatred and indignation against it as an outrage against God, and a debasement of Human Nature, which is God's Work.

The habit of *ἀναλγησία*, or *insensibility*, was even encouraged by the two great schools of Moral Philosophy then dominant in the world.

The "wise man" of the Stoic System was schooled never to allow the mind to be ruffled by passion, and it was their principle

τῷ Διαβόλῳ. 28 [z] Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι. 29 [a] Πᾶς

[z] Acts 20. 34. [a] Matt. 12. 34—37. ch. 5. 3, 4. Rom. 3. 13, 14. Col. 4. 6. Eccl. 10. 18. Ecclus. 21. 16.

of ethical discipline, not to temper or control the affections, but to extinguish and eradicate them, or to brand and cauterize them. See *Lactant.* vi. 15.

The disciples of the *Epicurean* School were taught to look down with serene indifference and apathetic contempt on all the errors of a restless and miserable world. Cp. *Lucret.* i. 1—10.

On these accounts, the Apostle might well say Ὀργίζεσθε, *Be ye angry*. That is, do not imagine that the feeling of anger, which is natural to man when he sees an act of cruelty, injustice, and wrong,—an act of outrage against God and man,—is an unrighteous feeling. No; it is a feeling implanted in human nature, which is the work of Almighty God. It is "connected with a sense of virtue and vice, of moral good and moral evil," and it is "one of the bonds by which human society is held together." And it is implanted in Human Nature for good purposes, in order that Vice may not go unpunished, but may be held in that detestation and abhorrence which it deserves, which is necessary for the preservation of Human Society, which is also God's work, and in order that Vice may receive that chastisement which is also necessary for that end, and which it would not receive, if it is practised with desperate recklessness, as it is by the heathen, who "*are past feeling*," and "have given themselves up to work all uncleanness with greediness," or is regarded with Stoical Apathy or Epicurean Indifference.

Therefore ὀργίζεσθε, *be ye angry*. Do not blunt your ὀργή, which is necessary (as its etymology indicates) to set you upon your ἔργον, or *work*, and makes you *energize*; and without which you may be ἀργός, or even πανοῦργος.

On this subject the student may be referred to *Bp. Butler's* Sermon on Resentment (Serm. viii.), and to his three Sermons on Human Nature and his Preface to them. *Bp. Butler* gives a somewhat different construction to St. Paul's words; but this does not affect the general drift of his argument. Cp. *Winer*, p. 278, note.

The germ of that moral system by which that learned Prelate has vindicated the divine Author of our nature from the cavils of those who "*charge God foolishly*," by ascribing to *Him*, or to the Nature He has given us, those evils which are owing to *our abuse* of that Nature, may be seen in the remarks of another Bishop of the Christian Church, who thus speaks:

We have *Anger* implanted within us,—not in order that we may insult our neighbours, but that we may reclaim the sinner, and in order that we may not be insensible. Anger is like a stimulus applied to us in order that we may gnash our teeth against the Devil, and in order that we may be vehement against *him*; not in order that we may fight one another. We have arms given us, not that we may war against each other, but that we may use them as a panoply against our Enemy. Art thou passionate? Be so against thine own sins, rebuke thine own soul, lash thine own conscience, be a vehement and severe censor of thine own faults. This is the *use* of *Anger*. For this purpose it was implanted in us by God. *S. Chrysostom* (on cap. i. p. 772).

To which may be added the following, from another eloquent and learned writer of the ancient Church:

"Arbitror hoc de illâ irâ nunc dictum, quâ *naturalibus* stimulis concitamur, et nobis quasi *hominibus* esse concessum, ut ad *indignæ* alicujus rei facinus moveamur, tranquillitatemque mentis velut levis quædam aura conturbet, nequaquam tamen in tumentes gurgites furoris impetu sublevemur. Firmianus noster (*Lactantius*), Librum *De Irâ Dei*, docto pariter et eloquente sermone conscripsit, quem qui legerit puto ei ad Iræ intellectum satis abundèque posse sufficere." *S. Jerome.*

Thus the writers of ancient Christendom have anticipated (and by so doing have confirmed) the teaching of our great English Moralist, Bishop *Butler*, who thus speaks:

Notwithstanding all the abuses (of *Anger*), is not just indignation against cruelty and wrong one of the *instruments of death* which the Author of our nature hath provided? Are not cruelty, injustice, and wrong, the natural objects of that indignation? Surely then it may, one way or other, be innocently employed against them.

True. Since therefore it is necessary for the very subsistence of the world, that injury, injustice, and cruelty should be punished: and since compassion, which is so natural to mankind, would render that execution of justice exceedingly difficult and uneasy; indignation against vice and wickedness is, and may be allowed to be, a balance to that weakness of pity, and also to any thing else which would prevent the necessary methods of severity. . . . . The account now given of the passion of Resentment, as distinct from all the abuses of it, may suggest to our thoughts the following reflections:

First. That vice is indeed of ill desert, and must finally be punished. Why should men dispute concerning the reality of virtue, and whether it be founded in the nature of things, which yet surely is not matter of question; but why should this, I say, be disputed, when every man carries about him this passion, which affords him demonstration, that the rules of justice and equity are to be the guide of his actions? For every man naturally feels an indignation upon seeing instances of villainy and baseness, and therefore cannot commit the same without being self-condemned.

Secondly. That we should learn to be cautious, lest we *charge God foolishly*, by ascribing that to Him, or to the *Nature* He has given us, which is owing wholly to our own *abuse* of it. Men may speak of the degeneracy and corruption of the world according to the experience they have had of it; but human Nature, considered as the *divine workmanship*, should, methinks, be treated as sacred; "*for in the image of God made He man.*"

That passion, from whence men take occasion to run into the dreadful vices of malice and revenge; even *that* passion, as implanted in our nature by God, is not only innocent, but a generous movement of mind. It is in itself, and in its original, no more than indignation against injury and wickedness; that which is the only deformity in the creation, and the only reasonable object of abhorrence and dislike. How manifold evidence have we of the divine wisdom and goodness, when even pain in the natural world, and the passion we have been now considering in the moral, come out instances of it? *Bp. Butler* (Sermon on Resentment, p. 76).

Indeed, the true view on this important matter had already been opened by St. Paul himself, 2 Cor. vii. 11. And the Holy Spirit had suggested as much in the Gospel, by saying that He Who was "meek and lowly of heart" "looked round about Him with *anger*, grieved for the *hardness* of their hearts." (Mark iii. 5.)

— καὶ μὴ ἁμαρτάνετε] *and sin not.* He does not forbid anger, but even *commands* it on fit occasions (see last note), and when it is directed to right ends, and moderated and regulated by proper restraints; but he forbids all *abuses* of it, and all *excess* in it.

Here is evidently a *distinction* made between *anger* and *sin*; between the natural passion and sinful anger. *Bp. Butler.*

— ὁ ἥλιος—παροργισμῷ] *let not the sun go down on your exacerbation, exasperation* or *irritation.* (He does not say ὀργῇ, but παροργισμῷ.) Παροργισμὸς is not simply *anger*, but rather an *abuse* and *perversion* of it. The preposition παρὰ indicates a deflection from the right rule by which the affection of ὀργὴ ought to be regulated. See vi. 4, μὴ παροργίζετε τὰ τέκνα, do not *provoke, irritate, exasperate* your children; and cp. *Dean Trench's* excellent volume on the Synonyms of N. T. § xxxvii. p. 155.

27. μηδὲ κ.τ.λ.] So the best MSS. and Edd. *Nor yet*, much more, *give place* to the Devil. See on John xiii. 27, the case of Judas. Satan (says *Jerome*) first threw a fiery dart into his heart (cp. St. John's words, xiii. 2, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν), and *if* Judas had not cherished it within him, Satan would never have been able to *enter* there, as he did, after Judas had received the sop. If Judas had stood firm against Satan, Satan would have found no *place* in him. *Origen.*

Shut the door against Satan, and you will obey the Apostle's precept, *Give no place to the Devil*; by which precept the Apostle shows, that if the Devil enters and takes possession in us, it is because *we* have admitted him. *Augustine* (Serm. 32).

28. Ὁ κλέπτων] *he that stealeth*; he that is in the habit of stealing. See examples of this use of the present participle, Matt. iv. 3, ὁ πειράζων. Gal. i. 23. *Winer*, p. 316, § 45.

— ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν] So A, D*, E, F, G, and *Lachm., Rückert, Ellicott.* There are some slight variations in the MSS. here.

— ἵνα ἔχῃ μεταδιδόναι] Another *practical* application of the great *doctrine* of Unity in the Body of Christ. He had said, *Lie not, because* we are *members* one of another. He now says, *Steal not*, but work with your hands, *in order that* you may have wherewithal to *give* to your fellow-member in need.

He proceeds to say, Utter no corrupt language, but what is good for the use of *edifying* to *others*. So all moral duties flow from the same divine source,—the *Incarnation* of *Christ.*

λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς
οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι· 30 [b] καὶ μὴ λυπεῖτε τὸ Πνεῦμα
τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.
31 [c] Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ'
ὑμῶν, σὺν πάσῃ κακίᾳ· 32 [d] γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι,
χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.
V. 1 [a] Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητὰ, 2 [b] καὶ περιπατεῖτε
ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ
ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας. 3 [c] Πορνεία δὲ καὶ
πᾶσα ἀκαθαρσία, ἢ πλεονεξία, μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις,
4 [d] καὶ αἰσχρότης, καὶ μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον
εὐχαριστία.

b Isa. 7. 13. & 63. 10. 2 Cor. 1. 22. & 5. 5.
ch. 1. 13, 14.
c Col. 3. 8, 19.
d Matt. 6. 14. Col. 3. 12, 13.
a Matt. 5. 45, 48. Luke 6. 36.
b John 13. 34. & 15. 12. 1 Pet. 3. 18. 1 John 3. 11, 23. & 4. 21.
Lev. 1. 9.
c ch. 4. 29. Gal. 5. 19. Col. 3. 5.
d ch. 4. 29. Prov. 12. 23. & 15. 2. Eccl. 10. 13. Matt. 12. 34—37.

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29. *πρὸς οἰκοδομὴν τῆς χρείας*] *for the edifying of the need.* Χρεία is the *need*, *urgency*, or exigency of some emergent and pressing occasion, and is so used in the preceding verse, which explains its use here. Cp. Acts vi. 3; xx. 34. Rom. xii. 13. Phil. iv. 16. Tit. iii. 14.

This precept is to be obeyed in two ways;

(1) The *Christian* who has learnt to be not overcome of evil, but to overcome evil by good (Rom. xii. 21), converts every *need* of his *own* into an *opportunity* for good.

Every *stone* that is thrown at him by an enemy, is picked up by him, and used by him for the purpose of *οἰκοδομή*, or *edification*; i. e. to be built into the structure of his own spiritual life, and of that of the Church. Thus, in the Poet's words, he "turns his *necessity* to glorious *gain*." His conversation is ordered for the improvement and building up of the *need*, which is like a tottering house, that needs repair.

The *Vulg.* approaches near the meaning by its translation, "ad ædificationem opportunitatis;" only "*opportunitas*" is too favourable a word; it should be rather "*necessitas*."

A similar precept is given in v. 16, where St. Paul speaks of "*redeeming* the opportunity" *because* the days are *evil*.

(2) There is also another mode in which this precept may be applied. The *χρεία* (or *need* of which the Apostle speaks) is not only *our own* need, but our *neighbour's need* also.

We are bound so to temper our conversation and to regulate our own discourse, that it may serve to *edify* him in his *need*; that is to say, our words are to be so accommodated as to suit the special wants of the particular persons with whom we associate and converse. We are not to apply the *same* remedies to *all* cases indiscriminately, but to *study* the diversities of constitutions and temperaments of individuals, to sympathize with them in their difficulties and necessities, and to order our conversation so as to be wholesome and seasonable to each for their growth in the faith.

This is a special duty of the Christian Pastor—the Physician of souls.

This view of the Apostolic precept seems to have been in the mind of the framers of several ancient Versions, where the words are rendered, or rather paraphrased, 'for the edification of *faith*.' Cp. *Trench* (Syn. N. T. p. 121).

30. *μὴ λυπεῖτε*] *grieve not* the Holy Spirit,—a plain evidence of His *Personality*. Cp. Acts xiii. 2. Rom. viii. 5. John xiv. 26; xv. 26; xvi. 7, 8. 13; and *Bp. Pearson* on the Creed, Art. viii. p. 578.

These words are imitated by the Apostolic writer *Hermas*, *Pastor*. lib. ii. Mand. x., *μὴ θλῖβε τὸ Πνεῦμα τὸ ἅγιον τὸ ἐνοικοῦν ἐν σοί. μήποτε ἀποστῇ ἀπὸ σοῦ.*

— *ἐν ᾧ ἐσφραγίσθητε*] Observe the aorist,—by Whom ye were *sealed* (see i. 13) at a particular time, i. e. at your Baptism, called *ἡ σφραγίς*, or the *seal*, by the ancient Church. See *Clem. Alexandr.* (in *Euseb.* iii. 23), relating the story of the young man committed by St. John the Evangelist to a certain presbyter, who (says *Clemens*), having instructed him, at length *baptized* him (*ἐφώτισε*), and then remitted some of his care, as having set upon him the guardian *seal* (*σφραγῖδα*) of the Lord. See also in *Suicer*, Thes. *v. σφραγίς*.

The seal of the Holy Ghost is upon thee. Let that seal be upon thy mouth. Break it not. The mouth of him who is sealed by the Spirit will never utter what is unworthy of the grace he has received from the Holy Ghost. *Chrys.*

— *εἰς ἡμέραν ἀπολυτρώσεως*] *for the day of Redemption* (cp. Luke xxi. 28), the Great Day, the Day of the general Resurrection; when the body will rise from the dust, and from the burden and bondage of corruption, and be glorified like the body of Christ; and when the soul will be reunited to the body, and you will rise in body and soul to a full fruition of the blissful inheritance purchased for you by the blood of the *Redeemer*, of Whom the Patriarch said, "I know that my *Redeemer* liveth, and that He shall stand at the *latter Day* (the great Day of Redemption) upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job xix. 25.)

It is observable, that the seal of the Holy Spirit here is connected with the future glory of the Resurrection. And with good reason. For we rise by a *first Resurrection* in Baptism from the death of sin to newness of life on earth; and its end and consummation is that we may rise by the *second Resurrection* of the great Day of Redemption to everlasting *newness of life* in heaven, even to a glorious Immortality.

On this text cp. *Bp. Andrewes* (Sermons, iii. 201).

31. *Πᾶσα πικρία κ.τ.λ.*] The language of this and the following precepts are imitated by *Hermas*, *Pastor*. lib. ii. Mand. ii.—viii.

32. *ἐχαρίσατο*] forgave you; bestowed upon you forgiveness in Christ dying for you; and applied that gift to you actually and personally, on your profession of Repentance and Faith in Him at your Baptism. (Acts ii. 38; xxii. 16.)

CH. V. 1. *Γίνεσθε οὖν*] This verse is to be connected with the foregoing and the following. Since God forgave you in *Christ*, *therefore* do you, who are children of God and members of Christ, *become followers* of God as dear children, and walk in love as Christ loved us.

2. *προσφορὰν καὶ θυσίαν*] *an offering and sacrifice.* 'Oblationem et hostiam' (*Vulg.*). The difference between these words appears to be, that a *θυσία* requires the intervention of a Priest, and that as used here it refers to the office of Christ, as the Great High Priest of the Church, offering Himself as a Victim, slain for the sins of the world, and entering into the true Holy of Holies, Heaven itself, with His own blood, where He ever liveth to plead the meritorious and saving efficacy of that Great Sacrifice, and by virtue thereof to make intercession for us. (Heb. vii. 25; ix. 24; x. 20.)

S. Ignatius adopts these words in his Epistle to the Ephesians, in which he expresses his wish for Martyrdom, and that he may be a true disciple of Christ, *τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκόντος Θεῷ προσφορὰν καὶ θυσίαν*, c. 1.

— *εἰς ὀσμὴν εὐωδίας*] *for an odour of a sweet smell*, acceptable to God. As to the genitive, expressing the characteristic of the preceding substantive, cp. 2 Pet. ii. 1, *αἱρέσεις ἀπωλείας*, *Winer*, § 34, p. 211, and note above on Matt. xxiv. 15, and the examples in St. Luke xvi. 8; xviii. 6.

St. Paul seems to refer to the sacrifice offered by the Patriarch Noah after the flood, where the Septuagint says (Gen. viii. 21), *ὠσφράνθη Κύριος ὁ Θεὸς ὀσμὴν εὐωδίας*, and where the original signifies an odour of *comfort* and *rest* (perhaps with some reference to the name of the Patriarch *Noah*—rest, comfort—who offered it), one in which God is *well pleased*.

Hence the term *ὀσμὴ εὐωδίας* is of frequent occurrence as descriptive of the *burnt offerings* of the Levitical Law. See Levit. i. 9. 13. 17, and about twelve other passages, and about eighteen places of the book of Numbers.

The Sacrifice of Christ, Who delivers us from God's wrath (see Gen. viii. 21), and from His curse, and Who is the true Passover, is an *odour* of *rest*, רֵיחַ נִיחוֹחַ, in which the Father *εὐδοκεῖ*, *acquiescit*, is *well pleased*. See above on i. 6, and on Matt. xvii. 5.

4. *αἰσχρότης*] *filthiness*; immunditia, *Tertullian* (de Pudic.), and *Vulg.*

5 [e] Τοῦτο γὰρ ἴστε, γινώσκοντες ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. 6 [f] Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

7 Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν· 8 [g] ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, 9 [h] ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ· 10 [i] δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ. 11 [k] Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· 12 τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν, 13 [l] τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστι. 14 [m] Διὸ λέγει, Ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

e 1 Cor. 6. 10. Gal 5. 21. Col. 3. 5. Rev. 22. 15.
f Matt. 24. 4. ch. 2. 2. Col. 3. 6. 2 Thess. 2. 3.
g Luke 16. 8. Col. 3. 7, 8. John 12. 36.
h Gal. 5. 22.
i Rom. 12. 2.
k Rom. 6. 21. & 13. 12. 2 Cor. 6. 14. 2 Thess. 3. 14. 1 John 3. 20, 21.
l Isa. 26. 19. & 60. 1. John 5. 25. Rom. 6. 4, 5. & 13. 11. 1 Thess. 5. 6.

— *μωρολογία*] *fools' talk*; 'vaniloquium' (*Iren.* iv. 37), 'stultiloquium' (*Vulg.*). The word *μωρὸς* has a wider sense than the English word *fool*, as usually understood; and *μωρολογία* comprises the notion of wickedness and profanity, blurted out in loose and random talking or writing. See on Matt. v. 22. Ps. xiv. 1, "The *fool* hath said in his heart," &c. Cp. *Trench*, Synon. of N. T. p. 138.

—*ἢ*] or even.

— *εὐτραπελία*] *jesting, jocularity*. Well described thus by *S. Jerome*, "Appetit quædam vel urbana verba . . . vel *facета*, quam nos *jocularitatem* alio verbo possumus appellare, ut risum moveat audientibus. Verùm et hæc à sanctis viris penitus propellenda, quibus magis convenit lugere." And he proceeds to mention a speech, ascribed by primitive writers to our Blessed Saviour, "Never be ye joyful, but when ye see your brother walking in love."

The *εὐτράπελος* (from *εὖ* and *τρέπομαι*) is properly a person who turns himself about with dexterous adroitness, and ready versatility, like an intellectual harlequin, and adapts himself with flexible pliancy to the humours of persons and to the circumstances of occasions, and is therefore defined as *ὁ ποικίλος*, and as *ὁ ἁπαντοδαπὸς* by *Aristotle* (Ethic. iv. 8), and as *ὁ ἅστατος, ὁ εὔκολος, ὁ πάντα γινόμενος* by *Chrysostom*, and is expressed by the Latin *facetus* in *Horat.* (1 Epist. vi. 55), "Ut cuique est ætas, ita quemque *facetus adopta*;" and is well described by *Juvenal* (iii. 74—104), and in the inimitable portraiture of Wit drawn by *Dr. Barrow* in his Sermon on this text (Serm. xiv. Vol. i. p. 305), a portraiture doubtless drawn from the life, as displayed in the manners of that age of *εὐτραπελία*. Cp. *Trench's* remarks on this word, p. 139—141.

— *τὰ οὐκ ἀνήκοντα*] *the things*, which in the matter before us, i. e. the use of the Tongue, "the best member which we have," *are not convenient*; indicating that there *are other* things to be done with the Tongue which *are* convenient. And this is explained by the following word, *εὐχαριστία, giving* God *thanks*, glorifying Him with the Tongue; that is, *τὸ ἀνῆκον*. Cp. James iii. 9, where he contrasts the use and abuse of the Tongue.

As to the difference of the *objective τὰ οὐκ ἀνήκοντα* here, and the *subjective τὰ μὴ καθήκοντα* in Rom. i. 28, see *Winer*, § 55, p. 431.

5. *ἴστε*] So the majority of the *best* MSS. and Edd. *Elz. ἐστε*. The verb *ἴστε* refers to *v.* 3, and *γινώσκοντες* refers to what follows. *Ye are* already *acquainted* with the precept which I have delivered, *since you know*, &c. Cp. *Winer*, p. 318.

— *πᾶς—οὐ*] See John iii. 16. 1 John ii. 23. *Winer*, § 26, p. 155.

— *τοῦ Χριστοῦ καὶ Θεοῦ*] *of Him Who is Christ and God*. See *Bp. Middleton* here, and the Catena of authorities, in behalf of this interpretation, from *Jerome, Faustinus, Basil, Cyril Alexandrinus, Theodoret*, quoted by the late *Dr. Wordsworth* (in the Second of his "Six Letters to Granville Sharp on the use of the Article in the Greek Text of the New Testament," 1802), which is summed up (p. 36) with the words, "All the Greek authorities which we have quoted, which do speak at all, are on our side, and testify that He Who is here called *Christ* is also *God*." Cp. ibid. p. 132, and below on Titus ii. 13. 2 Pet. i. 1.

Therefore, to adopt the words of *S. Jerome* here, "Cùm dixerit '*in regno Christi et Dei*,' Ipsum Deum et Christum intelligamus." Cp. also below, v. 20, *τῷ Θεῷ καὶ πατρί*.

7. *συμμέτοχοι*] He had spoken of the practical duties consequent on their *communion* with the mystical Body *of Christ*; and he argues from the nature of that mystical union in the Body of Christ, that they cannot have *fellowship* with works of darkness. Cp. 2 Cor. vi. 15, and *συγκοινωνεῖτε* here, *v.* 11.

By the operation of the Holy Ghost in the Incarnation of Christ we have been "made partakers of the divine nature" (2 Pet. i. 4). He is our Emmanuel, "God made manifest in the flesh," "the Word made flesh." Thus we have been brought near to God. Christ has married our Nature. He has espoused Humanity, and made us to be His Body, and reconciled God to Man. O *altitudo*, O divine wedlock, O profound mystery!

How greatly should we rejoice in this our exaltation! How greatly also should we fear, when we think of the pure, spotless, holy, and awful Presence into which we have been brought! How vigilantly should we watch, and how fervently pray, that by the gracious operation of the same Holy Ghost, by Whom Christ became flesh, we may be enabled to "purify ourselves even as He is pure" (1 John iii. 3), so that we, who have been made partakers of the Divine Nature in Him, may be partakers of the Divine Glory hereafter!

Here then we see further evidence of the *practical* results of this doctrine on Church Unity and Communion. See above, iv. 24—30; and below, v. 30—32; and *Introduction*, p. 276, 7.

On this text, cp. *Augustine's* Sermons, Vol. v. pp. 537. 1263. 1407. 1415. 1417. 1545.

8. *τέκνα φωτός*] *children of light* (see 1 Thess. v. 5); made such by your *Baptism*. For our very Baptism entitleth us thereto, which is the Sacrament of our initiation, whereby we *put on Christ* (Gal. iii. 27), and are made members of Christ and children of God. Whence it is that in the Greek Fathers *Baptism* is usually called *φωτισμὸς*, that is, an *Enlightening*; and persons newly baptized were called *νεοφώτιστοι*; and *ὁ ἐπὶ φώτων*, an officer in the Greek Church, to whom it belonged to hear the Confessions of the *Catechumens*, and, after they were approved, to present them for Baptism; with many other phrases borrowed from the same metaphor of *light*, and applied in like manner to Baptism. *Bp. Sanderson*, i. p. 382. Cp. Heb. vi. 4.

9. *φωτός*] So the major part of the best MSS. and Edd. *Elz.* has *πνεύματος*.

10. *δοκιμάζοντες*] *proving what is acceptable to the Lord*; making God's Will your rule, and His pleasure your touchstone; and inquiring in every thing, not, what is pleasing to *men?* nor what is agreeable to *yourselves?* but what is well pleasing to *God?* and acting accordingly. Cp. Rom. xii. 2; and below, v. 17.

13. *πᾶν γ. τὸ φανερούμενον φῶς ἐστι*] "Omne quod *manifestatur* lumen est." All that is *made manifest* is light (*Iren.* i. 8). And the context shows that this is the true sense, which is adopted by *Harless, Meyer, Winer* (p. 231), *Alford, Ellicott*, who observes that *φανερόω* is used nearly fifty times in the New Testament, and never in a middle sense.

The sense of the whole passage appears to be as follows. Your lot in this world is cast with evil men; but you are not to partake of the evil which they do. You are often associated with *sinners*; but you are not to associate with them *as sinners*. You are not to associate with them *in their sins*. You are wheat *with* the tares in the field; but you are not to be *as tares*.

Ye are Light in the Lord, and ye may not have fellowship with the unfruitful works of darkness. Ye owe them the duty of *reproof*. Do not *partake* in these works of darkness, but rebuke them. Ye may not join with them in *doing* their works, for these works are shameful even to be *spoken* of; how much more are they shameful to be done. But ye owe to the doers the duty of *reproof*; and ye will have your reward in performing it. For those things which *are reproved* are *illumined by the Light*. Cp. John iii. 20, "Every one that doeth evil hateth the light, and doth not come to the Light," *ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ*. For *that which is illumined is Light*.

15 [n] Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,
16 ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσι.
17 [o] Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου·
18 [p] καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
19 [q] λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· 20 [r] εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ Πατρὶ,
21 [s] ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.
22 [t] Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ· 23 [u] ὅτι ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. 24 Ἀλλ', ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.
25 [x] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, 26 [y] ἵνα αὐτὴν ἁγιάσῃ καθα-

n Col. 1. 9. & 4. 5. o Rom. 12. 2. Col. 1. 9. 1 Thess. 4. 1—3. & 5. 18. 1 Pet. 4. 2. p Prov. 20. 1. & 23. 29, &c. Isa. 5. 11, 22. Luke 21. 34. q Col 3. 16, 17. James 5. 13. Acts 16. 25. r Col. 3. 17. 1 Thess. 5. 18. Heb. 13. 14. Ps. 34. 1. s 1 Pet. 5. 5. Col. 3. 18, 25. & 4. 1. t Gen. 3. 16. 1 Cor. 14. 34. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1. u Rom. 12. 5. 1 Cor. 11. 3—10. & 12. 27. ch. 1. 22. 23. & 4. 12, 15. Col. 1. 18, 24.

x Gal. 1. 4. ch. 5. 2. Col. 3. 19. 1 Pet. 3. 7. y John 3. 5. & 15. 3. Tit. 3. 5. 1 Pet. 3. 21.

That is, the works of darkness, when *reproved* by you, will be illumined. Unless they *are* reproved they will remain dark; and the doers of them will be cast into outer darkness. But *if* they are reproved, they will be *changed* into Light. This happy change will be wrought by your reproof, and by the protest of your example leading them to love the light and to rejoice in it, and teaching them repentance and newness of life in Christ. Wherefore the Scripture says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Ye yourselves have passed through this blessed transformation. Ye were once Darkness, but now are ye Light in the Lord. Walk as children of Light, especially by enlightening the darkness of *others*, and by changing that darkness into Light by your Light.

So *Jerome*, who says, "Lux arguit ea quæ erant tenebræ . . . ut ex eo quod corripiuntur (i. e. by being reproved) mutentur in melius, et mutata manifestentur, et *sint lumen*; quia omne quod manifestatur lux est."

While sin is hidden, it works with boldness, as in the dark; but when the sinner is brought forth from his hiding-place, and is reproved, and repents, and receives remission of sins, he becomes light. *Chrys.*

14. Διὸ λέγει, Ἔγειρε] Not found *totidem verbis* (as *Origen*, *Jerome*, and *Severian* have already observed) in any one text of the Old Testament, but the *sense* of several texts (particularly Isa. xxvi. 19; li. 17; lii. 1; lx. 1. Ezek. xxxvii. 13. Mal. iv. 2) is compressed by the Apostle into one, as is common in the N. T. See on Matt. ii. 23, and *Surenhus.* p. 588.

As to the form διὸ λέγει, see iv. 8. Heb. iii. 7. James iv. 6.

On this text, see *Augustine*, Sermons 88. 98, Vol. v. pp. 675. 742.

15. Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε] *See to it, therefore, how ye* fulfil the precept of *walking accurately* in the straight line of Christian duty. Cp. *Winer*, § 41, p. 269.

On this text, see *Augustine*, Serm. 167, Vol. v. p. 1160.

16. ἐξαγοραζόμενοι τὸν καιρόν] *redeeming for yourselves the opportunity*, delivering it *out* of its present bondage, because the days are Evil. Observe the preposition ἐξ, and the middle voice in the word here used, ἐξαγοραζόμενοι.

The Days are evil; they are like a Captive sold into bondage to a hard master, your ghostly Enemy; *therefore* it is your duty to redeem, as it were, by a ransom, the *Opportunity* out of his hands, and to liberate it from his thraldom, and to dedicate it to the free service of God.

Ye Ephesians, who have listened to the call of Christ, and have risen from sleep, and have been illumined by Christ, the Sun of Righteousness, do ye, who have set forth on the morning of your journey towards your heavenly home, as pilgrims of Christ, take heed, and walk warily on the road, and be not overcome by the evil of the days, but overcome it by your good.

Be not changed by them into evil, but change them into good. They are like prisoners sold into slavery, but do you rescue them, redeem them, and make them your own and Christ's by using them well. Remember how Joseph's days were evil, and Job's days were evil; and remember also how they *redeemed the opportunity*, and made all their trials to be occasions of good. They changed their bad days into good days. Do you imitate them. See *Jerome* here, and cp. Col. iv. 5, and above on iv. 29.

St. Paul sets a good example of his own precept by his own practice. When he wrote this Epistle he was a prisoner, bound to a *soldier*. The *days were evil for him*; but he *redeemed* them. He made his prison to be a pulpit, from which he preached to the world. The Roman soldier's presence was a perpetual memento to him that he himself was a soldier of Christ. Every part of the soldier's armour became like a weapon of Christian warfare, and was wielded by him in the cause of Christ. See vi. 13—20.

18. ἀσωτία] *dissoluteness.* Cp. Luke xv. 13.

19. ἑαυτοῖς] to one another, perhaps antistrophically. See next note, and the assertion of *Socrates* (vi. 8), on the early use of antiphonal singing even in the time of *S. Ignatius*. Cp. *Bingham*, xiv. 1.

— ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς] Ψαλμὸς (from ψάω, *rado*, i. e. to sweep the strings) is properly with an *instrumental* accompaniment, as a harp; ᾠδὴ (from ἀείδω, cp. *Theocritus*, xv. 96. 99) is *vocal* melody; ὕμνος is a hymn of *praise*. The three words are combined as here by *S. Hippolytus*, ap. *Euseb.* v. 28, Ψαλμοὶ δὲ ὅσοι, καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι, τὸν Λόγον ὑμνοῦσι θεολογοῦντες. A passage happily illustrating the narrative of *Pliny* the Younger to Trajan (Ep. x. 97), that the Christians met early in the morning, in order "Carmen *Christo* quasi *Deo* dicere secum invicem."

21. Χριστοῦ] So the majority of the best MSS. and Edd. *Elz.* Θεοῦ.

22. ὑποτάσσεσθε] Not found in some MSS., and rejected by *S. Jerome*, and *Tisch.*, *Ellicott*, *Alf.*

23. ἀνήρ] *Elz.* prefixes ὁ, which is not in A, D, E, F, G, I, K, and is rejected by almost all recent Editors. Ἀνὴρ is *a* husband whoever he may be.

— αὐτός] 'Ipse, nemo alius.' *Elz.*, with some MSS., inserts καὶ before αὐτὸς, and ἐστὶ after it; but these words are not found in the great majority of the ancient authorities, and are rejected by *Griesb.*, *Scholz.*, *Lachm.*, *Tisch.*, *Meyer*, *Ellicott*, *Alf.*

— σωτὴρ τοῦ σώματος] A *paronomasia*. Christ is the Σωτὴρ τοῦ Σώματος, in which πάντες οἱ σωζόμενοι (Acts ii. 47) are incorporated ἵνα σωθῶσι. This is imitated by St. Paul's contemporary *S. Clement*, who had his eye on this passage when speaking of the Unity of the Church he says, σωζέσθω οὖν ὅλον τὸ σῶμα ἐν Χριστῷ Ἰησοῦ καὶ ὑποτασσέσθω ἕκαστος τῷ πλησίον αὐτοῦ, c. 38.

Herein (says *Chrys.*) the Apostle grounds the duty of submission on the part of the Wife. Christ is the Head of the Church, and Saviour of His Body. Such is the relation of a husband to his own wife. He is her head, and therefore has the pre-eminence; his office also is one of protection and conservation, and he has therefore a double claim to submission and affection on her side.

24. Ἀλλ'] *But*—. St. Paul had said to wives, Be subject to your own husbands as to the *Lord*.

He now puts the precept in a somewhat different form. If you think it too much for me to command you to be subject to your husband, to a frail man, as to the *Lord*, and Head, and Saviour of all, *yet* observe the relation of the *Church* to her Lord, and there learn your own duty to your husband. If you will not look up to your husband as to Christ, yet look to the *Church*, the Spouse of Christ, in *her* conjugal relation to Him.

25. ἑαυτὸν παρέδωκεν ὑ. α.] On Christ's love for the Church, which He purchased with His own Blood, see St. Paul's speech

ρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, 27 [z] ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα, ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

[z] Cant. 4. 7. ch. 1. 4. 2 Cor. 4. 14. & 11. 2. Col. 1. 22, 28. Jude 24.

28 Οὕτως καὶ οἱ ἄνδρες ὀφείλουσιν ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ· 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν. 30 [a] Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 [b] Ἀντὶ τούτου καταλείψει

[a] Gen. 2. 23. Rom. 12. 5. 2 Cor. 6. 15. & 12. 27.
[b] Gen. 2. 24. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16.

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to the Ephesian presbyters at Miletus. (Acts xx. 28.) They were prepared to receive this teaching of the Epistle.

26. *καθαρίσας τῷ λουτρῷ τοῦ ὕδατος*] having cleansed her with *the* (well-known) laver of *the* (well-known) water, "the laver of Regeneration," as the Apostle calls it (Tit. iii. 5), the laver of Baptism. See note there.

The laver of the water with which the Church is cleansed is here appropriately mentioned by the Apostle in connexion with the *death* of Christ, because the water of Baptism derives all its regenerating virtue and cleansing efficacy from that Death; as was symbolized by the *water* flowing from the side of Christ on the cross. See note on John xix. 34.

The reference to the lustral water of baptism here in connexion with the espousal of Christ and His Church, derives additional significance from the custom of the bridal bath, to which the Apostle is supposed to allude. Cp. *Jahn*, Archæol. Bibl. § 154.

— *ἐν ῥήματι*] Some ancient expositors apply this to the Baptismal Words, In the Name of the Father, &c.; but it seems rather to mean by and with the instrumentality of the *Word of God* preached and received.

As to this sense of *ῥῆμα*, see vi. 17, and Heb. vi. 5. The article is not necessary after the preposition *ἐν*, especially with such an emphatic and special word (amounting to the dignity of an appellative) as *ῥῆμα*, God's Word. See the examples in *Winer*, § 19, p. 108—114.

St. Paul guards the Ephesians from imagining that the Holy Sacrament of Baptism is to be confounded with any of those magical charms and incantations with which they were familiar, and for which their city was proverbial. See Acts xix. 19.

It is *not* the *Water alone* which works this wonderful change, but it is the Holy Spirit working in the Water, and in the Word of God preached and received with faith in the heart.

Hence St. Peter says that we "are born again by the *Word of God*" (1 Pet. i. 23); and St. James teaches that God of His own will begat us with the *Word of Truth* (James i. 18). Here the *Word* may mean Christ; but it is Christ *preached*. See on 1 Tim. iv. 5.

This truth was remarkably exemplified in the case of Cornelius. He was commanded to send for Peter, who would speak *ῥήματα* to him (Acts xi. 14); and when Peter *spoke* those *ῥήματα*, the Holy Ghost descended on all that *heard the Word*. (x. 44.)

In *that* special case the Holy Ghost descended before Baptism, in order to authorize Peter to confer Baptism on the *Gentiles* (see note on Acts x. 47); but this visible descent was also designed to show what is ordinarily done when the door of the Church is opened by the key of the Word and Sacrament of Baptism.

St. Paul is here speaking specially of the case of Adults; but Infants also may be fitly said to be washed with the laver of the water with the *Word*, in that they make profession of belief in the Word, by the mouth of their Sureties, and are baptized in the faith of Christ preached by the Word.

27. *αὐτός*] So the major part of the best MSS. and Edd. *Elz.* has *αὐτήν*.

— *ἵνα παραστήσῃ κ.τ.λ.*] *that He might present to Himself* (His Bride) *the Church glorious, not having any spot* (of impurity) *or wrinkle* (of decay). Cp. the description of the Church glorified in the Apocalypse, xxi. 2. 9, and the Marriage of the Lamb and His Bride, xix. 7.

28. *Οὕτως κ. οἱ ἄ. ὀφείλουσιν*] So A, B, D, E, F, G, *Lach.*, *Tisch.*, *Meyer*, *Ellicott*. *Elz.* has *οὕτως ὀ. οἱ ἄ.*

29. *Χριστός*] So A, B, D*, F, G, and *Griesb.*, *Scholz.*, *Lachm.*, *Tisch.*, *Meyer*, *Ellicott*, *Alford*. *Elz.* has Κύριος. See on Acts xx. 28.

S. Ignatius (ad Polycarp. c. 5), imitating this passage, tells Polycarp to charge husbands, in the name of Jesus Christ, to love their wives as *the Lord* loves the Church.

30. *Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ*] The words *ἐκ τῆς σαρκὸς—αὐτοῦ* are not in A, B, and have been rejected by *Lachm.*, *Tisch.*, but they are supported by the great majority of authorities, and are received by *Meyer*, *Ellicott*, *Alf.*

We are from the flesh and bones of Christ by means of His Incarnation, and by incorporation into His Body.

The Church owes her life to the Death of the Son of Man. He suffered that death in His *human flesh*. And as Eve, "*the mother of all living*" (Gen. iii. 20), was formed out of the very side of the first Adam sleeping in Paradise, and *was bone of his bone and flesh* of his flesh (Gen. ii. 23), and she was called *woman*, *Isha*, because she was taken out of *מאן*, *Ish* (ii. 23), and thus we all by nature are taken out of the side of the first Adam, and are bone of his bone and flesh of his flesh, so the Church, the spiritual Eve, the mother of us all by Grace, was taken out of the side of the Second Adam sleeping in the sleep of death upon the cross; and we all, as members of Christ's Church, are taken out of the very flesh and bones of Christ dying as man upon the cross. See above on John xix. 34, and *S. Jerome's* and *Theodoret's* notes here, and the words of *S. Ignatius* (ad Trallian. c. 11): "They who are of the Father are like branches of Christ's Cross, and their fruit is incorruptible. Christ in His Passion calls us to Himself as His own Members. The Head cannot be born without Members, when God, Who is Christ Himself, promises union with Himself."

Hence it is said by *Hooker* (V. lvi. 7): The Church is in Christ, as Eve was in Adam. Yea, by *grace* we are every one of us in *Christ* and in His *Church*, as by nature we are in those our *first parents*. God made Eve of the rib of Adam; and He frameth His Church out of the very flesh, the very wounded and bleeding side of the Son of Man. His body crucified, and His blood shed, for the life of the world, are the true elements of that heavenly being, which maketh us such as Himself is, of Whom we come. (1 Cor. xv. 48.) For which cause the words of Adam may be fitly the words of Christ concerning His Church, "*flesh of My flesh, and bone of My bones*," a true native extract out of Mine own Body. So that in Him, even according to His *manhood*, we according to His heavenly being are as branches in the root out of which they grow.

To all things He is life, and to men light (John i. 4—9), *as the sons of God:* to the Church both light and life,—life eternal (John vi. 57) by being made the Son of *Man* for us, and by being in us a Saviour, whether we respect Him as God or as Man.

Adam is in us an original cause of our *nature*, and of that *corruption* of nature which causeth death; CHRIST is the cause original of *restoration* to life. (Heb. v. 9.) The *person* of Adam is not in us, but his *nature*, and the corruption of his nature, derived unto all men by propagation. Christ, having Adam's *nature*, as *we* have, but incorrupt, deriveth not nature but incorruption, and that immediately from His own *person*, unto all that belong unto Him.

As therefore we are really partakers of the body of sin and death received from *Adam*, so, except we be truly partakers of *Christ*, and are really possessed of His Spirit, all we speak of eternal life is but a dream.

That which quickeneth us is the Spirit of the *Second Adam* (1 Cor. xv. 22. 45), and His *flesh* is that wherewith He quickeneth. That which in Him made our nature incorrupt, was the union of His Deity with our Nature. And in that respect the sentence of death and condemnation, which only taketh hold upon sinful flesh, could no way possibly extend unto Him.

This caused His voluntary death for others to prevail with God, and to have the force of an expiatory sacrifice. The blood of Christ (as the Apostle witnesseth) doth therefore take away sin (1 John i. 7), because, "*through the eternal Spirit, He offered Himself unto God without spot*" (Heb. ix. 14).

That which sanctifieth our nature in Christ, that which made it a sacrifice available to take away sin, is the same which quickeneth it, raised it out of the grave after death, and exalted it unto glory.

ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

c Col. 3. 19. 1 Pet. 3. 6. a Col. 3. 20. Prov. 20. 22. b Exod. 20. 12. Deut. 5. 16. Matt. 15. 4. Mark 7. 10.

33 c Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

VI. 1 a Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. 2 b Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ

Seeing therefore that Christ is in us as a *quickening Spirit*, the first degree of *Communion* with Christ must needs consist in the participation of His Spirit, which *Cyprian* in that respect well termeth "germanissimam societatem," the highest and truest society between man and Him Who is both God and Man in one.

These things, *S. Cyril* duly considering, reproveth their speeches which taught that *only* the *Deity* of Christ is the Vine whereupon we by faith do depend as branches, and that neither His flesh nor our bodies are comprised in this resemblance. For doth any man doubt that even from the *flesh* of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already counted parts of His blessed body? *Our corruptible bodies* could never live the life they shall live, were it not that here they are joined *with His body* which is *incorruptible*, and that His is in ours as a cause of immortality,—a cause, by removing through the death and merit of His own flesh that which hindered the life of ours. Christ is, therefore, both *as God and Man*, that *true Vine* whereof we both spiritually and corporally are branches. The mixture of His bodily substance with ours is a thing which the Ancient Fathers disclaim. Yet the mixture of His Flesh with ours they speak of to signify what our *very bodies*, through mystical conjunction, receive from that vital efficacy which we know to be in His. And from bodily mixtures they borrow divers similitudes rather to declare the *truth* than the *manner* of coherence between His sacred body and the sanctified bodies of Saints. *Hooker.*

This communion with Christ the Son of Man, and yet God of God, Very God of Very God, the "Word made Flesh" (John i. 14), God manifest in the Flesh (1 Tim. iii. 16), God Incarnate, "God with us," "Emmanuel" (Matt. i. 23), i. e. God in the human nature common to us all, is personally applied to us in an inscrutable and mysterious manner by means of the two Sacraments, Baptism and the Lord's Supper (cp. *Irenæus*, v. 2, 3), by which we are united to Christ, and in Christ to God. The blessings flowing to us through Christ's Humanity are thus conveyed to us, and make us partakers of the Divinity (2 Pet. i. 4); and if we are partakers of the Divinity, and dwell as living members in Christ's body, we have therein a visible pledge and assurance of a glorious Immortality,—the Immortality of God.

31. Ἀντὶ τούτου καταλείψει] *For this cause a man shall leave his father and mother*, even as Christ left His heavenly Father's house and married our Nature, espoused to Himself a Church on earth, and made her to be one flesh with Himself. *Jerome, Theodoret.*

— προσκολληθήσεται—μίαν] See above on Matt. xix. 5.

32. Τὸ μυστήριον τ. μ. ἐ.] *This Mystery* is great. What Mystery? That which Adam, the Father and Representative, the Patriarch and Prophet of the whole human family, was empowered of God to *reveal* (*Chrys., Hierome, Theophyl.*) concerning the oneness of man with his wife, for whom the man leaves his own nearest and dearest relations, and severs himself from his own flesh and blood, and joins himself to one who has no relationship to him, and joins himself to her indissolubly, so that they twain become one flesh. This appears to be the true sense of the words, and to be evinced by the pronoun τοῦτο, *this*.

The word *Mystery*, as used by St. Paul, signifies something kept *secret* and *hidden* (ἀποκεκρυμμένον, Col. i. 26; σεσιγημένον, Rom. xvi. 25), and generally something *sacred* and *divine* which cannot be discovered by Natural Reason, but is unfolded by Divine Revelation.

On the etymology of the word, see on Matt. xiii. 11.

St. Paul often uses the word *Mystery* in his Epistles to the Church and Bishop of Ephesus, famous for the practices of those who professed to hold intercourse with the spiritual and invisible world. See Eph. i. 9; iii. 3, 4. 9; vi. 19. 1 Tim. iii. 9. 16.

The mystery of the conjunction and oneness of Man and Wife might well be called a great and profound one at that time; for it was *hidden* from all the Nations of the world, even those which boasted most of their intellectual knowledge, social civilization, and religious illumination.

Polygamy was common in many parts of the world; and *Divorce* for the most trivial causes was practised without scruple in Italy and Greece, and even among the *Jews*. See on Matt. xix. 3. The declaration therefore of the *oneness* of man and wife, must have sounded as a strange announcement in the ears of the world at that time, and that oneness might well be called "a great mystery." Even now, when Christianity has revealed this doctrine for so many ages to mankind, yet, on account of the blindness of their hearts, many are unwilling to receive this divine Mystery; and how many who have received it are eager to reject it, by creating new facilities for Divorce!

— ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τ. ἐκκλησίαν] *but I am speaking with a view to Christ and the Church*, whose union is represented by Holy Matrimony.

The Mystery therefore of Marriage is great, not only for the reasons mentioned above, but because it has a mystical relation to the Marriage of Christ and the Church, and is an image of it. Do not therefore be surprised that what I am declaring to you is confessedly a great Mystery. Do not reject it, *because* it is a great Mystery. For, the whole Œconomy of Christ's union with His Church, the whole Œconomy of the relation to us of "God manifest in the flesh," is indeed a *great Mystery*. See St. Paul's words to the Bishop of Ephesus, 1 Tim. iii. 16.

As it has been well expressed by an eloquent Bishop of our own nation, *This is a great mystery;* but it is the symbolical and sacramental representation of the greatest mysteries of our religion. Christ descended from His Father's bosom, and contracted His Divinity with flesh and blood, and married our nature, and we became a Church, the Spouse of the Bridegroom, which He cleansed with His blood, and gave her His Holy Spirit for a dowry and Heaven for a jointure, begetting children unto God by the Gospel. This Spouse He hath joined to Himself by an excellent charity. He feeds her at His own table, and lodges her nigh His own heart; provides for all her necessities, relieves her sorrows, determines her doubts, guides her wanderings. He is become her Head, and she is a signet upon His right hand. Here is the eternal conjunction, the indissoluble knot, the exceeding love of Christ, the obedience of the Spouse, the communicating of goods, the uniting of interests, the fruit of marriage, a celestial generation, a *new* creature. "*Sacramentum hoc magnum est;*" this is the Sacramental Mystery represented by the holy rite of Marriage. *Bp. Taylor* (Serm. xvii. "The Marriage Ring," Vol. v. p. 254). Cp. *Gregory Nazianz.* (Orat. xxxvii. § 7).

33. Πλήν] *But* waiving all farther considerations of this profound *Mystery*, do you receive, *in addition* to what I have already said, this plain practical lesson, as follows.

On this use of πλὴν see 1 Cor. xi. 11. Phil. i. 18; iii. 16; iv. 14.

— ἵνα] *I command that* (cp. John xiii. 29); or, *let her see that*. Cp. *Winer*, § 45. 5, p. 282.

Ch. VI. 1. Τὰ τέκνα—2. ἐπαγγελίᾳ] Quoted by *Tertullian* as an argument for the unity of the old and new dispensation against *Marcion*, who expunged the words ἥτις—ἐπαγγελίᾳ (c. Marcion. v. 18).

St. Paul says that *this* is the first commandment, not in *order*, but in respect of *promise*.

The first three commandments are *prohibitory*, the fourth is imperative and positive, but has no promise annexed to its performance; the fifth is the *first* in regard to God's promise of blessings for obedience. (Cp. *Chrys. Winer*, § 48, p. 349.)

Observe, that St. Paul writing to the *Ephesians* (who had been taught by him for three years), enforces this precept with a *quotation* from the *Old Testament* (see on ii. 17), which he does *not* do in writing to the *Colossians* (iii. 20). Cp. *Townson's* Works, i. 102.

πρώτη ἐν ἐπαγγελίᾳ, 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

4 [c] Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

5 [d] Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς 7 μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, 8 [e] εἰδότες ὅτι ἕκαστος ὃ ἐάν τι ποιήσῃ ἀγαθὸν τοῦτο κομιεῖται παρὰ Κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.

9 [f] Καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

10 [g] Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ· 11 [h] ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ Διαβόλου, 12 [i] ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

13 [k] Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι. 14 [l] Στῆτε οὖν

c Gen. 18. 19. Exod. 12. 26, 27. & 13. 14, 15. Deut. 6. 7, 20—24. & 11. 19—21. Ps. 78. 4—7. Prov. 19. 18. & 29. 17. Ecclus. 7. 23.
d Col. 3. 21.
d Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9.
e Rom. 2. 6—10. 2 Cor. 5. 10. Col. 3. 24.
f Lev. 25. 43. Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wisd. 6. 7. Col. 3. 24, 25. & 4. 1.
g ch. 3. 16.
h Wisd. 5. 17. Rom. 13. 12. 2 Cor. 6. 7. 1 Thess. 5. 8.
i Luke 22. 53. John 12. 31. & 14. 30. & 16. 11. Acts 28. 16. ch. 2. 2. Col. 1. 13.
k 2 Cor. 10. 4. Luke 8. 13. Rev. 3. 10. & 6. 17.
l Isa. 11. 5. & 59. 17. Luke 12. 35. 2 Cor. 6. 7. 1 Thess. 5. 8. 1 Pet. 1. 13.

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3. ἵνα εὖ σοι γένηται—γῆς] *in order that it may be well with thee, and that thou mayest live long on the earth.* This is not to be limited to temporal life in this world. But the Apostle here gives an exposition of the true spiritual meaning and universal application of the *Fifth Commandment;* as our Lord in His Sermon on the Mount expounds the true significance of the whole Decalogue. See on Matt. v. 17. 21. 31. Cp. Matt. xxii. 37. 40. Compare specially our Lord's promise to the *meek*, that they should *inherit* the *earth*, Matt. v. 5, and note.

4. παιδείᾳ καὶ νουθεσίᾳ] *discipline* (implying strictness and severity, cp. Heb. xii. 5. 7, 8. 11) and *admonition*,—the former applicable specially to the *body*, the latter to the *mind*.

S. Barnabas (Epist. 19) has a passage which bears on the same social and domestic duties in what is there called "the Way of Light," as opposed to "the Way of Darkness,"—οὐ μὴ ἄρῃς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου, ἀλλὰ ἀπὸ νεότητος διδάξεις φόβον Κυρίου, ... ὑποταγήσῃ κυρίοις ὡς τύπῳ Θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ· οὐ μὴ ἐπιτάξῃς παιδίσκῃ ἢ δούλῳ σου ἐν πικρίᾳ, ὅτι ἦλθεν (ὁ Θεὸς) οὐ κατὰ πρόσωπον καλέσαι ἀλλ' ἐφ' οὓς τὸ Πνεῦμα ἡτοίμασεν. (See below, v. 9.)

5. Οἱ δοῦλοι] *Slaves or bondmen*,—not to be confounded in their condition with the household servants of Christian nations in later days, who have been raised by the Gospel from the condition of δοῦλοι to that of freemen and brethren in Christ. See below, *Introduction* to the Epistle to Philemon.

— κατὰ σάρκα] Earthly, as distinguished from heavenly. Be obedient, not only to God your heavenly Master, but to your earthly masters, as to Christ.

We may have masters *according to the flesh* upon earth, to whom we may and must give reverence upon earth; but of our *souls*, and spirits, and consciences, as we have no fathers upon earth, so we may have no Masters, but only our Father in heaven. (Matt. xxiii. 9.) *Bp. Sanderson* (iii. 279).

— ἁπλότητι] With *a single eye* to what is good and right, not with sinister respects to our own interests. See above on Rom. xii. 8.

6. μὴ κατ' ὀφθαλμοδουλείαν] *not with eye-service;* "non ad oculum servientes." (*Vulg.*) Cp. Col. iii. 22, 23.

Many servants there are, who will work hard as long as their master's eye is upon them, but when his back is turned, can be content to go on softly. Such ὀφθαλμοδουλεία the Apostle condemns. *Sanderson* (iii. p. 32).

— ὡς δοῦλοι Χριστοῦ] *as servants of Christ.* Who is never absent from you, and Whose eye is ever upon you at your work, and Who will judge you according to your works at the Great Day.

— ἐκ ψυχῆς] *from the heart.* These words are joined with what *follows;* but this combination seems to impair the rhythm of the sentence and not to improve its sense. They are joined with what *precedes* in the *Vulgate*, *Æthiopic*, and *Arabic* Versions, and by *Meyer* and *Ellicott*.

8. ἕκαστος—ποιήσῃ] So A, D, E, F, G.—*Elz.* has ἐάν τι ἕκαστος, and so the majority of recent Editors. But ἕκαστος is the emphatic word; *each* person, whether bond or free, and properly stands first. Whatsoever *each person* shall have done, *that* he shall receive again from God. A religious comfort to slaves, who when they "did well and *suffered* for it" (1 Pet. ii. 20) from their earthly masters, might thence take consolation in the reflection, that the more they did and suffered for God, the more they would receive hereafter from God; and so they might even rejoice in their *sufferings* on earth as leading to an increase of heavenly *glory*. See *Chrys.* here.

— τοῦτο κομιεῖται] *that he will receive back* again,—as a deposit, or as seed sown. See 2 Cor. v. 10, and Gal. vi. 8. 2 Cor. ix. 6. A, B, D*, F, G, have κομίσεται here, but in Col. iii. 25, A, C, D*, have κομιεῖται, and D***, E, I, K, have κομιεῖται here.

9. καὶ αὐτῶν καὶ ὑμῶν] the Master both *of them and you*. So A, B, D*, F, G, and most of the recent Editors.—*Elz.* has καὶ ὑμῶν αὐτῶν.

— προσωποληψία] He does not regard *persons*, but their *works*.

11. μεθοδείας] μηχανήματα (*Theodoret*); 'machinationes.' *Tertullian* c. Marcion. v. 18. See above, iv. 14.

12. ἡ πάλη] *our wrestling, our warfare*, is not like that of the soldiers of this world, but far more perilous and glorious. He had been speaking of *armour*, and is going to speak of it more in detail. He addresses them as soldiers, and now reveals to them who and where *their* enemies are.

— κοσμοκράτορας] He calls them *rulers of this world*,—not because they have received any such rule from God, but because the *world* submits itself to their rule, and eagerly sells itself into slavery to them. *Theodoret.*

— τοῦ σκότους] *of darkness.* This is the opinion of all the doctors of the Church, that the intervening air between heaven and earth is full of adverse powers. *S. Jerome.* See above on ii. 2. *Elz.* adds τοῦ αἰῶνος τούτου, which is not in the majority of the best MSS. and Edd.

— τὰ πνευματικὰ τῆς πονηρίας] *the spiritual powers of wickedness;* 'spiritualia nequitiæ' (*Vulg.*); i. e. whose essence it is to work wickedness. As to this use of the neuter plural in a collective sense (the spiritualty or spiritualhood), and on the genitive, see *Winer*, § 34, p. 212, 13.

13. πανοπλίαν τοῦ Θεοῦ] So *Ignatius* to the Ephesians, c. 6: "Let none of you be called a deserter; let your Baptism abide with you as your arms, Faith as your Helmet, Love as your Spear, Patience as your *Panoply*."

περιζωσάμενοι τὴν ὀσφῦν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς
m Isa. 52. 7. Rom. 10. 15. δικαιοσύνης, 15 m καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου
τῆς εἰρήνης· 16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε
n Isa. 59. 17. 1 Thess. 5. 8. Heb. 4. 12. Rev. 1. 16. πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· 17 n καὶ τὴν περικεφαλαίαν
τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ·
o Matt. 26. 41. Col. 4. 2. Luke 18. 1. 1 Thess. 5. 17. 18 o διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύ-
ματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει
p Acts 4. 29. Col. 4. 3. περὶ πάντων τῶν ἁγίων, 19 p καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ
q Acts 28. 20. 2 Cor. 5. 20. στόματός μου ἐν παῤῥησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, 20 q ὑπὲρ οὗ
πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.
r Acts 20. 4. Col. 4. 7, 9. 2 Tim. 4. 12. Tit. 3. 12. s 2 Tim. 4. 12. 21 r Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ τί πράσσω, πάντα ὑμῖν γνωρίσει
Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ, 22 s ὃν ἔπεμψα πρὸς
ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας
ὑμῶν.
t 1 Cor. 16. 23. 2 Cor. 13. 14. Col. 4. 18. 2 Tim. 4. 22. Tit. 3. 15. Heb. 13. 25. 23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ Πατρὸς καὶ
Κυρίου Ἰησοῦ Χριστοῦ.
24 t Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν
ἐν ἀφθαρσίᾳ· ἀμήν.

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14. *περιζωσάμενοι τὴν ὀσφῦν*] See 1 Pet. i. 13. *Polycarp* ad Philipp. 2.

15. *ὑποδησάμενοι—ἐν ἑτοιμασίᾳ κ.τ.λ.*] An allusion to the attitude and attire of the Israelites eating the Passover in a state of preparation, or rather *preparedness* to quit Egypt, and to march "harnessed" (Exod. xiii. 18) to Canaan. See Exod. xii. 11: "Thus shall ye eat it, with your loins girded, your *shoes on your feet*, ye shall eat it in haste."

It was a sign of haste to eat standing, with their feet shod, in preparation for the journey, that, being strengthened with the Paschal food, they might pass through the vast and terrible wilderness in their way to the promised land.

So the Christian, when he sets forth from the Egypt of spiritual darkness, is fortified with the "true Passover" sacrificed for him (1 Cor. v. 7), and he goes forth "harnessed," and has his feet shod with the preparation of the Gospel of Peace, and so is equipped for the march through the wilderness of this world to his heavenly rest.

Let no one therefore of the true Israelites look back and yearn for Egypt, but let all press onward toward the heavenly Jerusalem. See *Origen*, *Chrys.*, and *Jerome* here.

16. *θυρεόν*] the large oblong or oval shield,—properly like a *θύρα*, or *door*; 'scutum' (*Vulg.*); differing from the lighter *ἀσπὶς* or 'clypeus.' *Ellicott.*

— *τὰ πεπυρωμένα*] Tipt with some combustible material which was ignited in the projection (Ps. vii. 14; cxx. 4), where the Psalmist speaks of arrows sharpened with coals of "Rethen." Veget. de Re Mil. iv. 18. *Winer*, R. W. B. p. 190, Art. Bogen.

17. *ῥῆμα Θεοῦ*] The Word of God, wherewith the Captain of your salvation defeated the Evil One at the Temptation. See on Matt. iv. 4. 7. 10.

20. *πρεσβεύω ἐν ἁλύσει*] See Acts xxvi. 29. Ambassadors of kings are inviolable. I, the ambassador of the King of Kings, deliver my message in bonds! But the Gospel which I preach is not bound (2 Tim. ii. 9), nor can be: but will bind Satan and liberate the world.

21. *καὶ ὑμεῖς*] ye also as well as others, perhaps the Colossians. See Col. iv. 16.

— *τί πράσσω*] *how I fare.*

— *Τύχικος*] *Tychicus* of Asia. See on Acts xx. 4, where Trophimus is mentioned with him as an *Ἀσιανός*. Trophimus was of Ephesus. (Acts xxi. 29.)

Tychicus was the bearer of this Epistle, probably to various Churches of Asia (see Introduction to this Epistle), and of that to the Colossians. (Col. iv. 7.) He seems to have been with St. Paul when he wrote the Epistle to Titus (iii. 12), and was sent again to Ephesus by St. Paul a little before his death. (2 Tim. iv. 12.)

22. *ἔπεμψα*] *I send* now with this Epistle. The Epistolary aorist. See Acts xxiii. 30. Phil. ii. 28. Philem. 11. 2 Cor. viii. 18. *Winer*, p. 249.

It was a blessed consolation for them to hear, that Paul at Rome, the metropolis of the Roman empire, was triumphing over his prison and his chains. And this was the consolatory intelligence which they would receive by Tychicus. *Jerome.*

23. *τοῖς ἀδελφοῖς*] *the brethren* generally. As to the question why he sends no special greetings to any individuals in this Epistle, although he had spent three years at Ephesus (Acts xix. 10; xx. 31), see above, *Introduction.*

On this text see *Augustine*, Serm. 168, Vol. v. p. 1163; and Retract. lib. i. c. 23.

24. *Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τ. Κ. ἡ. Ἰ. Χ.*] The converse of the Anathema, Maranatha in 1 Cor. xvi. 22.

— *ἐν ἀφθαρσίᾳ*] *in incorruptibility;* that is, who love Him with a love that is not corrupted by any evil admixtures and deleterious influences, or impaired by change of circumstances or lapse of time, but is pure and immarcescible, *ἀμίαντος καὶ ἀμάραντος.*

The Apostle had been speaking of *conjugal union and love*, and he had represented it as a figure of the spiritual marriage and love between Christ and His Church (v. 22. 32).

He now says, "Grace be with *all* that *love* the Lord Jesus Christ *ἐν ἀφθαρσίᾳ*:" that is, Grace be with every Christian soul that has been espoused to Christ in spiritual wedlock in baptism, and who loves her Lord Jesus Christ with a *pure* love, unadulterated with any admixtures of carnal affection for any worldly object (as the *old* man was corrupted, see iv. 22), and untainted by heretical pravity of unsound doctrine, or by schismatical pride of sectarian strife. Grace be to them who love Him alone with their whole heart fervently.

This meaning of the Apostle may be illustrated by his words to the philosophical, carnally-minded, and schismatical members of the Corinthian Church, who did not love Christ *ἐν ἀφθαρσίᾳ*: "I have espoused you to one husband that I may present you as a chaste Virgin to Christ. But I fear lest by any means, as the Serpent beguiled Eve through his subtlety, so your minds should be *corrupted* (*φθαρῇ*) from the '*simplicity*' (or singleness, oneness, and pureness) of love in Christ."

The word *φθαρῇ*, as there used, explains the sense of its opposite *ἀ-φθαρσία* here; and this sense is approved by ancient Expositors (*Chrys.*, *Jerome*, *Theophyl.*) and Versions, especially the *Vulg.*, *Syriac*, *Gothic*, and *Arabic*, which thus paraphrases the word, "with a love free from blemish or corruption." Hence this word may well be supposed here to signify the incorruptibility of a spiritual and *eternal* love,—a love which flows forth from the pure well-spring of the inner man of the heart, in the *incorruptible* (*ἀφθάρτῳ*) element of the meek and quiet spirit described by St. Peter (1 Pet. iii. 4),—a love which knows no decay, and is not affected by time,—a love which is never blighted or withered, but is as undying and unfading as the crowns of glory which it will one day wear.

This is the sense in which the words of St. Paul seem to have been understood by an Apostolic Father and Martyr, who says in

his Epistle to the Ephesians, Whosoever *corrupts* (ὃς ἂν φθείρῃ) the faith by evil teaching, will go into unquenchable fire. For this cause, Christ received the unction on His head, in order that He might diffuse *incorruption* (ἀφθαρσίαν) to the Church. Do not ye therefore be anointed with the noisome odours of the dogmas of the *Ruler of this world*. (*Ignatius* ad Eph. 16.) And to the Magnesians he says, Let no one separate you into parties, but be united to your Bishop and the Presidents of the Church, for a type and discipline of *Incorruption* (ἀφθαρσίας, i. e. of soundness and integrity in faith and practice). And he calls the Gospel of Christ the perfection of *incorruption*, and says that it contains every blessing, if we believe with *love*. (Phil. 9.) And in his Epistle to the Romans he says (c. 7), "I have no pleasure in the food of *corruption* (φθορᾶς), nor in the pleasures of this world; but I long for the bread of God, which is the flesh of Jesus Christ the Son of God, Who was born in the latter days from the seed of David and of Abraham, and the drink of God, which is His blood, which is *Love incorruptible* (ἀγάπη ἄφθαρτος) and everlasting life."

INTRODUCTION

TO THE

EPISTLE TO THE COLOSSIANS.

THE Epistle to the Colossians, like the other Epistles of St. Paul, holds its own peculiar place, and performs its own special work, in the system of Christian Teaching, which has been vouchsafed by the Holy Spirit, operating by the ministry of the Apostle.

This Epistle may best be considered in connexion with that to the neighbouring Church, and great City, of Ephesus.

Both these Epistles were written by St. Paul, at the same place, Rome, and about the same time; that is, in his first imprisonment in that City (A.D. 61—63), and appear to have been conveyed by the same person, Tychicus[1].

The Epistle to the Colossians, in its plan and substance, may be regarded as following, by a natural sequence, the Epistle to the Ephesians.

If the comparison may be allowed, the divine Apostle, bearing in his hand these two Epistles—that to the Ephesians, and that to the Colossians—may be likened to the builders of the literal Temple of God, of whom we read in the book of Nehemiah, "Every one with one of his hands wrought in the work, and with the other held a weapon. *The builders* every one had his *sword* girded by his side, and so builded[2]."

So the Apostle here. He is both a builder and a soldier. He has his sword girded by his side, and so builds. He builds up the Truth in one Epistle; and he wars against Error in the other. He builds in the Epistle to the Ephesians, He has his sword girded at his side in the Epistle to the Church of Colossæ.

He has thus left a practical lesson to the Church, and to every Christian. The Church on earth is ever militant; and she has also *ever* her work of edification. She must build as well as fight; and she must fight as well as build. And every Christian is a soldier; but he must also be a builder. The soldiers of Nehemiah, with a trowel in their hand, and a sword girded at their side, and so building the fabric of God's Temple, and the Apostle St. Paul building up the Church with one Epistle, and at the same fighting against her enemies with another, are examples for every Christian in every age.

The similarity of thought and language between these two Epistles[3] proclaim the connexion of the Subject and the identity of the Author.

[1] Eph. vi. 24. Col. iv. 7. Compare *Davidson's* Introduction, ii. p. 346—350, and *Alford's* Prolegomena, iii. p. 18—23. *Guerike*, Einleitung, p. 368—383. *Kirchofer*, Quellensammlung, p. 208. 211.

[2] Neh. iv. 17, 18.

[3]

EPHESIANS.	COLOSSIANS.	EPHESIANS.	COLOSSIANS.	EPHESIANS.	COLOSSIANS.
With i. 7	compare i. 14.	With iii. 2	compare i. 25.	With iv. 29	compare iii. 8.
„ — 10	„ — 20.	„ — 3	„ — 26.	„ — 31	„ — 8.
„ — 15—17	„ — 3, 4.	„ — 7	„ — 23. 25.	„ — 32	„ — 12.
„ — 18	„ — 27.	„ — 8	„ — 27.	„ v. 3	„ — 5.
„ — 21	„ — 16.	„ iv. 1	„ — 10.	„ — 4	„ — 8.
„ — 22	„ — 18.	„ — 2	„ iii. 12.	„ — 5	„ — 5.
„ ii. 1. 12	„ — 21.	„ — 3	„ — 14.	„ — 6	„ — 6.
„ — 5	„ ii. 13.	„ — 15	„ ii. 11.	„ — 15	„ iv. 5.
„ — 15	„ — 14.	„ — 22	„ iii. 1.	„ — 19	„ iii. 16.
„ — 16	„ i. 20.	„ — 22	„ — 8.	„ — 21	„ — 18.
„ iii. 1	„ — 24.	„ — 25	„ — 8.	„ — 25	„ — 19. [With

The Epistle to the Ephesians, with its constructive character, and the Epistle to the Colossians, with its polemical protests, and denunciatory refutations, have each their respective office and use.

Both are grounded on the foundation of the same doctrines, especially that of the Divine Love in the Mystery of the Incarnation. Both were written at the same time by the same Apostolic hand, that of Paul the prisoner of Christ; they were both sent into Asia by the same messenger, the beloved Tychicus. The Ephesian Epistle was to be communicated to the Colossians, and the Colossian Epistle was to be communicated to the Ephesians; the Apostle himself (it would seem) gave a special direction to that effect[1]. Each of the two Epistles would afford salutary instruction to the readers of the other[2], in that age, and in every succeeding generation; and in these two Epistles, written and sent simultaneously, the Church Universal would recognize a beautiful example of her own duty, to drive away dangerous errors, especially those which assail Christ's Incarnation and Atonement, while at the same time she builds up her people on the only solid foundation and immoveable Rock of Truth, Christ Jesus, confessed to be Very Man, and to be the Son of the Living God[3].

Let us consider, a little more at large, the evidence of these propositions.

In the Epistle to the Ephesians, as we have already seen, the holy Apostle, as *a wise master-builder*[4], had laid deep and strong the groundwork of the Christian Church upon Christ, acknowledged to be God, co-equal and co-eternal with the Father, the King and Lord of Angels, Creator and Ruler of the world; and upon the same Christ, condescending to become Man, and by His Incarnation uniting Human Nature in His own Person to the Divine Nature, and offering Himself on the Cross as a propitiatory sacrifice for the sins of the whole world, and reconciling God to man in Himself, and purchasing to Himself an Universal Church by His own Blood, and vanquishing the Principalities and Powers of this world by His Death, and abolishing the enmity between Angels and Men, and between Men and Men, knitting together both Jews and Gentiles as fellow-members in His own Mystical Body, the Church, by the profession of *One Lord, One Faith, One Baptism*[5]; and thus harmonizing and restoring, consecrating and summing-up all in one; and proclaiming and establishing an Universal and Everlasting Peace, and blending every thing, and bringing all persons *to dwell together in Unity*, in Himself, God and Man, and through Himself, in the Father, the Sovereign Author of all, and the Fountain and Well-Spring of Love; and having ascended up on High, and given gifts to men, as a divine boon and royal largess to the World, on the glorious occasion of His Coronation and Inauguration, as Man, in Heaven, and of His Session as our King and Head at the Right Hand of God; and by these Gifts of the Holy Ghost the Comforter, providing for the organization and consolidation, as also for the continual growth and enlargement of the living fabric of His Church, till it expands to its full stature, to the perfectness of its growth in Christ.

These mysterious truths, to the height of which no human Intelligence can climb, the depth of which no human Reason can fathom, and the length and breadth of which no human Capacity can comprehend, and which, even the Angels of heaven themselves did not know, and had been dimly seen by the Prophets, and prefigured by the types and shadows of the Levitical Law, are now revealed by the Holy Spirit to the Apostles, and are displayed to the eyes of Angels and of Men, by the Church, as in a clear mirror, where all may contemplate the beauty and glory of the Love of God in Christ.

From these transcendent truths, fully developed[6], the Apostle had proceeded to enforce the practical duties of Unity in the Faith, of Truth[7], of Charity, of Holiness[8]. He had shown in the Epistle to the Ephesians, how the daily duties of domestic and social life, the duties of Wives to Husbands, and Husbands to Wives; the duties of Children to Parents, and of Parents to Children; the duties of Slaves to Masters, and of Masters to Slaves, all grow out of this one Root, and flourish

Ephesians.		Colossians.
With vi. 1	compare	iii. 20.
,, — 4	,,	— 21.
,, — 5	,,	— 22.
,, — 9	,,	iv. 1.
,, — 18	,,	— 2.
,, — 21	,,	— 7.

[1] See below on iv. 16. The considerations here stated confirm that conclusion.

[2] Compare note on Eph. iii. 10.

[3] See on Matt. xvi. 18, and 1 Cor. iii. 10, 11.

[4] 1 Cor. iii. 10.

[5] Eph. iv. 5.

[6] In the first three chapters, and at the beginning of the fourth chapter to the Ephesians.

[7] iv. 3. 14.

[8] iv. 22—32; v. 1—14.

on the one stem of Unity in Christ, confessed to be God and Man, and of Communion with His Body the Church [1].

The divine Apostle, in his Epistle to the Ephesians, had thus prepared the way for a subsequent theological application of these fundamental principles, in the Epistle to the Colossians; not only for the purpose of establishing and confirming Evangelical Truth, but also of refuting and exploding Heretical errors. The Epistle to the Colossians discloses various forms of religious error, which are not displayed in any other Epistle of St. Paul, but which, having been disseminated by the Evil One in the field of the Church, and having taken root in primitive times in Phrygia, have brought forth a large harvest of evil, and are still prevalent in our own age.

These errors, like all others which have been most disastrous to the Church, presented themselves originally in the specious garb of Good. They came forward in the name of Philosophy and superior Intelligence, and yet were vain and illusory [2]. Their Teachers dressed themselves up in the guise of Humility, and yet were inflated with Pride [3]. They affected sanctity, and meekness, and a religious reverence for the ritual and ordinances of God according to the Levitical Law [4]; and yet, in a spirit of proud and arbitrary lawlessness, they usurped a tyrannical dominion over the wills and consciences of men; and not *holding the Head* [5] required them to receive their own human *commands and traditions* [6] as terms of communion, and as necessary to salvation, and imposed upon them a system of *Will-Worship* [7]. They professed to promote superior spirituality by rigorous rules of asceticism, and self-mortification, and *neglect of the body*, and yet were vainly *puffed up by a fleshly mind* [8]; they ministered to the gratification of the carnal appetites and sensual indulgences by denying due *honour to the body* [9], particularly by derogating from the dignity of Christ, *God manifest in the flesh* [10]; and thus they were depriving the Human Body of its most glorious prerogative,—that of being sanctified, consecrated, and glorified by the Incarnation of the Son of God, and by union in Him to God.

They professed to be deeply sensible of their own unworthiness, and of the corruption of fallen man, and therefore to be afraid to approach an offended and all-holy God; and in a spirit of affected humility and awe for His tremendous Majesty, and for the holiness of His Nature, and for Him Who had revealed Himself of old by the ministry of *Angels*, and of honour for His righteous Law which He had given amid thunders and lightnings from Mount Sinai by the agency of *Angels*, and of respect for His Word, which represented *Angels* as Princes of Kingdoms [11], they invoked *Angels* as Mediators, and thus did dishonour to the *only Mediator between God and Man, the Man Christ Jesus* [12], Whom, on account of His being *man*, they treated as *inferior* to the *Angels*. And while they professed extraordinary sanctity and exemplary devotion to God, they suborned God's Servants, the Elect Angels, to be accomplices of rebellion against Him, and they perverted the blessed Mystery of the Incarnation,—that stupendous marvel and crowning consummation of God's Love toward man in Christ, for man's everlasting glory and bliss,—into an occasion for working man's ruin, and for dishonouring and degrading Him Who is God Incarnate, God manifest in the flesh, and for frustrating the mercy of God the Father in the person of His dear Son.

Such were the machinations of the Evil One in the Churches of Phrygia. Such were the spiritual perils which beset the Church of Colossæ.

Almighty God, in His wisdom and love, controlled and overruled these evils for endless good to the Colossian Church, and to the Church Universal of every age and country, by the ministry of St. Paul in the present Epistle.

1. The Apostle here asserts in the clearest terms the *Godhead* of Christ [13], and has thus furnished a divine refutation of all Arian and Socinian Heresies which contravene that Doctrine.

2. He here proclaims in unequivocal language the great Mystery of the Incarnation, and of the Atonement made by Christ fulfilling all righteousness in our Nature by a sinless obedience, and offering Himself as a perfect, expiatory, propitiatory, satisfactory, and meritorious sacrifice to God; taking away the sins of the world, and redeeming Mankind from the bondage of Satan, and from the Curse of the Law, and purchasing them to Himself, and incorporating them in Himself as

[1] Col. v. 21—33; vi. 1.
[2] ii. 8.
[3] ii. 18. 23.
[4] See on ii. 8.
[5] ii. 19.
[6] ii. 8. 20. 22.
[7] ii. 23.
[8] ii. 18. 23.
[9] ii. 23.
[10] 1 Tim. iii. 6.
[11] See on ii. 8.
[12] 1 Tim. ii. 5.
[13] ii. 15, 16.

a Church, and procuring for them an everlasting inheritance in Heaven, by the priceless cost of His own Blood.

Thus the Holy Spirit has supplied in this Epistle a divine panoply against the heretical sophistries of those, who, relying on the frail *Reed* of a *vain Philosophy* in matters of *Faith*, impugn the Doctrine of the *Atonement;* and who repeat the insults and outrages of the Crucifixion by *smiting* their adorable Saviour *on the head with that Reed* [1], *even denying the Lord that bought them* [2].

3. The Apostle has also here provided a safeguard against the devices of those, who, professing superior sanctity, and pretending to afford to their votaries extraordinary means of holiness, and assuming the disguise of lowliness and of self-abasement, hide beneath that specious surface a haughty, aspiring, and ambitious spirit, and exercise lordship over God's heritage, and encroach on men's Christian Liberty, and usurp dominion over their wills and consciences, and would reduce into spiritual bondage and vassalage the servants of God and children of Christ, whom He has purchased for Himself with His most precious blood; and who impose upon them arbitrary forms of *Will-worship*, and deny them the use of God's creatures, and lay upon them heavy burdens, particularly the yoke of constrained celibacy, and so open a wide door, not only to carnal pride and self-righteousness, but to the indulgence of fleshly lusts; and who require subjection to their own magisterial dictates, and unscriptural traditions and ordinances, as if they were oracles of God, and necessary to everlasting salvation; and invent new Articles of Faith, to be received by all on pain of damnation; and while they call themselves Christians, and boast their own Church to be the only true Church of Christ, yet derogate from the divine honour of the great Head of the Church, and place the holiest of His creatures in an attitude of rivalry against Him, by making for themselves Mediators in the person of Angels and of Saints, and of the Blessed Virgin Mother of Christ.

4. St. Paul has also here furnished us with a divine defence against the spurious spiritualism of those, who forgetting the dignity and the honour, the prerogatives and the privileges, the hopes and the destinies of the *Human Body*, created by God the Father, assumed by God the Son, and made a Temple of God the Holy Ghost, and the heir of a glorious Resurrection, and of a future heavenly transfiguration into likeness to Christ's glorified Body [3], would dissolve and decompose man into a mere ghostly phantom, an ideal and shadowy spectre, an airy and visionary dream; and thus, having taken away the foundations of honour and reverence from the Body, while they profess to spiritualize Humanity, would make it an easy prey to the assaults of carnal lusts and sensual appetites, and would reduce it from its high exaltation in Christ Jesus at the very Right Hand of God, to the low level of the beasts that perish.

Thus the Teaching of St. Paul, in this glorious Epistle, displays, by a signal specimen, the love and wisdom of God inspiring the divine Apostle, "redeeming the time, because the days are evil [4]," and using the temporary and local devices of the Evil One as occasions for the refutation of Error, and for the maintenance and advancement of Truth, and for the perpetual edification and consolidation of the Universal Church of Christ.

Had St. Paul ever been at Colossæ before he wrote this Epistle? and did he found the Church there?

This question has been answered in the *negative* by most modern Expositors, on the following grounds [5];

(1) St. Paul no where speaks of himself in this Epistle as the founder of the Church at Colossæ, or as having preached there.

(2) He no where in this Epistle refutes the errors of the false teachers at Colossæ by reference to what he himself had preached there, as he does in his Epistles to the Galatians [6], and to the Corinthians [7].

(3) He refers to *Epaphras* as the teacher of the Colossians [8].

(4) Above all, he says that he has great conflict for them and for those of Laodicea, and for as many as have not seen his face in the flesh [9].

[1] Matt. xxvii. 29. Mark xv. 19.
[2] 2 Pet. ii. 1.
[3] Phil. iii. 21.
[4] According to his own precept, Col. iv. 5. Eph. v. 16, where see note.
[5] These may be seen in *Davidson's* Introduction, ii. p. 399, and *Dean Alford's* Prolegomena, Vol. iii. ch. iv. § 2. *Meyer*, Einleitung, p. 2.
[6] Gal. i. 6.
[7] 1 Cor. iii. 1—10.
[8] Col. i. 7, where, however, it is observable that A, B, D*, G have ἡμῶν, not ὑμῶν.
[9] ii. 1.

Hence it is inferred by many, that St. Paul had never been at Colossæ when he wrote this Epistle.

Of these several arguments, the only one which seems entitled to much consideration is the last.

As to the other three, it may be replied, that it was not St. Paul's manner to speak much of himself in his Epistles, which were to be read publicly in all Churches of the world.

In the Epistle to the Ephesians he says nothing of his own preaching at Ephesus, or of his ever having been there; and yet we know from the Acts of the Apostles that he had resided and preached there for nearly *three years*[1].

Wherever he does speak of himself in his Epistles, and of his own preaching, and of its purport and effects, and wherever he asserts his own apostolic dignity and authority, it will be found to be either in his *earliest* Epistles, which were written and circulated when his name was little known, and his authority was not established, as in the Epistles to the Thessalonians[2]; or in his Epistles to Churches where his apostolic character and commission were disparaged and impugned by rival and false Teachers, as was the case in Galatia and at Corinth.

In those cases he was *constrained* to speak of himself, in order to vindicate his authority, and to establish his claims to be heard as an Apostle[3].

But the erroneous Teachers in Phrygia do not appear to have shown any personal hostility to St. Paul.

Perhaps the restoration of his influence in Galatia[4], and the fame of his preaching and miracles at Ephesus, deterred them from such an attempt. Besides, it is not clear that the false Teachers had as yet gained a footing at *Colossæ*[5].

The honourable mention made by St. Paul of Epaphras[6] may have been designed to support his authority by his own apostolic name, and also to show the concurrence of Epaphras, a Colossian, and a Pastor of Colossæ, in what was now written to the Colossians in this Epistle by St. Paul at Rome, where Epaphras then was[7]. It was as much as to say, I concur in what Epaphras taught, and he concurs in what I now write.

The reference to what the Colossians had learnt of Epaphras seems rather to intimate that St. Paul *had been* at Colossæ with him, and had seen and heard what he had taught. It is in no way inconsistent with a belief that Epaphras himself, a Colossian, had been converted, as Philemon, a Colossian, was by St. Paul[8]; and that, having been approved by St. Paul, he was left by him at Colossæ in the pastoral charge of that city; and that therefore St. Paul speaks of him as he does in this Epistle to the Colossians[9].

Perhaps also Epaphras had come to Rome in order to report to St. Paul the state of the Colossian Church; and it may have been at his instance that St. Paul wrote this Epistle, in order to avert the dangers which then threatened the Christians there.

Besides, it must be remembered that the last visit which St. Paul had paid to Phrygia[10] was not less than about *ten years* before he wrote the Epistle to the Colossians. He might therefore well refer to Epaphras in matters concerning their spiritual condition when he wrote.

On the whole, there seems to be nothing of sufficient weight, in the allegations above recited, to invalidate the arguments—if any can be adduced—to make it probable that St. Paul visited and evangelized Colossæ.

But the main support of the opinion that St. Paul was never at Colossæ, is contained in the fourth proposition recited above, which refers to the Apostle's words in ch. ii. 1, "I desire you to know what conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh."

It may be readily allowed, that the first impression made on the mind at hearing these words is, that the Colossians, whom he was addressing, had never seen the Apostle.

It may also be granted, that if we had no other evidence on this subject but what could be derived from this passage, such a conclusion would seem to be not improbable.

But, on the other hand, it may be affirmed, that, on further consideration, we have much reason to doubt whether such a conclusion is correct.

[1] This he *himself* states Acts xx. 31. But there was great difference between a *speech* to *friends* from Ephesus, and an Epistle to be read publicly in that Church, and in all other Churches.

[2] 1 Thess. i. 5; ii. 1. 5. 11. 2 Thess. iii. 7.

[3] See on 2 Cor. xii. 2, and *Introduction*, p. 74.

[4] See Introduction to the Epistle to the Galatians, p. 39—41.

[5] See ii. 5.

[6] i. 7.

[7] Col. iv. 12. Philem. 23.

[8] Philem. 19.

[9] i. 7; iv. 12.

[10] That mentioned in Acts xviii. 23.

It seems to proceed from an inadequate conception of the character and design of the Epistles of St. Paul.

In reading these Epistles, we are reading divinely-inspired writings, intended not only for the use of the particular Churches to which they were originally addressed, but also to be communicated to other Christian Communities, and to be read publicly in their ears, as lively oracles of God, even to the end of time.

If we bear in mind this their true nature and purpose, we may be disposed to assign a different meaning to those words in the beginning of the second chapter;

They may perhaps be paraphrased thus:—I would that ye, Colossians, to whom I now write this Epistle from my place of captivity at Rome, knew, what great conflict I have for you and for those of Laodicea who *have seen* me in the flesh, and who will be the first to receive and hear this Epistle from me publicly read in your Churches; and for this purpose I charge you to send it on to *Laodicea* [1], and to receive another Epistle from them. But I wish you to *know also*, what conflict I have likewise for *others*, who have *never seen* me, and who will also receive and read this Epistle in due course of time, and when they hear and read it, I wish *them* to know that I have no less conflict for themselves whom I have *not* seen, than for you and the Laodiceans whom I *have seen*.

Thus interpreted, this sentence of St. Paul receives a large and comprehensive character of perpetual and universal application, in all ages and in all places, similar to that of the prayer of our Blessed Saviour Himself, "Father, I pray for them whom Thou hast given me .... Neither pray I for these alone, but for them also *that shall believe on* Me through their word [2]."

This interpretation, as is well known, is not a novel one. It has been already proposed by one of the most intelligent Interpreters of St. Paul, *Theodoret*, Bishop of Cyrus in Syria in the fifth century, in his note on that passage.

It is also corroborated by the following considerations;

(1) At the beginning of the Epistle, St. Paul associates the name of *Timothy* with his own name, in his address to the Colossians.

Timothy was a young man at that time [3]; and it is not at all probable that he would be thus prominently put forward, unless he had been at Colossæ.

Wherever Timothy is thus named at the commencement of any other of St. Paul's Epistles, it may be shown that Timothy had been at the places to which those Epistles were sent, and that he had been there in company with St. Paul, or soon after him [4].

It is observable also, that Timothy's name is associated with St. Paul's name in a similar manner in the opening of the Epistle to Philemon, who dwelt at *Colossæ* [5].

(2) Now on reference to the Acts of the Apostles, we find that soon after St. Paul had taken Timothy into his company at Lystra, they visited *Phrygia* together [6].

Colossæ and *Laodicea* were cities of Phrygia; and it is probable that they were visited by St. Paul and Timothy at that time.

It has indeed been said, that as Colossæ was not then a very important place, it would hardly have been worth while for St. Paul to spend his time there.

But, it may be observed, that Colossæ is mentioned with Laodicea in the beginning of the second chapter; and if it is argued from that passage, that St. Paul in visiting Phrygia had not visited *Colossæ*, then, by parity of reason, he had not visited *Laodicea*. But this is very improbable. For Laodicea was one of the most important cities, not only of Phrygia, but of the whole of Asia Minor [7]. Besides, in his Epistle to the Colossians, he sends salutations to "the *brethren* at *Laodicea*, and to *Nymphas*, and to the church in his house [8]," which seem to intimate personal acquaintance with that city.

It is therefore not unlikely, that in then visiting Phrygia, he not only visited Laodicea, but also its neighbouring city Colossæ.

(3) We see, also, as a fact, that St. Paul thought it worth while to *write an Epistle* from Rome

[1] See iv. 15, 16.
[2] John xvii. 9. 20.
[3] Cp. 1 Tim. iv. 12.
[4] See 1 Thess. i. 1. 2 Thess. i. 1. 2 Cor. i. 1. Cp. Acts xvii. 14, 15; xviii. 5.
St. Paul had written to the Romans, whom he had never seen; but he did not associate Timothy (who was then his companion) in writing the Epistle. See Rom. xvi. 21.
[5] Philem. 1.
[6] Acts xvi. 6.
[7] Strabo, xii. p. 557. Tacit. Ann. xiv. 27. Cic. ad Famil. iii. 7; ix. 25. See *Dr. Schmitz*, in his Article in *Smith's* Dictionary of Ant. Geog. ii. p. 122.
[8] Col. iv. 15.

to Colossæ. Would he not also have thought it worth while, when he was in Phrygia, to *visit* it?

(4) It is also recorded in the Acts of the Apostles, that St. Paul, about three years after his first visit to Phrygia, made a second visit to that country, and went through the country in order, confirming *all the disciples* [1].

Hence the probability is increased, that St. Paul had visited and evangelized Laodicea, and also Colossæ, before he wrote this Epistle.

(5) This opinion is corroborated by internal evidence in the Epistle itself.

(1) He speaks of his having been made a minister of God to *them* [2].

(2) He supposes that they take an affectionate interest in his personal concerns, and sends Tychicus to declare *all his state unto them* [3].

(3) He supposes them to be acquainted with his friends and fellow-labourers, and to take an interest in *their* affairs also, and sends them their salutations [4].

(6) This conclusion is confirmed also by the Epistle to Philemon.

Philemon was an inhabitant of Colossæ [5]. He had been converted by St. Paul [6], probably when he had visited that city.

St. Paul speaks of *Apphia*, generally supposed to be Philemon's *wife*, and of his house, and of his *friend* Archippus [7], and of Philemon's *slave* Onesimus [8]; and he desires Philemon to prepare for him a lodging, for he expected to visit him at Colossæ [9]; thus showing local and personal acquaintance with Colossæ and its inhabitants.

Hence it appears that St. Paul thought Colossæ to be well worth an Apostolic visit. Hence also the probability is enhanced that he had been already there [10].

Probably, in fine, the Apostle's visit to Colossæ, and to the house of Philemon there, and his preaching of the Gospel to them, and his conversion of them to the Christian Faith, and the personal influence he had exercised over them, had made a deep impression on the mind of one of the humblest inmates of that family, and led the fugitive slave, Onesimus, in the hours of his sad and solitary remorse, in the great wilderness of Rome, to repair, in the contrite spirit of the returning prodigal, to the prison-house of St. Paul, and to open his griefs to him, and to seek comfort from the Apostle, and to ask for his friendly intercession with his master, and thus, by the blessing of God, he was received into the Church, and was restored to his master Philemon as a beloved brother in Christ.

[1] Acts xviii. 23.
[2] Col. i. 25.
[3] iv. 7. 9.
[4] iv. 10, 11. 14.
[5] This may be shown from the many coincidences between the Epistles to the Colossians and to Philemon, and particularly by means of the history of Onesimus, who had fled to Rome from *Philemon* (*v.* 12), and who is described as "one of *you*" to the *Colossians* (iv. 9).
[6] Philem. 19.
[7] *v.* 2.
[8] *v.* 10.
[9] *v.* 22.
[10] Cp. *Lardner's* History of the Apostles, chap. xiv. Vol. iii. p. 362, where the arguments are well stated in behalf of this conclusion.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

I. 1 [a] ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, 2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν.

3 [b] Εὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε, περὶ ὑμῶν προσευχόμενοι, 4 [c] ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους, 5 [d] διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6 [e] τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶ καρποφορούμενον καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε, καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ, 7 [f] καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ

a Rom. 1. 7. Gal. 1. 3. Eph. 1. 2. 1 Pet. 1. 2.
b Eph. 1. 15. Phil. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3.
c Eph. 1. 13, 15, 16. Philem. 5.
d 1 Pet. 1. 4. 2 Tim. 4. 8.
e Mark 4. 8. & 16. 15. John 15. 16. Phil. 1. 11.
f ch. 4. 12. Philem. 2. 19—22, 25.

Πρὸς Κολασσαεῖς] So A, B, K, and C in Subscr. ad Matt., *Lachmann*, *Tisch.*, *Meyer*, *Alf.* As to the orthography of the word, see on *v.* 2.

CH. I. 1. Χριστοῦ Ἰησοῦ] *of Jesus Christ.* It is observable that in the beginning of this Epistle—addressed to a Church where the Name of Jesus Christ was disparaged by many, and written in order to vindicate His Dignity—the Apostle repeats the word Christ four times. *Chrys.*

— Τιμόθεος ὁ ἀδελφός] *Timothy our brother.* Timothy was with St. Paul when he passed through Phrygia, in which Colossæ was situated. (Acts xvi. 1—6.) Probably he visited Colossæ with the Apostle at that time. If Timothy had not been at Colossæ, it is hardly probable that, being still a young man, he would have been associated with the Apostle in this address to the Colossian Church.

In the case of all the *other* Epistles, where Timothy is thus introduced, it is certain that he had been with St. Paul at the places, and was well known to the Churches, to which those Epistles were sent. (See 1 Thess. i. 1. 2 Thess. i. 1. 2 Cor. i. 1. Phil. i. 1.) Hence it may be inferred that he had been at Colossæ, and that he had been there with St. Paul, and that St. Paul was not unknown (as has been supposed by some) to the Colossian Church, but had visited it probably in one or both of his missionary tours mentioned in Acts xvi. 6 and Acts xviii. 23, in the latter of which it is specially recorded that the Apostle *went through* the region of Phrygia in order, confirming *all the disciples.* This could hardly be said if he had not visited Colossæ. See above, the *Introduction* to this Epistle, and below on ii. 1.

This opinion is also confirmed by the words ὁ ἀδελφὸς, *our brother*, annexed here to Τιμόθεος, and signifying that he was well known to them as such, and was *their* own brother as well as St. Paul's. Timothy is introduced as "Timothy *the brother*" in the Epistle to *Philemon*, who lived at Colossæ (Philem. 1); and this confirms the opinion stated above, that St. Paul and Timothy had visited Colossæ.

2. Κολοσσαῖς] A (C in Subscr.), and above forty Cursive MSS., and *Syriac*, *Coptic*, *Æthiopic* Versions, and *Origen*, *Theodoret* have Κολασσαῖς, and so *Lachm.*, *Tisch.*, *Meyer*, *Alford*, *Ellicott.*

But the reading Κολοσσαῖς is in B* (see Cardinal *Mai's* Errata, p. 503: hitherto the reading of B has been cited erroneously), and in D, E, F, G, I, and many Cursive MSS., and *Chrys.*, and in *Vulg.*, and Latin Fathers, and is etymologically correct, and is supported by the evidence of ancient coins of Colossæ inscribed with the words δῆμος Κολοσσηνῶν (*Eckel* iii. 47). It will be observed, however, that these coins do not present the form Κολοσσαεῖς or Κολασσαεῖς (which are the forms in the MSS. of St. Paul's Epistle), but Κολοσσηνοί, and they are anterior to the age of our present MSS. of St. Paul, when the form Colassæ (probably a Phrygian accommodation of the Greek word Colossæ) seems to have been the name popularly known. A similar adoption of a popular appellation may be seen in John xviii. 1.

Colossæ, mentioned by *Herodotus* (vii. 30) as a large City of Phrygia, was situated on the river Lycus, a branch of the Mæander, and not far from *Laodicea* (the principal city of Phrygia, see on ii. 1) and *Hierapolis* (iv. 13), and is classed among the 'celeberrima oppida' of Phrygia by *Pliny*, v. 41.

Colossæ was the residence of Philemon, to whom St. Paul sent an Epistle from Rome at the same time as the present Epistle. See below on iv. 9, 10, and the Introduction to this Epistle.

— ἡμῶν] *Elz.* adds καὶ Κυριοῦ Ἰησοῦ Χριστοῦ, which are not in the major part of the best MSS. and Edd.

3. καὶ] Omitted by B, and so *Alf.*, *Ellic.*—τῷ D*, G, and so *Lachm.*, *Tisch.*

— περὶ] B, D, E*, E, F, G, have ὑπέρ.

4. ἀκούσαντες τὴν πίστιν] *having heard your faith.* The same words are addressed to the Church of Ephesus, where he had preached for three years (Eph. i. 15); and therefore no argument ought to have been grounded on them, that he had never been at Colossæ.

— ἣν ἔχετε] So the majority of the best MSS., A, C, D*, E, F, G, and Edd. *Elz.* has τήν.

5. τὴν ἐλπίδα] *the Hope*; considered as a deposit laid up in heaven, and one day to be fully realized. See Tit. ii. 13.

— προηκούσατε] *ye heard already*, or *formerly.* So προ in προ-γτιασάμεθα Rom. iii. 9. He does not assume to himself the credit of announcing it to them for the first time, or suppose that they are mere neophytes in Christ.

6. καὶ αὐξανόμενον] Omitted by *Elz.*, but found in the best MSS. and Edd. *Elz.* has καὶ before ἐστι, but it is not in A, B, C, D**, E.

7. Ἐπαφρᾶ] *Epaphras*, a Colossian (see iv. 12, ὁ ἐξ ὑμῶν), was probably now a fellow-prisoner with St. Paul at Rome (see Philem. 23, ὁ συναιχμαλωτός μου), and had recently come from Colossæ to St. Paul, and had made a good report to the Apostle of their spiritual state (*v.* 8), and at the same time made known

τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ,
8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, 10 περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες, καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ, 11 ἐν πάσῃ δυνάμει δυναμούμενοι, κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς,
12 εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, 13 ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν, 15 ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς

g Rom. 12. 2. 1 Cor. 1. 5. Eph. 1. 16. & 5. 10, 17, 21. & 6. 6. Heb. 10. 36. & 13. 21.
h Eph. 3. 16. & 4. 1. Phil. 1. 27. 1 Thess. 2. 12. & 4. 1. John 15. 16. 2 Pet. 1. 2, 3. & 3. 18.
i Acts 26. 18.
k Acts 26. 18. 1 Thess. 2. 12. 1 Pet. 2. 9. 1 Acts 20. 28. Eph. 1. 7.
m John 14. 9. 2 Cor. 4. 4. Phil. 2. 6. Heb. 1. 3. Rev. 3. 14.
n John 1. 3. 1 Cor. 8. 6. Eph. 3. 9. Heb. 1. 2.

Rom. 8. 38. Eph. 1. 21, 22. & 3. 10, 11. ch. 2. 15.

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to the Apostle the spiritual perils from false teachers, by whom the Colossian Church had been invaded. A, B, D*, G have *ἡμῶν* here, not *ὑμῶν*.

It is probable, that this report of Epaphras gave occasion to this Epistle, which the Apostle, as their spiritual Father, would be more eager to write, on account of the detention of Epaphras, the pastor of the Colossians, at Rome, in this hour of trial for his flock. At the same time he bears testimony to the faithfulness of Epaphras, and confirms them in what they heard from him.

8. *ἐν Πνεύματι*] *in the Holy Spirit.* Cp. Rom. xiv. 17. And as to the absence of the article, see *Winer*, § 20, p. 123. Cp. *ἐν Χριστῷ*, *v.* 4.

10. *εἰς πᾶσαν ἀρέσκειαν*] *to all pleasing.* St. Paul biddeth Titus exhort *servants* to *please* their *Masters* in *all things* (Tit. ii. 9); so must *God's servant* do. He must study to walk *worthy* of Him unto all *pleasing*, not much regarding how *others* interpret his doings, or what offence they take at him, so long as his Master accepteth his services. Whoso is not thus resolved to please his Master, although he should thereby incur the *displeasure* of the *whole world*, is not worthy to be called the servant of such a Master, for "If I yet sought to *please men*, I should not be the *servant of Christ*" (Gal. i. 10). *Bp. Sanderson* (iii. p. 320). Cp. Eph. v. 10.

— *τῇ ἐπιγνώσει*] So the major part of the best MSS., not however B (see *Mai*). *Elz.* has *εἰς τὴν ἐπίγνωσιν*. Ἐπίγνωσις, *full knowledge*, is more than *γνῶσις* (see on Luke i. 4), it is a gift and grace of the Holy Spirit. See ii. 2; iii. 10; and *Meyer* here.

This word occurs oftener in *this* Epistle than in any other of St. Paul. Perhaps St. Paul may have used it as a contrast to the *false γνῶσις* (1 Tim. vi. 20) or *Gnosticism* of the false teachers, who were beguiling the Colossians with the speciousness of their vain Philosophy. (ii. 8.) *They*, in their theories, promised *γνῶσις*, but the *Apostle* gave *ἐπίγνωσις* by his ministry.

12. *τῷ ἱκανώσαντι ἡμᾶς*] *who made us meet for, qualified us for*, made us *ἱκανοὺς*, such as might hope to *arrive* at, *come* to (*ἱκάνειν*, see *Passow*) the portion of the inheritance of light into which nothing that is unholy is fit to enter, or will be allowed to come. (Rev. xxi. 27.) Cp. Isa. xxxv. 8. *S. Aug.* renders the word rightly by 'qui *idoneos* fecit' (Serm. 217).

— *εἰς τὴν μερίδα*] *to the portion* of the inheritance. He does not mean 'our *particular* portion of that inheritance,' which would be a somewhat invidious and exclusive expression, but to the portion *generally*, to that portion by which the inheritance of *light* is *parted off* (*μερίζεται*) from the region of *darkness*. On this sense of *μερὶς*, see note above on Acts xvi. 12.

This meaning is further illustrated by what is said in the following verse on their *translation* from the one region to the other. Cp. *Bp. Sanderson* (iii. 380—384) on the character of these two regions respectively, and their inhabitants.

13. *τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ*] *the Son of His Love*, Who, in dying for the World on the Cross, and in delivering us from the Powers of darkness, is the special object of His Father's *Love*, and is then pre-eminently the Beloved Son, in Whom He is *well pleased*. Cp. Eph. i. 6, *τῷ ἠγαπημένῳ*. (*Chrys.*) St. Paul takes care to anticipate and obviate the objection (caught at in later times by Socinians) that the Son could not have been *loved* by the Father, Who gave Him up to die a cruel death for men who were rebels against Him. He therefore calls the *Redeemer* "the Son of His *Love*." See notes above on Matt. xvii. 5. Eph. i. 6.

14. *ἀπολύτρωσιν*] *redemption*, by means of the *λύτρον*, or *ransom*, no other than His own blood, which He shed *ἵνα λύσῃ*, i. e. in order that He might loose or release us from the captivity of sin and Satan, in which we were imprisoned and enslaved. See above on Matt. xx. 28, and Eph. i. 7, and below, Heb. ix. 12.

Elz. adds *διὰ τοῦ αἵματος αὐτοῦ*, which is a gloss, and is not found in the best MSS., and was imported probably from Eph. i. 7.

— *τὴν ἄφεσιν τῶν ἁμαρτιῶν*] *the remission of sins.* See above on Eph. i. 7.

15.] St. Paul now proceeds to vindicate the *Divine Majesty* of CHRIST against the false teachers at Colossæ, who disparaged Him as *man*, and as inferior in dignity, and posterior in time, to *Angels*. *Theophyl.*

— *εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου*] *the image of God Who is Invisible.* The Fathers generally regard these words as an assertion of the *Divine consubstantiality* of the Son; *δηλοῖ ἡ εἰκὼν τὸ ὁμοούσιον*. *Theodoret*. *Origen* (c. Cels. vi.) and *Hilary* (de Synodis, c. 33) speak of Christ as rightly described as the "Inconvertible and Immutable *Image* of the Divinity, and Essence, and Virtue, and Glory." See also *Hilary* (de Trin. viii. 49), who says that Christ is an image of God by His creative power. So also *Theophylact* here, who says, "Christ is the Image of God, inasmuch as Christ is God, and the Son of God; and therefore He is superior to Angels and to all created Beings." "Filius Dei est Patris sui vera, viva ac perfectissima *Imago*, ipsi Patri per omnia etiam magnitudine respondens." *Bp. Bull* (Def. Fid. Nic. ii. 9. 17).

Since Christ is the *Image* of Him that is *Invisible*, He is an Image of the substance of God. (*Chrys.*) And again, He, Who is an Image of the *Invisible*, is Himself Invisible, or He would not be an Image of Invisibility. And *Basil* (in Caten. p. 304), Christ is not like an Image made by art, but He is a *living image*, or rather Life itself, not in any outward fashion, but in the very essence itself, preserving the invariability of God. And *Greg. Nazian.* (in Caten. p. 305), Christ is an Image of God in His Consubstantiality. He is a Living Image of the Living One.

Augustine (de Divers. Quæst. 74, Vol. vi. p. 120), expounding this text, says, Since God is not subject to the laws of *time*, and He cannot be said to have begotten the Son *in time*, by Whom He created *all time*, it follows that the Son is *an image* of God not only as being from God, and that He is not only the likeness of God because He is the image of God, but He is so equal with God as not to be separated from Him by any interval of time.

It is necessary to bear in mind the language of the ancient Expositors on this passage, as a caution against some more recent Interpretations (e. g. that of *Meyer*, p. 27, and others), applying these words to Christ's *Humanity* only, and thus impairing the force of the Apostle's words, and marring the connexion of the argument.

— *πρωτότοκος πάσης κτίσεως*] *first-begotten before every creature.* Christ is *πρωτότοκος τῆς κτίσεως*, not as if He had the Creature as a *brother*, but as being *born before* every *creature*. For how can He be a brother of creatures, and yet their *Creator*, as the Apostle here declares Him to be? *Theodoret.*

In this clause St. Paul, vindicating the *Eternal Pre-existence* and divine Power and Majesty of CHRIST against the false Teachers, distinguishes Him from, and contrasts Him with, all *created* beings, and predicates two things of Him,

(1) That He is *begotten* and not *made*, and therefore not a *creature*; and

(2) That He is prior to all creatures, as is expressly asserted in *v.* 17, *πρὸ πάντων*.

οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι, τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· 17 καὶ αὐτὸς ἔστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.

And (3) he enforces this second assertion by adding, that by Him all *things* were *made*.

The word πρωτότοκος is used here with a genitive in the same way as πρῶτός μου in two places of St. John (i. 15. 30), *before* Me, and *first* of all.

As to the Arian objection, raised from the word πρωτότοκος, *first-begotten*, as if it implied that *other* sons were begotten after Him, and that therefore this word cannot be applicable to the Son as *God*, it is enough to observe (as *Theophylact* has done) that the word πρωτότοκος is also used of Christ as the *first-born* Son of Mary, and that phrase was never supposed by the Catholic Church to imply that the Blessed Virgin Mary had *other* children after Jesus. See note on Matt. i. 25.

The words of St. Paul here were understood in the primitive ages of Christianity to be declaratory of Christ's *Divinity*, as distinguished from His Humanity. *S. Justin Martyr* often cites them in that sense. Thus in his Dialogue with Trypho (c. 84) he says, that He Who was πρωτότοκος πάντων ποιημάτων *became man*. And in c. 85 he affirms that all evil spirits are overcome by the name of the Son of God, the πρωτότοκος πάσης κτίσεως, who *became man*. And he says, still more clearly (c. 100), that He revealed to us all things which we have understood by His grace; and we have known Him as the First-begotten of God, and *before all creatures*, πρωτότοκον, τὸν καὶ πρὸ πάντων τῶν κτισμάτων,—a clear exposition of St. Paul's meaning here. See also ibid. c. 125. 138.

So also *Tertullian* (c. Praxeam, 7), referring to this passage, says, God made the Son equal to Himself, from Whom He came forth as the Son, and the First-begotten, as begotten before all things, and the *only-begotten*, as alone begotten of God. See also c. Marcion. v. 19.

Theophilus, Bishop of Antioch in the second century, quoting this passage (ad Autol. ii. 22), says, that before any thing was made, God had the Word as His Counsellor (that is, as ἐνδιάθετον); and when He desired to create the World, He begat the Word as προφορικὸν, πρωτότοκον πάσης κτίσεως. Cp. ibid. c. 10.

S. Hippolytus also, the scholar of *Irenæus* (in his recently discovered treatise, "the Philosophumena, or Refutation of all Heresies," p. 335), says, that God begat the Word; and the Word, being His πρωτότοκος, created all things according to His Father's pleasure. See also other authorities on this subject in the present Editor's Volume, "*S. Hippolytus* and the *Church of Rome*," p. 280.

Novatian also, in the third century, asserts (de Trin. c. 16), that Christ is *primogenitus omnis creaturæ*, because He, as *God* the Word, according to His *Divinity*, came forth from His Father *before every creature* (quoniam secundùm divinitatem *ante* omnem creaturam à Patre Deus Sermo processit),—which is a clear exposition of this text.

S. Hilary also (de Trin. viii. 50) says, that the term 'first-born' is a declaration of Eternity.

Athanasius, and some Catholic Fathers, sometimes apply this text to illustrate the συγκατάβασις, or condescension, by which Christ became "the first-born among many brethren" (Rom. viii. 29), and because all in Christ are new creatures (2 Cor. v. 17. Heb. x. 20), and the creature is preserved from corruption by its communion with the Incarnate Word. *Athanas.* (Orat. ii. c. Arianos, p. 419, § 62; and also ad Gentes, p. 32, § 41.) But *Athanasius* strenuously protests against the notion that Christ can be called a κτίσις, or *creature*; and asserts that, when Christ is said to be πρωτότοκος πάσης κτίσεως, this is not because He is on a level with creatures, and their chief in time; for how (he asks) can this be, since He is the *Only-begotten Son? Athanas.* (Orat. ii. c. Arianos, § 62.)

The above exposition of this important text has been adopted by our best divines; among whom it may suffice to quote *Bp. Pearson* and *Dr. Waterland*, as follows:—

We here read of the Son of God, *in whom we have redemption through His blood* (Col. i. 14); and we are sure that these words can be spoken of none other than *Jesus Christ*. He therefore it must be Who is thus described by the Apostle, *Who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist.* In which words our Saviour is expressly styled the *first-born of every creature*, that is, begotten by God as the *Son of His love*, antecedently to all other emanations, before any thing proceeded from Him, or was framed and created by Him. And that precedency is presently proved by this undeniable argument, that all other emanations or productions *came from Him*; and whatsoever received its being by creation, was by Him created. Which assertion is delivered in the most proper, full, and pregnant expressions imaginable. First, in the vulgar phrase of Moses, as most consonant to his description, *for by Him were all things created that are in heaven, and that are in earth*; signifying thereby that he speaketh of the same creation. Secondly, by a division which Moses never used, as describing the production only of *corporeal* substances. Lest therefore those *immaterial* beings might seem exempted from the Son's creation, because omitted in Moses' description, he addeth *visible and invisible*; and lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence upon Him, he nameth those which are of greatest eminence, *whether they be thrones, or dominions, or principalities, or powers*, and under them comprehendeth all the rest. Nor doth it yet suffice thus to extend the object of His power by asserting all things to be made by Him, except it be so understood as to acknowledge the sovereignty of His person and the authority of His action. For, lest we should conceive the Son of God framing the world as a mere instrumental cause, which worketh by and for another, he showeth Him as well the final as the efficient cause; for, *all things were created by Him and for Him*. Lastly, whereas all things first received their being by creation, and when they have received it continue in the same by virtue of God's conservation, *in Whom we live, and move, and have our being* (Acts xvii. 28), lest in any thing we should be thought not to depend immediately upon the *Son of God*, He is described as the Conserver, as well as the Creator. For *He is before all things, and by Him all things consist*. If then we consider the two last-cited verses by themselves, we cannot deny but that they are a most complete description of the Creator of the world; and if they were spoken of God the Father, could be no way injurious to His Majesty, Who is nowhere more plainly or fully set forth unto us as the Maker of the World. *Bp. Pearson* (on the Creed, Art. ii. p. 214).

The following is from *Dr. Waterland*:—

I pass on to a famous passage in the first chapter of the Epistle to the Colossians, which runs thus: *Who is the image of the invisible God*, &c., *By Him all things consist*. Strong, lively, and magnificent expressions, plainly intended of a *Person*, the Son of God just before mentioned (*v.* 13); so that here is no room for any *Sabellian pretences* of a Person *pre-existing* before the world began (so that here is as little left for the *Socinian*); lastly, of a Person Who was *before all creatures*, and *made all creatures*, which is enough to silence the *Arians*:

The last particular I am principally obliged to speak to.

In the Greek we have two expressions, ἐν αὐτῷ and δι' αὐτοῦ, *in Him* and *by Him* were all things created; and also εἰς αὐτὸν, *for Him*, the same expression which we find used of God the *Father* probably (Rom. xi. 36), and is there rendered *to Him*.

So now we have found εἰς αὐτὸν τὰ πάντα, as before δι' αὐτοῦ τὰ πάντα, equally applied to Father and Son. Such expressions, so indifferently applied to either, have a meaning, and did not drop by chance from inspired writers.

But to consider the passage more distinctly.

In respect of the words *first-born of every creature*, our translation comes not up to the force or meaning of the original. It should have been *born* (or begotten) *before the whole creation*, or, rather, *before every creature* (see John i. 30, πρῶτός μου ἦν), as is manifest from the context, which gives the reason why He is said to be πρωτότοκος πάσης κτίσεως. It is because He is *before all things*, and because *by Him* were all things created. So that this very passage, which as it stands in our translation may seem to suppose the Son one of the creatures, does, when rightly understood, *clearly exempt Him from the* number of *creatures*.

He was before all created beings, and consequently was Himself *uncreated*, existing with the Father from all eternity. *Waterland* (Moyer Lectures, ii. p. 34).

Bp. Fell (p. 264, note) rightly paraphrases the words thus, "the first or only-begotten *before all creatures*."

Finally, this exposition has been adopted by *Meyer* (p. 30), who confirms it on philological grounds.

16. ἐν αὐτῷ] Observe the very frequent repetition of the pronoun αὐτὸς in this and the six following verses, where it occurs no less than *fifteen* times.

It was doubtless designed to bring out more emphatically

o Eph. 1. 10, 22, 23. & 4. 15. & 5. 23. Acts 26. 23. 1 Cor. 15. 20, 23. Rev. 1. 5.
p John 1. 16. & 3. 34, 35. 1 Cor. 15. 20—23. ch. 2. 9. Eph. 4. 10. Rev. 1. 5, 18.
q Eph. 1. 10. 2 Cor. 5. 18. Eph. 2. 14, 16. Rom. 5. 1, 10.

18 ° Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· 19 ᵖ ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, 20 ᵠ καὶ δι' αὐτοῦ ἀποκαταλλάξαι

the Power, Majesty, and Love of CHRIST, as the Creator, and Preserver, and Ruler of the Universe, and the only *Mediator* between God and Man, in opposition to the false Teachers at Colossæ, who assigned to *Angels* the office and operation which belong only to HIM.

— ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα] He is *before* all created things, *because* by Him all things were created. A clear assertion of His Divinity.

See the exposition of this text by the *Council* of *Antioch*, A. D. 269, against Paul of Samosata. *Routh* (R. S. ii. 468). As *Dr. Waterland* says in the sequel to the words above quoted from him,—

Creation is here ascribed to the *Son* in very full, clear, and expressive terms. *All things*, not sublunary things only, not this inferior system, but *all things*, whether above or below, *that are in heaven, and that are in earth*; not inanimate things only, or the inhabitants of this globe, but also what is remote and distant, all things *visible* and *invisible*; and not only all rational creatures of an inferior rank and order, but the very highest orders of Angels or Archangels: whether they be *Thrones* or *Dominions*, *Principalities* or *Powers*, they are all created *in* and *by* Him, not only so, but *for Him*, or *to Him*. He is the *final* as well as *efficient* Cause, as much as to say, that they are made for His service and for His glory, the ultimate end of their creation. And that it may not be suspected that they have their dependence upon another, and not upon Him, or that in Him they do not *live* and *move* and hold *their being*, the Apostle adds farther, that *by Him all things consist*. He is not *Creator* only once, but *perpetual* Creator, being the *Sustainer* and *Preserver* of the whole Universe. (*Waterland.*)

The force of this exposition is not weakened by the sense which may be assigned to ἐν αὐτῷ, and has been assigned to the preposition ἐν by able Philologers such as *Winer* (§ 50, p. 372), and *Meyer*, and *Ellicott* here, who distinguish its sense from that of διὰ in δι' αὐτοῦ which follows.

The World was created by God *in* Christ (says *Winer*) in so far that the Divine Word was the personal cause of the Divine Act of Creation, just as the World was redeemed by God *in* Christ.

This *may* be the force of the preposition ἐν here, though it must be allowed that the Greek Fathers generally regard ἐν here as *instrumental*; a sense which it often bears. Thus *Chrys.* says, ἐν αὐτῷ δι' αὐτοῦ ἐστίν. See *Winer*, § 48, p. 346.

However this may be, the work of Creation is ascribed to Christ's agency in the following words, All things *have been created* (ἔκτισται) by Him, and exist by Him.

The Apostle uses two tenses here, ἐκτίσθη and ἔκτισται, to describe the work of Creation by Christ. The former tense describes the *action* of creation itself; the perfect tense affirms that all creatures *have been* created by Him, and that the effects of that one creative act *still subsist*. Cp. *Meyer*. *Winer*, § 40, p. 242, 243, where examples may be seen of a similar combination of the aorist followed by a Perfect in the N. T. Cp. 1 Cor. xv. 4.

— τὰ ἐν τοῖς οὐρανοῖς] *the things which are in heaven.* Therefore *Angels* were created by Him. Do not imagine then that He is posterior in time to them. *Theophyl.*

— εἴτε θρόνοι κ.τ.λ.] The Cherubim and the Angelic Hierarchy. *Theodoret*, who refers to Ezek. x. 1, and Dan. x. 13.

St. Paul thus condemns the heresy of the False Teachers of Colossæ, who ascribed the work of creation to *Angels*, and assigned to them authority in ruling and upholding the world, and placed them in a higher degree than Christ Himself, and made them objects of worship.

— εἰς αὐτόν] *into* Him; so as to depend on Him as their support, and to minister to His glory as their end.

Their whole substance depends upon Him. Christ not only brought them out of nothing, but He rivets them together, so that if they were severed from His Providence they would fall to pieces, and be dissolved (*Chrysostom*), who here, and on Eph. ii. 22, interprets these words as teaching that Christ is the Living Centre, to which all things in Creation converge, the divine Keystone in the arch of the Universe, on which the whole fabric leans; but he warns his readers against supposing that Christ Himself is *consubstantial* with the creatures whom He made and upholds.

This sense of the preposition εἰς is to be further enlarged, so as to express the truth that the purpose, for which all things hang upon the Divine Power of Christ, is the manifestation of His Glory.

— ἔκτισται] *have been created*; have been *brought into being.* All things have been brought into existence from nothing by Him, and into Him as their Creator, Preserver, and Lord, on whose Providence they depend, and Whose glory they proclaim.

17. ἔστι] *exists.* The editions commonly read ἐστί, which is less forcible and appropriate.

— πρό] *before*, in *time*, not only in *rank*, as is alleged by Socinians and others. See above, *v.* 15.

18. Καὶ αὐτός] *And He Himself also* is the Head of the Church. He, the Mighty Divine Being, Whose Majesty I have been describing, even He Himself condescended to take our Nature, and incorporate us as Members in His Mystical Body the Church. Marvellous condescension!

It is observable, that the Apostle often makes the most striking transitions to a new subject by means of the simple conjunction καί, and thus mounts, as it were, by steps on a heavenly ladder to higher degrees of glory. See, for instance, here, *vv.* 17, 18. 20, 21; below, ii. 10.

Having spoken of Christ's *Divine Power*, he now proceeds to speak of His infinite *Love to Mankind*. *Theophyl.*

Having declared Christ's *Divine Pre-existence*, and *Omnipotence*, and *Glory*, he now passes on to describe His *relation to us*, as God *Incarnate*, and *Head* of the *Church*. *Theodoret.*

— ἡ κεφαλὴ τοῦ σώματος] *the Head of the Body.* See Eph. i. 22; iv. 15; v. 23.

— ὅς ἐστιν ἀρχή] In that He is the ἀρχή, or Head, a word which has a twofold sense, indicating—

(1) *Principium*, beginning;

(2) *Principalitas*, dominion, rule.

(1) In the first sense, Christ, by reason of His Incarnation, Death, and Resurrection, is the source and well-spring of Life, both in body and soul, to the Church. In this respect He is the ἀρχὴ τῆς κτίσεως, the *beginning* of the new Creation (Rev. iii. 14); and He says, I make all things new, I am the Alpha and the Omega, the first principle, and the *beginning* (ἡ ἀρχή), and the end (Rev. xxi. 6). See also Rev. xxii. 13.

(2) In the second sense, by virtue of His Incarnation and Ascension into heaven, He is *the* Ἀρχή, or Principality, Supremacy, and Chiefty of all things; the Head πάσης ἀρχῆς (Col. ii. 10), ὑπεράνω πάσης ἀρχῆς (Eph. i. 21). And therefore the *Angelic* ἀρχαὶ and ἐξουσίαι are not (as the false Teachers pretended) superior to Him because He is *Man*; but even in His *Manhood* He is their Lord, and He has elevated *Human Nature* itself to a dignity superior to that of *Angels*. Compare Heb. ii. 5—10 for a full exposition of the Apostle's meaning here.

The word Ἀρχή is applied to *Persons* as here in Gen. xlix. 3. Deut. xxi. 17. *Meyer.*

— πρωτότοκος ἐκ τῶν νεκρῶν] the *first-born from the dead* (cp. Rev. i. 5); a beautiful expression suggested by Christ Himself (John xvi. 21), and intimating that Christ, by dying, made Death to be a Birth, and made the Tomb to be a Womb of Life Everlasting, both to body and soul. See notes above on John xvi. 21, and on Acts ii. 24, and xiii. 23.

— ἵνα γένηται] *that He might become.* Observe this word γένηται, which affords a clue to the sense of this passage.

Christ consented to *become mortal* and *die*, and to be the *first-born* from the dead, in order that as *man* He might *become* chief and first in all things. The Apostle is speaking of what He *became* (ἐγενήθη), not what He *was* (ὑπῆρχεν); and he is describing the *primacy* and supremacy which Christ *acquired* by His *Humanity*. See above on Matt. xxviii. 18, and on 1 Cor. xv. 24, 25, Phil. ii. 6—11, which fully explain St. Paul's meaning here.

— αὐτός] He and *no other.*

— πρωτεύων] *first and chief.* See note on ἀρχή above.

"Ad mortem pervenit, ut sit primogenitus ex mortuis, Ipse primatum tenens in omnibus, *princeps vitæ*, *prior* omnium et præcedens omnes." *Irenæus* (ii. 22. 4).

Perhaps ἐν πᾶσιν is best rendered by 'in *all things*.' Cp. τὰ πάντα in *v.* 17 and *v.* 20.

19. ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι] *because He was well pleased that all the fulness* (of the Godhead) *should dwell in Him.* The word εὐδόκησε may either signify—

(1) That God the *Son* was pleased, or

(2) That *God* was pleased.

(1) If the former interpretation be adopted, the sense of

τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

21 [r] Καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς νυνὶ δὲ ἀποκατήλλαξεν 22 [s] ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 [t] εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

r Eph. 2. 1, 2, 12.
s Eph. 2. 15, 16. Luke 1. 75. Eph. 1. 4. & 5. 26, 27. Titus 2. 14.
t John 9. 10, 15. & 8. 30—32. Acts 11. 23. & 14. 22. Rom. 2. 7. Gal. 4. 11. & 5. 7. & 6. 9.

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this profound assertion may become clear, when it is remembered that the two Natures are perfect and yet unconfused in the One Person of Christ.

Christ Himself, as *God*, was *well pleased* that all the fulness of the Godhead should dwell in the *Man* Christ *Jesus*. The Eternal Word consented gladly to His own *Incarnation*. He said to the Father, "Sacrifice and offering Thou wouldest not (οὐκ ἠθέλησας), but a *body* Thou hast prepared Me. In burnt offerings and sacrifices for sin Thou hast had *no pleasure* (οὐκ εὐδόκησας). Then said I, Lo, *I am come* (ἥκω) to do Thy Will, O God" (Heb. x. 5—9). Because God the Father (οὐκ εὐδόκησεν) was not well pleased with (that is, did not rest with complacency on) *burnt offerings* for sin (inasmuch as *they* were not adequate to satisfy His offended Justice), but had disciplined a *Body* (see Heb. x. 5) in order that the Son, in that Body, God Incarnate, might redeem the world; therefore God the Son *was well pleased* to do His Father's Will, and to take the Body that was prepared for Him, and to become *Man*: and He *was well pleased* that all the fulness of the Godhead, of which (with reverence be it said) He was as complete a Possessor as the Father Himself, should be communicated to *Man*, and should dwell in *Man*.

That this sense *may* be given to the passage seems evident from the grammatical structure of it, in which αὐτὸς is emphatically applied to *Christ*, and from St. Paul's words in the next chapter (Col. ii. 9), where he says that in Christ (i. e. the Man Christ Jesus) dwelleth all the fulness of the Godhead bodily.

And so this sentence was understood in the second century, e. g. by *Tertullian*, who says, "Boni duxit omnem plenitudinem in *semetipso* habitare." (c. Marcion. v. 19.) And this εὐδοκία, or *good pleasure*, of God the *Son*, has been well expressed by one of the greatest of the ancient Catholic Fathers who have written on the doctrine of the Trinity, *S. Hilary*, who, commenting on the second chapter of this Epistle of St. Paul, thus writes (de Trin. ix. 6): "These heavenly mysteries were arranged before the world began, that the *only-begotten of God* should *be willing* to be *born*, and to take upon Him human nature, to remain for ever in God; that He, Who is God, should be *willing* to suffer . . . that He, Who is God, should be *willing* to *die*. Therefore God is born, to take us into Himself; He suffers, to make us innocent; He dies, to vindicate us against the Devil; our Humanity abides in Him Who is God; the Spiritual Powers of Wickedness are conquered by the triumph of the Flesh, in which God dies."

The Apostle was not ignorant of this Mystery; and he who knew that this world's Philosophy could not fathom it, says (Col. ii. 8), "*Beware lest any man spoil you*," &c.

(2) Another interpretation is also admissible. It may be said, with probability, that the nominative Θεὸς, God, is to be supplied before the verb εὐδόκησε. This ellipse of Θεὸς is observable in the phrase, διὸ λέγει, sc. Θεὸς (Eph. iv. 8; v. 14). Cp. *Kühner*, § 414. 3, Vol. ii. p. 36; and see *Meyer* here. And this sense will not differ much from the preceding; for it will predicate of the *Godhead* generally what the former sense ascribes to the *good will* of *One* of the Consubstantial Persons of the Undivided Trinity, namely, of the *Son*.

If, however, St. Paul had meant to ascribe the εὐδοκία to the *Father alone*, he would hardly have failed to express Him by Name.

The words εἰς αὐτὸν, *into Himself*, are very significant, and represent the Reconciliation which was effected by the taking of the Manhood into God, and by the incorporation of the universal family of Mankind, as a Church, into the mystical Body of Christ, both God and Man.

This work of Reconciliation is here attributed to the *Son*, and in *v.* 21. It is ascribed to the *Father* in 2 Cor. v. 19, because the Father works in the Son, and the Son doeth what He seeth the Father do, and doeth always those things that please Him. (John v. 19. 30; viii. 28, 29.)

(3) On the whole, we may perhaps affirm, that the Apostle designedly placed εὐδόκησεν here without any limitation of a nominative expressed, in order to bring out the truth more fully that the εὐδοκία is to be ascribed to the Father in the Son, and to the Son in the Father, and that there is perfect unity in Will and operation in both. (See John xiv. 9, 10. 20.)

Cp. also a similar example, ii. 13—15, note.

20. δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν] *and by Himself to reconcile* and restore *all things into Himself*.

On the sense of ἀποκαταλλάξαι, see above note on Eph. i. 10, and ii. 16. The Son of God is Lord of Angels, who were alienated from Man by reason of Man's disobedience to God (*Chrys.*, *Theodoret*); and by becoming Man He became the Second Adam, and the Head of the Church; and so, by the union of the two Natures in His One Person, He brought all things, which before were estranged, into harmony, and effected a complete work of reconciliation and restoration between Earth and Heaven. See on Eph. i. 10; ii. 16.

— εἰρηνοποιήσας] See notes on Eph. ii. 14—17.

— εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς] See on Eph. i. 10; ii. 16. The work of Reconciliation of all things in and by Christ, whether in heaven or earth, is manifestly—

(1) Between God and Man, and
(2) Between Angels and Men, and
(3) Between Jew and Gentile, and
(4) Between Man and the *inferior creatures*;

For, as *Bp. Sanderson* observes (iii. 159), Man had forfeited by the fall his *right* of dominion, which he had originally in Adam, over all the creatures which were *estranged* from him; and God under the Law had forbidden Man the use of many of the creatures as unclean, but now under the Gospel has taken away the stigma of uncleanness from the creature, and has reinstated Man in the free use of creation; and he has recovered all his royalties in the Second Adam, Jesus Christ.

God the Father hath granted us, and God the Son hath acquired to us, and God the Holy Ghost hath sealed to us, a new Patent. The Son of God, having *made peace through the blood of the cross*, hath reconciled us to His Father, and therein hath also reconciled the *Creatures* both to us and Him; reconciling, saith the Apostle, *all things*, not men only, unto Himself. God, having given us His own Son, the *Heir* of *all things* (Heb. i. 2), hath He not given us all things else? Hath He not permitted us the free use of the creatures in as ample use as ever? See above on 1 Cor. iii. 22, 23.

This *fourth* particular in the work of Reconciliation and Restoration is necessary to be noted, because by it the Apostle prepares the way for the refutation of the *false Teachers* at Colossæ, who impeached this *Christian Liberty*, and marred this work of Universal *Reconciliation*, by endeavouring to bring men back into their former state of *bondage* and *estrangement*, from which they had been freed by Christ, and would have enslaved them, and have done dishonour to Christ by *forbidding* them the *free use of the Creatures*. See the next chapter, *vv.* 20, 21.

21. Καὶ ὑμᾶς] *And you*. He now proceeds to speak of that reconciliation and restoration of the *Gentile* World to God their Heavenly Father, which Christ has accomplished by His Death, and which He had before revealed in the Parable of the Prodigal Son. (Luke xv. 11—32.)

— ἀποκατήλλαξεν] B has ἀποκατηλλάγητε, and so *Lachm.* D*, F, G, have ἀποκαταλλαγέντες, and so the old Latin Version of *Irenæus*, v. 14.

22. ἐν τῷ σώματι] *in his sinless flesh*. Christ reconciled our sinful flesh, and brought it back into amity with God. *Irenæus* (v. 14. 2), who compares the words of St. Paul, Eph. ii. 13—15. See above, Rom. viii. 3.

23. τῇ πίστει . . . ἑδραῖοι] A phrase adopted by *Ignatius* (ad Eph. c. 10), πρὸς τὴν πλάνην αὐτῶν ἑδραῖοι τῇ πίστει, which illustrates St. Paul's meaning here, as warning the Colossians against the errors of the false Teachers, who endeavoured to unsettle them.

— ἐν πάσῃ κτίσει] In the presence and hearing of *every creature* that is under heaven. On this use of ἐν = *coram*, see 1 Cor. vi. 2. *Winer*, p. 344. *Elz.* inserts τῇ before κτίσει, but it is not in A, B, C, D*, F, G.

u Phil. 2. 17. Eph. 3. 11, 13. Acts 5. 41. 1 Pet. 4. 13, 16. Phil. 3. 10. 2 Tim. 1. 8.
x Eph. 3. 2.
y Matt. 13. 11. Rom. 16. 25. Eph. 3. 9. 2 Tim. 1. 10. Tit. 1. 3. 1 Pet. 1. 20.
z Rom. 9. 23. 2 Cor. 2. 14. Eph. 1. 7. & 3. 8. 1 Tim. 1. 1.
a Acts 20. 31. 2 Cor. 11. 2. Eph. 5. 27.
b ch. 2. 1. Eph. 3. 7, 20.

24 u Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία, 25 x ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, 26 y τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· 27 z οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης, 28 a ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ, 29 b εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

a Phil. 1. 30. 1 Thess. 2. 2.
b 2 Cor. 1. 4—6. ch. 3. 14. & 1. 9. 1 Thess. 3. 2. & 5. 14. 2 Thess. 2. 16, 17.

II. 1 a Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκὶ, 2 b ἵνα παρακληθῶσιν

As to this universal diffusion, compare our Lord's command "to preach the Gospel to *the whole creation*" (Mark xvi. 15), and note on Rom. x. 18, where the Holy Spirit, speaking by the Apostle, as here, from the altitude of His Divine Prescience, regards God's Will as already actually *done*; for who hath resisted His will? God *has done* His part, that the light of the Gospel should be as universal as the light of the sun. In His desire and design it *is* Universal. Cp. above, *v.* 6.

24. *παθήμασι*] *Elz.* adds *μου*, which is not in the majority of the best MSS. and Edd.

— *ἀνταναπληρῶ τὰ ὑστερήματα κ.τ.λ.*] *I am filling up* by a *correspondent* and reciprocal supply (*ἀντὶ*) *what is still lacking of the sufferings of Christ, in my flesh for His Body, which is the Church.* As *Tertullian* renders the words (c. Marcion. v. 19), "Dicit *adimplere se reliqua* pressurarum Christi in carne pro corpore Ejus quod est Ecclesiâ."

Christ Himself had said, from His seat in heavenly glory, to Saul persecuting His *Church*, "Saul, Saul, why persecutest thou *Me?*" and "I am Jesus of Nazareth *Whom* thou persecutest" (Acts ix. 4, 5).

Well therefore might the Apostle have comfort in reflecting that he himself, who had persecuted Christ, was now filling up what was lacking of the persecutions and afflictions to be endured by Christ in His Body, the Church. So *Chrys.* and *Augustine* in Ps. lxi., who thus speaks:—

Jesus Christ is One Man with His Body and His Head; the Saviour of the Body and the Members of the Body are twain in one flesh; they are one in *suffering*, and when the iniquity of this world is past, they will be one in *rest*. Therefore the sufferings of Christ are not limited to Christ; nay, rather the sufferings of Christ are not except in Christ. For if you understand Christ to be both Head and Body, the sufferings of Christ are all in Christ. Christ is not only the Head, He is the Body also. Hence the Apostle says, "Ut suppleam quod desunt pressurarum Christi in carne meâ." Whosoever therefore thou art, if thou art a Member of Christ, whatsoever thou sufferest, was lacking to the sufferings of Christ. Therefore that suffering of thine is added because it was lacking: thou art filling up the measure, not making it flow over. Thou sufferest so much in thyself as was to be poured into the universal passion of Christ, Who suffered in our Head, and Who suffers in His Members, that is, in us. The whole measure of suffering will not be filled up till the world comes to an end.

See also on Ps. lxxxvi., where he says, Christ on the cross filled up the measure of His sufferings as our Head when He said, "*It is finished*" (John xix. 30). "Tunc impletæ erant omnes passiones, sed in *Capite*; restabant adhuc Christi passiones in *corpore*."

Hence the Apostle says, that I may fill up what is lacking of Christ's sufferings in His *Body*; not in the *Head*.

And again, in Ps. cxlii., *S. Aug.* says, "Christ still suffers, not in His own flesh, by which He ascended into heaven and is glorified, but in *mine* (says the Apostle), which still groans upon earth."

This distinction must be carefully borne in mind, as a safeguard against the erroneous teaching of the Romish Church, which affirms that the sufferings of Christ's saints upon earth are *supplementary* to the sufferings of Christ upon the cross, and form together with them an exhaustless stock of merit, to be dispensed in Indulgences by the Bishop of Rome. See *Bellarmine*, *Salmeron*, *Suarez*, and the Brief of *Pope Clement VI.* called *Unigenitus*, cited here by *A Lapide*.

But (as *Bp. Fell* observes here) "these sufferings of the Saints are necessary for *the Church, not* for the reconciliation of it to God, or satisfying for sin, for *that Christ did perfectly*, but for the effectual conversion of the world, example to others, perfecting of the Saints, augmentation of the reward;" and, we may add, for a manifestation of God's strength in their weakness, and of the glories of His Grace in what He alone enables them to do and suffer for Christ.

On the "full, perfect, and sufficient sacrifice, oblation, and satisfaction" made by Christ once for all upon the Cross for the sins of the whole world, see the scriptural and Catholic authorities in *Bp. Beveridge*, and *Professor Browne* on Art. XXXI., and below, notes on Heb. x. 12.

25. *κατὰ τὴν οἰκονομίαν τ. Θεοῦ*] *according to the dispensation of God*, the ministry committed to me by God. *Theodoret.* Cp. 1 Cor. ix. 17.

This dispensation of God, i. e. instituted by Him, and "assigned by Him to me," is *particularized* here by what follows, *τὴν δοθεῖσάν μοι εἰς ὑμᾶς*, and the sense of the words is, *Of which Church I was made a Minister, according to the dispensation of God, namely, that holy function* which was assigned to me as a *gift* (see iv. 17) for you, i. e. as the scope of my ministry, *to fill up the Word of God* even to the full measure and extent which He designs for its diffusion.

— *εἰς ὑμᾶς*] to *you*. Hence, says *Theodoret*, we may reasonably infer that St. Paul had preached at Colossæ. For if *they* were part of the sphere and scope of the ministry committed to him by God, the Apostle, when he visited *Phrygia* (Acts xvi. 6), would not have failed to visit *Colossæ* and *Laodicea*, which were chief cities of that country. See above, Introduction to this Epistle, p. 305.

26. *ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν*] The mystery kept secret *from the ages, and from the generations* of all who *lived* in them (Eph. iii. 5. 21), but now made manifest to His Saints.

Another argument against the erroneous doctrine of the false Teachers at Colossæ, who ascribed divine powers to Angels. (Col. ii. 18.) The past ages (says the Apostle), even the Angels themselves, knew not the Mystery which is now revealed to the Church, and by her means to the Angels themselves, as he teaches in the Epistle to the Ephesians (iii. 10).

That teaching in the Ephesian Epistle, and other points of like nature contained in it, would have made it very serviceable for the *Colossians*; a consideration which confirms the opinion that the Epistle from Laodicea, mentioned below (iv. 16), was the Ephesian Epistle.

See above, Introduction to the Epistle to the Ephesians, p. 272, 3.

27. *ὅς ἐστι Χριστὸς ἐν ὑμῖν*] *Who is Christ in you.* Christ is *supreme* over all, and Christ is in *you*. Why then do you adore Angels? And he adds, *v.* 28, "that we may present every man *perfect* in *Christ*." Why then do you seek for perfection from Angels? *Chrys.*, *Severian.*

28. *Χριστῷ*] *Elz.* adds *Ἰησοῦ* against the preponderance of the MSS.

CH. II. 1. *περὶ*] A, B, C *ὑπὲρ*, and so *Lachm.*, *Tisch.*

At the close of the verse, A, B, C have *ἑώρακαν*, the Alexandrine form, and so *Lachm.*, *Tisch.*, *Ellicott*; and see *Winer*, § 13, p. 70, and above, John xvii. 7. *Elz. ἑωράκασι.*

— *ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, κ.τ.λ.*] The sense seems to be,—I am desirous that you should know how great a struggle

αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ, καὶ εἰς πᾶν τὸ πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ Χριστοῦ, 3 [c] ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

4 [d] Τοῦτο δὲ λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. 5 [e] Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. 6 [f] Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, 7 [g] ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

8 [h] Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ

c 1 Cor. 1. 24.
d Eph. 5. 6. ch. 5. 18.
e 1 Cor. 5. 3, 4. & 14. 40. 1 Thess. 2. 17.
f 1 Thess. 4. 1. Jude 3.
g Rom. 11. 17, 18: 1 Cor. 1. 5. Eph. 2. 20—22. & 2. 3, 18. & 3. 17. Jude 12.
h Jer. 29. 8. Matt. 15. 2. Gal. 4. 3, 9. Eph. 5. 6, 18. ver. 20. Heb. 13. 9.

I have for you and for those in Laodicea; and also for as many others as have not seen my face in the flesh.

This struggle of the Apostle was not only internal, that of anxiety, but it was also a conflict against *false Teachers* at *Rome* (cp. Phil. i. 16, 17), who vexed him with their erroneous doctrines, probably not unlike those at Colossæ, and in other Churches of Phrygia, and perhaps abetted the propagation of those notions in that region. Cp. what is said of Epaphras, below, iv. 13.

It is supposed by some, that these words imply, that the Apostle had *never been* at Colossæ.

The ancient Expositors were divided on this point;

Theodoret, in his Preface to this Epistle (Vol. iii. pt. i. p. 472), says, "Some argue from these words that the divine Apostle had never been at Colossæ. But they ought to have examined the general tenour of the words. His meaning is, 'I have much anxiety not only for *you*, but also *even for those who have never seen me*.' For, he cannot be supposed to say, that he has no solicitude for those who *have* seen him. Accordingly, the blessed Luke has informed us (Acts xviii. 23) that the Apostle 'went through the region of Galatia and Phrygia,' in which Colossæ is situated."

And in his commentary here, *Theodoret* observes, that the Apostle says (in *v.* 2), "that *their* hearts may be comforted. He does not say '*your* hearts;' but the hearts of *those who have not seen me*."

This question has been considered above in the Introduction to this Epistle, p. 305.

Laodicea, a rich commercial city, famous for its Literature and Arts, on the river Lycus, not far west of Colossæ, and six miles south of Hierapolis. It is mentioned below, iv. 13. 15, 16, and in Rev. i. 11; iii. 14—17. It was the head of a "Conventus," or group of cities, to which Colossæ and more than twenty other towns belonged. *Strabo* (pp. 576—8). It is fully described by *Schmitz* in *Dr. Smith's* Dict. of Ancient Geography, ii. p. 122.

2. *συμβιβασθέντες*] So the best MSS. and Edd. *Elz. συμβιβασθέντων*. For examples of this participial anacoluthon, see below, iii. 16. Eph. i. 18; iv. 2. Phil. i. 30. *Winer*, § 63, p. 505.

— *πλοῦτος*] So A, C, *Lachm.*, *Tisch.* B *πᾶν πλοῦτος*.

— *τῆς πληροφορίας τῆς συνέσεως*] *of the full assurance of understanding*. On the word *πληροφορία*, see on Luke i. 1, and cp. Rom. iv. 21; xiv. 5. 1 Thess. i. 5. This *πληροφορία* is not an effect of the *logical* faculty, but it is due to the inner working (*ἐνέργεια*) of the *Holy Ghost*. *Chrys.*

— *τοῦ Θεοῦ Χριστοῦ*] *of the God Christ*. So B and *Lachmann*, *Steiger*, *Meyer*, *Ellicott*. And this (as *Meyer*, *Tregelles* (p. 153), and *Ellicott* have observed) appears to be the original reading, from which most of the other variations have been derived. Thus A, C have *τοῦ Θεοῦ Πατρὸς τοῦ Χριστοῦ*, which perhaps arose from a fear that the words *τοῦ Θεοῦ Χριστοῦ* might be rendered *the God of Christ*.

D* has *τοῦ Θεοῦ ὅ ἐστιν Χριστός*.

D***, E, I, K, and many Cursive MSS., and *Elz.* have *τοῦ Θεοῦ καὶ Πατρὸς καὶ τοῦ Χριστοῦ*. *Griesb.*, *Scholz.*, and *Tisch.* (in his second edition), and *Alf.* have only *τοῦ Θεοῦ*, but this reading has no uncial MS. in its favour.

The reading of the Text is confirmed by *S. Hilary* (de Trinitate ix. 62, tom. ii. p. 312), who renders St. Paul's words thus: "in agnitionem sacramenti *Dei Christi*;" and thus expounds them, 'The *God Christ* is a Mystery,' &c. "*Deus Christus* Sacramentum est; et omnes sapientiæ et scientiæ in Eo thesauri latent." And he calls Christ, in the same place, "Unigenitus Deus," "the Only-begotten God;" and he says, referring to this chapter of St. Paul's Epistle (de Trin. viii. 53, p. 257), "That man is of this world, who knows not *Christ* as *the true God*. Christ is the Life, born from the Living God into Living God. The elements of this world were created by God, but are not God. Christ, God of God, is Himself that perfection, which is God. Christ, having God in a Mystery in Himself, is in God."

S. Hilary therefore understood St. Paul to affirm in these words that *Christ is God*, and he thus rendered them "*to the recognition of the Mystery of God Christ*," namely, to the *recognition* of *Christ as God*.

This Interpretation seems most in harmony with the true sense of the word *Mystery*, a religious arcanum or *secret*, and with St. Paul's use of the word, especially as applied to Christ. See above, Eph. iii. 3, 4. 9; v. 32; and below, 1 Tim. iii. 16, "Great is the *Mystery* of godliness, *God* was manifest in *the flesh*."

It was *not* the Mystery of the *Messiahship*, but it was the Mystery of the *Divine Nature* of the *Man* Christ Jesus—it was the Mystery of the *God Christ*—which St. Paul was most concerned to teach in this Epistle; and which the Colossians most needed to learn, in order to be safe against the seductions of the false Teachers.

This interpretation, which refers the Mystery to *Christ as God*, is also confirmed by the statements which follow; that in Him All the treasures of wisdom are hid, and that in Him all the fulness of the *Godhead* dwells (*v.* 3. 10).

3. *σοφίας καὶ γνώσεως*] *of wisdom and knowledge*. See *Aug.* in Ps. cxxxv. 8, who considers the difference of these words, and affirms, that *σοφία* contains within it a divine *affection* of the *heart*. Cp. above on Eph. i. 9.

— *ἀπόκρυφοι*] *hidden*, *stored up*, like riches in some deep Treasury, such as the *subterranean* Treasuries of Atreus at Mycenæ, or of the Minyæ at Orchomenus.

They are *ἀπόκρυφοι*, *concealed*, even from the *Angels* themselves; and, therefore, Christ, Who is the Treasury of all Wisdom and Knowledge, is superior in Wisdom and Knowledge to them. *Chrys.*

4. *μηδεὶς*] So the best authorities. *Elz. μή τις*.

5. *Εἰ—τῇ σαρκὶ ἄπειμι*] So he speaks to the Corinthians, to whom he had preached (1 Cor. v. 3). *Theodoret.*

— *τὸ στερέωμα*] 'firmamentum,' *Vulg.*

6. *τὸν Κύριον*] *the Lord*—the Lord of all (Acts x. 36), *Jehovah*. See on Luke ii. 9. 11, *Χριστὸς Κύριος*.

8. *Βλέπετε μή τις ὑμᾶς ἔσται* (so B, C; but *Lachm.* and *Tisch.*, with A, D, E have *ἔσται ὑμᾶς*) *ὁ συλαγωγῶν*] *Take heed, lest there be any who shall lead you away captive as his spoil.* "Videte, ne futurus sit, ne existat, qui . . ." *Winer*, § 56, p. 446. On the participle with the article prefixed, as here, to predicate *something definite* of a subject who is *not* defined, see Gal. i. 7. *Winer*, § 18, p. 100.

— *διὰ τῆς φιλοσοφίας κ.τ.λ.*] *by means of the Philosophy*, which the Apostle proceeds to characterize in the following part of this chapter, and which may be best reviewed collectively here;

This Philosophy is described by him as

(1) *κενὴ ἀπάτη*, *empty*, vain-glorious, *deceit*; and as dogmatizing,

(2) *κατὰ τὴν παράδοσιν τῶν ἀνθρώπων*, according to the *traditions* of *men*, in contradistinction to the *Revelations of God* (cp. Matt. xv. 1—9), and also,

(3) *κατὰ τὰ στοιχεῖα τοῦ κόσμου*, *according to the elements of this world*; the physical elements (cp. Gal. iv. 9), such as the Sun and Moon, regulating times and seasons; and according to superstitious observances of times, *Feasts*, *New Moons*, and *Seventh-Day Sabbaths* (*v.* 16), ordered thereby (*Chrys.* Cp. Gal. iv. 3. 9), as if they were of the same importance with articles of *faith*, and equally necessary to salvation; and as if they had not been fulfilled in Christ, and abrogated by Him (*v.* 17).

1 John 1. 14. ch. 1. 19. οὐ κατὰ Χριστόν· 9 [1] ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.

(4) And therefore, *not according to Christ* (*v.* 8), *in Whom dwelleth all the fulness of the Godhead bodily*, and Who has fulfilled and taken away the *shadows* of the Levitical Law (*vv.* 16, 17. 20, 21), and has incorporated you in Himself by Baptism (*v.* 19), and has *quickened you together with Himself* by His Resurrection, and has *forgiven you your sins*, and has *triumphed* over them in *His Cross*, and has raised you as new creatures, engrafted in Himself, to the hope of a glorious Immortality.

(5) And as professing *humility*, and yet *vainly puffed up with a carnal mind, and intruding into things which it has not seen*, and teaching to *worship Angels* as Mediators (*v.* 18), and so '*not holding the Head*,' which is Christ, the *Only Mediator* (1 Tim. ii. 5), but disparaging His Divine Nature, and derogating from the dignity of his Mediatorial Office.

(6) And also as professing a rigid asceticism in *meats and drinks* (*v.* 16), forbidding to "*handle, to taste, and even to touch*" (*v.* 21), those creatures which God has made and blessed, and which Christ has restored to the free use of man (see above on 1 Cor. vi. 12), and doing this according to "*the Commandments and doctrines of men*," and not according to the *Law of God*; so usurping a dominion and lordship over you, who are the servants and freemen of Christ; and subjecting your will to its own arbitrary will (*v.* 18) while it *affects humility*; and not holding in due honour *the body*, which has been sanctified by Christ's *Incarnation*; and thus tempting to a licentious *indulgence*, and slavish *debasement*, *of the flesh* (*v.* 23), and so doing dishonour to Him Who is "*God* manifest in the *flesh*."

The characteristics here specified, point in the first place to the spirit of that proud, vain-glorious, *Pharisaic Judaism*, which endeavoured to corrupt the simplicity of the Gospel, and to impose the observances of the *Ceremonial Law*, and of their own *Traditions* on the conscience of Christians, as necessary to salvation, and so to domineer over those whom Christ had purchased with His own blood, and to usurp His authority, and encroach on His Royalties, and to build up what He had broken down, and to deny virtually that He had fulfilled the Levitical Law, and to abridge the use of those creatures which Christ has sanctified and restored to man.

The handwriting of Ordinances was now blotted out, the partition-wall was broken down, and the legal impurity of the creatures was purged away by the blood of Christ. They who sought to bring in Judaism again into the Christian Church evacuated the Cross of Christ. Cp. *Bp. Sanderson*, iii. 160.

This was now attempted by the false Teachers at Colossæ, under a *disguise of humility*, and a *pretence* of *mortifying the body*; whereas their dogmas proceeded from pride, presumption, and love of power, and tended (by disparaging the Incarnation of Christ) to the debasement and pollution of the flesh.

The *worshipping* of *Angels* (as distinct from *heathen deities* and *idols*), mentioned in *v.* 18, was probably grounded by these False Judaizing Teachers on the facts, that God had often revealed His Will by *Angels* to the Patriarchs, and to Moses, and to the Prophets in the Old Testament; and that the Levitical Law had been given on Mount Sinai by the Ministry of *Angels* (see on Acts vii. 53), as St. Paul himself had taught (Gal. iii. 19; cp. *Theodore* in Catenâ, p. 325, and *Theodoret*); and on the revelations of *Angel Rulers* of Kingdoms in the Book of Daniel (x. 20, 21); and it was based also on the plea of an affected humility, that man in his *fallen* state needs the *mediatorship* of those pure Angelic spirits, in order that by them he may approach God. See *Severian* on *v.* 18, and so *Chrys.*, *Œcumen.*

On the prevalence of Angel-worship among the Jews, see below on Heb. i. 4.

This *veneration* of *Angels* appears to have been combined with Pharisaism by the heresiarch *Cerinthus*, who is affirmed to have been the leader of the Judaizing party at the Council of Jerusalem. See above, on Acts xv. 1, and *Ittig*, de Hæresiarchis, p. 51.

The Cerinthians affirmed that the world was created by *Angels*, and they enforced *Circumcision*, and the other ceremonies of the Levitical Law. See *Iren.* i. 25. *Augustine*, de Hær. 8. *Epiphan.* de Hær. 28. And Cerinthus professed to have received revelations from *Angels*. *Caius*, ap. *Euseb.* H. E. iii. 22. Cp. *Theodoret*, Hær. Fab. ii. 4, and *Ittig*, de Hæres. p. 53.

Cerinthus commenced his preaching in *Asia* (*Epiphan.* Hær. 28), and would probably have found a favourable field for it among the inhabitants of *Colossæ*, *Laodicea*, and other cities of Phrygia, who were famous for their enthusiastic temperament and ascetic practices, which had displayed themselves in heathen times in the mutilations of the flesh and in the phrenetical orgies of the worship of *Cybele* (cp. above, Gal. v. 12), and which afterwards developed themselves in the Phrygian Church in the visionary revelations and self-mortifying discipline of *Montanus*—a native of that country.

The false teaching of Cerinthus and his sectaries would have been abetted by another heresiarch of the Apostolic age, *Simon Magus*, and his school, which taught that it was necessary to learn the names of the Invisible Principalities and Powers, ἀρχαὶ καὶ ἐξουσίαι (see above, i. 16), and to offer sacrifices to the Father of all by their means (*Epiphan.* Hær. 21). *Tertullian* (de Præscript. 33) says, that "the magic of the Simonian doctrine was *Angelis serviens*," and so *Iren.* i. 23; ii. 57; vi. 17.

And in these respects they would also receive support from a third heretical school of primitive times, the *Ebionites*. See *Iren.* i. 26; iv. 59; v. 2. *Tertullian*, de Carne Christi, c. 14. Præscr. Hæret. 33. *Philost.* de Hær. 37. *Augustine*, de Hær. c. 10. *Theodoret*, Hæret. Fab. ii. 1. *Epiphan.* Hæres. xxx. *Euseb.* iii. 27. *Ittig*, p. 61 - 64.

They agreed also with the Cerinthians in their low notions of Christ as a mere *man*, and therefore *inferior* to *Angels*, and in their enforcement of the Levitical Law.

The worship of Angels, as creators of man, and as entitled to honour from him, and a rigid spirit of asceticism, were fostered by the systems of *Menander*, *Carpocrates*, *Saturninus*, the *Sethiani* and *Caiani*, which grew out of those mentioned above. See *Epiphan.* de Hæret. § 23, and the notes on *Iren.* i. 24—27, and *A Lapide* on *v.* 18. *Ittig*, p. 97—119.

On these heresies generally, besides the work of *Ittig*, Lips. 1690, see *Oehler*, Corpus Hæreseologic. Berlin, 1856.

Whether, among the Jews, the *Essenes* were chargeable with Angel-worship, admits of a doubt; though *Josephus* tells us that they were careful to preserve *their names* (B. J. ii. 8. 7); and their rigid asceticism would have favoured the errors of the false Teachers here censured by St. Paul. See *Euseb.* ii. 27. *Joseph.* Ant. xviii. 2. B. J. ii. 8. *Hottinger*, Thesaur. Phil. p. 39. *Jahn*, Archæol. Bibl. § 322.

The Jewish systems of Theology, Cosmogony, and Metaphysics, which were contained in the *Cabbala*,—the origin of which was traced either from Ezra or Moses, or even Adam himself,—and in which there was much mystical lore concerning the forms and orders of *Angels*, would have lent their aid for the same end. See *Hottinger*, Thesaur. Phil. p. 439.

Finally, the admixture of the Platonism of the Jewish Alexandrine school (which has its exponent in the works of *Philo*) would be also auxiliary in the same design. *Philo* affirms that Moses introduces the Angels as Ambassadors and Mediators between God and men, and as communicating their needs to Him, and making them acceptable to Him. See *Philo*, de Gigantibus, p. 222, and de Somniis, p. 455, quoted by *Whitby* here; and *Wetstein*, p. 289.

Consequently, we find that the *worship* of *Angels* was prevalent in early times in Asia, especially in *Phrygia*. See *Theodoret* in *v.* 18. And the Council of *Laodicea*, a neighbouring city to Colossæ (he observes), was constrained to pass a decree against the *Worship* of *Angels*.

The Canons of this *Laodicene* Council (circa A.D. 320) deserve notice, as reflecting much light on this chapter. It decreed, that Christians may not "leave the Church of God, and go away and invoke the names of *Angels*; and let such persons be anathema, for they desert our *Lord Jesus Christ*, the Son of God." (Canon 35.) "Ecclesiastical Persons may not use incantations, or make phylacteries." (Canon 36.) "Christians may not receive presents from *Jews* on their *Feast-Days*, or feast with them" (Canon 37), or "receive *unleavened* bread from Jews, or partake in their impieties." (Canon 38, p. 77. Ed. *Bruns.*) "Christians may not *Judaize*, and rest on their *Sabbath*, but rest on the *Lord's Day*; and if they are found to Judaize, let them be anathema." (Canon 29.)

Cp. *S. Cyril Hierosol.* Catech. iv. p. 51. 70, with the note of the Benedictine Editor; and *Const. Apost.* v. c. 20, 21; and *Concil. Elib.* c. 49.

The prevalence of the worship of Angels among the Jews and Judaizing Christians, to the disparagement of the dignity of Christ, furnished reasons for the arguments in the Epistle to the Hebrews, proving Christ's pre-eminence over *Angels*, and the consequent superiority of *Man's* Nature over that of Angels (Heb. i. 4—7. 13; ii. 5—16), and for the declaration that the Angels are ministering spirits, sent to minister to them that are heirs of salvation. (Heb. i. 14.)

It may also have supplied a motive to *St. Luke*, the companion of St. Paul, for his frequent mention, both in his Gospel and the Acts of the Apostles, of the employment of the *ministry*

10 k Καί ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ [k] ξουσίας· 11 l ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, 12 m συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ

k John 1. 16. Rom. 8. 38. Eph. 1. 21. 1 Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom. 2. 29. & 6. 6. Eph. 4. 22.

ch. 3. 8, 9. Phil. 3. 3. m Rom. 6. 3, 4. Eph. 1. 19. & 2. 1, 5. & 3. 7. Gal. 3. 27.

of Angels to do homage to Christ, and to succour His faithful servants. (Luke i. 11. 26; ii. 9; xii. 8; xv. 10; xvi. 22; xxii. 43; xxiv. 4. 23. Acts i. 10; v. 19; viii. 26; x. 3; xii. 7. 23; xxvii. 23.)

9. ὅτι ἐν αὐτῷ—σωματικῶς] *because in Him dwelleth* (κατοικεῖ, *abideth perpetually, not* παροικεῖ, or *sojourneth transitorily*; cp. *A Lapide*) *all the fulness of the Godhead* (θεότης) *bodily*. The word θεότης bespeaks the essential Godhead of Christ.

Θεότης is to be distinguished from θειότης. Cp. Rom. i. 20; and *Trench*, Syn. § ii. Θειότης is the property of θεότης: θεότης is the abode of θειότης.

The Godhead dwells in Christ *bodily*,—namely,

(1) *Substantially and truly*,—not figuratively, as in *a shadow*. (See *v.* 17, where σῶμα is contrasted with σκιά.)

This sense of the word σωματικῶς is clearly set forth by *S. Hilary* commenting on this text, in his work on the Trinity (viii. 53—55, and ix. 1), where he says: "'*Corporaliter*' in Eo Dei ex Deo naturæ significat *veritatem* . . . Divinitas corporalis in Christo est, non ex parte sed tota, neque portio sed plenitudo; ita *corporaliter manens* ut *unum sint*, ut à Deo non differat Deus;" and ix. 1: "Per '*corporaliter habitantem*,' *verum* et perfectum, et paternæ naturæ Deum demonstrari docuimus." See also *ibid.* ix. 6—11, where he dilates with force and clearness on this text so understood.

(2) Some ancient Expositors apply also the word σωματικῶς (*bodily*) to illustrate the doctrine of the *Incarnation*. They teach that the Godhead dwells in Christ *bodily*, because it dwells not only in the *soul* of Christ, but in His *body*; and because the whole of it dwells there, and is not therefore *mixed* or *confused* with the *body*: for, if it were, it would be limited in *space*, which is contrary to the Nature of the Godhead.

This is thus expressed by the *Council of Antioch* summoned against Paul of Samosata (A.D. 269. *Routh*, R. S. ii. p. 473): "We confess that the Son, *being God*, with the Father, and Lord of all creatures, was sent by the Father from heaven, and became Man in our flesh. Wherefore, *the body* which He took from the Virgin *received all the fulness of the Godhead bodily*, and is immutably united to the Godhead, καὶ τεθεοποίηται. The same God and Man was foretold by Moses and the Prophets, and is believed in the whole Church under heaven to be both God and Man."

S. Augustine (Epist. 187, p. 1036) combines both the above senses, thus; "In Ipso inhabitat omnis plenitudo Divinitatis *corporaliter*. He had only dwelt *umbraliter*, i. e. in types and figures, in the *Temple* (of the Jews) made with hands, but in Christ the Godhead dwells substantially; or the word '*corporaliter*' is used, because God dwells in the *body* of Christ, which He took of the Virgin, as in a Temple." Cp. John ii. 19. 21, where Christ speaks of the Temple of His Body.

— τὸ πλήρωμα] *the fulness*. This word *pleroma*, which afterwards became so celebrated in the Valentinian and other Gnostic systems, by which they adulterated the purity of the Gospel, may perhaps have been already in use among the false Teachers in Phrygia. Cp. *Irenæus* (iii. 11).

Hence *Dr. Waterland* says (v. p. 185): "The Gnostics in general, and the Cerinthians in particular, were wont to talk much of the πλήρωμα, or *fulness*; in which, they meant, a fictitious plenitude of *æons* was supposed to subsist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the Valentinians (and probably of the *elder Gnostics* also) that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were in their esteem *carnal*, had *grace* but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John (i. 16) asserts that *all* Christians, equally and indifferently, all believers at large, have received of the *plenitude* or fulness of the divine *Logos*; and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*,—that is, new succours coming on as quick as the former should wear off or cease; or *new* supplies for the *old* ones past and gone, without failure or intermission."

Perhaps St. Paul refers to this opinion here. Cp. *Blunt* on the Early Fathers, p. 634.

10. Καί ἐστε ἐν αὐτῷ πεπληρωμένοι] *And ye are made full in Him*. Wonderful Mystery! Ye too have been made full of the divinity,—not however by yourselves, but *in Him*; that is, by His Incarnation. For since our Nature is joined to God in Christ, we have been made partakers of the Divine Nature. See Eph. ii. 6. *Theophyl.* Cp. John i. 14—16, where St. John declares Christ's absolute *pleroma*, or *fulness*, in the assertion that He is the Word of God, God of God, the Maker of all, the true Light, and the Only-begotten of the Father, and *full* of grace and truth (i. 1—14); and then proceeds to say, that of His *fulness we have all received*.

So here St. Paul, having spoken of the *Divine Nature* of Christ, passes on to speak of His *Incarnation*, and its consequent benefits to *us*. See above on i. 18, where the same *transition* is made by means of καί. As *S. Hilary* well observes (de Trin. ix. 8): The Apostle, knowing well the *Mystery* of the *Incarnation*, and that the Philosophy of this world cannot comprehend it, gives this caution, *Take heed that no one spoil you*, &c. After that, the Apostle, having declared the *fulness* of the *Godhead* dwelling in Christ bodily, immediately proceeds to proclaim the Mystery of *our assumption into Him*. Ye have been *filled full* into Him. "Ut enim in Eo Divinitatis est plenitudo, ita et *nos* in Eo *sumus repleti*; id est, per assumptionem carnis Ejus, in Quo Divinitatis Plenitudo inhabitat." Here is the source of our Hope. "Hujus Spei nostræ non exigua in Eo Potestas est."

The Apostle then goes on to show, *how* this plenitude in Christ is virtually and really *applied* to *us*; and by *what means* we *receive* the benefits flowing from His Incarnation and of His Divinity, and are made partakers of His fulness,—namely, by the *Holy Sacrament of Baptism*.

See the words of *Hooker* (V. lii.—lxviii.), where that admirable writer, following the method of St. John and St. Paul, first considers Christ's two Natures,—His Godhead and Manhood,—united in His one Person; and then proceeds to show, *how* the blessings of the *Incarnation* are communicated *to us*; and is thus led to declare the doctrine of the *Holy Sacraments*, instituted by Christ for the purpose of applying personally to each of us the graces and glories of the divine Nature, joined to our Nature in Christ, in Whom we are incorporated by Baptism, and Who is our spiritual food and sustenance in the Lord's Supper.

— πάσης ἀρχῆς κ. ἐ.] And therefore higher than *Angels*. See above, i. 16.

11, 12. ἐν ᾧ καὶ περιετμήθητε κ.τ.λ.] *in whom ye were also circumcised with the true Circumcision*.

Your false Teachers may desire to impose Circumcision upon you; but the fact is, you *have been* circumcised. Ye were circumcised in your *Baptism* with the *true* Circumcision, the Circumcision of *Christ*, the Circumcision of *the Spirit*, in which ye *put off the body of the flesh*, and of which the Levitical Circumcision was only a type. See Rom. ii. 29. Phil. iii. 3. And see even the legal and prophetical declarations of the spiritual significance of Circumcision in Deut. x. 16. Jer. iv. 4; and cp. *Tertullian*, c. Marcion. v. 13.

In this Evangelical Circumcision it was *not* a *part* of a bodily member that was cut off, but all the old man was *cast off*, and ye put on the *new man*; or, as is expressed in the Baptismal Office, grounded on this passage of St. Paul, the "Old Man was *buried*, and the New Man *raised up*." See Rom. vi. 4; and cp. *Tertullian* (de Res. Carnis, c. 23); and *S. Hilary* (de Trin. ix. 7), where, commenting on this text, he says, "that the Apostle,—having declared the *Mystery* of Christ's Nature, and of our *Assumption* into Him, in Whom the fulness of the Godhead dwells, and we have been filled in Him, by means of His Birth as Man,—proceeds to reveal the rest of the plan of our salvation, saying, 'In *Whom ye were circumcised*,' &c. We therefore were circumcised, not with the carnal circumcision, but with the Circumcision of Christ; that is, by being born into the *new man*. For, when we were buried with Him in Baptism, we died to the *old man*, because the Regeneration of Baptism is the power of the Resurrection. This is the Circumcision of Christ,—not the cutting off of the flesh of our foreskin, but the dying wholly with Him, that so we may live wholly to Him. For we rise again in Him, by faith in that God Who raised Him from the dead."

Thus *S. Hilary*, who assigns the true spiritual meaning to the words ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, which seems to have escaped many later Expositors. See the next note.

As Christ dying on the cross *put off* by death the body of

n Eph. 2. 1, 11. Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν· 13 [n] καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ,
o Eph. 2. 14—16. Heb. 7. 18. & 8. 13. & 9. 9, 10. χαρισάμενος ὑμῖν πάντα τὰ παραπτώματα, 14 [o] ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου,

His flesh (cp. St. Peter's expression, "I must soon *put off* this my *tabernacle*, i. e. of my body, by death," 2 Pet. i. 14), in order that He might rise again to glory, so we in our Baptism, in which we are conformed to Christ's Death and Burial, *put off the body of our flesh, the old man*, the *body of death* (as the Apostle calls it, Rom. vii. 24), in order to *put on the new man*, the *spiritual* man, and to rise to *grace* here, and with a *body of glory* hereafter, in and through Christ. See Phil. iii. 21, and the note on *v.* 13, and also on ἀπεκδυσάμενος in *v.* 15.

Elz. has τῶν ἁμαρτιῶν after σώματος, and τῶν before νεκρῶν in *v.* 12, but against the preponderance of the best authorities. The sentence gains much in clearness and force from the omission of τῶν ἁμαρτιῶν, for the words doubtless apply to the *body of Christ* by comparison, as well as to *ours*.—B, D*, F, G have βαπτισμῷ: see on Heb. vi. 2.

13—15. καὶ ὑμᾶς κ.τ.λ.] The Philosophy of this world comprehends not this mystery. God raised Christ from the dead—Christ, in Whom dwelleth all the fulness of the Godhead bodily; and He raised *us* with Him, forgiving us our sins; cancelling the bond of the Law, which by its previous enactments was adverse to us; and Christ took it away from between us and God, and nailed it to the Cross, divesting Himself of *His own Body*, τῇ ἀπεκδύσει τοῦ σώματος, by Death, and thus making a display of the opposite powers, and triumphing over them. *Hilary.*

Who can comprehend and express this Mystery? The power of God raises Christ, and this same power raises *us* in Christ, if it forgives our sins, and cancels the bond, and nails it to the Cross. Christ *lays aside the flesh* in Death. He displays the Powers of Darkness to scorn, and triumphs over them. Here is the Power of God raising Christ from the Dead. Here is the Power of *Christ* working in Himself, whatever *God* works. Christ died as *Man*, He wrought our Salvation as God. *S. Hilary* (de Trin. ix. 10), who thus speaks,—

The Apostle knows not the fear of pain in Christ. No. When he was about to declare Christ's *Passion*, he preached it in the Mystery of His *Godhead*. When he is describing the work of our salvation by Him, he so represents the death of Christ as to display Him laying aside His flesh in death, and boldly exposing the adverse powers to ignominy, and trampling over them. Therefore, the *shame* and *suffering* of the *Cross* are not to be perverted into occasions of contumely against the weakness of a frail nature; but in Christ's *Death* we must contemplate the action of Christ's Own Free Will, and the Mystery of His Power, His Courage, and His Triumph. A Triumph indeed it was, for Him,—to be sought by His foes, and when He offered Himself to their hands, to strike them prostrate to the ground (John xviii. 6). A Triumph indeed it was, to stand at the Judgment-seat to be condemned to death, and thence to rise to the Right Hand of Power. A Triumph it was, to be pierced with nails, and to pray for his murderers, to drink vinegar, and to finish the Mystery; to be numbered among the transgressors, and to give a grant of Paradise (Luke xxiii. 43); to be raised aloft on the Tree, and to make the earth tremble; to hang on the Cross, and to make the Sun and Day to flee away; to depart from the body, and to recall the souls of the dead to their bodies; to be buried as dead, and to rise again as God; to suffer all weakness for us, as man, and in all these weaknesses to triumph over all as God. *Hilary* (de Trin. x. 48).

The comments of *S. Hilary* here are the best solution of the difficulty supposed by some to exist, as to the *subject* of these propositions. Do they refer to the Father, or to the Son? They refer to God in Christ, and to Christ as God. See above on i. 19, at end.

14. ἐξαλείψας τὸ καθ' ἡ. χειρόγραφον τ. δόγμασιν] *having blotted out* (literally, having expunged the letters of a wax-tablet) *the handwriting that was against us in* its δόγματα, that is, its *positive decrees and ordinances.*

The χειρόγραφον, or *handwriting*, was the Levitical Law, written by God's *hands:* which may also be regarded as a Bond or Syngrapha (συγγράφω), on which the contracting parties *write together* (συγ-γράφουσι) their own names, and to which they affix their seals. This the Israelites did by pledging themselves to obey all the precepts of the Law (Exod. xxiv. 3; xix. 8. Deut. v. 27).

But what does St. Paul mean by τοῖς δόγμασιν?

We must be careful not so to interpret the word, as to open a door to *Antinomian* libertinism. Christ did not come to take away the *Moral Law*. On the contrary, He said, If thou wilt enter into Life, *Keep the commandments* (Matt. xix. 17). And St. Paul says that "the commandment is holy, and just, and good" (Rom. vii. 12). The New Testament refers us to the Commandments for a summary of our duty, and enforces their perpetual obligation, and declares to us that Christ died for us, in order that we might *fulfil the Law.*

See above on Gal. iii. 13. Rom. viii. 4.

It cannot, therefore, be truly said (as is said by some) that Christ "nailed *all* the Mosaic *Law*, with *all its decrees*, to the Cross; and *it died* with Him."

The word δόγματα properly signifies such decrees and ordinances as have no force *before* their promulgation. See on Eph. ii. 15.

This is evident from the etymology of the word. Δόγμα is ὃ δέδοκται, and it is equivalent to the Latin *placitum*, id quod *placet*, and is decreed and published as such, and derives its force, *not* from its *intrinsic* morality, but from the *authority* by which it is decreed and promulgated; and only continues to be in vigour as long as it is enforced by the authority which exacts it, and which may repeal it.

Hence the word δόγματα is used in the New Testament for the *placita*, or *decreta*, of the Imperial Power of Rome. (Luke ii. 1. Acts xvii. 7.)

The δόγματα, therefore, of the Levitical Law, are those parts of it which are not grounded upon the basis of the *Natural* Law, and *Immutable* Morality (such as the commandments of the Decalogue), which have never been repealed, nor, with reverence be it said, ever can be, inasmuch as they are based on the Unchangeable Attributes of God. But the δόγματα are merely θετικὰ, or *positive*, accidental, circumstantial, local, and temporary.

Such was

(1) the *curse* denounced on every act of disobedience to the Law. See Gal. iii. 10—13.

Such also was

(2) *Circumcision*, and all the ritual ordinances and decrees of the *Ceremonial* Law.

These ordinances were *against us*, because we were thus subject to a *curse* (see on Gal. iii. 10—13), and the ordinances of the Ceremonial Law were a yoke too heavy to bear. (Acts xv. 10.)

Christ dying for us on the cross, has cancelled all these δόγματα, and has taken (ἦρκεν) them out of the way (ἐκ μέσου), out of the midst, so that they no longer stand *between* us and God.

This is St. Paul's meaning here. Accordingly he says (*v.* 16), Let not *therefore* any one judge you in respect of *meat* and *drink*, or in respect of a *holy day*, &c., or *sabbath*, or new moon, which are a *shadow* of the future things, but the *substance* is *Christ*. These evidently are the δόγματα of which he here speaks. Compare the sense of δογματίζεσθε as explained in ii. 20.

On this subject the reader may see the note above on Rom. vii. 6.

— προσηλώσας α. τῷ σταυρῷ] He has taken it away, having nailed it to His Cross. The allusion seems to be to the cancelling of bonds when they are no longer valid, by transfixing them with a nail; so *A Lapide*, and *Bp. Pearson*, who says,—

It is necessary to express our faith in *Christ crucified* (Eph. ii. 15), that we may be assured that He hath *abolished in his flesh the enmity, even the law of commandments;* which if He had not done the strength and power of the whole Law had still remained: for all the people had said *Amen* (Deut. xxvii. 26) to the *curse* upon every one that kept not the *whole* Law; *and entered into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord their God, and his judgments and his statutes* (Neh. x. 29), which was in the nature of a bill, bond, or obligation, perpetually standing in force against them, ready to bring a forfeiture or penalty upon them, in case of non-performance of the condition. But the strongest obligations may be cancelled; and one ancient custom of cancelling bonds was by striking a nail through the writing: and thus God, by our crucified Saviour, *blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.* (Col. ii. 14.)

προσηλώσας αὐτὸ τῷ σταυρῷ· 15 p ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παῤῥησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

16 q Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτων, 17 r ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ.

18 s Μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν

p Gen. 3. 15. Ps. 68. 18. Isa. 53. 12. Matt. 12. 29. Luke 11. 22. John 12. 31. & 16. 11. Eph. 4. 8. & 6. 12. Heb. 2. 14.
q Lev. 11. 2. & 23. 2, &c.
Rom. 14. 3, 10, 13. Gal. 4. 10. r Heb. 8. 5. & 10. 1. s Jer. 29. 8. Ezek. 13. 3. Matt. 24. 4. Eph. 5. 6. 2 Thess. 2. 3. 1 John 4. 1. Rev. 3. 11.

He nailed the bond of our debt to the Tree, and as by the Tree in Paradise we became debtors to God in the First Adam, so by the Tree in Calvary we received remission of our debt in the Second Adam. Cp. *Irenæus*, v. 17. 3.

15. ἀπεκδυσάμενος τὰς ἀρχάς] A profound mystery is revealed in these words;

Observe the *middle voice*, "*having put off from himself.*" This text will be best explained by reference to the Apostle's language above in *v.* 11, ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, which, as has been already observed, refers primarily to *Christ's putting off of His own body by death;*

Hence some Ancient Expositors interpret ἀπεκδυσάμενος here to mean, "*having divested Himself of His flesh by death,*" He made a show of hostile Powers. So *Hilary* (de Trin. ix. 9), "exutus carnem," and see his observations there, ix. 11. So *Augustine*, c. Faustum xvi. 29, "*Exuens se carnem*, principatus et potestates exemplavit," for (adds *Aug.*) by *death* the Malignant Powers of the Devil domineered over us, and Christ by dying (i. e. by putting off His mortal body) triumphed over them.

This ancient exposition affords a clue to the true meaning of the words.

Other Interpreters, especially modern ones, interpret ἀπεκδυσάμενος as having little more than an *active* sense, i. e. having "*spoiled* Principalities and Powers," having *stripped* them.

This (as has been observed by *Mr. Ellicott*, in his valuable edition of this Epistle) is manifestly incorrect.

In order to explain the word ἀπεκδυσάμενος, it must be remembered that

(1) Its plain grammatical sense is "*having divested himself of.*"

(2) Christ's *flesh* was that by which He was *mortal*, and by which He was capable of suffering the shame and anguish which Satan and "all the Principalities and Powers" of Darkness and the World inflicted upon Him on the Cross. The *body of His Flesh* was that by which *they* had power over him.

(3) Those Principalities and Powers plotted and perpetrated His death, in order to reduce Him, as they imagined, to the lowest abyss of sorrow, suffering, and shame; and in order, as they vainly supposed, to conquer and crush Him for ever.

(4) By dying, He put off from Himself, by his own free Will, the Body of His Flesh. He *divested Himself* of it.

(5) And by dying He thus divested Himself of that very thing by which *they* had power *over Him*.

(6) He thus disentangled Himself from the grasp of those adverse Powers. He divested Himself *of them*. As (with reverence be it said) Joseph, the type of Christ, extricated himself from the grasp of Potiphar's wife, when he left his own garment in her hand, and fled and got him out (Gen. xxxix. 12); and as Joseph divested *himself* of *her*, by disentangling himself of the *garment* by which she held him, so Christ cast off the garment of His *Body* (see a similar metaphor in 2 Cor. v. 2. 4); and in casting off His *mortal* Body, He cast off His *weakness*. He cast off that by which He was weak, and by which his enemies were strong, for they derived their *strength* from it. He cast off from Himself His bodily vesture, and with it He also *cast off* from Himself the Principalities and Powers of Darkness. He unlocked their grasp. He shook them off from Himself with the same ease that Samson shook off his enemies (Judg. xvi. 9—15). He flung *them* off with the same *ease* as He cast off His Body, or as He threw aside His raiment, or as He cast off His grave cloths.

He cast off His mortal body in order to raise the same body *immortal*, and in order to raise *us* to *Immortality*. Christ, being raised from the dead, dieth no more, Death hath no more dominion over Him (Rom. vi. 9). Christ is risen from the dead, and hath raised us with Himself (1 Cor. xv. 20). And thus by Death, even by *that* Death which Satan had plotted and perpetrated, He overcame Death, and destroyed him that had the power of it, the Devil (Heb. ii. 14), and reconciled us to God by the *body of His flesh* through death. See above, i. 22, and Rom. viii. 3.

This interpretation is confirmed by the expositions of *Chrys.*, *Theodoret*, and *Theophylact*.

— ἐδειγμάτισεν] *He displayed them* as Captives led in a Triumphal procession before a Conqueror.

— θριαμβεύσας αὐτοὺς ἐν αὐτῷ] *having led them in triumph by it.* On the word θριαμβεύσας, see above on 2 Cor. ii. 14.

Christ is here represented as a glorious Conqueror riding in victory on the triumphal Chariot of His Cross (*Theophyl.*), and triumphing over His enemies *by it;* by that very Cross which they had erected for Him, and to which they had nailed Him. And so Satan was like Haman, nailed to his own gallows, which became like a Triumphal Car to Him for whom he erected it.

It is, therefore, well said by an English Theologian,—

Is it not comfortable and pleasant to behold Christ there on the Cross, standing erect, not only as a resolute sufferer, but as a glorious Conqueror: where having spoiled principalities and powers, he made a solemn show, triumphing over them? (Col. ii. 15.) No conqueror *loftily seated in his triumphal chariot* did ever yield a spectacle so gallant or magnificent; no tree was ever adorned with trophies so pompous or precious as the Cross. To the external view and carnal sense of men, our Lord was then exposed to scorn and shame; but to spiritual and true discerning, all His and our enemies did there hang up as objects of contempt, quite overthrown and undone. There the Devil, ὁ ἰσχυρὸς, *that strong and sturdy one* (Matt. xii. 29. Luke xi. 22. Heb. ii. 14), did hang, bound and fettered, disarmed and spoiled, utterly baffled and confounded. There Death itself did hang gasping, with its sting plucked out, and all its terrors quelled (1 Cor. xv. 54. 2 Tim. i. 10); His death having prevented ours, and purchased immortality for us. There the world, with its vain pomps, its counterfeit beauties, its fondly admired excellencies, its bewitching pleasures, did hang up, all disparaged and defaced as it appeared to St. Paul; *God forbid*, saith he, *that I should glory, save in the Cross of Christ, by which the world is crucified unto me, and I unto the world* (Gal. vi. 14). *Dr. Barrow* (Serm. xxvi. Vol. iv. p. 595). See also *Bp. Pearson* (Art. ii. p. 290), who says,—

Contrary to the custom of triumphing Conquerors (of *this* world), Christ did not sell, but buy us; because while He saved us, He died for us, and that death was the price by which He purchased us; even so this dying Victor gave us life; upon the Cross, as His triumphant chariot, He shed that precious blood which bought us, and thereby became our Lord by right of redemption, both as to conquest and to purchase.

Cp. above on 2 Cor. ii. 14.

16. Μὴ οὖν] See on *v.* 8.

The οὖν explains the δόγματα in *v.* 14. The βρῶσις and πόσις refer specially to the *eating* and *drinking* of meats and drinks prohibited by the Levitical Law. See Rom. xiv. 2.

On this, and the following verses to the end of the chapter, see the Epistle of *S. Jerome* (ad Algasiam, qu. 10, Vol. iv. p. 204).

— ἐν μέρει] *in respect of.* See 2 Cor. iii. 10.

— ἑορτῆς] *of a festival.* See above, *v.* 8, and Gal. iv. 10.

— σαββάτων] The *Seventh-Day* Sabbath, the Jewish Sabbath, which, as far as it was the *seventh-day Rest*, had been fulfilled by Christ resting in the grave. See note above on Luke xxiii. 56.

The *position* of the Day is changed from the seventh to the first day of the week (see on Acts xx. 7), but the *proportion* of *one-seventh* of our time to be dedicated to God, which dates from the *Creation*, and is grounded upon it, and concerns *all creatures* (Exod. xx. 8—11), remains unchanged, and has received new strength and sanction by its consecration to Christ under the Gospel in the *Lord's Day*. See above on Matt. xxvii. 62; xxviii. 1, and the authorities quoted in No. xliv. of the Editor's Occasional Sermons, on "*The Christian Sunday.*"

17. τὸ δὲ σῶμα Χριστοῦ] *but the substance of* them *is Christ's.* The σῶμα is *substantial reality*, as opposed to *shadow;* as σωματικῶς in *v.* 9.

The *shadows* of the future things (Heb. x. 1) belonged to Moses and the Law, and to the Jews, but the *substance* of them belongs to Christ and to the Gospel; and as ye, who have been baptized into Christ, have passed from the shadow to the substance, from the letter to the spirit, therefore if ye return to them, ye renounce the substance for the shadow, and ye forfeit the spirit for the letter. Cp. *Theophylact* and *Augustine* (Epist. 149), and *Jerome* (ad Algasiam, qu. 10).

18. Μηδεὶς ὑμᾶς καταβραβευέτω] *Let no one cheat you of your prize.*

ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, 19 [t] καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.

20 [u] Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε, 21 [x] "Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς;" 22 [y] ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, 23 [z] ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας, ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός.

t Gal. 1. 6—9. & 5. 2—4. Eph. 4. 15, 16. 1 Tim. 2. 4—6.
u Rom. 6. 3, 5. & 7. 4, 6. Gal. 2. 19. & 4. 9. ver. 8.
x 1 Tim. 4. 3.
y Isa. 29. 13. Matt. 15. 9. Tit. 1. 14.
z ver. 18. 1 Tim. 4. 8. & 5. 23.

The word καταβραβευθῆναι is used, when one competitor deserves a prize and another receives it. (*Chrys.*, *Theodoret.*) The preposition κατὰ indicates that the prize is unfairly adjudged *against* the deserving candidate.

On the word βραβεῖον, e. g. a palm-branch, or crown, or other prize to a runner in a course, or a charioteer, &c., see 1 Cor. ix. 24. Phil. iii. 14.

Your false Teachers *promise* you special privileges; but the fact is, they would *defraud* you of the everlasting crown which you will receive as your reward from the Eternal Judge (βραβεὺς) at the Great Day, if you persevere in the Christian race on which you have entered. See *A Lapide* here.

— θέλων] By the exercise of *his mere will* (θέλημα); domineering over you by *his will*, following his own spirit (Ezek. xiii. 3), dictating to you, with arbitrary wilfulness, terms of salvation contrary to the *Divine Will* (θέλημα), as revealed in the *Divine Word*.

This spirit of wilful usurpation, in matters of religious doctrine and discipline (which says, "sic *volo*, sic *jubeo*, stet pro ratione *voluntas*"), is referred to in another word, ἐθελο-θρησκεία, *Will-worship*, v. 23, and see above on Gal. iv. 9, θέλετε δουλεύειν.

18, 19. ἐν ταπεινοφροσύνῃ κ.τ.λ.] In affected and mock lowliness of mind *and self-abasement*, cp. v. 23 (*Theophylact*), as is shown by what follows, "vainly *puffed up* by his fleshly mind," which words (as *Chrys.* observes) prove that it was a vain-glorious humility; Pride in its worst form; Pride dressed up in the disguise of Lowliness. And this is the besetting sin of the human heart, which is more puffed up by false humility than by open pride. *Augustine* (Ep. 149).

The false Teachers alleged, that man is too unholy to approach God without the mediation of some spiritual beings; and then, in a proud, presumptuous spirit, they intruded into hidden secrets, and made Mediators for themselves in the person of Angels. (See above, v. 18.) And, *not holding the Head*, they rejected the "only *Mediator* between God and Man" (1 Tim. ii. 5), Whom God Himself has provided, the *Man Christ Jesus*. This they did in the name of Humility!

For an exposition of this passage and the context, see *Augustine* (Epist. 149, tom. ii. p. 764).

— θρησκείᾳ τῶν ἀγγέλων] *the worship of Angels*. See above on v. 8.

19. ἐξ οὗ πᾶν τὸ σῶμα] See Eph. iv. 16.

20. Εἰ ἀπεθάνετε] *If ye died* with Christ in your Baptism. See v. 12.

— σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου] If ye died with Christ *from the elements of the world*.

This is best explained by Gal. iv. 8—10, where see note.

The Colossians, like the Galatians, had been heathens, they had been subject to the Elements of this World divinized,—to the Powers of Nature, the Sun, the Moon, the Earth, worshipped as gods. In their conversion to Christianity they *died from these*; they renounced them, and acknowledged Christ as Lord of all.

But now, by submitting to false Teachers, who arbitrarily required submission to observances (see v. 16) grounded on the *elements of Nature*, the course of the Sun, and the phases of the Moon, they returned to their ancient bondage. *Theodoret* on v. 8.

— τί—δογματίζεσθε] *why are ye subject* to such δόγματα as follow, *Handle not, taste not, nor even touch? Chrys.* See v. 14.

St. Paul recites, *per irrisionem*, the words of the false Teachers against whom he was warning them, "Handle *not*, &c., whereas *to the pure all things are pure*, and every creature *of God* is *good*" (Tit. i. 15. 1 Tim. iv. 4). *Augustine* (Ep. 149).

21. Μὴ ἅψῃ] *Do not handle*, do not hang on to, do not grasp, embrace. As to the meaning of ἅπτομαι, see on John xx. 17. 1 Cor. vii. 1.

— μηδὲ θίγῃς] *nor even touch*, however lightly. So *Augustine*, 'Ne *attaminaveris*.' Cp. *Trench*, Synonyms of N. T. § xvii.

22. ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀ.] *which all tend to perish in the using*.

These meats, from which you are required by your false Teachers to abstain with such scrupulous superstition, cannot enter into the *inner* man, and cannot defile the heart; they only go into the mouth, and into the belly, and "are cast out into the draught" (Matt. xv. 17. Mark vii. 19), and perish. (*Jerome*, *Theophyl.*) But those *evil* things,—the pride, and the self-righteousness, and the carnal wilfulness, and the spirit of disobedience to God, and of bondage to the traditions of men, and the low and unworthy thoughts of Christ, which your false Teachers entertain, and would put into your hearts under pretence of humility and self-mortification,—those are very pernicious, and tend to destroy you.

— κατὰ τὰ ἐντάλματα] See above on Matt. xv. 9.

23. ἅτινά ἐστι κ.τ.λ. σαρκός] *which things have a show of wisdom in will-worship, and in mortification of the body not held in any honour, and tending to the pampering of the flesh*. B omits καὶ after ταπεινοφροσύνῃ.

In order to understand these words, it must be remembered that the False Teachers—

(1) *Pretended* to *humility*, but they were *puffed up* with pride *in their fleshly mind* (see v. 18);

(2) That they made a great show of *mortification of* the *flesh*, but, in fact, they pampered the fleshly mind by wilfulness, and self-righteousness, and other evil passions of the carnal heart;

(3) That instead of holding "*the body* in *any honour*," ἐν τιμῇ τινι, and in due reverence (as God had commanded to do), they *degraded the body* by not holding the Head, in Whom "dwelleth all the fulness of the Godhead bodily," and by denying the *Godhead* of Christ, the Word *Incarnate*, "God manifest in the flesh," Who has taken Human Nature both in Soul and Body, and has joined it for ever to the Nature of God, and has thus *consecrated* the human *body*, and by means of the death which He had suffered in the "*body* of His *flesh*" has overcome death (i. 21) and vanquished Satan, and has raised us from death, and has delivered us from the bondage of the Law, and from its curse, and has given us the adoption of Sons, and has made our *bodies* to be "members of Himself" (1 Cor. vi. 15), and to be "*Temples of God*" (1 Cor. iii. 16; vi. 19), and has carried the *Body* into Heaven, and has seated it in Glory at the Right Hand of God; and Who has also sanctified even the *inferior creatures*, which God has given for the food of the body, and has restored them to us, to be used by us freely and thankfully, as *pure* to those who are *purified* by Him. See on 1 Cor. vi. 12. 1 Tim. iv. 3, 4. Tit. i. 15.

(4) That these false Teachers, by their irreverence toward Christ, the Incarnate God, had not maintained the *Body in honour* (ἐν τιμῇ), but had robbed it of all its dignity and glorious prerogatives, and had taken away the best safeguards of its purity and holiness, and had opened a wide door to *the pampering of the flesh* (πρὸς πλησμονὴν τῆς σαρκὸς) by *surfeiting* and *uncleanness*.

For ample illustration of the meaning of the word πλησμονή, *fulness*, *satiety*, *surfeiting*, the reader may consult the numerous passages cited by *Wetstein*, p. 290, in almost every one of which the word πλησμονή is used in a sense of *voluptuous and vicious excess*. The words πρὸς πλησμονὴν τῆς σαρκὸς do *not* here signify "for the satisfying of the flesh in its *necessary cravings*," but "for the satisfying of the flesh in *its sensual concupiscence*."

(5) That, therefore, while they affected Humility, they were eaten up with Pride; and that their pretences to bodily Mortification, by means of which they professed to elevate themselves and their hearers to superior degrees of purity and sanctity, tended rather to carnal licentiousness and to voluptuous sensuality, and dissolute indulgence in *fleshly lusts*.

(6) That the meaning above assigned to the words οὐκ ἐν τιμῇ τινι, "*not in any honour*" (that is, *not held in any honour*, whereas the *body ought* to be held in *great* honour as being a "member of Christ" and a "Temple of God"), is confirmed by St. Paul's words in another Epistle, "This is the will of God,

III. 1 [a] Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς· 3 [b] ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· 4 [c] ὅταν ὁ Χριστὸς φανερωθῇ ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

5 [d] Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, 6 [e] δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, 7 [f] ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν τούτοις.

8 [g] Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν. 9 [h] Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 10 [i] καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· 11 [k] ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

a Ps. 110. 1. Rom. 6. 5. Eph. 1. 20. & 2. 6. ch. 2. 12.
b Rom. 6. 2, &c. Gal. 2. 20.
c 1 Cor. 15. 43. Phil. 3. 21. 1 John 3. 2.
d Rom. 8. 13. & 6. 13. & 7. 5, 23. Eph. 4. 22. & 5. 3, 5. 1 Thess. 4. 5.
e Eph. 5. 6. Rev. 22. 15.
f Rom. 6. 19, 20. & 7. 5.
g 1 Cor. 6. 11. Eph. 2. 1. & 5. 7, 8. Tit. 3. 3. Eph. 4. 22. 1 Pet. 2. 1. James 1. 21.
h Lev. 19. 11. Zech. 8. 16. Eph. 4. 22, 25, 29. & 5. 4.
i Gen. 1. 26. Eph. 2. 10. & 4. 24.
k Rom. 10. 12. 1 Cor. 7. 21, 22. & 12. 13. Gal. 3. 28. & 5. 6. & 6. 15.

even your sanctification, that every one of you should know how to possess his vessel (i. e. his *body*) in sanctification and *in honour*" (1 Thess. iv. 4, where see note), and where he uses the words ἐν τιμῇ, *in honour*, as here.

(7) Deep wisdom there was, and prophetic foresight, in these words of St. Paul to the Colossians, as was afterwards proved by the history of that remarkable sect which flourished in their neighbourhood, the sect of *Montanus*, which, commencing with the principles here censured by the Apostle, of *arbitrary will-worship*, and specious professions of lowly self-abasement, and rigid asceticism, and corporal mortification, and "*neglect of the body*," developed itself in fanatical excesses and Antinomian licentiousness.

St. Paul's vigilant eye descried the seeds of this evil, and he endeavoured to uproot them. The history of this Phrygian sect affords a practical comment on St. Paul's Epistle to the Church of Colossæ.

See the primitive collections on this subject in *Routh's* Reliquiæ Sacræ, ii. 55—62, ed. 1814.

— ἐθελοθρησκείᾳ] *will-worship*. For an excellent exemplification of the results of ἐθελοθρησκεία in the History of the Christian Church, the reader may see the Sermon of *By. Andrewes* "On the Worshipping of Imaginations," Vol. v. p. 55—70.

Ch. III. 1. Εἰ οὖν συνηγέρθητε] *If therefore ye rose together with Christ* in your baptism, *seek those things that are above, where* Christ your Head *is sitting* (ἔστι, not ἐστὶ, is emphatic) *on the Right Hand of God*.

If we live well we have died, and are risen again. He who lives ill lives not; let him die now, in order that he may escape eternal death. "Mutetur, ne damnetur." And what is it to *live* well? To mind those things which are above; to seek for happiness above, and not on Earth. *Augustine* (Serm. 231).

— τὰ ἄνω ζητεῖτε] Hence *Theophilus*, Bishop of Antioch in the second century (ad Autolyc. ii. § 17), speaking of the Creation, says, "Four-footed beasts are like images of men who *mind earthly things* (Phil. iii. 19); but they who live righteous lives soar aloft, like birds, on the wings of the soul, and *mind those things that are above*."

3. ἀπεθάνετε γάρ] For, in your baptism, *ye died to* this world, in order that you might attain to that world where is no death. No one dies in *that* world, to which none will ever come who has not died to *this* world. He must die by that death which God's elect die, and by which their heart passes to heaven, while they still abide in this mortal flesh on earth. This is the death of which the Apostle here speaks.

This Death is Love, which is strong as Death (Cant. viii. 6). This Love is Death to the World, and Life with Christ in God. By it we ascend from Earth to Heaven. *Augustine* (in Joann. Tract. 65).

— ἡ ζωὴ ὑμῶν κέκρυπται] *your life has been hid with Christ in God*, Ye live a *hidden life*; a life concealed from the observation of this world (Luke xvii. 20), who perhaps despise you as dead. Ye have been engrafted in Him. Be ye good trees. Now, in the world's eye, is your winter; to men ye appear like dry sticks. Your life is *hid* with Christ. Ye are dead to the world, dead in *appearance*, but not dead *in reality*; dead, as to show of luxuriant leaves, but not dead in your spiritual root. Your root is Christ. His coming will be your summer. Then ye will put forth a glorious foliage. Ye will *appear* with Him in glory. And the leafy fig-trees of this world will be withered by His Coming. See *Augustine* (Serm. 36).

4. ὁ Χριστὸς—ἡ ζωὴ ἡμῶν] See John xi. 25, and cp. *Ignat.* ad Ephes. 3, Ἰησοῦς Χριστὸς τὸ ἀδιάκριτον ἡμῶν ζῆν.

— ὅταν—φανερωθῇ] *when He*, Who is now invisible in Heaven, *shall have been made manifest* to every eye by the glory of His coming to Judgment. (2 Thess. ii. 8. Rev. i. 7.)

5. Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς] Mortify your *members* that are upon *the earth*. For, your *Head* is in *heaven*; there He lives, and thither, by His Ascension, He has raised *you*, who are His *members*. (Eph. ii. 6.) He is your Life; your Life is hidden invisibly in *Him*, and you must therefore *mortify* your *members* upon the *earth*, so that they may not weigh down your heavenly members and destroy your heavenly life. You must be dead to earth, in order to live in heaven. Cp. Phil. iii. 20; and *Irenæus* (v. 12), who says: "Harum depositionem Apostolus præconatur, et eos, qui talis operantur, velut *carnem* et *sanguinem tantùm* existentes non posse regnum cœlorum possidere." While we mortify our members upon the earth, we quicken our members in heaven. The death of the one is the life of the other. *Augustine* (in Epist. Joh. Tract. 9).

Unless we die to the world, we cannot live to God. Therefore St. Paul says of himself, "The world is crucified to me, and I to the world;" and then he adds, "I live, yet not I, but Christ liveth in me." (Gal. ii. 20.) *S. Gregor.* on 1 Kings ii.

— πορνείαν] Put in *apposition* with μέλη, as being their works, unless they are mortified. See *Winer*, § 59. 8, p. 469. Or, as the word may be interpreted, "membra dicebantur ipsorum *ea vitia*, quæ in membris habitabant ipsorum, modo locutionis (quâ exprimitur) per id *quod continet*, id quod *continetur*, sicut dicitur, 'Totum *forum* loquitur' cùm *homines* loquuntur qui sunt *in foro*." *Augustine* (de Continentiâ, § 30, vi. p. 527, where he gives an exposition of this passage).

8. ἐκ τοῦ στόματος] *out of your mouth*,—that mouth by which you receive the communion of the Lord's Body. *Theoph.*

9. ἀπεκδυσάμενοι] *seeing that ye have put off* the old man. (*Authorized Version.*) See on Eph. iv. 22.

10. ἀνακαινούμενον] *who is being renewed* daily. The new man was born in you at your *regeneration* in Baptism, but needs the *daily renewal* of the Holy Ghost. See on Tit. iii. 5.

On the difference between νέος and καινὸς see Eph. iv. 24.

On the word εἰκὼν see 1 Cor. xi. 7, where man is called εἰκὼν καὶ δόξα Θεοῦ. It is used by the LXX in Gen. i. 26, 27; v. 1. 3; ix. 6, where God is said to have created man in His own likeness,—that is, His *intellectual*, *rational*, *moral*, and *spiritual* likeness. See *Barrow's* Serm. vii. Vol. iv. p. 163. 171, on Gen. i. 27, "On the being of God proved from the frame of Human Nature."

11. τὰ πάντα καὶ ἐν πᾶσι Χριστός] *but Christ is all and in all*, and so *God* is all in all. This is the fruit of the Incarnation. He who had existed in the form of God, and took on Him the form of a servant, is to be confessed as ever existing in the glory of God the Father. He is in Him, in Whom He was before.

And now, God has become all in all by the Mystery of the Incarnation, in order to make us conformable to the likeness of God. This is our gain, our advancement. The Only Begotten

l Eph. 4. 32. & 6. 11. Gal. 5. 22.
m Matt. 6. 14. Mark 11. 25. Eph. 4. 32.
n Eph. 4. 3. & 5. 2. ch. 2. 2. 1 Thess. 4. 9. 1 John 3. 23. & 4. 21.
o Eph. 4. 4. Phil. 4. 7.
p 1 Cor. 14. 26. Eph. 5. 20.
q Rom. 1. 8. 1 Cor. 10. 31. Eph. 5. 20. 1 Thess. 5. 18. Heb. 13. 15. 1 Pet. 2. 5—9. & 4. 11.
r Gen. 3. 16. 1 Cor. 11. 3. & 14. 34. Eph. 5. 22—24, 33. 1 Tim. 2. 12. Tit. 2. 4, 5. 1 Pet. 3. 1, 6.
s Eph. 5. 25. 1 Pet. 3. 7.
t Eph. 6. 1.
u Eph. 6. 4.
x Eph. 6. 5—7. 1 Tim. 6. 1, 2. Tit. 2. 9, 10. 1 Pet. 2. 18, 19.
y Rom. 14. 6, 8. Eph. 5. 22. & 6. 6, 7. 1 Pet. 2. 13, 15.
z Acts 10. 34. Rom. 2. 11. 1 Pet. 1. 17.
a Eph. 6. 9.
b Luke 18. 1. Rom. 12. 12. Eph. 6. 18, 20. 1 Thess. 5. 17.
c Matt. 13. 11. 1 Cor. 4. 1. & 16. 9. 2 Cor. 2. 12. Eph. 6. 19. 2 Thess. 3. 1. ch. 1. 26. & 2. 2.

12 l Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν, 13 m ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν, καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς· 14 n ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ὅ ἐστι σύνδεσμος τῆς τελειότητος.

15 o Καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

16 p Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ, διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν τῇ χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ.

17 q Καὶ πᾶν ὅ τι ἂν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Ἰησοῦ Χριστοῦ, εὐχαριστοῦντες τῷ Θεῷ Πατρὶ δι' αὐτοῦ.

18 r Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

19 s Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

20 t Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον ἐν Κυρίῳ.

21 u Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

22 x Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν Κύριον. 23 y a Ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, 24 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. Τῷ Κυρίῳ Χριστῷ δουλεύετε. 25 z Ὁ γὰρ ἀδικῶν κομιεῖται ὃ ἠδίκησε, καὶ οὐκ ἔστι προσωποληψία.

IV. 1 a Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανῷ.

2 b Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, 3 c προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, 4 ἵνα φανερώσω αὐτό, ὡς δεῖ με λαλῆσαι.

Son of God, although He was born as man, is no other than God, all in all. And by Him our manhood is advanced. We are advanced to a glory conformed to Him, and are renewed into the knowledge of God. This is what the Apostle says: "Exuti veterem hominem in actibus *suis, et induti novum qui innovatur in agnitionem Dei, secundùm imaginem Ejus qui creavit Eum.* Consummatur itaque homo imago Dei." Man recovers the divine image which he had lost. And being created anew, he obtains the perfection of his creation by agnition of his God, and by being thus His image, and advancing to Eternity by piety, and by Eternity abiding for ever, the Image of His Creator. *S. Hilary* (de Trin. xi. 49).

The Apostle, in saying that "the new man is *being renovated* to *perfect knowledge*," shows that man, who did *not* know God, is renovated by that knowledge which has God as its object. And by saying "according to the image of Him that *created* him," he declares the restoration of man, made in the beginning in the image of God.

12. *σπλάγχνα οἰκτιρμοῦ*] *bowels of mercy.* Cp. Luke i. 78. 2 Cor. vi. 12. Phil. i. 8; ii. 1. *Elz.* has *οἰκτιρμῶν.*

13. *ὁ Χριστὸς ἐχαρίσατο*] *Christ freely forgave* you. Forgiveness of sins, attributed to God in Christ (Eph. iv. 32), is here attributed to *Christ*, and thus the Godhead of Christ is declared. See above on i. 19, 20.

14. *σύνδεσμος*] *τὸν δεσμὸν τῆς ἀγάπης τοῦ Θεοῦ τίς δύναται ἐξηγήσασθαι; Clem. Rom.* i. 49.

For ὅ, the reading of A, B, C, F, G, *Elz.* has *ἥτις.*

15. *Χριστοῦ*] So A, B, C*, D*, F, G.—*Elz. Θεοῦ.* In this Epistle St. Paul dwells specially on the dignity of *Christ.* See i. 1, and in this chapter *vv.* 1, 2, 3. 11. 13. 16, 17.

— *βραβευέτω*] Let Peace *preside* and *decide* the *contest.* When there is a competition in your heart between two rival passions, good and evil, Love and Hatred, let Peace sit there as Arbitress, and put an end to the dispute, and award the palm to Love. Cp. *Theodoret* and *Theophylact*, and the authorities in *Wetstein*, especially *Clemens Alex.* Prot. p. 45.

On the literal meaning of *βραβεύω, βραβεὺς*, see on ii. 18.

16. *ψαλμοῖς κ.τ.λ.*] See Eph. v. 19. *Elz.* has *καὶ* before *ὕμνοις* and *ᾠδαῖς* and *τῇ καρδίᾳ* here, against the preponderance of the best authorities; *Elz.* also omits *τῇ* before *χάριτι*, and has *Κυρίῳ*, not *Θεῷ.*

17. *ἐν ὀνόματι Ἰησοῦ Χριστοῦ—δι' αὐτοῦ*] Do all in *His* name, and offer your praises through *Him*, and not through Angels or any other Mediators. *Theophyl.*

For an exposition of this text see *Dr. Barrow's* Sermon xxxiii. "Of doing all things in the *Name of Christ*," Vol. ii. p. 247. *Elz.* has *Κυρίου Ἰησοῦ.* The reading in the text is that of A, C, D*, F, G, *Lachmann, Ellicott.*—*Elz.* has *καὶ* before *Πατρὶ*, but it is not in A, B, C.

18. *Αἱ γυναῖκες*] With this and the eight following verses compare the parallels in Eph. v. 21—25; vi. 1—9. After *τοῖς* *Elz.* has *ἰδίοις* and *Θεὸν* for *Κύριον* in *v.* 22.

20. *ὑπακούετε—κατὰ πάντα*] See also *v.* 22, where *κατὰ πάντα* is also used. An example of a precept proceeding *on the charitable supposition* that the other party will do its duty; for if Parents and Masters order any thing contrary to God's Law, then Children and Servants "must obey God rather than men." (Acts v. 29.) The words *κατὰ πάντα* are not in Eph. vi. 1. 5.

On St. Paul's different modes of address to different Churches, as here exemplified, see on Eph. vi. 1, 2.

22. *ὀφθαλμοδουλείᾳ*] So A, B, D, E, F, G. *Elz. ὀφθαλμοδουλείαις.*

23. *Ὃ ἐάν*] So the majority of the best MSS.—*Elz. καὶ πᾶν ὅ τι ἐάν.*

25. *κομιεῖται*] Receive back *virtually* and *in effect*, though not in the same form. See Eph. vi. 8. 1 Cor. xv. 37, and *Winer*, § 66, p. 547, who compares John xii. 5, where the *ointment* is spoken of as to be given to the poor, whereas it was its *price*, after it had been sold, that was to be so bestowed.

CH. IV. **1.** *Οἱ κύριοι*] See Eph. vi. 9. *Elz.* has *οὐρανοῖς* here. A, B, C have *οὐρανῷ.*

5 [d] Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.
6 [e] Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.
7 [f] Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ· 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν· 9 [g] σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ ὧδε.
10 [h] Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς, (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν·) 11 καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. 12 [i] Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ

d Eph. 5. 15, 16. 1 Thess. 4. 12.
e Eccles. 10. 12. Ecclus. 21. 16. Mark 9. 50. ch. 3. 16. Eph. 4. 29.
f Acts 20. 4. Eph. 6. 21, 22. 2 Tim. 4. 12.
g Philem. 10.
h Acts 15. 37. & 19. 29. & 20. 4. & 27. 2. 2 Tim. 4. 11. Philem. 24. 1 Pet. 5. 13.
i Rom. 15. 30. ch. 1. 7. Philem. 23.

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5. *πρὸς τοὺς ἔξω*] Toward those who are *not within the Church* of Christ. 1 Thess. iv. 12. 1 Cor. v. 12, 13.

— *τὸν καιρὸν ἐξαγοραζόμενοι*] Redeeming for *yourselves* the *opportunity* (*ἐξ*) *out* of the hands of the Evil One. The Days are Evil, in this world, sold as it were under bondage, and it is for you to rescue the Opportunity out of the grasp of your Ghostly Enemy. Seize, as it were, the Opportunity by the forelock, and make it your own. See above on Eph. v. 16, where the *reason* of the precept is expressed, which the Apostle does not therefore repeat here.

6. *ἅλατι ἠρτυμένος*] *seasoned with salt.* See on Mark ix. 50.

— *εἰδέναι*] *that you may know.* On the infinitive cp. Acts xv. 10. Heb. v. 5. *Winer*, § 43, p. 283. *Ellicott.*

7. *Τύχικος*] *Tychicus.* See Eph. vi. 21, 22.

8. *ἵνα γνῷ τὰ περὶ ὑμῶν*] So *Elz.*, *Tisch.*, *De Wette*, *Alf.*, *Ellicott*, with C, D***, E, I, K, and a majority of Cursive MSS. and ancient Versions. A, B, D*, F, G, *Griesb.*, *Lachm.*, *Meyer*, *Scholz.* have *ἵνα γνῶτε τὰ περὶ ἡμῶν.* But, the *very purpose* (*αὐτὸ τοῦτο*) for which St. Paul sent Tychicus to the Colossians, was not (it would seem) *in order* that they might know how St. Paul was faring, but that he might know whether they were standing stedfast in the faith against the attempts of the false Teachers.

The communication of tidings concerning the Apostle was no doubt a purpose, and would be a consequence of his mission, but not the final cause.

9. *σὺν Ὀνησίμῳ—ἀδελφῷ*] *with Onesimus*, the *faithful and beloved brother.* See Philem. 10—15.

Onesimus had been the slave of Philemon. To how high a dignity has he here been raised, to become the brother of St. Paul! *Theophyl.*

St. Paul had just been giving Christian counsel to *Masters* and *Slaves*, members of the Church at Colossæ, and he now makes a *practical application* of his own precepts, by sending to them *Onesimus*, a slave, who, when a *heathen*, had defrauded his master Philemon at Colossæ, and had run away from him to Rome; but now, having been converted to Christianity by St. Paul, is restored to Philemon, and to them, as one of themselves, a "*faithful and beloved*" *brother* in Christ (see below, the Introduction to the Epistle to Philemon), and a confidential messenger of the Apostle; and is commended to them as such, in this Epistle, which was to be *read publicly* in the *Churches of Phrygia, Asia*, and *the world*, and which has been openly read and received every where as divinely inspired Scripture from that day to this.

How much native truth, courage, and beauty is there in Christianity, which enabled the Apostle to speak thus of a runaway slave, to the inhabitants of that city from which he had fled! What other religion in the world could have done this? See below, p. 325—8, Introduction to the Epistle to Philemon.

10. *Ἀρίσταρχος ὁ συναιχμάλωτός μου*] *Aristarchus my fellow-prisoner.* Aristarchus of Thessalonica in Macedonia, who was with St. Paul at *Ephesus* (Acts xix. 29), and accompanied him and St. Luke to Jerusalem with the alms (Acts xx. 4) in the voyage to Rome (xxvii. 2), where he now was a sharer in his captivity. Cp. *Euseb.* ii. 22.

— *Ἀσπάζεται ὑμᾶς*] The salutations in this Epistle are the same as in that to Philem. 23, 24. Each of these two Epistles, however, furnishes some new incidents. Here (*v.* 12 and i. 7) *Epaphras* is called a *servant* of Christ, and a *fellow-servant* of St. Paul, there (*v.* 23) he is called *συναιχμάλωτος, a fellow-captive.*

Here also *Aristarchus* is called a *fellow-captive*, but there he is classed with the *fellow-labourers* of the Apostle (*v.* 24). Both Epaphras and Aristarchus were sharers in St. Paul's labours and in his bonds.

It may reasonably be inferred from the non-occurrence of the name of *Philemon*, the Colossian, in the salutations of *this* Epistle, that the Epistle to him was sent at *the same time* as this Epistle; otherwise he would have been greeted here.

— *Μάρκος ὁ ἀνεψιὸς Βαρνάβα*] *Mark, cousin of Barnabas.* On the meaning of *ἀνεψιὸς*, see *Euseb.* iii. 11, who calls Symeon *τὸν ἀνεψιὸν* of the Saviour, because Cleophas, his father, was the brother of Joseph; and cp. *Wetstein* here, p. 295, and *Lobeck*, Phryn. p. 306, who says, "Hesychio *ἀνεψιοὶ* sunt *fratrum filii ἐξάδελφοι* in versione Alexandrina, et Scriptoribus Christianis."

It is probable, that the Colossians, and other Christians of Phrygia (a country which St. Paul visited in company with Timothy, Acts xvi. 1—6), very soon after the separation which took place between the Apostle and Barnabas, on account of the temporary defection of his relative, *St. Mark* (Acts xv. 37), had heard of St. Mark's defection, and of the separation between Paul and Barnabas. Cp. *Theodoret* here.

There would, therefore, be something very graceful and affecting to their minds in this reference, on St. Paul's part, to St. Barnabas and to St. Mark. It would seem to say, Barnabas was tender-hearted to St. Mark his kinsman: he did for him a kinsman's part; and Mark, though he faltered for a time, has profited by his kinsman's kindness, and by my severity; and he has now returned to me, and to the service which he quitted for a time, never to leave it more. You may have heard of the separation which took place between Barnabas and me; you may have heard of St. Mark's dereliction of me. You will therefore rejoice to hear that now he is with me; I send you his greetings. I have given you commandments concerning him; and if he comes to you, I desire you to receive him. Cp. note below on 2 Tim. iv. 11, and above, on Acts xv. 39.

This friendly mention of Barnabas here, as well as of St. Mark, the son of St. Peter in the faith (1 Pet. v. 13), was not without its use in reminding the Judaizing Colossians that St. Paul, who had resisted Peter and Barnabas at Antioch, when they sided with the Judaizers there (Gal. ii. 11), was now on terms of amity with them both. See next note.

11. *οἱ ὄντες ἐκ περιτομῆς*] *who are of the Circumcision.* See Acts v. 17 as to the participle.

Do not therefore imagine, that I am singular in condemning the imposition of Circumcision, and other Levitical ordinances, as necessary to Salvation. (See above, ii. 11, 12.) *They of the Circumcision* themselves, whom I have mentioned, concur in what I have said; and Timothy, whom I myself *circumcised* in charity to the Jews (see on Acts xvi. 3), joins with me in writing this Epistle (i. 1). Cp. on Gal. i. 2.

— *οὗτοι μόνοι*] *these only are my fellow-workers.* Therefore it does not seem probable that *St. Peter* was now at Rome.

12. *Ἐπαφρᾶς*] See on *v.* 10. Epaphras was now detained in *captivity* with St. Paul. (Philem. 23.) This may account for the fact that he, who was a Colossian (*v.* 12), and had been instrumental in evangelizing Colossæ (i. 7), was not sent with the Epistle.

— *πεπληροφορημένοι*] *fully assured.* See on Luke i. 1; and above, ii. 2. *Elz.* has *πεπληρωμένοι.* The reading in the text is in A, B, C, D*, F, G.

Θεοῦ. 13 Μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει πόνον πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαο-
k 2 Tim. 4. 10, 11. Philem. 24. δικείᾳ καὶ τῶν ἐν Ἱεραπόλει. 14 k Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς
l Rom. 16. 5. 1 Cor. 16. 19. καὶ Δημᾶς. 15 l Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν, καὶ τὴν
κατ' οἶκον αὐτοῦ ἐκκλησίαν.
m 1 Thess. 5. 27. 16 m Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαο-
δικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.
n Philem. 2. 17 n Καὶ εἴπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα
αὐτὴν πληροῖς.
18 ο Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν δεσμῶν. ἡ
χάρις μεθ' ὑμῶν.

— *παντὶ θελήματι τοῦ Θεοῦ*] *in every thing that God willeth.* Cp. Eph. iii. 15, *πᾶσα πατριά.* 1 Pet. i. 15, *ἐν πάσῃ ἀναστροφῇ. Winer*, § 18, p. 101.

13. *πόνον*] So the major part of the best authorities. *Elz. ζῆλον.*

The word *πόνον, painfulness, labour*, intimates that a Pastor, though absent from his flock in body, may, and must, *labour* for them in spirit, especially by prayer (*v.* 12), and, if need be, by *suffering* for them in *bonds;* as Epaphras did for his charge at Colossæ, and as Paul did for the whole Church of Christ. (Eph. iii. 1; iv. 1.)

This sentence, therefore, is like a reply to those at Colossæ who might have *misinterpreted* the absence of *Epaphras* from his flock, into a sign of indifference to their welfare. He also informs the Colossians, in his Epistle to Philemon, that the absence of Epaphras from Colossæ was not voluntary, but that he was *detained* there by force, as a confessor for the faith which he had taught. (Philem. 23.)

Compare the similar instances of Apostolic thoughtfulness in 2 Tim. iv. 11. 20.

14. *Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητός*] *Luke the Physician, the beloved;* more expressive than "Luke the beloved Physician."

It would seem that St. Luke was known to the Colossians as a Physician. The neighbouring city of Laodicea was a great medical school. (*Strabo*, xii. p. 580.) It may have had professional attractions for him.

This special mention also of an *ἰατρὸς* as *ὁ ἀγαπητὸς* may have been designed by St. Paul to impart a Christian dignity to the Medical profession, which was not held in high repute by the polite nations of Antiquity; and to remind its practitioners, particularly those of Laodicea, to whom this Epistle was to be sent (iv. 16), of the honour and holiness of the medical calling, as ministering to the *human body*, which has been ennobled and consecrated by the *Incarnation* of Christ. See on ii. 23.

He might also thus intimate, that though special and *supernatural gifts of healing* were vouchsafed to the Church in those days (1 Cor. xii. 9. 28. 30), yet that even then the *ordinary* means were not superseded, which were provided and bestowed by Almighty God for alleviating the sufferings of humanity through the art and skill of the Physician.

These words, *Luke the Physician, the beloved*, suggested in early times the allusion which is adopted by the Church of England in her Collect for St. Luke's Day, where he is called a "Physician of the Soul;" and a reference is made to the "wholesome medicines of the doctrine delivered by him" for the healing of the "diseases of the Soul," as may be seen in *S. Jerome's* Epist. 50, ad Paulinam, iv. p. 574, where he says, that the Acts of the Apostles seem at first to be merely an Historical Book, and to describe the Infancy of the Church; but if we remember that their Author is *Luke, whose praise is in the Gospel*, we shall acknowledge that all his words are *medicines* of the *soul* in sickness.

Probably St. Luke was already known to the Gentile Churches of Asia by his Gospel. See on 2 Cor. viii. 18.

It would seem also, that the Acts of the Apostles were written by St. Luke at this time. See Introduction to St. Luke's Gospel, and on Acts i. 1. Cp. *Iren.* iii. 14, and *Euseb.* ii. 22, *Jerome*, Cat. Eccl. Sor. 7.

— *Δημᾶς*] See Philem. 24, *Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.* 2 Tim. iv. 10, *Δημᾶς με ἐγκατέλιπεν.* Whence *Theodoret* rightly infers that the Second Epistle to Timothy was posterior to this.

16. *ὅταν ἀναγνωσθῇ*] *when this Epistle shall have been read.* Observe St. Paul takes it for granted that this Epistle *will be publicly read* in the Church of Colossæ; a proof that the precept he had given as to the public reading of his Epistles from the beginning (see 1 Thess. v. 27) had been generally understood, received, and complied with by the Churches to which they were sent.

This second precept for the communication of *this* Epistle to *another* Church, and for the reception of another Epistle from that Church, is also a specimen of what was to be done with *all* his Epistles; and doubtless this precept also was obeyed. And thus the Epistles of St. Paul were diffused throughout the world, and have been preserved by public reading, and by the multiplication of copies, in their original integrity.

— *τὴν ἐκ Λαοδικείας*] *the letter* coming to you from *Laodicea;* not the letter *written from* Laodicea, but the letter written *to* Laodicea, and coming on to you *from* Laodicea. See *Winer*, § 66, p. 554, who compares Luke ix. 61; xi. 13, *ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα ἅγιον.*

The Epistle here referred to was probably St. Paul's Epistle to the *Ephesians*. See above, the Introduction to that Epistle, p. 272.

On the special uses of the Ephesian Epistle to the *Colossian* Church, see on Eph. iii. 10.

17. *Ἀρχιππον*] *Archippus*, of Colossæ. Cp. Philem. 2, *Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν. Theodoret.*

— *διακονίαν*] *ministry;* his pastoral office. Here is a public charge to Archippus, more needful in the absence of *Epaphras* the spiritual Pastor of the Colossians; a charge also to the Colossians themselves to obey Archippus as over them in the Lord. This is an example of Paul's prudence in government. He gives a public command to the Pastor to do his duty to the flock; and thus he also virtually commands the flock to recognize and obey their Pastor. *Theophyl.*

18. *Ὁ ἀσπασμός*] See 2 Thess. iii. 17.

— *Μνημονεύετε μου τῶν δεσμῶν*] *Remember of me the bonds.* More expressive than *τῶν δεσμῶν μου.* (Cp. 1 Tim. iv. 12.)

St. Paul's bonds were providential. If he had been *continually moving from place to place* in *missionary Journeys*, the Church might perhaps have never possessed his *Epistles* to the Colossians, Philemon, Ephesians, and the Philippians. And how much force do his Apostolic appeals in behalf of the Gospel derive from his *Sufferings* for it! She therefore has good cause to *remember his bonds* with thankfulness. The Word of God, which is there written, is *not bound*, but it has had force to restrain the Evil One who bound the Apostle, and to deliver immortal souls from the bonds of Satan and of Sin, and to open to them the gates of Paradise and Heaven.

When the Apostle, who was then bound to a Roman soldier, took up the pen to write the words just preceding, he must himself have been reminded of his own bonds. And the fact that those Epistles (to the Ephesians, Colossians, Philemon, and the Philippians) were written by him in this state of durance and restraint, and yet were designed to minister comfort to others, and that they have never ceased to cheer the Church of Christ, is certainly one which is worthy of everlasting *remembrance.*

— *ἡ χάρις*] See 1 Thess. v. 28.

INTRODUCTION

TO

THE EPISTLE TO PHILEMON.

It has been already observed, in the Introduction to the Epistle to the Colossians, that there is an intimate connexion between that Epistle and the Epistle to the Ephesians.

Both those Epistles were written by St. Paul in his imprisonment at Rome, at the same time; and probably both were sent into Asia by the hand of the same messenger, Tychicus; and both, it would appear, were to be communicated, by a reciprocal interchange, to the Churches of Ephesus and Colossæ [1].

The main doctrine of both these Epistles is also one and the same,—the doctrine of the Incarnation of the Son of God.

God manifested in the flesh, the Sun of Righteousness, is, as it were, the centre, around which, if the comparison may be allowed, these luminaries revolve, diffusing their spiritual light in the firmament of the Church.

One of these two Epistles, the Epistle to the Ephesians, has specially a positive character. Reflecting the lustre of the Incarnation, it displays the doctrine of Church-Communion and of Church-Unity, as genuine emanations radiating from the Evangelic Shechinah of Christ, the Light of the World, pitching His tabernacle in human flesh [2]. And it exhibits the household charities of private life, especially the institution of Marriage, as invested with heavenly beauty, by the effluence of glory which streams upon it in exhaustless abundance from the countenance of Christ.

The other Epistle, that to the Colossians, has also its own peculiar character. It borrows the light of the Incarnation, in order to dispel the mists of Error, and the clouds of Heresy. Its office in this respect has been already considered [3].

Attached to the Epistle to the Colossians is another Epistle, the shortest of St. Paul's writings, the Epistle to Philemon. It was sent at the same time from the same place and by the same hands to the same city as the Epistle to the Colossians. It is, as it were, its satellite.

It performs also a similar work. It dissipates the gloom of darkness by the light of Christ's Incarnation. It puts to flight one of the worst social evils that brooded over the world, that of Slavery. It does this, by teaching the doctrine of universal fellow-membership, and of universal brotherhood, consequent on the Incarnation of Jesus Christ.

"Philemon (says *Theodoret* [4] in the fifth century) was a Christian citizen of Colossæ, and his house still remains in that city; and he had a slave called Onesimus, who committed a theft on his master, Philemon, and fled to Rome, and was caught in the Evangelical net by St. Paul, who was there at that time in imprisonment. The Apostle, having judged him fit to receive Holy Baptism, sent him back to his master with the present Epistle.

"If St. Paul showed such care for a fugitive slave, and instructed him in spiritual doctrines, and made him an heir of salvation, was there any one in the world, whom the Apostle would have deemed to be beneath his regard?"

Philemon was of Colossæ, and was the master of Onesimus, and afterwards *his brother in the Lord;* and Onesimus is called a Colossian by St. Paul [5], and he accompanied Tychicus, the bearer

[1] See on Col. iv. 16, and above, Introduction to the Epistle to the Ephesians, p. 269, cp. p. 302.
[2] John i. 14.
[3] See above, p. 303—5.
[4] Procem. in Epist. ad Phil.
[5] Col. iv. 9.

of St. Paul's Epistle to the Colossian Church, which seems to have been sent at the same time as this private commendatory Letter from the Apostle to Philemon.

Hence we find a mention made of Archippus in both the Epistles [1], "whom I suppose (says *S. Jerome* [2]) to have been Bishop of the Church at Colossæ; wherefore he is admonished by St. Paul to fulfil his ministry with zeal and diligence. However this may be, it is evident that Philemon, Archippus, and Onesimus, were of Colossæ, and that the four Epistles which I have mentioned,—those to the Philippians, Ephesians, Colossians, and Philemon,—were written about the same time, and that Tychicus was sent with Onesimus by St. Paul from Rome to Colossæ [3]."

Let us observe now, how this short Epistle was instrumental in performing the great work of emancipating the immense population of Slaves which crowded the cities of Europe and Asia.

The Divine Founder of Christianity did not tempt the vast multitude of slaves, with which the Roman Empire then swarmed, to receive the Gospel by promising them Liberty. He cancelled no existing rights, but He christianized them all. He broke no bonds of allegiance, but He dignified and hallowed them, and changed them from iron fetters into the *cords of a man*. He addressed the slave by the voice of St. Paul,—Art thou called, being a slave? Art thou baptized into Christ, being a bondsman? Care not for it; let not thy slavery afflict thee. Let every man abide in the same calling wherein he was called. But if thou mayest be made free, use it rather; that is, seize not liberty with force, but embrace it with joy [4].

He reproved by St. Paul those false Teachers who would inveigle slaves into Christianity by promising them freedom. "Let the slaves count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. And they that have Christian masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved." "These things (says St. Paul to Timothy [5]) teach and exhort." The Apostle also condemns the false Teachers, who perverted Christian liberty into a plea for licentiousness. "If any man teach otherwise than this, and consent not to wholesome words, and to the doctrine according to godliness, he is proud, knowing nothing, doting about perverse disputings of men of corrupt minds, supposing that godliness is a trade." "From such teachers (says the Apostle) withdraw thyself [6]." And then he cheers the Christian slave by saying, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."

Still more, St. Paul taught the slave to obey his master in all lawful things for the sake of Christ. "Slaves, be obedient to your masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ; not with eye-service as men-pleasers, but as the slaves of Christ; doing the will of God from the heart, with good-will doing service, as to the Lord, and not to men, knowing that whatever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free [7]."

Thus he dignified their service. It was a work done to Christ, and would be rewarded by Him with an inestimable recompense at the Great Day.

Here was the comfort of the Christian slave; thus his service became one of holy love and religious joy. He knew that the eye of his heavenly Master was upon him, in the field, in the house, in the vineyard, in the garden, at the mill,—even in the prison, and, if God so willed it, on the cross. The slave here would be a saint hereafter. He would be free for ever. He might not receive the cap of liberty upon earth, but he would wear a crown of immortal glory for ever in heaven.

Such were the exhortations and consolations of Christ, speaking by His Apostle to the Slave.

He had also instruction for Masters.

St. Paul wrote to the Church of Colossæ, the city of Philemon; and in that Epistle he had inserted a mention of Onesimus. At the close of it [8], he gave Christian precepts to masters concerning their duty to their slaves; and then he passed on by a natural transition to speak of the Colossian fugi-

[1] Col. iv. 17. Philem. 2.
[2] Prolog. ad Epist.
[3] Col. iv. 7.
[4] 1 Cor. vii. 22.
[5] 1 Tim. vi. 1.
[6] 1 Tim. vi. 5.
[7] Eph. vi. 5. 8.
[8] Col. iv. 8.

tive. And in what terms? He joins the slave Onesimus with his beloved Tychicus, the bearer of the Epistle; he calls Onesimus "the faithful and beloved brother," one of themselves. "All my state (says he) shall Tychicus declare unto you, whom I have sent unto you, with Onesimus, the faithful and beloved brother, who is one of you."

Thus he commended Onesimus to the love of the Church. And as if this were not enough, the noble-hearted Apostle, "Paul, the aged, the prisoner of Christ," wrote a special letter to Philemon, in behalf of Onesimus, "*his own son*, whom he had begotten in his bonds;" a letter unrivalled in tenderness, and pathos, and refined delicacy, and courtesy,—rendered more attractive by its genial playfulness of style, and breathing a divine spirit of Christian wisdom and love.

Philemon, the beloved friend of St. Paul, one whom (as the Epistle says) St. Paul habitually remembered in his prayers, one in whose love he had great joy, "because the bowels of the saints were refreshed" by his mercy, must have been moved by the touching appeal of the Apostle in behalf of his son Onesimus, whom he had begotten in his bonds, and for whom he had proffered such an earnest petition. "Receive him, not now as a slave, but above a slave, a brother beloved, specially to me, and how much more unto thee both in the flesh and in the Lord. If thou countest me therefore a partner, receive him as myself." Philemon must have yielded with joy to such an appeal as this, backed, as it would be, by the intercessions of the Colossian Church, whose sympathies had been wisely enlisted by St. Paul in behalf of the returning Onesimus.

The fact also, that the Epistle to Philemon was communicated by him to the Church of his own city, and was publicly read in the Church in the age of Philemon, and has continued to be so read to this day, authorizes us to conclude, that the hopes of the Apostle were realized, that his petition was granted, and that the Christian slave was welcomed as a brother by his Christian master, and by the Christian Church of Colossæ.

This conclusion is confirmed by the circumstance already mentioned, that the house of Philemon at Colossæ, to which Onesimus returned, was long afterwards pointed out to the affectionate memory of the faithful.

Some persons in ancient times[1] expressed surprise, that this short Epistle, addressed to a private person, on a private occasion, should be publicly read in the Church, and be received as a part of Canonical Scripture.

But the world's History has fully justified the Church of Christ in this respect.

In the age when it was written, Europe was filled with slaves. Wheresoever the word 'servants' occurs in the New Testament, we must understand 'slaves,'—slaves purchased with money, or taken in war, or reared from slaves in the house of their master. Phrygia, in which Colossæ was situated, was the land of slaves. A Phrygian was another word for a slave[2]. Nothing could be more miserable than their condition.

But Christianity was for all. How would it affect them? What would it do for them? Would it leave them in their present misery? Would it mitigate the rigour of their sufferings? And if so, by what means?

The answer to these questions is supplied by the EPISTLE to PHILEMON.

That short letter, dictated from "the hired house" of the aged Apostle, a prisoner at Rome, may be called a divine Act of Emancipation; one far more powerful than any edict of Manumission promulgated by Sovereigns and Senates,—an Act, from whose sacred principles all human statutes for the abolition of slavery derive their virtue,—an Act, which by its silent influence, such as characterizes all genuine reformations, gradually melted away and thawed the hardships of Slavery, by softening and warming the heart of the master with the pure and holy flame of Christian love; an Act, which while it thus ameliorated the condition of the Slave, not only did not impair the just rights of the Master, but greatly improved them, by dignifying service, and by securing obedience to man as a duty done to Christ, and to be hereafter rewarded by Him; and by changing the fearful slave into an honest servant, and a faithful brother; and by binding every Onesimus in bonds of holy communion with every Philemon, in the mystical body of Christ, in the fellowship of the same Prayers, and of the same Scriptures and Sacraments, in the worship of the same Lord, and in the heritorship of the same heaven.

[1] *S. Hieron.* Procem. in Epist. ad Philem.
[2] Hence the proverb mentioned by Cicero (pro Flacco), "Phrygem plagis meliorem fieri."

Therefore the writing of this short Letter was like a golden era in the History of mankind. Happy is it for the world, that this Epistle, dictated by the Holy Ghost, has ever been read in the Church as Canonical Scripture. And every one, who considers the principles laid down in this Epistle, and reflects on the Reformation they have wrought in the domestic and social life of Europe and the World, and on the felicitous results which would flow from them in still greater abundance, if they were duly received and observed, will acknowledge with devout thankfulness to God, that inestimable benefits, civil and temporal, as well as spiritual, have been conferred on the world by Christianity.

St. Paul did not constrain Philemon to emancipate his slave Onesimus. But he inculcated such principles as divested Slavery of its evils. The Gospel of Christ, as preached by the holy Apostle, did not exasperate the Slave-owner by angry invectives, and by contumelious and contemptuous sarcasms. It did not embitter him against the Slave, and injure the interests of the Slave himself by an acrimonious advocacy of his rights, and by a violent and intemperate partizanship; and thus inflict damage and discredit on the sacred cause of Emancipation. But, by christianizing the Master, the Gospel enfranchised the Slave. It did not legislate about mere names and forms, but it went to the root of the evil, it spoke to the heart of man. When the heart of the master was filled with divine grace, and was warmed with the love of Christ, the rest would soon follow. The lips would speak kind words, the hand would do liberal things. Every Onesimus would be treated by every Philemon as a beloved brother in Christ.

Here is the genuine specific for the abolition of Slavery. Here also is the true groundwork for the extinction of Caste in India. It is to be found in the doctrine of the Incarnation of the Son of God, and in the incorporation of all Nations and Families of the earth in the mystical Body of Christ. Wise will be the Sovereigns, Senates, and States, who recognize this Truth.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

1 [a] ΠΑΥΛΟΣ, δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 [b] καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 [c] Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, 5 [d] ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους· 6 [e] ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν. 7 [f] Χαρὰν

a Eph. 3. 1. & 4. 1. & 6. 20. 2 Tim. 1. 8.
b Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15, 17. Phil. 2. 25.
c Rom. 1. 8. Eph. 1. 16. Phil. 1. 3. Col. 1: 3. 1 Thess. 1. 2. 2 Thess. 1. 3. 2 Tim. 1. 3.
d Eph. 1. 15. Col. 1. 4.
e Rom. 12. 13. 2 Cor. 9. 13. James 2. 14, 17.
f 2 Cor. 7. 4.

Πρὸς Φιλήμονα] So A, D, E, F, G.

1. Παῦλος] He does not add the title of *Apostle* (as in other cases, with some observable exceptions, see 1 Thess. i. 1) because he was not writing as an Apostle, but as a *friend*, as "*Paul aged*, and *in bonds*." See on *v.* 9.

— δέσμιος Χριστοῦ Ἰησοῦ] See Eph. iii. 1.

He refers to his bonds in the other Epistles written at this time (Eph. iii. 1; iv. 1. Col. iv. 18. Phil. i. 7. 13, 14. 17), but (as *S. Jerome* here observes) he does not commence any other Epistle with this appellation of bondsman.

There was something appropriate in introducing himself as a "*bondsman of Jesus Christ*" in a letter where he pleads the cause of a *bond-slave*.

— Τιμόθεος] *Timotheus* is associated with St. Paul, in like manner, in the beginning of his Epistles to the Colossians and Philippians, written at this time. See on Col. i. 1, and *S. Jerome* here, who rightly says, "Scribit Paulus ad Philemonem, Romæ vinctus in carcere, quo tempore mihi videntur ad Philippenses, Colossenses, et Ephesios, Epistolæ esse dictatæ."

2. ἀγαπητῇ] *beloved*. The ancient authorities are nearly equally balanced between this reading and ἀδελφῇ, *sister*.

It seems less likely that ἀδελφῇ would have been altered by the copyists into ἀγαπητῇ, than that ἀγαπητῇ should have been changed by them into ἀδελφῇ, for the reason suggested by *Theodoret* here, who says, that "some persons were staggered by St. Paul's application of this word *beloved* to Apphia, who was the *wife* of Philemon. This offence has been caused by the degenerate practice of the world. But formerly the word *beloved* was honourable."

Besides, it is not improbable, that ἀδελφῇ was a gloss on the word Ἀπφίᾳ, for (as *Hesychius* says) Ἀπφία was a name of endearment for a *sister*.

— Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν] to *Archippus*, our fellow-soldier. Archippus was a Christian pastor at Colossæ (Col. iv. 7), and a fellow-soldier of St. Paul, in fighting the good fight of faith against the enemies of the Gospel. (*Theodoret*, *Jerome*.) Cp. Phil. ii. 25, where *Epaphroditus* is called by the same title.

— τῇ κατ' οἶκόν σου ἐκκλησίᾳ] to *the Church assembling at thine house*. Philemon was probably a person of substance, and in the lack of a public edifice set apart for Christian worship, appears to have opened his own mansion for the reception of a congregation of Christians.

This was one way in which Philemon might be said to have "refreshed the bowels of the saints" (*v.* 7), and to have shown his Christian faith and love to his poorer brethren. Here probably it was that St. Paul preached when at Colossæ.

No wonder that this same house should have been pointed out as an object of religious interest even till the fifth century. See *Theodoret*.

This concession of some apartment in their own houses for the purposes of the public worship of the Christian Church, "a sect every where spoken against" (Acts xxviii. 22) in those days, was an act of zeal and courage on the part of the wealthier members of the Christian community, and seems to have elicited special expressions of notice, approval, and affection from St. Paul and the other Apostles. (Rom. xvi. 5. 23. Col. iv. 15. Cp. 2 Tim. i. 16; iv. 19. 3 John 6, 7.) See *Joseph Mede* (Discourse on religious places of worship in ancient times, in reference to 1 Cor. xi. 22, Works, p. 324), who says, "Those who were saluted under this title, as having a *Church in their house*, were such as in their several cities had bestowed and dedicated some part or place within their dwellings, to be an oratory for the Church to assemble in, for the performance of divine duties according to the rule of the Gospel."

5. ἀκούων] *hearing*, probably from Epaphras of Colossæ, then at Rome. (Col. i. 7; iv. 12.)

6. ὅπως] *in order that*; depending on προσευχῶν. The meaning of this clause, which has been deemed by some to be a difficult one, may perhaps be explained by the considerations stated on *v.* 2.

The House of Philemon appears to have been opened for the public worship of Christians at Colossæ, and is specially saluted by St. Paul; and he now prays that a blessing may rest upon it, that *the communion of thy faith* (i. e. the charitable benevolence with which thou in thy faith hast opened thy house and thy purse, and hast *communicated* them, and dost now communicate them, for the use of others, thy fellow-members in Christ) *may become effectual in the full knowledge of every blessing that is in us into* (i. e. into union with) *Christ Jesus*: that is, that it may be instrumental in communicating the blessings of the Gospel, in the dispensation of the Word and Sacraments to the Christians at Colossæ, gathered together under thy roof, for their spiritual incorporation into, and for their spiritual life in, and their eternal reception into glory in, *Christ Jesus*. *For I had much joy and comfort in thy love, because the bowels of the Saints have been refreshed by thee, brother.*

On this use of κοινωνία, see 2 Cor. viii. 4; ix. 13. Cp. Gal. vi. 6. Phil. iv. 15.

Hence κοινωνία is here interpreted ἐλεημοσύνη by *Theodoret*.

γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.

g 1 Thess. 2. 2, 6. 2 Cor. 10. 8.

8 [g] Διὸ, πολλὴν ἐν Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ.

h 1 Cor. 4. 15. Gal. 4. 19. Col. 4. 9.

10 [h] Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον, 11 τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον, ὃν ἀνέπεμψά σοι· 12 σὺ δὲ αὐτὸν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. 13 Ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς

i 1 Cor. 9. 7, 17. 2 Cor. 8. 12. & 9. 5, 7. 1 Pet. 5. 2.

τοῦ εὐαγγελίου· 14 [i] χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον.

15 Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς, 16 οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ. 17 Εἰ οὖν με ἔχεις κοινωνὸν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

18 Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει· 19 Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις.

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7. τὰ σπλάγχνα τῶν ἁγίων κ.τ.λ.] *the bowels*; that is, the cravings and yearnings "*of the saints*," that is, of the Christians, those who hunger and thirst after righteousness, "*have been refreshed by thee.*"

The word σπλάγχνα, *bowels*, the inner seat of affection, signifies *longing desires*, as in *v.* 20, ἀνάπαυσόν μου τὰ σπλάγχνα, and Phil. i. 8, "I *long* after you in the *bowels of Christ.*"

The sense is, they had been refreshed in body and soul by thy love, which has been, as it were, poured forth upon them abundantly, like a refreshing stream; and has been received by them, as cool water by a thirsty ground, into the inmost recesses of their heart. Cp. *Theophyl.*

9. τοιοῦτος ὢν ὡς] *being such an one as Paul, an old man, and now also a prisoner of Jesus Christ.*

A beautiful specimen of Christian humility and genuine pathos. I might be bold to *command* thee in Christ's name, by which I am *strong*; but thou dost not *need* any argument derived from my *strength*; and for *love's* sake I rather *beseech* thee by my own *weakness*, by my years, and by my chains. Such language, the language of entreaty, best befits me now in my prison, and in my old age.

Not therefore now, as St. Paul *the Apostle*, do I *command* thee (and therefore he had not prefixed the title of *Apostle*, as in other Epistles, see *v.* 1), but as Paul, *an old man*, and a prisoner for Christ, do I *entreat* thee.

The Apostle might have confidently commanded, in *Christ's name* (ἐν Χριστῷ), but he rather *entreats*, which he does with great authority, as being Paul, and now an old man, and a prisoner of Jesus Christ. *Jerome.*

Have regard, I pray thee, for Paul; for his old age, for his bonds, which he wears for the Gospel. *Theodoret.*

So the ancient Expositors; but many modern Interpreters place a colon at παρακαλῶ, and begin a new sentence with τοιοῦτος.

But such an arrangement seems to embarrass the meaning, and to impair the rhythm of the sentence, and also to mar the beauty of the sentiment.

As to St. Paul's age at this time, it may be remembered that St. Paul is called a νεανίας at the time of St. Stephen's martyrdom; but as he was employed by the Chief Priests, and sent by them with authority to the city of Damascus to execute a public commission in their name (Acts xxii. 5), and as he appears to have been at that period a *member of* the Jewish *Sanhedrim* (see Acts xxvi. 10), he could hardly have been less than thirty years of age at that time.

If St. Stephen's Martyrdom was in A.D. 33 (as seems probable, see "Chronological Synopsis" and "Chronological Table" prefixed to the Acts of the Apostles; cp. 1 Tim. i. 13), then St. Paul, writing this Epistle about A.D. 63, would be not less than sixty years of age at this time.

St. Paul never *exaggerates* any thing, for the sake of producing an effect. And he could hardly be less than sixty years old, when he appealed to *his old age* as a ground of regard to his intercession for Onesimus.

The words of the Apostle here seem to have been in the mind of *S. Ignatius* (ad Ephes. 3).

10, 11. Ὀνήσιμον,—τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον] As to the play on the word Ὀνήσιμος, continued in *v.* 20, see *A Lapide*, "Olim erat *anonesimus*, id est, inutilis, imò noxius, jam est *Onesimus*, id est, *utilis*; olim Paganus, jam Christianus; olim fur, jam fidelis servus; olim profugus, jam redux, ut tibi sit assecla fidus, et perennis." So also *Wetstein*, p. 381; and see *Winer*, p. 561, note; and above on Matt. xxvi. 2. Luke xxii. 15. Cp. Acts iv. 30; viii. 31.

11. ὃν ἀνέπεμψα] whom I *send* back to thee,—the epistolary aorist. See Gal. iv. 8. Eph. vi. 22. Phil. ii. 28.

The Apostle St. Paul would not tempt away Slaves from their Masters, but sent them back to them as brethren. Here is one of the practical uses to be made of the present Epistle. *Chrysostom* (in Procem.). See above, Introduction, p. 328.

12. τὰ ἐμὰ σπλάγχνα] the son of my bowels. Gen. xv. 4. 2 Sam. xvi. 11.

"He is my son born from my own bowels" (*Theodoret* and *Suicer* in voce, p. 998). Cp. Gal. iv. 19, τεκνία μου οὓς πάλιν ὠδίνω.

Observe the zeal and magnanimity of the Apostle. He is confined in a prison, bound with chains, manacled to a soldier, and separated from his friends, yet he does not feel pain; he knows no other thought but the Gospel, and to beget children to Christ. See *Jerome.*

13. ἐβουλόμην] *I was wishing.* It was my *wish.*

14. οὐδὲν ἠθέλησα κ.τ.λ.] I *willed* to do nothing. See on 1 Thess. ii. 18. *Tittmann* (Syn. N. T. p. 124).

15. ἵνα—ἀπέχῃς] *in order that you may receive him as your own* friend and brother everlastingly.

The conjunction ἵνα is here used, not to indicate the design of the agent himself, Onesimus, but of Almighty God permitting him to act as he did. Cp. 2 Cor. iv. 7; and as to the sense, see the words of Joseph to his brethren, Gen. xlv. 5. 7, 8.

17. με] So C, D, E, F, G, I. *Elz.* ἐμέ.

18. τοῦτο ἐμοὶ ἐλλόγει] *set that down to my account.* A, C, D*, F, G have ἐλλόγα, which has been received by *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*, but no example has been quoted of its use. See *Fritz.* (ad Rom. v. 13), where ἐλλογεῖται is used.

19. Ἐγὼ Παῦλος ἔγραψα] *I Paul wrote it with my own hand*, i. e. wrote the words which just precede, viz., *If he owes thee any thing, set this down to my account, and also I write this present clause* with my own hand.

It does not follow from this sentence that the *whole* of this Epistle was written with the Apostle's own hand; rather it would seem, that he made this engagement of repayment to be more emphatic and significant by *distinguishing* it from the *rest* of the Epistle, and by taking the pen from the hand of his secretary, and by inditing *that* particular clause with his own autograph, well known to Philemon.

— ἵνα μὴ λέγω σοι] *not to remind thee.* See 2 Cor. ix. 4, ἵνα μὴ λέγωμεν ὑμεῖς.

— σεαυτόν μοι προσοφείλεις] Thou owest even *thyself* to me, in *addition* to the favour which I now ask at thy hands.

20 Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

21 [k] Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

22 [l] Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

23 [m] Ἀσπάζεταί σε Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,

24 [n] Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

k 2 Cor. 7. 16. l 2 Cor. 1. 11. Phil. 1. 25. & 2. 24. Heb. 13. 2. m Col. 1. 7. & 4. 12. n Acts 12. 12, 25. & 15. 37. & 19. 29. & 20. 4. & 27. 2. Col. 4. 10, 14. 2 Tim. 4. 10, 11. 1 Pet. 5. 13.

On this use of προσοφείλω, see *Xenophon*, Pædag. 3. (*Wetstein.*)

Hence it would appear that St. Paul had been in person at Colossæ, and had preached there. He addresses Philemon as his disciple. (*Theodoret.*) See above, Introduction to the Epistle to the Colossians, p. 305—8.

20. ἐγώ σου ὀναίμην] *May I have joy of thee.* May I gather fruit from thee, as from a good tree, rich in works of love. *Theodoret.*

So *Ignatius* (ad Eph. 2), ὀναίμην ὑμῶν διὰ παντὸς, ad Polyc. 6. Mag. 2. 12. Rom. 5.

There is a play on the word ὀνήσιμος in ὀναίμην—ἐγὼ δὲ Ὀνησίμου ὄνησίν σου ἔχοιμι. See *v.* 11.

— ἐν Χριστῷ] So A, C, D[e], F, G, I.—*Elz.* ἐν Κυρίῳ.

— τὰ σπλάγχνα] See *v.* 7.

22. ἑτοίμαζέ μοι ξενίαν] *prepare me a lodging.* A thought concerning himself, introduced here not for the sake of himself, but because, as he adds, they prayed to God that his presence might be vouchsafed to them, not only for their personal gratification, but that he might impart to them some spiritual gift, as an Apostle. (Rom. i. 11.) Cp. Phil. i. 25; ii. 24, where a similar hope of liberation is expressed.

23, 24. Ἀσπάζεταί σε] The same salutations as in the Epistle to the *Colossians* (Col. iv. 10. 12. 14), with the exception, that in *that* Epistle Philemon himself is not saluted, a circumstance which confirms the opinion, that *this* Epistle was sent to *him* at the same time as the Epistle to the Colossians was sent to them.

On the names here mentioned, *Epaphras*, see note, Col. i. 7; iv. 12; *Mark*, see on Col. iv. 10, where Mark is mentioned as about to leave St. Paul, and probably as about to come to Colossæ. Here he is mentioned as still with St. Paul. Another evidence of the contemporaneousness of the two Epistles.

There is a striking contrast between St. Mark and Demas thus placed side by side. The Apostle might seem now to say, *Mark* had once forsaken me (Acts xiii. 14; xv. 38, 39), as Onesimus had left thee, but he has now returned to me as Onesimus returns to thee.

Concerning *Demas* the Apostle afterwards wrote, "Demas hath forsaken me, having loved this present world" (2 Tim. iv. 10); never, it is probable, to return to him in this life.

Luke has bequeathed his Gospel and the Acts of the Apostles to the Churches of Christ; and as some of the Apostles from being Fishermen were made Fishers of men, so Luke the Physician became a Physician of the soul; and of him the Apostle says in another place, that he is the *brother whose praise is in the Gospel through all the Churches* (2 Cor. viii. 18). As long as his writings are read in the Churches of Christ, so long will Luke, the beloved physician (Col. iv. 14), continue to exercise his medical art. *S. Jerome.*

INTRODUCTION

TO THE

EPISTLE TO THE PHILIPPIANS.

THIS Epistle appears to have been written at the close of St. Paul's two years' detention at Rome, mentioned in Acts xxviii. 30,—that is to say, in the Spring of A.D. 63.

I. That it was written when he was then in prison, may be inferred,

From the references in it to his *bonds*[1], and to the manifestation of those bonds in Christ to the "*whole of the Prætorium* and *to all the rest*[2]."

From the special salutation sent in it to the Philippians from the Christians of *Cæsar's household*[3]; and

From the confident declaration of the Apostle, that he will be *released* from his *confinement*, and be enabled to see them again soon[4].

These particulars do not harmonize with the circumstances of any *other* imprisonment, either

At *Cæsarea*, which was followed by his voyage to Rome, whither he was sent on his own Appeal to Cæsar[5], or

With his *last* imprisonment at *Rome*, which did not end in his *liberation*, but in his *death*[6].

Therefore this Epistle was written in his *first* imprisonment at Rome, which lasted two years.

II. It was written at the *close* of that imprisonment.

This may be inferred from the following circumstances:

1. Time had been given for the occurrence of a series of events. The Philippians had already had time to hear that St. Paul had been sent to Rome, and that he was detained there; and they had had time to make a collection for him, and to send Epaphroditus from Philippi with pecuniary supplies to St. Paul at Rome. Epaphroditus had fallen sick at Rome in consequence of his exertions in behalf of the Apostle, and had had time to recover from that sickness which brought him "nigh unto death;" and he had now so far recovered his health as to be in a fit state to travel back again as far as Macedonia, to which he seems to have carried the present Epistle[7].

2. St. Paul expresses his hopes in this Epistle to send Timothy *shortly* to Philippi[8]; and he adds, that he will despatch Timothy *as soon as he knows how it will fare with himself*[9]. He is therefore now contemplating the issue of his Trial, and he preannounces what it will be[10], and expresses a hope of coming soon to Philippi[11].

He sends Epaphroditus immediately to the Philippians, in order to comfort them[12]; and he will also send Timothy *speedily*, as soon as he is enabled "to see the things concerning himself[13],"—that is, the result of his Trial, at the imperial Tribunal, and his own future consequent movements.

If St. Paul had expected to remain much longer at *Rome after* the date of this Epistle, he would probably have despatched Timothy *immediately*, in order that he might receive *at*

[1] Phil. i. 7. 13, 14. 17.
[2] i. 13, where see note.
[3] iv. 22.
[4] i. 24—26; ii. 2.
[5] Acts xxiv. 27; xxv. 10. 26; xxvii. 1.
[6] See below, the Introduction to the Epistles to Timothy.
[7] See ii. 25—30; iv. 18.
[8] ii. 19.
[9] ii. 23.
[10] i. 23—26.
[11] ii. 24.
[12] ii. 25—28.
[13] ii. 23.

Rome that report concerning the spiritual state of the Philippians, which he was very anxious to have [1].

But he awaited the decision of his cause, in order that he might apprise the Philippians of the result, and in order also, that having arranged his own plans, he might inform Timothy of the place where he may find him, and to which Timothy is to come, with the report which the Apostle desires to receive of the Philippians through him.

3. In the *other* Epistles written during his two years' detention at Rome, the Apostle has still with him some of the companions and fellow-labourers who had accompanied him from Cæsarea to Rome, or had followed him to Rome. Such were Luke, Aristarchus [2], Tychicus, Epaphras, Marcus [3]. But none of these are mentioned in *this* Epistle, as now with him. Tychicus had gone to Asia with the Epistles to the Ephesians and Colossians [4]. Mark had probably gone to Asia [5]. No person but Timothy is mentioned in this Epistle as present with the Apostle; and it is expressly said that no other of his companions and fellow-workers was now with him [6].

III. Indeed, it seems probable from internal evidence, that the Epistle to the Philippians was written *after* the *hearing* of the Apostle's cause in the presence of the Emperor and his Assessors, and in the interval between that hearing and the public *declaration* of the *sentence*, by which he was eventually set at liberty [7].

IV. These considerations are illustrated, and this conclusion is confirmed, by the substantial similarity, combined with certain circumstantial variations (harmonizing with the differences respectively of St. Paul's two imprisonments at Rome), between this Epistle to the Philippians, and that Epistle which was the last of all the Epistles written by him, viz. the Second Epistle to Timothy.

Both these Epistles were written from Rome. Both were written by St. Paul when in prison.

The Epistle to the Philippians was written at the close of his *first* imprisonment, when he had an immediate prospect of *release* by *acquittal.*

The Second to Timothy was written at the close of his *second* imprisonment, when he had an immediate prospect of *release* by *death.*

The substantial resemblances between these two Epistles, and also their circumstantial differences, may be seen in the following passages among others. Compare—

Phil. i. 23—25.	2 Tim. iv. 6.
τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι . . . . οἶδα ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν.	*καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε.*
My *desire* is to *depart;* but I know that I shall *remain,* and remain together with you all.	The season of my *departure* is *now come.*
Phil. ii. 17.	2 Tim. iv. 6.
εἰ καὶ σπένδομαι.	*Ἐγὼ γὰρ ἤδη σπένδομαι . . . .*
"*If* I am poured out;" put hypothetically.	"*I am now being poured out.*"
Phil. ii. 13, 14.	2 Tim. iv. 7.
Where he is describing his being still in the course, not having attained the goal.	I have now *finished my course,* and the crown of glory is laid up for me.

Compare also the conclusions of both these Epistles.

Phil. iv. 20.	2 Tim. iv. 18.
τῷ Θεῷ καὶ Πατρὶ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων . . . . ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ τοῦ πνεύματος ὑμῶν.	*ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων . . . . Ὁ Κύριος Ἰησοῦς μετὰ τοῦ πνεύματός σου.*

Thus these two Epistles stand in a peculiar relation to each other, to St. Paul and to Christendom.

[1] Phil. ii. 19.
[2] Col. iv. 10. 14. Acts xxvii. 2.
[3] See Col. iv. 7. 10. 12. Philem. 23. Eph. iv. 21.
[4] Eph. i. 21; iv. 7.
[5] Col. iv. 10.
[6] ii 20.
[7] See note on i. 13.

The Epistle to the Philippians may be regarded as the Apostle's farewell Epistle to the Gentile Churches. Accordingly, we find in it a compendious summary, and brief recapitulation of what he had already delivered to the Churches in his other Epistles [1].

In the Second Epistle to Timothy, he delivers a parting charge and spiritual legacy to his beloved son in the faith, the Bishop of Ephesus, and to other chief Pastors, whom he had set over the Churches founded by him.

In the former, that to the Philippians, he declares his desire to die, and yet his willingness to live. In the latter, the Second Epistle to Timothy, he exults in the prospect of approaching martyrdom. In the one he takes leave of the Flock; in the other, he bids adieu to the Shepherds. In both he ascribes glory to God for ever and ever; and he pronounces an Apostolic Benediction on all Christian Churches and Pastors in the Name of the Lord Jesus Christ, for Whom he had lived, and for Whom he died, and with Whom he longed to be for evermore.

[1] See particularly iii. 1, and note there.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

I. [1] [a] ΠΑΥΛΟΣ καὶ [b] Τιμόθεος, δοῦλοι Χριστοῦ Ἰησοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις, [2] [c] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Χριστοῦ Ἰησοῦ.

a 1 Cor. 1. 2.
b Acts 16. 1—3. 1 Cor. 16. 10. 2 Cor. 1. 1. Col. 1. 1.
c Rom. 1. 7. 1 Pet. 1. 2.

Πρὸς Φιλιππησίους] So A, B, D, E, F, G. D, E, F, G prefix ἄρχεται.

Ch. I. 1. Παῦλος] *Paul.* Why does he not add the title of *Apostle?* He does so in all his other Epistles, except the two earliest (to the Thessalonians), and to the Hebrews, and to Philemon, for which omissions there were special reasons. See 1 Thess. i. 1. Philem. 1, and Heb. i.

Probably this may be ascribed to his modesty, and also to his love. This was the last Epistle that he wrote to a Gentile Church; he was now Paul the aged, and had almost run his Apostolic race. He was still an Apostle to Timothy and Titus (1 Tim. i. 1. Tit. i. 1. 2 Tim. i. 1), and had an Apostolic charge for them. But he had done his work, for the *Churches* of Asia and Greece. He was now like Aaron before his death, laying aside his sacred garments, in order that others might wear them (Num. xx. 28). He would not magnify himself; but the nearer he was to heaven the more lowly he would be. He would divest himself of his official dignity, and leave behind him an example of self-abasement after a life of self-denial and self-sacrifice for Christ.

In like manner, the beloved disciple, St. John, who was privileged in some respects above the rest, lays aside the title of *Apostle*, and calls himself "the elder," or simply "John." (2 John 1. 3 John 1. Rev. i. 1. 4. 9; xxii. 8.)

Besides, St. Paul was writing to the Philippians, of whose love he was well assured. He had no need to speak to them in the tone of authority, or to stand on his Apostolic dignity in addressing them. He would, therefore, lay aside his official title, and show his affection towards them by not writing to them as an Apostle, but as a friend and a father.

It may also be worthy of consideration whether St. Paul had not now constituted Epaphroditus to be the Chief Pastor and *Apostle* of the Philippians. He gives *him* the title of *their Apostle* in ii. 17; and *Theodoret* and others of the ancients affirm that he had been appointed to be their Bishop, and that the chief spiritual authority over them was now committed to him as the *successor* of the *Apostle* in that city. See below, note on σὺν ἐπισκόποις.

— καὶ Τιμόθεος] *and Timotheus.* At the commencement of both the Epistles to the other Macedonian Church, Thessalonica, another name is inserted *between* those of St. Paul and Timothy, viz. the name of *Silvanus* or *Silas.* And *he* had been St. Paul's *chief* fellow-labourer at *Philippi*, as well as at Thessalonica. See Acts xvi. 25.

If, therefore, the Epistle to the Philippians had been written at the same time as the two to the Thessalonians, the name of Silvanus would doubtless have been associated with that of Paul and Timothy.

But this Epistle was written at the close of St. Paul's first imprisonment at Rome. See above, Introduction to this Epistle, p. 332.

Then Timothy was with him, and accordingly is associated with him at the commencement of this Epistle, and of that to the Colossians and Philemon written about the same time.

But *Silas* was not with him then. Indeed it is observable, that after St. Paul's first visit to Corinth, and soon after his first visit to Philippi (Acts xviii. 5), the name of *Silas* or *Silvanus* never occurs in the Acts of the Apostles, nor is he mentioned in any Epistle of St. Paul written after that time, as present with him. Indeed it disappears altogether from the Apostolic history.

Here, then, is a remarkable coincidence of a negative kind between the Acts of the Apostles and the Epistles of St. Paul.

This coincidence derives additional interest from the inquiry,—

What then became of *Silas?*

From a hint casually let fall in another part of the New Testament, it appears probable, that he laboured, perhaps with St. Mark, among the Asiatic Churches, to which Mark seems to have been known (Col. iv. 10. Philem. 24. 1 Pet. v. 13, compared with 1 Pet. i. 1), especially the Jewish Christians, to whom Silas would be acceptable, from his connexion with Jerusalem (cp. Acts xv. 22), and was associated with another Apostle, *St. Peter*, who mentions him with *St. Mark*, and characterizes him as "the faithful brother, *Silvanus.*" (1 Pet. i. 12.)

Such coincidences as these are not undeserving of notice. A forger who had before him St. Paul's two Epistles to the Thessalonians—the first written of the Epistles—and who saw the name of Silvanus there associated with that of St. Paul, and even taking precedence of that of Timothy, would hardly have failed to give him a place in other Epistles, especially in an Epistle to another Church in *Macedonia.*

The simultaneous evanescence of the name of Silas from the Acts and the Epistles, is also a silent evidence of the consistency and authority of both.

— ἐν Φιλίπποις] *in Philippi.* On the history and character of Philippi, and on the labours and sufferings of Paul and Silas there, about ten years before the date of this Letter, on the occasion of his first visit, see above, notes on Acts xvi. 12—40; xvii. 6.

St. Paul paid another visit to Philippi, and spent an Easter there, in his journey from Corinth to Jerusalem with the alms for the poor Christians there (Acts xx. 6), soon after he had written the Epistle to the Romans, and about four years before the date of this Epistle.

S. Polycarp, disciple of St. John, and Bishop of Smyrna, early in the second century wrote an Epistle, still extant, to the *Philippians*, at their request, in which he refers to this Epistle of St. Paul. He there says (cap. 3), Neither I, nor any like me, can keep pace with the wisdom of the blessed and glorious *Paul*, who, being with you in the presence of those who then lived, preached the Word of Truth with zeal and soundness; and when absent, wrote *an Epistle* (ἐπιστολὰς, cp. Acts ix. 2. 1 Cor. xvi. 3. 2 Cor. x. 9. 11. Cp. *Polyc.* Ep. 11) to you, by which, when you study it, you will be able to be built up into the Faith that has been given you, which is the mother of us all, if Hope follows, and Charity, both toward God, and Christ, and our neighbour, leads the way.

— σὺν ἐπισκόποις] *with the episcopi*, viz. with those of the *second* order of Ministers, who were called Πρεσβύτεροι, or *elders*, on account of their age and dignity, and were also called Ἐπίσκοποι, or *overseers*, because they had *oversight* of the flock. See *Chrys.*

d Rom. 1. 1, 10. 1 Cor. 1. 4. Eph. 1. 15. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3. e ch. 4. 14, 15. Rom. 12. 13. 2 Cor. 8. 4. Heb. 13. 16. f John 6. 29. 1 Thess. 1. 3. g Acts 16. 23—25. & 20. 23. Eph. 3. 1. Col. 4. 3, 18. 2 Tim. 1. 8. & 2. 9. Heb. 13. 3. h Rom. 1. 9. & 9. 1. 2 Tim. 4. 1. i Eph. 1. 8. & 5. 17. Col. 1. 9. & 3. 10. 2 Pet. 1. 5, 6. & 3. 18. j Rom. 2. 18. & 12. 2. 1 Cor. 10. 32. 1 Thess. 3. 13.

3 [d] *Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν,* 4 *πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος,* 5 [e] *ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν,* 6 [f] *πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Χριστοῦ Ἰησοῦ·* 7 [g] *καθώς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.*

8 [h] *Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.*

9 [i] *Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,* 10 [j] *εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,* 11 [k] *πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ.*

k John 15. 4, 5, 8. Eph. 1. 12, 20. & 2. 10.

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and *Theodoret* here, who affirm that *Epaphroditus*, who was then with St. Paul at Rome, and therefore was *not* addressed in the Epistle, and whom he calls their Ἀπόστολος (ii. 25), was their *Chief Pastor*; and so *Blunt*, Early Church, p. 81.

According to this ancient Exposition, we have three orders of Christian Ministers at Philippi:

1. Epaphroditus, the successor of the Apostle at Philippi.

2. Presbyters under him, here called Ἐπίσκοποι, as *overseers* of the flock.

3. Deacons.

Theodoret says (on 1 Tim. iii.), that in the *Apostolic age* "they called the same persons by the two names, Πρεσβύτεροι, *Elders*, and Ἐπίσκοποι, *Episcopi* or *Overseers*; and that the Persons who are *now* (i. e. in the fifth century) called Ἐπίσκοποι, were then called Ἀπόστολοι, *Apostles*. But in course of time they reserved the name of *Apostle* to those who had been truly such (viz. those sent by Christ), and gave the name *Episcopus* to those who had been formerly called Apostles. Thus (adds *Theodoret*) *Epaphroditus* was the *Apostle* of the Philippians."

See below, on 1 Tim. iii. 1, 2, where other reasons are adduced for the opinion that the word ἐπίσκοποι is here applied to the *second* order of Ministers in the Church of Philippi; and this opinion seems most probable, even after the elaborate argument of *Bp. Pearson* (Vind. Ignat. ii. 13, p. 534—575), who connects the words σὺν ἐπισκόποις with Παῦλος καὶ Τιμόθεος.

The opinion of Theodoret, that Epaphroditus was the *Chief Pastor* of Philippi, with the two orders of Presbyters and Deacons under him, is entitled to careful consideration.

It had been the Apostle's usage from the beginning to ordain Presbyters in every Church. (Acts xiv. 23.)

The Apostle may also have already placed some person at Philippi as Chief Pastor over the Presbyters there, as he afterwards placed Timothy at Ephesus, and Titus in Crete; and this person may have been Epaphroditus.

St. Paul was now approaching the end of his Apostolic career, and he would naturally be anxious to provide for the spiritual oversight, after his own departure, of the Churches which he had founded. As Moses appointed Joshua to fill the place which he himself was about to vacate (Deut. xxxi. 7—23); as Kings at the close of their reign have been accustomed to name their successors; as the great Conqueror of the East, the son of that king from whom Philippi derived its name, distributed, before his death, his own dominions among his Generals, so the Apostle of the Gentiles, at the end of his career, would now probably be disposed to delegate his own Apostolic functions to several persons, whom he set as his successors over special portions of his own spiritual province.

The Church of *Philippi* was one of the first that had been founded by St. Paul; and it was one which, from the affectionate regard that it had shown to the Apostle from the beginning of his ministry (iv. 15, 16), was specially entitled to his paternal attention; and would be one of the best qualified, by its ripeness in Christian virtue, to receive such a settled form of Church-Government, as the Apostle designed to leave behind him, and would be one of the best disposed to co-operate with him in giving stability to such a system of Church-Polity.

It is therefore probable, that one of the first examples of *Diocesan Episcopacy*—that is to say, an ecclesiastical form of Government, in which a Chief Pastor, succeeding the Apostles in their ordinary spiritual functions, has under him two other orders of Ministers, namely, Priests and Deacons, and has the oversight of them, and of the people in a particular *City* and its precincts (παροικία)—was exhibited to the world at *Philippi*.

3. ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν] *on the whole of my remembrance of you*, intimating that the whole of his recollections were entirely those of joy, unalloyed by any admixture of regret or disapprobation.

5. ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον] *for your communion toward the Gospel*,

(1) by your incorporation into the fellowship of the body of Christ;

(2) by your continual indwelling in it by faith and love, and harmonious co-operation with it and its Ministers in sympathy and suffering, and affectionate contribution towards its spiritual life by almsgiving and prayers. See iv. 15. Rom. xii. 13; xv. 17. 2 Cor. viii. 4. Heb. xiii. 6.

See *Chrys.* and *Theophyl.* here, who say, How did the Philippians thus communicate? By acts of love to St. Paul, and by thus associating themselves in labours and sufferings for the Gospel, and so communicating with Christ. Cp. Matt. x. 40, and the explanatory word συγκοινωνοὺς in v. 7 here.

— ἀπὸ πρώτης ἡμέρας—ἄχρις ἡμέρας Χριστοῦ] *from 'the first day'*—a happy expression, as marking the beginning of their new life. From that first day their view is extended to the Day of Christ, *the Last Day*; or, in other words, from their first Resurrection to spiritual life, even to their second Resurrection to life Everlasting. Cp. Rev. xx. 5, 6—12, 13. John v. 25.

7. ἔν τε τοῖς δεσμοῖς—ὄντας] *inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, you all are my partners in my grace.*

He says '*partners in grace*,' because (as he expresses it in v. 29) not only to believe in Christ, but also to suffer for Him, was freely *given* them as a *grace* (ἐχαρίσθη). *Theodoret.*

The proof of their partnership in his grace was shown by their kindness towards the Apostle at Rome (iv. 10), now that he was a prisoner for Christ, and His Ambassador in bonds. (Eph. iii. 1; iv. 1; vi. 20. Philem. 9.)

— ἀπολογίᾳ] *my public defence.* See on v. 13.

8. ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ] *in the bowels of Christ Jesus*, with Whom I am incorporated, and in Whom I dwell, and He in me, so that He lives in me (Gal. ii. 20); and I yearn for you with His love, even with the σπλάγχνα Θεοῦ. Cp. Luke i. 71. "Induimus et quasi transformamur in *viscera Christi* cùm Ejus misericordiam, compassionem et amorem induimus." *A Lapide.*

9. προσεύχομαι, ἵνα] *I pray that*—. The ἵνα marks both the subject and object of the prayer. See Mark v. 18; vii. 26; viii. 22; xiv. 35. Luke viii. 31. 1 Cor. i. 10; xvi. 12. 2 Cor. ix. 5. *Winer*, p. 300.

10. δοκιμάζειν τὰ διαφέροντα] *to approve the things that are excellent*: literally, that differ by superiority. See Rom. ii. 18.

— εἰλικρινεῖς καὶ ἀπρόσκοποι] *pure and without offence.* Two things are here predicated of them; first, that they are pure; and, secondly, that they do not trip and stumble in their Christian course, are not offended and scandalized by *suffering*, or by evil examples.

It required no ordinary discrimination and intelligence on

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν 1 ch. 4. 22.
τοῦ εὐαγγελίου ἐλήλυθεν, 13 [l] ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ [m] Eph. 3. 13. & 6. 19, 20. Col. 4. 4.
γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσι· 14 [m] καὶ τοὺς πλείονας 1 Thess. 2. 2.

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the part of the Philippians in approving the things that were excellent, not to stumble at, and to be staggered by, the things which had happened to St. Paul.

They had seen the Apostle delivered by a miracle from prison in their own city (Acts xvi. 26), and yet he has now been imprisoned again; he has lain in prison for two years at Cæsarea, and now he is in prison at Rome. And they hear of no miracle wrought to deliver him from his bonds. How was this to be explained? Was he now deserted by the Power which once had rescued him at Philippi?

The Apostle, therefore, might well warn them not to stumble and be perplexed by what they heard: well might he assure them that all that had befallen him had tended "to the furtherance of the Gospel," and that the chains by which he was bound were instruments in God's hands for manifesting the Gospel to the World.

On the word εἰλικρινὴς = καθαρὸς, ἄδολος, ἀμιγὴς (*Hesych., Suid.*), see on 1 Cor. v. 8; and on ἀπρόσκοπος = ἀσκανδάλιστος (*Hesych.*), cp. Acts xxiv. 16.

11. καρπὸν—τόν] So the majority of the MS. authorities, and so *Griesb., Scholz., Lach., Tisch., Alf., Ellicott.* The Vatican MS. omits τόν. *Elz.* has καρπῶν—τῶν. On καρπὸς δικαιοσύνης, see James iii. 18.

12. Γινώσκειν—εἰς προκοπὴν τοῦ εὐαγγελίου] For an historical demonstration of the striking truth of this assertion of the Apostle, see above on Acts xxv. 23.

Indeed this sentence might form a motto not only to the Book which records his sufferings, but also to the History of the Church. Cp. Introduction to the Acts of the Apostles, p. xix—xxiv.

13. ὥστε—δεσμούς μου] *so that my bonds have been made manifest in Christ:* that is, as laid on me *in Him*, and for *His sake*, and not for any crime of mine; so that I am *His prisoner* (Eph. iii. 1. Philem. 1. 9), and my bonds are the bonds *of the Gospel.* (Philem. 13.)

— ἐν ὅλῳ τῷ πραιτωρίῳ] *in the whole of the Prætorium.* These words have occasioned much discussion.

With a view to the right interpretation of them, it may be remembered—

(1) That the other prisoners who were conveyed to Rome with St. Paul (Acts xxvii. 42), were delivered by the Centurion, who escorted them, to the στρατοπεδάρχης, or Commander of the Camp, the *Præfectus Prætorio* at Rome. Acts xxviii. 16.

(2) But St. Paul, probably on account of the impression which he had evidently made on the mind of the Roman Centurion of the Augustan Band (xxvii. 43), already prepossessed in his favour (xxvii. 3) by his presence of mind and language in the storm (xxvii. 21—26), and by his miracles at Malta (xxviii. 7—9), was treated with greater consideration than the other prisoners (xxviii. 16), and was allowed to dwell apart by himself with a soldier that guarded him, and occupied a lodging (ξενίαν, xxviii. 23) or private hired apartment of his own (ἴδιον μίσθωμα) at Rome, and was enabled to send for the principal Jews three days after his arrival (xxviii. 17), and to receive them there, and as many as would come to him; and that he abode there two whole years, preaching the kingdom of God, and the things concerning our Lord Jesus Christ, with all boldness, no man forbidding him. (xxviii. 30, 31.)

(3) Such is the narrative of St. Luke. To it St. Paul adds here, that "his bonds were made manifest in the *whole of the Prætorium*, and to all the rest." And he also says in iv. 22, "All the Saints salute you, particularly they who are of the *household of Cæsar.*"

(4) What then does St. Paul here mean by the word *Prætorium?*

Chrysostom, Theodoret, Theophylact, Primasius, and the main body of ancient Expositors, understand by that word the *Royal Residence* of the Emperor Nero, which was on the Palatine Hill, on the South of the Forum at Rome.

(5) But since the time of *Perizonius* (A.D. 1690) it has been affirmed by many learned writers, that by the word *Prætorium* St. Paul does *not* designate the *Palace* of the Emperor *within* the City and on the Palatine Hill, but that he means thereby the *Camp* of the *Prætorian soldiers*, or Body Guard of the Emperor, who were quartered on the N. E. of the City of Rome, outside the Wall beyond the Quirinal Hill.

This opinion has been maintained with much ingenuity, especially by a learned writer in the "Journal of Classical and Sacred Philology," Cambridge, No. X. Art. iii.

(6) It has been affirmed by other writers that *Prætorium* here means only the *Barrack* of the Prætorian Guards attached to the Residence of the Emperor in the Capital.

(7) But neither of these latter opinions appears to be correct.

As to the former of the two, it seems to have been assumed too confidently, that St. Luke says that St. Paul was committed to the Commander in Chief of the Prætorian Guard, στρατοπεδάρχης (xxviii. 16), *in order* that he might be confined in the *Prætorian Camp.*

There is nothing in St. Luke's narrative which justifies such a supposition.

A distinction was made between St. Paul and the other prisoners (*v.* 16), and he was allowed to dwell by himself in a ξενία, or μίσθωμα, and to receive all who came to him.

(8) It has also been too easily taken for granted, that the word *Prætorium* must mean the Prætorian *Camp*, or Barrack.

But this word *Prætorium* occurs in seven other places of the New Testament, *and* in none of those does it mean a *camp*, but in all of them it signifies the residence of a King (Acts xxiii. 35), or of the Representative of a King, especially in his *military* and *judicial*, or, in Roman language, his *prætorian*, character. See Matt. xxvii. 27. Mark xv. 16. John xviii. 28 *bis*, 33; xix. 9.

In this sense the word is used in Acts xxiii. 35. So also classical writers of St. Paul's age use the word; as, for instance, *Virgil* (Georg. iv. 75) speaks of the *Prætoria* as the royal residence: "Et circa *Regem* atque ipsa ad *Prætoria* densæ Miscentur." And *Juvenal* says (x. 161), in the same sense, "sedet ad *Prætoria Regis.*" And in *Suetonius* (Aug. 63, 72, Calig. 37, Tit. 8) the word *Prætorium* is employed in the same sense as 'palais' and 'palazzo' in modern times. In *Zonaras'* Lex. we find πραιτωρίῳ = παλατίῳ, and in the *Acta Thomæ*, pp. 8. 30, 31. 33, ed. *Thilo. Wieseler*, p. 405.

(9) Further, *special* salutations are sent in this Epistle from those Christians who were of *Cæsar's household* (iv. 22); and this appears to confirm the supposition that the apartment in which St. Paul dwelt was not in the extramural Barrack of the Prætorian Guards, but was connected with the Imperial Residence on Mount Palatine in the heart of the Roman Capital.

(10) But it may be asked,

Why then does he not say that his bonds were made manifest in Christ, ἐν ὅλῳ τῷ παλατίῳ, or ἐν ὅλοις τοῖς βασιλείοις? Why does he use the word *Prætorium?*

Because it was not with Cæsar, as residing in a *Court*, that St. Paul had to do; but he was brought before Cæsar as the Sovereign Power, who "bare the sword" (Rom. xiii. 4), in his military and judicial capacity.

St. Paul had appealed unto Cæsar, and to Cæsar he was sent. It was to the *Imperator* in his *Prætorium*, and not to the *Prince* in his *Palace;* it was to *Cæsar* as the World's *Prætor* (for such he was, and therefore all the Legates of the Emperor's Provinces were called *Proprætors. Dio*, liii. 13), and as having the prerogative of final cognizance and judicature in all causes of Appeal, that St. Paul was sent by Festus from Cæsarea to Rome. Cp. Acts xxv. 21. 25—27.

(11) Yet, further; it was in the Tribunal of Cæsar, sitting as Supreme Judge of Appeals in his Prætorium on the *Palatine Hill* (*Dio*, lvii. 7), that St. Paul was actually tried. Cp. the authorities quoted by *Howson*, ii. p. 541—543.

(12) This interpretation is that which (as has been already observed) was generally received by Christian Antiquity, and has recently received the approval of the able and learned Author of the "History of the Romans under the Empire," Vol. vi. p. 268, note.

(13) If it is the true interpretation (as the Ancient Church believed), then it may be added, that it has the advantage of suggesting some interesting and heart-stirring reflections, which would be marred by recent expositions.

St. Paul's Divine Master had been arrested by the Jews, and had been delivered up to the Romans, and stood in bonds at Jerusalem, arraigned before Cæsar's Representative in his *Prætorium.* Matt. xxvii. 27. Mark xv. 16. John xviii. 28. 33; xix. 9.

St. Paul himself had been arrested by the Jews, and was now in bonds for his Master, arraigned before Cæsar himself in his *Prætorium at Rome.*

It would have been an inexpressible comfort to the Apostle to be thus made like unto Christ.

Next, it would have been hardly worth while for St. Paul to

τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν
n 1 Cor. 9. 16, 17. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11, 12. & 4. 6, 7. κηρύσσουσιν· 16 n οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι, 17 οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς, οἰόμενοι θλῖψιν ἐγείρειν τοῖς δεσμοῖς μου.

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tell the Philippians that his bonds were made manifest in the whole of the soldiers' barracks *outside the city wall*.

But it was very important for him to declare in this Epistle, designed for them and for all Churches of the world, that his sufferings for Christ, and with them the tidings of the Gospel, were made manifest in the heart of Rome, the World's Metropolis, and even in the royal residence of its Sovereign.

It was also a striking fact, that after his bonds had been already made manifest in Christ in the *Prætorium* of the Roman Procurator, the Vicegerent of Cæsar, at *Cæsarea*, for the space of *two years* (Acts xxiii. 35; xxiv. 27, see on Acts xxiv. 23, 24), those bonds were also made manifest at *Rome*, during a like space of two years, in the *Prætorium* of the Roman *Cæsar* himself.

Well might he say, that what had befallen him "had happened for the furtherance of the Gospel" (*v.* 12).

Lastly, there was a remarkable propriety in the mention of this fact in the *present* Epistle.

It is addressed to the Church of *Philippi*, which was a *Roman Colony* in Macedonia (see on Acts xvi. 12), a Colony which bore the Roman title of *Augusta Julia*.

The Philippians had listened to St. Paul's preaching, and had seen his miracles; they had witnessed his wonderful deliverance from prison by an earthquake in their city. (Acts xvi. 11—26.) They had acknowledged him as a Roman Citizen. (Acts xvi. 38.) But they had heard that he was now again a prisoner, in their own Mother City, Rome.

Was he now forsaken by Christ? Was Christ not able to defend him? They might be perplexed by such surmises as these. See on *v.* 10.

It must therefore have been no small consolation to them, no slight confirmation of their faith (both as Romans and Christians), to learn that by means of this very imprisonment of their own Apostle, the blessings of the Gospel had been communicated to the Royal Residence of their own Cæsar, the supreme Military Chief and Judicial Arbiter of the World, and had been diffused to others in the great Metropolis; and it must have been with no small comfort that they now received greetings of Christian affection communicated to them by St. Paul from "those of *Cæsar's household*."

— τοῖς λοιποῖς πᾶσι] *to all the rest*.

How could St. Paul's bonds have been made manifest to *all the rest* of the world at Rome?

It could hardly be otherwise than by some *public hearing* of his cause.

Appeals like his were heard by the Emperor in his Palace, and in this hearing the Emperor presided, and was assisted by Twenty Assessors, two of whom were the Consuls, and the rest were high Functionaries of the City. (*Dio*, liii. 21.)

After the Trial each Assessor delivered his opinion in writing to the Emperor, who, having read the several opinions in private, afterwards pronounced Judgment. (*Sueton.* Nero, 15. *Howson*, ii. 546.)

It seems probable that this *Epistle to the Philippians* was written in the *interval* between the Trial and the Sentence.

For (1) St. Paul here speaks of the sympathy of the Philippians with him in his Ἀπολογία, or *public defence*. Cp. this forensic use of the word, Acts xxii. 1; xxv. 16. 2 Tim. iv. 16; and ἀπολογοῦμαι, Acts xix. 33; xxiv. 10; xxv. 8; xxvi. 1, 2. 24.

(2) He is contemplating the nearness of the issue either for life or death (i. 21—24), and predicts the result of the trial. (*v.* 25.)

(3) He hopes to send Timothy immediately, as soon as he sees what is the result, and says that he trusts to come soon to Philippi. (ii. 24.)

And (4) he here asserts, that his bonds have been made manifest to "all the Prætorium," and (as by a consequence of that judicial manifestation) to "all the rest" at Rome.

4. τοὺς πλείονας] *the more part*.

15. Τινὲς μὲν καί] *Some person indeed even*. He does not mean any of the *brethren* mentioned above, but some other parties, perhaps Judaizers, jealous of St. Paul's influence; some of those at Rome who may have been offended by the doctrines propounded in his Epistle to the Church of Rome, where he now was. Cp. 1 Tim. vi. 4, where the feelings here described of φθόνος and ἔρις are specified as associated with the teaching of those who do not consent to "the doctrine according to godliness."

16. οἱ μὲν ἐξ ἀγάπης—δεσμοῖς μου] This is the order of the paragraphs in the majority of the best MS. authorities, and so *Griesb.*, *Scholz.*, *Lach.*, *Tisch.*, *Alf.*, *Ellicott.*—*Elz.* inverts it, putting οἱ μὲν ἐξ ἀγάπης in the first place.

The sense is, *They who out of love proclaim Christ, do so because they know that I am set for the defence of the Gospel; but they who proclaim Him out of partizanship, and not purely, do so because they think thus to raise up affliction to my bonds.*

On the sense of ἐριθεία, see above, Gal. v. 20.

Some expositors interpret οἱ ἐξ ἀγάπης as equivalent to *those that are of love*, that is, who act on a principle of love; and οἱ ἐξ ἐριθείας as tantamount to those *that are of rivalry*, that is, who act from a spirit of contentiousness. Compare Rom. ii. 8.

This rendering is entitled to consideration, but it is not confirmed by the Ancient Versions; and it would seem to intimate that the Christians at Rome were divided into two parties, either of love *toward*, or partizanship *against*, St. Paul *personally*, and that they acted on motives *relative to himself* in their announcement of Christ.

Such an exposition seems hardly in keeping with the modesty of the Apostle.

The sense of the passage appears to be rendered clearer by considering *οἱ*, in the second member of the sentence, as a *relative pronoun* (*οἵ*), and it is represented accordingly in the text.

17. οἰόμενοι θλῖψιν ἐγείρειν τοῖς δ. μου] *thinking to raise up affliction to my bonds*.

To understand this expression it must be remembered that though St. Paul was in bonds, yet he enjoyed much *relaxation* (ἄνεσιν) in his confinement (see Acts xxviii. 16. 30, 31); he did not suffer that affliction which might have been expected in his condition; and what he complains of here, is, that his bonds were made *more rigorous* and *galling* by the agency of some who professed to be his friends.

The mention of the word ἐριθεία (properly 'mercenary partizanship') suggests that the false Teachers here mentioned acted from venal motives; and he says that they preached οὐχ ἁγνῶς, *not holily*, i. e. not in a pure love of truth, but with corrupt minds and sinister views.

He thus seems to describe that class of persons, who are described by him in another place as making a traffic of godliness (1 Tim. vi. 5), and are there charged with fostering the passion here mentioned, "envy and strife." (1 Tim. vi. 4.)

Such Teachers as these would bring Christianity into discredit, and would entail hardships and afflictions on the Apostle's bonds from the Authorities of Rome, being exasperated against him, as if he were a preacher of a religion of insubordination and sedition. Such persons would inflame the passions of the multitude against their Rulers, and would irritate the Civil Magistrates against Christianity, and against its Apostle, by not qualifying the doctrines of Christ's Sovereignty, and of Christian Liberty, Equality, and Fraternity, with those reasonable restraints with which those doctrines are always coupled and limited by St. Paul himself, especially in his teaching concerning the duties of subjects to Sovereigns, and of Slaves to their Masters, on which he specially dwells in his Epistles to Rome, and from Rome (Rom. xiii. 1—4. Eph. vi. 5—8. Col. iii. 22, and Philemon), and by which he endeavours to disabuse the Heathen of the prejudices raised against the Gospel by his enemies, especially by the Judaizing faction.

The sense is well expressed by *Primasius*, who says that "they preached for worldly lucre, and excited obloquy against Paul by their preaching, and aggravated the sufferings of his bonds;" and so *Chrys.*, *Theodoret*, *Theophyl.*

The full development of this ἐριθεία or mercenary partizanship and contentiousness of false brethren, is traced in St. Paul's first Epistle to Timothy (vi. 1—6) and to Titus (i. 10—12; cp. ii. 9); and it is well known to have brought manifold afflictions on the first preachers of Christianity, and much odium on the Gospel itself.

— ἐγείρειν] So A, B, D*, F, G. *Elz.* ἐπιφέρειν.

18 Τί γάρ; πλὴν παντὶ τρόπῳ εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.

19 ° Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, ° 2 Cor. 1. 11.
καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, 20 ᵖ κατὰ τὴν ἀποκαραδοκίαν ᵖ Rom. 5. 5.
καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

21 ᑫ Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος. 22 Εἰ δὲ τὸ ζῆν ἐν ᑫ 1 Cor. 1. 30. Gal. 2. 20. & 6. 14.
σαρκὶ τοῦτό μοι καρπὸς ἔργου, καὶ τί αἱρήσομαι οὐ γνωρίζω, 23 ʳ συνέχομαι δὲ ʳ 2 Cor. 5. 8. 2 Tim. 4. 6.
ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῷ γὰρ μᾶλλον κρεῖσσον· 24 τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

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18. *Τί γάρ;—χαρήσομαι*] *What then? Notwithstanding, in every way, whether in pretence or truth* Christ *is preached, and therein I do rejoice, yea and I will rejoice.* This text has been sometimes alleged as an apology for preaching in Schism.

But it may be doubted whether St. Paul is here speaking of *ministerial preaching* at all. Cp. *Blunt* on the Early Fathers, p. 291.

But even if this be admitted, it may be remarked that these persons *preached Christ*, and that St. Paul approved the *preaching* of *Christ*; but St. Paul did not, in any respect, approve the preaching *in strife*. On the contrary, he teaches that envy and strife *are carnal* (1 Cor. iii. 3); and in the next chapter of this Epistle (ii. 3) he says, using the same word as here, "Let nothing be done through *ἐριθεία*:" and St. James says, using again the same word, that "where there is *ἐριθεία*, there is every evil work" (James iii. 14. 16); and "if ye have bitter envying and *ἐριθεία* in your hearts, this wisdom is earthly, sensual, devilish." See *S. Chrysostom's* Sermon on this text, v. p. 410, *ὑγιὲς ἦν τὸ δόγμα, ἑαυτοὺς δὲ ἀπολλύουσιν ἐκεῖνοι ἐξ ἀπεχθείας κηρύττοντες.* "Quod *fecit malè*, non prædicat de Cathedrâ Christi; inde lædit, unde mala facit, non unde bona dicit; cùm audis bona dicentem, ne imiteris mala facientem." *August.* (Tractat. in Joann. xlvi.) Cp. *Aug.* Serm. 101 and 137. "Novit Dominus de malis benè operari, et ad meam omnia salutem gubernat; et adversa vertit in prospera." *Primasius.* Whatsoever we do *without religious affection* is hateful in God's sight, who is therefore said to respect *adverbs* more than *verbs*—and the mind approves itself to God, not by *doing*, but by *doing well*. *Hooker* (V. lxii. 5).

21. *Ἐμοὶ τὸ ζῆν Χριστός*] "Nulla voluntas mihi vivendi est, nisi ut corpus Ejus ædificem." *Primasius.*

— *ἀποθανεῖν κέρδος*] *to die is gain.* Because I shall then have a nearer fruition of the presence and glory of Christ (*v.* 23).

The language of one who soon afterwards wrote to the Christians of the city where St. Paul now was, and died a martyr at Rome, and who is expressing his ardent desire for martyrdom, may be compared here, "Suffer me to be the food of wild beasts, that I may attain unto God. *σῖτός εἰμι τοῦ Θεοῦ κ.τ.λ.* I do not *command* you, as Peter and Paul did; they were Apostles, I am condemned. They were freemen, I am only a slave.... Suffer me to die. Pardon me in this; I know what is best for me. Now I begin to be a disciple. Let nothing that is seen or unseen envy me the joy of being Christ's. Fire and the Cross, the assaults of wild Beasts, lacerations, distractions, and dispersions of my bones, the crushing of my joints, the grinding of my whole body—welcome, welcome, to them all—so that I may gain Him! I covet not kingdoms of earth. I long to *die* into *Christ Jesus*, rather than to be king of the World. Him I seek, Who died for me; Him I long for, Who rose again for me. Now my *birth* is near. Forgive me, brethren; do not hinder me from being *born*; do not desire that I should *die*—I who desire to be God's. Allow me to emerge into the pure light; when I shall arrive there, I shall be a man of God. Suffer me to be an imitator of the Passion of my God." *S. Ignatius* (ad Rom. 4—6).

22. *εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου*] I have said, that to me to live is Christ; that is, my life, as long as it is spared to me, consists in being one with Him, and in living in Him, by Him, and for Him, and in doing His work, and in promoting His glory.

I have also said, that to me to die is gain; for when I die, I hope to have a nearer and fuller enjoyment of His presence.

But if to live in the flesh, if even this, I say, is not to me and others a barren thing, but *is* the very *fruit of labour*; that is, if the essence of that fruit is in my life, and if that life is, as it were, a productive tree, upon which the ripe fruit of Apostolic labour grows, and that fruit is ministerial to the everlasting health of *others*, as well as to my own, then I even wot not which I ought to choose, whether to die or to live, and therefore I leave myself in the hands of God, Who alone knoweth all things.

An important moral has been hence derived by *Irenæus* (v. 12. 4), "Si vivere *in carne* hic fructus operis est, non utique substantiam contemnebat carnis." If to live in the flesh is the very fruit of his labour, verily he did not despise the substance of his flesh. No; and hence may also be deduced a solemn protest against the sin of *self-destruction*, by which a man recklessly robs himself and others of the *fruit* which ought to grow on the tree of his own life, and impiously hews down that tree with his own hands. Cp. *Chrys.*, *Theodoret*, *Theophyl.*, *Primasius.*

The pronoun *τοῦτο* here brings out the preceding clause more emphatically. See 1 Cor. vi. 4, and cp. below, iii. 7; iv. 9. *Winer*, p. 145.

On *αἱρήσομαι*, the future indicative, where a conjunctive would rather be expected, see *Winer*, p. 267.

On this use of *γνωρίζω* = *γινώσκω* (*Phavorin.*), see Job xxxiv. 25. Prov. iii. 6, LXX. *Schleusner.*

The *καὶ*, *even*, indicates that so far from arrogating to himself the liberty of choosing for himself what should be his lot, whether to live or to die, the Apostle does not *even understand* what he shall choose; he frankly confesses that he has not the requisite qualifications for making any choice at all.

23. *συνέχομαι δὲ* (so the best MSS. *Elz.* has *γὰρ*) *ἐκ τῶν δύο*] I am held together by *the two*—as he was held at this time a prisoner between the two soldiers, to whom he was bound by two chains. (Acts xii. 6.)

— *τὴν ἐπιθυμίαν ἔχων κ.τ.λ.*] Having *my desire*, or yearning toward *the* (*τὸ*) departure—which will one day be mine.

My Desire (*ἡ ἐπιθυμία*) turns its eyes in *that* direction, and longs for that blessed time when I shall be permitted to loose my cable from the shore of this world, where I am a stranger and a foreigner, and to set sail for the heavenly port of my everlasting peace.

But my *Reason* acts as a chain, drawing me in another direction, and still holds me to earth.

In a few years afterwards, he was allowed to exclaim, using the same figure, in the same city where he now was, "The hour of my *departure* is at hand." See on 2 Tim. iv. 6.

This word *ἐπιθυμία*, thus used by St. Paul, seems to have been consecrated to express the longing of Christian Martyrs to depart and be with Christ. Cp. *Ignat.* Mart. 3, *ἐπιθυμία τοῦ πάθους*, and 6, *τοῦ ἁγίου μάρτυρος πληροῦσθαι τὴν ἐπιθυμίαν κατὰ τὸ γεγραμμένον ἐπιθυμία δικαίου δεκτὴ* (Prov. x. 24), and 7, *τὸν τῆς φιλοχρίστου ἐπιθυμίας τελειώσαντι δρόμον.*

On this text, cp. *Tertullian*, de Patientiâ 9, and *Augustine* iii. 2528. 2571; v. 1778. "Qui *desiderat dissolvi* et esse cum Christo *patienter vivit*, et *delectabiliter moritur*." *Aug.*

— *σὺν Χριστῷ εἶναι*] *to be with Christ.* Not to be any longer *ἐν σαρκὶ* (to which the words are here opposed, *v.* 24), but to be delivered from the burden of the flesh, as an ancient Father expresses it; "Lucrum maximum computabat Apostolus, post hanc vitam sæcularibus laqueis non teneri, jam nullis peccatis et vitiis *carnis* obnoxium fieri; et ideò *mortem desideravit* ut his malis careret; et ut ad illam perfectam justitiam, quæ ista non pateretur, perveniret." *Augustine* (c. duas Epistolas Pelagian. iv. 28). Hence St. Paul says that to him "to live is Christ," but to die is to *be* "*with Christ.*"

On the state of the disembodied spirit after death, see on Luke xii. 4; xvi. 23; xxiii. 43, and on 2 Cor. xii. 2.

— *μᾶλλον κρεῖσσον*] Cp. Mark vii. 36. 2 Cor. vii. 13. *Winer*, p. 214, and *Wetstein.*—*Elz.* omits *γὰρ* here, but it is in A, B, C.

25 s Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 26 t ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

27 u Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου· 28 x καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ, 29 y ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί. II. 1 a Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ, 2 b πληρώσατε μοῦ τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες, 3 c μηδὲν κατ' ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 d μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι.

5 e Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 6 f ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, 7 g ἀλλὰ ἑαυτὸν ἐκέ-

s ch. 2. 24. Acts 20. 25. t 2 Cor. 1. 14. & 5. 12. u Eph. 4. 1. Col. 1. 10. 1 Thess. 2. 12. & 4. 1. x Matt. 5. 10—12. Rom. 8. 17. 2 Thess. 1. 5. 2 Tim. 2. 11, 12. y Acts 5. 41. Rom. 5. 3. a 1 Cor. 3. 16. & 6. 19, 20. & 12. 13. 2 Cor. 13. 14. Col. 3. 12. b Rom. 12. 10, 16. & 15. 5. 1 Cor. 1. 10. ch. 3. 16. 1 Pet. 3. 8. c Rom. 12. 10. d 1 Cor. 10. 24. & 13. 5. e Matt. 11. 29. John 13. 15. 1 Pet. 2. 21. 1 John 2. 6. f John 1. 1, 2. & 5. 18. & 17. 5. Col. 1. 15. Heb. 1. 3. g Isa. 42. 1. & 52. 13. & 53. 3, 11. Zech. 3. 8. Matt. 20. 28. Luke 22. 27. John 13. 14. Gal. 4. 4.

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26. *τὸ καύχημα*] *theme of glorying.*

27. *ἀξίως—πολιτεύεσθε*] Ye inhabitants of Philippi, who dwelling in Greece, justly regard it as an honourable distinction to be citizens of Rome, and privileged subjects of Cæsar, to you I say, Live as citizens of Heaven, and as loyal subjects of Christ. See on Acts xvi. 12. 20. 34. 37, 38; and below, on iii. 20.

S. Polycarp, in his Epistle to the Philippians, adopts this expression (c. 5), *ἐὰν πολιτευσώμεθα ἀξίως αὐτοῦ, καὶ συμβασιλεύσομεν αὐτῷ*. So *Polycrates* (Bishop of Ephesus in the 2nd century), ap. *Euseb.* v. 24, *Μελίτωνα ἐν ἁγίῳ Πνεύματι πάντα πολιτευσάμενον*, and ibid. *ἐν Κυρίῳ Ἰησοῦ πάντοτε πεπολίτευμαι.*

28. *πτυρόμενοι*] *scared*—as horses. *Diod. Sic.* de Alex. M. xvii. 34, *οὐ πτύρομαι ἐπὶ τοῖς καταπλησσομένοις.* A word perhaps connected with *πτερόν*. "Puniceæve agitant pavidos formidine *pennæ*" (*Virg.* Georg. iii. 372), or it may be derived from *πτοέω, πτήσσω* (*Passow*).

Compare as to the sense, 2 Thess. i. 4—7.

— *ἥτις*] your intrepid bearing, due to God's grace, is an evidence of His favour to you, and of His wrath against your enemies. See 2 Thess. i. 5.

29. *ἐχαρίσθη*] See *v.* 7.

"Breviter utrumque commendavit Apostolus, et *causam* pro quâ patiamur, et patientiam quâ mala perferamus, à Deo nobis esse. *Quia vobis donatum* est pro Christo, &c. Ecce causa bona, quia *pro Christo*, non pro hæresi et schismate *contrà* Christum. *Vobis*, inquit, *donatum* est pro Christo, non solùm ut credatis in Eum, sed etiam ut *patiamini pro Eo.* Hæc est vera Patientia, hanc diligamus, hanc teneamus." *Augustine* (Serm. 283 and 284).

30. *οἷον εἴδετε*] Acts xvi. 19.

Ch. II. 1. *Εἴ τις οὖν*] The order of the clauses here is the same as in the Apostolic Benediction, in the name of the Ever Blessed Trinity. (2 Cor. xiii. 14.)

The Apostle appeals to what the Philippians themselves have *received*, and hope to continue to *receive* from God, as the reason for what they ought to *render* to one another. If they feel comfort from the grace given them in Christ, and consolation in a sense of God's Love, and are joined together with one another in God, by the communion of the Holy Ghost, and if the Apostle has been to them the minister of these blessings from God, *let them fulfil his joy*, and dwell together in unity.

St. Paul conjureth the Philippians by all the *hope* they had of comfort in God, to be at one among themselves. *Bp. Sanderson* (i. p. 207).

— *τινα*] All the known uncial MSS. (A, B, C, D, E, F, G, I, K) have *τις* here, which is received by *Griesb., Scholz., Lachmann, Tisch.*

A remarkable concurrence in error. The true reading, *τινα*, is found in some Cursive MSS., and in *Clem. Alexandrin.* (of the 2nd century), *Strom.* iv. p. 604, and in other Fathers. Some MSS. (D* and I) have also *τις παραμύθιον*—a similar solecism.

This text, therefore, among many others, affords evidence that it is not a sound principle of criticism, to limit the data for determining the readings of the New Testament to the most ancient extant MSS., and that it is necessary to extend the range of inquiry to the Cursive MSS. and other collateral aids.

3. *μηδὲν κατ'* (so B, C, D*, F, G, J) *ἐριθείαν*] *nothing 'in the way of rivalry,'* a phrase adopted by *Ignatius* (ad Philad. 8), who adds, *ἀλλὰ κατὰ χριστομαθίαν*, which is a brief summary of the Apostle's teaching here. On *ἐριθεία*, see Gal. v. 20.

4. *σκοποῦντες*] So B, and the majority of the best authorities. *Elz. σκοπεῖτε.*

5. *φρονείσθω*] Seven Uncial MSS., A, B, C*, D, E, F, G, here have *φρονεῖτε*, and this reading has been received by *Lachmann* and *Ellicott.*

Nearly all the Cursive MSS., and C***, I, K, have *φρονείσθω*, which is retained by *Tisch.* and *Alf.*, and this seems to be the true reading. If so simple a form as *φρονεῖτε* had been found in the original, it is hardly probable that a copyist would have altered it into the more difficult form *φρονείσθω.*

6. *ἐν μορφῇ Θεοῦ ὑπάρχων*] *subsisting*, or *pre-existing, in the form of God.*

The meaning of the word *μορφὴ*, as used here, is explained by the subsequent repetition of it with *δούλου*. The 'form *of God*' is contrasted here with the 'form of a *servant.*' And since Christ really and truly took the 'form of a servant,' and acted as such, both towards His Father (Isa. xlii. 1. Zech. iii. 8. Matt. xii. 18. John vi. 38), and to His disciples (Luke xxii. 27. John xiii. 5), so, as the Ancient Fathers rightly argue, He was really and truly God, before He took the form of a servant.

He who was subsisting in the form of God, and thought Himself to be equal with God (in which thought He could not be deceived, nor be injurious to God), must of necessity be truly and essentially God; because there can be no equality between the divine essence, which is infinite, and any other whatsoever which must be finite. But this is true of *Christ*, and that antecedently to his conception in the Virgin's womb, and existence in His human nature. For, *being* (or rather, *subsisting*) *in the form of God, He thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men* (Phil. ii. 6, 7). Out of which words naturally result three propositions, fully demonstrating that Christ was in the form of a servant as soon as He was made man. Secondly, that He was in the form of God before He was in the form of a servant. Thirdly, that He was (as much) in the form of God, that is, did as truly and really subsist in the divine nature, as in the form of a servant, or in the nature of man. *Bp. Pearson* (Art. ii. p. 228).

By the word "form" is certainly understood the *true condition* of a servant, and by the *likeness* is infallibly meant the *real nature* of man; nor doth the *fashion*, in which He was found, destroy, but rather assert the truth of His humanity. And, therefore, as sure as *Christ* was really and essentially man, of the same nature with us, in whose similitude He was made, so certainly was He also really and essentially God, of the same

νωσε μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, [8] [h] καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

h Matt. 26. 39, 42. Heb. 12. 2.

nature and being with Him, in whose form He did subsist. *Bp. Pearson* (p. 231).

Cp. *Bp. Bull*, Def. Fid. N. i. p. 105. *Waterland*, i. p. 11.

— οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ] In order to understand these important words, it is to be borne in mind—

(1) That St. Paul is exhorting the Philippians to mutual condescension, self-abasement, and self-sacrifice, in regard to, and for the sake of, others. "*In lowliness of mind let each of you esteem the other better than himself, looking not to your own things, but every one also to those of others.*"

He then enforces these precepts by referring them to the pattern of their divine Exemplar, JESUS CHRIST, Who, though He was God, emptied Himself of His glory, and became man, and humbled Himself, and took on Him *the form of a servant, and became obedient to death, even to death on the cross.*

(2) What the Apostle specially dwells on in the Condescension of Christ, is the fact, that the humiliation of Christ was not *imposed upon* Him by any *constraint* from any other *external* force, but that it was purely and entirely *voluntary*. It was not like the *surrender* of any thing which He had wrongly usurped, and of which therefore He might be rightly despoiled; nor was it the sacrifice of any thing which He lost by abdication; but it was the *free* and *spontaneous cession* by His own gracious choice, of what appertained to Him by His own inherent and indefeasible right as God existing from Eternity; and this act of self-abasement resulted in an *augmentation* of His glory. He did not lose His Deity by taking Humanity, but by His perfect obedience and *meritorious* sufferings in His Human Nature, He glorified the Humanity which He took and united to God.

(3) Hence the Apostle emphatically repeats the word ἑαυτὸν, *Himself*. Christ (he says) ἑαυτὸν ἐκένωσεν, *emptied Himself*. Christ (he says) ἐταπείνωσεν ἑαυτὸν, *humbled Himself*. Christ of His own accord "*took* the form of a servant," and became obedient to death, even to death on the Cross.

(4) These considerations lead to the true sense of the word ἁρπαγμὸς, as used here.

This word is derived from ἁρπάζω, *to seize*, as *rapine*, *prey*, *booty*, or *spoil*, as distinguished from property legally acquired and possessed.

Here, as in many other cases, the text is illustrated by the Septuagint Version, in which the cognate word ἅρπαγμα often occurs, and signifies *spoil*. See Levit. vi. 4. Ps. lxi. 10. Isa. lxi. 8. Ezek. xviii. 7. 12. 16; xix. 3. 6; xxii. 25. 27.

(5) Further, the ancient Versions of this passage agree, for the most part, in translating the word ἁρπαγμὸν as equivalent to 'a thing seized by violence.' Thus the *Vulgate*, "Non *rapinam* arbitratus est se esse æqualem Deo." So the *Syriac*; and the *Arabic* has "Semper existens ad imaginem Dei non tenuit *sortem raptam* parem se esse Deo." And the *Æthiopic*, in a paraphrastic gloss, "Non *abripuit* ei qui fuit Deus." And the *Gothic* and *Coptic* Versions also confirm the interpretation, which assigns to ἁρπαγμὸν the sense of 'usurpation' and 'rapine.' So likewise the ancient Latin Version in the Codex *Boernerianus*, and that of the Codex *Augiensis* lately published by *Mr. Scrivener*.

(6) The assertion of the Apostle here concerning Christ's Eternal Co-equality with God, may also be illustrated by what he says of Christ's Priesthood,—viz. Christ did not *glorify Himself* to be a High Priest (Heb. v. 5), but He was rightly constituted as such. So here Christ did not *usurp His divine Co-equality*; but He had it by right of His Eternal Generation from the Father.

(7) The Apostle's words may therefore be thus paraphrased;

Let this mind be in you which was also in Christ Jesus, Who, subsisting from Eternity in the form of God, did not think that His own equality with God (τὸ εἶναι ἴσα Θεῷ, see next note) *was a spoil* which He had usurped wrongfully, and of which therefore He might justly be divested *by another*: or which, on principles of justice, He was Himself *obliged* to give up; and which, if He veiled it in a human form, He might be imagined not to possess, and which therefore He would fear to conceal in such a mortal dress. He did not suppose that the divine glory, which He had, was a stolen thing. Satan, who endeavoured to usurp it, fell from heaven; Adam grasped at it, and incurred death. But Christ had it as His own from Eternity.

But He freely *emptied Himself* of His *own* divine Glory, and willingly took the form of a servant. Do not therefore imagine that it was *imposed* upon Him. By His own free act He appeared in the likeness of men; and being found in fashion as a man, He *humbled Himself*, and became obedient unto death, yea, even death on the cross.

(8) This, in the main, is the sense which was assigned to this celebrated passage by the best Authors in ancient times.

Christ did not regard His own Divinity as a stolen spoil; He did not fear lest any one should take it from Him. No; He veiled it willingly. He had not seized it as a prey. It was His own. He had it by the very essence of His Nature. Therefore, the Apostle says, He *emptied Himself*. Where now, therefore, are those false teachers, who say that Christ submitted to *necessity*,—that He was *forced* to do what He did? No. He *emptied Himself*. He humbled *Himself*. He took the form of a servant. *Chrysostom.*

The Son of God did not scruple to veil His glory, for He knew that He would not thus impair it. Therefore the Apostle says, He did not deem His own equality with God to be a thing stolen. An usurper fears to lay aside the purple, for he knows that it is stolen and does not belong to him. Not so a king; for he is conscious that it is his kingly right. *Chrys.* (in Catenâ here, p. 253.)

The Son did not seize for Himself the dignity of the Godhead; wherefore Paul says that He did not deem His co-equality with God to be a thing stolen; but it was well-pleasing to the Father, as well as a joy to the Son, that He possesses a kingdom of equal dignity with the Father. *Hesychius*, in Ps. cix. 1.

Any one who has snatched a thing by violence, dreads to lay it down, lest he should lose what he knows to be not his own. St. Paul, therefore, says here, that the Son of God did not fear to stoop from His proper Dignity, because He was conscious that He possessed that Dignity (of being co-equal with the Father), not by rapine, but by nature. He therefore *chose* to be humbled, because He knew that in His Humility He preserved His Dignity. *Theophylact.*

Cp. *Tertullian* (c. Marcion. v. 20): "In effigie Dei constitutus non rapinam existimavit pariari Deo, sed exhausit semetipsum."

See also *Augustine*, Serm. 183: "Non rapinam arbitratus est Filius esse æqualis Deo. Non erat ei rapina; natura erat: sic erat ex æternitate, sic erat æqualis Patri .... Semetipsum exinanivit; formam servi accipiens, non formam Dei amittens."

See also *Augustine*, iv. 372. 716. 844. 1570; vi. 935; viii. 1048; particularly v. 2095, Serm. 361, where he says: How came it to pass that Christ *died?* because He *took* the form of a *servant*. He Who pre-existed in the form of God, had He *taken* the form of God, or did He possess it by His Nature? The Apostle answers this question. For when he speaks of His being in the form of God, he uses the words *cùm esset* (i. e. ὑπάρχων); but when he mentions the form of a servant, he uses the word *accipiens* (λαβών). Christ therefore *was* somewhat, and He *took* somewhat; He *was* in the form of God, and equal with God, as St. John testifies (i. 1). He was God; and being in the form of God, He did not deem *that* existence of equality to be an usurped thing (*rapinam*). That which is not in us by nature, but is usurped illegally, is *rapina* (ἁρπαγμός). An angel usurped equality with God, and fell, and became the Devil. Man usurped equality with God, and fell, and became mortal. But Christ, Who was born equal with God, because He was not born in time, but is the Everlasting Son of the Everlasting Father,—always born, and the Creator of all, He *was existing* in the form of God. But in order to be Mediator between God and Man, between the Just and Unjust,—between mortals and the Immortal,—He took something from the unjust and the mortal to reconcile them to the Just and Immortal, and taking what He took, He kept what He was. *Augustine.*

The sense is thus briefly expressed by a judicious ancient Expositor, *Primasius*; "Non *rapuit* quod habebat, id est, æqualitatem Patris, quam naturaliter *habebat*, non rapuit."

(9) The meaning which has been assigned to these words by some Interpreters in recent times,—viz. "He did not deem equality with God to be a thing to be *grasped* or *clutched at*, or a prize to be coveted," seems to be liable to grave objections on theological grounds.

The Son of God, God of God, is co-equal with the Father from Eternity; and to say that He did not deem such co-equality to be a thing to be *seized upon and to be grasped at*, seems to involve an assertion that He did not *possess* it. For if He *had* it, how could He be said *to grasp at it?* Indeed, this interpretation seems chargeable with the Arianizing tendency which

i Isa. 53. 12. John 10. 17. & 17. 1, 2, 5. Acts 2. 33. Heb. 1. 4. & 2. 9.

9 i Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, 10 k ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ

k Isa. 45. 23. Rom. 14. 11. Rev. 5. 13.

has been censured by some of the Fathers here. Thus *Theophylact* well says,—It is alleged by false teachers, that the Son, being an inferior Deity, did not venture to grasp at equality with the superior God. But St. Paul (he adds) affirms, that Christ *is, and ever has been co-equal* with the *Father*. And here is the force of the Apostolic lesson of Humility derived from the pattern, which he propounds to us, of Christ, Who being by nature co-equal with the Father, and conscious of His own co-equality, *voluntarily emptied* and *humbled Himself*, and so became an Example to us.

This may also serve as a reply to the Arian exposition cited by *Waterland* (Vol. i. qu. 2, p. 11): "He did not affect, claim, assume, take upon Him, or eagerly desire to be honoured as God;" and therefore (it is inferred by the Arians) He was conscious that He was *not* equal with God—contrary to St. Paul's assertion here.

(10) Further, it may be remembered, that St. Paul, writing to the Philippians, Roman inhabitants of a heathen city in Greece, was obliged in his teaching concerning Christ's self-humiliation, to guard them, and the *Gentiles* generally, against such errors as, under the influence of false teachers, the ancient Heathens were likely to be betrayed into.

When the Gentiles heard of the humiliation of the Son of God, and of His descent from His heavenly Throne, they might be tempted to think of the traditions of their own Pagan Theology. Kronus had been dispossessed by Zeus, and Saturnus by Jupiter, in the Greek and Roman Pantheon. The Titans had rebelled against the usurping son of the ancient ruler of Olympus. The Heathens therefore might be told by some (and such indeed was the tendency of much of the Gnostic speculations) that the condescension of the Son of God in Christian Theology was only a just act of deposition from an usurped dignity, or an abdication forced on Him by a conscious sense of usurpation, such as the Heathens were familiar with in their own Mythology.

Standing upon the low ground of their own unregenerate *Reason*, they might well be slow to suppose, that such a stupendous act of condescension and self-sacrifice, as that of the Son of God, was one of *free choice*. It is only by Faith in God's Word that we can rise to the Mystery of the Incarnation.

Well, therefore, did the Apostle, writing to the Philippians, a Roman Colony in Greece, provide a safeguard against such erroneous and dangerous surmises, by assuring them that the Son of God had subsisted from Eternity in the form of God, and that it was not because His Equality with God was a stolen thing, and because He was conscious that it was so, that He condescended from His high estate; but that it was of His own free will and spontaneous choice that He, Who had subsisted for ever in the form of God, emptied and humbled Himself, and took upon Him the form of a servant.

(11) Lastly, the remarkable fitness of this wonderful condescension of the Son of God, rightly understood, to be an example of the grace and virtue of Humility here commended to the Philippians by St. Paul, deserves attentive consideration;

If He, Who is God from Eternity, and possesses all the glory of the Godhead by right, stooped so low of His own accord

(1) As to take on Himself the nature of *man*

(2) In the form of a *servant*,

(3) And to suffer death for us,

(4) And that death the death of a fugitive slave, the agonizing, ignominious, and cursed death of the Cross; and

(5) If this was *His path to glory*, and to the exaltation of *our Nature* in Him even *above* the nature of *Angels*: and

(6) If that exaltation was the *reward* of His obedience and suffering in our Nature, which He took, and in which He suffered and obeyed, surely they whose Nature He took, they whose Head He is, they whom He has made members of His own mystical body, they whom He, as God-Man has united to the Deity, and has exalted to God's Right Hand, have, in this condescension of their God and King, the most constraining motives to condescension and love, to self-abasement and self-sacrifice, for the sake of their fellow-men and of their fellow-members in Christ.

— *τὸ εἶναι ἴσα Θεῷ*] *the being on a par with God*, i. e. His own pre-existence, in a condition of equality with God. The very memorable words of a celebrated ancient Synod of the third century afford an excellent comment here. *Ἐν τῇ ἐκκλησίᾳ τῇ ὑπὸ τὸν οὐρανὸν πάσῃ Χριστὸς πεπίστευται Θεὸς, κενώσας ἑαυτὸν ἀπὸ τοῦ εἶναι ἴσα Θεῷ. Concil. Antioch.* i. p. 848, Labb. *Routh*, R. S. ii. 473. Cp. ibid. i. 292. 328; iii. 377. On the infinitive with the article as here used, see *Winer*, p. 298.

The neuter plural ἴσα, used adverbially (cp. *Winer*, p. 160), is more expressive than the masculine singular would be, as indicating existence in a condition of general equality with God. See the examples in *Whitby* here and *Wetstein*.

The Fathers rightly dwell on this clause, and the context generally, as a safeguard against almost all the Heresies concerning the Nature and Person of Christ;

Consider how many Heresies are here confuted. *Marcion* condemns the world and the flesh as the work of the Evil One, and thence affirms that flesh could not be assumed by God, and that the body which Christ took was a mere shadow and phantom. *Photinus* and others say, that the Word is only a power of God, and not a Person. *Paul of Samosata* affirms that He began to exist from Mary. *Sabellius* asserts that Father, Son, and Holy Ghost are mere names of one Personal God. *Arius*, that the Son is a Creature. *Apollinarius*, that He had not a human soul.

All these are confuted by these words of the Apostle. For, against *Marcion* we say, How could that flesh be a mere shadow and phantom which was taken by One Who had the form of a servant, and was found in the fashion of a man, and Who suffered death on the Cross? And to the others, above mentioned, we put these questions, How can the Son be merely a Power and not a Substance, since He Who is said to have taken the form of a servant is said also to have pre-existed in the form of God? How can it be alleged, that He derived His existence from Mary, when He is declared by the Apostle to have subsisted in the form of God? How can He be thought to be a mere Name, when He is said to have existed in a state of equality with God? Equality is between two things. No one can be said to be equal to himself. Therefore we here see a duality of Persons in the One Godhead. How, again, can He be thought to be a Creature, when it is asserted by St. Paul that He existed in the form of God, that is, in the very nature and essence of God, and that He did not count it an unjust assumption on His part (as the Arians do for Him) to be equal with God? How, lastly, could it have been said by the Apostle, that He took the form of a servant and suffered death (which is the separation of soul and body), if He had not also a *human soul* as well as a *human body?* See *Chrysostom*, *Theodoret*, *Theophyl.*, and *Caten.* (p. 247—253), *Tertullian* (c. Marcion. v. 20), and *Bp. Bull* (Def. Fid. Nic. ii. 2, 2, p. 105, ed. *Burton*), who says, "This *one passage*, if it be rightly understood, is sufficient for the *refutation of all the Heresies against the Person of our Lord Jesus Christ.*"

7. *ἑαυτὸν ἐκένωσε*] *He emptied Himself.* *Θεὸς κενώσας ἑαυτὸν, ἀπὸ τοῦ εἶναι ἴσα Θεῷ. Concil. Antioch.* (i. p. 848, *Labbe*). *Ὁμογενὴς Θεοῦ Λόγος, Θεὸς ὑπάρχων, ἐκ Θεοῦ κεκένωκεν ἑαυτὸν, καὶ τὴν ἄδοξον ταύτην σάρκα ἠμφιέσχετο. S. Hippolytus* (ii. p. 29).

We are not, therefore, to imagine that He either *lost* His *Godhead* for a time, or that it was *confused* with his Manhood. No; "the Word became Flesh," but was not *changed* into, or *confused with*, Flesh. See on John i. 14. "In semetipsum assumendo quod non erat, *non amittendo* quod *erat*." *Primasius.*

7, 8. *ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος*] *being made in the likeness of men, and found in fashion as a man.* In another place St. Paul says that He appeared *in the likeness of sinful flesh* (see Rom. viii. 3), and yet he does not deny, but asserts, that He truly *took our flesh*, but took it *without sin*. So likewise the Apostle here, when saying that He *became in the likeness of men*, and *was found in fashion as a man*, does not deny but assert His very Manhood, but intimates also that He was more than Man, namely, "God manifested in the flesh." *Theophylact.*

9. *Διὸ—ὑπερύψωσε*] On the exaltation of Christ in that Nature, namely, the Human, in which He obeyed and suffered, an exaltation consequent, by way of reward, on that obedience and suffering, see the notes above on Matt. xxviii. 18, and on 1 Cor. xv. 24.

Whose nature was it that was raised by Christ's Ascension into heaven? Ours. The Father is inseparably in the Son, and the Son in the Father. But because the Word and Flesh make one Person in Christ, therefore that which was assumed, viz. the Flesh, is not divided from Him Who assumed it; and the honour of its Exaltation is called the Augmentation of Him Who exalted it. As St. Paul says, "Wherefore God very highly exalted Him," where St. Paul is declaring the exaltation of that Human Nature which was assumed, so that it, in Whose sufferings the Deity abode with it inseparably, became co-eternal in the glory of the

ἐπιγείων καὶ καταχθονίων, 11 [l] καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ Πατρός.

12 [m] Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· 13 [n] Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

14 [o] Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν· 15 [p] ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, 16 [q] λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.

17 [r] Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,

l Acts 2. 36. Rom. 14. 9, 11. 1 Cor. 8. 6. & 12. 3.
m Heb 4. 11. 2 Pet. 1. 5—10. & 3. 18.
n 2 Cor. 3. 5. Heb. 13. 21. James 1. 16—18.
o Rom. 12. 17. 1 Pet. 2. 12. & 4. 9.
p Matt. 5. 14, 45. Deut. 32. 5. Eph. 5. 8.
q 2 Cor. 1. 14. Gal. 2. 2. 1 Thess. 2. 19. & 3. 5.
r 2 Cor. 7. 4. 2 Tim. 4. 6.

Deity. *S. Leo* (Serm. 70, p. 152), and *Athanas.* (c. Arianos, i. § 44, and § 45, p. 353).

— *τὸ ὄνομα* (so A, B, C. *Elz.* has only *ὄνομα*) *τὸ ὑπὲρ πᾶν ὄνομα*] *the Name that is above every Name.* Observe the article *τὸ*, intimating that *the* Name *given* to Jesus, as *Man*, was no other than the *incommunicable Name* of *Jehovah*. See *v.* 11, and on John xvii. 2, and *Augustine* (Tract. Joann. 104, p. 2375). What is that Name which is given to the human nature of the One Christ? The Name of God. *Theophyl.* Cp. Rev. xix. 12, 13. 16.

10. *ἐν τῷ ὀνόματι*] *in the Name Jesus*, acknowledged to be above every name. Cp. above on Rom. ix. 5, and Heb. i. 5, and Rev. v. 12, "Worthy is the *Lamb*." "Ut Christo Jesu, Domino Nostro, *et Deo*, et Salvatori omne genu curvet." *Irenæus* (i. 10. 1).

See also above on Eph. i. 22 on the Adoration of the Manhood of Jesus by Angels.

On this text, see *Bp. Andrewes* (Serm. 11, pp. 280. 324).

— *καταχθονίων*] of beings *under the earth*; especially Death and the Grave, over whom Christ has partly triumphed already, and will fully triumph hereafter (see 1 Cor. xv. 26. 54, 55. Rev. xx. 13, 14), and Satan himself and all the Powers of Darkness. (Rev. xx. 10.) The sense is best explained by Rev. v. 13, where the creatures *beneath the earth* join in ascribing honour to the Lamb.

11. *καὶ πᾶσα γλῶσσα κ.τ.λ.*] *that every tongue may confess that Jesus Christ is Lord*, JEHOVAH. Observe the Apostle says, that this confession of the Godhead of the *Son* is the Glorification of the Father; therefore to deny the Godhead of the Son, is to do dishonour to the Father. Cp. John v. 23, and *Chrys.*, *Theodoret*, *Theophyl.* here.

The reading *ἐξομολογήσεται* here is confirmed by A, B (see *Mai*), C, D, F, G, I, K.—*Elz.* has *ἐξομολογήσηται*. The words of the Apostle here are to be compared with Rom. xiv. 11, *ζῶ ἐγὼ λέγει Κύριος, ὅτι Ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ*. And from this comparison it plainly appears, that the same honour is to be paid to Jesus as to God, because He is God. Cp. *S. Polycarp's* Epistle to the Philippian Church, c. 2.

12. *Ὥστε*] *So then. Itaque* (*Vulg.*).

— *κατεργάζεσθε*] *work out* with perseverance unto the end.

13. *Θεὸς γὰρ κ.τ.λ.*] We are commanded to work out our *own* salvation, and that with fear and trembling, lest we should fail of being saved; and not with pride and vain-glory, as if our works were due to our own deserts, and not to the grace of God in us. When the Apostle thus commands us to work out our own salvation, he acknowledges our *free will*: but when he adds, "*with fear* and *trembling*," he warns us against the pride of ascribing our good works to *ourselves*; and he therefore adds, that *it is God who worketh in us*. *Augustine* (de Gratiâ, c. 9).

Thus St. Paul has provided an antidote to the Heresy of *Pelagius*, who allowed that our *power* of willing and liberty of action are from *God*, but contended that our *actual* willing and doing are *from ourselves*. See *Augustine* (de Gratiâ Christi, c. 3, c. 5, c. 10), *A Lapide*, and the Expositors on Article X. of the Church of England, "We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us that we may have a good will, and *working with us* when we have that good will."

Lest, however, it should be said, that we are *not* able to act on account of our human weakness, and that we are excusable if we do not work out our salvation, the Apostle adds, "For it is God *Who is working in you* (*ἔστιν ἐνεργῶν* stronger than *ἐνεργεῖ*) *both to will and to do*." Wherefore we not only recognize our need of Divine Grace, but also the duty of not resisting it, and of not receiving it in vain, but of cherishing and using it aright, in order that it may receive increase from Him Who gives Grace to those who ask for it, and increases Grace to those who use it, and adds new degrees of Grace according to their use of it. And, therefore, *God's working* in us is a stimulus to *our working*, both antecedently as setting us to work, and subsequently as rewarding that work with greater power of working. Cp. *Theophyl.* and *Hammond* in *Sanderson's* Works, v. pp. 342, 343.

It is well observed by *Mr. Ellicott*, that *ἐνεργῶν*, in St. Paul's Epistles, signifies more than 'worketh in you,' it implies that this *in-working* is *energetic* and *effective*. "Deus facit ut faciamus, præbendo *vires efficacissimas* voluntati." *Augustine* (de Gratiâ, 16), who says (Serm. 169), "Sine voluntate tuâ non erit in te justitia Dei."

— *ὑπὲρ τῆς εὐδοκίας*] *in behalf of His good pleasure.* It is not God who worketh in you to do what is *evil*, but that which is good; not to fulfil *your own desires*, but to *do His will*; not to run into your *destruction*, but to attain everlasting *salvation*. It is God's Will, that your will should be *free*, and that, by a right exercise of your free will, sanctified and quickened by His *grace*, you should be saved. (1 Tim. ii. 4.) Therefore work out your salvation, for He worketh in you both to will and to do for the attainment of that end. Cp. *Theophyl.* here.

15. *μέσον*] So A, B (see *Mai*), C, D*, F, G.—*Elz. ἐν μέσῳ.*

— *γενεᾶς σκολιᾶς καὶ διεστραμμένης*] *ye shine forth like lights* which serve to light the steps of the traveller *in a crooked* and winding way. So you, who bear in your hands the word of truth, as a torch which is a *lantern unto the feet and a light unto the paths* (Ps. cxix. 105), appear in the darkness of the night of heathen error and sin, and serve to lead others in the way to everlasting salvation.

Some learned expositors suppose that the Apostle's metaphor is derived from the Luminaries of the Firmament, to which he compares the Christians of Philippi. No doubt the word *φωστῆρες* is used in this sense. See Gen. i. 14—16, and compare *Trench* (Syn. N. T. xlvi.). But this opinion seems hardly consistent with the context. The Luminaries of the *Firmament* do not shine in the midst of what is *crooked and perverse*, but of what is clear and glorious. Nor do they guide any one through the midst of winding intricacies.

Rather (as is above intimated) the figure seems to be taken from the custom of carrying torches to guide passengers along the dark and narrow streets of ancient cities (see *Aristoph.* Vesp. 219, and compare the authorities in *Smith's* Dictionary, v. 'Fax'), perhaps of Rome itself, which was at this time remarkable for its *narrow* and *winding streets* (*ὁδοὶ σκολιαὶ καὶ διεστραμμέναι*), soon to be destroyed by Nero's conflagration, which changed the aspect of the city. See *Tacitus* (Ann. xv. 43) and *Suetonius*, who says (in his life of Nero, c. 38), that the Emperor set fire to the city, "offensus deformitate veterum ædificiorum, et *angustiis flexurisque vicorum*."

The Christians little thought, when they read these words of the Apostle, that some of their number would soon be literally made to be *φωστῆρες* by the Emperor in that city. "Ut flammati, ubi defecisset dies, in usum nocturni luminis urerentur." *Tacitus* (xv. 44). *Juvenal* (i. 156).

— *φαίνεσθε*] *ye shine forth.* Cp. Matt. ii. 7; xxiv. 27. 2 Macc. xii. 9.

17. *εἰ καὶ σπένδομαι*] *if I am even poured out* as a libation, or drink-offering, *upon the sacrifice* and ritual *service of your faith*.

The appropriateness of the Apostle's figure here will appear from a consideration of the fact, that under the Levitical Law the

χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

s Acts 16. 1. Rom. 16. 21. 1 Thess. 3. 2.

19 s Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν, 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ

t 1 Cor. 10. 24. & 13. 5. 2 Tim. 1. 15. & 4. 10, 16.

περὶ ὑμῶν μεριμνήσει· 21 t οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. 22 Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

u ch. 1. 25. Philem. 22.

23 Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμέ, ἐξαυτῆς· 24 u πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

x ch. 4. 18. Philem. 2. 2 Cor. 11. 7—9.

25 x Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, 26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἠσθένησε, 27 καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ, ἀλλὰ ὁ Θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

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drink-offering was never offered *alone*, but was always *poured forth* before the Lord (Num. xxviii. 7), in the Holy Place, "in conjunction with the slain sacrifices, to complete the *Mincha*, or *Meat-offering*" (Lev. ii. 1—16). Cp. 2 Chron. xxix. 35, and see *Mather* on Types, p. 221.

The drink-offering (*Nesek*) consisted of Wine (Num. xv. 5. Judg. ix. 13), an apt emblem of *blood*; the blood of branches grafted in the True Vine, which is Christ (John xvi. 1—5), Who alone enables them to bring forth fruit, and alone makes their fruit, whether in doing or suffering, to be acceptable to God.

St. Paul here puts as a *supposition*, what in his *second* imprisonment at Rome (when he knew that the hour of his departure was at hand), he afterwards stated as a *fact*, Ἐγὼ γὰρ ἤδη σπένδομαι, *For I am now being poured out* (2 Tim. iv. 6), where see note; and cp. the similar relation of Phil. i. 23 to 2 Tim. iv. 6; and see above, Introduction to this Epistle.

The latter is the consummation of the former. What he looked forward to in his *first* imprisonment at Rome, was realized in his *second* imprisonment in the same city.

The Apostle regards the shedding of his own blood in Martyrdom as a *Christian drink-offering to be poured out* upon the sacrifice and ministration of the Faith of his Christian Disciples, considered as a meat-offering (*Mincha*) to God; for they are not staggered by his sufferings, but believe that Christ will receive and reward him and all others who have faith in His promises, and suffer according to His example.

Observe also, that in the word here used, there is something prophetic, not merely of the *fact* of his martyrdom, but of the *manner* of it.

If St. Paul had been *burnt* at the stake, as many Christian Martyrs were, the figure would have been less suitable. But it was significant of *effusion of blood* by decapitation.

The Libation of the blood of the great Apostle of the Gentiles, in the great Metropolis of the Heathen World, was indeed like a *drink-offering*, completing and consummating the *Mincha*, or meat-offering, of the faith of the *Philippians* and other Heathen Nations, whom he has brought to Christ; according to Isa. lxvi. 19, 20, They shall declare My glory among the *Gentiles*, and they shall bring *all your brethren* for a *Mincha* unto the Lord. Cp. Rom. xv. 16, where, writing at an earlier period, he regards the Gentile World as a προσφορὰ, or *offering*, presented by himself to God as their *Minister*.

But now, at a later period, when he has his own offering-up in his thoughts, he aptly changes the metaphor, and anticipates the *pouring out* of his own blood as a *drink-offering* on their sacrifice.

Finally, when he saw his death at hand, and exclaimed, "I am *now being poured* out!" (2 Tim. iv. 6) he completed the metaphor. How much harmony of thought and language is there in this! And if the remark may be permitted, how striking is the evidence derivable from this specimen, among others, of the profit and pleasure to be derived from reading the Epistles of St. Paul in *chronological order*.

20. γάρ] *for:* a remarkable reason. St. Paul, in the time of his trial, sends Timothy away from himself at Rome to Philippi, *because* he has *no one who is like-minded* with himself, and therefore no one will be so earnest and affectionate in his love and care for them. He *gives* to *others* what he *loved best*, and what he *needed most* for himself.

Thus the divine Apostle exemplifies and enforces by his own practice his precept to them, "Look not at your own things, but every one at the things of others" (*v.* 4).

— ἰσόψυχον] *like-minded* with myself, an "*alter ego.*" A remarkable tribute to Timothy, at this the close of his Epistles to the Gentile Churches; and a sufficient reason for St. Paul's subsequent appointment of Timothy to the Bishopric of the great city of Ephesus. Compare his testimony to Titus, afterwards Bishop of Crete, 2 Cor. viii. 6. 16. 23.

— γνησίως] with *genuine love;* as a genuine spiritual Son of his Apostle and Father in the faith, who will show his love for me by his love of you; cp. iv. 3, σύζυγε γνήσιε. Some expositors interpret γνησίως 'paternally;' but γνήσιος, opposed to νόθος, and derived from γένος, is rather applicable to the *offspring* than to the parent; and see *v.* 22, where Timothy's filial relation to St. Paul is commemorated as known to the Philippians; and St. Paul writes to *Timothy* himself as γνησίῳ τέκνῳ, 1 Tim. i. 2, and to *Titus* i. 4.

22. γινώσκετε] Acts xvi. 1—3; xvii. 14; xviii. 5; xix. 22.

23. ἀπίδω] I shall have seen, as *from* a point, from which I am able to contemplate the things around and concerning me; not only the issue of my trial, but also my own consequent movements. Cp. Jonah iv. 5, where it is said that the prophet went out of the city, and took his seat in front of it, ἕως οὗ ἀπίδῃ τί ἔσται τῇ πόλει.

A, B*, D*, F, G have ἀφίδω here, and so *Lach.*, *Tisch.*, *Alf.*, *Ellicott*, and *Winer* (p. 43), who ascribes the aspirate form to the influence of the digamma. Cp. Acts iv. 29, where *Lachmann* has received ἔφιδε. In these cases it seems hazardous to follow a few MSS., lest on similar authority we should be constrained to admit such readings as ἀφελπίζοντες Luke vi. 35, οὐχ ὄψεσθε Luke xvii. 22, οὐχ ὀλίγος Acts xii. 18, ἐφ' ἐλπίδι 1 Cor. ix. 10, οὐχ Ἰουδαικῶς Gal. ii. 14.

25. Ἀναγκαῖον δὲ ἡγησάμην] For the reason of this necessity, see the Introduction to this Epistle.

— Ἐπαφρόδιτον] See iv. 18. Probably this Epistle was carried by Epaphroditus to Philippi.

— ἀπόστολον] your *Apostle;* perhaps he was the chief Pastor of the Church at Philippi, and chosen, as such, to be their *messenger* to St. Paul. (*Theodoret.*) See above, i. 1. In primitive times it was usual for the Churches to communicate with Martyrs and Confessors by means of their respective Bishops and Clergy. *Martyr. Ignat.* 3, and *Ignat.* ad Trall. 3. Magn. 2.

26. ἠσθένησε] *was sick nigh unto death*, to my sorrow particularly, because it appears from the context that the sickness of Epaphroditus, which was almost fatal, was incurred in his zeal to visit St. Paul at Rome, and to aid him in his troubles there.

A frank avowal on the part of the Apostle *himself* that he himself had no commission or power to heal all sickness, and that he could not heal his dearest friends when sick for his sake.

Similarly we hear from him of the *frequent sicknesses* of his dearly beloved Son in the faith (1 Tim. v. 23), and of his leaving Trophimus at Miletus *sick*. (2 Tim. iv. 20.)

A strong proof hence arises that the miracles which *are* ascribed to his agency were really wrought. (Acts xix. 12. xxviii. 7—10.)

As to the question why the Apostle who wrought so many cures on *others* did not heal Timothy, Epaphroditus, Trophimus, and other *friends*, see note on 1 Tim. v. 23.

27. ἐπὶ λύπην] So the best authorities. *Elz.* ἐπὶ λύπῃ.

28 Σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε, κἀγὼ ἀλυπότερος ὦ.

29 [y] Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, 30 [z] ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἤγγισε, παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

III. 1 [a] Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. Τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές· 2 [b] βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. 3 [c] Ἡμεῖς γάρ ἐσμεν ἡ περι-

y Acts 28. 10. 1 Cor. 9. 14. & 16. 18. Gal. 6. 6. 1 Thess. 5. 12. 1 Tim. 5. 17. Heb. 13. 17.
z 1 Cor. 16. 17. a 2 Cor. 13. 11. Eph. 6. 10. ch. 4. 4. 1 Thess. 5. 16. James 1. 2. 1 Pet. 4. 13.
b Isa. 56. 10. 2 Cor. 11. 13. Gal. 5. 15.
c Deut. 10. 16. & 30. 6. Jer. 4. 4. John 4. 24. Rom. 2. 29. & 4. 11, 12. Col. 2. 11.

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30. παραβολευσάμενος] *having staked.* So A, B (see *Mai*), D, E, F, G, and *Griesb., Scholz., Lachm., Meyer, Ellicott, Alf.* —*Elz.* has παραβουλευσάμενος, in the sense of having '*consulted amiss* for his own life.'

But παραβολευσάμενος appears to be the true reading, and signifies '*having staked his life.*' The word παραβολεύομαι is derived from the substantive Παραβόλιον. The metaphor is from a legal process of appeal (ἔφεσις). Παραβόλιον, or Παράβολον, was the *pignus, sponsio*, or *stake*, which the appellant deposited (παρεβάλλετο), and which, if he was cast in his appeal, he *forfeited*. See the authorities in *Lobeck*, Phryn. p. 238. *Pollux*, viii. 62, 63. *Meyer*, Att. Proc. 767. 772.

Hence the propriety of the figure here. Epaphroditus came from Philippi to minister to St. Paul's needs in his imprisonment and trial. In the Apostle's *Appeal* before Cæsar, Epaphroditus made his Παράβολον, not with a small sum of money, but risked what was most dear to him: he put, as it were, his own life in pawn for me; he παρεβολεύσατο with his *life*.

On this figurative use of the word παραβολευσάμενος, see the quotations from *Hesychius, Œcumen., Theophyl.*, and others in *Wetstein*, p. 273.

Ch. III. 1. Τὸ λοιπόν] *Finally*—more expressive here, because this Epistle to the Philippians was probably the *last* Epistle written by St. Paul to any Christian *Church*. See above, the Introduction to the Epistle, p. 332, and the next note.

What follows, therefore, from these words to the end of this Chapter, in which he gives a brief summary of his former teaching in former Epistles, and to the end of the present Epistle, derives special importance and solemnity from this circumstance.

— χαίρετε ἐν Κυρίῳ] Cp. iv. 4.

— Τὰ αὐτὰ γράφειν ὑμῖν] *To write the same things to you.*

These words have been made the occasion of much controversy;

To what do they refer? Where had St. Paul *written* the *same* things as he writes here?

Some Expositors reply—In a lost Epistle.

Others say that he here refers only to the words χαίρετε ἐν Κυρίῳ.

(1) The former of these opinions has been supported by reference to *S. Polycarp's* Epistle to the Philippians, where he says that "Paul, in his absence from the Philippians, wrote Ἐπιστολὰς to them" (c. 3); and it is alleged that the word Ἐπιστολὰς, used there by Polycarp, shows that Paul wrote *more than one* Epistle to the Philippians.

But this allegation is invalidated by the consideration that Ἐπιστολαὶ (plural) often stands for a single Letter. See Acts xxii. 5. 2 Cor. x. 9, and above, note on i. 1, p. 335.

And even supposing that Polycarp uses ἐπιστολὰς, in a *plural* sense, we may explain this from the probability that Polycarp regarded the Epistles, which St. Paul addressed to *Thessalonica*, the Capital of Macedonia, and which he required to be read by *all the brethren* (1 Thess. v. 27), as addressed to *all the Macedonian Churches*, and therefore also to the Philippians. See on 2 Thess. i. 4.

(2) The other opinion, that χαίρετε ἐν Κυρίῳ is the topic which he repeats, is hardly consistent with the reason of the thing, nor with the fact, nor with the context.

He rather seems to introduce what follows, as far as to *v.* 14, by these words.

(3) But, it may be asked, how could the warnings which follow be said to be the *same things* as he had written before?

This may be explained thus;

The Epistle now before us was probably the *last* Epistle, in order of time, that was written by St. Paul to any Gentile Christian *Church*. See above, p. 332—4.

It ought to be borne in mind in reading St. Paul's Epistles, that whatever the Holy Spirit wrote by him to *one* Church, was written to *all* Churches.

Accordingly, a little after the date of the present Epistle, St. Peter, writing to the Churches of Asia, speaks of *all* St. Paul's Epistles as *Scripture*, and as doubtless well known to them *as such*. (2 Pet. iii. 16.)

St. Paul's Epistles were designed to be read publicly, and to be circulated from one Church to another, and to teach all Christians in every country and in all ages of the world. And what the Holy Spirit purposed to be done by St. Paul, He effected by his agency. See above on 1 Thess. v. 27. 2 Cor. i. 13. Col. iv. 16.

This important fact, which does not seem to have been sufficiently considered, affords a clue to the sense of this passage: "To *write* the same things to *you* (ὑμῖν emphatic) as *I have already written to other Churches*, to me indeed is not irksome, and to you is safe."

Therefore I will now repeat in *this* Epistle some warnings, exhortations, and doctrines, which I have already delivered (as you know) in *other* Epistles to other Churches; and I will bequeath these warnings, summed up together in a brief compass, as an Apostolic legacy to you, and to other Churches of the world.

He then proceeds to deliver those warnings, "Beware of *the dogs*," and so continues in a strain of hortatory doctrine already delivered in other Epistles to *other Churches*.

Accordingly, as is well worthy of remark, it will be found on examination, that whatever is added by the Apostle in this and the next chapter, had been already written by him before in other Epistles to other Churches, especially in his Epistles to the Thessalonians, Corinthians, Galatians, and Romans, as may be readily seen by reference to the marginal quotations, and to the following notes.

The repetition of the *definite* article here, in "*the* dogs," "*the* evil workers," "*the* concision," is not without its significance, as showing that he had given previous warnings, in other Epistles, against these things.

He might well say, that it was *not* irksome to him to write again these things; and that it was *safe* for them to receive them; because by thus iterating in a summary manner in this final Epistle to a Gentile Church, what he had said more at large in *former* Epistles, he declares to the Philippians and to the world, that he has *not changed* an iota of his teaching; and he thus authenticates those other Epistles, and sets his seal on what had been taught in them, and thus imparts additional assurance to their faith.

It will be seen that in *v.* 15, he represents this portion of this chapter (*vv.* 1—14) as comprising in a brief compendium or epitome, the Fundamentals of all Christian Teaching on the doctrine of Justification by Faith. See note on *v.* 14. See also iv. 4—7.

2. τοὺς κύνας] *the dogs*, those false Judaizers who despise the true Christians as *unclean animals*, and therefore call them *dogs* (cp. Deut. xxiii. 18. Matt. vii. 6; xv. 26), but who are themselves shameless and impure, and are therefore to be shunned. Cp. 2 Pet. ii. 22. Rev. xxii. 15, ἔξω οἱ κύνες.

— τοὺς κακοὺς ἐργάτας] *the evil workers*,—the false teachers of whom he had spoken 2 Cor. xi. 13.

— τὴν κατατομήν] *the Concision. Circumcisio*, olim tam pretiosa, nunc post Christum et Evangelium facta est tantùm *Concisio*. Nihil enim aliud *nunc* faciunt Judæi, se ipsos circumcidentes, et aliis circumcisionem imperantes, quàm *carnem concidunt*. Circumcisio jam facta est eis non Circumcisio, sed *Concisio*. Nos autem, qui Christo credimus et Circumcisione Spiritûs circumcidimur, veram habemus Circumcisionem; nos rem ipsam tenemus, dum illi tantùm umbram amplexantur. Vide *Chrys., Theoph.* Cp. Gal. v. 2; and note above on Gal. v. 12, where a similar paronomasia may be observed.

τομὴ, οἱ πνεύματι Θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ
οὐκ ἐν σαρκὶ πεποιθότες, [4] [d] καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί, εἴ τις
δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον, [5] [e] περιτομῇ ὀκταήμερος, ἐκ
γένους Ἰσραὴλ, φυλῆς Βενϊαμὶν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,
[6] [f] κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος
ἄμεμπτος.

[7] [g] Ἀλλ' ἅτινα ἦν μοὶ κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν. [8] [h] Ἀλλὰ
μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ
Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην καὶ ἡγοῦμαι σκύβαλα εἶναι,
ἵνα Χριστὸν κερδήσω, [9] [i] καὶ εὑρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ
νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,
[10] [k] τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν
τῶν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ [11] [l] εἴπως καταντήσω

d 2 Cor. 11. 18, 21, 22. Rom. 11. 1. Acts 23. 6.
e Gen. 17. 12. Luke 2. 21. John 7. 21—24.
f Acts 8. 3. & 9. 1. & 22. 4. Gal. 1. 13.
g Matt. 13. 14.
h Jer. 9. 23. John 17. 3. Col. 2. 2. Wisd. 7. 9.
i Rom. 10. 3. & 1. 17. & 3. 21, 22. & 9. 30.
k Rom. 4. 25. & 6. 3. & 8. 17. 2 Cor. 4. 10, 11. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.
l Acts 26. 7.

These words, '*dogs*' and '*concision*,' bespeak the *lateness* of this Epistle. He had spoken *more tenderly* of these things in *earlier* Epistles (Gal. ii. 7; v. 6; vi. 15. 1 Cor. vii. 19. Rom. ii. 28). But now the Judaizers had received ample warning from him. They could not plead ignorance, and he therefore speaks more sternly of them. Cp. *Birks*, p. 27.

3. Ἡμεῖς γάρ ἐσμεν ἡ περιτομή] *For we are the Circumcision.* As he had already declared in Rom. ii. 28, 29; iv. 11, 12. Col. ii. 11. Cp. *Justin M.* c. Tryphon. 12, δευτέρας ἤδη χρεία περιτομῆς, καὶ ὑμεῖς ἐπὶ τῇ σαρκὶ μέγα φρονεῖτε. *Elz.* has Θεῷ here, but Θεοῦ has more authority.

— καυχώμενοι ἐν Χριστῷ Ἰησοῦ] *glorying in Christ Jesus.* As he had said Gal. vi. 14.

4. καίπερ ἐγὼ κ.τ.λ.] *Although I myself having ground of confidence even in the flesh, if any one else deems* (1 Cor. iii. 18) *that he has confidence in the flesh, I more*—. The ἐγὼ repeated brings out more forcibly the strength of *St. Paul's* superior claim as distinguished from that of others,—*if* he had desired to enforce it, which he did not.

The strength of the argument, as well as the beauty of the language, is more clearly seen if the sentence is not broken up by colons, but runs on freely from ἡμεῖς in *v.* 3, to ἄμεμπτος in *v.* 6.

— εἴ τις δοκεῖ] *if any one deems.* As he had already said, 2 Cor. xi. 18—22.

— ἐγὼ μᾶλλον, 5. περιτομῇ ὀκταήμερος] *I more than others, being, in circumcision, eight days old*; i. e. my circumcision was not delayed beyond the legal time (Gen. xvii. 12), and I was not circumcised as a *proselyte*. As to the dative case, see *Winer*, p. 193. *Ellicott*, p. 68.

5. ἐκ γένους κ.τ.λ.] As he had already said in his Epistle to the Corinthians (2 Cor. xi. 22, and Rom. xi. 1). He mentions the tribe of *Benjamin*, as showing thereby that he was not descended from one of the *handmaids* of Israel, but from his beloved *wife* Rachel. And he adds that he was a *Hebrew* of the *Hebrews*, to remind them that he was not a *Hellenist*, but of pure *Hebrew blood*. See on Acts vi. 1. Cp. *Dean Trench*, Syn. N. T. xxxix.

— Φαρισαῖος] a *Pharisee*, of the most rigid sect. (Acts xxiii. 6; xxvi. 5.)

6. κατὰ ζῆλος δ. τ. ἐ.] My zeal was not inactive, but displayed itself in energetic and laborious exertions. Cp. Gal. i. 13, 14. Acts xxii. 3, 4.

He thus also declares, that it was not from any *personal* resentment, or private interest, but out of *pure zeal* for *God*, that he did what he did as a Persecutor. Acts xxvi. 9—11. See on Acts xxiii. 1, and 1 Tim. i. 5; and *Bp. Sanderson*, i. p. 338.

A, B, D, F, G have ζῆλος here in a *neuter* form; and the Vatican MS. in 2 Cor. ix. 2, has τὸ ζῆλος: and the *neuter* form is used by St. Paul's contemporary and friend *S. Clement*, ad Corinth. c. 5, passim, and c. 9; and by *S. Ignatius*, ad Trall. 4. *Elz.* has ζῆλον. Cp. *Winer*, p. 61.

7. ἦν] *were.* Observe the tense; he does not say ἐστί. See note on *v.* 8, σκύβαλα.

— μοὶ] to *me*, privately, personally, and individually — emphatic; as distinguished from my membership in *Christ*. Cp. the contrast between the *individual* man, and the man *in Christ*, in 2 Cor. xii. 2—5.

The things which *were* a gain to *me* in my personal character, viz. my Pharisaism and my legal righteousness, commending me to popular esteem, and public honour, among the Jews, these I now count as loss.

— ἥγημαι] *I have considered.*

8. Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι] *But* I not only *have* considered *them* loss,—nay, I even now, after long experience, do consider *all* those things as loss. *Elz.* has μενοῦνγε, but the reading in the text is that of B, D, E, F, G, J, K.

— πάντα] *them all*—individually and collectively; i. e. all, and every one of the temporal advantages to which he has referred.

— σκύβαλα] *dung. κοπρόν* (*Hesych.*). So *Etym. M.* and other authorities in *Wetstein*, and several of the ancient Versions here. Hence σκύβαλον is used for any refuse or offal. This text has been made much of by the Marcionites and others, who disparaged the Levitical Law, and denied its divine origin. They alleged, that if the Law had been divine, St. Paul would never have applied such language to it as to speak of its privileges as ζημία and σκύβαλα. See *Tertullian* c. Marcion. v. 20, and *Chrys.* and *Theophyl.* here.

But this allegation arose from a misconception of the Apostle's words. St. Paul says, that he considers as loss *not* those things which *are* a gain to him, such as the Law *is*, and as he declares it to be in its *moral character* (see Rom. vii. 12) *and in its Scriptures* (Rom. iii. 2; xv. 4. 2 Tim. iii. 15, 16), but such things as *were formerly* a gain to him privately, personally, and individually (see on *v.* 7), as distinguished from his present corporate condition as a *member of Christ*. Such were his secular honour, and rank, and renown among his countrymen for his legal learning, and ceremonial strictness, and religious zeal, his punctual observance of the ceremonial Law, and his reliance on his own righteousness consequent thereon.

These are the things which *were* a gain to him *personally*: but which now, that he is in Christ, he regards as loss, and even as dung, and casts them away as such, in order that in their place he may win *another* gain; in order that he may gain *Christ*, Who is the *end of the Law* (Rom. x. 4); and in order that he may be no longer a mere isolated individual (ἐγὼ) resting on *his own* righteousness, but may be *found in Him*, and have that righteousness which was *testified by the Law and the Prophets* (Rom. iii. 21), which is of God through faith in Him.

See Rom. x. 3—5. Gal. ii. 16. Cp. *Augustine*, Ep. 40. 6.

9. εὑρεθῶ ἐν αὐτῷ] *may be found* (by my future Judge at the great day of search) dwelling *in Him*, into Whom I was *engrafted* and *incorporated* at my Baptism.

10. τοῦ γνῶναι] *that I may know. Winer*, p. 291. 'Ad cognoscendum.' *Vulg.*

The *infinitive* marks the *design* of *faith*,—viz. to know Christ; i. e. to love and obey Christ, and to suffer with Christ; to be made conformable to His Death by dying unto sin, and to know the power of His Resurrection, by rising again unto newness of life.

This communion with Christ in His sufferings and death, is signified and sealed in the Sacraments of Baptism and the Lord's Supper, by which we are made conformable to His death, and partake of its benefits. See on Rom. vi. 3. 1 Cor. x. 16; xi. 26.

Thus the Apostle takes care to guard against the Jewish objection, that the doctrine of Justification by Faith affords encouragement to sin. See Rom. vi. 1. 15.

— συμμορφιζόμενος] So A, B (see *Mai*), D*, and other authorities; and *Lachm.*, *Tisch.*, *Meyer*, *Alf.*, *Ellicott.*— *Elz.* συμμορφούμενος.

As to the sense, he had already dilated on this conformation to Christ's Death in Rom. vi. 3, and Col. ii. 11, 12; and fellowship in His sufferings, 2 Cor. iv. 10.

εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. 12 [m] Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ. 13 Ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· [n] ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

15 [o] Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ

m 1 Tim. 6. 12. Heb. 12. 23. & 13. 21. 1 Pet. 5. 10. 2 Pet. 1. 5—8. & 3. 18.
n Ps. 45. 11. Luke 9. 62. 1 Cor. 9. 24. 2 Tim. 4. 7, 8. Heb. 12. 1. Rev. 3. 21.
o 1 Cor. 2. 6. Gal. 5. 10.

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11. *τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν*] the Resurrection from the Dead.

So A, B (see *Mai*), D, E, and several Cursives, and the majority of Versions; and so *Scholz.*, *Lachm.*, *Tisch.*, *Alf.*, *Ellicott.*—*Elz.* has *τῶν νεκρῶν.*

As to the objection that St. Paul does not use the expression *τὴν ἀνάστασιν τὴν ἐκ νεκρῶν* elsewhere, that is of little weight, inasmuch as it is used in Luke xx. 35. Cp. Acts iv. 2.

Indeed, there seems to be great propriety in the expression here; St. Paul could not doubt, whether he himself should have a part in the Resurrection of the dead; but (as *Theophyl.* observes) what he is not confident of, is, whether he shall attain to a *glorious* Resurrection; "ad *perfectorum* resurrectionem, non ad illam quam etiam inviti habebunt." *Primasius.*

This is fitly expressed by *ἡ ἐξανάστασις ἡ ἐκ νεκρῶν*,—not simply "the Resurrection *of* the Dead," but "the Resurrection which *is from the Dead.*"

So *Irenæus*, v. 13. 4: "In Resurrectione eam, quæ à Spiritu datur, capiunt *vitam*; de quâ Resurrectione Apostolus in eâ quæ est ad Philippenses, ait 'Si quo modo occurram ad Resurrectionem *quæ est à mortuis.*'" And so *Tertullian* (de Resurr. 23): "De *mercede* ad quam tendens et ipse cum Philippensibus scribit, si quâ concurram ad Resuscitationem quæ *est à mortuis.*"

And our Lord Himself marks this distinction when He says, *οἱ καταξιωθέντες τοῦ αἰῶνος τούτου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν*, Luke xx. 35. Cp. Mark xii. 25, *ὅταν ἐκ νεκρῶν ἀναστῶσιν.*

If any doubt be entertained as to the soundness of this distinction, the same sense in substance is attained by rendering *τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν*, *His* (i. e. *Christ's*) *Resurrection from the dead.*

And this construction harmonizes with what precedes: *Being made conformable to His Death, if by any means I shall attain to His Resurrection from the dead;* and is in unison with what follows, v. 21, *μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ*, and is illustrated by what he had said Rom. vi. 5—8. If we have been planted in the likeness of *His* Death, we shall be also in the likeness of *His* Resurrection. If we died with *Christ*, we believe that we shall also live with Him. Cp. Rom. viii. 11.

11, 12.] Observe here the refutation afforded by this text to the presumptuous doctrines of *personal assurance* and *final perseverance.*

The divine Apostle himself, even at this late period of his Apostolic career, does not feel absolutely confident, that he himself will attain to the glory of the Resurrection of the Just; and he disavows the notion of being supposed to *have already apprehended.* Cp. 1 Cor. ix. 27, where see note.

It was not till on the very eve of his Martyrdom for Christ, that he could exclaim, as he then did, "Henceforth there is laid up for me the crown of Righteousness." 2 Tim. iv. 8.

12. *διώκω*] *I am pursuing after.* Cp. v. 14, where the metaphor is more fully expanded.

St. Paul, when writing these words, was probably a prisoner on the Palatine Hill at Rome (see on i. 13), and therefore was in the immediate neighbourhood of the *Circus Maximus*, which lay in the Valley, on the south-western side of the Palatine Hill.

Doubtless he there often heard the loud and enthusiastic shouts of the multitude cheering on their favourite charioteers, and applauding the successful efforts of the victors in the course, which stirred so strongly the passions of the Roman people in the age of Nero, who himself entered the lists of competitors for the prize. Cp. *Juvenal's* description, xi. 195:

> "Totam hodiè Romam Circus capit; et *fragor aurem*
> *Percutit*," &c.

St. Paul derives his imagery and language from that exciting spectacle. He has a spiritual Circus of his own. He too is a charioteer. He presses eagerly onward to the mark. He also has a prize to gain,—the palm-branch of Victory from the hand of Christ. Compare the glowing language of *Tertullian*, quoted above on 1 Cor. ix. 24.

St. Paul connects this imagery with that of his own *conversion* to Christianity.

He was then also *διώκων* (a pursuer), but in a different manner; as he says above, v. 6, *κατὰ ζῆλος διώκων τὴν Ἐκκλησίαν.* But when he was furiously racing onward in his mad career of persecution, he was suddenly arrested by Christ; his car was upset; he was flung prostrate on the ground. He was enlisted by Him in a different course. He was *apprehended* and *laid hold* on by Christ, *in order that he* himself *might apprehend* and lay hold on the prize which Christ gives. Henceforth he is a *διώκων* in the Christian Circus; he forgets what he has left behind, and he is continually *stretching himself onward* to what is before. "Præteritum laborem non computans ad potiora *festinat.*" *Primas.* Cp. *Augustine* (de Cantico Novo, 4) on the necessity of *continual progress* in the Christian race. "Qui non proficit, remansit in viâ . . . . Currentem se dixit Apostolus, sequentem se dixit, non remansit, non retrospexit." See *A Lapide*, and *Augustine* in Ps. 38, Vol. iv. p. 444. 447, and Vol. v. p. 1062. 1557, "Non progredi est regredi;" and *Bp. Sanderson*, iii. 365.

The Apostle compares himself to an eager charioteer hanging over his horses, and urging them on to the goal; and he *διώκει κατὰ σκοπὸν*, pursues onward after the mark, in order to win the prize of his heavenly calling in Christ.

As to the particular phrases here, cp. Exod. xv. 9, *διώξας καταλήψομαι.* Sir. xi. 11, *ἐὰν μὴ διώκῃς, οὐ μὴ καταλάβῃς.*

Observe also that the word *διώκω* is used with *σκοπὸν* here: I pursue *after* the *mark* as if the *goal* itself were *flying* before the pursuer.

The reason of this is, because the mark itself in the Christian life is not a *fixed object*, but is ever receding from the racer himself, and cannot be apprehended by him while he lives.

The word *ἐπεκτεινόμενος*, *stretching myself over*, may be well explained by *Virgil's* vivid description of the Roman Chariot-race: "illi *instant* verbere torto Et *proni* dant lora," &c. See Georg. iii. 103—111.

The term *σκοπὸς* is used by the LXX for the Hebrew מַטָּרָה, or *mark*, especially for archers. (Job xvi. 13. Lam. iii. 12. Wisd. v. 13. 21.) Hence it is applied to that which is the aim and end of any effort, as here. "Secundùm scopum persequor ad palmam." *Tertullian* (de Resur. 23).

The Victory in the Circus was determined by the place gained by the charioteer after going a certain number of heats (usually seven) round the extremities (*metæ*), and along the side of the *spina.* The *end* of the course (or winning-post) was marked by a *linea* or *calx*, and was so called. Hence "à carcere ad calcem," and "mors ultima *linea* rerum." (*Horat.*)

On the *βραβεῖον*, or *prize*, see above on 1 Cor. ix. 24.

In the Roman Circus, the Victor descended from his car at the end of the race, and mounted the *spina* (or low wall, which was the back-bone of the course), and there received his *bravium*, or prize. *Sueton.* (Claud. 21.) *Juvenal* (Sat. vii. 243).

S. Clement of Rome (mentioned by St. Paul in the next chapter, iv. 3) connects this word *βραβεῖον* with St. Paul's own Apostolic career. "St. Paul (he says) gained the *βραβεῖον* of endurance, having *worn bonds seven times* for Christ (is there any allusion to the seven rounds of the course?),—having been stoned, having been a Preacher of Christ in the East and in the West, he received the splendid trophy of his faith; having taught righteousness to the whole world (i. e. not by his personal preaching only, but by his Epistles also), and having *reached the limit of the west*, and having borne testimony before the Rulers, he was thus released from the World, and went to the holy place, having been an illustrious pattern of patience." *Clemens R.* (ad Cor. 5.)

15. *Ὅσοι οὖν τέλειοι*] *As many then as are perfect.*

The Apostle had before said that he himself had not yet been *perfected*, *τετελειωμένος*, but he here claims to be *τέλειος*, *perfect.*

That is, he is perfectly initiated in the *knowledge* of all saving truth; he is not *νήπιος* (1 Cor. xiii. 11. Gal. iv. 3), but he is *τέλειος*, he has attained to *full ripeness* and maturity of manhood in Christ. As he says to the Corinthians, *σοφίαν λαλοῦμεν ἐν τοῖς τελείοις*, and therefore he exhorts them not to be babes in knowledge (cp. Eph. iv. 14), but to be *φρεσὶ τέλειοι* (1 Cor. ii.

Θεὸς ὑμῖν ἀποκαλύψει. [16] [p] Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν. [17] [q] Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς· [18] [r] πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, [19] [s] ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

[20] [t] Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστὸν, [21] [u] ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

p Rom. 12. 16. & 15. 5, 7. 1 Cor. 1. 10. Gal. 6. 16.
q 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6.
r Gal. 6. 12.
s Rom. 8. 5. & 16. 18. 2 Cor. 11. 12, 15. Gal. 6. 13.
t Eph. 2. 6. Col. 3. 3. 1 Thess. 1. 10. Tit. 2. 13. Heb. 13. 14.
u 1 Cor. 15. 43, 51. Col. 3. 4. 1 John 3. 2.

6, where see note, and xiv. 20). Cp. Heb. v. 14, τελείων ἐστὶν ἡ στερεὰ τροφὴ, and vi. 1, ἐπὶ τὴν τελειότητα φερώμεθα.

But he has not yet been *perfected*, he is not yet come to the society of just men *made perfect* (τετελειωμένων). Heb. xii. 23. Cp. Luke xiii. 32. He is not yet able to say that he has *finished* his course with joy. (See Acts xx. 24.) It was not till he saw that the hour of his departure was at hand that he could say as he did, τὸν δρόμον τετέλεκα (2 Tim. iv. 7), I *have finished* the race, and the crown of righteousness is mine. (2 Tim. iv. 8.)

— τοῦτο φρονῶμεν] *let us have this mind*; which he has declared in this summary of his doctrine on Justification, beginning at *v.* 1, and continued to *v.* 12 inclusive, of this chapter (where see note). For this is σοφία ἐν τοῖς τελείοις. (1 Cor. ii. 6.)

— καί εἴ τι ἑτέρως φρονεῖτε] And then (that is, provided ye entertain this mind, which I have declared concerning the true *foundation* of the faith) I say, *if ye hold any opinion* concerning any thing else *in a different light* from what is right, God will reveal that other thing to you in its *true* light.

He does not say, εἴ τι ἕτερον φρονεῖτε, but εἴ τι ἑτέρως φρονεῖτε.

That is, he does *not* say, If ye entertain any *different* and *diverse* opinion concerning that which I have declared to you as the truth; but he says, If ye hold fast to that, and if, in any thing else which I have not declared to you, ye are minded *otherwise*, God will enlighten you.

— ἀποκαλύψει] "Ambulando in quod pervenimus, et, quò nondum pervenimus, pervenire poterimus, Deo nobis revelante, si quid aliter sapimus, si ea quæ jam revelavit non relinquamus." *Augustine* (de Gratiâ, 1).

God will be willing to reveal it to you, *if* you walk in the way of the true faith. (*Primasius.*)

16. Πλήν] *But, moreover*, however that may be, whether in things not fundamental ye see then in a different light, yet take care to bear this in mind which I am about to say. See 1 Cor. xi. 11. Eph. v. 33. Rev. ii. 25, where the sense is similar: πλὴν ὃ ἔχετε κρατήσατε.

— εἰς ὃ ἐφθάσαμεν] *as far as we attained*: up to that point, to which we are advanced in the Christian faith.

On the sense of φθάνω, *attingo*, see Matt. xii. 28. Luke xi. 20. 1 Thess. ii. 16. Rom. ix. 31. 2 Cor. x. 14.

— τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν] *walk by the same rule, mind the same thing.*

The infinitive is rather *preceptive* than *imperative*: it declares what is to be done by the teacher himself, as well as by the taught. It lays down a general maxim for all. Cp *Hesiod* (O. et D. 391), γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν. *Kühner* (G. G. § 644). *Winer* (p. 283).

The words κανόνι τὸ αὐτὸ φρονεῖν are not in A, B (see *Mai*), and some Versions, and have been rejected by *Griesb.*, *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*, particularly on the supposed ground that they are a gloss imported from Gal. vi. 16.

But there is a large amount of testimony in their favour, particularly for τὸ αὐτὸ φρονεῖν. And since this chapter in his last Epistle to a Christian Church is designed to be a final summary of St. Paul's teaching on the great doctrine of Justification by Faith, as distinguished from the Judaizing dogma of legal righteousness (see on *v.* 1), it is no argument *against* the genuineness of these words (but rather the contrary) that something similar to them occurs in *other* Epistles, especially that to the Galatians (vi. 16; cp. there, *v.* 12 to *v.* 16, with the present chapter, 3—9), and the Epistles to the Romans and Corinthians (Rom. xv. 5. 2 Cor. xiii. 11. Cp. Gal. v. 10), to which he would specially desire them to refer for further instruction on the topic treated of here.

17. Συμμιμηταί μου] *Be ye followers together of me*; not of the false teachers. Cp. 1 Cor. iv. 16; xi. 1.

18, 19. πολλοὶ γὰρ κ.τ.λ.] He now passes on to describe another kind of error, that other phase of Judaism, which *professed* to have *Faith* and *Knowledge*, but which indulged itself and others in *Antinomian Licentiousness*, and which had been already condemned by St. James, and to which the Apostle St. Paul himself had referred in his Epistles to the Ephesians and Colossians, and on which he *afterwards* dwelt more fully in his Epistles to Timothy and Titus, and which at length developed itself in the wild speculations and libertine extravagances of Gnosticism. See the Introductions to those Epistles.

He here points to some features of that immoral delusion; *enmity* to the *Cross*, denying the reality of Christ's human body and sufferings, thus subverting the doctrine of the Atonement, and the foundations of Faith and Holiness; love of carnal indulgence, consequent on the denial of the Incarnation and Passion of Christ, "God manifested in the Flesh;" and seeking for worldly gain (cp. 1 Tim. vi. 5. Tit. i. 10), minding the things of earth, and forgetting those of heaven, denying the future Resurrection of the body (2 Tim. ii. 18), and its assimilation to Christ's glorified body, and thus taking away the strongest motive to holiness of life.

— ἐχθροὺς τοῦ σταυροῦ] *enemies of the Cross of Christ.* This phrase is adopted by *S. Polycarp* in his Epistle to the Philippians (c. 12). On the sense, see the preceding note.

20. τὸ πολίτευμα—ὑπάρχει] We are citizens of heaven. See i. 27. The Apostle means something more than that "our city or country is heaven;" for men may dwell in a city or country, and yet have no share in its privileges. We have our πολίτευμα, or civil status, *already pre-existent* (ὑπάρχον) in heaven. We were citizens of heaven *before* we became citizens of earth. Observe the strong word ὑπάρχει. (Cp. ii. 6.) Christ, our Head and King, had ascended thither, and is there, and we, His members and subjects, are there also. Cp. Eph. ii. 6. 19. Heb. xii. 22, and the memorable passage in *Justin M.* (c. Diognetum) describing the Christian life (§ 5), ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν, ἐπὶ γῆς διατρίβουσιν ἀλλ' ἐν οὐρανῷ πολιτεύονται, and Frag. 7 and 9, ἐν οὐρανῷ ἡ κατοίκησις ἡμῶν ὑπάρχει.

The words of St. Paul are well paraphrased by *Tertullian* (de Coronâ Mil. 13), "Tu, Christiane, peregrinus es mundi hujus, *civis* supernæ Hierusalem. Noster, inquit (sc. Paulus), *municipatus* in cœlis. Habes tuos census, tuos fastos, nihil tibi cum gaudiis sæculi." And again *Tertullian* says, referring to this passage, to the Martyrs (c. 3), "Vobis corona æternitatis, brabium angelicæ substantiæ, *politia* in *cœlis*, gloria in sæcula sæculorum."

Our Divine Head is gone into Heaven, and has carried our Humanity thither, and has given us the freedom of the heavenly city, and has prepared a place for us there. (John xiv. 2, 3.)

Many boast the privilege of having the freedom of Rome, and it is sold for a great price. (Acts xxii. 28.) But we have been enrolled in the Census of heaven. We, the Members of Christ, are already in heaven by virtue of the exaltation of our Head. (Cp. Eph. i. 20.) We live and act as subjects of Christ, and fellow-citizens with the Angels (Eph. ii. 19); and therefore we are *not at home* when we are *on earth*; we have here no continuing city (Heb. xiii. 14), but are journeying to our home in heaven.

21. μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως] *will change the body of our abasement, so as to be conformed to the body of His glory.* Hence *Tertullian* says (de Resur. Carnis, 55, and ad Marcion. v. 20), "Transfigurabit corpus humilitatis nostræ conformale corpori gloriæ suæ." And so *Irenæus* (v. 12. 3), with the exception that he uses the word 'conforme,' and not 'conformale.'

The *genitives* of the *substantives* ταπεινώσεως and δόξης are more expressive than *adjectives* (ταπεινὸν and ἔνδοξον) would have been, as showing that the abasement of the body comes from *us*, but the *glory* of the body comes from *Christ*.

The Fathers rightly argue from this text for the *identity* of

IV. [1] [a] Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ ἀγαπητοί. [2] Εὐοδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. [3] [b] Ναὶ ἐρωτῶ καὶ σέ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

[4] [c] Χαίρετε ἐν Κυρίῳ πάντοτε, πάλιν ἐρῶ, χαίρετε. [5] [d] Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς. [6] [e] Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν. [7] [f] καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

[8] [g] Τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε·

a 1 Cor. 15. 26, 27. 2 Cor. 1. 14. ch. 2. 16. 1 Thess. 2. 19, 20.
b Exod. 32. 32, 33. Dan. 12. 1. Luke 10. 20. ch. 1 27. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27.
c Rom. 12. 12. 2 Cor. 13. 11. 1 Thess. 5. 16. ch. 3. 1.
d Heb. 10. 25.
e Ps. 55. 22. Matt. 6. 25. 1 Pet. 5. 7.
f John 14. 27. & 16. 33. 2 Cor. 13. 11. Gal. 5. 22. Col. 3. 15. Rom. 1. 7.
g Rom. 12. 17. & 13. 13.

1 Cor. 13. 4—7. 1 Thess. 4. 3—5. & 5. 22.

the risen body under a change of *condition*. Thus *Tertullian*, l. c., "In resurrectionis eventu mutari licebit cum salute *substantiæ*: resurget hoc corpus nostrum quod humiliatur. Quomodo enim *transfigurabit*, si nullum erit?" And *Irenæus*, l. c., "Quod est humilitatis corpus quod transfigurabit Dominus? Manifestum est, quoniam corpus quod est caro, quod et humiliatur cadens in terram." As St. Paul himself says, "It is sown in dishonour, it is raised in glory." 1 Cor. xv. 43, and see there, *v.* 51—54.

After ἡμῶν *Elz.* has εἰς τὸ γενέσθαι αὐτὸ, which is a gloss.

The construction is illustrated by Rom. viii. 29, προώρισεν συμμόρφους. Cp. *Winer*, p. 550 (who compares Matt. xii. 13), and *Kühner*, § 560. *Matthiæ*, § 414, 3.

— τῷ σώματι τῆς δόξης] Wonderful transformation! This frail body of ours, if it is conformed to the body of Christ in suffering on earth, will be also conformed to His body in glory, even to that body which is adored by Angels, and sits at the right hand of God. If all the world could weep, it would never shed tears enough for him who is excluded from that glory and consigned to everlasting shame. (*Chrys.*, *Theoph.*)

Christ, at His own Transfiguration, gave a pledge and glimpse of the future glorious transformation of the risen Body, and thus prepared the Apostles to suffer with Him on earth, in order that they might be glorified for ever with Him, in body and soul, in heaven. See on Matt. xvii. 2, 3.

CH. IV. 3. Ναί] *Yea.* So the best authorities. *Elz.* has καί.

— σύζυγε γνήσιε] *true yoke-fellow.* St. Paul might, if he had pleased, have handed down this person's *name* to the praise of the world in all generations by adding a single word. But he has not done so. And now it cannot be determined who this person was. It cannot be his wife, as some have imagined. Both grammar and history (1 Cor. vii. 7) refute such a supposition. He may, perhaps, be referring to *St. Luke*, who cannot have been now at Rome (see ii. 20), and who appears to have been specially conversant with the Philippians. Cp. on 2 Cor. viii. 18.

But such particulars as these are doubtless left in uncertainty for a wise purpose, in order that we may not pretend to be wise above what is written (1 Cor. iv. 6), and also to remind us, that it is of little importance, whether our names are found recorded with honour in the world's history, provided they are found hereafter written "in the book of life." Compare what is said above, *Introduction* to the Acts of the Apostles, pp. xii, xiii.

— αὐταῖς] *them*, i. e. *Euodia* and *Syntyche*.

— Κλήμεντος] *Clement*; probably the same person who was afterwards Bishop of Rome, and whose Epistle to the Corinthians is still extant. So *Origen* in John i. 29. *Eusebius*, iii. 4, and iii. 15, and *S. Jerome*, de Viris Illust. 15. *S. Irenæus* says (iii. 3, 3), that the blessed Apostles (Peter and Paul) having founded the Church of Rome, committed the Episcopate of it to *Linus*, whom St. Paul mentions in his Epistles to Timothy (2 Tim. iv. 21), and that Linus was succeeded by Anencletus, and that after him, in the third place [*S. Jerome* says the *fourth*, and *Tertullian* says, de Præscr. 32, "Clementem à Petro ordinatum"], *Clement* was appointed to that Episcopate, who had beheld the blessed Apostles, and had been conversant with them, and who had their preaching still ringing in his ears, and their tradition before his eyes; and in this respect he was not single, for others were then surviving, who had been taught by the Apostles. In the time of this Clement, no small dissension arose among the brethren at Corinth; and the Church of Rome sent to the Corinthians a letter, very adequate to the occasion, constraining them to peace, and renovating their faith, and declaring to them the tradition which he had recently received from the Apostles. Clement was succeeded by Evarestus. (*Irenæus.*)

On the succession of the earlier Bishops of Rome, see *Bp. Pearson*, Minor Works, ii. p. 461—468, with the additions of his learned Editor, p. 469—473. *Bp. Pearson* places the Episcopate of Linus, A.D. 55—67; that of Anencletus, to 69; that of Clement, from 69 or 70—83.

It has happened providentially, that while the names of so many helpers of St. Paul are *not* specified, the names of *Linus* and *Clemens* were commemorated by him. The support of St. Paul's Apostolic authority was thus given to them and their *public* acts, as *Bishops* of the Church, *after his death*. It is not unworthy of remark, that these commemorations of them are found in Epistles written by him from *Rome*, of which City each of them was Bishop; and in his farewell Epistle, viz. in the Philippian Epistle, the last that he wrote to a *Church*, and that is addressed to a Colony of *Rome*; and in the second to Timothy, the last of all his Epistles.

— ἐν βίβλῳ ζωῆς] *in the book of life.* It need not, therefore, to be recorded by me.

That this saying does not imply any assertion concerning the certainty of their salvation, appears from Exod xxxii. 32. Ps. lxix. 28. Rev. iii. 5, where names once written in the book of Life are represented as liable to be *blotted out*.

4. ἐρῶ] *I will* say.

4—7.] Compare these verses with what he had *before said*, in his *first* Epistle. 1 Thess. v. 16—23. See above on iii. 1.

5. Τὸ ἐπιεικές] See 1 Tim. iii. 3.

— ὁ Κύριος ἐγγύς] The Christian Watchword. (1 Pet. iv. 7, compared with 2 Pet. iii. 8.)

6. τῇ προσευχῇ] Cp. 1 Tim. ii. 1, 2.

7. ἡ ὑπερέχουσα πάντα νοῦν] "Pax ista *præcellit omnem intellectum nostrum*, neque sciri à nobis nisi cùm ad cœlestia venerimus potest." *Augustine* (de Fide, 16).

8. Τὸ λοιπόν] *Finally.* He repeats the word (see iii. 1), like one who still lingers, and is loth to bid farewell.

— ὅσα εὔφημα] '*quæcunque bonæ famæ.*' St. Paul does not think it beneath him to pay regard to things of '*good report.*' He who keeps his life clear of *sin* does good to *himself*; he who keeps it clear of *suspicion*, is merciful to *others*. Our life is necessary to *ourselves*, but our good name is necessary to *others*. Therefore the Apostle commands us to provide things honest, not only in the sight of God, but also in the sight of *men* (2 Cor. vi. 7, 8). And in this exhortation he does not omit to mention things of '*good report*,' as necessary to be minded by us. I suppose the Apostle did not over-value the praise of men; for he says, If I *pleased men* I should not be the servant of Christ (Gal. i. 10; cp. 1 Cor. iv. 3. 2 Cor. i. 12). But he endeavoured not only to live a good life, but also to keep a good name—the one for his own sake, the other for the sake of other men, as well as for himself. *Bp. Sanderson* (in his excellent Sermon on Eccles. vii. 1. Vol. i. p. 1—32).

— εἴ τις ἀρετή] Not to be rendered, 'if there is any virtue' (for this could not be questioned), but '*whatever* virtue there is.' Cp. εἴ τις θέλει, *whosoever* desires, Luke xiv. 26; and the phrase, εἴ τις ἔχει ὦτα ἀκούειν, *whosoever* hath ears to hear, Mark iv. 23; vii. 16, which is equivalent to ὁ ἔχων ὦτα ἀκούειν: and Rom. xiii. 9, εἴ τις ἑτέρα ἐντολὴ, *whatsoever* other commandment there is; 1 Cor. iii. 14, εἴ τινος ἔργον μενεῖ, *whosesoever's work* shall remain; and viii. 3. See also John iii. 3. 5; vi. 53, where this phrase introduces very important doctrinal declarations.

— λογίζεσθε] '*ratiocinamini*;' hence *reason upon*, *meditate*

h Rom. 15. 33. 2 Cor. 13. 11.

9 h ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

i 2 Cor. 11. 9. Gal. 6. 6.

10 i Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ

j 1 Tim. 6. 6, 8.

φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. 11 j Οὐχ ὅτι καθ' ὑστέρησιν λέγω·

k 1 Cor. 4. 11. 2 Cor. 11. 27.

ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι. 12 k Οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ

περισσεύειν, ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ

l John 15. 5. 2 Cor. 12. 9.

περισσεύειν καὶ ὑστερεῖσθαι· 13 l πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. 14 Πλὴν

καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

m 2 Cor. 11. 8, 9.

15 m Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον

ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ

λήψεως, εἰ μὴ ὑμεῖς μόνοι· 16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν

n Rom. 15. 28. Tit. 3. 14.

χρείαν μοι ἐπέμψατε. 17 n Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν

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on them, so as to practise them. Cp. Ps. cxxxix. 2, ἐλογίσαντο ἐν καρδίᾳ ἀδικίαν. Prov. xvi. 30. Ezek. xi. 2. Hos. vii. 15. Mic. ii. 1, λογιζόμενοι κόπους καὶ ἐργαζόμενοι. Compare the use of the Italian word *ragionare*.

The thought is expressed, according to his degree, by *Horace* (1 Ep. i. 10), "Quid verum atque decens *curo et rogo*, et omnis in hoc sum." See also 1 Sat. iv. 137, "hæc ego mecum Compressis *agito* labris."

10. ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν] *ye put forth fresh sprouts of your care for me*; 'repullulastis sapere pro me' (*Aug.*); 'refloruistis sentire pro me.' (*Vulg.*)

He rejoices that they had sprouted forth afresh in their care for him, now that he was relieved by their alms, as in a second spring. Cp. *Aug.* (Conf. xiii. 26.)

Ἀναθάλλω is used here in an *active* sense, as in Ezek. xvii. 24. Ecclus. i. 18. Ye had the mind of tender affection for me always, but ye now displayed it; like a tree which has life in it in winter, but which *puts forth* evidence of that inner life by its foliage in spring.

The Christian, in his almsgiving, is like a tree planted by the water-side, whose leaf does not wither, and which brings forth its fruit in due season. (Ps. i. 3.)

The former germinations of their loving care for the Apostle had shown themselves when he was at Thessalonica, on his first visit to Greece (*v.* 15), and probably when he was afterwards at Corinth. See on Acts xviii. 5, and on 2 Cor. xi. 9.

— ἠκαιρεῖσθε] *ye had not a season*. It was not from any *barrenness* on your part, that you did not put forth buds and sprouts of affection, but you had no favourable *season* for such spiritual *vegetation*.

11, 12.] On these verses, see *Bp. Sanderson's* Sermon, Vol. i. 113—171.

12. Οἶδα καί] *I know both*, &c. *Elz.* has δὲ instead of καί, which is more expressive, and is in the best MSS.

— ἐν παντὶ καὶ ἐν πᾶσι] *in each thing* (taken singly), *and in all* (collectively).

13. ἐνδυναμοῦντί με] So *Ignatius* (ad Smyrn. 4) looking forward to martyrdom, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς τὸ συμπαθεῖν αὐτῷ πάντα ὑπομένω αὐτοῦ με ἐνδυναμοῦντος. Cp. 1 Tim. i. 12. 2 Tim. iv. 17. *Elz.* adds Χριστῷ, not in A, B, D*.

15. ἐν ἀρχῇ τοῦ εὐαγγελίου] *at the beginning of the Gospel* preached by me. He makes it a subject of praise to the Philippians, that at the *beginning* of his Apostolic career, when he was little known in Greece, and had rendered comparatively little service to the Churches of that Country, they, a poorer Church, had come forward, and stood alone in ministering to his needs, and had twice sent pecuniary supplies to him, even when he was in the wealthy City of Thessalonica—the capital of Macedonia.

Clement of Rome says to another Greek Church, that of Corinth (c. 47), "Take the Epistle of the blessed Paul into your hands. What did he write to you first of all, ἐν ἀρχῇ τοῦ εὐαγγελίου, i. e. at the beginning of his preaching to you?" He then refers them to the first Chapter of the first Epistle (1 Cor. i. 10). In *that* case the word εὐαγγέλιον seems to be used (as *Cotelerius* observes) of preaching by *writing*. *Here* it is said of preaching by word of mouth, and signifies 'his first preaching of the Gospel among them.' See Acts xvi. 12; xvii. 1. Cp. *Sanderson* (i. p. 112).

We are not to imagine (as some have done) that St. Paul's Apostolic career *began* at his *Conversion*. It is not to be dated from his Conversion at Damascus, but from his Ordination at Antioch. See Acts xiii. 3, 4.

This mention here of the kindness of the Philippians at the *beginning* of his Apostolic Ministry, is more striking, as a record of his thankful remembrance of them, because it is made in this Epistle, almost at the end of his Ministry.

It is observable that there is a similar *retrospect* in the last Epistle of all that he wrote—the Second to Timothy.

There he goes back, with grateful reminiscence, to the earliest period of his own Ministry—the persecutions he endured at Antioch, and Iconium, and Lystra (iii. 11), and to the commencement of his intercourse with Timothy (i. 5).

At the close of his career, he takes a review of the whole, from the beginning, in order that he may be duly sensible of God's continual care and love towards him. So here. An exemplary pattern of thankfulness to all—especially at the end of life.

There is a difficult passage, hitherto unexplained, in the Epistle of *S. Polycarp* to the *Philippians*, which illustrates, and is illustrated by this text.

In the Old Latin Version of S. Polycarp's Epistle, sect. xi. (the original Greek of that section is lost), we read, "Nihil tale sensi in vobis, in quibus laboravit beatus *Paulus*, qui estis *in principio Epistolæ ejus*."

This clause has been usually supposed to mean that the Philippians are mentioned in the beginning of his Epistle; but this is unintelligible. The true meaning seems to be, that they themselves are his Epistles (compare 2 Cor. iii. 2, ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε) *in the beginning* (ἐν ἀρχῇ) of his ministry.

— ὅτε ἐξῆλθον ἀπὸ Μακεδονίας] *when I went out of Macedonia*.

This circumstance is mentioned, because he was *driven out* of Macedonia by the inveterate rancour of the Jews, persecuting him first from Thessalonica (Acts xvii. 5—10), then following from Berœa, and expelling him also thence; and thus he was *forced* to *go out* of Macedonia. Yet, he says, ye Philippians did not desert me, but succoured me *even then*.

— εἰς λόγον δόσεως καὶ λήψεως] *for an account or reckoning* (see *v.* 17), of giving on one side, and of taking on the other. "In ratione dati atque accepti." *Augustine*.

No other Church gave, and I took from no other Church but from you.

It may be said, that there could be no taking, if there was no giving.

But it is to be remembered, that the word λαμβάνειν, as applied to *ministerial maintenance*, signifies to take as a *due*. See 2 Cor. xi. 8. 20, εἴ τις λαμβάνει. The minister of God λαμβάνει by right under the Gospel, as under the Law. See on 1 Cor. ix. 14, and *Irenæus* iv. 8. 3, who shows the unity of both Testaments in this provision.

16. καὶ ἐν Θεσσαλονίκῃ] *even* in Thessalonica, that great and wealthy City, where it might be expected that some would befriend me. Ye *sent* and succoured me *even there*.

17. τὸ δόμα—τὸν καρπόν] Observe the definite articles. *The gift* is not the thing that I seek for, in your love, but *the fruit that* aboundeth to *your account*, not to mine. "Non ut ego explear, sed ne vos inanes remaneatis." *Aug.* (Serm. 46.)

I have learnt from Thee, O Lord, to distinguish between *the gift* and *the fruit*. *The gift* is the thing itself, which is given by one who supplies what is needed, as money, or raiment. But *the fruit* is the good and well-ordered will of the giver. It is a *gift*, to receive a Prophet, and to give a cup of cold water; but it is *fruit*, to do those acts in the *name* of a *Prophet*, and in the *name* of a *Disciple*. The *raven* brought a *gift* to Elias, when it brought him bread and flesh; but the *widow* brought *fruit*, because she fed him *as a man of God*. *Augustine* (Confess.

τὸν πλεονάζοντα εἰς λόγον ὑμῶν. 18 ο Ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ.

o 2 Cor. 9. 12. Heb. 13. 16.

19 p Ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν, κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

p 2 Cor. 9. 8. Ps. 23. 1. Eph. 3. 16.

20 q Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

q ch. 1. 11. Ps. 72. 29. & 115. 1. Matt. 6. 9, 13. Rom. 11. 36. & 16. 27. Gal. 1. 5. Eph. 3. 21. 1 Tim. 1. 17. Jude 25. Rev. 1. 6. & 5. 12.

21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ· ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί· 22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

23 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ Πνεύματος ὑμῶν. ἀμήν.

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xiii. 26, referring to St. Paul's words here, and to Matt. x. 41, 42, and to 1 Kings xvii.).

18. *ὀσμὴν εὐωδίας*] See Eph. v. 2.

— *θυσίαν—Θεῷ*] An offering, therefore, not *made* to *me*, but to *God*, Whose Apostle I am. Cp. Prov. xix. 17. Matt. xxv. 35. Heb. xiii. 16. This is the true character of Christian almsgiving. Cp. i. 17, and see *Irenæus*, iv. 18. 4, where he shows that the *Jews* are no longer able to offer oblations acceptable to God; which are offered in the Church, through Christ, and there only, and by Him alone, and explains *what* those oblations are. An important lesson to those who imagine, that provided money is given, it signifies little *from whom* it comes, and *with what* motive it is given.

22. *μάλιστα οἱ ἐκ τῆς Καίσαρος οἰκίας*] *Specially* the Christians of *Cæsar's household*—probably freedmen, and other domestics of the Palace. Cp. *Lightfoot*, Journal of Philology, Vol. iv. p. 57—79.

St. Paul says, "*specially* they of Cæsar's household," and thus shows that he had special means of intercourse with them. In his confinement on the Palatine (see on i. 13) he had become acquainted with some members of the Imperial Household. Perhaps some of them had been employed in ministering to him, as a state-prisoner, in his detention; and he had gained influence over some who were appointed to guard him.

At Philippi, a Colony of Rome, the Apostle had preached to the *Jailor* who guarded him, and to all *his household* (*τῇ οἰκίᾳ αὐτοῦ*, Acts xvi. 32), and they all were baptized by him. He is now at Rome, and has made converts of *Cæsar's household*, who salute the Philippians as their brethren in Christ. Such a greeting as this must have been specially welcome to the Philippians. See above, i. 13.

The Gospel was first preached to the poor (Matt. xi. 5), and God *chose* the *weak* things of this world (1 Cor. i. 26—28), and the Apostle had shown his Christian tenderness for the large and despised class to which Onesimus belonged, by his letter to Philemon (Philem. 16). Now Christianity has found its way into the household of Cæsar. At length, after it had been persecuted by the Cæsars, it won Emperors to Christ. Thus the mustard-seed of the Gospel grew, and stretched forth its branches, and overshadowed the world. (Matt. xiii. 31. Luke xiii. 19.)

23. *τοῦ Πνεύματος*] So A, B (see *Mai*), D, E, F, G, and *Lachm., Tisch., Alf., Ellicott. Elz. πάντων.*

INTRODUCTION

TO THE

EPISTLE TO THE HEBREWS.

On the Authorship of the Epistle.

THIS Epistle has been ascribed to different persons. The names of those to whom it has been assigned may be conveniently taken into consideration in the following alphabetical order.

Apollos has been regarded as its author by many learned writers in ancient times[1]. But to this opinion there are several insurmountable objections.

Apollos was of *Alexandria*[2]; and it may be safely affirmed, that, if Apollos had written the Epistle, his Christian fellow-countrymen would have been cognizant of the fact, and would have been moved by a sense of justice, as well as national zeal, to vindicate its authorship to him.

The ancient Church of Alexandria was the most learned Church of Christendom. In its Catechetical School, founded by St. Mark, it reared a succession of men eminent for erudition and literary research. The early Christian Teachers of Alexandria would not have allowed that distinguished Alexandrine Teacher to be despoiled of his due honour.

Apollos had many devoted adherents[3]; and if he had been the writer of the Epistle, some of them would have come forward in his native country, and elsewhere, to claim for him the credit of so signal a service to the cause of the Gospel, as the composition of the Epistle to the Hebrews.

But, as will be shown hereafter, the Christians of Alexandria, from the earliest times, unanimously ascribed this Epistle to *another person*. Not one Alexandrine writer can be cited as having assigned it to the Alexandrine Teacher Apollos.

Nor is this all. The fact is, that not a single Author of any note, in any part of Christendom for fifteen centuries, attributed it to Apollos. That opinion first appeared in the world in the sixteenth century[4].

It is clear from the Epistle itself, that the author was known by his friends, especially those to whom it was first sent[5]; and few persons, it may be supposed, will be induced to imagine, that the authorship remained a secret for so long a time, and that it was first discovered fifteen hundred years after Christ[6].

St. Barnabas has been supposed by others to be the author of the Epistle.

This opinion has been maintained by many able advocates with much learning and ingenuity[7].

The most important argument in its favour is, that the Epistle is ascribed to Barnabas, without hesitation, by one of the most learned writers of the second and third centuries, *Tertullian*[8].

In one of his Montanistic treatises, urging the necessity of a severe penitential discipline towards those who have lapsed into deadly sin, and having cited passages from the writings of

[1] Particularly by *Ziegler*, 1791, *Dindorf*, *Bleek*, *Tholuck*, *Credner*, *Reuss*, *Feilmoser*, *Lutterbeck*, *De Wette*, and last of all by *Lünemann*, 1855. See his Einleitung, p. 22.

[2] Acts xviii. 24.

[3] 1 Cor. i. 12.

[4] It was then broached by Luther, ad Gen. xlviii. 20: "Autor Epistolæ Hebræos quisquis est, sive Paulus sive, ut *ego arbitror*, *Apollo*;" and see his Sermon, 1 Cor. iii. 4.

[5] See xiii. 18, 19. 23.

[6] Cp. *Dr. W. H. Mill*, Prælectio Theologica, Cantabrigiæ, 1843, p. 32.

[7] Especially by *Ullmann*, Studien u. Kritiken, 1828, Vol. i. H. 2, p. 388, and *Wieseler*, Chronologie, p. 504.

[8] De Pudicit. 20.

St. Paul in support of his own opinion, he says: "I am willing, by way of supererogation, to add the testimony of one who was a companion of the Apostles; and who is qualified, by the nearness of his own rights, to confirm the discipline of his masters. There is extant a writing of *Barnabas* to the *Hebrews*,—a man sufficiently authorized by God [1], inasmuch as Paul associated him with himself in the maintenance of self-denial [2], and verily the Epistle of Barnabas is more generally received among the Churches than the apocryphal Pastor [3] of adulterers."

Tertullian proceeds to quote from the Epistle to the Hebrews that memorable passage which was the occasion of so much controversy in ancient times between the writers of the Church on the one side, and the partizans of the severe penitential discipline of Montanus and Novatian on the other [4]. He then adds: "The writer who received this doctrine from the Apostles, and taught this with them, had never learnt, that a second repentance was promised by the Apostles to an adulterer or fornicator."

This certainly is a strong testimony; and it derives additional cogency from the consideration, that Tertullian, who was distinguished by the extent of his learning, does not seem to have entertained any doubt as to the authorship of the Epistle; and that, if he had heard it attributed to any person of *superior dignity* to St. Barnabas, he would probably have mentioned the fact, in his desire to procure the highest sanction in his power for the testimony which he adduced from the Epistle in favour of his own tenets.

On the other hand, it is to be remembered, that in the age of Tertullian, there was but little erudition among the Christians of the West. The Latin Church had no literature before his time [5]. And Tertullian,—as this passage and *many* others in his writings show,—was accustomed to speak dogmatically, in an arbitrary, self-confident, and magisterial tone (a frailty incidental to learned men standing alone among their contemporaries), and to promulgate his own private opinions as oracles for the Church.

The ascription of this Epistle to Barnabas may be reckoned among the private opinions of this great African Father. It never took root in Christendom [6]. It was almost unknown in the East. It was not received in Cyprus, the country of St. Barnabas. Epiphanius, the learned Bishop of Salamis in Cyprus in the fourth century, who was by origin from Palestine, and therefore an important witness on this subject, knew nothing of it. He ascribed the Epistle to another author [7].

Nor was Tertullian's opinion accepted in Africa, his own country. S. Augustine, the ablest writer of the African Church, attributes the Epistle to another,—the same person as Epiphanius [8]. So does Primasius, a learned African Bishop of the sixth century, and an excellent commentator on St. Paul's Epistles [9], who discusses the question of the authorship. And what is of even greater importance, the Bishops of the African Church, in several Synods, ascribe it to another author [10].

Besides, if Barnabas had written the Epistle, *he* would, in all probability, have prefixed his name to it. Barnabas had taken part with Peter at Antioch in the debate concerning the Ceremonial Law [11], and *his* name would have commended it to the favourable acceptance of the Jewish Christians. He would probably have followed the example of the Apostles St. Peter and St. James, who, in writing to Jewish Christians, placed their own names at the beginning of the Epistles which they wrote.

Yet further; it is a constant tradition of the Church that Barnabas wrote *one* Epistle; and that Epistle is not reckoned by the ancients among the Canonical Scriptures [12]. Whether that Epistle is the

[1] The true reading (as *Oehler* and *Delitzsch* have pointed out) is, "à Deo satis auctorati viri," not "adeò satis auctoritatis viri."

[2] That is, in not claiming ministerial wages from the Churches (1 Cor. ix. 6).

[3] He so calls the work entitled the "Shepherd of Hermas," the discipline of which was regarded by him as too lax, and as affording encouragement to sin.

[4] Heb. vi. 4. 8.

[5] Evidence has been given of this fact in another place, in the Editor's volume on "*S. Hippolytus* and the Church of Rome," chap. ix.

[6] This statement is not contravened by the testimony of *S. Jerome* concerning the Epistle: "licet plerique eam vel *Barnabæ*, vel Clementis arbitrentur" (Epist. ad Dardan. 129), where "plerique" does not signify "*most persons*," but "*many*," and is designed to comprise those who ascribed it to *S. Clement*; and is to be explained by what *S. Jerome* says in another place (Cat. Eccles. Script. 5), "Epistola quæ fertur ad Hebræos non Pauli creditur, propter styli sermonisque dissonantiam, sed vel *Barnabæ* juxta *Tertullianum*, vel Lucæ Evangelistæ juxta quosdam, vel Clementis, Romanæ postea Ecclesiæ Episcopi, quem aiunt ipsi adjunctum *sententias Pauli* proprio ordinasse sermone." *S. Jerome's* own opinion will be stated hereafter.

[7] *Epiphan.* Hær. 76. See also Hær. 42. 69, 70; the passages may be seen in *Kirchofer*, p. 14. 250.

[8] Ad Rom. § 11, and De Doct. Christ. ii. 12, 13.

[9] *Primasii* Commentaria in Epist. S. Pauli Præfatio Generalis, and Præfat. ad Hebr. in Vol. lxviii. of *Migne's* Patrologia, p. 415. 686.

[10] *Conc. Hippon.* A.D. 393, can. 36. *Conc. Carth.* iii. can 47; v. can. 29.

[11] Gal. ii. 13.

[12] See *Euseb.* H. E. iii. 25. *Jerome*, Scr. Eccl. 6.

same as the Epistle now extant which is ascribed by some to Barnabas, is doubtful[1]. If it is, then the great difference in power and authority between it and the Epistle to the Hebrews, refutes the supposition that the latter is due to him. At any rate, it is certain that *the one* Epistle which the ancient Church attributed to Barnabas, was not the Epistle to the Hebrews.

On the whole, it may be affirmed that no other ancient writer of any note can be specified as having ascribed this Epistle to Barnabas. Tertullian's opinion, however it may have arisen[2], is not ofsufficient weight to counterbalance the arguments, positive and negative, on the other side.

S. Clement, Bishop of Rome[3], is supposed by others to be the writer of this Epistle.

If, however, the ancient testimonies on this subject are examined, it will be found that they only go so far as to intimate that some persons were of opinion that the *language* of the Epistle was from him, and that they ascribed the *substance* to another person[4], and said, that Clement either translated the Epistle from Hebrew, or clothed the thoughts of another in the dress which they now wear in the Epistle.

Our present inquiry is concerning the *subject-matter* of the Epistle.

There is no ancient authority in favour of *its* ascription to Clement of Rome.

On the other hand, there is a peculiar circumstance in his relation to the Epistle, which appears to refute the opinion that Clement was its author.

An Epistle of Clement himself has come down to us. In it he often quotes or refers to the Epistle to the Hebrews[5], as has been already observed by *S. Jerome*[6].

The use which S. Clement has made of the Epistle to the Hebrews is very important, as proving the primitive antiquity of that Epistle, and the high esteem in which it was held. It also seems to afford a strong presumption that Clement himself was not the Author of the Epistle to the Hebrews. He would hardly have quoted it as he does, blending passages from it with citations from Holy Scripture, if he himself had written it. And if he himself had written the Epistle to the Hebrews, which was received as Canonical Scripture by the Eastern Churches from the earliest times, it seems probable that the other Epistle, which Clement *afterwards* wrote when Bishop of Rome, in the name of the Roman Church to the Church of Corinth, would have been characterized by similar spiritual endowments, and would have attained a no less dignity than the Epistle to the Hebrews.

The Epistle of S. Clement to the Corinthians is (as *S. Jerome* calls it) a "very useful Epistle." It breathes a spirit of genuine Christian charity, and is dictated by an earnest desire for Christian unity. It is in every respect worthy of an Apostolic Bishop and Father. But the Epistle to the Hebrews has far higher titles; and we need not hesitate to say, that the writer of the Epistle, still extant, which was sent in the name of the Church of Rome to that of Corinth, and is universally ascribed to S. Clement, was not the writer of the Epistle to the Hebrews.

St. Luke has been named by others[7] as the writer of this Epistle.

But the same observations which have already been made with regard to S. Clement may be applied also to St. Luke. Those ancient testimonies which mention his name in connexion with the Epistle, do not ascribe to him the *substance* of the Epistle, but only the *form*[8].

St. Luke did not, according to them, conceive the plan of the Epistle, or furnish the thoughts and ideas, but only attired them in their present dress. And even this supposition is confessedly put forth as an expedient for removing a difficulty, and to account for the phenomena of the *style* of the Epistle, supposed to differ from that of the received Epistles of St. Paul.

[1] See *Hefele,* Patres Apostolici, p. 7; and *Dressel,* Patres Apostolici, p. x.

[2] If a conjecture may be allowed in this matter, perhaps the Epistle to the Hebrews may have been read by *Tertullian* in a Manuscript commencing with the Epistle ascribed to *Barnabas* (to which *Origen* refers c. Celsum, i. 63; *Clem. Rom.* Hom. i. 18; and *Euseb.* vi. 13), and the Epistle to the Hebrews not having *any name* prefixed to it, may therefore have been supposed by *Tertullian* to have been written by him. The practice of binding together MSS., the compositions of different authors, was very ancient. The Epistle of *S. Clement* is contained in the Alexandrine MS. of the New Testament. The old Latin Version of the Epistle of *Barnabas* was discovered in a MS. of a work of *Tertullian.*

[3] See above on Phil. iv. 3.

[4] See for example *Origen* ap. Euseb. vi. 25; and *Eusebius* himself, iii. 38; and *Jerome,* Cat. Script. Eccl. c. 5, quoted above.

[5] See *Clement,* Epist. i. cap. 12. 17. 36. 43. 45. 56.

[6] *Jerome,* Cat. Scr. Eccl. 15, "*Clemens* scripsit ex personâ Romanæ Ecclesiæ ad Ecclesiam Corinthiorum valdè utilem Epistolam, quæ et in nonnullis locis publicè legitur, quæ mihi videtur characteri Epistolæ quæ sub *Pauli* nomine ad *Hebræos* fertur convenire. Sed et multis de eâdem Epistolâ non solùm sensibus sed juxta verborum quoque ordinem abutitur; omnino grandis in utrâque similitudo est."

[7] Particularly by *Grotius, Köhler,* and last of all, though not confidently, by *Delitzsch,* in his learned Commentar zum Briefe an die Hebräer, Leipzig, 1857, p. 701—706.

[8] See for example *Euseb.* iii. 38; vi. 25.

There appear to be insuperable objections to the opinion which ascribes the Epistle to him.

St. Luke was not of Hebrew origin [1], nor is there any evidence that he was even an Hellenistic Jew. It is most probable that he was a Gentile Christian; and the testimony of Christian Antiquity derives his origin from the city of *Antioch* [2], the capital of Syria, the centre of Gentile Christianity.

It is by no means probable that a Gentile Christian, or even a Jewish Hellenist, would have ventured to undertake the task of writing an Epistle to the *Hebrews*.

Such an act would have savoured too much of presumption, and would not have been in accordance with the characteristic modesty of the Evangelist.

Besides, if St. Luke had been the author of the Epistle, it can hardly be doubted that the Christians of Syria, of Asia, and of Greece, would have known the fact, and would have attributed it to him.

But we find, on examination, that the Church of Antioch unhesitatingly assigned the Epistle to another person.

The Bishops assembled in a celebrated Synod in that city in A.D. 269, to examine the heretical teaching of Paul of Samosata, quote the Epistle [3], and ascribe it not to St. Luke, but to St. Paul.

Thus then we are brought to the question—

I. Was the Epistle to the Hebrews written by *St. Paul?*

II. Is the *language* of the Epistle from him, or only the *substance;* or both?

These questions may be considered with reference—

(1) To *external testimony,*

(2) To *internal evidence.*

The external testimony divides itself naturally into two branches, that of the Eastern Church, and that of the Western.

The Epistle was addressed to the Hebrews of the East, especially of Jerusalem and Palestine.

Although the Author of the Epistle writes anonymously, yet those persons, to whom the Epistle was *primarily* and *specially* addressed, were acquainted with the name and person of the Author. He thus speaks to them: *Pray for us, for we are persuaded that we have a good conscience, in all things willing to live honourably; but I beseech you the rather to do this, in order that I may be restored to you the sooner . . .* And again, *Know ye that our brother Timothy has been set at liberty, with whom, if he come soon, I will visit you* [4].

These and other similar expressions bespeak an individual well known personally to the friends whom he addressed.

The question therefore arises here—

What is their testimony concerning the writer? To whom did they ascribe the Epistle?

To this inquiry it may be replied, that the Churches of Jerusalem, Palestine, Syria, Asia, and Alexandria concurred in ascribing the Epistle to the Apostle St. Paul.

From Jerusalem and Palestine we have the testimony of a celebrated Bishop of Jerusalem in the fourth century, S. Cyril, who attributes the Epistle to him without any hesitation [5].

The same may be said of Eusebius, Bishop of that city in Palestine, in which St. Paul was confined for two years, Cæsarea [6], and who ascribes the substance of the Epistle to St. Paul.

The testimony of Eusebius is of more value, because the Epistle to the Hebrews has ever been regarded by the Church as one of its best safeguards against the heresy of the Arians, who sometimes appealed to Eusebius as favourably inclined to their tenets. If (says *Theodoret*, Bishop of Cyrus [7]) the Arians are not willing to listen *to us* concerning the benefits which the Church has received from the Epistle to the Hebrews, let them listen to *Eusebius* of *Palestine*, to whom they appeal as an advocate of their own dogmas. For *Eusebius* confesses that this Epistle is the work of

[1] Cp. Col. iv. 11. 14.

[2] *Euseb.* iii. 4. *S. Jerome*, Cat. Eccl. Scr. 7. See above, Introduction to St. Luke's Gospel.

[3] *Routh*, R. S. ii. 473, 474.

[4] Heb. xiii. 18. 23.

[5] *S. Cyril Hierosolym.* Catech. iv., where he is treating expressly of the Canonical Books of Holy Scripture.

[6] *Euseb.* E. H. iii. 3, where he says, "the *fourteen* Epistles of St. Paul are manifest and evident; though it is not right to be ignorant of the fact, that *some persons*, however, have rejected that to the Hebrews, affirming that it is excepted against by the Church of the Romans as not being St. Paul's."

It ought to be added, that *Eusebius* elsewhere inclines to the opinion that the *substance* of the Epistle was St. Paul's, but the *diction* from another hand. See E. H. iii. 38.

[7] In his Procem. to his Exposition of the Epistle to the Hebrews.

the divine Apostle St. Paul, and *that all the ancients* entertained this opinion concerning the authorship of the Epistle[1].

The testimony of the Church of Antioch, the capital of Gentile Christianity, and the centre of St. Paul's missionary labours[2], has been already referred to. It ascribed the Epistle to St. Paul[3].

Testimonies to the same effect may be adduced from competent witnesses of the Churches of Asia and Greece.

The Council of Nicæa received it as a genuine work of St. Paul[4]. Gregory Thaumaturgus[5], Gregory of Nazianzum, Basil the Great, Gregory of Nyssa, Theodore of Mopsuestia in Cilicia St. Paul's own country, S. Chrysostom at Antioch and Constantinople, Epiphanius of Salamis in Cyprus, Theodoret of Cyrus, the Synod of Bishops assembled at Laodicea (A.D. 363), all agreed in assigning it to St. Paul[6].

In a word, to cite the expression of S. Jerome, "All the Greek writers received it as his[7]."

The witness of the important Church of *Alexandria* is entitled to special attention.

That Church was of primitive origin, it was founded by St. Mark, who was with St. Paul in his first imprisonment at Rome[8], and perhaps also at his martyrdom[9]. Its tradition was probably derived from that Evangelist.

The ancient Alexandrine Church was also distinguished by an uninterrupted succession of writers eminent for ability, for learning and enterprising research, who were reared in, or presided over, the Catechetical School of that city, even from the days of St. Mark[10]. One of the Principals of that School, in the second century, was Pantænus[11], the master of the learned[12] Clement of Alexandria, another Teacher in that Institution.

Pantænus (as is commonly believed) ascribed the Epistle to St. Paul, and endeavoured to explain the reason of the absence of the Apostle's name from the commencement of the Epistle[13].

The Epistle was also assigned to St. Paul by the successor of Pantænus, S. Clement[14].

The testimony of Origen, the scholar and successor of S. Clement, is substantially the same as that of his predecessors.

He says in one place that he has arguments to prove that it is a genuine work of St. Paul[15]; and in another he declares, "*whatever Church*[16] receives it as St. Paul's, let it be commended for doing so; for (he adds) it is not without reason that *the primitive writers*[17] *have delivered* it to us as Paul's[18].

It is true, that Origen in one place adverting, as S. Clement had done before him, to the difference of *style* between this Epistle and the acknowledged Epistles of St. Paul, offers another solution in explanation of that phenomenon; and expresses an opinion, "that the thoughts of the Epistle are from the Apostle, and the composition and phraseology in which they are clothed, are from some other person, who recorded the *apostolic* materials, and committed to paper what was dictated by his *master* . . . . but *who* it was that reduced the Epistle to writing God knows; but the story which has reached us from *some persons* is, that Clement, Bishop of Rome, committed the Epistle to writing, and from others that it was St. Luke[19]."

On these testimonies two observations may be made;

First, it thence appears, that there was an *uniform* and *consistent* tradition at Alexandria in the second and third centuries, that the *substance* of the Epistle was from St. Paul.

[1] It is quoted as St. Paul's by *Eusebius* in extant works; e. g. de Mart. Palæst. c. 11. Demonst. Evang. v. 3, in Ps. ii. Cp. *Davidson's* Introduction, iii. p. 192.

[2] See above on Gal. ii. 11.

[3] See also the testimony of *Ephrem*, the Syrian, in the fourth century; and of *Severian*, Bp. of Gabala in Syria, in *Lardner*, ii. 482. 620.

[4] *Harduin*, Concil. i. p. 402.

[5] *Cardinal Mai*, Script. Vat. Nova. Coll. vii. p. 176.

[6] See the evidence to this effect given by *Lardner*, iii. 329, 330. *Guerike*, Einleitung, p. 432, 433.

[7] *Jerome*, Epist. ad Evagrium, 125.

[8] Col. iv. 10. Philem. 24.

[9] 2 Tim. iv. 11.

[10] "In Alexandriâ, ubi à Marco Evangelistâ semper ecclesiastici fuere doctores," says *S. Jerome*, Cat. Eccl. Scr. c. 37.

[11] See the authorities in *Routh*, R. S. i. 338, 339.

[12] *Euseb.* vi. 13.

[13] See the testimony of Clement in Euseb. vi. 14, where the "blessed Presbyter" is generally supposed to be Pantænus. If it is not Pantænus, yet the witness of a man to whom so learned a person as Clement refers with so much veneration as his senior, will still command great respect. And the opinion of Pantænus, his master, may be inferred from Clement's own testimony as to the authorship of the Epistle.

[14] See *Euseb.* vi. 14. Clement conjectured that it was written originally in Hebrew by St. Paul, and translated into Greek by St. Luke, and he constantly quotes it as St. Paul's; e. g. Stromat. ii. p. 420; vi. p. 645.

[15] *Origen*, Ep. ad African. Vol. i. p. 19.

[16] *εἴ τις ἐκκλησία.* This is the meaning of the phrase (see note above on Phil. iv. 8), and not '*if any* Church,' as it is sometimes rendered.

[17] *οἱ ἀρχαῖοι ἄνδρες*, '*the primitive men*,'—not (as it has been sometimes translated) 'ancient men;' the expression is much stronger than that.

[18] *Origen*, in Euseb. vi. 25. It has been observed by *Kirchofer*, p. 244, that Origen quotes the Epistle to the Hebrews about 200 times, and often cites it expressly as St. Paul's; and never attributes the *substance* of it to any other writer.

[19] *Origen*, ap. Euseb. vi. 35.

And, secondly, it is thence also clear, that there was a *discrepancy* of *opinion* concerning the person who put the materials of the Apostle into *writing*. In the *earliest* account, that of Pantænus, there is *no* hint that the *diction* of the Epistle was not from St. Paul, as well as the matter; although his attention was evidently called to the question, inasmuch as he suggests a reason for the absence of St. Paul's *name* from this Epistle [1].

S. Clement puts forth a private opinion, that the Epistle is a translation from a *Hebrew original* written by St. Paul [2].

Origen propounds a different hypothesis,—that the *materials* of St. Paul were arranged by another writer who was *unknown;* but some mentioned S. Clement, and others St. Luke, as the person who gave it its present dress.

The *inconsistency* of these various suppositions concerning the *language* of the Epistle imparts greater force to the *consistency* of the tradition concerning its *substance*. They show, that the question concerning its authorship had even then been discussed and examined. And this uniformity of independent witnesses, who differ from each other as to the minor matter of its phraseology, and whose testimony reaches back to primitive times, and comes from the most learned school of ancient Christendom, will not easily be shaken by any conjectural theories of later criticism.

It may also be here remarked, that the variety of ancient Alexandrine speculations concerning the person to whom the *language*, apart from the substance, is due, affords a presumption that the substance and language are *not* from different hands, but from one and the same. This conclusion is confirmed by the succeeding testimony of the Alexandrine Church.

For, the tradition concerning the authorship of the *subject-matter* of the Epistle *continued* to maintain its consistency. But the various floating speculations concerning the author of the *diction*, as distinct from the substance, gradually vanished away. The author of the matter and the language was thenceforth generally regarded as one and the same person—St. Paul.

This appears from the testimony of the celebrated Dionysius, a scholar of Origen, and Bishop of Alexandria (A.D. 247), who ascribes the Epistle to St. Paul; and of Theognostus, the Head of the Catechetical school there (A.D. 282), and of Peter, the celebrated Bishop of that city (A.D. 300 [3]), and of his successor Alexander in 313 [4], and, finally, of the two great Bishops of that see, namely, S. Athanasius and S. Cyril [5]. All these ascribed the Epistle—both in substance and form—to St. Paul.

Before we pass from the testimony of the East to that of the Western Church, we may observe that the most ancient Greek Manuscripts, now extant, of St. Paul's Epistles, place the Epistle to the Hebrews *among* St. Paul's Epistles. They do *not* place it *after* the Pastoral Epistles (as is done in the Vulgate and in our own Authorized Version), but *before* them.

In the Alexandrine Manuscript, and in the Codex Vaticanus, and in the Codex Ephrem, and in the Codex Coislinianus, and also in some Cursive Manuscripts [6], the Epistle to the Hebrews follows immediately after the Epistles to the Thessalonians [7].

It is also deserving of remark, that in still *more ancient* Greek Manuscripts than any which we now possess, the Epistle to the Hebrews was placed immediately after that to the *Galatians*, and *before* that to the Ephesians [8].

From this testimony of ancient Manuscripts, it is evident that at the time when those Manuscripts were written, the Epistle to the Hebrews was reckoned among those of St. Paul.

Let us now turn to the testimony of the *West*.

S. Clement, Bishop of Rome,—whom St. Paul himself mentions with affection as one of his own *fellow-labourers whose names are in the book of life* [9],—quotes the Epistle, as has been already observed, but he does not say that it was written by St. Paul.

[1] *Euseb.* vi. 14.
[2] In *Euseb.* vi. 14.
[3] In his 9th Canon. See *Routh*, R. S. iii. 333; and as to Theognostus, ibid. iv. 27, ed. Oxon. 1818.
[4] See *Lardner*, ii. p. 302.
[5] Ibid. ii. p. 400, 401; iii. p. 9.
In the very valuable Ancient Catena lately published for the first time by *Dr. Cramer* (Oxon. 1844) from Cod. 238 of the Imperial Library at Paris, are numerous Scholia of *S. Cyril, S. Athanasius*, and others, recognizing the Epistle as St. Paul's.
[6] Codd. 17. 23. 47. 57. 71. 73, and others. See *Tischendorf*, N. T. ed. 1858, p. 555.
[7] And it is so placed in *Lachmann's* edition, p. 537.
[8] As appears from the marginal numerals of the sections as they still stand in the Vatican Manuscript. See *Cardinal Mai's* note, p. 429, and *Lachmann*, p. 537.
It is placed immediately *before* the Epistle to the Galatians in the most ancient MSS. of the Sahidic Version. See *Zoega*, in Catal. Codd. Copt. MSS. p. 186. *Tischendorf*, N. T. p. 555, ed. 1858.
[9] See Phil. iv. 3.

On the other hand, he does not ascribe it to *any one else*. He does not specify the name of the Author.

This mode of dealing with the Epistle on the part of S. Clement, who doubtless knew the author, does *not* indicate an opinion on his part, as some seem to think, that St. Paul was *not* the Author.

The Author of the Epistle to the Hebrews, whoever he was, had written *anonymously;* and doubtless he had good reasons for doing so. *If* the writer was *St. Paul*, then S. Clement, who was an intimate friend of the Apostle, and wrote soon after his decease, would know and respect those reasons, and would be guided by them. As a fellow-labourer and follower of the inspired Apostle, he might well be inclined to quote the Epistle, in order to show his reverence for it as a part of Canonical Scripture, and to commend it as such to the reverent use of the faithful; and the more so, because the Epistle was anonymous, and could not *commend itself*, as the other Epistles of St. Paul do, by his Apostolic name prefixed to them. But, in his love for the Author, he would not do what the Author himself had not done; he would not betray the secret, and publish his name to the world at large, at that early date, when the reasons for not divulging it were still in force. He would quote the Epistle to the Hebrews as divinely-inspired Scripture, and would leave it to Time to make known the name of the Author.

This is precisely what *is* done by S. Clement.

The testimony of Tertullian, ascribing it to Barnabas, has been already considered.

It must, however, be noticed again, because it seems to afford some explanation of the manner in which the Epistle was regarded by some in the Roman Church in the age of Tertullian, that is, the second and third centuries.

Tertullian, we have seen, refers to the earlier portion of the *Sixth Chapter* of the Epistle. It is observable, that he does this in one of his Montanistic treatises, in which he is denouncing in no measured terms what he regarded as the lax and dissolute discipline of a branch of the Western Church, most probably the Roman [1].

In this treatise Tertullian ascribes the Epistle to Barnabas.

The Western Church at that time possessed no writers that could be compared with Tertullian in learning. Indeed, with the single exception of Minutius Felix, no *Latin* Christian writer of any note belongs to that period.

Besides, the Latin Church was then harassed by the Montanists from the East, and afterwards by the Novatians from Africa.

Both of these sects found, as they imagined, a strong testimony in behalf of their rigorous penitential discipline in that portion of the Sixth Chapter of the Epistle which had been cited by Tertullian in his Montanistic Treatise, "de Pudicitiâ."

The Roman Church, in the stress of controversy for which she was then little qualified, and in the lack of time for research, and of critical aid and resources, may probably have been so much influenced by Tertullian's bold and peremptory assertion (ascribing the Epistle to Barnabas), together with her own desire to get rid of the inconvenient argument which he and her Montanistic adversaries invoked against her from that Epistle, that she may have not been very reluctant to allow the authorship of the Epistle itself to be regarded as *doubtful;* and some of her controversialists may have thus been led even to accept Tertullian's assertion, and to affirm that it was written by some other Author than St. Paul [2].

Accordingly we find that one of her champions is signalized as having *omitted* the Epistle to the Hebrews from the catalogue of St. Paul's Epistles.

This was Caius. It is observable that *he* was celebrated for his strenuous efforts *against Montanism*, and it is expressly recorded, that "he mentions only *thirteen* Epistles of St. Paul, not enumerating the Epistle to the Hebrews with the other Epistles," and that he does this in a treatise against *Montanism* [3].

It does not follow from this statement, that Caius and his friends actually *denied* that the

[1] De Pudicitiâ, c. 1. Audio edictum esse propositum et quidem peremptorium, Pontifex scilicet Maximus Episcopus Episcoporum dicit, "Ego et mœchiæ et fornicationis delicta pœnitentiâ functis dimitto." Cp. *Bp. Kaye* on Tertullian, p. 239.

[2] It does not indeed appear that Novatian himself laid much stress on that passage of the Epistle to the Hebrews. The Novatians certainly did so; and this circumstance led to its disparagement by some Western writers. See the express testimony of *Philastrius* (Bp. of Brescia A.D. 380), who says (de Hæresibus, lxxxix.) that "there are some persons who do not regard the Epistle to the Hebrews as St. Paul's, and that it is not publicly read by them .... on account of the *Novatians*." He then proceeds to vindicate the sixth chapter (*v.* 4—6) from the Novatian misconstruction.

[3] *Euseb.* vi. 20.

Epistle was St. Paul's. He may have thought only that it was *doubtful*, whether it was St. Paul's or no, and therefore in enumerating his Epistles, he did not set it down in the list. But it must be carefully borne in mind, in arguments concerning the authorship of books of Scripture, that there is a very wide difference between *doubts* and *denials*.

The same remark may be made on the ancient Latin Canon of Scripture, first published by Muratori, and dating from the second half of the second century [1].

The Epistle to the Hebrews is not mentioned in this Canon; and it says that St. Paul wrote only to *Seven Churches* [2].

But this document is in a fragmentary condition. It does not mention some Epistles which *were* generally received as canonical, namely, the first Epistle of St. Peter and St. John. And the *canonicity* of the Epistle to the Hebrews cannot be doubted, whatever may be said of the authorship.

Therefore the authority of this document is not of much weight in the present inquiry.

Thus then, though doubts existed in the Western Church concerning the Pauline origin of the Epistle to the Hebrews, yet we have little evidence of any distinct *assertions* that it was *not* written by the Apostle.

There are two eminent *Greek* writers who lived in the second and third centuries, and who were connected by many associations with the *Latin* Church, whose testimony deserves attention—S. Irenæus, Bishop of Lyons, and his disciple, S. Hippolytus, Bishop of Portus, near Rome.

It is said by some [3], that Irenæus and Hippolytus asserted that the Epistle to the Hebrews was not by St. Paul.

As to Irenæus, he knew the Epistle, and quoted it [4], and if the fragments discovered by Pfaffius are genuine, he ascribed it to *St. Paul* [5].

With regard to S. Hippolytus, there is no positive testimony on either side in his extant writings; and it is certainly worthy of remark that he does *not quote* the Epistle.

Nor does S. Cyprian quote it in any of his surviving works [6].

Perhaps both of these writers, especially the latter, were deterred from doing so by the confident assertion of Tertullian, that it was a work of Barnabas, while others ascribed it to St. Paul; and they may have thought it wiser to *suspend their own judgment*, and may therefore have abstained from appealing to it, as being, in their opinion, of doubtful origin.

But this *abstinence*, with regard to this Epistle, seems rather to show that the writers who *abstain* from quoting it, were not qualified to give evidence concerning it.

For, whatever may be thought of its *Authorship*, no one can doubt of its *Inspiration*. And, as an *inspired writing*, it was entitled to be quoted, whoever might be its author; and it was *as much* entitled to be *quoted*, as any book whose author was *known*.

Let it also be supposed, for argument's sake, that Cyprian and others in the *west*, not only entertained *doubts* concerning its authorship, but even *denied* that it was written by St. Paul.

Then we may add, that the judgment of the Western Church *after* their times, more strongly *confirms* the Pauline origin of the Epistle;

Their doubts—for they did doubt,—and their denials—if they did deny—must certainly have led to a *careful examination* of its authorship.

Its claims to be a work of the Apostle St. Paul must have been minutely scrutinized and severely tested.

What, then, was the result?

Did the *doubts* or *denials* of the *Western Church* overrule the *affirmatory* tradition and judgment of the *Eastern Churches*?

Or, did the *assertions* of the East *prevail* over the *hesitations* and *negations* of the *West*?

The answer to these questions is easy;

[1] See *Routh*, R. S. iv. p. 26. *Westcott* on the Canon of N. T., p. 236. 557.

[2] This assertion, however, on which much stress has been laid by some, does not *exclude* the Epistle to the Hebrews; for the Hebrews could hardly be said to be a *Church* in the sense that the Romans, Corinthians, and others residing in specific cities, and addressed as such by St. Paul, are *Churches*.

[3] By *Stephen Gobar*, in Phot. Bibl. Cod. 232: Ἱππόλυτος καὶ Εἰρηναῖος τὴν πρὸς Ἑβραίους Ἐπιστολὴν Παύλου οὐκ ἐκείνου εἶναί φασιν.

[4] *Euseb.* H. E. v. 26. See also *Iren.* contra Hæreses, ii. 30. 8, '*verbo virtutis suæ*,' which appears to be from Heb. i. 3, and the argument and language in *Iren.* iii. 6. 5, seems to be from Heb. ii. 15.

[5] Ed. Lug. Bat. 1743, p. 26, where he quotes Heb. xiii. 15, as written by *St. Paul*. See ibid. p. 119.

[6] Cp. *Guerike*, Einleitung, p. 435.

The doubts of the West were dispersed in the fourth century, and did not appear again, till they were revived by one or two persons in the sixteenth.

The Epistle to the Hebrews was received as a genuine work of St. Paul by S. Hilary, Bishop of Poictiers (A.D. 368[1]), by S. Ambrose, Bishop of Milan, by S. Jerome, and by S. Augustine (not, however, without some hesitation), by Innocent, Bishop of Rome[2], by Primasius, Isidore, Haymo, Alcuin, and Aquinas[3], and by the general consentient voice of the Western Church; and it was accordingly inserted as a genuine Epistle of St. Paul in the Canon of the Councils of Hippo, Carthage, and, lastly, of the Council of Trent[4]; and was received by the Church of England as such in her Authorized Version of Holy Scripture[5].

All the Churches of Western Christendom agreed with all the Churches of the East in receiving the Epistle to the Hebrews as the work of St. Paul.

This result is the more convincing and satisfactory, even on account of the doubts and denials which the Church had to traverse, and through which she pursued her course, till she arrived at her conclusion.

The doubts and denials of former ages prove that the question was diligently sifted at a time when ample evidence was at hand for settling the question. Doubts existed; therefore the question was examined, and decided; and the doubts disappeared. And so those doubts themselves have been of great service. They are like the doubts of St. Thomas concerning Christ's Resurrection[6]. He doubted, and was convinced; and *we* are convinced by means of his doubts. The result of such doubts is—that we need never doubt.

As to the *internal* evidence afforded by the Epistle itself, it is true that the absence of *St. Paul's name* from its commencement *seems* to present a presumption in the first instance *against* its ascription to him.

But on examination, this circumstance may appear rather to be in favour of its Pauline origin.

The Epistle was written by some inspired person in the Apostolic age. Whoever its author may be, the Epistle itself is a part of Canonical Scripture.

The author, whoever he is, in writing *anonymously*, deviates not only from the usage of *St. Paul*, but from that of *the other* writers of *Epistles* in the New Testament[7].

The questions therefore arise—

What divinely-inspired person would be *most* likely to *write*, and to write *anonymously*, to the *Hebrews?* Would St. Paul, *or* would any one else?

The Epistle was designed *primarily* for the *Jewish Christians of Palestine*[8], who were tempted to relapse into Judaism, and for *other Jewish Christians*, and also for the benefit of *Jewish readers* throughout the world, and lastly for universal use.

It was designed for enemies as well as for friends, for Judaizing Christians, and for unchristianized Jews.

Of all the Apostles or Apostolic men of the primitive age, no person would be better qualified, and no one would be more desirous, to write such an Epistle to such parties as these, than *St. Paul*. He was a Hebrew of the Hebrews[9], an Israelite of the seed of Abraham[10]; he had been brought up at the feet of Gamaliel; he was a Pharisee, the son of Pharisees[11]; he had been made an instrument in the hands of the Jewish Sanhedrim for persecuting the Church. Therefore he owed to them and to the Church a debt of Christian reparation. He was consumed by a fire of zeal and love for the souls of his brethren, his kinsmen according to the flesh; so that, if it were possible, he could wish himself to be anathema for their sakes[12]. He had made collections in Asia and Greece for the

[1] De Trin. iv. 11.

[2] See the authorities in *Lardner*, iii. 330, 331; and in *Credner*, p. 501—509; and *Guerike*, p. 436; and *Davidson*, 179—185.

[3] See *Credner*, p. 510, 511.

[4] Session iv. A.D. 1546. Labbé, Concilia, xiv. p. 746: "Pauli Apostoli ad Hebræos."

[5] Also in her Book of Common Prayer, in the Office for the Visitation of the Sick, she thus speaks: "*St. Paul* saith in the twelfth chapter to the Hebrews;" and in her Form for the Solemnization of Matrimony she says, "Marriage is commended of *St. Paul* to be honourable among all men," i. e. in Heb. xiii. 4.

[6] John xx. 24—29.

[7] The Epistles of St. John form no exception. The first words of them sufficiently bespeak the Author, though he does not name himself.

[8] As was the opinion of *Chrysostom*, *Theodoret*, *Jerome*, and the *Alexandrine* Fathers (see *Credner*, p. 562), and has been satisfactorily proved by *Stuart*, in his Introduction, §§ 4. 10.

[9] Phil. iii. 5.

[10] 2 Cor. xi. 22.

[11] Acts xxii. 3; xxiii. 6; xxvi. 5.

[12] Rom. ix. 2, 3; x. 1.

temporal needs of his poor brethren at Jerusalem[1]; and his last visit to that city had been paid for the purpose of bringing alms to his nation[2]. How much more desire would he feel to provide spiritual food, such food as *is* provided in the Epistle to the Hebrews, for their immortal souls!

But if he had prefixed *his name* to the Epistle, he would have run the risk of marring his own labour of love.

The name of *Paul* was obnoxious to Judaizing Christians on account of his uncompromising conduct at Antioch[3], and for his bold assertion of the doctrine of Universal Redemption by Christ. And he had been constrained to use stern language, and to utter solemn warnings against *those* of the *concision* in the last Epistle which he wrote in his first imprisonment at Rome, the Epistle to the Philippians[4]. His name was still more offensive to the Jews; he was abhorred by them as a renegade and an apostate. The last time that he had been at Jerusalem, when he declared to them that he had been sent to preach to the *Gentiles*, they cried out, "Away with him, it is not fit that he should live[5]." And more than forty of them banded themselves under an oath, that they would neither eat nor drink till they had killed Paul[6].

In a word, though as a Hebrew, a Pharisee, and a former persecutor of the Church, and as a divinely-inspired Apostle, St. Paul was specially *competent* to write such an Epistle, yet as he was the Apostle of *the Gentiles*, and the author of such Epistles as those to the *Galatians* and the *Romans*, the name of Paul could not be acceptable to many of those for whom the Epistle to the Hebrews was designed.

Suppose that in writing an Epistle to the Hebrews he had followed his usual practice, and had *prefixed his name* to it. What bitter feelings of rancour would the sight of that name have excited in the minds of many whom he desired to win to Christ! They would have recoiled from it with disdain and execration. The very first word of the Epistle would have deterred many of them from reading it; it would have almost frustrated the purpose for which the Epistle was written, and would have stirred in their hearts those angry passions, which he, who had taught others to put no stumbling-blocks in another's way, and to give no offence to Jews or Greeks, would have been the last to awaken[7].

The Apostle St. Paul, acting in conformity with the precepts of love, which he himself had delivered, would not expose any to such temptations as these; he would not provoke the jealousy and malignity of any, and so cause them to sin; he would not gratuitously excite the least prejudice against himself, and still less against the Gospel of Christ; he shrank from no necessary avowal of the Truth; he had suffered the loss of all things for the Gospel; and finally he shed his blood in its cause. But in a spirit of holy wisdom and divine charity, which he had learnt from his Master, Christ[8], he did all in his power to make that Truth lovely and attractive, even to its worst foes.

He would not, indeed, *withhold* his name where it was needed; but he would not *obtrude* it where it would provoke hatred, and repel any from that Gospel which he was sent to preach.

On the whole, then, as to the present point, we may thus conclude:—

The Epistle to the Hebrews was written by some person in the Apostolic age. It is anonymous. It is a part of Canonical Scripture. The divinely-inspired Author, whoever he was, whose consummate wisdom is apparent from the Epistle itself, was guided by God's Spirit, not only in writing the Epistle, but in *not prefixing* his name to it. And if *St. Paul* had written such an Epistle as this, we recognize strong and sufficient reasons why *he* should have been restrained from following his usual practice, and that of other writers of Epistles, and from inserting his own name at its commencement.

But we do *not see* similar reasons of equal force for the suppression of the name of *Apollos*, or *Barnabas*, or *Clement*, or of any *other* person, to whom the Epistle has been ascribed.

Therefore the *non-appearance* of the Author's name in the Epistle to the Hebrews does not diminish, but rather increases, the probability that its Author was St. Paul[9].

[1] Rom. xv. 25.
[2] Acts xxiv. 17.
[3] Gal. ii. 11—13.
[4] Phil. iii. 2.
[5] Acts xxii. 22.
[6] Acts xxiii. 12.
[7] See 1 Cor. x. 32. Rom. xiv. 13.
[8] See the precepts of Christ, Matt. x. 23, and this example in declining the malice of his enemies, Matt. ii. 13; xii. 16. Luke iv. 29, 30. John viii. 59, and St. Paul's own practice, Acts ix. 25; xiv. 6; xvii. 14.
[9] The above reasons were well urged in early times by *Augustine*, Exposit. Epist. ad Rom. sect. 11; and more at length by another African Bishop, *Primasius*, in the sixth century, in his Preface to this Epistle.

But are we, therefore, to imagine that the Epistle was not *known* to be his by his *friends*, to whom it was sent? No; doubtless the bearer of the Epistle communicated to *them* the quarter from which it came. And the Epistle itself, as has been already observed [1], bears evidence that the Author was known to them. He desires their prayers, and promises to visit them [2]. The mention also of the name of our *brother Timothy*, who had been St. Paul's associate from his youth, for many years, and is called "his brother" in several of his Epistles [3], would suggest to his friends the name of St. Paul.

Let it also be remembered that there was a special token by which his Epistles were to be discerned by his friends.

Each of the *Thirteen* Epistles, to which St. Paul's name is prefixed, contains near its close his Apostolic Benediction, "*Grace be with you.*" And, in one of the *first* Epistles which he had written, he had announced that this would be the *token* in *every* Epistle, and that *so* he would *write* [4]. And *no other* writer of Scripture uses this token during St. Paul's lifetime [5]. It was reserved to him as his special badge and cognizance.

And this Apostolic Benediction, found at the close of each of the acknowledged Thirteen Epistles of St. Paul, is found also at the close of the Epistle to the Hebrews [6].

We may now advert to some *objections* that have been made to this conclusion.

1. On the ground of *discrepancy of style* between this and St. Paul's received Epistles.

In his acknowledged Epistles, the Apostle speaks with authority, and rebukes with sternness. But the language of the Epistle to the Hebrews is, for the most part, mild, gentle, and subdued.

The style of his undisputed Epistles is vehement and abrupt, and, as he himself says, he does not use excellency of speech, or enticing words of man's wisdom, but is rude in speech [7].

But, as *Origen* [8] and others have observed, the Epistle to the Hebrews has more of a Grecian air in its composition than those *other* Epistles; its periods flow in smoother and more harmonious cadences, its arguments are arranged with systematic exactness, and the Epistle resembles the work of a practised orator.

But these phenomena are not inconsistent with the conclusion already stated.

In the first place, the Epistle to the Hebrews hardly admits of being compared with the received Epistles of St. Paul. It partakes rather of the character of an address *spoken* than *written*; it is rather an *oration* than an *Epistle*. It is like a voice of warning and exhortation uttered by one of God's Ancient Prophets to His Own People. It is the utterance of a Christian Isaiah. Being formed, as it seems, on such a prophetical model, it naturally assumed a different tone and character from an Epistle, and can scarcely be compared with such a composition.

Next, it can scarcely be supposed, that the divinely-inspired Apostle St. Paul *could not* write in *different* styles on *different occasions*, and to *different persons*. Even uninspired men can do this. Great Masters can paint in different manners; and great Authors can write in different styles.

What more different, than S. Cyprian's Epistle to Donatus [9], and the rest of his works? What more different, than the beautiful lyrical effusions of Aristophanes [10], and his comic raillery? What more different, than the exuberant luxuriance of Lycidas and Comus, and the sober severity of Samson Agonistes and Paradise Regained?

An eminent ancient critic, Longinus [11], speaking of the different styles of the Iliad and the Odyssey, has some remarks which are relevant to this question. He compares the genius of Homer, as displayed in the Iliad, to the sea in its full strength; and in the Odyssey, to the same sea gently subsiding in a quiet calm. It is the same Sea in both, but in different states. There are, says he, signs of *old age* in the *Odyssey*, but it is the *old age of Homer*.

The mind of the great Apostle must have been in a very different condition when writing the Epistle to the Hebrews (supposing him to have been the Author) from what it was in when he

[1] See p. 355.
[2] Heb. xiii. 18, 19. 23.
[3] 1 Thess. iii. 2. 2 Cor. i. 1. Col. i. 1. Philem. 1. Cp. *Bp. Pearson*, Opera Postuma, p. 359, where he adverts to this circumstance, and thus expresses his opinion as to the authorship of the Epistle: "Eam Epistolam esse Pauli non video quomodo quisquam negare possit, nisi putet de eâ re semper dubitandum esse de quâ quisquam aliquando dubitaverit."
[4] See note above, 1 Thess. v. 28.
[5] It is found only in the Apocalypse, written *after* St. Paul's death.
[6] See also another consideration deducible from this fact, below, p. 368, *note*.
[7] 1 Cor. ii. 1. 4. 13. 2 Cor. xi. 6.
[8] Ap. *Euseb.* vi. 25.
[9] As Augustine has observed, De Doct. Christ. iv. 31.
[10] Such as Nubes, 300—312.
[11] De Sublimitate, sect. ix.

wrote his earlier Epistles. He was now "Paul the aged[1]." This Epistle was the last great effort of his mind. Even, therefore, on the ground of a change of physical temperament, we might expect some change of style.

But, waiving such considerations as these, as being perhaps less applicable to *inspired* writers, we may reflect, whether there were not some *special circumstances* in the condition of the *writer* (supposing him to be St. Paul), and of *those persons* whom he addressed in the Epistle to the Hebrews, which would necessitate such a modification of style, as has been described.

The Author has *purposely* concealed his *name*, and for the same reasons he might be unwilling to discover himself to all by *his style*.

He does not speak in the *same* authoritative *tone* as in his other *Epistles*. No; for he was speaking to a very *different class* of persons.

St. Paul might well speak with authority to the Thessalonians, Galatians, and Corinthians, for they were his spiritual children; and even to the Romans, for he was the Apostle of the Gentiles.

But in writing to the *Hebrews*, especially the Hebrews of *Jerusalem*, he could not forget what he himself was, and what they were.

At Jerusalem he had shed the blood of St. Stephen. He had been a blasphemer and a persecutor, and injurious[2]. He could not write to the Hebrews without feelings of penitential self-humiliation, and compassionate forbearance, which must subdue his spirit, and chasten his style. He would write to them as one who would "deal gently with the ignorant, and with those who were out of the way[3]."

Besides, among the Hebrews were some, who were to be regarded by him with dutiful veneration, as the fathers of the Ancient Church of God, the descendants of Abraham, the representatives of Moses and Aaron, and of the august line of Priests and Prophets of the old Dispensation. How could he address such personages as these, except in a reverential tone of quiet reserve, and measured self-control?

Again; he had *deliberately* and *purposely* adopted an energetic and vigorous, a plain and unadorned style, in writing to the *other* Churches, lest any one should allege that he had fascinated them with bewitching words of *man's wisdom*, and had converted them to Christianity by the allurements of an artificial Rhetoric[4]. He had *studiously* done this, in order that their faith might not "stand in the wisdom of men, but in the power of God."

But the *Hebrews* were a different class. They could not be spoilt by the graces of polished language. There was no danger that it should be said, that he had enchanted them by harmonious diction, and charmed them into belief by Grecian eloquence.

And when the Epistle to the *Hebrews* came to be disseminated, as it would be, and as it was, among the *Greeks*, and *Romans*, and *Asiatics*, they would derive great pleasure and profit from the proof which it brought with it, that St. Paul had been *able*, if he had been *willing*, to write with equal beauty and harmony of diction to *them*, and that he had *abstained* from doing so, because he preferred God's glory, and their salvation, to any applause that could accrue to himself, from the splendour of human Eloquence.

It is true, that the Epistle to the Hebrews differs in style from the undisputed Epistles of St. Paul to other Churches. But it is also true, that the Hebrews differed much from them, and that St. Paul's condition in addressing the Hebrews was very different from his position in writing to others. These differences in the condition of the writer and of the parties to whom he writes, seem amply sufficient to account for the difference of style[5].

Further, as has been shown by others, together with this circumstantial difference of form and expression, there is a substantial similarity of thought and matter[6], and frequently even of words[7], between the Epistle to the Hebrews, and the acknowledged Epistles of St. Paul.

[1] Philem. 9.
[2] 1 Tim. i. 13.
[3] Heb. v. 2.
[4] 1 Cor. ii. 1—6.
[5] Compare note below, on iv. 5.
[6] The allegations as to discrepancies and divergences of *teaching*, in this Epistle and the received Epistles of St. Paul, have been so well disposed of by *Stuart*, Introduction, § 27; and by *Davidson*, Introduction, iii. 215—225, that it seems superfluous to repeat them.

As to the objections raised from Heb. ii. 3, "confirmed to us by those who heard him;" and on ix. 4, as to the θυμιατήριον, see notes there.

The objections raised by some upon supposed inaccuracies as to the Temple-worship, proceed from inadvertence to the fact that the writer is speaking of the Levitical *Tabernacle;* and they who urge such objections are impugning not only the *Pauline origin*, but the *Canonicity* of the Epistle, which was universally acknowledged, and is firmly established.

[7] See the work of the *Rev. C. Forster, B.D.*, On the Apostolical Authority of the Epistle to the Hebrews, London, 1838, sect. i—iv. See also *Stuart*, Introduction, sect. 23. Cp. note below,

2. The use of the *Septuagint Version* in quotations from the Old Testament, has also been adduced as an *objection* to the Pauline origin of the Epistle.

on Heb. xiii. 5. Some of these *verbal resemblances* may be noted here.

Hebrews i. 2. δι' οὗ [Ἰησοῦ Χριστοῦ] καὶ τοὺς αἰῶνας [ὁ Θεὸς] ἐποίησε.	Col. i. 16. τὰ πάντα δι' αὐτοῦ [Ι. Χ.] ἔκτισται.
i. 3. ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.	i. 15. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου.
	Phil. ii. 6. ὃς ἐν μορφῇ Θεοῦ ὑπάρχων.
	2 Cor. iv. 4. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.
i. 3. φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.	Col. i. 17. τὰ πάντα ἐν αὐτῷ συνέστηκε.
i. 4. τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφερώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.	Eph. i. 21. ὑπεράνω . . . παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι.
	Phil. ii. 9. ὁ Θεὸς . . . ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων, κ.τ.λ.
i. 5. υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.	Acts xiii. 33. υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.
i. 6. τὸν πρωτότοκον . . .	Rom. viii. 29. εἰς τὸ εἶναι αὐτὸν τὸν πρωτότοκον.
	Col. i. 15. πρωτότοκος πάσης κτίσεως. 18. πρωτότοκος.
ii. 2. ὁ δι' ἀγγέλων λαληθεὶς λόγος.	Gal. iii. 19. ὁ νόμος . . . διαταγεὶς δι' ἀγγέλων. See Acts vii. 53.
ii. 4. σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι καὶ Πνεύματος ἁγίου μερισμοῖς.	1 Cor. xii. 4. διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα.
	xii. 11. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.
	Rom. xii. 6. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ὑμῖν διάφορα.
ii. 8. πάντα ὑπέταξας ὑπὸ κάτω τῶν ποδῶν αὐτοῦ.	1 Cor. xv. 27. Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.
	Eph. i. 22. καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.
	Phil. iii. 21. ὑποτάξαι ἑαυτῷ τὰ πάντα.
ii. 10. δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα.	Rom. xi. 36. ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν πάντα.
	Col. i. 16. τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτόν.
	1 Cor. viii. 6. εἷς Θεὸς . . . ἐξ οὗ τὰ πάντα· καὶ εἷς Κύριος . . . δι' οὗ τὰ πάντα.
ii. 14. ἵνα . . . καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι, τὸν διάβολον.	1 Cor. xv. 26. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.
	2 Tim. i. 10. καταργήσαντος μὲν τὸν θάνατον.
ii. 16. σπέρματος Ἀβραὰμ, that is, *Christians*.	Gal. iii. 29. εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ.
	iii. 7. οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.
iii. 1. κλήσεως ἐπουρανίου.	Phil. iii. 14. τῆς ἄνω κλήσεως τοῦ Θεοῦ.
	Rom. xi. 29. ἡ κλῆσις τοῦ Θεοῦ.
iv. 12. ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ . . . καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον.	Eph. vi. 17. τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ.
v. 8. καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.	Phil. ii. 8. ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος, μέχρι θανάτου.
v. 13. νήπιος γάρ ἐστι.	1 Cor. iii. 1. ὡς νηπίοις ἐν Χριστῷ.
	Eph. iv. 14. ἵνα μηκέτι ὦμεν νήπιοι.
	Rom. ii. 20. διδάσκαλον νηπίων.
	Gal. iv. 3. ὅτε ἦμεν νήπιοι.
Hebrews v. 14. τελείων δέ ἐστιν ἡ στερεὰ τροφή.	1 Cor. xiv. 20. ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.
vi. 1. τελειότητα.	Col. iii. 14. σύνδεσμος τῆς τελειότητος.
vi. 3. ἐάνπερ ἐπιτρέπῃ ὁ Θεός.	1 Cor. xvi. 7. ἐὰν ὁ Κύριος ἐπιτρέπῃ.
vi. 10. τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.	2 Cor. viii. 24. τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν . . . εἰς αὐτοὺς ἐνδείξασθε.
viii. 5. οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων.	Col. ii. 17. ἃ ἐστι σκιὰ τῶν μελλόντων . . .
x. 1. σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων.	
viii. 6. κρείττονός ἐστι διαθήκης μεσίτης.	1 Tim. ii. 5. εἷς μεσίτης . . . Χριστὸς Ἰησοῦς.
	Gal. iii. 19, 20. ἐξ χειρὶ μεσίτου. ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν.
viii. 10. καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς.	Rom. ii. 15. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.
	2 Cor. iii. 3. ἐγγεγραμμένη . . . ἐν πλαξὶ καρδίας σαρκίναις.
ix. 15. θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβασέων.	Rom. iii. 25. διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων. The efficacy of Christ's atoning blood extends back to past ages.
x. 19. ἔχοντες . . . παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ.	Rom. v. 2. δι' οὗ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην.
	Eph. ii. 18. δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν . . . πρὸς τὸν πατέρα.
	iii. 12. ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει.
x. 28. ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει.	2 Cor. xiii. 1. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.
	1 Tim. v. 19. ἐπὶ δύο ἢ τριῶν μαρτύρων.
x. 30. ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.	Rom. xii. 19. ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.
x. 32. ἄθλησιν . . . τῶν παθημάτων.	Phil. i. 30. τὸν αὐτὸν ἀγῶνα οἷον εἴδετε ἐν ἐμοί.
	Col. ii. 1. ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν.
	1 Thess. ii. 2. λαλῆσαι . . . τὸ εὐαγγέλιον . . . ἐν πολλῷ ἀγῶνι. Contest in regard to afflictions.
x. 33. ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι.	1 Cor. iv. 9. θέατρον ἐγενήθημεν τῷ κόσμῳ, κ.τ.λ.
x. 33. κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.	Phil. iv. 14. συγκοινωνήσαντές μου ἐν τῇ θλίψει.
x. 38. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.	Rom. i. 17. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
	Gal. iii. 11. ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.
xii. 1. τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα.	1 Cor. ix. 24. οὕτω τρέχετε ἵνα καταλάβητε.
	Phil. iii. 14. τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω.
xiii. 18. πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν.	Acts xxiii. 1. ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι, κ.τ.λ.
xiii. 20. ὁ δὲ Θεὸς τῆς εἰρήνης.	Rom. xv. 33. ὁ δὲ Θεὸς τῆς εἰρήνης.
xiii. 18. προσεύχεσθε περὶ ἡμῶν.	1 Thess. v. 25. προσεύχεσθε περὶ ἡμῶν.
Heb. xiii. 25. The *Pauline Benediction*. See on 1 Thess. v. 28.	

This objection seems to be grounded on a misapprehension of the name *Hebrews*, prefixed as a title to the Epistle.

The word *Hebrew* is not there used, as sometimes it is[1], in opposition to *Hellenist;* but it is designed to comprise *all*, of whatever class, who had passed from the Synagogue to the Church, or who still adhered to the religion of the Temple. The word *Jew* had now become offensive, as being opposed to *Christian*[2].

By what name could they who are here addressed be designated? There was no other so appropriate and attractive as *Hebrew*[3].

Doubtless, many of those whom the writer addressed understood Hebrew, and could read the Old Testament in the original tongue. But the great majority could not, but used the Septuagint Version; and the Epistle was designed eventually for the common use of all Christendom.

Even in St. Stephen's speech, spoken at Jerusalem before the Sanhedrim, the quotations from the Old Testament are given in the words of the Septuagint Version[4]. The speech of St. Stephen to the Jewish council, is, as it were, a prelude to the Epistle to the Hebrews; and the form in which that speech is presented in Holy Scripture to the Church and to the World, may serve to explain and illustrate that of the Epistle in this and in other respects.

Besides, it is to be carefully borne in mind, that the Apostle, writing to the *Hebrews*, had special reasons for using the *Septuagint Version.*

That Version had been executed by *Jews;* its execution had been honoured by the Jews with the institution of an annual Festival to celebrate it[5]; it had been received by the Jews, and was publicly read in the Jewish synagogues where the Greek language was spoken. The Septuagint Version was, in a word, the *Authorized Jewish Version* of the Old Testament[6].

Therefore, the Apostle, in quoting from the Septuagint, in *this* Epistle to the *Jewish Nation*, is quoting from a *Jewish Version* of the *Jewish Scriptures;* he is quoting from a Version, against which the Jews could not make any objection; he is quoting from a Version, which had received the public sanction of their own Hierarchy, and was authorized by their own religious use in all parts of the world.

But *if* the Author, writing to the Hebrews, had substituted some *private Greek* translation of *his own* in the place of this publicly received Version of the Jewish Nation, then the Jews would probably have excepted against *his* interpretations of their own Scriptures, as erroneous; they would have alleged, that he had some private ends and sinister purposes to serve, in this deviation from the public standard; and then all his reasonings, in this Epistle, grounded upon his quotations from the Old Testament, would have fallen idly to the ground.

3. With regard to the hypothesis, that the *matter* of the Epistle is due to St. Paul, but the *diction* to another person, this is tantamount to a theory that the Epistle to the Hebrews is to be ascribed to *two different authors.* This theory is refuted by the Epistle itself, which plainly points to *one person* as its author, in the following passages;—

"Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But *I beseech* you the rather to do this, that *I may be restored* to you the sooner . . . . *I beseech you,* brethren, suffer the word of exhortation, for *I have written* a letter unto you in few words. Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, *I will see you*[7]."

4. The other supposition of some persons in ancient and modern times, that the Epistle to the Hebrews was written by St. Paul in the vernacular *Hebrew* of his age[8], and was afterwards translated into the *Greek* form in which it is now extant, by St. Luke or S. Clement, is simply conjectural. No such Hebrew original now exists, or (as far as we know) ever existed.

St. James, the Bishop of Jerusalem, and St. Peter, the Apostle of the Circumcision, wrote their Epistles *in Greek.* St. Paul, it is true, wrote primarily for the Hebrews in Palestine, but he wrote

[1] e. g. in Acts vi. 1.

[2] The full development of this feeling is seen in the *last* Gospel, where the term "the Jews," *οἱ Ἰουδαῖοι,* occurs in numberless places to designate the *enemies of Christ* (see John v. 16. 18; vi. 41; vii. 1; x. 31; xi. 8), which is *never* the case in the first three Gospels.

[3] Similarly the Jews of the dispersion to whom St Peter addressed his Epistles, are called Ἑβραῖοι. *Euseb*

[4] Cp. Acts vii. 3 .....Gen. xii. 1.
— vii. 6, 7..... — xv. 13, 14.
— vii. 18 .....Exod
Acts vii. 27, 28.....Exod. ii. 14.
— vii. 32 ..... — iii. 6.
— vii. 34 ..... — iii. 7.
— vii. 40 ..... — xxxii. 1.
— vii. 43 .....Amos v. 25—27.
— vii. 44 .....Exod. xxv. 40.
— vii. 49, 50.....Isa. lxvi. 1, 2.

[5] *Breitinger,* Proleg. in LXX, cap. i. prop. iii.

[6] See above, Introduction to the Acts of the Apostles, p. xviii.

[7] Heb. xiii. 18, 19. 22, 23.

[8] Acts xxi. 40.

also for all Jews, and for all men; and the probability seems to be, that he would write in the common language of all in that age,—namely, in Greek.

Besides, it has been rightly argued from external evidence, particularly from the constant use of the Septuagint Version in the Epistle, and the frequency of *paronomasias* [1] in the Epistle,—a figure of speech very common with St. Paul [2],—and from *verbal* allusions and arguments [3], that the *Greek* form of the Epistle is original, and not a translation [4].

On the whole, then, after a review of external testimony from the Eastern and Western Churches, and of the internal evidence supplied by the Epistle itself, we arrive at the conclusion, that the Epistle to the Hebrews, both in its substance and its language, is from one and the same person, the Apostle St. Paul.

If this conclusion is sound, then we may determine very nearly the *date* of *the Epistle.*

The Author was then at liberty, for he promises to come to Palestine shortly [5]. He is not any longer at Rome, or he would have specified that city in his salutation, which is, "They of *Italy* salute you [6]."

The Author is expecting Timothy, who had probably been sent by St. Paul to Philippi in Macedonia, according to his promise, immediately on his own release from his two years' imprisonment at Rome [7], and who, it seems, had himself been *imprisoned*, perhaps as a well-known friend of the Apostle, and therefore obnoxious to the Jews, and had now been *set at liberty* [8].

The Epistle, therefore, appears to have been written some time after the release of St. Paul from his first imprisonment at Rome, perhaps after his journey to Spain [9], when he was attended by some friends from *Italy*, and was on his way westward toward Palestine, and for that last missionary circuit by Crete, where he placed Titus as Chief Pastor, to Jerusalem, and to Philippi in Macedonia, in his way to which country he left Timothy at Ephesus [10], and so to Colossæ and Miletus, which terminated with his apprehension, and with his final imprisonment, and martyrdom at Rome.

The Epistle to the Hebrews was therefore probably written A.D. 64.

The *Design* of the Epistle to the *Hebrews* may be regarded as a *confirmation* and *completion* of the argument commenced by St. Paul in the Epistle to the *Galatians*, and continued in that to the *Romans.*

It is observable, that there is the same prophetic key-note in these three Epistles, *The Just shall live by Faith* [11]; and it is also worthy of remark, that this text is quoted in all three with a variation from the original, and that the variation is the *same* in them all [12]. This is a confirmation of the Pauline origin of this Epistle.

In the Epistle to the *Galatians*, he had endeavoured to recover *Gentile Christians*, who had lapsed, or were lapsing, from the foundation of Justification by Faith in Christ to reliance on the *ritual observances* and *ceremonies* of the Levitical Law, as necessary and conducive to salvation [13].

In the Epistle to the *Romans*, he had taught the *Jewish Christians* that all needed a Redeemer, and that a Redeemer had been provided for all, Gentiles as well as Jews, on equal terms, in Christ, and in Him alone; and that this plan of Universal Redemption, and of Justification by Faith in Him, and not by means of the Mosaic Law, had been preannounced by the Law and the Prophets, and had been designed from Eternity by God [14].

In the *Epistle to the Hebrews* he now completes his work.

He is constrained to write to them by his fervent love, and ardent zeal for God's glory; feelings which derived additional earnestness and intensity from his foreboding, that the period of the probation allowed to Jerusalem was now drawing near to its close.

The Apostle, therefore, comes forward to rescue the Jewish Christians from the impending

[1] See Heb. i. 1; ii. 8; v. 8. 14; vii. 3. 19. 22—24; viii. 7, 8; ix. 10. 28; x. 29. 34. 38, 39; xi. 27. 37; xiii. 14 (*Credner*). Cp. *Davidson*, p. 240.
[2] See on 1 Thess. iii. 11.
[3] vii. 1; ix. 15.
[4] Cp. *Credner*, p. 534.
[5] Heb. xiii. 23.
[6] xiii. 24, where see note. See Phil. ii. 19—23.
[7] Heb. xiii. 23.
[8] Rom. xv. 24. 28.
[9] 1 Tim. i. 3. See below, Introduction to the Epistles to Timothy.
[10] On which see note above, Gal. vi. 11, p. 70.
[11] Gal. iii. 11. Rom. i. 17. Heb. x. 38.
[12] See above, Introduction to that Epistle, p. 41.
[13] See above, Introduction to the Epistle to the Romans, p. 183—193.

doom. He is like the Angels sent from heaven to Sodom with a message from God to the Patriarch, "Arise; escape for thy life, lest thou be consumed in the iniquity of this city [1]."

The Christian Jews of Jerusalem were subject to severe trials; they had lately lost their Chief Pastor, their Apostle and Bishop, St. James, by a violent and cruel death [2], who had been seized by the Jews, in their vindictive fury and exasperation, on account of the rescue of St. Paul from their hands.

St. Paul, therefore, might well desire to pay to the flock of the Apostolic Martyr, and to his blessed memory, a debt of pastoral solicitude and affection. Their Jewish persecutors, hardened by sin, given over to a reprobate mind, like Pharaoh, had become more reckless and ruthless in their resentful rage against the Church, in proportion as their own destruction approached.

Some of the Christians of Judæa, perplexed by doubt, appalled by fear, and wearied out by affliction, taunted by their insulting adversaries with the scandal of the Cross, and with the ignominy of a suffering Messiah, and with the reproach of worshipping a dead Man, who had perished by a death which their Law had pronounced to be accursed [3], and with disparaging the majesty of Jehovah, the Living God; and perhaps disappointed by the frustration of their hopes of a speedy re-appearance of Christ to Judgment, had been tempted to forsake public worship [4], and even to renounce their Baptism, and to apostatize from Christ, and to relapse into Judaism [5]; which specially commended itself to them at Jerusalem, by the still unimpaired magnificence of its august Temple, and by the stately pomp and dazzling splendour of its solemn Ritual; and by the awful traditions of the Levitical Dispensation delivered by God from Mount Sinai by the ministry of Angels, amid thunderings and lightnings, and by the miraculous agency of Moses, and by the voices of Patriarchs and Prophets sounding from a remote antiquity of two thousand years. How could they resist the torrent of such influences as these?

Here the Apostle comes forth, to remind them that the same God, Who had spoken in times past in divers portions, and divers manners, to the fathers of the Hebrew race, had now spoken in these last days, in the Gospel, to themselves "by His own Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds, Who, being the brightness of His Father's glory, and the express Image of His Person, and upholding all things by the word of His Power, after He had Himself purged our sins, sat down at the Right Hand of the Majesty on High [6]."

He thus proclaimed, that the *Gospel* is *not at variance* with the *Levitical Law*, as the Jews alleged, but that they are both from the same God; and that the Gospel is the consummation of the Law. And he prepares the way for the demonstration, that Christ, Who preached the Gospel, and Who purged away our sins by His own blood, is far higher than the Angels, by whose ministry the Law was given; and is no other than God, and is far greater than Moses, who was His servant; and that therefore disobedience to Christ, and to His Gospel, will be attended with far worse punishment than was ever inflicted on those who rebelled against Moses in the wilderness, and who were excluded from the Promised Land—the type of heaven—for their rebellion [7].

He thus disposes of the objections which might be alleged to the disparagement of the Person of Christ, from the consideration of His *suffering Humanity;* and shows the necessity of that Humanity, and of those sufferings, to constitute Christ, what He is, a merciful and compassionate, as well as an Everlasting and All-prevailing *High Priest;* and to qualify Him for that place of Glory and Power at God's Right Hand, within the Veil of the Heavenly Holy of Holies, into which He is entered with the pure and spotless sacrifice of His own blood, shed once for all on the Cross for the sins of the whole world; and where He ever pleads the meritorious efficacy of that blood, and where He ever liveth to make intercession for us.

Let them not be staggered and perplexed by the Manhood and Death, and sacrificial blood-shedding of Christ. For all the ritual ceremonies of their own Levitical Law, and all the solemn services of the Tabernacle and Temple, proclaim with one voice, that "without shedding of blood there is no remission" of sins [8].

He shows, that the Gospel of Christ is far more excellent than the Law, not only because

[1] Gen. xix. 15—17.
[2] A.D. 62, at the Passover. *Euseb.* ii. 23. See above, Introduction to the Acts of the Apostles, p. xxxvii.
[3] See on Gal. iii. 13.
[4] Heb. x. 25.
[5] Heb. vi. 4—6.
[6] i. 1—3.
[7] i. 8; ii. 2, 3.
[8] ix. 22.

Christ is far greater than Moses, but also because His Priesthood, in which He offered Himself, is far more excellent than the Priesthood of Aaron, and of all his successors, whose ministrations, which so dazzled by their splendour the Jewish Christians of Jerusalem, were only faint figurative shadows of the transcendent glory of the Priesthood of Christ, and were preparatory to His Sacrifice.

He proves this from the Hebrew Scriptures themselves, in which the Holy Ghost describes Christ as a Priest solemnly consecrated with the intervention of an oath of God, and consecrated to be a Priest *for ever;* a Priest not after the order of Aaron, but after the order of *Melchizedek*[1], who gave a priestly benediction to Abraham himself, and so was greater than Abraham, and to whom Abraham paid tithes; and who was therefore greater than all the Priests of the Levitical dispensation, who came from Abraham[2].

If Melchizedek, the type of this future Priest, who is to remain for ever, and therefore to supersede the Levitical Priests, was so great, how great must be the Antitype! Thus, therefore, the majesty of Christ appears even from His office in that Human Nature, which qualified Him to be a Priest, and to offer a sacrifice once for all, for the sins of all mankind, on the Cross.

Nor let it be imagined, argues the Apostle, that we preach a new religion. Christianity is the religion of the Law. It is the religion of all the Worthies of old; of all the holy men who lived under the Law, and before the Law. They all looked *forward* with *Faith* to what *we now see.* They saluted our blessings from afar, like mariners greeting a wished-for shore. They suffered affliction gladly for the sake of what they believed. They are our forefathers in the faith; they are our examples in patient endurance, and in valiant conflicts, and in glorious victories.

Wherefore, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is before us, looking unto JESUS, the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds[3]."

The Author, according to the manner of St. Paul, follows up his sublime statement of doctrinal verities with the sober inculcation of moral duties.

At the conclusion of the Epistle to the *Hebrews* the same thing is done, as is done at the close of the great dogmatic Epistle to the Jewish Christians, the Epistle to the *Romans.*

If we may venture so to speak, the Writer, having presented to the eye of his readers the form of *Faith* fashioned by his heavenly art, like a beautiful statue chiselled by the hand of some skilful sculptor, weaves a graceful garland of Christian Proverbs, and crowns that divine form with a fair chaplet of Christian virtues.

He then concludes the whole, with some personal greetings, as was also usual with the Apostle St. Paul. He assures the Hebrews, that he bears no ill-will to the inhabitants of the Holy City, although he had been violently assaulted and arrested there by them in the Temple, and was in danger of death at their hands. He expresses an earnest desire to visit it again; and he asks their prayers, that he may be enabled to do so the sooner, and he speaks of that wished-for visit under the affectionate and endearing terms of a "*restoration*" to his own home[4].

He assures the Hebrews of his own love and the love of his friends, especially those "of Italy," whose salutations he sends to them. And, finally, he concludes the Epistle with the *Apostolic benediction* of St. Paul[5].

On the whole, we may regard these Three Epistles, to the Galatians, the Romans, and the Hebrews, as an Apostolic Trilogy from the hand of the same writer, and composed on one plan.

There is the same Divine Personage, the central figure of them all, Jesus Christ, the same yesterday, and to-day, and for ever[6]. Justification by faith in Him is declared to be the only method of salvation provided by God; that plan of salvation was conceived in the divine mind from eternity, and it extends to all nations, countries, and ages of the world. The Levitical dispensation

[1] Heb. v. 10; vii.
[2] vii. 7—9.
[3] xii. 1—3.
[4] xiii. 19.
[5] On the principle stated by the author himself, that "without contradiction, the *less* is *blessed* by the *greater*" (Heb. vii. 7), the adoption of this Benediction seems itself to imply, that the Author was *greater* than those whom he addressed; that is, was an Apostle, not a mere Presbyter or Evangelist, and therefore it *excludes* the names of *Apollos*, *Luke*, or *Clement* from a claim to the authorship of the Epistle to the Hebrews.
[6] Heb. xiii. 8.

delivered by God from Mount Sinai through the ministry of Angels, and by the hand of Moses, was subordinate and ministerial to that plan, which is now at length fully revealed by the same God to all in the Gospel, which is the final consummation of all other dispensations, and which seals, and sanctifies them all "by the blood of the everlasting covenant[1]."

This doctrine of Justification by Faith in Christ is cleared from all difficulties and objections alleged by the Jews,—arguing for the dignity of their own Law, and from the Humanity and Crucifixion of Christ,—by the Apostolic demonstration in this Epistle, that Christ, Whom he had presented to the Jews in the two former Epistles, to the Galatians and the Romans, as the object of Faith, and as procuring and bestowing Justification freely on all by His Death, is far greater than Moses and the Angels; that He is the Creator of the World, as well as its Redeemer; that He is co-equal and co-eternal with Jehovah; that He is God as well as Man; and that, while by becoming man, He was able to suffer, He is also, as God, ever able and ever ready to save.

Thus the Apostle completes his labours for the salvation of "his brethren, his kinsmen, according to the flesh[2]."

He who had once persecuted Christ in his zeal for the Law, endeavours to win them to Christ, Who is the "end of the Law." He endeavours to reclaim the erring, to uphold the falling, and to confirm the strong. He has provided for the Church Universal of every age and country a divine safeguard against all the attacks of her ghostly Enemy assaulting the Gospel by means of Marcionite or Manichæan objections to the Gospel as if it were at variance with the Law; or by Arian and Socinian allegations, disparaging the Divinity, or denying the Atonement of Christ. He has provided in this Epistle an exhaustless supply of hope, comfort, peace, and joy, for every Christian soul, looking to the Cross of Christ, and thence raising its eyes to heaven, and beholding Him seated as our King at God's right hand, ever living as our Priest to make intercession for us, and coming hereafter in His glorious Majesty to judge the quick and dead, and to put all enemies under His feet, and to reward all true Israelites, who believe in Him, obey Him, and suffer for Him, and who regard Him with the eye of faith as no other than God of God, Light of Light, Very God of Very God, of one substance with the Father, existing before the worlds, creating and sustaining all things with His power; and to welcome them to the everlasting mansions of the only continuing City, the heavenly Jerusalem, whose builder and maker is God[3].

[1] Heb. xiii. 20. [2] Rom. ix. 3. [3] Heb. xi. 8. 10. 16; xiii. 14.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

a Num. 12. 6, 8. Joel 2. 28. b Ps. 2. 8. Matt. 21. 38. John 1. 3. Eph. 1. 10. & 3. 9. Gal. 4. 4. Col. 1. 16. 4. 11. ch. 7. 27.

I. [1] [a] ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, [2] [b] ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας, [3] [c] ὃς ὢν ἀπαύγασμα

c Ps. 110. 1. Wisd. 7. 26. John 1. 4. & 14. 9. 2 Cor. 4. 4. Col. 1. 15, 17. Phil. 2. 6. ch. 8. 1. & 9. 12, &c. & 13. 2. Rev.

Πρὸς Ἑβραίους] So A, B, D, K.

On the argument of this chapter, and of the Epistle generally, it may be observed, that the Jewish Christians were specially exposed to afflictions and temptations (1 Thess. ii. 14. Heb. x. 34); that they were denounced by their fellow-countrymen as apostates from Jehovah and from Moses, as traitors to their own Polity, and renegades from the Law and from the Traditions of their Forefathers, and were charged with having deserted the religion of the Living God for the worship of a dead man. Hence the Apostle takes occasion to show in the beginning of the Epistle, that Christ is greater than the Prophets,—that He is coeternal with the Father and Creator of the world. He then compares Him with *Angels*, and proves from the Jewish Scriptures that He is the Son, and God, and that they are His creatures and servants. Next he shows that the blessings which Christ bestows are greater than what Moses gave. He then compares the Levitical Priesthood with that of Christ, and shows the superior excellency of the latter; and, finally, he proves that all the holy men *under* the Law and *before* the Law, were cheered to do and to suffer what they did and suffered, by *Faith* in *Christ*. Thus he encourages the Hebrews to remain stedfast in their profession unto the end. *Theodoret.*

See above, Introduction to the Epistle, p. 366—9.

CH. I. 1.] All the *other* Epistles of St. Paul begin with his name, *Paul;* and to most of them he presents himself as Paul the Apostle of Jesus Christ. Why does he not commence *this* Epistle in the same way?

Because he was writing to *Hebrews*, and because he knew that his *name* was obnoxious to many of them, and would deter them from reading what bore it; and because he was not *their Apostle*, but the Apostle of the *Gentiles*. Gal. ii. 8. (*Augustine, Primasius.*) See above, Introduction to this Epistle, p. 360—2.

— Πολυμερῶς καὶ πολυτρόπως] *In many parts and in many manners;* or, *in many pieces* or parcels, and in many *fashions*. (*Bp. Andrewes*, i. 103, 104.) Πολυμερὴς is that which is not displayed fully and entirely at once, but is divided into *many portions* (*Hesych.*), and πολύτροπος is that which is presented in *various forms;* as in the Jewish dispensation, by types, sacrifices, prophecies, Urim and Thummim; and so both words are distinguished from what is ἁπλοῦν. *Maxim. Tyr.* xviii. 7. *Valck.* p. 356.

The Apostle vindicates God from the charge of leaving Himself without a witness. He did not confound the Israelites by one great manifestation of Himself, but taught them as children gradually, with line upon line and precept upon precept, here a little and there a little (Isa. xxviii. 10), "as they were able to bear it," and He also instructed them in *various ways*. I have spoken by Prophets, and multiplied visions, and used similitudes, Hosea xii. 10 (*Theophylact*), and He thus led them up, by a course of gradual preparatory training, to Christ.

St. Paul thus marks the transcendent excellence and pre-eminent privileges of the *Christian Dispensation*, by contrasting it with all preceding ones;

To the *Fathers* of the Jewish Nation God spake

(1) πολυμερῶς, 'by many pieces;' but to *us* He speaks entirely and fully, at once.

(2) To them He spake πολυτρόπως, 'after sundry fashions;' but to us uniformly, in the same Church, and Word, and Sacraments, and Ministry, for all.

(3) Lastly, to the Fathers He spake by His *servants*, but to us by His *Son*.

The *Paronomasias* in πολυμερῶς and πολυτρόπως, and in v. 8, ἔμαθεν ἀφ' ὧν ἔπαθεν, seem to show that this Epistle is not a *translation* from Hebrew (as some have supposed), but that the *Greek* form of it in our hands is the *Original*. See above, p. 366.

— ἐπ' ἐσχάτου] *at the end.* So A, B, D, E, I, K, M, and *Griesb., Scholz., Lachm., Tisch., Lünemann.* — *Elz.* has ἐπ' ἐρχάτων.

God speaks to the world *at the end of these days*,—that is, at the end of *this world's* existence, as distinguished from the *world to come*. The Gospel is the final revelation of God to man, and the days of the Gospel are the Last Days. See Acts ii. 17. 1 Pet. i. 20. 1 John ii. 18.

The term '*last days*' was commonly used by the Rabbinical writers to describe 'the Days of the Messiah.' *R. Nachman* on Gen. xlix. 1. *Stuart*, p. 15.

— ἐν Υἱῷ] *His* Son, or *the* Son, not *a* Son. Cp. *Winer*, § 19, p. 109 and 114.

The ancient author of The Shepherd, Hermas, who wrote in the middle of the second century, appears to refer to this passage in the following remarkable words;

"*Petra vetus* est, *Porta* autem *nova;* quia Filius Dei omni creaturâ antiquior est, ita ut in consilio Patri adfuerit ad condendum creaturam (cp. Coloss. i. 15). Porta autem propterea *nova* est, quia in *consummatione novissimis diebus* (ἐπ' ἐσχάτου τῶν ἡμερῶν) apparebit, ut qui assecuturi sunt salutem per eam intrent in regnum Dei." *Hermas* (Pastor. lib. iii. Similitud. ix. xii. p. 540, ed. *Dressel*).

2. τοὺς αἰῶνας] *the universe* (see xi. 3), all things that were created *in time*,—a sense of the word αἰῶνες equivalent to the *later* meaning of the Hebrew עֹלָמִים (*olamim*). *Delitzsch*, p. 4. As to the sense, cp. Col. i. 15—19. John i. 3. 10. *Athanas.* i. p. 181—3. *Bp. Pearson*, Art. ii. p. 212, and *Stuart* and *Lünemann* here.

The Apostle here, refuting the common opinion of the Jews, makes three assertions;

(1) That the *same* God Who had spoken of old by the Prophets, *has now* spoken to us by *His Son*.

(2) That this Son is the Creator of the World; and he affirms,

(3) That Jesus Christ, by Whom He has spoken, is God as well as Man.

3. ὤν] *existing* from everlasting; a declaration of the *Eternity* of Christ, which is coupled in *v.* 4 with His Humanity, by means of the word γενόμενος, *having become*. Cp. Rom. ix. 5.

It must be borne in mind, that in the common opinion of the *Jews* of the Apostolic age, the Messiah, or Christ, was re-

τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, 4 [d] τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

5 [e] Τίνι γὰρ εἶπε ποτὲ τῶν ἀγγέλων, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς

d Eph. 1. 20—22. Phil. 2. 9. 10.
e 2 Sam. 7. 14. 1 Chron. 22. 10. & 28. 6. Ps. 2. 7. Acts 13. 33. ch. 5. 5.

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garded as a great King and Conqueror, but *not* as *a Divine Person* Co-equal, and Consubstantial with God. Also, that in their opinion the Messiah was to be a human Person, but not *subject* to *human sufferings*; a Redeemer from captivity by conquest, but not by the sacrifice of Himself.

The introductory verses of this chapter are a Christian Apology against the Jews in these two particulars; and in confuting *them*, the Apostle has supplied convincing arguments against the Arians and Socinians, who in many respects symbolize with the Jews. See on Acts ii. 36.

— ἀπαύγασμα τῆς δόξης] *the splendour of His glory.* Ἀπαύγασμα is light flowing from a luminous body (ἔκλαμψις). Wisdom is described as ἀπαύγασμα φωτὸς ἀΐδιον in the Book of Wisdom, vii. 26; and Man is described by *Philo* (de Mundi Opif. i. p. 35) as κατὰ τὴν διάνοιαν ᾠκειωμένος ΘΕΙΩι ΛΟΓΩι, ἀπαύγασμα γεγονώς.

This word is interpreted as equivalent to the expression "Light of Light" of the Nicene Creed, by *Chrys.*, *Theophyl.*; and, as *Theodoret* observes, it affirms the *co-eternity* of the Son with the Father; and asserts, that He is "the *everlasting* Son of the Father, as the ray of light from the sun is coetaneous with the sun, from whence it flows by a natural process." *Tertullian.* Cp. *Clemens Rom.* ad Cor. 36, who adopts St. Paul's argument and language,—ὃς ὢν ἀπαύγασμα τῆς μεγαλωσύνης αὐτοῦ τοσούτῳ μείζων ἐστὶν ἀγγέλων, ὅσῳ διαφορώτερον ὄνομα κεκληρονόμηκεν,—and who admirably describes the effect of this Light of God in Christ upon us. See above on 2 Cor. iii. 18.

The use made of the Epistle to the Hebrews by *S. Clement*, St. Paul's fellow-labourer, whose name is in the book of life (Phil. iv. 3), is a circumstance of great importance in regard to the authorship and authenticity of this Epistle, and was noticed accordingly by early writers. "Clement wrote a very useful Epistle to the Corinthians in the name of the Church of Rome (of which he was Bishop). That Epistle bears a great resemblance, both in thought and language, to the Epistle, which bears St. Paul's name, to the Hebrews." *Jerome* (Scr. Eccl. 15).

— δόξα] = כָּבוֹד (*cabod*), 'glory.' Luke ii. 9; ix. 31. Acts vii. 55.

— χαρακτὴρ τῆς ὑποστάσεως] *the image of His essence.* χαρακτὴρ is *effigies*, *figura*,—as the impression of a seal, or figure formed in a mould, or an effigy engraved or stamped upon a coin. Cp. *Philo* (i. p. 332), ἡ λογικὴ ψυχὴ τυπωθεῖσα σφραγῖδι Θεοῦ, ἧς ὁ χαρακτήρ ἐστιν ἀΐδιος λόγος.

Ὑπόστασις does *not* here mean Person (which is a post-Nicene sense of the word), but *Essence*. So the *Vulgate* and *Syriac* Versions, and cp. *Delitzsch*, p. 11.

In these two phrases, the Son is characterized as the Effluence of His Father's Glory and the Image of His Essence, which is eternal, invisible, and divine.

The Apostle thus declares τὸ συναΐδιον καὶ τὸ ὁμοούσιον αὐτοῦ—the co-eternity and consubstantiality of the Son. *Theodoret.*

God the Father hath communicated to the Eternal Word the same divine essence by which He is God; and consequently, the Word is of the same nature with the Father, and thereby He is the perfect *image* and similitude of Him, and therefore He is His proper Son .... whence Christ is called the *Image of God, the brightness of His Glory, and the express Image of His Substance.* Cp. *Primasius* here, and *Bp. Pearson* on the Creed, Art. ii. p. 258; and see notes above on Col. i. 15, and Phil. ii. 6.

— φέρων] φέρω = נָשָׂא (*nasa*), Isa. xlvi. 3; lxvi. 12, *upholding, supporting, maintaining*; κυβερνῶν, συγκρατῶν. *Chrys.* Christ not only *created* the world, but He also ever *upholds* it. Cp. Col. i. 17, τὰ πάντα ἐν αὐτῷ συνέστηκεν.

— τῷ ῥήματι τῆς δυνάμεως αὐτοῦ] *by the word of His power.* The phrase is more emphatic than 'His powerful word;' it means that His Power works by His word, and therefore it is a declaration of the divine *manner* of His working. Cp. Eph. vi. 10, τῷ κράτει τῆς ἰσχύος.

This expression is remarkable, as being apparently quoted by *Irenæus* (ii. 30. 9), "verbo virtutis suæ." See above, Introduction, p. 359.

The Apostle declares the Divinity of the Son, by saying that His *word* is sufficient for the creation and government of the universe. *Theodoret.*

— δι' ἑαυτοῦ] *through Himself*; by His own act, in voluntarily taking our nature, and laying down His life for us. See on Phil. ii. 7.

These two words are cancelled by *Bleek*, *De Wette*, *Lachm.*, and are not found in A, B, D***, and some Cursives, and in *Vulg.* and some Fathers; but they are in D*, E, K, L, M; and this reading is confirmed by the *Syriac* and *Arabic* Versions, and by the *Coptic* and *Æthiopic*, and the majority of Cursives and Fathers; and *Theodoret* has δι' αὐτοῦ, and they are retained by *Griesb.*, *Matth.*, *Scholz.*, *Bloomf.*, and are *restored* by *Tisch.* in his last edition, 1858.

In this verse the Apostle affirms the union of the Human Nature with the Divine in the One Person of Christ, and then proceeds, in a natural order, to speak of His exaltation and Session in Glory in that Nature. The Son of God, being God most High, *humbled Himself* and became Man; and as *Man* He *received* that glory which He had *ever possessed as God.* (John xvii. 5.) *Theodoret.*

— καθαρισμόν] *cleansing.* He is speaking here, not of the λύτρον, but the λουτρὸν of our sins by Christ's blood. See Rev. i. 5. For a full and excellent exposition of these three introductory verses, see *Bp. Andrewes* (Sermons, i. 102—117).

4. τοσούτῳ κρείττων γενόμενος] *having become*, in His human nature, *so much greater than the Angels*; for, in His *Divine* Nature, He always *was* greater than the Angels, from Eternity. See *v.* 3; and cp. Eph. ii. 6, where it is shown, that by *Christ's* exaltation and Session in glory in our *human Nature, that* Nature has been raised *above* the Nature of the *Angels.* Cp. Phil. ii. 9—11.

This assertion is *apologetic.*

The Apostle, in affirming the superiority of Jesus to *Angels*, *refutes* two errors common among the Jews;

(1) That the world was created by the aid of *Angels.*

(2) That Angels are entitled to *worship* from *men.*

The prevalence of these errors among the Jews may be shown from the Rabbinical writings quoted by *Schöttgen* (Hor. Hebr. p. 906). See on Col. ii. 8. 18.

Clemens Romanus (i. 36) shows from this passage, which he quotes, that by Christ's *Incarnation*, *we* men have been made capable of *seeing* the *glory* of God.

— διαφορώτερον—ὄνομα] *He has inherited a far more excellent name than they*; the title, namely, of '*Son of God*,'—a title acquired by Him at His Incarnation, *v.* 6, at His Resurrection, *v.* 4.

The Apostle is here proving the glory acquired by Christ as *God-Man*; and not the glory which He always possessed as the Everlasting Word. See *v.* 3, ἐκάθισε, and *v.* 4, γενόμενος,—neither of which could be predicated simply of the divine Logos.

5. σήμερον γεγέννηκά σε] *to-day have I begotten Thee.* Ps. ii. 7, where the words are spoken by Jehovah to Christ, as *Man*, after His Passion and *Resurrection*; and this text is applied to the *Resurrection* of Christ, as the First-begotten of the dead, by *St. Paul.* Acts xiii. 33, where see note.

It is allowed by the Jewish Rabbis that this Psalm relates to the Messiah. See *Surenhus.* p. 592.

— Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα] *I will be to Him for a Father.* 2 Sam. vii. 14, LXX.

These words were spoken by God primarily concerning Solomon, the Son of David, and builder of that Temple which David desired to build, but was not permitted by God; and were spoken by God, in reference to that desire. See 2 Sam. vii. 5. 1 Chron. xvii. 1.

But the words were spoken in a secondary sense concerning Christ, the promised Son of David, the builder of the Christian Church.

This is clear from the inapplicability of some portions of the promise to Solomon, especially that portion which assures to him an *everlasting* kingdom.

The Apostle, inspired by the Holy Ghost, teaches us to make this transfer from the type to the antitype.

And such a transfer was commonly regarded by the Jewish Rabbis as a legitimate one. See *Surenhus.* pp. 592, 593. It is well observed by *Stuart* (p. 26) that the Apostle in applying

ἔσται μοι εἰς υἱόν; 6 [f]Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.
7 [g]Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· 8 [h]πρὸς δὲ τὸν Υἱόν, Ὁ θρόνος σοῦ, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐ-

f Ps. 97. 7. Rom. 8. 29. Col. 1. 18.
g Ps. 104. 4.
h Ps. 45. 6, 7.

these quotations to the Messiah, must have supposed, that they whom he addressed, would readily admit the propriety of the application; otherwise he would not have ventured to make it.

We derive also this benefit from the Apostle's words. We are assured, on his authority, that we are right in regarding *Solomon* as a *type* of Christ. And thus we have a clue to the right understanding of a book of the Old Testament, viz. the Book of Canticles, or the Song of Solomon, as representing the love and espousals of Christ and His Church.

6. Ὅταν δὲ πάλιν] *And, in another place, when He shall have brought the only-Begotten into the World, He says, And let all the Angels of God worship Him.*

Πάλιν is used here, as commonly in this Epistle (see ii. 13; iv. 5; x. 30), and in the previous clause, to introduce a new quotation.

As to the *position* of πάλιν, see similar examples of *trajections* in *Winer*, p. 488. Cp. 2 Cor. ii. 1.

There is a climax in the Apostle's argument.

Even at Christ's *Incarnation*, when Christ was humbling Himself, and condescending to become a little Child, even then Jehovah declared His glory; He proclaimed even then the supremacy of the *First-Begotten* (Col. i. 15) over the Angels of God. For even then, when He introduced Him into this *lower* world (οἰκουμένην, cp. Luke ii. 1), He gave a command to the Angels of Heaven to *worship* Him.

Ὅταν εἰσαγάγῃ = *cum induxerit*; literally, 'when He *shall have* introduced.' The ὅταν with *conj. aorist* is equivalent to *cùm* with the *futurum exactum* in Latin. See *Winer*, § 42, p. 275.

This mode of speech is to be accounted for here by the consideration that the writer puts himself in the place of a *Prophet* contemplating the *pre-existence* of Christ, and considering the event of the Incarnation as *future*.

The introduction into the habitable world (οἰκουμένη) was at the *Incarnation*, ὅτε ἐσαρκώθη. *Greg. Nyssen, Cyril, Chrys., Theodoret, Theophyl.*, and so *Primasius*, and *Bp. Fell*, and others. Cp. below, x. 5, εἰσερχόμενος εἰς τὸν κόσμον, which is said of the *Incarnation*.

This Exposition seems preferable to the recent Expositions, which refer this introduction of the Son, to His Resurrection, or to His Second Advent, as *Böhme, Tholuck, De Wette, Lünemann, Delitzsch*, p. 24.

— προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ] *let all the Angels of God worship Him.* Probably a quotation from Ps. xcvii. 7, where the LXX have προσκυνήσατε αὐτῷ (Cod. Alex.); whence the LXX seem to have adopted, in Deut. xxxii. 43, προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

In both these cases there seems to be a plurality of Persons; the Angels are introduced as the Angels of *One Person*, and they are commanded by Him to worship *another Person*; and that Person must also be God; for Divine Worship can be paid only to God.

The Angels of God are commanded by the Holy Spirit, speaking by the Psalmist, to worship some other Person, who *manifests* the *glory* of God to *all* people (see *v.* 6), and of Whom it is said, that a "Light is sprung up to the righteous," *v.* 11 (φῶς ἀνέτειλε τῷ δικαίῳ), and that "Sion heard and rejoiced thereat" (*v.* 8), and that "the multitude of the Isles is glad" at His appearance (*v.* 1), and that "He hath *declared* His Salvation, and His Righteousness hath He openly showed in the sight of the Heathen, and hath *remembered* His Mercy and Truth toward the house of *Israel*, and all *the ends of the world* have seen the *salvation* of God" (Ps. xcviii. 1—4).

The Song of Zacharias, the Father of the Baptist, who is said in the Gospel to be "filled with the Holy Ghost," takes up the language of these Psalms, and associates them with the Incarnation of Christ. See Luke i. 67—79.

The ninety-seventh Psalm begins with a declaration that "*The Lord reigneth*;" and the same affirmation is repeated in this Group of Psalms, which, as the Jewish Rabbis allow, relate to "Messiah the King," and to the beginning of His Monarchy, the last Monarchy of Daniel. (Dan. ii. 44; iv. 3. 34; vii. 14. 27. Cp. Rev. xi. 17.) Ps. xciii.—ci., or, according to LXX, xciii.—c. See Ps. xciii. 1; xcv. 3; xcvi. 10; xcviii. 7.

The hopes expressed in this Psalm are Messianic. The appearance of Christ was of the nature of a *Judgment* . . . and the *Grace* which He revealed is brought forth in the preceding Psalm.

The exclamation, "*The Lord reigneth*," the theme of these psalms, began to be fulfilled at the Incarnation and First Advent, and will reach its full consummation when all the Kingdoms of this World shall have become the Kingdom of the Lord and of His Christ. See *Hengstenberg* in Ps. xcvii.

We, who are Christians, shall thankfully receive through St. Paul such an exposition from the Holy Spirit, Who inspired the Psalmist, and Who guides us, by the hand of St. Paul, to see in this, and the other Psalms with which it is combined, and which illustrate its meaning (viz. the ninety-third to the one hundredth Psalms), a prophecy concerning the Judgment and Mercy, the Glory and Grace, of God, manifested to all the world in the Incarnation. And we may rest satisfied, that St. Paul would not have treated this psalm as prophetical of the First Advent of Messiah, unless the Holy Ghost had designed it so to be, and the Ancient Church of God had rightly regarded it as such.

Happily for the Christian Church, the Septuagint Version, which the Apostle quotes, was made by *Jews*, and was read in *Jewish Synagogues*; it is in fact the Hellenistic Targum of the Old Testament, and its interpretations may be regarded as exponents of the sense of the most learned of the Jewish Nation before the coming of Christ.

No exception therefore could be made by the *Jews* against the Apostle's quotations from the *Septuagint Version*; and he is therefore careful to follow as closely as possible the language *of that Version* in this Epistle, and not to substitute for it any private Interpretation of his own, against which the Jews might have excepted as incorrect. See above, Introduction to the Acts of the Apostles, p. xviii.; and also, Introduction to this Epistle, p. 364—6.

Thus, if any should object that ἄγγελοι here is not a correct rendering of the Hebrew אֱלֹהִים (*elohim*), it was enough for the Apostle to answer, that it had been so rendered *by Jews* themselves in the Septuagint Version, here, and in Ps. viii. 6; cxxxvii. 1.

Here is clear evidence of Christ's Divinity. Jehovah (as the Apostle expounds the words) commands the Angels to worship Christ. See *Waterland*, Vol. iv. p. 360, "On the *Divinity* of Christ proved from His claim to be *worshipped*."

7. πρός] *in regard to*; the Hebrew ל or אֶל. Luke xx. 19. Acts xii. 21. Rom. x. 21. *Lünemann*.

— Ὁ ποιῶν—φλόγα] Ps. civ. 4, LXX. Cod. Alex. The sense is *not* "Who maketh His Angels *Spirits*," nor is it "Who maketh the Winds His Angels," but it is "*Who maketh His Angels to be Winds* (רוּחוֹת, *ruchoth*), *and His Ministers to be a flaming fire*;" that is, who employs His Angels in the government of the natural world and in the visible phenomena of the Universe. Cp. *Stuart*, p. 30. The Angels are His Ambassadors and Servants in the material world which is inhabited by man. This view was familiar to the ancient Jewish Church. See the quotations from the Rabbinical writers (in *Wetstein* and *Schöttgen*), who use the same words as the Apostle, "facis *Angelos* Tuos *Ventos*, aliquando *Ignem*;" and their report of the answer of the Angel to Manoah, "nonnunquam Deus facit nos ignem, aliàs ventum."

This text opens to us a sublime and magnificent revelation of the invisible agency employed by Almighty God in the operations of Nature. *Angels* are employed by Him as servants in them; but the *Son* is *Creator* and *Lord* of all.

From this Apostolic citation we learn therefore—

To interpret Nature aright; and

To interpret this Psalm aright.

S. Clement of Rome adopts St. Paul's argument upon it (ad Corinth. i. 36).

8, 9. Ὁ θρόνος σοῦ, ὁ Θεὸς—μετόχους σου] From Ps. xlv. 6, 7, almost verbatim from the LXX.

Thy throne, O God, is for ever and ever! Christ is here invoked as God.

The words ὁ Θεὸς, used here by the LXX, are employed as a *vocative* commonly in that Version. See Ps. iii. 7; iv. 1; v. 10; vii. 1.

This use is the best illustration of the words of St. Thomas to our Lord, who is *addressed* by him as *God*, "*My Lord, and*

θύτητος ἡ ῥάβδος τῆς βασιλείας σου, 9 [i] ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. 10 [k] Καὶ, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· 11 [l] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, 12 καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

i Isa. 61. 1, 3. Acts 10. 38.
k Ps. 102. 25.
l Isa. 51. 6. 2 Pet. 3. 7, 10.

13 [m] Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; 14 [n] Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

m Ps. 110. 1. Matt. 22. 24. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Eph. 1. 20. ch. 10. 1, 2. & 12. 2.
n Ps. 103. 21. & 34. 7. & 91. 11.

II. [1] Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσι, μή ποτε παραῤῥυῶμεν. 2 [a] Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, 3 [b] πῶς ἡμεῖς

a Deut. 4. 3, 4. & 17. 2. 5, 12. & 27. 26. Acts 7. 38, 53. Gal. 3. 19.
b Matt. 4. 17. Mark 1. 14. ch. 12. 25.

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my God," Θεός μου. John xx. 28. Cp. Luke xviii. 11. 13. Mark xv. 34. *Winer*, pp. 59. 164.

This Psalm is entitled by the LXX "a Song for the Beloved One," ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ, and it has generally been understood by the best Jewish Expositors (as *Aben Ezra*, *Kimchi*, and others), and by all the ancient Christian Interpreters, to refer to the Messiah as King, and Head, and Husband of His Church.

The use here made of it by St. Paul may suffice to assure us of the correctness of that application by the Church in her services for Christmas Day, when St. Paul's words expounding the Psalm are appointed to be used as the Epistle.

9. ἔχρισέ σε ὁ Θεός] Some expositors regard ὁ Θεὸς here also as a *vocative*. So *Primasius*, *Theophyl.*, and even *Symmachus*, who renders the word here (which is *Elohim*) by θεέ. A remarkable confession from him. And so *Lünemann*.

It appears that the LXX and St. Paul rather intended it as a *nominative*; and so the *Syriac*, *Arabic*, and *Æthiopic* Versions, and our English Translators, who have, however, placed "*O God*" in the margin.

— ἔχρισέ σε—ἔλαιον] On the double accusative, see Rev. iii. 8.

This Unction is predicated of the Son *as Man* in His threefold character of Prophet, Priest, and King, and Who is thus the Messiah Christ, or Anointed of God. See *Theodoret* here, and *Bp. Pearson*, Art. ii. pp. 150. 179, and above on Matt. i. 1.

10—12. Σὺ κατ' ἀρχὰς—ἐκλείψουσι] Ps. cii. 25—27. Almost verbatim from LXX.

12. ἑλίξεις] *Thou shalt fold* or *roll them up*. The Hebrew word here signifies 'thou shalt *change*;' whence, in the Alexandrine MS. of the LXX, we have ἀλλάξεις here. The heavens are called in Hebrew *rakia*, an expanse (Gen. i. 6, 7, and passim), whence the figure. Cp. Isa. xxxiv. 4; li. 6. 2 Pet. iii. 10. *Stuart*, p. 34.

— αὐτούς] *Lach.* adds ὡς ἱμάτιον, with A, B, D*; but this is probably only a marginal gloss, for ὡς περιβόλαιον, imported into the text.

13. Κάθου ἐκ δεξιῶν] *Sit thou on My Right Hand*. Ps. cx. 1, LXX; a Psalm applied by Christ to Himself as God and Man. See Matt. xxii. 44. Cp. Acts ii. 34, and St. Paul's reasoning on this text, 1 Cor. xv. 25—28.

14. Οὐχὶ πάντες ε. λειτουργικὰ πνεύματα κ.τ.λ.] *Are they not all ministering Spirits?* The Angels are πνεύματα λειτουργικὰ, Spirits ministering to God in His Heavenly Sanctuary, as the Cherubim in the earthly λειτουργία, or *divine-service*, of the Holy of Holies. On this sense of λειτουργικὸς, see viii. 6; ix. 21. Num. iv. 12, LXX. Angels are God's λειτουργοὶ, and man's διάκονοι.

In the argument of this Chapter concerning the nature of Angels and their subordination to *Christ*, and as doing service to *man*, the Apostle had doubtless before his eye that erroneous tenet of Judaistic Gnosticism, which he had encountered in his Epistle to the Colossians, and which represented the *Angels* as *co-operating with God in Creation*, and as *Mediators* between God and Man, and as entitled to receive *worship* from man, and which thus undermined the dignity, and contravened the worship, of Christ. See above on Col. ii. 18. Cp. Eph. i. 21.

The argument is followed up by St. Paul's contemporary, *Clement of Rome*, in his Epistle to the Corinthians, c. 36.

On the existence of the Holy Angels, and their office of ministering to the faithful, see *Bp. Bull's* two admirable Sermons, xi. and xii. Vol. i. p. 260—325.

Observe that this chapter, designed as an argument in the first instance against the errors of Judaism, is a storehouse of authorities against the *Marcionite*, *Arian*, *Sabellian*, and other Heresies, which impugn the truth concerning the two Natures, and the One Person, of Christ; as has been shown by the ancient expositors upon it, *Chrys.*, *Theodoret*, *Primasius*, *Theophyl.*, and others, cited in the valuable Catena from Cod. Paris. 238, ed. *Cramer*, p. 279—381.

CH. II. 1. Διὰ τοῦτο] Because the Gospel is delivered to *us* by *Christ Himself* in person; Who is so much greater than the Angels, through whom men received the Law; *therefore*, we ought to give more diligent heed to it.

— μή ποτε παραῤῥυῶμεν] *lest we fail*; 'ne forte perefluamus,' *Vulg.* Παραῤῥυῶμεν is the 2 *aor. conj. passive* from παραῤῥεῖν, *Matt.* G. G. § 248. *Kühner*, § 176, § 196, § 230.

The metaphor is from a stream—and a beautiful and appropriate one it is, especially in an address to the dwellers in Palestine, a land of temporary torrents. The nature of a stream is to *flow by*, and therefore the sense cannot be, *lest we flow by*, that is, *continue* to flow; but the meaning is, 'ne delabamur, ne deficiamus,' lest we be dried up by the scorching rays of the sun, in the heat of trial and affliction, like a brook which glides away and disappears in the drought of summer, when it is most needed. See Job vi. 15. Jer. xv. 18.

The word is derived from the LXX, Prov. iii. 21, where it corresponds to the Hebrew נוּז (*luz*), to *depart*, rendered ἐκλείπειν, to *fail*, as water does (Prov. iv. 21), and the word is rightly explained by μὴ ἐκπέσωμεν, by *Chrys.*, and by 'ne forte evanescamus,' by *Primasius*. (John vii. 38. Prov. xviii. 4.)

The Apostle exhorts them not to suffer themselves to be dried up by the heat of persecution, and to flow away, through fear, and apostatize from Christ, and so be utterly lost; but to hold fast to the words of Him Who is the fountain of Living Waters; and to be like perennial streams flowing from Him Who will be to them a never-failing Well of Water springing up to Everlasting Life. (John iv. 14.)

2. δι' ἀγγέλων] On the giving of the Law from Mount Sinai by the *Ministry of Angels*, see above on Acts vii. 53. Gal. iii. 19. *Augustine*, Serm. 7, and *Delitzsch* here, p. 49.

There is no express mention of the intervention of *Angels* in the *Mosaic* account of the Delivery of the Law on Mount Sinai. But the words in Deut. xxxiii. 2. Ps. lxviii. 17, combined with the declarations above cited in Acts vii. 53, and Gal. iii. 19, and with the assertion in the preceding chapter (i. 7), that God "maketh His Angels winds, and His Ministers a flaming fire," suggest a belief that the Thunderings and the Lightnings, and the Cloud, and the Voice of the Thunder, exceeding loud (Exod. xix. 16), which accompanied the delivery of the Law on Mount Sinai, were *Angelic Ministrations* to God in his Temple of the Universe.

— ἐγένετο βέβαιος] *became*, and was proved to be, *stedfast* and *inviolable*, by the infliction of penalties for its infraction or neglect.

— παράβασις καὶ παρακοὴ] *transgression* and *disobedience*; that is, every sin of commission, and every sin of omission also.

ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι
c Mark 10. 20. Acts 2. 22. & 14. 3. & 19. 11. 1 Cor. 12. 4, 7, 11.
διὰ τοῦ Κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, 4 c συνεπιμαρτυροῦντος
τοῦ Θεοῦ σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου
μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;
d ch. 1. 2, 4, 8. & 6. 5. 2 Pet. 3. 13. e Ps. 8. 6. & 144. 3.
5 d Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦ-
μεν· 6 e διεμαρτύρατο δέ που τις λέγων, Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ
αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτοῦ; 7 Ἠλάττωσας αὐ-
τὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν,
f Gen. 1. 26—29. Ps. 8. 7. Matt. 28. 18. 1 Cor. 15. 25, 27. Eph. 1. 22. g Acts 2. 33. Phil. 2. 7, 8. Rev. 19. 12.
καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· 8 f πάντα
ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.
Ἐν τῷ γὰρ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν
δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. 9 g Τὸν δὲ βραχύ τι παρ' ἀγγέ-

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3. ἡμεῖς] *we* Christians: "jungit personam suam illis" Paulus, more suo." *Primasius.*

— σωτηρίας] *salvation*—an argument from the *grace* of the *Gospel*, as distinguished from the terrors of the Law. Cp. Jude 3.

— ἀρχὴν λαβοῦσα λαλεῖσθαι] *which having received the beginning of its utterance through Him who is the* LORD Jehovah Himself; and not like the Law which came to the Jews through a Mediator and by Angels. See on Gal. iii. 19.

It is observable, that the writer of this Epistle uses the word Κύριος thus, as an appellation for CHRIST, here and in vii. 14, and this has been alleged by some as inconsistent with St. Paul's usage, and as an argument against the Pauline origin of the Epistle. *Davidson*, p. 244.

But St. Paul also employs Κύριος in this manner in his received Epistles, 1 Thess. iv. 15, 16. 2 Thess. ii. 1. 2 Tim. iv. 18. And this expression was very appropriate in an Epistle to the Hebrews, as reminding them that the *Jesus* of the Gospel is no other than the *Jehovah* of the Old Testament. See Luke ii. 9.

The same may be said concerning the objection raised by some on the fact that the words Ἰησοῦς and Χριστὸς are often used absolutely, and not often in combination (though sometimes, as x. 10; xiii. 8. 21) in this Epistle. The Writer of it is professedly and specially treating of Our Lord's *Humanity* as *Jesus*, and of His *Priesthood* as *Christ*.

— εἰς ἡμᾶς ἐβεβαιώθη] *was conveyed stedfastly to us* (*Theophyl.*), so that we were assured of its truth. On the use of εἰς, see 1 Thess. i. 5. 2 Cor. viii. 6. Col. i. 25. 1 Pet. i. 25, and on this sense of βεβαιοῦν, see 1 Cor. i. 7.

No argument can be hence deduced against the *Pauline* origin of this Epistle, as if this statement were at variance with Gal. i. 12, where he speaks of direct revelations from *God*, and *not* from *man*, to himself. It is usual with the Apostle, in his condescension and charity, to *divest* himself of his own *personal individuality*, and to identify himself with those whom he addresses, and indeed with classes of persons generally to whom he does not personally belong. See on Rom. vii. 7, and *Stuart*, Introd. § 27 (17), and above, *v.* 3.

4. Πνεύματος ἁγίου μερισμοῖς] Gifts which the Holy Ghost distributed (ἐμέρισε). See 1 Cor. vii. 17; xii. 11, and 2 Cor. x. 13, and Rom. xii. 3.

This interpretation seems preferable on the whole to that which regards the Holy Spirit as μεριζόμενον, and not as the *Agent* in the distribution of His own Gifts.

The argument of the Apostle appears to be enforced by an appeal to *all the Three Persons of the Trinity*, as co-operating in the preaching of the *Gospel*.

— κατὰ τὴν αὐτοῦ θέλησιν] *according to His own Will*, the will of the Spirit Himself. See on 1 Cor. xii. 11, and so *Primasius* and *Œcumenius*.

5. Οὐ γὰρ ἀγγέλοις] *For not to Angels* (emphatic) *did He subject* (aorist) *the future world of which we are speaking.*

An answer to the Judaistic objection, that Jesus, being *Man*, is inferior to the *Angels*, the Mediators of the Law.

The Manhood of Jesus is acknowledged by the Apostle (*vv.* 6—18), and it is shown that the Jewish Scriptures testify to the elevation of *Human Nature* above the *Angels*, and that those Scriptures are fulfilled in Christ, Who is God from Everlasting, but was made *Man*, and suffered death as *Man*, in order to fulfil those Scriptures, and to reconcile God to Man, and to exalt Human Nature above the Nature of Angels, even to the Right Hand of God.

— τὴν οἰκουμένην τὴν μέλλουσαν] *the future world*, the world which was looked for by the Jews, as the Time of the Messiah, and by them called αἰὼν ὁ μέλλων, עוֹלָם הַבָּא (*olam haba*), and the Messiah was thence called by them πατὴρ μέλλοντος αἰῶνος, the *father* of the world to come. Cp. below, vi. 5, δυνάμεις μέλλοντος αἰῶνος, and 1 Cor. xv. 26. Rom. viii. 21. 2 Pet. iii. 13.

This assertion of the Apostle is designed to meet the objection of the Jews, derived from the Old Testament, that God has subjected the World to *Angels*, Whom He made to be Rulers of Provinces. See the passages in Dan. x. 13. 20, 21.

Be it so, replies the Apostle; but these are only particular lordships of this *present world*, which will soon have an end, with all its kingdoms and dominions, to be succeeded by One Universal Kingdom, that of Christ, which (as the same Prophet testifies, Dan. ii. 44; iv. 34; vi. 26; vii. 14. 27) will consume all other kingdoms, and never be destroyed.

6. τις] *some one*—of great dignity and authority, whom you know and revere, and to whose words you will defer. On the *accent*, see *Tisch.* p. 559.

6—8. τί ἐστιν—ποδῶν αὐτοῦ] Verbatim from the Septuagint Version of Ps. viii. 5—7, already applied by St. Paul to the Messiah, 1 Cor. xv. 27.

The words καὶ κατέστησας—σου are *omitted* by B, D***, I, K, and many Cursives, and *Griesb.*, *Scholz.*, *Tisch.*, *Bleek*, *De Wette*, *Lünemann*, *Delitzsch*; they are found in A, C, D*, E*, M, and *Vulg.*, and *Syriac*, *Arabic*, and *Æthiopic* Versions; and are admitted into the text, in brackets, by *Lachmann*.

7. Ἠλάττωσας αὐτὸν βραχύ τι] *Thou madest man to be* only *a little* (מְעַט, *mĕat*) *lower than the Angels* (*Elohim*, see i. 6). That is, although the heavens are so glorious, yet Thou didst make man to be *more* glorious still. That this is the meaning of the text, is evident from the Hebrew original. Cp. Gen. i. 26—29.

The word *Elohim*, in this Psalm, is rendered by *Angels* in the Chaldee Paraphrase of the Psalms, as well as in the Septuagint Version—both of unquestionable authority with St. Paul's readers.

8. πάντα ὑπέταξας] *Thou didst* put *all* things without exception in subjection to *Man*. This prophecy, says the Apostle, finds its fulfilment in the Man Christ Jesus, and in Him alone. Cp. 1 Cor. xv. 27.

8, 9. Νῦν δὲ οὔπω ὁρῶμεν κ.τ.λ.] *But at present we do not yet see all things made subject to Man*—οὔπω ὁρῶμεν, we do not yet see this with our *bodily* eyes. But we βλέπομεν Ἰησοῦν, with the eye of faith we *do* look up to and do *contemplate* JESUS (the *Man* so called as being our *Saviour*), *Who had been made a little inferior to Angels, now having been crowned* (ἐστεφανωμένον) *with glory and honour on account of the suffering of the death which He endured, in order that by the free favour of God*, and not by any merits of ours, *He might taste death in behalf of every man.* On this sentence it is to be observed that ὁρῶμεν is contrasted with βλέπομεν, which expresses a more intent, earnest, spiritual contemplation than ὁρῶμεν. Cp. Acts iii. 4. 1 Cor. i. 26; iii. 10; viii. 9. Heb. x. 25. The words διὰ τὸ πάθημα ἐστεφανωμένον, 'crowned *on account* of suffering,' are explained in the following verse by διὰ παθημάτων τελειῶσαι, *to make perfect by means of suffering*; and the argument is more fully expounded by the Apostle in Phil. ii. 5—7, which is the best comment on this passage. Cp. *Winer*, § 49, p. 355.

This assertion is designed by St. Paul to be a reply to the Jewish objection, that the Messiah was to be a *Conqueror*, and not to be a *sufferer*; and to refute their allegation, that those Hebrews who had passed from Judaism to Christianity, had deserted the worship of the *Living God*, for the religion of a *Man* who had *died* an *accursed death*.

He shows that the *sufferings* of Christ were purposely

λους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου. [10] [h] ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. [11] [i] Ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται

[h] Luke 24. 26, 46. John 19. 30. Acts 3. 15. & 5. 31. Rom. 11. 36. Phil. 2. 9. ch. 5. 9. & 12. 2.
[i] Acts 17. 26. ch. 10. 10, 14.

designed by God to be His path to *Victory*. The Cross of Christ was like the Car of Triumph and Royal Throne of His Exaltation; and it is that by which He saved and exalted *our Nature;* and when we look up to Jesus with the eye of faith, sitting at the Right Hand of God, we see *ourselves*, His members, crowned with honour and glory in Him our Head. See above on Eph. ii. 6. Col. ii. 13—15, and *Chrys.* and *Primasius* here, and the *Vulgate*, *Arabic*, and *Æthiopic* Versions, which render this passage correctly.

9. ὅπως—γεύσηται] *in order that He might taste of death.* Cp. *Winer*, § 53, p. 410.

The phrase 'taste of death,' means more than to *die;* it signifies to taste the *bitterness* of death. See on Matt. xvi. 28. John viii. 52, which explain the sense here; which is, that Christ tasted the bitterness of death for *every one individually*, and not only for *all collectively*, in order that no one who believes in Him might taste it.

But on what word does ὅπως depend?

By some Expositors it has been made to depend on ἠλαττωμένον (*Aug.*, *A Lapide*, and *Craik*). By others, on διὰ τὸ πάθημα τοῦ θανάτου.

And this seems to be the true construction. Christ submitted to *the suffering of death* (τὸ πάθημα τοῦ θανάτου) *in order that by the grace of God He might taste death for every man.*

The Apostle is replying to the objections of those who would not accept the doctrine of a *suffering* and *dying Messiah*. In *their* opinion, the Messiah was to be a *Conqueror*, and one who was not to *die*, but to '*abide for ever.*' See John xii. 34.

St. Paul states the *reasons* and the *results* of Christ's death. He suffered death *in order* that by the *free grace* and gift of *God* (cp. Rom. v. 15—20), and by no merit of men, He *might taste death* for every individual man; and *in order that* every one who believes on Him might *never taste of death*. See John viii. 51, 52. Cp. John v. 24; vi. 40; xi. 26, and note above on Matt. x. 28. Luke ix. 27.

The *sufferings* of Christ, therefore, so far from being a stumbling-block to you Hebrews, ought to be regarded as a reason for great gratitude, for His wonderful grace and favour to you, in freely providing a Deliverer for you from the bitter pains of that Death to which all of you were subject on account of sin; and of thankfulness and love to Christ, Who condescended to endure such shame and anguish for you, and to die upon the Cross, in order that you might live for evermore.

But do not imagine, therefore, that Christ is *not* a Conqueror, or that He does *not* abide for ever. Behold Him crowned with the *Crown* of *Victory* (ἐστεφανωμένον στεφάνῳ, *not* διαδήματι: see on Rev. vi. 2; xix. 12), in that Nature of yours in which He *suffered* for you on the Cross. Behold Him crowned as Conqueror *on account of* (διὰ) those very sufferings, which He endured there, and by which He has procured peace and pardon, liberty and joy eternal for you. He conquers by the Cross, and enables you to conquer by it.

Thus, then, His *sufferings* (against which some of you make an objection) are seen to redound to His everlasting glory, and to the eternal happiness of every child of man.

See *Chrysostom's* excellent comment here.

This divine declaration affords a complete refutation of all partial and exclusive notions concerning the efficacy of Christ's death;

The Apostle says that Christ tasted death for *every one;* for *each individual* man, ὑπὲρ παντός. He died (says *Chrys.* here) not only for those who believe, but for all the world. What, although some do not believe? Yet Christ has done His part. And so another ancient Expositor here. Christ is like a Physician who offers health to every one that will accept His spiritual medicines. They who hearken to Him receive them, and are saved. He proffers them to all, but the medicines profit those only who accept them. "Ita et Christus quantum pro se fuit, pro omnibus mortuus est, quanquam non prosit Ejus Passio nisi solummodò iis, qui in eam credere volunt." *Primasius.* On this doctrine of the *Universality* of the Redemption by Christ, see above on Rom. viii. 30.

Instead of χάριτι Θεοῦ, which is the reading of A, B, C, D, E, K, L, and most Cursive Manuscripts, some copies mentioned by *Origen*, and some Fathers, read χωρὶς Θεοῦ (*apart from God*), a reading which was employed by the Nestorians in favour of their tenet of a double personality in Christ. See *Œcumen.* Caten. p. 395. *Tisch.* p. 559. *Delitzsch*, p. 65, 66. That reading is probably only a marginal Gloss on ὑποτάξαι αὐτῷ τὰ πάντα, to harmonize it with 1 Cor. xv. 27, and was afterwards imported from the Margin into the Text.

10. ἔπρεπε—αὐτῷ] *it was seemly for Him.* πρέπει τῷ Θεῷ φυτεύειν ἐν ψυχῇ τὰς ἀρετάς. *Philo* i. p. 48.

— δι' οὗ] *through Whom*—God the Father Almighty. "*Propter* Patrem vivit *Filius* quod *ex* Patre Filius est; fons Pater Filii, radix Pater Filii est." *Ambrose* (de Fide iv. 5). "Pater de nullo Patre, Filius de Deo Patre Filius; et quod Filius est, *propter Patrem* est, et quod est, à Patre est." *Augustine* in Joann. Tract. 19. *Bp. Pearson* on the Creed, Art. i. p. 65.

This text, in which διὰ is applied to God the *Father*, is a refutation of the heretical notion, derived by some from its application to the *Son*, in such passages as i. 2, that it argues *inferiority* in Him. See *Basil*, in Caten. p. 397.

— ἀγαγόντα—τελειῶσαι] *having* brought, not '*bringing.*' See *Winer*, § 45, p. 307.

The sense of the word τελειῶσαι, *to make perfect*, extends *forward* even to the *future*, *full*, and *final* accomplishment of the number of the Elect. See the use of the verb in xi. 40. Christ is indeed already *perfected* in His own Person (v. 9), but His *members* are not yet perfected (xi. 40). When the whole Number of the Elect shall be perfected, who, as Members of Christ, derive their τελείωσις from the sufferings of Him Who is the Leader and Author of their salvation; and when they are all brought to glory, then their *Head* will be perfected in *them*.

His sufferings are effectually applied to the glorification of every member of His mystical Body, at the dissolution of every one who falls asleep in Jesus; and they will be effectual toward the perfection of His own Mystical Body, even to the final consummation of all things in the universal triumph of the Church glorified, which is His Spouse and Body.

Hence, therefore, the verse may be rendered thus:—

It was seemly for God, for Whom and through Whom are all things, having brought many sons to glory (by means of the Only-Begotten Son), *to make the Leader of their salvation perfect through sufferings.*

11. Ὅ τε γὰρ ἁγιάζων] *For He that sanctifieth, and they that are being sanctified* (present tense), *are all from One*, God.

The Apostle here obviates a Jewish objection. They alleged that the Messiah would *never die*, but abide for ever. (John xii. 34.) The Apostle replies here, Do not be staggered by what I have said, that God should show such *favour* (χάριν, see *v.* 9) to men as to give up His own Son to *die*, even by the death of the *Cross*, for *every man*, and that the way He appointed for His and their perfection was by *suffering*. The reason of this is, that *man*, for whom Christ suffered, is also a *son* of God. God is our *Father*, and loves us as His *Children*, and desires that we should be *sanctified* in order that we may be *glorified*.

We are *all sons of God* by nature, and God sends his Son to take our nature, and suffer in it, in order that we may become sons also by adoption and grace, heirs of God, and joint heirs with Christ, that He may be the First-born among many brethren. See Gal. iv. 4—7. Rom. viii. 29. *For both He that sanctifieth, and they who are being sanctified, are all of one Father—God. Chrys., Theodoret, Theophyl. Bp. Pearson*, Art. i. p. 55.

The words ἑνὸς, *from one*, are to be explained from the preceding υἱοὶ, *sons*. It was fitting that God, the universal Father, Who brought *many sons* to *glory*, should make their Leader,—their Elder Brother, His *only* beloved *Son*,—perfect through *suffering*.

He Who makes us holy, and they who are being made holy, are all *sons* of one and the same Father, and therefore are brethren; and He Who is holy must *take their nature*, which, by the Fall of the first Adam, was tainted by sin, in order that it may be consecrated to God, and so be glorified.

The word ἁγιάζω, as used here, is best explained by our Lord's own language in John xvii. 17—19; and see *S. Cyril* here in Catenâ, p. 401.

— δι' ἣν αἰτίαν—καλεῖν] He that sanctifieth, that is Christ, and they who are being sanctified, that is faithful Christians, are

k Ps. 22. 23, 26. ἀδελφοὺς αὐτοὺς καλεῖν 12 [k] λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε· καὶ πάλιν, Ἐγὼ ἔσομαι
l Isa. 8. 18. John 10. 29. & 17. 6, 9, 11, 12. πεποιθὼς ἐπ' αὐτῷ· 13 [l] καὶ πάλιν, Ἰδοὺ ἐγὼ, καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

m Isa. 25. 8. Hos. 13. 14. John 1. 14. 1 Cor. 15. 54, 55. Phil. 2. 7. 2 Tim. 1. 10. n Luke 1. 74. Rom. 8. 15. 14 [m] Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκὸς, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν Διάβολον, 15 [n] καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

o Phil. 2. 7, 8. ch. 4. 15, 16. & 5. 1, 2. 16 Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. 17 [o] Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων

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all of one, the same *Father*, God; for which cause Christ is not ashamed to call them *brethren*. But they are not all sons of God in the *same manner* as *He* is. The *many* sons are not on an equality with the Captain of their salvation. But Christ is the *Beloved*, the *First-Born*, the *Only-Begotten Son*: the many sons exist in a relation of *dependence* on His Sonship, as *given* unto Him, and as being sons of faith in Him; for we are all *the children of God by faith in Christ Jesus* (Gal. iii. 26), and we *receive* the right of Sonship from Him, for as *many as received Him, to them gave He power to become the sons of God* (John i. 12). Cp. *Gregory Nyssen* here (in Catenâ, p. 406).

12. Ἀπαγγελῶ—σε] From Ps. xxii. 22, LXX..

The Twenty-second Psalm is referred to the *Messiah* by some Jewish Expositors (see *Stuart*, p. 59; *Wetstein*, p. 392; *Schöttgen*, p. 933), and by the whole Christian Church in ancient times, following the teaching of Christ, Who adopted the first words of it on the Cross. (Matt. xxvii. 46. Mark xv. 34.) Cp. *Justin Martyr*, Dialog. c. Tryph. c. 106, showing how this prophecy was fulfilled by Christ in the Gospel; and *Hengstenberg* on the Psalms, i. p. 362.

13. ἐγὼ—ὁ Θεός] From Isa. viii. 17, 18.

The Messiah is introduced as speaking, and saying that He will put His trust in the Lord; and this is an evidence of His *Manhood*. And He adds, that He and the *Children*, whom the Lord hath given Him, are for signs and wonders in Israel. And thus He speaks of a seed given to Him by God.

This progeny of Christ, made man, is said by Him to be "a sign and wonder in Israel," because the Jews were staggered by the manner of its generation, which was by the Incarnation and Passion of Christ, from Whose side, pierced on the cross, the Church was formed, as Eve was from Adam sleeping in Paradise, and thus He is able to say, "Behold I and the Children which the Lord hath given Me."

14. κεκοινώνηκε—μετέσχε] Observe the change of tense. Since the children *have communicated*, and do communicate, in the same blood and flesh, He, therefore, at the time of His Incarnation, and by it, *took part* in the same. Cp. *Winer*, § 40, p. 243.

Elz. has σαρκὸς καὶ αἵματος, but the reading in the text is authorized by A, B, C, D, E, M, and received by *Griesb.*, *Lachm.*, *Bengel*, *Tisch.*, *Lünemann*. Perhaps the Apostle studiously placed αἵματος first, with reference to the *blood-shedding* of Christ, the true Paschal Lamb, upon the cross, the Victim typified by all the sacrifices of the Law.

— παραπλησίως] Not in appearance and figure, but in truth. *Chrys.* "Modo simillimo." *Valck.*

The Angels are *like* men, and appear in human form (see Acts i. 10); but Christ took *really and substantially* our human flesh and blood; and by our union with the Divine Logos we are become heritors of Immortality. Cp. *S. Cyril* and *S. Athanasius* here, p. 408—413.

15. ἔνοχοι—δουλείας] *captives of bondage*; held by its grasp. There is a *paronomasia* between μετέσχε and ἔνοχοι. He became μέτοχος, that we might cease to be ἔνοχοι. See on 1 Cor. xi. 27, and Gal. v. 1, μὴ ζυγῷ δουλείας ἐνέχεσθε.

16. Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται] *For, I trow, He is not laying hold of Angels*, in order to *raise up and help* them by His *death*. No; *they* are not subject to bondage, *they* are not under the dominion of the Devil, but *man* was. They have no weaknesses and passions as man has. Christ *takes hold of us* in our frailties, and He is made like to us in our weakness, in order that He may feel with us, and save us.

See the full exposition in *Bp. Andrewes'* Sermons, i. p. 1—17.

Δήπου, only found here in New Testament, and never in LXX. *I wot, and you allow*, equivalent to Latin 'opinor.' See *Hartung*, i. p. 285. *Lünemann*, p. 87. *Delitz.* p. 87. Also, δήποτε is used only *once* in N. T. John v. 4.

— ἀλλὰ—ἐπιλαμβάνεται] *but he is laying hold of mankind* by the hand, in order *to lift it up from* the ground, and to raise it from a state of bondage and death to life and glory.

The word ἐπιλαμβάνεται is best explained by its use below in chap. viii. 9, ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, derived from the Septuagint, Jer. xxxi. 32, cp. Sirac. iv. 2, and by its use in the Gospels, where it is employed to express the action of our Lord in *stretching out His Hand* to *heal the sick* and *blind*. Matt. xiv. 31. Mark viii. 23; ix. 36. Luke xiv. 4.

So Christ comes, and is taking hold of Human Nature, as it were, by the hand, and delivers it out of the grasp of the Devil, and assists and raises it up from bondage, blindness, disease, and death. See Isa. xlii. 6, 7; and below on iii. 5.

This sense of ἐπιλαμβάνεται is most in harmony with the reasoning of the Apostle. Christ is not taking hold of Angels, in order to succour *them*, but He is *ever taking* hold (present tense) of *men*; and in order that He may do this, it was requisite that He should *be made like* to them in all things.

There is also another cognate and derivative meaning in ἐπιλαμβάνομαι, which was probably in the mind of the Apostle.

This word represents the office and act of the *Goël*, or next of kin (ἀγχιστεὺς, Ruth iii. 12), who, by *taking hold* of a family by proximity of relationship ('*attingens* consanguinitate'), did the work of a *Redeemer* of property for the maintenance of its inheritance. See Ruth iv. 14.

Christ is our *Goël*, *Redeemer*, by becoming next of kin to us all by His Incarnation.

A Jewish Commentator, in expounding Ps. lx. 9, says, "Here is meant that mighty *Goël* Who is to come of the seed of David." *Schöttgen.*

— σπέρματος Ἀβραάμ] the seed of *Abraham*. A double act of Christ's love is thus implied,—

(1) That He was made *Man*,

(2) That He was made under the *Law*, and so redeemed us from the *curse* of the Law. See this explained, Gal. iv. 4, where he observes in the same way, that Christ was made *man*, and *also* made under the Law; i. e. that He takes hold of the seed of Abraham, both in its *human* infirmity and *legal* obligations, in order to assist and deliver it from both.

Besides this, doubtless, the Apostle, in using the word *Abraham*, refers to the promise of God to Abraham, that in him *all Nations* should be blessed. (Gen. xxii. 18.)

St. Paul says, He takes hold of the seed of *Abraham* rather than the seed of *man*, in order to remind them of the promise made to Abraham. (*Theodoret.*)

Thus these words have also a large and comprehensive sense. Christ takes hold of all who take hold of the promise by faith. And thus St. Paul himself expounds the words *Abraham's seed*, for he says "to the Galatians, so doing, that though they were *heathen* men, as we be, yet that they are *Abraham's seed*, and should be blessed together with him." See *Bp. Andrewes'* Sermons, i. p. 31.

The seed of Abraham. St. Paul does not determine whether he uses this term here in a spiritual or a literal sense. Either sense will suit his purpose. He leaves it to the readers to choose. The present tense (ἐπιλαμβάνεται) confirms the spiritual sense; and the Christian reader will interpret the words 'seed of Abraham' to mean, all those of every Nation who are Children of Abraham's faith. See Gal. iii. 7—9. 29. Rom. iv. 12—18; xi. 16. Christ is ever helping them all.

St. Paul's Jewish readers would understand 'seed of Abraham' in a literal sense; but since Abraham and his seed are members of the human family, this sense would not weaken the force of the Apostle's argument.

It is a groundless supposition of some, that this expression must be limited to the *literal Israel*; and that therefore this Epistle could not have been written by St. Paul.

γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. [18] [p] Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι. p ch. 4. 15, 16.

III. [1] [a] Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Ἰησοῦν, [2] [b] πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

[3] [c] Πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· [4] [d] πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος· ὁ δὲ πάντα κατασκευάσας, Θεός.

a Rom. 15. 8. Phil. 3. 14. ch. 4. 14, 15. & 6. 20. & 8. 1. & 9. 11. & 10. 21.
b Num. 12. 7. ver. 5.
c Zech. 6. 12. Matt. 16. 18. 2 Cor. 5. 17.
d Eph. 2. 10.

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17. *ὁμοιωθῆναι*] *to be made like*, not only in His humanity, but in its weaknesses and sorrows,—poverty, pain, hunger, thirst, tears, and death. An answer to the Jews, who objected to the *sufferings* of Jesus as inconsistent with the office of the Messiah.

— *πιστὸς ἀρχιερεύς*] *a faithful High Priest.* See *Clem. Rom.* i. 58, *διὰ τοῦ προστάτου καὶ ἀρχιερέως ἡμῶν Ἰησοῦ Χριστοῦ.*

— *ἱλάσκεσθαι τὰς ἁμαρτίας*] *to cover the sins.* Cp. Dan. ix. 24. 1 Sam. iii. 14. Sirach iii. 3. 29; xx. 28; xxviii. 5; xxxiv. 21, LXX.

This use of the word *ἱλάσκεσθαι* is derived from the Septuagint, where it is equivalent to the Hebrew כִּפֶּר (*kipper*), 'to cover.' See Exod. xxxii. 29. Levit. iv. 20.

In *Classical* Writers the word *ἱλάσκεσθαι* signifies, 'to *propitiate* a *person*.' But it is remarkable, that the writers of *Holy Scripture* never use this word in that sense, as applied to God. Neither in the Septuagint, nor in the New Testament, do we find the expression *ἱλάσκεσθαι Θεὸν*, to *propitiate God*, or *ἱλάσκεσθαι ὀργὴν Θεοῦ*. See *Delitzsch*, p. 94.

This reserve of Scripture as to the use of this word *ἱλάσκεσθαι* may, perhaps, be designed to be a silent refutation of the notion of Heathens, and of some among the Jews, that they were able to propitiate God by expiatory sacrifices offered *by themselves*: a notion expressly contradicted in Scripture. (Ps. xlix. 7, 8. Heb. x. 4, 5.) And it may be intended to be instrumental in teaching the true doctrine, that it is not *man* who *can propitiate* God, but it is God Himself Who provides an offering for the appeasing of His own wrath. It is '*God* in *Christ*' Who reconciles the World *to Himself*. See 2 Cor. v. 18, 19. It was God Who *set forth for Himself* (*προέθετο*) an *ἱλαστήριον* in Christ. Rom. iii. 25. Cp. Col. i. 20. Eph. ii. 16.

God *is* said in Scripture (*ἱλασθῆναι*) to be *merciful* to *man* (see Luke xviii. 13); and Christ is called an *ἱλαστήριον*, and an *ἱλασμὸς περὶ ἁμαρτιῶν* (1 John ii. 2; iv. 10); and Christ, as our High Priest, is said *ἱλάσκεσθαι ἁμαρτίας* here; but it is of God's own free grace and mere mercy towards us, that He is propitious to us; and it is of His infinite love, that He has provided a propitiation for Himself, that He reconciles the World to Himself in Christ, His only-begotten Son, in Whom He is well pleased. See x. 4, 5.

CH. III. 1. *ἀδελφοὶ ἅγιοι*] *Holy brethren.* An address never used by St. Paul in any of his Epistles. But it would be unreasonable to allege this as an argument against the *Pauline origin* of this Epistle. It is rather an evidence in confirmation of the opinion that *this* Epistle is addressed to a peculiar class, viz. those who dwell in the *Holy City* (Matt. iv. 5; xxvii. 53), and came of the holy seed (Rom. xi. 16), separated from ancient times by special consecration as a holy people to God. Cp. 1 Pet. ii. 5. 9.

St. Paul himself calls those of *Jerusalem ἁγίους, κατ' ἐξοχήν* in I Cor. xvi. 1. 15. 2 Cor. viii. 4; ix. 1. Rom. xv. 31. So that this expression is quite in harmony with his language.

— *κλήσεως ἐπουρανίου μέτοχοι*] *partakers of the heavenly calling*: uttered by God to our Fathers by the Prophets, and now to us by His own Son. See i. 1. It is one and the same calling, from the same God, speaking from Heaven, and inviting us to Heaven.

— *τὸν ἀπόστολον*] *the Apostle*, being *sent* of God as Moses was. (Exod. iii. 10—15.) Christ is called an *Apostle*, because the Father sent Him; and as the Father sent Him, so sent He the Twelve. (John xx. 21.) The Heavenly Householder first sent His *Servants* the Prophets, but last of all He *sent His own Son*. (Matt. xxi. 33.) Cp. John iii. 34; v. 36; vi. 29. 57; vii. 29. 1 John iv. 10. *Bp. Pearson* on the Creed, Art. i. p. 66.

Cp. *Justin Martyr*, Apol. i. 12, *ὁ ἡμέτερος διδάσκαλος καὶ τοῦ πατρὸς πάντων καὶ δεσπότου υἱὸς καὶ ἀπόστολος Ἰησοῦς Χριστός.*

Justin Martyr says also, Apol. i. 63, "The WORD of God is His Son, and He is also called an *Angel* or *Messenger* (ἄγγελος), or *Apostle*, for He announces (*ἀναγγέλλει*) whatever we need to know; and He *is sent* (*ἀποστέλλεται*) to declare whatsoever things are announced, as He Himself says (to His Apostles), He that heareth Me, heareth Him that sent Me (Luke x. 16)."

Christ is the Son of God, and His Apostle. He was *sent* as God's Apostle, but He *pre-existed* as the First-begotten Logos of God, and as *God*, *λόγος πρωτότοκος ὢν τοῦ Θεοῦ, καὶ Θεὸς ὑπάρχει.*

— *ἀρχιερέα*] *High Priest.* So the Messiah is named, Ps. cx. 4; and He was typified by the High Priest under the Law.

Thus St. Paul points to Christ as uniting the office of *Moses* and *Aaron* in His own Person.

This phrase supplies the clue to the order and treatment of the subject;

He first compares Christ with *Moses*, and proves His superiority to him (iii. 3); then he contrasts the *Priesthood* of Christ with that of *Aaron*, and shows its pre-eminence (iv. 14).

— *τῆς ὁμολογίας ἡμῶν*] our Christian *Profession* as distinguished from Judaism (iv. 14; x. 23. 1 Tim. vi. 12. Rom. x. 9). So *Philo* (i. 654) calls the Divine Logos, *τὸν μέγαν ἀρχιερέα τῆς ὁμολογίας*, if the text be genuine. See *Mangey* and *Bleek*.

2. *τῷ ποιήσαντι*] to *Him* Who *constituted* Him. See 1 Sam. xii. 16, and on Mark iii. 14, *ἐποίησε δώδεκα*, and cp. Acts ii. 36, *Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε. Chrys., Theodoret, Theoph.*

The interpretation, "to Him Who *created* Him," has less authority (though it is applied by some of the Fathers, as *Athanasius* and others, in Cat. pp. 437, 438, to the human generation of the Son), and is not consistent with the argument, and would make the Apostle speak a language which is not in harmony with that of Scripture, and was perverted by the Arians to serve their purpose, whence some persons had scruples as to the genuineness of the Epistle. See *Philastr.* Hæres. 89, p. 84, ed. *Oehler.*

— *πιστὸν—ὡς καὶ Μωϋσῆς*] *Clem. Rom.* i. 17 and 43, who has ὅλῳ in both places; omitted by B, and formerly by *Tisch.*, but restored in his last Edition, 1858.

Οἶκος αὐτοῦ is not the house of *Moses*, but of *God*. See Numb. xii. 7. Cp. Acts vii. 38. And the word *αὐτοῦ* intimates that Moses himself was in *God's* house, and not in his own house; and that He, in whose house Moses was as a steward, was He Who constituted Jesus to be a Priest and Apostle.

3. *Πλείονος—αὐτόν*] *This Jesus has been deemed by God to be worthy of greater honour than Moses, insomuch*, or in proportion as, *he who built a house has more honour than the house itself.*

There is, therefore, as much difference between Moses and Christ, as there is between a house and its architect. *Theodoret.*

Christ has been deemed worthy of greater honour by God, for by Christ God *made the worlds* (i. 2; cp. ii. 5—8).

Elz. has *πλείονος γὰρ δόξης*, but the reading in the text is that of the best MSS.

4. *πᾶς γὰρ οἶκος*] *for every house*: and therefore that house in which Moses was a faithful steward, *is builded by some one*, and does not build itself; *but the Person Who builded all things* (as you know from the writings of Moses, Gen. i. 1) *is God.*

It is God who made all things, He is Lord of all; but He made them by His own Son, co-equal and co-eternal with Himself; whom He *set over* the House He had builded, not as a servant, but as a *Son*. Cp. *Delitzsch* here, p. 110.

Elz. has *τὰ πάντα*, but *πάντα* = *all things*, is the true reading.

The word *κατασκευάζω*, here used, means something more than 'build;' it is equivalent to *construo, instruo*, 'to build and to furnish,' 'adornare, apparare' with *σκεύη*. Cp. Luke i. 17, *λαὸν κατεσκευασμένον*, 'populum præparatum.'

It is used by the LXX for the Hebrew עָשָׂה (*asah*), to *make* (Numb. xxi. 27. 2 Chron. xxxii. 5. Prov. xxiii. 5), and is ex-

e Deut. 18. 15, 18. ver. 2. f ch. 1. 2. Matt. 24. 13. 2 Cor. 6. 16. Eph. 2. 21, 22. ch. 10. 35. Col. 1. 23.

5 e Καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων, 6 f Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

g 2 Sam. 23. 2. Ps. 95. 7. ver. 15. & 4. 7. h Exod. 17. 2. Num. 20. 13.

7 g Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, 8 h μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, 9 οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη· 10 διὸ προσώχθισα τῇ γενεᾷ ταύτῃ, καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου,

i Num. 14. 21. Deut. 1. 34.

11 i ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

k ch. 10. 24. Rom. 7. 11. l ver. 6. ch. 4. 14. Rom. 8. 17.

12 Βλέπετε, ἀδελφοὶ, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· 13 k ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις ἀπάτῃ τῆς ἁμαρτίας· 14 l μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστά-

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plained by δημιουργῷ in *Phavorinus*. Cp. below, ix. 2, σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη (ix. 6; xi. 7).

5. θεράπων] a *servant*. Exod. xiv. 31. Josh. i. 1; viii. 31. *Barnabas* (Epist. 14): Μωσῆς θεράπων ὢν ἔλαβε (τὰς πλάκας)· αὐτὸς δὲ ὁ Κύριος ἡμῖν ἔδωκεν εἶναι εἰς λαὸν κληρονομίας δι' ἡμᾶς ὑπομείνας [θάνατον], ἐφανερώθη δὲ ἵνα . . . . τὰς ἤδη δεδαπανημένας ἡμῶν καρδίας τῷ θανάτῳ, καὶ παραδεδομένας τῇ τῆς πλάνης ἀνομίᾳ, λυτρωσάμενος ἐκ τοῦ σκότους διάθηται ἐν ἡμῖν διαθήκην λόγῳ. And the author then cites Isa. xlii. 6, 7; lxi. 1, 2, which illustrates the word ἐπιλαμβάνεται in ii. 16.

— λαληθησομένων] *to be spoken* by Christ. See Deut. xviii. 5.

6. τὸ καύχημα] *the subject-matter* of the *glorying* of your *hope*, which does not faint in present afflictions, but looks forward to the *future* bliss. Rom. viii. 24. Cp. vi. 11; x. 35.

— μέχρι τέλους βεβαίαν] Omitted by *Tisch.* and others on the authority of B. But the words are in A, C, D, E, K, L, M, and are retained by *Lachmann*.

7—11.] Ps. xcv. 7—11, from the LXX. Observe here the direct assertion of the Apostle, that the Psalms were spoken by the Holy Ghost (cp. Acts i. 16), as was the belief of the Jews,—a belief sanctioned by Christ Himself. Matt. xxii. 43.

This Psalm was, probably, made for, and sung at, the Feast of Tabernacles,—the annual *Commemoration* of the Sojourning in the Wilderness. The Rest of Canaan after *that* wandering in the Arabian Desert already past, was typical and suggestive of the *future rest*, that of *Heaven*, after our mortal pilgrimage in the wilderness of this World.

7. ἐὰν — ἀκούσητε] If ye *shall have* heard; 'si audieritis,' *Vulg.* The aorist after ἐὰν generally has the force of the *futurum exactum*. See *Winer*, § 41, p. 262.

This is important to observe, because the Apostle's warning is to those who have been *permitted* to *hear*, and are in danger of *falling away*; and his main design is to exhort to *constancy* and *perseverance* to the *end*. See iii. 6. 12. 14; iv. 4; vi. 6.

8. ἐν τῷ παραπικρασμῷ] the *contention*, מְרִיבָה (*meribah*). Exod. xvii. 7. παραπικραίνω in the LXX = הִכְעִיס (*hikeis*), to *provoke, exacerbate*; from root כָּעַס (*kaas*), *angry, provoked, irritated*. Jer. xxxii. 29. Hence it has also the rendering of מָרַד (*marad*), to *rebel*, Ezek. ii. 3, and is connected with מְרִי (*meri*), *rebellion*, Ezek. ii. 5—8; and is interpreted by παροργίζω by *Hesych.*

9. ἐπείρασαν] *they tempted Me*. Πειρασμὸς = Hebr. מַסָּה (*massah*). Exod. xvii. 7. Deut. vi. 16; ix. 22.

Elz. adds με, against the best authorities, and has ἐδοκίμασάν με. But A, B, C, D, D*, have ἐν δοκιμασίᾳ, and so *Lachm., Tisch., De Wette, Bleek, Lünemann*.

— τεσσαράκοντα ἔτη] *Forty Years*,—a term which gives a remarkable significance and propriety to this warning as applied here by the Apostle to the Jews of *his own age*.

For, the time of probation of *Jerusalem* and of the *Jewish Nation*, between the Crucifixion of Christ and the Taking of Jerusalem by the Romans, lasted just *Forty Years*. See *Euseb.* iii. 7; and above, *Chronological Synopsis* prefixed to the Acts, p. xli.

That term of trial was very near its expiration when this solemn warning was spoken by St. Paul. Cp. below on *v.* 10.

10. προσώχθισα] *I was offended with*. Literally, 'I stumbled at;' as a ship impinging, πρὸς ὄχθῃ, on a sand-bank. προσέκοψα (*Hesych.*), προσέκρουσα (*Suid.*); hence προσοχθίζω is a word frequent in the LXX. Cp. *Valck.* p. 465.

— ταύτῃ] *this*. So A, B, D*, M, and *Bengel, Böhme, Griesb., Lachm., Bleek, De Wette, Tisch., Lün.* This reading illustrates what has been said on the term of *Forty Years* on *v.* 9. He might well say *This* generation; for the Jews in the forty years before the destruction of Jerusalem were identifying themselves by their sins with the generation that perished for disobedience *in the Wilderness*; and thus it was true accordingly to our Lord's prophecy, that "all these things would come on *this generation*," and that "*this generation* should not pass away till all would be fulfilled." Matt. xxiii. 36; xxiv. 34. *Elz.* has ἐκείνῃ.

11. ὡς] *so that*. *Winer*, § 53, p. 410.

— εἰ εἰσελεύσονται] *if* they shall enter in; i. e. they shall *not* enter it; an elliptical expression or aposiopesis of indignation, in which εἰ = Hebr. אִם (*im*). *Winer*, § 53, p. 444. See on Mark viii. 12. Cp. 1 Sam. iii. 17; xiv. 45. 2 Sam. xi. 11.

— τὴν κατάπαυσίν μου] *My Rest*, the Rest of God, the Everlasting Rest of Heaven.

There are *three Rests*,—

(1) The Rest of the *Sabbath*, on which God rested from His works.

God does not here speak of *that* Rest, for that Rest was now past (see iv. 4), and He is here speaking of some *future* Rest.

(2) The Rest of Canaan, into which Joshua brought the people after their wanderings in the Wilderness.

God is *not* speaking of *that* Rest here, for it also was past when David wrote, by whom God here speaks. (See iv. 8.)

(3) The future and never-ending Rest of *heaven*, which was typified by the two former Rests, and is properly *God's* Rest, and is described by Him as "*My Rest*,"—the Rest of Him Who is Everlasting. This is the κατάπαυσις (*Resting*) of which God is speaking here. *Theophyl.*

12. Θεοῦ ζῶντος] *the Living God*. He who falls away from *Christ*, does not fall away, as some of you perhaps may imagine, and as your Jewish fellow-countrymen blasphemously affirm, from a *dead man*, but from the *Living God*.

13. ἑαυτούς] *one another*. 1 Thess. v. 13. 1 Cor. vi. 7. Col. iii. 16.

— ἄχρις οὗ τὸ σήμερον καλεῖται] *so long as the 'to-day'* (observe the article) mentioned by God in the Psalm *is still named* or *mentioned*; that is, so long as that *to-day lasts*; and God's voice is still speaking to you, and you are yet able to hear it. καλεῖται = Hebr. נִקְרָא (*nikra*).

14. μέτοχοι γὰρ τ. Χ. γ.] *for we have been made* and are *partakers of Christ* in reality, only *if we hold the beginning of our assurance firm unto the end*.

The order of the words in the text is that of the majority of the best MSS., including B. (See *Mai's* Table of Errata, p. 503.) *Elz.* has μ. γ. γ. τ. Χ.

σεως μέχρι τέλους βεβαίαν κατάσχωμεν. 15 m Ἐν τῷ λέγεσθαι, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ,—16 n τίνες γὰρ ἀκούσαντες παρεπίκραναν; Ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως; 17 o Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; Οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 18 p Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι;

19 Καὶ βλέπομεν, ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

IV. 1 Φοβηθῶμεν οὖν, μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. 2 Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν. 3 a Εἰσερχόμεθα γὰρ εἰς τὴν κατά-

m ver. 7.
n Num. 14. 4, 11, 24, 30. Deut. 1. 36.
o Num. 14. 22, 37. & 26. 65. Ps. 106. 26. 1 Cor. 10. 5, &c. Jude 5.
p Num. 14. 30. Deut. 1. 34.
a Ps. 95. 11.

— ὑποστάσεως] *firm expectation, trust, confidence, reliance.* See Ps. xxxviii. 12, ἡ ὑπόστασίς μου ἐν σοι. Ruth i. 12. Ezek. xix. 5, LXX: and below, xi. 1; and *Wetstein* on 2 Cor. ix. 4.

15. Ἐν τῷ λέγεσθαι] *In its being now said by God* (in that solemn warning uttered by Him, which I have quoted and will now repeat, on account of its awful importance, and which I, who now speak to you by His command, will apply to you), *To-day if ye shall have heard His voice* (see on *v.* 7) *harden not your hearts, as in the provocation,*

For, who were they that, *when they heard, provoked* God?

Yea verily (ἀλλὰ), *was it not even all who came out of Egypt by Moses?* that is, the main body of those who came forth in the Exodus, provoked God. For, only *two* remained loyal, and did not provoke the Lord. See Numb. xiv. 1—10. 26—39.

This is doubtless the true rendering of this passage. *Tίνες* is interrogative, *who?* and not indefinite, as in the *Vulgate*, which has 'quidam.' And Ἀλλ' οὐ—Μωϋσέως is also *interrogative*, and not affirmative. Cp. *Bengel* and *Delitz.* p. 127.

From the sentence thus pointed and interpreted, the Apostle's argument is clear, that no *multitude* of *numbers* will protect the Jews, and others with them, who *reject Christ*, from God's chastisements for their sin. Their own History shows this. All who heard Him speak in the Wilderness provoked Him, and all who provoked Him fell in the Wilderness, and failed of His Rest.

On this passage it is to be observed, that the γὰρ (*for*) in *v.* 16, *introduces* the question put by the Apostle. Such a position of γὰρ is easily explained from the expediency of not breaking up the long clause (σήμερον—παραπικρασμῷ); and the conjunction γὰρ is often employed to give force and sharpness to interrogations, as here. Matt. xxvii. 23. John vii. 41. Acts viii. 31; xix. 35. 1 Cor. xi. 22. *Lünemann*, p. 107. *Winer*, § 53, p. 396. *Delitz.* p. 129.

The ἀλλὰ, *but, yea verily* (cp. 1 Cor. iv. 3. 2 Cor. vii. 11), gives great life to the second question, as much as to say, whatever you might have thought to be probable, and notwithstanding *God's love* (shown by His warnings and promises, miracles and revelations) to your fathers; and notwithstanding their vast numbers, which you might imagine would have saved them, yet nevertheless I ask of you, Did not all that vast multitude of 600,000 persons, who were led out of Egypt by the ministry of Moses, provoke God? And with whom was He wroth? Whom did He consume? Whom did He exclude from His Rest in Canaan? Was it not even that immense multitude who came out of Egypt under the guidance of that holy Leader, Moses? And why were they consumed in the Wilderness, and excluded from Canaan? Was it not even for their unbelief?

Here then is a fearful warning for *yourselves*, as to the dreadful consequences of provoking and disobeying Christ, Who is far greater than Moses. Here is a solemn admonition to *you* that severer chastisements are now hanging over Jerusalem for rejecting Him, than were ever inflicted on your forefathers for rebelling against Moses. Cp. 1 Cor. x. 2—5. 10—12.

As to the interpretation of this passage as thus expounded, see *Theodoret* and *Chrysostom*, and the *Syriac*, and (in part) the *Arabic* Version here.

The Vulgate, by rendering τίνες 'quidam' instead of *quinam*, has obscured the sense, and has hindered the right interpretation; and its influence is seen here in our own *Authorized Version*, in this passage.

17. ὧν τὰ κῶλα] Cp. Numb. xiv. 29, ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα ὑμῶν, and see 1 Cor. x. 3—8.

Ch. IV. 1. κατάπαυσιν αὐτοῦ] *His Rest*, the Rest of *God*. The Apostle grounds an important argument on the Pronoun *His*. The Rest of *God* cannot be a mere *earthly temporal* Rest; it cannot be the Rest of *Canaan*. It must be *heavenly* and *Eternal*.

— δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι] Lest any of you *should appear to have failed*, or fallen short, *of it*. He uses the word δοκῇ, *appear*, because no one could as yet predicate, what the *final* condition of any of them would be. The fact of their failure or attainment would not be determined and declared till the *day of doom*. He says, let *us* fear, lest any of *you* should seem to have fallen short of it; for, he is about to speak of the great difference between those who refuse to *hearken*, and therefore *fail*, and himself and others who *believe*, and therefore *enter into* the *Rest of God*. See *v.* 3.

2. ὁ λόγος τῆς ἀκοῆς] Not simply the word *preached*, or the word of *preaching*, but much rather, the word of *hearing*; i. e. which was uttered in order to be *heard*. The stress is laid on the necessity of *hearing* what God was pleased to speak. See above, note on 1 Thess. ii. 13. Rom. x. 17. This expression conveys the wholesome admonition, that, however *important* may be the office of *preaching*, the work of *hearing* is no less so.

In the present passage, stress is to be laid on ἀκοὴ in its true sense of *hearing, hearkening* to that which is spoken by God; because an error has been propagated in many translations of this verse from non-advertence to the true sense of τοῖς ἀκούσασιν, which probably means those persons who *did hearken* to the word of *hearing*, and received and *obeyed* it; see next note.

— μὴ συγκεκραμένους τῇ πίστει] The reading of this passage is controverted. *Elz.* has συγκεκραμένος, in the singular number nominative case, with the *Peschito*, some Cursives, and the *Vulgate* and *Arabic* Versions; and so *Tischendorf*, *Lünemann*, *Delitz.*

(1) This reading gives a very good sense. The *Word* spoken did not profit them, not being mingled with their *Faith*. The Word spoken is compared to wine poured into a vessel, according to our Lord's own comparison (Matt. ix. 17); but it did not profit them because it was not mingled with *Faith* in the recipients. The metaphor derives clearness from the ancient practice of *mingling* wine with other fluids. Compare James i. 21, "*Receive* with *meekness* the engrafted Word."

(2) But there is an almost overwhelming amount of MS. testimony in favour of the accusative plural, which is found in A, B, C, D*, D***, E, I, K, M. And even the slight *discrepancy* of these MSS. as to the *form* of the accusative,—some having συγ- or συν-κεκερασμένους, others συγκεκραμμένους,—some συγκεκραμένους, others συνκεκραμένους,—gives additional force to their testimony, as showing its *independence*, and that they are not mere transcripts from the same copies.

The *accusative* is also confirmed by the authority of *Theodor. Mops., Cyril, Macarius, Chrys., Theodoret, Photius*, and a large number of Cursive Manuscripts, and the *Coptic*, *Æthiopic*, and *Armenian* Versions; and so the Catena lately published by *Dr. Cramer*, p. 450, and so *Lachmann* and *Bleek*.

If this be the true reading, the sense may be thus paraphrased: They ought *all* to have been *tempered together* (συγκεκραμένοι) by Faith and Charity into one harmonious body; but only a few *hearkened* to the Word, emphatically the Word of *Hearing*, because all were bound to *hearken* to it. The others were not tempered with them, but rebelled against Moses and Aaron, and were ready to stone Caleb and Joshua, who *did hearken* to the Word. Numb. xiv. 10. Cp. Exod. xvii. 4.

Therefore the word spoken did *not profit them.*

No more *will* the word now spoken by Christ profit *you*, unless you comply with the conditions He requires of you. He has said, "He that hath *ears to* hear, let him hear" (Matt. xi. 15; xiii. 19), and "Take heed how ye hear" (Luke viii. 18), and

παυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. 4 [b] Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω, Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. 5 Καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

b Gen. 2. 2. Exod. 20. 11. & 31. 17.

6 Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν, 7 [c] πάλιν τινὰ ὁρίζει ἡμέραν Σήμερον ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προείρηται, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

c Ps. 95. 7. ch. 3. 7, 15.

"He that *believeth* not shall be damned" (Mark xvi. 16). His Word will not be profitable to *you*, unless you are *blended together in faith* with those *who have hearkened* to Christ's Word, and who *believe* in Him, and have been incorporated into His Church, and who dwell together as fellow-members in unity in His mystical body, of which He has *tempered* all the *members together* as one man in Himself. Cp. *Chrysostom*, *Theophylact*, and *Hammond* here, and the examples in *Wetstein*, p. 397, of the use of the word συγκεράννυσθαι, as applied to *persons* harmoniously combined together with one another, and the use of a similar metaphor in Jewish writers. See also particularly, 1 Cor. xii. 24, ὁ Θεὸς συνεκέρασε τὸ σῶμα, where the word συνεκέρασε, expounded in its spiritual sense by the Apostle (1 Cor. xii. 12—27), may serve as a clue to the meaning of συγκεκραμένους τοῖς ἀκούσασι in the present passage (if this is the true reading), and as a comment upon it. And thus, by means of the two words (συγκεκραμένους πίστει), the Apostle has combined here the two great doctrines of *Faith* and *Unity*: the one, Faith, as the Foundation on which the fabric of the Church rests; the other, Unity, the Cement which binds all the members of the Church together as living stones in the *House* of *God* (iii. 6).

3. οἱ πιστεύσαντες] *We*, who have professed our faith in Christ, and abide together in His Body, *are entering* by faith into the rest of God.

The words οἱ πιστεύσαντες explain τοῖς ἀκούσασι in the preceding verse, and confirm the interpretation of it there given.

— καίτοι κ.τ.λ.] *although His works were done from the foundation of the world*, yet God still speaks by the Psalmist of His Rest as a thing still *future*: and therefore the Rest of which He speaks by *David* is not the Seventh-Day Rest, or Sabbath, following immediately on the *Hexämeron* of Creation (see *v.* 4), but it is some *future* Rest; and being *God's* Rest, is an everlasting one. See *v.* 5.

4. Εἴρηκε] *He has spoken*, as of a thing past. (Gen. ii. 2.) Observe the formula by which the Author of this Epistle introduces quotations from the Old Testament. He cites them as *spoken*, and not as *written*.

St. Paul, in his *speeches* recorded in the *Acts* of the Apostles, does not *quote* the *Old Testament* in *one and the same manner* to *Jews* and *Gentiles*.

He observes a difference according to his audience. To Felix, the *Roman* Governor, he says of himself, "believing all things which are *written* in the Law and the Prophets" (Acts xxiv. 14). But to the *Jewish* King, Agrippa, "saying none other things than those which Moses and the Prophets did *say* should come" (Acts xxvi. 22). See *Dr. Townson* (Works, i. 99).

In his *Epistles* to *Gentile* or to *mixed* congregations he rarely uses any other form than, "It is *written*," or the "*Scripture* saith." But in the Epistle to the Hebrews, though the Old Testament is often quoted, yet in no instance is it quoted as *written*.

Here then is a *discrepancy* of manner between the universally acknowledged Epistles of St. Paul and that to the *Hebrews*.

At first sight this discrepancy might seem to present an argument against the *Pauline origin* of this Epistle; and it has been alleged as such by some Critics (*De Wette*, *Davidson*, p. 244). But on examination we find that it is a discrepancy precisely *similar* to that which exists (as has just been observed) in his *speeches* as recorded in the Acts.

It is, therefore, an argument *in favour* of the Pauline origin. And this characteristic discrepancy may serve to explain *other* discrepancies (by which some Critics have been staggered) between the manner of *this* Epistle and the other Epistles of St. Paul. See *Introduction* above, p. 362, 3.

It may be added, that in the particular respect just noticed, there is the same difference between the Evangelist *St. Matthew* on the one hand, and *St. Mark* and *St. Luke* on the other.

St. Matthew, writing specially for the *Hebrews*, always introduces the words of the Old Testament as *spoken*; for he was writing for *that* favoured people with whom God had communicated by word of mouth. But St. Mark and St. Luke, writing for Gentile use, generally quote the Old Testament as *written*.

The Old Testament was a *living oracle* to the Hebrews; it was a *written Book* to the rest of the world.

5. Καὶ ἐν τούτῳ πάλιν] And again in this Scripture. Πάλιν here, and in *v.* 7, introduces a new quotation. See i. 6.

— Εἰ εἰσελεύσονται] They shall not enter in; literally, I am not the God of truth *if* they shall enter in. See iii. 11.

— κατάπαυσίν μου] *My* Rest. The emphatic word is Μου, which betokens that it is the Rest of God, and therefore not a mere rest on earth in time, like the seventh-day Sabbath, but in Heaven and for Eternity. It is therefore a future Rest, and concerns *you* (says the Apostle) and all men even to the end of time.

6. δι' ἀπείθειαν] because of *disobedience*. Rom. xi. 30. 32. Eph. ii. 2; v. 6.

7. πάλιν τινὰ ὁρίζει ἡμέραν] again, *He limits*, or *appoints*, a *certain other day*, *saying*, "*To-day*," even *in and* by *David*, who lived after so long a time, viz. about 500 years after the date of the entrance into *Canaan*, and who himself was living in Canaan. *Theodoret*.

The word πάλιν, *again*, introduces a new argument, intimating that those persons, to whom the *former* offer of entering into rest had been made, failed of attaining that Rest, and that God, therefore, made a second offer to others living in another day.

God, in his great long-suffering and tender mercy, appointed another "*to-day*," even 500 years *after* the Rest of Canaan, into which those persons, to whom the word was first preached, failed to enter.

The term ὁρίζει (ἱστησιν, ὅρον δίδωσιν, *Hesych.*, *defines*, *limits*) intimates that this day has its *end*, its *horizon*, beyond which the time of probation will not extend. Cp. Acts xvii. 26.

Since then, God, Who is Eternal, is speaking by *David*, and since He uses the word *to-day*, and warns the people living even at that *later day*, not to harden their hearts, lest they should be *afterwards* excluded from some future rest, as their fathers who died in the wilderness had been excluded from the rest of Canaan for disobedience, it is evident that some other rest remains, which was *not* attained even by those Israelites who *were admitted* under Joshua into the promised Land; for they never attained to any other Rest since the time of David; nor has any other Rest been offered beside the rest of God, the heavenly and Eternal Rest, of which He spake by David. Therefore God's "*To-day*" remains still to *us*.

This *To-day*, limited for the Jews, was now drawing to its close. Soon after this Epistle was written the day of probation was over, and the sun of its glory set in darkness in the fall of Jerusalem.

The probationary period of the *Forty Years'* sojourn in the wilderness was reproduced, as it were, in the *Forty Years* of trial, allowed to Jerusalem and the Jewish Nation, between the rejection and crucifixion of the Messiah, and the execution of the penalty due to that national sin in the destruction of their City by the Gentiles.

The *Forty Years'* sojourn in the wilderness is also a type of the time allowed to every one in his mortal pilgrimage in the wilderness of this world, after his baptismal passage of the Red Sea, in his journey, in the wilderness of this World, toward the Everlasting Rest of the Heavenly Canaan.

To every one God says, *To-day*, if thou hast heard My voice, harden not thy heart. He reiterates that warning *every day*.

Well therefore and wisely has the Church of England inserted the Ninety-fifth Psalm in her office of *Daily* Prayer.

In that Psalm God speaks to every child of man even to the

8 Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα
ἡμέρας.
9 [d] Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ· 10 ὁ γὰρ εἰσελθὼν εἰς d Rev. 14. 13.
2 Esd. 2. 11.
τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ
τῶν ἰδίων ὁ Θεός.
11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ
τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.
12 [e] Ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μά- e Isa. 49. 2.
Jer. 23. 29.
Prov. 5. 4.
1 Cor. 14. 24.
2 Cor. 10. 4, 5.
Eph. 6. 17.
χαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν

day of doom, and points to the example of the Israelites who had His promises, and whose *carcases fell in the wilderness*, as an awful warning of the bitter fruits of disobedience.

That Psalm is supposed by some to have been sung at the *Feast of Tabernacles* (see *Bp. Fell*, p. 359, note), in which the Ancient People of God commemorated their sojourn in the wilderness. And the Church of Christ, who is a Pilgrim journeying to her heavenly inheritance, and who has received a precept from the Apostle to exhort her people "daily, *while it is called to-day*," has rightly provided that this divine warning should sound daily in the ears of her people, and remind them of the certainty of God's judgments, by the example of the Israelites, who were excluded from the earthly Canaan, and prepare them by its salutary admonitions to enter into that Rest which "remaineth to the people of God."

This Warning has a more awful character as addressed to *us* than it had even when spoken to the Hebrews by St. Paul.

They looked back upon the *Forty Years* in the *Wilderness*, and the death of the disobedient there. But *we* look back, not only on that period, and on that judgment, but on the like period of Forty Years between the Crucifixion of Christ and the utter desolation of Jerusalem by the Roman Armies, and the scattering abroad of the Jews into all lands, where they have remained as outcasts for nearly twenty centuries. And thus *we* have a twofold warning on the awful consequences of Disobedience.

8. Ἰησοῦς] *Joshua*, the Son of Nun. See Acts vii. 45, and cp. *Bp. Pearson* on the Creed, Art. ii. p. 142—146.

— οὐκ ἂν—ἐλάλει] *He would not have been now speaking.* Observe the imperfect tense. He does not say, οὐκ ἂν ἐλάλησε, "He would not have *spoken*."

9. Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ] *There remaineth therefore a Sabbath-rest to the people of God.* Observe the word here used, σαββατισμός. He had used the word κατάπαυσις, *cessation*, before (iii. 11. 18; iv. 1. 3. 5. 10, 11), but he now employs the word *sabbatism*, to show that the *Sabbath*, שַׁבָּת, on which God rested from His own works (Gen. ii. 2), was typical of that *future Rest* of God into which all they who are truly '*His people*' *will enter*, when they "rest from their labours." Rev. xiv. 13.

Are *we* the "people of God?" Do we look for that eternal Rest? Do we hope to enter into it? Does it *remain* to *us?* Then we may be sure that the Law which God gave to His People, concerning the duty of a religious rest on one day in seven,—a Law which dates from the Creation, and reaches beyond the Day of Doom even to Eternity, a Law modified indeed to *us* as to the position of the day, but *confirmed* (even by that modification) as to the *proportion of time*,—does concern *us*, who are *Christians*; and if we do not hallow God's Sabbaths on earth, we cannot hope to enjoy His eternal Sabbath in heaven.

On the obligation of the *Christian* Sabbath see above, Matt. xxviii. 1. Luke xxiii. 56; xxiv. 1. John xx. 26. Acts xx. 7.

10. ὁ γὰρ κ.τ.λ.] A *Sabbath-rest remaineth* to the people of God; and it is truly so called, *for* (γὰρ) every one who has fallen asleep in Jesus, and has entered into His rest (i. e. the rest of God, the never-ending rest), he also, when he was delivered from the burden of the flesh by death, ceased from his labours, he also has his Sabbath, as God has His. (Cp. *Theodoret* and *Chrys.*) The Rest of Christ in the grave has made Death to be a Sabbath to us. See on Luke xxiii. 56.

11. ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας] That is, so as to be *an example* to others of the bitter fruits of *disobedience*, in like manner as the Israelites of old are to us.

This warning will be recognized as having a remarkable propriety and prophetic significance, when it is remembered that it was addressed to that Nation, which was soon after to become an example of the terrible consequences of Rebellion against God, and which has remained a proverb and by-word among the Nations from the time of the destruction of Jerusalem to this day.

12. Ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ κ.τ.λ.] *For the Word of God is living, and effectual, and more able to cut than any two-edged sword, and piercing through and through even to the severance of the soul and of the spirit, and of the joints and the marrow, and a discerner of the inward emotions and thoughts of the heart. And there is no creature which is not manifest in His sight, for all things are bare and opened, even to the back-bone, to the Eyes of Him to Whom our account is to be given.*

What is the meaning of the term, ὁ Λόγος τοῦ Θεοῦ, "the Word of God," here?

This declaration has a comminatory design. The Apostle is putting before his readers the consequences of disobeying Christ.

He could hardly hope to effect this purpose of alarming the conscience of the Hebrews by referring them to the *Word* of God only as something *written* or *spoken* by Him.

But his argument becomes much more cogent, as well as harmoniously coherent, if he be understood to remind them that He, Whose Gospel they have heard, is the Discerner of their hearts, and will summon them to render an account to Himself as Judge of Quick and Dead.

Besides, the tenour of his language seems to point rather to a *living* and energizing *Person*, than to an *inanimate thing*.

Further, though the Christian Law itself, by which all are to be judged, may in a certain sense be regarded as a *living Power* by us, yet this was hardly the case with those to whom St. Paul was now writing. They were not to be awed by the written declarations of Christianity, but by the personal Majesty of Christ.

Besides, in other similar passages, where the Apostle is drawing a parallel between the pilgrimage of the Israelites and the probation allowed to Christians in this life, he introduces the *Person* of *Christ* as executing judgment on the guilty. See 1 Cor. ix. 22.

He adds also, in the following verse, that there is no creature which is hidden in *His sight*, but every thing is naked, and laid open to the back-bone, to *the eyes of Him* to Whom *our account* is to be given.

These words clearly point to a PERSON, a Divine, Omnipresent, Omniscient Person, the Judge of Quick and Dead.

Hence it was the general sense of Christian Antiquity that St. Paul is here speaking of Christ, the Everlasting *Word* of *God*.

S. Clement (Ep. § 21), the friend and fellow-labourer of St. Paul (see Phil. iv. 3, and *Bp. Pearson's* dedication of his Exposition of the Apostles' Creed), applies these words to a Person, even God Himself, ἐρευνητὴς γάρ ἐστιν ἐνθυμήσεων καὶ ἐννοιῶν. *Eusebius*, *Athanasius*, *Chrysostom*, *Gregory Nyssen*, *Cyril*, and *Isidorus*, in the very valuable ancient Catena printed by *Dr. Cramer*, p. 458—467, and *Theodoret* and *Theophylact*, apply the words to CHRIST, the Eternal Word of God, the Judge of Quick and Dead. So also *S. Ambrose* (de Fide, iv. c. 7) and *Primasius*, who has an excellent comment on this text.

The Hebrews, and Hebrew Christians, and Hellenists had already been made familiar with the term "Word of God," as applied to a Divine Person, in their *Chaldee Paraphrases*, and also in the writings of the Alexandrine School of Theology. See above, note on John i. 1.

Therefore St. Paul, in writing to the *Hebrews*, was very likely to use this term, in order to show to them, that what had been predicated, in their Paraphrases and other writings, concerning the Divine Person called the "*Word* of God," was to be understood of no other than Christ.

Further. St. Paul here speaks of the *Word* as being able to cut more sharply than a *two-edged sword*, an instrument of Judgment and Justice. (Rom. xiii. 14.)

It is observable, that in another place of Holy Scripture, where the *two-edged* sword is mentioned, it is assigned to the *Person* Who is Judge of all, Christ. Out of His mouth goeth a *two-edged sword* (Rev. i. 16); and again, see Rev. ii. 12. 16, where Christ Himself speaks. And further, He Who is described as executing Judgment with the *two-edged sword*, is designated

f 2 Chron. 16. 9. Job 26. 6. Ps. 33. 13—15. & 34. 16. & 90. 8. & 139. 11, 12. Eccles. 15. 19.

τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας, 13 f καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

by that very title which is used here, "the WORD OF GOD." (Rev. xiii. 15. 21.)

It has indeed been alleged by many in recent times, that the name "Word of God" is never applied to Christ by any writer of Holy Scripture but *St. John*. But such assertions as these, concerning the Person of Christ, are of a questionable character. There seems to be an antecedent probability against them, as having a tendency to represent the divinely-inspired writers as fettered by rigid rules, like material machines, and not as living Persons and Powers, animated by One Divine Spirit.

And these assertions do not seem to be borne out by fact. See note below on Titus i. 3.

There was indeed good reason, why the Apostle, when writing to *Gentiles*, should *not* use such an expression as "the Word of God" for an appellation of Christ. And therefore we need not wonder that this expression, "*Word of God*," does not occur often in this sense in the Apostolic Epistles.

But there was no reason, why St. Paul should abstain from its use in writing to the Hebrews, or Hellenists, or to Christians well grounded in the truth.

On the contrary, it might well be matter for surprise, that he and the other Apostles should leave this expression, embodying such solemn truths, to the solitary use of St. John, and should not rather have prepared the way for *his* use of it, so that it might be seen, that the general teaching of the Apostles is in harmony with itself, and with that of the Ancient Jewish Church, in the great doctrines concerning the Name and Offices of Christ.

Accordingly, some of the best Divines of the Church of England have adopted the ancient exposition of this passage.

The following may be cited:

If I mistake not, the true understanding of the phrase in Heb. iv. 12—39, is spoken of the *Essential Word of God*, the *Second Person* of the Ever *Blessed Trinity*. *Bp. Sanderson* (iii. 20).

Is the importance of this *name* (the WORD of GOD), or the emblem by which the power of it is emblazoned, to wit, His *sharp* and *glittering* sword (Deut. xxxii. 41, 42), any where literally expressed in the Apostle's writings? It is, most fully and most emphatically in Heb. iv. 12, 13. "*Vivus est sermo Dei.*" *The Word of God is quick and powerful, and sharper than any two-edged sword*, &c. Yet is it questioned by some (whose names I conceal) whether by the Word of God in that place, the *Eternal Word* Himself, be literally and directly meant; and whether St. Paul by the *Word of God* means the self-same that St. John doth in his Gospel, chap. i. 1, *In the beginning was the Word*; and again, *v.* 14, *The Word was made Flesh*.

It is a very weak exception which some have made to the contrary, viz. Because the author of that Epistle no where else instyles the Son of God *the Word of God*.

But to this exception the answer is very easy—Because the author of that Epistle had no where else the like occasion thus to instyle Him.

The same exception (were it warrantable) might be taken against the literal meaning of *St. John*, or against the ordinary interpretation of the first verse of his Gospel; because St. John *no where* else, besides in the two verses before mentioned, instyles the Son of God by the same name.

[Rather, only in the Apocalypse does St. John call Christ "the Word of God," and in his Gospel only the *Word*. See on Titus i. 3. The argument, therefore, is even stronger than this author, *Dean Jackson*, here puts it.]

But the complete subject, either of the first proposition, "The Word of God is lively," or of the second, "The Word of God is powerful," or of the third, "The Word of God is sharper than any two-edged sword;" the Word *written* or *preached cannot* be: nothing can be besides God Himself, or that *Word* which St. John saith, *was in the beginning*, in Whom *was life*, and whose *life was the light of men*.

Nor are the peculiar and special attributes of God any where set forth in a more full and majestic character of words than in these words of St. Paul.

The propositions are in number seven or eight. Ὁ Λόγος, the WORD, is the same: and for this reason, if any of these attributes be literally meant of the Son of God, or of the Son of God only *completive*, all the rest must be completely meant of Him. He only it is, "*qui tanti mensuram nominis implet*," Who rightly fills the importance of this title, Λόγος, or *Word*, in that place. Admit then, the Word written or preached may truly be said to be quick and powerful, and in some sort, not more sharp, but more piercing, than any two-edged sword (for a sword with one edge may be as sharp as a sword with two edges, but not so piercing); but admit the Word of God *preached* might be more piercing than any sword, yet could it not properly be said to be *a discerner of the thoughts and intents of the heart*, or that *there is no creature which is not manifest unto it*; nor can it possibly be imagined to be the logical subject of the two last propositions; for the Apostle plainly speaks of a living Person: *neither is there any creature that is not manifest in His Sight*, but all things are naked and *open unto the eyes of Him*, πρὸς ὃν ἡμῖν ὁ λόγος, *with Whom we have to do*, as our English renders it. As Beza and Calvin had before better expressed it than Erasmus, who renders it, *of whom we speak*; or than the Vulgar Latin, "*ad quem nobis est sermo.*" But the Syriac of all most fully: *All things are opened unto the eyes of Him, to whom men must render an account*. Every one that hears the Word preached, must give an account of the Word which he hears; but this account we must not, we *cannot give* unto *the Word preached*, but unto *Him* Whose Words they are which we hear, or from Whom the Word preached must derive all the efficacy, force, and power which it hath. (*Dean Jackson* on the Creed, xi. chap. xii. Vol. x. p. 216—218. See also the same author, book vii. chap. xxvi. and xxvii., and book xi. chap. xlvii.).

It is plain to him that hath carefully read St. Paul's Epistles, and is acquainted also with the writings of *Philo*, that the holy Apostle well understood that cabalistical Theology of the Jews, and retained so much of it, as by the direction of the Divine Spirit in him, he found to be sound, good, and genuine. In the *tenth* chapter of the *First Epistle to the Corinthians*, St. Paul expounds the *manna showered on the Israelites in the wilderness*, and *the rock that gave them water to quench their thirst*, to be significations of our Saviour Christ; and shows, moreover, that *the angel going before the people of God in their pilgrimage, and tempted by them*, was our Lord Christ. And all this *Philo* likewise understands of the Λόγος, the *Word*, or *Son of God*, which we Christians know to have been in *the fulness of time made man*, and called by the name of Jesus Christ. The Author of the Epistle to the Hebrews, in the fourth chapter of that Epistle, *v.* 12, 13, speaking of the Λόγος, the *Word of God*, useth almost the very same expressions, but altogether the same sense, that *Philo* hath, discoursing of the same matter in his writings, as hath been observed by the learned *Grotius* on the place; who, from that and other indications, conjectures that the divine author had read the books of that learned Jew. *Bp. Bull* (Serm. x. Vol. i. p. 243).

— τομώτερος] *more able to cut* (*Hesych.*): τμητικώτερος (*Gloss. Alberti*).

This office of *cutting*, applied as an attribute to the Supreme God Himself, is described by Jewish Hellenists, e. g. *Philo* on Gen. xv. 10 (Quis hæres. &c., p. 491, *Wetstein*), ἵνα ἐννοῇς Θεὸν τεμόντα τὰς σωμάτων καὶ πραγμάτων ἡρμόσθαι καὶ ἡνῶσθαι δοκούσας φύσεις. *Philo* adds that this work of cutting is performed τῷ τομεῖ τῶν συμπάντων αὐτοῦ λόγῳ. And it was much to St. Paul's purpose to remind these Jewish Christians that this Λόγος is Christ.

— ψυχῆς καὶ πνεύματος] *of the animal life*, and of the *spirit*, or higher principle. "*Animâ* (ψυχῇ) vivimus, *spiritu* (πνεύματι) intelligimus; vita nobis *carnalis* cum bestiis communis est, ratio *spiritalis* cum *Angelis*." *Primasius*. See above on 1 Thess. v. 23.

Primasius observes that Christ cuts more sharply than any two-edged sword, for *that* can only kill the *body*, but cannot touch the soul, as Christ Himself says, Matt. x. 28; but He is our Judge, and can cast both body and soul into hell.

He can pierce and penetrate, even to the separation of the animal soul and the rational spirit, and of the joints, and marrow contained in the hidden joints themselves.

This last expression may be taken either *literally* or *figuratively*. Cp. μυελὸς ψυχῆς in *Eurip.* Hippol. 257. But perhaps it is better to understand it *literally*, and to consider the whole sentence as referring to the triple division of the human frame into *body*, *soul*, and *spirit* (1 Thess. v. 23). Christ our Judge can search out and discern the inmost secrets of them all, and can sever these elements critically, and anatomize each with precision, and determine what sins are due to the weaknesses of the flesh, what to the lusts of the animal man, what to the pride of the spirit. He will regulate the Judicial Balance with the most scrupulous exactitude, and will apportion, adjust, and dis-

14 [g] Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. 15 [h] Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας. 16 [i] Προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος, καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

V. 1 [a] Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, 2 [b] μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν. 3 [c] Καὶ δι' αὐτὴν ὀφείλει καθὼς περὶ τοῦ λαοῦ οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν περὶ ἁμαρτιῶν.

g ch. 3. 1. & 6. 20. & 7. 26. & 8. 1. & 9. 11, 24. & 10. 23.
h Isa. 53. 3. Luke 22. 28. 2 Cor. 5. 21. Phil. 2. 7. ch. 2. 17.
i 1 Pet. 2. 22. 1 John 3. 5. Rom. 3. 25. Eph. 2. 18. & 3. 12. ch. 10. 19, &c.
a ch. 2. 17. & 8. 3.
b ch. 2. 18. & 4. 15. & 7. 28.
c Lev. 9. 7. & 16. 3, &c. ch. 7. 26.

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pense each man's punishment, and award each man's recompense according to an unerring scale of retributive Justice.

— *κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν*] He is a Discerner and Judge of our *imaginations* and *thoughts* of the *heart*, of our secret desires and motives, and of our never-executed intentions, as well as of our *overt acts*.

A warning against the doctrine of the Pharisees, which dwelt on the *letter* of the commandment, and cared little for the *spirit*; and taught, that if a man did not sin with the *hand*, it was of little importance what he did with his *heart*. Cp. the Sermon on the Mount, Matt. v. 22. 28.

On *ἐνθύμησις*, see Matt. ix. 4; xii. 25. Acts xvii. 29.

13. *ἀφανὴς*] non-apparent; for we must all be *made apparent* before the Judgment-seat of Christ. See on 2 Cor. v. 10, *φανερωθῆναι*.

— *γυμνὰ καὶ τετραχηλισμένα*] *bare*, and *laid open to the neck*, throat, and back-bone. The metaphor is from sacrificial victims, first flayed naked (*γυμνὰ*), and then dissected and laid open by the anatomical knife of the priest, so that all the inner texture, the nerves, and sinews, and arteries of the body, were exposed to view.

So the secrets of our hearts and reins will be revealed at the Judgment-seat of Christ. His two-edged sword will pierce us through and through, and dissect and anatomize, and lay us bare and open, even to the back-bone. See *Chrys.*, *Isidorus* (in Caten.), *Theophyl.*, *Œcumen.* p. 6. *τετραχηλισμένα* = *πεφανερωμένα* (*Hesyc.*). *φανερὰ καὶ ἀνακεκαλυμμένα* (*Phavorin.*, and so *Cyril*). See *Suicer* in voce, *Bp. Sanderson*, ii. 17, and an excellent note of *Hammond* here, who observes that it was the special duty of the *Priests* to examine, by anatomical inquisition, whether the victims to be offered to God had any blemish or no. Cp. *Philo*, de Agricult. i. p. 320. *Clem. Alex.* Strom. iv. § 18. This was called *μωμοσκοπεῖν*, *δοκιμάζειν*. Cp. Prov. xx. 27, "the candle of the Lord searcheth the inner parts of the belly."

So Christ our great *High Priest* has also a *judicial* function, and scrutinizes each of us, whether we are fit Sacrifices to be offered up unto God. Cp. Rom. xii. 1.

This exposition is confirmed by the Apostolic Fathers, *S. Clement* (i. 41), and especially *S. Polycarp* (ad Phil. 4), who says of widows, "Let them know that they are the altar of God, and that every thing is scrutinized as a *victim* by Him, whether it has any *blemish* (*πάντα μωμοσκοπεῖται*), or is *ἄμωμος* (see on ix. 14); and nothing escapes His notice, either of reasonings, or thoughts, or any of the secrets of the heart, *λέληθεν αὐτὸν οὐδὲν οὔτε λογισμῶν οὔτε ἐννοιῶν, οὔτε τι τῶν κρυπτῶν τῆς καρδίας*," where *S. Polycarp* seems to refer to the present words of St. Paul.

— *πρὸς ὃν ἡμῖν ὁ λόγος*] *with Whom we have to do, with Whom our reckoning is, to Whom we are to render up our account*. See on *v.* 12.

14. *Ἔχοντες οὖν ἀρχιερέα μέγαν*] *Having then a great High Priest*. This mention of the *High Priesthood* of Christ seems to have been suggested to the writer by the metaphor just employed by him concerning the *Judicial Inquisition of Victims* to be offered to God. Every man is to be offered as a sacrifice to God. We must present ourselves, our souls and bodies, and substance to Him (Rom. xii. 1, 2. Phil. ii. 17; iv. 8. 1 Pet. ii. 5). And Christ is our High Priest, by Whom we *ourselves*, and every offering of ours, is to be presented to God, if it is to be an acceptable sacrifice unto Him (cp. *Clemens R.* i. 59). Christ is our High Priest, and offers us. But, as our Priest, He also *examines* us, He anatomizes us as Victims, He probes our hearts and reins, He scrutinizes our inward parts, our very joints and marrow, our thoughts, affections, motives, and designs. He thus tests us, whether we are fit victims for the altar of God. Cp. *Clemens R.* i. 41, who says, "Sacrifices are not offered in every place, but at Jerusalem, and there only before the Sanctuary at the Altar; and that which is offered has been carefully scrutinized by the *High Priest*."

The Rabbis enumerate no less than seventy-three kinds of blemish which vitiate a sacrifice, and render it unfit to be offered to God. *Maimonides*.

— *τοὺς οὐρανούς*] *The heavens*, not the material veil of the Holy of Holies; though typified by it, ix. 11—26; x. 19, 20.

15. *πεπειρασμένον*] *tempted*. So A, B, D, E, *Origen*, *Chrys.*, *Elz.*, *Wets.*, *Scholz.*, *Lachm.*, *Lünemann*. Cp. ii. 18; xi. 17. 37.

Others have received the reading *πεπειραμένον* from C, J, K, but this does not seem consistent with the sense.

16. *τῷ θρόνῳ τῆς χάριτος*] *to the Throne of Grace*, typified by the Mercy-Seat of the *Ark*, called the seat of God, where the Shechinah of the Divine Presence was enthroned in the Holy of Holies between the *Cherubim*. (Ps. lxxx. 1.) See Rom. iii. 25; *Mather* on the Types, p. 408. 411. 454; and *Schöttgen* here, p. 947.

Ch. V. 1. *Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος*] *For every High Priest, being taken from men*, and not from *Angels*. The emphasis is on *men*. The writer is accounting for Christ's *Manhood*. So rightly *Theodoret*; and see in *Catenâ*, p. 472. There ought therefore to be a comma after *ἀρχιερεύς*.

St. Paul is explaining the *reason* of Christ's *Incarnation*, and why He, Who is so *high*, stooped so *low*. He is answering the objection, that Christ cannot be supposed to possess those divine attributes which the Apostle had just ascribed to Him (iv. 12). For, if He were so mighty and majestic a Person, He would not have taken *human flesh*, been *subject* to *human infirmity*, and would not have needed *a call* to the Priesthood; but would have appeared in *divine* power and majesty, and have presented Himself to the world on His own independent authority.

St. Paul shows, that this condescension of Christ was required by the nature of the Priestly Office, to which Christ was anointed by God.

He is also refuting the error of those among the Jews who addressed themselves to *Angels* as *Mediators*. See Col. ii. 18.

Λαμβανόμενος—*λαμβάνω* = לָקַח (*lakah*), to choose and take for appointment to an office. Cp. Acts xv. 14, *λαβεῖν ἐξ ἐθνῶν λαόν*.

2. *μετριοπαθεῖν*] *to deal gently*; not to be *without feeling*, according to the Stoic *ἀπάθεια*,—nor yet to be violent and excessive in the display of emotions, but to be mild and moderate in feeling toward them.—*μετριοπαθῶ*, 'moderor.' *Gloss. Vet.*

— *δυνάμενος—ἀσθένειαν*] Being *able* to deal gently with those who are ignorant and out of the way, because he himself is compassed with *infirmity*. God did not appoint *Angels* to be Priests and Mediators under the Old Law, but *Men*. The Priest's *ability* to discharge his office is derived from his *infirmity*. His *power* is from his *weakness*. He is clothed with the priestly robe, even because he is clothed with the *human* garb of suffering. So Christ, Who is gentle—*τοῖς ἀγνοοῦσι καὶ πλανωμένοις*—to those who sin from *ignorance*, as well as those who *err* from *negligence* or *wilfulness*. Cp. 1 Tim. i. 13. On the use of the dative after *μετριοπαθεῖν*, see *Delitz*. On the sense of *περίκειται* with an accusative, see *Kühner*, § 565.

3. *δι' αὐτὴν*] *sc.* *ἀσθένειαν*. *On account of this* very human infirmity. *Elz.* has *διὰ ταύτην*. But *αὐτὴν* is in A, B, C*, D*, and is received by *Lachm.*, *Bleek*, *De Wette*, *Tisch.*, *Lünemann*.

— *περὶ ἑαυτοῦ*] *for himself*, which was not the case with *Christ* (see iv. 15); and if it had been, *His* offering would not have been, what it was, a full satisfaction for the sins of the world. Cp. *Theophyl.*

— *περὶ ἁμαρτιῶν*] *Elz.* has *ὑπὲρ ἁμαρτιῶν*, but *περὶ* is in A, B, C*, D*, and is received by *Lachm.*, *Tisch.*, and others.

d Exod. 28. 1. 1 Chron 23. 13. 2 Chron. 26. 16, &c.
e Ps. 2. 7. John 8. 54. Acts 13. 33. ch. 1. 5.
f Ps. 110. 4. ch. 7. 17.
g Ps. 22. 1. Matt. 26. 37, 38, &c. & 27. 46, 50. Mark 15. 34. John 12. 27. & 17. 1.
h ch. 1. 5, 8. & 3. 6. Phil. 2. 6, 8.
i ch. 2. 10.

4 [d] Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών. 5 [e] Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· 6 [f] καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 [g] Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, 8 [h] καίπερ ὢν Υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, 9 [i] καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, 10 προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

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4. Καὶ *οὐχ ἑαυτῷ*] *And no one takes this priestly honour to himself.* The second reason for Christ's condescension. A Priest λαμβάνεται (see *v.* 1), is *taken*, *οὐ* λαμβάνει, and does not *take*. Christ did not come on His Own Divine Authority, because every Priest is *taken* from *Men*; He came as a *Man*, and as a *Priest*; and no one is a lawful Priest who *takes* the office on himself, and comes without a due Call and Ordination. If He had not been duly called and sent, He would have been like Korah (Numb. xvi. Jude 11), and not like Aaron (Exod. xxviii. 1. Numb. xvi. 39. 1 Chron. xxiii. 13).

— ἀλλὰ *καλούμενος*] *but being called of God, as Aaron* was; He *does take* the office, nor does He refuse to receive it. Here are two distinct propositions. No one, except he is called of God, *presumes* to take the Priesthood; and no one who is called of God *declines* to take it. Christ showed His obedience to God in *both* respects. These propositions are brought out by the reading in the text received from A, B, C, D, E, K, L, with *Bengel*, *Griesb.*, *Matth.*, *Knapp*, *Scholz.*, *Lachm.*, *Bleek*, *De Wette*, *Tisch.*, *Lünemann*, instead of the reading of *Elz.* ὁ καλούμενος.

5. *οὐχ ἑαυτὸν ἐδόξασε*] *He did not glorify Himself.* He waited till the legal age, and was publicly invested in His Priestly Office by the Unction of the Holy Ghost, and by the Voice of the Father from heaven. See above on Matt. iii. 16, and on Luke iii. 22.

6. Σὺ—Μελχισεδέκ] Ps. cx. 4, from LXX. A Psalm applied by the Jews themselves to the Messiah. See i. 13.

— *κατὰ τὴν τάξιν*] = עַל־דִּבְרָתִי (*al-dibrath*), where דִּבְרָה is used, as in Deut. xv. 9; xix. 4. 1 Kings ix. 15, for *order, place, office.* Cp. *Stuart*, p. 124.

Melchizedek. For a more particular explanation of the typical analogy, see on vii. 1.

7. Ὃς—*προσενέγκας*] An open avowal and profession of Christ's *human* affections and infirmities,—proving that He is qualified, in that respect, to be a High Priest for *men*; which He would not have been if He had been an *Angel*, and not *really* and *truly* a *man*. See *v.* 1, and *Theodoret* here.

— *ἐν ταῖς ἡμέραις τῆς σαρκός*] in the *days* of His *Flesh*; that is, in the *brief time* of His *weakness* and subjection to *mortality* as *Man*; especially that time which He called His *Hour*, as distinguished from His *Eternity as God*. See on John ii. 4. But that time of *suffering* in the *flesh* is now past, and He now reigns in His flesh, exalted and glorified at the Right Hand of God. And that Glory in this Flesh is due to His sufferings in the flesh.

— *δεήσεις τε καὶ ἱκετηρίας*] *prayers and supplications* (cp. 1 Tim. v. 1),—the former expressing a *need* (ἔνδειαν), the other implying a *resort* (ἱκετεία from ἱκνέομαι) to *another person* for its supply; both words, therefore, proper to the *human nature of* Christ.

— *μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων*] *with strong crying and tears* in His agony at Gethsemane. Matt. xxvi. 42—44. Luke xxii. 44. (*Theodoret*, *Œcumen.*, *Dean Jackson* on the Creed, ix. 3); and on the cross, when He *cried* twice with a loud voice (Matt. xxvii. 46. 50. Luke xxiii. 46); and His tears over Jerusalem and at the grave of Lazarus (Luke xix. 41. John xi. 35).

— *καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας*] *and also having been heard* (by God) *for His reverence toward Him*,—"et pro suâ reverentiâ *exauditus*." The Apostle is affirming the true humanity and consequent dependence and weakness of Christ. Hence He *prayed*. And this sense of the weakness of His humanity, and His consequent *reverence* toward God, was so far from being a reason for disparagement, that it was the very *cause* why His prayers *prevailed*. Here also His Weakness is His Strength. Let us not therefore be ashamed to confess His *infirmities*, for thus we proclaim the Power of His Intercession. (See *Chrys.*, *Theophyl.*, *Primasius*.) On this use of ἀπὸ see *A Lapide* here; *Winer*, § 47, p. 332. Matt. xviii. 7. Luke xix. 3; xxii. 41; xxiv. 42. Acts xii. 14; xx. 9; xxii. 2.

On the sense of εὐλάβεια, religious *fear* or *awe*, see examples in *Wetstein* here, and *Trench*, Syn. N. T. § x. xlviii. and *Delitz.* p. 190.

Our Lord received an evidence of love, in reply to His reverential prayer in His Agony, from His heavenly Father, Who sent an Angel to strengthen Him. (Luke xxii. 43.) Also His Prayer on the Cross obtained a reply of love from His Father, Who received His Spirit (Luke xxiii. 46), and restored it again to His Human Body, which He raised in triumph from the grave.

8. *καίπερ ὢν Υἱὸς ἔμαθεν*] although, *being the* Son (not *a* Son) of God (and so full of all knowledge and wisdom from all eternity, see Col. ii. 3), yet *He learnt* obedience by experience of what He Himself *suffered as Man*. The contrast is between Υἱὸς and ἔμαθεν.

Υἱὸς here and i. 2, does not signify (as it is sometimes interpreted) a Son, but *the Son of God*. See *Theodoret*, *Gregor. Nazianz.*, *Cyril* (in Catenâ), and others.

There would be no force in the assertion that *a* Son *learnt* any thing, and particularly that *a Son* learnt *obedience*. Every son ought to learn it. But what the Apostle dwells on is, that He, Who is the *Everlasting Son*, *learnt* obedience by His own sufferings in His Human Nature; and by this learning was *perfected* and *glorified*, and became "the Author of everlasting salvation" to all who imitate His obedience (ὑπακοήν), and are dutiful to Him as God, as He as Man was to the Father. See Phil. ii. 8—11 (the best exposition of this passage), *γενόμενος ὑπήκοος μέχρι θανάτου κ.τ.λ.*

On the proverbial paronomasia, *ἔμαθεν ἀφ' ὧν ἔπαθε*, see on *Herod.* i. 207; and *Blomf.* on *Æschyl. Ag.* 170, *τὸν πάθει μάθος θέντα κυρίως ἔχειν*, and for other paronomasias in N. T. see *Wetstein* here, p. 401, and note above on Luke xxi. 11. Philem. 20. *Winer*, p. 560.

The frequency of *paronomasia* (a favourite figure with St. Paul) occurring in this Epistle, confirms the evidence of its *Pauline origin*, and of its being an *original* work, and *not* a *translation*. See *above*, Introduction, p. 366.

On the attraction in *ὧν ἔπαθε* see John vi. 29; xvii. 9. 1 Cor. vii. 1. Rom. x. 14.

The Apostle says that Christ *learnt* obedience, *τὴν ὑπακοήν*. We may not weaken this saying, but rather we may thankfully accept it, in all its mysterious fulness, as proclaiming,

(1) The true Manhood of Christ, in a human soul as well as a human body; in which soul, according to the words of the Holy Ghost Himself, He *increased* in *wisdom*, as well as He increased as to His body in *stature*. See above, note on Luke ii. 52.

(2) The perfect union of the *two natures* in the *One Person* of Christ. Being the Son of God, co-equal and consubstantial with the Father, yet He *learned* obedience as *Man*, from the sufferings He endured.

Thus this Scripture is a safeguard against the Heresies of *Nestorius* and *Eutyches*, who divide the Personality or confound the Natures of Christ; and of *Apollinarius*, who denied His *reasonable soul*, capable of *learning*; and of the *Monothelites*, who denied His *human will*, capable of *subjection* and *obedience* to God.

The Apostle is speaking here of Christ's Mediatorial Kingdom, which He holds in subjection to the *Father*, and which, when He has put all enemies under His feet, He will deliver up, and God will be all in all. See above on 1 Cor. xv. 24—28.

10. *προσαγορευθεὶς*] *addressed* as an *Everlasting Priest by God* Himself; and therefore indubitably a *Priest*, and one of greater eminence than any of the Levitical Order.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος, καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 [k] Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. 13 [l] Πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστι· 14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. VI. 1 Διὸ, ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν, 2 βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. 3 [a] Καὶ τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέπῃ ὁ Θεός.

k 1 Cor. 3. 1—3. 1 Pet. 2. 2.

l 1 Cor. 3. 2. & 14. 20. Eph. 4. 14.

a Acts 18. 21. 1 Cor. 4. 19. James 4. 15.

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11. Περὶ οὗ] *Concerning Whom as an Everlasting Priest, according to the order of Melchizedek, we have a long discourse to make, and hard to be interpreted to you, since you have now become dull of hearing.*

— δυσερμήνευτος] *hard to be interpreted to you.* He therefore *interprets* it for them. See vii. 2, ἑρμηνευόμενος.

— νωθροὶ γεγόνατε ταῖς ἀκοαῖς] *ye have become* (not 'ye *are*') *dull in your ears.* Cp. Prov. xxii. 29, where νωθρὸς is contrasted with ὀξὺς, *sharp.* It is combined in the Glossaries with βραδεῖς and ὄπτιοι, *slow* and *supine:* 'hebetes, pigri.' See *Wets.* Ye have lost the keen edge of your spiritual senses, and have become obtuse, and stupid, and sluggish in your hearing. Ye were once sound and vigorous in the faith, ye have now become inert and languid. Cp. *Chrys.*

Justin Martyr, in his Exposition of this same Psalm, and of the same verse in it, says to the *Jews*, "These words were spoken of *our Jesus*, as they themselves declare, but *your ears are stopped* and *your hearts hardened.*" *Justin M.* c. Tryphon. c. 33. See also capp. 32—34, which deserve a careful comparison with the passage of St. Paul.

12. διὰ τὸν χρόνον] *by reason of the length of time that ye have professed Christianity.*

— χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα] *ye have need that some man* (τινα) *should teach you the elements.* Τινα is not a *neuter plural* agreeing with στοιχεῖα, but it is the *accusative singular* preceding the infinitive διδάσκειν. So the *Æthiopic* Version, and *Œcumen., Lachm., Bleek, Ebrard, Lünem.*, and others. Ye *ought* to be teachers of others, *but* ye have need that some man (τινα) should teach you. Ye have *not* need that any one should teach you *what* the elements are (for ye know that well, by *reason of the long time* that ye have professed the Gospel); but ye have need that some one should teach you *in them;* should *remind* you of them, and so make you *learn* them, and *hold them fast.* This therefore I am now desirous to do.

This clause thus understood affords an easy transition to the commencement of the next chapter, which has been frequently misunderstood.

— τὰ στοιχεῖα] the *rudiments* or *elements* of the Christian Faith, which are enumerated in vi. 1, as long familiar to his readers.

— γεγόνατε] *have become.* Observe this repetition of the word from *v.* 11. He lays stress on the fact of their declension and degeneracy from their first standard of Christian faith, and thus prepares the way for the solemn declaration which he is about to make.

— στερεᾶς τροφῆς] *solid food.*

12—14.] *St. Paul* uses very similar language 1 Cor. iii. 1, 2.

13. νήπιος] a *babe*, opposed to τέλειος, one of *mature age* in Christ. Cp. Gal. iv. 3. 1 Cor. ii. 6; iii. 1; xiv. 20. Eph. iv. 14, with Col. i. 28. Eph. iv. 13.

14. πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ] From the Hebrew יָדַע טוֹב וָרָע (*yada tob vara*), *to discern good and evil.* Gen. ii. 17. Deut. i. 39. Cp. Isa. vii. 15, 16. (*Stuart.*) Hence the absence of the article.

CH. VI. 1. Διό] *Wherefore.* Since you have been *for so long a time* admitted to the privileges of the Gospel, and ought therefore to be now advanced to the *full ripeness* (τελειότης, see above, v. 13, 14) of *spiritual manhood;* and since you will be in danger of reducing yourselves to the weakly and puny condition of spiritual *childishness* and *infancy* (νηπιότης), if you do not shake off that spiritual lethargy which now benumbs your senses; and since there is good reason to hope for God's grace and blessing on the efforts of persons, who, like yourselves, have brought forth the fruits of *good works and labour of love towards His Name* (*v.* 10); therefore let me now stir you up to awake from your slumber, and quicken your course. Cp. *Chrys.* and *Theophyl.* here, and *Dr. W. H. Mill's* Prælection on this passage, p. 11, Cantabrigiæ, 1843.

— ἀφέντες] *having left;* past tense. He supposes them to *have long since* started from the *beginning* (ἄφεσις) of the Christian race-course; and he urges them now to hasten their steps, and to run on (φέρεσθαι) to the goal of Christian Perfection.

1, 2. μὴ πάλιν θεμέλιον—αἰωνίου] *not laying again the foundation of Repentance from dead works, and of Faith toward God, and of the Doctrine of Baptisms, and of Laying on of Hands, and of the Resurrection of the Dead, and of everlasting Judgment.* St. Paul here enumerates the first Principles, or elementary Rudiments, of the Doctrine of Christ (v. 12), which the Hebrew Christians had been taught as *Catechumens.* He does this by way of *reminding* them of what they had already long since learnt, and so stimulates them, by a sense of shame, to awake from their lethargy.

Dead Works are Works done without lively *Faith* in *Christ.* See *Bp. Beveridge* and *Prof. Browne* on Art. XIII. on *Works before Justification.* They who receive the Christian Faith, they abhor such works as these; and exercising *Repentance* for them, come to Holy Baptism, and receive the Grace of the Holy Ghost by the *Laying on of Hands*, and receiving in Baptism the type of the Resurrection, wait for the *Universal Resurrection* of the Dead, and the *Judgment* to come. *Theodoret.* Cp. *Augustine*, de Fide, 20, et passim.

In your Baptism ye *renounced* the Devil, and professed *Repentance* from dead works; and by the Laying on of Hands ye received the Gift of the Holy Ghost. *Chrysostom, Theophyl.* See notes above, on Acts viii. 14—17; xix. 6.

2. βαπτισμῶν διδαχῆς] *doctrine of Baptisms* (or *Washings*): that is, the doctrine concerning the difference and superiority of the Baptism instituted by *Christ*, as compared with all *other Baptisms.*

The difficulty, which many persons have found in these words, will disappear, if it be considered that these words are *not* addressed to *Gentiles*, but to *Jewish Christians.*

In *their* elementary training, it had been requisite for their teachers to speak to them, not only of "the One Baptism" instituted by Christ, but also of Baptisms in the *plural;* in order that they might be able to *distinguish* between the Baptism they were to receive on their admission to the Church (the Baptism of Christ, *to be administered once*, for *the remission of sins, to all of all nations in every age*), and those *other* Baptisms with which *they* were familiar; such as the Baptism administered to *Proselytes*, and the Baptism lately administered in Judæa by John the *Baptist* (see *Theodoret* here, p. 579), which some persons among themselves might already have received; and in order that they might not confound Christian Baptism with those other Baptisms, or with any of the numerous and frequently reiterated βαπτισμοὶ, or *washings* and *lustrations*, of the Levitical Law (see Mark vii. 4. 8. Heb. ix. 10); or imagine that Christian Baptism could be *repeated*, or be *succeeded* by any other Baptism.

There was great danger in their case of such a confusion; and there was a great need therefore of careful discrimination, lest the Baptism of Christ should be only supposed to be like *one of many other Baptisms;* as is evident from the dispute about *purifying* in John iii. 28. 36 (where see note at end of the chapter), when the *difference* between Christ's Baptism and John's Baptism came into discussion; and see John iv. 1, 2; and compare the remarks of St. Paul himself, Acts xix. 4, discriminating *Christian* Baptism from that of John the Baptist.

b Matt. 12. 31, 45. ch. 10. 26, 27. 2 Pet. 2. 20. 1 John 4. 10. & 5. 16.

4 b Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, 5 καὶ καλὸν γευσαμένους

Observe therefore, that St. Paul here not only uses the *plural number*, but he also uses the word βαπτισμὸς, which he never would have used, if he had been speaking only of the Christian Sacrament of Baptism, which is never called βαπτισμὸς, but always βάπτισμα, in the New Testament.

The reading in Col. ii. 12, where B, D*, F, G have βαπτισμῷ, is at least doubtful; and even if it be correct, then in that passage, the addition of the definite article τῷ serves to bring out distinctly *Christian* Baptism as *the* Baptism to be distinguished from all others.

On the different kind of Baptisms see *Greg. Naz.*, Orat. xxxix. 17.

— ἐπιθέσεώς τε χειρῶν] *and Laying on of Hands.* The Apostle places *Confirmation* among the *first Principles*, or *Fundamentals*, of Christianity. "*Impositionem manuum* appellat, per quam plenissimè creditur accipi donum Spiritûs Sancti, quod post Baptismum, ad Confirmationem Unitatis in Ecclesiâ, à Pontificibus fieri solet." *Primasius* here. Cp. *Bingham* (xii. 6), and *Dr. Mill's* Prælection (p. 13), who refers to *Theodoret's* Commentary above cited, and observes, that "the Apostle's enumeration here is illustrated by the History of the Acts of the Apostles, which reveals, that, in the system of Apostolic Teaching, the first place was assigned to the Doctrine of *Repentance*, *Faith*, *Baptism*, *Resurrection*, *Judgment* (Acts ii. 32—41; x. 38. 47; xiii. 26—41; xvi. 30—33; xxiv. 24, 25; xxvi. 8. 22, 23), *with* the Gift of the Holy Ghost in *Confirmation*." (Acts viii. 14—17; xix. 5, 6.)

See also the candid avowal of the learned Lutheran *Delitzsch* here, who says, concerning *Confirmation*: "Can we suppose that the Apostolic writer of this Epistle would represent the *Laying on of Hands*, following after Baptism, as among the *Fundamentals* of Christianity, if it were not an holy Ordinance, and had not a divine promise annexed to it? And even though it be true, that not the Laying on of Hands, as such, but the *Prayer* which accompanies it, is the principal thing, is there not such a thing as a Prayer of Faith, under special circumstances, to which a special promise is made? (James v. 14, 15.) Unhappily, the *Church of the present* lacks many things, in comparison with the *Church of the first century*; but that deficiency will only become greater, if it forms thereon mere theories, not to say empty dreams." *Delitzsch*, Komment, p. 218.

Such language as this conveys a salutary admonition to the *Church* of *England*.

She, by God's blessing, possesses the Apostolic Rite of the Laying on of Hands, of which this pious writer speaks, and of which he regrets the loss. She has great reason to show her thankfulness to God by endeavouring to maintain it, and to communicate it to those who have it not.

Especially has she cause to pray and labeur, that by a provision of a sufficient number of chief Pastors for its due administration, her own children may not be deprived (as now they are to a very great degree) of that elementary spiritual blessing, which the holy Apostle reckons among "the *first principles* of the Doctrine of Christ." See above on Acts viii. 14—18.

— κρίματος αἰωνίου] *everlasting Judgment*: that *sentence* which will take effect for Eternity.

He does not say κρίσεως, but κρίματος, and combines it with the same word as is used by our Future Judge. Matt. xxv. 41. 46.

On the topics above specified, as holding the first place in the Teaching of the doctrine of Christ, see above, *Introduction* to the First Epistle to the *Thessalonians*, pp. iv. v., whence an argument arises in support of the Pauline origin of this Epistle.

3. ποιήσομεν] *we will do.* A, C, D, E have ποιήσωμεν, and so *Lünemann*. But the reading in the text, which is that of B, J, K, and is received by *Tischendorf*, seems preferable; and the *o* and *ω* are so often confused in MSS., that internal evidence is the best guide here. See above on 1 Cor. xv. 36. 49. Rom. v. 1.

4. Ἀδύνατον γὰρ—παραδειγματίζοντας] Having stated that they, who have been long since admitted to the privileges of the Gospel, ought not any longer to be *children*, but to *grow* in grace to the full stature of Christian maturity, he next displays the fearful consequences of *falling back* from Christ, and warns his readers of the danger, to which they will be exposed, of utter rejection, unless they *proceed onward* in their Christian course.

The difficulty which has been felt by some persons in apprehending the sense of these verses, may be cleared by observing—

(1) That the *impossibility* of *renewal* unto repentance, of which the Apostle speaks, *is* an impossibility on the part of *man*, but that nothing is impossible with *God*. Matt. xix. 26. Mark x. 27. Luke xviii. 27.

(2) That it is impossible to renew unto repentance the persons here described as ἀνασταυροῦντας, *crucifying* afresh the Son of God, and *putting Him to open shame*. That is, it is impossible for man to renew such persons unto repentance *as long as they* persevere in such a desperate course of wilful and presumptuous sin against the Son of God.

Observe, that the participles here used are in the *present tense* (ἀνασταυροῦντας, παραδειγματίζοντας). And this usage may be compared with that in x. 26, ἑκουσίως ἁμαρτανόντων κ.τ.λ., *as long as* we *continue* to *sin wilfully*, after we have received the knowledge of the truth, there is no more sacrifice for sin, *but* only a fearful looking for of Judgment. And we may also compare the phrase, There is joy over one sinner *repenting* (μετανοοῦντι), Luke xv. 7. 10; that is, there is joy over him *when* he *ceases* from sin, and turns to God by repentance. (See note there.) So the sense is here, It is impossible to reclaim the sinner *when* he is *crucifying Christ afresh*, i. e. as long as he continues to do so.

The *present tense* of these participles is to be noted the more carefully, because in the previous part of the paragraph the Apostle had used the *aorist* or *past tense* in the *four other* participles (φωτισθέντας, γευσαμένους, γενηθέντας, and *twice* παραπεσόντας); and by the change to the *present* tense he studiously marks that he is *now* speaking of a *continued state*, and not (as he had done before) of any *single act*.

(3) Observe also, that he uses throughout in this address the *first person plural*, and not the *second* person. He does not say, "Go *ye* on to perfection," but "Let *us* go on to perfection, not *laying again* the foundation;" which act of *laying* the *foundation* is an act of the Teacher even more than of the taught. And he adds, "This will *we* do, if the Lord permit."

(4) On the whole, then, the sense may be thus expressed. Ye have been for a long time believers in Christ. Ye have also been admitted to enjoy the blessed privileges of the Gospel. Ye might now be teachers of others (v. 12); but ye have *become languid* (v. 11, 12) and lukewarm in your Christian profession; ye have become dull of hearing; and ye have need that some one teach you the first principles of the doctrine of Christ (v. 12). Ye are in danger of falling back into spiritual infancy, instead of being what ye ought to be, mature and complete in Christ. Ye have reduced yourselves to the state of requiring milk, and not solid food (v. 12). This is a subject for grief and shame, both for you and me, for the teachers and for the taught.

Wherefore (διὸ) let *us*, having left behind us (as already taught and learnt) the first elementary principles of the doctrine of Christ, go forward to ripeness and perfectness of knowledge and faith. Let *us* not lay again the foundation. Let not *me* be reduced to toil in this work which has been already done; but let *us* all labour together in *building up* the spiritual superstructure. And this *will we do* with the help of God. We cannot hope to do it without His grace; but He freely offers it to us. Woe, therefore, to *us* if we do not do it. Woe to me if I do not endeavour now to arouse you; and woe to you if you do not listen to the warning which I now deliver. If you go not forward, you will go backward. You will fall away from Christ. And then it will be too late for me, or for any other human Teacher, to endeavour to arouse, and reclaim, and recover you in that desperate state. *For it is impossible* for any man to *renew unto repentance those who have once been enlightened*, particularly by that spiritual illumination vouchsafed to them at their φωτισμὸς, or Baptism (see on Eph. v. 8, and the *Syriac* Version here, which renders the word φωτισθέντας by *baptized*. *Justin Martyr*, i. 62. 65, and *Theophyl.*, and other ancient expositors here; and cp. x. 32). It is impossible for any one to renew *unto repentance those who have been enlightened, and have had the taste of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come*; and who *then*, after all this spiritual nurture from God, have fallen aside from the right way. *It is impossible*, I say, for any human power *to renew such persons unto repentance* while they continue in such a state as this, *crucifying to themselves afresh the Son of God, and putting Him to open shame.*

In this clause we must notice the word γευσαμένους, twice used, in the former instance with the *genitive* case (δωρεᾶς ἐπου-

Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, [6] καὶ παραπεσόντας, πάλιν ἀνακαινίζειν
εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας.
[7] [c] Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν, καὶ τίκτουσα c Ps. 65. 10.
βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ
Θεοῦ· [8] ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγὺς, ἧς d Prov. 14. 31. Matt. 10. 42. & 25. 40. Mark 9. 41. John 13. 20. Rom. 3. 4. 1 Thess. 1. 3. 2 Thess. 1. 6, 7.
τὸ τέλος εἰς καῦσιν.
[9] Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας,
εἰ καὶ οὕτω λαλοῦμεν· [10] [d] οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν

ραυίου), in the latter with the *accusative* (ῥῆμα and δυνάμεις). Cp. John ii. 9.

The former denotes that they were admitted to have *the taste of*, that is, a spiritual perception of, and relish for, the sweetness of the *heavenly gift*, first bestowed upon them when they were illuminated and made partakers of the Holy Ghost.

The *accusative* signifies the regular habit of *feeding* on, as their *daily bread*. Cp. *Kühner*, § 526; *Delitz.* p. 227; and note above on Acts x. 10, ἤθελε γεύσασθαι. xx. 11.

There is a regular gradation and series from the words φωτισθέντας to δυνάμεις μέλλοντος αἰῶνος, i. e. from the mention of the *initiatory illumination* of the Sacrament of Baptism to the *habitual communion with God* in His Word and in the other Sacrament, and *constant feeding* upon them, and communion with the *Powers of the World to come* (see ii. 5), as opposed to the *hostile Powers* of the *Devil*, who has so great power in *this World* (see Eph. ii. 2; vi. 12); namely, those *miraculous operations* of the Spirit of Christ (cp. ii. 4. Gal. iii. 5) which have their beginnings here, but will be fully consummated *hereafter*.

6. παραπεσόντας] *having fallen aside* from the truth.

The word παραπίπτω is used by the LXX for Heb. מָעַל (*maal*). Cp. 2 Chron. xxix. 19, where the LXX represent the cognate Hebrew substantive by ἀποστασία.

— ἀνακαινίζειν πάλιν] to *renew again*; i. e. to *renew*, so as to bring back *again* to their original state.

— ἀνασταυροῦντας ἑαυτοῖς κ.τ.λ.] *crucifying afresh*, not to *His* injury, for He is now impassible, but *to themselves* and to their *own perdition*; and *putting* Him *to open shame*, by denying Him Whom they formerly confessed, and exposing Him as a Malefactor and Impostor to the malice and scorn of His enemies, especially in the City of *Jerusalem*, where He was crucified; and by doing this in a far more guilty and impious manner than was done by those who actually crucified Him, and reviled Him in the hour of His humiliation when hanging on the Cross, because this act of *apostasy* from Christ, and wilful resistance to His Grace, is done to Him Who has *now* manifested fully His Divine Majesty and Glory by His Resurrection and Ascension into Heaven, and by His sending the Holy Ghost from Heaven, and Who has incorporated us as members in Himself, and has given us the gift of the Holy Spirit; so that, in *our* case, Apostasy from Him is rebellion against the *Son* of *God* seated on His *heavenly throne*, and not hanging on the Cross on Calvary; and it is also a sin against the Holy Ghost. Cp. below, x. 26–31; xii. 14—17. 25. 29. 2 Pet. ii. 20—22.

Here we may see a terrible Malediction pronounced by Almighty God against those Nations of the Earth, which, having received the Gospel, do not make His Word the Rule of their Public Policy, and do not make the promotion of His Glory, and the advancement of His Kingdom, the main aims and ends of their Public Acts; but apostatize from Christ, now enthroned in Heaven King of Kings and Lord of Lords, and *break His bonds asunder, and cast away His cords from them* (Ps. ii. 3).

The above Passage is one of great importance—

(1) For the History of Christian Doctrine, and

(2) For that of the Canon of Holy Scripture.

(1) It was used as an argument in favour of the rigid system of *Montanus* and *Novatian* (following *Tertullian*, de Pudic. c. 20), admitting only Remission of sins in Baptism, but denying Absolution to those who fell into sin after Baptism. See *Cyprian*, Epist. 55. *Euseb.* vi. 43. *Ambrose*, de Pœnitentiâ, ii. 2. *Athanas.* c. Serapion. iv., cited in Catenâ on St. Luke xii. 8. *Epiphan.* lix. μετὰ τὸ λουτρὸν μηκέτι ἐλεεῖσθαι δύνασθαι τὸν παραπεπτωκότα. *Socrates*, H. E. iv. 28. Cp. *Bp. Pearson* on the Creed, Art. x. p. 685. *Dr. W. H. Mill*, Prælect. p. 18, and *Bp. Beveridge* and *Professor Browne* on the XVIth Article, "Of Sin after Baptism;" and note above on Acts viii. 20; and *Routh*, Reliquiæ, i. 367; iii. 13. 53; cp. vi. 410. 416, on this text.

(2) In the earlier stages of this controversy, the authority of this Epistle seems to have been questioned by some writers of the Western Church, on the erroneous supposition that the doctrine here enunciated could not have proceeded from St. Paul. See above, *Introduction* to this Epistle, p. 358, and *Kirchhofer*, Quellensammlung, pp. 240. 247, and the present Editor's Lectures on the Canon of Scripture, Lect. ix.

But in course of time the true sense of this passage was cleared and vindicated, and the Epistle recovered the place which it had originally held in the judgment of the Western Church, as is evident from the use made of it by the Apostolic Father, S. Clement, Bishop of Rome. In the Eastern Church its authority was never questioned. See above, *Introduction* to the Epistle, p. 355—7.

(3) This Text is also of great importance in regard to the Question concerning *Final Perseverance*. It clearly shows (against the upholders of the Calvinistic Scheme) that it *is* possible for those who have been *once justified*, to *fall away totally* and *finally*. See *Dr. Hammond* in *Bp. Sanderson's* Works, v. p. 330; and also the writers on Art. XVI.

Therefore this text is to be defended against the misinterpretation of the Montanists and Novatians on the one hand, who deny the "grant of repentance to such as fall into deadly sin after Baptism;" and against the dangerous misconstructions of later sectaries on the other, who say, that after they have received "the gift of the Holy Ghost they can no more sin as long as they live here;" and that if once they have felt an inward assurance of God's favour, and of their own predestination to life, they cannot fail of salvation.

St. Paul's own dealings with the incestuous Corinthians (see on 1 Cor. v. 5), and with Hymenæus and Alexander (1 Tim. i. 20), afford the best expositions of his mind in this passage.

(4) This text also teaches the need of constant and heartfelt Repentance for the sins committed against the Law of Nature, Reason, and Conscience, and against the clear Light of the Gospel, and the supernatural gifts, and graces, and heavenly motions of God the Holy Ghost, stirring our hearts and speaking within us; sins therefore to be bewailed with proportionate shame, poignant sorrow, and godly fear, lest God should hide His Face from us, and cast us off in our sin; and lest the Holy Spirit, Whom we have resisted, provoked, and grieved, should leave us to ourselves, and to the dominion of the Evil Spirit, whose works we have done in disobedience to Christ, Who has purchased us with His own Blood; and with fervent yearnings and prayers accompanied with practical proofs of contrition by works meet for Repentance, in order that we may obtain the mercy and pardon of Him, Who alone can cleanse us from our sins, and restore us to the favour of God.

7. Γῆ] *Land*, any piece of ground; not 'the earth.'

— ἡ πιοῦσα] that *has* drunk in; as you *have* in your Baptism, and in the other means of Grace.

— εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται] *serviceable for those* (viz. God and Christ) *for whose sake it is also tilled* by us, the husbandmen in the vineyard.

There is a reference here to the practice of letting out land to *Husbandmen* (γεωργοῖς), who were bound to till (γεωργεῖν) the land let, and to make a payment for the use of it, from its fruits (καρποὶ), to the Landlord, for *whose benefit* (δι' ὃν) it was cultivated. See Matt. xxi. 33—41. Mark xii. 2, and note on Luke xvi. 6. Luke xx. 10. God is the universal Landlord, for whom the Whole Earth is tilled; and all men are γεωργοὶ under Him, and owe Him the fruits thereof.

9. τὰ κρείσσονα] *the* better things. Cp. Luke x. 42, τὴν ἀγαθὴν μερίδα.

— ἐχόμενα σωτηρίας] *clinging hold of salvation*. He thus prepares the way for the metaphor of the *Anchor* of Hope in *v.* 19. On ἔχεσθαι = *to hold oneself on to, to cleave to, to be near*, see on Mark i. 38. Acts xxi. 26.

10, 11.] This passage bears a strong resemblance to the lan-

καὶ τῆς ἀγάπης, ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. 11 Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

e Gen. 22. 17. Ps. 105. 9. Luke 1. 73.

13 e Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ 14 λέγων, Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε· 15 καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.

f Exod. 22. 11.

16 f Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. 17 g Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, 18 h ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος, 19 i ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βε-

g Ps. 33. 11. Rom. 11. 29.

h Tit. 1. 2. 1 Tim. 6. 12. ch. 12. 1.

i Lev. 16. 15. ch. 9. 7.

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guage of two acknowledged Epistles of St. Paul. See 2 Thess. i. 3, and 2 Cor. viii. 24; ix. 1. Col. i. 14.

10. *οὐ γὰρ ἄδικος*] Having worked on their feeling of *shame* (v. 12; vi. 1—3), and of *fear* (vi. 4—8), he now proceeds to encourage them with *hope*, grounded on *faith* in the equity of God remembering their *good works* in relieving the needs of their poorer brethren.

Before *τῆς ἀγάπης* *Elz.* has *τοῦ κόπου*, not in A, B, C, D*, E*.

— *διακονήσαντες τοῖς ἁγίοις*] *having ministered to the Saints*, probably the poor Christians at *Jerusalem* and in Judæa, who were exposed to special dangers and difficulties, and suffered special afflictions, consequent on their position. See on Acts ii. 44; xi. 28—30. Gal. ii. 10. Cp. 1 Cor. xvi. 1. 2 Cor. viii. 4. 9. Rom. xv. 25, *πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς ἁγίοις*. And cp. note above on iii. 1.

11. *τὴν αὐτὴν—σπουδήν*] *the same earnestness*. We earnestly desire that each one of you would show forth the *same earnestness* and zeal for the full assurance of *your own Hope* of everlasting Salvation unto the end, as you have done in the work of *Love* for the relief of the *temporal* wants of your poorer brethren.

12. *ἵνα μὴ νωθροὶ γένησθε*] that you may *not become* sluggish in *Hope*, as you *have become* in spiritual *intelligence*. See *v.* 11.

13. *Τῷ γὰρ Ἀβραάμ*] Look to Abraham, your Father; follow *his* faith and patience. And, for your own comfort, remember that the *promise* which God made to *him* He made with an *oath* (Gen. xxii. 16. Luke i. 73), and made it to *his seed*, namely, to *you*, as well as to Abraham *himself*; and that Abraham, having quitted his own country at God's command, *hoping against hope*, and, in spite of many difficulties, remaining stedfast unto the end, at length, after *waiting* patiently for *many hundred years*, *obtained the promises*, first of the land of *Canaan*, and next of the coming of *Christ* (cp. John viii. 26), and so became a pattern to you his children. Therefore imitate him.

14. *Ἦ μήν*] The MSS. here have three various readings, *εἰ μή*, *εἰ μήν*, and *ἦ μήν*. Of these three, *εἰ μή*, *unless* (= Heb. אִם לֹא, *im lo*), which is a form frequent in assertions in the LXX, is to be explained on the same principle as *εἰ* in iii. 11; iv. 3: that is, May I no longer be called true, *unless* I bless thee. And from this formula *εἰ μή*, and from the direct assertion *ἦ μήν*, *Verily* (Gen. xxii. 16, 17), seems to have arisen the third composite variety, *εἰ μήν*, which is found here in A, B, D. The LXX have *ἦ μήν* in the place to which St. Paul is referring. (Gen. xxii. 17.)

16. *καὶ πάσης αὐτοῖς ἀντιλογίας—ὁ ὅρκος*] *and of all controversy to them, an end for confirmation* and assurance, *is an Oath*. A very important text in reference to the theological question concerning the nature and obligation of *Oaths*. See above on Matt. v. 34.

17. *Ἐν ᾧ*] *On which principle*, or *in which respect*. Cp. *Winer*, p. 346.

— *ἐμεσίτευσεν ὅρκῳ*] *intervened*, as *a Mediator*, *with an Oath*, between Himself and Abraham.

If the covenant had been between a *man* and Abraham, the man who was a covenanting party would have called *God* to witness, that what he, the covenanting party, promised to Abraham, was true.

Almighty God, therefore, condescending to Abraham, and conforming Himself to human usage with regard to oaths, called, as it were, Himself to Witness, and so He came between Abraham and Himself with an Oath, for greater assurance to Abraham.

18. *διὰ δύο πραγμάτων*] *through two things*; i. e. the Promise and the Oath. *Theodoret.*

— *ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν*] Οὐδὲν ἀδύνατον παρὰ τῷ Θεῷ, εἰ μὴ τὸ ψεύσασθαι. *Clem. Rom.* 27.

— *παράκλησιν*] *comfort.*

— *τῆς προκειμένης ἐλπίδος*] *the Hope lying before us.* Not the *thing* hoped for, but the Hope itself, the Christian Grace.

The sense of the whole is, *God, desiring to show more abundantly to us, the heirs of the Promise, the immutability of His Counsels, intervened between Abraham and Himself with an Oath, in order that by means of two things, in which it was not possible for Him, Who is God, to lie, we, who have fled*, as it were, for refuge from a Storm, to *take hold of the Hope lying before us*, as of an *Anchor laid out* of the Ship in which we are, the vessel of the Church, *may have strong comfort.*

The Metaphor is evidently derived from *Navigation.* The Apostle represents himself and other Christians, as Mariners in a Ship tossed in a tempest, such as that through which he himself had passed in his voyage toward Rome; and as *laying out* Anchors by cables from the ship, so as to steady her in the storm, and to prevent her from falling upon rocks. See note on Acts xxvii. 29, 30, where the words *ἀγκύρας ἐκτείνειν*, to *lay out anchors* from the Ship, afford the best illustration of the phrase *προκειμένην ἐλπίδα* here, i. e. the *Hope laid out* as an *Anchor* by cables from the Ship.

This metaphor from Navigation is quite in harmony with the manner and usage of the Apostle St. Paul, who had now made so many voyages in his missionary labours (cp. 2 Cor. xi. 25, written some years before), and often derives his illustrations from *maritime affairs* (see on Acts xx. 20, and above, 2 Thess. ii. 2; iii. 6. 2 Cor. viii. 20); and it confirms the belief of the Pauline origin of this Epistle.

Hope is represented on Ancient Coins by the symbol of an *Anchor. Westein:* and see *Blomf.* on *Æschyl.* Ag. 488, *πολλῶν βαγεισῶν ἐλπίδων μιᾶς τυχών. Porson, Eur.* Orest. 68.

19. *ἣν ὡς ἄγκυραν κ.τ.λ.*] *which* Hope *we have as an Anchor of the Soul, unfailing*, and *stedfast*, and *reaching*, as it were, by a cable laid out of the Ship, and not descending *downward* to an earthly bottom beneath the troubled waters of this world, but, what no earthly Anchor can do, *extending upward above* the pure abysses of the liquid sea of pure ether, and stretching by a heavenward cable even into the calm depths and solid moorings of the waveless harbour of Heaven, whither our Forerunner Jesus has entered, and to Whom the Church clings with the tenacious grasp of Faith (see on John xx. 17), as a Vessel is moored by a cable or an Anchor firmly grounded in the stedfast soil at the bottom of the sea.

Christ, our Forerunner, has carried *our nature* above the skies.

The Jewish High Priest went *alone* into the Holy of Holies, and had *no followers*. But Christ, our High Priest and Head, is gone into the Heavenly Oracle; and where our Head is, there the Members are already in Hope, and will be for ever in deed.

By means of Christ's Ascension *we* have *cast anchor*—the Anchor of Hope—*in heaven.*

The Anchor, of which the Apostle speaks, with its cable stretched *upward* from earth, and firmly *grounded* in *Heaven*, and safely mooring the Bark of the Church riding on the billows

βαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, 20 [k] ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα. k ch. 4. 14. ch. 8. 1. & 9. 11.

VII. 1 [a] Οὗτος γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ a Gen. 14. 18, &c.

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of this world, and tossed by the Storms of Earth, is indeed a bold metaphorical figure of *Christian Hope:* but his readers would be indeed *νωθροί*, if they did not acknowledge its beauty. It has been well paraphrased by two earlier Commentators, quoted by *Delitz.* p. 259: "Nostram ancoram mittimus ad interiora cœli, sicut ancora ferrea mittitur ad inferiora maris" (*Sedulius*). "Spem nobis à cœlo porrexit Christus tanquam funem à throno Dei ad nos usque demissum ac pertingentem, et rursus à nobis penetrantem usque ad interiora cœlorum et Dei sedem" (*Faber Stapulensis*).

Compare the examples of the figurative language of Ancient Christian Writers, derived from the equipments of a ship, in the note above on Acts xxvii. 40.

— *τοῦ καταπετάσματος*] *the Inner Veil* which separated the Holy of Holies from the Holy Place (Exod. xxvi. 31—35; xxvii. 21. Levit. xxi. 23. Numb. iv. 5. See Matt. xxvii. 51. *Philo*, de Vit. Mosis, iii. pp. 667. 669), through which the High Priest alone passed once a year with blood (Levit. xvi. 2), which he sprinkled on the *Mercy-seat* on the *Great Day of Atonement*, on which, though it was a day of Humiliation, the *Jubilee* (whenever it occurred) was to *be proclaimed* (Levit. xxv. 9); and thus typified Christ, the true High Priest, passing from this World, which was typified by the Courts of the Temple, into the Heavenly Holy of Holies, where God sits enthroned. See below, ix. 1—12. *Joseph.* Ant. Jud. iii. 7. 7, where the Author dwells on the *typical* character of the Tabernacle. Compare *Primasius* here, and *Bp. Pearson* on the Creed, Art. vi. p. 505, and the valuable work of *Mather* on the Types, p. 450, Lond. 1705.

20. *κατὰ τὴν τάξιν Μελχισεδέκ*] *according to the order of Melchizedek.* The writer here returns from his *digression* on the sin and danger of Apostasy, to the argument introduced in connexion with the main topic of the Epistle, concerning the Priesthood of Christ, as typified by Melchizedek, and so, superior to the Levitical Priesthood (v. 10).

It has been well observed, that there is in the style of St. Paul a characteristic species of digression, which Dr. Paley calls "going off at a *word*" (on Eph v. 12—15). Examples of it occur in 1 Cor. xv. 27. 2 Cor. ii. 14. Eph. iv. 8—11. *Forster*, p. 379.

There is a similar episode *here:* and also in ii. 7—9; iii. 2; xii. 18—29.

The mention of their spiritual *insensibility* had started a train of thoughts in his mind concerning the fearful sin and punishment of Apostasy, which had hurried him aside by the violence of its current; but he now returns to the point from which he had digressed.

This sudden transition, by which he is carried from the main stream of his argument, shows in a forcible manner the vehemence of his own emotions, and the overwhelming importance of the subject by which he was so powerfully affected.

The digression and return here, are (as *Dr. W. H. Mill* has observed, Prælect. p. 10) entirely in the *manner of St. Paul*, and confirm the ascription of the Epistle to him.

CH. VII. 1. Οὗτος γὰρ ὁ Μελχισεδέκ] *For this Melchizedek, King of Salem, Priest of the Most High God.*

The Apostle proves the superiority of *Christ's* Priesthood to that of the Levitical Dispensation, by Christ's relation to *Melchizedek*, as declared by God Himself—*the Lord sware, and will not repent; Thou art a Priest for ever after the Order of Melchizedek*—in Ps. cx. 4.

That Psalm was written when the Ark of the Covenant, and the seat of government, had been brought to Mount Sion (v. 2), from which His Kingdom was to be extended. David had then received the promise through Nathan of the *eternal duration* of his Seed. (2 Sam. vii. 12—16.)

Christ, as Universal King, and as Conqueror of all His enemies, and as seated at God's right hand, is the subject of the Psalm. But this Universal King and Conqueror is also a *Priest for ever—not* after the order of *Aaron*, but after the order of *Melchizedek*. And this everlasting Priesthood is assured to Him by God with *an Oath*.

The Psalm opens with a declaration of Christ's *Divinity*, in the words, My LORD, as expounded by Christ Himself (Matt. xxii. 44, 45). It proclaims Him as a *Judge* and a *Conqueror* (*vv.* 5, 6), and no less clearly proclaims His *Manhood* and His *sufferings*, as His path to Glory. *He shall drink of the brook in the way, therefore shall He lift up His head* (v. 7).

This Psalm, therefore, is one of the most comprehensive prophecies of the Messiah contained in Holy Writ. Our Lord attests that it was written by the Holy Ghost, and there is no portion of the Old Testament so often quoted in the New. Cp. *Hengstenberg* on Ps. cx.

The question here arises—Who was MELCHIZEDEK?

Melchizedek was not *Christ* Himself (as has been supposed by some), for he is said to have been made *like* to Christ (v. 3), and no one is *like* himself.

Nor was he (as some have imagined) the Holy Spirit, nor an Angel; for he was a *Priest*, and Every Priest is taken from among *men* (v. 1).

Besides, Melchizedek had a local residence at *Salem*. Cp. *Cyril*, in Catenâ, p. 525, and *Epiphanius*, on the Heresy of the Melchizedecians, Hæres. lv.

Nor was he Shem (as has been said by some), for Shem has a genealogy recorded in Scripture; but Melchizedek is without any such pedigree (v. 3).

All that is known of Melchizedek personally, is contained in Gen. xiv. 18—20, where he appears, as it were, suddenly, as King of Salem, bringing forth Bread and Wine, and pronouncing a blessing on Abram in the Name of the Most High God; and praising God for Abram's victory over the Kings; and Abram gives him tithes of all.

In what respects was *Melchizedek* a type of CHRIST?

(1) As a *King;* and in the names he bore as such, viz. Melchi-zedek (מַלְכִּי־צֶדֶק) = *King of Righteousness*, and also King of *Salem* (שָׁלֵם) = King of *Peace*.

So Christ is the Lord our Righteousness (Jer. xxiii. 6; xxxiii. 16. Cp. Ps. xlv. 6, 7. 2 Cor. v. 21), and the *Prince of Peace*. Cp. Isa. ix. 6; xxxii. 17.

(2) As also a *Priest* (Gen. xiv. 18) anointed with oil after the Levitical ordinance, but yet "a Priest of the Most High God." So Christ.

(3) Melchi-zedek was *distinguished* from the *Aaronical* Priests, as being also a *King*. They had no *royal* power. And the Jewish *Kings* might not intermeddle with the *Priest's* office. Uzziah was smitten with leprosy for doing so (2 Chron. xxvi. 18—21). But Melchizedek was both a King and Priest. And so is Christ.

(4) As "Priest of the Most High God, Possessor of Heaven and Earth," *not* for any *particular nation*, as the *Levitical Priests* were; but for *all nations;* and as blessing Abram the "Father of the Faithful," in whose Seed "all Nations are blessed;" and as blessing him *before* he had received *Circumcision*.

So Christ is the One Universal Priest of all Nations and Ages of the World, and blesses them.

(5) In not offering the bloody sacrifices of slain animals, but in bringing forth *Bread* and *Wine* (Gen. xiv. 18), the fruit of the soil, for the refreshment of Abram and his people. Cp. *Philo-Judæus*, Sacr. Leg. Allegor. ii. p. 106.

So Christ is ever bringing forth Bread and Wine; He is ever refreshing His faithful people in the Holy Sacrament of His most Holy Body and Blood, by means of the Creatures of Bread and Wine which He has appointed and instituted for that purpose. Cp. *Cyprian*, ad Cæcilium, Ep. lxiii. *Clemens Alex.*, Stromata, iv. 25, p. 637, *Potter*. *Tertullian*, adv. Judæos, c. 3. *Dean Jackson* on the Creed, ix. c. x. *Dr. Waterland's* Charge on the Distinctions of Sacrifice, § 11, who says that the most ancient Fathers of the Christian Church regarded Melchizedek as giving to Abraham holy food,—a symbol of the true food from heaven, and a prelude to what our Lord Himself would afterwards do in the institution of the Holy Eucharist. See also *Professor Blunt*, Early Fathers, p. 565.

(6) As blessing Abram, and so exercising a spiritual *pre-eminence* over him and his seed; and as *receiving Tithes*, in token of homage, and in recognition of his Priesthood, from Abram; and *in him* from *Levi* himself, and from the Levitical Priesthood who would afterwards proceed from his loins.

So Christ, the Great Universal Everlasting High Priest, in ascending from this world into heaven, lifted up His Hands over the Apostles, the Heads and Patriarchs of the Spiritual Israel,

ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτὸν, [2] ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ, πρῶτον

and blessed them, and so was parted from them (Luke xxiv. 50, 51), and He ever liveth in heaven as our Priest to make intercession for us. (Heb. vii. 25.)

And He claims our homage and the offering of our substance in recognition of His Priesthood, for His honour and service, and for the maintenance of His Ministry. See on Gal. vi. 6. 1 Cor. ix. 4.

(7) In that shadow of Eternity which the Holy Spirit in the Book of Genesis casts upon him. Unlike other great personages in the early records of Holy Writ, Melchizedek is introduced without any previous notice of his ancestry, or subsequent commemoration of his progeny. He stands alone. There is no mention of his *father* or *mother*, of his birth or death. He, the King of Righteousness and of Peace, appears only once for all, in the Volume of God's Word. He has no Predecessor or Successor; he has remained a Priest *for ever;* he has a typical Eternity. *Chrys.*, *Theophyl.*, *Œcumen.* Cp. *Jackson* on the Creed, Vol. viii. p. 232. So Christ. In so far as He is a *Priest* He has no pedigree; but He remaineth a Priest for ever.

The Holy Spirit speaks only once in Holy Scripture concerning Melchizedek and his Priesthood; so Christ offered Himself once for all (*Primasius*); and by offering Himself on the cross, and by entering into the true Holy of Holies with His own Blood, He exhausted all the legal sacrifices of the Aaronical Priesthood, and became both *Priest* and Victim for all, even to the end of time (cp. *Tertullian* c. Jud. c. 14, and c. Marcion. v. 9); and also being made perfect through sufferings, He was inaugurated and enthroned as *King* of the world at the Right Hand of God, where He now sitteth till all His enemies are made His footstool. (Ps. cx. 1.)

On this subject see the exposition of *Chrys.*, *Theodoret*, and *Theophyl.* here; and *Cyril Hierosol.* (Caten. p. 144), and the interesting discourse of *S. Cyril* of *Alexandria* in Catenâ, p. 524—545.

— *βασιλεὺς Σαλήμ*] *King of Salem.* Another question occurs here.

Where is SALEM, of which Melchizedek was King?

(1) Many learned Expositors have maintained that it is the same place as *Jerusalem.*

This opinion is supported by the authority of ancient Hebrew and some Christian Interpreters.

See *Joseph.* (Ant. i. 10. 2), and the authorities quoted by *Jerome* (Ep. 126, ad Evagrium, Vol. ii. p. 570), who however was not persuaded of the truth of that opinion. Cp. *Wetstein*, in *Smith's* Dict. of Geog. ii. p. 17. *Winer*, R. W. B. ii. p. 78. *Mill's* Prælect. p. 32, and *Lünemann* here.

(2) But this opinion seems liable to grave objections. *Jerusalem* is never called *Salem* in the Book of Genesis, nor in any of the historical books of the Old Testament.

Nor does Jerusalem appear to have been called Salem in the Patriarchal times, or before the age of David. Its ancient name was *not* Jerusalem, but *Jebus* (Judges xix. 10, 11. Josh. xviii. 16. 28), and the Jebusites continued to dwell in it during the time of the Judges; and it was not finally taken from them till the time of David. (Cp. Josh. xi. 3; xv. 63. Judges i. 8. 21; xix. 10. 2 Sam. v. 6.) We do not find the word *Salem* applied to Jerusalem till the age of David, and that only once (Ps. lxxvi. 2),—not in history, but poetry,—if, indeed, it means Jerusalem there, which is not certain.

It is not surprising, that later *Jewish* Historians and Targumists should desire to identify the Salem of Melchizedek with *Jerusalem.*

But they are not trustworthy in such a matter as this. It is remarkable, that in their jealousy of the *Samaritans* they endeavoured to deprive Sichem in Samaria of the bones of the Patriarchs. (See on Acts vii. 16.)

And *if* Salem was in *Samaria*, then, under the influence of the same spirit, they would be ready to rob it also of *Melchizedek*, so eminent a type of Christ.

(3) *Melchizedek* was not priest of the Jews, nor of any particular family, but "of the Most High God, the Possessor of heaven and earth," the universal Father of all; and he was a type of Christ, not as a priest of the *Jewish* race after the order of *Aaron*, but as the *Everlasting* Priest and *Universal* King of all.

In this respect, it would not seem fitting, that Melchizedek should have been connected with the Jewish capital *Jerusalem*, where the *Aaronical Priesthood* ministered, and where the *Levitical* sacrifices were offered. It would seem to be more appropriate, that he should have been associated with some *other* place, especially some place which might be regarded as a *Gentile* Jerusalem,—a religious sanctuary of *all* nations.

The surest method of arriving at the truth in this matter, is to examine what place is called *Salem* in that portion of the sacred record which *alone* records the history of Melchizedek,—namely, the Book of Genesis.

(4) In that Book he is *not* called King of *Jebus*, the ancient Jerusalem, nor does he present himself to Abram, near the site of that city.

In that Book, the name *Salem* (שָׁלֵם), in LXX Σαλήμ, as here, occurs *twice:* once in the history of Abram and Melchizedek, — the passage referred to by the Apostle here, Gen. xiv. 18.

Again, in the history of Abraham's grandson Jacob (Gen. xxiii. 18), where it is said that he came to *Salem*, near *Sichem*, and bought a *parcel of field there*, and built an altar there, and called it *El-Elohe-Israel.*

(5) Therefore the Salem of the Book of Genesis appears to have been *at*, or near, *Sichem.* And it is called Sichem by *S. Jerome*, who lived in Palestine: "*Salem* civitas *Sicimorum* quæ est *Sichem.*" See also *Dr. Robinson's* Biblical Researches in Palestine, who describes a site still called *Salim*, not far from *Sichem*, in the following words (Vol. iii. sect. xiv.): "Shechem was a very ancient place, though we do not find it mentioned as a city until the time of Jacob. Abraham indeed first came, in the land of Canaan, 'unto the place of Shechem, unto the plain of Moreh' (Gen. xii. 6); and Jacob, on his return from Padan-Aram, came to Shalim, a city of Shechem, 'and pitched his tent before' (east of) the latter city. This corresponds to the present village of Sâlim, which lies east of Nâblus, across the great plain. In this plain the Patriarch encamped, and purchased the 'parcel of ground' still marked by his well and the traditional tomb of Joseph. The whole valley of Nâblus is full of fountains, irrigating it most abundantly, and for that very reason not flowing off in any large stream. The valley is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water. The sides of the valley too, the continuation of Gerizim and Ebal, are studded with villages, some of them large, and these again are surrounded with extensive tilled fields and olive-groves; so that the whole valley presents a more beautiful and inviting landscape of green hills and dales than perhaps any other part of Palestine. It is the deep verdure arising from the abundance of water which gives it this peculiar charm,—in the midst of a land where no rain falls in summer, and where of course the face of nature, in the season of heat and drought, assumes a brown and dreary aspect."

(6) Now, as has been shown before (in the note on Acts vii. 16, and on John iv. 5), this place, Sichem or Sychar, is the *most remarkable of all the sites* mentioned in the *Old Testament* in connexion with the *History of the Patriarchs.*

There it was, that "the Most High God" vouchsafed to make His *first* manifestation of Himself to Abram, when that Patriarch came into Canaan. See Gen. xii. 6, 7.

There it was, that Abram built *his first altar* to God.

There it was, that he purchased a plot of ground for a burial-place. (Acts vii. 16, and note.)

Sichem also was the first place, to which Jacob repaired, after his return from his banishment.

There also it was, that he purchased a plot of ground, and built an altar, which he called *El-Elohe-Israel.* (Gen. xxxiii. 18—20.)

There it was, that Joseph and his brethren were buried,—even in preference to Machpelah or Hebron, the burial-place of Abraham.

St. Stephen lays special stress on *that* circumstance, as showing that the God of Abraham designed to reveal Himself to *all nations*, and to sanctify *all places* by His presence. (See note on Acts vii. 16.)

Finally (which is very important to be observed), when the Everlasting WORD of God took our flesh, and dwelt among us, He came to the same place in which Jehovah had revealed Himself to Abraham. It was at *Sichem*, that Christ chose to make the *first revelation* of Himself as the MESSIAH, or *Anointed* One of God, —the Priest and King of all people. He there manifested Himself as such to a woman, a *Samaritan* woman; a woman who had had many husbands; a woman, however, who hearkened to Christ, and professed her faith in Him, and brought her own fellow-citizens to Christ; a woman, therefore, who has always been regarded by ancient Christian Expositors as a signal type of the *Church Universal*,—coming to Christ from the *Gentiles*, and

μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, ὅ ἐστι βασιλεὺς εἰρήνης, [3] ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

[4] [b] Θεωρεῖτε δὲ, πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. b Gen. 14. 20.

[5] [c] Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ· [6] [d] ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν c Num. 18. 21, 26. Deut. 18. 1. Josh. 14. 4. 2 Chron. 31. 5. d Gen. 14. 20. Rom. 4. 13. Gal. 3. 16.

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from the *lords many* of Heathenism, and believing in Him Whom the Jews *rejected*, and as bringing the world to Christ. See above on John iv. 7. 26—42.

There it was,—at Sichem, where God first showed Himself to Abram in Canaan, and where Abram had built his first altar,—that the Son of God declared that "the hour was coming when *not* at *Jerusalem* only, nor on that mountain Gerizim, but in *all* places, men should worship the Father." (John iv. 21.)

There it was, near the plot of ground which Jacob gave to Joseph, and where he dug a *well of water* (John iv. 5, 6. 12), that He revealed Himself as the *true source of Living Water to all nations*. (John iv. 10—14.)

There He proclaimed the truth of the prophecy, that "from the rising of the sun even unto the going down of the same," God's name should be great among the Gentiles, and in *every place* incense should be offered unto His name, and a pure offering; for My name shall be great among the Heathen, saith the Lord of Hosts. (Mal. i. 11.)

We need not therefore travel beyond the limits of the Book of Genesis for the site of *Salem*, of which *Melchizedek* was king.

He was king of that place which is called *Salem* in that book. And the facts mentioned in that book, that Sichem was *near* Salem, and that Abram had received a revelation from Jehovah at Sichem, and had erected an altar there, *explain* the circumstance that Abram was well known to Melchizedek, king of *Salem*, which was in the neighbourhood of *Sichem*, and that he *therefore* came out to *bless* Abram. And there is something of special interest in this circumstance, as showing that Melchizedek, the Priest of the Most High God, did *not* look on Abram as an intruder, and on his altar as schismatical, but acknowledged *Abram's* God as *his own* God, and blessed Abram as a worshipper of that God, Whose Priest he himself was.

He by his own name was *King of Righteousness*, and was king of a City whose name is *Peace*, and he was Priest of the Most High God. He brought forth Bread and Wine, and blessed Abram, the Father and Representative of the Faithful of every age, returning from victory over heathen kings; and received from him Tithes of the spoil, in homage and acknowledgment of his Priesthood. He did all this to Abram, as Father of *all true believers*, before Abram was circumcised. He did this near that same place which the Most High God Himself had chosen in order to make the first manifestation of Himself to Abram,—*not* at Jerusalem, but Sichem. He did this, near that place at which Abram built his first altar, and which was the first to which Jacob came after his return from Padan-Aram, and to which the bones of the twelve Patriarchs,—the types of the twelve Apostles, and of the Universal Church of Christ,—were brought out of Egypt, and where they still rest in peace.

Melchizedek did these things near that place, to which He, of Whom he was a type, Jesus Christ, the *Lord our Righteousness*, the true *Prince of Peace*, came from Judæa, and in which He made the first revelation of Himself as the *Messias*,—*not* to the Jews, but to a *Samaritan* Woman, the type of the Gentile Church, which is to be gathered from *all Nations*, and which looks for Righteousness and Peace alone from Him Who is our Righteousness and Peace.

Melchizedek blessed Abram in that place, where the true Melchizedek lifted up His hands and blessed all Nations, and invited them all to Himself, by proclaiming that He has spiritual refreshment for all true Israelites; that whosoever drinketh of the water that He will give, shall never thirst, but the Water that He will give him shall be in him a well of water springing up into everlasting life (John iv. 14); and by declaring, that God is a Spirit, present every where, and that He seeketh true worshippers *not* at Jerusalem merely (as the Jews supposed), nor at Gerizim, but in *every place*; and that He Himself is the promised Messias, the Anointed One of God, the King, the Priest, the Prophet, the World's Everlasting Melchizedek. He it is, in Whom alone *all* the seed of Abraham are blessed; it is He Who stretches His divine hands from Heaven over them all, and blesses them. He it is, Who is ever feeding them all with Bread and Wine. He it is Who ever liveth to make intercession for them; He, Who brought forth from the hearts and lips of those who heard Him at Sichem that good confession, "We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the World" (John iv. 42).

3. ἀπάτωρ, ἀμήτωρ] *without father, and without mother*, recorded in Holy Scripture. So *Sara* is called ἀμήτωρ by *Philo* (i. 365), because her mother's name is not mentioned in the Bible. As man, Christ has no father; and as God, Christ has no mother. See the preceding notes on this chapter.

— ἀγενεαλόγητος] *without genealogy*. Melchizedek has no pedigree in *Holy Writ*. In this respect he differs from the Levitical Priests, who derive their lineage from Aaron, and are studious to prove it. He has no predecessor or successor in his priesthood in Scripture. So Christ. Who shall declare His generation? See Acts viii. 33.

On the mode of arguing here used by the Apostle, it is to be observed, that the Hebrew Rabbis rightly inferred, that there is something significant in what is *not said*, as well as in what *is said*, in Holy Scripture. There is eloquence in its *silence*. There is inspiration in its secrecy and reserve. Thus the absence of any *scriptural* mention of the *death* of *Cain* was construed into an intimation of the duration of evil in this world. (*Philo*, i. 555.) Thus also the absence of any mention of an *evening* of the *Seventh* day has been regarded as an intimation of the duration of the Sabbath of Eternity. See *Augustine*, Serm. 4, and de Civit. Dei, ad finem.

The Apostle expressly declares here that there was a divine meaning in the Silence of Scripture, not recording the birth, parentage, and death of Melchizedek, as compared with the Priests of the line of Aaron, and that this silence prophesies of Christ.

This important Apostolic declaration opens to our view a new field of biblical research—the *Inspiration* of the *Silence* of Scripture. This is a subject which deserves careful consideration. It will, perhaps, be one of the blessed employments of a higher state of existence to recognize and admire the Wisdom of God, not only in what He *has* revealed in His Holy Word, but also in what He has kept secret from men on earth, in order that He may unfold it to them in heaven.

— εἰς τὸ διηνεκές] *continually*; extending forwards perpetually. See x. 12. διηνεκὲς (from διὰ and ἐνείκω, ἐνέγκω) ἐπιμηκές, *Etym. Mag.* in Ps. xlviii. 15, where the LXX have εἰς τοὺς αἰῶνας. *Symmachus* has εἰς τὸ διηνεκές.

Melchizedek abides a Priest continually, because he stands alone in Scripture, without any mention of any successor in his Priesthood; and because his Priesthood is continued in the Priesthood of Christ, Who *ever liveth* to make intercession for us.

4. πηλίκος] *how great*. See Gal. vi. 11.

— καὶ δεκάτην] *even a tithe*.

— ἐκ τῶν ἀκροθινίων] *from the prime spoils*; i. e. the 'spolia opima,' regarded as first-fruits, the best and chiefest spoils, which fell to the share of Abram and the kings as *captains* of the host. Τὰ τοῦ πολέμου ἀριστεῖα, καὶ τὰς τῆς νίκης ἀπαρχάς. *Philo*, in Caten. p. 549.

— ὁ πατριάρχης] Observe the measured rhythm of the sentence, and the gravity and dignity of its structure, reserving the last place for the emphatic words ὁ πατριάρχης. Cp. the similar instances in St. Stephen's speech, Acts vii. 16. 43.

5. Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ] St. Paul is declaring the various points in which the Levitical Priesthood was *inferior* to that of Melchizedek.

(1) They tithe their *brethren*, those of the *same* family and rank.

But Melchizedek tithed *Abram*, the Patriarch of the whole Jewish race. See *v.* 8.

(2) The Levitical Priests are mortal.

But Melchizedek's *Priesthood* is immortalized in Christ.

(3) Melchizedek tithed the Levitical Priesthood itself in Abram.

δεδεκάτωκε τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε. 7 Χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. 8 Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. 9 Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται·

e Gen. 14. 20.

10 e ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

f Gal. 2. 21. vv. 18, 19.

11 f Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. 13 Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. 14 g Πρόδηλον γὰρ, ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησε.

g Isa. 11. 1. Matt. 1. 2, &c. Luke 3. 33. Rom. 1. 3.

15 Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου, 17 h μαρτυρεῖται γάρ, Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. 18 i Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελὲς, 19 k οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

h Ps. 110. 4. ch. 5. 6. i Rom. 8. 3. Gal. 4. 9. k Gal. 3. 24. & 2. 16. ch. 9. 9. Acts 13. 39. Rom. 3. 20, 21. Eph. 2. 18. & 3. 12. ch. 4. 16. l Ps. 110. 4.

20 Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας, 21 l οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν

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6. δεδεκάτωκε—εὐλόγηκε] *hath tithed*, and *hath blessed*. Cp. *v.* 9, δεδεκάτωται. Observe this use of the perfect tense, intimating that the act was done by Melchizedek, but its effect *remains* for ever in Christ typified by Melchizedek. See on *v.* 8.

Such seems to be the force of that tense here. See on 1 Cor. xv. 4. Cp. 2 Cor. i. 19. Col. i. 16. 1 Tim. vi. 17. Cp. *Winer*, who gives, however, a somewhat different interpretation of the present text.

8. μαρτυρούμενος ὅτι ζῇ] *attested* (in Holy Scripture) *that He liveth*; that is, is not dead officially, as other Priests die, who are made after the order of Aaron, but *liveth* for ever. Christ, Who is made after the order of Melchizedek, and so, as it were, continues for ever the *sacerdotal* life and functions of Melchizedek.

9. ὡς ἔπος εἰπεῖν] *so to speak*; 'ut ita dicam;' a phrase used to soften and qualify what may seem a paradox. *Chrys.*, *Theophyl.*

10. ἔτι ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν] *Levi was as yet in the loins of his father Abram* when he was blessed by Melchizedek; for Isaac had not yet been born or conceived. *Theodoret.*

11. ἐπ' αὐτῆς] *in its time*, and under its influence and sway. On this use of ἐπὶ, see on Mark ii. 26; and above, i. 2, ἐπ' ἐσχάτου τῶν ἡμερῶν. 1 Pet. i. 20. 2 Pet. iii. 3.

Elz. has αὐτῇ, but αὐτῆς is in A, B, C, D*, E*, and is received by *Lach.*, *Bleek*, *Tisch.*, *Lünemann*.

— νενομοθέτηται] has *received the Law*. Cp. viii. 6. Matt. xi. 5, πτωχοὶ εὐαγγελίζονται. *Winer*, § 39, p. 333. *Elz.* has νενομόθητο, but the reading in the text is in A, B, C, D*, and so *Lachm.*, *Bleek*, *Tisch.*, *Lünemann*.

— τίς ἔτι χρεία] *what need would there have been* any longer for that which the Holy Spirit, speaking by David, who lived *under the Law*, declared to be needful, namely, that a *different* (ἕτερον) *Priest should arise, according to a different order* from that of Aaron?

— οὐ—λέγεσθαι] *to be called not according to the order of Aaron*, but of Melchizedek. The negative οὐ is not to be joined with the infinitive, but with the words immediately following it, which it denies. Cp. *Winer*, p. 428.

12. μετατιθεμένης γὰρ τῆς ἱερωσύνης] *For when the Priesthood is being changed* (observe the tense), *a change also of the Law takes place*, because the Law *limits* the Priesthood to the family of *Aaron* alone.

And this change certainly would not take place unless such a change were needful. For the Law is confessedly from God, and could not therefore be changed, unless He, Who is all-Wise, so willed it. The Cessation of the Law had therefore been announced by the same Prophecy which proclaimed the *failure of the* Priesthood by preannouncing the succession of a *different* Priest, not to be constituted after the order of Aaron, but after a different order, that of Melchizedek. And the Priesthood which was preannounced in that Prophecy is the Priesthood of Christ.

13. Ἐφ' ὃν] *He with regard to Whom these things are spoken*, namely, The *Messiah*.

He proceeds with the proof—

That the Levitical Priesthood was to be superseded, and

That Jesus Christ *is* the Priest preannounced by David.

This is evident, because—

(1) The Messiah, or Anointed Priest, preannounced by David in the 110th Psalm, was not to be of the order of Aaron, and therefore not of the Tribe of Levi, but after the order of *Melchizedek*, who was both a Priest and King.

(2) The Messiah was to be of the tribe of Judah, the *Kingly* Tribe. So Micah had prophesied, v. 2.

(3) These Prophecies *have been* fulfilled in *Jesus Christ*. He was not of the Tribe of Levi, but He has arisen from the tribe of Judah. Matt. i. 2; ii. 4, 5.

14. ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν] our Lord *has arisen*, like a *Star*, or *Day Spring*. Ἀνατολὴ is the word used in the LXX in Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12, and is said with reference to His Name, "Vir Nomen Ejus *Oriens*" (see on Luke i. 78), and also to His name as the *Branch*. See on Matt. ii. 23.

— περὶ ἱερέων οὐδέν] nothing concerning *Priests*, but much concerning *Kings*. (Gen. xlix. 10.) *Elz.* has οὐδὲν περὶ ἱερωσύνης, but ἱερέων is in A, B, C*, D*, E, and is received by *Lach.*, *Bleek*, *Tisch.*, *Lünemann*, &c.

No promise was made of the Priesthood to Judah. Uzziah, the King, was stricken with leprosy for invading the Priest's office. *Theodoret.*

He has arisen from *Judah*. Probably the two Gospels (of St. Matthew and St. Luke) containing the Genealogies of Jesus had now been published; and therefore it was manifest to all that our Lord had sprung of *Judah*.

15. Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν] *And it is still more abundantly manifest*, that the Levitical Priesthood is imperfect, and therefore transitory, and liable to be superseded (see *v.* 11) *if*, as is the case, a *different* (ἕτερος) *Priest arises*, i. e. is preannounced as arising like to Melchizedek. On this use of the *present* tense, see Matt. ii. 4, ποῦ ὁ Χριστὸς γεννᾶται;

16. σαρκίνης] So A, B, C, D, I.—*Elz.* σαρκικῆς. See 1 Cor. iii. 1. 2 Cor. iii. 3. The reading in the text is also preferable, because it is not to be supposed that St. Paul could condemn the Law as if it were *carnal*, indeed he expressly disclaims such a notion. (Rom. vii. 14.) But what he means is, that the Law is σάρκινος (*carneus*), temporary, liable to change, and so is not to be compared to the Priesthood of Christ, which is Eternal.

17. μαρτυρεῖται] So A, B, D*, E*.—*Elz.* μαρτυρεῖ.

19. ἐπεισαγωγὴ δέ] but it is the *bringing in* of a better covenant *upon* the Law, which went before as our *guide*. It is the *superinduction of a better hope, through which we approach near to God*. Observe the contrast between προάγουσα, applied to the *Law*, and ἐπεισαγωγὴ (*superinduction*), applied to the *Gospel*.

20. Καὶ καθ' ὅσον] Another evidence of the permanence of *Christ's* Priesthood. Aaron was consecrated by Moses, but

ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν, Ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, [22] [m] κατὰ τοσοῦτο κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. m ch. 8. 6.

[23] Καὶ οἱ μὲν πλείονές εἰσιν ἱερεῖς γεγονότες διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν, [24] ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην· [25] [n] ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. n Rom. 8. 34. 1 Tim. 2. 5. ch. 9. 24. 1 John 2. 2.

[26] [o] Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος· [27] [p] ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. [28] [q] Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον. o Rom. 8. 34. ch. 4. 14, 15. & 9. 24. 1 John 2. 2. p Lev. 9. 7. & 16. 6, 11. ch. 5. 3. Zech. 3. 9. Rom. 6. 10. q ch. 2. 10. & 5. 1, 2, 9.

VIII. [1] [a] Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, [2] [b] τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, οὐκ ἄνθρωπος. a Eph. 1. 20. Col. 3. 1. ch. 1. 3. & 6. 20. & 12. 2. b ch. 9. 8, 11, 24. & 10. 21.

[3] [c] Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον, ὃ προσενέγκῃ. c Eph. 5. 2. ch. 5. 1.

[4] Εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ τὸν

Christ was consecrated by God Himself with the solemnity of an Oath.

22. *διαθήκης*] *Covenant*; not Testament.

— *ἔγγυος*] *sponsor, surety, spokesman* (Sirac. xxix. 15, 16), who answers for us, and by whom we *ἐγγίζομεν τῷ Θεῷ* (*v.* 19).

23. *Καὶ οἱ μὲν πλείονες*] *They indeed are more Priests made.* Another proof of the superiority of Christ's Priesthood is to be recognized in its *permanence*. There is a double contrast between the *Εἷς ὢν Ἱερεύς*, and the *πλείονες ἱερεῖς γεγονότες*. Christ, the *One* Priest, *is, exists* for ever. They, *the many* Priests, are *made* from time to time.

24. *ἀπαράβατον ἔχει τὴν ἱ.*] *hath His Priesthood never passing by*; not transitory, like that of the Levitical Priests.

25. *εἰς τὸ παντελές*] The *παντελὲς*, of Christ's one offering, is opposed to the *ἀτελὲς* of the Law. (*vv.* 11. 19.)

26. *καὶ ἔπρεπεν*] *also became us.* Καὶ, restored from A, B, D, E, adds to the force of the sentence. His preceding reasons for the permanence of Christ's Priesthood were derived from the nature of the case considered objectively. He now adds a very powerful and affecting argument from the peculiar suitableness of that Priesthood *to us*,—our sorrows, our weaknesses, and our sins.

27. *καθ' ἡμέραν*] *daily.* Ὁ *ἀρχιερεὺς εὐχὰς καὶ θυσίας τελῶν καθ' ἑκάστην ἡμέραν. Philo*, ii. p. 321.

— *ἐφάπαξ*] *once for all*, 'semel et simul.' "Einmal für allemal" (*Schleusner*). Cp. Rom. vii. 9; and below, x. 12; x. 10.

The Levitical Priests offered sacrifices often, and they offered *for themselves* as well as for the people; but Christ did none of these things, because He was *without* sin, and because the *One Sacrifice* offered by Him is sufficient for salvation.

They offered *other* sacrifices, but He offered Himself. *Theodoret.* "Unum est sacrificium Christi, et *semel oblatum*; et *sufficit* in *sempiternum* ad tollenda *omnia peccata* credentium." *Primasius.*

28. *Τὸν εἰς τὸν αἰῶνα τετελειωμένον*] *The Son Who is perfected for evermore.*

The word *τετελειωμένος*, as applied here to *Christ's Everlasting Priesthood*, is to be explained from the *Septuagint Version*, where it describes the *consecration* and *inauguration* of *the Priest*. See Lev. xxi. 10, *τετελειωμένου ἐνδύσασθαι τὰ ἱμάτια.*

CH. VIII. 1. *Κεφάλαιον*] *The sum total which results*, or accrues, as an aggregate upon what is being said by us.

The *κεφάλαιον* of a numerical account is the *sum total*, which collects together and combines, as in a head, all the constituent members or items. See *Thucyd.* iv. 50, *Aristot.* Metaph. vii. 1, and the ancient Expositors on Eph. i. 10.

So the sum total of our discourse concerning the Priesthood of Christ may be represented in the following proposition, *τοιοῦτον ἔχομεν ἀρχιερέα κ.τ.λ.* Κεφάλαιον is not an accusative, but nominative, in apposition with the following sentence. Cp. *Winer*, § 59, p. 472.

2. *τῶν ἁγίων*] *of the Holy of Holies.* See ix. 8. 12. 25; x. 19; xiii. 11.

— *λειτουργός*] See on Acts xiii. 2.

— *ἀληθινῆς*] *true, real*, as distinguished from what is figurative or ideal. See Luke xvi. 11; and on John xvii. 3. 1 Thess. i. 9.

4. *Εἰ μὲν οὖν* (so A, B, D*,—*Elz. γὰρ*) *ἦν ἐπὶ γῆς*] *If, however, Christ had been upon earth, He would not even have been a Priest now, while there still exist those who offer the appointed gifts according to the Law.* That is, If Christ had not entered into the true Holy of Holies, namely, into Heaven itself, He, Who is of the Tribe of *Judah*, and *not* of the sacerdotal Tribe of *Levi*, would not even have been a *Priest* at all, much less would He have been, as He is, our great High Priest; because there still exist, not as yet visibly superseded and discharged by God, Priests of the Tribe of Levi, to which God in the Law limited the Priesthood; and they still minister in His Temple on earth at Jerusalem, and offer those sacrifices which God has prescribed in the Law.

If He had been on earth, that is, if He had not *died*, and been taken up into heaven after His Resurrection, He would not have been a Priest; for there were *other Priests* still existing, and a schism would have arisen between Him and them. But He *died*, in order to offer the sacrifice of Himself; and having risen from the dead, He ascended into heaven, in order that He might have Heaven as His Sanctuary wherein to officiate as a Priest. *Chrysostom.*

The Apostle says this by way of self-defence, in order that he may show to the Hebrews that he does not disparage the Levitical Law, but rather regards it with veneration, as being a figure of heavenly things. Hence he admits, that it would have been superfluous to call Christ a Priest, if He were on *earth*, inasmuch as there are still Priests who discharge the priestly function according to the Levitical Law. *Theodoret.*

But here (adds *Theodoret*) the following question may be asked;

Since the Levitical Priesthood has *now* come to an end (by the total destruction of the Temple at Jerusalem, and the cessation of its Ritual), and since He, Who is the High Priest according to the order of Melchizedek, has offered His sacrifice, and has made other sacrifices to be needless, how is it that the Priests of the

d Exod. 25. 40. Num. 8. 4. Acts 7. 44. Col. 2. 17. ch. 10. 1.

νόμον τὰ δῶρα, [5] [d] οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ, φησι, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

e 2 Cor. 3. 6. ch. 7. 22.

[6] [e] Νυνὶ δὲ διαφορωτέρας τέτυχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

f ch. 7. 11, 18.

[7] [f] Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος·

g Jer. 31. 31, &c.

[8] [g] μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν, [9] οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος· [10] [h] ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν. [11] [i] Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν. [12] [k] Ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

h Jer. 31. 33, &c. Zech. 8. 8.

i John 6. 45, 65. ch. 10. 16. 1 John 2. 27.

k Rom. 11. 27. ch. 10. 17.

[13] Ἐν τῷ λέγειν καινὴν πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

a Exod. 25. 8. & 27. 1.

IX. [1] [a] Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν.

New Covenant perform the Mystical Ministration (i. e. of the Holy Eucharist)?

The answer is this. It is well known to all who have been instructed in divine things, that *we do* not offer *any other sacrifice;* but we execute the *commemoration* of that *one saving sacrifice*, which Christ offered on the Cross (*οὐκ ἄλλην τινὰ θυσίαν προσφέρομεν, ἀλλὰ τῆς μιᾶς ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν*). For the Lord Himself commanded us to do this, saying, "Do this in remembrance of Me." And this we do, in order that by contemplation we may call to mind the figure (*τύπον*) of the sufferings which He underwent for us, and may stir up our love toward our Benefactor, and await the fruition of the good things to come. *Theodoret.*

See below on x. 12.

Elz. has *τῶν ἱερέων* before *προσφερόντων*, but these words are not in A, B, D*, E*, and are a gloss, and have been rejected by *Lach.*, *Bleek*, *Tisch.*, *Lünemann*, on the authority of those MSS. and some ancient Versions.

5. *κεχρημάτισται*] *has been commanded* by *the divine voice.* See Matt. ii. 12. 22. Luke ii. 26. Acts x. 22.

6. *τέτυχε*] So A, D*, I, K, *Athan.*, *Œcum.*, *Theophyl.*, and *Lach.*, *Bleek*, *Tisch.*, *Lün.* Cp. *Lobeck*, Phryn. p. 395. *Winer*, p. 82. *Elz.* has *τέτευχε*.

— *μεσίτης*] a *Mediator.* A word applied to Moses (Gal. iii. 19, 20), and to Christ, 1 Tim. ii. 5, and below (ix. 15; xii. 24).

7, 8. *Εἰ γὰρ ἡ πρώτη—καινὴν*] Compare *Justin Martyr* in his dialogue with Trypho the Jew, c. 34.

8—12. *Ἰδοὺ—μνησθῶ ἔτι*] From Jer. xxxi. 31—34, or xxxviii. 31—34, in LXX, with scarcely any variation, except that of *λέγει Κύριος* for *φησὶ Κύριος*, as the reading is in *Cod. Vat.* of the LXX; but the *Codex Alexandrinus* has *λέγει*, as cited in *v.* 8, not in *v.* 9.

For *συντελέσω* LXX has *διαθήσομαι*. The original has כָּרַת. Cp. x. 16, 17, where the text is quoted with the reading *διαθήσομαι*.

9. *κἀγὼ ἠμέλησα αὐτῶν*] On the accuracy of this rendering, see *Bp. Pearson*, Præfat. in LXX, Minor Works, ii. p. 261, ed. *Churton*.

11. *οὐ μὴ διδάξωσιν*] *they shall not teach* at that season. See *Winer*, § 56, p. 450.

— *πολίτην*] his *fellow-citizen.* So the best authorities. *Elz.* has *πλησίον*. The *Cod. Alex.* of LXX has *ἀδελφὸν* in the first member of the sentence, and *πλησίον* in the second.

13. *πεπαλαίωκε*] *has made old;* which God, its author, could do. And so the sense is more forcible than 'He *declared* it to be old.' By speaking of a *new* Covenant He ipso facto *antiquavit*, or superannuated, the former Covenant. His Word, which first made it, has also unmade it.

CH. IX. The Apostle proceeds to show the excellency of the One Sacrifice offered once for all by Christ, and presented by Him to the Father in the *Heavenly* Temple; and its superiority over all the Levitical Sacrifices offered in the Tabernacle and Temple on *earth*, which were shadows of that One Sacrifice.

1. *Εἶχε μὲν οὖν*] *The first covenant also had indeed, it is true, &c.* He does not disparage what the first covenant possessed; on the contrary, he acknowledges that its ritual and furniture were from God. But he shows that they were designed by Him to serve a purpose which is now fulfilled.

He therefore uses the *past tense*, *εἶχε*, 'it *had.*' *Chrys.*

This is carefully to be borne in mind, because it has been objected by some writers in modern times (e. g. *Bleek*) that the Author of this Epistle is chargeable with *inaccuracies* in this chapter, in his description of the *Temple Service.*

Hence they have inferred, that the Author *cannot* be *St. Paul*, who was brought up at Jerusalem at the feet of Gamaliel, and was deeply versed in all that concerned the Law and Ritual of his own Nation. And by the same reasoning, it would also follow that the Author cannot have been inspired by God, Whose worship He misrepresents; and that therefore this Epistle is not a part of God's Word. But the fact is, that the Author is not describing the worship of the *Temple*, but of the *Tabernacle*, and he shows his *knowledge* of his subject, by not confounding one with the other. See below on *v.* 4.

— *ἡ πρώτη*] *The first*, i. e. Covenant.

Elz. adds *σκηνὴ*, not in the best MSS. Besides, the word *πρώτη* does not agree with *Σκηνὴ*, or Tabernacle, understood, but with *Διαθήκη*, *Covenant*, referred to in the preceding verse.

— *δικαιώματα λατρείας*] *ordinances of worship.* *δικαιώματα* are literally what has been regarded as right and just, *δεδικαίωται*, by a superior authority, and has been commanded as such, and therefore it corresponds in LXX to the Hebrew חֹק (*chok*) or Statute. (Exod. xv. 25, 26. Lev. xxv. 18.) Hence *δικαιώματα* = *νόμος. Suid.* See above on Rom. i. 32; ii. 26; v. 16; viii. 4.

— *τό τε ἅγιον κοσμικόν*] *and the holy place which was worldly*, i. e. a figure of *this visible* world; as *distinguished* from, and yet *introductory* to, the invisible *Heavenly* region typified by the Oracle, or *Holy of Holies*, parted off from the Holy Place by the Veil. Cp. Exod. xxvi. 33, *διορεῖ τὸ καταπέτασμα ἀνά-*

2 [b] Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία, καὶ ἡ τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια· 3 [c] μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων, 4 [d] χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς

b Exod. 25. 30. & 26. 1, &c. Lev. 24. 5, &c.
c Exod. 26. 31, 33. & 40. 3.
d Exod. 16. 33. & 25. 10, 16, 21. & 26. 33. Lev. 16. 12. Num. 17. 10. 1 Kings 8. 9. 2 Chron. 5. 10.

μεσον τοῦ ἁγίου (the Holy Place) *καὶ ἀνάμεσον τοῦ ἁγίου τῶν ἁγίων.* Cp. Exod. xxvi. 31. 33—37.

The Holy Place was an image of our Earthly *Πολιτεία*, or Conversation; the Holy of Holies represented the future Life in Heaven. *Theodoret, Œcumen.* See also *Joseph.* Ant. iii. 6. 4, and iii. 7. 7; B. J. v. 5. 4.

The Holy Place is also called *κοσμικὸν, worldly* (cp. Titus ii. 12), as being *visible* and *material*, and so *temporary*, and distinguished from the Heavenly Sanctuary. See *Bp. Pearson* on the Creed, as quoted above, vi. 9.

2. *Σκηνὴ γὰρ κ.τ.λ.*] *For a Tabernacle was constructed*, namely, the *first*, or anterior portion of it. *Ἡ πρώτη* here signifies the *anterior court*, or *Holy Place* (see *vv.* 6, 7), where it is contrasted with the *δευτέρα σκηνὴ*, or *Holy of Holies*. On this use of *πρῶτος*, as *primus*, in Latin, for prima *pars*, see *Valck.* p. 550.

— *λυχνία—τράπεζα*] *The Golden Seven-Branched Lamp, and the Table.* See the marginal references, and *Jahn*, Arch. Bibl. §§ 327, 332; and, on their typical character, *Mather* on the Types, p. 388—411.

— *ἡ πρόθεσις τῶν ἄρτων*] *the* (*weekly*) *setting forth* of (twelve) *loaves* on the Table, in two rows of six each, before the Lord. See Exod. xxv. 23. Lev. xxiv. 5. Cp. *Winer*, § 67, p. 559.

— *ἅγια*] *Holy Place. Neuter plural*, and therefore to be accentuated on the antepenultimate syllable, and contrasted with the *neuter plural, ἅγια ἁγίων*, immediately following. *Theodoret.*

In the Septuagint, and also in the works of *Philo Judæus*, the word *ἅγια* in the plural is often used synonymously with *ἅγιον* in the singular, to signify the *Holy Place.*

3. *τὸ δεύτερον καταπέτασμα*] *the second veil*, namely, the Veil of purple—blue, purple-red, and crimson wool, and twisted byssus, and embroidered with Cherubim, and supported on four columns of acacia-wood, with silver feet, which parted off and concealed the Holy of Holies from the Holy Place, and was rent in twain at the Crucifixion. See on Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45; and cp. above, vi. 19.

It is called the *second* veil, to distinguish it from the other curtain at the *entrance* of the Holy Place. Cp. *Philo*, Vet. Mos. iii. p. 669, where he calls the Holy Place the *Πρόναον εἰργόμενον δυσὶν ὑφάσμασιν. Τὸ μὲν ἔνδον ὃν καλεῖται καταπέτασμα, τὸ δ' ἐκτὸς προσαγορεύεται κάλυμμα.* The second veil, or *καταπέτασμα* was made, he says (iii. p. 667), *ἵνα ἐπικρύπτηται τὸ ἄδυτον*, that it might conceal the inner Shrine, or *Oracle*, the *ἅγια ἁγίων*, or *Holy of Holies.*

4. *χρυσοῦν θυμιατήριον*] *a golden censer*, or thuribulum, in which the High Priest offered incense on the great day of Atonement in the Holy of Holies. On other days he used a *silver* censer. *Ioma*, iv. 4. *Wetstein*, p. 414. Cp. Lev. xvi. 12—14. And so *Maimonides* and *Abarbanel.* Cp. in *Buxtorf*, Hist. Arcæ, p. 76.

The word *θυμιατήριον* is *not* to be rendered '*Altar of Incense*,' with some Expositors; but it is to be rendered '*Censer*,' with the *Vulg.*, *Syriac*, *Arabic*, and *Æthiopic*, and *English* Versions, and with *Theophylact* (on *v.* 7), *Anselm*, *Aquinas*, and with *Villalpandus*, *Grotius*, *Wetstein*, *Bengel*, *Reland*, *Deyling*, *J. G. Michaelis*, *Böhme*, *Stuart*, *Klee*, *Stier*, and others. For

(1) This is the sense which the word *θυμιατήριον* bears in the Septuagint Version, the best exponent of the Apostle's words. (2 Chron. xxvi. 19. Ezek. viii. 11.)

(2) But the Golden *Altar* of Incense is called both in the Old and New Testaments the *θυσιαστήριον τοῦ θυμιάματος.* (Exod. xxxi. 8. Luke i. 11.)

(3) Besides, the Golden *Altar* was *not* in the Holy of Holies, but it stood before the Veil, between the Table of Shewbread and the Golden Candlestick. (Exod. xxx. 1—10. 34—37; xxxvii. 25—29; xl. 5. 26. *Josephus*, Ant. iii. 6. 8. B. J. v. iii. 5.)

(4) The allegations of some recent writers (*Bleek*, and even *Lünemann*, p. 232), that the writer of the Epistle was not acquainted, from personal knowledge, with the ritual and sacred furniture of the Temple, or that this Epistle is not an *original work*, and that the supposed inaccuracy is to be attributed to his Translator (*Jahn*, Arch. § 332), serve only to invalidate the conclusions grounded on such suppositions.

(5) It is true, that there is no mention of a *Golden Censer* to be specially used on the Day of Atonement, in the description of the furniture of the Holy of Holies, in the Old Testament. But the existence of such a Censer may be inferred as probable from Lev. xvi. 12—14, describing the ritual of that great Day of Expiation; and it appears to be very likely, that some particular Censer should have been set apart and reserved (as the Rabbis affirm) for the religious service of that solemn Anniversary. Cp. *Reland*, Antiq. i. 5.

(6) The *Incense*, which was offered before the Mercy-Seat by the High Priest when he entered with blood into the Holy of Holies, and sprinkled the Mercy-Seat with blood, and which covered the Mercy-Seat with a cloud, was a type of the *Prayers* to be offered in Heaven by *Christ*, having entered into the true Holy of Holies with His Own Blood. Cp. Rev. v. 8; viii. 3, 4. Ps. cxli. 2.

And the uses of such a Golden Censer as here described, seem to be specially typical of the work of Christ, our great High Priest and Mediator, ministering within the Veil, in the Heavenly Holy of Holies, where He ever liveth to *make intercession* for us (vii. 25), and is ever offering the Incense of our Prayers in the Golden Censer of His own merits, by which they are made acceptable to God. "In *sanctis Sanctorum erat Thuribulum*, quia Christus in *secretis* patriæ cœlestis consistit, per Quem *Orationes* nostras ad Deum Patrem dirigemus." *Primasius.*

(7) It has indeed been said by some, that it is a strange thing that no mention should be made here of the *Golden Altar of Incense*, and therefore it is alleged that *θυμιατήριον* ought to be understood as specifying that Altar.

But neither is there any mention here of the great Brazen Altar of Burnt Offering.

The fact is, the Author has his eye fixed on *one great sacerdotal Act*, viz. the entrance of the High Priest into the Holy of Holies on the Day of Atonement, as foreshadowing Christ's Perpetual Intercession in Heaven.

He therefore dwells mainly on what was done by the High Priest *within the Veil.* And inasmuch as it is remarkable, that the Incense to be offered on the Day of Atonement was *not* to be kindled on the *Golden Altar of Incense before* the Veil, but was to be taken by the Priest in his hand into the Holy of Holies, and to be *first* kindled *within* the Veil (see Lev. xvi. 12), therefore most fitly the Author waives all mention of the Golden Altar of Incense in reference to *that* Act, and speaks only of the Golden *Censer* in which the Incense was kindled *within* the Veil in the *Holy of Holies.* Cp. *Lightfoot*, Temple Service, chap. xv., where a striking proof is given of the sin of kindling the Incense *outside* the Veil.

On this question, cp. *Stuart*, Excursus xvi., and *Davidson's* Introduction, p. 223—225.

— *ἐν ᾗ*] i. e. in the *Ark*, that is, originally; as may be inferred from Exod. xvi. 34; xxv. 16. Num. xvii. 10, as the Jews themselves assert. See *R. Levi*, *Ben Gerson*, on 1 Kings viii. 10, in *Wetstein*, *Schöttgen*, p. 973.

The fact that these things were *not* in the Ark in *later* times, is no proof of any inaccuracy in the writer, but rather it is an evidence of his *knowledge* and of his *candour.* He is describing the Holy of Holies in the *Tabernacle*, as it was *constituted* by *Moses*, and *not* as it existed in the *Temple* in his own day; and the circumstances here mentioned prove that he was well acquainted with the *differences* between the two, and that he was not desirous of disparaging the dignity of the Levitical Priesthood; but, on the contrary, gave it credit for ornaments which it had *originally possessed*, but which it did *not now retain.*

It is a fortunate circumstance, that Jewish Writers themselves bear witness to the accuracy of the Apostle in this matter, and their evidence may suffice to refute the charges of ignorance and error brought against him in this place by some professors of Christianity, who assume that they themselves are better informed, concerning the Ritual of the Ancient Worship of God, than an Author whose work has been received by the Church of God, as written by the Inspiration of God.

— *ἡ ῥάβδος Ἀαρών*] *the rod of Aaron.* See *Clemens Rom.* i. 43.

διαθήκης, 5 [e] ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος.

6 [f] Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· 7 [g] εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· 8 [h] τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν· 9 [i] ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, 10 [k] μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.

11 [l] Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν οὐ ταύτης τῆς κτίσεως, 12 [m] οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.

e Exod. 25. 18.
f Num. 28. 3.
g Exod. 30. 10. Lev. 16. 2, 15, 34. ver. 25.
h John 14. 6. ch. 10. 19, 20.
i Acts 13. 39. Gal. 3. 21.
k Lev. 11. 2. Num. 19. 7, &c.
l ch. 3. 1. & 4. 14. & 6. 20. & 8. 1.
m Acts 20. 28. Eph. 1. 7. Col. 1. 14. ch. 10. 10. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9.

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5. *ὑπεράνω—ἱλαστήριον*] *the Cherubim of Glory* (of the Glorious Presence or Shechinah) *shadowing* the *Mercy-Seat*. See on Rom. iii. 25, and *Lightfoot*, Temple Service, chap. xxxviii.

It is observable, that *Josephus* uses both the *masculine* and *feminine* article with the word Χερουβεῖς, but *Philo* says always τὰ Χερουβίμ. *Delitz.*

6. *εἰς μὲν τὴν πρώτην*] *into the first court.* The Jewish Historian thus writes—"All persons who have seen the construction of our Temple know of what sort it was, and that its holiness was inviolable. It has four courts round it, and each of these had their peculiar guardians assigned to them according to our Law. Into the outermost court all strangers might enter. Into the second, all Jews and their wives when free from legal impurities. Into the third, male Jews, if pure. Into the fourth (the *πρώτην σκηνὴν* in the present verse), the Priests alone, in their sacerdotal attire. Into the inmost shrine (*ἄδυτον*), the High Priest only, clad in his robes of office." *Josephus*, c. Apion. ii. 8. Cp. *Lightfoot* on the Temple Service, chap. i. Vol. i. p. 898.

7. *εἰς δὲ τὴν δευτέραν*] See *Bp. Pearson* on the Creed, p. 406, 407, Art. iv., near the end, for an excellent Exposition of the *Christian sense of these Levitical provisions.*

8. *μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν*] *that the way into the Holiest of all had not yet been made manifest.* The entrance to the Holy of Holies was obstructed and intercepted by the *Veil*, which was rent in twain at the *Crucifixion*, in order to show that the way to that which was typified by the Holiest Place, namely, the way to *Heaven* itself, had now been laid open by the sacrifice of Christ, Who is "*the Way*" (John xiv. 6). See above on Matt. xxvii. 51.

On *τὰ ἅγια*, *the* Holy Place, *κατ' ἐξοχὴν*, that is, *the Holiest of all*, see above, *v.* 1, and below, *v.* 12. 24, 25; x. 19; xiii. 11; and on the *genitive*, cp. Matt. x. 5, *ὁδὸν ἐθνῶν.*

9. *ἥτις κ.τ.λ.*] *which* first Tabernacle was a parable or likeness, or type, designed to instruct the worshippers and people generally (*Chrys.*) for the *season* (*καιρὸν*) then present, and to lead them up to something beyond itself.

— *καθ' ἣν*] *according to which*,—either Parable, or Tabernacle. *Elz.* has *καθ' ὃν*, but *ἣν* is in A, B, D, and is received by *Scholz.*, *Lachm.*, *Bleek*, and *Lünemann.*

— *κατὰ συνείδησιν*] *according to the conscience* or *inner man.* They could only alter his *external* condition in the eye of *men*, and in reference to *legal* impurities, but could not justify him *in foro conscientiæ*, and reconcile him to *God.*

10. *μόνον κ.τ.λ.*] The sense of this sentence is to be cleared up by the restoration of *δικαιώματα* with *Scholz.*, *Lachm.*, *Bleek*, *Lünemann*, for *δικαιώμασιν*, the reading of *Elz.*, and by the rejection of *καὶ* after *βαπτισμοῖς.*

The meaning is, that the gifts and sacrifices offered in the Tabernacle, being only parabolical of a higher and spiritual Ritual, could not make the worshipper *perfect*; that is, could not bring him to *spiritual manhood*, but were designed as accommodations to his unripe condition in a state of spiritual childhood (see above, v. 13, 14, on the sense of the word *τέλειος*), and being *merely δικαιώματα σαρκὸς, ordinances of the flesh* (not of the spirit), ordinances of an external, corporeal, fleshly kind, and dealing only with the *outer man*, and being in respect to, or *upon, meats, and drinks, and divers washings*, and imposed and imperative on the people only *until the season of reformation.* Cp. *Winer*, p. 559. The word *ἐπικείμενα* is used with reference to the burdensome character of these enactments. *Œcumen.* See Acts xv. 10. 28, and cp. *Lünemann* here.

The genitive *σαρκὸς* expresses the characteristic property and element of the *δικαιώματα.*

11. *ἀγαθῶν*] *But Christ having now come, a High Priest of the future good things*, i. e. of *the* good things that were prefigured by the Law, and were looked for as future by the holy men who lived under the Law. Observe the article here, and in the following words, *τῆς μείζονος καὶ τελειοτέρας σκηνῆς*, of *the* greater and more perfect Tabernacle which was typified by the Tabernacle in the wilderness. Christ has passed through the Heavenly Holy Place into the *true* Holy of Holies, *not made* by *human* hands (see the use of *χειροποίητα* in *v.* 24), nor of *this* earthly building, even to the Right Hand of God.

— *οὐ χειροποιήτου*] Cp. Acts vii. 48; xvii. 24; and below, *v.* 24.

12. *οὐδὲ*] *nor yet.*

— *δι' αἵματος τράγων*] *by blood of goats*: the means with which and by which the High Priest was permitted to enter into the Holy of Holies on the Day of Atonement. Lev. xvi. 14, 15.

— *ἐφάπαξ*] *once for all*; in accordance with that *eternal redemption* (*αἰωνίαν λύτρωσιν*), that *purchasing*, which is to be valid *for ever*, being effected with the infinite cost of His Own Blood, paid as the price of our redemption from that captivity and imprisonment in which we were held, as insolvent debtors, for our sins; and for our admission to our heavenly inheritance. See on Matt. xx. 28. Eph. i. 14.

Christ is said, in these and other passages of Scripture, to have paid our *ransom* (*λύτρον*), in order to *redeem* us from captivity. See above on Eph. i. 7. 14.

To *whom* was this ransom *paid?*

Some of the Ancients said to *Satan*, who held us in bondage. *Origen*, in Matt. tom. xvi. p. 726. See *Delitz.* here, p. 385.

But though we through our sins had reduced ourselves into bondage and captivity to Satan, yet it is not to be imagined that Satan derived any advantage from the price paid by Christ for our deliverance. The prison in which we were held, though Satan was its gaoler, was not the property of Satan. All things are God's. Tophet is His (Isa. xxx. 33); the instruments of death are His (Ps. vii. 13. Prov. xv. 11). Compare note on 1 Cor. xv. 26.

By sin we contract a debt to *God*. We are held as His prisoners till we pay that debt. We are His bondsmen. And the payment, which Christ, of His own free will, makes for our deliverance, with the infinite price of His own Blood, is paid to God. God Himself, in His infinite love, provides this payment, in order that we may be delivered, at the same time that the immutable Attribute of His own Divine Justice is fully satisfied. And therefore Christ is said in Scripture to offer *Himself* to *God*; and God (see *v.* 14) is also said to have delivered up His own Son. (Rom. viii. 32.) See below on *v.* 22.

The feminine form *αἰωνία* is found only here, and in 2 Thess. ii. 16, and is one of the connecting links of *this* Epistle with the received Epistles of *St. Paul.*

13 [n] Εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, 14 [o] πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι;

15 [p] Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 16 [q] Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· 17 [q] διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή

n Lev. 16. 14, 16. Num. 19. 2, 4. ch. 10. 4.
o Luke 1. 75. Rom. 6. 13. Eph. 5. 2. Gal. 1. 4. & 2. 20. Tit. 2. 14. ch. 6. 1. 1 Pet. 1. 19. & 3. 18. & 4. 2. 1 John 1. 7. Rev. 1. 5.
p Rom. 3. 25. & 5. 6. 1 Tim. 2. 5. ch. 3. 1. & 12. 24. 1 Pet. 3. 18.
q Gal. 3. 5.

On the form *εὑράμενος*, see *Winer*, p. 79.

The Apostle uses the middle form *εὑράμενος*, 'having procured *for himself*,' to intimate that, as Christ's death was voluntary, so the effect of it was glorious to *Himself*, as well as to us. He thus obviates the Jewish objection, that it was inconsistent with the *Messiah's* dignity *to die*.

13. *Εἰ γὰρ τὸ αἷμα τράγων*] Cp. *Justin M.* c. Trypho. c. 13, who hence argues for the virtue of Christian Baptism deriving its efficacy from the Blood of Christ, and cleansing those who come to it with Repentance and Faith in His Blood; and he therefore calls it *τὸ σωτήριον λουτρὸν τοῖς μεταγινώσκουσι, καὶ μηκέτι αἵμασι τράγων καὶ προβάτων ἢ σπόδῳ δαμάλεως, ἢ σεμιδάλεως προσφοραῖς καθαριζομένοις, ἀλλὰ πίστει διὰ τοῦ αἵματος τοῦ Χριστοῦ καὶ τοῦ θανάτου αὐτοῦ*.

14. *διὰ Πνεύματος αἰωνίου*] *through the Everlasting Spirit*, the Holy Spirit.

So *Theodoret* and other ancient Expositors, and the *Syriac*, *Vulgate*, and *Coptic* Versions, and D, which has *ἁγίου* here.

The truth of this ancient interpretation appears from the following considerations:—

The Apostle is here speaking of the *atoning*, *sanctifying*, and *cleansing* efficacy of Christ's Blood. The emphatic words here are *ἄμωμον*, *spotless*,—a word specially applied to Victims which were examined (*μωμοσκοπούμενα*) by the Priests to see whether they had any *blemish* (see on iv. 12, and the passages of *Philo* quoted here by *Loesner*, p. 437),—and *καθαριεῖ*, *shall cleanse*.

Now, this efficacy was due to the operation of the *Holy Ghost*.

Christ, as Man, derived His *sanctity*, and His consequent ability to offer to the Father a *spotless* sacrifice, and to *cleanse* us from all sin, from God the *Holy Ghost*.

Thus then we recognize a testimony to the distinct Personality of the Father, the Son, and the Holy Ghost, and to the great Truth that each of the Three Persons of the Ever Blessed Trinity had His proper office, and that they all co-operated, in the work of our Redemption.

This important doctrine has been well expressed by *Theodoret* here as follows: *Ἄμωμον ἐκεῖνο τὸ σῶμα τὸ Θεῖον ἀπετέλεσε Πνεῦμα· πάντα γὰρ εἶχε τοῦ Θειοῦ Πνεύματος χαρίσματα, καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν.* (John i. 16.) The Holy Ghost, Who filled Him as Man in the Virgin's Womb, preserved Him from all sin, so that He might be for us an Immaculate Victim, and a sweet-smelling sacrifice to God. *Primasius*.

To which we may add the words of our learned English Expositor of the Creed:—

The belief of Christ's conception by the *Holy Ghost* is necessary to prevent all fear or suspicion of spot in this Lamb; of sin in this *Jesus*. Whatsoever our original corruption is, however displeasing unto God, we may be from hence assured there was none in Him, in whom alone God hath declared Himself to be *well pleased*. *Who can bring a clean thing out of an unclean* (Job xiv. 4)? saith Job,—a clean and undefiled Redeemer out of an unclean and defiled nature? He whose name is *Holiness*, whose operation is to sanctify, the Holy Ghost. Our *Jesus* was like unto us in all things as born of a woman, sin only excepted, as *conceived by the Holy Ghost*.

This original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, Who, out of His infinite love, humbled Himself to become flesh, and at the same time, out of His infinite purity, could not defile Himself by becoming sinful flesh.

Secondly, the same sanctification was as necessary in respect of the end for which He was made man,—the redemption of mankind; that, as the first Adam was the fountain of our impurity, so the second Adam should also be the *pure fountain of our righteousness*. *God, sending His own Son in the likeness of sinful flesh, condemned sin in the flesh* (Rom. viii. 3); which He could not have condemned had He been sent in *sinful* flesh. *The Father made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him* (2 Cor. v. 21); which we could not have been made in Him, but that He *did no sin* (1 Pet. ii. 22), and knew no sin. For whosoever is sinful wanteth a Redeemer; and he could have redeemed none, who stood in need of his own redemption. We are redeemed *with the precious blood of Christ; therefore* precious, because *of a Lamb without blemish, and without spot* (1 Pet. i. 19).

Our atonement can be made by no other High Priest than by Him Who is *holy, harmless, undefiled, and separate from sinners* (Heb. vii. 26). We cannot *know that He was manifested to take away our sins*, except we also know that *in Him is no sin* (1 John iii. 5). Wherefore, believing it is so, it is necessary to believe the original holiness of our human nature in the person of our Saviour; it is as necessary to acknowledge that by which we may be fully assured of that *sanctity*, His conception by the *Holy Ghost*. *Bp. Pearson*, Art. iii. p. 314.

— *ἀπὸ νεκρῶν ἔργων*] *from dead works*; not done from *faith* in Christ, Who is Our Life, and without Whom we are dead. See vi. 1.

The Vatican Manuscript (Codex B) fails in the middle of the word *καθαριεῖ* here. It does not contain the remainder of this Epistle, nor that to Philemon, nor the Pastoral Epistles. *Cardinal Mai*, in his edition, has supplied Heb. ix. 14—27 from a MS. of the fifteenth century; and Heb. x.—xiii., and the Epistle to Philemon and Pastoral Epistles, from Cod. Vat. 1761 of the tenth century. See his note, p. 441.

15. *διαθήκης καινῆς*] *of a Covenant that is New*. Observe the order of the words. Cp. viii. 8, the only places in the New Testament where *διαθήκη precedes καινή*. Cp. xii. 24. Observe also the absence of the article.

The Emphasis is to be laid on the *newness* of the *Διαθήκη*, not on its exact resemblance to the *Old*. The sense therefore is, *And for this reason He is a Mediator of a Covenant which is New*; i. e. He succeeds and supersedes *Moses*, the Mediator of the *Old Covenant* (Gal. iii. 19), *in order that, a Death having been effected for the Redemption of the Transgressions committed upon the First Covenant, they who have been called may receive the promise of the Everlasting Inheritance* covenanted by God to Abraham and his seed in Christ.

On the sense of *καινὸς*, as distinguished from *νέος*, see Eph. iv. 23.

16, 17. *Ὅπου γὰρ διαθήκη*] *For wheresoever a Testament* (properly so called) *is, there a Death must of necessity be brought to pass* (in order to give it force), *namely, the death of the Testator. For a Testament is of force, on the parties, who make it, being dead; since it is never valid while the Testator liveth.*

On *φέρεσθαι*, compare the use of the word *φέρεται*, as applied to extant writings contrasted with what are *lost*.

It may also have a forensic sense, like *constare*, said of what is *brought forward* judicially, and is established by legal evidence. See *Hammond* and *Elsner*.

On *μήποτε*, *never*, used subjectively as here, see *Winer*, § 55, p. 426.

This is a controverted passage;

Some have ventured to allege, that the Apostle here resorts to "mere Hellenistic play upon words." Others have charged him with sophistry; others even with "feebleness of logic."

Some Expositors have maintained, that *διαθήκη* ought to be here rendered by *Covenant*, and not by *Testament*; and that *διαθέμενος* means, 'the person included in the Covenant;' and that *φέρεσθαι* is equivalent to be *borne*, or *endured*. But such renderings as these do violence to the language, and have no foundation in ancient authorities.

Consider the scope of the Apostle's argument;

He is obviating an objection, and comforting those who were staggered by Christ's *Death*; and he shows that His Death was necessary, in order to give *effect* to His merciful dispositions in their behalf. *Theodoret*.

ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. 18 Ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκε-
r Exod. 24. 5, 6. Lev. 16. 14, 15, 18. καίνισται. 19 r Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως
παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων, μετὰ ὕδατος καὶ
s Exod. 24. 8. Matt. 26. 28. ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε,
t Exod. 29. 36. Lev. 8. 15, 19. & 16. 14. 20 s λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
Θεὸς, 21 t καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι

But how, it may be asked, can the Old *Covenant*, בְּרִית (*Berith*), be called a *Testament?*

Because it conveyed an inheritance.

The reference to a *Testament* naturally follows from what he had just said concerning their *Inheritance*. In His Covenant with the Israelites God is, as it were, a Testator, Who devises, on the conditions of their obedience, the possession of a large and fruitful territorial Estate—the Land of Promise; the type of the *heavenly Inheritance* procured by *Christ*. Cp. *Stuart* and *Delitz*.

He is comparing the *two* Διαθήκαι; and it is only the *New*, which is *expressly* called by him a Διαθήκη in the twofold sense of *Testament* and *Covenant*.

He says that the latter Διαθήκη is *New*, καινὴ, not νέα. It is *New* in this very sense of being promulgated as a *Testament* as well as a *Covenant*, and so differing from the Old.

The former was not originally promulgated as a *Testament*, although it had something of a testamentary character, and bore a typical witness to the Testamentary Character of the *New* Covenant; and was also itself, in a modified sense, a *Testament;* as conveying an *inheritance;* and as will be explained below.

Therefore, in *v.* 18, he does not repeat the word διαθήκη after ἡ πρώτη; and in *v.* 19 he calls it an ἐντολὴ, or *commandment*, and introduces the person from Whom, and by whom (namely, God and Moses), the *commandment* came; and says, This is the blood of the Διαθήκη (not the blood of any *Testator*, but) which God *commanded;* not which He *devised* as a *Testament*.

He was writing in *Greek* to readers of *Greek*, and he shows that the Gospel was a Διαθήκη in a larger and more proper sense of the Greek word, than the *Law* was, as *originally promulgated*.

He also explains the inner prophetical meaning of the dedication of the First Covenant with *Blood*, and of the speech then uttered by Moses. Exod. xxiv. 5—8.

This exposition of the word Διαθήκη, which, in its proper Greek significance, means *Testament* (see *Hesych.*, *Suid.*, and other ancient Lexicographers, quoted by *Schleusner* and *Suicer* in *voce*), and only in a derivative sense signifies *Covenant* (συνθήκην), was the more reasonable, because it was a return to the primary meaning of the word; and also because Our Blessed Lord Himself, in the Gospels, uses the word Διαθήκη, just before His death, in instituting the Sacrament of the Lord's Supper, and in bequeathing to the Church that last legacy, which derives its force from the *Death* of the *Testator*, and where by speaking of a *New* Testament He implies the existence also of an *Old* one. See Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.

It may, therefore, be suggested for consideration, whether there is not a profound meaning in the Apostle's words here;

In the Divine Mind the *Gospel* is *prior* to the *Law*. Christ is the Lamb of God slain *from the foundation of the world* (Rev. xiii. 8. 1 Pet. i. 20). All the virtue of the Levitical Sacrifices was *derived* from the *Death of Christ*. He "came by Water and Blood" to the Faithful in every age. (1 John v. 6.)

Thus the Levitical Covenant was *dependent on*, and was *subsequent to*, the Death of Christ, in reason, power, and effect, although *not* in *time*.

Accordingly, St. Paul declared, that the Scriptures of the *Old* Testament were able to make Timothy wise unto salvation, through *Faith* in *Christ Jesus*. See 2 Tim. iii. 15.

The *Levitical Covenant* viewed in this light, as founded on the sacred ground of the pre-ordained and pre-supposed sacrifice of Christ's Death, and as deriving all its efficacy from it, may, in a profound spiritual sense, be called a *Testament*.

In the Counsel and Decree of God, to Whom all things are present at once, Christ was already slain, when the Law was delivered from Mount Sinai; and all the Faithful, who were accepted by God, were foreseen and accepted in Christ from the beginning of the world. Hence the Apostle says (xi. 26) that Moses preferred the reproach of *Christ* to the riches of Egypt. Christ was the Paschal Lamb, by whose blood the Israelites were delivered from the sword of the destroying Angel. He was the Rock smitten in the Wilderness, from which the water flowed. (1 Cor. x. 4.) They who rebelled in the desert, tempted *Christ*. (1 Cor. x. 9.)

Christ Himself was the Διαθέμενος Who covenanted with the Israelites. As God He could not die; but in the fulness of time He was to become *Man*, and as Man He was to *die*. The Covenant was *grounded* on His *Death*, foreseen and presumed; and all the virtue of the Covenant, which He made with the Israelites, flowed from His death. It would have been of no avail, if Christ had never died; it derived all its force from that death.

Thus the *Old Covenant* was itself a *Testament*. Christ was its Testator. He is the giver of Both Testaments; they are both sealed by His Blood, and derive all their virtue from it.

It is not, therefore, without reason that the Church of Christ, following the suggestion of the Apostle, calls the Hebrew Scriptures the Old *Testament*.

They, as well as the Gospel, are a *Testament* from Christ; they receive all their saving efficacy from His *Death*. And whenever we speak of the Old *Testament*, we declare a solemn truth, we profess a fundamental article of Faith, which distinguishes us alike from Jews and Heathens; we declare that Both Testaments are from One and the Same Author, Who gives Laws to the world as God, and makes His Covenant to become a Testament by *dying* for us, in order that all who enter into covenant with Him, and live as His children, may enjoy the heavenly inheritance, bequeathed to them by Him, and purchased for them by His blood.

19. αὐτό τε τὸ βιβλίον—ἐρράντισε] *He sprinkled the very Book itself* of the Covenant (see *v.* 21). *Moses sprinkled with Blood the Tabernacle and all the Vessels of the service*, as well as *the People*. (Exod. xxiv. 6—8.) By thus *sprinkling* the very things by which the people sought to be *cleansed*, Moses, the Mediator of the Old Covenant, declared the *imperfection* of that Covenant, and he proclaimed that it could *not cleanse*, but needed itself to be *cleansed* by Blood, namely, by the Blood of Christ; and that, therefore, the bloody sacrifices enjoined in that Covenant, prefigured some *other* sacrifice, some other bloodshedding, by which that Covenant was to be sanctified.

20. Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς] *This is*, or (as it is in the Hebrew), *Behold* the *blood of the Covenant which God made with you*.

St. Paul argues with great force of reason, that this act of Moses, and these words, were typical and prophetical of some future Διαθήκη.

The Old Covenant testified its own insufficiency by being sprinkled. It thus confessed that it could not *cleanse*, but required itself to be cleansed. And in being itself sprinkled, and in the sprinkling of the *People* with the blood of *goats* and *calves*, animals *inferior* to man, who could not be cleansed as to his conscience by their blood, it bore witness to a future cleansing by some other *blood*, which could cleanse the people, who, in the sprinkling of themselves, and of the Covenant, confessed their need of being cleansed.

The speech, therefore, of Moses was prophetic.

The blood of goats and calves is the blood of the Covenant which God *has made* with *you*, or (as the Apostle expounds the words) which God *commanded* you; but you see the imperfection of *this* Covenant in this sprinkling of the Book, and of the Tabernacle, and all the vessels.

But God does nothing imperfectly. Therefore you may be sure, that this Covenant, though imperfect *in itself*, is not imperfect in its *tendencies*, but leads to something that *is* perfect; and that this Blood, which sprinkles you and the Covenant itself, is typical of some other *Blood*, and therefore of some other death which will have sufficient power to *cleanse* you *perfectly* from all your sins. *That* Blood, to be shed and sprinkled hereafter, is typified by *this* Blood which has been shed and sprinkled now.

That the Blood, to which Moses thus referred by way of contrast and inference, is no other than the Blood of Christ, might well be assumed by St. Paul, from the declaration made by Christ Himself when instituting the Lord's Supper, when he took up the words of Moses and applied them to Himself. (Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.) And they had been already so treated by the Apostle in 1 Cor. xi. 25.

ὁμοίως ἐῤῥάντισε. 22 [u] Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. u Lev. 17. 11.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

24 [x] Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθε Χριστὸς ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν· x Rom. 8. 34. ch. 7. 25. 1 John 2. 2.

25 [y] οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· 26 [z] ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ, ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. y Exod. 30. 10. Lev. 16. 2, 34. ver. 7. z 1 Cor. 10. 11. Gal. 4. 4.

27 [a] Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, 28 [b] οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. a 2 Esd. 14. 35. Eccles. 12. 14. b Matt. 20. 28. & 26. 28. Rom. 6. 9, 10. 1 Pet. 3. 18. 1 John 3. 5.

X. 1 [a] Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ a Col. 2. 17. ch. 8. 5. & 9. 9.

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22. χωρὶς αἱματεκχυσίας οὐ γ. ἄφεσις] *without shedding of blood there is no remission of sins*, as the Jews themselves confessed. *Schöttgen*, p. 976.

Jesus has not only revealed to us, but also procured for us, the way of salvation. We were all concluded under sin,—and, since *the wages of sin is death* (Rom. vi. 23), we were obliged to eternal punishment, from which it was impossible to be freed, except the *sin* were first *remitted*. Now this is the constant rule, that *without shedding of blood is no remission. It was therefore necessary that Christ should appear, to put away sin by the sacrifice of Himself.* (Heb. ix. 22, 23. 26.) And so He did; for He *shed His blood for many, for the remission of sins* (Matt. xxvi. 28), as Himself professeth in the Sacramental Institution: He *bare our sins in His own body on the tree;* as St. Peter speaks (1 Pet. ii. 24), and so in Him *we have redemption through His blood, even the forgiveness of sins.* (Col. i. 14.) Again, we were all enemies unto God, and having offended Him, there was no possible way of salvation but by being reconciled to Him. If then we ask the question, as once the Philistines did concerning David, Wherewith should we reconcile ourselves unto our Master? (1 Sam. xxix. 4,) we have no other name to answer it but *Jesus.* For *God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.* (2 Cor. v. 19.) And as, under the Law, the blood of the sin-offering was *brought into the tabernacle of the congregation to reconcile withal in the Holy Place* (Lev. vi. 30), so it pleased the Father through the Son, *having made peace by the blood of His cross, by Him to reconcile all things unto Himself.* (Col. i. 20.) And thus it comes to pass, that us, *who were enemies in our mind by wicked works, yet now hath He reconciled in the body of His flesh through death.* (Col. i. 21, 22.) And upon this reconciliation of our persons must necessarily follow the salvation of our souls. *For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.* (Rom. v. 10.) Furthermore, we were all enslaved by sin, and were brought into captivity by Satan,—neither was there any possibility of escape but by way of redemption. Now it was the Law of Moses, that, if *any were able, he might redeem himself* (Lev. xxv. 49); but this to us was impossible, because absolute obedience in all our actions is due unto God, and therefore no act of ours can make any satisfaction for the least offence. Another Law gave yet more liberty, that he *which was sold might be redeemed again; one of his brethren might redeem him.* (Lev. xxv. 48.) But this, in respect of all the mere sons of men, was equally impossible, because they were all under the same captivity. Nor could they satisfy for others, who were wholly unable to redeem themselves. Wherefore, there was no other brother, but *that Son of man*, which *is the Son of God*, Who was *like unto us in all things, sin only excepted*, which could work this Redemption for us. And what *He only* could, that He freely did perform. For *the Son of man came to give His life a ransom for many* (Matt. xx. 28); and as He *came to give*, so He *gave Himself a ransom for all.* (1 Tim. ii. 6.) So that in Him *we have redemption through His blood, the forgiveness of sins.* (Eph. i. 7.) For we are *bought with a price* (1 Cor. vii. 23); for we are *redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ as of a Lamb without blemish and without spot.* (1 Pet. i. 18, 19.) He then which hath obtained for us remission of sins, He Who through Himself hath reconciled us unto God, He Who hath given Himself as a ransom to redeem us, He Who hath thus wrought out the way of salvation for us, must necessarily have a second and a far higher right unto the name of *Jesus*, unto the title of our *Saviour*. *Bp. Pearson* (on the Creed, Art. ii. p. 140).

23. ὑποδείγματα] *copies*, not 'patterns.'

24. χειροποίητα] Made by *human* hands. See *v.* 11.

26. ἔδει] *it was necessary:* that is, in the case supposed. The *imperfect* indicative is used, as in Latin, 'optimum *erat*,' 'longum *erat*,' &c. Cp. *Winer*, p. 254.

27, 28. καθ' ὅσον] *inasmuch as.* The Apostle thus removes the scruples and stumbling-blocks of the Hebrew Christians, who were taunted by the Jews with believing in a *dead Christ.*

Christ, as Man, is the Second Adam. He unites all men in Himself. All men are destined to die once; therefore Christ died, but He died only once—once for all. But He is also their future Judge. All must appear before His judgment-seat; and then He, Who died once to bear the sins of all, will appear again, *apart from sin.*

28. χωρὶς ἁμαρτίας] *apart from sin.* He does not say ἄτερ, but χωρὶς: he does not entertain the notion that Christ had ever been *with sin*, in the sense of 'blemished by sin;' but he means, that He will appear again, *without* sin, or apart from sin, in another very different sense; that is, as no longer supporting the *heavy weight* of the sins of *others*, even of the whole world, on His own shoulders, but bringing salvation to all who look for, and love, His appearing; and then He will say to the wicked, "Depart from Me, ye cursed; Depart from Me, all ye that work iniquity." (Matt. xxv. 41; vii. 23.)

To appear the second time without sin is this,—not to appear any longer in the *likeness of sinful flesh* (Rom. viii. 3), nor to bear the sins of the world in His own Body on the tree (1 Pet. ii. 24), as He did at His First Advent; and not to intercede any more for sins, but to exercise Judgment upon sinners. *Primasius.*

From a neglect of the true meaning of the adverb χωρὶς here, this text has been perverted by some (e. g. the *Irvingites*) into an argument for the heretical notion, that Christ was not perfectly sinless in His *Human* Nature, while He was yet upon earth. Others have incorrectly regarded ἁμαρτίας as equivalent to a *sacrifice* for *sin*. Compare above, Rom. vi. 10, which illustrates this text.

— ὀφθήσεται—εἰς σωτηρίαν] *He will appear* to them who are patiently *expecting Him for their salvation.* He will come to save them and destroy their enemies. But in the mean time they must wait for Him; they must be ever expecting Him. A lesson to the Hebrews, and to all, of Patience, and of watchful Preparation for the Second Advent of Christ. See Matt. x. 22. Mark xiii. 37.

CH. X. 1. Σκιὰν—τῶν μελλόντων ἀγαθῶν] *a shadow*, or *sketch, of the future good things* in heaven. See ix. 11, and the next note here.

— οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων] *not the very image*, or

διηνεκὲς, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι· 2 ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρισμένους; 3 ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν. 4 [b] Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. 5 [c] Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Προσφορὰν καὶ θυσίαν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· 6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας

b Micah 6. 6—8.
c Ps. 40. 7. & 50. 8, &c. Isa. 1. 11. Jer. 6. 20. Amos 5. 21, 22.

rather *picture, of the things*. According to the mind of ancient Expositors, the word σκιὰ would best be rendered here by *sketch* or *outline* (and not *shadow*); and the word εἰκὼν by *picture* (not *image*).

There are three things considered here.

1. The *reality* of *the future* good things—in *Heaven* and *Eternity*.

2. The εἰκὼν, or clear picture of them, *in the Gospel*.

3. The σκιὰ, or dim outline of them, *in the Law*.

"Umbra in Lege; Imago in Evangelio; Veritas in Cœlo."

St. Paul designates here the *future life* as *the things themselves*; and he calls the Gospel the εἰκόνα, or picture, of those things; and he terms the Old Dispensation the σκιὰν, or sketch, of the *picture*. For the εἰκὼν, or *picture*, exhibits the objects more clearly, but the shaded outline (σκιαγραφία) delineates them more obscurely than the εἰκὼν does. *Theodoret*.

The Law is the mere σκιὰ of the future, and is not the picture. Until the painter puts in the colours in the painting, it is only a sketch (σκιὰ),—but when he lays on the hues, it becomes a picture. Such the Law was; for he calls it a sketch of the future good things. *Chrysostom*.

As the picture (εἰκὼν) falls short of the original, so do our present mysteries fall short of the future good things which are perfect. And as the sketch (σκιαγραφία) falls short of the picture (εἰκὼν), so does the Law fall short of the Gospel. *Theophyl*.

The picture (εἰκὼν), although it does not exhibit the *reality itself*, yet it is a vivid resemblance of it; but the sketch (σκιὰ) is a faint outline of the *picture*. *Œcumen*.

Our present things (under the Gospel) are a picture of the Future. In Holy Baptism we see a type of the Resurrection, but hereafter we shall behold the Resurrection itself. *Here* we see the Symbols of the Lord's Body, there (i. e. in heaven) we shall see the Lord Himself. *Theodoret* (in 1 Cor. xiii. 12). Cp. *Lünemann* (Kommentar, p. 216. 266), who rightly observes, that the contrast here is between the Law as giving merely a *dim resemblance* of future things, and the *clearer exhibition* of them under the Gospel.

— εἰς τὸ διηνεκές] *in continuum*. Cp. vii. 3; x. 12. 14.

2. οὐκ] Omitted by *Elz.*, but found in the best authorities.

— κεκαθαρισμένους] So the preponderance of the best MSS. *Elz.* κεκαθαρμένους.

3. ἀνάμνησις] See Luke xxii. 19.

4. Ἀδύνατον] He had spoken of the death and sufferings of Christ as necessary, and pre-ordained for their salvation, and thus endeavoured to comfort and confirm the Hebrew Christians in their faith, against the cavils and scoffs of the Jews.

He now raises their minds to a higher elevation, by an argument drawn from the Divinity of Christ.

The following remarks on this point are from an English Theologian, who was raised up by God's Providence in the last century to defend the great doctrines of the Atonement and Divinity of Christ;—

The Apostle tells us, that "*it is not possible that the blood of bulls and of goats should take away sins*" (Heb. x. 4); which words appear to resolve the *satisfaction*, not merely into God's free acceptance, but into the *intrinsic value* of the sacrifice. And while we rest it there, I do not see why we may not say, that it is not possible for the blood of any *creature* to take away the sins of the world, since no *creature* can do more than his duty, nor can have any stock of *merit* to spare for other creatures. In this light, the Scripture doctrine of the *satisfaction* infers the *Divinity* of Him that made it; and hence it is, that those who have denied our Lord's proper *Divinity*, have commonly gone on to deny any proper *satisfaction* also; or while they have admitted it in *words* or in *name*, they have denied the thing. Scripture itself seems to resolve the *satisfaction* into the *Divinity* of the Person suffering. It was *Jehovah* that was *pierced*. (Zech. xii. 10, compared with John xix. 37.) It was God that purchased the Church with *His own blood*. (Acts xx. 28). It was ὁ δεσπότης, the *High* Lord, that bought us. (2 Pet. ii. 1.) It was *the Lord of Glory* that was *crucified*. (1 Cor. ii. 8.) And indeed, it is unintelligible how the blood of a *creature* should make any proper atonement or expiation for sin, as before intimated. This again is another of those arguments, or considerations, which at once insinuate both the *truth* of our doctrine and the *importance* of it. However, if Scripture otherwise testifieth that Christ is properly God, and the same Scriptures elsewhere, independently of our present argument, declare that Christ has atoned for us, then, from these two propositions put together, results this *third*, —that a *divine Person* has satisfied for us. Consequently, whosoever impugns the Divinity of Christ, justly so called, does at the same time impugn the true notion of the *satisfaction* made by Him. *Dr. Waterland* (on the Doctrine of the Trinity, v. p. 38).

5. εἰσερχόμενος εἰς τὸν κόσμον] *coming into the world*, at His Incarnation. See i. 6.

5—7. θυσίαν—τὸ θέλημά σου] From Ps. xl. 6—8, almost verbatim from LXX.

5. σῶμα δὲ κατηρτίσω μοι] So LXX. The Hebrew is אָזְנַיִם כָּרִיתָ לִי (*azenaim carithalli*). *Thou hast opened mine ears*; literally, *ears hast thou digged*, or hollowed out, *for me*.

The metaphor has sometimes been supposed to be drawn from boring the ear of a *servant* with an awl, in token of perpetual subjection. (Exod. xxi. 6.) So *Bp. Pearson* (on the Creed, Art. ii. p. 230). *Joseph Mede* (Works, p. 896).

But it is, probably, to be deduced from the act of removing all obstructions from the ears, and *unstopping the ears* of the deaf (Isa. xxxv. 5), and of communicating the grace of attention, intelligence, and obedience.

The best illustration of this passage as applied to Christ is supplied by the prophet Isaiah (l. 4—6). Christ describing the complete subjection of His *human body* to the will of His Father, there says, "The Lord God *wakeneth* mine *ear to hear*, as the learned. The Lord God hath *opened mine ear*; and I was not rebellious, neither turned away back. I gave my *back* to the smiters, and my cheeks to them that plucked off the *hair*; I hid not my *face* from shame and spitting." Cp. *Stuart*, pp. 250. 448.

But it may be asked, How is it that St. Paul expresses the words of the Psalmist, *Mine ears Thou hast opened*, by the Greek words σῶμα κατηρτίσω μοι?

The answer is,—

(1) He found this reading in the Septuagint, the Authorized Greek Version made by *Jews*, and used by them. The Jews were familiar with this rendering, and might have excepted against any other from him. See above, Introduction to this Epistle, p. 365.

(2) Although this rendering is not a literal one, yet it is a very just and appropriate *Paraphrase*. And it is to be borne in mind, that Expository *Paraphrases*, rather than *literal* Versions, were familiar and congenial to the Jews. They had their Chaldee Targums, and the *Septuagint* Version was their *Greek Targum*. It was purposely designed to explain the idioms of the Hebrew text, often obscure to *Greek* readers, and to render them more intelligible to them by paraphrastic interpretations. It ought to be regarded in this light by us, if we are to appreciate the Septuagint aright.

The sense and voice of the verb κατηρτίσω, as used here, is to be carefully noticed. Καταρτίζω signifies to *train*, to *discipline*, and to *instruct*, to *mould and prepare*. See Ps. xvii. 36; lxxix. 16. Luke vi. 40. Heb. xiii. 21. In the N. T. it also means to *repair, reclaim, restore*. (Matt. iv. 21. Gal. vi. 1.)

The *middle* voice καρτίζομαι is used here, and it signifies to *train* or *prepare* for *oneself*. Thus κατηρτίσω αἶνον, *thou hast prepared praise for thyself*. (Ps. viii. 3. See Matt. xxi. 16.) And here σῶμα κατηρτίσω means, *Thou didst train my body for Thyself*; Thou hast *disciplined my body* for Thy service.

This sense is expressive of Christ's complete Obedience in His Human *Body*, as represented by the prophet Isaiah (l. 4, 5). And this paraphrase might well be *accepted by St. Paul* from the hands of the *Hellenistic Jews*, who made the Septuagint Version, as a suitable explanation of the meaning of the words, *My ears Thou hast opened*, which mean, Thou hast made me subject and obedient to Thyself.

If we may venture to use the expression, our Blessed Lord's *Obedience* to His heavenly Father was so perfect, that in His Human *Body* He may be said to have been *all Ear*.

How far it may be right to presume, that the authors of the *Septuagint* Version,—a Version prepared by the ancient people

οὐκ εὐδόκησας. 7 τότε εἶπον, Ἰδοὺ, ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου. 8 Ἀνώτερον λέγων, Ὅτι θυσίας καὶ προσφορὰς καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας, αἵτινες κατὰ τὸν νόμον προσφέρονται, 9 τότε εἴρηκεν, Ἰδοὺ, ἥκω τοῦ ποιῆσαι τὸ θέλημά σου· ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ· 10 [d] ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ. [d] ch. 9. 12. & 13. 12.

11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· 12 [e] οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ [e] Col. 3. 1. ch. 1. 3, 13.

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of God for the future use of the Christian Church, and employed by the *Holy Ghost* in numberless passages of the New Testament (as the present Epistle shows), had been guided by the Holy Spirit Himself, to express His own meaning by *paraphrastic expressions*, which might afterwards be adopted by Him in dictating the New Testament, is a very interesting and important question, which deserves more careful consideration than it has ever yet received, or is likely to receive, until we have been enabled to understand and to appreciate more justly the Septuagint Version, which stands pre-eminent and alone among all Versions of the Old Testament, as having been consecrated by the use of the Holy Ghost Himself in writing the New.

In the mean time we may here adopt the words of a learned and wise Theologian of our own:—I am *not* of their opinion, who think that the writers of the New Testament, who were inspired by the Holy Ghost, and almost always quote the New Testament in the words of the Septuagint, are in need of an *apology*,—*that* is too feeble a word. But my judgment rather is, that we ought to examine whether the Hebrew Text may not bear the Interpretation which they have given it, *in order* that the sense of the Old Testament may be more rightly understood, and the authority of the New may be more clearly confirmed. *Bp. Pearson* (Præf. Par. in LXX, reprinted by *Archdn. Churton* in his Minor Works, p. 265).

6. *περὶ ἁμαρτίας*] *on account of sin.* Cp. Rom. viii. 3. *Winer*, p. 366.

— *οὐκ εὐδόκησας*] *Thou hadst no pleasure in.* The verb is found with an *accusative*, as here, in LXX, Gen. xxxiii. 10, et passim.

7. *ἐν κεφαλίδι*] *in the roll.* Κεφαλὶς properly signifies *cornu*, the *end* of the cylindrical stick, round which the *Volume*, מְגִלָּה (*megillah*), was rolled. The *megillah* itself, or roll, is sometimes rendered by *κεφαλὶς*, its most conspicuous part. (Ezek. ii. 9; iii. 1—3.) Cp. *Wetstein*, *Lünem.*

It has been asked, In what *portion* of what book is this written?

The word *κεφαλὶς*, used for *megillah*, supplies the answer to this question.

The decree of God, that Christ should come to do His will, is not declared in this or that part only, but in the *Volume* itself taken as a whole and rolled up together; but to be afterwards *unfolded* in Christ. See *Cyril* and others in Ps. xl. and *Theophylact* here.

8. *θυσίας καὶ προσφορὰς*] So A, C, D*, *Lachm.*, *Tisch.*, *Bleek*, *Lün.*—*Elz.* has *θυσίαν καὶ προσφοράν*.

10. *διὰ τῆς προσφορᾶς*] *by means of the offering of the one sacrifice of the body of Jesus Christ once for all.* Not as was the case with the *Jewish* Sacrifices, which were *repeated daily*; this sacrifice was offered once for all. *Œcumen.*

11. *ἱερεύς*] A, C have *ἀρχιερεὺς*, so *Lachm.*, *Lünem.*, not *Tisch.*

12. *οὗτος δὲ* (so A, C, D*, E; *Elz.* has *αὐτὸς*) *κ.τ.λ.*] *but this man having offered one Sacrifice for sins for ever, sat down at the right hand of God.*

The words *εἰς τὸ διηνεκὲς* signify *for ever*, that is, *available for ever*. See above on vii. 3, *μένει ἱερεὺς εἰς τὸ διηνεκὲς*, and cp. x. 14. This phrase (*εἰς τὸ διηνεκὲς*) occurs in three other places in this Epistle, the two just cited, and x. 1. And in all these cases it is to be construed with the verb *preceding*, and not (as is done by some expositors) with what *follows*. Cp. *Theopyl.*, who says, "Christ offered one Sacrifice for our sins, namely, His own body; a sacrifice which is *sufficient for us for ever*" (*εἰς τὸ διηνεκὲς*), so that we need no other sacrifice.

And so *Chrys.*, *ἅπαξ προσηνέχθη, καὶ εἰς τὸ ἀεὶ ἤρκεσε*, and so *Œcumen.*, *μίαν εἰς τὸ διηνεκὲς ἀρκοῦσαν*. So *Valck.*, *Böhme*, *Lachm.*

It is obviously inconsistent with grammatical rules, to interpret the Apostle's words as meaning "having offered *one perpetual* sacrifice."

(1) Observe the contrast between *ἕστηκε*, *stands*, said of the Jewish Priests, *v.* 11, and the aorist, *ἐκάθισε*, *sate down*, said of Christ, and declaring His dignity and continuance, sovereignty and judicature. *Theophyl.*, *Œcumen.* *Bp. Pearson*, Art. iv. p. 522.

(2) The second contrast is between the *same* sacrifices offered *often* by the Levitical Priests, and the *one Sacrifice* offered *once for all* by Christ.

The statement of the Apostle here is of great importance in reference to the true nature of the solemn work performed in the Holy Eucharist.

St. Paul declares that Christ offered one Sacrifice for ever—once for all, *v.* 10.

He proves the insufficiency of the *Levitical* sacrifices, from the fact, that the *same sacrifice* was often *repeated* under the Law. See ix. 25; x. 1, 2.

If, therefore, it were true, that the Sacrifice of Christ can be *repeated*, it is evident that the Sacrifice of Christ could not be, what the Apostle affirms it is, a *sufficient* sacrifice for the sins of the whole world.

His argument is conclusive against the notion, that the Sacrifice made by Christ upon the Cross may be *repeated*. Such a view of that Sacrifice degrades it to the level of the Levitical sacrifices, which, as St. Paul teaches, were superseded by it.

St. Paul's doctrine appears to be no less cogent against the tenet of others, that Christ's one Sacrifice is still *continued* in the Holy Eucharist; and that the Holy Eucharist is itself a "Sacrifice identical with the Sacrifice offered on the Cross."

St. Paul says that Christ "*has* offered one Sacrifice for ever," that is, one Sacrifice available for ever—as the Ancient Expositors interpret the word. He does not say, that He offered one perpetual Sacrifice. A past act cannot be perpetual. But Christ *has* offered a Sacrifice available in perpetuity. He says that Christ *has* done this, and that after He had *done* it, He *took His seat* (*ἐκάθισεν*) at the right hand of God.

If it were true, that the Sacrifice of the Cross is *continued* in the Holy Eucharist, and that the Holy Eucharist itself is a Sacrifice identical with the Sacrifice on the Cross, then, since the Sacrifice of Christ is inseparable from His sufferings, Christ's *sufferings* must still be continued. Then Christ is "*crucified afresh*" in the Holy Eucharist. Such language as this has even been adopted by some who hold this tenet; and they do not scruple to say, that the same Jesus Christ Who died upon the Cross "is again immolated on our Altars." "The Sacrifice which He offered on the Cross is every day repeated on our Altars." (See the evidence of this, cited in Notes at Paris, p. 72.)

This proposition is contrary to St. Paul's teaching, who rejects the notion of Christ offering Himself often; for then He would have often suffered; but now once for all He hath been manifested to abolish Sin by the Sacrifice of Himself; and after He has accomplished this one Sacrifice, He has taken His seat at the Right Hand of God. See ix. 25.

Indeed this proposition seems even to come under the fearful condemnation pronounced by the Apostle on those who "crucify Christ afresh," after the Crucifixion on Calvary, and who "put Him again to open shame." (Heb. vi. 6.)

The doctrine of the Apostle on this subject is thus expounded by *ancient Authors*:

He consecrated Wine for a memorial of Himself. *Tertullian* (de Animâ, 17).

The Eucharist is the memorial, in which a *remembrance* is made of the Passion which the Son of God has endured for Christians. *Justin Martyr* (c. Tryphon. c. 117. See also c. 70).

Similarly the Eucharist is called an act done "in *commemorationem* Domini" several times by *St. Cyprian*, Ep. 63, ad Cæcilium.

f Ps. 110. 1. Acts 2. 35. 1 Cor. 15. 25. Θεοῦ, 13 f τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ· 14 μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς

g Jer. 31. 31, &c. Rom. 11. 27. ch. 8. 8. τοὺς ἁγιαζομένους.

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι, 16 g Αὕτη

After having done all other things, Christ having auspiciously made a marvellous Sacrifice and special immolation to the Father, offered it up for the salvation of us all; and He commanded us to offer a commemoration thereof continually, instead of a sacrifice to God. We have received a command to execute on the Holy Table the commemoration of this one Sacrifice, by means of the symbols of His Body and of His saving Blood, according to the Laws of the New Testament. We offer the incense spoken of by the Prophet (Mal. i. 11). In every place incense shall be offered unto My Name, and a pure offering, saith the Lord of Hosts. We offer sacrifice and incense, because, according to the mysteries delivered us by Christ, we perform the Remembrance of the Great Sacrifice, and present our Eucharistic sacrifice of thanksgiving (*προσκομίζομεν εὐχαριστίαν*) for our salvation with holy hymns and prayers to God; as also in that we are there consecrating ourselves wholly in body and soul, as a sacrifice, dedicating ourselves to Him and to His High Priest the Word. *Eusebius* (Demonst. Evang. i. 10).

In the holy oblation and participation of the body and blood of Christ, Christians celebrate a memory of the same Sacrifice that has been accomplished, "peracti ejusdem sacrificii memoriam celebrant." *Augustine* (c. Faustum, xx. 18).

Was not Christ offered once in Himself? And yet He is offered in the Sacrament daily. Nor does any one say what is false in saying that He is so offered. For unless *Sacraments* bore a *resemblance* to the things of which they are Sacraments, they would not be Sacraments. But from this resemblance they have the names of the things themselves. *Augustine* (Ep. 23, ad Bonifac. Serm. 220).

The awful Mystery of the Lord's Body, which is celebrated by us, is not the offering of different sacrifices, but it is the commemoration of the Sacrifice which has been offered up once for all (*τῆς ἅπαξ προσενηνεγμένης θυσίας ἀνάμνησις*). *Eulogius*, Archbishop of Alexandria (c. Novatianos, lib. ii. Bibl. Phot. 280).

The Jewish sacrifices were to be offered continually on account of their insufficiency. But (it may be said) do not we Christians offer daily? Yes, we do offer, but this we do, making a commemoration of Christ's death. And this is one sacrifice, and not many. How, you may ask, is it one sacrifice, and not many? Because it was once offered. . . . Our High Priest is He Who offered the Sacrifice which cleanses us; that Sacrifice we offer even now, that which was then offered, and is unconsumed. This which we do, is done for a *commemoration* of what was then done. *Chrys.*

We do not offer different sacrifices, as the High Priest did, but always the same. But rather we perform *a commemoration of a Sacrifice. Chrysostom* here.

The language of *Theodoret* on this subject may be seen above on ch. viii. 4.

Hence we see that the Fathers applied the word "to offer" to the Eucharist as a commemorative sacrifice; and that they speak of the Eucharist as a *resemblance* and a *commemoration* of the one Sacrifice offered on the Cross.

It is certain that a person speaking of a *resemblance* might designate it by the name of the *thing* or *person* which it resembles; but he never would designate a person or thing as a *resemblance* of himself or of itself. The Fathers might well call the Eucharist a *sacrifice*, if they believed that the Eucharist *represents*, and *conveys the blessings of*, the One Sacrifice offered on the Cross. But they would never have called it a *resemblance* of that sacrifice, if they had thought that it was *identical with*, or a *repetition* of, that One Sacrifice.

They would naturally be disposed to speak with fervour of the transcendent blessedness and glory of these Holy Mysteries, in which the Son of God gives Himself to us, and feeds us with the food of Immortality.

They had not seen the evils which have arisen since their days, from the proposition, that the Holy Eucharist is a *continuation* or a *reiteration* of the Sacrifice of the Cross. They would, therefore, not be so scrupulous in speaking on this subject, as they would be, if they lived now. This is to be borne in mind in reading their works.

The opinions of eminent Anglican Divines on this subject may be seen in *Bp. Andrewes* (ad Bellarmin. p. 184, and in Acts ii. 42, Vol. v. p. 66, and as quoted above on 1 Cor. v. 8). *Abp. Laud* against Fisher, p. 256, ed. Oxon, 1839. *Abp. Bramhall*, ii. p. 276. *Bp. Bull*, Answer to Bossuet's Queries, ii. p. 250, ed. Oxon, 1827. *Dr. Waterland's* Distinctions of Sacrifice, p. 112, ed. 1740, Vol. vii. p. 349; viii. p. 161. *Mede* on the Christian Sacrifice, p. 355—379. *Nelson's* Life of Bull, p. 414. *Blunt* on the Early Fathers, Series ii. Lect. xii. The *Bp. of St. Andrew's* learned and valuable "Notes to assist toward forming a right judgment on the Eucharistic Controversy," Perth, 1858. Fragmenta *S. Irenæi*, ed. *Pfaffii*, Lug. Bat. 1743, with the Editor's Dissertations, see pp. 128. 183.

On the whole, we may affirm on the authority of Holy Writ,—

(1) That in the Holy Communion we make a solemn *recordation* (*ἀνάμνησιν*) of Christ, according to His own command (Luke xxii. 19. 1 Cor. xi. 24), and show the Lord's Death (*τὸν θάνατον τοῦ Κυρίου καταγγέλλομεν*) till He come (1 Cor. xi. 25, 26).

(2) That thereto we come together in order *to break bread* (see on Acts xx. 7), and in the bread then broken we have a visible representation of Christ's body broken for us on the Cross (Luke xxii. 19. 30. 1 Cor. xi. 24), and given to us to be our living *bread, the bread of life, the bread of heaven, the bread of God.* (John vi. 35. 58.)

(3) That the Holy Eucharist is the *Communion* of the *Body of Christ* and of the *Blood of Christ.* (1 Cor. x. 16.)

(4) That it was instituted for the purpose of conveying *remission of sins* to us (Matt. xxvi. 28), and that pardon is actually dispensed and applied therein to each individual who comes thereto with the requisite dispositions of Repentance, Faith, and Love. (1 Cor. xi. 28.)

(5) That thereby we *dwell in* Christ, and Christ in us (John vi. 56), and that therein Christ gives us His own most blessed Body and Blood, which are *meat indeed* and *drink indeed;* and puts into our hands a pledge and earnest, as well as a mean and instrument, of a glorious *Resurrection* of our *bodies* at *the last Day*, and of *eternal life*, both to our souls and bodies. (John vi. 54. 56.)

(6) That therein we are knit together as fellow members of the Body of Christ; for we are *all partakers of that one bread.* (1 Cor. x. 17.)

(7) That in it we make a devout oblation and sacrifice of ourselves, and present our souls and bodies a living sacrifice (Rom. xii. 1), which is our rational *worship* (*λατρεία*), and offer an eucharistic sacrifice of our praise and thanksgiving, and of our alms (Heb. xiii. 15, 16); and, moreover, plead before God the one all-sufficient Sacrifice offered once for all by the outpouring of the blood of the Son of God, God and Man, on the Cross, and represent and exhibit it by a perpetual commemoration, according to the Lord's commandment; and that we receive from Him pardon and grace, peace, and joy unspeakable in those Holy Mysteries, which He has appointed and instituted for the perpetual conveyance, bestowal, and application of all the benefits of that one Sacrifice offered once for all, to the great and endless comfort of the soul and body of every penitent, devout, faithful, and loving receiver; whom Christ unites therein with Himself and with God, and makes him an heir of a glorious Immortality.

Cp. above notes on John vi., and on 1 Cor. v. 7, 8, and 1 Cor. x. 4, and 16—20, and below, Heb. xiii. 10.

These benefits will amply suffice for the peace, joy, and assurance of every devout and humble Christian, who will not desire to be "wise above what is written," and will not pry with inquisitive and profane curiosity into the inscrutable *manner* of Christ's presence and working in these Holy Mysteries (see on John vi. 25); but will joyfully receive Him into his heart, and will shrink from any thing which might tend to impair the transcendent dignity of the one Sacrifice once offered on the Cross, by reducing it to the low level of the Levitical Sacrifices, whose imperfection was proved by their repetition; and will not entertain the notion of bringing down the Adorable Saviour from His glorious Throne in Heaven to be sacrificed by human hands, and to suffer again upon earth; nor be persuaded to change that living well-spring of spiritual health and joy, which gushed from the Rock, smitten once for all on Calvary, and is to be drunk with longings and thirstings of the devout souls of all true Israelites, into a stagnant or frozen pool, to be viewed by the worshipper from afar, but not to be tasted by him, although the Lord has said, "*Drink ye all of this.*" (Matt. xxvi. 27.)

15. *εἰρηκέναι*] So A, C, D, E. *Elz. προειρηκέναι.*

ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς· [17] καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. [18] Ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.

[19] [h] Ἔχοντες οὖν, ἀδελφοί, παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, [20] ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ, [21] [i] καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, [22] [k] προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, [23] [l] καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος, [24] καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, [25] [m] μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

[26] [n] Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, [27] [o] φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

[28] [p] Ἀθετήσας τὶς νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· [29] [q] πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; [30] [r] Οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος· καὶ πάλιν, Κρινεῖ Κύριος τὸν λαὸν αὐτοῦ. [31] φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

[32] [s] Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, [33] [t] τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες· [34] [u] καὶ γὰρ

[h] John 10. 9. & 14. 6. Rom. 5. 2. Eph. 2. 13, 18. & 3. 12.
[i] ch. 4. 14, 16.
[k] Ps. 51. 6. Ezek. 36. 25. James 1. 16. 1 John 3. 21. Eph. 3. 12.
[l] 1 Cor. 1. 9. 1 Thess. 5. 24. ch. 4. 14.
[m] Rom. 13. 11. 2 Pet. 3. 9, 11, 14.
[n] Num. 15. 30. ch. 6. 4. 2 Pet. 2. 20, 21. 1 John 5. 16.
[o] Ezek. 36. 5. Zeph. 1. 18. & 3. 8.
[p] ch. 2. 2. Num. 15. 30. Deut. 17. 6. & 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.
[q] 1 Cor. 11. 29.
[r] Deut. 32. 35, 36. Rom. 12. 19.
[s] Gal. 3. 4. Phil. 1. 29, 30. Col. 2. 1.
[t] Phil. 1. 7. & 4. 14.
[u] Matt. 5. 12. & 6. 20. & 19. 21. Luke 12. 33. Acts 5. 41. & 21. 33. 1 Thess. 2. 14. 1 Tim. 6. 19. James 1. 2.

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16. τὴν διάνοιαν] So A, C, D*, *Lachm.*, *Bleek*, *Lünemann*. *Elz.* has τῶν διανοιῶν.

20. ἣν ἐνεκαίνισεν κ.τ.λ.] *an entrance which He newly dedicated for us, a fresh and everliving way through the veil, that is, His flesh.*

The verb ἐγκαινίζω (see ix. 18) continues happily the idea of *newness* and *dedication*, and derives a special interest from the word Ἐγκαίνια, as used by the Jews. See on John x. 22.

Also the word πρόσφατος seems purposely chosen as being properly applied to a victim newly killed. (*Homer*, Iliad. xxiv. 757, and *Wetstein* here. *Passow* in *v. Lobeck*, Phryn. p. 374.) The *new sacrifice* of Christ, the One Victim typified by all victims, opened the *new entrance* to the true Holy of Holies.

The *Veil* hanging between the Divine Presence and Throne in the Holy of Holies was a figure of Christ's Human Nature, veiling the Godhead; and when that Veil of the body of the Second Adam was rent on the *Cross by* His *Death*, then the obstruction which was placed between God and man, by the Old Adam, was removed, and the new and living Way was opened into the Heavenly Oracle. See *Chrys.*

21.] *And having a great High Priest over the House of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed* (λελουμένοι) *with pure water. Let us hold fast the profession of our faith.*

In these few words are pointed out

(1) The *meritorious cause* of our *Justification*, expressed by the sprinkling, viz. with the *blood* of Christ, in allusion to the blood of the *ancient sacrifices*.

(2) The *instrumental mean* of *conveyance*, namely, *Baptism*, expressed by the *washing* of our bodies.

(3) The instrumental mean of *reception* on our part, expressed by the word *Faith*.

(4) The *merits* of Christ applied in *Baptism* by the Spirit, and received by a lively *faith*, and effecting our Justification for the time being. See above, Introduction to the Epistle to the Romans, pp. 198, 199.

I know not whether the Apostle's here laying so much stress upon our *bodies* being *washed with pure water*, might not, among several other similar considerations drawn from the New Testament, lead the early Fathers into a thought which they had, and which has not been so commonly observed, namely, that the *water* in *Baptism* secured, as it were, or sealed the *body* to a happy Resurrection, while the *Spirit* more immediately secured the *soul*; and so the *whole man* was understood to be spiritually cleansed, and accepted of God, in and by *Baptism*. "*Corpora* enim nostra per lavacrum, illam quæ est ad incorruptionem unitatem acceperunt; *animæ* autem per Spiritum; unde et utraque necessaria, cùm utraque proficiunt ad vitam Dei," &c. *Irenæus*, lib. i. c. 17, p. 208, ed. Bened. Compare *Tertullian*, de Baptismo, c. 4, p. 225; De Animâ, c. 40, p. 294. *Cyril Hierosol.* Catech. iii. p. 41. *Nazianzen*, Orat. xl. p. 641. *Hilarius*, in Matt. p. 660, ed. Bened. *Greg. Nyssenus*, Orat. de Bapt. Christi, p. 369. *Cyril Alex.* in Joann. lib. ii. p. 147. *Ammonius*, in Catenâ in Joann. p. 89. *Damascen.* de Fid. Orthodoxâ, lib. iv. c. 9, p. 260. They had also the like thought with respect to the *elements* of the *other* sacrament, as appointed by God for *insuring* to the *body* a happy resurrection along with the *soul*. *Dr. Waterland* on Justification, Vol. ix. p. 440. See above on 1 Cor. x. 16—20.

25. τὴν ἐπισυναγωγήν] *the gathering of ourselves together* in the public assemblies of the Church. Cp. *Schöttgen*, p. 982. Do not omit through fear this public profession of your faith; do not forfeit the means of grace, and of mutual edification, which are bestowed by the Ministry of the Word and Sacraments on those who are "gathered together" in Christ's Name, like the Eagles of the Gospel, "gathered together" to the Body of Christ, slain for them, and giving them life and glory.

On this remarkable word ἐπισυναγωγή, see note on Matt. xxiv. 28. Luke xvii. 37; and on 2 Thess. ii. 1, which will suggest many reflections with regard to it.

26. Ἑκουσίως γ. ἁμαρτανόντων] See above on vi. 4—7; and *Aug.* ad Rom. § 15, Vol. iii. p. 2650; and *Sanderson*, v. 331; and cp. *v.* 39, as to the doctrine of "Final Perseverance."

28.] See Deut. xvii. 6, LXX.

30.] See Deut. xxxii. 35, 36.

32—34.] See *Bp. Sanderson*, Serm. i. p. 411. On the persecutions of the Jewish Christians, see 1 Thess. ii. 14, 15.

33. θεατριζόμενοι] See 1 Cor. iv. 9.

τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὕπαρξιν καὶ μένουσαν.

x Matt. 10. 32.
y Luke 21. 19.
z Hab. 2. 3, 4. Hag. 2. 7. Luke 18. 8. Rom. 1. 17. Gal. 3. 11. 1 Pet. 1. 6. & 5. 10. 2 Pet. 3. 8.

35 x Μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν· 36 y ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν. 37 z Ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ. 38 Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

39 Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

a Rom. 8. 24, 25. 2 Cor. 4. 18.

XI. 1 a Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων· 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

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34. δεσμίοις] *prisoners.* So A, D* (B and C are defective here), and several Cursives, and the *Vulgate, Syriac, Arabic, Coptic, Armenian* Versions; and *Chrys., Theodoret,* in their commentaries; and *Valck., Griesb., Lach., Scholz., Bleek, Tisch., Lünemann. Elz.* has δεσμοῖς μου, *my bonds.* Cp. xiii. 3.

Though δεσμίοις is in all probability the true reading, yet it is very likely that in commemorating their affection and succour to *those* who were *in bonds* for Christ, the Apostle intends to include a grateful tribute of acknowledgment for their kindness to *himself,* who had lately been a bondsman of Christ for four years, two at Cæsarea, and two at Rome. The word δέσμιος, applied to St. Paul in Acts xxiii. 18; xxv. 14. 27; xxviii. 17, is so used *by himself,* Philem. 1. 9. Eph. iii. 1; iv. 1. 2 Tim. i. 8.

— ἑαυτοῖς] *for yourselves. Elz.* prefixes ἐν, which is not in D, E, I, K, and is rejected by *Griesb., Scholz., Tisch.*

After ὕπαρξιν *Elz.* adds ἐν οὐρανοῖς, which is not in A, D*, nor in the *Vulgate, Coptic, Æthiopic* Versions, and appears to be only an explanatory gloss, but would scarcely have been *corrected* by a copyist.

36.] See *Bp. Sanderson,* i. 203. 209.

37. ὅσον ὅσον] *how little, how little.* Isa. xxvi. 20, LXX. Cp. *Aristoph.* Vesp. 213.

38.] Hab. ii. 3, 4, LXX. On the text, ὁ δίκαιος ἐκ πίστεως ζήσεται, the key-note of St. Paul's three Epistles to the Galatians, Romans, and Hebrews, see above on Gal. iii. 11, 12, and Gal. vi. 11, and *Introduction* to this Epistle, above, p. 368.

After δίκαιος, A, N* add μου, which is received by *Lach.* and *Tisch.*, not by *Delitz.* D* has μου after πίστεως, but μου is *not* in D***, E, I, K, N**. Inasmuch as μου is found (either after δίκαιος or after πίστεως) in the Manuscripts of the Septuagint, it does not seem so probable that the copyists would have *omitted* it, as that they would have *inserted* it.

— ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ] So the words stand in the Septuagint, where the Original has *Behold,* עֻפְלָה (*uplah*); *His soul* (the soul of God) *is not content, or pleased, in him.*

But what is the meaning of the word עֻפְלָה (*uplah*)?

The root substantive *ophal* signifies a *hill,* or a *tower.* (Isa. xxxii. 14. Mic. iv. 8. 2 Chron. xxvii. 3. Neh. iii. 27.) Hence the word *uplah* (the form of which is matter of controversy, whether it is to be considered as a verb, adjective, or substantive) is employed to signify a proud presumptuous reliance on *self,* and a departure from God, and rebellion against Him. See Numb. xiv. 44, where the word is rendered by παραβιασάμενοι in LXX, and by *presumed* in our Version.

Cp. Deut. i. 43, where LXX has also παραβιασάμενοι.

The act of *defection,* described in Numb. xiv. 44 (the only place besides Hab. ii. 4 where the word occurs), seems to offer the best exposition of its sense.

The question is, whether the Greek words ὑποστέλλομαι and ὑποστολή can bear this sense?

The proper meaning of ὑποστέλλομαι is to *shorten sail,* or to *reef sail,* with a view of *declining* or *avoiding* a danger. Hence it came to signify the act of *shunning,* of *separating oneself from* any object or person. See above on Gal. ii. 12. This act may proceed either from fear, hatred, or pride. Cp. 2 Thess. iii. 6, and the passages from *Philo* quoted by *Loesner* here, and on Acts xx. 20. The main idea is that of *separation.*

The words, therefore, ἐὰν ὑποστείληται, as used by the LXX, and by St. Paul, mean, If he *separate himself* from Me, instead of relying *on Me* by *faith;* for the Just shall live by *faith in Me,* and *not* by reliance on *himself,* which is shown by his act of *defection. Behold that man is lifted up by pride, and has set himself against Me; and I have no pleasure in him.*

But *we* (says the Apostle) *are not of defection,* unto perdition; *but* we are *of faith, to the saving of the soul.*

It is evident from this text, that he who has *once* been *accounted just* by God *may separate himself,* and may forfeit God's favour, and incur perdition. See on vi. 4, and 1 Cor. x. 12. 2 Pet. ii. 21; and *Bp. Sanderson,* v. p. 330; *Bp. Pearson,* Pref. ad LXX, Minor Works, ii. p. 262—264, and the Expositors of the XVIth Article of the Church of England.

Indeed, it would seem that the Apostle, who (it will be observed) *has inverted* the *order* of the two clauses as they stand in Hab. ii. 4, has done so with the purpose of rendering them more instructive, in the first place, to the Hebrew Christians, by reminding them that though *they* themselves had once been *illuminated* (*v.* 32; cp. vi. 4 and following verses), and therefore had been accounted *just* in the sight of God, yet, unless they hold their profession firm, and without wavering (see *v.* 23—31), they may fail of salvation; and for the sake of inculcating on all men the salutary lessons of godly fear, and watchfulness, and patient perseverance unto the end, by this serious warning, that they who have once been justified "may fall finally and totally" from the faith.

The above exposition is confirmed by a passage in the ancient Epistle ascribed to *S. Barnabas,* where it is said, c. 4, "Ye ought not to withdraw yourselves separately as if ye were justified, but ye ought to come together, and consider, what is most conducive and profitable to the whole body of the faithful. For 'woe to them that are wise in their own eyes, and prudent in their own sight'" (Isa. *v.* 21). Let us become spiritual; let us be a Temple perfect to God.

CH. XI. **1.** Ἔστι δὲ πίστις κ.τ.λ.] Having declared the sin and penalty of falling away from the Gospel, and the blessedness of *Faith,* he takes up that word (in the usual manner of St. Paul, see on vi. 20), and proceeds to expatiate upon it. He declares that the true object of Faith is CHRIST; and that it is not to be imagined that His Gospel (as the Jews pretended) is a *novel* religion, at variance with the *Law* of Moses, but, on the contrary, that the Fathers under the Law, and before the Law, believed in Him; and were thus consoled under affliction, and were justified and saved by God, and thus became Ensamples to us.

He thus accomplishes a double purpose. He displays the power of Faith, and that it was able to do, what the Law could not do; and he shows the Hebrew Christians that in believing in Christ they could not be rightly charged by the Jews with abandoning the Faith of their Fathers; and, in a sublime strain of heavenly eloquence, he comforts them under their afflictions, and exhorts them to patience, by showing what their Fathers were empowered to do by Faith in Christ *not then come;* and excites them to consider what they themselves may do, and ought to do, by Faith in the same Christ, Who has now been clearly revealed. Cp. *Theodoret,* and *Cyril Hieros.* Catech. p. 72, on the nature of *Faith;* and see below, *v.* 33.

On the accent of ἔστι, see *Kühner,* i. p. 72.

— ὑπόστασις] *firm trust in.* See iii. 14.

— ἔλεγχος] *conviction;* the mental state of being *convinced* of their reality.

2. ἐν ταύτῃ γάρ] *for in and by this.* A proof that Faith looks to *unseen* things. *For* the *Fathers,* who died long ago, *before* the revelation of the Object of their Faith, were *attested* as just by God, because they lived *in and by Faith.*

The preposition signifies something more than that being *in* a state of faith they were attested; it means that they were attested on *that account.* See this use of ἐν in 1 Cor. xi. 22.

3 [b] Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γενονέναι.

4 [c] Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ.

5 [d] Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ηὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεὸς, πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ.

6 Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ ὅτι ἔστι, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίγνεται.

7 [e] Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

8 [f] Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς, 10 [g] ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

11 [h] Πίστει καὶ αὐτὴ Σάῤῥα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. 12 [i] Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ

b Gen. 1. 1. Ps. 33. 6. Rom. 4. 17. 2 Pet. 3. 5.
c Gen. 4. 4, 10. Matt. 23. 35. ch. 12. 24.
d Gen. 5. 24. Ecclus. 44. 16. & 49. 16.
e Gen. 6. 13. Ecclus. 44. 17. Rom. 3. 22. Phil. 3. 9.
f Gen. 12. 1, 4. Acts 7. 2.
g ch. 3. 4. & 12. 22. & 13. 14. Rev. 21. 2.
h Gen. 17. 19. & 21. 2. Luke 1. 36. Rom. 4. 19.
i Gen. 15. 5. & 22. 17. Rom. 4. 18.

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3. *τοὺς αἰῶνας*] *the worlds* (i. 2).

— *τὰ βλεπόμενα*] A, D*, E* have *τὸ βλεπόμενον*, which has been approved by *Lach.*, *Bleek*, *Tisch.*, *De Wette*, *Lünemann*, *Delitz.*, and may, perhaps, be the true reading; but compare 2 Cor. iv. 18.

No mortal eye saw God making the world; He did not make it by the hand, but by His *word*. And Faith teaches us that God, Who has existed from eternity, made it out *of nothing*. *Theodoret.*

4. *ἔτι λαλεῖ*] *he yet speaketh*: he lives and preaches by his death the blessedness of faith, and doctrine of a future Resurrection. The first blood which was shed on the Earth was that of Abel, and it was shed by Cain. He, whose offering "pleased God," was slain by his brother, whose offering was not accepted by God. Thus the first Death that happened in the World proclaims the certainty of a Resurrection and Judgment to come, and of future rewards to the righteous. Thus Abel's *blood cries from the ground* (Gen. iv. 10). Cp. below, xii. 24.

See *Chrys.* and *Theophyl.*, who says that λαλεῖται is the reading of some MSS., but is not approved by him. Λαλεῖ is in A and some Cursives, and in many of the Fathers; and is received by *Scholz.*, *Lachm.*, *Tisch.*, *Bleek*, *Bloomf.*, *Lünem.*, *Delitz.* *Elz.* has λαλεῖται, with D, E, I, K.

5.] With this and the following verses the reader may compare the similar treatment of the subject by *S. Clement*, the fellow-labourer of St. Paul (Phil. iv. 3), in his Epistle to the Corinthians, c. 9—12, Ἐνὼχ δίκαιος εὑρεθεὶς μετετέθη . . . Νῶε . . . κόσμῳ ἐκήρυξεν . . . Ἀβραὰμ ὁ φίλος προσαγορευθεὶς κ.τ.λ. The use made of this Epistle by *S. Clement* is an important testimony to its authority, and to the reverence in which it was then held in the Western Church. Cp. i. 3, and *Introduction* above, p. 357, 8.

— Ἐνὼχ] *Enoch*, the *seventh* from Adam, taken from this world to Rest, and a type of the heavenly *sabbath*, or Rest, that remaineth to the people of God (iv. 9). The language of the Author here is from the Septuagint Version, Gen. v. 22. 24.

— *τοῦ μὴ ἰδεῖν θάνατον*] *in order that he might not see death*. The *purpose* of God in translating him is thus declared. Cp. Luke ii. 26. *Lünemann.*

6. *ἔστι*] *He exists*; not *ἐστί*. There is a contrast here between the words *ἔστι* and *γίγνεται*. God always *exists*, and He *becomes* a Rewarder of those who seek Him out.

7. *εὐλαβηθεὶς*] *having been inspired with godly fear* by the *χρηματισμός*. Cp. v. 7. Acts xxiii. 10. On *εὐλάβεια*, see v. 7.

— *κατέκρινε τὸν κόσμον*] *condemned* the *world*: "comparatione melioris ejus fidei et facti" (*Primasius*). Noah, by his faith, proved them to be deserving of punishment, in that they would not believe that the flood would come, although they saw him building the Ark for 120 years, and heard his preaching. *Primasius*, *Theophyl.*

— *δικαιοσύνης*] of *righteousness*. Noah is the *first* person that is called *δίκαιος* in the Old Testament. Gen. vi. 9. *Philo*, i. p. 532.

8. *Πίστει καλούμενος*] See *Clem. Rom.* i. 10. A, D prefix *ὁ* to *καλούμενος*, and A, D* omit *τὸν* before *τόπον*, and so *Lach.*, *Lünem.*

9. *παρῴκησεν*] *sojourned as a stranger*. Cp. Luke xxiv. 18. Acts vii. 6. 29. Eph. ii. 19. 1 Pet. ii. 11.

— *ἐν σκηναῖς*] *in tents*—not *houses*.

10. *ἐξεδέχετο—πόλιν*] *He looked* (not for an earthly but) for *the* heavenly *city*, *which hath the* glorious and immoveable *foundations*. Ps. lxxxvii. 1. Rev. xxi. 14—20. Observe the articles.

He looked for *the only city that hath the foundation* that cannot be moved. A strong contrast to the *tents* in which they dwelt as strangers and sojourners, and which they were ever moving from place to place.

11. *καὶ αὐτὴ Σάῤῥα*] *even Sara herself*, who was before incredulous. (Gen. xviii. 12.) Sara is presented as a pattern of repentance to the Hebrew Christians, who had fallen into unbelief. *Chrys.*

— *εἰς καταβολὴν σπέρματος*] *Ad immissionem seminis* virilis in ejus uterum; hoc est, eo fine ut fœtum gigneret, vel, ut ait *Theophylactus*, *ἐνεδυναμώθη εἰς τὸ ὑποδέξασθαι καὶ κρατῆσαι τὸ καταβληθὲν εἰς αὐτὴν σπέρμα τοῦ Ἀβραάμ*. Haud aliter *Œcumenius*. Locutiones *καταβάλλειν σπέρμα*, *καταβολὴ σπέρματος* propriæ et solennes sunt physicorum de hâc re disserentium, uti liquidò apparet ex scriptis *Galeni*, *Hippocratis*, aliorumque artis medendi peritorum, à *Wetstenio* ad hunc locum citatorum p. 425, adeò ut nonnullorum recentiorum criticorum interpretatio supervacanea sit, *εἰς καταβολὴν σπέρματος* contrà usum loquendi communem, 'ad *familiæ* fundamenta jacienda' reddentium.

Hìc igitur piis omnibus, qui has res debitâ reverentiâ contemplantur, subit animadvertendum, *Deum esse Qui claudit uterum et aperit* (Gen. xx. 18; xxx. 22), Deum esse, Qui *dat benedictiones uteri* (xlix. 25), et *liberos esse donum et hæreditatem quæ venit à Domino*. Ps. cxxvii. 3.

The word *ἔτεκεν*, after *καιρὸν*, has been expunged by some as a gloss; but, it seems, without adequate reason.

12.] Some Editors read *ἐγενήθησαν* for *ἐγεννήθησαν*, on insufficient authority, and to the weakening of the sense. *Elz.* has *ὡσεὶ* before *ἄμμος*, but the reading in the text has more evidence in its favour, and is received by *Griesb.*, *Scholz.*, *Lach.*, *Lün.*, *Tisch.*

οὐρανοῦ τῷ πλήθει, καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

k Gen. 23. 4. & 47. 9. 1 Chron. 29. 15. Ps. 39. 13. & 119. 19. John 8. 33.

13 k Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς· 14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. 15 Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· 16 l νῦν δὲ κρείττονος ὀρέγονται, τουτέστιν ἐπουρανίου. Διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν.

l Exod. 3. 6. Matt. 22. 32. Acts 7. 32.

m Gen. 22. 2, &c. Ecclus. 44. 21. n Gen. 21. 12. Rom. 9. 7. Gal. 3. 29.

17 m Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, 18 n πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα, 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγεῖραι δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

o Gen. 27. 27, 29.

20 o Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ.

p Gen. 48. 5, 15, 16, 20. & 47. 31.

21 p Πίστει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

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13. Κατὰ πίστιν ἀπέθανον] these not *only lived*, but *died*, not according to the present world (κατ' αἰῶνα τοῦτον), through which they passed as strangers, but *according to Faith*, which sees what is invisible and future, and lives in and by that spiritual sight.

— ἰδόντες] *Elz.* adds καὶ πεισθέντες, but against the best authorities.

— ἀσπασάμενοι] having *saluted* them; having hailed or greeted them from afar, as a friend does to a distant friend, with whom he cannot have nearer intercourse. "Otho protendens manus adorare vulgum, *jacere oscula*" (*Tacit.* Hist. i. 36). "Blandaque devexæ jactaret basia rhedæ" (*Juvenal*, iv. 118). "Jactat basia Tibicen" (*Phædr.* 87). This salutation, when addressed to Princes, was called 'labratum,' ἀσπαστικὸν βασιλέως. See *Ouzel* and others on Minuc. Felix, p. 14.

There may also be a reference here to the act of προσκύνησις, as an act of reverence paid to sacred objects. See *Minuc. Felix*, p. 12, ed. *Ouzel*, "Cæcilius, simulacro Serapidis denotato, *manum ori admovens* osculum labiis pressit." And compare Job xxxi. 26—28. Ps. ii. 12. 1 Kings xix. 8.

Or the image may be from the practice of mariners homeward bound recognizing and saluting from a distance the promontories and features of a beloved land. *Chrys.*, *Estius*, *Trench.*

15. ἐξέβησαν] So A, D*, E*, *Lach.*, *Tisch.*—*Elz.* has ἐξῆλθον.

17. προσενήνοχεν] *has offered.* Observe the perfect tense. He *has done* it, in will and in God's sight, although it was *not* really effected. God here describes the *act as done by Abraham* because He knows that it *would* have been done by him, if He Himself had not interfered to prevent it.

— πειραζόμενος] *being tried*; not as if God did not know what he was. It is well said by *Clement* of Rome, that ἐπείρασεν ὁ Θεὸς τὸν Ἀβραὰμ, οὐκ ἀγνοῶν τίς ἦν, ἀλλ' ἵνα τοῖς μετὰ ταῦτα δείξῃ, καὶ μὴ κρύψῃ τοιοῦτον, καὶ διεγείρῃ εἰς μίμησιν τῆς ἐκείνου πίστεως καὶ ὑπομονῆς, καὶ πείσῃ καὶ τέκνων στοργῆς ἀμελεῖν, πρὸς ἐκπλήρωσιν θείου προστάγματος (*Clement R.* Frag. 2).

— προσέφερεν] *was offering up* visibly. Hence St. James speaks of the act as done, ii. 21; and so *Clement R.* 10, προσήνεγκεν αὐτὸν θυσίαν.

18. πρὸς ὃν] *to* whom, i. e. *to Abraham*; not "*concerning* whom" (Isaac).

19. ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο] *whence he received him back even also in a parable.* Observe the conjunction καί. The sense is, Abraham not only received back his son Isaac, whom in *will* he *had already* offered (see *v.* 17); but, as an *additional* reward for his faith, he received him back *also* in and with a *parable*, or likeness of some other *great recovery*, none other than the *Resurrection* of the Son of Abraham, Christ, in Whom all Abraham's seed are blessed, typified by this restoration of Isaac from the dead. Then, in faith, Abraham prophesied and said, The Lord will provide for Himself a *Lamb* for a burnt offering (Gen. xxii. 8); then, in faith, he called the name of the place *Jehovah Jireh* (*v.* 14); then in faith, he *saw the day of Christ*, and was *glad* (John viii. 56). Therefore he then received *something more* than Isaac from the dead. He saw in him a *parable*, a figurative vision of Christ given up by His Father to death, and raised by Him from the dead. *Theodoret.* Cp. *Chrys.*, *Œcumen.*, *Theophyl.*, *Primasius.* See above on Gal. iii. 6, and *Delitz.* here.

Isaac was sacrificed and yet lived, to show that Christ should truly die and truly live again. In Abraham's intention, Isaac died; indeed, the Apostle does not hesitate to say that *Abraham offered him up.* In his expectation (*v.* 19) he was to rise from the dead; and therefore, being spared, Isaac was received by Abraham as from the dead. And all this was transacted, in order to presignify that the only Son of God was really and truly to be sacrificed and die, and after death to be raised to life. And thus the Resurrection of the Messiah was represented in a *Parable.* Cp. *Bp. Pearson*, Art. v. p. 476, who quotes *Gregory Nyssen* in Resur. Orat. i. p. 383. "Ideo immolatus Isaac *non* est, quia Resurrectio Filio Dei servata est." (*Prosper.*)

The interpretations of some learned modern Expositors (e. g. *Lünemann*), that παραβολὴ here means a *stake*, or *deposit*, which is risked for a greater sum, or with great *peril* and *daring*, are inconsistent with the common usage of the New Testament, where παραβολὴ occurs often, and only in the sense of a *likeness*, and were unknown to Christian Antiquity, and are inadmissible. The sense in which the Author of this Epistle uses the word παραβολὴ above, ix. 9, is the best exponent of his meaning here.

21. ἕκαστον τ. υἱῶν] Ephraim and Manasseh. (Gen. xlviii. 3. 5—16. 20.) Some ancient writers suppose a symbolical act in the crossing of the hands of the Patriarch in this act of benediction.

— προσεκύνησεν] *worshipped God*; in thankfulness for the past, and beholding in faith the blessings which hereafter would be vouchsafed to his seed.

There is no ground for the supposition, that the Patriarch Jacob did obeisance to *Joseph*, his son, and much less to *his staff*, as a type of some other person. Indeed, it is expressly recorded that Joseph bowed down before Jacob in Gen. xlviii. 12; and the word there used to describe Joseph's action at that time is προσεκύνησεν in LXX. See also next note.

— ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ] leaning on *the top of his staff.*

This was done by Jacob, when he had made Joseph swear that he would not bury him in Egypt, but in the burying-place of his fathers at Machpelah. Gen. xlvii. 31.

The Hebrew text here, *as now printed*, relates that Jacob worshipped towards the head of his bed, עַל רֹאשׁ הַמִּטָּה (*al rosh hammittah*).

The rendering of the LXX, adopted by the Apostle here, enables us to understand aright the original Hebrew, and appears to show that it ought to be pointed הַמַּטֶּה (*hammatteh*), and not הַמִּטָּה (*hammittah*), and that the true meaning is (as the LXX and the Apostle expound it), 'he strengthened *himself upon his staff*, and so, leaning forward, worshipped God.' And so *Augustine*, in Genesim. Yet this text has been employed as an argument for the worship of images. See *A Lapide* here. Cp. *Surenhus.* p. 646. *Schöttgen*, p. 986.

The Septuagint Translators have κλίνην, *bed*, in Gen. xlviii. 2; and their translation, ῥάβδος, in Gen. xlvii. 31, to which the Apostle here refers, is entitled to more attention on that account.

Other Expositors have supposed, that the Septuagint Translators *mistook* the Hebrew Original; but it is more likely that

22 q Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

23 r Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. 24 s Πίστει Μωϋσῆς, μέγας γενόμενος, ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, 25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· 26 μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. 27 t Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε. 28 u Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. 29 x Πίστει διέβησαν τὴν Ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

30 y Πίστει τὰ τείχη Ἰεριχὼ ἐπεσε κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 z Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

32 a Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν καὶ Βαρὰκ, Σαμψὼν καὶ Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, 33 b οἳ

q Gen. 50. 24.
r Exod. 1. 16. & 2. 2, 11. Acts 7. 20.
s Exod. 2. 10, 11. Ps. 84. 11.
t Exod. 10. 28, 29. & 12. 31, &c. & 13. 17, &c.
u Exod. 12. 3, &c. & 21. 22.
x Exod. 14. 21, 22.
y Jos. 6. 20.
z Jos. 2. 1. & 6. 23. James 2. 25.
a Jude 4. 6. & 6. 11. & 11. 1. & 12. 7. & 13. 24. 1 Sam. 1. 20. & 12. 17, &c. & 13. 14. & 17. 45.
b Jude 14. 6. 1 Sam. 17. 34. 2 Sam. 8. 1. & 10. 19. & 13. 29. Dan. 6. 22.

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there is an error in the present *Masoretic points* of the word מטתה, than in the Greek text cited by St. Paul.

The *staff* of Jacob might well be mentioned, as suggestive of God's mercies to him, according to the Patriarch's own words, With my *staff* I passed over Jordan, and now I am become two bands (Gen. xxxii. 10). Besides, the *staff* is the scriptural characteristic of *travel*. Hence the Israelites were commanded by God to eat the Passover with their loins girded, and their shoes on their feet, and their *staff* in their hand. (Exod. xii. 11.) And this introduction of the *staff* into the scene of the Patriarch's last charge concerning himself, and the *removal* of his own body after its mortal *pilgrimage* to *repose* in the promised land, the type of heaven, may be designed to remind the reader that even in his old age he was still a *pilgrim*, and was *travelling* onward from the Egypt of this world to his heavenly rest. It is doubtful, also, whether an Eastern *bed* could be properly described, in the modern sense of the words, as having a *head*.

The two incidents recorded in the Book of Genesis (xlvii. 27—31, and xlviii. 3), as interpreted by the LXX, appear to represent a gradual decline and decrepitude. In the former, the Patriarch is represented as leaning on his *staff*; in the latter he is laid upon his *bed*. In both, he shows his faith in the promises of God. In the former, he provides for his own burial in Canaan; in the latter, he blesses the sons of Joseph. St. Paul inverts the order of the incidents, and dwells more upon the latter, because it was more relevant to his purpose, as declaring the Patriarch's hope and trust in blessings to come, and as intimately connected with the similar command which he next recounts from Joseph himself.

22. *περὶ τῶν ὀστέων*] *concerning his bones*, which were taken out of Egypt, and buried at *Sychem*. See on Acts vii. 16.

This command concerning his bones, was an evidence of his faith in God's promise, that the seed of Abraham would go out of Egypt, and return to Canaan. *Theophyl.*

It was also a *prophecy* of a future resurrection, and a pre-announcement of the repose of the body to be glorified hereafter in the heavenly Canaan.

23. *ἀστεῖον τὸ παιδίον*] *that the child was fair*, viz. *Moses*, who refused to be called the child of Pharaoh's *daughter*.

Compare the words of *St. Stephen* concerning the same person, Acts vii. 21, 22.

The *Speech of St. Stephen* before the Hebrew Sanhedrim at Jerusalem seems to have been in the mind of the Author of this Epistle, and its thoughts and even its phrases are reproduced here. Cp. Acts vii. 2, 3—5. 16. 20, 21. 53. Heb. xi. 8, 9. 13—15. 22—24.

It was very natural, that *St. Paul*, especially, writing to the Hebrews at Jerusalem, and speaking to them as he does here, of those who had *died in faith*, as Martyrs for the truth, should bethink himself of the first Martyr, and of the speech which he had heard him speak there, and should be desirous of giving weight to his last words. Cp. Acts xxii. 20.

26. *ὀνειδισμὸν τοῦ Χριστοῦ*] the *reproach* of *Christ*; the reproach borne by Moses looking in faith to Christ and to His *Cross*. See above on ix. 19; and below, xiii. 13.

28. *πεποίηκε*] *has celebrated*. See Matt. xxvi. 18, *ποιῶ τὸ πάσχα*. Cp. *Winer*, § 40, p. 244.

29. *γῆς*] *land*. Omitted by *Elz.*, but found in A, D*, E, and giving force to the sense as a contrast to *θάλασσαν*, *sea*; and received by *Lach.*, *Bleek*, *Tisch.*

31. *ἡ πόρνη*] *the harlot*; emphatic. She who *once* had been so, but had been reclaimed from her evil life. Cp. Matt. xxvi. 6, *Σίμωνος τοῦ λεπροῦ*, *that* Simon who was well known to have *once* been a *leper*, and had been cleansed.

So *Rahab*. And she by repentance and faith became a pattern to sinners; and by God's grace, she was received into covenant with Him, and was made an ancestress of Christ Himself. She was a monument of His Love to the world, and a figure of the Church recovered from Heathenism and espoused to Christ. See note above on Matt. i. 5. Cp. James ii. 25, Ῥαὰβ ἡ πόρνη ὑποδεξαμένη τοὺς ἀγγέλους, and *Clement*, i. 12, διὰ πίστιν ἐσώθη Ῥαὰβ ἡ πόρνη. Here is an appeal 'ad verecundiam,' and the moral is, Let it not be true of *you Hebrews*, that "the harlots and publicans go into the kingdom of God before *you!*" Matt. xxi. 31, 32.

In connexion with the history of Rahab, it may be observed, that many Fathers, dating from S. Clement (i. 12),—viz. *Justin Martyr*, *Irenæus*, *Origen*, *Ambrose*, *Jerome*, and *Theodoret* here,—regard her scarlet thread as typical of Christ's blood. Thus *S. Clement* says that the spies προσέθεντο αὐτῇ σημεῖον, ὅπως κρεμάσῃ ἐκ τοῦ οἴκου αὐτῆς κόκκινον, πρόδηλον ποιοῦντες ὅτι διὰ τοῦ αἵματος τοῦ Κυρίου λύτρωσις ἔσται πᾶσι τοῖς πιστεύουσι.

32. *ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος*] So *Philo Judæus* (de Somn. p. 1116, D), Ἐπιλείψει με ἡ ἡμέρα τὰς διαφορὰς τοῦ ἀνθρωπείου βίου διεξιόντα. *Loesner* (p. 445).

— Γεδεὼν—Σαμψὼν καὶ Ἰεφθάε] *Elz.* has Γεδεὼν Βαρὰκ τε καὶ Σαμψὼν καὶ Ἰεφθάε. Some have supposed a chronological embarrassment here, inasmuch as Barak was before Gideon, and Jephthah before Samson.

But the names are arranged in pairs; and so stand in the *Syriac*, *Æthiopic*, and *Arabic* Versions. The Vulgate omits the copulas. And A omits the second and third καί. A and D* read καὶ Βαράκ. D, E, I, K have καί before Ἰεφθάε.

On the whole the sense seems to be,—*The* necessary *time will fail me in speaking of Gideon and also of Barak* (who was before him, but deserves also to be celebrated), *of Samson, and also of Jephthah* (who preceded him in time, but ought not to be forgotten), *of David and also of Samuel*, who was his senior, but deserves to be celebrated.

In each of these pairs, there is, as it were, an act of *retrogression* from the *principal* person mentioned, to another person who resembled him, or was connected with him, and ought not to be forgotten.

Such a mode of speech is peculiarly natural to persons who are compelled to hurry onward, for lack of time, and yet look

διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, [34] [c] ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· [35] [d] ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· [36] [e] ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· [37] [f] ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, [38] ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

[39] [g] Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν· [40] τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

XII. [1] [a] Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπο-

c Jude 7. 21. & 15. 15. 1 Sam. 14. 1, &c. & 20. 1. 2 Sam. 7. 12. 1 Kings 9. 4. & 19. 1, &c. 2 Kings 6. 16. & 20. 7. 1 Chron. 22. 9. Job 42. 10. Ps. 6. 9. & 89. 20, &c. Isa. 38. 21. Dan. 3. 25.
d 1 Kings 17. 23. 2 Kings 4. 36. 2 Mac. 6. 19, 28. & 7. 7, &c. Acts 22. 25.
e Jer. 20. 2.
f 1 Kings 21. 13. 2 Kings 1. 8. Matt. 3. 4.
g ver. 2.
a Rom. 6. 4. & 12. 12. 1 Cor. 9. 24. 2 Cor. 7. 1. Eph. 4. 22. Phil. 3. 13, 14. Col. 3. 8. 1 Pet. 2. 1. & 4. 2. ch. 10. 36.

wistfully back on those objects which they are obliged to leave behind.

33. *εἰργάσαντο δικαιοσύνην*] they *wrought righteousness*,—a proof that the faith of which the Apostle is here speaking is the same kind of Faith as that inculcated by *St. James*, the Bishop of *Jerusalem*, in his Epistle to the Jews of the dispersion.

The Faith on which St. Paul here lays special stress, is an *operative* Faith. Certainly this is no proof (as has been alleged by some) that this Epistle was not written by the author of the Epistles to the Romans and Galatians. Indeed, his language here is a natural corollary and necessary supplement to those two Epistles. And it is in perfect unison with the warnings and exhortations which were given in the *later* Epistles of the Apostle, written nearly at the same time as *this* Epistle,—namely, in the Pastoral Epistles, which were rendered specially necessary by the Jewish Antinomianism of this time.

See above, the *Introduction* to the Epistle to the Romans, p. 200—203, and p. 366—368, and below, *Introduction* to the Pastoral Epistles.

At the same time, the Apostle has taken good care in this Epistle to contrast the Justification by an operative *Faith* in *Christ*, of which he is here speaking, with that Justification which many of the Jews sought to establish for themselves, and against which he had contended in the Epistles to the Galatians and Romans, by the deeds or ceremonies of the *Mosaic Law*. See xiii. 10, and the whole of chapters vii.—x.

Gideon, *Barak*, *Samson*. Some of these persons were not exempt from failings and sins. True; but this is not the question to be considered here. Were they not also distinguished by Faith? He is not writing a history of their lives, but is reciting the triumphs of their Faith. *Theophyl.*

— *ἔφραξαν στόματα λεόντων*] *stopped the mouths of lions*, as *Samson* did, Judges xiv. 6; *David*, 1 Sam. xvii. 34; and *Daniel*, Dan. vi. 22.

34. *ἔσβεσαν δύναμιν πυρός*] *quenched the violence of fire*, as Shadrach, Meshach, and Abednego. (Dan. iii. 20—27.) In this and the preceding verse the Apostle happily combines two cases of Martyrdom for the *worship* of God, from the same book of the Old Testament, the Book of Daniel; the first, the example of Daniel himself, preferring to encounter death from the lions rather than forego his *private prayers* to God, in obedience to the *King's* command; the second, the example of the three children choosing the fiery furnace rather than pay to the Golden Image, which the King had set up, that *public* homage which is due to God alone. The former was ready to die rather than omit the worship of Him Who is True; the latter would sooner perish than worship what is false. Two striking examples for the Hebrews at that time. See above, x. 24. They are happily united in the two Proper Lessons of the Nineteenth Sunday after Trinity.

— *παρεμβολὰς*] *armies* here, as often in LXX, as well as *camps*. Cp. xiii. 11. 13. Rev. xx. 9. Acts xxi. 34.

35. *γυναῖκες*] *women*; e. g. the widow of *Sarepta* from Elijah (1 Kings xvii. 23); the *Shunamite* from Elisha (2 Kings iv. 36).

— *ἐτυμπανίσθησαν*] *were beaten to death*. See the authorities in *Suicer* (Thesaur. in *v.* p. 1327—35), where is an elaborate dissertation on the word; the sense of which appears to be, to stretch and suspend the body on a rack, and then to beat it to death by repeated strokes of wooden instruments loaden with brass or leaden balls covered with leather; like the action of beating a drum (*τύμπανον*). Cp. 2 Macc. vi. 28. Hence it was used in a more general sense for any violent torture.

— *κρείττονος ἀναστάσεως*] *a better resurrection of the body* than that restoration of it to life in this world, which was *offered* them, if they recanted, after their *condemnation to death*. They might have risen again to life in this world, after their sentence of death; but they *died* with joy, in order that they might rise again in glory to life eternal. So *Primasius* and others.

Or, as some interpret the passage, a better resurrection than that of the two children just mentioned as restored to life in this world by the two Prophets. *Theophyl.*

37. *ἐλιθάσθησαν*] *were stoned*, as *Naboth*, 1 Kings xxi. 13; *Zachariah*, son of *Jehoiadah*, 2 Chron. xxiv. 20—22. Matt. xxiii. 37. Here is a comfortable assurance in reading their history. They died as Martyrs here, and will have their reward hereafter.

— *ἐπρίσθησαν*] *were sawn asunder*, as Isaiah by order of king Manasseh, according to the Jewish tradition. *Schöttgen* (p. 987). *Justin M.* (c. Trypho. 120). *Tertullian* (Scorpiac. 8. de Patient. 13). *Delitz.* (p. 589).

— *ἐπειράσθησαν*] *were tempted* by Satan, and by allurements of pleasure and profit from persons in worldly power, as the Prophet of Judah was tempted by Jeroboam (1 Kings xiii. 7); perhaps the most trying form of Martyrdom, and requiring the most courage and faith.

This specification of *temptation* to *apostasy* from Christ would have a special pertinency to the case of the Hebrew Christians, and is very appropriate here. The word *ἐπειράσθησαν* has been rejected by some Editors, but is in D*, and is quoted by *Origen*; and might easily have been absorbed by *ἐπρίσθησαν*; and is received by *Tisch.* in his last edition.

— *ἐν μηλωταῖς*] *in sheepskins*, as some of the Prophets. (Zech. xiii. 4.) See *Clem. Rom.* i. 17, who applies the words to *Elijah*, *Elisha*, and *Ezekiel*.

CH. XII. 1. *Τοιγαροῦν—μαρτύρων*] Cp. *Clement. R.* i. 19. On the word *νέφος*, *nimbus*, for *πλῆθος*, *multitude*, see *Wetst.*, *Lünem.*

The picture seems to be drawn from the immense multitudes of *spectators* which the Apostle had seen witnessing the races in the Stadium at Corinth, or in the Circus at Rome. "Totam hodiè Romam Circus capit." (*Juvenal.*) Such a comparison is a favourite one with St. Paul. See on Phil. iii. 14.

— *εὐπερίστατον ἁμαρτίαν*] that *sin which most readily besets us*, and, as it were, begirds us. The word *εὐπερίστατος* is only found here. Its derivation from *ἵστημι* (to *place*, *statuo*, not *sto*) intimates that it is something readily *placed around*, so as to hem in and beset; and therefore it is rendered *circumstans* by *Vulg.* Cp. *στατὸν ὕπνον* (*Hom.* Il. v. 506): *στατὸν ὕδωρ*, *stagnant water*, and (what is very relevant to the Apostle's meaning) *στατὸς χιτών*, a long, straight, and ungirdled tunic, *ὀρθοστάδιος*. See *Passov.* Hence *Chrys.* here well explains the word *εὐπερίστατος* by *εὐκόλως περισταμένη*, and so the *Syriac* and the *English* Authorized Version, 'which easily *besets* us.' *Bp. Sanderson* (iv. 60) well renders it 'quæ nos arctè complectitur;' following *Erasmus*, 'tenaciter inhærens.' Let us cast this sin off, as a garment which encumbers us in our Christian race.

μονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, 2 [b] ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν.

[b] b 1 Cor. 1. 8. Ps. 110. 1. Luke 24. 26. Phil. 2. 8, &c. 1 Pet. 1. 11. ch. 1. 3, 13. & 2. 10. & 8. 1.

3 [a] Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

4 [c] Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, 5 [d] καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος· 6 ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. 7 [e] Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς, ὃν οὐ παιδεύει πατήρ; 8 [f] Εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ, καὶ οὐχ υἱοί.

[c] c 1 Cor. 10. 13. ch. 10. 32—34.
[d] d Job 5. 17. Prov. 3. 11, 12. Rev. 3. 19.
[e] e Deut. 8. 5. 2 Sam. 7. 14. Prov. 13. 24. & 19. 18.
[f] f Ps. 73. 15. 1 Pet. 5. 9.

9 [g] Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ Πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; 10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

[g] g Num. 16. 22. & 27. 16. Eccles. 12. 1, 7. Isa. 57. 16. Zech. 12. 1.

11 [h] Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

[h] h Isa. 33. 17. James 3. 18.

The metaphor is from the act of runners laying aside their outer garments, in order to run with more expedition.

— *τρέχωμεν—ἀγῶνα*] *let us run the race.* A Pauline figure. See Gal. ii. 2; v. 7. Rom. ix. 16. Phil. ii. 16.

2. *ἀφορῶντες—Ἰησοῦν*] *looking to Jesus.* He excites them to look with the eye of Faith through the *Cloud of Human* Witnesses, and to see the *Sun of Righteousness* standing in splendour and glory at the Right Hand of God.

The Saints are, as it were, the Cloud of Christ's Presence, which are illumined by the beams of His brightness, and by which He will be surrounded when He comes in His glorious Majesty to judge the quick and dead.

On this text see the noble Sermon of *Bp. Andrewes* (ii. 158); and cp. *Bp. Sanderson* (i. p. 401; iv. 60).

— *ἀντὶ—χαρᾶς*] *for the joy that was set before Him, He endured the cross.* The joy which He felt in the prospect of our Salvation to be effected by His sufferings was His *βραβεῖον*, or Prize. Looking to it, He ran His Race, and, having finished His Course, He *has* now *taken* His seat (*κεκάθικε*), where He is now enthroned,—not by the side of some human *βραβεὺς*, or Arbiter of the Race, but at the *Right Hand of God.* Look up to Him, follow Him.

Elz. has *ἐκάθισε*: but the reading of the text is far preferable as to sense, and is supported by the best authorities.

3. *Ἀναλογίσασθε*] On this text see *Bp. Sanderson's* Sermon (i. p. 401).

4. *Οὔπω μέχρις αἵματος ἀντικατέστητε*] *Ye did not yet resist unto blood,* as Christ did. Observe the aorist here, *ἀντικατέστητε.* Ye *did* not resist unto blood, as ye might have done on several occasions at Jerusalem, *if* ye had been animated with the courage of Martyrs; for instance, in the persecution *ἐπὶ Στεφάνῳ* (Acts xi. 19. Cp. xxvi. 10. 1 Thess. ii. 14); and as the Apostle St. James, the brother of John, did (Acts xii. 1, 2); and as the other St. James, your late Bishop, did very recently. *Euseb.* ii. 22, 23.

It is the more requisite to bear in mind the tense and the true rendering of this verb (*ἀντικατέστητε*), because an argument has been built by some upon an erroneous rendering of it ("ye *have not yet resisted unto blood*"), as if it implied that they to whom the author writes had not been exposed to any *sanguinary persecution*; and that therefore this Epistle could not have been addressed to the Hebrew Christians of *Palestine.*

It is clear from the whole tenour of the sentence, that the writer is expostulating here with many of those whom he addresses, for their pusillanimity and lack of zeal, valour, and patience, in not encountering afflictions for the Faith. See *vv.* 5—12: *Ye did not yet resist unto blood* (when ye ought to have done so), and *ye have forgotten the exhortation,* &c.

5, 6. *Υἱέ μου—παραδέχεται*] Prov. iii. 11, 12, LXX. Cp. Rev. iii. 19. *Clement R.* (i. 56). *Augustine* (iii. 2641; iv. 265. 381. 1445; v. 333. 460). *Bp. Sanderson* (i. 417).

7. *τίς γάρ ἐστιν υἱὸς κ.τ.λ.*] *for who is a son, whom his father chasteneth not?* That is,—who is really treated as a *son, if* his father *denies* him that corrective discipline, to which, as a *son,* he is *entitled* from his *father?*

This seems to be the true rendering of the words, and not '*what son is there?*' The emphatic word is *υἱὸς*, as opposed to *νόθοι.* See *v.* 8.

9. *τῷ Πατρὶ τῶν πνευμάτων*] *the Father of our spirits,* as distinguished from the fathers of *our flesh.* God is the Creator of our bodies, souls, and spirits; but He is not the Father of the *carnal corruptions* of our nature, which we inherit through our parents from Adam, who are therefore here called *πατέρες τῆς σαρκὸς ἡμῶν,* as contrasted with the *πνεῦμα,* or *highest faculty* of man. (1 Thess. v. 23.)

Some early Christian writers supposed that the human *spirit* is *created* 'toties quoties' by God; e. g. *Primasius,* who says, "Corpus nostrum ex semine paterno et materno conficitur, *anima* vero semper à Deo ex nihilo creatur." But it does not seem that the Apostle designed to express any opinion here on the question which afterwards agitated the Church in the controversies between the Advocates of *Creationism* and *Traducianism* as to the origin of the Soul. Cp. *Lünemann,* p. 340; and *Delitz.* p. 619.

The birth of which the Apostle is here speaking is the *new birth,* the *spiritual* birth which is wrought by *God* in the Sacrament of Baptism, of which St. John speaks, when he says, that as many as received Him (the Incarnate Word), He gave power to become the sons of God .... which were born, not of blood, nor of the will of the *flesh,* nor of the will of man, but of God. (John i. 12, 13.) And John iii. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." It is therefore truly said by a great English moralist and metaphysician, that "the generation, whether of plants or living creatures, is effected by that prolific virtue which is in the seed. Answerable, therefore, unto the twofold birth spoken of in the Scriptures, there is also a twofold seed. The first birth is that of *the old man,* by *natural* generation, whereby we are born the sons of Adam. The second birth is that of the *new man,* by *spiritual regeneration,* whereby we are born the sons of God. Answerably whereunto the first seed is *semen Adæ,* the seed of the old Adam, derived unto us by carnal propagation from our natural parents, who are therefore called *the fathers of our flesh* (Heb. xii. 9); together wherewith is also derived that uncleanness of corruption, which upon our first birth cleaveth so inseparably to our nature, and is the inward principle from which all the *works of the flesh* have their emanation. But then there is another seed, *semen Dei,* as St. John calleth it (1 John iii. 9), the seed of *the second Adam,* Jesus Christ, *God blessed for ever,* derived unto us by the communication of His *Holy Spirit* inwardly renewing us; together wherewith is also derived a measure of inherent supernatural grace, as the inward principle whence all the choice fruits of the Spirit do flow." *Bp. Sanderson* (i. p. 428).

i Isa. 35. 3. Job 4. 3, 4. Ecclus. 25. 23. k Prov. 4. 26, 27. Gal. 6. 1.

12 i Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε 13 k καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

l Rom. 12. 18. 2 Tim. 2. 22. Matt. 5. 8. 2 Cor. 7. 1. m 2 Cor. 6. 1. 2 Pet. 1. 10. Deut. 29. 18. eh. 3. 12. Gal. 5. 12. n Gen. 25. 33. Eph. 5. 3. Col. 3. 5. 1 Thess. 4. 3. o Gen. 27. 34, &c. p Exod. 19. 12, &c. & 20. 18. Deut. 5. 22.

14 l Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· 15 m ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσιν οἱ πολλοί· 16 n μή τις πόρνος, ἢ βέβηλος, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ· 17 o ἴστε γὰρ, ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

18 p Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ

12, 13.] Isaiah xxxv. 3. Prov. iv. 26, LXX. Τροχιὰ is properly מְסִלָּה (*maaghal*), an *orbita*, a road made for, and marked by, wheels; which was to be carefully followed, in order that the draught might be more easy. He returns to the metaphor drawn from the stadium, *v.* 1, 2. *Theophyl.* Here also is an argument against the Novatian heresy. *Theophyl.* Cp. vi. 4—6, and below, *v.* 17.

13—15.] These words are almost metrical. Thus *καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν* form an *Hexameter* verse, and *οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον*—*Ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ* make *two Iambic* verses. Cp. John iv. 35. James i. 17. 2 Pet. ii. 22. Perhaps such musical adaptations of moral precepts were designed in order to be helps to the memory, and in order that such sayings as these might easily circulate from mouth to mouth among Christians.

15. *ῥίζα πικρίας*] Deut. xxix. 18, LXX. Cp. Acts viii. 23.

— *διὰ ταύτης*] A has *δι' αὐτῆς*, and so *Lach.*, not *Tisch.*, ed. 1848.

— *οἱ πολλοί*] So A, *Lach.*, and *Tisch.*—*Elz.* omits *οἱ*. Thus all the printed books, and the generality of MSS.; but the famous Alexandrine, and another at Oxford, have *μιανθῶσιν οἱ πολλοὶ*, *lest the many* be defiled, *the multitude*, the populace, the congregation,—which certainly is the more elegant, nay, the genuine reading, and ought to be assumed into the public editions. *Dr. Bentley* (Sermon on 5 Nov. Vol. iii. p. 246).

16. *πόρνος, ἢ βέβηλος*] *fornicator* or *profane*. It is noted as one of Esau's impieties, whom the Scripture hath branded as a *profane person*, that he grieved his parents in the choice of his *wives*. (Gen. xxvi. 35; xxviii. 8.) *Bp. Sanderson* i. 38. Some of the Fathers (e. g. *Primasius*) regard those marriages as censured here in the word *πόρνος*.

The combination of the two words intimates the connexion of gluttony and uncleanness. Cp. *Bengel.*

— *πρωτοτόκια*] *the Birthright*, to which was annexed the progenitorship of the Messiah, and also the Priesthood.

Before the Priesthood of Aaron was constituted by God, the Priesthood was in the Firstborn of the family by hereditary succession. The goodly raiment which belonged to Esau, and which Rebecca took, and in which she clothed Jacob (Gen. xxvii. 15) was probably the raiment which belonged to the firstborn as the Priest of the household. *Primasius.* See also *Bp. Bilson* on Perpetual Government of the Church, p. 37. *Bp. Patrick* and others, and on Job i. 4; xlii. 8; and as to Esau's raiment, compare *Blunt's* Coincidences in the Old Testament concerning the Patriarchal Church, p. 12—16.

The *Birthright*, which was a *spiritual* prerogative, is to be distinguished from the *Blessing*, which was dependent on the Father's will. See here *v.* 17. Gen. xxvii. 36, 37.

Esau is called *βέβηλος*, a *profane* person, because "he *despised* his *birthright*" (Gen. xxv. 33). And his example is here presented to the Hebrews as a warning not to despise their *Christian birthright*, and incur his doom.

17. *ἴστε—αὐτήν*] *for ye know that also afterwards* (i. e. after he had sold the *birthright*) *when he was desirous of inheriting the blessing* (from his father) *he was rejected; for he found not any place for repentance* (i. e. for change of mind) *although he sought it diligently with tears.*

Esau is represented as a *profane* person, because he sold his birthright for the gratification of a carnal appetite. His *profaneness* consisted in bartering away his *spiritual* privileges for a mess of pottage. He said, "What profit shall this *birthright* do me? So he *despised* his *birthright*" (Gen. xxvi. 31—34). We hear of *no remorse* on his part at the time when he was guilty of this act of spiritual profaneness.

It was not till *afterwards*, when he found that this loss of a *spiritual* privilege involved a *temporal* loss, that he grieved over it. As long as he regarded it as purely spiritual, he was careless about it. *But* when he found that his brother Jacob, to whom he had sold his birthright, had presented himself *as the firstborn* to Isaac (Gen. xxvii. 19), and in the assumed character of the *firstborn* had obtained *the blessing* from Isaac, and that Isaac declared "that he should be blessed," then Esau "cried with an exceeding bitter cry" (Gen. xxvii. 33, 34). When he heard that the blessing had conveyed to Jacob the *temporal* dominion and lordship over *himself*, and superabundance of wealth "in corn and wine," then he "lifted up his voice and wept." Then, but not till then, Esau rued what he had done in selling his birthright. Then, but not till then, he would have *changed* his *mind* with respect to his *birthright*, because he was *desirous* (*θέλων*) to *inherit* the temporal *blessing* (*εὐλογίαν*) that was annexed to the birthright; then he would have revoked the sale.

But it was now too late. The door of repentance was shut; the *place of change of mind* could no longer be *found*; the day of Retribution was come. God punished him for his profaneness in selling his birthright, and would not now *allow* him to *change his mind* (*μετανοεῖν*) in that respect. He had said, "*What shall this birthright profit me?*" He had *despised it*. He now regretted the sale, but it was only because it entailed temporal loss to himself, and conveyed secular supremacy to his brother. And even then, though he sought for a *change of mind*, as to the past sale, yet he was not truly contrite in heart. His grief was 'dolor *amissi*,' but not 'dolor *admissi*.' It was 'dolor ob *pœnam* peccati, non ob *peccatum*.' His tears were not shed for his sin, but for his suffering. They were like those of Cain: not shed for his offence, but for its penalty. They were not like the tears of Peter, but of Judas (see Matt. xxvi. 75; xxvii. 3). They were tears of a worldly sorrow that worketh death (2 Cor. vii. 10); They were tears of envy and rage, of malice and revenge against his brother, who had been blessed by God, and whose death Esau was plotting, and whose blood he desired to shed while he was shedding tears, in order that he might recover by murder what he had lost by profaneness, and what God had given to Jacob by the voice of his father Isaac.

Therefore Esau was not *really penitent at all*. And he was rejected by God, executing retribution upon him by the instrumentality of his father, Isaac.

Thus interpreted, this passage affords no countenance to the Novatian heresy (cp. *Theodoret* here, and see above on vi. 4—10); nor is there any ground for the more constrained interpretation adopted by some learned expositors in recent times, who suppose *μετάνοιαν* to mean "change of purpose in the mind of *Isaac*."

The sentence, rightly understood, contains a solemn warning to the Hebrews, as showing the sin and danger of despising their *Christian* Birthright, which, when it is too late, they may in vain desire to recover; and as inculcating the necessity of Repentance on their part, and as also pointing out the hollowness and futility of mere *worldly sorrow*; and as describing the *true nature* of that Repentance, by which alone they might be reconciled to God. It also coheres harmoniously with the sentences which follow, in which the Apostle exhorts to Repentance, by considerations of the excellency of the Gospel, and of the love of God manifested therein to all who are truly penitent.

18. *Οὐ γάρ*] Ye are not like Esau, who did *not find* any place for *Repentance*, as to the sale of his Birthright. *Ye have not come to a mountain that is only felt-for in the dark with the hands* of men who are blinded by clouds and darkness, like that awful gloom which enveloped Mount *Sinai*, when the Law was given from it. Cp. Acts xvii. 27, *ζητεῖν τὸν Θεὸν, εἰ ἄρα ψηλαφήσειαν αὐτὸν, καὶ εὕροιεν*, and the uses of the word *ψηλαφᾶν*

καὶ ζόφῳ καὶ θυέλλῃ, 19 q καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον, 20 r οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, 21 καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν, Ἔκφοβός εἰμι καὶ ἔντρομος.

22 s Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, 23 t πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, 24 u καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ.

25 v Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, 26 x οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελται λέγων, Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 y Τὸ δὲ ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

28 z Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας· 29 aa καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

XIII. 1 a Ἡ φιλαδελφία μενέτω· 2 b τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. 3 c Μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι· τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν

q Exod. 20. 19. Deut. 5. 5, 25. & 18. 16.
r Exod. 19. 13.
s Gal. 4. 26. Rev. 3. 12. & 21. 2, 10. Phil. 3. 20. Deut. 33. 2. Jude 14.
t Luke 10. 20. Gen. 18. 25. ch. 11. 40. Phil. 3. 12.
u Gen. 4. 10. Exod. 24. 8. 1 Tim. 2. 5. ch. 8. 6. & 9. 15. & 10. 22. & 11. 4. 1 Pet. 1. 2.
v ch. 2. 2, 3. & 10. 28, 29.
x Hag. 2. 6. ver. 19.
y Ps. 102. 27. Matt. 24. 35. 2 Pet. 3. 10.
z 1 Pet. 2. 5.
aa Deut. 4. 24. Isa. 66. 15. Ps. 97. 3.
a Rom. 12. 10. Eph. 4. 3. 1 Pet. 1. 22. & 2 17. & 3. 8. & 4. 8.
b Gen. 18. 1. & 19. 1. Rom. 12. 13. 1 Pet. 4. 9.
c Matt. 25. 36. Rom. 12. 15. Col. 4. 18. 1 Pet. 3. 8.

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by the LXX in Gen. xxvii. 12. 21. Deut. xxviii. 29. Judg. xvi. 26. Isa. lix. 10, the best illustrations of this text.

St. Paul especially had personally realized the meaning of this word ψηλαφᾶν, when he was struck with blindness, and was led by the hand of others (Acts ix. 8, 9), and when he saw Elymas the sorcerer also suddenly smitten with blindness, and seeking some to lead him by the hand. (Acts xiii. 11.)

Ye are not come to a mountain that is felt-for by the hands of men *groping their way* in a mist;

But ye have come to the noonday light, and Evangelical sunshine of Mount *Sion*, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling which cleanses you from your sins. Ye are therefore not like Esau. *Ye may find the place of Repentance.* Ye have been brought to it in the Gospel. The door of Repentance is opened to you by Jesus, the Mediator of the New Covenant. It is sprinkled by His Blood. Therefore do not turn away from it, or ye may incur his doom.

On the *present* participle ψηλαφωμένῳ, see *Winer*, § 45, p. 307, who compares τὰ βλεπόμενα, xi. 3.

For a similar comparison of the circumstances of the delivery of the two Covenants, see *Justin M.* c. Tryphon. c. 67. For ζόφῳ, the reading of A, C, D*, *Elz.* has σκότῳ.

20. τὸ διαστελλόμενον] that which was *being commanded.* Observe the present tense; referring to the awful circumstance which accompanied the delivery, and inspired the dread here described. Cp. φανταζόμενον, that which was *appearing*, v. 21.

After λιθοβοληθήσεται, *Elz.* adds ἢ βολίδι κατατοξευθήσεται —not in the best MSS.

22. προσεληλύθατε] *ye have come*—so much greater are your privileges than theirs. You have come to Mount Sion; *they* were like blind men groping for Mount Sinai. Even Moses, their Mediator, was smitten with fear and trembling. But your Mediator is Jesus, the true Joshua, the Everlasting *Saviour*, the Son of God, and He has ascended the Mountain of God, and has called you to Himself, to that heavenly Rest which was typified by the Earthly Canaan, and which He has purchased for you by His own Blood.

23. ἐκκλησίᾳ πρωτοτόκων] *the Church of the Firstborn—the true Firstborn.* He continues the reference to *Esau*, the elder brother according to the *flesh*, who was rejected for his own profaneness and impenitence. You have come to the Church of the *Firstborn*, made so by their adoption into Christ, the Only-Begotten Son of the Father (cp. i. 6. Gal. iv. 7. Rom. viii. 16. 29), and the First-Begotten from the Dead. (Col. i. 18. Rev. i. 5.)

— πνεύμασι δικαίων] the *spirits* of *Just men* made perfect by faith in Christ. The spirits of those who have been engrafted in Christ, and have continued stedfastly in *His mystical Body*, are not separated from it by Death, which severed their spirits from *their own mortal bodies;* Death cannot pluck them out of His hand. Their bodies are *resting* in the grave till the sound of the last trump, and the day of Resurrection; but their *spirits* are in Paradise, and hold converse with each other there, and communicate with the blessed company of all faithful people, who are united together in the Communion of Saints. Here is a joyful assurance of the blessed state of the Souls of the Just, in the interval between Death and Resurrection. See above on 1 Thess. iv. 16, and on Luke xxiii. 43. Cp. *Bp. Pearson* on the Creed, Art. ix. p. 664.

24. αἵματι—Ἄβελ] *The blood of Abel* cried from the ground for vengeance against his murderer. The blood of Christ cries for pardon for you to God. *Theophyl.*

28. μετὰ αἰδοῦς καὶ εὐλαβείας] Some Editors (*Lach.*, *Bleek*, *Tisch.*, *Lün.*) have μ. εὐλαβείας καὶ δέους. But αἰδοῦς is found in D***, I, K, M, and the *Peschito*, and is not so likely as δέους to have been inserted by the copyists.

29. πῦρ καταναλίσκον] *a consuming fire:* from Deut. iv. 24, LXX.

CH. XIII. 2. ἔλαθόν τινες ξενίσαντες ἀγγέλους] *some entertained Angels unawares.* As Abraham, Gen. xviii. 2, Lot, Gen. xix. 1. "Quî scis an Deum suscipias, cùm hospitem putas? sic enim scriptum est in Evangelio, dicente Domino Jesu, *Hospes eram, et collegistis Me.*" Matt. xxv. 35. *Ambrose*, de Abraham 5. *A Lapide.*

There seems to be a *paronomasia* in ἔλαθον and μὴ ἐπιλανθάνεσθε—a common figure with *St. Paul*, especially at the *close* of his Epistles. See above, Rom. xii. 3, and 13, 14, note.

4. Τίμιος ὁ γάμος ἐν πᾶσι] *marriage is honourable in all*, i. e. in all *respects* (see v. 18. Col. i. 18. Titus ii. 9), as well as in all *persons*, as *Theophyl.* explains it, μὴ ἐν τούτῳ τῷ μέρει τίμιος, ἐν ἄλλῳ δ' οὔ, ἀλλ' ὅλος δι' ὅλου: and he says also, ἐν πᾶσιν, μὴ ἐν τοῖς προβεβηκόσι μόνον: so that the sense is, Marriage is honourable in all places, times, and persons. Cp. the *Arabic* and *Æthiopic* versions; the former rendering it *in all respects*, the latter *every where.* Marriage is altogether honourable. Honourable it is, on account of its institution by God in Paradise (Gen. ii. 22). Honourable, on account of its consecration by Christ (Eph. v. 22—33). Honourable, as a remedy against fornication. (1 Cor. vii. 2. 1 Tim. v. 14.) Honourable, as the appointed means for the procreation of children, and for the peopling of Heaven with saints.

πᾶσι καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. 5 [d] Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν, αὐτὸς γὰρ εἴρηκεν, Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω, 6 [e] ὥστε θαῤῥοῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

7 [f] Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. 9 [g] Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.

10 [h] Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ

d Exod. 23. 8. Deut. 16. 19. & 31. 6, 8. 1 Chron. 28. 20. Josh. 1. 5. Prov. 15. 16. Matt. 6. 25, 34. Phil. 4. 11. 1 Tim. 6. 6, &c.
e Ps. 58. 4, 11, 12. & 118. 6.
f ver. 17. ch. 6. 12.
g Eph. 4. 14. & 5. 6. 1 John 4. 1. Rom. 14. 17. Col. 2. 8, 16. 1 Tim. 4. 3.
h 1 Cor. 9. 13. & 10. 18.

By the word 'honourable' he delivers a protest against those Judaizing teachers, who stigmatized Marriage as 'dishonourable,' and asserts its proper office in the keeping of the body in sanctification and *honour*, τιμῇ. See on 1 Thess. iv. 4, and on 1 Tim. iv. 3. Col. ii. 23. Cp. *Greg. Nazianz.* Hom. xxxvii. p. 651, on Marriage.

— καὶ ἡ κοίτη ἀμίαντος] Non pollutus adulterio, neque libidine.

Hæc autem dicuntur ab Apostolo contrà eos, qui vel Nuptias damnabant tanquam à Diabolo conflatas, vel honestum matrimonii usum conjugatis interdicebant (cf. 1 Tim. iv. 3. 1 Cor. vii. 5) vel matrimonii vinculum *divortio* temerè dirumpebant. Cf. Matt. xix. 3. 10.

5. Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν] *Your behaviour without love of money: being content with your lot. Τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκούμενοι. Clem. R.* i. 2.

A remarkable syntax:

This passage generally, xiii. 1—6, and this clause in it, are very characteristic of *St. Paul*, and affords evidence of the Pauline origin of the Epistle.

Dr. Barrow has the following just remark at the commencement of one of his Sermons (Serm. vi. On the Duty of Prayer, i. p. 69, ed. 1683). "It is," he says, "the *manner* of *St. Paul* in his Epistles, *after* that he hath discussed some main points of *doctrine* or *discipline*, to propose several good advices and rules, in the observance whereof the *life* of Christian *practice* doth consist. So that he thereby hath furnished us with so rich a variety of moral and spiritual precepts concerning special matters, subordinate to the general Rules of Piety and Virtue, that out of them might well be compiled a Body of Ethics, or system of precepts *de officiis*, in truth and completeness far excelling those which any Philosophy hath been able to devise or deliver. These he rangeth not in any formal method, nor linketh together with strict connexion, but freely *scattereth* them, as from his mind (as out of a fertile soil, impregnated with all *seeds* of wisdom and goodness) they did haply spring up, or as they were suggested by that Holy Spirit, which continually guided and governed him."

Such are the words of Dr. Barrow. For an example of this truth, it may suffice to refer to the *ethical* conclusion of St. Paul's great *dogmatic* Epistle, the Epistle to the *Romans*. At the close of its eleventh chapter, he passes from the region of spiritual doctrine, and (to adopt Dr. Barrow's figure) begins to *sow the precepts of moral practice*.

And now, in the structure of the present Epistle, we find precisely the same thing done. The Author has passed from doctrine to practice; the seed sown here is very much the same as in the Epistle to the Romans, and the *manner* of sowing it is the same. The latter parts of these two Epistles are like two gardens cultivated by the same hand.

There is also a peculiar characteristic of diction in both. In the Epistle to the Romans we read, *Let love be without dissimulation, abhor that which is evil, cleave to that which is good.* These words stand thus in *our English Version*, and there is nothing remarkable in such an *English* construction. But the construction of the *original* is very remarkable: ἡ ἀγάπη ἀνυπόκριτος, ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ. Here we have two *nominatives absolute;* and what is more remarkable, we have a *noun feminine nominative absolute* (ἡ ἀγάπη ἀνυπόκριτος) branching out suddenly into a *participle masculine nominative absolute* (ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ. Scarcely another instance of this construction can be found in the New Testament, except in one place. And that is the parallel practical portion at the close of the present Epistle to the Hebrews (Heb. xiii. 5), where we read ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν.

Nor is this all. If we turn back to the passage in the Epistle to the Romans, we find that the precept, being joined on as it were by stalks and branches with other similar precepts, has its *root* in a *text* of *Holy Scripture,—For it is written, Vengeance is mine, I will repay, saith the Lord* (Rom. xii. 19). So the precept here, *Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee.*

Not only, therefore, is the seed sown, and the manner of sowing, in the Epistle to the Hebrews, very like that of St. Paul, in his Epistle to the Romans, but there is a similar mode of *grafting* also in the one and the other; whence we may infer, that, to the Hebrews also the Apostle St. Paul might have said, *Ye are God's husbandry; we are labourers together with Him: I have planted, and God hath given the increase.* (1 Cor. iii. 6. 9.)

5, 6. Οὐ μή σε ἀνῶ—ἄνθρωπος] Deut. xxxi. 8. Ps. cxviii. 6, LXX. τί = Hebr. מָה, *what?* a *direct* question.

7. Μνημονεύετε τῶν ἡγουμένων] *Remember* your *spiritual guides.* In bidding them to *remember* them, and to consider the *end* of their conversation, he is referring to those who had died for Christ at *Jerusalem*, particularly to *St. Stephen*, the First Martyr, and to his preaching (Acts vii. 1—60), and to *St. James*, the first *Martyr-Apostle* (Acts xii. 1, 2), and to *St. James*, their first Bishop, whose memory might well be revered by St. Paul, because the death of St. James was a consequence of St. Paul's own *deliverance* from the Jews, about three years (as is probable) before the date of this Epistle. See *Euseb.* ii. 23.

8. Ἰησοῦς Χριστὸς κ.τ.λ.] *Jesus Christ always the same*—not *changeable*, like the Law.

— μὴ παραφέρεσθε] *be not carried aside.* So the best MSS. —*Eliz.* has περιφέρεσθε.

9. οὐ βρώμασιν] *not by meats;* of the Levitical Law (see ix. 10. 1 Cor. viii. 8); and of *the Levitical sacrifices.*

— οὐκ ὠφελήθησαν] *they were not profited* by feeding on the Levitical sacrifices, who *walked in them*, and did not look by *faith* for something *beyond* them. See ix. 9. The *true* worshippers under the Law did not walk *in* them, but they travelled *by* them and *through* them toward a spiritual home in Christ.

10. θυσιαστήριον] *an Altar.* Cp. *Ignat.* Eph. 5. Trall. 7.

We have an *Altar* of bloodless and rational sacrifices. *Eusebius* (Dem. Ev. 1, c. 6).

This text is important, in regard to the use of the name *Altar* in the Christian Church.

They which honour the Law as an image of the wisdom of God Himself, are notwithstanding to know that the same had an end in Christ. But what? Was the Law so abolished with Christ, that after His Ascension the office of Priests became immediately wicked, and the very name hateful, as importing the exercise of an ungodly function? No, as long as the glory of the Temple continued, and till the time of that final desolation was accomplished, the very Christian Jews did continue with their sacrifices and other parts of Legal service. That very law, therefore, which our Saviour was to abolish, did not *so soon* become unlawful to be observed, as some imagine; nor was it afterwards unlawful *so far*, that the very *name* of *Altar, of Priest, of Sacrifice itself*, should be banished out of the world. For though God do now hate sacrifice, whether it be heathenish or Jewish, so that we cannot have the same things which they had but with impiety, yet unless there be some greater let than the only evacuation of the Law of Moses, the *names themselves* may (I hope) be retained without sin, in respect of *that proportion* which things established by our Saviour have unto them which by Him are abrogated. And so throughout all the writings of the ancient Fathers we see that the words which were, do continue; the only difference is, that whereas before they had a literal, they now have a metaphorical use, and are as so many *notes of remembrance* unto us, that what they did signify in the letter is accomplished in the truth. *Hooker*, IV. x. 10.

λατρεύοντες. 11 [i] Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. 12 [k] Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε. 13 [l] Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμὸν αὐτοῦ φέροντες, 14 [m] οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. 15 [n] Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τουτέστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. 16 [o] Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

i Exod. 29. 14. Lev. 4. 12, 21. & 6. 30. & 16. 27. Num. 19. 3.
k John 19. 17, 18. Acts 7. 58.
l ch. 11. 26. Acts 5. 41.
m Mic. 2. 10. Phil. 3. 20. ch. 11. 10, 16.
n Lev. 7. 12. Ps. 50. 23. & 51. 19. Hos. 14. 2. Eph. 5. 20. 1 Pet. 2. 5.
o 2 Cor. 9. 12. Phil. 4. 18.

The following words are from *Bp. Andrewes* (Vol. v. p. 66, on the names of *Altar*, *Priest*, &c.):—

The Church of Rome hath her imaginations,—

First, in that she many times celebrateth this mystery of the Eucharist, *sine fractione*, 'without any breaking of bread' at all. Whereas, as hath been showed out of the tenth chapter of the first of Corinthians, the eighteenth verse, it is of the nature of an Eucharist or *peace-offering* (compare Lev. iii. 3; vii. 15), which was *never offered*, but it *was eaten*, that both there may be a *representation* of the *memory* of that *sacrifice*, and together an *application* to *each person*, by *partaking* it.

Secondly, in that the Church of Rome hath indeed no '*breaking of bread*' at all. For it being broken ever after it is consecrated, there is with *them no bread* remaining to break; and the body of Christ is now impassible, and cannot be broken; so that they are fain to say they break *accidents*, and indeed they well know not what. Contrary to St. Luke (Acts xx. 7; ii. 46), who calleth it *fractionem panis*, and to St. Paul, who saith, *Panis quem frangimus* (1 Cor. x. 16).

As these are *their* imaginations, so we want not *ours*.

For many among us fancy only a sacrament in this action, and look strange at the mention of a sacrifice; whereas we not only use it as a nourishment spiritual, as that it is too, but as a mean also to renew a "covenant" with God by virtue of that "Sacrifice," as the Psalmist speaketh (Ps. l. 5). So our Saviour Christ in the institution telleth us (Luke xxii. 20), and the Apostle (Heb. xiii. 10). And the old writers use no less the word sacrifice than sacrament, altar than table, offer than eat; but both indifferently, to show there is both.

And again, too, that to a many with us it is indeed so *fractio panis*, as it is that only, and *nothing beside*; whereas the "bread which we break is the partaking of Christ's" true body (1 Cor. x. 16), and not of a sign, figure, or remembrance of it. For the Church hath ever believed a true fruition of the true body of Christ in that Sacrament. *Bp. Andrewes.*

The title of *priest*, although it did (as most certainly it doth not) properly and primarily signify a Jewish sacrificer (or slaughterer of beasts) doth yet nowise deserve that reproach, which is by some inconsiderately (not to say profanely), upon that mistaken ground commonly cast upon it; since the Holy Scripture itself, we see, doth here (Ps. cxxxii. 16) even in that sense (most obnoxious to exception) ascribe it to the *Christian pastors*. And so likewise doth the Prophet Isaiah, *And I will also take of them for Priests and for Levites, saith the Lord* (Isa. lxvi. 21), speaking (as the context plainly declares) of the *Gentiles*, which should be converted and aggregated to God's Church. And the prophet Jeremiah, *Neither shall the Priests the Levites want a man before me to offer burnt-offerings, and to do sacrifice continually* (Jer. xxxiii. 18). Which prophecy also evidently concerns the same time and state of things, of which the Prophet Malachi thus foretels: *For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a pure offering* (Mal. i. 11). It were desirable, therefore, that men would better consider, before they entertain such groundless offences, or pass so uncharitable censures upon either words, or persons, or things. *Dr. Barrow* (Sermons i. p. 257).

Question. What think you of the names *Sacrifice*, *Altar*, and *Priest?*

Answer. The ancient Churches used them all, without exception from any Christian that ever I heard of. As the *bread* is justly called *Christ's body*, as signifying it, so the action described was of old called a *sacrifice*, as *representing* and *commemorating* it. And it is no more improper than calling our bodies, and our alms, and our prayers, sacrifices. And the naming of the table *an altar*, as related to this representative sacrifice, is no more improper than the other.

"We have an *altar* whereof they have no right to eat" (Heb. xiii. 10) seems plainly to mean the *sacramental communion;* and the Revelation (vi. 9; viii. 3. 5; xvi. 7, &c.) uses that word. *Richard Baxter* (in Christian Institutes, i. p. 304).

Christians have an Altar whereof they partake . . . Christ performed His Sacrifice, in the *active* and *transient* sense, once for all, upon the Cross. He distributes it daily, in the *passive* and *abiding* sense of it, to all His true Servants, to every *faithful Communicant*. His Table here below is a secondary *Altar* in two views; first, on the score of *our own* Sacrifices of *Prayers*, *Praises*, *Souls*, and *Bodies*, which we offer up from thence; secondly, as it is the *Seat* of the consecrated *Elements*, that is, of the *Body* and *Blood* of Christ, that is, of the *grand Sacrifice* symbolically represented and exhibited, and spiritually there *received*,—received by and with the *Signs* bearing the Name of the *Things*. *Dr. Waterland* (Distinctions of Sacrifice, p. 69, ed. 1740).

— *οἱ τῇ σκηνῇ λατρεύοντες*] *those who serve the Tabernacle*, the Levitical Priests; those who *remain within* the *Tabernacle*, and do not *go out of the camp* to *Jesus*, Who is the true sacrifice. See *v.* 12.

He uses the word *σκηνή*, *Tabernacle*, and studiously avoids, for obvious reasons, the word *Temple*. It is remarkable that neither the word *ἱερὸν* nor *ναὸς* occur once in this Epistle. The word *σκηνὴ* occurs nine times.

10—16.] The sense of these verses, which will be best considered collectively, is as follows: We Christians are charged by the Jews with *having no Altar*. But this is not true. Far from it. We have an Altar in a far higher and more glorious sense than they have. *We have an Altar*, of *which they have no right to eat* who remain within the confines of the Levitical Tabernacle, and do *not go out of the camp* to *Jesus*, the true Sacrifice; that is, who continue as *Jews* within the narrow precincts of the *Levitical Law*, and do not go forth as *Christians* to the larger liberty of the Gospel.

This great truth (says the Apostle) was prefigured even by the Levitical Law itself. For the *bodies of the sacrifices, whose blood was brought into the Holy Place, were not to be eaten within the Tabernacle*, but were to be *utterly consumed* with fire *outside the camp*. See Lev. vi. 30; ix. 11; xvi. 27. Or, if *τὰ ἅγια* means here the *Holiest of all* (as ix. 8. 12. 24, 25; x. 19), the same was equally true. See Lev. xvi. 27, 28.

These Levitical Sacrifices for sin (*περὶ ἁμαρτίας*), or *sin-offerings*, were figures of the One True Sacrifice offered by Christ, Who, as our Priest, offered Himself as our *Victim*, slain for the sins of the whole world without the Camp, being crucified on Calvary without the city walls (see Matt. xxvii. 32); and Who, also, as our *Priest*, entered once for all into the true Holy of Holies with His own *Blood*. See above, ix. 8. 12. 25.

The Altar on which the sacrifice, typified by all other sacrifices, was offered, is the Cross of Christ on Calvary. There He offered Himself once for all; and thence He carried His own Blood within the Veil into the Heavenly Holy of Holies, and there He is ever pleading for us, as our High Priest, the all-prevailing efficacy of that sacrifice offered once for all.

They, therefore, who linger within the courts of the Levitical Law, and do not go forth to Calvary, they have no part in the true Altar, and in the true sacrifice.

But let us take up *our Cross* (*v.* 8), and follow Christ. Let us go forth *from* the *Tabernacle*, and *from* the *Camp* to *Calvary*. Let us go forth from the Altar of Aaron to that of Christ. Let us go forth from the earthly and perishable City, and ascend by faith to the heavenly and eternal (*v.* 14). Let us go forth from the region of Levitical shadows to the substantial blessings of the Gospel. *Theodoret.*

But what *is* our Altar? and what are its sacrifices?

The Apostle answers this question in *vv.* 15, 16.

We Christians do not partake thereat of *carnal meats* and *drinks*, like those who serve the Tabernacle, and who, resting upon those shadowy ordinances, *were not profited by them* (*v.* 9). But yet we have an Alar at which *we feed* (*v.* 10), the Altar at

p Ezek. 3. 17. & 33. 2, 7. Phil. 2. 29. 1 Thess. 5. 12. 1 Tim. 5. 17. ver. 7.
q Rom. 15. 30. 1 Thess. 5. 25. Acts 23. 1.
r Philem. 22.
s Isa. 40. 11. Ezek. 34. 23. Zech. 9. 11. John 10. 11. 1 Pet. 2. 25. & 5. 4.
t 2 Thess. 2. 17. 1 Pet. 5. 10. Phil. 2. 13.

17 p Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

18 q Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι. 19 r Περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 s Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, 21 t καταρτίσαι

which we partake of Christ's body and blood. (*Theophyl.*, *Primasius.*) We are nourished there by divine *grace*, and are conformed thereby in our *hearts* (*v.* 9). We are more privileged than our fathers ever were. Not even the priests were permitted to taste their own offerings; but we are permitted and invited to feed on ours. *Chrys.*

We do not slay bloody Victims, as they do, but we there offer perpetually the *sacrifice of praise* to God through Christ. We do not there offer the produce merely of our corn and wine, but we offer the *fruit* of our *lips* (Hos. xiv. 2, as paraphrased for Greek readers by the LXX), praising His holy Name. We there *offer alms* to God through Christ. For with such *sacrifices God is well pleased.* Cp. Rom. xii. 1, where St. Paul says, I beseech you to present your bodies a *living sacrifice, well pleasing to God.* On *κοινωνία*, see Gal. vi. 6. 2 Cor. viii. 4. Phil. iv. 15.

Compare also St. Peter's language: To Whom, coming as a living Stone, ye also as lively stones are being built up a spiritual house, a *holy Priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.* 1 Pet. ii. 5.

On this subject of spiritual sacrifices, see *Mede* on the Christian Sacrifice; *Waterland's* Charge on Distinction of Sacrifice, § 10; and the authorities in *Suicer*, v. *θυσία*.

On this passage it may be observed—

(1) That if the Apostle had supposed that Christ's Body and Blood is offered as a sacrifice on the Christian Altar on earth, he would not surely have omitted to say so, in describing the Christian Altar and the Christian sacrifice.

(2) That he does speak of a right to *eat* at this Altar; not to eat carnally (*v.* 9), but in the *heart*, and for growth in *grace* (*v.* 9).

(3) That he has fully described elsewhere what that *eating* at the Christian Altar is. 1 Cor. x. 16; xi. 24.

(4) That he has also said, that therein we *declare, announce* (*καταγγέλλομεν*) the Lord's Death as an act already *done*; an expression inconsistent with the notion that we ourselves *do that act*, either by repetition or by continuation. (1 Cor. xi. 26.) Cp. above on Heb. x. 12.

St. Paul exhorts us to offer our bodies a living *sacrifice*, holy and well pleasing to God, which is our rational worship. (Rom. xii. 1.) And, again, let us offer the *sacrifice* of *praise*, that is, the fruit of our lips. These offerings, indeed, are *not* according to the Levitical Law, the hand-writing of which has been *taken away* by our Lord (Col. ii. 14), but they are according to the Spirit; for we must worship God in *spirit* and in *truth*. (John iv. 23.) Wherefore, the Offering of the Eucharist is not carnal, but spiritual, and therefore pure. For we offer to God the Bread and the Cup of Blessing, giving Thanks to Him for that He commanded the earth to bring forth these fruits for our nourishment. And then, when we have made this offering, we invoke the Holy Spirit, in order that He would exhibit (*ἀποφήνῃ*) this sacrifice and this bread to be the body of Christ, and the cup to be the blood of Christ, in order that they who have partaken of *these symbols* (*τῶν ἀντιτύπων*, cp. above, ix. 24) may receive remission of sins, and everlasting life. They, therefore, who bring these offerings in commemoration of the Lord, do not consent to the dogmas of the Jews, but, worshipping spiritually, shall be called the children of wisdom. *S. Irenæus* (fr. ii. ed. *Pfaffii*, Lug. Bat. 1743, p. 26). See above, x. 12.

17. *Πείθεσθε τοῖς ἡγουμένοις*] *Obey your spiritual guides*, and *submit yourselves.* A precept which seems to show, that the Author of this Epistle had not undertaken the task of writing it without the approval of their Pastors. He who gives this direction to others, would certainly have complied with it himself. Perhaps he wrote the Epistle at their desire. Cp. *v.* 24.

The Writer of this Epistle appears to be very studious of showing his affection and deference to the *Clergy* of the Church at Jerusalem. See also below, *v.* 24.

This was what might be specially expected from *St. Paul*, for reasons which will be specified in the note on that verse. Besides, since he was the Apostle of the *Gentiles*, it might, perhaps, be objected by some of his adversaries (overlooking his claims to address the Hebrews, see *Introduction*, p. 360), that in writing to the Church at *Jerusalem* he was *intruding* into a province that did not belong to him. He might, therefore, be reasonably very desirous to obviate this objection, and to make all men understand that he was on terms of entire friendship with the Clergy of Jerusalem, and that, in writing to the Hebrew Christians there, he acted with their cognizance and concurrence.

On the succession of Bishops at Jerusalem after James, the brother of our Lord, see *Euseb.* iv. 5. He says, that from James to the siege by *Hadrian* there were *fifteen* in number, *οὓς πάντας Ἑβραίους φασὶν ὄντας . . . συνιστάναι γὰρ αὐτοῖς τότε τὴν πᾶσαν Ἐκκλησίαν ἐξ Ἑβραίων πιστῶν*,—a passage which illustrates the title of this Epistle.

On the duty prescribed in this text, see *Dr. Barrow's* admirable Sermons, iii. p. 107—169, entitled "Of Obedience to our Spiritual Guides and Governors."

18. *πειθόμεθα*] So the best MSS.—*Elz. πεποίθαμεν.*

— *καλὴν συνείδησιν ἔχομεν*] *we have a good conscience.* This apologetic declaration was a very suitable one for *St. Paul* to make, when addressing himself, as here, to Hebrews, and may be compared with his language in Acts xxiii. 1; xxiv. 16. After his apprehension by Jews at Jerusalem (Acts xxi. 28), and his consequent imprisonment at Cæsarea and at Rome, he might well speak thus in *self-defence.* But such words as these would not have sounded well in the mouth of one who had *not* been *accused*, and who was not *well known* as an *accused person* to those whom he addressed. Therefore, here is another evidence in favour of the opinion which ascribes this Epistle to *St. Paul.*

19. *ἵνα τάχιον ἀποκατασταθῶ ὑμῖν*] *that I may be restored to you more speedily.* Another characteristic trait of St. Paul. The author of the Epistle expresses his desire of being *restored* to Jerusalem. He had, therefore, been formerly in that city; and (as the word here used appears to intimate) had been *taken away* from it, and taken away from it under such circumstances as made him desire to be *restored* to it. This was the case with St. Paul. He had been taken away from Jerusalem to Rome as a prisoner and a malefactor. How natural, therefore, was it that he should desire to be *restored* to it, in order that his innocence might be publicly manifested to the Jews and Christians there! Cp. *v.* 23.

If this reasoning is correct, then we are led by it to determine the date of the Epistle. He is now at *liberty*, for he speaks of coming to Jerusalem. He had been released from the imprisonment which began at *Jerusalem*, was continued for two years at Cæsarea, and for two years more at Rome. Then he was acquitted and released; and he might well wish then to be *restored* as *innocent* to Jerusalem. Therefore the date of the Epistle cannot be earlier than A.D. 63, and was probably A.D. 64 or 65. See above, *Introduction*, p. 366.

20. *Ὁ δὲ Θεὸς τῆς εἰρήνης*] This prayer seems to be suggested by what precedes.

He had desired them to pray to God, that he himself might be restored to them. He had been sent a prisoner to Rome, but God could restore him. He could restore the Apostle, the Christian Pastor, to Jerusalem. Such a restoration of *St. Paul* to Jerusalem, after so long an imprisonment caused by the Jews, would be like a *resurrection from the dead.* But God could effect it. He had *brought again from the dead* the great Shepherd, through the blood-shedding of the *Everlasting* Covenant (Matt. xxvi. 28), not like the blood of the temporary Levitical Covenant, with which the Jewish High Priest went in often into the earthly Oracle, but through the blood of the Covenant which will last for ever. He had led Him, through the blood shed once for all, with which the True High Priest, the Great Shepherd, Who *laid down His Life for the sheep* (John x. 11), has entered once for all into the true Holy of Holies in the heavenly *Jerusalem.* Whether, therefore, He think fit to restore me to you or not, He can protect you, though I am absent from you.

On this text, see *Bp. Andrewes'* Serm. iii. 80.

ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 ἡ χάρις μετὰ πάντων ὑμῶν· ἀμήν.

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21. *τὸ εὐάρεστον*] *that which is well pleasing* to God. A Pauline precept. See Rom. xii. 2. Eph. v. 10.

22. *Παρακαλῶ—ἀνέχεσθε τ. λ. τ. π.*] *I beseech you, brethren, suffer the word of exhortation.* The Author craves forbearance and indulgence for himself. How is this, when he was enabled to write in such a sublime strain of heavenly eloquence as pervades this Epistle? Should such a writer apologize for himself? Yes; if the writer *is St. Paul, he* may well do so. For *he* had been a persecutor of the saints at Jerusalem, and he was regarded as a renegade by the Jews; and he had been arrested as a malefactor at Jerusalem, and had been sent a prisoner to Rome. Besides, he was the Apostle of the *Gentiles;* and it might be alleged by some that in writing to the *Hebrews* he was usurping what did not belong to him but to others. (Cp. *v.* 17.)

— *διὰ βραχέων*] *in few words; "paucis* pro copiâ rerum et argumenti dignitate" (*Bengel*).

23. *Γινώσκετε*] *Know ye;* imperative. *Syriac, Vulgate, Bengel, Lünemann, Delitz.*

— *τὸν ἀδελφὸν ἡμῶν Τιμόθεον*] *our brother Timothy.* This sentence also seems to point to *St. Paul* as the Author of the Epistle. (Cp. *Bp. Pearson,* Minor Works, ii. 359.) Timothy was St. Paul's fellow-labourer from the time of his second missionary journey (Acts xvi. 1) even to his death; and St. Paul calls Timothy *his brother* in various places of the Epistles (1 Thess. iii. 2. 2 Cor. i. 1. Col. i. 1. Philem. 1). Ἡμῶν is omitted by *Elz.*, but is found in A, C, D*, M, and the Versions generally, and is received by *Lach., Bleek, De Wette, Lünemann, Delitz.* The *Hebrew* Christians would be well affected to *Timothy* because he was circumcised. *Theophyl.*

— *ἀπολελυμένον*] *been set at liberty.* This is evidently the true sense of the word—and not '*sent away*,' as it has been rendered by some. The passive voice does indeed sometimes signify to be *sent away*, to *depart*, but only when this sense is made perfecly clear by the context (see Acts iv. 23; xv. 30); but when it is placed absolutely, as here, it signifies *to be released.* See Acts xxvi. 32.

— *ἐὰν τάχιον ἔρχηται*] *if he comes more quickly* than may possibly be the case. On this elliptical use of the comparative *τάχιον*, see on Acts xxv. 10. 2 Tim. i. 18.

Timothy was probably with St. Paul when he was arrested at Jerusalem (cp. Acts xx. 4), and it was natural that both of them should desire to revisit Jerusalem together again.

It is probable also that Timothy had now been sent by St. Paul to Philippi, according to the expressed intention of the Apostle in his Epistle to that Church (Phil. ii. 23), and had then been put in prison, and had been afterwards released, but had not yet returned to St. Paul.

These incidents also are of service in enabling us to ascertain the date of the Epistle. See above, *Introduction,* p. 366.

— *ὄψομαι ὑμᾶς*] *I will see you.* If, therefore, the writer of this Epistle is St. Paul, it is clear that the Apostle had now been released from his two years' confinement at Rome. See note on *v.* 25.

24. *Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν*] *Salute all your spiritual Guides.* A remarkable message. The author claims acquaintance with all the Pastors at Jerusalem, and sends his *salutations* to them *all.*

This incident also is in harmony with the Pauline authorship. On the last previous occasion, when St. Paul had visited Jerusalem, the Bishop of Jerusalem, St. James, had convened a Synod of his Presbyters to meet him, and it is expressly recorded that *all* the Presbyters were then present, and that he *saluted them* (Acts xxi. 18); and he complied with the advice which they then tendered him. This compliance, it is observable, led to his *arrest,* and to his *imprisonment* at Cæsarea and Rome. He might, therefore, well send his greetings to them *all,* as being known to them *all,* and as desiring them to be assured of his perfect love towards them all. Cp. *v.* 17. There was something peculiarly appropriate and graceful in such an assurance from him.

— *Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας*] *They* who are *from Italy salute you.* It may be inferred as probable from these words—

(1) That this Epistle was *not* written at *Rome.* If it had been, the writer would have mentioned *Rome,* and not Italy.

(2) That, if it was written by St. Paul, as is most likely, it was written by him after he had been released from his confinement there (see *v.* 23), and had quitted Rome.

(3) That it was *not* written from *Italy.* He could hardly take upon himself to convey to the Hebrews the greetings of those of so extensive a country as *Italy generally,* nor would he have described the Christians of Italy as *those from* Italy, but as the *saints* or *brethren of Italy.*

(4) That some friends had accompanied him from Rome, and from Italy, who were known to the Hebrews, and whose greetings, therefore, he sends to them, and whom he describes here as those *from Italy.*

(5) That, inasmuch as he had designed to pass by Rome to *Spain* (see on Rom. xv. 24. 28), this Epistle may have been written on his journey to or from Spain, or in it.

Compare (for the use of ἀπὸ) Acts x. 23. 38; xvii. 13; xxi. 27. Gal. ii. 6. *Winer,* p. 554.

25. *ἡ χάρις μετὰ πάντων ὑμῶν*] *grace be with you all.* Another proof to the same effect. This benediction is the characteristic token of *St. Paul's* Epistles, and was not used by *any other* writer in St. Paul's lifetime.

It is observable also, that almost all the Epistles which were written by St. Paul at the period of his life (to which this Epistle is to be ascribed, namely, his later years) have this Benediction in *a brief form,* as here. See above on 1 Thess. v. 28.

INTRODUCTION

TO THE

EPISTLES TO TIMOTHY AND TO TITUS.

On the dates and design of St. Paul's Two Epistles to Timothy, and of the Epistle to Titus; and on the chronology and order of the events between the end of the Acts *of the* Apostles *and the Death of* St. Paul [1].

St. Luke closes the Acts of the Apostles with the following words: "He (St. Paul) abode two whole years in his own hired house (at Rome), and received all who came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all boldness, no man forbidding him."

This specification of a term of *two years* appears to intimate, that St. Paul did not remain at Rome after that time, but was enabled to quit it for some other place.

This inference is confirmed by internal evidence.

The period of two years would have expired in the spring of A.D. 63 [2].

At that time no persecution had as yet arisen at Rome against the Christians, on the part of the Imperial Government.

But on the 19th of July of the following year [3], the great fire broke out at Rome, which raged for six days and seven nights, and burst out afresh, after a short interval, and almost consumed ten of the fourteen *regiones* of the Capital [4].

The Emperor Nero, who was generally suspected to be the author of that conflagration, endeavoured to divert the popular obloquy from himself, by imputing the fire to the Christians. This was the occasion of the first persecution of the Christians by the Roman Government [5].

If St. Paul had remained at Rome fifteen months after the expiration of the two years specified at the close of the Acts, he would probably not have been released, but have perished in that persecution.

That he was liberated at the end of those two years, is, as has been observed, suggested by the specification of that time by St. Luke, and is also confirmed by the Apostle's own writings, and by external testimony.

[1] A synoptical view of the events specified in these observations may be seen in the "Chronological Table" prefixed to this volume.

On the subject here discussed, the reader may consult *Tillemont's* Mémoirs pour servir à l'Histoire Ecclésiastique. Bruxelles, tom. i. p. 121—131. *Basnage*, Annales Politico-Ecclesiastici, Rotterdam, 1706. Vol. i. p. 719. *Bp. Pearson*, Minor Works, ed. *Churton*. Vol. ii. p. 376. 383. *Dr. Paley's* Horæ Paulinæ, with the valuable additions of *Mr. Birks*, p. 140—160. 284—316. *Dr. Davidson's* Introduction, iii. 1—153. *Dean Alford's* Prolegomena, Vol. iii. chap. vii. viii. and ix. *Professor Blunt's* Early Church, chap. iii. *Guerike's* Einleitung, p. 388—427. *Huther's* Einleitung, p. 1—56; and the works of *Hemsen*, *Wieseler*, and *Greswell*, on St. Paul's personal history; and the Commentaries of *Wiesinger* and *De Wette* on these Epistles; and the xxviith chap. of *Conybeare* and *Howson's* Life of St. Paul; and also the Appendix ii. on the date of the Pastoral Epistles.

[2] See Chronological Synopsis prefixed to the Acts of the Apostles.

[3] A.D. 64, the 10th of Nero, ending 12th October.

[4] *Tacitus*, xv. 38—41. *Sueton.* Ner. 38. *Dio*, lxii. 16, 17.

[5] *Tacitus*, Ann. xv. 44. *Sueton.* Nero 16. *Tertullian*, Apol. 5. 21.

A disposition has shown itself in recent times to follow in the footsteps of *Gibbon* (chap. xvi.), and to dispute the statement of Tacitus, Suetonius, and of all Christian Antiquity, that the Christians were specially obnoxious to the Heathen, and as such were made the victims of the Neronian Persecution. It has been alleged by some, that the true objects of the heathen hatred and rage, and the real sufferers in that Persecution, were the *Jews*, and that History has confounded the Christians with them. But if this had been the case, the Jews would have had some Martyrs to show. Josephus was then at Rome, and he would have been glad to have been able to relate, that the subsequent rebellion of his countrymen against Rome had been provoked by her persecutions.

One of the many services rendered to Church History by the late *Professor Blunt* is that which he has performed in his Lectures on the First Three Centuries, where may be seen, in chap. viii., a satisfactory solution of the problem which perplexed Gibbon and his followers.

In the Epistle to the Romans, written from Corinth before his arrival at Rome, he had expressed an intention to pass through Rome, and to go further westward to Spain [1].

In the Epistle to Philemon, written during his sojourn at Rome in this period of two years, he expresses a confident expectation of liberation. He desires him to "prepare for him a lodging," for he trusts that through his prayers he shall "be given unto him [2]."

Writing also to the Philippians, he deliberately considers the future issue of his trial, and compares the respective probability of the two alternatives, whether of *life* or *death*, and declares his full persuasion that he *will be acquitted* [3]. Accordingly he adds, that he hopes shortly to come to them [4].

To the Hebrews also he announces that their brother Timothy has been set at liberty; with whom, if he comes shortly, he will visit them [5].

The circumstances also of St. Paul's sojourn at Rome during the two years mentioned by St. Luke, were so different in many respects from those of his imprisonment there, when he wrote his Second Epistle to Timothy, which bears internal marks of being written just before his death [6], that a person who compares them carefully can hardly suppose that they belong to the same time.

For example. In the Epistles written in that two years' sojourn, he anticipates, as has been observed, a speedy release [7]. But in the Second to Timothy he exults in the foresight of approaching Martyrdom [8].

In the former period Timothy was with him [9]; but in the latter, Timothy is desired to come to him [10]. In the former period, Demas was with him as a fellow-labourer [11]; but in the latter, Demas has deserted him [12]. In the former period, Mark was with him [13]; but in the latter, Timothy is desired to bring Mark with him [14].

Before the former period, when St. Paul landed at Miletus, he had Trophimus with him, and took him to Jerusalem [15]. But before the writing of the Second Epistle to Timothy, St Paul had left Trophimus at Miletus sick [16].

Indeed, the whole character of the one period was different from the other. In the former period his friends came freely to him, and many were encouraged by his bonds to preach the Gospel [17]. But when he wrote his Second Epistle to Timothy he was in close confinement, and Luke alone was with him [18]; and St. Paul mentions, to the special praise of Onesiphorus, that when he came to Rome he sought him out very diligently, and found him [19].

In a word,—the former interval of two years had been characterized by consideration and kindness on the part of the Roman authorities, for the person and character of the Apostle. But in the latter period, St. Paul is treated with that severity which might have been expected by the leading champions of the Gospel from the agents of Nero, after the excitement of the popular passions of the heathen multitude at Rome had been exasperated against the Christians by the Emperor [20].

[1] Rom. xv. 24. 28.
[2] Philem. 22.
[3] Phil. i. 25.
[4] i. 26; ii. 24.
[5] Heb. xiii. 23.
[6] See on 2 Tim. iv. 6, 7.
[7] Philem. 22. Phil. ii. 24.
[8] iv. 6—8.
[9] See Col. i. 1. Phil. i. 1. Philem. 1.
[10] 2 Tim. iv. 9. 21.
[11] Col. iv. 14. Philem. 24.
[12] 2 Tim. iv. 10.
[13] Col. iv. 10. Philem. 24.
[14] 2 Tim. iv. 11.
[15] Acts xx. 4; xxi. 29.
[16] 2 Tim. iv. 20.
[17] Acts xxviii. 30, 31. Phil. i. 13—15.
[18] 2 Tim. iv. 11.
[19] 2 Tim. i. 17.
[20] The reader will peruse with satisfaction the following remarks on this subject from *Bp. Pearson*, De Successione Primorum Romæ Episcoporum, Dissert. i. cap. ix. Minor Works, ii. 383.

"Quamvis ea quæ jam diximus sufficere videantur, adhuc tamen apertiùs et extra omnem controversiam ex *Epistolâ Secundâ* ad *Timotheum* probatur Apostolum Paulum *bis* Romam venisse; et in eâ urbe haud diu ante mortem suam *secunda vincula et severiora* passum esse.

"Nam Apostolus eam Epistolam scripsit, ut ex ipsâ patet, *Romæ* (i. 17), et quidem *in vinculis* quorum ipse mentionem facit (i. 8; ii. 9).

"Scripsit autem eam ad Timotheum tunc absentem desiderans eum videre (i. 4).

"*Hæc* autem *vincula* multum à *prioribus differebant*. Nam in *prioribus* vinculis prædicavit in conducto suo cum *omni fiduciâ sine prohibitione*. Notissima tunc fuit Pauli domus, in quâ per biennium habitavit et *recepit omnes ingredientes ad eum*. (Act. xxviii. 30, 31.) In *secundis* vinculis, alia statim rerum facies fuit. Tunc enim Onesiphorus (inquit), *cùm Romam venisset solicitè me quæsivit et invenit*. (2 Tim. i. 17.) An opus erat, ut Onesiphorus σπουδαιότερον, et cum tanto studio ac solicitudine quæreret Paulum, et ex tam sedulâ inquisitione inveniret, si Apostolus aut in eâdem domo, aut cum eâdem libertate, et non in arctâ et abditâ custodiâ prædicâsset?

"De *prioribus* vinculis ad Philippenses scribit ea *manifesta fuisse in prætorio et in cæteris omnibus; ut plures è fratribus in Domino confidenter in vinculis meis abundantiùs auderent sine timore verbum Dei loqui*. (Phil. i. 13.) In *posterioribus* autem, omnes eum comites et συνεργοὶ præter unum dereliquerant, et in alias regiones transierant. (2 Tim. iv. 10.)

"Magnum certe discrimen inter biennalem Pauli custodiam Lucæ memoratam, et hanc quam Apostolus in hâc secundâ ad Timotheum Epistolâ describit. Neque hujus disparitatis ulla ratio excogitari posse videtur, quàm quòd prior ante incendium, quod prædiis Tigellini Æmilianis proruperit, *fuerit*, posterior postea . . . ." (Tacit. Ann. xv. 40.)

"Ex his, et ex iis quæ antè diximus, constat, *S. Paulum*,

Accordingly we find a clear testimony, dating from St. Paul's age, that the Apostle, who in his first confinement was at Rome for the first time, and had never reached any point beyond it, did not terminate his career there at *that time*, but went to some regions *westward* of Rome.

S. Clement, the Apostle's contemporary, affirms that St. Paul went, in his missionary journeys, to the extreme *limit of the West* [1].

S. Clement was then writing at *Rome* itself, in an age when Gaul, and Spain, and Britain, had been opened out by the Roman arms, and had been made subject to Rome. And he could not have said that St. Paul had reached the *limit of the West*, if he had never gone beyond Rome. But this would have been the case, if St. Paul had suffered martyrdom in the imprisonment described by St. Luke at the close of the Acts of the Apostles, and had not been liberated from it.

S. Clement therefore must be understood to affirm in this passage, that St. Paul was not put to death at this time at Rome, but was released, and was enabled to go to the limit of the West, as far as it was then known to the Romans. Thus, as S. Clement expresses it, he became "a herald of the Gospel to the Eastern and Western world."

This testimony harmonizes with St. Paul's previously declared intention of visiting Spain [2].

The ancient author of what is commonly called the Muratorian Canon [3], written (it seems) in the West about the middle of the second century, appears to take for granted that the Apostle went into Spain [4].

It is also affirmed by Eusebius, that the Apostle was released after the two years' sojourn at Rome, with which the History of the Acts of the Apostles ends; and that, after he had preached the Gospel for some time subsequent to that release, he came to Rome a second time, and then suffered martyrdom [5].

Eusebius adds, that when St. Paul was in this second imprisonment at Rome, he wrote his Second Epistle to Timothy.

The testimony of S. Jerome, who resided for some time at Rome, as Secretary to its Bishop, Damasus, and who had favourable opportunities of knowing the local traditions concerning St. Paul, says that the Apostle was released by Nero after the two years' sojourn mentioned by St. Luke; and that he preached the Gospel afterwards in regions of the West, and was afterwards imprisoned a second time at Rome, and then wrote his Second Epistle to Timothy, in immediate foresight of his martyrdom [6].

S. Jerome also affirms, that after his first imprisonment he preached the Gospel in Spain [7].

The same thing is stated by Theodoret, who says that St. Paul was liberated from his first imprisonment at Rome, and that he communicated the benefits of the Gospel to Spain, and other nations, and "to the islands lying apart in the high sea [8]."

On reviewing the above evidence, we may conclude that St. Paul was liberated from his confinement at Rome after the two years' sojourn mentioned by St. Luke at the close of the Acts of the Apostles, in the spring of A.D. 63.

The following results may also be stated as *probable*.

Having been released, he went to some country west of Italy, perhaps Spain.

He probably afterwards fulfilled his intention of going to Jerusalem, perhaps with Timothy [9]; and left Titus at Crete in his way thither [10].

prioribus vinculis solutum Româ exiisse; multas provincias peragrâsse; Corinthi, Mileti, Troade fuisse; Nicopoli hyemâsse; in Asiam et Macedoniam profectum esse; et in insulâ Cretâ prædicâsse; et denique Romam reversum esse; (ubi denique martyrium passus est.)"

[1] εἰς τὸ τέρμα τῆς δύσεως. *Clem. R.* ad Cor. c. 5.

[2] See on Rom. xv. 24. 28. Cp. *Abp. Ussher*, Brit. Eccl. Ant. i.; and *Bp. Stillingfleet*, Orig. Brit. i., who suppose that his Apostolic travels at this time extended even to Britain.

[3] *Routh*, R. S. i. 403.

[4] He says, "Acta omnia Apostolorum sub uno libro scripta sunt. Lucas optimè Theophilo comprehendit, quia sub præsentiâ ejus singula gerebantur: sicut et semotâ passione Petri evidenter declarat, sed et profectione Pauli ab Urbe ad Spaniam proficiscentis."

Some slight variations, suggested by critical conjecture, have been admitted here. See the original, with collations, in *Mr. Westcott's* valuable work on the Canon of the N. T. p. 557—561. The writer's meaning seems to be, that the *excellence* of St. Luke's history may be inferred from the circumstance of his restricting himself to the narration of those events of which he was personally cognizant; and from his *omission* of other incidents in which he was not engaged. Compare note above on Rom. xv. 24—28.

[5] δεύτερον ἐπιβάντα τῇ αὐτῇ πόλει, τῷ κατ' αὐτὸν τελειωθῆναι μαρτυρίῳ. *Euseb.* ii. 22.

[6] *Hieron.* Eccl. Script. 5.

[7] In Amos v. 8.

[8] ταῖς ἐν τῷ πελάγει διακειμέναις νήσοις. *Theodoret*, in Ps. cxvi. and in 2 Tim. iv. 17.

Assertions also to a similar effect may be seen in *Epiphan.* Hær. xxvii. *Chrysost.* Hom. 26 in 2 Cor., and Hom. 9 in 2 Tim., Prolog. ad Epist. ad Hebr. See also *Athanas.* ad Dracont. p. 956. *S. Jerome*, in Isa. xi. *S. Gregory*, in Job xxxi. c. 22.

[9] Heb. xiii. 23.

[10] Titus i. 5.

He also executed his design of visiting Colossæ in Phrygia [1].

He also performed his promise of going to Philippi in Macedonia [2].

About this time, when setting forth for *Macedonia*, he commanded Timothy "to abide at Ephesus as chief Pastor of that Church [3]," and not long after he wrote his First Epistle to Timothy.

This last assertion requires some confirmation. The following considerations may serve that purpose:

In that Epistle St. Paul says that he exhorted Timothy "to abide at Ephesus when he himself was *setting forth* (πορευόμενος) to *Macedonia* [4]."

This journey of St. Paul to Macedonia was *subsequent* to the period of history embraced in the Acts; and was therefore *after* his two years' sojourn at Rome.

This appears as follows:

Only three journeys of St. Paul into *Macedonia* are contained in the History of the Acts of the Apostles. In none of *these three* did he desire Timothy "to abide at Ephesus."

In his first journey to Macedonia he took Timothy with him [5].

Before he undertook the second journey into Macedonia he had *sent Timothy* into that country [6], and he rejoined Timothy in Macedonia [7].

In his third journey into Macedonia he took Timothy with him; and with him he sailed *beyond Ephesus*, in his way to Jerusalem [8].

Therefore in none of those journeys did he desire Timothy to abide at Ephesus when he himself was setting forth into Macedonia.

It has indeed been alleged by some learned persons [9], that Timothy was placed at Ephesus by St. Paul at the time of some visit of his to Macedonia *not mentioned* in the Acts, but *within the compass* of its History.

But this is not probable in itself; nor has any sufficient proof been adduced in behalf of this assertion.

It is not likely in itself. Because, as long as the Apostle was in full vigour of body, and in the active discharge of his duties, he would in all probability reserve the chief superintendence of so important a Church as that of Ephesus to himself, and would not commit it to so young a man as Timothy.

Such a delegation of Apostolic authority to another, was only appropriate in a later period of St. Paul's career, when he had no expectation of being able to exercise such functions in his own person; and when, in anticipation of approaching dissolution, he would be desirous to commit them to another.

Besides, it is evident that when St. Paul passed by Ephesus in his way to Jerusalem, whence he was sent in bonds to Cæsarea and thence to Rome, where the History of the Acts leaves him, he *had not settled Timothy* as Chief Pastor *at Ephesus*.

This is clear from his last interview with the *Presbyters* of Ephesus at that time [10].

He then takes leave of them in solemn and affecting terms. Assuredly, if Timothy had then been already appointed by him to be their *Bishop*, some notice of that relation between them and him could hardly have failed to be taken at such a time.

Timothy himself was present at that interview [11]. But there is no charge given to him in that capacity, and no exhortation to the Presbyters of Ephesus to revere the successor of the Apostle. And Timothy was not then left behind at Ephesus [12] at that critical time when the Apostle was quitting it for ever; and when, if Timothy had been its Bishop, he would surely have remained there to defend the flock of Christ against the grievous wolves, who, as St. Paul warns them, would enter in after his departure [13].

Still further; St. Paul, when he afterward came to Rome, and was in the prison there, wrote

[1] Philem. 22.
[2] Phil. ii. 24.
[3] 1 Tim. i. 3.
[4] Ibid.
[5] Acts xvii. 14; xviii. 5.
[6] Acts xix. 22. 1 Cor. iv. 17; xvi. 10. Rom. xvi. 21.
[7] 2 Cor. i. 1.
[8] Acts xx. 4.
[9] e. g. by *Mosheim*, *Schräder*, and *Wieseler*, *Dr. Davidson*, and *Paulus*. See *Guerike's* Einleitung, § 48, p. 398. *Davidson*, iii. p. 12.
[10] Acts xx. 17—38.
[11] Acts xx. 4.
[12] Acts xxi. 1.
[13] See Acts xx. 29.

his Epistle to the Ephesians, and Timothy was with St. Paul at that time[1]. But Tychicus is sent to the Ephesians with the Epistle, and not Timothy[2]. Timothy is not associated with St. Paul in writing his Epistle to the Ephesians, as he is to the Colossians and Philippians, although he was known to them[3]. And in all the notices concerning him at that period, there is no indication whatever that Timothy ever performed any Episcopal act at Ephesus, or had as yet been advanced to so high and arduous an office as that of the chief pastorship of that Church.

Besides, if Timothy had been appointed to so important a post as the Episcopal See of Ephesus *before* St. Paul's first imprisonment at Rome, it is not at all probable that St. Paul would have retained him with him at *Rome* during that time, and have employed him in an embassy into Greece[4].

More evidence might be adduced, to show that the appointment of Timothy to the Episcopate of Ephesus, and consequently the First Epistle of St. Paul to Timothy, are *posterior* to St. Paul's release from his two years' confinement at Rome[5].

The only argument on the other side that seems to deserve consideration, is derived from St. Paul's words to the Presbyters of Ephesus at Miletus, on that affecting occasion to which a reference has been made.

In that solemn farewell, he says that they will "see his face no more[6]."

This is tantamount to an assertion that he should never revisit Ephesus.

But in his Epistle to Timothy the Apostle expresses a hope that he should be able to come to him shortly[7].

Hence it has been inferred by some that the First Epistle to Timothy could *not* have been written *after* the interview with the Ephesian Presbyters at Miletus.

What is to be said here?

Some have solved the supposed difficulty by answering confidently that the *Apostle* was *mistaken* in his anticipation; and that he *did* visit Ephesus *after* that farewell.

But the fact is, there is no evidence to show that he ever revisited Ephesus *after* that interview; or that he ever *intended* to do so.

It is worthy of remark, that in several Epistles written afterwards from Rome, he expresses an intention of *revisiting* those to whom he writes. Thus he mentions a design of seeing Philemon at Colossæ, and promises a visit to the Church at Philippi; and in the Epistle to the Hebrews[8] he mentions a design of revisiting *them*.

But no such intention is expressed in his Epistle to the Church of *Ephesus*.

Indeed it has been too hastily assumed by some that St. Paul intimates such a design in his Epistle to Timothy.

What he does say, is, that he hopes to see Timothy *himself*. But he does not say that he intends to see *Ephesus*[9].

This intention of seeing Timothy, the *Bishop* of Ephesus, was probably fulfilled by him in a similar manner to that in which he had executed a like purpose with regard to the *Presbyters* of the same city.

When he was sailing by the coast of Asia, in his way to Jerusalem, he had sent for the *Ephesian Presbyters* to the neighbouring city of Miletus, and he gave them an Apostolic Charge and Benediction *there*, and bade them solemnly farewell[10].

[1] See Col. i. 1. Philem. 1. Phil. i. 1; and above, Introduction to the Epistle to the Ephesians.

[2] vi. 21.

[3] See 1 Cor. xvi. 10, written from Ephesus.

[4] See Phil. ii. 19—23.

[5] This matter is clearly and fully argued by *Bp. Pearson*, Minor Works, ii. p. 382.

"Nos diù postea scriptam fuisse primam ad Timotheum Epistolam asserimus (i. e. *after* St. Paul's sojourn at Rome), et tam maturè scribi potuisse pernegamus.

"Verba quidem S. Pauli sunt 1 Tim. i. 3, *Sicut rogavi te permanere Ephesi cùm irem in Macedoniam.*

"Ego verò ex iisdem verbis demonstro, neque illo tempore, neque quovis alio in Actibus denotato, Paulum rogâsse Timotheum *ut Ephesi permaneret*, aut ad illum scripsisse hanc Epistolam, in quâ hæc verba continentur."

Bp. Pearson then proceeds to demonstrate that proposition, and thus concludes:

"Quamobrem pro certo haberi debet, nullâ ex his tribus profectionibus Paulum rogâsse Timotheum ut Ephesi permaneret; ac pariter certum est circa illa tempora non fuisse scriptam primam ad Timotheum Epistolam.

"Unde clarè sequitur necessariò statuendum esse, Paulum quartò in Macedoniam profectum esse, antequàm Epistolam scripsit ad Timotheum.

"Illa autem quarta profectio institui non potuit nisi *post biennalem ejus Romæ custodiam.*"

[6] Acts xx. 25, and see *v.* 38.

[7] 1 Tim. iii. 14.

[8] See above, p. 366. Heb. xiii. 23.

[9] 1 Tim. iii. 14.

[10] Acts xx. 16—36.

If he did this in the case of a large body of persons, the Presbyters of Ephesus, he might well do it in that of a single individual, his own son in the faith, Timothy [1].

Besides, after the Persecution of the Christians had broken out in the Roman Empire, St. Paul would not willingly incur such peril as must have awaited him in a city like Ephesus, where he had preached three years, and was well known, and where he was specially obnoxious to many [2].

St. Paul was ever ready to suffer gladly for Christ, but he would not willingly expose any one to the sin of being a Persecutor. He would, therefore, be disposed to shun Ephesus.

For a similar reason he would not, under existing circumstances, be eager to revisit Rome.

Thus then we are brought back to the conclusions already stated as *probable*, viz.

After his release from his first detention at Rome, in the Spring of A.D. 63, and after a missionary journey to some countries to the west of Italy, he went *with Timothy* to Jerusalem, as he had designed to do [3].

In his way from the west to Jerusalem, he would probably sail by *Crete*, and perhaps he left Titus there at that time, as Chief Pastor of that island [4].

From Jerusalem he went, according to his intention, into Phrygia, to Colossæ [5]; and thence proceeded along the southern bank of the Mæander to the neighbourhood of Ephesus, perhaps to *Miletus*, and there besought Timothy to *abide at Ephesus*, when he himself *set off to Macedonia* [6] to pay his promised visit to *Philippi* [7].

From Philippi in Macedonia he perhaps passed over into Epirus, and wintered at *Nicopolis*, near Actium [8].

The First Epistle to Timothy, and the Epistle to Titus, were written about this time. It seems probable that the First Epistle to Timothy was written *before* that to Titus; and that Titus would have a copy of that Epistle, in order that he might thence supply those directions [9] which were not contained in the Epistle to himself.

Why, it may be asked, did St. Paul write an Epistle to *Titus*, as well as to *Timothy*, on Church-Regimen? Would not the Epistles to Timothy have served for Titus also?

The fact here specified deserves attention. Probably there were differences of character in St. Paul's two spiritual sons which required some difference of treatment. But the principal inference, and it is an important one, which is to be derived from this fact, seems to be this—that by writing to the two Chief Pastors of two places, so different in population and habits, as the polished capital of Asia, *Ephesus*, and the almost savage island of *Crete*, and by prescribing the *same form of Church-Regimen to both*—the Holy Spirit has taught the world by St. Paul, that this form of Church Government—which is no other than that of Diocesan Episcopacy—is designed by the great Head of the Church for all countries and ages of the world.

The *design* with which these Epistles were written—their subject-matter—their very phraseology—all bespeak a date of composition *distinct* from, and *later* than, that of any other Epistles of St. Paul.

The Apostle's declining years, the death of so many of his Apostolic Brethren, the breaking out of the Persecution of the Christians under Nero in A.D. 64, the foresight of his own martyrdom not far distant, the anticipation also perhaps of the death of the Apostle of the Circumcision, St. Peter, for which that Apostle was looking, as our Lord Jesus Christ had showed him [10], the foreboding of evil days at hand for the Church [11]—these and other considerations would impress themselves on the Apostle's mind with great force and solemnity, after his release from his two years' detention at Rome, and would inspire him with earnest solicitude, and with a vehement desire, to provide for the future spiritual welfare of the Churches, which would soon be bereft of his personal presence and fatherly care.

[1] Cp. note below, on 1 Tim. iii. 14.
[2] See Acts xix. 28—31, and xxi. 29. 1 Cor. xv. 32; xvi. 8.
[3] Heb. xiii. 23.
[4] Titus i. 5.
[5] Philem. 22.
[6] *πορευόμενος εἰς Μακεδονίαν*. 1 Tim. i. 3.
[7] Phil. ii. 24.
[8] Titus iii. 12.
[9] As, for instance, with regard to the qualifications of Deacons and Widows, 1 Tim. iii. 8—13; v. 3—16.
[10] 2 Pet. i. 14. John xxi. 18.
[11] Acts xx. 29. 2 Tim. iii. 1.

He would, therefore, now bequeath to the Church an Apostolic Directory for her future guidance in Spiritual Regimen and Polity[1].

This he did by constituting the Churches of Ephesus and of Crete, and by setting Timothy and Titus over them respectively as Chief Pastors of those Churches, which were thus presented to the eye of Christendom as specimens and models of Apostolic Churches; and by addressing to the Chief Pastors of those Churches these Epistles, which were designed to be to them, and to all Bishops and Pastors, like a sacred Manual and a heavenly Oracle for their guidance, how they "ought to behave themselves in the House of God, which is the Church of the Living God, the Pillar and the Ground of the Truth[2]."

It may also be remarked, that the form of religious error, against which St. Paul provides an antidote in these Epistles, is of a peculiar character, such as belonged to the last age of the Jewish Polity, and to the decay of the Jewish Ritual at Jerusalem.

It is not the rigid Pharisaism, and strict legal self-righteousness, which had been condemned by St. Paul in the Epistles to the Galatians and to the Romans. But it was a speculative Gnosticism, a theorizing profession of Faith, a spurious Religion of Words, vaunting, in boastful hypocrisy, its own spiritual illumination, but hollow, barren, heartless, profitless, and dead; not 'maintaining good works,' but rather disparaging them; explaining away the doctrine of the Resurrection of the Body[3] by an allegorical process of Interpretation, afterwards fraught with so much moral mischief to the world; and deluding its votaries with a specious show and empty shadow of godliness; and puffing them up with presumptuous notions of superior holiness, and tempting them to cauterize their consciences with a hot iron[4]; and inveigling them to make compromises between God and mammon, and enticing them with earthly allurements to make Religion a Trade, and to wear away their days in hypocritical unfruitfulness, and to live as liars to themselves, and indulging them in antinomian licentiousness, and in worldly lusts, and carnal concupiscence, and sensual voluptuousness.

It was, in fact, that hypocritical form of Religion which had incurred the stern censure of the Bishop of Jerusalem, St. James, foreboding the coming woes of Jerusalem[5]; and which is also denounced in the Catholic Epistles of St. Peter and St. Jude[6]; and which afterwards developed itself in the full amplitude of its hideous deformity in the organized systems of the Gnostics, and particularly in the mystical allegories of Valentinus, and the moral oppositions of Marcion[7], subverting the foundations of Faith and Practice, and bringing disgrace on the Christian name by its moral profligacy and dissolute enormities[8].

This is the form of Judaizing Gnosticism that is presented to the eye by the Apostle St. Paul in these Epistles to Timothy and Titus, and evoked from him those solemn denunciations which characterize these Epistles concerning the moral guilt of Heresy, and on the necessity of shunning all profitless and barren speculations, and of teaching wholesome and sound Doctrine, fruitful in Good Works[9].

The peculiar phraseology of these Epistles also deserves notice.

It has indeed been arbitrarily represented in recent times as an argument against their genuineness. But it may rather be adduced in confirmation of the statement, that they belong to a distinct period of their own (and this a late one) in the Apostle's career.

[1] Cp. *Dr. Bentley* on Freethinking, quoted below on 1 Tim. iii. 2.

[2] 1 Tim. iii. 15.

The following words, from a writer of the third century, well describe the Apostle's design in writing the Pastoral Epistles: *οὐ μόνον ὡς σοφὸς ἀρχιτέκτων θεμέλιον κατεβάλλετο, ἀλλὰ καὶ ἀρχιτεκτονικὰ οἱονεὶ βιβλία ἔγραψεν, πῶς δεῖ τὸν ἀρχιτέκτονα οἰκοδομεῖν οἰκίαν, ὁποῖον δεῖ τὸν ἐπίσκοπον εἶναι, πρεσβύτερόν τε, καὶ διακόνους, καὶ τὸ ὑπόλοιπον τῆς ἐκκλησίας πλήρωμα· ταῦτα γὰρ πάντα οἱονεὶ νόμοι ἀρχιτεκτονικοὶ ἦσαν. Origen*, in Catenâ, in 1 Cor. iii. p. 56.

See further below, the *Introductory Note* to the Third Chapter of the First Epistle to Timothy.

[3] 2 Tim. ii. 17, 18.

[4] 1 Tim. iv. 2.

[5] James i. 22—27; ii. 14—26.

[6] 2 Pet. ii. 1—3. 13. 19. Jude 4. 10—12. 16. 19.

[7] On which account these three Epistles of St. Paul, or portions of them, were rejected by Marcion,—a proof of their existence at that time. See *Tertullian*, adv. Marcion. v. 21. *Hieron.* Prol. ad Titum.

But Tatian and the Encratites (says *Jerome*), and other earlier heretics (says *Irenæus*, iii. 12. 12) who are puffed up by a false pride of knowledge, own them as Scripture, but wrest them from their true sense by misinterpretation. The act of the one heresiarch Marcion in rejecting them, is an evidence of what the others of the same stamp *would have* done if they had been as venturous as he was. And thus the rejection of these Epistles by one, and their reception by others, is a strong evidence of their Genuineness and Authority; and may be appealed to in confirmation of the general testimony of the Ancient Universal Church in behalf of these Epistles, and in opposition to the allegations of some critics (such as *Eichhorn*, *Schleiermacher*, *De Wette*, *Baur*, and *Schwegler*) who have impugned them in recent times.

[8] For a clear view of its distinguishing features in Faith and Practice, see *Blunt* on the Early Church, chap. ix.

[9] See notes on 1 Tim. i. 10. Titus i. 16; iii. 8.

Some of the most remarkable features of this phraseology are

1. *πιστὸς ὁ λόγος*, used to *introduce* a memorable saying, a formula peculiar to these Epistles [1], and very appropriate to a time when the Apostle would leave certain memorable sentences as "faithful sayings," to be like "nails fastened by the Masters of Assemblies, which are given by one Shepherd [2]"—even by Christ Himself, the Chief Shepherd.

2. *ὑγιαίνουσα διδασκαλία, λόγοι ὑγιαίνοντες, λόγος ὑγιὴς, ὑγιαίνειν τῇ πίστει* [3]—words equally proper to be sounded in the ears at a time when the Church was suffering from such spiritual diseases as the Apostle describes under such names of a *canker, fables, profitless questions, idle talk* [4].

3. The same observation may be applied to the perpetual inculcation of the terms *sound, sober, holiness*, and such like [5].

They are like protests against that empty profession of religion, which was like a foul and deadly gangrene preying on the vitals of the Church.

At, or soon after, the time when the Epistle to Titus was written, St. Paul was designing to winter at Nicopolis, in Epirus [6]. He sent for Titus to come to him there, as soon as Artemas or Tychicus should have arrived in Crete to supply his place [7]; and, perhaps, sent him thence on a mission to Dalmatia [8].

After wintering at Nicopolis the Apostle seems to have visited Corinth, where Erastus remained in charge [9], and thence he came to Miletus, where he left Trophimus sick [10].

Perhaps it was at Miletus that he had another interview with his son in the faith, the beloved Timothy; and there he was separated from him, under some circumstances of peculiar distress, which after a loving and reverent association with his spiritual Father, St. Paul, during about fifteen years, and a fellowship of labour and of bonds for the sake of Christ, betokened the approach of the time of separation and spiritual orphanship, and brought from the eyes of Timothy a flood of tears [11], and made the sea-shore at Miletus to be a witness of a scene similar to that pathetic parting between St. Paul and the Presbyters of Ephesus, at the same place about ten years before.

Some reasons have been stated in the notes on the second Epistle to Timothy for the conjecture [12], which is there offered to the consideration of the reader, as to what the circumstances of this parting from Timothy were [13].

St. Paul, it is probable, was then apprehended in the neighbourhood of Ephesus; and was carried as a prisoner by sea along the coast of Asia toward Rome.

In his voyage thither he touched at Troas, and deposited some of his property in safe custody with Carpus there [14].

Thence he probably proceeded under a military guard to Neapolis and Philippi, and so by the Egnatian way toward Rome: and thence wrote his second Epistle to Timothy a little before his death [15].

He had associated the name of Timothy with his own in writing the two first Epistles that he addressed to any Christian Church, those to the Thessalonians. And now about thirteen years after the date of those two Epistles, he writes this, his last Epistle, to him.

Thus his sufferings for the Gospel were made more fully known; and finally he bore testimony to Christ at the tribunal of Cæsar, and laid down his life for the Gospel in the Capital of the World.

His Martyrdom was by the same manner of death [16] as that of the forerunner of Christ,

[1] 1 Tim. i. 15; iii. 1; iv. 9. 2 Tim. ii. 11. Titus iii. 8.

[2] Eccles. xii. 11.

[3] 1 Tim. i. 10; vi. 3. Titus i. 9. 13; ii. 1, 2. 8. 2 Tim. i. 13; iv. 3.

[4] *γάγγραινα*, 2 Tim. ii. 17. *μῦθοι*, 1 Tim. i. 4; iv. 7. 2 Tim. iv. 4. Titus i. 14. *ζητήσεις ἀνωφελεῖς*, Titus iii. 9. Cp. 1 Tim. i. 4; vi. 4. 2 Tim. ii. 23. *λογομαχίαι, κενοφωνίαι, ματαιολογία*, 1 Tim. vi. 4. 20. 2 Tim. ii. 16.

[5] *σώφρων, σωφρονεῖν, σωφρονισμός*, 1 Tim. iii. 2. Titus i. 8; ii. 2. 5, 6. 12. 2 Tim. i. 7; and of *εὐσέβεια* and *εὐσεβῶς*, 1 Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3. 6. 11. 2 Tim. iii. 5. 12. Titus i. 9; ii. 1. Cp. *De Wette*, p. 117. *Davidson*, iii. p. 119. *Conybeare* and *Howson*, ii. p. 663. *Huther*, Einleitung, p. 50. *Alford*, p. 82.

[6] See on Titus iii. 12.

[7] Ibid.

[8] 2 Tim. iv. 10.

[9] 2 Tim. iv. 20.

[10] Ibid.

[11] 2 Tim. i. 4.

[12] It has been satisfactory to the Author to find, that he had been anticipated in this conjecture by *Mr. Birks*, in his valuable additions to *Dr. Paley's* Horæ Paulinæ, p. 306.

[13] See on 2 Tim. i. 4. 13; iv. 13—17.

[14] See on 2 Tim. iv. 13.

[15] 2 Tim. iv. 8.

[16] *Tertullian*, Scorpiace 5: "Orientem fidem Romæ primus Nero cruentavit. Tunc Petrus ab altero cingitur (Joan. xxi. 18), cùm cruci astringitur. Tunc Paulus civitatis Romanæ consequitur nativitatem."

See also *Tertullian*, Præscr. Hæret. 36: "Romæ Petrus passioni Dominicæ exæquatur; Paulus Joannis (Baptistæ) exitu coronatur."

Dionysius, Bishop of Corinth, who flourished as early as the

and of the first Apostolic Martyr, St. James. Some ancient authors assert that it took place not only in the same city, Rome, but also perhaps in the same year and day as that of his brother Apostle, St. Peter, a little before the close of Nero's reign, who died on June 9th, A.D. 68, about the same time as the commencement of the War, which ended, after two years, in the destruction of Jerusalem, in August, A.D. 70.

middle of the second century, affirms, in an Epistle to the Romans, that Peter and Paul suffered at Rome at the same season, *κατὰ τὸν αὐτὸν καιρόν*. (Cp. *Euseb.* ii. 25.)

Caius, a Roman Presbyter at the end of the second century, asserts that St. Paul was buried near the road leading out of Rome toward Ostia, on the s.w. of the city. (Cp. *Euseb.* ii. 25.) *S. Jerome*, Scr. Eccl. 5, also mentions the same place, asserting that St. Paul and St. Peter were martyred on the same day, anno Neronis xiv. *Theodoret* (in Philip. i.) says, that after his two years' detention in Rome, St. Paul went and preached in Spain, and then returned to Rome, where he was beheaded. Cp. *Eusebius*, Chron. Anno 2084; and *Prudentius*, de Martyr. xii. p. 145. *S. Gregory I.* Bishop of Rome (xii. Ep. 9, p. 1104), specifies the 'Aquas Salvias,' now called 'le tre Fontane,' on the Via Ostiensis, as the site of his martyrdom. The Chiesa di S. Paolo alle tre Fontane preserves the memory of the site. *Nibby*, Itinerario di Roma, p. 477.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

I. [1] [a] *ΠΑΥΛΟΣ, ἀπόστολος Χριστοῦ Ἰησοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Χριστοῦ Ἰησοῦ, τῆς ἐλπίδος ἡμῶν,* [2] [b] *Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.*

[3] [c] *Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν,*

a Acts 9. 15. & 26. 16—18. Col. 1. 27. Gal. 1. 1.
b Acts 16. 1. 1 Cor. 4. 17. 1 Thess. 3. 2. Gal. 1. 3. 1 Pet. 1. 2.
c Acts 20. 1, 3. Gal. 1. 6, 7.

Πρὸς Τιμόθεον Α.] So A, D, E, G.

Ch. I. 1. ἀπόστολος] In both his Epistles to Timothy, St. Paul introduces himself with the title of *Apostle* of Jesus Christ, and also in that to Titus. He then commands, and authorizes with Christ's name, what he delivers in these Pastoral Epistles concerning the regimen of Christ's Church.

— Χριστοῦ Ἰησοῦ] So A, D*, F, G, *Griesb., Scholz., Lach., Tisch., Huther, Alf., Ellicott.—Elz.* has Κυρίου Ἰησοῦ Χριστοῦ.

— τῆς ἐλπίδος ἡμῶν] Christ *our Hope.* (See Col. i. 27.) In like manner Christ is called our Wisdom, Righteousness, and Sanctification (1 Cor. i. 30), and our Peace (Eph. ii. 14). Cp. *Ignat.* (ad Trall. 2), Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν.

2. Τιμοθέῳ] On the History of Timothy, see Acts xiv. 6; xvi. 1. He was of Lystra in Lycaonia; his mother, Eunice, a Jewess, and afterwards a Christian. (2 Tim. i. 5.) Having been associated by St. Paul with himself at Lystra, he accompanied the Apostle in his missionary journey in Asia, and in his first visit to Macedonia; and being left by him temporarily in charge there, rejoined him with Silas at Corinth (Acts xvii. 14; xviii. 5), and is associated by St. Paul with Silas in his Epistles to the Thessalonians (1 Thess. i. 1. 2 Thess. i. 1), written from Corinth.

He was afterwards with St. Paul at Ephesus (1 Cor. iv. 17; xvi. 10); and having been despatched by him with Erastus to Macedonia, rejoined him there (Acts xix. 22. 2 Cor. i. 1), and accompanied him to Corinth (Rom. xvi. 21); and when he had quitted it for Macedonia, was one of those who went with him along the coast of Asia, touching at Miletus, where the Apostle addressed the Ephesian presbyters (Acts xx. 17—36) in his way to Jerusalem, with the collection of alms for the poor Christians there.

He was afterwards with St. Paul in his first imprisonment at Rome; and is associated with him in his Epistles to the Colossians, Philemon, and Philippians, written from Rome.

He was probably despatched by the Apostle to Philippi a little before St. Paul's release from his imprisonment (see Phil. ii. 18—20), and was afterwards put in prison and liberated; and after his release St. Paul expressed his hope to visit Jerusalem with him. (Heb. xiii. 23.)

Having made this trial of his faithfulness during a term of thirteen years, and having afforded him the benefit of near personal intercourse with himself, and of the experience of his own apostolical administration, St. Paul, now in his old age (Philem. 9), and not expecting ever to revisit Ephesus (Acts xx. 25. 38), settled him as Bishop in the great city of Ephesus, and writes to him the present Epistle, in order to instruct him further in his Episcopal duties. At the same time he expresses a hope to see him again shortly (1 Tim. iii. 14, 15); and it is probable that this hope was realized. (2 Tim. i. 4.)

When St. Paul, after a few years' liberty, was again in prison at Rome, and foreknew that his martyrdom was near (2 Tim. iv. 6), he addressed to him the Second Epistle (2 Tim. iv. 21), in which he desires him to endeavour to come to him quickly. (2 Tim. iv. 9.) He requests him to bring the cloak which he had left at Troas (2 Tim. iv. 13), by which place he would probably pass in his way from Asia to Rome. He informs him that he has sent Tychicus to Ephesus, probably to take Timothy's place in his absence. Perhaps, therefore, Timothy was occupied in visiting the Churches of Asia when St. Paul wrote the second Epistle. Timothy has always been regarded by the Church as the first Bishop of Ephesus. See *Euseb.* iii. 4, and the Acts of the Great Council of Chalcedon (Concilia General. iv. p. 699, *Labbé*).

It has been said, indeed, by some in recent times, that this assertion is inconsistent with the general tradition of St. John's residence and death in that City. But it may be remembered that St. John himself addresses in the Apocalypse a Spiritual Pastor of the Church of Ephesus, whom he designates as its *Angel*, i. e. as its Chief Pastor. (Rev. ii. 1.)

The residence, therefore, of Timothy at Ephesus, would not have been incompatible with that of St. John. The local tradition at Ephesus, and that of the Martyrologies, is, that he suffered death by stoning in that City. *Bolland*, Acta Sanct. 24 Ian.: the Greeks keep his festival on 22nd Jan. See the authorities in *Tillemont*, Mémoires, ii. p. 69.

3. Καθὼς παρεκάλεσα] *As I besought thee* then, so I beseech thee *now*. *Winer*, § 63, p. 503.

St. Paul uses a word of gentle *exhortation*, not of command, for he was writing to one who was not only his own son in the faith, but was also a Bishop of the Church. *Theophyl.* See ii. 1. Cp. v. 1.

In reading this and the second Epistle to Timothy, it is to be borne in mind, that these two Epistles were designed to be not only a Directory to Timothy himself, for the regulation of his own practice, and to furnish him with a store of arguments against Judaizing and other opponents, but also to be a public, authoritative Commission, which Timothy might *show to others* as his *credentials*, delivered to him, as Bishop of Ephesus, by Christ, the Head of the Church, acting by the instrumentality of the Apostle, guided by the Holy Ghost; and sending his Epistles to Timothy, not to be reserved in his own private custody, but to be *read publicly* in the Church (as they ever have been) as an integral portion of Holy Scripture.

If, then, there were any at Ephesus, who, on account of Timothy's youth, or other causes, might be disposed to disparage his Episcopal authority, he could appeal to these Epistles, dictated by the Holy Spirit, as his own official warrant; and show from them that it was *not* of his *own choice* that he *abode* at *Ephesus*, in order to reprove the false doctrine of some false teachers, especially the Judaizers, but that he had been there placed by St. Paul. Cp. v. 18, and Introduction to this Epistle.

— προσμεῖναι ἐν Ἐφέσῳ] *to abide still at Ephesus.*

St. Paul had already written his Epistle to the Ephesians, and he now desired Timothy to remain in charge at Ephesus to watch over the Church there, and to inculcate what he had taught. Cp. *Theophyl.*

St. Paul does *not* say to Timothy that he *left* him at Ephesus,

ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, 4 μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει.

5 Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, 6 ὧν τινὲς ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, 7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.

8 Οἴδαμεν δὲ, ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται, 9 εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ

d ch. 4. 7. & 6. 4, 20. 2 Tim. 2. 16. Tit. 1. 14. & 3. 9.

e Rom. 10. 4. & 13. 8, 10. Gal. 5. 14, 22.

f ch. 6. 4, 20. Rom. 1. 22. 2 Tim. 3. 7. 2 Pet. 2. 12.

g Rom. 7. 12.

h Rom. 4. 13. & 5. 20. & 6. 14. Gal. 3. 10—14, 19. & 5. 23.

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as he says to Titus that he *left* him in Crete. (Tit. i. 5.) There is no evidence that St. Paul ever *revisited* Ephesus after his first imprisonment at Rome. Perhaps on some occasion, when sailing by Asia toward Macedonia, he desired Timothy to abide at Ephesus. See on iii. 15, and Introduction to this Epistle, p. 419—21.

— *πορευόμενος εἰς Μακεδονίαν*] *when I was on my journey to Macedonia.* As to the time of this journey, see the Introduction to this Epistle, p. 419. Cp. Phil. ii. 24, where, writing at Rome, he expresses a hope to visit *Philippi* in Macedonia.

4. *γενεαλογίαις ἀπεράντοις*] *interminable genealogies,*—

(1) Understood by some of the Fathers to refer to the emanations of Æons, in the speculations of *Gnosticism*. So *Iren.* i. 1. Cp. *Iren.* Frag. i. p. 3, ed. *Pfaff.*; and *Tertullian*, de Præscr. 33, and de Carne Christi, 24; and so *Blunt* on the Early Fathers, p. 640. Cp. below on vi. 20.

(2) Others regard these Genealogies as of *Jewish* origin, *not* the Genealogies of the Mosaic Law (see *Augustine*, refuting this allegation, c. Adversarium Legis, ii. 1), but the genealogies of the Jews, priding themselves on their hereditary descent from Abraham, and boasting themselves to be God's favoured race, to the exclusion of the Heathen world. (John viii. 33. 39. 44.)

Or (3) the Genealogies of the rabbinical schools, such as may be found in the Talmud. So *Chrys.*, *Aug.*, who exemplifies them by a specimen: "Deum primo homini dicunt duas creâsse mulieres, ex quibus texunt *genealogias* verè (sicut ait Apostolus), *infinitas*, parientes infructuosissimas quæstiones."

This opinion is confirmed by what St. Paul says to Titus, i. 14, *μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις*: and iii. 9, *γενεαλογίας καὶ ἔριδας καὶ μάχας νομικάς*.

These Genealogies might well be called *interminable*, as contrasted with the Genealogies of Holy Scripture, which serve the purpose of proving the descent of the Messiah, and particularly as compared with the two *Genealogies* of the Gospels, which have their *πέρας*, or *terminus*, in Christ. (Matt. i. 1—18. Luke iii. 23—38.)

— *οἰκονομίαν*] *dispensation.* The meaning is, These fables and interminable Genealogies, with which these heterodox Pastors feed their flocks, supply no wholesome diet to the soul, only controversial and thorny questions, which have no spiritual nourishment in them, and are no part of the divine dieting of God's *dispensation* in Christ, supplied from the storehouse of His love.

The word *οἰκονομία*, as here used, and expressing God's care in governing, guiding, ordering, and feeding His Household, especially by the ministry of Christ, the Incarnate Word, Whom He has appointed to be Head of the Church, the House of the Living God (1 Tim. iii. 15. Heb. x. 21), is explained by St. Paul in his Epistle to the Church and City where Timothy now was, Ephesus (Eph. i. 10; iii. 2), the best Commentary on this Epistle to its Bishop. See note there.

This *οἰκονομία Θεοῦ* is here affirmed to be *in faith*, namely, to have its proper element in the sphere of *faith*, in opposition to the teaching of these seducing Judaizers at Ephesus, who placed God's Œconomy or Dispensation in the lower element of human *works* according to the *Law*, by which they supplanted the scheme of the *Gospel*, and sought to establish their own righteousness, and to obtain salvation as a *debt* due to their own *deserts*.

The reading *οἰκοδομίαν* (*Elz.*), *edification*, is found in D***, and *οἰκοδομὴν* in D*, but neither of these readings has any claim to be put in comparison with *οἰκονομίαν*, which is in A, F, G, I, K.

5. *Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη*] *But the end* of *the precept is Love.* Those Genealogies of which the Apostle had been speaking, have no *end*. But the precept,—that is, the true, sound, wholesome system and body of Christian doctrine, which ought to be delivered by thee and by all Christian Pastors, and which is opposed by those *ἑτεροδιδάσκαλοι*,—has its end and consummation in Love.

Cp. Rom. xiii. 10, *πλήρωμα νόμου ἡ ἀγάπη*, and Gal. v. 13. Col. iii. 14. Eph. iv. 16; and *Augustine*, Serm. 350 and Serm. 358, and in Ps. xxxi.

— *ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου*] The *Love* which the Apostle describes as the *τέλος* of the precept, springs from a *clean Heart*, one unsullied by carnal lusts and sordid cares; and from a *good Conscience*, regulated by God's Will, and not tampered with, but carefully obeyed; and from *faith unfeigned*,—not a specious, hollow, hypocritical, inoperative, barren faith, such as is condemned by St. James (ii. 17, 18),—but a living, healthful, energetic, fruitful Faith. See Gal. v. 6.

The Love which the wife of Potiphar professed for Joseph was not out of a *clean heart*, but of impure lust. Cp. *Augustine*, de Doctr. Christ. i. 5. A pure heart is that which loves nothing but that which ought to be loved. The love which Conspirators, and Pirates, and Robbers profess for one another is not from a *good conscience*. (*Augustine*, Serm. 90.) The love which Demas professed for St. Paul was not from a *faith unfeigned*; but his faith was a mere empty profession, like that of those who are sown "on the rock, which, when they hear, receive the word with joy, but have no root in themselves, and which for a while believe, but in time of trial fall away" (Luke viii. 13).

Faith is mentioned last, as the root of all, from which every other virtue springs and grows. Hence *Ignatius* (ad Eph. 14), referring probably to this passage, says, *Ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη*.

6. *ὧν τινὲς ἀστοχήσαντες*] The word *ἀστοχεῖν* is used of archers who shoot their arrows without skill. (Cp. vi. 21. 2 Tim. ii. 18.) Teachers of others ought to aim aright, and to direct their arrows well, in order to hit the mark; but these have shot at random, and having missed love, and good conscience, and faith, have swerved aside to vain jangling. *Chrys.*, *Theophyl.*

The Apostle thus shows that the main source of Unbelief and Heresy is in an *evil life*; and therefore he speaks of the evil *heart* of *unbelief*. Heb. iii. 12. Cp. John vii. 17.

8. *Οἴδαμεν δέ*] *But we know.* A reply to the Judaizers at Ephesus, who charged the Apostle with disparaging the Mosaic Law. He shows that they themselves were chargeable with the sin which they imputed to him.

— *καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται*] See Rom. viii. 12.

We who preach "Christ, the end of the Law, to every one that believeth" (Rom. x. 4), we use the Law lawfully, and as the Law itself commands us to do, although we are accused by some of disparaging the Law; whereas they who treat it as an *end*, and not as *the means* to the *end*, Christ, treat it unlawfully, and, as far as in them lies, contravene and frustrate the Law. See *Chrys.* and *Augustine* (de Spiritu et Literâ, 16), who says, "Justus bonâ lege legitimè utitur, et tamen justo lex non posita est; non enim ex eâ justificatus est, sed ex lege fidei, quâ credidit nullo modo posse suæ infirmitati, ad implenda ea quæ lex factorum juberet, nisi divinâ gratiâ sublevari."

9. *δικαίῳ νόμος οὐ κεῖται*] *law is not enacted for a righteous man.* "Justus non est *sub* lege, quia *in lege Domini* est voluntas ejus (his delight), qui enim *in* lege est, secundùm legem agitur; ille ergo liber est, hic servus" (*Augustine* in Ps. i. *A Lapide*).

Cp. *S. Irenæus* (iv. 16. 3) on the reason why the Decalogue was not given to the Patriarchs: "Quare Patribus non disposuit Deus testamentum? Quia *lex non est posita justis*, justi autem Patres *virtutem* Decalogi conscriptam habentes in *cordibus* . . . habebant in semetipsis justitiam Legis."

This may be predicated, not only of the Law of *Moses*, but of *Law* generally. Laws are not enacted for the sake of *rewarding good* men, but in order to *coerce* the *evil*. And this seems to be a preferable sense here, not only because *Νόμος* is without the Article, but because *the* Law of Moses, as far as it was a *special* code, promised *rewards* to *good* men. See Eph. vi. 2. Lev. xviii. 5. Ezek. xx. 11. 13. 21. Cp. Gal. v. 23, and

ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῴαις καὶ μητραλῴαις, ἀνδροφόνοις,
10 πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον
τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, 11 [i] κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ [i] 1 Thess. 2. 4. ch. 6. 15.
μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ.

12 Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι
πιστόν με ἡγήσατο θέμενος εἰς διακονίαν, 13 [k] τὸν πρότερον ὄντα βλάσφημον [k] John 9. 39, 41. Acts 3. 17. & 8. 3. & 9. 1. & 22. 4. & 26. 9. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6.
καὶ διώκτην καὶ ὑβριστήν. Ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ.

Bp. Middleton here, and the line of *Antiphon*, ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου, and *Ovid*, Met. i. 90. *Tacitus*, Ann. iii. 25. (*Wetstein.*)

It is however true that St. Paul (as *Wetstein* has observed), in his enumeration of the sins which follow here, seems to have had his eye on the order of the Decalogue. Thus ἀσεβεῖς καὶ ἁμαρτωλοί, ἀνόσιοι καὶ βέβηλοι are they who violate the commandments of the First Table; and they who are next specified, break the injunctions of the Second Table.

— πατραλῴαις] *strikers* of fathers; ἀλοιᾶν, ψιλῶς τὸ τύπτειν (*Ammonius*). The word was applied to *any outrage* against parents. See *Pollux*, iii. 13.

10. ἀνδραποδισταῖς] *kidnappers of men*, in order to make them *slaves*. Cp. Rev. xviii. 13.

Men-stealing is forbidden under pain of death. Exod. xxi. 16. Cp. Deut. xxiv. 7, where it is applied to the stealing of an *Israelite*. Ἀνδραποδιστής ἐστιν ὁ τὸν ἐλεύθερον καταδουλωσάμενος (*Pollux*, iii. 78). He was sometimes called σωματέμπορος, in Latin, 'plagiarius.'

A person who stole a slave from his master was also called ἀνδραποδιστὴς in Greek and Roman Law. (*Etymol.* Cp. the *Lex Fabia*; *Wetstein.*)

— τῇ ὑγιαινούσῃ διδασκαλίᾳ] *the wholesome* doctrine. It is observable that the word ὑγιαίνω (to be in *health*) occurs *eight* times in the pastoral Epistles, and always in reference to *doctrine*. A striking proof of the importance of *sound teaching*.

11. ὃ ἐπιστεύθην] See Rom. iii. 2, ἐπιστεύθησαν τὰ λόγια. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. Tit. i. 3.

12. Καὶ χάριν ἔχω κ.τ.λ.] Another reply to the Judaizing false teachers mentioned above, *v.* 4—7.

They charge me with—

(1) Either being a renegade now, or

(2) With having been a blasphemer formerly.

He is thus led to speak of his own Conversion and Apostleship, and shows how it is exemplary to them.

— πιστόν με ἡγήσατο θέμενος εἰς διακονίαν] *He judged me faithful, in that He put me into the ministry.* See *Theophyl.*

It has been asked, How could Christ have judged St. Paul *faithful*, when he was a persecutor? and how could He have *therefore* put him into the Ministry?

This question is treated at length by *A Lapide* here, who argues, that πιστὸς does not mean *faithful* as a Christian, but only *trusty*, as a heathen, or unregenerate person might be.

But how could any one, who was only πιστὸς in *this* sense, and so lately a blasphemer, be therefore judged to be meet to be advanced to the Apostleship?

Some of the Schoolmen (as *Aquinas* here) suppose that πιστὸς is said by anticipation of what Paul would become, and what God *foreknew*; and that God chose him "ex prævisis meritis;" but this opinion tends to Pelagianism and Arminianism.

But the supposed difficulty arises from an incorrect notion as to the *time* at which St. Paul was "*put into the Ministry.*"

He was not *ordained* an Apostle till many years *after* his *Conversion*. See above on Acts xiii. 2.

St. Paul went through a term of *probation* of several years *after* his *Conversion*. And *when* he had approved himself to be πιστὸς, through the *grace* which God had given him, and which he had cherished, and by which he had profited, then he was "put into the Ministry,"—then, but not till then, was he ordained to the Apostleship.

13. τὸν πρότερον] A, D*, F, G have τὸ πρότερον, and so *Lachm.*, *Tisch.*, *Ellicott*, *Alf.* But the article τὸν gives force to the substantives, and increases the emphasis of his self-accusation.

It is a characteristic of St. Paul's manner in his *latest* Epistles to look back on God's *first mercies*, and to teach others to do so. A practical lesson on the true nature of Christian Thankfulness. See on 2 Tim. i. 5; iii. 11.

— βλάσφημον καὶ διώκτην καὶ ὑβριστήν] An accumulation of guilt. Not only a blasphemer of God, but a persecutor of His Son; with acts of insult, outrage, and violence. *Theophyl.*

St. Paul confesseth himself to have been a *persecutor*, &c., although he followed the guidance of his own *Conscience* (Acts xxvi. 9), and to have stood in need of *mercy* for the remission of those wicked acts, though he did them ignorantly, and out of zeal for the Law. Cp. John xvi. 2. *Bp. Sanderson*, ii. p. 122.

— Ἀλλὰ ἠλεήθην] *But nevertheless I obtained mercy, because I did it not knowing what I did, being yet in unbelief.*

This sentence is best explained by our Blessed Lord's prayer on the Cross, "Father, forgive them, *for they know not* what they do" (Luke xxiii. 34). Not as if they were not guilty of a heinous sin; for, if they were not guilty, they would not have needed forgiveness. But Jesus Christ, in His great mercy, pleaded for them a circumstance, which made their sin to be *less* sinful than might have been the case. Their sin was not against *knowledge* and *conscience*: it was not a *wilful* and *presumptuous* sin, but one of ignorance. They did not *know* that He Whom they crucified was the Son of God. Not that their ignorance excused them, for they *might have known* Him as such, and their only hope was in God's *mercy*; yet it did not, as it were, close the door to mercy, as Wilfulness and Presumption would have done.

So (as *Bp. Sanderson* says, iii. 233) though Saul was *a persecutor, a blasphemer, and injurious*, yet *he obtained mercy*, because he *did it ignorantly*. His ignorance was not enough to justify him; he stood in need of God's *mercy*, or he would have perished in his sins. But yet who can tell, whether he ever would have found mercy, *if* he had done the same things, and *not* in ignorance? Ignorance, then, though it do not *deserve* pardon, yet it often *findeth* it, because it is not joined with open contempt of Him that is able to pardon. But he that *sinneth against knowledge* doth not only provoke the Justice of God, but dam up His Mercy by his contempt, and doth his part to shut himself out for ever from all possibility of pardon. See also *Bp. Sanderson*, ii. 50, where he says that St. Paul here "leaves it questionable whether there be hope of mercy for such as blaspheme maliciously and *against knowledge*."

St. Paul's words here are, therefore, a solemn warning to all persons, such as open Infidels or profane Scoffers, who imagine that they have nothing to fear, provided they are sincere, and act according to their conscience; for there "is a way which *seemeth* right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12).

The extenuating circumstance of *ignorance* was probably mentioned by the Apostle as a warning to the Jews, and to apostatizing Christians, Judaizers, and others of later days, who might be disposed to pervert his wonderful Conversion into an occasion for *presumption* on God's mercy.

St. Paul says, that *he* obtained mercy because he did it ἀγνοῶν. But this, be it observed, was at the *commencement* of the Gospel. At that time the *evidences* of Christianity were not fully displayed, as they were afterwards, and as they are now.

St. Paul could not long have remained ἀγνοῶν after the miraculous gifts of the Holy Ghost had been poured out upon the Church, and after the working of so many miracles by the Apostles and others at Jerusalem, and after so many wonderful signs had attended the reception of the Gospel wherever it was preached.

Hence, therefore, we may derive a confirmation of the opinion, that St. Paul's Conversion followed soon after the Crucifixion, and Ascension, and Day of Pentecost.

— ἐν ἀπιστίᾳ] when I was yet *in a state of unbelief*, i. e. *before* I had been received into the Church by a profession of faith in Christ.

He guards against the abuse of the divine mercy shown in his particular case, into a plea for recklessness and *apostasy* in the case of those who *have been baptized*; such as was the case of Simon Magus, of whom it is said that he ἐπίστευσε, i. e. made public profession of faith in Christ, and was baptized, and then committed the sin to which he has given his name. (Acts viii. 13—18, where see note.) And such was the case also with those Hebrew Christians to whom St. Paul had referred in his Epistle to the Hebrews, vi. 1—8.

The word πιστεύω, *to embrace the faith* in Christ, as used

14 Ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

1 Matt. 9. 13. & 18. 11. & 20. 28. Mark 2. 17. Luke 5. 32. & 19. 10. 1 John 3. 5, 8.

15 [l] Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ. 16 Ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

m Rom. 16. 27. ch. 6. 16. Jude 25.

17 [m] Τῷ δὲ Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

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there and below, *v.* 16, explains ἀπιστία. Cp. Heb. vi. 4—6, and Rom. xi. 23, where the spiritual state in which the Jews are, is called ἀπιστία. Cp. *Tertullian*, de Pudic. 18.

14. Ὑπερεπλεόνασε] *was exceedingly abundant.* The metaphor is derived from a stream. (See *Bp. Sanderson* on *v.* 13.) I by my sins obstructed the course of God's grace, but the Stream of His Mercy brimmed over, and overflowed the mounds and dams of my sinfulness, by the surpassing exuberance, copiousness, and power of its spiritual inundation.

— μετὰ πίστεως καὶ ἀγάπης] *with faith and love.* The natural concomitants of the fertilising current of divine Grace, duly received and cherished in the Soul.

The river Nile fertilizes Egypt by its 'pinguis arena,' Hermus and Pactolus bring their golden ore; the stream of divine Grace brought with it to me Faith and Love.

It is to be remembered, however, that St. Paul has taken care to inform us, that, at his Conversion, he was "*not disobedient* to the heavenly Vision." See on Acts xxvi. 19. And our Lord had pointed to him at Damascus as a suppliant for grace, "Behold he *prayeth*," Acts ix. 11.

15. Πιστὸς ὁ λόγος] *Faithful is the saying.* A formula used by St. Paul in these Epistles to Timothy and Titus, in order to *introduce* some weighty and memorable truth. (1 Tim. iii. 1; iv. 9. 2 Tim. ii. 11. Tit. iii. 8.) It is to *him* what Christ's preamble was to the Saviour Himself, but which no one else ever ventured to use, Ἀμὴν, Ἀμὴν, λέγω ὑμῖν, uttered about twenty-five times by Him in the last Gospel, and in that alone. And this Apostolic preamble is found in these last Epistles, and in them only.

— ὧν πρῶτός εἰμι ἐγώ] *chief of whom am I.* The pronoun is reserved for emphasis to the last place of the sentence.

The word πρῶτος, *first*, is not to be understood first in *time*, but in *guilt*. Cp. *Augustine*, Serm. 175 and 176, on this text, and in Ps. lxx., and his recently discovered Sermon (299, Vol. v. p. 1785), "Non quia *prior* peccavit, sed quia *plus* peccavit; nemo enim graviùs Ecclesiam est persecutus."

It is to be remembered that the person who utters these words is *St. Paul*, and that he is speaking of *himself*.

Being illumined by the Holy Ghost, he had a clear perception of the exceeding sinfulness of sin, especially of the sin of which he himself had been guilty, of blasphemy, persecution, and outrage against the Ever-Blessed Son of God. St. Paul thought of himself formerly breathing rage and slaughter against the Saints (Acts ix. 1), and making havock of the Church (viii. 3) even in strange cities (Acts xxvi. 11), and stirring up the Chief Priests to shed the blood of the faithful (Acts ix. 2), and requesting letters from them, authorizing him to persecute the worshippers of that Adorable Redeemer, Who in His tender love had come into the world to save sinners, and was risen from the dead, and had ascended into Heaven, and was seated in glory at God's right hand.

In this respect *his own sin* was greater than that of those who crucified Him, and who had not seen the evidence of His mighty working in His Resurrection, Ascension, and sending of the Holy Ghost.

He is speaking of what was in the range of his *own knowledge;* and it was no exaggeration to say, that, *as far as he knew*, no one was a greater sinner than himself.

He had his eye fixed on his own sin, and on that only, he would not judge others; and being endued by the Holy Ghost not only with a clear sense of the heinousness of sin, but with the grace of humility and repentance, he speaks from the depth of his own self-abasement, and remorse, and shame, looking up to Him Whom he had pierced. (Zech. xii. 10.) "Faithful is the saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners—chief of whom am I." Compare the prayer of the Publican, Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ (Luke xviii. 13), "God be merciful to me *the* sinner."

16. ἵνα ἐν ἐμοὶ πρώτῳ] *in order that in me, being the chief of sinners, He might show forth all His long-suffering.*

As in a house where there are many sick, and *one* most sick of all, a Physician selects *him* for the exercise of his medical art, and restores him to perfect health, and thus gives hope of recovery to *all*, so did Christ, the good Physician, come to me, says the Apostle. He cleansed even *me* from sin, and poured out even on me all the riches of His grace and love, so that none might despair, but all may have hope in Him. Cp. *Theodoret.*

St. Paul acknowledges with thankfulness and joy that he has obtained the mercy of God, because he was first, that is, *chief*, of sinners; and yet, says he, I obtained mercy in order that all may say, If *Paul* was healed, why should I despair? Wherever the Physician comes, He asks for some sick man who may be deemed incurable, and He heals him. He does not look for reward, but He publicly commends His art to the World's esteem and acceptance. But do not therefore love sin. Love not the couch of sin. Arise, thou paralytic, from thy bed. Hear the voice of Paul himself, *Surge qui dormis et exsurge à mortuis, et illuminabit te Christus* (Eph. v. 14). Cp. *Augustine* (Serm. 175).

Elz. has here τὴν πᾶσαν. But A, F, G have τὴν ἅπασαν, which is received by *Lach.*, *Tisch.*, *Ellicott*, *Alf.* Ἅπας is rarely used by St. Paul, only once, certainly (Eph. vi. 13). But its very rarity makes it more emphatic here, and makes it less likely that it was substituted by copyists for πᾶσαν.

The phrase τὴν ἅπασαν μακροθυμίαν, 'totam longanimitatem,' may be compared with Acts xx. 18, τὸν πάντα χρόνον, and Gal. v. 14, ὁ πᾶς νόμος.

On the difference between ἅπας and πᾶς, see on Acts ii. 1.

Christ chose me (says the Apostle), in order to show forth in *me*, as the chief of sinners, *all His long-suffering*, not that He might encourage any one to sin, but for encouragement to all who should profess their faith in Him to life everlasting. I, being the *chief* of sinners, needed not only a *portion* of His long-suffering, but *all* of it.

Observe the humility of the Apostle. God, being desirous (he says) to assure all that He is ready to forgive all sin, chose me the most sinful of all men; and since I obtained mercy, no one need doubt that all are capable of obtaining it. Let no one despair of salvation, since I am saved. *Chrysostom.*

— πρὸς ὑποτύπωσιν] *for a pattern.* St. Paul does not mean that *he himself* in the abstract is a pattern *for all who should believe;* but he says that God has set forth *in him* all *His own long-suffering*, for a pattern to all who should *embrace the Gospel.* (See on *v.* 3.) They are not to look at him as their model, but they are to contemplate God's *mercy in him* as a pattern proposed for their encouragement, πρὸς προτροπὴν καὶ παράκλησιν (*Chrys.*), and as an assurance to them, that, if out of such untractable materials, as Saul the persecutor, the divine Artificer could mould Paul the Apostle, God's grace can also model them into vessels of honour fit for the Master's use (2 Tim. ii. 21), if they are also like Saul in being *not disobedient* to the heavenly call, and in *praying* for pardon and grace. See above on *v.* 14.

The word ὑποτύπωσις occurs below, 2 Tim. i. 13. See also the examples of it in *Wetstein*, p. 320.

It is shown by *Wetstein's* examples of the use of the word ὑποτύπωσις, that it not only signifies a *model* to be *copied*, but an adumbration or delineation, a primary draught or sketch, to be *afterwards filled in;* a cartoon, or *sub-tracery* (ὑπὸ), to be afterwards *painted over.* In this view, the mercy of God shown in the case of St. Paul might very properly be called an ὑποτύπωσις, a primary sketch and delineation, to be afterwards filled up, and coloured over with the rich hues of the Divine Mercy shed forth over all the world.

— τῶν μελλόντων πιστεύειν] Of those who should be *converted* from *unbelief* like mine (ἀπιστία, *v.* 13), and *embrace* the *Gospel*, and so inherit everlasting life. An encouragement and exhortation to all, especially to the Jewish teachers, of whom he has been speaking. See on *v.* 3.

17. τῶν αἰώνων] of the ages, the countless ages of Eternity.

— μόνῳ] *Elz.* adds σοφῷ, not in A, D*, F, G, and cancelled by *Griesb.*, *Sch.*, *Lün.*, *Tf.*, *Ell.*, *Alf.*

18 [n] Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προ- n ch. 6. 12. 2 Tim. 2. 3—5. & 4. 7.
ἀγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,
19 [o] ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινὲς ἀπωσάμενοι περὶ τὴν πίστιν o ch. 3. 9. & 4. 7. Tit. 1. 9.
ἐναυάγησαν, 20 [p] ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ Heb. 3. 14. p 1 Cor. 5. 5. 2 Tim. 2. 17. & 4. 14.
ἵνα παιδευθῶσι μὴ βλασφημεῖν.

II. 1 [q] Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, q Jer. 29. 7. Rom. 13. 1.
εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, 2 [a] ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπερ-

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18. *κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας*] *according to the prophecies on thee, concerning thee* (*Syriac*), going before, and leading the way to thine Ordination. 'Secundùm præcedentes in te prophetias' (*Vulg.*).

Whether these prophecies, which guided St. Paul in his ordination of Timothy (2 Tim. i. 6), were directly from the Holy Ghost, with regard to Timothy (as is the opinion of *Chrys.*, *Theodoret*, *Theophyl.*, *Œcumen.*), or by the medium of Prophets, cannot be accurately determined.

It is probable, that before St. Timothy's ordination to the Episcopate of Ephesus, the Holy Spirit spake to the Prophets, and the Prophets declared to the Church the Holy Spirit's will, designating him to the Episcopate, as was done in St. Paul's own ordination to the Apostleship at Antioch. (Acts xiii. 2.)

This fact serves to account for the appointment of so young a man, as Timothy was (1 Tim. iv. 12), to so great a charge in so large a city as Ephesus; and St. Paul mentions the fact as justifying the appointment; for the sake of others, especially the Christians at Ephesus, who would read this Epistle, and thence learn to treat their Bishop with due respect. See above, *v.* 3.

— *ἐν αὐταῖς*] In and by these prophecies as thy spiritual weapons, in the strength of which thou mayest go forth and war the good warfare. Cp. *Winer*, § 48, p. 346.

19. *ἣν τινὲς ἀπωσάμενοι*] Heresy, therefore, and False Doctrine, is ascribed by St. Paul to lack of due regulation of the Conscience by God's will and word, and to sins wilfully committed against Conscience. See *v.* 6.

The root of impiety is an evil life. *Theodoret.* "Fons hæreseos mala conscientia." *A Lapide.*

20. *Ὑμέναιος*] *Hymenæus*, who said that the Resurrection was past. (2 Tim. ii. 17.)

— *Ἀλέξανδρος*] *Alexander.* Cp. 2 Tim. iv. 14. The name of an Alexander is mentioned as a leader of the Jewish party at Ephesus. Acts xix. 33, where see note.

As to the inferences from *names* thus mentioned, it may surely be affirmed with *Origen* that "nihil otiosum in Sacrâ Scripturâ;" and it may be reasonably inferred that the writers of Holy Scripture, being inspired by the Holy Ghost, were not without divine guidance in the mention of names; and that one of the ends they are designed to answer, is to show the harmony and truth of the different portions of Holy Scripture by means of slight and almost unnoticeable coincidences, which, though of little importance singly, yet when taken together, afford a strong testimony to Christianity.

The mention of an Alexander in the Acts, where he is introduced without any apparent reason (as far as the narrative of *that book* is concerned), may have been suggested *prospectively* by the Holy Spirit, in order to illustrate the mention *to be made* of him *afterwards* (supposing him to be the same person) by the Apostle St. Paul, and to account for, and justify, the severe sentence of excommunication pronounced upon him by the Apostle.

— *οὓς παρέδωκα τῷ Σατανᾷ*] *whom I delivered to Satan: not* whom *I have* delivered, but whom (as thou knowest) I delivered—by a solemn act of religious discipline at *a particular time.*

I here state to thee the *reason* of this act, in order that thou mayest communicate that reason *to others* on my authority; especially to the Church at Ephesus.

The reason was not, in order to gratify any *private resentment* on my own part; let no one harbour so uncharitable an imagination; but in order that they whom I delivered to Satan may be taught by wholesome discipline not to continue to blaspheme, and so may *escape the terrible* consequences of that deadly sin, which I, who "was formerly a blasphemer," well know.

This discipline, therefore, of Excommunication, is "medicinalis vindicta, terribilis lenitas, *charitatis severitas.*" *Augustine* (ad Literas Petilian. iii. 4). See above on 1 Cor. v. 5, where the meaning of the phrase '*to deliver to Satan*,' is considered.

These persons, of whom the Apostle speaks, being separated by Excommunication from the communion of the Church, and bereft of divine grace, were grievously tormented by their Ghostly Enemy with diseases and sundry afflictions. It might, therefore, be hoped that they would thus be brought to a better mind, when they felt the consequences of their blasphemy. . . . From this mention of Excommunication the Apostle naturally begins to deliver his directions to Timothy on Church-Regimen. See *Theodoret.*

As the Pillar of Cloud overshadowed the Tabernacle in the wilderness, and protected it from the heat; and they who were without the precincts of its shadow were scorched by the beams of the sun; so they who are put out of the Communion of the Church in their march through the wilderness of this world, are exposed to the fiery darts of the Enemy, *in order that they may be disciplined thereby.* Cp. *Chrys.*, *Theoph.*

CH. II. 1. *Παρακαλῶ οὖν*] *I exhort therefore.* 'Obsecro *igitur*,' *Vulg.* The *οὖν*, *therefore*, introduces an inference from the general exhortation in *v.* 18 of the foregoing chapter. *A Lapide.*

— *πρῶτον πάντων*] In this Apostolic charge to the Bishop and Church at Ephesus, and to all Bishops and Churches of all place and time, the Holy Spirit, speaking by St. Paul, declares that the *first* duty of the Public Assemblies of the Faithful is *Prayer*, as He had said by Isaiah (lvi. 7), "My House shall be called an *House* of *Prayer* for *all people*." Cp. Matt. xxi. 13. Mark xi. 17. Luke xix. 46.

— *δεήσεις, προσευχὰς, ἐντεύξεις*] *δέησις* expresses our *needs* (*ἐνδείας*); *προσευχὴ* shows that we look *to God* as our only helper; *ἔντευξις* is an *urgent* personal *address* (*interpellatio*) to Him as such.

As to *δέησις*, the etymology and true sense of the word is marked by *Demosthenes* and *Æschines*, *δέομαι ὑμῶν δικαίαν δέησιν, μετρίαν δέησιν.* See *Wetstein.* I your suppliant in need present to you a humble petition.

Προσευχὴ denotes a reverent turning to God, and a devout meditation on and adoration of His Divine Majesty. *Origen*, de Orat. 44. It can only be applied to *God.* We cannot address *προσευχὴ* to a *creature.* *Προσευχὴ* is therefore more significant of the power of Him Whom we invoke, than *δέησις* is; and *δέομαι* is used by St. Paul himself in addresses to *men.* (Acts xxvi. 3. Gal. iv. 12.)

Ἔντευξις is personal, earnest, solicitation, made with a view of moving the Person, who is the object of it, to some action, in defence of, or commiseration and pardon of, the person who makes it, or for whom it is made. See Acts xxv. 2. Rom. viii. 27. 34; xi. 2. Heb. vii. 25. 1 Macc. x. 61. 2 Macc. iv. 8. *Ἐντυγχάνω* is said of appeals to *man*, as well as to God.

— *ὑπὲρ πάντων ἀνθρώπων*] *in behalf of all men.* The *Christian Priest*, in the *execution of his priestly office*, ought to regard himself as the father of all, and to pray for *all*, because Christ came to save all, and not to limit his prayers, as the Jews do, to his own people. *Chrys.*, *Theodoret.*

2. *ὑπὲρ βασιλέων*] *for kings.* This Apostolic direction is not only a charge to the Bishop and Church at Ephesus, but it is also designed as a *reply* to the allegations of the *Jews*, who charged the Apostle with disloyalty to the Roman Authority, and thus stirred up the *Heathens* against the Gospel. See Acts xvii. 5. 7.

This Epistle, being publicly circulated and read in primitive times, served this excellent purpose; as is evident from *Tertullian's* Apology, where he rebuts the charge of civil disaffection, with which the Christians were charged, by reference to this passage of St. Paul. See Apolog. 31, where, it is observable, he calls these words of this Epistle, '*Dei voces*,' the 'words of *God*.'

This exhortation is also an evidence of the courage and divine commission of St. Paul. See on Titus iii. 1.

"*Pray for kings*," even for a *Nero*, even for a *Decius*, even for a *Diocletian*—persecutors of the Church: how much more for a Constantine! Cp. the language of *Tertullian*, Apol. c. 30. 32, ad Scap. 2. *Origen*, c. Celsum viii. *Arnobius*, c. Gentes iii. *Euseb.* iv. 26 (*A Lapide*); and see *Dr. Barrow's* excellent Sermon on this Text, Vol. i. p. 191—219.

b ch. 1. 1.
c Ezek. 18. 23. Jer. 29. 7. Tit. 2. 11. 2 Pet. 3. 9. John 3. 16, 17.
d John 17. 3. Rom. 3. 30. & 10. 12. Gal. 3. 19. Heb. 9. 15.

οχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνό-
τητι· [3] [b] τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, [4] [c] ὃς
πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. [5] [d] Εἷς
γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, [6] [e] ὁ
δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις, [7] [f] εἰς ὃ

e Matt. 20. 28. 1 Cor. 1. 6. Eph. 1. 7. Col. 1. 14. 2 Thess. 1. 10. Gal. 1. 16. & 2. 8. 2 Tim. 1. 11.
f Acts 9. 15. & 13. 2. & 22. 21. Rom. 1. 9. & 9. 1. & 11. 13. & 15. 16. Eph. 3. 8.

— *βίον διάγωμεν*] "temporalia transigamus, quam vitam Græci non *ζωὴν* sed *βίον* vocant." *Augustine* (de Trin. xii. 11).

— *ἐν πάσῃ εὐσεβείᾳ*] *in all reverence of God* (*Syr.*), shown by His worship and service.

— *σεμνότητι*] *gravity*, seen in external deportment, so as to overcome the prejudices of others, and to conciliate and win the Heathen to the faith, by the quiet gravity of your deportment, even inspiring them with respect and reverence for you and for your religion. This Text has ever been rightly regarded as a divine statement of the *end* and *purpose* for which Civil government exists; and, consequently, of the *duties* of those who are invested with civil power by God.

As *Bp. Bilson* says, "On Christian Subjection," p. 339,—

Praiers must be made *for kings, and all that are in authority* (1 Tim. ii. 2), *in order* that they may discharge their duties according to God's ordinance, which is, that their subjects, by their help and means, may lead an *honest, godly*, and *quiet* life; *godliness and honesty* being the *chiefest ends of our praiers, and effects of their powers*. And (p. 343),—

If their *dutie* stretch so far, *their authority* must stretch *as* far. Their charge ceaseth where their power endeth. God never requireth princes to do what He permitteth them not to do. If, then, godliness and honestie be the chiefest part of their charge, therefore they are likewise the chiefest end of their power.

Ibid. (pp. 179. 183.) If you deny that this is the prince's charge, to see the law of God fully executed, His Son rightly served, His Spouse safely nursed, His House timely filled, you must countervail that which Moses prescribed, David required, Esay prophesied, Paul witnessed, and Christ commanded, with some better and sounder authority than theirs is.

A gross error it is, to think that regal power ought to serve for the good of the body and not of the soul, for men's temporal peace, and not for their eternal safety. *Hooker*, VIII. iii. 2. Cp. V. lxxvi. 4; VIII. vi. 11. See *Bp. Andrewes*, below, p. 325.

Utinam considerare principes vellent, aliud esse sacerdotem agere, ex umbone Scripturas interpretari, Sacramenta administrare, in nomine Christi ligare et solvere; aliud auctoritate suâ prospicere, ut quæ sunt sacerdotis agat sacerdos. *Has* partes in Ecclesiâ Dei pii principes sibi semper vindicarunt. Nova, infanda, execranda theologia est, quæ docet curam subditorum pertinere ad principem tantùm quatenus *homines* sunt, non quatenus *Christiani*. *Casaubon* (Dedicat. Exerc. Baron.).

We confess with S. Augustine (de Civ. Dei, v. 24), that the chiefest happiness for which we have some Kings in so great admiration above the rest, is not because of their long reign, but the reason wherefore we most extol their felicity is, if so be they have virtuously reigned; if the exercise of their power hath been service and attendance upon the Majesty of the Most High; if they have feared Him as their own subjects have feared them; and thus heavenly and earthly happiness are wreathed into one Crown, as to the worthiest of Christian Princes it hath by the Providence of Almighty God hitherto befallen. *Hooker* (V. lxxvi. 8).

It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermost of their power. This is their glory before all nations which mean well; and this will bring unto them a far more excellent weight of glory in the day of the Lord Jesus. The *English Translators* of the *Holy Bible*, in their Preface to the Authorized Version, A.D. 1611.

This being the duty and happiness of "Kings and all in authority," it is consequently the bounden duty, and ought to be a chief happiness of loyal subjects and good citizens to promote the exercise of that power by all good means.

3, 4. *τοῦτο γὰρ καλὸν κ.τ.λ.*] *for this is good and acceptable in the eyes of God our Saviour, Whose will it is that all men should be saved.* Imitated by S. Clement of Rom. c. 7: *βλέπωμεν τί καλὸν καὶ τί τερπνὸν καὶ προσδεκτὸν ἐνώπιον τοῦ ποιήσαντος ἡμᾶς· ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑπήνεγκεν*—remarkable words, from a contemporary of the Holy Apostles, and clearly asserting, as the Apostle does here, the *Universality* of the *Redemption* effected by the Blood of Christ. Cp. *Justin Martyr* (De Resurrectione, p. 532, Otto), who quotes these words of St. Paul, "Do they represent God as envious?" But He is good; *καὶ θέλει πάντας σώζεσθαι*. Imitate God. It is His will that all men should be saved (*σωθῆναι*), therefore let it be thine also; therefore pray for all. *Chrysostom*. See the note above on Rom. viii. 30.

The words *πάντας ἀνθρώπους*, '*all* men,' have special force and pertinency against the *Judaizers*, who would limit God's mercies to those who received the Levitical Law.

4. *ἐπίγνωσιν ἀληθείας*] *a clear knowledge of the Truth*—a knowledge much insisted on in these Pastoral Epistles, where this expression is repeated four times (see Titus i. 1. 2 Tim. ii. 25; iii. 7), and contrasted with the *knowledge*, *γνῶσις*, falsely so called, of the Antinomian Libertines, who professed godliness, but denied its power. (1 Tim. vi. 20. 2 Tim. iii. 5. Titus i. 16.)

5. *εἷς καὶ μεσίτης*] '*One* Mediator;' a doctrine very necessary to be inculcated by Timothy in the Churches of Asia, where the false teachers disseminated many erroneous notions on this subject, particularly that

(1) God was to be approached by the *Mediatorship of Angels*; see on Col. ii. 18: and that

(2) Christ being *man* is inferior in dignity to Angels. Hence in his Epistles to the Ephesians and Colossians, St. Paul had been careful to dwell on the doctrines,—

(1) Of Christ's *Divinity* and superiority to the *Angels*.

(2) Of His *Incarnation*.

(3) Of His Proper and exclusive *Mediatorship*, consequent on the union of the two Natures of God and Man in His One Person, and on His Headship of the Universal Church.

(4) On the error and sin of raising up *other* Mediators, to the disparagement of His Divine Dignity, and proper Humanity, and Mediatorial Office. See on Eph. i. 10. Col. i. 15; ii. 18.

— *ἄνθρωπος* X. 'I.] *a man, Christ Jesus*. A man; *not* an *Angel*; Christ Jesus; Who *became* our Mediator, by *becoming* Man in time, being God from eternity. "In the beginning was the Word" (John i. 1). The World was not, when the Word was. The Word made the World. When He made us men, He was not as yet made Man. That was a great grace; the grace of our Creation, by the *Word*; but we have received a greater grace than this, that of our Second Creation by the *Word* made *Flesh*. This second and greater grace is extolled by the Apostle when he says, "There is One Mediator of God and men." He does not add simply, "Christ Jesus," lest you might imagine that he was speaking of 'the Word;' but he says, '*a Man*.' For what is a Mediator? One by whom we are joined and reconciled to God. We *were* separated from Him by sin; and so were dead. Christ was not Man when man was made; but He became Man, that man might live. *Augustine* (Serm. 26). See also *Augustine* in Gal. iii. 15—18, and in Ps. ciii., where he says, "Inter duos Mediator; ergo Christus Mediator inter hominem et Deum; non quia Deus, sed quia *homo*; nam quia Deus, æqualis Patri, non autem Mediator; ut autem sit Mediator, descendat ab æqualitate Patris, faciat quod ait Apostolus, 'semetipsum exanivit, formam servi accipiens, in similitudine *hominum* factus, et habitu inventus est ut *homo*.'" (Phil. ii. 7.)

A Mediator is between two, and ought to have communion with both. *Chrys.*, *Theophyl.*

Therefore He is united to the Father as God, and to us all as Man. *Theodoret.*

6. *ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων*] *Who gave Himself a ransom for all.* He declares that Christ suffered death for *all*. *Theodoret.*

What does he mean by ransom? Mankind was guilty, and liable to the punishment of death, and He gave Himself in their stead (*ἀντί*). *Theoph.*

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. xx. 28). A ransom is a price given to redeem such as are in any way in captivity. All sinners were obliged to undergo such punishments as are proportionate to their sins, and were by that obligation captivated and in bonds, and Christ did give his life a ransom for them, and *that* a proper ransom, if that his life were of any price, and given as such. For a ransom is properly nothing else but

ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω, οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

8 [g] Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ· 9 [h] ὡσαύτως καὶ γυναῖκας ἐν καταστολῇ

g Ps. 134. 2. Isa. 1. 15. Mal. 1. 11. John 4. 21.
h Tit. 2. 3—5. 1 Pet. 3. 3.

some thing of *price* given by *way of redemption*, to buy or purchase that which is detained, or given for the releasing of that which is enthralled. But it is most evident, that the life of Christ was laid down as a price; neither is it more certain that He died, than that He *bought us: Ye are bought with a price*, saith the Apostle (1 Cor. vi. 20; vii. 23), and it is the *Lord who bought us* (2 Pet. ii. 1), and the price which He paid was His blood; for we *are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ* (1 Pet. i. 18, 19). And as that blood was precious, so was it a *full and perfect satisfaction*. For as the gravity of the offence of the sin is augmented according to the dignity of the person offended and injured by it, so the value, price, and dignity of that which is given by way of compensation, is raised according to the dignity of the person making the satisfaction. God is of infinite Majesty, against whom we have sinned, and Christ is of the same Divinity, Who gave His life a ransom for sinners: for God *hath purchased* his Church *with His own blood* (Acts xx. 28). Although therefore God be said to *remit* our *sins* by which we were captivated, yet He is never said to *remit* the *price*, without which we had never been redeemed; neither can He be said to have remitted it, because He did require it and receive it.

But Christ taking upon Him the nature of *Man*, and offering Himself a sacrifice for sin, giveth that unto God for, and instead of, the eternal death of man, which is more valuable and acceptable unto God than that death could be, and so maketh a sufficient compensation and full satisfaction for the sins of man: which God accepting becometh reconciled unto us, and, for the punishment which Christ endured, taketh off our obligation to eternal punishment. Thus *man* who violated, by sinning, the law of God, and by that violation offended God, and was thereby obliged to undergo the punishment due unto the sin, and to be inflicted by the wrath of God, is, by the price of the most precious blood of Christ, given and accepted in full compensation and satisfaction for the punishment which was due, restored unto the favour of God, Who being thus satisfied, and upon such satisfaction reconciled, is faithful and just to take off all obligation unto punishment from the sinner; and in this act of God consisteth *the forgiveness of sins. By. Pearson* on the Creed, Art. x.

See also above on Matt. xx. 28, and on 1 Cor. vi. 20. Heb. ix. 12.

— τὸ μαρτύριον καιροῖς ἰδίοις] *the Testimony in His own season*, that is, 'Christ gave Himself a ransom for all in the fulness of time'—when the long-expected season had arrived, and Christ came and fulfilled the Law, by offering Himself on the Cross for the sins of the world. (Eph. i. 10. Gal. iv. 4. Heb. ix. 10.)

This sentence does not seem to have been fully understood, in consequence of a non-apprehension of that to which the Apostle refers.

St. Paul is vindicating himself and his Ministry from the charges of the false teachers, especially the Judaizers (see i. 5—10), alleging that he disparaged the Levitical Law.

He shows, here and above, that the Gospel which he preaches is the *fulfilling* of the *Law*, and that they who did not receive it, and who opposed his preaching, did not understand the Law.

He now uses a word, Μαρτύριον, very familiar to Jewish ears, especially to the readers of the Pentateuch, in the LXX, where it is found about thirty times, and signifies the עדות (*edhuth*), "*Testimony*," i. e. of the Holy of Holies. See Exod. xvi. 34; xxv. 16. 21, 22; xxvi. 33, 34. Lev. xvi. 13. Num. vii. 89. The Tables of the Law were "*The Testimony*." The Tabernacle was called "the Tabernacle of the *Testimony*," the Ark was "the Ark of the *Testimony*." See Acts vii. 44. Rev. xv. 5.

This word, "*the Testimony*," added to these holy things, signified that they were Witnesses between God and the People, and bore *Testimony* to some *future Blessing*, of which they were shadows and types, and which testified of Christ, especially in His Mediatorial Office, fulfilling the Law, and reconciling God and Man, by a *perfect* Obedience, *active*, and *passive*, both in Life and Death. See 1 Cor. x. 1. Col. ii. 17; and cp. *Mather* on the Types, p. 406—412.

The word Μαρτύριον would suggest to Timothy, by birth a Hellenistic Jew, and to Asiatic Jews and Jewish Christians, a view of the solemn scenery of the Holy of Holies, its Ark, its Mercy-seat, its Tables of the Covenant, its Aaronic Rod, the badge of the Levitical Priesthood.

The Apostle, therefore, here intimates that the Redemption made by the Blood of Christ was the *True Testimony*, which was reserved for its full revelation in its own appointed season, καιροῖς ἰδίοις. Cp. Eph. i. 10, εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν.

The Doctrine of the Atonement made by the blood of Christ, the only Mediator between God and Man, the true High Priest, Who is gone into the Holy of Holies with his Own Blood (see Heb. ix. 11. 23, 24), having perfectly fulfilled both the Tables of the Commandments, and who is the Faithful and True Μάρτυς, or Witness (Rev. i. 5; iii. 14); this doctrine is *not* (as the Judaizers allege) any *new* doctrine, preached by me in contravention of the Law, or in disparagement of it, but it is the very heart and kernel of the Law; it was enshrined within the Veil, in the inmost recesses of the Sacred Oracle, where God's Presence rested, the Holy of Holies; it was acted typically, year by year, by the High Priest, entering into that Oracle on the Day of Atonement (Lev. xvi. 2), and is now declared by us, the Apostles, in its *own appointed season* to the World.

This truth was signified by the *rending* of the *Veil* of the Temple at the Crucifixion, which showed that the office of the typical "Testimony" was then finished. (Matt. xxvii. 51.)

The above Interpretation of the present text is confirmed by other passages in St. Paul's Epistles, where he teaches that the ministrations of "the Tabernacle of the *Testimony*," especially of the Holy of Holies and of "the Ark of *the Testimony*," were figurative witnesses of Christ.

Thus he represents the *Veil*, through which the High Priest passed into the Holy of Holies, as a type of Christ's *Flesh* (Heb. x. 20); and in Rom. iii. 25 (a passage which illustrates the present text) he says, that we are justified freely through the ἀπολύτρωσις, or *redemption*, that is, by Christ Jesus, Whom God set forth as an ἱλαστήριον, or *Propitiation*, through faith in His Blood; and He says, that this plan of Justification was *testified* (μαρτυρουμένη) by the *Law* and the *Prophets* (iii. 21).

7. εἰς ὃ] to which Evangelical *Testimony* I was appointed a Preacher and an Apostle. The Jewish Priests were appointed by God as Ministers of the Levitical *Testimony*, which was figurative and typical, manuductory and preparatory, to Christ; but I am appointed a Minister of the True Testimony, Christ Himself, fulfilling the Law by His perfect Obedience, and by the sacrifice of Himself.

— λέγῳ] *Elz.* adds ἐν Χριστῷ, which is not supported by the best authorities.

8. ἐν παντὶ τόπῳ] *in every place*,—not only *in* the Temple at Jerusalem, but now, when the Veil has been taken away, and the "true *Testimony*" has been revealed, in His own due season, in the sacrifice of Christ,—in *all places*, according to His Own Prophecy. See John iv. 21—23; and as the Prophets themselves witnessed, Mal. i. 11. Cp. *Chrys.*, *Theodoret.*

— ἐπαίροντας ὁσίους χεῖρας] *lifting up holy hands*. So St. Paul's contemporary, *S. Clement*, writes to the Corinthians (c. 29), προσέλθωμεν αὐτῷ ἐν ὁσιότητι ψυχῆς ἁγνὰς καὶ ἀμιάντους χεῖρας αἴροντες πρὸς αὐτόν.

Here is a holy work enjoined to *all men*,—the work of Prayer. This is a function of that Priesthood which appertains to all, and which all ought to discharge. Cp. 1 Pet. ii. 5, and above on Heb. xiii. 15.

— χωρὶς ὀργῆς] Matt. v. 23.

— διαλογισμοῦ] *doubting*. James i. 6.

9. ὡσαύτως καὶ γυναῖκας] in like manner *women* also. *Elz.* has τὰς before γυναῖκας, but the preponderance of authority is against it. The sense is, As I have directed men to lift up holy hands in prayer *in every place, putting aside* wrath and doubting (which are *internal affections* of the *mind*, and *putting on* the inward ornaments of *faith* and *love*), so, in like manner, I command women to attire themselves in decent apparel, with modesty and self-control.

These directions for Women have special reference to their deportment in the *public assemblies* of the Church, as appears from *vv.* 11, 12; and are to be compared with the similar precepts in the first Epistle to the Corinthians. (1 Cor. xi. 3—10; xiv. 34—36.) Doubtless, the women of Ephesus needed such precepts no less than those of Corinth.

In the words ὡσαύτως καὶ γυναῖκας, *in like manner women also*, there is, further, a declaration of the blessed truth, that, in Christ Jesus, *Women* as well as *Men* are admitted to be fellow-

κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, 10 ἀλλὰ, ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

i Gen. 3. 16. 1 Cor. 14. 34. Eph. 5. 22.
k Gen. 1. 27. & 2. 18, 22. 1 Cor. 11. 8, 9. 1 Gen. 3. 6, 12. 2 Cor. 11. 3.
m Tit. 2. 12. 1 Pet. 4. 7.

11 [i] Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· 12 γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 [k] Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα. 14 [l] Καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονε. 15 Σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ [m] μετὰ σωφροσύνης.

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members, fellow-worshippers, fellow-heirs of salvation. There is no *separate* "Court of the Women" in the Christian Church, as there was in the Jewish Temple. In Christ Jesus there is neither male nor female, but ye are all one in Him. (Gal. iii. 28.)

But let not woman presume on her newly-acquired privileges in the Gospel. Rather let her show her thankfulness for them by reverence and modesty, especially in the public assemblies of the Church of Christ.

It is not easy to represent the several words here used by equivalent ones in English. Καταστολὴ is 'vestitus compositus et demissus,' the staid and sober attire of modesty, as distinguished from the loose and flowing robes, the flimsy, fluttering costume which betrays the opposite character.

This word καταστολὴ is found only once in the New Testament, and once only in LXX, Isa. lxi. 3, where it describes the robe of the redeemed. The uncompounded form στολὴ, *long robe*, is found in Mark xii. 38, and is applied to the dress of Angels (Mark xvi. 5), and to the long white robe of Christ's Righteousness in which the Saints are invested. (Rev. vi. 11; vii. 9. 13.) The preposition κατὰ (in κατα-στολὴ) gives the sense of *settled* adjustment (compositio) of dress, and also of matronly *demission* of a *long robe* reaching down to the feet. See *Horat.* Sat. i. 1. 71 and 99, "Ad talos *stola demissa*." Cp. 1 Cor. xi. 4, κατὰ κεφαλῆς ἔχων, and *Theophyl.* here, who says that the Apostle uses the word καταστολὴ to show that women should be covered by their attire, and not immodestly exposed.

Αἰδὼς, never used by LXX, and only twice in N. T.—here and Heb. xii. 28, signifies that inner grace of *reverence* (ἐντροπὴ) 'verecundia,' especially self-reverence, which shrinks and recoils from any thing unseemly and impure.

Σωφροσύνη is that soundness of mind which regulates and controls all inordinate desires, and exercises a dignified restraint on the actions and deportment, and is defined in 1 Macc. iv. 31 as ἐπικράτεια τῶν ἐπιθυμιῶν. Αἰδὼς is to the heart and spirit what σωφροσύνη is to the *mind*, or intellectual faculty; hence *Thucyd.* (i. 84), αἰδὼς σωφροσύνης πλεῖστον μετέχει: and the Author of 1 Macc. iv. 31 says that the reasoning faculty (λογισμὸς) restrains all appetites which interfere with σωφροσύνη: and *Xenophon* (Mem. ii.) speaks of the eyes being κεκοσμημένα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ. Cp. *Dean Trench*, Synonyms N. T. § xx. p. 81, and *Wetstein* here.

— ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις] Cp. 1 Pet. iii. 3; and *Augustine*, Serm. 161; and *S. Jerome* (Epit. Marcellæ): "Solent splendere gemmis, aurum portare cervicibus et auribus perforatis rubri maris pretiosissima grana suspendere." See *Wetstein.*

12. διδάσκειν οὐκ ἐπιτρέπω] See 1 Cor. xiv. 34.

13. Ἀδὰμ γὰρ πρῶτος] *For Adam was first formed, and then Eve.* St. Paul, as usual, goes back to *first principles.* As in the First Epistle to the Corinthians, in his discourse on female attire in Church Assemblies, and in his correction of the abuses which prevailed at Corinth in this respect, he had reverted to the history of the Creation itself, and to the consequent relation of Man to Woman; and in that Discourse had proceeded to argue the question on the ground of the *Second Creation* in the Birth of the Second Adam; so he pursues the same method here. Cp. note on 1 Cor. xi. 4—12.

14. Ἀδὰμ οὐκ ἠπατήθη] Adam was not deceived by the Serpent, as Eve was (2 Cor. xi. 3), nor did he pluck the fruit from the tree, as she did; but she first ate it, and gave it to him, and he received it from her hand. (Gen. iii. 6.) *Theodoret.*

St. Paul, however, says, that "by one man sin entered into the world, and death by sin; and so death passed upon all, even over them who had not sinned after the similitude of Adam's transgression" (Rom. v. 12—14); but it is not without reason that the Apostle says that Adam was *not deceived;* for Eve received as true that which the Serpent said; but Adam would not be separated from partnership with his wife, even in sin, therefore he was not less guilty than she was; indeed, he sinned knowingly and willingly. Therefore St. Paul does not say that Adam did not sin,—but he says that Adam was *not deceived,* and so both were not "*credendo decepti,* sed ambo *peccando* sunt *capti,* et diaboli laqueis implicati." *Augustine* (de Civ. Dei, xiv. 11). See also *Aug.* in Ps. lxxxiii.

— ἐξαπατηθεῖσα] So A, D*, F, G, *Lach.*, *Tisch.*, *Alf.*, *Ellicott.* *Elz.* has ἀπατηθεῖσα.

— ἐν παραβάσει γέγονε] *became, and still is, in the transgression;* facta est, et *nunc manet,* in prævaricatione.

15. Σωθήσεται δὲ διὰ τῆς τεκνογονίας] Though woman was deceived by the Serpent, and plucked the fruit of the forbidden tree, and gave it to her husband, and so became involved, and is still involved, in transgression, yet *she shall be saved by means of the child-bearing, if they* (i. e. women generally) *abide in faith and love.*

By the words '*the child-bearing*' (observe the definite article "*the*"), we are to understand *the* child-bearing of Christ by the Blessed Virgin; for she, by giving birth to the Saviour, was the means of salvation to women.

It was objected by some, indeed by *Theophylact* himself, to this interpretation, that it was inconsistent with what follows,—where the Apostle says, if *they* remain in faith; words which the *objectors* to the interpretation supposed, erroneously, to mean, if the *children* remain in faith.

But it is now generally allowed by the best Expositors, that the word *they* refers to *women.* From the *generic* singular γυνὴ (*woman*), the plural γυναῖκες (*women*) is to be supplied, as a nominative, before μείνωσιν. See *Winer,* § 58, p. 458, who says that the whole sex, womankind, is contained in γυνή. Cp. p. 555; cp. *Vorst.* (de Hebrais. N. T. p. 367); and see a similar usage in this Epistle, v. 3, μανθανέτωσαν, which confirms this interpretation.

The ancient interpretation, therefore, mentioned by *Theophylact,* which seems to have suffered unjustly from the above objection, deserves to be reconsidered;

In the Ancient *Catena* (recently published by *Dr. Cramer,* p. 22) we find this early interpretation thus clearly stated: "The whole female sex, and even the whole race of mankind, is saved through Christ, born of a Woman, according to the flesh, if they (i. e. women) abide in faith and love, and in sanctification with modesty; πιστεύσασαι γὰρ εἰς τὸν Χριστὸν, καὶ ἔργων προνοησάμεναι ἀγαθῶν σωθήσονται."

This newly-recovered testimony is confirmatory of that interpretation which appears to rest on strong and satisfactory grounds. For it is to be observed,

That St. Paul in this passage is speaking of the duties of Women, especially with regard to apparel and deportment in religious assemblies. He had already treated that subject in his First Epistle to the Corinthians (1 Cor. xi. 8—12), and there, as we have seen, he argues the matter, with a reference

(1) To the Creation, and

(2) To the *Incarnation.*

Here, in this passage, he has referred, in *v.* 13, to the First *Creation of Man in the First Adam.* What would be more likely, than that he therefore should now proceed here also to speak of the *Second Creation of Man* in the Second Adam,—namely, the *Incarnation* of Christ?

He had spoken of the *Fall of Man,* and had stated that this was due to the subtlety of the Serpent, deceiving the *Woman,* and working the woe of all mankind by the instrumentality of the *Woman.* Therefore, it was very natural, that the blessed Apostle should next proceed to vindicate and assert God's power and love, and to show that God triumphs over Satan even by those means which Satan himself uses against God and man; and to minister some comfort to *Woman* in her sorrow and her shame, by referring to the primeval prophecy delivered at the Fall (to which he has just been referring), and preannouncing that the *seed* of the *Woman* would bruise the *Serpent's head* (Gen. iii. 15); and by suggesting the consideration that Almighty God had used the *same* instrumentality, that of *Woman,* for *overcoming Satan,* which Satan had used for *overcoming Man;* and that in His infinite love, God had saved mankind, and would save even Woman

herself, by the same agency as that by which the Tempter had worked her woe.

Thus (as the Apostle has just said), though Woman had been deceived by Satan, and had plucked the fruit of the forbidden tree, and had eaten it herself, and had also given it to her husband, and he ate it; and so *Woman* had brought sin and woe on her husband, herself, and her children; and though she had received as *her* punishment and curse for her sin, the sentence from God that she should *bring forth children* in *pain* and *sorrow* (Gen. iii. 16), yet by God's mercy, Woman, who had been chosen by Satan as *his* instrument for bringing ruin on man, had been chosen also by God as His instrument for vanquishing Satan and restoring Man. "Behold, a *Virgin* shall conceive and bear a Son, and call His name Emmanuel. To *us* a *child* is *born*, to us a Son is given, and His name shall be called the Mighty God, the Prince of Peace." (Isa. vii. 14; ix. 6.)

Here was comfort indeed; that Womankind should be saved even by that very thing which had been pronounced to be the means of her chastisement,—namely, by *child-bearing*,—that she should be saved through '*the child-bearing*;' that is, through *the* blessed child-bearing of the promised Seed of the *Woman*, the Second Adam, Christ Jesus, conceived by the Holy Ghost, and the Saviour of Mankind,—the Child of the Virgin-Mother, and the Father of the New Race; if they do not yield to the allurements of the Serpent, their Ghostly Enemy, but abide stedfast in faith and love, with sanctification and modesty.

In support also of the above interpretation, we may cite the words of *Irenæus* (iv. 40): "Almighty God had compassion on mankind, and threw back the enmity on the Enemy, and abolished the enmity which existed between Man and Himself. As Scripture says, 'I will put enmity between thee and the woman,' &c. (Gen. iii. 15.) Our Lord absorbed this enmity into Himself by being made Man of the Seed of the *Woman*, and so bruised the Serpent's head." And *Irenæus* adds (v. 21): "The Enemy would not have been completely routed, unless He Who routed him had been born of a *Woman*. For the Serpent overcame Man at the beginning by means of Woman."

To which may be added the following, from a more recent Expositor:

"The Woman, that is, Eve (*v.* 14), *being deceived, was in the transgression:* that is, was first guilty of eating the forbidden fruit, but rescued from the punishment by the promised Seed,—that is, *by her child-bearing*,—by the *Messias*, which was to be born of a woman, and so to redeem that nature which He assumed; but this not absolutely, but on *condition of faith, and charity, and holiness, and sobriety*, and *continuing* in all these; and this advantage belonging not only to the first Woman, Eve, but to all her posterity, in respect of whom it is that the *number is changed* from the *Singular* to the *Plural*, she, as the representative of all women, had the promise made to her (Gen. iii. 15); but the condition must be performed by *all others* as well as her, or else the benefit will not redound to them. And this is the most literal importance of the διὰ also, being *saved by* this, as by a means of all women's and men's redemption and salvation." *Dr. Hammond.* See also *Mr. Ellicott's* note here.

Thus, in fine, where sin and sorrow abounded, grace and joy much more abound; thus Woman is restored in Christ to her blessed position as the helpmate of man, and she who in the hands of Satan had been made the means of Death to all, is made, by God's overruling Love, to be the means of endless Life to all in Christ.

INTRODUCTORY NOTE *to the* THIRD *and following Chapters of this Epistle.*

I. THE Apostle now proceeds to give direction to Timothy concerning the Government of the Church at Ephesus; a Church planted by St. Paul himself in the capital of Asia, where he had preached for three years,—and where, according to the usage which St. Paul had followed from the beginning, ordaining Presbyters in every Church (Acts xiv. 23), many πρεσβύτεροι had already been ordained to be ἐπίσκοποι or overseers of the flock of Christ, which He purchased with His own blood. (Acts xx. 17. 28.)

He first states to Timothy the qualifications requisite for those who are to be appointed by him to the office of ἐπίσκοποι (*vv.* 2—7).

Secondly, he specifies the *criteria* which are to guide him in the choice and ordination of Διάκονοι (*vv.* 8—13).

St. Paul tells him, that he sends him these directions in writing, in order that he may know how to demean himself in "the House of God, which is the Church of the Living God."

He next proceeds to deliver some instructions as to his own teaching and superintendence of the teaching of others (iv. 6. 11); and assures him that, notwithstanding his youth (*v.* 12; cp. 2 Tim. ii. 22), if he follows these directions, and stirs up the spiritual grace which was conveyed to him by the laying on of the hands of the Presbytery, and of those of the Apostle himself (*v.* 14; cp. 2 Tim. i. 6), and gives attendance to reading, to exhortation, and to doctrine, he will be a pattern to others, and will save himself and those who hear him (iv. 12—16).

He then offers some counsels as to the order which he is to pursue with regard to the *Widows* of the *Church*. He describes the qualifications of those who are to be admitted into the class of Widows maintained by the alms of the faithful; and specifies those who are to be rejected (*v.* 9—16). He instructs him in the measures he is to adopt in assigning stipends to Πρεσβύτεροι (*v.* 17), and in hearing accusations against them (*v.* 19), and commands him to pronounce public censures, in the presence of all, on those who are guilty of sin (*v.* 20); and sums up all with a solemn charge to Timothy to execute his office without partiality (*v.* 21, and see vi. 14. 20).

Here, then, we see Timothy invested with solemn spiritual functions in the Church of God in the city of Ephesus, the capital of Asia. We behold him entrusted with authority to govern the Church, to regulate her affairs; to exhort and rebuke others, Laity and Clergy, and particularly to exercise a discretionary authority in the appointment of *two distinct orders* of Clergy, called respectively Ἐπίσκοποι and Διάκονοι (iii. 2—13).

Here, therefore, we have the following system of Church Regimen and Polity presented to us by the Holy Spirit, speaking by the Apostle St. Paul, for the government of the Church at Ephesus, in three grades and orders, as follows:

1st. Timothy, exercising authority over all;
2ndly. Ἐπίσκοποι, and
3rdly. Διάκονοι.

II. If we now proceed to St. Paul's Second Epistle to Timothy, we hear the Apostle exhorting him to stir up the spiritual gift which was in him by the laying on of the Apostle's hands (2 Tim. i. 6); and to confide to faithful men, who should be able to teach others, those things which he had received from the Apostle (2 Tim. ii. 2); and to preach the Word, and to *reprove, rebuke, exhort*, with all long-suffering and doctrine, and to do the work of an Evangelist, and to fulfil his ministry. (2 Tim. iv. 5.)

III. If, also, we examine the Epistle to Titus, whom St. Paul placed at Crete as he had placed Timothy at Ephesus, we find the same system of Church Regimen and Polity established there.

He reminds Titus that he had left him in Crete, that he might set in order the things which the Apostle himself had not been able to arrange; and that he should *ordain* Presbyters in every city, as the Apostle had directed him (Tit. i. 5); and then he gives him instructions as to the qualifications of these persons who were to be appointed as Ἐπίσκοποι, or *overseers*, of others. (Tit. i. 7.)

He tells him, that the *mouths of false teachers*, whom he describes, *must be stopped* (*v.* 11), and that it is *his* duty to *rebuke them sharply* (*v.* 13).

He gives him directions for the regulation of the conduct of old and young; and charges him to *rebuke with all authority* (ii. 15), and teaches how to deal with heretics (iii. 10).

IV. If we now take another step in advance, and proceed to the Book of Revelation, written by the last surviving Apostle, the beloved Disciple, St. John, we see there a view of the spiritual regimen of that Church over which Timothy was set by St. Paul, that of Ephesus.

In the Book of Revelation, Christ Himself appears, and speaks to a Person who is called the *Angel* of the *Church* of Ephesus. (Rev. ii. 1—6.)

Christ, the Divine Head of the Church, recognizes that Person as the Representative of that Church, and addresses him as such. He regards him as responsible for it, and remonstrates with him, as having authority to try those who *call themselves Apostles and are not:* and he calls on him to repent, and to do his first works; and if he fails to do so, He threatens him with a removal of his candlestick. (Rev. ii. 1—5.)

V. If we extend our view to the other six Churches of Asia, as displayed in the Book of Revelation, we see each of them severally, like Ephesus, having a Person set over them called an *Angel* (i. 20); and we find that in each case Christ addresses that Person as the Representative of each Church respectively, and as accountable for its spiritual state. And it may be observed, as a striking proof of this personal responsibility of the Angel for the spiritual condition of his own Church, that in no instance does the epithet, good or bad, assigned to the Church by Christ in the Apocalypse, agree in gender with *Church*, but it is made to agree in all cases with *Angel*. (See iv. 15. 17.)

VI. On the whole then, we see the following characteristics of the Regimen of the Apostolic Churches exhibited in Holy Scripture.

1st. A *single person*, such as Timothy at Ephesus, and Titus

a Acts 20. 28. Phil. 1. 1. b Tit. 1. 6. ch. 5. 9.

III. [1] [a] Πιστὸς ὁ λόγος, εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. [2] [b] Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον,

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in Crete, in St. Paul's age, appointed by the Apostle himself to govern the Churches founded at those places.

The concurrent testimony of all Christian Antiquity is expressed by *Eusebius* (iii. 4), when he says, "Timothy was the first who received the Bishopric of Ephesus, and Titus was the first who was appointed Bishop of Crete."

In like manner we see the Angel of Ephesus, and the Angels severally of each of the other six Asiatic Churches in St. John's age, holding the first place in the Church, with principal authority over all its members.

We see, 2ndly, Πρεσβύτεροι called also Ἐπίσκοποι, as being *Overseers* of their respective flocks.

3rdly, Διάκονοι, *Deacons*.

VII. It would be profitless to engage in verbal discussion concerning the *name* given to the office of the Person, who, as Timothy or Titus did, occupied the highest place in each of these Churches, having been put there by Apostolic Authority, and who is addressed as the Representative of that Church by Christ Himself in the Apocalypse. The *thing* itself is plainly apparent in Holy Scripture, and as such is to be revered as the Ordinance of God.

VIII. The consentient voice and concurrent practice of the Church of Christ, from the times of the Apostles for many centuries in succession, illustrates and confirms this result; and shows that Church Government by single Persons, each holding chief authority in his own particular Church, and having two distinct orders of Ministers under him, called *Presbyters* and *Deacons*, is that form of Ecclesiastical Regimen which is most agreeable to the Word of God.

On this subject the reader may consult the Preface to the Ordinal of the Church of England, in which it is said, that "it is evident unto all men diligently reading the Holy Scriptures and ancient Authors, that from the Apostle's time there ever have been these Orders of Ministers in Christ's Church, *Bishops, Priests, and Deacons*;" and *Hooker*, V. lxxvii. 9; VII. v. 2—8, and VII. vi. *Saravia*, de Minist. Eccles. p. 29. *Bp. Bilson*, Perpetual Government of Christ's Church, chap. v. p. 89, and chap. xiii. p. 348 (ed. Oxf. 1842). *Bp. Andrewes'* Correspondence with Peter Moulin, Lond. ed. 1629. *Dr. Barrow*, Serm. i. vi. Vol. iii. p. 112; and *Bp. Pearson*, Vind. Ign., Part i. cap. xi., and Part ii. cap. xiii.; and Minor Works, ed. *Churton*, Vol. i. p. 271–286, and Vol. ii. p. 369—385; where he says that "St. Paul, in his last Apostolic journey, after his first imprisonment at Rome, and shortly before his second imprisonment and martyrdom, set certain persons, severally, *over* the Presbyteries which he had established; and that he invested those persons with that authority and power which was afterwards claimed and exercised by the several Bishops who succeeded in the room of these several persons. Thus Timothy was set over the Presbyters of Ephesus, with authority to govern that Church and rule the Presbyters, and rebuke them, if need were, and ordain whom he might find needful and worthy to be ordained. Timothy had received spiritual grace by the laying on of St. Paul's hands, and was qualified thereby to perform this office of Ordination. The same remarks apply to Titus in Crete. Similarly, St. John, in the Apocalypse, writes to the seven Angels of the seven Churches in Asia. He addresses each Angel separately, and considers him accountable for all, whether good or bad, that exists in his own Church respectively. We assert, that these Angels of the Churches were individual persons, and special Rulers of their own several Churches. Each of these had been ruling his Church for some years *before* the date of the Apocalypse. And each of these is called a Star—the Star of his own Church. (Rev. i. 16—20.) The Angels, or Rulers of the Churches of Asia, were *single* Persons, and were *not bodies* of men; they were *asteres*, not *asterismi*" (*Bp. Pearson*). They were Apostolic Stars, and not Presbyteral Constellations.

See also the Treatises of *Chillingworth* and *Dr. W. Hey* on this subject, in the late *Dr. Wordsworth's* Christian Institutes, iii. p. 186—221, where a translation will be found of *Bp. Andrewes'* Correspondence on Episcopacy with P. Moulin, iii. p. 222—266; and *Prof. Blunt*, Early Fathers, Lect. vii. on the Testimony of the Ancient Church to Episcopacy.

CH. III. 1. ἐπισκοπῆς] *oversight*. The word is chosen on account of its generality. St. Paul does not say τῆς ἐπισκοπῆς, and he uses the word ἐπισκοπή,—a general term, in a spiritual sense, to describe,

(1) The office of superintending a *flock*; and so applied, as here, to a *Presbyter*, or Pastor of a Church. Cp. Acts xx. 28. Phil. i. 1. Tit. i. 7. 1 Pet. v. 2.

(2) The office of superintending *Pastors* themselves, and characterizes the work of an *Apostle*. Acts i. 20, where see note.

Hence (3) though doubtless in the present passage St. Paul in writing to Timothy, the Chief Pastor of the Church of Ephesus, and in pointing out to *him* the qualifications which he himself is to require in those persons who are to be ordained by him to the ἐπισκοπή, or *oversight* of a *flock*,—and of whom, when ordained, he, Timothy, is himself to have the ἐπισκοπή, or oversight,—is speaking of Overseers of a *flock*, yet St. Paul's language applies with no less force, but rather with greater cogency, to those who are raised from the ἐπισκοπή of a *flock* to the Apostolic Office (ἐπισκοπή, Acts i. 20) which Timothy himself held, viz. the ἐπισκοπή of *Pastors* as well as of their Flocks.

(4) It is, therefore, with no impropriety (as has been sometimes alleged) that the Church of England, in her Office for the Consecration of *Bishops*, adopts these words as containing suitable admonitions to those who are to be promoted from the ἐπισκοπή of a flock to the chief ἐπισκοπή in the Church.

Theodoret well says,—Although the Apostle applies these directions particularly here to the case of *Presbyters*, yet they who are *Bishops* should be the first to observe them, inasmuch as they have a higher place, and therefore greater responsibilities.

Hence we see, that as early as in the third century these words were applied to describe the duties of *Bishops*; as in the following language of *Archelaus* (Bishop of Mesopotamia, A.D. 278, in *Routh*, R. S. iv. p. 185): "Appellati sumus ex Salvatoris desiderio Christiani, sicut universus orbis terrarum testimonium perhibet, atque Apostoli edocent; sed et optimus Architectus ejus, fundamentum nostrum, id est Ecclesiæ, Paulus, posuit, et legem tradidit, ordinatis *Ministris*, *Presbyteris* et *Episcopis* in eâ; describens per loca singula, quomodo et qualiter oporteat Ministros Dei, quales et qualiter fieri *Presbyteros*, qualesque esse debeant qui *Episcopatum desiderant*; quæ omnia benè nobis et rectè disposita usque in hodiernum statum suum custodiunt, et permanet apud nos hujus regulæ disciplina." Where *Dr. Routh* says,—

"Locus notandus de Hierarchiæ Ecclesiasticæ ordine ab Apostolis instituto. Episcopatum, Presbyteros et Ministros tantùm nominat Archelaus, quod *Ministrorum*, hoc est *Diaconorum*, nomine omnes infra Presbyteratum ordines antiquissimi Patres comprehendere consueverint, ita *Clemens Alexandrinus*, lib. 6. Stromatum, p. 667. *Tertullianus*, de Baptismo, cap. 17. *Origenes*, Homil. 2, in Hierem. et in Matthæi cap. 19, p. 363."

See also next note, and on *v.* 2.

— καλοῦ ἔργου ἐπιθυμεῖ] *he desires a good work*. The Apostle here explains what ἐπισκοπή is, viz. that it is a "nomen *operis* non *honoris*; ut intelligat non se esse Episcopum, qui *præesse* dilexerit, non *prodesse*." And the word itself denotes that "he who is set over others, diligently *watches over* those over whom he is set." *Augustine* (de Civ. Dei, vii. 19).

2. τὸν ἐπίσκοπον] *the overseer*. This word (ἐπίσκοπος) is *here* applied to those who were to be ordained to *watch over* a *flock*. And in this sense it is used Acts xx. 28. Phil. i. 1. Tit. i. 7.

These persons were also called *Presbyteri* by reason of their age and dignity, and *Episcopi* on account of this office and work of *oversight*. Therefore St. Peter says, Πρεσβυτέρους παρακαλῶ ὁ συμπρεσβύτερος, ποιμάνατε τὸ ποιμνίον, ἐπισκοποῦντες μὴ ἀναγκάστως. 1 Pet. v. 2.

See also *Theodoret* here, who says, that they who, after the death of the Apostles, succeeded the Apostles, and had the chief oversight of Pastors and Churches, did not arrogate to themselves the *name* of *Apostles*, although they *succeeded* to their *place*, but reverently reserved the name of *Apostles* for those who had been really *Apostles* of *Christ*; and they adopted for themselves the name of Ἐπίσκοποι, and that name was generally assigned to them as their *distinctive* title in the next age to that of the Apostles.

The sum of the whole matter (says *Dr. Bentley*) is as follows:—

The word Ἐπίσκοπος, whose general idea is *overseer*, was a word in use long before Christianity; a word of universal relation to œconomical, civil, military, naval, judicial, and religious matters. This word was assumed to denote the governing and presiding persons of the Church. The *Presbyters*, therefore, *while the Apostles lived*, were Ἐπίσκοποι, *overseers*. But the Apostles, *in foresight of their approaching martyrdom*, selected and appointed their successors in the several cities and communities, as *St. Paul* did *Timothy* at *Ephesus*, and *Titus* at *Crete*.

σώφρονα, κόσμιον, φιλόξενον, διδακτικὸν, [3] [c] μὴ πάροινον, μὴ πλήκτην, ἀλλ' [c] 2 Tim. 2. 24.
ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, [4] [d] τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα [d] Tit. 1. 6.
ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος· [5] εἰ δέ τις τοῦ ἰδίου οἴκου προ-
στῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται; [6] [e] μὴ νεόφυτον, ἵνα μὴ [e] Isa. 14. 12.
τυφωθεὶς εἰς κρῖμα ἐμπέσῃ τοῦ Διαβόλου. [7] [f] Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν [f] 1 Cor. 5. 12.

What name were these successors (of the Apostles) to be called by? Not Ἀπόστολοι, *Apostles*; their modesty, as it seems, made them refuse it: they would keep that *name* proper and sacred to the first *extraordinary* messengers of Christ, though they really succeeded them in their *office*, in due part and measure, as the *ordinary* governors of the Churches. It was agreed, therefore, over all Christendom at once, in the very next generation after the Apostles, to *assign* and *appropriate* to them the word Ἐπίσκοποι, or *Bishop*. From that time to this, *that* appellation, which *before* included a *Presbyter*, has been *restrained* to a superior order. *Dr. Bentley* on Freethinking, p. 136.

Compare the note above on Phil. i. 1.

It clearly appeareth by Holy Scripture that Churches Apostolic did know but three degrees in the power of Ecclesiastical Order; at the first, Apostles, Presbyters, and Deacons; afterwards, instead of Apostles, Bishops. *Hooker*, V. lxxvii.

"Habemus enumerare eos qui ab Apostolis instituti sunt Episcopi, et *successores eorum* usque ad nos." *S. Iren.* iii. 3.

"Edant (sc. hæretici) origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum ita *per successiones* ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris habuerit auctorem et antecessorem." *Tertullian*, Præscr. Hæret. 32.

"Episcopi sunt præpositi, qui Apostolis vicariâ *ordinatione succedunt*." *S. Cyprian*, Ep. 66.

"Omnes Episcopi Apostolorum *successores sunt*." *S. Hieron.* Ep. ad Evag. "Apud nos Apostolorum Episcopi locum tenent." Ad Marcellam, Ep. 5. "*Patres* missi sunt Apostoli, pro Apostolis *Filii* nati sunt Ecclesiæ, constituti sunt Episcopi." *S. Aug.* in Ps. xliv. Ἐξ Ἰακώβου καὶ τῶν προειρημένων Ἀποστόλων κατεστάθησαν διαδοχαὶ ἐπισκόπων καὶ πρεσβυτέρων. *Epiphan.* Hæres. 79.

— μιᾶς γυναικὸς ἄνδρα] *the husband of one wife*. (Cp. Tit. i. 6.) These words are best explained by those below in *v.* 9, ἑνὸς ἀνδρὸς γυνὴ, *the wife of one husband*.

(1) It is clear that those words (ἑνὸς ἀνδρὸς γυνὴ) do *not* signify the wife of not more than one husband at a time, for they are spoken of a χήρα, or *widow*, who has *no* husband at all; but they mean a woman who *has not been married more than once*.

(2) Since, as we there see, it was required by St. Paul, in the case of *women* who were candidates for inscription as *Widows* in the roll of the Church, that they should not have been married more than once, it need not be matter for surprise, that, in the case of *men* who were to be promoted to an Ἐπισκοπὴ in the Church, they who had not contracted two marriages in succession were to be preferred.

(3) This passage was understood in this sense by *Origen* (Hom. 17 in Luc.), who says, "Neque *Episcopus*, nec Presbyter, nec Diaconus, nec *vidua* possunt esse digami." And in his book, c. Celsum (iii. p. 141), *Origen* says, that St. Paul μονόγαμον μᾶλλον διγάμου αἱρεῖται. And *Tertullian* (ad Uxorem, c. 7), "Præscriptio Apostoli digamos non sinit præsidere." And so the Fourth Council of Carthage, c. 69, and *Epiphan.* Hær. 48, and de Fide, p. 465, and *Canon. Apostol.* xvi., and *S. Jerome* in Jovinian 1, "Digamus in clerum eligi non potest," and *Ambrose*, de Offic. i. 50. Cp. *Suicer*, v. δίγαμος. *Bingham*, iv. 5, and *Wetstein* here.

But (4) the Church did not consider the words of the Apostle to contain a precept of perpetual and universal obligation. Indeed, in disciplinarian matters of this kind, the Church possesses a discretionary power, which she exercises with careful regard to time and place.

See the remarks of *Hooker* and *Bp. Sanderson* quoted above in the note on Acts xv. 20, concerning the Apostolic Decree prescribing *abstinence from Blood*.

Hence (5) we find it asserted in the recently discovered Treatise of *S. Hippolytus*, Bishop of Portus, near Rome (Philosophumena, p. 290), that in the time of Callistus, Bishop of Rome, at the beginning of the third century, persons who had married twice, and even three times, began to be admitted to the Diaconate, Priesthood, and Episcopate: Ἐπὶ τούτου ἤρξαντο ἐπίσκοποι, καὶ πρεσβύτεροι, καὶ διάκονοι δίγαμοι καὶ τρίγαμοι καθίστασθαι εἰς κλήρους. And similar passages may be seen, quoted from *Tertullian*, in the Editor's volume, "Hippolytus and the Church of Rome," p. 265.

(6) It must also be borne in mind, that there is a great difference between the rules to be observed with regard to the *ordination* of persons to the *priestly office*, and the rules to be observed with regard to the same persons when they *have been ordained*. No one is *obliged* to *enter* the priestly office; but no one is able to *divest himself* of it when he has entered it. Ordination imprints a seal that is indelible.

Besides, one of the purposes for which Holy Matrimony was ordained by God is, that it should be "a remedy against sin, and to avoid fornication" (1 Cor. vii. 2. 9). It was instituted to be a cure for the passions of that fallen nature with which men are born into the world. And they who forbid Marriage, take away that remedy which is provided by God.

While, therefore, it was deemed requisite to prescribe, that no one who had been twice married should *be admitted* into the Holy Order of Priesthood, it would by no means follow, that any one *who had been admitted* to the Priesthood should be *debarred* from contracting a *second Marriage*.

St. Paul has not dealt with the case of those Ἐπίσκοποι who lose their wives by death *after their ordination* to the office of Ἐπισκοπή. But it may be inferred from his words in iv. 3 what his judgment would have been concerning those who prohibit another marriage in such a case, and who even prohibit Marriage altogether to Christian Priests.

(7) There were doubtless special reasons for the restriction here imposed on Timothy's choice of persons to be *admitted* by him to the Priesthood.

The cares of a double family might disqualify a person for learning the duties of the sacred profession; and under the urgent necessities of those days (1 Cor. vii. 26), it was very desirable that the spiritual soldier should be as free as possible from earthly ties.

Besides, the Gentile Christians would be predisposed to expect such immunities in Christian Priests;

The Priests of the Heathen were married but once. "Inter Gentiles, etiam Flamen unius uxoris vir ad sacerdotium admittitur, Flaminissa quoque unius viri uxor eligitur; ad tauri Ægyptii sacra semel maritus assumitur." *Jerome* (ad Ageruchiam). Should Christians be less strict in *their* rules on this point than the Heathen?

(8) On the whole, St. Paul's words may be regarded as an Apostolic *precept* to Timothy, necessary for those times (cp. Tit. i. 6), and as a prudential counsel for all times; but not as having the force of a command of universal obligation. And, accordingly, as the testimony of many of the Fathers show (see particularly *Theodoret* here, and others cited by *Bingham* and *Suicer*), though they have been made the groundwork of disciplinarian canons of particular Churches, they have never been enforced by any Decree of a General Council of the Universal Church of Christ.

3. πάροινον] Cp. Titus i. 7. 'Vinolentum, et violentum.' Παροινία, ἡ ἐκ τοῦ οἴνου ὕβρις (*Hesych.*).

— μὴ πλήκτην] *no striker*. Cp. Tit. i. 7. 'Non percussorem' (*Vulg.*). Τύπτης=πλήκτης (*Hesych.*). "Non manu promptus ad cædendum, et pugnax." *Tertullian* (de Monogam. c. 12).

Hence the Emperor *Justinian* (Novell. 123) says, ἀλλ' οὐδὲ οἰκείαις χερσὶν ἔξεστιν ἐπισκόπῳ τινὰ πλήττειν. Cp. *Coray* (on Titus), Atakta ii. p. 300.

This word gives an instructive view of the impulsive vehemence of the Oriental character, by which St. Paul himself was a sufferer at the hands of the Asiatic Jews (Acts xxi. 27. 32), and of the difficulties with which Christianity had to contend in curbing its impetuosity. *Elz.* adds μὴ αἰσχροκερδῆ.

— ἐπιεικῆ] *equitable*. Tempering the rigour of strict *Justice*, correcting its inaccuracies, and supplying its defects, with the gentleness and fairness of *Equity*. Ἐπιείκειά ἐστιν ἡ δικαίων ἐλάττωσις (*Phavorin.*). Cp. *Aristot.* (Ethic. v. 10).

It is not from εἴκω, *cedo*, but from εἰκὸς (ἔοικα), "quod decet," ἐπιεικὲς = πρέπον. (*Suid.*)

4. τέκνα ἔχοντα] On the married state of Presbyters, see *Polycarp* (ad Phil. 12), and *Dr. Jacobson's* note, p. 526.

6. τυφωθεὶς] *puffed up* like smoke, not burning with the bright pure flame of truth, love, and zeal; but elated, and swollen like a dark cloud of smoke, with vain glory and empty pride. See on vi. 4, and note on 2 Tim. iii. 4.

— κρῖμα—τοῦ Διαβόλου] *The condemnation* incurred *by the devil* for pride. (*Maldonat.*) Cp. Isa. xiv. 12, and *Hooker*, I. iv. 3, on the sin and punishment of the fallen *Angels*, as distinguished from the "elect *Angels*," v. 21.

καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ, καὶ παγίδα τοῦ Διαβόλου.

g Acts 6. 3. Lev. 10. 9. Ezek. 44. 21.
h ch. 1. 15, 19. 1 John 9, 10.

8 g Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, 9 h ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει· 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

11 Γυναῖκας ὡσαύτως σεμνὰς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι.

12 Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων· 13 i οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

i Matt. 25. 21. Luke 16. 10—12. & 19. 17.

14 k Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον, 15 ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος,

k 2 Tim. 2. 20. Eph. 2. 21.

This reference to the case of the fallen *Angels*, and in v. 21 to the "elect Angels," has a peculiar propriety in an Epistle to one who, like Timothy himself, filled an office which is called by Christ that of an "*Angel* of the Church" (Rev. ii. 1).

7. ὀνειδισμὸν—καὶ παγίδα τοῦ Διαβόλου] In the former clause St. Paul had directed Timothy not to ordain a novice, lest he should be lifted up by arrogance, and fall into the punishment incurred by the Devil for pride.

He now instructs him that the person chosen ought to have a good report even from the heathen, lest he should sink into contempt, and, in a spirit of recklessness, as one who has no character to lose, should outrage men's opinions, and corrupt their manners, and fall into the snare laid for him by the Devil, namely, that of shameless infamy, by which the Devil entraps men (cp. 2 Tim. ii. 26), and makes them desperate.

8. σεμνούς] *worshipful.*

— μὴ αἰσχροκερδεῖς] *not covetous of filthy lucre.* An appropriate charge with regard to the office of the *Deacons* as *almoners* of the Church. See Acts vi. 1, 2.

11. Γυναῖκας] *women* appointed to be *Deaconesses*, whether they be wives of Deacons or not. So *Chrys.*, *Theodoret*, *Theophyl.*, *Œcum.*

The insertion of this sentence, in the middle of his discourse concerning *Deacons*, shows (as *Theoph.* observes) that the Apostle is not speaking of *Women generally*: and the absence of the Article from γυναῖκας indicates that he is not referring only to the *wives* of Deacons, but is speaking of *Deaconesses* generally, whether *married* (see on v. 12) or *unmarried*.

Such an office, as is here described, was held by *Phœbe*, a διάκονος of the Church of Cenchreæ; and therefore probably mentioned first in the list of names in Rom. xvi. 1, where see note. Perhaps Priscilla, the *wife* of Aquila, was also one of this class. See note on Acts xviii. 18.

On account of the *official* character of these Women, holding, in some respects, a place in the Church co-ordinate to that of *Deacons*, St. Paul prescribes that *their* qualifications should correspond with those which he has already laid down for *Deacons*. Hence the word ὡσαύτως, in *like manner*, i. e. as I have directed in the case of the *Deacons*, so I now direct for the *Deaconesses*. He applies to these Deaconesses the epithets σεμνὰς—πιστὰς ἐν πᾶσι, with which we may compare those applied to the Deacons in *v.* 8.

He had *not* made any such official addition of *Women* in connexion with the ἐπίσκοποι mentioned above (*vv.* 1—7), because the functions of the *Episcopi* were of a purely *spiritual* and sacred kind. But the Deacons have a *lay* element blended with the ecclesiastical in their office (see note on Acts vi. 2);—an important principle, which needs to be observed in the present times.

12. μιᾶς γυναικὸς ἄνδρες] See *v.* 2.

There was also special need for such a charge in the case of *Deacons*, having the charge and distribution of the *alms* of the faithful, and who might be liable to suspicion, and to temptation, if they had large families dependent upon them.

13. οἱ γάρ] The γὰρ introduces the reason why he lays so much stress on the duties of Deacons.

— βαθμὸν—καλόν] *a good degree.*

He had said before (*v.* 10), let them first be *proved*, and then let them be *advanced* to the *Diaconate*.

He now tells Timothy that they who have served in the office of Deacon well, *purchase* to *themselves* a good degree; they have a claim for promotion at thy hand. So. *Chrys.*, *Theophyl.* The word βαθμὸς hence became the *vox solennis* for a *degree* or *order* in the Church, whose practice and nomenclature, in this and many other respects, is the best Exponent of the Apostle's meaning.

Thus the General Council of Chalcedon (can. 39) says, Ἐπίσκοπον εἰς Πρεσβυτέρου βαθμὸν φέρειν ἱεροσυλία ἐστίν. See also the numerous examples in *Suicer*, v. βαθμός.

St. Paul does not call it a *higher* step, but a *good* one; for it is not the *desire* of *advancement* in honour, but in means of usefulness, that he propounds. So *v.* 1, καλοῦ ἔργου ἐπιθυμεῖ.

If it be said, as it has been, that the reference to ecclesiastical *promotion* would be at variance with the tenour of an Apostle's sentiments and language, the same objection might be taken more forcibly to the mention of *double pay* to the Presbyters in v. 17. But the fact is, St. Paul's language to Timothy, in both cases, is designed to instruct him what course *he himself, as a Bishop*, is to adopt in *recognition* of the *just claims* of *meritorious Deacons and Presbyters*; and is not intended to inform Presbyters and Deacons what they ought to desire.

Indeed, having stated their claims on their earthly spiritual Superior for his guidance, he directs their thoughts heavenward, and lifts up their eyes and minds to the *Shepherd and Bishop of their souls* (1 Pet. ii. 25), and bids them think of the heavenly crown which they will receive, when the *Chief Shepherd shall appear*. (1 Pet. v. 4.)

14. τάχιον] *sooner* than might be inferred from these *written* instructions. Cp. Acts xxv. 10, and 2 Tim. i. 18, as to this use of the comparative; and as to the sentiment, see 2 John 12. 3 John 13, 14.

It has been alleged, that this expression of a hope to *visit Timothy* is inconsistent with St. Paul's declaration to the Ephesian Presbyters at Miletus, that they "all, among whom he had gone preaching the Gospel, should *see his face no more*" (Acts xx. 25. 38).

But it may be observed, that St. Paul does not say here that he expected to come to *Ephesus*. Indeed, it is more probable, that having now in his old age (Philem. 9) appointed Timothy to the Apostolic office of Chief Pastor at Ephesus, he would rather abstain from personal interference there, lest he should seem to overshadow him to whom the highest position in that Church had now been confided by himself.

There is no evidence that St. Paul ever was at *Ephesus* after that visit to Miletus.

On a former occasion (mentioned in Acts xx. 15. 17) when going to Jerusalem, he determined to *sail by* Ephesus, and yet touched at *Miletus* on the coast, and sent for the Presbyters of *Ephesus* to come to have an interview with him at *Miletus*; so, perhaps, when touching at Miletus on subsequent occasions, he may have sent for the *Chief Pastor* of *Ephesus*, *Timothy*, and have seen him there. Cp. note above on Acts xx. 25, and on 2 Tim. i. 15—18; iv. 20, and the *Introduction* to these Epistles to Timothy, p. 420.

15, 16. ἵνα εἰδῇς κ.τ.λ.] *in order that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the Living God, the pillar and ground of truth (and confessedly the Mystery of Godliness is great), Who was manifested in the flesh, justified in His spirit, showed Himself to Angels, was believed on in the world, and was received up in Glory.*

I. As to the reading of these two verses, *Eliz.* has Θεὸς before ἐφανερώθη, and this reading is found in D***, I, K, and in most of the Cursive MSS.

But this reading, Θεὸς, i. e. ΘΣ (*God*), seems to be derived from ΟΣ (*Who*), which is found in A* (see *Ellicott*, p. 100), and in C* (see *Tischendorf*, Prol. Cod. Ephr. p. 39), and in F, G (see *Tregelles*, "Printed Text," p. 165, note), and in some Cursive MSS.

All the earlier Versions (before the seventh century), viz. the *old Latin*, *Vulgate*, *Peschito*, *Harclean*, *Syriac*, *Memphitic*,

στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, [16] [1](καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον), ὃς ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

1 John 1. 14. Matt. 3. 16. 1 Pet. 3. 18. Mark 16. 5. Eph. 3. 5, 6.

Thebaic, *Gothic*, *Armenian*, *Æthiopic*, represent here a *relative pronoun*, viz. ὃς, *qui*, or ὅ, *quod*.

This united testimony that Θεὸς did not belong to the passage in the days when those Versions were made is very strong; and when it is remembered that no Version of similar antiquity can be brought forward to counterbalance these witnesses from every part of Christendom, the preponderance of testimony is overwhelming. (*Tregelles*, p. 228.) *S. Jerome* (in Isa. liii. 11) quotes the passage thus: "QUI apparuit in carne." *Theodorus Mopsuest.*, *Cyril Alex.*, and *Epiphanius* have also ὃς (see *Wetstein*); and *Augustine* (Serm. 204) reads *quod* agreeing with 'sacramentum,' but he interprets the passage as if it were *qui*; and so the Latin Fathers generally, following the old *Latin* and *Vulg.*, which have *Quod*.

D* has also the *neuter* pronoun ϘO. It is said by *Liberatus*, the Deacon, in his Breviarium, cap. xix. (cp. *Hincmar.* Opusc. lv. c. 17), that Macedonius, the Bishop of Constantinople, was banished (A.D. 506) by the Emperor Anastasius for altering OΣ here in Manuscripts into ΘΣ: "Tanquam Nestorianus ergo culpatus expellitur per Severum Monachum."

See *Dr. Bentley* on Freethinking, p. 117, ed. 1743, or Vol. iii. p. 366, ed. Dyce; and compare *Bp. Pearson's* note on the Creed, Art. ii. p. 240, who has anticipated *Bentley's* remarks, though *Bentley* does not seem to have been aware of it.

Whatever may have been the extent of this alteration, this incident may serve to remind us that the change of OΣ into ΘΣ = Θεὸς is a very easy one; whereas, if the earliest MSS. had ΘΕΟΣ here (and the word is usually presented so in full in the earliest MSS.), it is difficult to explain how the reading OΣ found its way into the most ancient MSS., e. g. A, C, F, G; particularly since the construction of ὅς is not nearly so easy a one as that of Θεὸς would have been; and therefore Θεὸς was not so likely to have been exchanged for ὅς, as ὅς for Θεός.

For a similar reason the testimony of *Jerome*, reading QUI after the neuter word *Sacramentum*, is of more weight than that of the other Latin Fathers reading *Quod*.

II. On the whole, then, it may be concluded, that—

(1) The evidence for a *relative pronoun* is far stronger than for the noun-substantive Θεός.

(2) The evidence for the *masculine pronoun* ὅς is far stronger than for the *neuter* ὅ.

(3) The Masculine OΣ has accordingly been preferred by *Griesb.*, *Lach.*, *Tisch.*, *Alf.*, *Huther*, *Ellicott*, and by *Tregelles* in his summary of the evidence on this subject.

III. As to the general *construction* and *meaning* of the Apostle's language here, it seems most probable that the words καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον are to be regarded as a *parenthesis*, which is altogether in the manner of St. Paul. When some great argument presses itself on his mind, he declares its dignity by some expressions which break forth from him abruptly and vehemently into a parenthetical proposition, as here. See, for instance, Rom. ii. 13.

Next, the relative pronoun ὅς, *Who*, is to be referred to the antecedent Θεοῦ, which is repeated twice in *v.* 15, so as to be impressed strongly on the reader's mind, and to prepare him for the relative ὅς commencing the sublime declaration which sums up the whole, and proclaims the Church to be no other than the House of God, the *living God*, *Who* was manifested in the flesh, justified in His Spirit, seen of Angels, preached to the Gentiles, received up in glory; and, consequently, that HE, who was *thus manifested in the flesh*, preached, and glorified, is no other than GOD, the LIVING GOD, the Everlasting JEHOVAH.

The adoption, therefore, of the reading ὅς for Θεὸς, while it improves the rhythm of the sentence, makes no change in the sense. The doctrine is the same as, and is something more than, that which is declared in the English Authorized Version, "God is the Mystery of Godliness. God was manifest (or, rather, was *manifested*) in the Flesh." And this Text, as now read, remains, and ever will remain, an impregnable bulwark of the Catholic Verity of the Godhead and Manhood of Christ.

IV. As to the meaning of *particular* words in these two verses:—

(1) Ἐκκλησία Θεοῦ ζῶντος, *the Church of the Living God*. Therefore it is not the Church of *Man*, but is grounded on the *Rock*, namely, on Christ, confessed to be (1) the *Living God*, and also (2) to be God *Incarnate*: "God manifested in the flesh." See above on Matt. xvi. 18. 1 Cor. iii. 10, 11.

(2) στῦλος καὶ ἑδραίωμα τῆς ἀληθείας. The *Church* is the *Pillar* of Truth, because, like the *Pillar* of Cloud and Fire (always called στῦλος by LXX), it is *visible* far and wide, day and night, and is a guide to the wayfarers in the wilderness of the world on their march to Heaven.

It is ἑδραίωμα, *the basis*, the pedestal (*not* the *Rock* on which the Truth rests, which is Christ, see *Theodoret* here, but) a firmamentum, settled, seated (ἑδρασθὲν) on the Rock. And therefore the *Gospel*, in which the Doctrine of Christ is contained, is called the στῦλος καὶ στήριγμα of the *Church*. (*Irenæus*. iii. 11.)

The Church is the *pillar and base of the Truth*,—

1st. In supporting, maintaining, guarding, and visibly displaying to the World, the *True Canon* of *Holy Scripture*, particularly by the *public reading* of it.

2ndly. In maintaining, guarding, and promulging the *True Exposition* of Holy Scripture, especially in her *public symbols* of Faith, called *Creeds*.

3rdly. In guarding and dispensing the *Holy Sacraments* pure and undefiled, for the new birth and continual renovation of the soul.

The Church of the Living God is *the House of God*, in contradistinction to the *Jewish Temple*, in which the Law, and Aaron's Rod, and the Pot of Manna were formerly enshrined in the Holy of Holies, which were only for a *particular people*, and were types and figures of future good things, now revealed in the Church, which contains the Word and Sacraments, and dispenses them freely to all.

(3) τὸ τῆς εὐσεβείας μυστήριον, *the Mystery of Godliness*. See on Eph. iii. 9, 10. Col. i. 26, 27; ii. 2, where the word μυστήριον is employed in like manner to describe the great Mystery kept *secret* even from Angels, but now *revealed* to them and to the *Heathen*, as well as the Jews, by the Ministry of the Church of Christ, namely, the *Incarnation* of God the Son.

The doctrine of the *Incarnation* is here affirmed to be a *Mystery*. It is not, therefore, to be scanned and analyzed by man's *Reason*, but to be reverently received, on the testimony of God's Holy Word, by *Faith*. A warning against the speculations of those who venture to intrude with inquisitive and profane familiarity into "the secret things of the Lord our God;" and an encouragement to the humility, patience, faith, and hope of those who now, in this lower world, "see through a glass darkly," and are thus reminded of the imperfection of their present condition, and of all earthly things, and look forward to the fruition of that future felicity which will have no end, when they will "see face to face, and know even as they are known" (1 Cor. xiii. 12).

Cp. *Bp. Sanderson's* Sermon on this text, i. p. 224—247.

It is also a Mystery of *Godliness*. Other *Mysteries*, such as those of Paganism, were accompanied with *impure* rites and orgies; and there is even in Christendom what the Apostle describes as the "Mystery of *Iniquity*." (See on 2 Thess. ii. 7.) But the Mystery of the *Incarnation* is a Mystery of *Godliness*. Though the *manner* of it cannot now be apprehended by human Reason, yet the *doctrine* is *clearly revealed* in Scripture (Eph. i. 7—10. Col. i. 26), and is to be firmly embraced by Faith. And this doctrine of the Incarnation of the Son of God is the very *root of godliness*. It is the groundwork of all virtuous practice. It affords the strongest motive to love of God, and to personal *Holiness*. In it Christ says, Be ye holy, for I, Who have taken your nature and joined it to the Nature of the Holy One, am Holy. (Cp. Eph. i. 2—6. Tit. ii. 11—13.) It is the strongest argument for *Humility* (see Phil. ii. 6), and for Universal *Charity*. See above, Introduction to the Epistle to the Ephesians, p. 275—277, and note on Eph. v. 5.

(4) ὃς ἐφανερώθη ἐν σαρκὶ, *Who was manifested in the flesh*. Cp. Matt. i. 23. John i. 14. Tit. i. 3, and note. 1 John i. 2, ἡ ζωὴ ἐφανερώθη. So *Barnabas*, Ep. 6, Ἐν σαρκὶ μέλλοντος φανεροῦσθαι καὶ πάσχειν, προεφανερούτο τὸ πάθος: and xii., υἱὸς τοῦ Θεοῦ ἐν σαρκὶ φανερωθείς. *Ignat.* Eph. 19, Θεοῦ ἀνθρωπίνως φανερουμένου. *Hippolyt.* (c. Noet. 17), Θεὸς ἐν σώματι ἐφανερώθη.

(5) ἐδικαιώθη ἐν πνεύματι, *was justified in His spirit*.

The Son of God, Who is God of God, the Living God, took our Nature, and thus assumed not only human flesh (σάρκα), in which He was *manifested*, but He took also a human *soul*, which, in its higher faculties, by which it is distinguished from its mere animal life (ψυχὴ), is called πνεῦμα, or *spirit*, in Holy Scripture. (See above on 1 Thess. v. 23, and cp. 1 Pet. iii. 18.) And in this, His human *spirit*, He was *justified*, i. e. declared to be, what no other man ever was, perfectly just; and so, being truly man, as well as God, and being justified in that which He had from our nature (cp. *Theodoret*), namely, a *human* πνεῦμα, He became "*our* Righteousness." (Jer. xxiii. 6; xxxiii. 16.) See on 1 Cor. i. 30.

a Matt. 24. 23. 2 Thess. 2. 3. 2 Tim. 3. 1. 2 Pet. 3. 3. Jude 18. 1 John 2. 18.
b Matt. 7. 15. Rom. 16. 18. 2 Pet. 2. 3.
c Gen. 9. 3. Rom. 14. 6. 1 Cor. 10. 30.

IV. [1] [a] Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, [2] [b] ἐν ὑποκρίσει ψευδολόγων κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, [3] [c] κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαρισ-

(6) *ὤφθη ἀγγέλοις, He showed Himself to Angels.* On the meaning of ὤφθη, see above, 1 Cor. xv. 5, 6, 7, 8, and John xvi. 16, 17. 19. 22. The Angels could not see the essential glory of His Divinity, which was Invisible (see 1 Pet. i. 12, and Col. i. 15), but they beheld Him when He became Incarnate. *Theodoret*, and so *Chrys.*

And then the Mystery of His Love to Men was *revealed* to *Angels* by the Ministry of His Church. Cp. note above on Eph. iii. 10.

CH. IV. 1. Τὸ δὲ Πνεῦμα κ.τ.λ.] *But the Spirit speaketh expressly.* The connexion is as follows. *But*, notwithstanding the clearness of the witness of the Church to the truth (see above, iii. 15, 16), *the Holy Ghost expressly saith that in the latter times some will fall away from the faith*, and deny the *great Mystery of Godliness*, which has just been described.

The *form* of this denial will be considered in the notes below on *κωλυόντων γαμεῖν*, *v.* 2, and *ἀπέχεσθαι βρωμάτων*, *v.* 3.

The word *ἀποστασία* does not signify open profession of unbelief, but *declension* from the Truth—*Heresy*. See on 2 Thess. ii. 3.

The Prophecy of St. Paul reveals the future rise and prevalence of such Heresies as those of the *Marcionites*, *Encratites*, and *Manichæans*. *Chrys.*, *Theoph.*

And so *Bp. Pearson* in his Concio on this and the following verses. Minor Works, ii. 41—45.

But the Prophecy has doubtless a still wider scope, and extends to all forms of spiritual deceit and delusion which contravene the *Mystery of Godliness*. And so this Apostolic Prophecy is to be combined with that other prediction, delivered by St. Paul, describing the '*Mystery of Iniquity*.' See above on 2 Thess. ii. 3—12.

This passage (*vv.* 1—5) is quoted with some very slight variations by *S. Hippolytus* in his recently discovered Philosophumena, p. 276—as "the words of the blessed Apostle St. Paul"—a fresh testimony from the beginning of the third century to the genuineness of this Epistle. He applies this prophecy to the *Encratites*.

— *διδασκαλίαι δαιμονίων*] *doctrines* suggested *by Devils*; doctrines engendered by the operation of Evil Spirits. *Theodoret.* "Omnis enim Hæreticorum doctrina Dæmonum arte composita est." *Primasius.* Cp. *Bp. Pearson*, l. c.

Similarly, in writing to the Churches of Asia, St. John speaks of assemblies of false teachers as Synagogues of Satan, *συναγωγὰς τοῦ Σατανᾶ* (Rev. ii. 9; iii. 9), as opposed to the *Church of Christ*. See also Rev. xvi. 13.

Justin M. refers to, and explains those words (Dial. c. Tryph. 7), *τὰ τῆς πλάνης πνεύματα καὶ δαιμόνια δοξολογοῦσι ψευδοπροφῆται*, and of some Heretics he says that they do not teach the doctrines of *Christ*, but *τὰ ἀπὸ τῶν τῆς πλάνης πνευμάτων*.

2. *ἐν ὑποκρίσει ψ. κ. τ. l. σ.*] *with the hypocrisy of liars who are seared as to their consciences with hot iron.* The sense of this passage has been obscured by placing a comma between *ψευδολόγων* and *κεκαυτηριασμένων*. The construction is the same as in *S. Polycarp's* Epistle to the Philippians (i. 6), *ἀπεχόμενοι τῶν ψευδαδέλφων, καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ Κυρίου, οἵτινες ἀποπλανῶσι κενοὺς ἀνθρώπους*—a passage where he has St. Paul's words in his mind, as in many other places of the same Epistle.

St. Paul is speaking of a particular kind of *Hypocrisy*—towards *a man's own self*, and toward God—the Hypocrisy of liars who have wilfully cauterized their own consciences, and are, therefore, given over by God's judicial retribution to a reprobate mind.

This was precisely the *Hypocrisy* of which we hear so much in the Gospels, as the sin of the *Pharisees* (Luke xii. 1. Matt. xxiii. 13); who were not only guilty of *deceiving others* by an outward show of religion, but were also guilty of insincerity towards God, and toward *their own consciences*. This last is, indeed, included in that general Hypocrisy, which, in the Gospels, is represented as their character. They were not men who did not believe in their religion; on the contrary, they were zealous for it: but their religion was *hypocritical*; it allowed them in *immoral practices*; they indulged in *pride* and *uncharitableness* under the cloak of zeal for God. See Matt. xv. 7—14; xxiii. 13. 16. 19. 24. 26, where *hypocrite* and *blind* are used interchangeably, as applicable to them. They tampered with their own Consciences, and allowed themselves in sin, known to be such; and therefore God, in His anger, blinded their eyes, and their hearts were hardened, and their consciences were made callous, and they loved darkness and lies more than light and truth, and rejected Him Who was the Light, and is the Truth.

Hence we read in Scripture of the "deceitfulness of sin," viz. its deceiving those who are guilty of it, and who in their blindness act as men who have *deceived themselves*, and would fain *deceive God*. (Acts v. 3; xxviii. 27. Gal. vi. 7. James i. 22. 26.)

This prophecy of St. Paul may, therefore, be compared *in this respect* with the awful words in that other prophecy already mentioned (2 Thess. ii. 11. 12), which is the best exposition of this passage, and where it is said, that because they *would not receive the love of the truth*, but would have *pleasure in unrighteousness*, *therefore* God would send them an *inner-working* (*ἐνέργειαν*) of *delusion*, so that they should *believe the lie*, which they would utter. See note on that passage. Theirs would indeed be the *hypocrisy of liars cauterized in their own consciences*.

When any one is deluded through sin wilfully committed against Reason and Conscience, which, by habits of sin thus committed, becomes *branded by a hot iron*, this is *Hypocrisy* towards *himself*; and he who is guilty of it, acts as if he could deceive God, and this is *Hypocrisy* toward God; and this is the form of Hypocrisy here described by St. Paul. See *Bp. Butler* on 1 Pet. ii. 16, who has supplied some of the sentences of this note, and above on Matt. xxiii. 13.

It is unhappily too notorious, that a large portion of the Western Church has fulfilled this Prophecy, by its own practice in giving sanction to mendacious Legends, and to "*lying wonders*;" and that it has even made, and is making, a traffic of fabulous Miracles, and has thus fallen away from the profession of a sound faith in the 'Mystery of Godliness,' which abhors what is false, especially in religion, and has initiated itself and others in the 'Mystery of Iniquity,' which receives not "the love of the truth," and is given over to "strong delusions," and to believe a lie.

Speaking of these pious frauds, or rather impious impostures, authorized and propagated by the Papacy, a learned and pious Bishop of our own Church has said that "wise men have thought that the authors of these romances in religion were no better than the tools and instruments of *Satan* (cp. St. Paul's words, '*doctrines of devils*,' *v.* 1), used by him to expose the Christian religion, and so to introduce Atheism." *Bp. Bull* (Serm. iv.).

A striking recent proof of the truth of this assertion may be seen in the facts described in "Notes at Paris," 1854, p. 144—152.

3. *κωλυόντων γαμεῖν*] *forbidding to marry.* This was done by Marcion and Apelles, "ejus secutor" (*Tertullian*, Præs. Hær. 33), and before Marcion, by Saturnilus, the Scholar of Menander, "qui nubere et generare, à Satanâ dicebant esse." See *Iren.* i. 22. *Theodoret*, Hær. Fab. i. 3; and so *Tatian. Iren.* i. 28. Cp. *Clemens Alex.*, Strom. iii. p. 462, who applies to them this prophecy, and cp. *Bp. Pearson*, l. c. p. 52.

This clause is introduced here in connexion with what precedes (iii. 15, 16), because the Heresy of "*forbidding to marry*," strikes at the root of the doctrine of "the great Mystery of Godliness," inasmuch as, by the Incarnation, the Son of God has married our Nature, and has espoused to himself a Church, and so has sanctified Marriage, as St. Paul had fully declared to the Church, of which Timothy was Chief Pastor, that of Ephesus. See on Eph. v. 23—32, and cp. Introduction to that Epistle, p. 275—277.

The fact, that a Christian Church, in defiance of the language of the Holy Spirit, declaring here by St. Paul, that they who "*forbid to marry*" are doing the work of seducing Spirits, and are warring against the 'Mystery of Godliness;' and in defiance also of his words in this same Epistle, describing those who are to be ordained to the Holy Orders of Presbyters and Deacons as "*Husbands* of one *wife*," and as having their "*children* in subjection" (iii. 2—4)—has ventured to shut the door of Holy Orders against all who are married, and to forbid Marriage to those who have been admitted to Holy Orders, is a mournful proof that men may still imitate the Jews, who *fulfilled* their own Scriptures by *condemning Christ* (Acts xiii. 27), and

τίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν· 4 [d] ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· 5 ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

d Gen. 1. 31. Rom. 14. 14, 20. Tit. 1. 15.

6 [e] Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας. 7 [f] Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυ-

e 2 Tim. 3. 14—17. 1 Pet. 2. 2.
f ch. 1. 4. & 6. 20. 2 Tim. 2. 16, 23. Tit. 1. 14. & 3. 9.

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that when they love a lie they may be so much blinded by the Father of Lies as to accomplish the most awful predictions of the Scriptures of Truth, which describe those who accomplished them as identifying themselves with men who give heed to Lying Spirits, and have their consciences seared by a hot iron.

— ἀπέχεσθαι βρωμάτων] *to abstain from meats.* The word '*commanding*' to be supplied from κωλυόντων. *Theophyl.* Cp. *Winer*, § 62, 2, p. 588. A prophecy preparing the world for the Heresy of the Manichæans, who forbad the use of meats, as created by the Evil One (*Cyril Hieros.* Catech. 63); and of the Severians (*Epiphan.* Hær. 45); and before them all, of the Ebionites (*Epiphan.* Hær. 30).

Observe the beauty of the connexion of this declaration with what had preceded—a connexion which is in some degree marred by the breaking off of the argument by the abrupt termination of the Third Chapter.

The Heresy of commanding to *abstain from meats*, is here condemned, because, like that of *forbidding to marry*, it had a direct tendency to subvert the 'great Mystery of Godliness' contained in

(1) the *doctrine* of the *Incarnation*, and

(2) the *doctrine* consequent on the Incarnation—that of *Universal Redemption*.

(1) Consider it first with regard to the *Incarnation*. If, as these false teachers affirmed, adopting the dualistic theory (against which God Himself had delivered a solemn protest by Isaiah, xlv. 7), the *Flesh* was created by the *Evil Principle*; and if, therefore, it was necessary to *abstain from meats*, as polluted and unclean, then it would follow, that God could not have taken human flesh, and united it for ever to the Godhead.

(2) Consider it also with regard to the kindred doctrine of *Universal Redemption*.

Christ, by His Incarnation, becoming the Second Adam, recovered for us the *free use of all the creatures* of God, and recovered for them their original benediction which they had received from God.

See *Bp. Sanderson's* Sermon on this text (Vol. iii. p. 144—211), and the remarks above in the notes in the present volume on 1 Cor. iii. 22, and 1 Cor. vi. 12, which may serve for a comment on this and the following verse; and see below, on *v.* 5.

All that the Apostle here says will thus be seen to grow out by a natural sequence from what he has before declared concerning 'the great Mystery of Godliness,' "God manifested in the flesh."

4. οὐδὲν ἀπόβλητον] *nothing is to be rejected.* "Meminimus gratiam nos debere Domino Creatori. *Nullum fructum* operum Ejus repudiamus. Planè temperamus, ne ultrà modum aut perperàm utamur." *Tertullian* (Apol. 42).

A warning against those who take, or would impose, Vows of *total abstinence* from any of God's *creatures*. Such vows are an insult to God the Creator, God the Redeemer, and God the Sanctifier. See notes above on 1 Cor. iii. 22; vi. 12; viii. 13. Rom. xiv. 21; and cp. *Theodoret* here.

5. ἁγιάζεται διὰ λόγου Θεοῦ] *it is sanctified by the Word of God.* It is sanctified in various ways,—

(1) by the Word of God *in Creation*, when He *blessed* the *creatures*, and sanctified them to the use of man, and when He *blessed man*, and gave him dominion over them. (Gen. i. 22. 28. Cp. Gen. ix. 3. Ps. viii. 6.)

(2) by the Word of God in *Redemption*, when He abolished the difference between clean and unclean meats; and said, What God hath cleansed, that call not thou common (Acts x. 15), words which were true in a literal sense as to meats, as well as in a figurative sense as to men. See Rom. xiv. 17—20. And thus the effect of the *original Benediction* (λόγος Θεοῦ, His εὐλογία) *pronounced* at the *Creation* of *Adam*, was *restored* to *Mankind in Christ*. See 1 Cor. iii. 22. And this Divine Benediction it is, this λόγος Θεοῦ, which gives us the free and joyful use of them, and makes them nutritive and comfortable to us, for man liveth not by bread alone, but by every *word* that proceedeth out of the mouth of God. (Deut. viii. 3. Matt. iv. 4.) It is not the *creature* itself which nourishes us, but it is *God's benediction* on the creature which makes it *serviceable* to the use of all, and *sanctifies* it to the use of the *faithful*.

St. Paul uses the present tense, ἁγιάζεται, because the original Benediction of God on the Creatures, and on Man as their Lord, takes effect *toties quoties*, and is applied effectually in every Christian meal by means of ἔντευξις, or Invocation. See next note.

(3) In a still more recondite sense, a sense which may have been present to the mind of the Holy Ghost, inspiring the Apostle, a sense which has a special connexion with the Doctrine of the Incarnation, of which He is here treating, and a sense also which would have a peculiar propriety in this Epistle to the Bishop of *Ephesus*, which was afterwards to be the residence of *St. John*, and the place where he wrote his Gospel, *Every creature is sanctified by the Word of God*, even by the *Incarnate* WORD, Who, by *His Incarnation*, hallowed *man*, the recipient of the Creatures, and hallowed the creatures for man's use. See *v.* 4.

That a *word*, as well as a *prophecy*, may have a *manifold* and a *germinant* meaning in Holy Writ (such is its fulness and fruitfulness), is a truth which has been too much forgotten by modern Exegesis; and that the Name "*The Word of God*" is applied by St. John to Christ, and by no other writer of Holy Scripture, is a proposition which has been too readily accepted. See Heb. iv. 12, and Titus i. 3. And it is worthy of remark that the Holy Spirit, speaking by *St. Paul* in his Epistles to the Church of *Ephesus*, and to Timothy its Bishop, dwells specially on those Doctrines which concern the Divinity and Incarnation of Christ, and which the same Spirit asserted and maintained in all their fulness by the teaching of that Apostle who lived and died at Ephesus, namely, *St. John*. See above, p. 277, and on Acts xx. 32.

— ἐντεύξεως] *prayer, invocation.* See 1 Tim. ii. 1. Thus it appears that in every rightly framed "Grace before meat," there are three things contained, viz.

1st. A thankful reference to the original Benediction pronounced by God the *Creator* on the Creatures, and to the primeval grant of Dominion over them, made to Man as their Lord.

2ndly. A *Thankful* reference to the reiteration of that Benediction, and to the restoration of that Dominion, by God the *Redeemer*.

3rdly. Prayer to God, that He would send His Blessing on the creatures provided by Him for Man; and that He would sanctify them to the use of those who partake of them, and would sanctify those who partake of them, to His Service.

6. διάκονος] An appropriate word in this discourse concerning the Tables of Christians, which were attended by the ministry of those whose office was instituted for the very purpose of διακονεῖν τραπέζαις. (Acts vi. 2.)

— ἐντρεφόμενος] *inwardly nourished* with the words of faith—another appropriate word, intimating that the bodily nourishment derivable from the creature is of no avail without that inner sustenance of faith in the Creator and Redeemer, which is the diet of the soul.

7. βεβήλους καὶ γραώδεις μύθους] *profane and old wives' fables.* Such were the legends of Judaism (*Chrys.*, *Theodoret*, *Theoph.*), of which abundant examples may be seen in the Cabala of the Talmud (cp. *Hottinger*, Thesaur. Philol. p. 434—449), and by which the worship and religious offices of the Jews were corrupted, and especially by the introduction of the worship of *Angels* as Mediators (see on Col. ii. 18), undermining the foundations of that εὐσέβεια, which consists mainly in the adoration of the One God, and of the One *Mediator* between God and Man. See ii. 5.

This Warning also has a natural connexion with what precedes, and has a prophetic application to later times, especially to the practice of that portion of Christendom, which withholds the use of the Holy Scriptures, in the vernacular tongue, from the people, and instead of satisfying their hungry souls with the Bread of Life, feeds them with the unwholesome husks of legendary fables.

— παραιτοῦ] (1) properly '*deprecate*,' '*ask off*.' See Acts xxv. 11. Heb. xii. 19.

(2) as here, *decline, shun, refuse, reject, renounce*. Cp. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25.

τὸν πρὸς εὐσέβειαν· 8 [g] ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

9 [h] Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος· 10 [i] εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν. 11 Παράγγελλε ταῦτα καὶ δίδασκε.

12 [k] Μηδείς σοῦ τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνείᾳ.

13 [v] Ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. 14 [l] Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι, διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. 15 Ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν. 16 [m] Ἔπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

V. 1 [a] Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς, 2 πρεσβυτέρας, ὡς μητέρας, νεωτέρας, ὡς ἀδελφὰς ἐν πάσῃ ἁγνείᾳ.

g Col. 2. 23. ch. 6. 6.
h ch. 1. 15.
i 2 Cor. 6. 5. & 11. 23. 2 Thess. 3. 8.
k 1 Cor. 11. 1. 1 Thess. 1. 6. & 2. 10. 2 Thess. 3. 7—9. Tit. 2. 7, 15. 1 Pet. 5. 3.
l Acts 6. 6. & 8. 17. & 13. 3. & 19. 6. ch. 1. 18. & 5. 22. 2 Tim. 1. 6.
m Acts 20. 28. Ezek. 33. 9.
a Lev. 19. 32. Deut. 33. 9. Gal. 2. 11—14.

— Γύμναζε δὲ σεαυτὸν π. εὐ.] *but exercise thyself unto Godliness.* He had spoken of *spiritual food*, derived from the words of faith (*v.* 6); he now speaks of the need of *spiritual exercise* (such as Prayer and Fasting) for the preservation of *spiritual health*.

The word by which he describes these exercises, γυμνάζω, shows that the spiritual exercises are to be regular, and that they require effort, and suppose spiritual mortification and wrestling. The Apostle compares the Christian Life to training in a ghostly Gymnasium. Cp. 1 Cor. ix. 24, where he compares its religious exercises to those of an athlete; and says (*v.* 27), ὑπωπιάζω μοῦ τὸ σῶμα, I beat under *my own* body (μοῦ emphatic), not the body of *another*, as this world's athletes do; I contund *myself, my own flesh*, as my enemy.

8. σωματικὴ γυμνασία] *gymnastic exercise of the body is profitable for little*—for little *time* and for little *benefit*.

This expression is to be explained by reference to the use of gymnastic exercises for the training of the young to a vigorous habit of body, and also to the training of the Wrestlers and Runners for prizes, in the Games of Heathen Antiquity, and also to the regular gymnastic exercises which were a part of the habitual regimen of the daily life of the higher class of the Romans. See *Bentley* on Horat. Sat. i. 6. 126, "fugio campum lusumque trigonem;" and *Martial's* description of the Roman Day, "sufficit in nonam nitidis *octava Palæstris*" (Epig. iv. 8. 5). The Romans had their hour (the eighth hour) for bodily gymnastics; so ought the Christian to have his appointed hours for spiritual exercises.

What the Apostle means, therefore, is, that the Children of light should learn a lesson from the children of this world, who exercise themselves in physical gymnastics for the acquisition of the precarious health of this life, and for the attainment of ephemeral prizes on earth; and should take similar care to exercise themselves in the spiritual discipline of Prayer and Self-mortification, with a view not only to the promises of this life's joys, which wait upon Piety, but much more to spiritual and eternal health and Victory.

The great Apostle of the Gentiles, the unwearied Athlete of the Gospel, the Xystarches of the Christian Palæstra, sends these directions to Timothy, as the spiritual Gymnasiarch of Ephesus, in order that he may train himself and his people to receive the imperishable crown of glory from the hands of the Divine Agonothetes at the Great Day.

10. κοπιῶμεν] *we labour*—in our Christian gymnastics.

— σωτὴρ πάντων] See ii. 4. God is *the Saviour of all* men in *will*, and He is the Saviour of *all* who *believe*, not only in will, *but in effect*. See above, Introduction to the Epistle to the Romans, p. 194, and on Rom. viii. 33.

12. Μηδεὶς σοῦ τ. ν. καταφρονείτω] Cp. the words in 1 Cor. xvi. 11, written from Ephesus, concerning Timothy.

— σοῦ τῆς νεότητος] Cp. the position of the pronoun in Col. iv. 18. *Elz.* adds ἐν πνεύματι after ἐν ἀγάπῃ.

13. Ἕως ἔρχομαι] The present tense indicative seems to denote that the Apostle is on the point of setting out to come to Timothy. See iii. 14. Cp. Luke xix. 13, ἕως ἔρχομαι, and John xxi. 22.

— πρόσεχε τῇ ἀναγνώσει] *give attendance to reading*, not only to the public reading of the Holy Scriptures, of the Law, and the Prophets (Acts xiii. 15. 2 Cor. iii. 14), and of portions of the New Testament (see 1 Thess. v. 27), but also to private study (cp. *Chrys.*, *Theodoret*), as appointed means of stirring up spiritual grace. See below on 2 Tim. iv. 13.

14. διὰ προφητείας] The gift of the Holy Spirit was bestowed on Timothy *by means of the Prophecy* by which the Spirit spake, and which pointed him out for Ordination, and *with* the laying on of the hands of the Presbyters, who had been already constituted by St. Paul in the principal cities of Asia (Acts xiv. 23; xx. 17), and who joined with the Apostle in ordaining him. (2 Tim. i. 6; cp. 1 Tim. i. 18.)

It is not improbable that they by whose ministry the Holy Spirit delivered the *prophecy* were themselves Presbyters, who took part in the Ordination of Timothy. Cp. Acts xiii. 2.

We have evidence here of the means used by the Holy Ghost for the Ordination of Timothy, who was a Chief Pastor of the Church.

It has been said by some ancient Expositors (*Chrys.*, *Theophyl.*) that the Πρεσβυτέριον here mentioned was composed of *Bishops*, "because *Presbyters* would not have *ordained a Bishop*."

But it may be observed—

(1) That it is not certain that St. Paul is referring to the Ordination of Timothy to the *Episcopate*. He may be speaking of his Ordination to the *Priesthood* at Lystra. Cp. *Ellicott*.

(2) Next, even if he is speaking of Timothy's Ordination to the *Episcopate*, then it is to be observed, that in Timothy's Ordination, as in St. Paul's own Ordination, the Holy Ghost Himself spoke by the *Prophecy* here mentioned, and that He pointed Timothy out for Ordination; and therefore it was the Holy Ghost Himself, Who, by the ministry of Prophecy, of the Presbytery, and of the Apostle St. Paul, ordained Timothy.

We are tied to the *use of the means* which the Holy Ghost has sanctioned. But the Holy Ghost is not restrained to the use of any means, but has sovereign Power to act, either by means or without means, according to His own Divine Will. And He proves His own Sovereign Authority by certain extraordinary *Exceptions*, and thereby gives Divine sanction to the *Rules* instituted by Him, and obliges us to conform to them.

Therefore the operations of the Holy Spirit in this Ordination, where He vouchsafed a *supernatural* intervention, cannot afford any precedent for contravening, disparaging, or dispensing with the use of those regular ordinary means which have received the sanction of the Holy Ghost Himself, whose Divine Presence and perpetual indwelling has been assured to the Church by Christ Himself (John xiv. 16), and Who speaks and acts in the consent and by the practice of the Universal Church of Christ from primitive times in the ordination and consecration of her Chief Pastors.

Cp. the remarks above on the extraordinary case of Cornelius receiving the Holy Ghost before he was admitted to the Sacrament of Baptism. (Acts x. 47.)

Ch. V. 1. Πρεσβυτέρῳ] *An elder. Not* 'a presbyter' here, but any one advanced in years. (*Theoph.*) The use of this word in this sense, in this Epistle, where so much is said of Ecclesiastical persons, may serve to remind the reader that the term *Presbyter*, applied in it to a minister of the Church (as in this

3 Χήρας τίμα τὰς ὄντως χήρας. 4 [b] Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. 5 [c] Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. 6 Ἡ δὲ σπαταλῶσα ζῶσα τέθνηκε. 7 Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν. 8 [d] Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων.

b Matt. 15. 4—6. Mark 7. 10, 13. Eph. 6. 1, 3.

c Luke 2. 36, 37. & 18. 1, 7. Acts 26. 7. Eph. 6. 18.

d Isa. 58. 7. 2 Tim. 3. 5. Tit. 1. 16.

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chapter, *v.* 17), is one which teaches the duty of reverence to him on the part of his flock; whereas the term *Episcopus* describes *his duties* of spiritual superintendence, and pastoral vigilance, toward those who are committed to his care.

3. Χήρας τίμα] *Honour widows*, if they are widows indeed, such as are described (in *v.* 5) as left solitary in the world, without any children or grandchildren, and can devote themselves entirely to the service of God, without neglecting (under pretence of piety) any duty to those of their own kindred. *Honour such widows as these*, for they are *widows indeed*.

Honour them by admitting them into the honourable *class* of *Widows*, enrolled by the Church, and making *profession* of Widowhood, and of devotion to the service of Christ.

Honour them, if need be, by providing a competent maintenance (τιμὴν, see *v.* 17) for them (*Chrys.*, *Theodoret*, and *Jerome* on Matt. xv. 4), if they have no relatives, who ought to support them, and if they are above a certain age (*v.* 9).

Timothy was Bishop of Ephesus, the Metropolis of Asia; and the *Widows* here spoken of by St. Paul, were poor aged women (see *Jerome*, ad Jovinian. i. Vol. ii. p. 263), such as, in those times, on account of the services they were accustomed to perform to the Saints, were maintained out of the contributions of the Church and the common stock . . . that so there might be no cause at Ephesus of such complaint as had been made by the Grecians at Jerusalem, that their *widows* were neglected in the daily ministration. (Acts vi. 1; and compare Acts ix. 39. 41, concerning the Widows at Joppa.) See *Bp. Sanderson*, i. p. 58, and ii. p. 186.

On the condition and duties of the χῆραι, or *Widows* of the Church, see *Ignat.* Smyrn. 6. *Polycarp*, 6. *Const. Apost.* viii. 25. *Cornelius* (Bishop of Rome, A.D. 250), in *Euseb.* vi. 43, mentions, as existing in the Church of Rome, χήρας σὺν θλιβομένοις (see *v.* 10) more than 1500 in number. Cp. *Bingham*, VII. iv. 7; and on their election also to the office of Deaconesses, ibid. II. xxii., and *Suicer* in v. Διακόνισσα; and *Blunt*, Church History, p. 29. On this verse, see also *Jerome*, Epist. iv. p. 729, ad Matrem et Filiam.

4. ἔκγονα] *grandchildren*, τέκνα τέκνων (*Hesych.*); used by LXX in that sense, Deut. xxix. 10. Isa. xlviii. 19, and by other Writers cited by *Wetstein*.

— μανθανέτωσαν] i. e. let such *Widows* learn. Some Expositors understand St. Paul to mean, "let the *children* and *grandchildren* learn."

But the former interpretation seems to be far preferable,

(1) Because the Apostle is here speaking of the *duties* of *Widows*, and not of their Children or Grandchildren.

(2) Because, also, he says below, *v.* 16, "If any Christian have widows, let him maintain them." And he therefore does *not* inculcate that duty *here*; if he had done so, he would not have repeated the precept there.

(3) He applies the word μανθάνω to Widows below, *v.* 13, and so here. Cp. the use of μανθάνω, ii. 11; v. 13, and 2 Tim. iii. 7.

(4) The *plural* verb μανθανέτωσαν is used, because the proposition is a general one; and the plural nominative χῆραι, 'Widows,' is to be inferred from the collective words τις χήρα. And so *Winer*, § 67, p. 556, and *Huther*; and see the similar structure above in ii. 15.

The words of the Apostle may therefore be paraphrased thus:—

If *a Widow have children or grandchildren*, let such Widows *learn first* to *show piety towards their own household*. Almighty God will accept such piety from them as piety towards His *own House*, the Church (iii. 15). And let them learn thus to requite their own *Progenitors*. Observe, the word used here is not *Parents*, but *Progenitors*, a word carrying their thoughts and affections far back to former Ages. Do not let them suppose that they have no duty *to their own Parents* and *Grandparents*, and even to their distant Progenitors, because those Ancestors are *dead*. The Fifth Commandment cannot be cancelled by death; it is one of perpetual obligation. They owe a duty of gratitude to the *departed*, and they ought to show it by affection to their *posterity*. This is acceptable to the *Heavenly* Parent of all. God will requite such service as done to Himself, and will reward it accordingly.

This interpretation is confirmed by *Theodoret*, *Chrys.*, and *Primasius*. And *Augustine*, referring to this passage, says, that such a Widow was his own mother, Monica, who was the wife of one husband, and requited her *parents* by governing her own house with piety. Confess. ix. 9. *A Lapide*.

There is a peculiar propriety also in the precept *Honour widows*, as compared with the fifth commandment, *Honour thy father and thy mother* (Eph. vi. 2). *Honour* those widows who are widows indeed. Be to them a son; and let Widows who have children or grandchildren *honour* their own Parents and Progenitors by cherishing their Posterity.

It is to be regretted, that so natural and so easy an Exposition of the Apostle's words, one which opens so clear, beautiful, and extensive a view of the Christian duty of reverential love and gratitude to the Departed, and shows that in the Church of Christ all successive Generations, being incorporated in the Incarnate Word, Who is Everliving, partake of His Immortality, and are bound together, each to each, by sacred bands of dutiful affection and natural piety, should be censured by some Expositors as forced and extravagant! . . All true love of the Present, and of the Future, is grounded on gratitude and reverence for the Past.

After ἐστι *Elz.* has καλὸν καὶ, which is not supported by the best authorities here. Cp. above, ii. 3.

5. μεμονωμένη] *having been made desolate*; i. e. not only without husband, but who has no children or grandchildren.

Such a widow is a *widow indeed*; her eye is fixed, and her hand leans, upon God, and upon Him alone.

This assertion confirms the Exposition just given of *v.* 4. Those *other* widows, who have children and grandchildren, ought to please God by taking care of them. *That* is *their* first duty; let them learn that duty first of all, says the Apostle. And such Widows ought to be supported by their *own relatives* (*v.* 16), and not by the Church.

— προσμένει ταῖς δεήσεσι] *she continually attends on the prayers and on the supplications*, particularly *the* public prayers of the Church. (See ii. 1.) She has an intercessory office. Cp. the striking words of *S. Polycarp*, 4, concerning the Widows, where he speaks of them as interceding continually for all men, and being like a holy Altar at which sacrifices of prayer and praise are offered to God: χήρας . . . ἐντυγχανούσας ἀδιαλείπτως περὶ πάντων, γινωσκούσας ὅτι εἰσὶ θυσιαστήριον Θεοῦ.

Such Widows may, in the eyes of men, seem to be desolate, but it is not so; they trust in God, and in Him *alone*, and therefore they are *not* alone. But other Women too often trust mainly on some earthly stay; and therefore those Widows, though they may seem desolate, are in fact stronger than other Women; for they have a stronger stay.

The Church herself, the Spouse of Christ, while She is in this Vale of tears, is a Widow; She appears to be left alone in this world; She trusts in God, and in Him alone. She is a *Widow indeed*, and therefore She is strong indeed. See *Augustine* in Ps. cxxxi.

6. Ἡ σπαταλῶσα] *She that liveth in pleasure.* St. Paul is here considering the case of *wealthier* widows; σπαταλᾷ = τρυφᾷ, *Hesych.* James v. 5, ἐτρυφήσατε καὶ ἐσπαταλήσατε.

The word σπαταλᾶν properly signifies a careless and *lavish waste* of time and money squandered in self-indulgence. Cp. *Aristoph.* Neb. 56, ὃ γύναι λίαν σπαθᾷς.

— ζῶσα τέθνηκε] *being alive she is dead.* "Quod de viduâ *deliciosâ* dixit Apostolus, etiam de *animâ*, si Deum suum amiserit, dici potest, *vivens mortua est.*" *Augustine* (1 Joann. 47). Cp. Rev. iii. 1.

These wealthier widows, of whom the Apostle here speaks, are condemned for lavishing their money and their time on *themselves* in luxury and dissipation, instead of providing for others. See the next verse.

8. Εἰ δέ τις—τῶν οἰκείων] *If any one*, and here particularly, if a Widow wastes her means and her time idly and luxuriously,

9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἑνὸς ἀνδρὸς γυνὴ,
e Gen. 18. 4. & 19. 2. Luke 7. 38, 44. 1 Pet. 4. 9. 10 e ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων
πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.
11 Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ,
f Tit. 2. 3. γαμεῖν θέλουσιν, 12 ἔχουσαι κρῖμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν. 13 f Ἅμα

and *does not take care of her own children* or grandchildren (see above, *v.* 4), she has denied the faith, and is worse than a *heathen*. (1 Cor. xiv. 22.) Cp. the use of πιστὸς = a *Christian*, *v.* 16.

Doubtless, this is a *general* proposition applicable to *all*, and is to be understood as such. But here, as the context shows, it is specially applied to *Widows*. So *Theodoret*. Cp. *v.* 4, where the Apostle propounds a general proposition, growing out, in a similar manner, of a particular case.

9.] The Apostle now proceeds to speak of those who may be admitted by Timothy, as Bishop of Ephesus, into the Church's *Roll* (κατάλογος) *of Widows*, and may be allowed to make *profession of Widowhood*, and of devotion to the service of God. Cp. *Hooker*, V. lxviii. 11.

— γεγονυῖα] To be construed with μὴ ἔλαττον ἐ. ἑ., 'non minus sexaginta annos *nata*.'

— ἑνὸς ἀνδρὸς γυνή] *the Wife of one husband*. Even the Heathen showed respect for *Univiræ*. *Horat.* Od. iii. 14. 5, "*Unico* gaudens *mulier marito* Prodeat." *Servius* (ad *Virg.* Æn. 111), "Flaminicam nonnisi unum maritum habere licet." *Tertullian* says (ad Uxor. i. 7), "Sacerdotium viduitatis celebratum est apud Nationes. Disciplina Ecclesiæ, et præscriptio Apostoli *Viduam* adlegi in *Ordinationem* (al. ordinem) nisi univiram non concedit." And *Tertullian* says (de Veland. Virg. 9), "Ad quam sedem, præter annos sexaginta, non tantum univiræ, id est nuptæ aliquando, eliguntur, sed et matres, et educatrices filiorum." See above on iii. 2.

10. εἰ ἐτεκνοτρόφησεν] *if she nursed children*, i. e. her own. See 1 Thess. ii. 7.

11. παραιτοῦ] *decline, refuse* (see iv. 7); do not admit them on the roll of the Widows of the Church, referred to in *v.* 9. *Primasius*.

— ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ] *for when they* (younger Widows) *have waxed wanton against Christ*, to Whom the Widows of the Church are supposed to make profession of entire devotion when admitted on the Roll of the Widows. See *v.* 5, and *Tertullian* as quoted on *v.* 9.

The word στρηνιᾶν, to *run riot*, is explained by ἀτακτεῖν (*Suidas*), and by ὑβρίζειν διὰ τὸν πλοῦτον (*Hesych.*), and is connected with the Lat. *strenuus*, Engl. *strain*, and indicates that full habit of body, which is shown by wantonness and excess, as it were, like the lusty restiveness of animals, who strain against the rein, and wax fat, and kick. (Deut. xxxii. 15.) Cp. Rev. xviii. 7. 9, ἐδόξασε καὶ ἐστρηνίασε, πορνεύσαντες καὶ στρηνιάσαντες.

So these younger Widows, when nourished by the alms of the Church, will use the strength which they thence derive against Him Who gives it; they will become impatient of restraint, and will not bear the yoke of Christ; and are not therefore to be invited, or allowed, to make profession of Widowhood, nor to be admitted into the roll of the Widows of the Church, lest they fall into a snare, and incur condemnation by contracting a second marriage, and by renouncing their pledges to Him. *Theodoret*.

12. ἔχουσαι κρῖμα, κ.τ.λ.] *having condemnation*. These words are explained by *Tertullian* (de Monog. 13) by reference to the profession of undivided devotion to Christ, which Widows of the Church made on their admission to the roll of Widowhood, and which they cancel by the subsequent act of their will (θέλημα) resolving on a second marriage. "Juvenculæ viduæ (says *Tertullian*) in viduitate deprehensæ, et aliquamdiù affectatæ, nubere volunt, *habentes judicium quòd primam fidem resciderunt*: illam videlicet à quâ in viduitate inventæ, et *professæ eam*, non perseverant. Propter quod vult eas nubere, ne primam fidem susceptæ viduitatis posteà rescindant." And so *Theodoret* and *Chrys.*, who says that *Widows indeed* are, as it were, "betrothed to Christ." And *Augustine* (de bono Viduitatis, 11), "Irritam fecerunt fidem, quâ priùs voverant quod perseverantiâ implere noluerunt;" and de sanctâ Virginitate, 34, "In eo, quod primò voverant, non steterunt;" and in Ps. 75, "Voverunt et non reddiderunt."

The words ἔχουσαι κρῖμα, ὅτι are interpreted by most of the Fathers, Greek and Latin, 'having *condemnation* because.' And so κρῖμα is used Matt. xxiii. 13, Mark xii. 40, Luke xx. 47, and in this Epistle, iii. 6. And so *Calvin*, *Beza*, *Erasmus*, *Luther*, and the Authorized Version.

The pledge which they made to Christ is called πρώτη πίστις, their *first* pledge, in regard to the subsequent promise which they make by marriage to another husband.

Some learned Romanist Expositors here (e. g. *Cornelius a Lapide*) lay great stress on these words of St. Paul, as the groundwork of an argument that the Apostle would have approved, and by implication recommends, *Vows* of *Celibacy*. On this it may be observed—

(1) That it is true the Apostle supposes the Widows of the Church, who are here described, to make a profession of Widowhood on their admission to their Ecclesiastical *state* as Widows.

(2) He also says, that they who marry *after* that profession are guilty of breaking their plighted troth to Christ.

(3) But it is also to be remarked, that St. Paul expressly commands Timothy not to admit any one into the class of Widows *before sixty years of age* (*v.* 9).

(4) And he states, as the reason of this prohibition, that younger widows, if they are admitted, may wax wanton against Christ, and desire to marry, and incur *condemnation* by violating their pledge of Widowhood.

(5) It is therefore evident, that St. Paul would not have permitted persons of tender years to *take* a vow of celibacy; and he would not have allowed Timothy to *impose* such vows. He would have censured those persons as guilty of a heinous sin, who abuse their spiritual influence and pastoral authority in order to entangle young, inexperienced, and enthusiastic women in such vows, and allure them into a Cloister, under plea of espousing them to Christ; and so expose them to the peril of the *condemnation*, which they incur if they afterwards desire to marry, and break their engagement to Him.

(6) It has been alleged by some, that St. Paul's argument here concerns only younger *Widows*, who, having experienced the joys and comforts of a married life, are to be dealt with in a different way on that account; and that his cautions and prohibitions are not to be extended to the case of *other younger women* who have never *been married*, and are ready to devote themselves to the service of Christ and His Church, and to take a vow of celibacy.

(7) But to this it may be said, that in verse 14 he says νεωτέρας, *younger women*, and not τὰς νεωτέρας, *the* younger widows. See note there.

(8) Next, the Apostle had already considered the case of such *younger* women, who were desirous of devoting themselves to the service of Christ and of His Church, and who were recognized by the Church as such, and who were, in fact, the *Deaconesses* already mentioned by St. Paul, and concerning whom he had given precepts in chapter iii. 11 (where see note) in connexion with the office of Deacons.

(9) He does not say that these *Deaconesses* are to be required, invited, or permitted to take a *vow* of *celibacy*.

He says nothing on this head; but he enables others to infer his mind in this respect, as to the *Deaconesses*, from what he says as to the *Deacons*.

The *Deacons* are described as *husbands* of *one wife*, ruling their *children* and their own houses well (*v.* 12). St. Paul would not receive to the Diaconate those who have been married more than once. He does not, indeed, require marriage, but he does not impose celibacy.

This is his rule for *young men* who are to be ordained to the *Diaconate*.

We may thence gather, what his judgment was with regard to *young women* who are candidates for the office *of Deaconess* in the Church. He would not allow them to make a vow of celibacy, and he would not permit any to impose such a vow upon them.

Some reasons have been stated above for believing that Priscilla, the *wife* of Aquila, was a *Deaconess* of the Church. See on Acts xviii. 18.

One of the functions of Deaconesses would probably be to be assistants to the Presbyters in the Baptism of Women; and married women or Widows would be most eligible for *this* function of the Deaconess; while *unmarried* women would be preferable for other duties of the same office of Deaconess.

On the whole, on reviewing what the Apostle has said on the subject of *Widows* and *Deaconesses*,

δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

14 [g] Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· 15 ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. g 1 Cor. 7. 9. Heb. 13. 4.

16 [h] Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ. h ver. 3.

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(1) We are led to admire the divine wisdom and foresight by which he was enabled to thread his way through its intricacies, and to provide cautions against the evils which afterwards arose in the Church in connexion with it; and to prescribe rules for her guidance in this important and difficult matter in succeeding generations. He has here supplied her with a solution of the difficulties which afterwards presented themselves.

(2) We may also be permitted to cherish a hope, that these Apostolic counsels may hereafter bear more abundant fruit than is now the case;

The offices of the *Deaconess* and of the *Widow* are here commended by the Holy Spirit to the reverent regard and affectionate use of the Church.

It is much to be regretted, that these offices have fallen almost into desuetude, by reason of the human corruptions by which the divine counsels of the Apostle have been marred, especially from the imposition of vows of celibacy. The abuses by which these offices have been blemished, have entailed on the Church a forfeiture of the benefits derivable from the offices themselves.

(3) But it is the part of true Reformation, to separate the abuses of things, from the things themselves that are abused. And it would be a blessed work of Christian Charity, to restore the offices of *Widow* and *Deaconess* in the Church to their primitive simplicity; and so to engage the affections and sympathies, and to exercise the quiet piety and devout zeal of Christian women, old and young, in the service of Christ, in a regular and orderly manner, under the guidance of lawful Authority, and with its commission and benediction, according to the Apostolic model prescribed by the Holy Ghost.

13. Ἅμα δὲ καὶ ἀργαὶ μανθάνουσι] *Moreover also being idle they are learners, running about from house to house.* Here is an example of an oxymoron,—a common figure of speech with St. Paul. See on Rom. xii. 11.

These Widows *profess* to be *learners* in the school of Christ, which is a school of diligence and fruitfulness, and yet they are ἀργαὶ, *idle and unprofitable*, whereas the true Widow *learns* by *labour*, and is fruitful in good works. They profess to be learning their calling as Widows of the Church, in His service; but their life is a contradiction to their profession.

The emphasis is on the word μανθάνουσι,—they are *learners* and yet *idle*, and nothing but *learners*, and never *taught*. Idleness is their learning. Their scholarship is folly. Their industry is thriftless bustle and silly talk.

Many learned Interpreters render these words, "they learn to be idle;" and the construction is defended by *Winer*, § 45, p. 311, from *Plato*, Euthyd. 276, οἱ ἁμαθεῖς ἅρα σοφοὶ μανθάνουσι.

But it can hardly be said that they could *learn* to be idle; they *were* idle, and showed their idleness by what they did and said.

The word μανθάνω is often put absolutely in the New Testament. Thus Matt. xi. 29, μάθετε ἀπ' ἐμοῦ. 2 Tim. iii. 14, ἔμαθες, and is used in a similar sense in this Epistle, ii. 11, γυνὴ ἐν ἡσυχίᾳ μανθανέτω, 'let a woman *be a learner* in quietness and by quietness;' the very opposite of what is predicated of these widows who are idle, and yet always running about from house to house, doing nothing, and prating much (φλύαροι); not working (ἀργαὶ, ἀεργοὶ), and yet περὶ-εργοι, meddlers, busybodies. Cp. 2 Thess. iii. 11, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζόμενοι.

The Christian Widow, says the Apostle, ought to be *a learner* of piety (μανθανέτω εὐσεβεῖν, v. 4); but these are silly women, ever *learning* (πάντοτε μανθάνουσαι), but never coming to the knowledge of the truth. 2 Tim. iii. 7.

— φλύαροι] 3 John 10, λόγοις πονηροῖς φλυαρῶν ἡμᾶς. The word is explained by λῆρῶν and μωρολογῶν in *Hesych.*

14. νεωτέρας] *younger women* generally, and *younger widows* particularly.

This is a general proposition arising from the particular case under consideration (as in v. 7), and is connected with what precedes by οὖν.

This proposition is to be compared with what St. Paul says, 1 Cor. vii. 8, 9. 26. 29, θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν . . . . λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστὶν ἐὰν μείνωσιν ὡς κἀγώ.

But How, it may be asked, is that expression of the Apostle's will (θέλημα), that all were, like himself, *unmarried*, and his declaration there that it is good for them *so to remain*, consistent with what he says *here*, βούλομαι νεωτέρας γαμεῖν, *I desire that younger women should marry?*

The answer to this question seems to be,—

(1) In the former case, the Apostle uses the word θέλω, in the latter he says βούλομαι.

(2) These two words have different significations. The words θέλω, θέλημα, express his own personal inner will; that which his own Reason, enlightened by Grace, led him to choose as best in the abstract for the attainment of the end of man's existence, union with God, as the greatest good.

(3) But βούλομαι represents that which he *desires relatively*, taking into consideration all the *external circumstances* of the case; and what, after a careful survey of those circumstances, he deems to be most expedient, *rebus sic stantibus*, and considering mankind as they are in themselves, and the temptations from Satan, the world, and the flesh, by which they are beset; and what therefore he gives as his *counsel*, βούλευμα, and his βούλημα, or *desire*.

(4) His abstract θέλημα is for *celibacy;* but his relative βούλημα, in the case of younger women, is for Marriage.

(5) This conclusion is confirmed by what he says at the beginning of the chapter just referred to, 1 Cor. vii. 1: "It is *good* (καλὸν abstractedly) for a man not to touch a woman; but *relatively*, on account of *the fornications* which abound (διὰ τὰς πορνείας), let *every man* have his own wife, and let every woman have her own husband."

(6) Thus, while the Apostle maintains the dignity of the single state, with a view, where it is possible, to entire devotion of body and soul to the service of God (1 Cor. vii. 32. 34), he also, like a wise guide, carefully surveys the dangers of the road, and considers the infirmities of the traveller, and gives his directions accordingly.

This is well expressed by an ancient Bishop and Father of the Church, who had a high appreciation of the dignity of celibacy, as his writings show; but yet applies the word νεωτέρας to *virgins* as well as *widows*, and says: "His verbis intelligamus eas quas nubere voluit meliùs potuisse continere quàm nubere; sed melius nubere quàm retrò post Satanam ire, id est ab illo excellenti *virginitatis* vel viduitatis proposito in posteriora respiciendo cadere et interire." *Augustine* (de bono Viduitatis, c. 11). See also next note.

— τεκνογονεῖν] *to bear children.*

This precept may at first perhaps cause surprise.

But this word τεκνογονεῖν, as well as γαμεῖν, οἰκοδεσποτεῖν, are to be taken in connexion with their context; and are to be understood as containing a solemn warning against the deadly sins to which the illicit unions of which he speaks give occasions. Those unions were *not* γάμοι, *Marriages*, but *Adulteries;* and they had not their fruit in the birth and life of children, but were often attended with deliberate acts of abortion or infanticide. "Nam, quæ de *adulterio* concipiunt mulieres *frequenter occidunt.*" *Primasius.*

The dark picture drawn by *S. Hippolytus* in his recently discovered work (as may be seen in "S. Hippolytus and the Church of Rome," p. 269), affords a striking illustration of the wisdom and truth of this Apostolic precept. This might well be called "a following of Satan," v. 15. A similar remark may be applied to οἰκοδεσποτεῖν.

15. ὀπίσω τοῦ Σατανᾶ] The younger *widows* followed after Satan by breaking their plighted troth to Christ; and other younger women did so by falling into temptations, against which a remedy and a safeguard has been provided by God in Holy Matrimony. See preceding note.

17 [l] Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· 18 [k] λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ φιμώσεις· καί, Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 [l] Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. 20 Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. 21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

22 [m] Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἁγνὸν τήρει· 23 [n] μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.

l Rom. 12. 8. & 15. 27. 1 Cor. 9. 11. & 12. 28. Gal. 6. 6. Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 17.
k Deut. 24. 14. & 25. 4. Lev. 19. 13. Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 9.
l Deut. 19. 15.
m Tit. 1. 13. Deut. 13. 11. Acts 6. 6. & 13. 3. 1 Tim. 3. 10. 2 John 11.
n Ps. 104. 15.

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17. Οἱ καλῶς—πρεσβύτεροι] He now passes on to treat of the Discipline to be exercised towards *Presbyters*, and this subject is continued to the end of the chapter.

— διπλῆς τιμῆς] *double pay*. See *Joseph Mede's* Discourse, xix. p. 70—73; and *Barrow's* Consecration Sermon, xii. p. 177, ed. 1683. *Blunt*, on the Church History of the First Three Centuries, chap. ii. p. 28, and note above on Matt. xv. 4; and Occasional Sermons by the Editor, No. xxxviii.

18. Βοῦν ἀλοῶντα] *the ox while treading out the corn*. See 1 Cor. ix. 9.

— Ἄξιος ὁ ἐργάτης] Luke x. 7. It has been alleged here (e. g. by *Wieseler*, Chronol. p. 303, note), that St. Paul never applies the word *Scripture* to the *New* Testament, and that these words *cannot* be a quotation from St. Luke's Gospel.

This is a bold assertion.

St. Peter combines *all St. Paul's Epistles* with the *Scriptures* of the Old Testament; and says, "that unlearned and unstable men wrest *them* as they do *the rest of the Scriptures*," τὰς λοιπὰς γραφάς (2 Pet. iii. 16), and therefore St. Peter regarded St. Paul's Epistles as an integral *part of Scripture*.

If St. Peter in his Epistle called St. Paul's Epistles *Scripture*, may not St. Paul in those Epistles have called some of the Four Gospels Scripture?

Especially, may not St. Paul have done so in his *last* Epistles?

Now it is almost certain that the *present* Epistle was one of St. Paul's *last* Epistles; and it is most probable, that St. Luke's Gospel had been published and circulated several years *before* the *present* Epistle was written (see on 2 Cor. viii. 18); and it is also certain, that St. Luke's Gospel was received and read as Holy *Scripture* as soon as it was written, and delivered to the Church. It is certain also, that St. Luke's Gospel contains the words here quoted by St. Paul, and introduced by him, together with a quotation from the Old Testament (Deut. xxv. 4), with the preamble by which St. Paul is accustomed to introduce quotations from *Scripture*, λέγει ἡ Γραφή. (Rom. iv. 3; ix. 17; x. 11; xi. 2. Gal. iv. 30.)

May we not therefore be permitted to believe, that St. Paul *is* here quoting from St. Luke's Gospel? and that by combining a quotation from that Gospel with a quotation from the Book of Deuteronomy, the Apostle *purposely designed* to teach the important truth, that the *Gospels* are inspired by God no less than the Books of Moses are; and that the Gospels are to be received as *Scripture* by all, as the Books of Moses *were* received by the ancient people of God, and by the Apostles and Evangelists, and by the Son of God Himself.

20. Τοὺς ἁμαρτάνοντας] *Those* Presbyters *who sin* and continue in sin, and are known to continue in sin; rebuke them before all.

This seems to be the meaning of the words. For,

(1) He does not say ἁμαρτόντας, but ἁμαρτάνοντας: and this *present* participle with the article prefixed expresses the *character* and *habit*. So ὁ πειράζων, ὁ βαπτίζων, οἱ στρατευόμενοι, ὁ κλέπτων, and other examples. See *Winer*, § 18, p. 99, and § 45, p. 316.

(2) He is speaking specially of *Presbyters*, whose sins, particularly in doctrine, are public and notorious. And this exposition is confirmed by the application of the word ἁμαρτίαι to them here, and in *v.* 24, and Tit. iii. 11, where he says of a heretical teacher, that he ἁμαρτάνει ὢν αὐτοκατάκριτος.

St. Paul, by the use of the word ἁμαρτάνω thus applied to *unsound teaching*, declares the *moral guilt of false doctrine*. Cp. Mark xvi. 16.

In his charge to the *Ephesian Presbyters* at Miletus, he had already delivered a solemn warning against the perverse doctrines which would manifest themselves among *them* after his own departure. (Acts xx. 29.) Cp. the words of Christ to the Angel of the Church of Ephesus. (Rev. ii. 4, 5.)

(3) Hence *S. Augustine* (Serm. 82), in considering the question propounded by some, how this precept concerning rebuke is to be reconciled with our Lord's command, Matt. xviii. 15—18, says,—"If our brother sins against us privately, he is to be rebuked privately; but if a man sins publicly, he is to be rebuked publicly;" "corripienda sunt secretiùs, quæ peccantur secretiùs; corripienda sunt *coram omnibus*, quæ *peccantur coram omnibus*;" and this is the case of *unsound teaching*. Cp. 2 Tim. iv. 2—4, where St. Paul uses the word ἔλεγξον with special reference to *false teachers*; and see note on *v.* 22.

21. Διαμαρτύρομαι] *I solemnly protest and adjure thee*. This charge concerns what precedes (*v.* 17—20), and also what follows to the end of the chapter, and marks the Apostle's deep sense of the solemn importance of the functions of the Episcopal Office, especially in the Ordinations to the Priesthood, and in the conduct of a Bishop to his Presbyters.

— ἐκλεκτῶν ἀγγέλων] the *elect Angels*. Those who have "kept their first estate." (*Primas.*) See above, 1 Tim. iii. 6, 7; and *Bp. Bull's* Sermon on the Office of Angels, i. p. 321.

This reference to the *elect Angels* has a special beauty and propriety in this solemn Apostolic Charge to the Bishop of Ephesus. Timothy was the *Angel* of that Church. (See Rev. i. 20; ii. 1.) If then Timothy desires to be a companion and fellow-worshipper for ever with the *elect Angels* in the Church glorified in heaven, let him do the work of a *faithful Angel* in his office in the Church militant upon earth.

Here also, in the use of this word *Angel*, may perhaps be another instance in which St. Paul's language in his Epistles to the Bishop of Ephesus seems to have a prelusive and prophetic connexion with that of the last Apostle and Evangelist who lived and died at Ephesus, and wrote his Gospel there, and ruled the Churches of Asia from his see in that city. See above on iv. 5.

— κατὰ πρόσκλισιν] by *partiality*; properly, by a *bias* towards. So *Clemens R.* (c. 21) speaks of ἀγάπη μὴ κατὰ πρόσκλισιν.

22. Χεῖρας τ. μ. ἐπιτίθει] *lay hands suddenly on no one*. In *ordination*. (*Theodoret, Chrys., Primas.*) And so *Bp. Pearson* (Minor Works, ii. p. 385): "Accepit Timotheus ab Apostolo auctoritatem exercendi censuras in totâ Ecclesiâ Ephesinâ. *Peccantes coram omnibus argue*; eademque auctoritas speciatim ad Presbyteros in officio continendos extendebatur, quæ eò nobis evidentior proponitur, quòd cum certâ limitatione proponitur; *Adversus Presbyterum* accusationem *noli recipere nisi sub duobus* vel *tribus testibus* (*v.* 19). Idem etiam de potestate *sacros ordines conferendi* observandum est, quæ ideò magis fit conspicua, quia cum cautione proponitur, *Manus citò nemini imposueris, neque communicaveris alienis peccatis*." And so the *Church* of *England* in her First Collect for the Ember Weeks.

— ἁμαρτίαις ἀλλοτρίαις] *with other men's sins*. See *v.* 29. If you admit them to Holy Orders, knowing them to be unfit, or if you neglect to rebuke them, you are a partaker of their sins.

Hence Christ imputes to the *Angels* of the Church of Ephesus, and of the other Churches of Asia, the unsoundness of doctrine, and other sins, which prevailed there. (Rev. ii. 4, 5. 14. 20.)

"Unumquemque *Angelum* uniuscujusque Ecclesiæ separatim alloquitur, et unicuique sua bona aut mala opera imputat." *Bp. Pearson*, ii. p. 387.

— Σεαυτὸν ἁγνὸν τήρει] *keep thyself pure*, in order that thou mayest be a pattern to others, especially to thy *Presbyters* (iv. 12), and mayest be able to exercise spiritual discipline over them, and others, with courage and a good conscience, and without being liable to the charge of *committing* the sins, which thou art bound to *punish* in others. And yet do not suppose, that this precept of purity is intended to oblige thee to a rigid and ascetic regimen, which may injure thy health, and incapacitate thee for

24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. 25 Ὡσαύτως δὲ καὶ τὰ ἔργα τὰ καλὰ πρόδηλά εἰσιν, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

VI. 1 [a] Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. 2 Οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

[a] Eph. 6. 5—8. Col. 3. 22—25. Tit. 2. 5, 8, 9. 1 Pet. 2. 17—20.

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the active discharge of thy episcopal duties. Therefore with this precept of purity the Apostle couples the following;—

— *μηκέτι ὑδροπότει*] *be no longer an ὑδροπότης, a water-drinker:* showing that hitherto Timothy had been such. Thus St. Paul bears testimony, and (as this Epistle was *read* in *the Church*), a *public* testimony, to the temperance of the Bishop of Ephesus. Cp. iii. 8.

Observe the prudent caution of the Apostle's language. He does not say *μηκέτι ὕδωρ πῖνε*, but *μηκέτι ὑδροπότει*: nor does he say *οἶνον πῖνε*, but *οἴνῳ ὀλίγῳ χρῶ*: nor does he say *διὰ τὴν γαστέρα*, but *διὰ τὸν στόμαχόν σου*. Cp. *Libanius* (Epist. 1378 apud *Wetstein*): *πέπτωκε ἡμῖν ὁ στόμαχος ταῖς συνεχέσιν ὑδροποσίαις, τόνου δὲ στερηθεὶς τὰ σιτία διὰ τὴν ἀσθένειαν διαλύει. Plin.* H. N. xxiii. 22, "*Vino modico stomachus* recreatur."

— *τὰς πυκνάς σου ἀσθενείας*] *thy frequent infirmities*, or sicknesses.

S. Gregory (Moral. in Evang. p. 1449. Hom. iv. in Matth.) suggests the inquiry, why St. Paul, who had restored Eutychus to life (Acts xx. 9), and had healed the sickness of the father of Publius, and others, at Malta (Acts xxviii. 8), did not preserve the health of his beloved son Timothy, who was his companion and coadjutor in preaching, and was placed by him as Bishop at Ephesus.

He observes that those *miracles* were done in the presence of *unbelievers*, and that miracles are a sign, not to those who believe, but to those who believe not (1 Cor. xiv. 22). "Ille *foris* per miraculum sanandus erat, qui *interius* vivus non erat, ut per hoc, quod exterior potestas ostenderet, hunc ad vitam interior virtus animaret. Ægrotanti autem *fideli* socio exhibenda *foris* signa non fuerunt, qui salubriter *intus vivebat*."

Bodily health was to be given miraculously to those who were sick in soul, in order that by the cure of the body, the soul might be saved also; but they who were sound in soul needed not a bodily cure; in *their* case, the sickness of the body might even promote the health of the soul.

Timothy was to be an example to others of Christian virtue, by *patience* in *suffering*, as well as by *energy* in action; and his zeal in the discharge of active duties would be more exemplary to others, and more fruitful in future glory to himself, because he was subject to frequent bodily infirmities.

Almighty God, in order to show His love and power in the *body*, healed men by means of St. Paul's handkerchiefs and aprons (Acts xix. 12). But also to show His love and power in the *inner workings* of divine grace in the *soul*, He left Paul's dear son in the faith to suffer bodily pain, and enabled him by His grace to win eternal glory by suffering.

He thus teaches all how they may be enabled to suffer; and that none should be staggered and perplexed when they see good men afflicted with severe physical sufferings.

For another reason of the mention of these infirmities by St. Paul, see note above on Phil. ii. 26.

24, 25. *Τινῶν ἀνθρώπων—δύνανται*] These two verses are connected with what precedes (*v.* 20. 22) concerning Timothy's Episcopal duties, particularly toward Presbyters.

Observe the indication of this connexion in the repetition of the word *ἁμαρτία*. See on *v.* 20. The Apostle had been speaking of Ordination, and of the guilt of partaking *in other men's sins* by too much facility in laying on of hands. Hence Timothy might be supposed to inquire of St. Paul, How am I to judge of other men's sins? And what, if I am not cognizant of them?

St. Paul, therefore, propounds a general proposition in reply, which is to be applied by Timothy to the special circumstances before him. Cp. *v.* 8. 14, where *general principles* are laid down for application in particular cases.

The *sins of* some *men* are *manifest, going before them to the act of judging* on your part (*εἰς κρίσιν*): so that you may *readily discern* what sort of men they are; and you may not admit to Ordination such persons as are thus *self-condemned* (*αὐτοκατάκριτοι*, Titus iii. 11).

Other men's sins are also evinced *after trial*. They will show themselves by trial. The office will show the man.

The conjunction *καὶ* indicates that Timothy will be able to discern *them also*. The former you must reject; the latter you must rebuke. Do not make yourself an accomplice in either, by carelessness in admitting the one to the Priesthood, or by connivance at the sins of the others who have been admitted by you to it.

So for the most part, *Chrys.*, *Theodoret*, *Severian* (in Catenâ), and *Œcumenius*, and *Theophylact* expound the passage.

25. *Ὡσαύτως*] *In like manner* you may easily determine, in some cases, whether a man *may be admitted* by you to the Priesthood. His sound doctrine and good deeds will be manifest; they will speak for him before admission. And if his sound doctrine and good deeds are not manifest then, yet they will soon be proved by trial, after his admission to the office. If he is a faithful and zealous Priest, his doctrine and works *cannot be hid*.

Thus you may readily discern between the evil and the good, and exercise Discipline accordingly.

The reading of this passage is somewhat various in the MSS., but the varieties are of little importance, and do not affect the sense. *Elz.* has *τὰ καλὰ ἔργα*, and *ἐστὶ* and *δύναται*, but A, D, F, G have *τὰ ἔργα τὰ καλὰ*, and D, F, G have *εἰσὶ*, and A, D have *δύνανται*.

Ch. VI. 1. *ἵνα μὴ τὸ ὄνομα τ. Θ.—βλασφημῆται*] See Rom. ii. 24, and *Clemens R.* c. 47. St. Paul here combats and condemns that false teaching which, under colour of preaching the doctrines of Universal Liberty, Equality, and Fraternity in Christ, enlisted the passions of Slaves against Masters, and Subjects against their Rulers, and thus exposed the Name of God and the doctrine of the Gospel, to reproach and blasphemy from the Heathen, as if it were a Religion of Anarchy and Sedition, and ministered to man's evil appetites and love of lucre (*v.* 5), under the name of Piety and Godliness. We may compare what he says to Titus concerning those false teachers "subverting whole families by their doctrines for the sake of filthy lucre" (Titus i. 10, and see there ii. 10). On the historical results of the working of this false teaching in ancient and modern times, see *Bp. Sanderson's* Sermon, Vol. iii. p. 273, on 1 Pet. ii. 16, "*As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*"

These anarchical doctrines were a natural product of a diseased Judaism. The Jews, supposing themselves to be the favoured people of God, resented all secular rule as an usurpation on the prerogatives of Jehovah. See on Matt. xxii. 16—21. Luke xx. 22—25. Their Rabbis taught that it was a sinful thing to own any mortal master, and to be bond-servants to heathens. See *Lightfoot* on 1 Cor. vii. 23.

They might, therefore, in hatred to Christianity, maliciously pervert the doctrines of the Gospel to purposes congenial to their own notions; or they might, even unwittingly, so misunderstand and misinterpret them, as to render them hateful to Society, and subversive of civil government and of domestic peace. See below on Titus i. 10, 11.

The great Apostle had, therefore, a difficult task to perform, in vindicating and maintaining, on the one side, the great doctrine of *Christian Liberty* against *some* of the *Judaizers*; and in asserting and upholding the duty of *Christian subjection*, on the other hand, against those of the same class who abused the sacred name of Liberty into a plea for Licentiousness.

How beautifully does the divine wisdom, charity, and courage, with which the holy Apostle was endued, shine forth in the execution of this difficult work, in his Epistles!

In the Epistle to the Galatians he had pleaded the cause of Christian Liberty (see Gal. v. 1—13, and Note at the end of the Second Chapter). In his Epistle to the Corinthians he had defined the limits of its use (see on 1 Cor. vi. 12). In his later Epistles, he has guarded against its perversion. See his precepts to Slaves here, and Eph. vi. 5, and Col. iii. 22, and the Epistle to Philemon.

2. *ὅτι πιστοὶ εἰσὶ.—ἀντιλαμβανόμενοι*] *because they* (i. e. the

3 b Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 c τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ, 5 d διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. 6 e Ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας· 7 f οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα· 8 g ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθησόμεθα. 9 h Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν· 10 i ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία, ἧς τινὲς

b Gal. 1. 6, 7. ch. 1. 3, 6.
c 1 Cor. 8. 2. ch. 1. 4. 2 Tim. 2. 23. Tit. 3. 9.
d Rom. 16. 17. 2 Tim. 3. 5, 8. 2 Pet. 2. 3. 2 John 10.
e Prov. 15. 16. ch. 4. 8. Heb. 13. 5.
f Job 1. 21. & 27. 19. Ps. 49. 18. Prov. 27. 24. Eccles. 5. 14, 15.
g Eccles. 29. 28. Matt. 6. 25. 1 Pet. 5. 7.
h Prov. 11. 28. & 20. 21. & 28. 20. Matt. 13. 22. James 5. 1.
i Prov. 1. 19. & 15. 16. Isa. 1. 23. & 56. 11. Jer. 5. 27, 28.

Masters) *who take part in the mutual good offices* (between Master and Slave), *are believing, and beloved*, that is, are brethren in Christ.

The word ἀντιλαμβάνεσθαι is used here in its most proper sense. Persons who *take hold* of a weight (e. g. a piece of timber at its two extremities) with a view of helping one another in carrying it, are said respectively ἀντιλαμβάνεσθαι. Thus *Thucyd.* ii. 61, τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι, and *Diodorus S.* xviii. 9, ἀντιλαβέσθαι τῆς ἐλευθερίας.

The relative duty of Master and Slave is of this kind. It is to be borne by both parties. Each of the two takes hold of it at his own end, and, like the fruitful cluster of the grapes of Eshcol (Num. xiii. 23), it is to be carried on the shoulders of both. And, like that cluster, this *burden* is also a *benefit* (εὐεργεσία). St. Paul will not flatter Masters at the expense of their Slaves, nor Slaves at the expense of their Masters. Each is to be an εὐεργέτης, or *benefactor*, to the other. The Master owes food and wages to the Slave; the Slave owes faithful service to the Master.

The force and wisdom of this Apostolic teaching will be more evident and impressive, when it is borne in mind that these words of St. Paul, addressed to the Bishop of Ephesus, would be listened to by Masters and Slaves, *gathered together in the Church*, and hearing this Epistle *publicly read* in the religious congregations at Ephesus and other great cities of the world.

3. Εἴ τις ἑτεροδιδασκαλεῖ] *If any man*, under colour of *Christian Liberty*, *teaches otherwise*, and exempts Slaves from obedience to their Masters, St. Paul, in holy indignation, inveighs against such a man, as one that is *proud and knoweth nothing, but doteth about questions and strife of words. Bp. Sanderson*, iii. 168, on 1 Tim. iv. 4, and cp. iii. pp. 275. 290.

3—5.] Compare the fragment of *S. Irenæus* (ed. Pfaffii, p. 1), ἔστι μὲν οὖν ἡ γνῶσις ἡ ἀληθινὴ ἡ κατὰ Χριστὸν σύνεσις, ἣν ὁ Παῦλος καλεῖ τὴν σοφίαν Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην (1 Cor. ii. 7) ἣν ὁ ψυχικὸς ἄνθρωπος οὐ δέχεται (1 Cor. ii. 14), ὁ λόγος τοῦ σταυροῦ (1 Cor. i. 18) οὗ ἐάνπερ τις γεύσηται (Heb. vi. 4) οὐ μὴ παρελεύσεται ταῖς παραδιατριβαῖς καὶ λογομαχίαις τῶν τετυφωμένων καὶ φυσιουμένων.

5. διαπαρατριβαὶ κ.τ.λ.] *continued janglings* of men depraved in their mind; and, consequently, by an act of divine retribution, bereft of the truth. See on iv. 2.

The preposition διὰ in διαπαρατριβαὶ gives to the word the sense of obstinate continuance in strife. See *Winer*, § 16, p. 92. *Elz.* has παραδιατριβαὶ, but the reading in the text is authorized by A, D, F, G, I, and is received by *Gb.*, *Scholz.*, *Lach.*, *Tisch.*, *Huther*, *Ellicott*, *Alford*.

— νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν] *supposing that Godliness is a traffic for gain.*

The false Teachers ingratiated themselves with Slaves, and other dependents, by flattering them, that because all men are equal and brethren in Christ, therefore they need not be subject to their Masters; or that, if they were subject, they had a claim to greater temporal advantages than they enjoyed; and thus they excited Slaves to disobedience, and made the profession of the Gospel to be a matter of secular traffic and worldly lucre.

St. Paul commands Masters to give to their Slaves what is just and equal (Col. iv. 1), but he also teaches Slaves this lesson: "if a man have food and raiment, let him be therewith content" (v. 8).

These passages seem to have been in the mind of *Clement* of Rome when he wrote (frag. iii.), μὴ ταρασσέτω τὴν καρδίαν ὑμῶν, ὅτι βλέπομεν τοὺς ἀδίκους πλουτοῦντας, καὶ στενοχωρουμένους τοὺς τοῦ Θεοῦ δούλους. Οὐδεὶς γὰρ δικαίων ταχὺν καρπὸν ἔλαβεν, ἀλλ' ἐκδέχεται αὐτόν· εἰ γὰρ τὸν μισθὸν τῶν δικαίων ὁ Θεὸς εὐθέως ἀπεδίδου, ἐμπορίαν ἂν ἠσκοῦμεν, καὶ οὐκ εὐσέβειαν, οὐ διὰ τὸ εὐσεβὲς ἀλλὰ διὰ τὸ κερδαλέον διώκοντες.

Compare the Epistle of the Bishops against Paul of Samosata in *Euseb.* vii. 30, ἡγούμενος πορισμὸν εἶναι τὴν θεοσέβειαν.

Elz. has ἀφίστασο τῶν τοιούτων after εὐσέβειαν, against the preponderance of the best authorities.

6. πορισμὸς μέγας κ.τ.λ.] Est quæstus magnus pietas. Quæstus est acquisitio lucri. Audite pauperes. Communem habetis divitibus mundum; commune cœlum. Sufficientiam quærite, plus nolite. Cætera gravant, non sublevant, onerant, non honorant. *Augustine* (Serm. 85).

Aug. and *Vulg.* render αὐτάρκεια by *sufficientia*, i. e. competency, and this is its sense in 2 Cor. ix. 8, but here it means that frame of mind which St. Paul describes as his own, Phil. iv. 11, ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι. See here *v.* 8, ἀρκεσθησόμεθα.

7. οὐδὲν γὰρ εἰσηνέγκαμεν] On this text see *Augustine*, Serm. 14 and Serm. 177.

— δῆλον] Omitted by A, F, G, and 17, and by *Lach.*, *Alf.*, but the preponderance of authority is in its favour, and it is received by *Tisch.*

The word δῆλον here seems to signify *a manifest token*. The *fact*, which we all know, that we brought no earthly wealth with us into this world, is a *manifest token* that we shall not be able to carry any thing out of it. Cp. Job i. 20. Ps. xlix. 17. Eccl. iv. 14.

St. Paul speaks of the ἀδηλότης of wealth, *v.* 11. It is *uncertain*, and yet by its very *uncertainty* it may *certify* us that we may not put our trust in it; for it soon leaves us, or we must soon leave it. We must have, therefore, some other stay—the treasure of heaven.

8. ἀρκεσθησόμεθα] Τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκεσθησόμεθα. *Clem. R.* 2.

10. ῥίζα γὰρ πάντων τῶν κακῶν ἐ. ἡ φιλαργυρία] *for the love of money is the root of all evil.* Some learned Expositors and Critics would render ῥίζα *a* root, and not *the* root; and would qualify the assertion of the Apostle into a declaration that the love of money is a root from which all evil *may* come. But this dilution of the phrase does not seem requisite or admissible. St. Paul does not assert that evil may not arise from some other cause besides love of money. But he has before his eyes certain evils, which professed to spring from εὐσέβεια or godliness. He affirms, on the contrary, that the root of them all is sordid love of lucre. And as all writers are accustomed to do, he generalizes the proposition, and says that the love of money is the root of all evil—leaving it to the reader to apply the proposition specially to the evil before him.

Thus *S. Polycarp*, Bishop of Smyrna, and Martyr, imitating this passage (ad Phil. 4), says, Ἀρχὴ πάντων τῶν χαλεπῶν φιλαργυρία· εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν . . . διὰ ὁδοποιήσωμεν ἑαυτοὺς πρῶτον πορεύεσθαι ἐν τῇ ἐντολῇ τοῦ Κυρίου. And even Heathen writers say, "Aviditas materia omnium malorum" (*Ammian. Marcellin.* xxxi. 4): ἡ φιλοχρηματία μήτηρ κακότητος ἁπάσης (*Phocyl.* 38. 41, ap. *Athen.* vii. p. 280). *Wetstein.* Cp. *Juvenal*, Sat. xiv. 173, "Inde ferè scelerum causse," &c Cp. *Bp. Sanderson*, i. 116; ii. p. 343.

Tertullian, quoting this passage (de Patient. 7), ascribes it to the Holy Spirit of God. "*Cupiditatem omnium malorum radicem* Spiritus Domini per Apostolum pronuntiavit."

ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

11 [k] Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραϋπάθειαν· 12 [l] ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

13 [m] Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, 14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 [n] ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος

k 2 Tim. 2. 22.

l 1 Cor. 9. 25, 26. Phil. 3. 12, 14. ch. 1. 18. ver. 19. 2 Tim. 4. 7.

m Deut. 32. 39. 1 Sam. 2. 6. Matt. 27. 11. John 18. 37. ch. 5. 21.

n ch. 1. 11, 17. & 5. 11. Rev. 17. 14. & 19. 16.

— *ἧς τινὲς ὀρεγόμενοι κ.τ.λ.*] *which certain persons reaching after and grasping at, strayed away from the right road* of faith, *and pierced themselves* in *different parts with many pangs.*

As to the word *περιπείρω*, see examples in *Wetstein*, p. 350. It does not signify to pierce *through*, but to wound in *different places*, by the application (*περί*) of the person or thing to the object which inflicts the wound, as here; or by the impact of the instrument for wounding on the person or thing that is wounded. See the examples in *Wetstein*, p. 350, particularly *Gregory Nyssen* (contra Usurarios), *τοῖς ἀγκίστροις τῶν τόκων ἑαυτοὺς περιπείροντας*, and (contra Fornicarios) *ὁ πόρνος αὐτὸς ἑαυτῷ τὸ τῆς ἀτιμίας περιπείρει βέλος.*

But whence is the metaphor derived?

(1) It may have been taken from a traveller journeying along a road, and tempted by fruit which he sees, to quit the path, and make his way through brambles and briars, and to clutch at it; by which action he wounds himself. So the man who *covets an evil covetousness* (Hab. ii. 9) pierces himself with thorns, which are compared by our Lord to the riches, and cares, and pleasures of this life (Luke viii. 14). Cp. *Chrysostom* and *Theophyl.* here.

(2) It has indeed been said by some, that there is an incorrectness of expression here, inasmuch as *love of money* implies a desire, and no one can be said to *reach after* a *desire*.

(3) But to this it may be said, that *φιλαργυρία* does not so much mean a *desire* of money *to be gotten* (*πλεονεξία*), as a love of money already *gained*. It is rather *avarice* than *covetousness*. See *Trench*, Synonyms N. T. § xxiv.

The *φιλαργυρία* for which the Pharisees, who were most in esteem among the Apostle's fellow-countrymen, were proverbial (Luke xvi. 14), did not disqualify them for exercising a commanding influence, and for being, in the popular mind, patterns of sanctity, and objects of general admiration.

These sectaries, building on the temporal promises of the Ancient Law, made it an article of faith, that riches are a proof of divine approbation. Wealth was another name for Piety. Love of wealth was a Love of God's favour. Thus they sanctified *Avarice*.

They were *φιλάργυροι*, and were known to be *φιλάργυροι*, and were admired as such. Even their *φιλαργυρία* was an object of popular imitation. Covetousness was consecrated into a virtue, and appeared to be desirable as such.

In accordance with these statements, we find in the LXX Version of the Old Testament, that *φιλαργυρία* is represented as something which is an object of *pursuit* to men. Thus Jerem. viii. 10, *πάντες φιλαργυρίαν ἀποδιώκουσι*. And even *πλεονεξία* is described as something to which the heart may be inclined,—*κλῖνον τὴν καρδίαν μου εἰς τὰ μαρτύριά σου, καὶ μὴ εἰς πλεονεξίαν*.

And (4), perhaps the Genitive *ἧς* may be connected with *ῥίζα*, in the following manner.

Covetousness (says the Apostle) is the Root of all evil. It is represented by him as a *Root*. It is a Root which seems to many to promise much worldly pleasure, profit, and delight; a Root which attracts the eye, and is therefore an object of desire. It is a Root which men see growing by the wayside of life, which they quit the path to gather, and grasp at it, and in clutching it wound themselves.

It may therefore be asked,—Is there any such Root in nature which may have suggested this picture to the Apostle?

The traveller in Italy, Sicily, Greece, and Asia, will readily answer that there is. It is that of the prickly pear, which is in itself both *Root* and *Fruit*. It attracts by its appearance and by its sweetness; it appears to be a Root productive of gratification to the appetite, but when clutched by the hand of one eager to pluck it, he finds that it is fenced with prickles, and it wounds him with many thorns. It is thus described by *Pliny*, xxi. 17: "Est homini *dulcis*, mirumque è *folio* ejus *radicem* fieri, ac sic eam nasci." See also *Theophrastus*, Hist. Plant. i. 12; iv. 5. It is called by Linnæus "ficus Indica *ramis radicantibus*." *Billerbeck*, Flora Classica, p. 116. 248.

Covetousness is such a Root as this; it seems to bear the fruits of worldly joy and profit, but when it is grasped by one who leaves the path of faith in order to gather it, it pierces him with many sorrows; it is a Root of thorns and briars both to body and soul.

11. *Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ—φεῦγε· δίωκε*] He follows up the metaphor; fly from the allurements of covetousness, and keep the path of Faith (*v.* 10), and follow after Righteousness. Hunger after that, and thou shalt be filled. (Matt. v. 6.) Thou man of God, flee these things. Man of God! Thou hast been received into His family by His grace. Miserable indeed would it be, if the love of money kept thee down to earth, who criest to Him, *Our Father* which art *in heaven!* All earthly wealth is vile in comparison with Him. Thou art going on a journey to Him Who is thy Father, and Who dwells at thy Home. Use thy wealth as an inn, not as a mansion. Refresh thyself, and pass on. Love not the world, but love Him Who made it. Thou canst take nothing out of the world, but He can take thee to Himself. Thou, O man of God, therefore *flee these things*. Flee them as a foe. Pursue after Righteousness as a friend. This will make thee rich indeed. See *Augustine*, Serm. 177.

— *πραϋπάθειαν*] *meekness of heart.* So A, F, G, *Scholz., Lach., Tisch., Huther, Ellicott, Alf.*—*Elz. πραΰτητα.* The word is used by *Ignatius*, Trall. 8.

12. *ἐπιλαβοῦ*] *lay hold* of that fruit which grows in the path of Faith, which will not wound thy hand, but will feed thee with eternal joys,—the fruit of the Tree of Life. (Rev. xxii. 2.)

— *τὴν καλὴν ὁμολογίαν*] *that good confession* which thou madest before many witnesses at thy Baptism (*Chrys., Theophyl.*), when thou madest a public *renunciation* of the pomps of the world and the lusts of the flesh. Cp. 1 Pet. iii. 21. Heb. vi. 1. *Tertullian* (Coron. Mil. 3): "Aquam adituri *contestamur* nos renuntiare Diabolo, et pompæ, et angelis ejus." *Cyprian* (Ep. 81): "Sæculo renuntiavimus cùm baptizati sumus;" and Ep. 7. See also *Hooker* (V. lxiii). *Bingham* (xi. chap. vii.), where he applies this passage to the Renunciation at Baptism. *Blunt* (Early Church, p. 37).

13. *τοῦ μαρτυρήσαντος—τὴν καλὴν ὁμολογίαν*] Christ witnessed *that good confession* not by words only (John xviii. 36, 37; Matt. xxvii. 11), but by deeds, when He showed Himself to be the Saviour of the world, and died for it on the cross. As *Theodoret* says: "St. Paul calls the Salvation of the world the Good Confession of Christ, for He endured His Passion for it."

Christ when crucified by the power of Heathen Rome, Christ when dying on the cross, at the great city of Jerusalem, at the time of its great Festival the Passover, when two millions of people were present, witnessed that Good Confession, which has inspired, and will ever continue to inspire, the hearts of all Martyrs and Confessors with faith and courage, and peace and joy, even to the Day of His Second Advent to judge the world. He, the faithful Witness (Rev. i. 5; iii. 14), the glorious Protomartyr, the High Priest of our Profession (Heb. iii. 1), made that Good Confession, which gives power to all other Good Confessions, when He was baptized in the Baptism of His own Blood, which imparts divine efficacy to all other Baptisms administered in His Name.

The phrase *μαρτυρεῖν ὁμολογίαν* is similar to *μαρτυρεῖν μαρτυρίαν*, 1 John v. 10. Rev. i. 2.

14. *τὴν ἐντολήν*] The Commandment, of Faith and Duty, to which thou madest a vow of obedience at thy Baptism.

Δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, [16] [o] ὃ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

[17] [p] Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, [18] [q] ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, [19] [r] ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

[20] [s] [t] Ὦ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, [21] [t] ἣν τινὲς ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστόχησαν.

Ἡ χάρις μετὰ σοῦ.

o Exod. 33. 20. Deut. 4. 12. John 1. 18. 1 John 4. 12, 20.
p Job 31. 24. Ps. 62. 10. Mark 4. 18. & 10. 24. Luke 8. 14. & 12. 15.
q Luke 12 21. James 2. 5.
r Matt. 6. 20. Luke 12. 18, 33. & 16. 9.
ver. 12.
s ch. 1. 4. & 4. 7. 2 Tim. 1. 14. & 2. 14, 16. Tit. 1. 14. & 3. 9. Rev. 3. 3.
t 2 Tim. 2. 18.

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15. ὁ Βασιλεὺς—κυριευόντων] It is carefully to be observed, that in Rev. xvii. 14; xix. 16, this title is expressly ascribed to *Christ:* a proof of His consubstantiality and co-equality with the Father; and that Christ is the *μόνος Δυνάστης*,—the only Potentate, the everlasting Jehovah,—Who alone hath immortality.

17. *ἐν τῷ νῦν αἰῶνι*] rich in *this present* life. For Lazarus may become Dives, and Dives may become Lazarus in that life which is to come.

— *τῷ Θεῷ*] A, F, G omit *τῷ ζῶντι*, not received by *Lach., Tisch., Huther, Ellicott, Alford;* but *ζῶντι* is found in D, E, I, K, and in *Origen, Chrys., Theodoret,* and many Latin Fathers, *Vulg.* and *Syriac,* and it gives force to the sentence, "Let them not trust in what is fleeting, but in Him Who is Eternal."

17—19.] On this text see *Bp. Andrewes'* Sermons, Vol. v. p. 3.

19. *ἀποθησαυρίζοντας—θεμέλιον καλόν*] *treasuring up a good foundation;* a bold metaphor, but happily bespeaking by its very boldness that the act here described *cannot* be done on *earth,* but may be done in heaven. Here on earth men may lay up treasure, but that treasure has no *foundation.* He who builds any thing upon it builds on the sand. But they who are rich toward God, and lay up treasure in heaven, *treasure* up for themselves a good *foundation* for the future; and they will dwell hereafter in a house which God builds for them on that foundation which He permits them, when on earth, to lay up in heaven; if they build in faith on the merits and mercy of Christ. Cp. *Augustine,* Serm. 177.

Elz. has *αἰωνίου* for *ὄντως*, which is supported by the best authorities, and clearly intimates that this present life does not really deserve to be called Life (*ζωή*), but that there is a Life which is Life indeed.

20. *τὴν παραθήκην*] Cp. 2 Tim. i. 14, *that* precious *deposit* of sound Faith,—the Faith once for all delivered to the saints (Jude 3), which the great Householder has committed to thy trust. Guard that, hold it fast. See Rev. iii. 3.

A warning against those who either take from it or add to it. See on Acts xx. 27, where St. Paul declares to the Presbyters of Ephesus that he had declared to them "the *whole counsel* of God."

This is the choice jewel whereof the Lord Jesus Christ has made His Church the depository. Every man in the Church ought earnestly to contend for its maintenance. "*O Timothee, depositum custodi.*" St. Paul more than once calleth upon Timothy to keep that which was committed to his trust. (1 Tim. vi. 20. 2 Tim. i. 14.) He meaneth it in respect of the Christian Faith, which he was bound to keep entire as it was delivered to him, at his peril, and as he would answer it at another Day. *Bp. Sanderson* (iii. 279). Cp. *Tertullian,* Præscr. Hær. 25.

— *βεβήλους κενοφωνίας*] iv. 7. 2 Tim. ii. 16.

— *ἀντιθέσεις τῆς ψευδωνύμου γνώσεως*] *oppositions of the γνῶσις,* or *knowledge, falsely so called;* that of the Judaizing teachers of Talmudical fables, and the so called mystic senses of the Cabala. See on i. 3, and Col. ii. 18, 19; and Tit. i. 14; iii. 9; and *Buxtorf,* in v. קבלה.

S. Irenæus (ii. 14) applies these words also to the heretical teaching of the *Gnostics;* and so *Chrys., Theodoret,* and *Theophyl.* (who reckons the Nicolaitans among the Gnostics); and *Œcum.;* and so *Hammond,* and other later Expositors. And since the Gnostic speculations were in some respect an upgrowth from a corrupt Judaism, this application may be admitted, especially since it must be remembered, that St. Paul was enabled by the Holy Ghost to discern *future* evils, and to pronounce warnings against them. (See on Col. ii. 19.) At the same time, it will be borne in mind that the schools of the *Gnostics,* properly so called, belong to an age subsequent to this Epistle.

This precept has also a wider application. "The nature of such Controversies (says *Lord Bacon*), where the matter in dispute is great, but is driven to an over great subtlety and obscurity, is excellently expressed by St. Paul in the warning and precept that he giveth concerning the same: 'Devita profanas vocum novitates, et oppositiones falsi nominis scientiæ.'—'Men create oppositions which are not, and put them into new terms, so fixed, as, whereas the meaning ought to govern the term, the term in effect governeth the meaning.'" *Lord Bacon* (Essay iii. on Unity in Religion).

21. *ἣν τινὲς ἐπαγγελλόμενοι*] *which some professing and promising;* as the Tempter did to Eve, and so wrought the Fall of Man. (Gen. iii. 5.) *Primasius.*

ΠΡΟΣ ΤΙΤΟΝ.

I. [1] [a] ΠΑΥΛΟΣ, δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, [2] [b] ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, [3] [c] ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν

a 1 Tim. 1. 4. & 3. 16. & 6. 3.
b Num. 23. 19. Rom. 1. 2. & 16. 25. Eph. 1. 9. & 3. 9. Col. 1. 26. 2 Tim. 1. 9, 10. & 2. 13. 1 Pet. 1. 20.
c Acts 20. 24. 2 Cor. 2. 12. & 7. 14. & 8. 6, 16. Gal. 1. 1. & 2. 3. 1 Thess. 2. 4.

Πρὸς Τίτον] So A, D, E, F, G, K. Concerning the date and design of this Epistle, see above, *Introduction*, p. 421—3; and concerning the personal history of Titus, see below on *v.* 4.

Ch. I. 1. δοῦλος Θεοῦ] *a servant of God.* On all other occasions St. Paul calls himself δοῦλος Ἰησοῦ Χριστοῦ,—an evidence, as *Ellicott* observes, of the genuineness of this Epistle.

Perhaps he adopts this title, *servant of God*, in this Epistle, where he inveighs so strongly against the Judaizers (i. 10; ii. 9), who, on the plea of being servants of *God*, subverted the foundations of obedience to *men*, and so exposed the name of *God* to blasphemy (see on 1 Tim. vi. 1), and in order that he might declare more fully the principle of the Gospel, that service to lawful superiors is service to God.

— ἀπόστολος] See on 1 Tim. i. 1.

— κατὰ πίστιν] *with a view to* the faith of the elect of God,—that is (as *Theodoret* and *Theophyl.* explain it), *in order* that by my Apostleship the elect of God *may believe* and know the truth, which is according to godliness. Cp. Rom. i. 5; and on this use of κατὰ see *Winer*, § 49. 62, p. 356. 499; and note above on Acts xxvii. 12.

— ἐκλεκτῶν Θεοῦ] *the elect of God.* See on Rom. viii. 33.

2. πρὸ χρόνων αἰωνίων] *before all time*, and therefore anterior to the *Levitical Law*. An answer to Jewish objectors, who alleged that the *Gospel* was a *new* doctrine.

He calls these times *aiwnious*, because there was no such thing as *Time before them*. See *Augustine's* disquisition on the word αἰώνιος, "Ad Orosium contra Priscillianistas et Origenistas," Vol. viii. 941.

3. ἐφανέρωσε] See 1 Tim. iii. 16, and the next note but one.

— καιροῖς ἰδίοις] See on Eph. i. 10. 1 Tim. ii. 6.

— τὸν λόγον αὐτοῦ] *His Word*,—namely, His co-eternal Son. *Jerome*, and (it seems) *Theodoret* and *Œcumen.*; so also *Augustine* (de Civ. Dei, xii. 16), "Ipsum Ejus Verbum co-æternum."

It is indeed alleged by most modern Expositors, that neither here nor in any other passage of Holy Scripture, is the Second Person of the Ever Blessed Trinity called ὁ Λόγος, *the* Word, or Λόγος Θεοῦ, *the* Word *of* God, *except* in the writings of *St. John*.

But this assertion seems to have been made too hastily. It is certain, that the phrase, *the Word of God*, in this sense, was not invented by St. John, but was applied to the Messiah, in the Chaldee Paraphrases of the Old Testament, long before any of the Gospels were written. See the authorities quoted above on John i. 1.

Indeed, 'the Word of God' was a title already prepared and consecrated by the ancient Church of God for Evangelical use.

It is therefore evident, that the title 'Word of God' might be, and very probably would be, used by *St. Paul*, who was very conversant with the Rabbinical writers; and that it might be, and probably would be, claimed by him for *Christ*,—especially in his controversies with *Jewish Teachers*. See above on Heb. iv. 12.

We should therefore expect to find it occurring in such Epistles of St. Paul as those to the Ephesians, Timothy, and Titus, and to the Hebrews, in which the Apostle is arguing against Judaizers, who disparaged the divine dignity of Christ, and in which he dwells specially on the great Mystery of the *Incarnation* of the Everlasting Word of God.

It has been said, indeed, that St. John in his *Gospel* calls Christ "the Word," but does not call Him the "Word *of God*."

This is true; but in the *Apocalypse* St. John expressly declares that "His Name is called the *Word of God*" (Rev. xix. 13); and he never calls Him there *the Word*, as he does in his Gospel (John i. 14); and in his first Epistle he calls Him *the Word of Life* (1 John i. 1).

These circumstantial variations in St. John's own usage, grounded on essential unity of doctrine, afford sufficient evidence that there might also be some slight differences in expression between him and other Writers of Holy Scripture in this respect, and yet unity of substance.

It certainly is a novel assumption, one at variance with the faith and teaching of ancient Christendom, but one which has been very confidently propounded in modern times, that the title "Word of God" is never ascribed to Christ by any Writer of Holy Scripture except St. John.

If this theory is erroneous, it is a very pernicious one. It has an evident tendency to subserve the purposes of those who take low views of the character and office of the Writers of Holy Scripture.

All parts of Scripture, from Genesis to Revelation, are dictated by One Spirit. They form *one Book*. The *persons*, by whose instrumentality they were penned, lived in different ages and countries, but He Who wrote by them is One, and ever the Same.

The disposition, too prevalent in modern times, to regard the Writers of Holy Scripture as independent, isolated individuals, and to represent them as speaking severally a different phraseology, and as teaching different doctrines, or similar doctrines with dissimilar phases, cannot fail to lead the popular mind to regard the *Doctrine* of Holy Scripture as not objectively the same, but as subjectively modified by the peculiar temperaments and personal idiosyncracies of men.

It tends also to degrade the Writers themselves from their high station, "as holy men of God moved by the Holy Ghost" (2 Pet. i. 21), to individuals actuated by their own private imaginations; and to reduce them from their proper dignity of Prophets, Evangelists, and Apostles, to the lower level of ordinary men.

If these theories of modern Exegesis are applied to the critical exposition of the Text of the written Word, and even to the philological treatment of the Titles of the Incarnate Word, it is evident that Christ Himself may be deprived (as far as human power can rob Him) of some of His divine prerogatives, and that

d Eph. 1. 2. Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. 1 Pet. 1. 2. e Acts 14. 23. 2 Tim. 2. 2.

τοῦ Σωτῆρος ἡμῶν Θεοῦ, 4 [d] Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν. 5 [e] Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ

Christendom may be despoiled of some of the most precious treasures of its sacred inheritance.

Let it therefore be referred to the learned reader's consideration, whether it be true that Christ is never called "the Word" by any Writers of Scripture but St. John.

Let him examine the following texts:—

(1) Luke i. 2, see note, "Eye-witnesses and Ministers of the *Word*." Does not "the Word" here bespeak a *Person?* and what Person but Christ?

(2) Acts xx. 32, St. Paul's farewell benediction to the Elders of Ephesus, "I commit you to God, and to the *Word* of His Grace, Who (viz. His Word) is *able* to *build you* up, and *give* you an inheritance among all that are sanctified."

A mere *abstract thing* cannot build up, and give an eternal inheritance, but a Person can build us up; and there is One Person Who can do this, and can give us an everlasting inheritance in heaven, and that Person is Christ, the Incarnate Word.

This Benediction is the more remarkable as addressed to the Presbyters of *Ephesus*, a Church which St. Paul had founded, and to which he had preached for three years, and to which he wrote fully in his Epistle, as already instructed in the great doctrine of the Incarnation of the Eternal Word (Eph. i. 3—14. 23; iii. 19), and which was committed to the care of Timothy, and was afterwards governed by St. John. And that Church would see something very appropriate and convincing in the fact that the *same title* was given to Christ by the *two Apostles*, St. Paul and St. John. See above on 1 Tim. iv. 5.

(3) Heb. iv. 12, a very remarkable passage. See note there.

(4) 1 Tim. iv. 4, 5. Every Creature of God is good, for it is sanctified *by the Word;* a declaration from St. Paul to the Bishop of the same Church Ephesus, Timothy, and to the Ephesian Church itself, that the creatures of God are now sanctified to the free use of the faithful, and that they are sanctified by the Incarnation of the *Word of God*. See note there.

(5) Tit. i. 3, the present passage, Ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, i. e. "He *manifested*, in His own appointed season, *His Word*."

What is made *manifest* (φανεροῦται) must be *pre-existing, in order* to be manifested. And if by "Word" here we merely understand with modern interpreters the *Gospel*, we have, it would seem, a feeble tautology,—He manifested forth a manifestation.

And this tautology seems to become still more insipid, when we connect it with what follows, viz. *ἐν κηρύγματι, in the Gospel preached*. See note on 1 Cor. i. 21.

But if with *S. Jerome, Augustine*, and other earlier Expositors, we understand by Λόγος *a Person* pre-existent from eternity, the Co-eternal Word of God, we gain a full and forcible declaration in entire harmony with the context, and very appropriate as an introduction to *this* Epistle, where the Apostle is contending against the erroneous doctrines of the Rabbinical Teachers, who were familiar with the phrase 'Word of God' as applied to the Messiah (see on John i. 1), and who required to be taught that this title was due to *Jesus Christ*, and to Him alone.

In confirmation of this Exposition we may remark, that the word ἐφανέρωσε, here used, 'He *manifested*,' is specially applied, and, as it were, consecrated, by the Writers of Holy Scripture, to describe the Manifestation of the Godhead in the *Incarnation* of Christ.

Thus *St. Paul* says of the Eternal Son, that He was *manifested* in the flesh, ὃς ἐφανερώθη ἐν σαρκί (1 Tim. iii. 16). Thus also *St. John*, speaking of the Incarnation, says, ἡ ζωὴ ἐφανερώθη, 'the Life was made manifest' (1 John i. 2. Cp. 1 John iii. 5). Thus also *St. Peter*, speaking of the same Divine Person, says, ἀμνοῦ ἀμώμου Χριστοῦ προεγνωσμένου μὲν καταβολῆς κόσμου φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς (1 Pet. i. 20). So also *S. Ignatius* (ad Magnes. in 8), ἐφανέρωσεν ἑαυτὸν διὰ Χριστοῦ, υἱοῦ αὐτοῦ ὅς ἐστι Λόγος αὐτοῦ ἀΐδιος. See note on 1 Tim. iii. 16.

(6) James i. 18, ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, 'He begat us by the Word of Truth;' a passage which may be compared with 1 John i. 1, τοῦ λόγου τῆς ζωῆς, said of Christ, and with 1 Pet. i. 23, where St. Peter is speaking of our Regeneration, "We were born anew (he says) not from corruptible seed, but through the *Word* of the Living God."

In both these passages the work of *Regeneration* is ascribed to the Word of God.

It is certain, that our Baptismal New-Birth is a consequence of the Incarnation of the Eternal Λόγος, without which, as far as we know, it would never have been effected, and of our engrafting into the mystical Body of Christ. And it is so described by St. John (i. 11—14), and by St. Paul (Col. ii. 9—12).

Further; the remarkable word πλήρωμα, signifying the absolute *fulness* of the Godhead in Christ, the Co-eternal *Word*, and the communication of that *fulness* to mankind by the *Incarnation* of the *Word*, is employed alike by *St. Paul* (Col. i. 19; ii. 9. Eph. iv. 13), and by *St. John* (i. 16). Why not the word Λόγος also?

In the language of the Apostle of the Gentiles, especially in his Epistle to the Ephesians, and in his Epistle to the Bishop of Ephesus, we may recognize that teaching concerning the Incarnation which prepared the way for the last Evangelist, St. John, writing at Ephesus, and enabled him to break forth, without any fear of not being understood, in that divine preamble to his Gospel, "In the beginning was the Word."

— ὃ ἐπιστεύθην] Gal. ii. 7.

4. Τίτῳ] On the history of Titus, a Gentile by extraction, and associated with St. Paul at *Antioch*, the Metropolis of Gentile Christianity, as his companion to the Council of Jerusalem (see Gal. ii. 1—3), and afterwards employed by him in missions to Greece, especially Corinth, see 2 Cor. ii. 12; vii. 6. 13, 14; xii. 18; and in the collection for the poor saints at Jerusalem, see 2 Cor. viii. 16. 23; xii. 18. He appears to have been placed in Crete by St. Paul soon after his liberation from his first Roman imprisonment, and to have been with St. Paul in his second imprisonment at Rome, and to have been sent by him to Dalmatia (2 Tim. iv. 10), which he had probably visited with St. Paul when the Apostle went to Illyricum. Acts xx. 2. Rom. xv. 19. 2 Cor. ii. 13.

On the *non-occurrence* of his name in the Acts of the Apostles, see on 2 Cor. viii. 18.

On his subsequent history, see the encomiastic oration of one of his successors, *Andreas Cretensis*, p. 155 (in *Amphilochii* Opera, ed. Paris, 1640), εἰς πανεύφημον τοῦ Χριστοῦ Ἀπόστολον (on St. Titus' Day, Aug. 24, among the Greeks; Jan. 4, among the Latins), in which he calls him, p. 166, τὸ θεόκτιστον τῆς Κρητῶν Ἐκκλησίας προπύργιον. Cp. *Tillemont*, Mémoires, p. 64, and notes.

— καί] So C*, D, E, F, G, and *Tischendorf's* MSS. fragments, called by him I. *Elz.* ἔλεος, with A, C**, I, K.

5. ἀπέλιπον] So A, C, D, F, G, *Lach., Tisch., Ellicott, Alf.* —*Elz.* κατέλιπον.

— ἐν Κρήτῃ—ὡς ἐγὼ σοὶ διεταξάμην] Cp. the similar words of St. Paul to the Bishop of Ephesus, 1 Tim. i. 3. He takes care that it shall be known, that Timothy and Titus had not *appointed themselves* to their respective Sees, but had received an Apostolic Commission from him.

On the Episcopal office of Titus in Crete, see *Euseb.* iii. 4, and *Chrys.* here, and note above, v. 4. The local tradition in Crete is, that his residence was at Gortys, and that he died in that Island at the age of ninety-four. (*Tillemont*, ii. p. 64.) The Cathedral Church of the Island is dedicated to him.

— ἵνα τὰ λείποντα ἐπιδιορθώσῃ] *that thou mightest set in order in addition the things that are wanting.* A proof of the Apostolic authority committed to Titus. He, as *Bishop* of Crete, had been appointed by St. Paul to *succeed* in the discharge of the ordinary functions of his office in the *place* of the Apostle Paul, and to *supply* what was left incomplete by him. "Reliquit Titum Cretæ Paulus, ut rudimenta nascentis Ecclesiæ confirmaret; '*ut ea quæ deerant corrigeret.*' Omne autem quod corrigitur imperfectum est. Et, in Græco, præpositionis adjectio, quâ scribitur *ἐπι-διορθώσῃς*, non id ipsum sonat quod *διορθώσῃς corrigeres*, sed *super-corrigeres;* ut quæ à *me* correcta sunt, nedum ad plenam veri lineam retracta, à te corrigantur et normam æqualitatis accipiant." *Jerome.*

This could not have been said to a *Presbyter*. And one of the things which Titus is commanded to perform, in his successive and supplementary character, is to *ordain* and to *govern Presbyters*. (v. 5; ii. 15.)

It may therefore be said, in the words of a learned English Prelate, "Titus and Timothy were charged by Paul to 'require and command' the pastors and preachers to refrain from false doctrine, and 'to stop their mouths' or 'reject' them that did otherwise; 'to ordain elders' according to the necessity of the places, and 'receive accusations against them;' and 'sharply' and 'openly to rebuke' them if they sinned, and that 'with all authority.' (1 Tim. i. 3. Tit. i. 11; iii. 10; i. 5. 13. 1 Tim. v. 19, 20. Tit. ii. 15.) These things the Apostle earnestly requireth,

καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ διεταξάμην, 6 [f] εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. [f] 1 Tim. 3. 2.

7 [g] Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, 8 [h] ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, 9 [i] ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. [g] Lev. 10. 9. Matt. 24. 45. 1 Cor. 4. 1. Eph. 5. 18. 1 Tim. 3. 3, 15. 1 Pet. 5. 2. [h] 1 Tim. 3. 2. [i] 1 Tim. 1. 10. & 6. 3. 2 Tim. 1. 13. & 4. 3.

10 [k] Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς, 11 [l] οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. 12 Εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, ch. 2. 1. [k] Acts 15. 1. 1 Tim. 1. 6. [l] Matt. 23. 23. 1 Tim. 6. 5. 2 Tim. 3. 6.

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and, before Christ and His elect angels, chargeth Timothy and Titus to do. It is, then, evident they might so do: for how vain and frivolous were all those protestations made by St. Paul, if Timothy and Titus had only voices amongst the rest, and nothing to do but as the rest!" *Bp. Bilson* on the Perpetual Government of Christ's Church, chap. v. (p. 89, ed. Oxford, 1842).

— *ἵνα—καταστήσῃς κατὰ πόλιν πρεσβυτέρους*] *that thou mightest establish presbyters city by city.* Compare the important statement of St. Paul's contemporary, *S. Clement*, concerning the primitive foundations of Church-Polity (Epist. ad Corinth. i. 42), Ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ· ἐξεπέμφθη ὁ Χριστὸς οὖν ἀπὸ τοῦ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ τοῦ Χριστοῦ· ἐγένοντο οὖν ἀμφότερα εὐτάκτως ἐκ θελήματος Θεοῦ. Παραγγελίας οὖν λαβόντες, καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ, μετὰ πληροφορίας Πνεύματος Ἁγίου, ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ μέλλειν ἔρχεσθαι· κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες καθέστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ Πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν.

6. *εἴ τις κ.τ.λ.*] See on 1 Tim. iii. 1.

— *μιᾶς γυναικὸς ἀνήρ*] See on 1 Tim. iii. 2.

7. *Δεῖ γὰρ τὸν ἐπίσκοπον—εἶναι*] *For he who has the oversight of others ought to be,* &c. St. Paul is giving directions to Titus, the *Chief Pastor* of Crete, concerning the qualifications of those who are to be ordained Presbyters in every city by him. The persons who, on account of their age and dignity, are called *Presbyters*, are here called *Episcopi*, in relation to the *flock*, of which they had the *oversight*. See *Theodoret* here, and the Preliminary Note above on 1 Tim. iii.

These *Presbyters* of Crete are called *Episcopi*; but there was *one person* set over them by St. Paul as *their Overseer*, namely, *Titus*. He is *not* called Presbyter or Episcopus by St. Paul; he is commanded by the Apostle to ordain and rule Presbyters, and to set them as spiritual Overseers over their pastoral charges in the several cities of Crete.

It would be of no use to dispute about the *name* by which Titus himself, and such as Titus, who were entrusted by the Apostles with the ordination and government of Presbyters, were called. The *fact* is certain, that Titus and Timothy were placed by St. Paul at Crete and Ephesus, and were invested with chief spiritual authority over Presbyters, Deacons, and People; and that in this respect they stood in the place of the Apostle St. Paul himself in their respective spheres. (See *v.* 5.) And ever since that time, those persons, who have been and now are thus lawfully placed as Chief Pastors in their several Dioceses, are the proper *successors* of the *Apostles*. And it certainly ought not to be made a matter of *complaint* against them, but the contrary, that they have not arrogated to themselves the *name* of *Apostles*, but are content with a humbler title, that of *Episcopi*, which is indeed very expressive of their duties, inasmuch as they have the *oversight* of Christ's flock, both Clergy and Laity, but was originally applied by the Apostles to the *second* order of Ministers in the Church.

The *universal consent* of the Church, in and from Apostolic times, in the acknowledgment of Episcopal Government, and the universal establishment of that Government in all parts of the world, are *facts* which cannot be gainsaid; and they afford the best practical exposition of the language of St. Paul on the subject of Church Government, in this Epistle, and in the Epistle to Timothy.

The argument in this respect has been stated, with his usual clearness and vigour, by *Dr. Barrow*, as follows: "The *primitive general use* of Christians most effectually doth back the Scripture, and interpret it in favour of this distinction of Episcopal Government. For how otherwise is it imaginable, that all the *Churches* founded by the *Apostles* in several most distant and disjoined places (at *Jerusalem*, at *Antioch*, at *Alexandria*, at *Ephesus*, at *Corinth*, at *Rome*) should presently conspire in acknowledgment and use of it? How could it without apparent confederacy be formed? Could it be admitted without considerable opposition, *if* it were not in the foundation of those Churches laid by the *Apostles?* How is it likely that in those times of grievous *persecution* falling chiefly upon the *Bishops* (when to be eminent among Christians yielded slender reward, and exposed to extreme hazard; when to seek pre-eminence was in effect to court danger and trouble, torture and ruin), an ambition of irregularly advancing themselves above their brethren should so generally prevail among the ablest and best Christians? How could those famous Martyrs for the Christian truth be some of them so unconscionable as to affect, others so irresolute as to yield to, such injurious encroachments? and how could all the holy Fathers (persons of so renowned, so approved wisdom and integrity) be so blind as not to discern such a corruption, or so bad as to abet it? How, indeed, could all God's Church be so weak as to consent in judgment, so base as to comply in practice with it? In fine, how can we conceive, that all the best monuments of antiquity down from the beginning (the *Acts*, the *Epistles*, the *Histories*, the *Commentaries*, the *writings* of all sorts coming from the blessed *Martyrs* and most holy *Confessors* of our faith), should conspire to abuse us? the which do speak nothing but *Bishops;* long *Catalogues* and rows of *Bishops* succeeding in this and that city; *Bishops* contesting for the faith against *Pagan* Idolaters, and *Heretical* corrupters of Christian doctrine; *Bishops* here teaching, and planting our religion by their labours, there suffering, and watering it with their blood?" *Barrow* (Works, London, 1686. Folio. Serm. xxiv. Vol. iii. p. 273). See also *Bp. Pearson* (Minor Works, i. pp. 271—286).

It may be concluded, therefore, from Holy Scripture, and from the *universal practice* of the Church of Christ, *from its foundation* for more than *fifteen hundred years without interruption*, that Church-Government by Bishops is of divine institution. "Exitus variâsse debuerat error. Cæterum quod apud multos *unum invenitur*, non *est* erratum *sed traditum; et id* Dominicum est et verum, quod priùs traditum, *id* extraneum et falsum, quod posteriùs immissum." *Tertullian* (Præscr. Hæret. 28).

— *μὴ πάροινον, μὴ πλήκτην*] See on 1 Tim. iii. 3.

9. *ἀντεχόμενον*] *taking firm hold of;* holding himself on to, so as to help, serve, maintain, support. Cp. Matt. vi. 24. 1 Thess. v. 14, *ἀντέχεσθε ἀσθενῶν*, and 1 Tim. vi. 2, *ἀντιλαμβανόμενοι. ἀντέχεται = ἀντιλαμβάνεται, Hesych.*

— *τοὺς ἀντιλέγοντας ἐλέγχειν*] See *S. Augustine's* Sermon 178, on this text.

10. *ἀνυπότακτοι*] *insubordinate.* "Quàm prono in seditiones animo fuerint *Judæi*, magno numero *Cretam* habitantes, ex historiâ satis constat." *Wetstein* (p. 376).

— *μάλιστα οἱ ἐκ περιτομῆς*] *specially they of the Circumcision*, to whom Titus might be particularly obnoxious. See on Gal. ii. 1. 3. As to their *ἀνυποταξία*, or insubordination, and patronage of it, see on *v.* 1. These false Teachers were Judaizers of Crete. *Jews of Crete* are mentioned as coming up to Jerusalem, Acts ii. 11.

11. *ἐπιστομίζειν*] *φιμοῦν, to muzzle.* (*Hesych.*) *καταστιγάζειν Schol. Aristoph.* Equit. 480,—a proof of the Apostolic *power of* Titus. See ii. 15, *μετὰ πάσης ἐπιταγῆς.*

— *ὅλους οἴκους ἀνατρέπουσι*] *they subvert whole families*, particularly by their anarchical doctrines, setting inferiors against their superiors. See on *v.* 1, and on 1 Tim. vi. 1. 5.

'Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.'

13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει 14 [m] μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.

15 [n] Πάντα καθαρὰ τοῖς καθαροῖς, τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 [o] Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

II. 1 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ· 2 πρεσβύτας νηφαλίους

m Isa. 29. 13. Matt. 15. 9. Col. 2. 22. 1 Tim. 1. 4. & 4. 7. & 6. 20.
n Matt. 15. 11. Luke 11. 39, 41. Acts 10. 15. Rom. 14. 14, 20. 1 Cor. 6. 12. & 10. 23, 25. 1 Tim. 4. 3, 4.
o 2 Tim. 3. 5. Jude 4.

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12. ἴδιος αὐτῶν προφήτης] *a prophet of their own*, counted as such by *themselves*,—Epimenides, a priest and poet (vates) of Crete. See *Augustine*, contra Adversarium Legis, ii. 13.

On the use of the word *Prophetes* in this sense, see *Varro*, L. L. vi. 3. 10. Epimenides, who visited Athens about A.D. 596, is described by *Plutarch* (Solon, p. 84) as θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, τὴν ἐνθουσιαστικὴν καὶ τελετικὴν σοφίαν. *Wetstein.*

— Κρῆτες ἀεὶ ψεῦσται] *The Cretans are always liars.* This verse is from the χρησμοὶ of Epimenides. (*Jerome.*) The first half of it was adopted by *Callimachus* (Hymn. Jov. 4), alleging as a proof of their mendacity that they claimed to have in their island the *grave* of Jupiter, the king of *gods! Chrys.*

This popular boast of the Cretans, mentioned by St. Paul's countryman *Callimachus*, is a striking proof of the tendency of Heathenism and Idolatry to propagate falsehood, and to do the work of the Father of Lies. No wonder, that the Apostle here speaks as he does of the false and treacherous character of the inhabitants of Crete, which had become proverbial. See the authorities in *Wetstein*, p. 370; and *Koray's* Atakta, ii. p. 304.

On St. Paul's citations from Heathen Poets, even from an Heathen *Altar*, see *Chrys.* here, and notes on Acts xvii. 23. 28, and 1 Cor. xv. 33.

The Apostle St. Paul, in his Epistle to the Romans, declares to the Jews their guilt, and consequent need of Repentance and of a Redeemer,—not on his own authority, but by quotations from *their own Prophets* (Rom. iii. 10—15), against whose testimony they could make no exception. So he here adduces against the Cretans the witness of one whom *they* regarded with reverence as a *Prophet of their own*, and who also was held in universal estimation by the Gentile World, *Epimenides*,—a proof of his prudence and wisdom in administering rebuke.

Not less observable is the evidence thence derivable of St. Paul's confidence in his own divine mission, and in that of Titus, set as Bishop by him over the people of Crete.

What impostor would have dared to use such strong language as this concerning that Nation, to whom he sent a spiritual Envoy, in order that he might reside among them and govern them? If St. Paul had been a mere secular Teacher, he would have perhaps quoted some smooth saying to flatter the national vanity of the Cretans; and he would not have cited this verse of Epimenides. But he was armed with divine power, and God gave similar gifts to Titus by his means. God had not given him the spirit of *fear*, but of *power* and of *love*, and of a sound mind.

The design of this severe censure is stated in *v.* 13. The moral disease of the Cretans is discovered and probed to the quick, "in order that they may be sound in the faith," and be rescued from the errors of those false teachers who would destroy them, by smooth speeches, in body and soul (*vv.* 13, 14; ii. 1).

Observe also the result. This Epistle, in which this severe censure is contained, has ever been received and read in the Churches of Christendom as a part of Holy Scripture. It was doubtless read in the Churches of Crete itself; and Titus, to whom it is addressed, is at this day honoured there as the *Apostle of Crete.* (Cp. on *v.* 4.)

These results would never have been produced, if the Cretans had not been convinced of the inspiration of St. Paul, and of the Apostolic Mission of St. Titus.

On this important topic compare note on Gal. iii. I, ὦ ἀνόητοι Γαλάται.

Yet this wise speech, so fruitful in profitable teaching, is now denounced by some critics as "eine harte und ungerechte Bestätigung!" *De Wette*, p. 10.

— κακὰ θηρία] *evil beasts*, on account of their savage disposition. *Joseph.* A. xvii. 5. 5. Cp. the proverb, Κρῆτες, Καπρὰ δοκες, Κίλικες, τρία κάπρα κάκιστα. On the words θηρίον and *bestia* applied to persons, see *Wetstein.*

— γαστέρες ἀργαί] *sluggish bellies*: that is, given up to sloth and gluttony. "Vivite lurcones, comedones, vivite *ventres*." *Lucilius.*

A barren soil for a Christian Bishop to cultivate! The Apostle does not conceal its untractable character from him whom he has appointed to break it up, and to bring it, by Christian tillage, into spiritual fertility. Another proof of his godly sincerity and courage.

14. Ἰουδαϊκοῖς μύθοις] See on 1 Tim. i. 4; iv. 7; and *Ignatius* (ad Magnes. 8), μὴ πλανᾶσθε μυθεύμασιν τοῖς παλαιοῖς, ἀνωφελέσιν οὖσιν· εἰ γὰρ κατὰ Ἰουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι.

— ἐντολαῖς] human *ordinances* concerning abstinence from certain meats as unclean, and other ceremonial matters. See Eph. ii. 15, and Col. ii. 21—23.

15. Πάντα (*Elz.* μὲν) καθαρὰ τοῖς καθαροῖς κ.τ.λ.] *To the clean all things are clean*; viz. all creatures, because created good by a good God, and because blessed by Him, and sanctified by Christ, and because restored to man for his free use by Him. But to those persons who are *not* sanctified by spiritual indwelling in the mystical body of Christ, and by *faith* in the Incarnation of Him Who is the Eternal Word, but are defiled by evil lusts which war against the soul, all things are unclean.

See above on 1 Tim. iv. 4; and *Augustine* contra Faustum Manichæum, xxxi. 4; and *Bp. Sanderson*, quoted above, on 1 Cor. iii. 22, 23.

— ὁ νοῦς καὶ ἡ συνείδησις] *their Mind and their Conscience.* The word *νοῦς*, *Mind* (*mens*, *μένος*), has a very comprehensive sense in the New Testament, and signifies not only the Understanding and Reason, but also the Will and the Affections. See Rom. i. 28. Eph. iv. 17. 1 Tim. vi. 5; and the note in *Mr. Ellicott's* excellent edition of this Epistle.

The *νοῦς*, *Mind*, is clearly distinguished from the *Conscience*; e. g. in that it takes cognizance of *external* objects, and considers and reasons concerning the attributes and will of God, as revealed in Nature and Revelation; and according as it is rightly regulated or no, and is in a healthful or diseased condition, determines and governs the practice, and forms the habits of man. But the *Conscience* (as the word is used in the New Testament), ἡ συνείδησις, the Conscience, or moral sense, given to man by God, is His voice in the human heart, and does not necessarily suppose any active energy of the intellectual faculty, but pronounces, as it were, by a spiritual instinct or moral inspiration on the character of human actions, and often speaks most clearly, articulately, and powerfully, as in children and women, where the *νοῦς*, or reasoning faculty, may not be deliberately exercised. See Rom. ii. 15.

At the same time it is a necessary part of our moral discipline, to bring all the faculties of the *νοῦς*, or Mind, to bear upon the Conscience, and to inform and regulate it by the will of God. See above on Acts xxiii. 1.

The false teachers here mentioned are censured, not only as depraving their understanding and will, but as having desecrated and polluted, if we may so speak, that divine oracle, and moral Shechinah, which God Himself had enshrined in their heart, their *Conscience.* See on 1 Tim. iv. 2.

16. ὁμολογοῦσιν] they *acknowledge*, they *own*, that they know God; that they are not ignorant of the truth; and yet they practically deny it by their lives. As the Apostle says (Rom. i. 18), "they hold the truth in unrighteousness," and thus they sin wilfully against their own conscience.

The sense seems to have been misunderstood by some, on account of the ambiguity of the meaning of the word 'profess' in the English Version,—a word which is now more commonly employed in the sense of 'pretend.'

— βδελυκτοὶ—καὶ ἀπειθεῖς] On the tendency of the denial of the doctrine of the Incarnation to produce immoral practice, see on Col. ii. 22, 23.

— ἀδόκιμοι] *reprobate.* See Rom. i. 28. 2 Tim. iii. 8. Contrast with this sentence iii. 1, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμοι.

CH. II. 1. Σὺ δέ] However great may be the moral disease of the population of Crete, and however corrupt the teaching of these

εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.
3 [a] Πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, 4 ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, 5 [b] σώφρονας, ἁγνὰς, οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται.

6 Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, 7 [c] περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα, 8 [d] λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ἡμῶν λέγειν φαῦλον.

9 [e] Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ Σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

11 [f] Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, 12 [g] παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, 13 [h] προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, 14 [i] ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς

a 1 Tim. 2. 9. & 5. 13. 1 Pet. 3. 3.
b Gen. 3. 16. 1 Cor. 14. 34. Eph 5. 22. Col. 3. 18.
c 1 Tim. 6. 1. 1 Pet. 3. 1.
d 1 Tim. 4. 12. 1 Pet. 5. 3.
e 1 Tim. 5. 14. 1 Pet. 2. 12, 15. & 3. 16. Eph. 6. 5. Col. 3. 22.
f 1 Tim. 6. 1, 2. 1 Pet. 2. 18. 1 Tim. 2. 4. 2 Tim. 4. 17. ch. 3. 4.
g Eph. 1. 4. & 4. 22—25. Col. 1. 22. & 3. 5—9. 2 Tim. 1. 9. 1 John 2. 16.
h 1 Cor. 1. 7. Phil. 3. 20.
i Exod. 19. 5. Eph. 2. 10. & 5. 2. Gal. 1. 4. & 2. 20. Heb. 9. 14.

Judaizers (i. 10—16), do not *thou* be silent, but *speak* those things which beseem *the wholesome* doctrine. See on 1 Tim. i. 10; iv. 3.

2. πρεσβύτας] *old men.* See 1 Tim. v. 1. Philem. 9.

— σεμνούς] *reverend, worshipful.*

3. Πρεσβύτιδας] 1 Tim. v. 2.

— ἐν καταστήματι] *in deportment.* "*Composito* gressu, habitu, incessu," &c. "Incessus, motus, vultus, sermo, silentium, quandam decoris sacri præferant dignitatem." *Jerome.* Cp. *Simplicius* in *Wetstein*, p. 372, κατάστημα αὐτοῦ σεμνὸν, σταθερὸν, i. e. 'compositum.' *S. Ignatius* (ad Trall. 3) says of the Bishop of Tralles that his "very κατάστημα (deportment, carriage) was a sermon (μαθήτεια), and his very meekness was power"—like that of a late most reverend Primate of the Church of England in our own age.

— ἱεροπρεπεῖς] θεοπρεπεῖς (*Hesych.*), *worshipful*, 'augustæ'—'*beseeming holiness*'—a word applied by *Plato*, *Xenophon*, *Josephus*, and others, to characterize what is in accordance with the reverential solemnity and holy dignity of the public offices of religious worship. See *Wetstein.* Cp. 1 Tim. ii. 10. Eph. v. 3.

4. ἵνα σωφρονίζωσι] That they may be to them like their Σωφρονισταί, who were set over the youth of Athens to regulate and order their behaviour. (*Etym. M.*) The inculcation of the word σώφρων in this Epistle (i. 8; ii. 2. 5) intimates the character of those with whom Titus had to deal. A, F, G, H have σωφρονίζουσι here, in the Indicative mood, and so *Lach.*, *Tisch.*, *Alf.* But C, D, E, I, K have the conjunctive σωφρονίζωσι, and so *Huther*, *De Wette*, *Bloomf.*, *Ellicott.* See above, note on Gal. iv. 17. 1 Cor. i. 31.

5. οἰκουρούς] *keepers at home.* And something more; viz. *keepers* of *home.* See *Hesych.* in *v.* οἰκουρία· ἡ κατ' οἶκον φυλακή.

The dignity and freedom given by Christianity (Gal. iii. 28) to the women of Greece, might easily be abused into an occasion of licence, and bring a reproach on the Gospel. Hence the greater importance of this precept—"that the word of God might not be evil spoken of."

7. τύπον] 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. "Doctor aliorum debet esse instar conchæ, quæ priùs ipsa impletur, quàm in alios redundet." *S. Bernard* (Serm. 18, in Cantica. *A Lapide*).

— ἀφθορίαν] *uncorruptness.* So the major part of the best authorities. *Elz.* ἀδιαφθορίαν. Cp. Eph. vi. 24. *Mill* and *Bloomf.* add ἀφθαρσίαν after σεμνότητα, with D**, G** (perhaps), and I, K. *Elz.* has ὑμῶν for ἡμῶν.

9, 10. Δούλους] See i. 1, and 1 Tim. vi. 1.

11. Ἐπεφάνη] '*illuxit*' (*Jerome*), or '*apparuit*,' as a bright and glorious Light, suddenly gleaming on the world, which sat in darkness and the shadow of death.

— πᾶσιν ἀνθρώποις] *to all men;* to Gentiles as well as Jews, to women as well as men, to slaves as well as to freemen.

13. τὴν μακαρίαν ἐλπίδα] *the blessed Hope*, laid up as a treasure in heaven, and one day to be fully enjoyed. See Col. i. 5.

— ἐπιφάνειαν τῆς δόξης] *the manifestation of the Glory* of Christ; coming to judgment with Power and Great Glory, and sitting on the Throne of His Glory. See Matt. xix. 28; xxiv. 30; xxv. 31. 2 Thess. i. 9; ii. 8.

— τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ] *of our Great God and Saviour Jesus Christ.* So *Theodoret*, who says, "St. Paul here calls Christ the Great God; and thus rebukes the heretical blasphemy," which denies His Godhead. And *Chrysostom* here asks, "What can those persons say, who allege that the Son is inferior to the Father?" And *Theophylact*, "Let such men listen to the Apostle, who declares that the Son is God and Mighty;" and in his note on Phil. ii. 6, "Hear," he says, "Paul affirming that the Son is the Great God," and he then quotes this verse. So likewise *S. Jerome*, who says, "*Our Saviour* Jesus Christ is here called the *Mighty God.*" And again, "Christus Jesus, Magnus Deus atque Salvator noster, redemit nos sanguine suo, ut sibi Christianum populum peculiarem faceret." So also *Primasius* here, "He calls Christ the Great God, concerning Whom the Angel said to Mary, *He shall be Great.*" (Luke i. 32.)

Indeed there is a continuous chain of authorities, reaching from the Apostolic age to the present, showing that this text has been generally applied to God the Son by the best writers.

S. Ignatius (ad Ephes. i.) appears to have had it in his mind, and certainly expresses its sense, when he says, ἐν θελήματι Πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν.

It was so understood by *Clem. Alexand.* (Cohort. ad Gentes, p. 7), where he says, that the manifestation here spoken of is the manifestation of the Divine Logos, God and Man.

It was so understood by *S. Hippolytus*, the disciple of S. Irenæus, and the Author of the Little Labyrinth in Euseb. v. 28, who says, ὁ γὰρ εὐσπλαγχνος Θεὸς καὶ Κύριος ἡμῶν Ἰησοῦς Χριστὸς οὐκ ἐβουλεύετο. See *Routh*, Rel. Sacr. ii. p. 26. 151. So *Athanasius*, ad Adelphium i. p. 915, and in his Treatise on the Essence of the Father, and Son, and Holy Spirit, sect. 27, μέγας Θεὸς ἐκλήθη ὁ υἱός. And *Cyril Hieros.* (Catech. xv.) applies this manifestation also *to Christ*, coming to judgment. Other quotations to the same import from *Epiphanius* (adv. Hæres. p. 887), *S. Basil* (in Ps. i. and c. Eunom. iv. p. 294), and *S. Gregory Nyssen* (c. Eunom. x. p. 265), and from *S. Chrysostom* passim, may be seen in the late *Dr. Wordsworth's* Six Letters to Granville Sharp, pp. 66—84.

See also *Dr. Routh*, Reliq. Sacr. ii. 26, who observes that *S. Cyprian*, in the third century, often uses the title "Dominus et *Deus noster Jesus Christus*," and so other Bishops in the Third Council of Carthage, and the Synodic Epistle of the Council of Antioch (Euseb. vii. 30), and *Didymus*, the Master of *S. Jerome* (de Trin. iii. 2).

It is certain also, that the Apostle in other places ascribes to our Saviour the title of *God.* See Rom. ix. 5. Col. ii. 2. Heb. i. 8. Acts xx. 28. And it is probable that St. Paul had here in his mind the remarkable prophecy of Isaiah (ix. 6) where *Christ* is called "the *Mighty God.*" Cp. below on Rev. xix. 17.

The word Ἐπιφάνεια, or *Manifestation*, here used, is employed by St. Paul in five other places in his Epistles, and in every one of them to describe the manifestation of *Christ*, and in four of them to designate the future Manifestation of His Coming

ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

15 [k] Ταῦτα λάλει καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρονείτω.

III. 1 [a] [c] Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι, 2 [b] μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους.

3 [c] [e] Ἦμεν γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

4 [d] [f] Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ, 5 [e] οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος

k 1 Cor. 16. 11. 1 Tim. 4. 12.

a Rom. 13. 1, &c. 1 Pet. 2. 13.
b Phil. 4. 5. 2 Tim. 2. 24. 25.
c 1 Cor. 6. 11. Eph. 2. 1, &c. & 5. 8. Col. 3. 7. 1 Pet. 4. 3.
d ch. 2. 11.
e John 3. 3, 5. Acts 15. 11. Rom. 3. 20, 28. & 4. 2, 6. & 9. 11. & 11. 6. Eph. 1. 4. & 2. 4, 9. & 5. 26. Gal. 2. 16. 2 Tim. 1. 9.

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to Judgment, as here. See 2 Thess. ii. 8. 1 Tim. vi. 14. 2 Tim. i. 10; iv. 1. 8.

On this text, see also the important remarks of *Dr. Waterland*, Moyer Lectures vi. Vol. ii. p. 129.

14. λαὸν περιούσιον] *a peculiar people.* So *Clemens Rom.* 58, ὁ Θεὸς ὁ ἐκλεξάμενος ἡμᾶς δι' αὐτοῦ (Ἰησοῦ Χριστοῦ) εἰς λαὸν περιούσιον. As *S. Jerome* observes here, this phrase is derived from the LXX, Deut. vii. 6; xiv. 2; xxvi. 18. Exod. xix. 5; and is equivalent to the Hebrew סְגֻלָּה. Cp. Ps. cxxxv. 4. Eccles. ii. 8, where περιουσιασμὸς is used to signify a *peculium*, ἀπεριποίησις, 1 Pet. ii. 9. The words περιούσιος, περιποίησις mark something more than *acquisition* and *possession*: the preposition περὶ gives to these words an idea of *speciality* and *superiority*. Thus the Jews were a λαὸς περι-ούσιος, because they were chosen to be *apart from*, and *above*, all other people, in the distinctions of God's favour, a λαὸς ἐξαίρετος, as *S. Jerome* here explains the word. So those who are in Christ are a λαὸς περι-ούσιος, *separate* from, and *superior* to, those who do not receive and obey the Gospel.

— ζηλωτήν] σπουδαστήν, *Hesych.* Let us, therefore, not only *do* good works, but have *zeal* for the doing of them, rivalling one another, vying with one another, in doing them, and provoking one another to do them. *Chrys.* See below on iii. 8.

15. μετὰ πάσης ἐπιταγῆς] *with all authority.* A proof of the pre-eminence of Titus as Chief Pastor of Crete. See i. 5.

— μηδείς σου περιφρονείτω] Nolo te talem exhibeas, ut possis ab aliquo contemni. Nemo, te segniter agente, sic vivat, ut sese te putet esse meliorem; qualis enim ædificatio discipuli, si se intelligat *magistro esse majorem? Jerome.*

CH. III. 1. ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι] *to submit themselves to rulers and authorities.* Another proof of the Apostle's courage, truthfulness, and divine commission.

The Cretans were noted for their turbulence and unruliness, in which they were abetted and encouraged by the Jews and Judaizers of the islands (see on i. 10. 12), and they had now lost their independence, and were subject to *a foreign* rule, *that of Rome*, to which they were subjugated by Metellus Creticus, B.C. 67; and Crete was annexed to Cyrene as a Roman Province (*Vell. Paterc.* ii. 34. 38. *Dio Cass.* xxxvi. 2), under a *Proprætor*, with the title of Proconsul (*Strabo*, p. 840. *Orelli*, Inscr. 3658. *Long*, in *Smith's* Dict. p. 704).

Yet St. Paul charges Titus to inculcate loyalty to the authority of Rome, 1 Tim. ii. 1—3.

If the Apostle had been merely a secular teacher of human knowledge, or a champion of a human sect, and had not been endued with divine wisdom, he would not have ventured to inculcate these lessons of subordination to a foreign authority, now wielded by a Nero; but he would either have been silent on the subject, or, perhaps, have flattered the vanity and inflamed the passions of the Cretans, and have courted their favour, by following the example of those teachers, who excited them to throw off the yoke of Roman rule, and to recover their ancient Liberty.

A, C, D*, E*, F, G omit καὶ here: perhaps ἀρχαῖς may be a gloss.

— πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους] Quoted by *Clement* of Rome, 2.

2. ἐπιεικεῖς] *equitable, fair, forbearing.* See 1 Tim. iii. 3.

3. Ἦμεν γὰρ ποτὲ καὶ ἡμεῖς] *for we also were formerly foolish.* A modest reply from the Apostle to the censure of those who might condemn him as severe and uncharitable for speaking so sternly of the vices of the Cretans, and of the necessity of severe discipline in order to amend them. See i. 10—13; ii. 15.

Let not the Cretans imagine that we are thus arrogantly claiming any superiority to ourselves. *We also* once *were* what they now are; and our moral change is not due to ourselves, but to *Divine Grace*. Let them receive that, and then they will become what God's grace has made us to be. 1 Cor. xv. 10.

Thus the Apostle is led to speak of *Regeneration*, *v.* 4; and he opens out a glorious view, that of the *New Birth* of an entire Nation, and of the World.

4. ἡ χρηστότης] *the kindness.* See on Eph. ii. 7. These words are adopted by *Justin Martyr*, c. Tryphon. c. 47.

— ἐπεφάνη] *beamed upon us.* See ii. 11.

5. οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ] *not by works* (as a cause) *wrought in righteousness, which* (i. e. works) *we did* (antecedently to our adoption into Christ, and to which some men, i. e. the Judaizers, pretend, and on which *they* rely); *but according to His own mercy He saved us.*

He uses the article τῶν before δικαιοσύνῃ, because he is citing a phrase which others applied to themselves, but which he altogether repudiates in his own case.

When those false leaders were asked, What was *their* ground of hope of salvation, *they* would reply, τὰ ἔργα τὰ ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς. But St. Paul would answer, Θεοῦ ἔλεος.

— ἔσωσεν ἡμᾶς] *He saved us.* As far as He is concerned, we are already saved; for He has *done* on *His part* all that was requisite for our salvation; and He has given us a good hope of salvation, if we persevere in the state of salvation in which He placed us at our Baptism. See above on Rom. viii. 24, 25. 30.

— διὰ λουτροῦ παλιγγενεσίας] *by means of the laver of Regeneration.* The merciful God delivered us from our former miseries by means of His only-begotten Son, having freely given us forgiveness of sins in the saving waters of Holy Baptism; and having created us again and formed us anew, and having vouchsafed us the gift of the Holy Ghost, and opened to us the path of Righteousness. *Theodoret.*

The same God Who created us originally has now created us anew. This is the grace and efficacy of Baptism. And as we consist of body and soul,—the one visible, the other invisible,—so Baptism consists of two things, viz. the Water and the Spirit, the one visible and received by our bodies, the other invisible and incorporeal, concurring with the former; the one typical, the other cleansing the inmost soul. *Greg. Nazian.* Orat. xl. p. 695.

On the doctrine of Regeneration in Baptism, see above on John iii. 5; and *Justin Martyr*, Apol. i. 61; *Irenæus*, iii. 17; v. 15; *Tertullian*, de Baptismo, 1. 20, and de Animâ, c. 20, "Nos in aquâ nascimur;" *Theophyl.* ad Autolyc. ii. 16, who imitates St. Paul's words, and says, that all men who resort to the Truth receive remission of sins "by water and the laver of Regeneration, and being born anew, and receiving a benediction from God." See also the eloquent homily of *S. Hippolytus* in Theophania, c. 8; and of *S. Gregory Nazianzen*, xxxix. and xl.; and *Dr. Waterland's* Sermons, vi. 343. 346; *Bp. Bethell*, General View of Regeneration in Baptism, Lond. 1850; and *Blunt*, Early Fathers, Series ii. Lecture xi.; and the excellent observations of *Dean Trench*, Syn. N. T. § xviii. pp. 74, 75.

The following remarks on this text are from *Dr. Waterland.* A learned writer has well proved that the Greek and Latin Fathers not only used the word *Regeneration* for *Baptism*, but so *appropriated* it also to Baptism as to *exclude* any other conversion, or repentance, not considered with *Baptism*, from being

ἁγίου, 6 [f] οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, 7 [g] ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

f Ezek. 36. 25. Joel 2. 28. Acts 2. 33. Rom. 5. 5.
g Rom. 8. 23, 24.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες Θεῷ· ταῦτά ἐστι καλὰ καὶ

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signified by that name (*Wall*, Infant Baptism, Part i. xcv. pp. 22. 25. 28—30; Defence, pp. 12. 34. 41. 277. 318. 323. 327. 329. 333. 343; Append. pp. 4. 6. Comp. *Archbishop Sharpe*, Vol. iii. Serm. xiii. p. 280, &c. *Suicer*, Thesaur. tom. i. pp. 243. 396. 639. 1352; tom. ii. pp. 278. 549. 554. *Cangius*, Glossar. Græc. p. 1084. *Bingham*, xi. 1. 3, p. 462); so that, according to the ancients, *Regeneration*, or *new birth*, was either Baptism itself (including both *sign* and *thing*), or a change of man's spiritual state, considered as wrought by the *Spirit* in or through *Baptism*.

This new birth, this Regeneration, could be but *once* in a Christian's whole life, as Baptism could be but *once*; and as there could be no *second* Baptism, so there could be no *second* new-birth.

Regeneration, with respect to the regenerating agent, means the first *admission*; and with respect to the *recipient*, it means the *first entrance* into the Spiritual or Christian life. And there cannot be two *first entrances* or two *admissions*, any more than two spiritual *lives*, or two *Baptisms*.

The analogy which this new *spiritual* life bears to the *natural*, demonstrates the same thing. "Cùm ergo sint duæ nativitates—una est de terrâ, alia de cœlo; una est de carne, alia de spiritu; una est de mortalitate, alia de æternitate; una est de masculo et fœminâ, alia de Deo et Ecclesiâ. Sed ipsæ duæ *singulæ* sunt; nec illa potest *repeti*, nec illa. Jam natus sum de *Adam*, non me potest *iterum* generare Adam; jam natus sum de *Christo*, non me potest *iterum* generare Christus. Quomodo *uterus* non potest repeti, sic nec *Baptismus*." *Augustin.* in Johan. Tract. xi. p. 378, tom. iii. part 2, edit. Bened. Conf. *Prosper.* Sentent. 331, p. 246, apud Augustin. tom. x. in Append. *Aquinas*, Summ. part 3, qu. 66, art. 9, p. 150.

There are in all, *three* several *lives* belonging to every good Christian, and three *Births*, of course, thereto corresponding. *Once* he is born into the *natural* life, born of Adam; *once* he is born into the *spiritual* life, born of *water* and the *Spirit*; and *once* also into a *life* of *glory*, born of the *Resurrection* at the last day. *Dr. Waterland* (Regeneration stated and explained, Vol. vi. p. 346, on Titus iii. 5).

— καὶ ἀνακαινώσεως Πνεύματος ἁγίου] *and by the Renovation of the Holy Spirit.*

The παλιγγενεσία, or *new Birth*, just mentioned by the Apostle, takes place *once* in the laver of Baptism; but the subsequent work of ἀνακαίνωσις, i. e. *renovation*, or *renewal*, is habitually needed by us, and is performed *daily* by the Holy Spirit. As the Apostle says (2 Cor. iv. 16), "The *inner* man is *being renewed* (ἀνακαινοῦται, present tense) *day by day*."

Observe the word ἐξέχεεν, He *poured* forth from a spring; and observe the word λουτρὸν, a *laver*, into which what is poured forth *flows*.

These words, combined with the context here, and with our Lord's own declaration (in John iii. 5), on the necessity of being born again of *Water* (ἐξ ὕδατος) and of the *Spirit*, display the true doctrine of Regeneration;

All the spiritual Blessings of the New birth, and of the New life, are therein represented as flowing down to us *from* and *out of* the one *fountain* and *well-spring* of the Love of God the *Father*: and are all derived to us *through* God the Son, God and Man, Who is the *sole Channel* of all grace to men; and are applied to us personally *by* the agency of God the Holy Ghost. See note above on 2 Cor. xiii. 13.

All these Blessings come to us through the Incarnation of God the Son, Who took our nature and died for us, and washed us from our sins by His blood. And the Incarnation is, as it were, the point of contact, at which the channel of Filial Grace joins on to the Well-spring of Paternal Love, which opens out the way for the effusion of Grace to all the family of Man, whose nature God took in Christ. And the point of contact, at which the living Water of Grace, which flows *from* the Well-spring of Paternal Love through the Filial Channel of Grace, is poured forth into our souls, is in the laver of our New Birth in Baptism.

Thus, then, the Baptismal Font is the receptacle, into which the Grace flowing from the spring of God's love, and streaming down to us through Christ, God and Man, dying for us on the Cross, is poured forth as water conveyed by an aqueduct from a secret source in the distant hills, and gushing out into a pool; and is applied to the cleansing of our souls from original sin, and to the quickening of them in the spiritual Siloam of the laver of Regeneration.

Christ was born once by the operation of the Holy Ghost, and He lives for evermore.

He was born once *in us* by the operation of the Holy Ghost. And if we are truly His, He is daily *renewed* in us by the working of the same Spirit, and will dwell *for ever* in us.

Hence we see the wisdom of the Church in choosing the present passage of St. Paul for a proper Lesson on the Festival of Christ's Nativity, and in teaching us to pray, in her Collect for that Day, to God, Who has given His only-begotten Son to take our nature upon Him, that we, who have been born again and made God's Children by adoption and grace in Christ, may *daily be renewed* by the Holy Spirit, through the same Jesus Christ our Lord.

The reader will not have failed to observe the evidence afforded by this passage on the Doctrine of the distinct personality and several operations of the Three Persons of the Ever Blessed Trinity. Cp. 2 Cor. xiii. 13.

7. γενηθῶμεν] So A, C, D*, F, G, *Lach.*, *Tisch.*, *Ellicott*, *Alf.*—*Elz.* γενώμεθα.

8. Πιστὸς ὁ λόγος—διαβεβαιοῦσθαι] *Faithful is the saying*; a formula *introducing* a solemn asseveration. 1 Tim. i. 15; iii. 1; iv. 9. 2 Tim. ii. 11.

The saying thus prefaced is that which declares the *practical* character of the doctrine of Regeneration by Baptism.

This doctrine, therefore, of Baptismal Regeneration, is not (as it has been vainly misrepresented by some) a mere empty formality, a barren and unfruitful speculation, but it is the very root of virtuous practice.

The Apostle teaches, and commands Titus to teach, that they who have been engrafted into Christ by Baptism, must be careful to promote good works. They who have been *born anew* in Baptism have entered into a solemn covenant with God, by which they obliged themselves to a *new* and holy *life*; and therefore all who are baptized, are bound to keep their hearts with diligence. (Prov. iv. 23.) See *Greg. Nazian.* Orat. xl.

We who are baptized were baptized into *Christ's death* (says St. Paul, Rom. vi. 3); that is, into a *conformity to* it, as well as into a *participation of its* benefits, that we should be dead to sin; and as He was raised up from the dead, we should not continue in sin, but *walk in newness of life*. (Rom. vi. 2—5.)

We were baptized into His body. (1 Cor. xii. 13.) Our bodies were made members of Christ (1 Cor. vi. 15), and were united in Him to God, and became Temples of God the Holy Ghost (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16); and we are therefore pledged thereby to be holy as He is holy (1 Pet. i. 15), to walk worthy of our holy vocation (Eph. i. 5, 6; iv. 1), and to bring forth the fruits of the Spirit in our lives. (Gal. v. 22.) See above on Eph. v. 5, and 1 Tim. iii. 16.

The teaching of St. Paul in this passage, and in many others of the *Pastoral Epistles*, where he dwells specially on the necessity of *good works* (1 Tim. ii. 10; v. 10; vi. 18. 2 Tim. ii. 21. Tit. i. 16; ii. 7. 14; iii. 14), is a protest and safeguard against that form of religion, and particularly of Judaism, which contented itself with a specious profession of Knowledge which it dignified with the name of Faith, but which was not productive of good fruits.

These passages are very important, as showing St. Paul's concurrence in the teaching of *St. James*, who wrote his General Epistle with a special view to this hypocritical form of nominal Religion.

See above the *Introduction* to the Epistle to the Romans, p. 200.

— καλῶν ἔργων προΐστασθαι] *to promote good works*: more than to *do* them; to be, as it were, "præfecti operum bonorum," to be foremost in them, and to lead others to them. The verb προΐστασθαι, with a genitive of *persons*, signifies to stand *before* them as their chief, ruler, protector, and patron, προστάτης. (1 Thess. v. 12. 1 Tim. iii. 4. 12.) And it is coupled with *things*, as here: προΐστασθαι τέχνης, *Athen.* p. 612; ἐργασίας, *Plut.* Pericl. p. 151 (*Wetstein*), where it means to drive on, and zealously to promote, aid, and urge on a work or trade, and not to allow the trade or work to stand still, but to drive on the workman. The overseer of the workmen who built a house or temple was called

ὠφέλιμα τοῖς ἀνθρώποις. 9 [h] Μωρὰς δὲ ζητήσεις καὶ γενεαλογίας, καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο, εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι.

10 [i] Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

12 [k] Ὅταν πέμψω Ἀρτεμᾶν πρός σε, ἢ Τύχικον, σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. 13 [l] Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ

h 1 Tim. 1. 3—7. & 4. 7. & 6. 20. 2 Tim. 2. 23. ch. 1. 14.
i Matt. 18. 15—17. Rom. 16. 17. 2 Cor. 13. 2. 2 Thess. 3. 6. 2 Tim. 3. 5. 2 John 10.
k Acts 20. 4. Eph. 6. 21. Col. 4. 6. 2 Tim. 4. 12.
l Acts 18. 24. 1 Cor. 1. 12.

προστάτης ἔργων, ἐργοδιώκτης, "*Præfectus operum*," "*Clerk of the works.*"

Such is a Christian's duty in this life, to be a προστάτης καλῶν ἔργων, or, as he calls it, ii. 14, to be a ζηλωτὴς καλῶν ἔργων. The meaning is well illustrated by the opposite declaration of Scripture concerning false teachers, who have an active tongue and lazy hand; who bind heavy burdens upon other men's shoulders, but will not come forward and reach out so much as one of their fingers to move them. (Matt. xxiii. 4.) *Koray.*

— οἱ πεπιστευκότες Θεῷ] They who have made public profession of faith in God; they who have been baptized and enkrafted into the company of the faithful, or visible Church. On this sense of πιστεύω, see Acts viii. 13; xiii. 48, where see note. Rom. xiii. 11. *Elz.* has τῷ before Θεῷ, and has τὰ before καλὰ, but it is not found in the best authorities.

9. γενεαλογίας] of the Judaizers. See 1 Tim. i. 4, and *Koray* here, p. 323.

— περιΐστασο] *avoid*, by going *round about*, purposely out of the way, to shun. 2 Tim. ii. 16, περιΐστασο = ἀνάφευγε (*Hesych.*), περιΐστασθαι = ἐκκλίνειν, φεύγειν (*Suid.*). Cp. *Wetstein*, p. 358, and *Koray*, Atakta, ii. p. 323.

10. Αἱρετικόν] one who makes αἱρέσεις or parties; a *sectary*, whether in doctrine or discipline. (See on 1 Cor. xi. 19.) The essence of *Heresy* lies in the exercise of the *will* or *choice*. "Hæresis (αἵρεσις) Græcè ab *electione* dicitur, quòd scilicet unusquisque *id sibi* eligat, quod ei melius esse videatur." *Jerome.*

It has pleased God, in the exercise of His own Sovereign Counsel and Will (Eph. i. 5), to make certain *Revelations* to man. He has consigned those Revelations to the Holy Scriptures, which are inspired by Him, and may be proved so to be, and which may also be shown to be a *full* and *perfect* exposition of His Will as to all supernatural Truth necessary for everlasting salvation. He has committed those Scriptures to the keeping of His Church, *the Pillar and Ground of Truth* (1 Tim. iii. 15), the Body of Christ, to which He has promised His presence and His Spirit to guide her into all truth. (John xiv. 16; xvi. 12. Matt. xxviii. 20.) Whosoever, then, *after* this act of *God's* sovereign Counsel and *Will*, does not set himself carefully to ascertain the Will of God, and dutifully to conform himself to it in matters of Doctrine and Discipline, but voluntarily *chooses* for himself some opinion, or adopts some practice in *contravention* of the Divine Will, as expressed in Holy Scripture, and as interpreted by the consent, and embodied in the practice, of the Universal Church; whosoever introduces some new Article of Faith *not found* in Scripture, and *unknown* to the primitive Catholic Church,—and much more, whosoever introduces some Article of Faith *contradictory* to Scripture and to the Sense of the primitive Universal Church,—that man is an *αἱρετικὸς*, a *Heretic*, and is to be avoided as such.

See *Irenæus*, i. 16, who says, "Quotquot absistunt ab Ecclesiâ, verè à *semet* ipsis sunt *damnati*, quos Paulus jubet devitare." And the clear statement of *Tertullian* (de Præscr. c. 7), "Paulus *hæreses* inter carnalia crimina numerat, scribens ad Galatas (Gal. v. 20), et Tito suggerit, *hominem hæreticum post primam correptionem recusandum*, quòd *perversus sit ejusmodi, et delinquat ut à semet ipso damnatus*. Sed et in omni penè Epistolâ de adulterinis doctrinis *fugiendis* inculcans, *hæreses* taxat, quarum opera sunt adulteræ doctrinæ, *hæreses* dictæ Græcâ voce ex interpretatione *electionis*, quâ quis sive ad instituendas sive ad suscipiendas eas utitur. Ideo et *sibi damnatum* dixit hæreticum, quia et in quo damnatur, sibi *elegit*. Nobis verò nihil ex *nostro arbitrio* indulgere licet, sed nec *eligere* quod aliquis de arbitrio suo induxerit. Apostolos Domini habemus auctores, qui nec ipsi quicquam ex *suo arbitrio*, quod inducerent, elegerunt, sed *acceptam* à Christo disciplinam fideliter nationibus adsignaverunt. *Itaque etiam si angelus de cœlis aliter evangelizaret, anathema diceretur à nobis.*" (Gal. i. 8.)

— παραιτοῦ] See 1 Tim. iv. 7.

11. ἐξέστραπται] *is perverted*: properly, has been turned inside out, like a garment,—ἐκστρέψαι ἱμάτιον, τὸ ἀλλάξαι τὸ πρὸς τὸ ἔσω μέρος ἔξω. *Schol. Aristoph.* Nub. 88. *Wetstein*, p. 378.

A very expressive description of an *αἱρετικός*. Man's duty is to ascertain the will of God (see on *v.* 10); to clothe himself with it, to wear it, and exhibit it publicly in his life. But the *αἱρετικὸς*, or *sectary*, turns the garment inside out. He walks with the lining of his coat turned outside; he *hides God's will*, as if it were not fit to show, and perversely parades, and egotistically protrudes, his own will, in the eyes of men, as if it alone were beautiful and worth seeing. Thus he makes himself ridiculous in the sight of thoughtful men. St. Paul therefore calls him *self-condemned*: he stands forth in public view as convicted by his own self-love and self-adulation, and by his contempt of God's Will and Word. Cp. 1 Tim. v. 24.

— ἁμαρτάνει] *sinneth*. On the moral guilt of αἵρεσις see 1 Tim. v. 20.

12. Ὅταν πέμψω] *When I shall have sent Artemas to thee, or Tychicus.* Titus was not to quit his post in Crete, till the Apostle had sent some one, Artemas or Tychicus, to watch over the Church there.

It was very fitting (says *S. Jerome*) that the Apostle, who had preached the Gospel from Jerusalem round about unto Illyricum (Rom. xv. 19), should not suffer the Cretans to be left desolate, both by his own absence and of that of Titus at once, but should send to them in his own stead and that of Titus, Artemas, or Tychicus, to comfort them by teaching and consolation.

In like manner, when St. Paul sent for Timothy to come to him at Rome, he took care to inform him, that he had sent Tychicus to Ephesus to take charge of affairs there. 2 Tim. iv. 12.

It is probable, therefore, that *Artemas* was the person sent to Crete by St. Paul; and that *Tychicus* remained with the Apostle till he was sent to Ephesus; or, if Tychicus was the person sent, he afterwards returned to St. Paul.

— σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν] *do thy diligence to come to me to* Nicopolis; probably the *Nicopolis* in *Epirus*, built by Augustus after the battle at Actium, and thence deriving its name,—'*the City of Victory*.' *Sueton.* Aug. 18. *Strabo*, xii. 325. *Howson*, ii. p. 481. So *Jerome*, who says (in Prolog. ad Epistolam): "Scribit Apostolus de *Nicopoli*, quæ in Actiaco litore sita est, præscribitque Tito, ut, cùm è duobus Artemas seu Tychicus Cretam fuerit appulsus, ipse (Titus) Nocopolim veniat."

It is probable that St. Paul passed over from Macedonia into Epirus after his promised visit to Philippi. See Introduction, p. 42.

Nearly ten years *before* this Epistle was written, when St. Paul left Ephesus for Macedonia (A.D. 57, Acts xx. 1), he found *Titus* there (2 Cor. vii. 5, 6), and in all probability Titus then went with St. Paul on his missionary tour into Illyricum. (See on Acts xx. 1, 2. Rom. xv. 19.)

We find also, that *after* the date of this Epistle, and soon before St. Paul's death, Titus had gone, probably by St. Paul's command, into the *neighbouring* country of *Dalmatia*. (2 Tim. iv. 10.)

If this Epistle was written, as is most likely, a little before St. Paul's second Imprisonment and Martyrdom, then the intention of sending Titus into Dalmatia, as a person already acquainted with the Churches there planted by St. Paul, would harmonize very well with this command to come to the Apostle to Nicopolis, in Epirus, which would be on the route of Titus from Crete to Dalmatia.

A description of Nicopolis may be seen in the Editor's Work on Greece, p. 313—5, ed. 1858.

13. Ζηνᾶν] *Zenodorus.*

— τὸν νομικόν] *the lawyer* acquainted with the *Levitical Law*, and who will be of use to thee in dealing with the Judaizing teachers, and in refuting their errors. See *v.* 9. Do not therefore imagine that I disparage the Law; no, I revere the Law, which is from God; and therefore I would have thee to confute those who pervert the Law, by arguments from the Law,—as St. Paul himself has done in his Epistles to the Galatians and Romans.

The same observation applies to *Apollos*. (Acts xviii. 24—26.)

σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. 14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. 15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. m Ἡ χάρις μετὰ πάντων ὑμῶν.

m 1 Cor. 16. 23. Eph. 6. 24. 2 Tim. 4. 22. Heb. 13. 25.

These names,—Ζηνᾶς, derived from Ζεύς, the heathen deity whose tomb was shown in Crete; and Ἀπόλλως = Ἀπολλώνιος, from Ἀπόλλων, and Ἀρτεμᾶς = Ἀρτεμίδωρος, from Ἄρτεμις, the great goddess of Ephesus,—names now borne by friends of the Apostle, and here honourably mentioned by him, are suggestive of reflections on the blessed change brought silently by the Gospel on the nomenclature, language, and household words of the world. See above on Rom. xvi. 14.

14. *οἱ ἡμέτεροι*] *ours* as well as thyself. A precept to those who would hear this Epistle read in the Church.

— *χρείας*] Eph. iv. 28, 29.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

I. [1] ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, [2] Τιμοθέῳ ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

a Acts 22. 3. & 23. 1. & 24. 14. Rom. 1. 8, 9. Eph. 1. 16. 1 Thess. 1. 2, 3. & 3. 10.
[3] [a] Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, [4] ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ, [5] b ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι, καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

b Acts 16. 1.
c Acts 6. 6. & 8. 17. & 13. 2. & 19. 6. 1 Tim. 4. 14. & 5. 22.
[6] [c] Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. [7] d Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ σωφρονισμοῦ.

d Rom. 8. 15.

On the date and design of this Epistle, see above, Introduction, p. 423.

Ch. I. 1. *κατ' ἐπαγγελίαν*] *in order* to proclaim the *promise* of everlasting life in Christ. (*Theodoret.*) On this use of *κατὰ* see Tit. i. 1.

3. *τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων*] *to the God Whom I serve from my forefathers.* The Apostle in his old age dutifully records his obligations, and reverently expresses his thankfulness, to his progenitors, and sets an example to others of similar gratitude (cp. 1 Tim. v. 4); and also defends himself against the imputation that he was an apostate from the faith of his forefathers. He shows his gratitude to them by preaching the *promise* (*v.* 1) made to Abraham in Christ.

— *ἐν καθαρᾷ συνειδήσει*] *in a pure conscience.* On the sense of these words see on Acts xxiii. 1, and compare Heb. xiii. 18. A defence of himself against those who alleged his example in persecuting the Church, as an *argumentum ad hominem* in their own behalf. He had acted in that respect with a view to no personal advantage, but in zeal for God's glory; and though he condemns himself as a blasphemer, and injurious for so doing (1 Tim. i. 13. 15), yet his case was very different from theirs, who had seared their consciences with a hot iron, and whose mind and conscience was depraved (1 Tim. iii. 9. Tit. i. 15), and who had the full evidence of the Gospel displayed before their eyes; which at that time he had not. See on 1 Tim. i. 13.

4. *μεμνημένος σου τῶν δακρύων*] *remembering thy tears*, shed on the occasion of St. Paul's departure from him. (*Theodoret.*) Compare the affecting description Acts xx. 37.

In his *first* Epistle to Timothy, St. Paul had signified his intention of coming to him. (1 Tim. iii. 14.) Probably that intention had been fulfilled, and the severance, of which he now speaks, was the close of that visit. Concerning the probable circumstances of that severance, see below on *vv.* 15—18.

— *ἵνα χαρᾶς πληρωθῶ*] *in order that I may be filled with joy.* To be construed with *ἰδεῖν*. *Theoph.*

5. *ἐν τῇ μάμμῃ σου Λωΐδι*] *in thy grandmother Lois.* Why does the Apostle go back so far in his affectionate recollections of Timothy? Probably for similar reasons to those which led him to speak of his own *progenitors* (*v.* 3). He would cheer Timothy with the reflection, that his own faith was not, as his adversaries alleged, a *falling away* from the faith of his grandmother, a holy woman under the Law, but was the *same* faith as hers. She had believed in Christ *to come*; he had been baptized in Christ *come*. There was one faith, and one Saviour for both.

A beautiful picture of dutiful reverence for the household piety of departed relatives is seen in this touching reference to Lois, on the part of the great Apostle, now full of years and honour, at the commencement of this farewell Epistle to the Bishop of Ephesus.

6. *ἀναζωπυρεῖν*] *to stir up the flame.* *σφοδρότερον τὸ πῦρ ἐργάζεσθαι* (*Theoph.*): *ἀνεγεῖραι* (*Hesych.*), the opposite of *σβεννύναι*, 1 Thess. v. 19. *ζωπυρεῖν, κυρίως τοὺς ἀνθρακας φυσᾶν* (*Suid.*). The word is found used intransitively. *Clem. Rom.* i. 27, *ἀναζωπυρησάτω ἡ πίστις αὐτοῦ ἐν ὑμῖν*. Cp. *Ignat.* ad Ephes. 1.

Almighty God in His wisdom permits His Truth to be assailed by Satan, as a rich occasion for those, whom He hath gifted for it, *ἀναζωπυρεῖν*, to *awaken* their zeal, to quicken up their industry, to muster up their abilities for the defence and rescue of that *παραθήκη*, that precious Truth whereof they are depositories, and wherewith He hath entrusted them. *Bp. Sanderson* (ii. p. 48).

The word *ἀναζωπυρεῖν*, as already observed, signifies to quicken a *flame* and keep it alive. The sacred flame of Divine Grace and Truth which comes down from heaven, and is kindled on the Altar of the Church, is committed to the vigilant custody of those who are ordained to be Bishops and Pastors of His Church. They are to take care that it is not bedimmed or sullied by Heresy. Their office is like that of Christian Vestals watching the heavenly fire, that sacred *παραθήκη* committed to their trust. Their duty is to quicken it (*ἀναζωπυρεῖν*), and to take care that it may not languish, and never be quenched. To them, in a Christian sense, may be addressed the solemn words of the Roman Law, "Custodiant ignem foci publici sempiternum." (*Cicero*, de Leg. ii. 8.) The failure of that flame, by the negligence of those who were appointed to watch it and keep it alive, was regarded by the Romans as foreboding the extinction of the Republic; and that negligence was visited by the severest penalties. Here also the emblem is instructive. Was it in the mind of St. Paul?

— *διὰ τῆς ἐπιθέσεως κ.τ.λ.*] *through the laying on of my hands.* See 1 Tim. iv. 14, and Acts xiv. 23; xiii. 3.

8 [e] Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, 9 [f] τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, 10 [g] φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 [h] εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, καὶ διδάσκαλος ἐθνῶν, 12 [i] δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

13 [k] Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· 14 [l] τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

15 [m] Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ ὧν ἐστι Φύγελος

e Acts 21. 33. Rom. 1. 16.
Eph. 3. 1. & 4. 1.
Col. 4. 18.
Phil. 1. 7. & 4. 14.
1 Tim. 2. 6. ch. 2. 3.
Philem. 1. 9, 13.
f Rom. 8. 29. & 9. 11.
Eph. 1. 4. & 2. 8. & 3. 11.
Tit. 3. 4—6.
g Isa. 25. 8. Rom. 16. 25. 1 Cor. 15. 54, 55. Eph. 1. 9. & 3. 9. Col. 1. 26. Tit. 1. 2. Heb. 2. 14. 1 Pet. 1. 20.
h Acts 9. 15. & 13. 2. & 22. 21. Eph. 3. 8. Gal. 1. 15. & 2. 8. 1 Tim. 2. 7.
i Eph. 3. 1.
k ch. 3. 14.
l 1 Tim. 6. 20.
m Acts 19. 10. ch. 4. 10, 16.

8. *τὸν δέσμιον αὐτοῦ*] *his prisoner*, now a second time, at Rome. See iv. 16. As to the phrase itself, see Eph. iii. 1. Philem. 1. 9.

In his *former* Epistle he had expressed his design of coming to see Timothy. He was then at liberty. (1 Tim. iii. 14.) But now he is again in chains, and therefore desires him to come to him. (2 Tim. iv. 21.) Cp. *Euseb.* ii. 22, and the Introduction above, pp. 417. 423.

— *συγκακοπάθησον*] *suffer afflictions with the Gospel.* Some Expositors render this, 'be a sharer of suffering with *me* in the Gospel.' But the construction is more natural, and the image is much more striking, if the Gospel is regarded as a living sentient thing, and the words are rendered as above, Be thou a partner with the Gospel in its sufferings, and so thou shalt be a sharer of its glory. Cp. 1 Tim. vi. 1. Tit. ii. 5, where the Word of God is said to suffer blasphemy.

— *κατὰ δύναμιν Θεοῦ*] *according to the power of God.* Since God's power to support, save, and reward us who suffer for Him, is infinite, our willingness to suffer ought to be in proportion to (*κατὰ*) His power.

9. *τοῦ σώσαντος ἡμᾶς—οὐ κατὰ τὰ ἔργα*] See on Tit. iii. 5.

— *πρὸ χρόνων αἰωνίων*] before times which extend back till there was no *Time*. See on Tit. i. 2.

10. *καταργήσαντος—θάνατον*] See on 1 Cor. xv. 26.

12. *τὴν παραθήκην μου*] *that treasure* which *I have laid up* in heaven, by spending, and being spent, for His sake. Matt. vi. 20. Mark x. 21. Luke xii. 33. This is my comfort and joy in all my sufferings for His sake, that whatever I spend, even it be my life itself, will be restored to me with abundant interest at the Great Day; for whosoever loseth his life for Christ's sake shall find it, and keep it unto life eternal. Matt. x. 39; xvi. 25. Luke ix. 24; xvii. 33. John xii. 25.

The sense is well expressed by *A Lapide*: "*Depositum* vocat thesaurum laborum et passionum pro Evangelio à se obitorum, quem Paulus patiens et moriens quasi apud Deum deposuit, ut in illo die magno illum recipiat, et coram toto mundo declaretur falsò fuisse traductus, incarceratus, verberibus et contumeliis affectus, tanquam impostor, publicèque proclametur verus fuisse veri Dei et Evangelii Apostolus et Doctor." See the appropriate Lesson appointed for St. Paul's Day, Book of Wisdom, chap. v.

13. *Ὑποτύπωσιν ἔχε*] *Hold fast the pattern* (1 Tim. i. 16),—the archetype and exemplar of sound words which thou art bound to copy out in thy preaching and in thy life, so that all may learn the truth from thy precept and practice.

14. *παραθήκην*] So the best authorities.—*Elz.* *παρακαταθήκην*. See above on *v.* 6, and *Tertullian* (Præscr. Hæret. cap. 25, 26), who hence well argues, that a definite 'depositum fidei,' from which nothing is to be detracted, and to which no addition can be made, was well known to exist in the Apostolic age. (See ii. 2.) The repetition of this word *παραθήκη* in *v.* 12, seems designed to remind Timothy that we can have no reasonable hope of our finding *our* own *παραθήκη* kept for us in God's hands, unless *we* keep *His παραθήκη* carefully in our hands.

— *διὰ Πνεύματος ἁγίου*] not by means of thine own strength, but seeking for, and relying on, the aid *of the Holy Ghost* to enable thee to guard it.

15. *ἀπεστράφησάν με*] *they turned away from me* at some particular time, when I needed, and expected, their help.

15—17. *πάντες οἱ ἐν τῇ Ἀσίᾳ κ.τ.λ.*] all in Asia turned away from me. This cannot mean all *in* Asia who were at *Rome*. Such an interpretation is a very forced one. The words can only mean that 'all *in* Asia turned away' from him, not indeed all the Christians there; for Onesiphorus did not desert him, nor Timothy, nor Aquila and Priscilla (iv. 19); but *all of that party* to which Phygelus (so the best MSS.) and Hermogenes belonged, *turned away from me.*

He adds that *Onesiphorus* often refreshed him, and was not ashamed of his *chain.*

Nor was this all. Onesiphorus also afterward when he came to Rome, still more diligently sought for him, and found him out.

These words imply, that St. Paul had been exposed to some special peril when *in Asia*, and that thus the stedfastness of his friends there was then put to the test.

Then it was, that *Phygelus* and *Hermogenes deserted* him; then, probably, it was, that *Alexander* the *Coppersmith*, an ancient enemy (Acts xix. 33), in revenge for St. Paul's disciplinarian severity towards him (1 Tim. i. 20), did him much evil (2 Tim. iv. 14). Then it was, that Onesiphorus, who dwelt at Ephesus (2 Tim. iv. 19), stood firmly by him, and was not ashamed of his *chain* (*v.* 16), i. e. of the chain by which he was bound in *Asia*. Nor was this all; but when, subsequently, Onesiphorus came from Asia to *Rome*, he carefully *sought for*, and found out, the Apostle, and ministered to him. Onesiphorus is thus put in striking contrast to that other party in Asia which betrayed St. Paul in his need.

If this interpretation of this passage is correct, we are led to the following inference, viz. that St. Paul was in Asia a short time before he wrote this his final Epistle; and that he was then made a victim of the malice of the Asiatic Jews, who had formerly united with Demetrius the Silversmith at Ephesus against him (Acts xix. 23. 33), and had put forth Alexander against him, but had been disappointed of executing their designs against him, at that time, by the interference of St. Paul's friends (Acts xix. 31), and had afterwards pursued him with their rancour even to Jerusalem, and had stirred the multitude against him there, and had arrested him in the Temple. (Acts xxi. 27—29.)

Such persons as these would have been greatly exasperated against him after his release from his *first* Roman imprisonment, which they doubtless had hoped would end in his death; and they would probably be cognizant of his severe language against the Judaizers, in his recent Epistles to the Philippians and to Titus, and in the first Epistle to Timothy.

These Asiatic Jews, his unrelenting and inveterate foes and persecutors, would gladly seize any opportunity for wreaking their vengeance upon him. Such an opportunity would have presented itself to them on the occasion of a visit of the Apostle to Asia; a short time before the date of this Epistle.

Then the persecution of the Christians had been set on foot by the Emperor Nero; and then, it is probable, the Jews resorted to their ancient stratagem of enlisting the passions and the power of the *Heathen* Magistrates (see on Acts xvii. 5, 6) against the Apostle; and then, perhaps, it was, that St. Paul was *arrested* a second time, and sent a second time a *prisoner to Rome.*

In confirmation of this statement, it will be remembered that at the Martyrdom of S. Polycarp in another great Asiatic

καὶ Ἑρμογένης. 16 [n] Δώῃ ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἅλυσίν μου οὐκ ἐπησχύνθη, 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαιότερον ἐζήτησέ με καὶ εὗρε· 18 δώῃ αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε βέλτιον σὺ γινώσκεις.

II. 1 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, 2 [a] καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 [b] Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. 4 [c] Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. 6 [d] Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. 7 Νόει ὃ λέγω· δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.

8 [e] Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ,

n Acts 28. 20. Eph. 6. 20. ch. 4. 19.

a 1 Tim. 3. 2, 9. & 4. 6. Tit. 1. 5—9.

b ch. 1. 8. & 4. 5.

c 1 Cor. 9. 25.

d 1 Cor. 9. 7—11, 23. Heb. 10. 36.

e 2 Sam. 7. 12. Ps. 132. 11. Isa. 11. 1. Matt. 1. 1, &c. Acts 2. 30. & 13. 23. Rom. 1. 3.

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city, Smyrna, the *Jews* were the leaders of the Heathen against that Apostolic Father and Bishop of the Church (*Martyr. Polycarp.* 12). In his execution, it is expressly recorded that the *Jews* were specially eager and forward, *as their custom is*, ὡς ἔθος αὐτοῖς (c. 13; see also c. 17 and c. 18).

Besides, it is evident from the Epistles of *St. Peter*, written about this time, that a fiery trial of Persecution was now raging against the *Christians* in *Asia*. See 1 Pet. i. 7; iii. 14; iv. 12. 16; v. 10.

Perhaps it was under such circumstances as these that the Apostle took leave of Timothy at that affecting farewell mentioned in *v.* 4. See above, the Introduction to these Epistles, p. 273; and below on iv. 13—19.

16. ἀνέψυξε] "refrigeravit, recreavit;" *refreshed* me, as a weary, thirsty, and hungry traveller, in a hot day. *Wetstein.*

17. γενόμενος ἐν Ῥώμῃ] *they* (Phygelus and Hermogenes) turned away from me when I was with them in Asia; *but Onesiphorus*, who had not been ashamed of my chain in Asia, when he afterwards came to Rome, sought me out in my prison there, and found me. May God reward him and his! Cp. *Theodoret* here.

— σπουδαιότερον] *more diligently*; his zeal was quickened by the difficulty of finding me.

A proof that the imprisonment in which this Epistle was written, was of a very different kind from the former confinement of the Apostle, described Acts xxviii. 30, 31. See *Bishop Pearson*, Minor Works, ii. 383, quoted above in the Introduction to these Epistles to Timothy, p. 417.

18. δώῃ αὐτῷ—ἐν ἐκείνῃ τῇ ἡμέρᾳ] It has been inferred from chap. iv. 19, where the *household* of Onesiphorus is saluted, that Onesiphorus was now *dead*; and that the present wish for *him* is therefore a prayer for the *dead*. But, not to dwell on the circumstance that it cannot justly be called a *prayer*, it is probable that St. Paul knew that Onesiphorus was *not now* at Ephesus. Indeed he seems to have been now at *Rome* (*v.* 17). And even if he were now at Ephesus he might be included in the salutation to his *family*.

— ὅσα ἐν Ἐφέσῳ διηκόνησε] Probably at the earlier period of St. Paul's three years' residence in Asia. (Acts xix. 1—20; xx. 31.)

— βέλτιον] *better* than I can express. See on Acts xxv. 10. *Winer*, p. 217.

CH. II. 1. Σὺ οὖν] *Thou therefore*—stimulated by the testimony of my sufferings, and by the example of Onesiphorus; and by a consideration of the power of God (i. 8—10).

2. διὰ πολλῶν μαρτύρων] *through* the intervention of *many witnesses*, whose presence was requisite, in order to attest what I delivered to thee publicly, as the deposit of faith; and what thou wast charged by me to deliver *to others* in *succession* after thee.

This precept appears to imply that the Doctrine of Christ was even then embodied in some "well-known form of sound words" (2 Tim. i. 13), constituting a public Symbol of Faith or Creed. See i. 14.

We have clear intimations of the existence of such symbols of Faith, in the writers of the Second Century (*Iren.* i. 10. *Tertullian*, de Virg. vel. c. 1; Præscr. Hæret. c. 13; c. Prax. 2. *Origen*, περὶ ἀρχῶν, præfat.), and also statements of their substance, which coincides very nearly with that of what is commonly called 'the Apostles' Creed.' Cp. *Cyprian*, Epist. ad Magnum 69. *Greg. Thaumaturg.* p. 1; and *Hooker*, iii. 1. 5.

This public delivery of a definite παραθήκη at Ordination, was accompanied in the Ancient Church by holding the Gospel over the head of the person to be ordained Bishop (see *Concil. Carth.* iv. can. 2. *Bingham*, ii. 11. 8), and is represented by the delivery of the Bible in our own Church.

This Apostolic committal of a deposit of faith to chosen faithful men, with a view to its successive delivery to others in succession, is thus described by St. Paul's contemporary, *S. Clement* of Rome, v. 44: οἱ Ἀπόστολοι . . . κατέστησαν τοὺς προειρημένους (i. e. the above-named Presbyters and Deacons), καὶ μεταξὺ ἐπινομὴν δεδώκασιν, ὅπως ἐὰν κοιμηθῶσιν (i. e. the said Presbyters and Deacons), διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν· τοὺς οὖν καταστάντας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν, συνευδοκησάσης τῆς ἐκκλησίας, οὐ δικαίως νομίζομεν ἀποβαλέσθαι τῆς λειτουργίας.

3. Συγκακοπάθησον] So A, C*, D*, E*, F, G, *Lachm.*, *Tisch.*, *Huther*, *Ellicott*, *Alf.*—*Elz.* σὺ οὖν κακοπάθησον.

5. ἐὰν μὴ νομίμως ἀθλήσῃ] *unless he have striven lawfully.* They who transgressed the laws of the Ancient Games were fined: the six statues of Jupiter at Olympia, called Ζᾶνες, were made from the fines levied on Athletes who had not contended lawfully. *Pausanias*, lib. v. 21.

6. Τὸν κοπιῶντα γεωργόν] It is meet that the *labouring husbandman* should first be a sharer in the fruits. The Apostle here alludes to that system of husbandry, according to which the γεωργὸς (métayer), or Tenant, who tilled the ground, was allowed to participate with the Landlord in the *fruits* of the soil, such as wine, oil, corn—and paid a portion to the Landlord as Rent (Matt. xxi. 34). See on Luke xvi. 5, and Heb. vi. 7.

Almighty God is the Great Landlord of all, and will take care that the good husbandman who industriously tills the soil of His field, the Church, shall first be a partaker with Him in the fruits of the harvest raised by his labour; and according to his κόπος so will his καρπὸς be. Cp. *v.* 15.

7.] *Elz.* has ἃ for ὅ, and δῴη for δώσει, which is the reading authorized by the preponderance of the best testimonies, A, C*, D, E, F, G.

St. Paul commands Timothy to *understand what he* (the Apostle) *says*: for, he adds, the *Lord* of all will enable him so to do, and to regard himself as a soldier fighting under his banner, an athlete wrestling in His arena, a husbandman tilling His field.

8. ἐγηγερμένον ἐκ νεκρῶν] *risen from the dead.* A warning against the heresies of those who denied the Resurrection of the *body*, and asserted that the Resurrection was only to be understood *spiritually* (ii. 18. *Iren.* ii. 31. *Tertullian*, de Res. 19. Prescr. Hæret. 33), or a mere succession of generations (*Theodoret*), and denied the *Incarnation* of Christ, and did not acknowledge His Royalty, and that He is the promised Messiah.

Simon Magus had already disseminated these doctrines, affirming that the human body of Christ was a mere phantom (φάντασμα). The Apostle, therefore, insists specially on the doctrines of the Incarnation of Christ, His Passion, His Resurrection from the dead, and His generation from the seed of David. *Theodoret.*

— ἐκ σπέρματος Δαυὶδ] *from the seed of David.* St. Paul appears to affirm expressly here that our Lord sprung by *natural*

κατὰ τὸ εὐαγγέλιόν μου, 9 [f] ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλὰ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. 10 [g] Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. 11 [h] Πιστὸς ὁ λόγος, εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν, 12 [i] εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν, εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· 13 [k] εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

14 [l] Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. 15 Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. 16 [m] Τὰς δὲ βεβήλους κενοφωνίας περιΐστασο, ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, 17 [n] καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει, ὧν ἐστιν Ὑμέναιος καὶ Φίλητος, 18 [o] οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.

19 [p] Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην,

f Eph. 3. 1, 13. & 4. 1. Col. 1. 24. & 4. 3, 18. Phil. 1. 7. ch. 1. 18.
g Col. 1. 24.
h Rom. 6. 3, &c. & 8. 17. 2 Cor. 4. 10. 1 Pet. 4. 13.
i Matt. 10. 33. Mark 8. 38. Luke 12. 9. Rom. 8. 17. 2 Cor. 4. 10. Phil. 3. 10. 1 Pet. 4. 13.
k Rom. 3. 3. & 9. 6.
l Eph. 4. 17. 1 Thess. 4. 11. 2 Thess. 3. 6. 1 Tim. 6. 4. 2 Pet. 1. 13.
m 1 Tim. 1. 4. & 4. 7. & 6. 20. Tit. 1. 14. & 3. 9.
n 1 Tim. 1. 20.
o 1 Tim. 6. 21.
p John 10. 14.

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derivation from the *seed of David*, and that therefore his *mother* Mary was of that lineage. Cp. Rom. i. 3. Heb. vii. 14. Acts ii. 30.

The Genealogies of our Lord in the Gospels of St. Matthew and St. Luke, are, doubtless, genealogies of *Joseph*. See above on Matt. i. 1. Luke iii. 23.

But there can be no difficulty in accepting a statement, in itself so probable, and resting on so high authority, that both Joseph and Mary were of the same lineage—the royal lineage of David. See on Matt. i. 1.

Some of the Talmudists assert, that Mary was the daughter of *Eli* (see *Lightfoot* on Luke iii. 23, Vol. ii. p. 400), and it has been supposed by some (*Hofmann*) that Jacob, the natural father of Joseph, died early, and that Eli, the father of Mary, and Jacob's kinsman, adopted Joseph; and that so Joseph's lineage is traced from Eli, who was the natural father of Mary; and that Joseph's genealogy in St. Luke is that of Mary also. See *Delitzsch*, Hebr. vii. 13, p. 290.

9. *ὡς κακοῦργος*] *as a malefactor*—and not as the world's benefactor by preaching Christ. The term *κακοῦργος* intimates also that his treatment *now* was more severe than in his *former* imprisonment (Acts xxvi. 30, 31), when he was not treated as such; but was allowed to enjoy many privileges and comforts (see Acts xxviii. 30, 31. Phil. i. 13; iv. 22), which were now denied to him.

13. *γάρ*] Not in *Elz.*, but in A, C, D, E, F, G, I.

15. *ὀρθοτομοῦντα*] ploughing the furrows of spiritual tillage in a straight line (*Theodoret*), "non prævaricantem." Cp. *Hesiod*, O. and D. 433. *Theocrit.* x. 2, *οὐ δὲ τὸν ὀγμὸν ἄγειν ὀρθὸν δύνᾳ, ὡς τὸ πρὶν ἄγες*: v. 6, *ὃς νῦν ἀρχόμενος τᾶς αὔλακος οὐκ ἀποτρώγεις*. Cp. *Euseb.* iv. 3, *ὀρθοτομία ἀποστολική*.

Or the metaphor may be derived from *cutting* a *road* straight. *Thucyd.* ii. 100, *ὁδοὺς εὐθείας ἔτεμε*. See other examples in *Wetstein*.

Perhaps this latter may be the preferable sense, inasmuch as *ὀρθοτομεῖν* in a theological signification is often opposed to *καινοτομεῖν*, viz. to cut out a *new path*, by an heretical or schismatical deviation, instead of going forward in a right direction. See *Hooker*, V. lxxxi.

16. *κενοφωνίας*] *hollow professions* of piety with the lips, without any solid substance of good works wrought by the hand (see 1 Tim. vi. 20. James ii. 20, *ὦ ἄνθρωπε κενέ*): fitly, therefore, called profane.

— *περιΐστασο*] *shun*. See Titus iii. 9.

17. *ὡς γάγγραινα*] *a cancer*; which eats its way, and corrupts the sound part of the body. *Theodoret*. He could not have given a more frightful picture of the foulness of false doctrine than by comparing it to this deadly and loathsome disease.

— *νομὴν ἕξει*] *pastionem habebit*,—*will eat more and more*, until it devour the flesh of those on whom it fixes its fangs. Νομὴ is the proper medical term, expressing the gradual, corrosive action of that disease. *Wetstein*.

— *Φίλητος*] As to the accent, see on Acts xx. 4.

18. *ἠστόχησαν*] 1 Tim. i. 6; vi. 20.

— *ἀνάστασιν ἤδη γεγονέναι*] See on 1 Cor. xv. 12; and above, *v.* 8.

— *τὴν τινῶν πίστιν*] *the faith of certain persons*, whom he has in his eye, but spares their *names*.

19. Ὁ *μέντοι στερεὸς θ.*] *Notwithstanding this, the firm foundation of* God *stands, having this gravure upon it.*

The solid foundation of God's spiritual house, the Church (1 Tim. iii. 15), has these two mottos inscribed upon it: "The Lord knoweth them that are His" (Numb. xvi. 5. Nah. i. 7. John x. 14. 27). He seeth, loveth, and will preserve them from all peril. Here is a comfortable assurance of His favour to us. And "Let all who name the name of the Lord (Κυρίου, so the best MSS.; *Elz.* Χριστοῦ) depart from iniquity" (Numb. xvi. 26. Isa. lii. 11). Let all who *profess* to know the Lord, and to worship Him, and who bear His Name, into which they have been baptized, eschew all things contrary to their profession, and follow such things as are agreeable to the same. Here is a salutary memento of our duty to Him.

Examples of a *σφραγὶς*, or *gravure*, on a *foundation-stone*, may be seen in Zech. iii. 9, and Rev. xxi. 14.

As to the first of these notes, the Apostle declares that the Lord, Who knoweth all things, knoweth those who are His; but *we men* do not know, either as to *ourselves* or *others*, whether we or they are His, and whether we or they shall persevere to the end. The fan is not in *our* hand to winnow the chaff from the wheat. The Lord *only knoweth who are His* by those secret characters of grace, and perseverance, which *no eye of man* is able to discern in another, nor perhaps in himself infallibly. We are, therefore, for the most part, to look at the Brotherhood, so far as it is discernible to us by the plain and legible characters of Baptism and outward profession. So that whosoever abideth *in areâ Domini*, and liveth in the communion of the visible Church, being baptized into Christ, and professing the Name of Christ, let him prove, as it falleth out, chaff, or light corn, or wheat, when the Lord shall come with His fan *to purge His floor*, yet in the mean time, so long as he lieth in the heap and upon the floor, *we must own him for a Christian*, and take him as one of the Brotherhood, and as such an one love him. For so is the duty, *Love the Brotherhood.* (1 Pet. ii. 17.) *Bp. Sanderson* (iii. p. 71).

As to the second note of our profession, here mentioned, "Let him that nameth the Name of the Lord depart from iniquity," it is to be observed, that in this mixed state of the visible Church, the Evil are mingled with the Good, and so they will continue to be till the great Day of Harvest. (Matt. xiii. 30—39.) And therefore what an Ancient Father says is true, "Ab *iniquis recedere* non potes quia mixta est palea tritico usque dum ventiletur. Necesse est ut, si proficis, *inter iniquos* vivas. Ab iniquis recedere non potes; *ab iniquitate* recede." *Augustine* (in Ps. xcii.).

Remark also, that no man may flatter himself with a secret persuasion that God has *predetermined* him to salvation, and that therefore whatever his course of life might be he cannot fall away. For the Apostle here says, "Let him that nameth the name of the Lord *depart from iniquity*."

To put any man in hope that what is not ordinarily *revealed* in the Gospel may yet be laid up for him in the cabinet of God's secret counsels, with this seal upon it, *The Lord knoweth those that are His*, as if they might be His still in God's acceptation which walk most contrarily to Him, this may prove a most dangerous snare of souls. And it is strange it should seek shelter in that text (2 Tim. ii. 19), which was most expressly assigned to the contrary, as is evident by the notation of the *θεμέλιον* in the beginning of the verse, which must assure us that there is no Salvation to be expected but according to the contents of that

Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ· καὶ, ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου.

q Rom. 9. 21.

20 q Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ

r ch. 3. 17.

ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. 21 r Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

s 1 Cor. 1. 2. 1 Tim. 6. 11. t 1 Tim. 1. 4. & 4. 7. & 6. 4, 5. Tit. 3. 9. u 1 Tim. 3. 2, 3. Tit. 1. 9.

22 s Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. 23 t Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας· 24 u δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον,

x Acts 8. 22. Gal. 6. 1. 1 Tim. 2. 4.

25 x ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ Διαβόλου παγίδος ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

a 2 Pet. 3. 3. 1 John 2. 18. Jude 17.

III. 1 a Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 προδόται, προπετεῖς, τετυφωμένοι,

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great indenture, once for all sealed in the blood of Christ; of which, as that indeed is one part, which is inscribed on one side of the seal, *The Lord knoweth those that are His*, i. e. He will never fail to own those that continue faithful to Him; so the other, on the other side, is most emphatical, *Let every man that nameth the Name of Christ depart from iniquity*, which, if he do not, he hath forfeited all the privileges of his Christianity. *Dr. Hammond* (in Sanderson's Works, v. p. 334).

By these words also, "Let him *depart* from iniquity," the Apostle delivers a prophetic protest against the Heresy which affirms that man has no free will of his own, and that human nature is only like inert and lifeless clay (see *v.* 21). He also condemns the false notion that man can fathom the inscrutable counsel of God, and can determine whether he himself will finally be saved or no; a notion which opens a wide door for Antinomian licentiousness, by encouraging presumption on one side, and producing desperation on the other.

The present paragraphs (*vv.* 19—21) are therefore of great importance for settling the controversies concerning Election, Reprobation, Free Will, Divine Grace, and Final Perseverance. See above on Rom. ix. 21—23.

20. Ἐν μεγάλῃ δὲ οἰκίᾳ] In the Visible Church of God upon earth. See 1 Tim. iii. 15. "In congregatione Christianâ." *Aug.* (Serm. 15.)

— ὀστράκινα] *earthen.* See 2 Cor. iv. 7.

21. Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτόν] *Whosoever shall have cleansed himself.* On ἐάν τις, and εἴ τις = *quicunque, whosoever*, see John iii. 3. 5; vi. 50, 51. 1 Cor. iii. 14, 15. 17, 18; viii. 3.

— ἀπὸ τούτων] *from these*; i. e. from the number and condition of *the vessels to dishonour.*

A very instructive expression, declaring that a man may *at one time* of his life be numbered among vessels to dishonour, and yet may *become* a vessel to honour by *cleansing himself* out from of their number and condition.

St. Paul does not mean that a man, considered as a vessel, is to cleanse himself from *the society* of other vessels. A Christian man may not *go out* of the *great house* which is the Visible Church of God; for, if he does this, he is guilty of schism (see on *v.* 19). But the evil will be mingled with the good as long as this world lasts. He cannot separate himself wholly from *sinners*, but he must cleanse himself from *them as sinners*; that is, he must not communicate with them *in their sins.* His duty is to labour and pray for grace to deliver himself by repentance and holiness of life from the number, and predicament, and future destiny of such vessels as are unclean, and remain unclean to the end. (Rev. xxii. 11.)

23. παραιτοῦ] 1 Tim. iv. 7.

25. ἀντιδιατιθεμένους] *setting up themselves contentiously* (διὰ) in opposition (ἀντί).

— μήποτε] *if perchance at any time*; 'si forte aliquando.' On the use of μήποτε in a dubitative and expectative sense, see Luke iii. 15, προσδοκῶντος τοῦ λαοῦ . . . καὶ διαλογιζομένων ἐν ταῖς καρδίαις μήποτε αὐτὸς εἴη ὁ Χριστός. Hence, by a natural consequence, μήποτε suggests an hypothesis, as here. This use of μήποτε may best be illustrated from the LXX, who often employ the conjunction μήποτε in this sense. See Gen. xxiv. 5. 39; xxvii. 12, μήποτε ψηλαφήσῃ με ὁ πατὴρ καὶ ἔσομαι αὐτῷ ὡς καταφρονῶν.

For examples of μήποτε in the New Testament, see Matt. iv. 6; v. 25; xxv. 9. Mark iv. 12. Heb. iii. 12; iv. 1.

26. ἀνανήψωσιν] *return to sobriety*, 'veluti ex crapulâ.' Cp. *Pseud.-Ignat.* ad Phil. 4, Παρακαλῶ ὑμᾶς ἐν Κυρίῳ ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὴν ἑνότητα τῆς ἐκκλησίας, προσδέχεσθε αὐτοὺς μετὰ πάσης πραότητος, ἵνα διὰ τῆς χρηστότητος, καὶ τῆς ἀνεξικακίας ἀνανήψαντες ἐκ τῆς τοῦ διαβόλου παγίδος ἄξιοι Ἰησοῦ Χριστοῦ γενόμενοι σωτηρίας αἰωνίου τύχωσιν.

CH. III. **1.** ἐν ἐσχάταις ἡμέραις] *in the last days.* The times of the Gospel dispensation extending to the end of the world. See *v.* 5, where he speaks of Timothy himself as living in these days. Cp. Acts ii. 17. 1 John ii. 18.

2. φίλαυτοι] *lovers of themselves*, not of God.

The Apostle places this word at the beginning of this long catalogue, because where the Love of God is not, and self-love is, there the evils here enumerated naturally arise. Having mentioned the root, he proceeds to speak of the branches. *Theophyl.* See *Augustine*, in Joann. Tract. 123, where, expounding this passage, he says, "Hæc enim vitia ex illâ radice quodammodo pullulant cùm sunt homines *se ipsos amantes.* Quod vitium maximè cavendum est eis qui pascunt oves Christi, ne *sua quærant non quæ Jesu Christi.*" This φιλαυτία is 'caput mali,' as *Aug.* calls it (Serm. 330), and is, as he observes (in Joan. 123, cp. Serm. 96), the first link of a regular chain of succession of vices continued onward from its commencement in Love of self, as distinguished from the Love of God. This picture, therefore, of the workings of φιλαυτία, or Self-Love, may be set in opposition to that of Ἀγάπη, True *Love*, in 1 Cor. xiii. 4—8. It is well said by *Augustine* (de Civ. Dei init.), in his description of the two opposite Cities into which the world is divided, the City of God and the City of the Devil, that the City of God begins with, and is built upon, the love of God; but the City of the Devil begins with, and is built on, the love of self, and rises upwards through disdain of our neighbour into hatred of God.

This progress is thus traced by St. Paul. 1. The foundation of the Civitas Diaboli in φίλαυτοι. 2. There is an ascent from φιλάργυροι to βλάσφημοι, i. e. from love of money to blasphemy of God. 3. Another, from γονεῦσιν ἀπειθεῖς to ἀνόσιοι, i. e. from disobedience to Parents to irreverence and profaneness. 4. From ἄστοργοι through a long series of sins, till all is summed up in φιλήδονοι μᾶλλον ἢ φιλόθεοι, *lovers of pleasures more than lovers of God*; and this last word confirms the meaning assigned to θεοστυγεῖς above, Rom. i. 30.

It is a solemn consideration, that the Apostle here describes men in large numbers apostatizing from Christianity, and relapsing into the sins of the Heathen World. See above on Rom. i. 26, 27.

4. προπετεῖς] *rushing headlong, precipitate.* Προπίπτων πρὸ τοῦ λογισμοῦ (*Hesych.*). Cp. Acts xix. 36.

— τετυφωμένοι] See 1 Tim. iii. 6; vi. 4. This word is sometimes said to signify 'blinded by the fumes and mists of pride.'

φιλήδονοι μᾶλλον ἢ φιλόθεοι, 5 [b] ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι· καὶ τούτους ἀποτρέπου. 6 [c] Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. 8 [d] Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. 9 Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

10 [e] Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, 11 [f] τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἵους διωγμοὺς

b Matt. 7. 15. & 18. 17. Rom. 16. 17. 2 Thess. 3. 6. ch. 2. 16. & 3. 10. 2 John 10.
c Matt. 23. 14. Tit. 1. 11.
d Exod. 7. 11. 1 Tim. 6. 5. Tit. 1. 16.
e 1 Tim. 4. 6.
f Ps. 34. 19. Acts 13. 50. & 14. 2, 19, 22. 2 Cor. 1. 10.

But this does not seem to be the accurate interpretation of the word as used here.

The signification rather is, *swelling and puffed up*, like smoke issuing from a fire, and dilating himself with a vain-glorious and empty cloud of spiritual pride, which makes a great show, but is nothing but misty and murky vapour.

Hence the ancient Lexicographers interpret the word by ἐταρθεὶς, and τῦφος is ἔπαρσις, κενοδοξία, ὑπερηφάνεια.

The idea is excellently expressed by *Augustine*. "*Fumus*, à loco ignis erumpens, in alto extollitur et in *globum magnum intumescit*; sed quantò fuerit globus ille grandior, tantò fit vanior; ab illâ enim magnitudine non fundatâ et inflatâ it in auras, atque dilabitur, ut videas ei ipsam obfuisse magnitudinem. Quantò enim plus erectus est, quantò extensus, quantò diffusus undique in majorem ambitum tantò fit exilior et deficiens. Sic *et isti inflatione tumoris sui euntes in* ventos, extollentes se quasi justos et magnos *ultra non proficient*." *Augustine* (in Ps. xxxvi.).

— φιλήδονοι κ.τ.λ.] Φιλήδονον καὶ φιλόθεον τὸν αὐτὸν ἀδύνατον εἶναι. *Demophil.* (Pythag. p. 624). So *Philo* (de Agriculturâ, i. p. 313), speaking of the debasement of the soul by bodily self-indulgence, Μήποτε τὸν λαὸν ἅπαντα εἰς Αἴγυπτον τὴν τοῦ σώματος χάραν ἀποστρέψῃ καὶ φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον ἐργάσηται. (*Wetstein.*)

5. μόρφωσιν] Not a *form*, μορφὴν, but an *efformation*, σχηματισμὸν (*Lex.* MS.), and *dressing-up* of godliness. See *Philo* (de Plant. 340), καὶ νῦν εἰσί τινες τῶν ἐπιμορφαζόντων εὐσέβειαν. (*Wetstein.*)

This hypocritical pretence, and artificial fiction of godliness, is that form of Judaistic Gnosticism which is specially condemned in these Pastoral Epistles. See Introductions above to the Epistle to the Romans, p. 203, and to the Epistles to Timothy and Titus.

6. αἰχμαλωτίζοντες γ.] So the major part of the best authorities. *Elz.* has αἰχμαλωτεύοντες τὰ γ.

— γυναικάρια] 'mulierculas.' The Evil Spirit, who tempted Adam by Eve (2 Cor. xi. 3. 1 Tim. ii. 13, 14), and endeavoured to beguile Job by means of his wife (Job ii. 9, 10), and the Israelites by the Midianitish women (Numb. xxv.), led women captive by his emissaries, the teachers of Heresy, and then associated those women with the Heresiarchs themselves in their evil work. This characteristic of Heresy, here pointed out by St. Paul, has uniformly marked its history in every age of the Church. "Simon Magus hæresin condidit adjutus auxilio Helenæ meretricis. Nicolaus Antiochenus omnium immunditiarum conditor choros duxit fœmineos. Marcion quoque Romam præmisit mulierem ad majorem lasciviam. Apelles Philumenam comitem habuit. Montanus Priscam et Maximillam primùm auro corrupit, deinde hæresi polluit. Arius ut orbem deciperet, sororem Principis antè decepit. Donatus Lucillæ opibus adjutus est." *Jerome* (Epist. ad Ctesiphontem). *A Lapide.*

It is observed by *Hooker* (Pref. iii. 13), that those persons who took the lead in the sixteenth century in subverting the doctrine and discipline of the Church of England, and in setting up that of Geneva, showed "eminent industry in making proselytes of that sex which they deemed apter to serve as instruments and helps in the cause."

7. ἐπίγνωσιν] *perfect knowledge of the truth*, as distinguished from the empty knowledge, the knowledge (γνῶσις), falsely so called (1 Tim. vi. 20), which made profession of *knowing* God, but in *works* denied Him (Tit. i. 16), and which made an outward show of godliness, but denied its power (*v.* 5). See on 1 Tim. i. 4.

8. Ἰαννῆς καὶ Ἰαμβρῆς] *Jannes and Jambres.* One or both are mentioned even by heathen writers (*Pliny*, H. N. xxxii., *Apuleius*, Apol. 2, and *Numenius* ap. *Euseb.* Præp. Evan. ix. 8), as skilled in magic; and by Jewish writers as Magicians of Pharaoh (Exod. i. 15; vii. 11), and also as sons of Balaam. See *Buxtorf*, Lex Talmud. col. 945, and *Targum Jonathan* in Exod. i. 15. *Wetstein* here. *Winer*, R. W. B. p. 535.

9. Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον] Notwithstanding they *shall not be able to advance further*, but shall be arrested and confounded by the power of Christ, as Jannes and Jambres were by Moses, after that they had been permitted to work some wonderful works, in order to show their antagonism, and also to prove eventually the greater power of God in defeating their machinations.

There is a remarkable harmony between this prophecy of St. Paul and that of St. John in the Apocalypse (Rev. xvi. 13), compared with the working of the Egyptian Magicians, as described by Moses (Exod. vii. 11. 22). See below on Rev. xvi. 13, and *Augustine* (Epist. 55), who says, "Animositas hæreticorum semper inquieta est, quos Magorum Pharaonis habere conatum declarat Apostolus, *Sicut enim Jannes*, etc. Quia enim per ipsam corruptionem mentis inquietissimè fuerunt, in signo tertio *defecerunt* (οὐ προέκοψαν ἐπὶ πλεῖον) fatentes sibi adversum esse Spiritum sanctum qui erat in Moyse. Nam deficientes dixerunt, *Digitus Dei est hic!*" (Exod. viii. 19.)

— ἄνοια] *wicked folly*; 'dementia' (*Aug.*).

10. παρηκολούθηκας] *thou hast followed by* the side, and art following, as a faithful companion, by personal knowledge, and also by sharing in my bonds and afflictions. Cp. Heb. xiii. 23. Phil. ii. 21, 22. See on Luke i. 3. The perfect tense seems preferable to the aorist adopted by some Editors from D, E, I, K.

This testimony to Timothy's stedfastness and faithfulness to the Apostle is made more forcible by its contrast with what is said of others who deserted the Apostle in his troubles (i. 15; iv. 10. 16).

This statement could very fitly be applied to *Timothy*, and (as far as appears) to *no one else*; for he, and he alone, had been almost in constant attendance on, or in communication with, St. Paul since the Apostle's second Missionary Journey in A.D. 51, to the date of the present Epistle.

— τῇ ἀγωγῇ] *my course* or *tenour* of life; my mode of *leading* my life, τρόπῳ, ἀναστροφῇ (*Hesych.*), τῇ τοῦ βιοῦ πολιτείᾳ (2 Macc. iv. 16).

— τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ] Compare iv. 7, 8, where St. Paul speaks in similar terms of *himself*, as guided, strengthened, and supported by divine *Grace*.

This mode of viewing himself is in perfect harmony with his present position; and these expressions concerning his own life afford striking though silent evidence of the genuineness of this farewell Epistle.

He has now arrived at the end of his career, and is about to quit the world: he scarcely seems to belong to it; he looks back upon his past life, as it were, from *without* and from *above*. He therefore now uses words which might otherwise have been chargeable with ἀφροσύνη (2 Cor. xi. 1—17), and which he would hardly have employed before, or, at least, not without some qualification, as in 1 Cor. xv. 10.

11. ἐν Ἀντιοχείᾳ] *in Antioch*, of Pisidia (Acts xiii. 14. 44. 50), the first place in which St. Paul preached after his *ordination* to the *Apostleship*, from which he dates his sufferings here.

Another proof of truth. A forger would not have begun at this early stage in St. Paul's history, but would have commenced the recital of persecutions at a *later* period, viz. at St. Paul's sojourn at Philippi and Thessalonica, when, as is recorded in the Acts of the Apostles, Timothy, of whom nothing had been said before, had been actually associated with the Apostle as a fellow-labourer in preaching of the Gospel. (Acts xvi. 1, 2.) Cp. *Dr. Paley*, H. P. p. 152, ed. *Birks*.

ὑπήνεγκα, καὶ ἐκ πάντων με ἐῤῥύσατο ὁ Κύριος. 12 [g] Καὶ πάντες δὲ οἱ θέλοντες
g Matt. 16. 24. Luke 24. 26. John 17. 14. Acts 14. 22. 1 Thess. 3. 3.
εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. 13 Πονηροὶ δὲ ἄνθρωποι καὶ
γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.
h ch. 2. 2.
14 [h] Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, 15 καὶ
ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν
1 Rom. 15. 4. 2 Pet. 1. 19, 20.
διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 16 [i] Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος

Besides, it may be remarked, a forger would not have used the word *Antioch*, thus placed by itself, to designate Antioch in *Pisidia*. In common language the name Antioch would only mean the great capital city generally known by that name, Antioch of *Syria*. But it was very natural for St. Paul, in writing to *Timothy*, to use the word Antioch in speaking of Antioch in Pisidia, as will be obvious to any one who will refer to Acts xiii. 14; xiv. 8. 21; xvi. 1, 2.

It is requisite to recal the reader's attention to such evidences as these; because unhappily the genuineness of these Epistles to Timothy and Titus has in the present age been controverted by some (e. g. *Schleiermacher*, *De Wette*, and *Baur*). Their allegations, however, which have been ably refuted by *Dean Alford* (Prolegomena, chap. vii.), have tended on the whole only to bring out more clearly the evident marks of their truth and Apostolic origin.

— *ἐν Ἰκονίῳ, ἐν Λύστροις*] *in Iconium, in Lystra.* Observe the order of these words here as compared with Acts xvi. 2. Here Iconium is placed before Lystra, because St. Paul came to Iconium before he came to Lystra (Acts xiv. 1—6). But there Lystra is placed before Iconium, because Timothy lived at Lystra. (See on Acts xvi. 1.) But Timothy was well known at Iconium. Hence it is probable that he had been cognizant of St. Paul's sufferings there before he was taken into his company at Lystra.

13. *γόητες*] *μάγοι, περίεργοι* (*Hesych.*), *seducers*, probably not only by sophistry, but also by *sorcery*, like Jannes and Jambres, and Simon Magus (Acts viii. 9). Such persons abounded at Ephesus, where Timothy now was. See on Acts xix. 12—19.

14. *ἐπιστώθης*] *wert assured of.* *ἐπληροφορήθης.* (*Hesych.*) *πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον. Clemens R.* 42.

15. *ὅτι*] *that*, not *because*. The Apostle means to say, that when Timothy bears in mind *that* he has the privilege of knowing the Holy Scriptures, even from his infancy, he will feel a deep sense of gratitude to Almighty God, and of his own consequent responsibilities, and be stimulated thereby to remain stedfast in the profession, and teaching of the Truth,

— *ἀπὸ βρέφους—οἶδας*] *thou knowest from a child.* *βρέφος* bespeaks an earlier age than *παῖς*. See Luke i. 41; ii. 12. 16; xviii. 15. Acts vii. 19. 1 Pet. ii. 2. *βρέφος = νήπιον. Hesych.*

The Jewish children, as soon as they were able to speak, were taught to *commit to memory* certain portions of the Law. See *Rabbi Salomo*, ad Deut. xi. 19, "As soon as a child is able to speak, his father ought to teach him the Law; otherwise he will seem to be burying him alive;" and other passages from the Rabbis (in *Wetstein*, p. 364; and cp. Deut. iv. 9; vi. 7. Ps. lxxviii. 4, 5, 6), who mention the age of *five years* as the time at which the Jewish children were to begin to *read* the Law.

— *τὰ ἱερὰ γράμματα*] *the Holy Scriptures*, of the Old Testament.

The word *γράμματα*, writings, is limited here by the words prefixed (*τὰ ἱερὰ*), and specifies *the* writings which alone were regarded as *the Holy* Writings by Timothy and the Jews; viz. the Law, the Prophets, and the Chethubim or Hagiographa; and these collectively were called by them כְּתוּבֵי הַקֹּדֶשׁ, rendered here by St. Paul *τὰ ἱερὰ γράμματα* (*Hottinger*, Thesaur. p. 98), and commonly known as *τὰ ἱερὰ γράμματα* by the Hellenistic Jews. 1 Macc. xii. 9. 2 Macc. viii. 17. *Joseph.* Ant. procem. 3. *Philo*, v. Mosis ii. p. 179. 21.

— *τὰ δυνάμενά σε σοφίσαι*] which are *the things* that *are able* to *make thee wise unto salvation*; i. e. without the addition of the oral traditions of the Talmudists, or of other false teachers, against which the Apostle had delivered a warning, 1 Tim. iv. 1. See Titus i. 9.

Observe the article before *δυνάμενα*. A strong prophetic protest against the Romish dogma, that her unwritten Traditions are necessary to *be added* to Holy Scripture, in order to make us wise unto salvation. *Concil. Trident.* Sess. iv.

— *διὰ πίστεως*] *through faith that is in Christ Jesus.* Lest any one should pervert this text into a statement that the Scriptures which Timothy knew as a child (viz. those of the Old Testament) were the things that were sufficient to make him wise unto salvation, now that he had become a *man*, and now that the *Gospel of Christ* had been preached to the world and committed to *writing*, St. Paul *adds* two assertions,—

(1) that the Old Testament could make him wise unto salvation through *faith in Christ*, and not otherwise;

(2) that *every* Scripture, being inspired of God, is profitable, &c.

As to the first of these positions, see the note on *v.* 16.

As to the second, we may say with *Hooker*, that "when the Apostle affirmeth unto Timothy, that the *Old* was able to make him wise to salvation, it was not his meaning that the Old *alone* can do this unto *us* which live sithence the publication of the *New*. For he speaketh with pre-supposal of the doctrine of *Christ*, known also unto Timothy; and therefore, first, it is said (2 Tim. iii. 14), 'Continue thou in those things which thou hast learned and art persuaded, knowing of whom thou hast been taught them.' Again, those Scriptures he granteth were able to make him wise to salvation; but he addeth (2 Tim. iii. 15), '*through* the faith which is in *Christ*.' Wherefore, without the doctrine of the *New* Testament, teaching that Christ hath wrought the redemption of the world, which redemption the Old did foreshow he should work, it is not the former alone which can on *our* behalf perform so much as the Apostle doth avouch, who presupposeth this, when he magnifieth that so highly. And as his words concerning the Books of Ancient Scripture do not take place but with pre-supposal of the Gospel of Christ embraced; so our own words also, when we extol the complete sufficiency of the whole entire body of Scripture, must in like sort be understood with this caution, that the benefit of Nature's light be not thought excluded as unnecessary, because the necessity of a divine light is magnified."

At the same time it is to be borne in mind, that in *articles of supernatural truth*, which transcend the powers of human Reason, and are the proper objects of *Faith*, and are necessary to be *believed*, the *Holy Scriptures alone* are the *things which can make us wise unto salvation*. "Propriùs Scripturæ finis est *σοφίσαι εἰς σωτηρίαν, sapientes nos reddere ad salutem æternam* per fidem quæ est in Christo Jesu. Est ergò Scriptura, quoad *supernaturaliter credenda*, sola et adæquata Fidei Regula." *Bp. Sanderson*, Prælect. iv. 15, and so *Hooker*, II. v. 4, "To urge any thing upon the Church as part of that celestially revealed Truth which God hath taught, and *not* to show it in *Scripture*, this did the Ancient Fathers evermore think unlawful, impious, execrable."

This truth has thus been expressed by *S. Athanasius*, referring to St. Paul's words (cont. Gentes, tom. i. p. 1, ed. Bened.), *αὐτάρκεις μὲν γάρ εἰσιν αἱ ἁγίαι καὶ θεόπνευστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν*: and (ex festali Epistolâ xxxix., tom. ii. p. 962) *ταῦτα* [*βιβλία*] *πῆγαι τοῦ σωτηρίου, ὥστε τὸν διψῶντα ἐμφορεῖσθαι τῶν ἐν τούτοις λογίων· ἐν τούτοις μόνον τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται· μηδεὶς τούτοις ἐπιβαλλέτω, μηδὲ τούτων ἀφαιρείσθω.*

Cp. *S. Aug.* de Doct. Chr. ii. p. 9, "In iis, quæ apertè in Scripturâ posita sunt inveniuntur illa omnia quæ continent fidem moresque vivendi;" and *S. Aug.* c. Liter. Petil. iii. p. 6, "Si angelus de cœlo vobis annuntiaverit *præterquam* (*παρ' ὃ* Gal. i. 8) quod in *Scripturis* Legalibus et Evangelicis accepistis, Anathema sit;" and *Origen*, Hom. v. in Lev. t. ii. p. 212, "In hoc biduo puto duo Testamenta posse intelligi, in quibus licet omne verbum quod ad Deum pertinet requiri et discuti, atque ex ipsis *omnem* rerum scientiam capi. Si quid autem superfuerit, quod non Divina Scriptura decernat, nullam aliam tertiam Scripturam debere ad auctoritatem scientiæ suscipi;" and *S. Hieron.* in Aggeum, cap. i., "Quæ absque auctoritate et testimoniis *Scripturarum* quasi *Traditione* Apostolicâ sponte reperiunt atque confingunt, percutit gladius Dei." See also the testimonies from the Ante-Nicene Fathers, concerning the authority of Holy Scripture as the Rule of Faith, collected by *Dr. Routh*, Rel. Sacr. v. 336.

16. *Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος*] *Every Scripture, being inspired of God, is also profitable.*

As to the interpretation of the several parts of this important assertion,—

(1) *πᾶσα γραφὴ* means '*every Scripture*,' i. e. every portion of Scripture.

Πᾶς thus placed means '*every*.' See Luke iii. 5, *πᾶσα*

πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, 17 ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

φάραγξ. Acts xv. 21, πᾶν σάββατον. Rom. iii. 19, πᾶν στόμα: xiv. 11, πᾶσα γλῶσσα. Phil. ii. 10, πᾶν γόνυ. Cp. *Winer*, § 18, p. 101.

(2) Γραφὴ always in the New Testament signifies *Holy Scripture*, i. e. that which has been received by the Church of God, and read as a writing dictated by *Almighty God*, and distinguished as such from all *other* writings in the world.

This word Γραφὴ occurs about fifty times in the New Testament; but it is never applied in any one of these fifty passages to any other Writings than those of the Old and New Testament.

Thus it serves the double purpose of declaring,—

(1) that the Writings of the Old and New Testament stand by themselves, as distinguished from all other Writings of the World; and

(2) that the Books of the *New* Testament are of equal authority with, and from the same origin as those of the Old Testament, which had been received not only by the Jews, but by CHRIST Himself, as the unerring Word of God.

(3) This meaning of the word γραφὴ leads at once to the true interpretation of this passage, which has been sometimes made matter of question;

Since the word γραφὴ itself always signifies in the New Testament a *divinely inspired writing*, it would be an unmeaning tautology to assert that every Γραφὴ *is* divinely inspired.

The true rendering of the passage is this: Every portion of Scripture being inspired (i. e. *because* it is inspired), is also profitable.

(4) This interpretation has already been given by *Origen* (Hom. xx. in Joshuam. Philocal. c. 12), and so *Vulg.* and the Latin Fathers, "Omnis Scriptura divinitùs inspirata utilis est," &c., and the *Syriac*, and many of the best modern Expositors.

— θεόπνευστος] The Scripture itself is here described as animated by and filled with the breath of God. For the examples of the epithet θεόπνευστος, given to living *persons*, see *Wetstein*.

The examples cited by some Expositors, where the epithet θεόπνευστος is coupled with mere qualities or lifeless things, e. g. with σοφία or ὄνειρον, are not relevant here.

In those examples, the *wisdom* or the *dream*, to which the epithet is annexed, are said to be breathed by God *into* the *person* who receives them, but this cannot be predicated of the *Scriptures*. They are not breathed into *us* by God. But they themselves are *filled with the breath* of God. In fact, St. Paul predicates of *Scripture* what St. Peter predicates of the *Writers* of Scripture, whom he calls *holy men* moved by the Spirit of God. (2 Pet. i. 21.)

This is in perfect harmony with the true view which God has given us of the Holy Scriptures. St. Stephen calls them λόγια ζῶντα, *living* oracles (Acts vii. 38). And the *Living Creatures* (ζῶα) in Ezekiel (i. 15—21; x. 9—22) and St. John (Rev. iv. 6), full of eyes, winged, and filled with the Spirit, and ever moving, as the Spirit carries them, are heavenly representations of the divine Life and Power of the Everlasting Gospel.

This assertion of St. Paul that πᾶσα γραφὴ, i. e. *every portion of Scripture* being inspired of God, is also profitable, &c., is of inestimable value and importance.

(1) Consider the time and place in which this declaration is made, viz. about A.D. 67, at the close of this Epistle, the *last* Epistle written by St. Paul, and written a short time before his martyrdom, and in immediate prospect of it (iv. 6).

(2) At that time all his own Epistles had been written.

(3) Also, it is most probable, that the Gospels of St. Matthew, St. Mark, and St. Luke had then been written and published to the world. See above, Introduction to those Gospels, and on 2 Cor. viii. 18, and 1 Tim. v. 18.

(4) Also the Epistle of St. James, who died A.D. 62, and, probably, the first Epistle of St. Peter.

(5) All these are here included in the term Γραφὴ.

St. Paul's brother Apostle, St. Peter, in a passage written also at the close of his life, and at the end of his last Epistle (2 Pet. iii. 16), a passage which forms a happy counterpart to the present text, designates *all St. Paul's Epistles* as Γραφὰς, *Scripture*; and combines them with other Books known by that name, as belonging to the same class and of the same authority with them.

(6) This passage, therefore, of St. Paul, proclaims to the world the divine inspiration of every one of these writings—and of St. Paul's own Epistles among the number—which were then known and received as Γραφαὶ by the Church.

As to the few other Books of the New Testament which were written *after* this period (such as the Revelation and Gospel of St. John), they would never have been admitted into the number of Γραφαὶ by the Church, if she had not been convinced that they were of equal authority with those which had been received by her as γραφαὶ from the hands of Christ, and of St. Peter and St. Paul.

(7) Therefore this text of St. Paul will ever remain as a standing testimony from the divine Apostle, now about to shed his blood for Christ, to the Divine Inspiration of all the Books of the New Testament, as well as of the Old, and will serve as a holy safeguard against all the assaults made upon them by those who deny their divine origin or impugn their unerring veracity.

— καὶ ὠφέλιμος] *is also profitable.* There is no harshness or awkwardness in the conjunction καὶ here, as has sometimes been alleged. On the contrary, it serves to introduce a necessary caution and a salutary truth;

It propounds a caution against the writings of false teachers and fanatical enthusiasts, who *claimed* for themselves and their preaching *divine inspiration*. Such, for instance, was Simon Magus (Acts viii. 10) and other Gnostic γόητες (*v.* 13), who, on account of their sorceries, as well as their resistance to the truth, are compared to the Egyptian Magicians, Jannes and Jambres, and against whom the Apostle is specially contending in the Pastoral Epistles.

His often repeated denunciation of them and their doctrine in these Epistles is grounded on the fact, that *their* teaching is *not* ὠφέλιμος, or *profitable*, but is κενὴ, ἀνωφελὴς, μάταιος, εἰς οὐδὲν χρήσιμος, *empty, vain*, and *unprofitable* (see 1 Tim. vi. 20. 2 Tim. ii. 14. 16. Tit. iii. 9), and that it only makes a *show of godliness, but denies the power.* (2 Tim. iii. 5. Tit. i. 16.)

On the other hand, St. Paul lays special stress in these Epistles on the necessity of *profitable* teaching, *wholesome* doctrine, *sound* words (1 Tim. i. 10; vi. 3. 2 Tim. i. 13; iv. 3. Tit. i. 9. 13; ii. 1. 8), and of that γνῶσις, or *knowledge*, which is not ψευδώνυμος, falsely so called (1 Tim. vi. 20), but is in fact the Ἐπίγνωσις, or *perfect knowledge* of the Truth, an expression four times repeated in these Epistles (1 Tim. ii. 4. 2 Tim. ii. 25; iii. 7. Tit. i. 1), and of that *Faith* which is fruitful in *good works.* (1 Tim. vi. 18. 2 Tim. ii. 21; iii. 17. Tit. i. 16; ii. 7. 14; iii. 8. 14.)

Thus, then, his assertion here is twofold; it refutes a dangerous error, and affirms necessary truth. It declares that "every portion of Scripture, being inspired of *God* (and because it is inspired of God) is *also profitable*," &c., in order that the man of God may be throughly furnished unto all *good works*; whereas, on the other hand, whatever the *pretensions* of the false teachers might be to divine enthusiasm, the very fact that *their* doctrines were *not* profitable, but the contrary, and did *not* train men to *good works*, but allowed them in unholiness of life, was a practical proof that they were *not* inspired of God.

— ἐν δικαιοσύνῃ] Not ἐν ἀσεβείᾳ, as that of the false teachers. See ii. 16; iii. 5. 8. 13.

17. ἵνα ἄρτιος ᾖ] The Apostle, being about to be offered up (iv. 6), and now bidding farewell to his beloved son Timothy, who would soon be deprived of his personal presence and advice, refers him to the Holy Scriptures as a never-failing counsellor and guide, which would comfort him after his departure, and make amends for his absence. And if the diligent study of the Holy Scriptures is thus commended by St. Paul in this solemn manner to Timothy, who was himself endued with spiritual gifts of the Holy Ghost, how much more needful is that study to us! (*Chrys., Theophyl., Œcumen.*)

The force of this observation is strengthened by what has been already remarked, that St. Paul here speaks of Holy Scripture, not as an *inanimate thing*, but as θεόπνευστος, a living Being, filled with the Spirit of God. The Apostle himself was about to die, and Timothy was to be deprived of his personal presence, but the *Word of the Lord endureth for ever* (1 Pet. i. 25). The Apostle dies, but the Holy Spirit ever lives in his Epistles, and comforts Timothy and the Church after his departure, even to the end of time.

Well, therefore, might the Apostle, in this farewell Epistle to Timothy and to the Church, fix his and her eyes on the abiding presence of the Holy Ghost the Comforter, ever breathing and ever speaking in the Word of God.

IV. [1] [a] Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς, καὶ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, [2] [b] κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. [3] Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ, κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους κνηθόμενοι τὴν ἀκοὴν, [4] [c] καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

[5] [d] Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

[6] [e] Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· [7] [f] τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα, [8] [g] λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς, οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

[9] Σπούδασον ἐλθεῖν πρός με ταχέως· [10] [h] Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπή-

a Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5. 1 Tim. 5. 21. & 6. 13.
b Acts 20. 7.
c 1 Tim. 1. 4. & 4. 7.
d Acts 21. 8. Eph. 4. 11. ch. 1. 8. & 2. 3.
e Phil. 1. 23. & 2. 17. 2 Pet. 1. 14.
f 1 Cor. 9. 24, 25. Phil. 3. 14. 1 Tim. 6. 12. Heb. 12. 1.
g 1 Cor. 9. 25. 1 Pet. 5. 4. James 1. 12.
h Col. 4. 14.

Ch. IV. 1. Διαμαρτύρομαι] *I conjure thee.* (See 1 Tim. v. 21. 2 Tim. ii. 14.) *Elz.* adds οὖν ἐγὼ, not in the best authorities; also *Elz.* has τοῦ Κυρίου after καί.

— καὶ τὴν ἐπιφάνειαν] So A, C, D, F, G, and *Griesb., Lach., Tisch., Huther, Ellicott, Alf.*—*Elz.* κατά.

This restoration of καί is a happy one. It indicates that the Apostle has a clear view of Christ's Coming, and of His Kingdom; and, by a noble prosopopœia, appeals to them as Witnesses: *I conjure thee in the sight of God, and the Future Judge of all, by His Coming, and by His Kingdom.* This mode of speech had been suggested by the Hebrew Scriptures, especially in the LXX Version (Deut. iv. 26), where Moses calls Heaven and Earth to witness: Διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν. So Deut. iv. 26; xxx. 19; xxxi. 28, where this phrase introduces solemn appeals to the Elements as God's Witnesses of His dealings with His people, and as Remembrancers of their duties to Him.

2. κήρυξον] See *Augustine*, Serm. 46.

3. κατὰ τὰς ἰδίας ἐπιθυμίας — ἐπισωρεύσουσι] *according to their own lusts will heap up to themselves teachers, having itching ears;* i. e. *because* they, the hearers, have itching ears.

Instead of receiving those Teachers who are authorized by Christ to instruct them, and have a regular call and mission from Him to execute their sacred office, and to have spiritual oversight over them, they will stray away from their Pastors, and from their own proper Fold, and will raise up for themselves a confused heap of Teachers, as Jeroboam did, who made a promiscuous multitude of Priests, not of the sons of Levi, but whosoever would be consecrated by him. (1 Kings xii. 31; xiii. 33.)

The word ἐπισωρεύω, *aggero* (from ἐπὶ and σωρὸς, *a mound*), is sometimes employed to describe an action by which a person heaps up something injurious to himself, so as to overwhelm himself by that very thing which he has heaped up. So *Chrys.* (Ep. 92), ἑαυτοῖς ἐπισωρεύοντες κόλασιν, and ἑαυτοῖς ἐπισωρεύουσι τὸ πῦρ ἄσβεστον. See examples in *Suicer* in *voce.*

It also describes the work of an *Enemy*, raising up a mound *against* (ἐπὶ) a City in order to assault it. Cp. Isa. xxxvii. 33.

In the Song of Solomon, Symmachus has ἐπισωρεύσατέ μοι ἀγάπην, "raise Love as a mound with a banner against me," where the LXX have τάξατε.

Hence it appears, that the Apostle regards this promiscuous multitude of teachers as an offensive outwork thrown up by hostile hands to beleaguer the Church of God. His words may also intimate, that this outwork will prove injurious to those who raise it, as the Tower of Babel, the type of all works of Confusion, Pride, and Aggression against God and His Church, did to its builders; or, as in heathen mythology (in the pagan paraphrase of the Scriptural History of Babel), the Mountains heaped up by the Giants against the Powers of Heaven did to those who raised them.

— κνηθόμενοι τὴν ἀκοήν] *having itching ears.* It would seem that the Apostle now adopts another metaphor, and is comparing these persons, who have lost their healthful relish for sound doctrine, and who, in their prurient craving for something new, to stimulate and gratify their diseased appetite, accumulate to themselves a promiscuous heap of self-chosen Teachers,—to animals, especially unclean ones, who raise up for themselves a heap against which they scrape the diseased irritation of their skin, particularly their *ears.* The metaphor is found in Greek and Latin Authors, who describe sophistical Teachers, and others who sought to flatter and gratify their hearers by novelties, as κνήθοντας τὰ ὦτα, 'scalpentes auditorum aures.' See the passages quoted by *Wetstein*, p. 365.

4. μύθους] *fables.* See 1 Tim. i. 4; iv. 7. Tit. i. 14.

6. σπένδομαι] *I am being poured out* as a σπονδὴ, a libation or drink-offering to God. See Gen. xxxv. 14, ἔσπεισεν Ἰακὼβ ἐπ' αὐτῇ σπονδήν. Exod. xxix. 40. Numb. xxviii. 7. And compare St. Paul's words (Phil. ii. 17), εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, where see note, and the Introduction to that Epistle, p. 333.

S. Ignatius, in his desire for martyrdom, imitates the language of St. Paul, πλέον μοι μὴ παράσχησθε τοῦ σπονδισθῆναι Θεῷ. *Tertullian* (contra Gnosticos, 13), referring to this passage, says, "Vides, quam martyrii definiat felicitatem, cui de gaudio mutuo acquirit solennitatem, ut proximus denique voti sui factus est, qualiter de prospectu ejus exultans scribit Timotheo, *Ego enim jam liber.*"

This triumphant exultation of the Apostle at the prospect of death was doubtless designed, among other reasons, to show the Heathen that they had not conquered him, or injured the Gospel which he preached, by putting him to death. They might be inclined to imagine that his claims to miraculous powers, and to supernatural aid for himself and his Cause, were illusory, or he would have exerted them in his own behalf. He shows them that Death to him was Victory. He would also assure the Christians, who might be perplexed and staggered by his *suffering*, that their Apostle regarded death as a blessed release, and as the appointed passage to Everlasting Glory, and that it had no bitterness for him, but that he was enabled by God's grace to rejoice in it.

— ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε] *the season of my departure is come.* Ἀνάλυσις is *departure* (Luke xii. 36) from life. (Phil. i. 23.) The καιρὸς ἀναλύσεως is the season of *loosing* the cable from this earthly shore, on a voyage to the eternal harbour of heavenly peace. Hence *Clemens R.* 44, says of the faithful departed, τελείαν ἔσχον ἀνάλυσιν.

8. ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος] *there is laid up for me the crown of righteousness.* St. Paul was now on the eve of Martyrdom. He did not speak in these terms of confident assurance *before.* See 1 Cor. ix. 17. Phil. iii. 11.

9. ταχέως] *quickly.* Before winter (*v.* 21), when the voyage would be dangerous. (Acts xxvii. 9.)

10. Δημᾶς] *Demas*, who had remained faithful to St. Paul in his *first* imprisonment at Rome (Philem. 24. Col. iv. 14), had now been alarmed by the greater severity, and more perilous prospects of the second, following on the savage Neronian persecution of the Christians, and had forsaken the Apostle.

— με ἐγκατέλιπεν] *forsook me in* (ἐν) the crisis of my suffering. The aorist tense intimates that the act was occasioned by some special danger which threatened the Apostle; and that Demas, terrified by it, deserted him in the hour of peril. A, C, D**, E, F, G, L have the *imperfect* tense here, i. e. *was forsaking me.* This may, perhaps, be the true reading; but the confusions of ει and ι are so common in MSS. on account of the identity of sound in ancient pronunciation, that not much stress can be laid on this variation. The sense will not be affected by it. The same variation is found in *v.* 16, and even in *v.* 13,

σας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· [11] [l] Λουκᾶς ἐστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν. [12] [k] Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον. [13] Τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. [14] [l] Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· [15] ὃν καὶ σὺ

[l] Acts 15. 37. Col. 4. 10. Philem. 24.
[k] Acts 20. 4. Eph. 6. 21. Col. 4. 7. Tit. 3. 12.
[l] Acts 19. 33, 34. 1 Tim. 1. 20. Rev. 6. 10. & 18. 6, 20.

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where A, C, F, G, I have ἀπέλειπον, which can hardly be the true reading.

— ἀγαπήσας τὸν νῦν αἰῶνα] *having loved the present world.* Cp. *S. Polycarp* (ad Phil. 9), who says, Obey the word of righteousness which ye beheld with your eyes in the blessed Ignatius, and Zosimus, and Rufus, and in *Paul* himself, and the other Apostles; being persuaded that they have not *run in vain*, and are now *with the Lord* in the place prepared for them; *for they loved not this present world*, οὐ γὰρ ἠγάπησαν τὸν νῦν αἰῶνα.

— Θεσσαλονίκην] *Thessalonica*, where St. Paul had many enemies, especially among the Jews. (Acts xvii. 5. 13.)

— Κρήσκης εἰς Γαλατίαν] *Crescens to Galatia*, to confirm the Church there. Observe the disinterested and paternal solicitude of the great Apostle, in his chains, for the distant Churches. He consented to be left alone by Titus, Crescens, and Tychicus (*v.* 12), in order that he might comfort them, and he would not send for Timothy from Ephesus without providing him a substitute (*v.* 12).

— Τίτος εἰς Δαλματίαν] *Titus to Dalmatia*, perhaps despatched thither by St. Paul on a missionary journey after his visit to Nicopolis in Epirus, where St. Paul probably passed a winter, perhaps the winter preceding the date of the present Epistle. (See Tit. iii. 13.)

11. Λουκᾶς ἐστι μόνος μετ' ἐμοῦ] *Luke is alone with me.* Alone of his *usual fellow-travellers*: for other friends were with him now. (See *v.* 21.) It would seem, therefore, unreasonable to conclude from this sentence, that *St. Peter* was not now at Rome.

On the testimony hence accruing to St. Luke's historical veracity, see *Irenæus*, iii. 14.

This mention of *St. Luke*, as still present with St. Paul at Rome at the close of his life, and probably remaining with him till his *Martyrdom*, suggests the inquiry—

Why did not St. Luke, the Historian of the Acts of the Apostles, the faithful friend and fellow-traveller of St. Paul, whose doings occupy so large a portion of that Book, continue his narrative even to that glorious consummation of the great Apostle's career? This question has been considered above in the Introduction to the Acts of the Apostles, pp. xii, xiii; and see on Acts xxviii. 30, 31.

— Μάρκον—διακονίαν] On the import of this commendation of *Mark, as profitable for ministering to the Apostle*, see above on Col. iv. 10. And on St. Mark's history see Introductory Note to St. Mark's Gospel, and below on 1 Pet. v. 13, where he is mentioned as present with that Apostle.

12. Τύχικον—εἰς Ἔφεσον] I send *Tychicus* (perhaps with this letter) to take thy place at *Ephesus* during the time in which thou wilt be absent from thy post there in order to come to me at Rome (*v.* 9. 21). Be therefore at ease on that account, and come quickly. Cp. above on Tit. iii. 12.

This public mention of Tychicus as sent by the Apostle to Ephesus, was doubtless designed to serve a double purpose,

(1) To protect Tychicus from the charge of having *forsaken* the Apostle at Rome as Demas had done. Cp. note above on Col. iv. 12, and here below, *v.* 20.

(2) To commend him to the reverent reception and regard of the Ephesian Church.

Tychicus, a native of Asia (Acts xx. 4), had already been employed and approved by St. Paul in the execution of important commissions to the Churches of Asia, particularly to Ephesus, and the neighbouring Church of Colossæ. (Eph. vi. 21. Col. iv. 7.)

13. φελόνην κ.τ.λ.] *the cloak which I left at Troas with Carpus, bring with thee when thou comest, and the books, especially the parchments.* The φελόνη, 'pænula,' is a cloak with long sleeves, especially for *winter* use, "such as travellers wore to defend themselves with from the cold or bad weather." (*Bp. Bull.*) Cp. *v.* 21; and *Horat.* 1 Ep. xi. 18. *Juvenal*, Sat. v. 79, Schol. in Pers. Sat. 68, "pallium cum fimbriis longis;" and for journeys, and in rain. *Lamprid.* in Alex. Sever. p. 366. *Wetstein.*

The other meaning assigned to the word, 'a chest for books,' has little to support it here.

On this text, especially in relation to the books and parchments, see *Bp. Bull's* Sermon x. on "*human means useful to inspired persons.*" Vol. i. p. 240.

Besides, this mention of these minor details, the *cloak*, the *books*, and the *parchments*, here specified soon after those glowing aspirations for martyrdom, and those fervent anticipations of glory in the verses immediately preceding (*v.* 6—8), is very affecting, interesting, and instructive, as showing that those aspirations and anticipations were not a result of fanatical enthusiasm, but were the words of truth and soberness.

These minor matters give a beautiful relief of quiet serenity to the stirring scene of the great Apostle's Martyrdom.

— ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ—μεμβράνας] *which I left at Troas with Carpus.* St. Paul, a short time before this Epistle was written, had been at *Miletus.* (See *v.* 20.) It is probable that he was then *apprehended*, or already in custody, and was sent as a prisoner to Rome for trial, and, if convicted, for execution. See above on i. 15, and below, *v.* 14—16.

The case of the Apostle seems to have found afterwards a parallel in that of *S. Ignatius*, Bishop of Antioch, in the Persecution under Trajan. Ignatius was arrested in the Province of Syria, at Antioch. (*Mart. Ignat.* § 2, p. 560, ed. *Jacobson.*) He was there tried before the Emperor Trajan, and thence sent to Rome. And when he was condemned to this deportation he exclaimed, "I thank Thee, O Lord, that Thou hast honoured me by Thy Love, in binding me in iron chains with *Thy Apostle Paul.*" From Antioch he went along the coast of Asia by Ephesus, from which he had received a deputation in the person of its Bishop Onesimus (ad Eph. i.), to Smyrna, where he had an interview with the Bishop of Smyrna, *Polycarp*, the disciple of St. John; and thence he sailed along the coast of Asia to *Troas.* From Troas, Ignatius came to *Neapolis*, and so by *Philippi* through Macedonia to Epidamnus on foot, and thence by sea to Puteoli; and he desired to go from Puteoli by land in the footsteps of St. Paul. But he was carried by sea to Portus Romanus, near Ostia, and so came to Rome, where he was martyred (§ 6).

It seems probable, that the occasion and circumstances of *St. Paul's* last journey from Asia to Rome bore much resemblance to those of the voyage of *S. Ignatius* from Antioch to the same capital.

Indeed, there is a remarkable passage in the Epistle of *Ignatius* to the *Ephesians*, in which he compares himself in this respect to St. Paul, and seems to intimate that St. Paul as well as himself was a *prisoner* when he passed by *Ephesus* to Rome. "Ye (he says) are the πάροδος, or *passage*, of those who are being killed for God; ye are the fellow-votaries of Paul in the mysteries of the Gospel, the sanctified, the attested, the blessed Paul, under whose footstep may I be found when I attain to God!"

Ignatius received a deputation from the Ephesian Church by Onesimus, its Bishop; so, probably, did St. Paul by Timothy. Both sailed along the coast of Asia, and both touched at Troas.

If this was the case, then we may suppose that St. Paul, now in custody, deposited his *cloak* and *books and parchments* with *Carpus*, in order that they might be in safe keeping; and that now, in foresight of martyrdom, he asks Timothy, his faithful friend, to call for them at Troas, in *his* way from Ephesus to Rome, in order that St. Paul might have the disposal of them,—not only for his own use, but as bequests to his friends, perhaps to Timothy himself.

Hence the transition is very natural to the circumstances mentioned in the seven following verses, which refer (it would seem) to what had occurred to him in *Asia*, just before he was sent to Rome.

14—18.] *Alexander the coppersmith did me much evil: of whom be thou ware also: for he greatly withstood our words.* A, C, D* have ἀντέστη. F, G ἀνθέστη.—*Elz.* has ἀνθέστηκε, with D***, E, I, K.

At my first defence, no one stood by me: but all men forsook me (as to the reading see *v.* 10),—*may it not be laid to their charge! But the Lord stood by me, and strengthened me, that the Gospel might be fully preached, and that all the Gentiles might hear: and I was delivered from the mouth of the Lion.* He here speaks of the malignant treatment he had received from Alexander the coppersmith, who did him much evil, ἐνεδείξατο =

φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· 17 [m] ὁ δὲ Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐῤῥύσθην ἐκ στόματος λέοντος· 18 [n] καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

m Ps. 22. 21. Acts 23. 11. & 27. 23.

n Ps. 121. 7.

19 [o] Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. 20 [p] Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.

o Acts 18. 2. Rom. 16. 3. ch. 1. 16.

p Acts 19. 22. & 20. 4. & 21. 29.

Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

'fecit publicè.' Cp. *Augustine*, iii. 540. Probably this occurred in the neighbourhood of *Ephesus*, and therefore St. Paul here charges Timothy, the Bishop of Ephesus, to beware of him. See on 2 Tim. i. 15.

This seems to have been on the critical occasion of his πρώτη ἀπολογία, *the 'first defence'* (specified in *v.* 16), *when no man stood by him*, and when many thirsted for his blood.

Some indeed have supposed, that he meant thereby his first defence at Rome, when sent thither from *Cæsarea*. (Acts xxviii. 16.) But as *Chrys.* observes (Prol. ad Philipp.; cp. *Tillemont*, i. 129), this is not probable. He is speaking of some more recent peril in *Asia*.

Then, perhaps, not figuratively, but actually, he was *delivered from the mouth of the Lion;* as seems to have been the case with him on a former occasion in Asia, at Ephesus (see on 1 Cor. xv. 32), and as S. Polycarp afterwards was, in the persecution of the Asiatic Christians at Smyrna. It is recorded of Polycarp, that the multitude of the *Gentiles* and *Jews* (who were foremost in the outrage against him) clamoured to the Asiarch Philip, ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα, 'that he would let loose on Polycarp *a Lion*.' (*Martyr. Polycarp.* 12.) And the popular cry of the Heathen in times of persecution was "Christianos ad *Leonem*." *Tertullian*, Apol. 40.

The phrase *the Lion's mouth* is used in another place by St. Paul, and there it is *not figurative*, but *literal*. (Heb. xi. 33.) Perhaps the Apostle St. Paul had the comfort of being able to compare himself in this respect with the Prophet Daniel.

The Apostle was delivered from *the Lion's mouth*, and was sent on to *Rome*, in order to suffer there. And thus his testimony to Christ, first by his public defence in Asia, and subsequently by his public trial and glorious Martyrdom in the great Metropolis of the Heathen World, was made subservient to the consummation of the Gospel, and to the diffusion of a knowledge of the truth "to all Nations" of the World.

In *v.* 14, A, C, D*, E*, F, G have ἀποδώσει.—*Elz.* has ἀποδώῃ, and *v.* 17, ἀκούσῃ.

18. καὶ ῥύσεται—βασιλείαν—ἀμήν] Apparently an adaptation of the final sentences and the Doxology of the Lord's Prayer. See on Acts xxi. 14.

19. Ἄσπασαι Πρίσκαν—Ὀνησιφόρου οἶκον] *Salute Prisca and Aquila and the household of Onesiphorus.* His mind is still in Asia. See i. 16; and as to Priscilla and Aquila, see above on Rom. xvi. 3.

20. Ἔραστος—Τρόφιμον] *Erastus remained at Corinth*, but *Trophimus I left at Miletus sick.* Here are two other touching instances of the tender thoughtfulness of the great Apostle for his friends, and their good name, at the time of his own imminent peril, and severest sufferings, in imitation of the Great Exemplar. (John xviii. 8; xix. 26.)

After his mention of his perils, and of his *desertion* by *Demas* and others (iv. 10. 16; i. 15), it might perhaps have been inferred by some, that others who had been his chosen fellow-workers, and were *now absent from him, had also forsaken him.* Therefore he takes care to *protect* them against such an imputation. He mentions first the faithfulness of Luke, and next accounts for the absence of Titus and Tychicus (*v.* 10. 12), and he now explains the reason also of the absence of Erastus and Trophimus. *Erastus*, thy former companion in Greece (Acts xix. 22; cp. Rom. xvi. 23), *abode* at Corinth. He remained at his post in that great city where are many adversaries (Acts xviii. 6), and where he is exposed to many dangers as my friend. This word μένω here expresses courageous firmness and patient endurance under trial, as in other places. See iii. 14. Cp. προσμένω in 1 Tim. i. 3; v. 5. And the *aorist* probably intimates, that when St. Paul *quitted* Corinth on some recent visit to that city, he left Erastus in charge there; and that he tarried there, in obedience to the Apostle's injunction.

So likewise Trophimus. He was an Ephesian, and was specially obnoxious to the Ephesian Jews (Acts xxi. 29; cp. Acts xx. 4). They would have rejoiced to be able to allege that he had deserted St. Paul. After the Apostle's death, which was now near at hand, some calumnious persons would have alleged, that if Trophimus had not seen cause to separate himself from St. Paul, he would not have stayed behind at Miletus, but would have accompanied the Apostle to Rome. St. Paul, therefore, obviates such aspersions as these; and it was a happy thing for Trophimus, the Ephesian, that Timothy, the Bishop of Ephesus, received these words from St. Paul's own hand, which enabled him to clear Trophimus from any such detractions, and to show that the stay of Trophimus at Miletus was necessitated by sickness, perhaps caused by sufferings and labours in the cause of the Gospel, and that he had not left St. Paul, but that St. Paul left him at Miletus.

21. Πούδης] *Pudens.* See the Essay of *Archdeacon Williams*, in which he endeavours to prove that the *Pudens* and *Claudia* here specified are the same persons as those mentioned in *Martial* (iv. 13; xi. 34), and that Claudia was daughter of Cogidunus, a British Chief, and that having come to Rome she was converted to Christianity, and was married to Pudens, and afterwards returned with her husband to Britain, where he held lands under her father Cogidunus. (See *Williams's* Discourses and Essays, p. 132—190. Lond. 1857, and also *Dean Alford's* Excursus iii. p. 104.) If this was so, this Epistle was written before their marriage; otherwise, the name of Linus would hardly have been inserted between them. Cp. *Lightfoot*, in Journal of Class. and Sacred Philol. Vol. iv. p. 73—76.

— Λίνος] *Linus*, of whom *Irenæus* thus speaks: After that the blessed Apostles (Peter and Paul) had founded the Church (at Rome), they committed the Bishopric of that city to *Linus*. This *Linus* is mentioned by St. Paul in his Epistles to Timothy. He was succeeded by Anacletus. And in the *third* place from the Apostles, *Clement* received the Episcopate of that city, a person who had beheld the blessed Apostles, and had enjoyed intercourse with them, and had their preaching still sounding in his ears. *S. Irenæus* (iii. 3. 3). See above, note on Phil. iv. 3.

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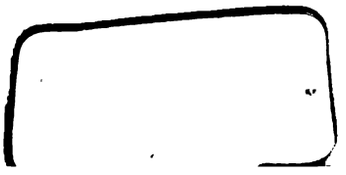
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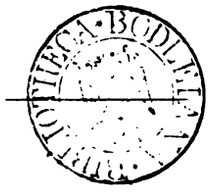
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PREFACE.

THE CATHOLIC or GENERAL EPISTLES,—probably so called because they are not inscribed to any particular Churches [1],—have an intimate connexion with the Epistles of St. Paul, and with each other.

The Epistles of St. Paul, as has been already observed [2], ought not to be regarded as separate compositions without mutual coherence, but as connected together, and as forming an harmonious system of Apostolic instruction in Christian Faith and Practice.

Accordingly, those Epistles will be studied with the greatest profit, when read in chronological order.

The Epistles of St. Paul receive also additional light from the Catholic Epistles, and reflect much light upon them.

The Epistles of St. Paul to the Galatians and Romans, for example, cannot be duly understood, unless they are viewed in connexion with the General Epistle of St. James; and on the other hand, the Epistle of St. James may perhaps be liable to misapprehension, unless set in juxtaposition with the Epistles of St. Paul to the Galatians and to the Romans.

But when those Epistles of the two holy Apostles are placed together, they will be found to be adjusted to each other, and to fit in to each other with nice accuracy and exact precision; and, when thus combined, they form a complete body of Apostolic doctrine on the great article of Justification; and they afford a sufficient safeguard against erroneous teaching from two opposite sides, by which that doctrine has been assailed. This will be more fully demonstrated in the Introduction to the Epistle of St. James [3].

In like manner, the two General Epistles of St. Peter have a near relation to the Epistles of St. Paul. They add strength and support to them, and are strengthened and supported by them.

St. Peter's First General Epistle bears a remarkable resemblance to St. Paul's Epistle to the Ephesians; and St. Peter's Second General Epistle occupies a similar

[1] *Œcumenius*, Proleg. in Epist. *Jacobi*. *Leontius* de sectis, c. 2.

[2] See above, the Preface to St. Paul's Epistles, p. vii, and the *Introduction* to the First Epistle to the Thessalonians, p. 5.

[3] See below, pp. 1—3.

place to that which is filled by St. Paul's Epistle to the Colossians. In the doctrinal substance of his teaching, and in the practical application of the great principles of the Christian Faith to moral and social Duty, St. Peter, in his First Epistle to the Jewish Christians, exhibits his perfect agreement with the Apostle of the Gentiles in his exhortations to the great Gentile Church of Ephesus. In his Second General Epistle, St. Peter adds force and solemnity to the warnings of St. Paul to the Churches of Phrygia, concerning the immoral consequences arising from heretical denials or perversions of those Christian doctrines, which were propounded by St. Paul in his Epistle to the Ephesians, and by St. Peter himself in his First General Epistle.

Thus the two great Apostles, St. Peter and St. Paul, are seen standing side by side, teaching the same divine verities, and uttering the same cautions against corruptions of the Faith.

The proof of this statement will be submitted to the reader's consideration in the Introduction to the Second Epistle of St. Peter[1].

On one grave question St. Peter had, upon one occasion, differed from St. Paul. That difference arose in a discussion concerning the terms and conditions, upon which the Gentile converts were to be received into the Christian Church.

The circumstances of that controversy between the two Apostles have been narrated by St. Paul in one of his Epistles, the Epistle to the Galatians[2].

St. Peter addressed his First Epistle to the Asiatic Christians; and he particularizes the *Galatians* as among those to whom he writes[3].

It is remarkable, that in this Epistle St. Peter adopts the very words which are used by St. Paul in his Epistle to the Galatians, concerning that same question which had formerly been an occasion of altercation between them[4].

It is also observable, that St. Peter, in his Second Epistle, written to the same parties as the first[5], and written also a little before his own death[6], and, consequently, a little before the death of his brother Apostle, St. Paul, who suffered martyrdom at Rome about the same time as St. Peter[7], declares his own affectionate regard for his "*beloved brother Paul*," and commends "*all his Epistles*" as "*Scripture*[8]."

Thus the Holy Spirit, speaking by the mouth of St. Peter a little before his decease, declares the divine Inspiration of St. Paul's Epistles; and by the gifts and graces of faith and love, peace and joy, patience and courage, poured into St. Peter's heart, He enabled him to unite with his brother Apostle, St. Paul, in preaching the same Faith, and in sealing that testimony with his blood.

The Catholic or General Epistles possess also a peculiar interest in their mutual relation to each other.

[1] See below, pp. 69, 70.
[2] See Gal. ii. 11—21, and the Review of that chapter in the notes at the end of it.
[3] 1 Pet. i. 1.
[4] See below, *Introduction* to St. Peter's First Epistle, and note on 1 Pet. ii. 16.
[5] 2 Pet. iii. 1.
[6] 2 Pet. i. 13, 14.
[7] See below, *Introduction* to St. Peter's First Epistle, p. 44.
[8] See note below on 2 Pet. iii. 15, 16.

The writer of the first of these Epistles is St. James, the Lord's brother, the first Bishop of Jerusalem, who died a Martyr to the faith in that city [1].

St. James, as we have seen, connects the Catholic Epistles with St. Paul's. St. Peter in his First Epistle often adopts the language of St. James [2].

The Holy Spirit, writing by St. Jude, the brother of St. James, frequently reiterates the language of St. Peter's Second Epistle [3]; and displays the fulfilment of the prophecies which had been delivered in that Epistle of St. Peter.

There is also good reason to believe, that the Second Epistle of St. John has an intimate relation, of a very interesting kind, to the First Epistle of St. Peter [4].

Thus those Epistles are connected together in a sacred network, and are woven together in a beautiful and almost seamless texture of substance and expression.

Each of these General Epistles performs also its appointed and appropriate work.

St. James confutes the errors of those who imagined that a speculative knowledge of religion, and theoretical profession of belief, is acceptable to God, irrespectively of practical piety; and he exhibits Christian Faith in its true character as the essential energizing principle of Christian Life.

St. Peter, in his First Epistle, follows St. James, and builds up, as it were, a systematic structure of moral duty on the solid foundation of Christian Faith. He applies the doctrines of the Gospel to the social and domestic relations of Rulers and Subjects, Husbands and Wives, Masters and Servants.

In his Second Epistle, St. Peter condemns the erroneous tenets of heretical Teachers, who denied the doctrines of Christ's Godhead and Incarnation, and of the Atonement made by Him on the Cross, and he exposes the immoral consequences of those tenets, and displays the licentious profligacy of those Teachers and their adherents.

St. Jude in his Epistle completes the work of St. Peter. He recalls the attention of the Church to St. Peter's prophetical warnings, and points out the fulfilment of St. Peter's Apostolic forebodings [5].

St. John also, in his Epistles, had a special function to discharge.

His brother Apostles, St. Peter and St. Jude, had denounced the proud presumption, the anarchical lawlessness, and the carnal sensuality of heretical Teachers. St. John deals with the heresies concerning the Manhood and Divinity of Christ [6], in their theological bearings on the whole body of Christian Doctrine. He shows that those heresies corrode and fret away, like a canker, the very vitals of Christian Theology, and destroy the very essence of Christian Faith, Hope, and Charity.

"Whosoever denieth the Son, the same hath not the Father [7]." "He that hath the Son hath life; and he that hath not the Son of God, hath not life [8]." "This is His commandment, that we should believe on the name of His Son Jesus Christ, and love

[1] A.D. 62. See below, *Chronological Table*, p. xi, and *Introduction* to St. James, p. 12, and *Chronological Synopsis* prefixed to the Acts of the Apostles, p. 25, new edit., or p. xxxvii, 1st edit.

[2] See below, p. 12, note, and on 1 Pet. i. 16.

[3] See the *Introduction* to St. Jude's Epistle, p. 132.

[4] See below, *Introduction* to St. John's Second Epistle, p. 123.

[5] Jude 17.

[6] Described below, in the *Introduction* to St. John's First Epistle, pp. 98—101.

[7] 1 John ii. 23.

[8] 1 John v. 12.

one another[1]." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another[2]." Here is the strongest motive to Christian holiness. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him purifieth himself, even as He is pure[3]."

The Catholic Epistles, thus contemplated, in relation to St. Paul's Epistles, and to each other, are recognized as mutually auxiliary and suppletory to each other; and minister salutary cautions to every age, against heretical error, sectarian divisions and antinomian licence; and constitute a divinely-organized system of instruction in Christian Doctrine and Practice; and approve themselves to be works of the same Divine Spirit, "dividing to every one severally as He will[4]."

Thus the Holy Apostles of Christ are seen standing together like beautiful statues, each in its own niche, on the front of some venerable Minster; and join together in the harmonious consent of one Faith, and in grateful ascriptions of glory to God, the Father, Son, and Holy Ghost. "HOLY, HOLY, HOLY, Lord God of Sabaoth; Heaven and Earth are full of Thy Majesty. The glorious Company of the Apostles praise Thee."

The further elucidation of this subject in detail is reserved for the Introductions prefixed to the several Epistles.

The relation of the APOCALYPSE, or REVELATION of St. John, to the other parts of Holy Scripture, will be considered in the Introduction and Notes to that Book[5].

Recent events appear to be imparting a fresh interest of solemn importance to some portions of the Apocalypse. It may be not irrelevant to mention, that the Notes upon it in the present Volume were written before their occurrence.

The Editor now reverently commits the last portion of his labours on the New Testament to the gracious favour and blessing of the Divine Author of Holy Scripture, with a devout tribute of thankfulness to Him for His great mercy and goodness in enabling him to bring the work to a close, and with fervent and earnest supplication and prayer, that He would vouchsafe to accept it as an offering of praise, and that He would be pleased to make it subservient and ministerial to His own Glory, and to the salvation of souls, through Jesus Christ our Lord.

STANFORD IN THE VALE, *October* 3, 1860.

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[1] 1 John iii. 23. [2] 1 John iv. 10, 11. [3] 1 John iii. 1—3.
[4] 1 Cor. xii. 11. [5] Below, pp. 143—158.

CHRONOLOGICAL TABLE.

FROM THE BIRTH OF CHRIST TO THE END OF THE FIRST CENTURY.

Birth of JESUS CHRIST probably A.U.C. 749, four years *before* the common era. See on Matt. ii. 20.
Presentation in the Temple, forty days after the Nativity.
Visit of the Wise Men.
Flight into Egypt.
Herod's death, a little before the Passover, A.U.C. 750.
Settlement at Nazareth.
On the sequence of these events, see above on Matt. ii. 9.

A.D.

8. Jesus is catechized in the Temple (Luke ii. 42—49).
14. Death of the Emperor Augustus (19th August). Tiberius succeeds.
26. Jesus Christ begins His Ministry (Luke iii. 23; cp. notes on Matt. ii. 9. 20).
30. The Crucifixion of Christ at the Passover.
His Ascension, forty days after His Resurrection.
The Descent of the Holy Spirit at the Feast of Pentecost fifty days after the Passover.
31, 32. The Events described in Chapters iii.—vi. of the Acts of the Apostles.
33. St. Stephen's Martyrdom (Acts vii.). *Saul* was then a νεανίας (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).
34. Saul's Conversion (Acts ix. 1—22): cp. *Euseb.* H. E. ii. 1; and see note below on 1 Tim. i. 13.
Saul retires to Arabia (Gal. i. 17).
36. Pontius Pilate is recalled from his procuratorship in Judæa (*Joseph.* Ant. xviii. 4. 2).
Damascus occupied by Aretas, who appoints an Ethnarch there.
37. "After *many days*" (ix. 23), Saul escapes from Damascus.
Goes up to Jerusalem; where he remains *fifteen days*, and sees Peter and James (Gal. i. 18, 19. Acts ix. 26, 27); and disputes with the Grecians; Saul is sent to Tarsus (ix. 30).
The Emperor Tiberius dies 16th March; Caligula succeeds.
38—41. "Rest of the Churches" (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43). He tarries at Joppa *many days* (ix. 43).
Conversion and Baptism of Cornelius and other Gentiles at Cæsarea (Acts x. 1—48).
41. The Emperor Caligula dies 24th January, and is succeeded by Claudius.
St. Matthew's Gospel written probably about this time (cp. *Introduction*, p. xlix—lii, and note on Acts i. 4).
43. Euodius, first Bishop of Antioch (*Euseb.* Chron. ii. p. 269. *Clinton*, F. R. App. ii. p. 548).
The Disciples first called CHRISTIANS at Antioch (Acts xi. 26).
44. The Apostle St. James, the brother of John, is killed with the sword (Acts xii. 2), and St. Peter is imprisoned by Herod Agrippa, before Easter (xii. 4). Peter is delivered; and Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
St. Peter departs from Jerusalem "to another place" (xii. 17).

A.D.

44. Saul and Barnabas having been deputed by the Christians at Antioch (xi. 27—30) to bring supplies to the brethren in Judæa, on account of the anticipation of the famine foretold by Agabus, which "came to pass in the reign of Claudius Cæsar" (xi. 28), i. e. after January, A.D. 41, returned from Jerusalem to Antioch, with John Mark, who was connected with Peter (xii. 12), and with Barnabas. (See on xv. 39.)

45. The *Ordination of* Saul and Barnabas, at Antioch, to the *Apostleship* of the *Gentiles*. (See on xiii. 1.) *Saul* is henceforth called *Paul*. (See Acts. xiii. 9.) St. Paul's "Visions and Revelations of the Lord" seem to have been vouchsafed to him at this time. (See on 2 Cor. xii. 2, 3.)

Their *first Missionary Journey* to Cyprus (Paphos), and Pisidia, and Perga in Pamphylia (xiii. 4—13), whence Mark returns to Jerusalem. They visit Antioch in Pisidia, Iconium, Lystra; return to Perga in Pamphylia, and thence come back to the place of their ordination, Antioch, where they remain a considerable time with the disciples (Acts xiv. 26—28).

49. A controversy arises at Antioch concerning the obligation of the Ceremonial Law (xv. 1, 2).

Paul and Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to the Apostles and Elders," concerning this matter (xv. 2, 3).

50, 51. Council of Jerusalem, at which Peter and James, Paul and Barnabas, are present (xv. 6—29).

Paul and Barnabas return to Antioch, where they remain some time (xv. 35, 36). Dispute of St. Paul and St. Peter at Antioch, concerning the Ceremonial Law. St. Peter is rebuked by St. Paul (Gal. ii. 11—13).

The altercation and separation of Paul and Barnabas (Acts xv. 39).

Paul takes Silas (xv. 40) on his *second Missionary Journey*, and afterwards Timothy also at Lystra (xvi. 1).

52—54. St. Paul passes through Phrygia and Galatia to Troas (xvi. 6. 8). Thence crosses over to Philippi (xvi. 12), Thessalonica (xvii. 1), Berœa (xvii. 10); thence to Athens (xvii. 15).

St. Luke's Gospel written probably about this time. See the *Introduction* to that Gospel, p. 168, and notes on 1 Thess. v. 2. 27, and 2 Cor. viii. 18; and cp. *Clem. Alex.* in *Euseb.* vi. 14.

St. Paul comes to Corinth, where he spends *a year and six months* (xviii. 1. 11).

Aquila and Priscilla come to Corinth.

St. Paul writes his *two Epistles to the Thessalonians*. See the *Introduction* to those Epistles, pp. 1, 2, and 25.

Epistle to the Galatians written probably about this time from Corinth. See the *Introduction* to that Epistle, pp. 36—41.

St. Paul sets sail from Cenchreæ in the spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).

The Emperor Claudius dies (13th October, A.D. 57), and Nero succeeds.

After a short visit at Jerusalem (xviii. 21),

St. Paul returns by way of *Antioch*, where he spends some time (xviii. 22), and *Galatia* and *Phrygia*, where he confirms all the disciples (xviii. 23), and by the *upper regions* of Asia Minor (xix. 1) to Ephesus; where he spends *three years* (xx. 31)—*three months* in the Synagogue, and *two years* in the school of Tyrannus (xix. 8—10).

57. *First Epistle to the Corinthians*. See *Introduction* to that Epistle, pp. 75—77.

St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).

Second Epistle to the Corinthians. See *Introduction* to that Epistle, p. 143.

Comes into Hellas, and spends *three months* there (xx. 3).

58. *Epistle to the Romans*, written at Corinth or Cenchreæ. See *Introduction* to it, p. 203.

St. Paul returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6).

Passes over to Troas (xx. 6). Touches at Miletus, where he bids farewell to the Presbyters of Ephesus, and gives them an Apostolic charge (xx. 17), and Tyre (xxi. 3), and lands at Cæsarea (xxi. 8). Comes to Jerusalem *after several years* (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17), and brings with him the *alms* (Acts xxiv.) which he had been collecting in Asia and Greece for the *poor Saints at Jerusalem*. (Rom. xv.

A.D.

25, 26. I Cor. xvi. 1; see on 2 Cor. viii. 18; ix. 1—12.) He is accompanied by *St. Luke* now and till his arrival in Rome, A.D. 61; see also below on A.D. 67.

58. St. Paul is arrested by Jews at Jerusalem in the Temple (xxi. 28).

Is conveyed to Cæsarea (xxiii. 23—33).

58—60. Remains *two years* in detention at *Cæsarea* (xxiv. 27).

Epistle General of St. James. See below, p. 12.

St. Paul is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1); is accompanied in his voyage by St. Luke and Aristarchus.

Winters at Malta (xxviii. 11).

61. Spring: St. Paul arrives, with St. Luke, at Rome.

62. Martyrdom of St. James the Bishop of Jerusalem, at the Passover. See below, p. 12, and *Chronological Synopsis* prefixed to the Acts, p. 25.

62, 63. St. Paul is at Rome, where he writes the *Epistles* to the *Ephesians*, *Colossians* (see *Introduction* to Ephesians, p. 269), and to *Philemon*, in which he calls himself "*Paul the aged*" (Philem. 9. See above on A.D. 33), and that to the *Philippians* at the close of his *imprisonment*, A.D. 63.

Is detained at Rome for "*two whole years*," till the Spring of A.D. 63 (xxviii. 30); where the History of the "Acts of the Apostles" concludes: cp. *Euseb.* ii. 22.

64. St. Paul, after his liberation from his first imprisonment at Rome, goes probably to Spain, and perhaps even to Britain. See on Rom. xv. 24. 28, and the *Introduction* to the Pastoral Epistles, pp. 418—421.

Writes the *Epistle to the Hebrews*.

In the Summer of A.D. 64, the first Persecution of the Christians at Rome under the Emperor Nero begins. See *Introduction* to the Epistles to Timothy, p. 417, note.

St. Peter at Babylon, writes his *First General Epistle;* and soon afterwards travels westward towards Rome. See the *Introduction* to St. Peter's First Epistle, below, pp. 36—44, and p. 69. St. Mark and Silvanus or Silas are with him, when he writes his First Epistle. See on 1 Pet. v. 12, 13, and pp. 43, 44.

65—67. St. Paul returns from the West in his way to Jerusalem, probably with Timothy (Heb. xiii. 23). Perhaps leaves Titus at Crete in his way to Jerusalem; and after his visit to Jerusalem performs his promise of visiting Colossæ in Phrygia (Philem. 22).

On his way to Macedonia, to visit Philippi, according to his promise (Phil. ii. 24), he commands Timothy to "abide at Ephesus" as chief Pastor there (1 Tim. i. 3).

First Epistle to Timothy, Bishop of Ephesus. See the *Introduction* to that Epistle, p. 420.

Epistle to Titus, Bishop of Crete.

St. Paul passes a winter at Nicopolis in Epirus (Tit. iii. 12).

Probably visits Corinth, where Erastus was left in charge (2 Tim. iv. 20).

Comes to Asia, where he left Trophimus at Miletus (2 Tim. iv. 20).

Perhaps saw Timothy at Miletus. Cp. 2 Tim. i. 3.

St. Paul is arrested, probably near Miletus, and is sent a prisoner to Rome. See the *Introduction* to the Pastoral Epistles, and notes on 2 Tim. i. 4. 13; iv. 13—17.

Touches at Troas (2 Tim. iv. 13) in his way to Rome.

St. Paul, in close custody at Rome, writes the *Second Epistle to Timothy*. St. Luke is with him, and he sends for St. Mark (2 Tim. iv. 11).

St. Peter's Second General Epistle written about this time. See below, p. 69.

St. Mark's Gospel written probably about this time. See *Introduction* to that Gospel, p. 112.

68. Martyrdom of St. Peter and St. Paul at Rome. See the *Introduction* to the Epistles to Timothy, pp. 423, 424.

The Emperor Nero dies on the 9th of June, in the thirty-first year of his age; is succeeded by Galba.

69. The Emperor Galba dies on the 15th January, and is succeeded by Otho.

The Emperor Otho dies on the 20th April, and is succeeded by Vitellius.

The Emperor Vitellius dies on the 24th December, and is succeeded by Vespasian.

70. Jerusalem taken by Titus, the son of Vespasian; the Temple burnt. Cp. notes on Luke xix. 43, 44; xxi. 20.

A.D.

71. Triumph of Vespasian and Titus for the conquest of Judæa.

79. The Emperor Vespasian dies on the 23rd June, and is succeeded by his son Titus.

81. The Emperor Titus dies on the 13th September, and is succeeded by his brother Domitian.

St. Jude's General Epistle, and *St. John's Gospel and Epistles* written probably about this time.

95. Second Roman Persecution of the Christians.

St. John writes the *Apocalypse*, or *Revelation*. See *Introduction* below, pp. 152—154.

96. The Emperor Domitian dies on the 18th September, and is succeeded by Nerva, who rescinds many of his predecessor's acts. See *Introduction* to St. John's Gospel, p. 267.

98. The Emperor Nerva dies at the end of January, and is succeeded by Trajan.

100. The Apostle and Evangelist St. John dies about this time.

INTRODUCTION

TO

THE EPISTLE GENERAL OF ST. JAMES.

I. *On the Design of the Epistle.*

It is asserted by S. Augustine[1], that this Epistle is in some respects supplementary to the Epistles of St. Paul to the Galatians, and to the Romans.

This opinion appears to be well-grounded, and has been adopted by many later theologians[2].

St. Paul's design in those two Epistles had been to prove from the Hebrew Scriptures, that the hopes of Justification, which were built by many of the Jews on a presumption of their own obedience to the works of the Mosaic Law, and their own righteousness in the eye of God, were illusory and vain; and that the only meritorious cause of Justification is the Death of Christ; and that the proper organ on our side, by which the merits of that Death are to be laid hold on, and applied, is Faith; and that we are justified and accepted as righteous by God, on account of Christ's Death, through Faith in Him, apart from the works of the Law[3].

Thus St. Paul had confuted the notions of those, who sought "to establish their own righteousness[4];" and he had asserted the virtue of Faith in the merits of the sacrifice of Christ, as opposed to all human pretensions; and had shown the futility of all human claims, as contrasted with God's free grace in Christ[5].

But, on the other hand, a different form of error prevailed among some Judaizing Christians, and required correction; and they who propagated it, may have endeavoured to derive some pleas on its behalf, from the arguments of St. Paul, asserting the justifying efficacy of Faith in the merits of Christ.

Many among the Jews relied on their descent from Abraham, as entitling them to God's favour[6]; and boasted their own superior knowledge of spiritual things, and trusted in that knowledge, as sufficient to salvation.

They were instructed in the Will and Word of God; they had faith in His Revelation; and they contrasted their own intelligence and faith with the ignorance and unbelief of the Gentile world[7]; and they flattered themselves, that God would accept and reward them on account of their knowledge and faith.

Many of the Jews, who passed from the Synagogue into the Church, were infected with these notions; and their acceptance of the Gospel as a Revelation from God, considered merely in a speculative light, as increasing their *knowledge* of divine things, and as enlarging the sphere of their *faith*, but *not* as influencing their *practice*, served to foster their pride and hypocrisy, and to cherish a vain and presumptuous conceit, that they could commend themselves to God, and attain everlasting salvation, by a formal profession of faith, barren of good works.

It has been affirmed by ancient writers, that these theorists in religion appealed to the authority

[1] *S. Augustine*, de Fide et Operibus, vol. vi. pp. 307—310, and in Psalm xxxi., vol. iv. p. 245.

[2] Among our own Divines, may be mentioned *Dr. Barrow*, Serm. v., on Justifying Faith, vol. iv. p. 123, and *Bp. Bull* on Justification. Diss. ii. ch. iv., and Strictures i. § 4.

[3] See the texts quoted above in the *Introduction* to the Epistle to the Romans, pp. 198—200.

[4] Rom. x. 3.

[5] Compare *Bp. Bull*, Harmonia Apostolica, Diss. ii. chap. vi.

[6] Matt. iii. 9. John viii. 33, and compare *Bp. Bull's* remarks on this notion, and on what he calls their "Solifidianism," in his Harmonia Apostolica, Diss. ii. chap. xvii. Both these errors are refuted by St. James.

[7] Compare St. Paul's own statement of their case as compared with that of the *Gentiles*, "Thou art called a Jew, and *restest in the Law*, and makest thy boast of God, and *knowest* His Will, and approvest the things that are more excellent, being *instructed* out of the Law;" and his remonstrance with them on their hypocritical profession, apart from moral practice, Rom. ii. 17—29. St. Paul has there anticipated the argument of St. James.

of St. Paul, asserting that we are justified by Faith in Christ, apart from the works of the Law[1]; and that they took advantage of his arguments, in order to fortify themselves in their assumption, that they might claim an eternal reward from God on the ground of the clearness of their knowledge, and the orthodoxy of their faith, irrespectively of holiness of life, and of fruitfulness in good Works.

It was also supposed by some in early times, that St. Peter alludes to this antinomian perversion of St. Paul's doctrine, when, referring to St. Paul's Epistles, he says that there are "some things hard to be understood, which *they that are unlearned and unstable wrest unto their own destruction*[2]."

The notions just described were current in Apostolic times, especially among the Jewish Christians[3]; and this presumption of the sufficiency of a speculative faith, independently of practical holiness and charity, developed itself, even in the first century of the Christian Church, into the moral lawlessness of the Gnostic Teachers, such as Simon Magus, Cerinthus, and the Nicolaitans; who, under the plea of superior knowledge and illumination in spiritual mysteries, dispensed with the practice of Christian virtue, and indulged themselves and their votaries in voluptuous and riotous excesses of libertinism and debauchery, and provoked the severe censure and stern condemnation, with which they are denounced by the Holy Spirit in the Second Epistle of St. Peter, and in the Epistle of St. Jude, and the Apocalypse, or Book of Revelation.

The Epistle of St. James holds a middle place between the Epistle of St. Paul to the Romans and those just mentioned, of St. Peter, St. Jude, and the Apocalypse.

It does not deal, as they do, with those monstrous extravagances of doctrine and manners, which exhibited themselves afterwards in their hideous deformity in the deadly heresies and foul practices of the Gnostics. But St. James exposes the *unprofitableness* of a dry barren faith. He does not refute the errors of heterodoxy, but condemns the sin of hypocrisy[4]. Thus the present Epistle occupies a place of its own. It warns the Church of every age against the delusive notion, that it is enough for men, to have religious emotions, to talk religious language, to have religious knowledge, and to profess religious belief, without the habitual practice of religious duties, and the daily devotion of a religious life.

In modern times, it has been sometimes said, that some ingenuity is required, in order to *reconcile* St. Paul and St. James.

Such was *not* the language of Christian Antiquity. St. Paul and St. James do not disagree; and therefore they do not need to be reconciled. The Holy Spirit of God speaks by each of them; and provides a remedy against two different spiritual maladies by the instrumentality of both; and the work done by St. James completes the work done by St. Paul.

If we attend to the mode of the working of the Spirit by means of the two Apostles, we shall recognize the proper uses of the doctrine of both.

This has been well stated by S. Augustine[5], whose words may be adopted here;

"Many persons boast of their good works; and some decline to become Christians on this account. A good life is necessary. 'Yes,' they say, 'it is; but I already lead a good life. What will Christianity teach me? I do not commit murder. I do not steal, I do not covet. I am not guilty of adultery. Let any one find any thing in my life to reprove, and let him, who reproves me, make me a Christian.' The man who speaks thus has glory, but not in the eyes of God. Not so Abraham. He was not justified by works. For what saith the Scripture? 'Abraham *believed* God, and it was counted to him for righteousness[6].' Abraham therefore was justified by *Faith*.

"But here" (adds *Augustine*) "is a whirlpool, in which we may be swallowed up, if we are not on our guard. Abraham was not justified by Works, but by Faith. Another man listens to this statement, and says, 'Well, then, I will live as I like; and then, although I have not good Works, and only *believe* in God, yet it will be counted to me for righteousness.' If a man speaks thus, and makes up his mind to live thus, he will be drowned in the whirlpool.

"I therefore take the case of Abraham, and cite concerning him what I read in the Epistle of another Apostle, who desired to set those right, who had misunderstood the Apostle St. Paul. I refer to St. James, and his Epistle, which he wrote against those who *presumed on their faith*, and

[1] Rom. iii. 28; iv. 6.

[2] See note below, 2 Pet. iii. 15, 16.

[3] See the testimony of *Justin Martyr* in his Dialogue with Trypho the Jew, § 141, p. 460, ed. *Otto*, "Ye deceive yourselves, and others, who are like to you in this respect, deceive themselves, by saying, that although they are sinners, yet *if they know God*, He will not impute sin unto them."

[4] As is well observed by *Ittig* in his excellent work "De Hæresiarchis ævi Apostolici," p. 37, "Jacobi Epistola non tam contra Simonem quàm contra Pseudo-Christianos scripta est, qui doctrinâ de justificatione sinistrè acceptâ Justitiæ opera contemnebant. Non enim Jacobus fidem *heterodoxam* sed tantùm *hypocriticam* et bonis operibus vacuam impugnat."

[5] *S. Augustine*, in Ps. xxxi. For brevity's sake, some sentences are abridged or omitted in the above translation.

[6] Rom. iv. 3. Gen. xv. 6.

would not do *good Works;* and in which he commends Abraham's *Works*, as Paul had commended Abraham's *Faith*.

"The two Apostles are not opposed to each other. St. James commends Abraham's work—a work known to all—the offering of his son Isaac[1]. 'Magnum *opus*, sed ex *Fide*.' A great *work* indeed that was, but it was a work growing out of *Faith*. I praise the superstructure of the work, but I see the foundation of Faith. I praise the fruit of the work, but I recognize the root of it in Faith. If Abraham had done this work without a sound Faith, it would have been of no use, whatever the work might be. On the other hand, if Abraham had faith in such a sort, that when God had commanded him to offer up his son, he had said, 'No, I will not do it, and yet I *believe* that God will save me, although I slight His commands,' then his Faith, being without Works, would have been dead, and would have remained barren and dry, like a root without fruit.

"Abraham, then, was justified by Faith; but although Works did not *go before* Faith, yet they *came after* it. Shall your Faith be barren? No; it will not be barren, unless you yourself are barren. 'Tene ergo fidem.' Have therefore Faith; have faith, as one who is about to work. But you may say, This is not St. Paul's doctrine. Yes, I reply, it is. I do not appeal from St. Paul to St. James; but I appeal from St. Paul to St. Paul. What does he say? He says, 'In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision; but *Faith* which *worketh* by Love[2].' And again he says, 'The end of the Law is *Charity*[3].' And again, 'Although I have Faith, so that I could remove mountains, but have not *Charity*, it profiteth me nothing[4].' And yet he says, 'that a man is justified by Faith without the works of the Law.' And why? Let the Apostle himself reply. On the one hand I would teach thee (he says) not to presume on thy works, as if thou hadst received the free gift of faith through any merit of thy own; therefore rely not on thy works done *before faith*. Let no one boast of his works done *before faith*. On the other hand, let no one be slothful in good works, after he has received faith. 'Nemo jactet bona opera sua ante fidem; nemo sit piger in operibus bonis, acceptâ fide[5].' Good works do not go before him who is yet to be justified by Faith, but they follow him who has been justified[6]. And the Faith which is described by St. Paul is not *any* sort of Faith, by which we believe in God; but it is *that* healthful, evangelical Faith, whose Works spring from Love. And therefore St. Paul teaches that the Faith which some men deem sufficient for salvation, *profiteth nothing*, because it is without Charity[7].

"St. Paul therefore agrees with the rest of the Apostles in asserting that eternal life is given only to those who live well. But St. James is vehemently indignant against those who imagine that Faith without works is sufficient to salvation; and he even likens them to the devils themselves. 'Thou believest that God is one; thou doest well; the devils also believe and tremble.' And he affirms that Faith without works is *dead*[8]. How great therefore is the delusion of those who rely on *dead faith* as the means of *eternal life*[9]!"

Thus the teaching of each of the two Apostles, St. Paul and St. James, illustrates and confirms that of the other.

St. Paul, in his Epistle to the Romans, had refuted all presumptuous notions of human merit, and had established the doctrine of God's free grace to all, and the plenary virtue of Christ's sufferings endured once for all on the Cross.

St. James vindicates the true character and genuine functions of Faith, as the energetic principle and vivifying spring of a holy life; and strips off the disguises, and detects the delusions, of empty professions of belief, and of speculative spiritual knowledge, and declares that such professions of faith and knowledge are hypocritical and vain. He teaches that the propitiatory sufferings of Christ's meritorious Death are availing only to those who follow the blessed steps of His holy life; and that those sufferings were endured, in order to redeem us from the power, as well as from the guilt and penalty, of sin; and will only aggravate the punishment of those, who pervert them into a plea for neglect of His grace, and for violation of His laws.

Thus the two Apostles lend their aid in establishing the doctrine, that the Faith by which we are justified is that living principle of the soul, which fixes its eye on God's power and love in His dear Son, and lays its hand on Christ; and lives and moves in constant harmony with His revealed Will and Word[10].

[1] James ii. 21.
[2] Gal. v. 6.
[3] Rom. xiii. 10.
[4] 1 Cor. xiii. 2.
[5] *S. Augustine* in Ps. xxxi.
[6] "Sequuntur justificatum, non præcedunt justificandum." *S. Augustine*, De Fide et Operibus, xiv.
[7] 1 Cor. xiii. 2.
[8] James ii. 19, 20.
[9] *S. Augustine*, De Fide et Operibus, xiv.
[10] In the Epistle to the Hebrews (as *Theodoret* has remarked on Heb. xiii. 7), St. Paul appears to be referring to St. James, after his decease; and it is not unworthy of remark that he there uses the words "whose *faith* follow." See note on Hebrews

II. In another respect the Epistle of St. James holds a peculiar place.

At first, perhaps, a reader may be surprised, that it contains so little of explicit statement of the peculiar doctrines of Christianity, as distinguished from natural religion, or from the Mosaic Law.

But, on further consideration, the reason of this will appear.

St. James was writing an Epistle, not only for the use of Christians, but of Jews [1]; and of Jews who at that time were exasperated against Christianity.

In this respect the Epistle of St. James may be compared to the speech of St. Stephen, pleading the cause of Christ before the Sanhedrim at Jerusalem.

That holy Martyr had the love of Jesus in his heart; but the *name* of Jesus never broke forth from his lips, till the close of his speech, when his murderers were stoning him, and he cried, "Lord JESUS, receive my spirit [2]."

So St. James. He has the faith of Christ in his heart; and writes from a deep inner feeling of love to Christ; and inculcates those Christian virtues, which are genuine fruits of faith working by love. He has also, like St. Stephen, a solemn message to deliver to the Jews, who did not believe.

Hence he practises a holy and reverential reserve; and like that blessed Martyr, he will not expose that holy Name to contumelious blasphemy [3].

He has a warning to speak to them from Christ. "Ye killed the Just One, He no longer resisteth you [4]." "The Judge standeth at the door [5]."

Almighty God gave to the Jews a period of forty years for repentance, after the Crucifixion of Christ. That period was now near its end. Doubtless many of the Jews, who came to Jerusalem for the three Annual Festivals, had heard and received the Gospel from the Apostles and other Preachers of Christianity. And many at Jerusalem itself, even of the Priests themselves, had become 'obedient to the faith [6].' But the Jewish Nation, as represented by its Rulers, remained obdurate. They had imprisoned Peter and John, and murdered Stephen, and persecuted the Church [7], and had slain James the brother of John, and endeavoured to kill Peter [8], and to destroy St. Paul [9], and in a short time they would conspire against and kill this other James, the writer of this Epistle [10].

In the last century of its existence, especially in the period of forty years after the Crucifixion, the City of Jerusalem was the scene of the worst crimes. It was torn by intestine factions, agitated by tumultuous riots, maddened by the wild fanatical phrenzy of false Christs and false Prophets, and deluged by blood shed by the hands of assassins [11]. There St. James dwelt; like Lot in Sodom.

Amid such circumstances as these, he, the Apostle and Bishop of Jerusalem, wrote this Epistle; an Epistle of warning to Jerusalem: the last warning it received from the Holy Spirit of God. He thus discharged the work of a Hebrew Prophet, and a Christian Apostle. He came forth as a Christian Jeremiah, and a Christian Malachi [12]. A Jeremiah in denouncing woe; a Malachi, sealing up the roll of Divine Prophecy to Jerusalem: and not to Jerusalem only, but to the Jews throughout the world, who were connected with Jerusalem, by religious worship, and by personal resort to it on its great festal anniversaries. The Epistle of St. James is the farewell voice of Hebrew Prophecy.

It has been well said by some [13], that its intrepid language of stern rebuke exasperated the leaders of the Jews, and hastened the writer's Martyrdom. And ancient authors were of opinion, that the shedding of the blood of St. James was the filling-up of the sins of Jerusalem, and made its cup of guilt to overflow [14].

Its short and impassioned sentences, darted forth with vehement ejaculations, and almost with sobbings of grief, and throbbings of indignation, express the anguish of his soul [15], as he beholds the obstinate ingratitude, and malignant virulence of the Rulers of Jerusalem against the Just One, who had shed His blood to save them, and whom they still persecuted in His Church [16]; and as he looks forward to the tremendous chastisement which would soon be inflicted by God's retributive justice on the guilty City. "Your gold and silver is cankered, and the rust of them

xiii. 7. And St. Paul strongly inculcates in his *last* Epistles the same doctrine concerning good works, as that taught by St. James. See the *Introduction* to the Pastoral Epistles, p. 422, and compare also what has been said above on the same subject in the *Introduction* to the Epistle to the Romans, pp. 200—202.

[1] See chap. v. 6.

[2] Acts vii. 59. See note above on Acts vii. 1, 2, and below on James v. 6.

[3] Cp. James ii. 7.

[4] James v. 6

[5] v. 9.

[6] Acts vi. 7.

[7] Acts vii. 59; viii. 1.

[8] Acts xii. 1—3.

[9] Acts xxiii. 13—22; xxv. 2, 3.

[10] See below on chap. v. 6.

[11] The *sicarii*. See on iv. 1, 2, and notes on Matt. xxi. 13; xxiv. 15. 24, and the account of the insurrections, in Acts v. 36; xxi. 38.

[12] See note on iv. 3.

[13] E. g. by *Lardner*, chap. xvii.

[14] *Hegesippus, Euseb.* ii. 23. *Origen*, c. Celsum, i. c. 48; ii. c. 13. *Jerome*, Ser. Eccl. c. 2.

[15] See iv. 4—9.

[16] Cp. Acts ix. 4.

shall be a witness against you, and shall eat your flesh as fire: ye heaped treasure together for the last days [1]."

Perhaps there is not a nobler specimen of heroic courage and holy eloquence, and of poetical fervour, sublimity and pathos, in the range of Hebrew Prophecy, than is to be found in the last chapter of this Epistle. There the writer, having declared the indignation of God against His people, who had rebelled against Him, suddenly changes his tone, and turns with an aspect of love and gentleness, and comforts those who were obedient, and suffering under persecution for His sake. "Be *patient* therefore, *brethren*, unto the coming of the Lord. Be ye *patient*, stablish your hearts: for the coming of the Lord draweth nigh. Behold, we count them happy which endure [2]."

III. Viewed in this light, the Epistle of St. James possesses a special interest and importance for Christian nations and Christian citizens, even to the end of time.

The last days of Jerusalem are, as we know from Christ Himself, prophetical and typical of the last days of the World [3]. The sins of the last days of Jerusalem will be the sins of the last days of the World. Hollow professions of religion [4], empty shows and shadows of Faith, partiality and respect of persons [5], slavish idolatry of riches, observance of some of God's commandments, together with open and impious defiance of others [6]; arrogant assumption of the office of religious teaching, without due call and authority; encouragement and patronage of those who set themselves up to be spiritual guides [7]; sins of the tongue, evil speaking against man and God [8]; envying and strife, factions and party feuds, wars and fightings [9]; adulteries [10], pride, and revelry [11]; low worldliness, and presumptuous self-confidence; a Babel-like building up of secular plans and projects, independently of God's will, and against it [12]; vainglorious display of wealth; hard-heartedness towards those by whose industry that wealth is acquired [13]; self-indulgence and sensuality [14]; an obstinate continuance in that evil temper of unbelief which rejected and crucified Christ [15]; these were the sins of the last days of Jerusalem as described by St. James: for these she was to be destroyed by God; for these she was destroyed; and her children were scattered abroad, and have now been outcasts for near two thousand years.

Here is a prophetic picture of the world's state in the last days. Here is a prophetic warning to men and nations, especially to wealthy commercial nations in the last times.

Here also is instruction and comfort for those who endure patiently, and look beyond the transitory things of this world, like husbandmen waiting for the harvest [16]; and who live in habitual preparation for the second Coming of the Lord, to judge the quick and dead.

IV. *Concerning the Author of this Epistle.*

The writer calls himself JAMES.

No ancient author ascribes this Epistle to James the son of Zebedee, and brother of John, who was martyred by Herod Agrippa, about fourteen years after the Ascension [17].

It is generally agreed, that the writer of this Epistle was James, "the *brother of our Lord*," and *Bishop of Jerusalem* [18].

That a James was *our Lord's brother* is evident from Holy Writ [19]; that James the Lord's brother was appointed Bishop of Jerusalem soon after the Ascension, is affirmed in the early records of the Church [20]; that a James was Bishop of Jerusalem appears from Holy Scripture itself, especially from the Acts of the Apostles [21], as elucidated and confirmed by the consent of Christian Antiquity; and the concurrent tradition of early ecclesiastical writers ascribing this Epistle to James the Lord's brother, Bishop of Jerusalem, called also James the *Less* [22] and James the *Just* [23], and also *Oblias* [24],—is confirmed by the internal evidence of the Epistle itself, which is addressed to

[1] This unique character of the Epistle of St. James as distinguished from all the other twenty Epistles in the New Testament, shows itself in this particular respect, that it alone (with the exception of the First Epistle of St. John, which has no Epistolary address) has *no Benediction* or *Message of Peace*, either at the beginning or end. He was writing, not only to Christians, but to Jews; he was writing at Jerusalem, and *to* Jerusalem; and though her *name* was the City of Peace, yet since she had killed the true Melchizedek, the King of Righteousness, and King of Peace (Heb. vii. 2), and would not repent of her sins, "the things belonging to her peace were now hid from her eyes." Luke xix. 42.

[2] James v. 7—11.

[3] See notes above on Matt. xxiv. 8—30.

[4] James i. 22—27; ii. 14—26.

[5] ii. 1—9.

[6] ii. 10—13.

[7] iii. 1.

[8] iii. 2—13; iv. 11.

[9] iv. 1—3.

[10] iv. 4.

[11] iv. 6—10.

[12] iv. 13—16.

[13] v. 1—4.

[14] v. 5.

[15] v. 6.

[16] v. 7.

[17] Acts xii. 2.

[18] *Euseb.* ii. 23. *S. Hieron.* Script. Eccl. c. 2.

[19] Matt. xiii. 55.

[20] *Euseb.* ii. 1; ii. 23.

[21] See Acts xii. 17; xv. 13, and particularly xxi. 18; and cp. Gal. i. 19; ii. 12.

[22] Mark xv. 40. Cp. note below on i. 9.

[23] *Clemens Alex.* in *Euseb.* ii. 1, and *Euseb.* ii. 23.

[24] A word which *Hegesippus* (in Euseb. ii. 23) interprets as equivalent to περιοχὴ τοῦ λαοῦ. The word περιοχὴ is often used by the Septuagint for a strong *fortress* and *rock* (see Ps. cvii. 11. 2 Kings v. 9. 1 Chron. xi. 7); and *Oblias* is probably derived from עֹפֶל, *hill*, or *fortress* (Isa. xxxii. 14. Micah iv. 8),

Jews and Jewish Christians of the dispersion, and pre-announces in prophetic language the woes coming on Jerusalem.

There remain, however, two questions to be considered in regard to the Author of this Epistle.

I. Was the writer the same person as the James who is described in the Gospels as *son of Alphæus*, and who was one of the *Twelve Apostles*[1]?

II. What is the meaning of the appellation by which James is distinguished as the "*Lord's Brother?*"

I. As to the first of these questions, it seems most probable that he was an *Apostle*.

(1) The Apostle St. Paul, in his Epistle to the Galatians, when asserting his own claims to be received as an *Apostle* of Christ, on a par with the other *Apostles*, relates that after his Conversion he did not go up to Jerusalem, to those who were *Apostles* before him, but went to Arabia; and thence returned to Damascus, and after three years went up to Jerusalem to see *Peter*, and remained with him fifteen days, but that he saw none other of the *Apostles*, "save *James*, the *Lord's brother*[2]."

The whole drift of St. Paul's argument here is to show, that he himself "was an *Apostle* not of men, or by men," and had *learnt nothing* from any other *Apostle*: that he had indeed gone up to Jerusalem to see Peter, and had remained with him a short time, but had not seen any *other Apostle* there, but *James*, the Lord's brother.

The natural inference from these words, especially when taken in connexion with the context, is this; that *James, the Lord's brother*, was an *Apostle;* and that he was an Apostle in the *same sense* as *St. Peter* was an *Apostle*, namely, as *one of the Twelve*.

(2) This inference is confirmed by the terms in which this same James is mentioned by St. Paul. He says that "*James, Cephas, and John*" were pillars of the Church; he places *James before* Peter and John; which he hardly would have done, if James had not been one of the Apostles as well as Bishop of Jerusalem.

(3) The Apostolic Catalogues in St. Luke's Gospel and in the Acts of the Apostles mention James the son of Alphæus, and mention "Jude[3], brother[4] of James." And in several places of the Acts of the Apostles, a James is presented to us in his character as Chief Pastor at Jerusalem[5]. But no intimation whatever is given in that History, that *this* James is a different person from James the son of Alphæus, who had been specified in the same book as one of the Twelve, and as having a brother called Jude.

(4) *St. Jude* in his Epistle calls himself the servant of Jesus Christ, and *brother of James*. Since there was a Jude who was an Apostle, and had a brother called James, it seems most probable, that the Jude who wrote the Epistle, would have added some discriminating token by which his own brother James might be distinguished from the Apostle bearing the same name, *if* the James, whose brother Jude was, was not the same as James the Apostle.

(5) In the catalogue of the Apostles we find this combination, "Jude brother of James[6]." And if we refer to the beginning of the Epistle of St. Jude, we there read "Jude brother of James."

The Jude who wrote that Epistle is called an *Apostle* by ancient writers[7], and by the Church of England in the title to her Collect for his festival[8]; and he would hardly have designated himself as "brother of *James*," if the James, whose brother he was, had been a different person from *that* James, who, when St. Jude wrote, was celebrated in Christendom as the Lord's brother, and Bishop of Jerusalem, and a blessed Martyr for Christ. *That* James was *the* James who was best known in the Church. Since therefore St. Jude designates and distinguishes himself as "the brother of *James*," therefore the James whose brother he styles himself, was the most conspicuous person of all who bore that name; viz. the brother of our Lord, and Bishop of Jerusalem; and if Jude was an Apostle, as is also asserted by ancient testimony, then since Jude the Apostle had a brother called James, who was also an Apostle; therefore the James who was Bishop of Jerusalem, and is claimed as a brother by St. Jude, was also one of the Apostles.

tower (2 Kings v. 24. 2 Chron. xxvii. 3), and עָם *people*. Cp. *Neander*, Pflanzung, &c., ii. p. 486, and the remarkable passage of *Eusebius*, ii. 23, quoted below in the note on chap. v. 3. And if this is the true etymology, it is worthy of remark, that, he who, for his sanctity and eminence was called a *bulwark of the people*, and was a pillar of the Church (Gal. ii. 9), was called also, probably by his own modest desire, "James the *Less*."

[1] Matt. x. 3.

[2] See Gal. i. 16—19, and the note there.

[3] Luke vi. 16. Acts i. 13.

[4] This appears to be the *correct* interpretation of the words Ἰούδας Ἰακώβου. See note on Acts i. 13.

[5] See Acts xii. 17, 18; xv. 13; xxi. 18.

[6] Luke vi. 16. Acts i. 13.

[7] See *Tertullian*, de cult. fem. 3. *Origen* in Rom. lib. v. p. 549. De Princ. iii. 2. *Epiphan.* Hær. 26. *Hieron.* in Tit. c. 1.

[8] "St. Simon and St. Jude *Apostles*." See on Acts i. 13, 2nd edit., and below, *Introduction* to the Epistle of St. Jude.

(6) James the *Apostle* is described by St. Matthew as "son of *Alphæus*[1]." Alphæus is the same name as Cleophas[2], or Clopas. The wife of Clopas was called Mary[3]; and *that* Mary was ἀδελφὴ of Mary the mother of Jesus[4]; and[5] we find that this Mary, the wife of *Clopas*, was mother of *James* called the Less, and *Joses;* and *James* and *Joses* and *Simon* and *Jude* are mentioned as the names of our Lord's ἀδελφοὶ in the Gospels[6]; where our Lord is called the ἀδελφὸς of *James* and Joses and *Jude* and Simon. Hence we may infer, that James the ἀδελφὸς of our Lord and Bishop of Jerusalem, who had a brother called *Jude*, and who was son of *Clopas*, which is the same name as Alphæus, was the same person as James who is called the Son of *Alphæus* by St. Matthew[7] and St. Mark[8], and who had a brother called Jude[9], and who was an *Apostle*.

(7) These inferences are confirmed by records of primitive Ecclesiastical testimony. Papias, a disciple of St. John, makes the following statement on this subject. He says that there are four Marys mentioned in the Gospel, namely,

1. "Mary the Mother of our Lord."
2. "Mary the wife of Cleophas or Alphæus; and mother of James the Bishop and Apostle, and of Simon, and Thaddæus (Jude)[10]."
3. "Mary Salome, the wife of Zebedee."
4. "Mary Magdalene."

"These four," he adds, "are mentioned in the Gospel. James, and Jude, and Joseph (or Joses) were sons of our Lord's mother's sister[11]."

(8) In the Gospel according to the Hebrews, which was of very early date, the following incident was recorded: "Soon after His Resurrection from the Dead, the Lord went to James and appeared to him. For James had sworn that he would not eat bread from the hour in which he had drunk the Cup of the Lord, until he could see Him rising from among them that sleep. . . . And the Lord took bread and blessed and brake it, and gave it to *James* the *Just*, and said to him, 'My brother, eat thy bread, for the Son of Man is risen from among them that sleep[12].'"

It is evident, that the writer of this narrative believed *James the Just* to be an *Apostle;* for the first Holy Eucharist was administered to the Twelve alone.

(9) In the Acts of the Apostles[13], we have the following list of names among the Twelve; "*James* the son of Alphæus, and *Simon* Zelotes, and *Jude* the brother of James;" and the same list of names thus arranged occurs in the catalogue of *Apostles* in St. Luke's Gospel[14].

In the Gospels of St. Matthew[15] and Mark[16] we have the following three names of "our Lord's brethren;" "*James, Simon,* and *Jude;*" arranged in this order.

The name *Simon* is only another form of *Symeon*[17]. We learn also from Ecclesiastical History, that Symeon (or *Simon*) the son of *Clopas* (or Alphæus), and one of the Lord's brethren, succeeded his *brother James* in the Bishopric of Jerusalem[18]; and the ground on which he was appointed to that office appears to have been, that he was a brother of our Lord.

These circumstances are confirmatory of the opinion, that "James, Simon, and Jude," who are mentioned in the Apostolic Catalogue, are the same as "James, Simon, and Jude" who are mentioned as "our Lord's brethren[19]."

We arrive therefore at the conclusion that James, the Author of this Epistle, and brother of our Lord, and Bishop of Jerusalem, was also an *Apostle.*

Against this opinion it has been *objected*[20],

[1] Matt. x. 3.
[2] See note on Matt. x. 3.
[3] John xix. 25.
[4] John xix. 25.
[5] On comparing John xix. 25 with Matt. xxvii. 56, and Mark xv. 40.
[6] In Matt. xiii. 55. Cp. Mark vi. 3.
[7] x. 3.
[8] iii. 18.
[9] Luke vi. 16. Acts i. 13.
[10] The same name as Jude. See on Matt. x. 3, compared with Luke vi. 16. Acts i. 13.
[11] This fragment of *Papias* may be seen in *Grabe*, Spicilegium ii. pp. 34, 35. *Routh*, Reliq. Sacr. i. p. 16, and above in the note on Matt. xii. 46. See also *Dr. W. H. Mill* "On the Brotherhood of Jesus," p. 238. Compare the authorities cited in the notes above, on Matt. x. 3; xiii. 55; xxviii. 1. Mark iii. 18. John. xix. 25. Acts xii. 17; xxi. 18. 1 Cor. ix. 5, and on Gal. i. 19, and *Professor Ellicott's* note there. The genuineness of the fragment has been questioned by some, because it exists only in Latin; but this is the case with many portions of the earlier Fathers, e. g. *Hermas, Polycarp,* and *Irenæus.*
[12] *Jerome*, Scr. Eccl. 2.
[13] i. 13.
[14] vi. 15, 16.
[15] xiii. 55.
[16] vi. 3.
[17] See Acts xv. 14.
[18] See *Euseb.* iii. 11, and iii. 22.
[19] See further on this subject, in the *Introduction* to St. Jude's Epistle.
[20] The objections hereinafter recited may be seen in the critical observations on this question by *Herder, Mayerhoff, Credner, Schaaf, De Wette, Neander, Kern,* and others, cited by *Winer*, R. W. B. i. p. 527. See also *Davidson*, Intr. vol. iii. p. 302—307. *Alford*, Proleg. to this Epistle, sect. i. *Huther*, Einleit. p. 2.

On the other hand, the *identity* of James the son of Alphæus, the Apostle, with James the Bishop of Jerusalem, has been main-

1. That St. John records the following speech of St. Peter to Christ, "Lord, to whom shall we go? Thou hast the words of eternal life; and *we have believed* (πεπιστεύκαμεν) and know (ἐγνώκαμεν) that Thou art the Christ." Jesus answered, "Did I not choose you Twelve, and one of you is a Devil." He was speaking of Judas Iscariot, for he was about to betray Him, being one of the Twelve [1].

In the next Chapter to this, St. John narrates, that 'the Feast of Tabernacles was at hand;' and "His *brethren* said to him, Depart hence and go into Judæa, that Thy disciples also may behold Thy works which Thou doest; for no one doeth anything in secret, and seeketh to be himself in public; if Thou doest these things, manifest Thyself to the world; for not even were His *brethren believing* (ἐπίστευον) *on Him.*"

Here then the question arises—How could it be said by St. Peter, in the name of the *Twelve*, that they *believed* in Christ, and yet be asserted by the Evangelist, that "not even His brethren *were believing* on Him,"—if *two* of His brethren were of the number of the *Twelve?*

This objection has been considered by some in recent times to be decisive against the opinion that James, the brother of our Lord, was one of the Twelve.

But it does not seem of sufficient force to invalidate the arguments above adduced.

Peter says—"we have believed and know that Thou art the Christ," and he was speaking of the Twelve. But he was not aware what was in the hearts of those, concerning whom he was speaking. Our Lord Himself corrected his assertion. "One of you is a devil." Judas was one of the Twelve, and betrayed Christ; Peter himself denied Him; the rest of the Twelve forsook Him and fled; they did this, after they had seen many more of His mighty works than they had seen at the time of St. Peter's speech; and they did this in about twelve months after that speech was uttered.

Besides, although it is said by St. John a *few verses only* after this speech of St. Peter, that our Lord's brethren *were not* then *believing* [2] *on Him*, yet the fact is, that nearly *half a year* elapsed between St. Peter's speech, and that of our Lord's brethren. The one was spoken at a *Passover* [3], the other was not spoken till the approach of the *Feast of Tabernacles*, that is, after an interval of nearly *six months.*

If now it was true, that notwithstanding Peter's profession of *belief* on the part of the Twelve, all of them were very weak in faith [4], one of the Twelve betrayed Him, and another denied Him, and the rest deserted Him, in about twelve months' time after that profession was made, is there any great reason for surprise, that at a particular time, at a period of six months after that profession, some of that number were not *believing on Him?* Besides, it might be quite possible for persons to believe Him to be the Christ, and yet not have *that* belief in His true character as a *suffering* Messiah, whose kingdom was not of this world, which alone could justify the Evangelist in saying that they *were believing* on Him [5].

2. It has been said that *none* of our Lord's brethren—and therefore not James—could have been Apostles; because we read in Acts i. 14, "*These all*" (the eleven Apostles) "were continuing with one accord in prayer with the women, and with Mary the mother of Jesus, and *with His brethren.*"

But to this it may be replied,—we do not say, that *all* our Lord's ἀδελφοὶ were Apostles; and the assertion of the Sacred Historian communicates the fact, that those of that number, who were not Apostles, were then gathered together with the Apostles. And even if all of them had been Apostles, this specification of them would not create any difficulty. We here read of *Mary*, in addition to *the women;* and in another place we read "the *rest of* the *Apostles*, and the brethren of the Lord, and *Cephas* [6]," who certainly was an Apostle.

3. It has been alleged, that if we suppose that St. James, who was placed as Bishop at Jerusalem, was also one of the Twelve, we are adopting an hypothesis which is not consistent with the general commission to the Apostles, to go and teach *all nations* [7].

But to this it may be replied, that the Apostles were first to be witnesses to Christ at Jerusalem [8], and that they remained at Jerusalem many years after the Ascension [9]; and that, as far as we know, James, the other Apostle of that name, the son of Zebedee, never left Jerusalem [10].

tained in recent times by other continental critics, such as *Baumgarten, Semler, Gabler, Pott, Bertholt, Guericke, Schneckenburger, Kern, Meier, Steiger*, and others. See *Winer*, R. W. B. i. 527. *Guericke*, Einleit. p. 483.

[1] John vi. 68—71.

[2] ἐπίστευον, the *imperfect* tense, which is to be noted.

[3] See John vi. 4.

[4] See concerning Thomas, John xiv. 5, and Phiiip 8—11, and of Jude, John xiv. 22, 23, and the question of the Apostles after the Resurrection, Acts i. 6.

[5] Cp. *Westcott*, Introduction to the Gospel, p. 122.

[6] 1 Cor. ix. 5.

[7] Matt. xxviii. 19.

[8] Acts i. 8.

[9] See note on Acts viii. 1.

[10] Acts xii. 2.

It is probable, that Peter was placed, for a time at least, as Bishop at Antioch; and St. John, as Metropolitan, at Ephesus; and the Apostles would not have been acting in accordance with the long-suffering of Christ towards Jerusalem, if they had not placed one of their own number there, as Chief Pastor "of the lost sheep of the House of Israel [1]."

Besides, we find notice of the ordination of St. Matthias to the Apostolic office, in the Acts of the Apostles [2]. We find, in the same book, a notice of the ordination of Saul and Barnabas to the same office [3]. And in like manner, *if* James, Bishop of Jerusalem, had not been already ordained to the Apostolic office, we might reasonably expect to find, in the Acts of the Apostles, some notice of *his ordination* to that office at Jerusalem, of which he is already exercising the functions, when he is presented to us in the Acts of the Apostles [4].

4. It has been alleged, that if *James*, the brother of our Lord, had been an Apostle, and *Jude*, his brother, an Apostle, then we should *not* have the names of the sons of Cleophas and Mary arranged in the following order by two Evangelists, in the New Testament. "*James*, and *Joses*, and *Simon*, and *Jude* [5];" and again, "*James*, and Joses, and *Jude*, and *Simon* [6];" but that *Jude* would be placed *before* Joses.

But to this it may be answered, that those Evangelists are citing the names as spoken by the people of Nazareth, who were disparaging the credit of Christ, and would care little, and perhaps did not know, who among His brethren were Apostles, and who were not.

It is true, that the Evangelists themselves sometimes describe Mary, the wife of Cleophas, or Clopas, as the mother of "James and Joses," who was not an Apostle, to the omission of Jude [7]; and she is sometimes described as the mother of James only [8]. Perhaps Jude was the youngest of her sons; and however this may be, the allegation in question does not affect the claim of James, the brother of our Lord, who is always placed *first* in the list [9], to be recognized as an Apostle.

It is also true, that the testimonies of the writers of the second, third, and fourth centuries are not uniform and consistent on this question.

Some were of opinion that James, the Lord's brother, was *not* the same as James the son of Alphæus, and was not an Apostle [10]. But after passing through a period of doubt and discussion, the Western Church seems to have been settled in the opinion that James the Lord's brother, the author of the Epistle, was also an Apostle [11]; and this opinion has been adopted in many Ancient Versions [12] of this Epistle, and is embodied by the Church of England in her Liturgical offices for the Festival of St. Philip and St. James [13].

[1] Matt. xv. 24.
[2] Acts i. 26.
[3] Acts xiii. 1, 2.
[4] Acts xii. 17; xv. 13; xxi. 18.
[5] See Matt. xiii. 54.
[6] Mark vi. 3.
[7] Matt. xxvii. 56. Mark xv. 40.
[8] Mark xvi. 1. Luke xxiv. 10.
[9] See below, *Introduction* to St. Jude's Epistle.
[10] So *Gregory Nyssen.* de Resurr. orat. ii. vol. iii. p. 413. *Chrysost.* in Matt. hom. 5, and in Act. hom. 33. *Jerome*, in Isa. xvii., and in Gal. i. 19.
[11] He is called an Apostle by *Clement* of *Alexandria*, Pædag. ii. c. 2, quoted by *Tillemont*, i. p. 283, and in *Eusebius* ii. 1. *Clement* is quoted as saying, that there were *two* persons called James, one the James who was beheaded (i. e. the son of Zebedee), the other, James the Just, the Bishop of Jerusalem, and he is called 'an *Apostle*' by *Origen*, in Rom. lib. iv. pp. 535, 536, and by *Athanasius*, c. Arian. iii. p. 511, and by *Theodoret*, in Gal. i. 19.

See also *Jerome* ad Paulin. ep. 50, "Jacobus, Petrus, Joannes, Judas, *Apostoli*," and c. Helvid. c. 7. He is constantly called *Apostolus* by *S. Augustine.*
[12] E. g. the *Vulgate*, *Syriac*, *Arabic*, and *Æthiopic*, where this Epistle is entitled the Epistle of James the *Apostle.*
[13] See the Collect and Epistle for that Day. Compare *Bp. Pearson* in Act. Apostolorum, Lect. iv. p. 350, ed. *Churton*, where he expresses himself in favour of the opinion that St. James the Bishop of Jerusalem was an Apostle. It is also maintained with force and clearness by the late learned Editor of an Analysis of Bp. Pearson's Work, *Dr. W. H. Mill*, in his dissertation on the Brotherhood of Jesus, p. 240; and by one of Bp. Pearson's worthiest successors in the Chair of the Lady Margaret's Professorship of Divinity at Cambridge, the *Rev. J. J. Blunt*, whose words may be cited here. (Lectures on the History of the Early Church, p. 70.)

"St. James, another of the Apostles of the greatest distinction, was yet more circumscribed in the range of his personal services, Jerusalem itself being the compass within which they were confined. There were two of this name amongst the Apostles: the one, the son of Zebedee and brother of John, sufficiently distinguished from any other by his parentage and relationship, and soon ceasing to create any confusion in the Annals of the Twelve by disappearing from the scene altogether, being killed of Herod by the sword (Acts xii. 2); the other, presented to us in the Sacred History under several designations, but still the identity of the individual under them all probably admitting of being proved. Among the women who stood watching the crucifixion, were, according to St. Mark, 'Mary Magdalene, and Mary the mother of James the less' (Mark xv. 40. According to St. John, 'Mary Magdalene, and Mary the wife of Cleophas,' John xix. 25); therefore we conclude that Mary the mother of James the Less was the same as Mary the wife of Cleophas, or, in other words, that James the Less was the son of Cleophas. But James the Apostle, according to St. Matthew, was the son of Alphæus (Matt. x. 3), which is merely another pronunciation of the same Hebrew name; so that James the Apostle and James the Less were one and the same person, the son of Mary the wife of Cleophas, who is further described in the passage of St. John already referred to, as Jesus' mother's sister, and accordingly St. James is discovered to be the cousin of our Lord, or, as he is elsewhere called in the language of the Hebrews, 'The Lord's brother' (Gal. i. 19); a circumstance which perhaps secured to him the primacy of the Church of Jerusalem, as episcopal chairs were afterwards assigned to the grandsons of St. Jude, related in the same degree to our Lord, for a similar reason. (*Hegesipp.* apud Eus. iii. c. 20.) In Jerusalem, then, he exercised his high functions, and from Jerusalem he wrote his Catholic Epistle, the internal evidence of which indicates a date later than the death of St. James the brother of St. John, to whom some have ascribed it, an event which must have occurred as early as A.D. 43 or A.D. 44. For that Epistle deals with errors and defects of the Church as if they were already chronic, and, moreover, anticipates, from no great distance it may be thought, the calamity which was coming on the country in the downfall of Jerusalem.—'Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall

II. On the designation of St. James as "*the Lord's Brother.*"

What is the relationship to Christ, which is indicated by this title?

On this point there were two opinions in *ancient* times.

1. That "the Lord's Brethren" were children of Joseph by a former marriage [1].

2. That they were children of Cleophas and Mary the ἀδελφὴ of our Lord's mother; and so were ἀδελφοὶ of Christ; and that the word ἀδελφοὶ, as applied to them, does *not* mean children of the same parent or parents, but *near kinsmen* or *cousins* [2].

It has been alleged by some, that this opinion is not earlier than the age of S. Jerome. But the testimony cited above from Papias, shows that it is of a more ancient date.

3. A third opinion has been adopted by some in *recent* times [3], viz. that James and his brothers, Jude, Joses, and Simon, and also his *sisters*, mentioned Matt. xiii. 56; Mark vi. 3, were children of Joseph and Mary the Mother of our Lord; and so were literally *brothers* and *sisters* of our Lord.

This third opinion, however, has no ground in the testimony of primitive Christian Antiquity. Not a single Christian writer who lived in the Apostolic age, or for two hundred years after the Apostles, can be cited as saying that James the Bishop of Jerusalem, or any of those who are called our Lord's brothers and sisters in the New Testament, were children of Mary the Mother of our Lord. And when the opinion, that they were her children, was first broached, as it was by Helvidius in the fourth century, it was condemned as novel and erroneous by S. Jerome [4], who wrote a Treatise against it, and it has been proscribed by the general consent of the Eastern and Western Churches [5], and by the most learned and judicious divines of our own Church [6]; and this notion of Helvidius, and of those who were called *Helvidians*, was even included by S. Augustine in a catalogue of heresies [7].

Besides, *if* the blessed Virgin had several children living at the time of the Crucifixion, and one of them, St. James, of such approved piety as to be called James the Just, and to be appointed Bishop of Jerusalem,—and all of them were united in prayer with the Apostles and Blessed Virgin on the day of the Ascension of Christ [8],—it seems improbable, that our Lord should not have commended His Mother to the care of St. James, or to that of any other of her children, and His own brothers by blood; and that He should have said to His Mother, "Woman, behold thy son," meaning thereby *St. John;* and that from that hour she should have been taken by St. John to his own home [9].

Again, we know from the Gospels that—

(1) Mary the wife of Cleophas, or Clopas, was the ἀδελφὴ of Mary the mother of Christ [10].

(2) That Mary the wife of Cleophas had sons whose names were *James* and *Joses;* and probably also *Jude* [11];

be on the morrow;' and again yet more significantly, 'The coming of the Lord draweth nigh.' Still, however far the decrees established at Jerusalem might reach, and whatever might be the circulation of his Epistle, in Jerusalem, as I have said, he constantly abode, and thus gave still more vital force to the action of that heart of Christendom, till death, in his case a violent one, overtook him. For the Jews, incensed at the progress of Christianity, and profiting by the anarchy of the moment, when, Festus dead, and his successor not yet appointed, they could do what seemed good in their own sight, urged St. James to address the people of Jerusalem at the Passover, numbers being assembled, and a riot apprehended, and inform them rightly concerning Jesus, disabusing them of their confidence in Him, and allaying the feverish expectation of His advent. In order that he might be the better heard, they set him on a wing of the temple; but when the reply of James to their violent and importunate appeal proved to be, 'Why question ye me concerning Jesus the Son of Man? He is now sitting in the heavens at the right hand of power, and is about to come in the clouds of heaven,' they put him effectually to silence, by casting him down headlong, and afterwards despatching him with a fuller's club." *Euseb.* Eccl. Hist. ii. c. 23.

[1] *Origen* in Matt. xiii., in Johann. ii. *Euseb.* ii. 1, ὅτι δὴ καὶ αὐτὸς τοῦ Ἰωσὴφ ὠνόμαστο παῖς. *Epiphan.* hæres. 28 and 88. *Hilary* in Matt. i. Compare *Lardner*, ch. xvi., and *Dr. W. H. Mill*, pp. 260—269, who supposes that this opinion took its origin from Apocryphal Gospels; as also the other opinion that St. James, the brother of our Lord, was not an Apostle.

[2] This is the statement of St. John's disciple *Papias* (see on Matt. xii. 46), and of *Jerome* c. Helvid. c. 7 and c. 8, and in Matt. xii., and Script. Eccl. 4, and of *Theodoret* in Galat. i. 19, who says that James was the son of an ἀδελφὴ of the Blessed Virgin, and was an ἀνεψιὸς of Jesus Christ. Cp. *S. Augustine* in Joann. Tract. 28, contra Faustum xxii. 45.

See also the authorities cited above in the notes on Matt. x. 3; xiii. 55. Mark iii. 18. John xix. 25. Acts xii. 17. Gal. i. 19. 2 Cor. ix. 5.

[3] E. g. *Herder, Credner, Meyer, De Wette, Wiesinger, Huther*, Einleitung, p. 7. *Alford*, Proleg. to St. James, sect. i.

The opinion that they were *cousins* of our Lord has been defended by many recent continental writers, *Schneckenburger, Olshausen, Glöckler, Kühn.* See *Winer*, R. W. B. i. p. 566.

[4] *S. Jerome* adv. Helvidium, tom. iv. p. 130.

[5] In the words of *Lardner*, chap. xvi., "It has been the opinion of all Christians in general, that Mary never had any children by Joseph."

[6] It may suffice to refer to *Bp. Pearson* on the Creed, Art. iii. pp. 328—333, and *Hooker*, V. xlv. 2, and *Dr. W. H. Mill's* Dissertation on the Brotherhood of Jesus, pp. 221—316.

[7] *S. Augustine*, hær. 84, "*Helvidiani* exorti sunt ab Helvidio; ita Virginitati Mariæ contradicunt, ut eam *post* Christum alios quoque liberos de viro suo Joseph peperisse contendant." See also *Prædestinat.* de hær. 84.

[8] Acts i. 13.

[9] John xix. 27. This argument has been already stated by ancient Christian writers. *S. Hilary* in Matt. i., writing against some whom he condemns in strong language for saying that James was the son of Mary, the Mother of our Lord, thus speaks, "Verum homines pravissimi hinc præsumunt opinionis suæ auctoritatem, quod plures Dominum nostrum *fratres* habuisse traditum est; qui si Mariæ filii essent, nunquam in tempore passionis Joanni Apostolo transcripta esset in matrem." The same argument is urged by *S. Chrysostom* in Matt. hom 5, and *S. Epiphanius*, Hær. 78.

[10] John xix. 25.

[11] Matt. xxvii. 56. Mark xv. 40. Luke xxiv. 10, compared with Jude 1.

(3) That three of *our Lord's* ἀδελφοὶ were also named *James*, *Joses*, and *Jude*[1].

It is therefore highly probable from this identity of three names, and from the relationship between Mary the mother of our Lord, and Mary the wife of Cleophas, that the James, Joses, and Jude, who were sons of Mary the wife of Cleophas, were no other persons than the James, Jude, and Joses, who are called "brethren of the Lord."

But here it may be said; it is not likely that two *sisters* should both be called by the same name *Mary*, and therefore James and our Lord could not have been *first* cousins.

Let this be allowed; and then it may be suggested, that when Mary the wife of Clopas is called the ἀδελφὴ of Mary the Blessed Virgin, as she is by St. John[2], the word ἀδελφὴ is not to be taken in its literal acceptation of *sister in blood*, but, according to Scripture use, means a *cousin*, or near relative.

This is probable; and this use of ἀδελφὴ in *her* case, would also explain the use of the word ἀδελφοὶ in the case of her children James, Joses, and Jude. They are called in Scripture ἀδελφοὶ of our Lord; she is called in Scripture the ἀδελφὴ of His mother. Perhaps, Mary their mother was the *cousin* of the Virgin Mary His mother: and they were second cousins of her ever-blessed Son.

The above observations are offered to the reader's consideration with feelings of diffidence. The questions which have been now examined (namely, whether St. James the Less was an Apostle, and what is the precise relationship which is expressed by his appellation "the Lord's brother[3]"), exercised the ingenuity of many learned writers in the earlier ages of the Church, who possessed ancient documentary aids for the solution of them, which are not now extant.

It would therefore be presumptuous to dogmatize upon these two points.

Rather we may reasonably believe, that a providential purpose may be subserved even by the uncertainty which surrounds them. The Holy Spirit, if He had been so pleased, might have made them perfectly clear by a few additional words in Holy Scripture; but He has not done so. He foreknew the doubts which would arise in the Church in regard to these questions. There is therefore a moral in His reserve; there is a meaning in His silence.

And what is that? Perhaps by such difficulties as these He designed to make us more thankful for those essential verities of saving doctrine, which *are fully revealed* to us in Holy Writ. There seems also to be a special lesson to be learnt from the particular questions which have now passed under review. The Holy Spirit has thrown a veil over the personal history of the Blessed Virgin. He has not clearly disclosed to us the precise nature of the relationship which is indicated in Holy Scripture by His own words "the Lord's brethren," "the Lord's sisters." And why was this? Might it not be, in order to wean our hearts from laying too much stress on carnal relationships even to Christ Himself? Might it not be, for the purpose of reminding us of the high and holy nature of *our own privileges* as brethren and sisters of Christ, by virtue of our own incorporation in His *mystical body*, and our relation to our *heavenly Father by filial adoption*, in His Ever-blessed Son? Might it not be, for the sake of inculcating more forcibly that holy and joyful truth, which Christ Himself vouchsafed to declare to us, when He said, "Who is *My Mother?* and who are *My Brethren?* And He stretched forth His hand toward His *disciples*, and said, Behold My mother and My brethren! For *whosoever* shall *do the will* of My *Father* which is *in heaven*, the same is My *brother*, and *sister*, and *mother*[4]."

This divine truth—that brotherhood to Christ consists in obedience to His heavenly Father,—is the sum and substance of this Epistle, written by St. James, the Lord's Brother.

V. The canonical authority, and Divine Inspiration of this Epistle, are abundantly attested by early Christian writers[5], and by the consent of the ancient Church Universal[6], and the fact that

[1] Matt. xiii. 55. Mark vi. 3.

[2] xix. 25.

[3] Since this Introduction was written, the author has had the pleasure of finding its statements and reasonings confirmed in an excellent article on St. James by the *Rev. F. Meyrick*, in *Dr. W. Smith's* Dictionary of the Bible.

[4] Matt. xii. 48—50. See also His saying in Luke xi. 27, 28.

[5] See the reference to it more or less clear by *Clemens Romanus*, *Hippolytus*, *Hermas*, *Clemens Alexandrinus*, *Origen*, *Eusebius*, cited by *Lardner*, *Athanasius*, *Jerome*, and others. *Kirchhofer*, pp. 258—367. *Guericke*, pp. 495—497. *Davidson*, Introd. p. 331. *Huther*, Einleitung, § 4. *Alford*, Proleg. sect. v.

[6] *After* some *hesitation* in *some* quarters,—a circumstance which gives greater force to the *subsequent universal consent*. On this point, which is of great importance for the complete establishment of the proof of the Canonical Authority of the Epistles of St. James, St. Peter, St. John, and St. Jude, more will be said below, in the *Introduction* to the *Second* Epistle of St. Peter.

many sentences of it were adopted and incorporated by St. Peter in his first Epistle[1], is a sufficient proof of the esteem in which it was held by the Apostles.

VI. The *date* of the Epistle must be placed before the Passover of A.D. 62, when St. James was martyred[2] by the rulers of the Jews, who were disappointed and exasperated by the escape of St. Paul from their hands, A.D. 61, and turned their rage against St. James who remained at Jerusalem[3]; and it was posterior to St. Paul's Epistle to the Romans, which was written A.D. 58; and it is not unlikely that the fury of the Jews, which vented itself in the murder of St. James, was excited by the publication of this Epistle[4]; and it bears internal evidence of having been written at a time when the sins of Jerusalem were being filled up to the brim, and the time of her probation was drawing near to its close[5], and the day of her destruction at hand. It was probably written about A.D. 60 of the common era.

[1] See note below on 1 Pet. i. 16.

Compare James		1 Pet.
i. 1	. . . . .	i. 1.
i. 2	. . . . .	i. 6.
i. 10, 11	. . . .	iv. 12.
i. 18	. . . . .	i. 3
i. 21	. . . . .	i. 23. ii. 1, 2.
ii. 7	. . . . .	iv. 14.
iii. 13	. . . . .	ii. 12.
iv. 1	. . . . .	ii. 11.
iv. 6	. . . . .	v. 5, 6.
iv. 7	. . . . .	v. 9.
iv. 10	. . . . .	v. 6.
v. 20	. . . . .	iv. 8.

[2] When, it seems, Judæa was without a Roman Governor. "Such a season left the Jews at liberty to gratify their licentious and turbulent dispositions, and they were very likely to embrace it. We may therefore very reasonably place this event at that juncture." *Lardner*, chap. xvi. See above, *Chronological Tables* prefixed to the Acts of the Apostles; and to St. Paul's Epistles.

[3] See *Euseb.* ii. 23.

[4] Cp. below, v. 10.

[5] See v. 1—6. 8, 9.

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

I. [1] [a] Ἰάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

[2] [b] Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποι-

a John 7. 35. Acts 2. 5. & 8. 1. & 15. 21. 1 Pet. 1. 1.
b Matt. 5. 11, 12. Acts 5. 41. Rom. 5. 3. Heb. 10. 34. 1 Pet. 1. 6.

1. Ἰάκωβος] *James, a servant of God, and of the Lord Jesus Christ.* Concerning the Author of this Epistle, see above, *Introduction.*

He does not call himself an *Apostle.* Neither does St. Paul, in his Epistles to the Thessalonians, Philemon, and the Philippians (see on 1 Thess. i. 1, and Phil. i. 1). Nor St. John, in his Epistles, or Apocalypse.

It cannot, therefore, be hence inferred, that James, the author of this Epistle, was not an *Apostle.* He might be induced to forego the Apostolic title by feelings of modesty, a grace which specially characterizes the writer, "James the *Less*" (Mark xv. 40), who does not speak to his readers as his *children*, but as his *brethren*, see below on *v.* 2.

He might also be induced to *withhold* the Apostolic title, because he did not *go forth* as an Apostle, to preach to those whom he addresses, but remained stationary at Jerusalem until his death in that city.

He also foregoes two *other* titles, which belonged to him, viz. "the Lord's brother" (cp. Jude 1) and "Bishop of Jerusalem" (see Acts xxi. 18).

— ταῖς δώδεκα φυλαῖς] *to the twelve tribes that are in the dispersion.* On the various διασποραί, or *dispersions* of the Jews, see above, note on Acts ii. 9—11.

The address is *general* to the twelve tribes; not *only* to the Jewish *Christians*, but to the *Jews* also, to whom some of the latter portions of the Epistle are specially applicable, see iv. 1. 4. 8, v. 1—6, and above, *Introduction.* As is observed here by *Bede*, "James writes not only to those who *suffered persecution* for righteousness' sake, nor only to them who *believed* in Christ, but were *not careful* to *maintain good works*: but he writes also to those who *persecuted* the believers; and he exhorts the unbelieving Jews to repent of their guilt in crucifying Christ, and in their other criminal acts, in order that they may escape the Divine Vengeance now hanging over their heads." So *Estius*, *Grotius*, *Hammond*, *Lardner*, and others.

Hence in the beginning of *this* Epistle there is no announcement of *Grace*, *Mercy*, and *Peace*, nor is there any such expression at its close. In this respect this Epistle stands alone in the New Testament.

James the "brother of the Lord,"—who came to the lost sheep of the house of Israel (Matt. x. 16,—and Bishop of Jerusalem, had a special labour of love to perform to the twelve tribes. "Jure *Jacobus* circumcisionis *Apostolus* his qui ex circumcisione sunt scribit" (*Didymus*). The reader may observe throughout this Epistle many points of resemblance to the Gospel of *St. Matthew* (see below, i. 26. 27; ii. 13; iii. 1. 18; iv. 9; v. 6. 12. 13), the Gospel specially designed for the *Jews*, see above, *Introduction* to the Four Gospels, p. xli, and to St. Matthew, pp. xlix—lii. In the Synopsis Scripturæ inserted in the works of *S. Athanasius* (tom. ii. p. 55), there is mention of a tradition that "Evangelium secundum Matthæum hebraicâ dialecto conscriptum et editum Hierosolymis, et interpretante *Jacobo fratre* Domini secundum carnem expositum, qui et primus à sanctis Apostolis Hierosolymarum Episcopus constitutus est."

The Epistle is addressed *to the twelve tribes in the dispersion.* How,—it may be asked,—could copies of it be transmitted to those twelve tribes, scattered abroad throughout the world? See John vii. 35.

The answer is, By God's good providence, the Temple at Jerusalem was allowed to stand for forty years after the Crucifixion. Jews and Jewish Christians resorted to it year after year for the great annual Festivals (cp. Acts xviii. 21). St. James remained at Jerusalem as Bishop of that city (Acts xxi. 18). Thus he could communicate with them; and they could carry copies of the Epistle to their several homes throughout the world; and so in this respect, as in many others, the pilgrim tribes of the Law became preachers of the Gospel. See above on Acts ii. 1.

— χαίρειν] *salvere: greeting.* This form of salutation is used in the apostolic decree of the Council of Jerusalem, framed, probably, by St. James, Bishop of Jerusalem, Acts xv. 23, and is not employed by any other writer of the N. T.

2. πᾶσαν χαρὰν ἡγήσασθε] *count it all joy.* Do not deem it sorrow, but regard it rather as joy—joy unmixed with sorrow: "*merum* gaudium existimate;" like a vessel containing pure and agreeable beverage, and *filled up* to the brim; count even sorrow to be joy, and only joy, as the Apostles did, Acts v. 41, and as St. Paul did, Col. i. 24, and as our Lord commands his disciples to do, Luke vi. 22, 23.

On this use of πᾶς, see *Huther* here, who quotes *Homer*, Od. xi. 507, πᾶσαν ἀληθειαν μυθήσομαι, and cp. *Winer*, § 18, p. 101. So *merus* in Latin: "accipies *meros* amores" (*Catull.* xiii. 9), and "*mera* libertas," "ærugo *mera*," "sermo *merus*" (*Horat.*).

This precept, inculcating patience under trial, was suggested by the circumstances of the Jewish Christians to whom St. James was writing, and who were exposed to peculiar hardships and sufferings from the malice of their Jewish fellow-countrymen, treating them as Apostates; and were thus tempted to faint and falter in the faith. This their condition has been already presented to our view in the Acts of the Apostles, see on ii. 44, and in the first Epistle to the Thessalonians (1 Thess. ii. 14, 15), and in the Epistle to the Hebrews. See Heb. iv. 1; vi. 1—10; x. 34, and *Introduction* to that Epistle, toward the end.

Besides,—the *Twelve Tribes* in *the dispersion*, who were without home, or nation, and were soon about to witness the destruction of the Temple and City of Jerusalem, to which they had hitherto resorted at stated times, needed special consolation. They were to be cheered by the assurance that, wherever they were, they might find a home in Christ, and a Jerusalem in His Church,—"ipsis debuit consolatio præstari, qui maximè videbantur affligi." *Cassiodorus.*

Hence St. James begins with inculcating the duty of *patience;* and the blessedness of endurance under *temptation.*

St. James says, *Count it all joy when ye fall into divers temptations*, or *trials:* but he also warns them against the notion that they are at liberty to *run into* temptation, or that *temptation* is from God (see below, *v.* 13). No, they must pray that He would not lead them into temptation (see on Matt. vi. 13), and no *temptation is from God* (see below, *v.* 13). But God sometimes allows His servants to be tempted, as He did Job (i. 12; ii. 5), and St. Paul (2 Cor. xii. 7), in order that His grace may be magnified in them and by them, and that they may attain an increase of glory by overcoming the Tempter, as Christ did. And

κίλοις, 3 [c] γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

5 [d] Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. 6 [e] Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ

c Rom. 5. 3. 1 Pet. 1. 7.
d Prov. 2. 3. Matt. 7. 7. & 21. 22. Mark 11. 24. John 14. 13. & 15. 7. & 16. 23. 1 John 3. 22. & 5. 14.
e Matt. 21. 22. Mark 11. 22, 24. 1 Tim. 2. 8.

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therefore they may well count it all joy when they fall into divers temptations, for these trials are the occasions of their triumphs: they are the leaves and flowers of which the heavenly crown is to be woven.

— χαίρειν—χαράν] One of the characteristics of the style of this Epistle is, that, after the introduction of a leading word, the Author follows it up by some precept growing out of that word; a mode of writing called by grammarians *anadiplosis;* see here the repetition of the word ὑπομονή, *v.* 3; and cp. λειπόμενοι, *v.* 4 and 5; and διακρινόμενος, *v.* 4, cp. *v.* 13, and following; and *v.* 19. 21, 22. 26, and *Bengel's* note.

— ἀδελφοί μου] *my brethren;* an address occurring oftener in this Epistle than in any other of its size: i. 16. 19; ii. 1. 5. 14; iii. 1. 10. 12; iv. 11; v. 7. 9, 10. 12. 19; in three of which places (viz. i. 16. 19; ii. 5) it is joined with ἀγαπητοί, *beloved.* The *Jews* were addressed as ἀδελφοί by the Apostles (see Acts xxii. 1, and note xxii. 5). And this address is very suitable in an Epistle like the present, characterized by the language of stern rebuke; inspired, like the reproof of St. Stephen, by the Spirit of *Love.* James the "*Lord's brother,*" having the spirit of the Lord, addresses even them as "*brothers.*"

3. γινώσκοντες] *since ye know.* Such an appeal to the knowledge of the believers is characteristic of this and the other Catholic Epistles, designed to correct the errors and presumption of the *knowledge* falsely so called (1 Tim. vi. 20) of the Gnostic false Teachers, and also of those who relied on *knowledge* apart from practice, see below, ii. 20; iii. 13; iv. 4. 17; v. 20. 2 Pet. i. 20; iii. 3. 1 John ii. 3—5. 13.

— τὸ δοκίμιον] *the trial. Herodian* ii. 10, δοκίμιον στρατιωτῶν κάματος, that which is grievous in *opere,* is joyous in *fructu.* See Heb. xii. 11, and cp. Prov. xvii. 3; xxvii. 21. δοκίμιον is a word specially applied to *metals,* cp. 1 Pet. i. 7. See also below, *v.* 12, where another metaphor is used.

4. ἡ δὲ ὑπομονή] *but let patience have her perfect work,* in firm endurance unto the end, for "he that endureth to the end shall be saved," Matt. xxiv. 13; an exhortation necessary for those whom St. James addressed, cp. Heb. iii. 6. 14; vi. 11.

On this text see the sermon of *S. Augustine,* Serm. 159, and compare the treatises of *Tertullian* and *S. Cyprian* "De Patientiâ."

— ὁλόκληροι] a word properly applied to those who are *heirs* to the whole *inheritance* (κλῆρος), and thence applied in a moral sense to what is sound and entire in all its parts. Hence it is used by *Josephus* (Ant. iii. 12. 2) to describe the *sacrificial victims* which must be without blemish; and so *Philo* ap. *Loesner,* p. 452; and the ancient lexicographers interpret it by σῶος and ὑγιὴς, *sound* and *healthful.* Cp. Acts iii. 16; and 1 Thess. v. 23.

5. εἰ δέ τις] *but if any of you lacketh wisdom,* namely, is deficient in that moral wisdom, which may qualify you to bear up patiently and thankfully under your sufferings, and to refute the cavils of your adversaries, who gainsay the truth as it is in Christ: such was the σοφία of St. Stephen. Acts vi. 10.

See the treatise of *Lactantius* "on true and false *Wisdom,*" and the distinction drawn between γνῶσις (*mere theoretical knowledge*) and σοφία (*practical wisdom*) by *Etym. Mag.*

Every man needs wisdom, and εἴ τις is not to be understood as if there were any exceptions to this statement; but the hypothetical conjunction "if" is often used, not as if the supposition were doubtful, but to introduce a precept built on an acknowledged fact. '*If* I am a Father, where is My honour?' Malachi i. 6, and εἴ τις, ἐάν τις, ἐὰν μή τις, are often employed, where *quicunque* would be used in Latin, and in English '*whosoever.*' See John iii. 3. 5, and on Phil. iv. 8.

This text (as *Bede* observes) contains a warning against the erroneous notion of Pelagianism, that men may obtain wisdom by their own free will, without Divine grace. Cp. *v.* 16, 17.

The word λείπομαι occurs only in this Epistle in the New Testament, see *v.* 4, and 11, 12.

— αἰτείτω, κ.τ.λ.] *let him ask it from God* (as Solomon did, 1 Kings iii. 11; cp. Proverbs ii. 6) *who giveth to all men,* not as the Jews give, only to their own nation, but to *all;* and who giveth ἁπλῶς, *liberally,* that is, *sine laxo,* expanding the lap of His bounty, and pouring forth its contents into your bosom. Cp. 2 Cor. viii. 2; ix. 11, and the use of the word ἁπλοῦν, *dilatare,* by the LXX in Isaiah xxxiii. 23; and therefore the word ἁπλῶς is rendered *affluenter* here by the Vulgate, and *copiously* by the Syriac Version.

A second sense of ἁπλῶς, *sincerely,* when a gift is given with a single eye, and without any sinister view to self, may also be admitted here. Cp. note above on Rom. xii. 8. God *gives* ἁπλῶς, and they who pray must pray ἁπλῶς.

The description of the Divine bounty is like a summary of our Lord's words, exhorting to prayer. Matt. vii. 7—12.

— καὶ μὴ ὀνειδίζοντος] *and upbraideth not.* And in this respect also God is not like *human* benefactors, who often upbraid the recipients of their bounty by an humiliating and invidious commemoration of the benefit ("exprobratio beneficî," *Terent.*) conferred by them, and of the inadequate returns which they receive for them. "After thou hast given, upbraid not," says the son of Sirach (Ecclus. xli. 22), μετὰ τὸ δοῦναι μὴ ὀνειδίζε.

This text presents the strongest motives to genuine liberality, as *Bishop Andrewes* says to the wealthy of his own age. It concerneth your homage, which is your trust in God, that you trust Him with your service of body and soul, Who hath trusted you with His plenty and store, and hath made you in that estate that you are trusted with matters of high importance both at home and abroad. For it is the argument of all arguments to the true Christian, because God hath given him, saith St. James (James i. 5), "*without exprobration;*" and given "*all things,*" without exception of any; and that "*to enjoy,*" which is more than competency; and that "*plenteously,*" which is more than sufficiency; therefore, even therefore, to trust in Him only. If there be in us the hearts of true Christians, this will show it, for it will move us to place our trust in that God Who beyond all our deserts *giveth:* if we respect the quantity, "*all things;*" if the manner, very "*plenteously;*" if the *end,* "*to joy*" *in them;* yet so, that our joy and repose end in Him—a very blessed and heavenly condition. *Bp. Andrewes* (Sermons, v. p. 31).

6. αἰτείτω δὲ ἐν πίστει] *but let him ask in faith.* We may here cite the words of *Bp. Sanderson,* "*If any man lack wisdom,*" saith St. James, "*let him ask of God, that giveth to all men liberally; and it shall be given him.*" A large and liberal promise; but yet a promise most certain, and full of comfortable assurance, provided it be understood aright, viz. with these two necessary limitations: if God shall see *it expedient,* and if man pray for it *as he ought.* Thou mayest pray with an humble and upright affection, and put to thy best endeavours withal, and yet not obtain the gift thou prayest for, because, being a common grace, and not of absolute necessity for salvation, it may be withheld by the wisdom of God, who best knoweth what is best, and when *not expedient* for thee, or not for His Church, at that time, and in that manner, or measure. *Necessary graces,* such as are those of sanctification, pray for them absolutely, and thou shalt absolutely receive them.

But if it be expedient, it will not yet come for asking, unless it be asked aright. But *let him pray in faith,* saith St. James. Whoso doth not, *let not that man think to receive any thing of the Lord.* Now, *that* man only prayeth in faith, who looketh to receive the thing he prayeth for, *upon such terms* as God hath promised to give it; for Faith ever looketh to the promise. And God hath not made us any promise of the *end,* other than conditional; viz. upon our conscionable *use of the appointed means.* And the *means* which He hath ordained both for the obtaining and the improving of spiritual gifts, are *study and industry,* and *diligent meditation.*

To make all sure, then, here is your course. Wrestle with God by your fervent *prayers;* and wrestle with Him too by your faithful *endeavours;* and He will not, for His goodness sake, and for His promise sake He cannot, dismiss you without a blessing. But omit either, and the other is lost labour. Prayer without study is presumption, and study without prayer is Atheism. *Bp. Sanderson* (Serm. ii. p. 92).

— μηδὲν διακρινόμενος] *nothing doubting: for he that doubteth is like a wave of the sea driven by the wind and tossed.* At one time he is raised aloft by hope, at another he sinks downwards, in the abysses of despair; as St. Peter did in the storm, when he doubted. See Matt. xiv. 30, 31. Then the Apostolic Petros, or

καὶ ῥιπιζομένῳ. 7 Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ τοῦ Κυρίου, 8 [f] ἀνὴρ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, 10 [g] ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται· 11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

12 [h] Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

13 Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπεί-

f ch. 4. 8. Matt. 6. 22, 24. 2 Pet. 2. 14. & 3. 16.
g Job 4. 2. Ps. 102. 12. & 103. 15. Eccl. 14. 18. Isa. 40. 6. 1 Cor. 7. 31. ch. 4. 14. 1 Pet. 1. 24. 1 John 2. 17.
h Job 5. 17. Prov. 3 11. Matt. 10. 22. & 19. 28, 29. 2 Tim. 4. 8. Heb. 12. 5. 1 Pet. 5. 4. Rev. 3. 19.

Stone, became like a wave of the sea; but afterwards he was settled in faith, and was set for ever in the foundation of the Church. Rev. xxi. 14.

The word *ῥιπιζόμενος* is applied, as here, to the sea agitated by winds, by *Philo* de Mundo, § 18, and by *Dio Chrys.* xxxii. p. 368.

7, 8. *μὴ γὰρ οἰέσθω*] *for let not that man suppose that he will receive any thing of the Lord*—being, as he is,—*a two-minded man, unstable in all his ways.* On the construction, see *Winer*, § 59. 10, p. 472. A similar apposition is in 1 Cor. v. 7. 2 Cor. vii. 6. Rom. viii. 24; and so *Wiesinger* and *Huther.*

This exhortation of St. James to faith in prayer, and this warning against *double-mindedness*, appear to have been before the eyes of a primitive writer, the author of "The Shepherd," *Hermas*, in his Mandates viii.—xi. (referred to in the Ancient Catena here, p. 4), where he says, "Cast away from thyself *double-mindedness*" (*διψυχίαν*); be "not in any wise *two-minded* (*μὴ διψυχήσῃς*) in asking of God; say not, how can I *ask* of God, and obtain it, when I have sinned so much against Him? Nay, but rather turn with thy *whole heart* to the Lord, and ask of Him without hesitation, and thou shalt feel the abundance of His mercy, for He is not like *men*, who *remember injuries*; but if thou doubtest in thy heart, thou wilt receive nothing from Him, for they who *doubt* concerning God, are the *double-minded* men, and obtain none of their requests." *Hermas*, Pastor, Mandat. ix. p. 596, ed. *Dressel.*

The whole of that and the following chapter appears to be an expansion of the precept of St. James in this place. Compare also the words of the Apostolic Father *S. Clement*, c. 23, where the word *δίψυχος* is used in the same sense as here, and below, iv. 8; and so *Barnabas*, Epist. c. 19.

9. *καυχάσθω*] *let the brother of low degree glory in his exaltation*: having been made a son of God by adoption in Christ, and an heir of His glory and kingdom, which are promised to the meek and lowly of heart, Matt. v. 3; xxiii. 12. Luke vi. 20; and which raise the lowliest of earth above the princes of this world, and make them to be *Kings* and *Priests* to God. Cp. Rev. i. 6.

An appropriate exhortation from James the *Less* (Mark xv. 40), who had been exalted to the high dignity of Bishop of Jerusalem, and was called *Oblias* (or "high fortress of the people"), and was a *pillar* of the Church, Gal. ii. 9 (see above, *Introduction*, p. 5), and perhaps took the title '*the Less*,' not only to distinguish himself from the other James, but as a moral memento to himself that he should not be elated by his exaltation, but remember that he that humbleth himself shall be exalted. Matt. xxiii. 12; cp. below, iv. 6, and on Acts xiii. 9, on the name of *Paul.* Cp. 1 Cor. xv. 9. Eph. iii. 8.

10. *ὁ δὲ πλούσιος*] *but let the rich man glory in his abasement*; let him not be grieved by it as too many are; let him not be distressed, because as a Christian he is exposed to suffer ignominy and reproach from his Jewish friends, and from the world; and is shunned and hated, and reviled by them, and perhaps is *spoiled of his goods* (Heb. x. 34), and endures violence and persecution (Heb. x. 32), and is thus debased and brought low in the eyes of men. No, let him *glory* in his low estate; let him *rejoice* and be *exceeding glad* in his *humiliation*; for he is thus delivered from the snares of wealth and worldliness, and from placing his trust in what is fickle and fleeting (*v.* 11), and from perishing as Dives did, who despised Lazarus (Luke xvi. 19), and is led to look up to God, and to trust in Him alone. He is now made like to Christ in suffering, and will be made like to Him hereafter in glory. Cp. Heb. xii. 3; xiii. 13.

Some expositors render *ὁ δὲ πλούσιος κ.τ.λ.*, *but the rich man rejoiceth* in that which is *his debasement*; i. e. his affluence and luxury; but this interpretation seems to be rather forced and unnatural.

— *ὅτι ὡς ἄνθος*] *because he will pass away as the flower of grass*, that is, *the rich man*, as such, will fade away. See *v.* 11.

11. *ἀνέτειλε γὰρ ὁ ἥλιος*] *for the sun arose.* The *aorists* here give liveliness to the picture, and signify that no sooner the sun arose than the flower *suddenly faded.* See *Winer*, § 40, p. 248, who compares the Latin *veni, vidi, vici*: ibid. p. 417, note.

— *σὺν τῷ καύσωνι*] *with the burning heat.* See Matt. xx. 12. Luke xii. 55. Some interpreters suppose *καύσων* to mean the dry parching east wind (קָדִים), as in Job xxvii. 21. Jonah iv. 8, but this does not seem to be the sense here, for St. James is speaking of what is usual, and not of what is partial and casual, as the rise of a particular wind. Accordingly, in the *Vulgate*, *Syriac*, *Arabic*, and *Æthiopic* Versions, the word is rendered *heat.*

— *ὁ πλούσιος—μαρανθήσεται*] *the rich man will fade away.* He does not mean that the rich *brother*, i. e. Christian, will fade away; no, he *οὐ μαρανθήσεται*, but will have an *amaranthine* crown (1 Pet. v. 4); he will himself bloom for ever as a spiritual *amaranth*; for he will lay up treasure in heaven (Matt. vi. 20), and make to himself friends of the mammon of unrighteousness, who will receive him into the *bosom* of *Abraham*, who was a *rich man* and yet "the friend of God" (see Luke xvi. 22. 25, note), and into the *everlasting habitations* of heaven. (Luke xvi. 9.) But *the rich man*, as far as he is rich in *this world*, and *trusts* in his *earthly riches* (cp. Mark x. 24), *will fade away* like the flower of the field. Compare Wisdom v. 8, 9. 1 Pet. i. 24. With *ὁ πλούσιος* here compare *τὸν πτωχόν*, *the poor*, as such, ii. 6.

— *ἐν ταῖς πορείαις αὐτοῦ*] *in his ways*—another lively picture: he will fade away *in his ways*; when actively and eagerly engaged in some worldly pursuit or pleasure, in the midst of his joy and jollity, suddenly will he be *cut off.*

12. *δόκιμος γενόμενος*] *when he has become approved*, like an athlete or racer. This allusion was not strange to the Jewish mind. Cp. 1 Cor. ix. 24—27, and Phil. iii. 14; and so *Philo Judæus* uses the word *δοκιμασθείς*. Cp. *Loesner*, p. 454; and so *Krebs*, *Augusti*, and others here.

— *τὸν στέφανον τῆς ζωῆς*] *the crown of life.* Observe the contrast. The rich man, as such, is only a *fading flower* (*v.* 10) withered by the sun; but he who stands the scorching heat of trial, shall receive *the crown of life*, which never fadeth away. (Rev. ii. 10. 1 Pet. v. 4.) Earthly trials are the flowers of which the heavenly garland is made. The wild flowers which grow on the wayside of life will become an undying wreath of glory on the head of the Saints of God. *Therefore, blessed is he who endureth trial, for when he is approved, he shall receive the crown of life.* Cp. Wisdom v. 17.

13. *μηδεὶς πειραζόμενος λεγέτω*] *let no man, being tempted, say, I am being tempted of God*; *ἀπὸ* marks the *immediate* cause of temptation. Cp. Matt. iv. 1, and *Huther* here.

St. James here anticipates and answers an objection which might be raised on his previous declaration, that they were to consider it *all joy*, when they *fell* into *divers temptations* (*v.* 2).

If this is so, then, it might be rejoined, that temptation is a good thing, and from God; or, if it is an evil thing, then God is the author of evil. No, says the Apostle, *no one is tempted of God, for God is neither tempted nor tempts.*

— *ὁ γὰρ Θεὸς ἀπείραστός ἐστιν κακῶν*] *for God is not capable of being tempted*, as the Devil is, *by evil things*, whether moral, such as pride and envy, or physical, such as pain; and being not affected by these things in Himself, but being perfectly and eternally holy, and infinite in wisdom and love, and felicity, He is not like the Tempter. He tempteth no one. *Αὐτὸς*, *Ipse*, is emphatic. He is not tempted, and He Himself tempteth no one.

This is the sense given to the word *ἀπείραστος* in the *Syriac* and *Arabic* Versions, and by the ancient Greek Expositors, such as *Œcumenius* and *Theophylact*, who cite the saying of an

ραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα· [14] [i] ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· [15] [k] εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

[16] Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί, [17] [l] πᾶσα δόσις ἀγαθὴ καὶ πᾶν

i Hos. 13. 9. Matt. 5. 28. & 15. 18, 20. k Job 15. 35. Ps. 7. 14. Rom. 6. 21.

l Prov. 2. 6. John 3. 27. 1 Cor. 4. 7. Mal. 3. 6. Rom. 11. 29.

ancient heathen writer to this effect, that *τὸ θεῖον οὔτε πράγματα ἔχει, οὔτε ἄλλοις παρέχει*, the Divinity neither is troubled nor troubles any one. Compare Ecclus. xv. 11. "Say not thou, It is through the Lord that I fell away; for thou oughtest not to do the things that He hateth; say not thou, He hath caused me to err;" and *v.* 20, "He hath commanded no man to do wickedly, neither hath he given any man licence to sin." And so *Bp. Andrewes*, "God is not tempted with evil, and He doth not tempt to evil. Ascribe it not to the *Father of lights*, but to the Prince of Darkness. But ascribe all *good*, from the smallest spark to the greatest beam, from the least 'good *giving*' to the best and most perfect *gift* of all, to Him, the Father of Lights." (*Bp. Andrewes*, Serm. iii. p. 363. 373.) And so *Theile* and other modern Expositors.

Some interpreters render *ἀπείραστος unversed* in, *inexperienced* in; that is, God does not make *experiments* in evil things: and this sense is consistent with grammatical usage (see *Winer*, p. 175), and St. James may perhaps refer to the false tenet of some of the heretics of the early Church, who said that it was the duty of men to have *experimental knowledge of all evil*, in order to the attainment of perfection. See below on 1 John i. 6. But the other sense seems best to suit the context, and there is evidently a connexion between the words *ἀπείραστος* and *πειράζει*; and the fundamental sense, that of *temptation*, is to be preserved throughout. On the form of the word *ἀπείραστος*, *intentatus*, or *intentabilis*, see *Winer*, § 16. 3, p. 88; and on the structure with the genitive, see *ibid.* § 30, p. 175, where he compares *Soph.* Antig. 847, *ἄκλαυτος φίλων*: so *Eurip.* Hippol. 962, *ἀκήρατος κακῶν*. Cp. *Kühner*, Gr. Gr. § 513.

Thus St. James delivers a caution against errors which afterwards showed themselves in the heresies of *Apelles*, *Hermogenes*, *Valentinus*, *Marcion*, and the *Manichæans*, which represented God as the *author* of evil, or as *subject* to evil, and unable to resist and overcome it.

S. Augustine raises a question on this passage. If God *tempts no one*, how is it that he is said in Scripture to *tempt Abraham* (Gen. xxii. 1)? To which he replies that St. James is speaking of temptations arising *from* evil *motives*, with a view to an *evil end*. *No such* temptations are from *God*. But God is said to have tempted, that is, to have *tried* Abraham, from a good motive and for a good end. He tried him, in love to him and to all men, in order that he might become the Father of the faithful, and be an example of obedience to all ages of the world. See also *Tertullian* de Orat. c. 8, who says, "God forbid, that we should imagine, that He tempts any one, as *if He were ignorant* of any man's faith, or desired to make any one fall. No; such ignorance and malice belong not to God, but to the Devil. Abraham was commanded to slay his son, not for his temptation, but for the *manifestation of his faith*, as a pattern and proof to all, that no pledges of love, however dear, are to be preferred to God. Christ, when tempted by the Devil, showed *who* it is that is the author of temptation, and *who* it is that is our Guardian against it." Cp. *Augustine*, Tractat. in Joann. 43; and de Consensu Evang. ii. 30; and *Bp. Andrewes*, Sermons, vol. v. pp. 443—447.

14. *ἐξελκόμενος καὶ δελεαζόμενος*] *being drawn away* from doing good, and lured *as by a bait* to do evil. Cp. *Philo* de Agric. p. 202, *πρὸς ἡδονῆς δελεασθὲν εἵλκυσται*, and p. 888, E, *πρὸς ἐπιθυμίας ἑλαύνεται, ἢ ὑφ' ἡδονῆς δελεάζεται*. (*Loesner.*) Cp. *Aristot.* Polit. v. 10, *παρὰ τῆς γυναικὸς ἐξελκυσθείς*, and in *Test.* xii. Patrum. Joseph says of Potiphar's wife, *πρὸς πορνείαν με ἐφελκύσατο*. (*Kypke.*)

Concupiscence is the womb of sin, and the offspring of sin is death. All these are evil, and none of these are from God, who is the author of all good.

If then temptations prevail against us, St. James tells us where to lay the blame—not on God, *for He tempteth no man*; nor even on the Devil, for though he can *tempt* us to evil, he cannot *compel* us. But every man, when he is tempted *cum effectu*, so as to be overcome by temptation, is tempted of *his own lust*; *drawn away* by affrightments from doing good, or enticed by allurements to do evil. The common saying holdeth most true in temptations, "no man taketh harm but from *himself*." See *Bp. Sanderson*, i. p. 408.

No man is tempted by *God*; but "sibi cuique *Deus* fit dira cupido." *Virgil*, Æn. ix. 185.

15. *τίκτει ἁμαρτίαν*] *bringeth forth sin*. Concupiscence is here *personified*, as doing the work of an unchaste woman, soliciting (*πειράζουσα*; cp. *Ruhnken*, Tim. *v. πειρῶντα*, p. 210) man to sin, and inducing him to comply with her allurements (cp. Prov. vii. 7—23), and giving birth to sin, the offspring of their illicit union.

St. James traces the progress of temptation, which has three steps, "1. Suggestio, 2. delectatio, 3. consensus: suggestio est hostis; delectatio autem vel consensus est nostræ fragilitatis." *Bede*, who says, "Si delectationem cordis *partus* sequitur pravæ actionis, nobis jam mortis reis victor *hostis* abscedit." Joseph was tempted by Potiphar's wife, but he did not give way to the "suggestio hostis," and gained glory from his temptation. David was tempted, and yielded to the temptation, and became guilty before God. Temptation may be the occasion of death, but blessed is he who endureth it, for he shall receive a *crown of life*.

— *ἀποκύει θάνατον*] *bringeth forth death*. The word *ἀποκύω*, or *ἀποκυέω*, is "propria *prægnantium* quæ fœtum maturum emittunt." *Schleusner*. See also *Wetstein*, p. 662; and see below, *v.* 18.

16. *μὴ πλανᾶσθε*] *be not ye deceived*. The formulas *μὴ πλανῶ*, 'be not *thou* deceived,' and *μὴ πλανᾶσθε*, 'be not *ye* deceived,' are the preambles used in Scripture and by ancient Fathers, in order to introduce cautions against, and *refutations* of, some popular error, as here. Cp. 1 Cor. vi. 9; xv. 33. Gal. vi. 7. *S. Ignat.* Ephes. 16. Phil. 3. Smyrn. 6. *S. Hippol.* Phil. p. 286, with notes by the present Editor.

— *πᾶσα δόσις ἀγαθή*] *every giving that is good, and every gift that is perfect, is from above, coming down from the Father of lights, with whom is no variableness, nor shadow of turning*. It would seem as if St. James designed to give more currency to this sacred axiom, by presenting the first portion of it in the form of an Hexameter verse, the last syllable in *δόσις* being lengthened by the arsis, as *Winer* remarks, § 68, p. 564. Cp. note above on Heb. xii. 13—15, for similar examples of *metrical structure* in the New Testament.

Δόσις may perhaps be distinguished here from *δώρημα*. Δόσις may mean *donatio* or *giving* (cp. Phil. iv. 5), *δώρημα* is *donum* or *gift*; and so the Geneva Bible and *Bp. Andrewes*, who has two Sermons on this text, iii. 361, and v. 311, and observes (v. 313) that *δόσις ἀγαθή*, *donatio bona*, or *good giving*, represents rather that act of giving which bestows things of *present use* for this life, whether for our souls or bodies, in our journey to our heavenly country; but *δώρημα τέλειον*, or *perfect gift*, designates those unalloyed and enduring treasures which are laid up for us in Eternity. They all come from one source. They are from above, and come down from the *Father of Lights*. There are divers stars, and one star differeth from another in glory. (1 Cor. xv. 41.) So there are diversities of gifts (1 Cor. xii. 4), but God is the Author of them all.

Observe the present participle *καταβαῖνον*, *coming down*, always descending in a perpetual stream of love. Observe also the plural number, *lights*. God is not the author of any evil, but He is the author of all good.

The ministry of *good* is directly and indirectly *from God*; but *evil* comes only *per accidens*, indirectly and mediately, for the correction of man, who is chastened by suffering. *Didymus.*

God is the Father of all lights; the light of the natural world, the sun, the moon, and stars, shining in the heavens; the light of Reason and Conscience; the light of His Law; the light of Prophecy, shining in a dark place; the light of the Gospel, shining throughout the world; the light of Apostles, Confessors, Martyrs, Bishops, and Priests, preaching that Gospel to all nations; the light of the Holy Ghost, shining in our hearts; the light of the heavenly city: God is the *Father* of them *all*. He is the Everlasting Father of the Everlasting Son, Who is the "Light of the World." John ix. 5.

Father is something more than Author or Giver. All Lights are His *offspring*, His children, His family.

To cite the words of two learned English Bishops: "As the Sun, who is the father of lights in the natural world, whereunto St. James alludes, giveth light to all, and nowhere causeth darkness, so God communicateth goodness to every thing He produceth, so that He cannot produce any thing at all but what is good. Let no man therefore say when he hath done evil, that it is God's doing. God is not the cause of any evil, either in sin or punishment; but He is the cause of all the good that there may be in a sinful action, or that may arise from the infliction of evil by

δώρημα τέλειον ἄνωθέν ἐστι, καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. 18 [m] Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.

m John 1. 13. & 3. 3. 1 Cor. 4. 15. Gal. 4. 19. 1 Pet. 1. 23. Matt. 20. 15. Jer. 2 3.

way of punishment. We are unthankful if we impute any good but to Him, and we are unjust if we impute to Him any thing but good." *Bp. Sanderson* (iii. 150).

Though of *man* it be truly said by Job, "he never continueth in one stay" (Job xiv. 2); though the *lights of Heaven* have their parallaxes; yea, "the *Angels* of Heaven, He found not stedfastness in them" (Job iv. 18); yet, for *God*, He is subject to none of them. He is *Ego sum Qui sum* (Ex. iii. 14); that is, saith Malachi, *Ego Deus, et non mutor* (Mal. iii. 6). *We* are not what we were awhile since, what we shall be awhile after, scarce what we are; for every moment makes us vary. With God it is nothing so. "He is that He is; He is and changeth not." He changes not His tenor; He says not, Before Abraham was, *I was;* but, "Before Abraham was, *I am.*" (John viii. 58.)

Yet are there "varyings and changes," it cannot be denied. We see them daily. True, but the point is *per quem*, on whom to lay them? Not on God. Seems there any recess? It is we forsake Him, not He us. (Jer. ii. 17.) It is the ship that moves, though they that be in it think the land goes from them, not they from it. Seems there any variation, as that of the night? It is *umbra terræ* makes it, the light makes it not. Is there any thing resembling a shadow? A vapour rises from us, and makes the cloud, which is as a penthouse between, and takes Him from our sight. That vapour is our lust, there is the *apud quem*. Is any tempted? It is *his own lust* doth it; that entices him to sin; that brings us to the shadow of death. It is not God. No more than He can be tempted, no more can He tempt any. If we find any change, the *apud* is with us, not Him: we change, He is unchanged. "Man walketh in a vain shadow." (Ps. xxxix. 6.) His ways are the truth. He cannot deny Himself.

Every evil, the more perfectly evil it is, the more it is from below; it either rises from the steam of our nature corrupted; or yet lower, ascends as a gross smoke, from the *bottomless pit*, from the prince of darkness, as full of varying and turning into all shapes and shadows, as God is far from both, Who is uniform and constant in all His courses. . . . . The "lights" may vary, He is invariable; they may change, He is unchangeable, constant always, and like Himself.

Now our lessons from these are—

1. Are they *given?* Then, *quid gloriaris?* let us have no boasting. Are they given, why forget the Giver? Let Him be had in memory, He is worthy so to be had.

2. Are the "*giving*" as well as the "*gift*," and the "good" as the "perfect," of gift, both? Then acknowledge it in both; take the one as a pledge, make the one as a step to the other.

3. Are they from somewhere else, not from ourselves? Learn then to say, and to say with feeling, *Non nobis, Domine, quia non à nobis.* (Ps. cxv. 1.)

4. Are they from on high? Look not down to the ground, then, as swine to the acorns they find lying there, and never once up to the tree they come from. Look up; the very frame of our body gives that way. It is nature's check to us, to have our head bear upward, and our heart grovel below.

5. Do they descend? Ascribe them then to purpose, not to time or chance. No table to fortune, saith the Prophet. Isa. lxv. 11.

6. Are they from the "Father of lights?" (Jer. x. 12,) then never go to the children, *à signis cœli nolite timere:* "neither fear nor hope for any thing from any light of them at all."

7. Are His "gifts without repentance?" (Rom. ii. 29.) Varies He not? Whom He loves, doth "He love to the end?" (John xiii. 1.) Let our service be so too, not wavering. O that we changed from Him no more than He from us! Not from the light of grace to the shadow of sin, as we do full often.

But above all, that which is *ex totâ substantiâ*, that if we find any want of any giving or gift, good or perfect, this text gives us light, whither to look, to whom to repair for them; to the "Father of Lights." And even so let us do. *Ad Patrem luminum cum primo lumine:* "Let the light, every day, so soon as we see it, put us in mind to get us to the Father of Lights." *Ascendat oratio, descendet miseratio,* 'let our prayer go up to Him that His grace may come down to us,' so to lighten us in our ways and works, that we may in the end come to dwell with Him, in the light which is φῶς ἀνέσπερον, 'light whereof there is no even-tide,' the sun whereof never sets, nor knows tropic—the only thing we miss, and wish for in our lights here, *primum et ante omnia. Bp. Andrewes* (Sermons, iii. p. 374).

Cp. *Bp. Bull*, Harm. Apostol. Diss. ii. ch. xv., who supposes that St. James here refers to the Pharisaic notion of the influence of the changes of the heavenly bodies upon human actions.

God is always in the meridian. *Wetstein.*

18. *βουληθεὶς*] *by the act of His own will He brought us forth;* not by any necessity or caprice, but by the deliberate act of His Divine Will—a proof of His freedom, power, and love. See above on Eph. i. 11. Titus iii. 5.

Here is an Apostolic protest against two errors prevalent among the Jews, (1) that men are what they are either by *necessity*, as the Pharisees held, or else (2), as the Sadducees taught, by the unaided action of their *own will*, independently of *Divine grace*. See *Maimonides* in his Preface to Pirke Aboth, and *Josephus*, Antiq. xiii. 5. 9; xviii. 1. 3. *Bp. Bull*, Harm. Apost. Diss. ii. ch. xv. Thus they disparaged the dignity of the *Divine Will.*

— *ἀπεκύησεν ἡμᾶς*] *He brought us forth.* A remarkable word, made more striking by its use in *v.* 15, and by the contrast there. It is properly used, as there, of *maternal* conception and generation (cp. *ἔγκυος*, Luke ii. 5), and we are taught by its use here, as compared with its use there (the only two places in the New Testament where the word occurs), that while, as to *sin*, the *conception* is in the concupiscence of our appetite, which is impregnated by the consent of our Will, and so brings forth sin, and sin (*ἀποκύει*) *gives birth* to death, it is *God*, and *God* alone Who acts in our *New Birth.*

With reverence be it said, in the work of our *Regeneration*, He is both our Father and Mother; and this statement well follows the declaration of the Apostle that *every good giving and every perfect gift is from above*, coming down from the *Father* of Lights. He is a *Father*, the *Father* of lights, and He is like a *Mother* also, and gives birth to us by the word of truth.

Compare the use of the *maternal* word *ὠδίνω, parturio*, used by St. Paul in one of his tenderest expressions of affectionate yearning for his spiritual children. Gal. iv. 19.

By this word *ἀπεκύησεν, He brought us forth*, St. James declares God's *maternal love* for our souls. "Can a *woman* forget her sucking child, that she should not have compassion on the son of her *womb?* yea, *they* may forget, yet will I not forget thee." (Isa. xlix. 15.) "When my father and my mother forsake me, the Lord taketh me up." Ps. xxvii. 12.

"Deus nobis Ipse Patris et Matris loco est." *Bengel.*

— *λόγῳ ἀληθείας*] *by the word of truth.* So St. Peter declares (1 Pet. i. 23), that we have been born again, not of corruptible seed, but incorruptible, by the *Word* of the Living God.

Some ancient Expositors interpret the Word here as signifying the *Eternal Word*, Who, for our sakes, became Incarnate, and by being Incarnate gave "to those who *receive* Him, power to become *sons of God*," who are born, not of *blood*, nor of the *will of the flesh*, but of God (John i. 13), and through whom we cry, "*Abba, Father*" (Rom. viii. 15. Gal. iii. 26), and become "partakers of the Divine nature." (2 Pet. i. 14.)

This is the sense assigned to this passage by *S. Athanasius* (contra Arianos iii. § 61, p. 483), who thus speaks, "Whatsoever the Father determines to create, He makes and creates by Him (the WORD), as the Apostle (St. James) says, *By His will* He brought us forth by the *Word*. Therefore the Will of the Father, which concerns those who are born again, or which concerns those things that are made by any other way, is in the *Word*, in whom He makes and regenerates what He thinks fit." So *S. Bernard*, Serm. ii. ad Fratres, in Ps. xxiv. 6, and Serm. xvi. in Cantica, and *Œcumenius* and *Theophylact* here.

This sense of the word *Λόγος*, signifying a *Divine person*, was already familiar to the readers of St. James, from their paraphrases of the Old Testament, and from the writings of such authors as *Philo* (see above on John i. 1); and accordingly it is found in those portions of the New Testament which are addressed, as this Epistle is, to *Jewish* Christians. See above on Heb. iv. 12.

Bp. Pearson says (p. 219), "this use of the term *Word* was *familiar* to the Jews, and this was the reason that *St. John* delivered to them so great a mystery in *so few words*," as he has done at the beginning of his Gospel; and the same remark is applicable to the language of *St. James.* See also *Bp. Bull*, Defensio Fidei Nicænæ, book i. chap. i. § 17—19, and his Harmon. Apost. Diss. ii. ch. xv., where he declares the meaning of St. James to be that our Christian graces proceed from "the good pleasure of God through Christ, and from the regeneration which the Holy Spirit works in us through the Gospel." And cp. *Westcott*, Introd. to the Gospels, pp. 136—141.

This sense, as will be seen, gives force to the Apostle's words,

n Prov. 17. 27. Eccl. 5. 1, 2. o Eccl. 7. 9.

19 n Ὥστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· 20 ο ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.

p Col. 3. 8. 1 Pet. 2. 1. Ps. 25. 9. Acts 13. 26. Rom. 1. 16.

21 p Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

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who appears to use the term λόγος in a *twofold sense*, and to pass by a natural transition from the *incarnate Word* to the *spoken Word*; from Christ *Incarnate* to Christ *preached*; as does St. Paul, Heb. iv. 12, where see note; and on Eph. v. 26, and Titus i. 3. And St. Paul unites the *two senses* of Λόγος when he says that in preaching the Word of God again to the Galatians he is *in travail* with them, till *Christ* be formed in them. (Gal. iv. 19.)

Our Lord Himself seems to make a transition of this kind, when some were blessing His holy Mother, who had conceived in her womb Him Who is the Eternal Word. "Blessed rather are they who hear the Word of God and keep it" (Matt. xii. 50. Luke xi. 27), a speech to which St. James seems to allude. (See *v.* 25.)

"Adoro Scripturae plenitudinem," I adore the fulness of Scripture, said an ancient Father (*Tertullian* c. Hermog. c. 22); and it seems to be inconsistent with sound and enlightened Criticism to restrain that fulness, by limiting the terms employed by the Holy Ghost, to *one* sense exclusively, instead of conceding to them that freedom and richness of meaning which is their peculiar characteristic. See above, note on Rom. xii. 19.

We may rather suppose, that as our Lord said many things to His disciples in His teaching which could not be understood by them at the time when they were spoken, but afterwards became clear (see above, the Review, &c. at the end of John vi. p. 302); so the Holy Ghost, writing by St. James and other Apostles, used expressions of a prophetical kind, which were not altogether perspicuous to those who first read their Epistles, but afterward were more fully explained. They, whom St. James addressed, being born again by adoption, and *created* anew *in Christ Jesus*, the Eternal Word (Eph. ii. 10), might well be said to be designed by God to be a *first-fruit of His creatures*, for they were *new creatures* in Christ (Gal. vi. 15. 2 Cor. v. 17), Who is the *first-begotten* of every creature (Col. i. 15), the beginning of the creation of God (Rev. iii. 14), by whom all things were created (Col. i. 16). By virtue of His Incarnation, and of their Incorporation and Filiation in Him, who is the *First-born* among many brethren (Rom. viii. 29), they were made the *first-fruits* of Creation, being advanced to a high pre-eminence and primacy, beyond that which was given to Adam before the Fall (Gen. i. 28), and even above the Angels themselves; cp. Heb. i. 5—13; ii. 5. 7—16.

This secondary and higher sense of the word ΛΟΓΟΣ is illustrated by the theological statements of early Christian writers on this subject. With St. James they affirmed, that God is the Father of all, the πηγὴ or Fountain of all. The Logos or Word is ἐνδιάθετος and συναΐδιος, coeternally existing with Him, and eternally *coming forth* by *His Will*, as προφορικὸς, or produced from Him, and as προηδῶν κατ' ἐνέργειαν and κατὰ συγκατάβασιν, and sent forth in His προόλευσις or going forth, to create the World and to become Incarnate, and so being πρωτότοκος or *first-born* of all things.

Thus *Irenæus* says (ii. 25. 3), "Thou, O man, art not uncreated, nor wert thou always coexistent with God, like His own *Word*, but thou art gradually *learning* from the *Word* the dispensations of God who made thee." See also *Clemens Alexandrin.* Protrepticon, p. 68, "The Word who at first gave us life has manifested Himself as our Instructor, and has taught us to live well; that as God, He might give us eternal life."

Tertullian, in a passage which illustrates the word ἀπεκύησεν, says, "Christus primogenitus et unigenitus Dei propriè de *vulvâ cordis* Ipsius" (c. Praxean. c. 7), and so *S. Athanasius* (orat. c. Arianos, v. § 24), speaks of the Logos as coming forth from the Father, from His heart, and begotten of His womb.

Novatian (de Trin. 31) says, "There is one God, without any origin, from whom the Word, the Son, was born. He, born of the Father, dwells ever in the Father."

And *Theophilus* of Antioch says (§ 10), "God, having His Own Word indwelling in His own bowels (σπλάγχνοις), begat Him, having breathed Him forth before all things, and through Him He hath made all things; and He is called the Beginning, because He is the Principle and Lord of all things which were created through Him." See also § 22, and *Bp. Bull*, Defensio Fidei Nicænæ, book ii. ch. vi., and book iii. ch. v., and ch. vii., on the language of the Fathers, describing the Word as "insitum et inclusum visceribus Dei;" he well observes (book iii. ch. ii.), that the Son of God, born from *Eternity*, is said by the Fathers to have certain other births in *time*. He was born into the world when He came forth to create the world. He was born again in a wonderful manner, when He descended into the womb of the Virgin, and united Himself to His creature. He is daily born in the hearts of those who embrace Him by faith and love.

S. Hippolytus, in his recently recovered treatise (Philos. p. 334), thus speaks,—The one Supreme God generates the Word in His own mind. The Word was in the Father, bearing the Will of the Father Who begat Him; and when the Father commanded that the World should be created, the Word was executing what was pleasing to the Father.

The Word alone is of God, of God Himself; wherefore He is God. The Word of God regulates all things, the First-born of the Father. Christ is God over all, Who commanded us to wash away sin from man; regenerating the old man, and having called man His image from the beginning; and if thou hearkenest to His holy commandment, and imitatest in goodness Him who is good, thou wilt be like Him, being honoured by Him, for God has a longing for thee, having divinized thee also for His glory.

See the present Editor's *S. Hippolytus*, pp. 278—302, where some other ancient authorities on this subject are collected.

The Eternal Generation of the Divine Logos or WORD, and His subsequent Incarnation in time, and our filial adoption in Him before the foundation of the world, were acts of the Divine Volition, and were effected with the co-operation and instrumentality of the Divine Logos Himself, and it may well be supposed that the Holy Spirit, in writing this Epistle, had these transcendental mysteries of Christian Theology in His mind when He said by St. James, that "by *His Will* He *brought us forth* by the *Word of Truth*, that we might be a kind of first-fruit of His Creatures."

This higher sense of λόγος includes also the lower one, God brought us forth by the *Word* of Truth, *preached* to the World. See further below on *v.* 21, and on 1 Pet. i. 23—25.

— εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν] *that we should be a kind of first-fruit* ("quasdam quasi primitias") *of His creatures.* The whole Creation partakes in the blessings of Redemption, and waits with hope for a more glorious state thereby; see on Rom. viii. 19—22, which is the best exposition of this passage. But man, redeemed by Christ, who has taken human nature, and has *restored* to us the free use of all the creatures (see on 1 Cor. iii. 22, 23), and has united our nature to God, and raised it from the grave, and carried it to God's right hand, is the *first-fruits* of the glorious harvest. Man in Christ is the *wave sheaf* of the harvest. See 1 Cor. xv. 20—23.

Some Expositors limit ἀπαρχὴ to the *earliest* Christian converts; but this seems too narrow a view.

19. ὥστε] *wherefore, my beloved brethren, let every man be swift to hear.* Since we are born again by the *Word* of God revealed to us, and dwelling in us, let us be swift to hear it.

Instead of ὥστε B, C have ἴστε, *ye know*, or *know ye*, and A has ἴστε δὲ, for ἔστω. B, C have ἔστω δέ. This variety is very worthy of notice. ἴστε, *ye know*, may seem to be preferable in one respect, on internal grounds, because St. James is dealing with persons who boasted much of their *knowledge* (see on i. 3; iv. 4. 17); and he is endeavouring to convince them that *knowledge* without *practice* is vain. "If ye *know* these things, happy are ye if ye *do* them." (John xiii. 17. See below, *v.* 22.)

Ἴστε is received by *Lachmann* and *Alford*, and was adopted by *Tischendorf* in his earlier editions, but in his last edition he has ὥστε, and this reading is sanctioned by G, H, and by the great body of the cursive MSS., and by the *Syriac*, *Æthiopic*, and *Arabic* Versions, and by *Theophyl.*, *Œcumen.*, and the *Catena*, and there seems to be a strong objection to ἴστε introduced at the *beginning* of the sentence, without any adjunct specifying what is the thing known. The only other instance where this word occurs thus placed in N. T. is Heb. xii. 17, where it is followed by ὅτι, and in Eph. v. 5 it is preceded by τοῦτο γάρ. On the whole, therefore, it seems better to retain the received reading. On this use of ὥστε, *wherefore*, see 1 Pet. iv. 19, and *Winer*, § 41, p. 269.

20. ὀργὴ γάρ] *for the wrath of man worketh not the righteousness of God*, produceth not that fruit of righteousness (Heb. xii. 11) which cometh forth from God, and is pleasing in His sight.

21. διὸ ἀποθέμενοι] *wherefore, having put away all filthiness,*

22 q Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ ἀκροαταὶ μόνον, παραλογιζόμενοι ἑαυτούς. q Matt. 7. 21. Luke 11. 28. Rom. 2. 13. 1 John 3. 7.
23 r Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατα- r Luke 6. 46.
νοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· 24 κατενόησε γὰρ ἑαυτὸν
καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.

and superabundance of malice, which are like rank weeds in a foul soil, which cumber the ground, and render it unfit to receive the seed sown, and must therefore be first purged away; or, like wild branches of unpruned trees, which must be cut away before the graft is inserted, *receive ye with meekness* τὸν ἔμφυτον λόγον.

The meaning of this expression (τὸν ἔμφυτον λόγον) has been the subject of much controversy.

Ἔμφυτος is properly *innate*, τὸ ἐν φύσει (*Hesych.*). *Xenophon* asks (Mem. iii. 7. 5), "Are not modesty and fear ἔμφυτα in men?" and κακία is described as ἔμφυτος in evil men, in Wisdom xii. 10, and ἔμφυτος was a term used in the ancient schools of Philosophy to describe whatever was, or became a part of the natural constitution of man; see *Wetstein*, p. 663; and St. Paul uses the word σύμφυτος to signify *connate*, i. e. with Christ. See above on Rom. vi. 5.

This is the sense given to ἔμφυτον here in the *Syriac* Version, and so the word seems to be used by *St. Barnabas* (Epist. 9), where he says, οἶδεν ὁ τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ θέμενος ἐν ἡμῖν, and in cap. 1, "*naturalem* gratiam accepistis," and so *Ignat.* ad Ephes. 1, ὃ κέκτησθε φύσει δικαίᾳ, κατὰ πίστιν καὶ ἀγάπην ἐν Ἰησοῦ χριστῷ.

We are here exhorted by St. James to *put away all filthiness* and *malice*, because they will choke the growth of the heavenly seed of the Word in our hearts; and we are admonished to receive with meekness the *innate Word*,—*that* Word which has been *born in our nature*. In the highest sense, a sense which may reasonably be supposed to have been in the mind of the Apostle, that Word is Christ. Let us receive Him with meekness, because to all who *receive* Him, He giveth power to become sons of God (John i. 12), and St. Paul's exhortation is, "as ye have *received Christ*, so *walk ye* in Him" (Col. ii. 16), "be ye holy, as He is holy:" see 2 Cor. vi. 18; vii. 1; cp. 1 Pet. i. 15, 16. 1 John iii. 3.

Here, with reverence be it said, is the solution of the difficulty which otherwise would perplex us in interpreting this passage. For, if the λόγος here mentioned is only the *written* or *spoken* word, or Gospel *preached*, it can hardly be said to be *innate* in us, nor even if we adopt the other rendering, sometimes given to ἔμφυτος, and say that it here signifies *engrafted*, or *implanted*, or *sown*, can it be explained how we are to *receive* what is already *inserted* in *us*; or what is already *sown* in *another* soil.

By not confining the sense of λόγος to the word *spoken*, but by enlarging and elevating its signification, and by applying it to Christ, the difficulty is removed.

For while it is true that Christ by His Incarnation is properly said to be ἔμφυτος, *innate*, born in us, and to be indeed *Emmanuel, God with us, God manifest in our flesh*, God dwelling for ever in the nature of us all; or, if we adopt the other sense of ἔμφυτος, while it is true, that Christ is indeed *grafted* in us as our *Netser* or *Branch* (see on Matt. ii. 23), yet will not this avail for our Salvation, unless we *receive Him* by faith. We must be planted in Him, and He in us by Baptism (Gal. iii. 27), we must *dwell* in Him and He in us, by actual and habitual Communion with Him in the Holy Eucharist, we must abide and bring forth fruit in Him, by fervent love and hearty obedience. Christ, Who is the Branch (Zech. vi. 12), is *engrafted* on the stock of our Nature; but a scion grafted on a tree will *not grow* unless it is *received* and *take root* in the stock; so His Incarnation will profit us nothing, unless we *receive* Him into our hearts, and drink in the sap of His grace, and transfuse the life-blood of our wills into Him, and grow and coalesce with Him, and bring forth fruit in Him.

Compare the remarks of *A Lapide* here, who observes that in a primary sense, this precept is to be interpreted of reception of Christ the *Incarnate* Word, but may be adapted also to the reception of the *Inspired Word* of God. See also *Bp. Andrewes* (i. 16), who says that we must apprehend Christ, that is, with St. James, we must lay hold of, or receive *insitum Verbum*, the word which is daily grafted into us. For "the Word" He is, and in the Word He is received by us.

Compare also the note above on Acts xx. 32, "I commend you to God, and to the Word of His grace, which (Word) *is able* to build you up, and to *give you an* inheritance among those who are sanctified." The expressions there, τῷ λόγῳ τῷ δυναμένῳ κ.τ.λ., are very similar to these words here, τὸν λόγον τὸν δυνάμενον σῶσαι, see also note above on *v.* 19, and on Heb. iv. 13, and below on 1 Pet. i. 23—25.

In all these passages, the sense doubtless includes the word *written* or *preached*, but may not be *limited* and *restricted* to it, without violence to the context, and loss of its meaning; and ought to be *extended* to the *Incarnate Word*: see on *v.* 18.

St. James here,—as the other Apostles do (see Heb. iv. 12, 13),—takes advantage of the double sense of the word Λόγος, and passes by a natural transition from the one sense to the other.

22. *γίνεσθε δὲ ποιηταὶ λόγου*] *but become ye doers of the word, and not hearers only*: for, says St. Paul, Rom. ii. 13, "not the *hearers* of the law are just before God, but the *doers* of it shall be justified." Cp. below, iv. 17, where St. James says, that "to him who *knoweth* to do good, and doeth it not, there is *sin*," and thus the two Apostles unite in censuring the notion prevalent among many of the Jews, who relied on their descent from Abraham (Matt. iii. 8, 9), and imagined that the *knowledge* of the law, apart from the *practice* of it, would secure their acceptance with God, and procure them the rewards of heaven; see further above, Rom. ii. 27—29. This was specially the case with the *zealots* of that age; see Josephus, B. J. vii. 30, and above, *Introduction*, p. 2.

On this text see the sermon of *Bp. Andrewes*, v. p. 195. "As S. Augustine saith, *accedat ad verbum*, unto the *word* that *we hear* let there be joined the element of the *work*, that is, some real elemental deed; *et sic fit magnum sacramentum pietatis*, and so shall you have 'the great mystery,' or sacrament 'of godliness.' For indeed godliness is as a sacrament; hath not only the *mystery to be known*, but the *exercise to be done*; not the *word to be heard*, but the *work also* to be *performed*. Which very sacrament of godliness is the manifesting of the word in the flesh; which itself is livelily expressed by us *when we are doers of the word*; as it is well gathered out of our Saviour Christ's speech to them which interrupted Him in His sermon and told Him 'His *mother* was without.' 'Who is my mother?' saith He (Matt. xii. 50). These here that *hear and do My word* are My *mother*, they '*travail*' of *Me till I am fashioned in them* (Gal. iv. 19). Hearing they receive the immortal seed of the word (1 Pet. i. 23); by a firm purpose of doing they conceive; by a longing desire they quicken, by an earnest endeavour they travail with it; and when the work is wrought, *verbum caro factum est*, they have incarnate the word (John i. 14). Therefore to the woman's acclamation, 'Blessed be the womb that bare Thee' (Luke xi. 27), True, saith Christ, but that blessing can extend only to one and no more. I will tell you how *you* may be blessed too; blessed are they that so incarnate the written word by doing it, as the blessed Virgin gave flesh to the eternal Word by bearing it." See also *Bp. Sanderson*, iii. p. 360.

23, 24. *ὅτι εἴ τις*] *for if a man be a hearer of the word, and not a doer, he is like a man who considers his natural face in a glass* (or *mirror*); *for he considered himself, and is gone away* (perfect tense, and he remains absent), *and straightway he forgat what manner of man he was*, as reflected in the glass.

On the use of the aorists here, see above, *v.* 11, and *Winer*, p. 249, and on the word ἔσοπτρον, *a mirror*, see above, on 1 Cor. xiii. 12. The *perfect* ἀπελήλυθεν is introduced between the two aorists to denote that the *absence* is *continual*.

The Apostle has been insisting on the duty of *hearing* (*v.* 19), and now he guards against the notion that it is enough to *hear*. Hearing is necessary; but it is not enough. To hear and not to do, is self-deceit. He who hears the Word is like a man who considers his natural face in a mirror. For the Word of God is the mirror of the soul. It shows us to ourselves as we are. Especially does it show our πρόσωπον γενέσεως, our natural face; our *faciem nativitatis* (*Vulg.*), our condition by *nature*. It, and it alone, reveals to us what we are by *nature* in the first Adam, and what we become by *grace* in the Second Adam. Cp. *Augustine* in Ps. 118, vol. iv. p. 1834.

So far he does well. But the Word of God is something more than a *mirror* to be looked into, it is a *perfect Law* (*v.* 25) to be obeyed. And whosoever hears it and does not obey it, treats it only as a mirror, *and looks at himself* in it; and goes forth from hearing the Scripture or the Sermon in the Church, and mingles with the world; or passes from reading the Bible to other books and to other pursuits; and forgets what *manner of man he is*; how frail and sinful in God's sight; he forgets his need of repentance, and of pardon, and of grace; and the warnings of Death and Judgment that he has heard in the Sermon, or read in the Bible, and the promises of heavenly glory, and the threats of future punishment, pass away from his mind and disappear from his memory, like evanescent reflexions from a glass.

s 2 Cor. 3. 18. ch. 2. 12. John 13. 17. Luke 6. 47.
t Ps. 34. 13. ch. 3. 6. 1 Pet. 3. 10. Matt. 15. 11, 18.
u Isa. 1. 16, 17. & 58. 6, 7. Rom. 12. 2.
a Lev. 19. 15. Deut. 1. 17. & 16. 19. 2 Chron. 19. 7. Prov. 24. 23. & 28. 21. Ecclus. 42. 1.

25 s Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 t Εἴ τις δοκεῖ θρῆσκος εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. 27 u Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ Θεῷ καὶ Πατρὶ αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

II. 1 a Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου

Matt. 22. 16.

25. *ὁ δὲ παρακύψας*] *but* he who *turneth aside* from all earthly contemplations, and *bends* his eyes *downward* and rivets them on the Word of God,—not considered merely as a *mirror* wherein he is reflected,—but knows it to be the *rule* of his life, and the *perfect law, the law of liberty*, and *who abideth therein, and doth not become a forgetful hearer, but a doer of the work, he shall be blessed in his doing*. On this meaning of the word *παρακύψας* see 1 Pet. i. 12, and *Wetstein* i. p. 823, and the use of the word *ἐγκύπτειν*, applied to studying the Scriptures, by *S. Clement*, i. 40, and i. 53, and by *S. Polycarp*, Phil. 3. The sense of *παρὰ* in *παρακύψας* is explained by *παρὰ* in *παραμείνας*. It indicates also that the Law of God is a fixed object; like a book or chart, which lies before his eyes, and below them, and on which he rivets them. "O Lord, how I love Thy law! all the day long is *my study in it*." Ps. cxix. 97. Cp. Ps. i. 2. Josh. i. 8.

— *νόμον τέλειον τὸν τῆς ἐλευθερίας*] *the perfect law—that of liberty*. Christ has redeemed us by His blood from the *slavery* of sin and Satan into the glorious *Liberty* of the Sons of God. See on Gal. v. 1—13. Rom. viii. 21. He has redeemed us from the curse of the Law (Gal. iii. 13), and purchased us to Himself (1 Cor. vi. 20; vii. 23), and has thus made us free (John viii. 36), and has conveyed to us these blessings effected by the operation of the Holy Ghost, which is therefore called God's free Spirit (Ps. li. 12. 2 Cor. iii. 17); and has revealed to us these things in the preaching of the Gospel, which is the perfect *Law of Liberty*, the Law of emancipation *from evil*, and of *obedience* to God, whose *service* is perfect *freedom*, and has bound us to obey the Law of *Love*, and to *serve* one another thereby (Gal. v. 13) as *servants* of God (1 Pet. ii. 16). So that while we are all free by faith, we must all serve by love. And let him take heed to *obey* this law of liberty, for by it he will be judged (ii. 12). See below on 1 Pet. ii. 16, and *Theophylact* here, and *Bp. Sanderson*, Serm. iii. 276.

He who binds himself to study and to observe *this Law*, and does not become a *hearer of forgetfulness*, that is, a hearer who is not *characterized* by obeying, but by forgetting what he hears (on this use of the *Genitive*, see below, ii. 6, and above on 1 Thess. ii. 13, and on Matt. xxi 11. Luke xviii. 6. Acts ix. 12), *but a doer of the work*, is blessed in *his doing*. There seems to be a reference to our Lord's own speech, Matt. xii. 46—48. Luke xi. 27, 28, and cp. the close of the Sermon on the Mount, vii. 24—27.

26. *εἴ τις δοκεῖ θρῆσκος εἶναι*] *if any one deemeth himself to be religious*, or devout; or "would be holden" for such, as *Bp. Andrewes* renders it (iii. 216). On this sense of *δοκεῖ*, *putat se* (*Vulg.*), see Mark x. 42. Luke xxii. 24. 1 Cor. x. 12. *Winer*, § 65, Art. 7, p. 540.

θρῆσκος is applied specially to *external* acts of religious *worship*, and public exercises of devotion (see Acts xxvi. 5. Col. ii. 18), and is, therefore, explained by *εὐσεβὴς*, and even by *δεισιδαίμων*, by *Hesychius*. See *Dean Trench*, Synonyms N. T. xlviii., and below, note on *v.* 27.

— *μὴ χαλιναγωγῶν*] *not bridling his tongue*: a moral duty of primary necessity in God's sight, without which all professions of piety and devotion are odious to Him. On this text see *Bp. Butler*, Sermon iv., and *Dr. Barrow*, Serm. xiii., vol. i. p. 283.

On the metaphor cp. Ps. xxxi. 1, and *Philo* ap. *Loesner*, p. 459, and below, iii. 2, 3.

27. *θρησκεία καθαρά*] *worship that is pure and undefiled before God* (whatever it may seem in the sight of *men*) . . . is *this, To visit the fatherless and widows in their affliction*; *ἐπισκέπτεσθαι, to visit*, is the word specially applied to visiting the *sick* and *needy*. See Matt. xxv. 36. 43.

St. James uses the word *θρησκεία*, repeated from *θρῆσκος* in *v.* 26, to show that no external acts of worship are of any avail without Charity, and that mercy and charity itself *are the devotion* and the *worship* which God most loves. See Matt. ix. 13; xii. 7, and on Luke xvii. 15. Compare Isa. lviii. 6, 7, "Is not this the *fast* that I have chosen,—to deal thy *bread to the hungry*?"

This declaration of the Apostle may suggest guidance to Christian Pastors, for such a regulation of the frequency of the public services of religion in their Parishes, conformably with the Laws of the Church, as will leave sufficient and ample time for the *visitation of the sick and needy* in their flocks. Compare the precept below, v. 14, and the words of *S. Polycarp* there cited.

By the words *παρὰ τῷ Θεῷ*, *before God*, St. James intimates, that, however fair may be the appearance of devotion separate from Charity, in the sight of *men*, it is *unclean* in the eyes of *God*; and he designates God here as *the Father*, because God is *God* of the *widow*, and *Father* of the *fatherless*, Ps. lxviii. 5; cxlvi. 9.

The exhortation of St. James concerning *widows* and *orphans* was rendered specially appropriate by the circumstances of the Jewish Christians at this time. See Acts ii. 44; vi. 1.

— *καθαρὰ—ἀμίαντος—ἄσπιλον*] *pure—undefiled—unspotted*. St. James, by using these words, studiously indicates the duty of the true *θρησκεία* or *worship*, as distinguished, in *its purity* and *holiness*, from that of those who relied on *external* acts of *purification* in ceremonial *washings* and *cleansings*, as the Jews did (Mark vii. 4. 8. Heb. ix. 10), who made long *prayers*, and devoured *widows'* houses (Matt. xxiii. 25, 26), and laid much stress on other ritual observances in the eyes of men, and cared little for the holiness of heart in the sight of God, and whose lives were fair externally like whited sepulchres, but within were full of uncleanness (Matt. xxiii. 27).

— *ἄσπιλον ἑαυτὸν τηρεῖν*] *to keep himself unspotted*. There is no *καὶ* prefixed to this clause. St. James loves *asyndeta*. See v. 6. *Cleanse* your *hands*, ye sinners, *purify* your *hearts*, ye double-minded (iv. 8). See *Theophylact* here.

He also here delivers a protest against that hypocritical religion of formal and speculative professions of *knowledge*, which characterized some of those to whom he is writing, and who are thus described by one of the Apostolic Fathers: "They have *no* care for *the widow*, nor for *the orphan*, nor for the *afflicted*, nor for the hungry and thirsty." *Ignatius*, ad Smyrn. 6.

CH. II. 1. *Ἀδελφοί μου*] *My brethren*. He begins with a memento of brotherhood, in order to correct their infractions of its laws.

On these verses, 1—10, see *S. Augustine's* Epistle to S. Jerome, Ep. clxvii., vol. v. p. 890.

— *μὴ ἐν προσωποληψίαις*] *hold not ye the faith of our Lord Jesus Christ of glory, in respectings of persons*. Ye, who boast of your *faith*,—hold not the *faith* of *Christ*, the faith delivered by Him, and of which he is the object, Who took the nature of us *all*, and Who, although He is the Lord of glory, vouchsafed to become poor for your sakes; and in Whom there is neither rich nor poor, and Who will judge all without respect of persons, and Who has made you all brethren in Himself, and Who will reward with heavenly *glory* works of love done to the least of His brethren in love to Him (Matt. xxv. 40),—hold not ye *that faith* in *respectings* of persons, so as to distinguish one brother, and fellow-member of Christ, from another, in *spiritual* matters, in His sight; and thus to contravene the primary principles of communion and fellowship in the body of Christ.

Be not ye guilty of such *inconsistency* as this. Mark the contrast between *faith* and *respect of persons*; similar to that in Rom. i. 18, "holding the *truth* in *unrighteousness*;" and so *S. Polycarp* (Phil. 6), "bearing the name of the Lord in *hypocrisy*."

This *partiality*, of which St. James speaks, is similar to that censured by St. Paul (1 Cor. xi. 21) in regard to personal distinctions in *spiritual* matters. We are commanded to render *honour* to those to whom honour is due. (Rom. xiii. 7.) Differences are fitly made between man and man in regard to *social* order and degree, but not in spiritual respects, such as the administration of the Lord's Supper, of which St. Paul is speaking, and in Christian assemblies for public worship, to which St. James refers. Such differences are differences between *brother* and *brother* in the very condition of Christian *brotherhood*. See *Bp. Sanderson's* remarks, i. 78, and compare those of *S. Augustine*, Epist. 167

ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν
ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
ἐσθῆτι, 3 καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἴπητε
αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε
ὑπὸ τὸ ὑποπόδιόν μου,— 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ
διαλογισμῶν πονηρῶν;
5 [b] Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς
τῷ κόσμῳ, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας, ἧς ἐπηγ-
γείλατο τοῖς ἀγαπῶσιν αὐτόν; 6 [c] ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχὶ οἱ

[b] Luke 6. 20. & 12. 21. John 7. 48. 1 Cor. 1. 26, &c. 1 Tim. 6. 18, 19. Exod. 20. 6.
[c] 1 Cor. 11. 22.

(cited by *Bede* and *Lapide*), censuring the preferment of personal *friends* and *relatives, as such*, to ecclesiastical dignities.

Observe, τῆς δόξης, *of glory*, placed *emphatically* at the *end* of the sentence; and so translated by the *Vulgate*, *Arabic*, and *Æthiopic* Versions. The words τοῦ Κυρίου may be so extended as to apply to τῆς δόξης, *the Lord* Jesus Christ *of Glory*.

This separation of the *genitive*, τῆς δόξης, from the word on which it depends, Κυρίου, need not create any difficulty; but it adds force to the sentence. The words, '*of Glory*,' are purposely reserved for the *end*, for the sake of the argument which they contain; and they follow Κυρίου, as ὀργῆς follows τέκνα in Eph. ii. 3. Cp. the collocation of the words in Phil. ii. 10. 2 Pet. iii. 2; and *Wiesinger* here; and *Winer*, p. 172; and Acts vii. 2, ὁ Θεὸς δόξης, the *God of Glory*.

Contemplate the *Lord of Glory* (1 Cor. ii. 8), who humbled Himself, and took the poor man's nature, and joined all in Himself, and promises glory to humility. (Luke xiv. 11. James iv. 10.)

This consideration is the groundwork of the Apostle's argument and exhortation. This is the *glory* which Christ Himself offers to you,—not the *vain glory* of *this world*, which ye seek by preferring the rich to the poor, and by having men's *persons* in admiration for the sake of advantage to yourselves. (Jude 16.)

2. εἰς τὴν συναγωγὴν ὑμῶν] *into your place of assembly*: the assembly of you who are all *brethren*, and which is held for the purpose of manifesting your brotherhood in Christ. St. James uses the word συναγωγή, *synagogue*, to show that he is speaking of a place of assembly which was to *them* Christians, what the Jewish *synagogue* was to the Jews, a place for *religious worship*. Cp. *Huther*, p. 92. This word is very appropriate here, as showing to the Jewish and Jewish-Christian readers of this Epistle, that the Christian religion is not *contrary* to the Mosaic Law, and that the worship of the Church is the legitimate expansion of that of the Synagogue. Compare the word ἐπισυναγωγή (Heb. x. 25), applied to the *assembling* together of Christians for religious exercises. There were *synagogues* of various *nations* at Jerusalem (see Acts vi. 9), and at the time when this Epistle was written, the Christians had not wholly severed themselves, as a distinct religious body, from the Jews. The Christians, in a spirit of charity and wisdom, did all in their power to retain unbroken the unity and the continuity of the Church of God—the Church of Abraham, Moses, and the Prophets. Evidence of this desire is seen in the conduct of St. Paul always resorting to, and preaching in, the *synagogue* of the great cities which he visited; and in his language to the Jews at Jerusalem (Acts xxii. 5); and in this expression of St. James applying the word *synagogue* to a Christian Church. The Christian places of worship at *Jerusalem* were "*synagogues* of *Christians*." The word συναγωγή passed from the mouth of Jews into that of Christians. See *Suicer*, in v. συναγωγαί means *religious* meetings *of Christians* in *Ignatius*, ad Polyc. 4.

Some Expositors suppose that συναγωγή here means a *civil* assembly; but in *civil* assemblies personal distinctions are fit and necessary (see above on v. 1), and such an interpretation is inconsistent with the Apostle's argument here.

— χρυσοδακτύλιος] literally, *golden-ringed*: making an ostentatious display of *golden rings* on his hands, as the rich and effeminate did; "digiti omnes onerantur annulis," says *Pliny*, H. N. xxxiii. 6; and "per digitos currit levis annulus omnes," *Martial*, v. 11; and cp. *Juvenal*, vii. 140.

3. κάθου] *sit thou*: for κάθησο, Matt. xxii. 44. Luke xx. 42. Acts ii. 34; not found in classical Greek. *Winer*, § 14, p. 75.

4. καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς] *and were ye not contentious among yourselves? did ye not thus become litigants among yourselves?* Καί, *and*, is here said with an abrupt burst of vehement indignation. *And*, while ye were making, by your practice, such an invidious and uncharitable distinction between the poor man and the rich in your *religious* assemblies, what was it that you were doing all the while? did you not thus constitute yourselves virtually into parties in a suit?

The aorist here has a special fitness, as marking a thing *done already*, while another action was going on. While ye were making these distinctions ye made yourselves to become like disputants in a law-suit.

This aorist (διεκρίθητε) of the passive form has a middle sense, as ἀπεκρίθην in the New Testament, and numerous other words; indeed, διεκρίθην itself, Matt. xxi. 21. Mark xi. 23. Rom. iv. 20; see *Lobeck*, Phrynich. p. 108; *Winer*, § 39, p. 233, and διακρίνομαι has this sense of litigation in the LXX, Jer. xv. 10, ἄνδρα διακρινόμενον, a *disputatious person*; and so διακριθήσομαι, I will *contend*. Ezek. xvii. 20. Joel iii. 2. Cp. Ezek. xx. 36, διεκρίθην πρὸς τοὺς πατέρας ὑμῶν.

The sense therefore is, By such partiality as this, did ye not convert the Christian Church—where all are brethren—into a court of assize? and did ye not abdicate your character of brotherhood for that of litigants with those who are your brethren, and thus wage an intestine warfare *among yourselves?*

Some interpreters suppose that οὐ διεκρίθητε ἐν ἑαυτοῖς signifies, *and did ye not*, by such inconsistent conduct as this, *put yourselves at variance with yourselves?* but the former exposition is more consistent with the usual meaning of διακρίνομαι, and with the context.

There are two distinct grounds of censure—

(1) That by this partiality they become like *disputants* in a law-suit (cp. 1 Cor. vi. 6, ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται), instead of being brethren: this is the rebuke in *this* clause.

(2) That they thus constitute themselves into *Judges*: this is developed in what follows.

— καὶ ἐγένεσθε κριταὶ δ. π.;] *and did ye not become judges*—not acting calmly on principles of equity, but swayed passionately by the party-bias of *evil surmises* and *contentious cogitations?*

The genitive διαλογισμῶν is the genitive of the *quality*. See above, i. 25; and compare Luke xvi. 18, τὸν οἰκονόμον τῆς ἀδικίας; and xviii. 6, ὁ κριτὴς τῆς ἀδικίας. The sense of the word διαλογισμοί is best illustrated by St. Paul's use of it, Rom. xiv. 1, where see note.

5. ἀκούσατε, ἀδελφοί μου ἀγαπητοί] *Hearken, my beloved brethren.* After a vehement rebuke, St. James changes his tone, and reasons with them. These contrasts, frequent in this Epistle, impart to it the liveliness of a spoken address, and place before our eyes the sacred writer in a clear light. Cp. below, on v. 6, 7.

The same may be said of the rapid succession of short questions (see here v. 6, 7), and brief apothegms (see iv. 7—9), and sharp reproofs (see v. 5, 6), and the introduction of other parties speaking, as in a dramatic dialogue (see ii. 15—18); all these features of this Epistle give to it a character of freshness, vigour, energy, earnestness, and sometimes of oratorical sublimity.

— τοὺς πτωχοὺς τῷ κόσμῳ] *those who are poor to the world*, i. e. *in the eyes of the world*, opposed to πλουσίους ἐν πίστει, *rich in faith*. The dative κόσμῳ is in A*, B, C*, and *Vulg.*, and may be compared with its use in Acts vii. 20, ἀστεῖος τῷ Θεῷ, and 2 Cor. x. 4, δυνατὰ τῷ Θεῷ, and so *mihi* in *Horat.* (1 Ep. xvi. 66), "liber *mihi* non erit unquam." *Elz.* has the genitive τοῦ κόσμου τούτου. Cp. 1 Cor. i. 27.

6. ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν] *but ye dishonoured the poor man*: τὸν πτωχόν, the poor man, *as such*, ye dishonoured him for his poverty. Cp. ὁ πλούσιος, i. 11; "*pauperem exhonorâstis.*" (*Vulg.*) ἀτιμάζω is more forcible than *despise*: it is to *degrade* from the condition of honour, which he has as a member of Christ, Who vouchsafed to wear the garb of poverty (2 Cor. viii. 9); and it is to *reduce* him to a state of ἀτιμία, as by an ignominious sentence of condemnation in a law-suit, and to disfranchise him of his legitimate privileges of Christian citizenship.

— οὐχὶ οἱ πλούσιοι] *Do not the rich drag you into courts of justice?* Do they not do this on account of your Christian profession, as if you were disturbers of the public peace? as the Jews did to St. Stephen at Jerusalem (Acts vii. 12); and to St.

πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια; 7 Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

d Lev. 19. 18. Matt. 22. 39. Mark 12. 31. Rom. 13. 8, 9. Gal. 5. 14.
8 d Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· 9 e εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

e Lev. 19. 15. Deut. 1. 17. & 16. 19. f Deut. 27. 26. Matt. 5. 19, 27. Gal. 3. 10. g Exod. 20. 13, 14. Deut. 5. 17.
10 f Ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἑνί, γέγονε πάντων ἔνοχος. 11 g Ὁ γὰρ εἰπών, Μὴ μοιχεύσῃς, εἶπε καί, Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.

h ch. 1. 25.
12 h Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι· 13 i ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

i Matt. 6. 15. & 18. 35. & 25. 41, 42. Luke 16. 25.

Paul at Thessalonica (Acts xvii. 5), and at Corinth (xviii. 12). Cp. *Justin Martyr*, Apol. i. c. 31.

7. βλασφημοῦσι] *they blaspheme* that name; especially in their synagogues. Cp. Acts xxvi. 11, and note above on 1 Cor. xii. 3; and *Justin Martyr*, c. Tryph. c. 16, with *Otto's* note, p. 57.

— τὸ καλὸν ὄνομα] *the glorious name which was invoked over you*: especially when ye were baptized into it (Matt. xxviii. 29); and which is invoked in all the benedictions which are pronounced over you in the holy offices of those religious assemblies, which you desecrate by unchristian partialities. Cp. Acts ix. 14. 21. Rom. x. 12. 1 Cor. i. 2. 1 Pet. i. 17. *Clemens R.* i. 58, πάσῃ ψυχῇ ἐπικεκλημένῃ τὸ ἅγιον ὄνομα αὐτοῦ.

Some read ἐπικληθὲν ὄνομα ἐφ' ὑμᾶς, the name by *which ye are called*, and this sense is authorized by Hebrew use, Gen. xlviii. 16. 2 Sam. vi. 12. 1 Kings viii. 43; but the words ἐπικαλεῖσθαι ὄνομα are often used in the sense of *invoking a name* in the LXX, and this sense seems preferable; and so *Bede* renders the words in his note on v. 5, "Nonne blasphemant bonum nomen quod *invocatum* est super vos?"

Indeed, there appears to be a contrast between the *blasphemy* of that Name in the *Jewish synagogues* on the one side (1 Cor. xii. 3), and the *invocation* of it on the other, in the *Christian συναγωγαί*; and this sense is sanctioned by the sacred language of the Christian Church, applying the word ἐπίκλησις to the act of solemn *invocation* of the most Holy Name in her Liturgies. *Bingham*, Eccl. Ant. xv. 1.

8. εἰ μέντοι] *if, however, ye are fulfilling* the law (as ye imagine and profess that ye are doing), *then, indeed, ye are doing well, but—*. μέντοι is *adversative* here, as usual. John iv. 27; vii. 13; xx. 5. 2 Tim. ii. 19: "si tamen," *Vulg.*

— νόμον βασιλικόν] the *law royal*: either as given directly by the *King*, Christ, and as such distinguished from the Levitical Law, given by the ministry of the *servant*, Moses (Heb. iii. 5); or as being the *first and great commandment*, the sovereign law *under which* all other laws concerning moral duty to man are ranged, and *from which* they are derived. (Matt. xxii. 39, 40. Rom. xiii. 8–10.) Cp. *Bp. Andrewes*, iii. p. 111. *Bp. Sanderson*, ii. 276; iv. 153.

— κατὰ τὴν γραφήν] *according to the Scripture*. Lev. xix. 18. Matt. xxii. 39.

10. ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ] *for whosoever shall have kept the whole law* (if this were possible), *but have offended in one, has become guilty of all.*

Almighty God declared in the Levitical Law, "Cursed is every one that continueth not in *all* things which are written in the book of the Law to do them." (Deut. xxvii. 26. Gal. iii. 10.) And though the *rigour* of this curse is now taken away by Christ, yet the *obligation* to *obedience* remains. See notes above on Gal. iii. 12; and on 2 Cor. v. 4.

Whosoever, therefore, *willingly* and *wilfully allows himself* in the indulgence of any sin, which is the breach of God's law (Rom. iv. 15), is guilty of breaking the *whole law of God.*

Although men may be diligent therefore in the observance of many portions of God's service, yet if they knowingly and deliberately neglect any other part of it, they virtually observe no part. The same God who gave one commandment, gave all; and whosoever breaks one wilfully, keeps none truly. Whoever allows himself in the breach of one part of the law, convicts himself of loving and serving himself, more than the Lawgiver. Whoever loves and prizes one of God's commandments, will love and prize all; for real obedience is grounded in love to Him Whom we obey; and whoever disobeys Him wilfully and habitually in one respect, proves that he does not really love God, and therefore his observance of other parts of God's Law is not grounded on a right foundation, it is not true obedience, and so he is guilty of all, and therefore cannot expect a reward from God for obedience, Who will give a *crown of glory* to them, and them only, *who love Him* (i. 12), and who *prove* their *love* by obedience. John xiv. 15.

On this text the reader may compare *S. Augustine's* Epistle above quoted (who understands the word ἑνί, *one*, as applicable to the *one* law, that of *love*) with the remarks of *Bp. Bull*, Harmon. Apostol. Diss. ii. ch. vii., and *Dean Jackson* on the Creed, bk. iv. ch. v., and bk. xi. ch. xxx. and ch. xxxiii.

The connexion of the Apostle's reasoning is this: he had blamed them for showing *partiality* and *respect* of *persons* in their acts of religion; he had shown them that such acts of partiality were inconsistent with the *royal law of brotherly love*, and he therefore now warns them, that, however careful they might be in their own *devotional exercises* in those *public religious assemblies* (cp. i. 27), and however scrupulous they might be in the observance of *other parts* of Christian duty, yet by such acts of partiality they were guilty of *sin*, and were *convicted by the law* as *transgressors* (*v.* 9), and vitiated all their other works, and showed that those works were built on a wrong foundation, and not on love to God; and that they virtually violated the whole law by this wilful violation of *one* part, especially so *fundamental* a part as that of *love.*

This declaration would have had a peculiar pertinency for the *Jewish Christians*, who were in danger of being led astray by the errors of Pharisee teachers, who were accustomed to inquire, "Which is the great commandment in the Law?" and who imagined that if a man took pains to observe *some* portion, especially the ceremonial portion of the Law, he might safely indulge himself in the neglect of others, and in the commission of acts contrary to the spirit and letter of the Law. See above on Matt. xxii. 23. 36, and xxiii. 13, and cp. *Bp. Bull* (Harm. Apost. Diss. ii. chap. xvi.), and *Dr. Pococke* (on Hosea xiv. 2), who recite the rabbinical saying, that "God gave *so many* commandments, in order that by doing *any of them* they might be saved," in opposition to what St. James teaches, that by wilfully *breaking any* of them, they are guilty of the breach of all.

12. οὕτω λαλεῖτε] *so speak ye, and so do ye, as being to be judged by the law of liberty*: which has made you all dear children and brethren in Christ (i. 25), and therefore *by love serve one another* (Gal. v. 13), and prove, by obedience, your love to Him Who redeemed you by His own blood, from bondage into the glorious liberty of the sons of God. (Rom. viii. 21.)

13. ἡ γὰρ κρίσις] *for the* future *judgment will be without mercy to him who did not show mercy; mercy glorieth against judgment*; triumphs over it. See iii. 14, and the Parable of the Heavenly King, Who, when His servant had nothing wherewith to pay, *freely forgave* the debt of the 10,000 talents, and thus set an example to His servants how they are to deal with their fellow-servants, namely, in such a spirit, that mercy may triumph over sternness and severity; and also gave a warning of the woe which will overtake them if they are not merciful to others, as He has been merciful to them. (Matt. xviii. 23—35.) *Elz.* has καὶ before κατακαυχᾶται, but it is not in B, C, G, H. Cp. i. 27.

Some Expositors understand this sentence as declaring that *mercy* shown on *man's* side to his brother man, has power to triumph over, and disarm, the justice of *God*. See *Augustine* in Ps. cxliii., and so *Chrysostom* in an eloquent passage cited here in the *Catena*, p. 13: "Mercy is dear to God, and intercedes for the sinner, and breaks his chains, and dissipates the darkness, and quenches the fire of hell, and destroys the worm, and rescues from the gnashing of teeth. To her the gates of heaven are opened. She is the queen of virtues, and makes men like to God, for it is written, Be ye merciful as your Father in heaven is merciful. She has silver wings like the dove, and feathers of gold, and soars aloft, and is clothed with divine glory, and stands by the throne

14 k Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τὶς ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; 15 l Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς, 16 m εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; 17 οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστι καθ' ἑαυτήν. 18 n Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν. 19 o Σὺ πιστεύεις ὅτι εἷς ὁ Θεός ἐστι; Καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι.

20 Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά

k Matt. 7. 26. ch. 1. 23.
l Luke 3. 11. 1 John 3. 17.
m 1 John 3. 16—18.
n ch. 3. 13. Matt. 7. 17. Rom. 8. 1. 2 Cor. 5. 17. & 7. 1. 1 Thess. 1. 3—10.
o Matt. 8. 29. Mark 1. 24. Acts 19. 15.

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of God; when we are in danger of being condemned, she rises up and pleads for us, and covers us with her defence, and enfolds us in her wings. God loves Mercy more than Sacrifice."

The lines of Shakspeare on the quality of Mercy (Merchant of Venice, act iv. sc. 1), may have been suggested by this passage of St. James. The meaning however of St. James seems rather to be, as given above, that as God's throne of *grace* is His highest court of appeal, so Mercy ought to sit supreme in the soul of man. See *Bp. Andrewes*, iii. 152; v. 3.

On the form ἀνίλεως see *Winer*, § 16, p. 91.

These words ἡ γὰρ κρίσις—ἔλεος are quoted by *S. Hippolytus* de Consummatione Sæculi, c. 47.

14. *τί τὸ ὄφελος*] *What is the profit, my brethren, if a man say that he has faith, but have not works? can his faith* (ἡ πίστις) *save him?* Can a mere speculative *belief*, apart from the good works, which are the natural fruit of faith, save him?

St. James had been showing above, that *external* acts of worship (θρησκεία), unaccompanied with works of *charity*, are of no avail; and that love and holiness constitute the religion which God requires (i. 27), and that acts of partiality toward the rich, for the sake of worldly advantage to ourselves, and of disdain of our poorer brethren, especially in religious respects, are infractions of God's Law, *as a whole*, and cannot be compensated by any obedience to single precepts of it.

He now proceeds to show that professions of *faith*, distinguished from religious *practice*, are null; and thus he counteracts and corrects an erroneous notion prevalent among other Jews and Jewish Christians, that they might be justified in God's sight by superiority of *religious knowledge* and *theoretic belief*.

This error, with which St. James had to contend, is thus described by *Tertullian* (de Pœnit. c. 5): "Some persons imagine that they have God, if they receive Him in their heart and mind, and do little for Him in act; and that therefore they may commit sin, without doing violence to faith and fear; or, in other words, that they may commit adulteries, and yet be chaste, and may poison their parents, and yet be pious! At the same rate they who commit sin and yet are godly, may also be cast into hell and yet be pardoned! But such minds as these are offshoots from the root of hypocrisy, and are sworn friends of the Evil One." Cp. *S. Jerome* (in Michæam iii. 5) inveighing against those who said, "Have *faith*, and it matters little what your *life* is; you will inherit all the promises of God."

St. James in this Epistle is censuring those religionists who relied on faith, not bringing forth the fruit of good works. St. Paul, in his Epistles to the Galatians and Romans, had corrected those who supposed that they could obtain justification from God by *their* own *works*, done by their own strength, irrespectively of the meritorious obedience and sufferings of Christ and the grace procured by Him, and independently of *faith* in His death as the sole efficient cause of man's justification with God.

By a consideration of the different *designs* of these two Apostles, all difficulties in their respective statements may easily be cleared away. See above, *Introduction* to this Epistle, pp. 1—3, and to the Epistle to the Romans, pp. 298—303.

There is *opus fidei* (says *Bp. Andrewes*, i. p. 194), the *work* of *faith*; *fides quæ operatur*, faith that worketh; *that* is St. Paul's faith (1 Thess. i. 3. Gal. v. 6); and faith that can *show itself* by working, that is St. James's faith (ii. 18). And without works it is but a dead faith, the carcase of faith; there is no spirit in it. No spirit, if no work; *spectrum est, non spiritus*: a flying shadow it is, a spirit it is not, if work it do not. Having wherewith to do good, if you do it not, talk not of faith, for you have no faith in you, if you have wherewith to show it and show it not. (*Bp. Andrewes*, v. 36.)

17. *οὕτω καὶ ἡ πίστις*] *so also faith, if it have not works, is dead by itself;* it is dead, not only as regards the signs of external fruitfulness, but it is dead *in itself*. A tree in *winter* may not have *signs* of life, but is *not* dead *in itself;* it *will* put forth shoots and leaves in the spring. But faith has no *winter;* if it has not works, it has no life in it, and ought not to be *called* Faith, for (as *Didymus* says here) dead faith is no faith. Faith without works is dead; and works without faith are dead also. *S. Cyril* (in Conc. Ephes. p. 3, c. 43).

18. *ἀλλ' ἐρεῖ τις*] *Nay, some men will* rightly say; ἀλλὰ means *sanè, imò*, and introduces a new and cumulative argument. 1 Cor. vi. 6. John viii. 26; xvi. 2. Acts xix. 2. See *Winer*, pp. 392. 400.

— *χωρὶς*] *apart from.* So the best MSS. and *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*—*Elz.* has ἐκ.

19. *σὺ πιστεύεις*] *thou believest that God is one:* thou hast more light and knowledge than the heathen, who worship *gods many and lords many* (1 Cor. viii. 5), *thou doest well*, but this is *not enough*, for *even the devils* (even those false gods themselves which the heathen worship, 1 Cor. x. 20), *they believe* this, and show their belief by fearing Him; they believe *and tremble*. They said to Christ, "Art thou come to torment us before the time?" "I adjure Thee that Thou torment me not." "I know Thee who Thou art, the Holy One of God. Thou art Christ the Son of God" (Matt. viii. 29. Mark i. 24. 34; v. 7. Luke iv. 41), and thus they showed their *fear* and their *belief*. But (as *Augustine* well says in Joann. tract. 29, and in Psalm. 130), "Aliud est *credere Illi*, aliud *credere Illum*, aliud *credere in Illum*. Credere *Illi* est credere verum esse quod loquitur; *credere Illum* est credere quòd Ipse sit Deus; sed credere *in Illum* est *diligere Illum*. Credere Ipsum esse Deum, hoc et dæmones potuerunt;" but to *believe in God*, this is what is done only by those who *love God*, and who are not only Christians *in name*, but *in deed*, and *in life*. See above on Matt. xviii. 6.

For without love, faith is void. The only true faith is the faith which *worketh by love* (Gal. v. 6). The faith that is joined with love is the faith of Christians, but the faith that is without love is the faith of devils. An infidel who does not believe in Christ is not so far advanced in knowledge as the devils are. And they who believe Christ, but do not love Him, they fear the punishment of Hell as the devils do, but do not love the heavenly crown. See also *Augustine* in Joann. Tract. vi. 21, and Serm. 53, and *Bede* here.

20. *θέλεις γνῶναι*] *willest thou to know? is it thy will to know?* Thou professest great zeal for *γνῶσις*, *knowledge*, and gloriest in *knowledge*, is it really then thy will to have *knowledge?* Cp. v. 20.

— *κενέ*] *vacue; vain;* for thy faith is only a *hollow* profession; a mere void without solidity.

— *χωρὶς τῶν ἔργων*] *apart* from *the works* (observe the article τῶν), which are its natural fruit.

Faith is the root which turns the rain of grace into fruit. (Cp. *Augustine* in Ps. 139.) Faith cleaves to the soil of the soul, as a root which has received the shower of divine grace, in order that when it is tilled it may shoot forth branches and bear the fruit of good works. The root of righteousness does not grow from works; but the fruit of works grows from the root of righteousness, that is to say, from that root of righteousness whereby God accepts righteousness without work, namely, from Faith; see *Origen* in Rom., vol. iv. p. 523, cited by *Bp. Beveridge* (on Article xii. "of good works"), who says, "Though it be for our faith only, and not for our works that God accepts us, yet our works as well as faith are acceptable unto God, yea, and they necessarily spring out from a true and lively faith, so that it is as impossible there should be true faith without good works, as that there should be good works without true faith; for as without faith our works are bad, so without works our faith is dead. And therefore a true faith may be as evidently known by its works, as a tree is clearly discerned by its fruit. If I see fruit growing upon a tree, I know what tree it is, upon which such fruit grows. And so if I

ἐστιν ; [21] [p] Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον ; [22] [q] Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη ; [23] [r] καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.

[24] Ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.

[25] [s] Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα ;

[26] [t] Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

III. [1] [a] Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρῖμα ληψόμεθα· [2] [b] πολλὰ γὰρ πταίομεν ἅπαντες.

p Gen. 22. 9—12. 16—18.
q Heb. 11. 17.
r Gen. 15. 6. 2 Chron. 20. 7. Isa. 41. 8. Rom. 4. 3. Gal. 3. 6.
s Josh. 2. 1. & 6. 23. Heb. 11. 31.
t Matt. 7. 1. & 23. 8. Rom. 2. 20, 21. b Eccles. 7. 20. Prov. 20. 9. Ecclus. 14. 1. & 19. 16. & 25. 11. Matt. 12. 37. ch. 1. 26. 1 Pet. 3. 10.

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see how a man lives, I know how he believes. If his faith be good, his works cannot but be good too; and if his works be bad, his faith cannot but be bad too. For wheresoever there is a justifying faith there are also good works; and wheresoever there *are no good works there is no justifying faith.*"

This last statement needs some qualification. For suppose the case of a person who has been baptized, and has a lively *faith* and earnest resolve to serve God, and that he is suddenly taken away from this life, without having time to show his faith by his works. Or suppose the case of an *infant* dying after baptism. Then *Faith saves.* No man can do *good* works without Faith; but Faith without works saves a man, if God thinks fit to remove him out of this life, without giving him time for working, and if God knows that he *would* have worked, if he had had time for working. Indeed in such a case, *Faith* itself *is work;* according to our Lord's saying, This is the *work* of God, that ye *believe* on Him whom He sent (John vi. 28, 29). Cp. *Bede* here.

21. Ἀβραάμ] *Abraham our father, was not he justified by works, when he offered Isaac his son at the altar?* On ἐδικαιώθη, *was justified,* see note above, Rom. iii. 26.

Abraham, the Father of the faithful, united in his own person those qualities which were necessary to be commended both by St. James and by St. Paul (Rom. iv. 2—16).

Abraham is cited by St. James as an example of *practical* faith, in opposition to the hollow conceits of those who imagined that knowledge would suffice, without the fruits of *obedience.*

Abraham is also appealed to by St. Paul, as showing that *faith* in *God,* as the sole spring of all good, and firm reliance on *His word,* and entire self-devotion to *His will,* in contradistinction to any conceit of any thing in *himself* as enabling him to work, and entitling him to reward, is on man's side the cause of justification with God.

The example of Abraham therefore stands forth in the Epistle of St. James, as a warning against a barren speculative faith; and is adduced by St. Paul as a protest against proud and presumptuous self-righteousness.

This example of the Father of the Faithful is displayed by these two Apostles as an encouragement to that genuine Faith, which, forgetting and sacrificing self, and building on the foundation of God's Power, and Love, and Truth, and cleaving and clinging to that, rises up in the goodly superstructure of Obedience, in a sober, righteous, and religious life, dedicated to His glory and service. "Abraham believed in God, and it was counted to him for righteousness," but he proved his faith by his patience, when he was commanded by God to slay his son, and when in *will* he *offered* him (ἀνήνεγκεν) at *the altar.* See Heb. xi. 17.

It has been said by some modern interpreters that ἀνενέγκας ἐπὶ τὸ θ. does not mean having *offered up at the altar,* but simply *having led up, brought up,* to the altar; but such an interpretation weakens the sense; and the usage of the word in the N. T. (Heb. vii. 27; xiii. 15. 1 Pet. ii. 5), and the authority of the Ancient Versions,—*Syriac, Vulgate, Æthiopic,* and *Arabic,*—confirm the interpretation adopted above, which is that of our Authorized Version. The preposition ἐπὶ with the accusative offers no difficulty. See *Winer,* § 49, l. p. 362.

22. ἡ πίστις συνήργει] *faith was working together with his works:* his *faith* was itself a fellow-worker with his works. *Faith* is a *worker* and a *work.* John vi. 28, 29. Cp. *Irenæus* iv. 16. 2, citing these words to show that Justification is not to be had by observance of the ceremonial law.

24. ἐξ ἔργων] Justification, pardon, acceptance with God springs *out of works* (ἐξ ἔργων). But these *works themselves* are ἐκ πίστεως, *they spring out of faith;* as branches spring from their *root;* and as a stream springs out of its *source.*

St. James never denies that a man is *justified by faith* (διὰ πίστεως), which is St. Paul's assertion (Rom. iii. 22), and which is *never contravened* in the least degree by St. James. But he asserts that a man is *not justified* ἐκ πίστεως μόνον, *from out of faith only:* that is, he affirms that justification does not grow out of that kind of faith which does not work when it has the means of working, and which therefore does not deserve the name of *faith,* being *dead, v.* 20. 26. See above, *Introduction,* pp. 1—3.

25. ὁμοίως δὲ καὶ Ῥαάβ] *in like manner even Rahab, the harlot, was not she justified from out of works?* In her case did not justification grow *out of* works? Yes, certainly: because they grew out of a lively *faith* in God, working by love to man, for she said, "I *know* that the Lord hath given you this land . . . *therefore* swear unto me that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." Josh. ii. 9—13.

The word πόρνη is applied to Rahab, as an "argumentum ad verecundiam." See above on Heb. xi. 31. To such religionists as those who are censured by St. James, the words of our Lord apply; Matt. xxi. 31, 32.

He cites an example from Rahab a proselyte, such as were many in the *dispersions* to which he wrote. (*Wetstein.*) *Rahab* received the spies, who were sent before Joshua, the type of Jesus, and who were types of the Apostles of Christ, and hearkened to their message, and sent them forth in speed (ἐκβαλοῦσα) by a cord, by *another way* (other than that by which *they had come*), viz., by the *window,* from which she tied the scarlet cord by which they were let down (Josh. ii. 15—18), and thus obtained deliverance for herself and family by her faith, when her city was destroyed. Thus she was an example very applicable to those whom St. James addressed, who, by receiving the Gospel preached by the Apostles, might escape the woes impending on Jerusalem, as she escaped those which fell upon Jericho (cp. Heb. xi. 31), and who would be overwhelmed in that destruction, if they neglected so great salvation. (Heb. ii. 3.)

The Author of the Epistle to the Hebrews designedly refers to and corroborates the teaching of St. James, the Bishop of Jerusalem, in this and other respects; compare what is said of Abraham in Heb. xi. 17—19 with what is here said, *v.* 21, concerning the offering up of Isaac. Cp. below, iii. 18.

The Epistle to the Hebrews illustrates and confirms this Epistle, and affords clear proofs of the unity of the teaching of its Author, and of St. James. Cp. *Introduction,* p. 3.

CH. III. **1.** μὴ πολλοὶ διδάσκαλοι] *Become not ye many teachers:* set not up yourselves for teachers without due call and mission. Such assumption of authority was a prevalent vice among the Jews, who loved to be called *Rabbi, Rabbi* (Matt. xxiii. 7), and affected to be teachers of the Law (1 Tim. i. 7), and were confident of their ability to be guides to the blind. (Rom. ii. 19.) Thence the contagion passed into the Church, and many, especially of the Jewish Christians, distracted the Church by diversity of *psalms and doctrines* (1 Cor. xiv. 26), and rent it into parties, which called themselves by names of different leaders. (1 Cor. i. 12.)

Such were those whom St. James had censured at the Council of Jerusalem (Acts xv. 24), and who seem to have given out that they came from him, when they went down to Antioch and troubled the Church there. (Gal. ii. 12)

St. James in like manner, at the close of his Epistle, inculcates the obligation of maintaining a due respect for the office and persons of those who are *regularly ordained* to the work of the Christian Ministry, and of not intruding into their office, or

Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ
ὅλον τὸ σῶμα. [3] [c] Εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν c Ps. 32. 9.
πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.
[4] Ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα,
μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται· d Ps. 12. 3, 4. & 73. 8, 9. Prov. 12. 18. & 15. 2.
[5] [d] οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ.
Ἰδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει. [6] [e] Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς e Prov. 15. 1. & 16. 27. & 26. 20, 21. Isa. 30. 27. Matt. 15. 11, 18, 19.
ἀδικίας· ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν ἡ σπιλοῦσα ὅλον τὸ σῶμα,
καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

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of encouraging any who usurp it. "Is any one sick among you? let him send for the *Elders* of the *Church*," v. 14.

— *μεῖζον κρῖμα ληψόμεθα*] *we shall receive greater condemnation*, by setting ourselves up for Teachers. He says "*we* shall receive;" and again he says, "in many things *we* offend all," thus condescending to the infirmities of the weak, giving an example of that meekness and mildness of language which he commends (v. 2. 17, 18). So St. Paul; see on 1 Cor. vi. 12.

2. *πολλὰ γὰρ πταίομεν ἅπαντες*] *for in many things we offend all.* This avowal does not in any way invalidate the writer's claim to *Inspiration*. Moses "spake unadvisedly with his lips" at the waters of strife. (Ps. cvi. 33.) St. Paul was betrayed into a hasty speech before the Sanhedrim. (Acts xxiii. 5.) St. Peter was condemned at Antioch because he walked not uprightly. (Gal. ii. 11—14.) But notwithstanding these human infirmities in the persons of those who were employed by God as instruments in writing the books of the Bible, there is no flaw or blemish in those *Scriptures* which the *Holy Ghost* wrote by their instrumentality, and which have been received by the *Church of God* as the Word, not of man, but of God. They had this treasure of Inspiration in *earthen vessels*, "in order that the excellency of the power of the Gospel might be seen to be not of man, but of God." 2 Cor. iv. 7. See above on Acts xv. 38; and on Gal. ii., note at end of chapter, sect. vi.

— *εἴ τις ἐν λόγῳ*] *if any man offend not in word he is a perfect man*,—תָּמִים (*tamim*).

These words (says *Dr. Barrow* in an excellent sermon on this text) assert that man, who offends not in speech, to be *perfect*, and they imply that we should strive to avoid offending therein; for to *be perfect*, and to *go on to perfection*, are precepts the observance whereof is incumbent on us. (Deut. xviii. 13. Matt. v. 48; xix. 21. Luke vi. 40. 2 Cor. xiii. 11. Heb. vi. 1.)

To *offend* originally signifies to *infringe*, to stumble upon somewhat lying across our way, so as thereby to be cast down, or at least to be disordered in our posture, and stopped in our progress: whence it is well transferred to our being through any incident temptation brought into sin, whereby a man is thrown down, or bowed from his upright state, and interrupted from prosecuting a steady course of piety and virtue. By an apposite manner of speaking (Ps. xxxvii. 23, 24), our tenor of life is called *a way*, our conversation *walking*, our actions *steps*, our observing good laws *uprightness*, our transgression of them *tripping, faltering, falling*. By *not offending in word*, we may then conceive to be understood such a constant restraint and such a careful guidance of our tongue, that it doth not transgress the rules prescribed by Divine law, or by good reason; that it thwarteth not the natural ends and proper uses for which it was framed, to which it is fitted; such as chiefly are promoting God's glory, our neighbour's benefit, and our own true welfare.

By a *perfect man* is meant a person accomplished and complete, one of singular worth and integrity, who, as to the continual tenor of his life, is free from all notorious defects and heinous faults (Acts xiii. 22); like David, *fulfilling all God's will*, and *having respect to all God's commandments* (Ps. cxix. 6); like Zachary and Elizabeth, *walking in all the commandments and ordinances of the Lord blameless*. (Luke i. 6.) Thus was Noah (Gen. vi. 9), thus was Abraham, thus was Job *perfect*. (Job i. 1.) This is the notion of *perfection* in Holy Scripture: not an absolute exemption of all blemish of soul, or blame in life; for such a perfection is inconsistent with the nature and state of man here, where none with modesty or truth can say, *I have made my heart clean, I am pure from my sin* (Prov. xx. 9); where every man must confess with Job, *If I justify myself, mine own mouth shall condemn me; If I say I am perfect, it shall prove me perverse.* (Job ix. 20.) For *there is not*, as the preacher assures us, *a just man upon earth, that doeth good, and sinneth not* (Eccles. vii. 20); and, *In many things we offend all*; that is, there is no man absolutely perfect: but *if any man offend not in word* (that is, if a man constantly govern his tongue well), *that man is perfect*; perfect in such a kind and degree as human frailty doth admit; he is eminently good; he may be reasonably presumed upright and blameless in all the course of his practice; *able*, as it follows, *to bridle the whole body*, that is, qualified to order *all his actions justly and wisely*. So that in effect the words import this: that a constant governance of our speech according to duty and reason is a high instance and a special argument of a thoroughly sincere and solid goodness. *Dr. Barrow.*

3. *εἰ δέ*] *But if.* So A, B, G, K, and *Lach.*, *Tisch.*, *Alf.* *Winer*, p. 528. C has *τὲ*. *Elz.* has *ἰδοὺ*, *behold.*

St. James follows up the metaphor of the preceding verse with an argument *à fortiori*. We can rule irrational animals with a bit; how much more ought we to be able to govern ourselves! And if we rule our *tongues*, we do in fact govern the whole man; for the tongue is to man what a bit is to horses, and a rudder is to ships; it rules the whole; let it therefore be governed aright.

5. *ἰδοὺ ἡλίκον πῦρ*] *behold, what a great forest* (ὕλην, materiam), *what a little fire makes to blaze!*

For *ἡλίκον* A*, C**, G, K have *ὀλίγον*, *a little*; but *ἡλίκον* is in A**, B, C*, and *Vulg.*, and is received by *Lach.*, *Tisch.*, and *Alford*, and so *De Wette*, *Huther*, and others. Cp. *Theocrit.* iv. 5, *δασιχόν ἐστι τὸ τύμμα, καὶ ἀλίκον ἄνδρα δαμάσει*, and *Seneca* (Controv. v. 5), "*quàm* lenibus initiis *quanta* incendia oriantur."

The word '*matter*' in the English Version here, is only an adaptation of the Latin *materies* (ὕλη), wood, considered as fuel. The *Vulgate* has *silvam.*

The conflagration of a large *forest* even by a casual spark was not a rare event in the countries where the readers of this Epistle lived. See *Wetstein*, p. 670, citing *Homer*, Il. xi. 115. *Plutarch*, Sympos. viii. p. 730. *Pindar*, Pyth. iii. 66; to which may be added the poetical description in *Virgil*, Georgic ii. 303:

> "Nam sæpe incautis pastoribus excidit ignis,
> Qui furtim pingui primùm sub cortice tectus
> Robora comprendit, frondesque elapsus in altas
> Ingentem cœlo sonitum dedit; inde secutus
> Per ramos victor, perque alta cacumina regnat
> Et *totum involvit flammis nemus*; et ruit atram
> Ad cœlum piceâ crassus fuligine nubem;
> Præsertim si tempestas à vertice sylvis
> Incubuit, glomeratque ferens incendia ventus."

This description, *mutatis mutandis*, displays a lively picture of the incendiary ravages produced in human society by the Tongue; especially, it is to be feared, in the present age.

6. *ὁ κόσμος τῆς ἀδικίας*] *that world of iniquity*, that universe of mischief, as containing within it the *elements* of all mischief; as the World contains within itself mineral combustibles, and volcanic fires, and electric fluid, which may blaze forth into a conflagration.

After *ἀδικίας Elz.* has *οὕτως*, *thus*; and this is sanctioned by the *Syriac* and *Arabic* Versions and by some Cursives; but it is not in A, B, C, K, and is rejected by *Lach.*, *Tisch.*, and *Alford.* The sense is as follows:—

— *ἡ γλῶσσα καθίσταται*] *the tongue makes itself in our members* (acting *in them* as in an intestine war) *the polluter of the whole body.* The Apostle is reprobating, with holy indignation, the sin of those who abuse the tongue, "the best member that they have" (Ps. cviii. 1), and *make* it to be the worst, so as even to defile all; "Corruptio optimi fit pessima."

The word *καθίσταται* (as *Huther* observes) is used here as in iv. 4, *ἐχθρὸς τοῦ Θεοῦ καθίσταται*, *makes himself an enemy of God.* So the Tongue, by acting in and upon the members, makes itself to be the defiler of the whole body. It is so made *ἐν τοῖς μέλεσιν ἡμῶν*, which, as their name intimates, ought to move in harmonious *melody* and amicable concert with each other; and so glorify their Maker. But the Tongue mars their music by its

7 Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται
f Ps. 140. 3. καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· 8 f τὴν δὲ γλῶσσαν οὐδεὶς δύναται
g Gen. 1. 26. 27. & 5. 1. & 9. 6. 1 Cor. 11. 7. ἀνθρώπων δαμάσαι· ἀκατάσχετον κακόν, μεστὴ ἰοῦ θανατηφόρου. 9 g Ἐν
αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώ-
πους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται
εὐλογία, καὶ κατάρα. Οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. 11 Μήτι ἡ
πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; 12 μὴ δύναται, ἀδελφοί
μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὔτε ἁλυκὸν γλυκὺ ποιῆσαι
ὕδωρ.

discord. It is even like an intestine Volcano; and sends forth a dark stream of lava, and a murky shower of ashes and of smoke, and is thus a source of pollution, *sullying* and *staining* as with foul blots (σπιλοῦσα) the beauty of all around it; and *also*, like a Volcano, it emits a flood of fire. See next note.

— φλογίζουσα τὸν τροχὸν τῆς γενέσεως] *setting on fire the wheel of nature.* On the accent of τροχὸς see *Winer*, p. 51.

The τροχὸς γενέσεως is the wheel of nature, the *orbis terrarum*, the world itself, in its various revolutions; in which one generation follows another, and one season succeeds another; and so τροχὸς γενέσεως is used by *Simplicius* in Epictet. p. 94, and other like expressions in authors quoted here by *Wetstein*, p. 670.

In a secondary sense, this τροχὸς γενέσεως is the *wheel* of *human nature*, of *human life*, of *human society*, which is compared to a *wheel* by Solomon (Eccl. xii. 6); and so *Greg. Nazianz.* (in Sentent. ap. *A Lapide*), and *Silius Ital.* iii. 6, "*rota* volvitur ævi," and *Boethius* (de Consol. ii. pr. 1), "hæc nostra vita est; *rotam* volubili orbe versamus." This wheel is ever rolling round, ever turning apace, whirling about, never continuing in one stay, seeking rest and finding none. So these words of the Apostle are expounded by *Œcumen.*, *Bede*, and *Bishop Andrewes*, i. 361; ii. 294. 319.

The functions of a wheel, set on fire by the internal friction of its own axis, are deranged; and so the organization of human Society is disturbed and destroyed by the intestine fire of the human Tongue; a fire which diffuses itself from the centre, and radiates forth to the circumference by all the spokes of slander and detraction, and involves the social framework in combustion and conflagration.

This inner fire consumes every thing, and is itself kindled from *hell*—the lake of fire. And its punishment is accordingly. "What reward shall he given unto thee, O thou false *tongue?* Sharp arrows of the mighty, with *hot burning* coals" (coals of *rethem*. Ps. cxx. 2).

The Rich Man in torment desires that "Lazarus may dip his finger in water and *cool* his *tongue*;" for he is tormented in a *flame* (Luke xvi. 24); and St. James says that the *tongue* is set on fire of hell. At the tables of the rich, men are often tempted to sins of the tongue, and tongues there set on fire of hell, may hereafter be scorched, and have no water to cool them.

By the faculty of speech man is distinguished from the rest of creation: by it his thoughts are borne, as upon eagles' wings, to the remotest shores, and are carried to distant ages; by it they are endued with the attributes of omnipresence and immortality; by it men are reclaimed from savage ignorance; by it cities are built and peopled, laws promulgated, alliances formed, leagues made; by it men are excited to deeds of heroic valour, and to prefer eternity to time, and the good of their country to their own; through it the affairs of the world are transacted; it negotiates the traffic of commerce, and exchanges the produce of one soil and climate for that of another; it pleads the cause of the innocent, and checks the course of the oppressor; it gives vent to the tenderest emotions; it cheers the dreariness of life. By it virtuous deeds of men are proclaimed to the world with a trumpet's voice; by it the memory of the dead is kept alive in families. It is the teacher of arts and sciences, the interpreter of poetic visions, and of subtle theories of philosophy; it is the rudder and helm by which the state of the world is steered; it is the instrument by which the Gospel of Christ is preached to all nations, and the Scriptures sound in the ears of the Church, and the world unites in prayer and praise to the Giver of all good, and the chorus of Saints and Angels pours forth hallelujahs before His throne.

Such being the prerogatives of speech, it is a heinous sin to pervert the heavenly faculty, to insult the name of the Giver Himself, or to injure man, made in the image of God. All true Christians will put away profane and impure language, calumny and slander, injurious to God's honour, the welfare of society, and their own eternal salvation. They will abhor it worse than a pestilence; and they will pray to Him from whom are the preparations of the heart, and who maketh the dumb and the deaf, the seeing and the blind, who quickened the slow speech of His servant Moses, and put words of fire into his mouth, and whose Spirit on the Day of Pentecost descended in tongues of fire on the Apostles, and filled them with holy eloquence, so to direct their thoughts and words, that both now and hereafter they may ever sing His praise.

7. πᾶσα φύσις—δαμάζεται καὶ δεδάμασται] *Every nature of wild beasts, &c. is being tamed, and hath been tamed, by the nature of man:* the work of taming is being repeated often, and has been completed successfully.

On the dative of the *agent*, τῇ φύσει τῇ ἀνθρωπίνῃ, see *Winer*, p. 196. Cp. below, v. 18, σπείρεται τοῖς ποιοῦσιν εἰρήνην.

Observe the contrast between the φύσις of *beasts* and the φύσις of *man*. The one is made subordinate to the other by God. (Gen. i. 26. 28.)

8. τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι] *but the tongue can no man tame.* No one among *men* can tame his own tongue; to do this work we require the *grace* of *God* (*Augustine* and *Catena*, p. 22); but St. James does not therefore excuse those who do not tame their tongues, for he says, "these things *ought not so to be*" (v. 10).

Or the sense may be; Men can tame savage animals, but no one can tame the tongue of the slanderer, liar, and blasphemer; it is more furious than the wild beasts; they may be subdued and pacified, but not it; it is an evil which cannot be controlled (*Petr. Damian.* Epist. ii. 18), being *full* of *deadly poison*. The slanderer and liar "have sharpened their tongues like a serpent; adders' poison is under their lips." (Ps. cxl. 3.) Such was the tongue of Doeg the Edomite, of which the Psalmist speaks in that Psalm and in Ps. cxx. Cp. 1 Sam. xxii. 9—19.

This interpretation (as *Estius* has observed) seems to offer the best solution of the Pelagian objections examined by *Augustine*, de Nat. et Grat. c. 15.

Both the above interpretations are specified by ancient Expositors, e. g. *Bede*, p. 184.

— ἀκατάσχετον] *uncontrollable.* A, B have ἀκατάστατον, and so *Lach.*, *Tisch.*, *Alford*.

9. ἐν αὐτῇ] The whole course of nature is contravened and disturbed by sins of the Tongue. *With the tongue we bless our Lord and Father;* and this is the proper office of the Tongue, to praise God; *and with it we curse men who have been made after the image of God.* This unnatural inconsistency is censured Ps. l. 16—20, "What hast thou to do to declare My statutes; whereas thou givest thy mouth to evil; thou sittest and speakest against thy brother? Whoso offereth Me praise, he glorifieth Me; and to him that ordereth his *conversation right* will I show the salvation of God." Thus the Psalmist offers the clue to the connexion of the reasoning of St. James here, and in what follows (v. 13), "Let him show from his *good conversation* (i. e. behaviour) his works with meekness of wisdom."

From this sentence it is clear, that though the *image of God in man* was *marred* by the Fall, it was not destroyed. See also Gen. ix. 6, where murder is forbidden *after the flood*, on the ground that man was made in the image of God. And the divine image, defaced in Adam, has been restored in Christ. (Col. iii. 10. Eph. iv. 24.)

Man's *intellectual* nature presents an image of God; and from a consideration of that image, as seen in man, we may derive some clear and cogent evidences of the Being and Attributes of God,—a proposition excellently proved in *Dr. Barrow's* Serm. vii. on Gen. i. 27, vol. iv. p. 163.

11. ὀπῆς] The ὀπὴ of a fountain is its *eye*, and the word itself is connected with ὄψ, ὄπτομαι, *to see*, and so the word *Ænon* (the place of *springs*) is derived from the Hebrew עַיִן (*ayin*), *an eye*. (John iii. 23.)

12. οὔτε ἁλυκὸν γλυκύ] *nor can water that is salt produce*

13 h Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. 14 i Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 k Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης· 16 l ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα· 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. 18 m Καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

IV. 1 n Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· 3 b αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

4 c Μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; Gal. 1. 10.

h Gal. 6. 4. ch. 1. 21. Eph. 5. 8.
i Rom. 13. 13.
k 1 Cor. 2. 6, 7.
l 1 Cor. 3. 3. Gal. 5. 20.
m Prov. 11. 18. Hos. 10. 12. Matt. 5. 9. Phil. 1. 11. Heb. 12. 11.
a Rom. 7. 23. 1 Pet. 2. 11.
b Job 27. 9. & 35. 12. Ps. 66..18. Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Zech. 7. 13. Mic. 3. 4. Rom. 8. 26. 1 John 3. 22. & 5. 14.
c Ps. 73. 27. John 15. 19. & 17. 14. 1 John 2. 15.

what is sweet. So A, B, C, and *Lach.*, *Tisch.*, *Alf.*—*Elz.* has οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκύ.

13—15. *τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν*] Many among you lay claim to wisdom and knowledge; let such *prove* the justice of their claim by their good conversation in meekness of wisdom; for where meekness is not, there is no real wisdom; if ye have *bitter envy and party spirit* (see on Gal. v. 20; cp. 2 Cor. xii. 20. Rom. ii. 8, and on Phil. i. 17) *in your heart* (whatever pretence there may be to knowledge in the intellect), *boast ye not, and lie not against the truth*, which is the only genuine end and object of wisdom. This *is not the wisdom that is coming down from above* (see i. 17), *but is earthly, carnal, devilish:* it is earthly and allures the eye; it is carnal, not spiritual (see 1 Cor. ii. 14. Jude 19), and stimulates the lust of the flesh; and it is devilish, and ministers to pride. See the threefold division 1 John ii. 16.

On the difference between *ἐπιστήμη, knowledge*, natural or acquired, of facts, and *σοφία*, the higher faculty of using knowledge in wise and virtuous practice, see Acts xix. 15; below, iv. 14. Eph. i. 8. Col. i. 9.

16. *ὅπου γὰρ ζῆλος*] *for where envy and party spirit is*, there is *perturbation*, disorder, disorganization, disruption of all that is *constituted* and settled in society, ecclesiastical and civil. See 1 Cor. xiv. 33. 2 Cor. xii. 20. Phil. ii. 3. Strife and party spirit would destroy Sion, and can build up nothing but Babel. Cp. *Bp. Sanderson*, i. pp. 214. 350, and see *Clemens R.* i. capp. 3—9.

17. *ἡ δὲ ἄνωθεν σοφία*] *but the wisdom that is from above, is first pure* ('sancta,' holy, free from taint, and hallowed to God), then *peaceable, equitable* (see on 1 Tim. iii. 3), *compliant* (*Xenophon*, Mem. iii. 4. 8), *full of mercy and good fruits*, not *partial*, not *censorious*, not taking upon itself the office of judging (Matt. vii. 1); and perhaps the meaning may also be, *not contentious, not disputatious* (see on ii. 4). Indeed all these senses may well be accepted here. And it is not *hypocritical:* neither making any pretensions to what it is not, nor disguising what it is; without semblance and without dissimulation. Being *ἀδιάκριτος*, it does not spy out motes in a brother's eye, and being *ἀνυπόκριτος*, it does not hide the beam in its own. Cp. Luke vi. 42, where partiality and hypocrisy are coupled together.

On the *active* sense of such adjectives as *ἀδιάκριτος* see *Winer*, p. 88.

18. *καρπὸς δικαιοσύνης*] *the fruit of righteousness is sown by them who make peace. The fruit of righteousness:* the genitive of apposition, as *κόκκος σινάπεως, σίτου* (Matt. xiii. 31. John xii. 24. 1 Cor. xv. 37), and *καρπὸς δικαιοσύνης*, Phil. i. 11, and Heb. xii. 11, a chapter in which St. Paul appears to be inculcating the lessons taught in this Epistle by St. James. Cp. above, on ii. 25. This *fruit* is *sown* by them who make peace. The *fruit* is, as it were, contained in the *seed;* and they who sow the seed enjoy the fruit. "Whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) The dative is the dative of the agent, as in *v.* 7. Compare the beatitude in Matt. v. 9. This beautiful picture of true Wisdom may be placed side by side with that of Charity portrayed by St. Paul (1 Cor. xiii.).

CH. IV. 1. *πόθεν πόλεμοι*] *whence are wars and whence are fightings among you? Whence are wars?* from lusts, *warring in* you; warring against the *soul* (1 Pet. ii. 11). He refers to the feuds and factions, prevalent among the Jews and Jewish proselytes at that time; and a main cause of the Fall of Jerusalem. See above, note on Matt. xxiv. 15, and the authorities from *Josephus* there quoted. This passage seems to be imitated by *S. Clement*, Rom. i. 46, *ἵνα τι ἔρεις . . . πόλεμός τε ἐν ὑμῖν.*

2. *φονεύετε*] *ye commit murder:* which was specially true of those bands of *Λησταί, sicarii*, robbers and assassins, who, under the name of *zealots*, infested Jewish society at this time, and at last made the Temple itself a den of assassins. See Matt. xxi. 13. Evidences of the blood-thirsty spirit of rage, which now like a fiend possessed the heart of large numbers of the people, may be seen in the murderous plots and violent and frequent outbreaks at this period, mentioned in *Josephus* (cp. *Whitby* here) and in the Gospels and Acts, such as that of Barabbas (Matt. xxvii. 16. John xviii. 40), and of Judas of Galilee, and Theudas (Acts v. 36, where see the notes) and the Egyptian (Acts xxi. 38), and the conspiracy against St. Paul (Acts xxiii. 12—14). There may also be a reference here to the cry of the multitude assembled from all parts of the Jewish dispersions at the Passover, "*Crucify Him*" (Mark xv. 13, 14). See below, *v.* 6, *ἐφονεύσατε τὸν δίκαιον.*

The writer himself of this Epistle, St. James, fell a victim to this murderous spirit. See below, v. 6.

It is observed by *Dr. Hammond*, that the Epistle of St. James, the Bishop of Jerusalem, and especially the latter part of it, was designed for the use of *Jews* as well as of *Christians*. St. James was revered by the *Jews* (as appears from the passage of *Hegesippus* in *Euseb.* ii. 23); his censures of sins, and his warnings of coming calamities were specially applicable to them; and after his death, when his prophetic denunciations had been fulfilled in the destruction of Jerusalem, his words would be carefully noted, and a fresh argument would thence arise in behalf of the cause of the Gospel which he preached.

4. *μοιχαλίδες*] *Ye adulteresses.* A bold figure, used with vehement indignation, characteristic of this Epistle, in which St. James speaks in the *δεινότης* and stern language of a Hebrew Prophet in denouncing sin. Ye were espoused to God: "Thy Maker is thy husband" (Isa. liv. 5), but where is the love of thine espousals? (Jer. ii. 2.) Ye are as a *wife* that committeth adultery (Ezek. xvi. 32). Ye are an adulterous generation (*γενεὰ μοιχαλίς*) (Matt. xii. 39; xvi. 4. Mark viii. 38).

Some MSS., K, L, and many Cursives, have *μοιχοὶ καὶ μοιχαλίδες*, and so *Elz.* But the *feminine μοιχαλίδες* placed alone, is more expressive, as describing the conjugal relation of the *soul* to God: cp. St. Paul's language 2 Cor. xi. 2, I have espoused you as a chaste *Virgin* to Christ; and *μοιχαλίδες* (without *μοιχοὶ καὶ*) is the reading of A, B, and of most versions, which render the word by *fornicatores:* and so *Lachmann*, *Tisch.*, *Alford;* and the feminine does not present a bolder figure here than in the passage of St. Peter, *ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος* (2 Pet. ii. 14), which affords the best illustration of this text.

Accordingly, the words are expounded in a spiritual sense by *Augustine*, Serm. 15, and Serm. 162, and are applied to souls lured by earthly love from loyalty and fealty to God, which are guilty of spiritual harlotry and adultery; see Matt. xii. 39, and Ps. lxxiii. 26, Thou hast destroyed all them that *commit fornication against Thee.* Cp. Rev. ii. 20—22; xvii. i. 5. 15; and so *Theophylact* and *Bede.*

The censure of St. James is also to be applied to Communities which break their troth to God. Cp. *Wiesenger* and *Huther.*

4—9.] Observe in these verses, the rapid succession of questions, and of short pungent sentences, like arrows drawn forth from a quiver, and discharged in a thick volley from the bow, by the hand of the spiritual archer.

[a] Ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.
[5] [d] Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; [6] [e] Μείζονα δὲ δίδωσι χάριν· διὸ λέγει, Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.
[7] [f] Ὑποτάγητε οὖν τῷ Θεῷ. Ἀντίστητε τῷ Διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν.
[8] [g] Ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι. [9] [h] Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε. Ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. [10] [i] Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.
[11] [k] Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής. [12] [l] Εἷς ἐστιν ὁ νομοθέτης ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;

d Gen. 6. 5. & 8. 21. e Job 22. 29. Prov. 3. 34. & 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. 1 Pet. 5. 5. f Eph. 4. 27. 1 Pet. 5. 9. g 2 Chron. 15. 2. Isa. 1. 16. ch. 1. 8. h Matt. 5. 4. i Job 22. 29. Prov. 29. 23. Matt. 23. 12. Luke 14. 11. & 18. 14. 1 Pet. 5. 6. k Matt. 7. 1. Luke 6. 37. Rom. 2. 1. 1 Cor. 4. 5. l Matt. 10. 28. Rom. 14. 4.

After the vehement and indignant emission of this sacred artillery against the enemies of the truth, the Apostle changes his tone, and in calm and gentle accents, made more touching by the contrast, he exhorts and encourages the faithful. Compare the similar strain in v. 1—6, 7—19, with which he concludes.

— *οὐκ οἴδατε*] *Know ye not?* Ye who profess *knowledge*, and rely on *that*. See ii. 20; iv. 17; v. 20.

— *καθίσταται*] *makes himself*. See above, iii. 6.

5. *ἢ δοκεῖτε*] *Do ye imagine that the Scripture speaketh in vain?* Ye boast that ye have the Scripture committed to you. This is your highest privilege (see Rom. iii. 2). Do ye imagine that the words of the Scripture are mere idle illusions? Hath God spoken, and shall He not do it? (Numb. xxiii. 19. 1 Sam. xv. 29.) He has said that ye shall not follow after other gods, but serve the Lord only. (Deut. x. 20. 1 Sam. vii. 3.) He has condemned the love of this world; He has said that "ye cannot serve two masters, God and Mammon." He has said that "the love of the world is enmity with God;" and He has declared that "all his enemies shall feel His hand, and be made His footstool." Do ye suppose that such declarations as these, uttered by God Himself in Holy Scripture (see Ps. lxxiii. 27. Matt. vi. 24. Ps. xxi. 8; xcii. 9), are mere empty sounds, uttered in vain? This cannot be.

For examples of *λέγω*, to *speak*, without any special recital of the words spoken, see Rom. iii. 5; xi. 13. 1 Cor. x. 15; xv. 34. 2 Cor. vi. 13; vii. 3; viii. 8; xi. 21.

This is the first question. Next follows a second;

— *πρὸς φθόνον ἐπιποθεῖ*] *Doth the Spirit, which abode in you, lust to envy?* Ye have been made Temples of the Holy Ghost. Ye are builded together for an habitation of God through the Spirit (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16). Doth that good Spirit, with "which ye were sealed unto the day of redemption" (Eph. iv. 30), yearn toward envy? No: surely the Spirit of *God* is a loving, peaceable Spirit: it longs for the good of *others*, it teaches you to seek *their* benefit, and to edify them in love, (1 Cor. x. 24, 33; xiii. 5. Phil. ii. 4,) and to lay down your lives for the brethren (1 John iii. 16). Ye *say*, that ye have the Spirit. *Prove* the *truth* of your vauntings by bringing forth the *fruits* of the Spirit, "love, joy, peace, long-suffering, goodness, gentleness" (Gal. v. 22). Or if the Spirit that took up his abode in you, *does* lust unto envy, then be assured it is *not* the Spirit of *God*; but it is the spirit of the *Devil* who "was a murderer from the beginning" (John viii. 44. 1 John iii. 15).

Some MSS. (A, B) have *κατῴκισεν*; but *κατῴκησεν* seems to be preferable, with the sense *came and dwelt, took up his abode and dwelt in you*. See Eph. iii. 17.

The punctuation of these two clauses, as *two distinct questions*, removes all the difficulty, which some have found in this verse; and such a punctuation had already been suggested by earlier interpreters, e. g. *Bede*, p. 191, and cp. *Whitby* here, and *Bp. Wilson*.

6. *μείζονα δὲ δίδωσιν χάριν*] No; the Spirit does not lust to envy, but *He is giving greater grace*. *If* therefore ye really *have* the Spirit, as ye profess to have, then the proof of it will *be seen* in your *continual growth* in grace. For the Spirit *is* ever *giving* fresh *accessions* of grace to those who really *have* him, that is, to all who *use his gifts*; whosoever *hath*, to him shall be *given*, and he shall have more abundance (Matt. xiii. 12). But if the graces of the Spirit, which are peaceable, amiable, and gentle, are not seen in your actions, and if on the contrary ye bring forth the *works* of the *flesh*, which are *adultery, hatred, variance, wrath, strife, envyings* (Gal. v. 19—21), then ye convict yourselves of not having the Spirit, and prove that all your professions are vain.

— *διὸ λέγει*] *wherefore He saith*. See Ps. cxxviii. 6. Prov. iii. 34. Matt. xxiii. 13.

8. *δίψυχοι*] *ye double-minded; ye two-minded men*. The word is here used in a larger sense than above, i. 8. A man with *two minds* is one who prays to God, and yet has a secret yearning for some darling sin, which he will not leave; and therefore has an inward sense that his prayers are vain, and does not pray with faith. A man with two minds is one who desires to rejoice with the world now, and to reign hereafter with God. A man with two minds is one, who in doing good to men looks not to the glory of God, but to the praise of the world. Such an one is *unstable in all his goings* (i. 8); and of him it is said, "Woe to the sinner that goeth *two ways*." Ecclus. ii. 12. Cp. *Bede* here.

9. *πενθήσατε*] *mourn ye*. Cp. Matt. v. 4. Luke vi. 25.

— *ἡ χαρὰ εἰς κατήφειαν*] *Let your joy be turned into sadness;* shown by a pensive downcast look of shame and sorrow, and produced usually by some sudden shock. See *Loesner*, p. 466, and *Wetst.*

11. *μὴ καταλαλεῖτε ἀλλήλων*] Cp. *S. Clement*, ii. 4.

— *καταλαλεῖ νόμου*] *he speaketh against the Law, and judgeth the Law;* which is summed up in one word, 'Love,' and *that* is set at nought by thee who judgest thy brother. See ii. 8. Rom. xiii. 8, 9. Gal. v. 14.

12. *εἷς ἐστιν ὁ νομοθέτης*] *One only is the Lawgiver, who is able to save and to kill;* and thou invadest His office when thou presumest to judge the servant of Him Who will judge thee.

This text is important as a caution against the sin of those who usurp the prerogative of God, and assume a dominion over the conscience.

This *is* done by many in the following ways, (1) by enacting laws as of force to bind the Conscience by their own proper vigour; (2) by dispensing with any of the Divine Laws; (3) by enacting any thing contrary to the Law of Him Who is the Supreme Legislator, and Who alone has power to kill and to destroy.

This divine declaration is therefore condemnatory—

(1) Of sundry assumptions of the Papacy. See Matt. xv. 9. 2 Thess. ii. 2. 1 Tim. iv. 3. Rev. xiii. 5.

(2) Of all enactments of civil powers, *contravening* the Law of God. See Matt. v. 32.

(3) Of all theories of policy and government which represent human societies of men as *sources* of power. Such theories contradict the affirmation of St. James, and disparage the Supremacy of God, and encourage usurpations of His prerogatives.

Human laws, which are *not contrary* to God's Law, and which are enacted by competent lawful authority, do not oblige the conscience by any thing *inherent* in themselves, but they oblige the conscience by reason of the power which lawful authority derives from *God*, "the *only* Legislator who is able to save and to destroy." See above on Rom. xiii. 1—3; and the Lecture of *Bp. Sanderson* on this text, de Consc. Prælect. iv., vol. iv. § 9, p. 65; and Præl. v. § 23, p. 109.

The words of St. James (he says) assert, that there is but *one* Lawgiver—not one selected out of *many*, nor *one* above all the rest, but one *exclusively;* that is, *one*, and but *one alone*, who is able to save and destroy.

What was usually applied to the prerogatives of Kings, may be justly said of the *Conscience* of every man, that *it is subject to none but God, and knows no superior upon earth*. Memorable is the observation of the Emperor *Maximilian*, *To offer to domineer over the conscience, is to assault the citadel of Heaven.*

13 m Ἄγε νῦν, οἱ λέγοντες, Σήμερον καὶ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσόμεθα, καὶ κερδήσομεν· 14 n οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον. Ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστε ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα ἀφανιζομένη· 15 o ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσομεν, καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. 16 p Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καύχησις τοιαύτη πονηρά ἐστιν. 17 q Εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

V. 1 a Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. 2 b Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν· 3 c ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

m Prov. 27. 1. Luke 12. 18. n Job 7. 7. Isa. 40. 6. 1 Cor. 7. 31. ch. 1. 10. 1 John 2. 17. o Acts 18. 21. 1 Cor. 4. 19. Heb. 6. 3. p 1 Cor. 5. 6. q Luke 12. 47. John 9. 41. Rom. 1. 20, 21, 32. & 2. 17, 18, 23. a Prov. 11. 28. Amos 6. 1. Luke 6. 24. 1 Tim. 6. 9. b Matt. 6. 19, 20. c Rom. 2. 5.

That man is a plunderer of the Divine Glory, and an invader of the authority that belongs to God, whosoever he be, that claims a Right over the consciences of men, or usurps upon them. Let the *Popes* of *Rome*, and the train of *Canonists*, *Jesuits*, and *Sycophants*, that flatter and fawn upon them, clear themselves, if they can, of this sacrilege; and let such as *submit their Consciences* to the power of any creature, which only ought to be subject to God, be careful lest by transferring the honour of that service that belongs to God, to any creature upon earth, they make a God of that creature, and so, in effect, become guilty of *idolatry*.

From this first *conclusion* thus proved, follows this remarkable inference, that the *proper rule* of the Conscience is that which *God*, the Supreme Lawgiver, hath prescribed to it; and besides that, there is no other that ought to be admitted.

Yet this hinders not, that there may be other Lawgivers of an *inferior order*, who by authority *derived* to them from the *Supreme* Power, may have a just right to make laws, and consequently to bind the Conscience to obedience. We do not say that God has committed to the Magistrate a power to oblige the Consciences of his people by Laws, but rather (to speak with more care and propriety) that God has given to the Magistrate a jurisdiction to make Laws, which by virtue alone of the *Divine* authority, do oblige the Consciences of the subject; for properly speaking, the Magistrate does not oblige the Conscience to obey the *Law*, but God obliges the Conscience to obey the Magistrate. *Bp. Sanderson.*

— *τὸν ἕτερον*] *thy neighbour.* See Rom. ii. 1; xiii. 8. 1 Cor. vi. 1. Gal. vi. 4.

13. *ἄγε νῦν, οἱ λέγοντες*] *Go to now, ye that say.* Cp. v. 1.

On the use of the singular *ἄγε*, with the plural noun or participle, see Hom. Il. i. 62, and passim; so "*age*," in Latin: see *Wetst.* p. 676.

14. *ἀτμὶς γάρ ἐστε*] *for ye are a vapour.* *Elz.* has *ἐστι*, *it is* (i. e. your life is) a *vapour;* but the reading *ἐστε*, *ye are*, authorized by many MSS., and received by *Lach.*, *Tisch.*, *Huther*, is more expressive. Not only your life, but *ye yourselves* are a vapour. Cp. i. 10. B has *ἐστε*; and A, K have *ἔσται*, which is probably the same reading as *ἐστε* (*αι* and *ε* being often confused in MSS.), and either *ἐστε* or *ἔσται* are in numerous MSS. and some Versions. Compare *Horat.* (Od. iv. 7. 16), "Pulvis et *umbra sumus.*"

15. *ἀντὶ τοῦ λέγειν ὑμᾶς*] *instead of your saying.* This is to be construed with *v.* 13, *Woe unto you who say, 'To-day and to-morrow we will set forth to that city,' instead of saying* (as ye ought to do), *If the Lord will*, we shall *both live, and shall do this or that.*

On the reading and construction cp. *Winer*, p. 256, who does not however seem to be aware that A, B have both *ζήσομεν* and *ποιήσομεν*, in the future. This reading (which is received by *Tisch.*, *Lach.*, *Alf.*) makes both life and action to depend on the will of God.

16. *νῦν δὲ καυχᾶσθε*] *but now ye are glorying* (not in the Lord as ye ought to glory, 1 Cor. i. 31, but) *in your own vain vauntings;* in your own confident and presumptuous boastings, of *your own* wisdom and power. On the sense of *ἀλάζων*, see Rom. i. 30. 2 Tim. iii. 2. Cp. 1 John ii. 16.

17. *εἰδότι οὖν*] *to him therefore who knoweth to do good, and doeth it not, there is sin.*

This conclusion of St. James is added as the summing-up of the argument, in the same manner as the aphorism with which St. Paul closes his reasonings concerning a *doubting conscience*, where he says, "*Whatsoever is not of faith, is sin;*" that is, whenever a man *does* any thing without *being persuaded* in his mind that he *may* lawfully do it, he is guilty of sin. Rom. xiv. 23.

St. James appears to have his eye here on this statement of St. Paul.

St. James adds to it another maxim of general import, viz. that whensoever a man *omits* to do any thing which he is persuaded in his own mind that he *ought* to do, he is guilty of sin.

Thus these two Apostolic verdicts, delivered in a similar manner, constitute two fundamental rules of human action, as to what men are *bound to forbear doing*, and as to what *they are bound to do.*

Those persons whom St. Paul addressed, were tempted to do many things, which they did not, in their consciences, approve; and the Apostle warns them, that if they do any thing against their conscience, they commit sin.

They to whom St. James wrote, were vainglorious of their religious *knowledge;* but they were not careful to show forth their religious knowledge by religious *practice;* and the Apostle teaches them that their knowledge will only increase their guilt, unless they *do* what they *know* to be right.

Hence, while it is a sin to shun knowledge, and there is *some* sin of *ignorance* (cp. *Augustine*, vi. 661), and it is a sin to shut the ears to instruction; and it is a duty to *get knowledge*, to *increase* in knowledge, to *abound* in knowledge, we must beware not to *rest* in knowledge. We must *add* to our *knowledge, temperance, patience, godliness, brotherly kindness, charity.* Without these *knowledge* is unprofitable; nay, will only increase our condemnation. See *Bp. Sanderson*, iii. p. 232–4. Cp. Luke xii. 47. John ix. 41; xv. 22; and see the woes pronounced on *Chorazin* and *Capernaum*, Matt. xi. 21.

Ch. V. 1. *Ἄγε νῦν, οἱ πλούσιοι*] *Go to now, ye rich, weep and howl.* He continues his address to the Jews, and especially the Sadducees, noted for wealth and worldliness. Among the *Christians* few were rich (see above, ii. 5–7), and therefore this portion of the Epistle is not to be restricted to *them;* see *v.* 6. St. James, like a Christian Jeremiah, is uttering a divine prophecy, of the woes that are coming on Jerusalem and on the Jews throughout the world.

2. *ὁ πλοῦτος ὑμῶν*] *your wealth is mouldering in corruption, and your garments* (stored up in vain superfluity in your wardrobes) *are become moth-eaten.* Although they may still glitter brightly in *your* eyes, and may dazzle men by their brilliance when ye walk the streets, or sit in the high places of this world; yet they are in fact *already* cankered. They are loathsome in *God's sight.* The divine anger has breathed upon them and blighted them; they are already withered and blasted, as being doomed to speedy destruction: for *ye lived delicately on the earth* (see *v.* 5), and have not laid up treasure in *heaven*, where neither *moth* nor *rust* doth corrupt (Matt. vi. 20).

— *ὁ χρυσός*] *your gold and your silver are eaten up with rust.* The sentence is *figurative*, and is shown to be such by this expression. Literally *gold* does not contract *rust* (see *Theognis*, 451. *Pliny*, N. H. xxxiii. 19, and other authorities in *Wetstein*, p. 678): but those precious metals, which *naturally* are incapable of rust, do, by being *abused*, or not rightly *used*, morally and spiritually contract rust; and not only so, but are, as St. James says, *eaten up with rust.* Even while shining in your coffers, they are, in God's eye, sullied and corroded, and they will not profit you in the day of trial, but be consumed by His indignation: and the rust they have contracted by lying idle as *κτήματα*, and not been used as *χρήματα*, will be a *witness against you* at the Great Day; and will pass from them by a plague-like contagion, and *devour your flesh as fire.*

3, 4. *ἐθησαυρίσατε*] *ye laid up treasure in the last days.* He speaks of this laying up *as past*, and as done in the last *days.*

d Lev. 19. 13. Deut. 24. 14. Job 24. 10, 11. Mal. 3. 5. Ecclus. 34. 21, 22.

4 d Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσεληλύθαν.

e Job 21. 13. Luke 16. 19, 25.

5 e Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε. Ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.

f ch. 2. 6.

6 f Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

Such is the divine language of *prophecy*. The Holy Spirit, speaking by St. James, utters a voice as it were from the Divine Throne and from the Day of Judgment.

The judicial sentence is pronounced, and is as good as executed, in the eye of God. A sublime and awful picture. God is seated on His throne. *The wages* of the poor, defrauded by their *proud and wealthy* oppressor, have cried aloud, and their cries have *entered* into the *ears* of God, styled here by His awful and majestic title in authentic Hebrew words, to make it more striking to the Jews,—The Lord of Sabaoth; the Lord of Hosts of Angels, with which He cometh to execute judgment.

St. James here takes up the prophetic warnings of Malachi (iii. 5), where God declares that He will "*come near to them to judgment*, and that He will be a *swift witness against* the *adulterers and false swearers*, and against those *that oppress the hireling in his wages*" (*τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ*: cp. Ecclus. xxxiii. 27), the widow and the fatherless (see above, i. 27), and "that fear not Me, saith The Lord of Hosts." "For I am the Lord, *I change not*" (see above, i. 17). And now we call the proud happy! (Mal. iii. 15.)

On this use of *ἀπὸ*, *on your part, by you*, after the passive verb *ἀπεστερημένος*, see above, i. 13, *ἀπὸ Θεοῦ πειράζομαι*, *Winer*, p. 332, note, and above on Luke vi. 18. Some expositors connect *κράζει* with *ἀφ' ὑμῶν*, *cries from out of your hands*, or coffers, in which it is detained; but this seems to be a forced interpretation, and not authorized by any Ancient Version.

5. *ἐτρυφήσατε ἐπὶ τῆς γῆς*] *ye revelled upon earth*. Ye have not had your treasure in *heaven*. Ye have not found delight in spiritual things, such as God's sabbaths (Isa. lviii. 13), and in the pleasures of His house (Ps. cxxii. 1; lxv. 4), and in doing His statutes (Ps. cxix. 72. 97), but in what is *earthly* and *perishable*: ye have had *your* good things in this life, and therefore ye will suffer loss and torment in the life to come. Luke xvi. 25.

— *ἐσπαταλήσατε*] instead of devoting your worldly wealth—which was God's gift—to God's service, *ye lavished it* in luxury and riot, and indulgence on yourselves.

On the word *σπαταλῶ*, from *σπάω*, *distraho*, *σπαθῶ*, *dissipo*, cp. 1 Tim. v. 6. Prov. xxix. 21. Amos vi. 4, and *Wetstein*, ii. p. 340.

— *ἐν ἡμέρᾳ σφαγῆς*] A striking contrast. Ye feasted jovially *in a day of sacrifice*, when abundance of flesh of the sacrificed animals is on the table at the sacrificial banquet. Ye ought to have ruled the people gently and mildly; but ye "have fed yourselves and not the flock," ye *nourished* your *own hearts* and not those of your people; ye have sacrificed and devoured them like sheep or calves of the stall fatted for the pampering of your own appetites. Cp. Ezek. xxxiv. 1—10. *Cyril*, in Caten. p. 33.

Ye did this at that very time when ye yourselves were like victims appointed to be sacrificed in the day of the Lord's vengeance, which is often compared by Hebrew prophets to a sacrifice, see below, Rev. xix. 17. Cp. *Œcumenius* and *Theophylact* here.

This was signally verified by the event. The Jews from all parts of the world came together to the *sacrifice* of the *Passover*, A.D. 70, and they themselves were then *slain as victims* to God's offended justice, especially in the *Temple*. See above on Matt. xxiv. 1. 15; and particularly the *rich* among them, as recorded by *Josephus* in B. J. vi. *passim*. Their wealth excited the cupidity and provoked the fury of the factious Zealots against them, and they fell victims in a day of slaughter to their own love of mammon; what was left of their substance was consumed by the flames which burnt the city. *Josephus*, vii. 29. 32. 37.

Elz. inserts *ὡς*, *as*, before *ἐν ἡμέρᾳ*, but *ὡς* is not in A, B, and is rejected by *Lach.*, *Tisch.*, *Alf.*

6. *κατεδικάσατε*] *ye condemned, ye murdered the Just One*: Christ (*Cassiodor.*, *Œcumen.*, *Bede*, *Bengel*): this was your crowning sin, the cause of your coming woe: and after many years of long-suffering on God's part, ye have not been brought to repentance; "ye denied the Holy One and the Just, and killed the Prince of Life." (Acts iii. 14, 15.) Ye have also slain His faithful witness St. Stephen (Acts vii. 59), and St. James the brother of John (Acts xii. 2), and thus ye prove yourselves the children of your fathers who slew the prophets, who "pre announced to you the coming of the Just One (*τοῦ Δικαίου*) of whom ye became the betrayers and murderers" (*φονεῖς*, Acts vii. 52), as was said to the Jewish Sanhedrim by the first Martyr, St. Stephen, in the speech which seems to have been in the mind of St. James when he wrote these words.

It has been alleged by way of objection to this interpretation, that the Jews of the age in which this Epistle was written, could not be charged with having condemned and killed *Christ*, who had been crucified about thirty years before. But this objection is of little weight. Our Lord asserts that they who persecuted Him had even killed *Zacharias the son of Barachias*, slain many centuries before (Matt. xxiii. 35).

Those words, like many other sayings of Christ, especially these recorded in the Gospel of *St. Matthew*, seem to have been in the mind of St. James when he wrote this Epistle. The *just* blood of the *just* Abel, and of all the other just men slain from the beginning, were drops in their cup of guilt, which overflowed at the shedding of the blood of the Just One, typified by Abel, and by all the Martyrs to the days of Zacharias; see the note on that passage; *ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἀπὸ τοῦ αἵματος Ἀβὲλ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ὃν ἐφονεύσατε.*

By clinging to the sins of their fathers the Jews *identified themselves with them*; they committed *their* sins. They who persecuted the Christians after the Ascension persecuted Christ (Acts ix. 4, 5). Hence *Justin Martyr*, writing a century after St. James, says to the Jews, "*Ye* killed the Just One and His prophets before Him." Dialog. c. Tryphon. c. 16. The same may still be said to the Jews even at *this day*.

Observe the eloquent vehemence (*δεινότης*) of this grand appeal, made more forcible by the omission of all connecting particles; an example of *asyndeton* well deserving the notice of any Christian Longinus, who may write a treatise "on the sublime" (*περὶ ὕψους*), as displayed in Holy Writ, *Ye nourished your hearts in a day of sacrifice; ye condemned, ye murdered the* Just One; *He doth not resist you*. Cp. above, *vv.* 4—9. *He doth not resist you*. His long-suffering is exhausted, He no longer strives with you. *He lets you alone* (Hos. iv. 17). This is the worst punishment of all; He leaves you to yourselves. *Your* house (no longer *His* house) *is left* to you desolate (Matt. xxiii. 38). He chooses your delusions (Isa. lxvi. 4), and chastises you by your own devices (Jer. ii. 19), and gives you over to a reprobate mind (Rom. i. 28), and your cup of guilt and punishment has now brimmed over, and all the righteous blood shed by your fathers will be required of this generation (Luke xi. 50, 51). A warning and prophecy rendered more striking by the fact that he who uttered it was called by the Jews "James the *Just*," and was murdered by them at Jerusalem at a time of sacrifice, as a victim at the *Passover* (as his Master was before him), when great multitudes came up to Jerusalem (A.D. 62).

Eight years after that murder, and also at a *Passover*, Jerusalem itself was destroyed. *Hegesippus*, ap. *Euseb.* ii. 23. Cp. *Euseb.* iii. 7, where he speaks of God's long-suffering toward the Jews for *forty years* after the death of Christ, and of His mercy to the Jews in allowing holy men to remain at Jerusalem, especially *James*, the first bishop of Jerusalem, the Lord's brother, who was to the city like a very strong bulwark (*ἔρκος ἐχυρώτατον*. Cp. his name *Oblias*, see above, *Introduction*, p. 5), while God's providence was still *bearing long* (*μακροθυμούσης*) with them if haply they would repent. By killing St. James they stripped themselves of that strong defence, and provoked the overflowing of God's wrath upon them.

The words of *Eusebius* (ii. 23), citing the narrative of *Hegesippus*, concerning the death of St. James, deserve to be cited at large; they are thus rendered by *Lardner*, History of the Apostles (ch. xvi. vol. iii. p. 36), "When *Paul* had appealed to *Cæsar*, and *Festus* had sent him to *Rome*, the Jews being disappointed in their design against *him*, turned their rage against *James*, the Lord's brother, to whom the Apostles had assigned the episcopal chair of *Jerusalem*. And in this manner they proceeded against him. Having laid hold of him, they required him in the presence of all the people to renounce his faith in Christ. But he with freedom and boldness beyond expectation, before all the multitude, declared our Lord and Saviour Jesus Christ to be the Son of God. They not enduring the testimony of a man, who was in high esteem for his piety, laid hold of the

7 [g] *Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.* 8 *μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε.*

9 [h] *Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοὶ, ἵνα μὴ κριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.*

[g] Deut. 11. 14.

[h] ch. 4. 11. Matt. 24. 23.

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opportunity when the Country was without a Governor, to put him to death. For *Festus* having died about that time in *Judea*, the province had in it no Procurator. The manner of the death of *James* was shown before in the words of *Clement*, who said that he was thrown off from the pediment of the temple (see on Matt. iv. 5. Luke iv. 9), and then beat to death with a club. But no one has so accurately related this transaction as *Hegesippus*, a man in the first succession of the Apostles, in the fifth book of his commentaries, whose words are to this purpose,—James the brother of our Lord, undertook together with the Apostles the government of the Church. He has been called *the Just* by all from the time of our Saviour to ours. Some of the seven sects, which there were among the Jews, asked him, Which is the Door of Jesus: or, What is the Door of salvation? And he said: Jesus is the Saviour, or the way of salvation. Some of them therefore believed that Jesus is the Christ. . . . . And when many of the chief men also believed, there was a disturbance among the Jews and among the Scribes and Pharisees, who said that there was danger, lest all the people should think Jesus to be the Christ. They came therefore to *James* and said: We beseech thee, restrain the errour of the people. We entreat thee to persuade all that come hither at the time of Passover to think rightly concerning Jesus. For all the people, and all of us put confidence in thee. . . . . Stand therefore upon the pediment of the temple, in order that, being placed on high, thou mayest be conspicuous, and thy words may be easily heard by all the people. For because of the Passover, all the tribes are come hither and many Gentiles. Therefore the Scribes and Pharisees before named placed James upon the pediment of the temple, and cried out to him, and said: O just man, whom we ought all to believe, since the people are in an errour following Jesus who was crucified, tell us what is the door of Jesus? And he answered with a loud voice: Why do you ask me concerning the Son of Man? He Himself sitteth in heaven at the right hand of the great power, and will come upon the clouds of heaven. And many were fully satisfied, and praised God for the testimony of *James*, saying, Hosanna to the Son of David. But the Scribes and Pharisees said to one another: We have done wrong in procuring such a testimony to Jesus. Let us go up and throw him down, that the people being terrified may not give credit to him. . . . . They went up presently and cast him down, and said, Let us stone *James* the Just. And they began to stone him, because he was not killed with the fall. But he turning himself kneeled down, saying: I entreat thee, O Lord God the Father, forgive them, for they know not what they do. As they were stoning him one said, Cease, What do ye? the just man prayeth for you. And one of them, a fuller, took a club with which he was used to beat clothes, and struck him on the head. Thus he suffered martyrdom. And they buried him in that place, and his monument still remains near the temple. This *James* was a true witness to Jews and Gentiles that Jesus is the Christ. Soon after this *Judea* was invaded by *Vespasian*." So writes *Hegesippus* at large, says *Eusebius*, agreeably to *Clement*. James was so excellent a man, and so much esteemed by many for his virtue: that thoughtful men among the Jews were of opinion, that his death was the cause of the siege of Jerusalem which followed soon after his martyrdom. These are the things which are related of James, whose is the first of the epistles called catholic. (*Eusebius*, ii. 23.)

The narrative in *Josephus* (xx. 9. 1) contains several things at variance with this account, but it may admit of a doubt whether the words *τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, Ἰάκωβος ὄνομα αὐτοῦ* are not interpolated. Cp. *Lardner*, c. xvi. They are enclosed in brackets in *Richter's* edition, Lips. 1826.

7. *μακροθυμήσατε οὖν, ἀδελφοί*] *be ye patient, therefore, brethren.* Remember what the Lord suffered, and how He was made perfect through suffering; and that He will soon come to visit those who persecute you.

St. James here turns himself from the Jews to the Christians; and preaches to them patience: an exhortation requisite in their circumstances; compare the similar language of St. Paul, Heb. xii. 1—28, which is like an enlargement of this admonition of St. James: and see also Heb. vi. 7. 11, 12, where St. Paul compares the hearts of the faithful to good soil which drinketh in the rain, and produceth herbage meet for the use of those for whom it is tilled (*γεωργεῖται*), and receives blessing from God; and exhorts them to show earnestness for the full assurance of hope unto the end; in order that they may be imitators of them who "through faith and *patience* (*μακροθυμία*) inherit the promise." Observe the repetition here of the word *μακροθυμία*, *v.* 8, and *μακροθυμία*, *v.* 10, as if the Apostle would leave this admonition to long-suffering and patience as a parting bequest to the faithful.

Probably St. Paul had St. James in his mind, and thought of *his* martyrdom, when he wrote to the Hebrews,—in the interval between the death of St. James and the destruction of Jerusalem,—"Remember your *spiritual Guides*, who spoke to you the word of God; whose faith follow ye (*μιμεῖσθε*), contemplating *the end of* their conversation." Heb. xiii. 7, where see note.

— *μακροθυμῶν ἐπ' αὐτῷ*] *bearing long with it; showing long-suffering towards it;* see Matt. xviii. 7.

— *ὑετὸν πρώϊμον καὶ ὄψιμον*] *the early and latter rain:* the early rain was that which fell in the autumn; the latter that of the spring about the end of April; see *Jerome* in Amos iv. 7, and the commentators on Ezek. xxvii. 17, and Joel ii. 23. Zech. x. 1. Hos. vi. 4, and the rabbinical citations in *Wetstein*, p. 678.

9. *κριθῆτε*] So the best MSS. and editions. *Elz.* has *κατακριθῆτε*.

— *ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκε*] *behold, the Judge standeth before the doors.* Cp. Matt. xxiv. 33, *ἐγγύς ἐστιν ἐπὶ θύραις*, and in a different sense Rev. iii. 20, *ἕστηκα ἐπὶ τὴν θύραν*.

Christ is at hand, He is even now *at the Door*, ready to execute vengeance on the guilty city of Jerusalem for her sins (*Œcumen.*). This saying: The Judge standeth at the *Door*, suggests a reference to the remarkable incident recorded by *Hegesippus* (see on *v.* 6), that the religious sects at Jerusalem were accustomed to ask St. James "which is the *Door* of Jesus?" and that at a Passover (that of A. D. 62) they placed him on a lofty eminence of the temple and cried out, The people are gone wild after Jesus who has been crucified, tell us, which is the *Door* of Jesus?

This question was doubtless put in bitter irony and malignant mockery: as is proved by the murder of St. James perpetrated by those who uttered it. The saying is an enigmatical one. Perhaps this passage in this Epistle may explain it.

This latter portion of the Epistle contains a solemn prophecy of the woes coming on the Jews for the murder of the *Just One*; and denounces their sins and predicts their punishment (see *vv.* 1—6). It then proceeds to announce that the presence of the Lord is at hand, and that, behold, the *Judge* standeth at *the Door*.

This Epistle, published abroad throughout the world, and thus pre-announcing the doom impending on Jerusalem for the sin of its Rulers in crucifying Jesus, would be as offensive to Jews, especially the great and wealthy among them, as the prophetic roll of Jeremiah was to the King and Princes of Jerusalem (Jer. xxxvi. 10—32). And the language of this chapter may serve to explain their malignant menaces and blood-thirsty rage against the Apostle. It was to them what the speech of St. Stephen had been to the Sanhedrim; and probably St. James, as well as St. Stephen, was a victim of the wrath excited by his courageous rebukes of their sins, and by the constancy of his testimony to Jesus.

The words of St. James, "Behold! the Judge standeth at the *doors*," perhaps became current among them? Perhaps those words may have also excited the question put in a tone of derision, "which is the *Door* of Jesus?" at *what* Door is He standing? By *what Door* will He come? show Him to us and we will go out to meet Him.

This supposition is confirmed by the reply of St. James, "Why do ye ask me concerning the Son of Man? He sitteth in heaven; and *will come* in the clouds of heaven." *There is His Door.* The words of the murderous flatterers to St. James, as recorded by *Hegesippus*, seem to contain another similar ironical reference to the rebukes of this Epistle, "Thou art *no respecter of persons*" (*πρόσωπον οὐ λαμβάνεις*). No, forsooth! thou hast preached to the world to make no difference between rich and poor, and to show no *respect* to *persons* (see above, ii. 1—9). Therefore doubtless *thou* wilt speak the truth.

Other interpretations of that saying, "Which is the Door of Jesus?" may be seen in *Bp. Pearson* on *S. Ignatius*, ad Phila-

l Matt. 5. 12.

10 l Ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας, καὶ τῆς μακροθυμίας, τοὺς
k Num. 14. 18. Job 1. 21, 22. & 42. 10. Ps. 103. 8. Matt. 5. 11.
προφήτας, οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου. 11 k Ἰδοὺ, μακαρίζομεν τοὺς ὑπο-
μένοντας. Τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε· ὅτι πολύ-
σπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

l Matt. 5. 34, &c. 2 Cor. 1. 17, 18.

12 l Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν,
μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ ὑπὸ
κρίσιν πέσητε.

m 2 Chron. 33. 12. Ps. 50. 16. Eph. 5. 19. Col. 3. 16. n Mark 6. 13. & 16. 18.

13 m Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. 14 n Ἀσθε-
νεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας· καὶ προσ-
ευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου·

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delph. 9, *αὐτὸς ἐν θύρα τοῦ πατρὸς*, with reference to John x. 7—9. *Valesius* and others on *Euseb.* ii. 23. *Lardner*, Hist. of Apostles, ch. xvi. *Credner*, Einleit. ii. p. 580. *Gieseler*, Church Hist. § 31; and *Delitz*, on the Epistle to the Hebrews, p. 673.

10. *τοὺς προφήτας*] *the Prophets*, Elijah, Isaiah, Jeremiah, Daniel. Take them as an example of patient suffering of injuries. Thus he shows that the Gospel of Christ is in harmony with the Old Testament; and guards against the cavil of the Jews that it would undermine the authority of their Scriptures.

11. *Ἰώβ*] *Job*, the patriarch of the ancient Church, not of the stock of Abraham.

Thus all unite—Prophets, Patriarchs, and Apostles—in teaching the duty of Patience. The Patriarch Job is propounded here as an example by the Apostle St. James. Hence we may conclude that the book of Job is *not* (as some have supposed) an *allegory*, but a *true history*, and this is further evident from the words of Ezekiel, combining Job with two other historical personages, Noah and Daniel. Ezek. xiv. 14. 20.

— *τὸ τέλος Κυρίου*] *the end of the Lord*, i. e. of His dealings with Job, by which he "was more blessed at his latter end than at the beginning," Job xlii. 12: cp. *Augustine*, de Symbolo, 10.

12, 13. *πρὸ πάντων*] *but above all, my brethren, swear not.*

The connexion of this precept with the preceding may be stated in the words of *Bp. Sanderson* (Lectures on Oaths, vii. 11). "Set the examples of antient Prophets, and holy men before your eyes. If ye suffer adversity, imitate their patience. If in all things you cannot attain to that perfection, yet thus far at least, except ye be very negligent, you may go with ease; above all things, take heed lest too impatient of your grief, or too much transported with your joy, ye break forth into rash oaths, to the dishonour of God, and shame of Christian conversation. But rather contain yourselves, whether troubled or rejoicing, within the bounds of Modesty: mingle not Heaven and earth, let not all things be filled with your oaths and clamours; if you affirm a thing, let it be with calmness, and a mere affirmation or negation. But if either of these passions be more impetuous, and strive to overflow the narrow channels of your bosoms, it will be your wisdom to let it forth unto the glory of God. Do you demand by what means? I will tell you: *Is any amongst you afflicted?* Let not his impatience break forth into Oaths and Blasphemies, the Flood-gates of wrath; but rather let him pray; and humbly implore God that he would vouchsafe him Patience, till His heavy hand be removed. *Is any merry?* Let him not bellow it forth in Oaths, like a Bacchanalian, but rather sing it in Hymns and Psalms unto the Praise of God; who hath made his cup to overflow, and crowned him with happy days." *Bp. Sanderson.*

In these words St. James doth not mean universally to interdict the use of oaths: for that in some cases is not only lawful, but very expedient, yea needful, and required from us as a duty; but *that* swearing which our Lord had expressly prohibited to His disciples, and which thence, questionless, the *brethren* to whom St. James did write, did well understand themselves to forbear, having learnt so in the first catechisms of Christian institution; that is, *needless and heedless swearing in ordinary conversation*, a practice then frequent in the world, both among Jews and Gentiles; the invoking of God's name, appealing to His testimony, and provoking His judgment, upon any slight occasion, in common talk, with vain incogitancy, or profane boldness. From such practice the holy Apostle dehorteth in terms importing his great concernedness, and implying the matter to be of highest importance: for, *Before all things, my brethren, do not swear*; as if he did apprehend this sin of all other to be one of the most heinous and pernicious. Could he have said more? would he have said so much, if he had not conceived the matter to be of exceeding weight and consequence? *Dr. Barrow*, Serm. xv. vol. i. p. 329.

On the subject of Oaths, see above, notes on Matt. v. 34. Heb. vi. 16, and the expositors of Art. XXXIX. of the Church of England.

12. *μήτε τὸν οὐρανόν*] *neither by heaven nor by earth*, lest ye give to the creature the honour due only to the Creator, see *Caten.* p. 36, for an oath is an act of *worship* to be paid only to God. Cp. Matt. v. 34.

14. *προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας*] *Let him call to himself the Elders of the Church, and let them pray over him.* Observe the *plural* "Elders;" let him call for them, in order that by *united* prayer they may prevail (Matt. xviii. 19), and that they may be *witnesses* of the *effects* of prayer.

Our Lord sent forth His twelve Apostles and His seventy Disciples *two* and *two* (Mark vi. 7. Luke x. 1), and St. James prescribes that the sick should send for the Elders of the Church.

Where, however, only *one* Elder can answer the call, this precept enjoins that he should be sent for; and it can hardly be supposed that in some cases the Elders would be summoned in a body to a sick room; but the precept is general, and the application of it in particular circumstances is left to be determined by the wisdom and piety of the faithful.

Here is remarkable evidence of the diffusion of the Gospel and extension of the Church, and of the existence of the order and Ministry of the Christian Priesthood in divers parts of the world in that early age. This Epistle was written before A.D. 62, when St. James died; it was addressed to the twelve tribes dispersed throughout the world (i. 1), and it gives them this precept,—"Is any sick among you? Let him *send for the Elders of the Church.*"

This admonition would not have been given, if it could not be complied with. In the Acts of the Apostles we see St. James the Bishop of Jerusalem surrounded by, and presiding over, his *Presbyters*, or Elders, there (xxi. 18), and we may infer from his words in this place that Apostles and Apostolic men had now gone forth into a great part of the world (cp. Titus i. 5, and note before 1 Tim. iii.), and had ordained *Presbyters* in the principal cities.

In the Apocalypse we see in each case, *one Person* at their head (see on Rev. ii. 1); as their Angel, or Bishop.

The sick are enjoined to send for the *Presbyters* of the Church. It follows, therefore, that it is a necessary part of the Priest's duty to *visit the sick*. St. James had before asserted, not without reference to this duty, that "pure worship in the sight of God is to *visit* the orphans and widows in their affliction" (i. 27), and he here enjoins the sick to send for the *Presbyters* of the Church, and comforts the faithful with the assurance that the ministry of God's Priests, in prayer and other offices of religion, will be conducive to their comfort in soul and body.

Hence the Church of England prescribes, that "when any person is sick, notice shall be given thereof to the Minister of the Parish" (Order for the Visitation of the Sick); and she specifies it as part of "the Office of a Deacon, to search for the *sick*, &c., and to intimate their names unto the Curate." (Form, &c., of making Deacons.)

S. Polycarp, the Bishop of Smyrna, a disciple of St. John, and martyr, referring, it would seem, to the words of St. James, gives this ministerial direction (ad Philipp. c. 5), "*Let the Presbyters* be tender-hearted, merciful to all, converting the erring, (see below, v. 19), *visiting all who are sick* (*ἐπισκεπτόμενοι πάντας ἀσθενεῖς*); not neglecting the *widow or orphan or needy* (see above, i. 27), and providing always what is good in the *sight of God*, abstaining *from all respect of persons* (see above, ii. 1. 9), not sharp in judgment, knowing that we *are all sinners*" (see above, iii. 2). These words of *S. Polycarp* show that he was familiar with this Epistle of St. James.

— *προσευξάσθωσαν ἐπ' αὐτόν*] *let them* (the Presbyters) *pray over him*, the sick man. There is therefore a special efficacy in the prayers of those whom God has set apart for that office.

15 ° καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται αὐτῷ. ° Isa. 33. 24. Prov. 15. 29. Gen. 20. 17. Num. 11. 2. Josh. 10. 12.

16 Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων,

Every Priest being taken from among men is ordained for men in things pertaining to God (Heb. v. 1), that he may offer prayers; the prayers he offereth he offereth *out of his office*, and so, even in that respect there is, *cæteris paribus*, a more force and energy in them, as coming from him whose *calling* it is to offer them, than in those that come from another whose calling it is not so to do. *Bp. Andrewes*, Sermons, v. 230, 231.

The authority of the Priest's *calling* is a furtherance, because if God have so far received him into favour as to impose upon him by the hands of man that office of blessing the people in His Name, and making intercession to Him in theirs, which office He hath sanctified with His own most gracious promise, and ratified that promise by manifest actual performance thereof, when others before in like place have done the same; is not his very Ordination a seal, as it were, to us, that the self-same Divine Love that hath chosen the Instrument to work with, will by that Instrument effect the thing whereto He ordained it, in blessing His people, and accepting the prayers which His servant offereth up unto God for them? *Hooker*, V. xxv. 3.

— ἀλείψαντες αὐτὸν ἐλαίῳ] *anointing him with oil.*

A question here arises;

Why the Church of England has not retained the practice of Anointing the Sick, as here prescribed by St. James?

And if the Early Church discontinued doing so, when and why?

St. Mark says of the Apostles (vi. 13), "They cast out devils, and *anointed with oil* many that were sick, and healed them."

From a comparison of this passage with the parallel places in St. Matthew (x. 1—8) and St. Luke (ix. 1—6), it appears that they did this in the exercise of the *extraordinary* and *miraculous* powers of Healing bestowed on them by Christ.

The application of oil to the body of the Sick was a visible proof that they who applied it (viz. the Apostles) were Instruments employed by God for the conveyance of those benefits which accompanied its application.

It was a manifest evidence that Miracles of Healing were wrought by God through their agency; it was like a credential to their mission; and it served to call attention to the Doctrine taught by them, as coming from God.

The miraculous powers of Healing given to the Apostles were for some time continued in the Church.

Thus St. Paul says (1 Cor. xii. 8, 9), "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the *gifts* of *healing*; to another prophecy; to another tongues;" and again (1 Cor. xii. 28), "God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that Miracles, then gifts of healing.... Have all the *gifts of healing?* Do all speak with tongues?"

Our Lord Himself promised this gift to His disciples (Mark xvi. 18): "They shall lay hands *on the sick, and they shall recover.*" This was done by the Apostles in the time of our Lord's ministry (says *Œcumenius* here): they anointed the sick with oil and *healed* them.

It appears that St. James is speaking with reference to this *miraculous power of healing* then existing in the Church, when he says (v. 14), "Is any sick among you? let him call for the elders of the Church; and let them pray over him, *anointing him with oil* in the name of the Lord: and the prayer of faith *shall save the sick*, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." That is to say, If any one is sick, let him avail himself of the gifts which God has bestowed upon His Church; let him send for the Presbyters of the Church, and let them pray over him; and the prayer of faith (i. e. the faithful prayer made in full trust that God will do what *is best for the sick*) will (if it be God's good pleasure) save the sick, and God will *raise him up*, and restore him to health; and if he has committed sins, and if he is penitent for his sins, and has faith in Christ, they shall be forgiven him.

Whatever was instituted by Christ or by His Apostles, under His guidance and that of the Holy Ghost, for the purpose of *conveying grace* to the *soul*, and for the attainment of *everlasting glory*, is of *perpetual and universal obligation*: for all men need grace, and all men desire glory. Such things are the Two Sacraments and Confirmation. See on Acts viii. 16, 17.

But things which were practised and prescribed by Christ Himself and His Apostles are *not* of *perpetual* obligation, *unless* they are conducive to an *end* which is of *perpetual necessity*, namely, to the bestowal of *spiritual grace* to the soul, and to its everlasting salvation. If such is not their character, they are mutable, and may be omitted or foregone by the Christian Church, according to the wisdom and discretion with which God has endued her. See this proved at large by *Hooker*, I. xv., and III. x., and xi. 15—18.

This is evident from the non-use of *feet-washing*, a thing done and enjoined by Christ Himself (see on John xiii. 14), and from the discontinuance of the *holy kiss* prescribed by His Apostles. (1 Thess. v. 26. Rom. xvi. 16. 1 Pet. v. 14.)

There is no evidence that *anointing with oil* was ever used in primitive times as a *sacrament* for the conveyance of *spiritual grace* to the sick in danger of death.

For a considerable time the Church retained the gift of healing (*Irenæus*, v. 6. *Tertullian*, de Bapt. c. 10. *Euseb.* v. 7. *S. Jerome*, vit. *Sulp. Sever.* vit. Martini, c. 15), and the practice of anointing with oil, with a view *to recovery from sickness, was continued* in the Eastern and Western Churches. Indeed (as may be seen in the Greek Euchologium), it is continued in the *Eastern* Church to this day for *this purpose*: see *Dr. Covel* on the Greek Church, 308. 340.

The *Latin* Church has adopted a different course.

She perceived in course of time that the *effect* mentioned by St. James ("the Lord shall *raise up* the sick") did not ordinarily ensue from the anointing with oil; she saw that the *miraculous* and *extraordinary* powers of healing granted by Christ to the Apostles and other primitive disciples in the Apostolic ages, had gradually been withdrawn, as was the case with those *other* miraculous gifts, coupled with that of healing by St. Paul (1 Cor. xii. 28), viz., the gift of *tongues*.

But she would not lay aside the practice of anointing the sick. She *retained* the practice, but she abandoned the *design* for which the practice had been instituted.

At length, in the twelfth and thirteenth centuries, the Latin Church had diverted the practice into a direction quite contrary to the purpose for which it was originally prescribed.

The Apostle St. James had enjoined the practice with a view to the recovery of the sick; as Cardinal *Caietanus* allows, in his note on the passage, where he says, "Hæc verba *non* loquuntur de Sacramentali unctione *extremæ unctionis*;" but the Church of Rome prescribes, in the Councils of Florence (A.D. 1438) and Trent (A.D. 1551), that the anointing should *not* take place *except* where recovery *is not to be looked for* (Council of Trent, Sess. xiv., "qui tam periculosè decumbunt ut in exitu vitæ constituti videantur"), and therefore she calls this anointing "*extreme* unction," and "sacramentum *exeuntium*," and she regards it as a *Sacrament* for conveying grace to the soul.

Thus, on the one hand, the Greek Church is a witness by her present practice, that the Anointing was designed with a view to *bodily recovery*; and the Roman Church, on the other hand, is a witness, that the *miraculous* effects on the *body*, which were wrought in primitive times by God through the instrumentality of those who anointed the sick, and which accompanied that unction, *have ceased.*

In the first Prayer Book of King Edward VIth, the Church of England (in her Office for the Visitation of the Sick) provided that "*if* the *sick man desired* it," he might be *anointed* with a view to his recovery. But on further consideration of the matter, and reflecting (it may be supposed) that the anointing of the sick implied something of a claim to the exercise of *miraculous* powers of healing, and might be chargeable with presumption, and with ignorance of God's dispensations in regard to miraculous powers, and might tempt men to rely for grace and pardon on an outward ceremony administered to them in a state of insensibility; she has thought fit to lay aside the sign, now that the thing signified has *ceased*, and to limit herself soberly and wisely to what is certain and indisputable, and what is the main thing for the sick man to consider, viz., that if he avails himself, as he ought to do in his sickness, of the ministry of his spiritual Guide, the prayer of faith will save the sick, and (if it be most expedient for him) God will raise him up; and if he has committed sins, they will, on his faith and repentance, be forgiven him, and that he will receive pardon, and grace, and peace, through the merits of Christ, and by the love and mercy of God, especially as conveyed, dispensed, and applied in the reception of the blessed and most comfortable *Sacrament of the Body and Blood of Christ*, which she enjoins, in a special Office, to be ministered to the sick.

Compare *Dr. Hammond* here and *Dean Comber's* remarks in his "Companion to the Temple," in the Introduction to the Office of Visitation of the Sick.

16. ἐξομολογεῖσθε ἀλλήλοις] *Confess your transgressions one*

ὅπως ἰαθῆτε· πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. 17 [p] Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ· 18 [q] καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

19 [r] Ἀδελφοί, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν, 20 [s] γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

p 1 Kings 17. 1. & 18. 42, 45. Luke 4. 25. Acts 14. 15.
q 1 Kings 18. 41, &c.
r Matt. 18. 15.
s Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4. 16. 1 Pet. 4. 8.

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to another. Observe the word παραπτώματα, *offences, breaches* of law: here particularly the law of love: and ἀλλήλοις, *one to another*, as friends and brethren; and compare our Lord's precept, "If thy *brother trespass* against thee, rebuke him, and if he repent forgive him, and if he *trespass against* thee *seven times* in a day, and seven times in a day *turn again unto thee* saying, I repent, thou shalt forgive him" (Luke xvii. 3, 4).

The doctrine of *private* confession preparatory to the reception of the Holy Communion, and as a part of the discipline of Repentance, cannot rightly be grounded on this text.

Public confession of sins to Almighty God has ever been a necessary part of Christian religion and worship; but *private* confession to a Minister of the Church was never *enforced* in the earliest ages of the Church. The Church of England gives her *advice* to the penitent, in certain cases, and under certain circumstances, "to open his grief to some *discreet and learned* Minister of God's Word" (not indiscriminately to *any one* who may claim a right to hear confession, without due qualification for the difficult work of guiding the conscience aright), "that by the ministry of God's Holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness." See *Hooker*, VI. iv. 4, and VI. iv. 6.

— ὅπως ἰαθῆτε] *that ye may be healed* in body and soul. Matt. xiii. 15. Luke iv. 18; ix. 2. Heb. xii. 13, where St. Paul seems to refer to this precept.

Observe the connexion of this sentence with what goes before. "The greatest thing that made men forward and willing to *confess* their sins, and in no wise to be withheld from this confession by any fear of disgrace or contempt which might ensue, was their fervent desire to be helped with the prayers of God's faithful people, wherein as St. James doth exhort unto *mutual confession*, alleging this for a reason, that *just men's devout prayers* are of great avail with God, so it hath been heretofore the use of penitents for that intent to unburthen their minds even to private persons and to crave their prayers." *Hooker*, VI. iv. 7, referring to *Tertullian* de Pœnit. c. 10, and *S. Ambrose* de Pœnit. ii. 10.

— πολὺ ἰσχύει] *Great is the efficacy of the prayer of a righteous man working inwardly*. Do not imagine, as many do, that prayer will avail without holiness of *life*. Some make long prayers and devour widows' houses (Matt. xxiii. 14), and therefore shall receive greater damnation (Luke xx. 47). The sacrifice of the wicked is abomination (Prov. xv. 8; xxi. 27), but the prayer of the *righteous* availeth much.

Again some may suppose, that the prayers of the *lips* will avail, without the inner working of the *heart*. *They* draw nigh to God with their lips, but their heart is far from Him (Matt. xv. 8). "They use vain repetitions in prayer, and think that they will be heard for their much *speaking*." (Matt. vi. 7. Cp. Ecclus. vii. 14.) But ye shall not be so. It is the *inner working of the heart*, moved by a spirit of love, that prevails with God. The wrestlings of Jacob in prayer, the yearnings of Hannah's heart, these gain a blessing from Him. "Hæc vis Deo grata est." *Tertullian*.

On the word ἐνεργουμένη, *inwardly energising* in devotion and love to God, so as to produce *external effects* in obedience; see 1 Thess. ii. 13. Gal. v. 6. 2 Cor. i. 6. Col. i. 29. Eph. iii. 20; and see the note of *Maximus* here (in Catenâ, p. 37), where he says the "power of prayer is not in words when it comes forth from the tongue in an empty sound of the voice;" such a prayer is ἀργὴ καὶ ἀνυπόστατος, but a prevailing prayer is that which is ἐνεργὸς καὶ ζῶσα, *energetic and living, animating obedience*.

Observe, therefore, how happily the two emphatic words δικαίου and ἐνεργουμένη are reserved for the *end of the sentence*, to give weight and force to the whole; and to make it sink into the ears and hearts of hearers and readers of the Epistle; and to teach the faithful of every age, that it is *holiness of life* and *devotion of heart* which give efficacy to Prayer.

The martyrdom of St. James himself affords a beautiful comment on these words (see *Euseb.* ii. 23, quoted above on *v.* 6), especially where it is related that after St. James had been cast down by his enemies from the pediment of the Temple, and they were stoning him, he fell on his knees and *prayed* for them, and some, who stood by, said, adopting the very words of this Epistle, —"Hold, what do ye? εὔχεται ὑπὲρ ὑμῶν ὁ δίκαιος," "the *just* man is *praying* for you."

17. Ἠλίας ἄνθρωπος ἦν ὁμ. ἡ.] *Elias was a man of like passions with us*; and once his *patience failed* him (1 Kings xix. 4. 10. 14), yet God heard his prayer; and gave him power to shut and open heaven (1 Kings xvii. 1; xviii. 42. 45. Cp. Rev. xi. 6). It is not indeed expressly affirmed in the Holy Scriptures of the Old Testament, that Elijah's prayers were the *cause* of the *drought* for three years and a half, and of the *rain* at their close; but his own declaration that there should not be *rain* but according to his *word* (1 Kings xvii.), and also his actions on Mount Carmel (xviii. 42), first praying to God for the acceptance of his sacrifice, and then casting himself down upon the earth, putting his face between his knees, though they might not lead an *uninspired* Expositor to the inference drawn here by the inspired Apostle St. James, yet they find a very apt exposition in that inference which we may thankfully accept at his hand.

When the prophet Elias said, that the gift of rain should depend on his word, he could not mean the word of *command*, but the word of *prayer*. Be not ye therefore disheartened, serve God and Pray earnestly; and He will protect you.

— προσευχῇ προσηύξατο] *he prayed with prayer*, there was true ἐνέργεια in his prayer. This is marked by the Hebraistic addition of the substantive to the verb. Cp. on Acts iv. 17, and on 2 Pet. iii. 3.

— τοῦ μὴ βρέξαι] *that it should not rain*. On the infinitive see on Acts xxvii. 1, and on Rev. xii. 7, and on the word βρέχω, to *rain*, Matt. vii. 25. 27.

— ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ] *three years and six months*; equal to 42 months, or 1260 days,—a chronological period of *suffering*. See above on Luke iv. 25, and below on Rev. xi., note at the end of the chapter.

19, 20. ἀδελφοὶ—ἁμαρτιῶν] *Brethren, if any man among you shall have strayed from the truth, and any one shall have converted him*,—brought him back to the way of the truth from which he had gone astray,—*let him know, that he who hath turned a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins*.

20. γινωσκέτω] *let him know*. This is genuine γνῶσις, or *knowledge*, that by imitating Christ's love, we are made partakers in His work, and in His glory. By doing the work of Christ in seeking to save that which is lost (Matt. xviii. 11. Luke xix. 10), the Christian will be admitted to be a sharer in the dignity and office of Christ; *he will save a soul from death*. So Timothy is said by St. Paul to *save* those who hear him, i. e. by *applying* the *means* instituted by Christ for their salvation (1 Tim. iv. 16. Cp. Rom. xi. 14. 1 Cor. vii. 16; ix. 22. Jude 23). And so Christ Himself gave His own title to His ministers when He said "*Ye* are the *Light* of the world" (Matt. v. 14. Cp. John ix. 5). Therefore he who *has turned a sinner from the error of his way* will have a *saving* office and dignity, because he will have *applied* those means which God has instituted for the *salvation* of sinners. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 139.

Nor is this all; he *will cover a multitude of sins*, and in this respect also will be admitted to be a fellow-worker with *Christ*; and have a share in another of His glorious titles. Christ alone is the true *Propitiatory*, or Mercy Seat; He is the *Covering of the* Ark on which God sits (Ps. lxxx. 1), as on a *Throne of Grace*, to which we must flee for *mercy* (Heb. iv. 16; cp. *Mather* on the Types, pp. 407, 408. 411), and which *covers* the sins of the *whole world*. Christ, and Christ alone, in that primary sense, *covers a multitude* of sins; see Heb. ix. 5, and on Rom. iii. 21—26, and Rom. iv. 7; which afford the best exposition of this text. "Blessed is the man whose iniquities are forgiven, and whose *sins are covered*; blessed is the man to whom the Lord will not impute sin." (Ps. xxxii. 1, 2.)

The contrast is in the words of Nehemiah, iv. 5, "O God, cover not their iniquity, and let not their sin be blotted out from before Thee."

That man, therefore, who has reclaimed a sinner from the error of his way, and has brought him back to Christ, and to the

use of those means which God has instituted in the Church for his salvation in Christ, may be justly said to *cover a multitude of sins* by means of the Saviour's righteousness; and he who has thus done the work of Christ, according to the command of Christ, will hear the joyful speech at the great Day, "Well done, thou good and faithful servant, enter thou into the *joy of thy Lord*." (Matt. xxv. 21.)

This *covering of a multitude of sins* by Christ, and the ministerial application of the means instituted by Him for the casting of this *covering of Christ's righteousness over a multitude of sins*, is a different work from that of *saving* the sinner, specified in the former clause.

For, if we suppose the *sinner* to be *saved*, and yet the *remembrance* and *record* of his sins to be *not covered*, but to be ever *visible* to his own eyes, and to the eyes of men and Angels, and of God, in Eternity, this consideration would much abate his happiness in another world.

But the comfort here specified by the Apostle is, that by reclaiming an erring brother from the ways of sin, and by bringing him to Christ, we may not only *save* an immortal *soul* from eternal *death*, but may be instrumental in casting over his *sins* —however great their *multitude*—the spotless robe of Christ's righteousness, so that they may be *covered* for ever by the mantle of His merits.

Here is one of the strongest motives to the work of Christian love, in endeavouring to convert the sinner from the error of his way.

With this precept St. James ends his Epistle; and in the practice of it he ended his life, when, according to the example, and in the words of His Saviour, dying on the cross for the salvation of the souls of all men, and for the covering of their sins from the wrath of God, St. James prayed for his murderers, "I pray Thee, Lord, God and Father, forgive them, for they know not what they do." (*Euseb.* ii. 23. See above on *v.* 6.)

There are no salutations nor benedictions at the close of this Epistle for the reason stated above on i. 1.

INTRODUCTION

TO

THE FIRST EPISTLE GENERAL OF ST. PETER.

When the Holy Ghost came down from heaven, on the Day of Pentecost, St. Peter stood up with the Eleven, and preached to the Jews and Proselytes, who had come from all parts of the civilized world to Jerusalem for that Festival.

They whom he addressed are enumerated by the Historian of the Acts of the Apostles in the following order:—

1. *Parthians, Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa.*

2. *Cappadocia, Pontus and Asia, Phrygia and Pamphylia.*

3. *Egypt, the parts of Libya towards Cyrene; and strangers of Rome, Jews and Proselytes, Cretes and Arabians.*

These Three Classes of persons, as has been shown in another place[1], represent the principal *Dispersions*, as they were called, of the Jews, scattered abroad in the countries to the East, North, West, and South of Jerusalem.

St. Peter was their Apostle, the Apostle of the Circumcision[2], as St. Paul was of the Gentiles. And as St. Paul performed the office of Apostle to the Gentiles, by preaching in person, and also by writing Epistles to the Gentile Churches, so St. Peter did to those of the Circumcision.

He did that work in *regular order*.

The Commission which had been given by Christ to His Apostles had specified certain stages of missionary progress; "ye shall be witnesses unto Me in *Jerusalem*," this was the first stage; "and in all *Judæa*," this was the second; "and in *Samaria*," this was the third; and, lastly, "unto the *uttermost part of the Earth*[3]."

The Apostle St. Peter had received from Christ a solemnly repeated charge, "Feed My sheep[4]." He discharged the duties of the pastoral office entrusted to him, and he performed them according to the *order* prescribed by Him who gave the charge.

He bore witness to Christ, first, in *Jerusalem*, and in *Judæa;* next, "in *Samaria*[5];" and lastly, he bore witness to Christ unto the *uttermost parts of the Earth*.

This final and extended witness, to the *uttermost parts of the Earth*, is that which is presented to us in his Epistles, and in his Martyrdom.

He preached the Gospel and wrote his first Epistle in the *eastern* territory of the Roman world; and his Martyrdom took place *in the West*. This Epistle was written from the Eastern Babylon; and afterwards he bore witness to Christ by dying for Him in the Western Babylon,—Rome[6].

[1] See on Acts ii. 9—11, and below, 1 Pet. i. 1, and v. 13.
[2] Gal. ii. 7—9.
[3] Acts i. 8.
[4] John xxi. 16, 17.
[5] Acts viii. 14—25. Cp. ix. 32.
[6] See below, p. 39. Whether St. Peter was ever at Rome *before* the time of his *martyrdom* in that City is doubtful.

Justin Martyr (Apol. ii. c. 26) asserts that Simon Magus came to Rome in the time of *Claudius;* and after Justin Martyr it is said in the Chronicon of *Eusebius*, ad A.D. 42, that he was encountered there by St. Peter; and so *Euseb.* ii. 14. Cp. *Euseb.* ii. 15—17.

But the silence of Holy Scripture, and especially the absence of any reference to St. Peter in St. Paul's Epistles written to Rome and from Rome, and the scantiness and ambiguity of other testimony on that subject, render it at least very doubtful, whether St. Peter was at Rome before his last visit in the reign of Nero, which ended in his martyrdom there. Cp. *Basnage*, Annales ad A.D. 42, vol. i. p. 525.

It is probable, that he encountered Simon Magus at *that* time; *Nicephorus* (Chronog. in Scaliger. Thesaurus Temp. p. 308) assigns two years to St. Peter's Episcopate at Rome, and those two years are, in all likelihood, coincident with St. Peter's visit to Rome at the close of Nero's reign, when St. Paul was also at Rome; and this opinion is confirmed by the testimony of some authors, *S. Cyril.* Catech. 6. *Sulpic. Sever.* ii. p. 369, who

Thus he completed his testimony to Christ, "*in Jerusalem, Judæa, Samaria, and the uttermost part of the Earth.*"

The place from which this Epistle is dated is *Babylon*[1].

Reasons will be assigned hereafter for adherence to the opinion, that the *literal* interpretation of that word is the *true* one; and that this Epistle was written from the site of the Assyrian city, on the river Euphrates; the city celebrated of old in the history of the Jewish people.

Reserving the further details of the evidence on this point for another place, we may here content ourselves with observing that the Historian of the Acts places the *Parthians, Medes,* and *Elamites,* and dwellers in *Mesopotamia* as the *first* in order among those strangers scattered abroad, who had come up to Jerusalem for the Feast of Pentecost, and who were then addressed by St. Peter. No less a number than three thousand of them received his word and were baptized[2]; being the first-fruits of many similar spiritual Harvests which would be gathered in by St. Peter and others on many like occasions at Jerusalem, at the Jewish Festivals in succeeding years.

It might reasonably be anticipated, that St. Peter, the Apostle of the Circumcision, would go in person and visit those to whom he had preached, and whom he had converted by his preaching, and see how they fared[3].

Among all the cities in the region of the *Parthians, Medes,* and *Elamites,* and dwellers in *Mesopotamia,* none had been so renowned as *Babylon.*

The announcement that the Cross of Christ had been planted in *Babylon,* and that there was an *Elect*[4] Church,—a Christian Sion,—in that place, which had been the cause of so many woes to Jerusalem, would indeed be joyous tidings to the faithful Israelites throughout the world. "The land of Zebulun and the land of Naphtali, Galilee of the Gentiles," which had been the first to endure the calamities inflicted by the Assyrian invasion, were the first to enjoy the blessings of the Gospel, and the gracious presence of the Messiah; and the people which sat in darkness saw a great light in the glorious Advent of Him Who is the Light of the World[5]. And if now it could be said, that by the preaching of a Galilæan fisherman, Babylon, the land of the captivity of Judah, had heard the sound of an Evangelical Jubilee, this intelligence would be hailed with gladness by all faithful Israelites, and would impart consolation to them for the distresses which their forefathers had endured at Babylon; and would be like the opening of a door of hope, that *all* their brethren, wheresoever scattered abroad over the face of the earth, would find a home in the Gospel, and a Jerusalem in the Church of God; and it would be an earnest and pledge of future victories to be achieved by the Cross of Christ over all the Babylons of this world.

These and other considerations, which will be stated in the proper place[6], lead us to adopt the literal interpretation of St. Peter's words, and to believe that he was at Babylon, when he wrote this Epistle.

This interpretation, it will be found, imparts clearness and beauty to its contents.

To specify some particulars;

The Epistle itself is sometimes cited by ancient Authors, as "Epistola ad *Ponticos*[7]," an Epistle to those of *Pontus.* The reason is, that among the regions specified by the Apostle at the beginning of this Epistle, the *first* place is assigned to *Pontus.*

Pontus was the most *eastern* region of Asia Minor. This circumstance confirms the opinion above stated, that the place in which the Epistle was written, did not lie to the *west* of Asia Minor,—and therefore was not Rome, as some have supposed,—but lay to the *east* of Asia Minor.

Still further, on examining the *order* in which the Asiatic regions are arranged in the com-

represent that Simon Magus was encountered at Rome by St. Paul as well as St. Peter. See *Ittig,* Hæres. p. 28, and the testimony in the recently discovered work of *S. Hippolytus,* which is of more importance from the author's connexion with Rome, p. 178. "This Simon," says he, "bewitched many in Samaria with his sorceries, and afterwards came as far as *Rome,* and entered into conflict with the *Apostles;* and *Peter* greatly resisted him when he was seducing many by his magical arts." Cp. *Basnage,* Ann. A.D. 64, vol. i. p. 731, and the authorities in *Winer,* R. W. B. ii. p. 238. *Davidson,* Intr. iii. pp. 352—362.

The *obscurity* in which the history of St. Peter is involved after his delivery from his imprisonment in A.D. 44 (Acts xii. 17) is very remarkable. It seems providential. It may be ascribable to the same causes as the *silence* of Holy Scripture with regard to the Blessed Virgin Mary. It is like a prophetic protest against the errors which grew up afterwards in the Church, and fastened themselves with a semblance of reverence on his venerable name; like ivy, which injures the tree which it dresses up with its foliage. *If* St. Peter had been the Supreme Head of the Church of Christ, and had possessed sovereign authority over all the Apostles, it is not at all probable that his personal movements for a period of *twenty years* would have been involved in obscurity as they are. How much would the advocate of Papal Supremacy have made of the Acts of the Apostles, if the person who is there brought most prominently forward had been St. Peter, instead of St. Paul! If we knew as much of St. Peter's history as we do of St. Paul's, how many arguments would thence have been derived in favour of that Supremacy! There is therefore, it is probable, an eloquent significance in this silence.

[1] See below on v. 13.

[2] Acts ii. 41.

[3] This was the Apostolic rule. Acts xv. 36–41. Cp. Acts xviii. 23.

[4] See on 1 Pet. v. 13.

[5] Isa. ix. 1—3. Matt. iv. 13—16.

[6] On 1 Pet. v. 13.

[7] See below on i. 1.

mencement of this Epistle, we find that they are placed in such a geographical series as that in which they would present themselves naturally to the mind of a person writing from the *east* of Asia Minor; and thus also we are confirmed in the opinion that the word *Babylon* at the close of the Epistle is to be received in its natural sense, and means the celebrated Assyrian city bearing that name.

If, now, we refer again to the recital in the Acts of the Apostles concerning the preaching of St. Peter, on the day of Pentecost, to the Jewish strangers who had flocked to Jerusalem for that Festival, we find that *after* the mention of those who had come from Parthia and its neighbourhood, namely, Babylonia and the regions about it, those who are *next* specified are the dwellers in *Judæa*[1], *Cappadocia, Pontus,* and *Asia,* Phrygia and Pamphylia.

He went forth from Jerusalem and preached in *Judæa.* Suppose him next to be at Babylon, which was then under the sway of the *Parthians*[2], and to have confirmed in the faith of Christ those believing Jews who were scattered in Media, Elam, that is Persia, and Mesopotamia. It was very reasonable that he should *next* turn his eyes and his thoughts toward those who formed the second great group of the dispersed Israelites; namely, to those of *Pontus, Cappadocia, and Asia,* who were an offset of the Babylonish dispersion, and are placed next to it by St. Luke in the Acts of the Apostles.

What more natural, therefore, than that, being at *Babylon,* he should write an *Epistle* to those of *Pontus* and *Asia?*

He had received a charge to show his love to the Good Shepherd, Who had laid down His life for His sheep; and the manner in which that love was to be proved was by *feeding His sheep*[3]. The lost sheep of the house of Israel were committed to his special charge. They were scattered abroad throughout the world. But they were gathered together from time to time as in a sheepfold at Jerusalem at the great annual Festivals. St. Peter *had* fed them *there.*

But he must also *go forth* to feed them.

It was ordered, providentially, that though the sheep of the house of Israel were scattered upon the mountains of the world, yet, if we may venture so to speak, there were certain great spiritual sheep-walks in which they ranged, like the patriarchal flocks of Arabia, stretching themselves in their pastoral encampments far and wide over the hills, and along the valleys. And when Christian folds had been formed in these great spiritual sheep-walks, ready means were afforded of spiritual communication among them; and they might in fine be gathered as one flock under one Shepherd[4] in the Church of Christ.

The first of these great spiritual sheep-walks was in Babylonia and the adjacent countries, to which the Ten Tribes had been carried captive. There St. Peter was, when he wrote this Epistle.

The second of these spiritual sheep-walks was in Asia Minor.

The third was in Egypt[5].

Therefore, being at Babylon, and tending the sheep of the Good Shepherd there, St. Peter next directed his attention to those sheep of the house of Israel who were scattered abroad in *Asia Minor;* of whom not a few had heard his voice in Jerusalem, and had perhaps been already visited by him in the interval between the day of Pentecost and the date of this Epistle[6].

Thus he performed the double work enjoined him by Christ, that of *tending* and *feeding* His sheep. He *tended* them by his presence; and he *fed* them by his Epistles, which afford a constant supply of spiritual nourishment to the sheep of Christ[7].

The mention of "*Marcus his son,*" in the salutation from *Babylon*[8], supplies another illustration here.

"Marcus his son," is doubtless the Evangelist St. Mark, whose Gospel was written under the eye of St. Peter, his father in the faith[9].

This salutation itself proves, that St. Mark was known to the Asiatic Jewish Christians, whom St. Peter is addressing in the Epistle. This inference is confirmed by the mention of St. Mark by St. Paul, when writing from Rome in his Epistle to the Asiatic Church of Colossæ[10]. And it may

[1] Acts ii. 9.

[2] See below on 1 Pet. v. 13, and *Introduction* to the Second Epistle of St. John.

[3] John xxi. 16, 17.

[4] John x. 16.

[5] Acts ii. 9, 10.

[6] As is asserted by *Origen* in Euseb. iii. 1.

[7] The word ποιμαίνειν, to *tend,* implies the *presence* of the ποιμήν, or Shepherd. But βόσκειν is a work which he may perform when absent, as well as when present. St. Peter ἐποίμαινεν at Babylon; and when there he ἔβοσκεν those of Asia. He ἐποίμαινεν by his presence, and ἔβοσκεν by his writings. He *tended* Christ's sheep when he was alive; but he is *always feeding* them in his *Epistles.*

[8] 1 Pet. v. 13.

[9] See the authorities cited above in the *Introduction* to St. Mark's Gospel, pp. 112—114.

[10] Col. iv. 10. Philem. 24.

probably be concluded from the request of St. Paul, writing from Rome to Timothy, the Bishop of Ephesus, to bring with him *Mark*, "for he is profitable to me for the ministry[1];" that Mark was afterwards again at Rome, before the martyrdom of that Apostle.

Subsequently, St. Mark is presented to our notice in Ecclesiastical History as Bishop of Alexandria, the capital of *Egypt*, and as having been sent thither by St. Peter[2]. Egypt and its neighbouring countries was the third great spiritual sheep-walk of the dispersed of Israel: and Alexandria was their central fold[3]. Accordingly, *Egypt and the parts of Libya toward Cyrene* are mentioned in the third place by the Historian of the Acts of the Apostles, in his enumeration of those to whom St. Peter preached on the Day of Pentecost.

St. Peter, as far as we know, never went in person into Egypt, nor did he ever write an Epistle to the inhabitants of that country; but he sent thither "Marcus his son," and fed the flock there by *his* instrumentality, both by his Gospel, written under St. Peter's superintendence, and by the pastoral ministrations of St. Mark, the first Bishop of Alexandria.

Thus then, in another sense, St. Peter executed Christ's commission to him, "Feed My Sheep," "Tend My Sheep." And he did this in the same order as that which is set down by the Holy Spirit in the Acts of the Apostles, describing St. Peter's first preaching, as the Apostle of the Circumcision, when he had just been empowered to preach by the "Holy Ghost sent down from heaven[4]," and when he gathered in that spiritual harvest of souls, which may be regarded as the first-fruits of his labours.

The Tending of Christ's flock by personal presence, and preaching; the Feeding of Christ's flock with the healthful food of sound Doctrine, in the writing of Epistles, to endure for all ages after his decease[5]; the continual oversight of Christ's flock by the appointment of Chief Pastors to be continued in succession;—these were the acts of this Apostolic Shepherd, done in obedience to the pastoral Charge of the Chief Shepherd and Bishop of our souls[6]. And by doing these things St. Peter set an example to all Christian Bishops and Pastors, and cheers them with a blessed hope, that if they follow him, as he followed Christ, then, when "the chief Shepherd shall appear, they will receive a crown of glory that fadeth not away[7]."

But the crowning act of St. Peter's pastoral Ministry still remained to be performed.

The Good Shepherd layeth down His life for the sheep[8], and Peter had received a commission from the Good Shepherd, "Follow thou Me[9]." He would imitate the Good Shepherd, and obey His command. When he had become old, he had provided for the oversight of the lost sheep of the house of Israel, scattered abroad in Parthia, in Asia, and in Egypt. But his commission was not yet fulfilled. It extended to the *uttermost parts of the earth*. He had been to the *East*, to Chaldæa; he must also go to the *West*, to Italy; he had been to the Eastern Babylon; he must also go to the Western Babylon; he must visit Rome.

Here also he followed the order set down by the Apostolic Historian. There the mention of Mesopotamia is succeeded by the mention of Asia, and the mention of Asia is succeeded by that of Egypt, and the mention of Egypt is succeeded by that of Rome[10]. At Rome his course was to end.

Our Lord had charged him to prove his love to Him by feeding His lambs, and by tending His sheep, and by feeding His sheep[11]. And immediately after the delivery of this charge to St. Peter, He had proceeded to utter a prophecy concerning the manner of St. Peter's *death*: "This He spake, signifying by what manner of *death* he would glorify God[12]. And when He had spoken this, He said, *Follow thou Me*." So it came to pass. After St. Peter had tended Christ's sheep by his presence and preaching, and had fed Christ's sheep by his doctrine and writings, and by the ministry of Marcus his son, it remained only that he should perform the finishing work of a Christian Shepherd, in following Him Who is the Good Shepherd, and Who showed His love for His sheep by laying down His life for them[13]. "Follow thou Me," were the words of Christ to him; and Christ pre-announced to Peter that he would have grace to follow His Master, not only in His death, but in the manner of it[14], and would thus prove his love for the Great Shepherd of the Sheep, and would glorify God.

This the blessed Apostle did, in the great city of the West, the Metropolis of the world[15]—

[1] 2 Tim. iv. 11.
[2] See *Euseb.* ii. 16. *Epiphan.* Hær. li., and the authorities quoted above in the *Introduction* to St. Mark, p. 112.
[3] See on Acts ii. 9—11.
[4] 1 Pet. i. 12.
[5] See 2 Pet. i. 15.
[6] 1 Pet. ii. 25.
[7] 1 Pet. v. 1—4.
[8] John x. 11—15.
[9] John xxi. 22.
[10] Acts ii. 9, 10.
[11] John xxi. 15—17.
[12] τοίῳ θανάτῳ, John xxi. 19.
[13] John x. 15.
[14] John xxi. 18.
[15] Probably in A. D. 68. See the ancient authorities cited above

Rome. St. Peter himself declares[1] that he foresaw the approach of his death; and probably it was not without divine direction that he went to *that* place, where the evidence of his own love for Christ, in dying after His example, would be most edifying to the Christian Church. His Master had gone up to Jerusalem to die; St. Peter went for the same purpose to Rome.

Thus he fulfilled the pastoral commission which he had received from Christ, and completed the work which had been given him to do, and which had been delineated in outline by the divine record of his preaching on the Day of Pentecost, when he received the gifts of the Holy Ghost, which enabled him to feed the flock committed to his care.

St. Peter's First Epistle derives special interest from his personal history.

One of its characteristics is its quiet tone of Christian gentleness and humility. This is the more remarkable, because the Author was distinguished among the Apostles by the eager forwardness and fervid vehemence of his character. This natural impetuosity seems to be subdued and chastened, in his Epistle, by an inward self-restraint. That self-restraint was probably produced by a recollection of the former confidence of his professions, and by the result of his self-reliance in the hour of trial. He seems to write under the remembrance of the transactions of the High Priest's hall, at the arraignment of Christ[2]. His Epistle breathes the spirit of Christian meekness and humility, and of submission for Christ's sake. "If ye be reproached for Christ's sake, happy are ye[3]." "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf[4]." Memorable words from one who had denied his Master.

The example of Christ's demeanour in the last days of His earthly ministry, which St. Peter had seen, seems to have wrought its full effect in his heart.

"Be ye *clothed* with humility," writes St. Peter[5]. The word there used[6] by the Apostle has been aptly illustrated by a reference to our Saviour's actions when He took a towel and girded Himself, like a servant, and poured water into a basin and washed His Apostles' feet[7]. St. Peter's language on that occasion, as recorded by St. John[8], shows that he was much affected by that gracious act of humility; and in his Epistle he seems to refer to it, and to commend it for imitation.

The patient bearing of our Lord before Caiaphas and the Sanhedrim, which St. Peter had witnessed, is also presented as a pattern to his readers. "Even hereunto were ye called: for Christ also suffered for us, leaving you an *example*, that ye should follow His steps; Who did no sin, neither was guile found in His mouth; Who being reviled was not reviling[9] again; when He was suffering, He was not threatening; but was committing Himself to Him that judgeth righteously[10]." And again, "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also once suffered for sins, just for unjust, that He might bring us to God[11]." And again, "Forasmuch then as Christ suffered for us in the flesh, arm ye yourselves also with the same mind[12]."

All these exhortations come with special force from him who was a witness of Christ's sufferings[13], and received a solemn charge from Him, "Follow thou Me;" and who had been commanded by Christ to "strengthen his brethren[14]."

Other characteristics also of this Epistle receive light from St. Peter's personal history.

The Epistle itself contains frequent intimations of the near approach of "a fiery trial" of severe persecution; and of the exposure of Christians to indignities and sufferings for Christ[15]. But the Apostle was not dismayed by what he foresaw. He not only manifests a spirit of resignation under suffering, but even of joy and exultation. The mention of trial is ever coupled in this Epistle with the language of triumph. The source of that language is to be found in his personal intercourse with Christ.

St. Peter had been with Christ on the Mountain of Transfiguration. Our Lord then talked

at the end of the *Introduction* to the Epistles of St. Paul to Timothy and to Titus, pp. 423, 424.

[1] 2 Pet. i. 13, 14.

[2] Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 57. John xviii. 25.

[3] For examples of this see iii. 8—10. 15; iv. 14; v. 5.

[4] iv. 14. 17.

[5] v. 5.

[6] *ἐγκομβώσασθε*.

[7] John xiii. 5.

[8] John xiii. 6—8.

[9] The *imperfect* tenses,—used here in the original,—bring out more clearly than the aorist, the *sustained* meekness of our Great Exemplar, and show more forcibly the deep impression made thereby on the writer's mind.

[10] 1 Pet. ii. 21—23.

[11] iii. 17, 18.

[12] 1 Pet. iv. 1.

[13] 1 Pet. v. 1.

[14] Luke xxii. 32.

[15] See i. 7; iii. 13; iv. 1, especially iv. 12—19; v. 8, 9.

The Neronian persecution followed soon after the burning of Rome in the summer of A.D. 64. Compare the *Introduction* to St. Paul's Epistles to Timothy, and note below on 2 Pet. iii. 1.

with Moses and Elias, who appeared in glory. He conversed with them concerning that future event which, though sorrowful and shameful in itself, was to be His passage to glory. He talked of His death[1] which He should accomplish at Jerusalem. After the accomplishment of that decease, St. Peter was a witness of Christ's victory and majesty in His Ascension into heaven.

Accordingly, in his Epistle, St. Peter views all the sufferings of Calvary as glorified by triumph. He sees Christ's decease, he sees his own decease, he sees the decease of all Christ's faithful followers, as invested with a heavenly radiance, by the light of the Transfiguration. He writes his Epistle[2] in the joyful light of that prophetic Vision of Glory. And soon after the date of the Epistle[3] he went to Rome, and proved the sincerity of his words by dying joyfully for Christ.

At the time of the Transfiguration St. Peter had attempted to dissuade Christ from suffering[4]; and in the hour of his human frailty had shrunk from bearing witness to Christ, and denied his Master. But when he wrote this Epistle he rejoiced in the prospect of suffering for Christ, because he saw the "glory that would follow[5]," and he teaches others to do the same. Great indeed was the spiritual change which had now been wrought in him by the Holy Ghost; and we may thence derive a cheering assurance, that the same Divine Comforter, whose perpetual presence was promised to the Church by Christ[6], will never fail to shed His gracious influences on the soul, and inspire it with courage in distress.

One of the most interesting characteristics of St. Peter's history is his connexion with St. John. In the Gospel history the riper age of St. Peter is blended in happy combination with the youthful years of St. John; and the ardour of the one is mellowed by the calmness of the other. The one is the Apostle of practical energy, the other of quiet contemplation. And both are joined together in tender bonds of fraternal love. What Mary and Martha were as sisters, St. John and St. Peter were as Apostles. By the side of the Lake of Galilee, after the Resurrection of Christ, they are seen together in the society of their risen Lord, Who uttered a prophecy concerning the future lot of both[7]. And in the Acts of the Apostles, this holy pair of Apostolic friends and brothers is joined together by the Holy Spirit in a sacred union. They go up to the Temple together; they pray together; they preach to the people together; they are sent to prison together; they are delivered together; they go to Samaria together[8]. Then, as far as the Sacred History is concerned, their union seems to be severed. But there is reason to believe that this union subsists for ever in their Epistles in Holy Scripture. St. Peter wrote his Epistle from Parthia to the Churches of St. John's province—Asia Minor; and St. John, it would seem, wrote from Asia to the Christians of Parthia, after St. Peter's death. And if this was so, then this circumstance confirms the arguments already adduced, to prove that the Babylon of St. Peter's first Epistle is the Assyrian city of that name. The evidence of this Epistolary intercourse will be produced hereafter[9]; in the mean time, let it be enough to have submitted it here for the reader's consideration.

Lastly, this Epistle possesses a special interest and value in regard to the relation of St. Peter, the Apostle of the Circumcision, to St. Paul, the Apostle of the Gentiles.

St. Peter received the Keys from Christ[10]: and he was the first to unlock the door of the Church to the Jewish and Gentile world.

He admitted the Jews of the Dispersions, by the ministry of the Word and Sacraments[11], on the Day of Pentecost. He afterwards admitted the Gentiles in the house of Cornelius at Cæsarea[12].

After this initiatory work had been performed by St. Peter, a division of Missionary labour was made between him and St. Paul.

"He that wrought effectually in Peter to the Apostleship of the Circumcision," says St. Paul[13], "was mighty in me also toward the Gentiles[14]."

About five years after this partition, a difference arose between St. Paul and St. Peter, at the Syrian Antioch.

Whether St. Peter was Bishop of Antioch[15] at this time, is uncertain; but he had great influence in that city. In a moment of vacillation he yielded to the solicitations of those, who, in

[1] ἔξοδον, a remarkable word. See on Luke ix. 31. Compare St. Peter's use of this same word, 2 Pet. i. 15.
[2] Compare notes below on 1 Pet. i. 7, 8.
[3] See on 2 Pet. iii. 1.
[4] Matt. xvi. 22.
[5] 1 Pet. i. 11.
[6] John xiv. 16.
[7] See on John xxi. 18—22.
[8] See on Acts iii. 1; viii. 14.
[9] In the *Introduction* to the Second Epistle of St. John.
[10] Matt. xvi. 19.
[11] Acts ii. 14—38. 41, 42.
[12] Acts x. 34—48. See also St. Peter's own statement at the Council of Jerusalem, Acts xv. 7.
[13] Gal. ii. 8.
[14] St. Paul's Ordination to the Apostleship to the Gentiles probably took place about five years after the Conversion of Cornelius, the first-fruits of the Gentile world. See the *Chronological Tables* prefixed to the Acts, and to St. Paul's Epistles.
[15] The testimonies concerning the Episcopate of St. Peter at Antioch may be seen in *Euseb.* iii. 22 and 36. *S. Hieron* de Scr. Eccl. c. 1, and c. 16, and in Gal. ii. 11.

their zeal for the ceremonial Law, desired to impose it on the Gentile Christians; and he withdrew himself from the communion of those who declined to receive that Law as necessary to salvation.

In this critical emergency, St. Paul came forward to plead the cause of Evangelical Liberty, and to maintain the plenary and all-sufficient efficacy of Christ's Sacrifice, as the only cause of Justification, and to demonstrate the transitory and preparatory character of the Levitical Ritual, and its fulfilment in Christ; and he openly resisted and rebuked St. Peter [1].

About four years after this difference, St. Paul, in the vindication of his own Apostolic claims, and in the maintenance of the doctrine of Christian Liberty, and of Justification by faith in Christ, was constrained to make a report of the circumstances of that controversy in writing his Epistle to the Churches of Galatia; which had been seduced by Judaizing Teachers from the foundation, on which he had settled them, of faith in Christ Crucified [2].

Here was a severe trial for St. Peter.

He, to whom Christ had given the Keys; he who had been admitted to His nearest intimacy and most private retirements; he, whose house at Capernaum had harboured Christ [3]; he who had preached to the Jews and Jewish strangers on the Day of Pentecost; he whose preaching had been sealed with sanctions and benedictions from heaven; he who had been twice miraculously delivered from prison by an Angel; he who had opened the door of the Church to the Gentiles; he was publicly reproved at Antioch—perhaps his own Episcopal city—by one who had not been of the Twelve, and had been a Persecutor of the Church; and the narrative of this rebuke had been communicated to the world by his reprover in an Epistle addressed to the Churches of Galatia, and was openly read in Christian Congregations.

Yet further, many persons, especially the Judaizing Christians, were jealous of St. Paul's influence, and were zealous for St. Peter. They were desirous of claiming him as their champion, and of setting him up as a rival to St. Paul. And the fervid spirit and impassioned temper of St. Peter may have led them to expect that he would have been stung to the quick by the rebuke of St. Paul, and would be ready to accept the leadership which his partizans would have assigned to him.

What, then, was the conduct of the blessed Apostle St. Peter under these circumstances?

This is an interesting inquiry; and, happily, St. Peter's Epistles supply the answer.

The question debated between him and St. Paul was concerning Christian Liberty; and the circumstances of that debate had been narrated by St. Paul, the Apostle of the Gentiles, in his Epistle to the Gentile Christians of Galatia, and was doubtless familiar to other Churches of Asia.

St. Peter, the Apostle of the Circumcision, wrote this his First Epistle to the Jewish Christians *of Asia*—"Pontus, *Galatia*, Cappadocia, *Asia*, and Bithynia."

In it he delivers a memorable precept concerning Christian Liberty.

That sentence is as follows; it consists of three clauses—

1. "*As free;*
2. "*And not using your liberty for a cloke of maliciousness;*
3. "*But as servants of God* [4]."

Turn now to St. Paul's Epistle to the Gentile Christians of Galatia.

There also we find a precept concerning Christian Liberty. That sentence is as follows; it also consists of three clauses—

1. "*Brethren, ye were called to Liberty;*
2. "*Only use not your Liberty as an occasion to the flesh,*
3. "*But by love serve one another* [5]."

Thus we see in both these Epistles the same triple division; the same assertion of Liberty; the same caution against its abuse; the same rule for its use.

The resemblance between these paragraphs from these two Epistles is more remarkable, because they were addressed by the two Apostles to the same Countries; and because they concern that very question of *Christian Liberty*, on which those two Apostles had formerly been *at variance;* and because the history of that altercation had been communicated by one of them, St. Paul, in his Epistle to the Galatians, who are also specially addressed by St. Peter in this Epistle.

St. Peter therefore, we see, did not manifest any resentment toward St. Paul for the rebuke given at Antioch, and for the publication of its history to the world. He frankly comes forward

[1] See Notes above on Gal. ii. 11—14, and the Review of the controversy, in the note at the end of that chapter.

[2] See *Introduction* to that Epistle, and the note at the end of the Second Chapter.

[3] Matt. viii. 14. Mark i. 29. Luke iv. 38. 40. Cp. Matt. xvii. 24—27.

[4] 1 Pet. ii. 16.

[5] Gal. v. 13.

and adopts *St. Paul's own language* on that *very question* which had been the subject of their *dispute*.

Here is a noble specimen of victory over self, and of generous confession of error; here is a beautiful practical application of his own precepts concerning Christian humility, meekness, and gentleness, and of love for the sheep whom Christ purchased with his blood.

Would to God that they who call themselves St. Peter's successors would copy St. Peter's example!

Here also was clear evidence to the Jewish and Gentile Christians, and to the world in every age, that the two great Apostles, of the Circumcision and of the Gentiles, who had formerly differed at Antioch, were now in perfect unity with each other, in preaching the great doctrines of Evangelical Liberty, and of the all-sufficient efficacy of the Death of Christ; and in guarding their hearers against abusing that Doctrine, and in exhorting them to regulate their use of Liberty by the law of Love.

Again. *St. Paul* had addressed another Epistle to the greatest Gentile Christian city of those Asiatic regions to which St. Peter was now writing—the Epistle to the *Ephesians*.

The Holy Spirit, who had spoken by St. Paul in that Epistle, now speaks by St. Peter to the Jewish Christians of the same country. He proclaims here the same doctrines; and applies them in the same way to the inculcation of the same duties, and almost in the same language as He had done by the agency of St. Paul in the Epistle to the Ephesians.

He declares, that our Regeneration, and filial Adoption in Christ, by the Love of our heavenly Father, sending His only begotten Son to take our nature, and to incorporate us into Himself, and to reconcile us to God by His blood shed for us on the Cross, are the very source and well-spring of all Christian *Duty*, of man to God, and of man to man; of subjects to kings; of servants to masters; of wives to husbands; and of husbands to wives; and are the origin of all personal holiness, and of all comfort under sufferings on earth, and of all hope of future glory and endless felicity in heaven.

This great argument had been handled by the Apostle of the Gentiles, St. Paul, in his Epistle to the Gentile Christians of Asia [1]; it is now treated by the Apostle of the Circumcision, St. Peter, in this Epistle to the Jewish Christians of the same country [2].

Thus the consent of Apostolic Teaching on the fundamental verities of Christian Faith and Practice is manifested to the world.

This brotherly unity exhibits itself also in incidents of a private character.

The person chosen by *St. Peter* to be the bearer of this Epistle to the Asiatic Churches is *Silvanus* [3]. *Silas*, or *Silvanus*, had been taken by *St. Paul* as *his* companion in his second missionary tour in Asia [4]; and he had been associated by that Apostle with himself in writing his two earliest Epistles [5].

St. Peter's choice of Silvanus as a messenger for the conveyance of this Epistle to the Jewish Christians of Asia Minor, and his designation of him "as the faithful brother," are happy expressions of his own love, not only to Silvanus, but to St. Paul.

The value of this testimony is enhanced by the addition of another name to that of Silvanus, at the close of this Epistle. Silvanus, "the faithful brother," is joined with "*Marcus* my son [6]."

Some years before, St. Paul had declined to take Mark with him into Asia, because Mark "had

[1] See above, *Introduction* to the Epistle to the Ephesians, p. 276.

[2] Compare, for example, their statements of fundamental doctrine;

1 Pet. i. 1—3.	Eph. i. 1—7.
Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς . . . κατὰ πρόγνωσιν Θεοῦ Πατρὸς ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη . . .	Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς.	Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου . . . κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ . . . ἐν τῷ ἠγαπημένῳ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.

Compare also 1 Pet. ii. 4 and Eph. ii. 20 - 22.

Compare also the practical application of the doctrine;

1 Pet. ii. 13.	Eph. v. 22.
ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον.	αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε ὡς τῷ Κυρίῳ.
	vi. 1.—τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ.
	Cp. vi. 7.—δουλεύοντες ὡς τῷ Κυρίῳ.
v. 5.—πάντες ἀλλήλοις [ὑποτασσόμενοι].	v. 21.—ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Κυρίου.
ii. 18.—οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις.	vi. 5.—οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις μετὰ φόβου.
iii. 1.—αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν.	v. 22. — αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε.

[3] 1 Pet. v. 12. On his history see the notes on 1 Thess. i. 1. Phil. i. 1.

[4] Acts xv. 40. He is called *Silas* in the Acts; and *Silvanus* by St. Paul in his Epistles.

[5] The two Epistles to the Thessalonians, both commencing with the words "*Paul and Silvanus.*"

[6] 1 Pet. v. 12, 13.

formerly departed from him in Pamphylia [1];" and the person who was then taken by St. Paul with him into Asia, *in the place of Mark*, was no other than *Silas*,—as he is called in the Acts,—or, as he is called by St. Paul, *Silvanus* [2]. But now St. Mark had returned to the work, and was in much esteem with St. Paul [3]; and he is honoured by St. Peter with the affectionate title—"Marcus my *son*."

Here then we have another indication of the fraternal relation of St. Peter to St. Paul; and of the graces of love, joy, and peace shed by the Holy Spirit on their hearts, and on those of their friends; graces which soothed every angry passion, and joined them together in Christ.

The *Second* Epistle of St. Peter was written soon after the first, and it was addressed to the same persons as the First Epistle [4]; and the reference which he makes at its close to "all the Epistles" of his "beloved brother *Paul*," and the testimony which he bears to his wisdom, and to the divine inspiration of those Epistles [5], complete the evidence of St. Peter's affectionate regard for the Apostle of the Gentiles; and of his perfect agreement with him in the holy doctrine which he taught.

Finally, Almighty God, Who had called these two great Pastors of His flock, and had assigned to each of them his proper work, in tending and feeding the sheep which He had purchased to Himself with the precious blood of His dear Son, was pleased to bring them together in their old age to the same place [6].

That place was the capital of the world, Rome [7]. The Apostle of the Circumcision was united there with the Apostle of the Gentiles in a blessed martyrdom for Christ; and thus the great Head of the Church vouchsafed to manifest to the world their perfect brotherhood in life, doctrine, and death; and He commended their example to the imitation of all Pastors and People; and taught the world, by their means, that temporary failings of our frail humanity may, under the gracious influence of the Holy Ghost, be corrected by watchfulness and prayer, humility, gentleness, meekness, and charity; and be made occasions of spiritual victories; and He has displayed a cheering vision of that blessed consummation, when Jew and Gentile will be brought together into one fold under one Shepherd, Jesus Christ our Lord.

[1] See Acts xv. 38.

[2] Acts xv. 40.

[3] See Col. iv. 10. Philem. 24. 2 Tim. iv. 11. "Take *Mark*, for he is *profitable* to me," &c.

[4] See on 2 Pet. iii. 1.

[5] See below on 2 Pet. iii. 15, 16.

[6] As to St. Paul's age see Philem. 9, and as to St. Peter's, see John xxi. 18.

[7] The evidence concerning St. Peter's journey to Rome, and martyrdom there, may be seen in the testimony of Dionysius, Bp. of Corinth, in the 2nd Century, in *Euseb.* ii. 25. *Irenæus* iii. 1; and in *Euseb.* v. 8, and *Tertullian* de Præscr. hær. c. 36; de Baptismo, 4; *Marcion* iv. 5; Scorpiac. 15; *Caius* in *Euseb.* ii. 25, and *Origen* in *Euseb.* iii. 1. *Cyprian* ad Antonianum, Ep. 55, and ad Cornelium, Ep. 59. *Lactantius*, Inst. iv. 21; De Morte Persecut. c. 2. *Euseb.* H. E. ii. 22. 25; iii. 2. Demonst. Evang. iii. p. 116. From these authorities it may be concluded that St. Peter came to Rome at the *end of* his Apostolic career, and there suffered martyrdom by crucifixion; see also above, *Introduction* to St. Paul's Epistles to Timothy, p. 424.

ΠΕΤΡΟΥ Α΄.

I. [1] [a] ΠΕΤΡΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, [2] [b] κατὰ πρόγνωσιν Θεοῦ Πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

a John 7. 35. Acts 2. 5, 9, 10. James 1. 1.
b Eph. 1. 4. ch. 2. 9. & ver. 14. Rom. 8. 29. & 16. 26. & 1. 7. 2 Thess. 2. 13. Heb. 12. 24. 2 Pet. 1. 2.

Ch. I. 1. Πέτρος, ἀπόστολος] *Peter, an Apostle of Jesus Christ, to the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia.*

Concerning the *authorship* and *design* of this Epistle see the *Introduction*.

They, to whom St. Peter writes, are addressed as *elect*:

The *Jews* gloried in being the *elect* people of God (see Deut. iv. 37; vii. 6. Ps. cv. 6. 43); and St. Peter assures them that by becoming *Christians*, they do not cease to be God's favoured people, but are a *chosen generation* in Christ. (See ii. 9.)

He also declares that they *are at home* in Christ's Church, although they are *sojourners* and *strangers* in the world (παρεπίδημος = πάροικος, *Hesych.*), being removed far away from Jerusalem and Judæa, as their fathers were, by their exile in Babylon, from which place St. Peter is now writing; and although they are *scattered* abroad in many *heathen* lands.

Upon this their condition as *pilgrims* in *this* world he grounds an admonition to them as *strangers* and *sojourners* (ii. 11; cp. Heb. xi. 13) to abstain from fleshly lusts, having their conversation, or intercourse, honest *among the Gentiles*, among whom they are commingled in their *Dispersions*, and to set their affections on their heavenly inheritance, their "promised land" above. Cp. Phil. iii. 20. Heb. xiii. 14.

He addresses them *all* as *elect, according* to the *foreknowledge of God*: and thus he teaches, that *all* members of the visible Church, who profess the Faith, and partake in the Sacraments, of Christ, are to be regarded by men as *elect*, and *foreknown* by God in Christ. Vocation presupposes election; and wherever we see men called, we are to presume them to be elect.

In the same manner St. Paul addresses the Ephesian Christians, as chosen in Christ by God the Father, before the foundation of the world, and as *predestined* to the adoption of sons in *the Beloved*, according to the gracious purpose of God's will in Him. See on Eph. i. 3—5, and the *Introduction* to the Epistle to the Romans, p. 195.

But though the members of the Visible Church are *elect*, and are addressed by the Apostles as such, they are *not* yet *finally assured* of salvation; but they are exhorted by St. Peter "to give diligence to make their calling and *election sure*." (2 Pet. i. 10.)

— Πόντου] *of Pontus*; placed first among the Asiatic regions here specified; whence this First Epistle of St. Peter is cited by some ancient Fathers as addressed "*ad Ponticos*." *Tertullian*, Scorp. c. 12. *Cyprian*, Lib. Test. iii. 36, 37.

— Πόντου, Γαλατίας, κ.τ.λ.] *of Pontus, Galatia, Cappadocia, Asia, and Bithynia.* The Jewish Christians to whom St. Peter writes in his two Epistles (as is affirmed by the ancient Expositors, *Euseb.* iii. 4, *Didymus* in loc., *Hieron.* Cat. Scr. i., *Œcumenius*, and others) are specially those of the *Asiatic dispersion* (see here and 2 Pet. iii. 1); and he enumerates them in *the order* in which they would occur to the mind of a writer addressing them from *the east*. (See below on v. 13.) This consideration confirms the opinion, that *Babylon*, from which this Epistle is dated (v. 13), is not any city *west* of Asia Minor, as Rome, but the literal, Assyrian, *Babylon*. See *Introduction*, p. 37.

This observation is illustrated and confirmed by a passage in the writings of St. Peter's brother Apostle, St. John. St. John, writing his Revelation from *Patmos* to the Christian Churches of Asia, specifies them in their geographical order, from *West* to *East* (see Rev. i. 11; ii. 1; iii. 14, inclusive). *Here* they are reckoned by St. Peter in the opposite order, i. e. from *East* to *West*. St. John was writing from the *West* of Asia, namely, from *Patmos*; St. Peter is writing from the *East*, namely, from *Babylon*. Hence the difference.

St. Peter, on the Day of Pentecost, at Jerusalem, had preached to the various *Dispersions* of Jews who had come up to Jerusalem to that Feast. (Acts ii. 9—14.) Those several Dispersions are thus enumerated in the Acts of the Apostles:—

(1) *Parthians*, Medes, &c., i. e. the *Babylonish* Dispersion.

(2) *Cappadocia, Pontus, Asia*; i. e. the *Asiatic* Dispersion.

(3) *Ægypt*, and the parts of *Libya* toward Cyrene; i. e. the *Alexandrine* Dispersion.

(4) Strangers of *Rome*; those especially which had been carried thither by Pompey the Great.

See above, note on Acts ii. 9—11.

St. Peter, as a wise master-builder, is now consolidating the work which, by the aid of the Holy Ghost, he had begun at Jerusalem on the day of Pentecost. He does this as follows:—

(1) He went in *person* to Babylon (v. 13), and edified the Assyrian Dispersion of *Parthians, Medes*, and *Elamites*, and dwellers in *Mesopotamia*.

(2) From Babylon, he wrote this Epistle to the *Asiatic* Dispersion of the *strangers scattered abroad in Pontus, Galatia, Cappadocia, and Asia*, i. e. Proconsular Asia. See above on Acts xvi. 6; xix. 10; and below on Rev. i. 4.

(3) He afterwards sent St. Mark, *Marcus his son* (v. 13), to reach to the *Ægyptian*, or Alexandrine, Dispersion. See above, *Introduction* to St. Mark's Gospel, p. 112.

(4) Finally, he himself strengthened the faith of the *Roman* Dispersion, by visiting Rome, and dying as a martyr there.

Thus St. Peter completed the work which he had begun on the day of Pentecost. Thus this Fisher of men (Luke v. 10) drew the net of the Gospel through the sea of the world to the shore of eternal life, and enclosed therein a large multitude, and finished the labour, symbolized by the miraculous draught of fishes, after the Resurrection of Christ. See above on John xxi. 1—14; and *Introduction* to this Epistle, pp. 36—40.

2. ἐν ἁγιασμῷ Πνεύματος] *by the sanctification of the Holy Spirit.* See next note.

— εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος] *unto hearkening* to the Gospel, and joyful acceptance of it (see Rom. i. 5; xv. 18; and below, *vv.* 14. 22), *and unto the sprinkling of the blood of Jesus Christ.* St. Peter had begun with a recital of privileges; here is a declaration of *duty*. Ye are *elect*, according to the *foreknowledge of God the Father*, Whose paternal love is the source of all good to men; but ye are *elect*, not to any presumptuous self-assurance, much less to any recklessness of living; but ye are elect to *hearkening* unto His word; ye are elect to *obedience*; or, as St. Paul expresses it (Eph. i. 3—5), ye are elect and predestined to *holiness* in *love*, to the praise and glory of His grace;

c John 3. 3, 5. 1 Cor. 15. 20. 2 Cor. 1. 3. James 1. 18. d Col. 1. 5. 2 Tim. 1. 12. e John 10. 28, 29. & 17. 11, 12, 15. Jude 1, 24. Eph. 2. 8.

3 c Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, 4 d εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, 5 e τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ

ye are elect to the *sprinkling of the blood of Jesus Christ*, which was once shed on the cross, and was actually and personally applied to you by the sanctifying operation of the Holy Spirit, and was sprinkled on you, the covenanted people of God; as the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean under the Law, sanctifieth to the purifying of the flesh. See Heb. ix. 12—14, and compare x. 22. Exod. xxiv. 8.

That blood was sprinkled upon you, and was made effectual for your salvation, when you professed your *faith* in Christ, Who *sprinkleth many nations* (Isa. lii. 15), and cleanseth from all sin (1 John i. 7); and when you received the Sacrament of Baptism, which derives its efficacy from Christ's blood; and it is ever and anon sprinkled on you,—at your sincere repentance,—in the administration of the Holy Communion of His body and blood, and saves you, the true Israel of God, from the wrath to come, as the blood of the Paschal Lamb, when *sprinkled* on the lintels and door-posts of the Israelites, procured their deliverance from destruction (see Exod. xii. 22, 23); and it makes atonement with God for your sins, as the *sprinkling* of the *Blood* of the *sin-offerings*, which was sprinkled seven times *before the Lord*, i. e. towards the veil (Lev. iv. 4—6); and on the great day of atonement was sprinkled *within* the Veil, upon, and before, the Mercy Seat. Lev. xvi. 14.

For, as St. Paul says to the Ephesians, they have redemption *through His blood, even the forgiveness of sins*, according to the *riches of His grace*.

These blessings, which flow *from* the love of God the Father, *through* the mediation of God the *Son*, are applied personally to each believer by *the sanctification of the Spirit*,—God the *Holy Ghost*.

Thus, as is observed by *Cassiodorus*, each of the Three Persons of the *ever-Blessed Trinity* is here presented to us by the Apostle, as co-operating in the work of our salvation. Compare the words of St. Paul, 2 Thess. ii. 13, "God from the beginning chose you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ," and Eph. ii. 17, 18; and note on 2 Cor. xiii. 14.

The preamble of *St. Paul's* Epistle to the greatest Church of *Asia*, Ephesus, bears a remarkable resemblance, in the exuberant flow, and majestic splendour of its diction, and in the sublime grandeur of its substance, to that of this Epistle of his brother Apostle, *St. Peter*, to the Jewish Christians of the same country. These two Epistles throughout present clear evidence of the unity of teaching of the two Apostles on the doctrines of *Universal Redemption*, *Election*, and *Predestination*. See above on Eph. i. 1—3, and the *Introduction* to this Epistle of St. Peter, p. 43, and below, *Introduction* to the second Epistle.

— χάρις—πληθυνθείη] *Grace to you and Peace be multiplied.*

This salutation of the *Apostle* from *Babylon* recalls to the mind the greeting sent forth from the same City to all its provinces, by the *two Kings* of the two successive Dynasties,—the Assyrian and Medo-Persian,—under the influence of the Prophet Daniel, and other faithful men of the first Dispersion. They proclaimed in their royal Epistles *the supremacy* of the One true God, the God of Israel. "Nebuchadnezzar the king to all people . . . *to you Peace be multiplied*" (εἰρήνη ὑμῖν πληθυνθείη, Dan. iv. 1). Darius the king wrote to all people, "*to you Peace be multiplied.*" (Dan. vi. 25.)

Daniel and the three children turned the hearts of Nebuchadnezzar and Darius, and moved them to declare the glory of the true God in Letters written "to all people." The Apostle St. Peter now carries on the work of the ancient Prophets, and writes an Epistle from Babylon, by which he builds up the Christian Sion in all ages of the world (cp. 2 Pet. i. 1, 2, and below on v. 13), and proclaims to all, "Peace be multiplied unto you!"

On this *Oriental* salutation, very suitable to be used in an Epistle from the East, see *Schoettgen* here.

Grace is put before *Peace*, because *Peace* is the fruit of *Grace*.

3. εὐλογητός] *Blessed be God, Who is also the Father of our Lord Jesus Christ, and Who of His great mercy has begotten us again to a living hope, through the Resurrection of Jesus Christ from the dead.*

God the Father is the Fountain of all Blessing; and all Blessing descends *through* God the Son; and is applied *by* God the Holy Ghost; and so St. Paul teaches, Eph. i. 3—17; cp. note above, 2 Cor. xiii. 14.

St. Peter presents to us the three several ways in which we are sons of God. He is our Father—

(1) By *Creation*. (See *v.* 2.)

(2) By *our New Birth* in Baptism, when the Blood of Christ was sprinkled on us, and we were delivered from death. (See *v.* 2.)

(3) And now we, who have been already born again into a life of *Grace*, are born again into a living hope of future and *everlasting Glory*, by the *Resurrection of Christ*.

By *that* Resurrection, we, who are in Christ, our Representative and Head, were publicly declared by God to be pardoned and accepted; for *He rose again* for our *Justification*. (See on Rom. iv. 25.) We are already the sons of God, and "we know that, when He appears, we shall be like Him." (1 John iii. 2.) We have been baptized into His death,—that is, into conformity to it, and to a participation n its benefits; and if we have become *connate*, or *born together* (σύμφυτοι), with Him by the likeness of His Death, we shall also be born together with Him in the likeness of His Resurrection. See above on Rom. vi. 5. Cp. *Bp. Andrewes*, ii. pp. 198. 266. 322; and *Bp. Pearson* on the Creed, Art. i. p. 50; and on the analogies between *Birth*, and *Baptism*, and *Resurrection*, see below, Rev. xx. 5.

— εἰς ἐλπίδα ζῶσαν] *to a living hope*: to a *hope* that *liveth*; and which, as *living*, and *bearing fruit*, is contrasted with the state of *death* in which we once were, "*having no hope*, and being without God in the world" (Eph. ii. 12), "and having fellowship with the *unfruitful* works of darkness" (Eph. v. 11).

This is the hope which springs forth from the *Grave*, by the *Resurrection* of Christ our "First-fruits" (1 Cor. xv. 20), Who "was dead and is *alive* and *liveth* for evermore" (Rev. i. 18).

This hope therefore never dies, as earthly hopes do; and, it is not like the hope of those among your fathers, who looked only for an *earthly* Canaan (*Theophyl.*), but the hope of the true Israel is a hope which is ever growing, till it is consummated in everlasting fruition in the heavenly Jerusalem; and by "this hope we are saved" (Rom. viii. 24).

3, 4.] On these two verses see the exposition of *Bp. Andrewes*, Sermons, vol. ii. pp. 364—382.

4. εἰς κληρονομίαν ἄφθαρτον] *to an inheritance incorruptible, undefiled, unfading*: the first of these epithets concerns the inner *being* of the inheritance; the second, its *unalloyed* being; the third, the *continuance* of its *beauty*. The Heavenly Inheritance is perfect in every one of these three respects; but all *earthly* inheritances are imperfect in them all. Cp. *Bp. Andrewes*, ii. p. 378.

The *inheritance* of the earthly Canaan was an object of earnest desire to your fathers; and they were settled in the allotments of their κληρονομία by Joshua; but you, though scattered abroad, have a better inheritance than they, an inheritance typified by theirs, and one in which the true Joshua will settle you for ever.

Didymus (the master of St. Jerome) in his note on this passage says, "Since the inheritance which the Apostle here propounds to our desires is in *heaven*, and is *eternal*, surely they (the Millenarians), who put before us the hope of an *earthly* Jerusalem for a *thousand years*, propose to us what is unsatisfying and vain."

— τετηρημένην] *reserved in heaven for you*, or *unto you.*

The Inheritance is *reserved*; therefore do not look for it *now*; but wait patiently, and strive earnestly for it; and it is reserved *in heaven*, and therefore it is *safe* from all changes and chances of *earth* (cp. 2 Tim. iv. 8). God Himself is your portion. Here is another contrast to the hopes of those who have their portion in *this life*. Ps. xvii. 14. Cp. *Bp. Sanderson's* Sermons, i. p. 379.

Elz. has ἡμᾶς here; but ὑμᾶς is in A, B, C, G, K, and is received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alford*.

5. τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους] *you who are being guarded by the power of God*; as sheep are safely guarded in a fold against the wolf; or, as citizens are securely garrisoned in a fortress against the enemy, so ye are protected from your ghostly Enemy by the power of God, in the Fold and City of His Church. "The name of the Lord is a *strong tower*: the righteous runneth into it, and is *safe*" (Prov. xviii. 10). *Salvation* will God appoint for *walls* and *bulwarks* (Isaiah xxvi. 1). And ye are

πίστεως εἰς σωτηρίαν, ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· [6] [f] ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἐστὶ, λυπηθέντες ἐν ποικίλοις πειρασμοῖς, [7] [g] ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν, ἐν ἀποκαλύψει

[f] Rom. 12. 12. 2 Cor. 4. 17. ch. 5. 10. Wisd. 3. 5.
[g] Prov. 17. 3. Isa. 48. 10. 1 Cor. 3. 13. James 1. 3. ch. 4. 12.

guarded, *not* as *prisoners* to be brought out *εἰς ὄλεθρον*, to *execution*, but ye are *guarded* for *salvation*: ye are caught and kept in the Net of the Church, but ye are there *ζωγρούμενοι*, *caught* and *kept alive*, and *in order to live for ever* (see on Luke v. 10). And ye are kept *through faith*; if ye hold fast the beginning of your confidence unto the end. (Heb. iii. 14.)

Faith is a second cause of your preservation; because it *applies* the *first* cause, which is the *power* of God. Cp. 1 John v. 4, and *Abp. Leighton* here.

6 *ἐν ᾧ ἀγαλλιᾶσθε*] *in which ye exult; though now for a little while, if need be*—for ye are not chastened by God without need, but for your profit—and He doth not afflict willingly, nor grieve the children of men (Lam. iii. 33. Heb. xii. 10),—*ye were grieved in manifold temptations.*

Ye exult in the *last season* (cp. *Œcumen.*), because ye do *not* live in the *present* season, but ye look *forward*, and dwell by faith on the glory that *shall be revealed in you hereafter* (cp. *v.* 8), and ye compare its greatness with the light afflictions of this transitory time (Rom. viii. 18), which lead you on to, and qualify you for, a far more exceeding and eternal weight of glory (2 Cor. iv. 17), and ye "rejoice and are exceeding glad," even in persecution, because "great is your reward in heaven" (Matt. v. 10). "Blessed are ye that weep now, for ye shall laugh" (Luke vi. 21).

— *ποικίλοις πειρασμοῖς*] *by divers temptations*, see James i. 2. By this phrase and by many others in the beginning of this Epistle, St. Peter connects his own Epistle with that of his brother Apostle, St. James. See *Introduction* to it, p. 12.

Some of these parallelisms between the two Epistles may be cited here.

1 Pet. i.	James i.
v. 6, *ποικίλοις πειρασμοῖς.*	*v.* 2, *πειρασμοῖς ποικίλοις.*
v. 7, *τὸ δοκίμιον τῆς πίστεως.*	*v.* 3, *τὸ δοκίμιον τῆς πίστεως.*
v. 12, *παρακύψαι.*	*v.* 25, *παρακύψας.*

These are the only two passages in the Epistles of the N. T. where the word *παρακύπτω* occurs.

1 Pet. i. 17, *πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα . . .*	Compare James ii. 1, against *προσωπολημψία.*
	v. 7, *τὸ ὄνομα τὸ ἐπικληθέν.*
	And against the practice of judging, as an invasion of the office of God, see James iv. 11; v. 9.
v. 23, *ἀναγεγεννημένοι διὰ λόγου ζῶντος . . .*	James i. 18, *ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας.*
v. 24, *πᾶσα σὰρξ ὡς χόρτος· . . . ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε.*	James i. 10, *ὡς ἄνθος χόρτου παρελεύσεται . . . ὁ ἥλιος ἐξήρανε τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε . . .*

Cp. also 1 Pet. ii. 11	James iv. 1.
ii. 12	iii. 13.
iv. 8	v. 20.
iv. 12	i. 2.
v. 5	iv. 6.
v. 6	iv. 10.
v. 9	iv. 7.

St. Peter does *not* mention *St. James by name*; indeed the writers of Holy Scripture seem purposely to have abstained from lauding one another with personal eulogies. St. Peter's reference to St. Paul in his second Epistle (iii. 15), is an *exception*, produced by special considerations which render it more remarkable. See the note on that passage.

But St. Peter, in this Epistle, adopts much of the substance, and often the words, of St. James; and thus he shows his reverence for that Apostle, and commends his Epistle to the thankful acceptance and pious meditation of the Church; and gives a precept and example of unity to all Christians, and especially to Christian Ministers.

This remark may be extended to the allusions which St. Peter makes to *St. Paul's* Epistles.

Cp. i. 5	Gal. iii. 23.
i. 21	Rom. iv. 24.
ii. 1	Col. iii. 8.
ii. 6	Rom. ix. 33.
ii. 13, 14	Rom. xiii. 1—4.
Cp. ii. 16 (see note)	Gal. v. 13.
ii. 18	Eph. vi. 5.
ii. 21	Phil. ii. 25.
iii. 1	Eph. v. 22.
iii. 3	1 Tim. ii. 9.
iii. 8, 9	Rom. xii. 10.
iii. 22	Rom. viii. 34. / Eph. i. 21, 22.
iv. 1, 2	Rom. vi. 7.
iv. 10, 11	Rom. xii. 6—8.
v. 1	Rom. viii. 18.
v. 8	1 Thess. v. 6.
v. 14	Rom. xvi. 16. / 1 Cor. xvi. 20. / 1 Thess. v. 26.

This silent interweaving of one Apostolic Epistle with another, and of one Gospel with another (see *Introduction* to the Four Gospels, p. xlv), may serve to remind the Christian reader, that all the Books of the New Testament form one harmonious whole. They are like the coat of Christ, woven throughout, without seam (John xix. 23). Although written by the instrumentality of different men, they come from the same Divine Author,—the Holy Ghost.

7. *ἵνα τὸ δοκίμιον*] *in order that the trial of your faith, being much more precious than gold, which is perishing* (even in the using; cp. John vi. 27. Col. ii. 22), *but is tried by fire*, and is purified by it, and passes *through* the fire, and endures (cp. Job xxiii. 10. Prov. xvii. 3), *may be found* to redound *to praise, and honour, and glory* of God, the Giver of all the graces, by which you endure trial; and to your own *praise and honour, and glory, and endless felicity* in the day of the *revelation* of *Jesus Christ* the Judge of all.

A, C have *πολυτιμότερον* here, and so *Griesb.*, *Scholz*, *Tisch.*, *Lach.*, *Alf.* That form is, indeed, in harmony with the style of St. Peter, who loves composite words. But B (see *Mai*), G, K, and *Vulg.*, and the major part of the cursive MSS., and *Clement*, *Origen*, and the other Fathers, have *πολὺ τιμιώτερον*, and see the passage quoted below from *S. Polycarp's* Martyrdom.

Observe, it is the *trial* itself, *δοκίμιον*, which is said here to be more precious. Compare James i. 3, "*the trial* (*δοκίμιον*) *of your faith* by temptations *worketh patience.*" *Δοκίμιον* is the *test* or *touchstone by* which a thing is tried (see the examples in *Wetstein*, p. 682). Hence it describes afflictions and calamities which are the trials of virtue; as here.

Some Interpreters suppose *δοκίμιον* here to mean the *thing proved* and purged by trial; the *smelted ore* of faith, tested and cleansed by the fire of affliction. But this seems to be rather a strained exposition. *Δοκίμιον* is the trial; it is not the *residuum* after suffering, but it is the suffering itself, which tries and proves (*δοκιμάζει*) the faith. St. Peter's words seem to be formed on those of the Psalmist, "*Precious* (*τίμιος*) in the sight of the Lord is the *death* of His Saints" (Ps. cxvi. 15). The Apostle appears to allude here to that passage, and to adopt the word *τίμιος* from it. Our very *sufferings*, which are our trials, even *they* are *precious* in God's sight, Who knows to what they lead. The *trial*, says *Bp. Andrewes* (v. p. 443), of our faith is more *precious* than gold, as in Abraham, or when He trieth our patience, as in Job; for *while we live in this world*, we are made a *spectacle* to men and angels (1 Cor. iv. 9).

Do not therefore imagine, that even your present trials are not glorious. They make you like to Christ, they are seen and prized by God. He putteth all your tears into His bottle, they are all noted in His book (Ps. lvi. 8. 10), and will one day redound to your everlasting glory.

St. Peter acted in the spirit of this declaration when he departed from the presence of the Jewish Council, *rejoicing* that he was counted *worthy* to *suffer* for Christ's sake (Acts v. 41). For Christ had said, "*Blessed* are ye when men shall *persecute* you, *Rejoice*, and be exceeding glad" (Matt. v. 11, 12). And in a like spirit, Paul and Silas in prison, at midnight, *sang praises* to God (Acts xvi. 25), and St. Paul *glories* in *tribulations* (Rom. v. 3), and is exceeding *joyful* in them (2 Cor. vii. 4), and *takes pleasure* in *persecutions* for Christ (2 Cor. xii. 10). And St. Peter himself bids them *rejoice*, in that they are partakers of Christ's *sufferings*,—and if any one suffer as a Christian, let him *glorify God* (1 Pet. iv. 13—16).

In a like spirit of Evangelical piety, one of St. Peter's successors at Antioch, the Martyr *S. Ignatius*, calls his *chains*, his

Ἰησοῦ Χριστοῦ· [8] [h] ὃν οὐκ ἰδόντες, ἀγαπᾶτε· εἰς ὃν, ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, [9] κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν· [10] [i] περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, [11] [k] ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυ-

h John 20. 29. 2 Cor. 5. 7. Heb. 11. 1, 27. i Gen. 49. 10. Dan. 2. 44. & 9. 24. Hag. 2. 8. Zech. 6. 12. Matt. 13. 17. Luke 10. 24.
k Ps. 22. 7. Isa. 53. 3, &c. Dan. 9. 24. Luke 24. 26.

"spiritual *pearls*" (*Ignat.* Ephes. ii.), and *S. Cyprian*, speaking of the dress of Virgins, says, that when Christian women suffer Martyrdom with faith and courage, then their sufferings are like "pretiosa monilia," *costly bracelets*. The garb of suffering for Christ is a robe of beauty, precious in God's sight; far more lovely than any gilded attire; and therefore the *instruments* of *torture* by which the Martyrs suffered death (such as the sword of St. James the Great, and the fuller's club of St. James the Less, and the sword of St. Paul, the cross of St. Peter, and the lance of St. Thomas, and the gridiron of St. Laurence), are associated with them for ever in their pictures as the noblest badges of their glory. Cp. note below, *v.* 8.

This passage seems to be imitated by *Hermas*, "*Aurea* pars vos estis; sicut enim *per ignem aurum probatur*, et utile fit, sic et vos probamini; qui igitur permanserint et probati fuerint, ab eis purgabuntur; et sicut aurum emendatur, et remittit sordem suam, sic et vos abjicietis omnem tristitiam (ὀλίγον λυπηθέντες) et emendabimini in structuram turris." *Hermas*, Pastor, lib. i. Visio iv. p. 440, ed. *Dressel*.

See also *Martyr. Polycarp.* c. 15, and c. 18, where there is a description of the body of the holy Martyr in the flames, "like gold or silver tried in the furnace:" and after his decease his bones are gathered up as τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσόν.

The words of St. Peter are appropriately inserted by the Church of England in her Office for the Visitation of the Sick.

8. ὃν οὐκ ἰδόντες, ἀγαπᾶτε] *Whom though ye saw Him not* on earth, as I have done, *ye love*, as I do, John xxi. 15—17.

Elz. has εἰδότες with A, G, K, but ἰδόντες is in B, C, and several cursives, and in the *Syriac*, *Æthiopic*, and *Arabic* Versions; and St. Peter seems to refer to our Lord's saying, "Blessed are they who have not seen, and yet have believed" (John xx. 29), which he himself heard; and *S. Polycarp* thus quotes this passage in his Epistle to the Philippians (cap. i.), εἰς ὃν, οὐκ ἰδόντες (where the old translation has *videntes*) πιστεύετε, πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων, ἀλλὰ θελήματι Θεοῦ διὰ Ἰησοῦ Χριστοῦ. Cp. Eph. ii. 8, 9.

It is worthy of remark that this Apostolic father, S. Polycarp, a disciple of St. John, and a Bishop of a Church in Asia, Smyrna, blends together two passages from two Apostolic Epistles to the Christians in Asia,—namely, from this Epistle of St. Peter, and from St. Paul's Epistle to the Ephesians. On *S. Polycarp's* references to this Epistle, see further below on *v.* 13.

S. Irenæus (iv. 9. 2) also, in the West, refers to this passage, "*Petrus* ait in Epistolâ suâ, Quem non *videntes* diligitis." And again (v. 7), "Quem, quùm non *videritis*, *diligitis*; in quem, nunc quoque, non *videntes*, creditis, credentes autem exultabitis gaudio inenarrabili."

— χαρᾷ—δεδοξασμένῃ] *with joy unspeakable and glorified*; with joy *unutterable*,—so great is it; and with joy even now invested with *glory*; such as shone in the face of the first Martyr St. Stephen, at his passion (Acts vi. 15), and such as shone in the raiment and countenance of our Lord Himself, which St. Peter saw, when Christ was conversing with Moses and Elias concerning His Death. See on Luke ix. 31.

St. Peter throughout this Epistle represents the *present sufferings* of the Christian as occasions for *joy*; he seems to write the Epistle with a vivid recollection of the glory which he saw at the *Transfiguration*, which revealed the splendour of Christ made perfect by *sufferings*, and of all Christians who suffer for Him; and which is reflected upon them, even in *this life*, by lively Faith in Him. Therefore, he adds, that even *now* they are *receiving the end of their faith, the salvation of their souls*. Even whilst they are sowing in tears, they see, with the eye of Faith, the future harvest of joy; even now they reap it with the hand of Hope.

He now proceeds to describe the blessedness of that Harvest *of salvation* through Christ; and proves its felicity by two arguments,

(1) that this salvation was the object of the earnest inquiries, and longing desire, of all the *Ancient Prophets*; and,

(2) that the *Angels* of heaven themselves desire to stoop down and look into it.

Be sure therefore, that the Gospel of Christ is not, as some of your Jewish fellow-countrymen allege, a *novelty*. No, the Hebrew Prophets inquired after it, and foretold it. And it is a thing of surpassing excellence, because they were employed in ministering to it; and the Angels of heaven are engaged in admiring it. Compare *Abp. Leighton* here.

9. σωτηρίαν ψυχῶν] *the salvation of your souls*. Your enemies imagine, that you *lose* your ψυχὰς (lives) by dying for Christ; but by so doing you *save* them. Matt. xvi. 25. Mark viii. 35. Luke ix. 24.

10. περὶ ἧς σωτηρίας] *Concerning which salvation the Prophets, who prophesied concerning the grace* of the Gospel which has come *to you, did seek and search diligently*. The Prophets of old *prophesied*, but were *not* enabled fully to *understand* and *interpret* their own *prophecies*. See below on 2 Pet. i. 20, 21, which text is the best comment on this passage. The Prophets had some intimation of the grace and glory which was to be revealed afterwards in the Gospel, which has been preached to you; and they were informed that they were ministering *to you*, and not to *themselves*, those things which are now declared to you by those who have preached the Gospel to you by the Holy Spirit Who spake of old in the Prophets, but has *now been sent down from heaven to us*. So great are *your* privileges. Cp. Matt. xiii. 17.

11, 12. ἐρευνῶντες] So great is the blessedness of the salvation purchased for you by the sufferings of Christ, and to be obtained by you, treading in the road of suffering, which led Him to glory, that the ancient Prophets searched and inquired diligently, to *what* season and *what kind* of season (whether one of distress or joy, *Theophyl.*), the *Spirit of Christ that was in them was pointing, when it was testifying beforehand the* sufferings that were *appointed for Christ* (*Winer*, p. 174), and were to be laid *upon Christ* (εἰς Χριστὸν), on whom "God laid the iniquities of us all;" for, "He bare our griefs and carried our sorrows" (Isa. liii. 4—6); *and the glories* (*plural*, both of Him and of us) that would follow after, as *fruits* and *rewards* of *those* sufferings: see Phil. ii. 8, 9. Rom. xiv. 9. Col. ii. 15. Heb. ii. 9, 10. 14; ix. 7—13: and cp. the exposition of *Œcumenius*, *Erasmus*, *Hottinger*, *Knapp*, and others.

The Spirit of CHRIST, Who is the everlasting LOGOS, and declares God's will (John i. 1. 18) by the Holy Ghost, spake in the Prophets concerning His sufferings and glory.

"The divine Prophets," says *Ignatius* (ad Magnes. 8), "lived according to Jesus Christ, being inspired by His grace." The Prophets pre-announced the Gospel, and had their hopes fixed on Christ, and waited for Him, and by belief in Him they were saved. They were in the unity of Christ; and were attested by Christ, and were numbered together with us in the Gospel, which is the common hope of all. *S. Ignatius* (ad Phil. 5). Cp. *Justin Martyr*, Apolog. i. p. 49; ii. p. 76; and compare *Didymus* here, who refers to Matt. xiii. 17. Heb. xi. 26.

Here therefore is a clear proof of Christ's Pre-existence and Godhead. "The very Truth itself, the Son of God, the Mediator of God and Man, the Man *Christ Jesus*, spake first by the *Prophets*, then by Himself, and afterwards by His Apostles," says *S. Augustine*, de Civ. Dei (xi. 2).

St. Peter here asserts the procession of the Holy Ghost from the *Son*, as well as from the Father. See *Bp. Pearson* on the Creed, Art. viii. pp. 601, 602, and notes; and above, notes on John xv. 26.

The Holy Spirit presignified by the Prophets that the Messiah should *suffer*, and *so* enter into *His glory*. (Luke xxiv. 26.)

St. Peter himself had once been slow to admit this truth. "That be far from Thee!" he had said to Christ, and had been rebuked by Him for that remonstrance. (Matt. xvi. 22, 23.)

But his eyes were now enlightened by the Holy Ghost; and he who had endeavoured to dissuade Christ from suffering, rose up after the day of Pentecost, and declared to all the people at Jerusalem, that "these things which God before had showed by the mouth of *all His Prophets* that Christ should *suffer*, He hath so *fulfilled*" (see Acts iii. 18). He now preaches this truth to the world; and he refers to his own illumination by the *Holy Ghost sent down from heaven on the day of Pentecost*, Who enabled him to *interpret* the Prophecies of the Old Testament (see below on 2 Pet. i. 20, 21), and to *preach* those things

ρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· 12 l οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

13 m Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· 14 n ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· 15 o ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς Ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· 16 p διότι γέγραπται, Ἅγιοι ἔσεσθε, ὅτι Ἐγὼ ἅγιός εἰμι.

17 q Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, 18 r εἰ-

Phil. 2. 12. Heb. 11. 13.

l Dan. 12. 9, 13. Acts 2. 4. Eph. 3. 10. Heb. 11. 13, 39.
m Luke 12. 35. & 21. 34. Rom. 13. 13. Eph. 6. 14. 1 Thess. 5. 6.
n Rom. 12. 2. ch. 4. 2.
o Lev. 11. 44. & 19. 2. & 20. 7. Luke 1. 74, 75. 2 Cor. 7. 1.
p Lev. 11. 44. & 19. 2. & 20. 7.
q Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34, 35. Rom. 2. 10, 11. 2 Cor. 5. 6. & 7. 1. Eph. 6. 9. Gal. 2. 6. Col. 3. 25.
r 1 Cor. 6. 20. & 7. 23.

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which the Prophets were ministering of old, not *to themselves*, but to the Church, and which they *desired to see* (Matt. xiii. 17); and which the *Angels themselves longed to look into*.

Thus St. Peter, the Apostle of the Circumcision, vindicates the Gospel of Christ from Jewish allegations that it was a new religion, and that it was contrary to the Law and the Prophets; as his brother Apostle St. Paul has done in the Epistle to the Romans (see *Introduction*, pp. 186—198), and in the Epistle to the Hebrews (see *Introduction*, pp. 366—368).

On the sense of the word παρακύψαι, *to bend aside, and stoop, and rivet the eyes down upon*, see James i. 25; and the citation of this passage by *S. Hippolytus*, who reads ἐγκύψαι, p. 220, *Mai*, p. 185, *Lagarde*. And on the wonderful announcement, that the *Angels* themselves derive heavenly knowledge from the *Holy Scriptures*, in the hands of the *Church*, see above on Eph. iii. 10; and cp. 1 Tim. iii. 16.

This high and holy Mystery, which represents the Angels themselves bending over the Word of God enshrined in the Ark of the Church, was symbolized by the figures of the Cherubim of Glory spreading their wings, and bending their faces, and shadowing the Mercy seat, in the Holy of Holies, upon the Ark, in which were kept the Tables of the Law written by God (Exod. xxv. 18—22. Heb. ix. 4, 5); and by the side of which was the Pentateuch. Deut. xxxi. 24—26.

St. Peter's declaration that the Prophets *were ministering* to us (διηκόνουν), is adopted by *S. Hippolytus* (de Antichristo, c. 31), addressing the Prophets, τὰ τοῦ Θεοῦ λόγια διηκονήσατε πάσαις γενεαῖς. Cp. his Philosophumena, p. 336, in his imitation of 2 Pet. i. 20, quoted below on that passage.

12. ὑμῖν] So A, B, C, G, and *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.* *Elz.* has ἡμῖν.

13. διὸ ἀναζωσάμενοι] *Wherefore,*—since the salvation purchased for you is so glorious a prize,—*gird up the loins of your mind*. He keeps up the metaphor of *pilgrims*, i. 1; see also ii. 11. Gird up the loins of your mind. Keep your affections from trailing on the earth (cp. Phil. iii. 20). *And be sober, and hope constantly*: run onward, as it were, on the wings of hope, in your Christian course, *unto the grace which is being brought to you*—it is not of your own earning, but a free gift of God, "to which ye bring nothing but thirst," cp. Rev. xxii. 17—*in the revelation of Jesus Christ*: cp. 2 Pet. iii. 12, σπεύδοντες τὴν παρουσίαν.

He addresses them as *strangers*, journeying onward in hope to their home, and exhorts them to *gird up the loins of their mind*, and to have a clear intellectual view of the glory which is before them, and a resolute endeavour of *volition* to attain it. On this twofold sense of διάνοια, see Matt. xxii. 37. Eph. ii. 3; iv. 18. Col. i. 21. Heb. viii. 10. 2 Pet. iii. 1. 1 John v. 20.

So *S. Polycarp*, writing to the Philippians, c. 2, ἀναζωσάμενοι τὰς ὀσφύας ὑμῶν δουλεύσατε τῷ Θεῷ . . . ἀπολιπόντες τὴν κενὴν ματαιολογίαν, πιστεύσαντες εἰς τὸν ἐγείραντα τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν (see v. 21), καὶ δόντα αὐτῷ δόξαν . . . ὁ δὲ ἐγείρας αὐτὸν καὶ ἡμᾶς ἐγερεῖ, ἐὰν ποιεύμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ, ἀπεχόμενοι πάσης ἀδικίας.

It is interesting to observe, that *S. Polycarp*, the disciple of St. John, and Bishop of Smyrna, the great city of Asia, appears to have been familiar with the present Epistle of St. Peter (as *Eusebius* has observed, iv. 14), the beloved friend and companion of St. John, who governed the Asiatic Churches, and lived and died at Ephesus. (Acts iii. 1. 3. 11; viii. 14.) *S. Polycarp's* testimony to it is more important, because this Epistle is addressed to the Churches of Asia. He often adopts its words, and incorporates them in his own Epistle (see here and below, ii. 11, 12. 17. 22. 24; iv. 7); as he does also St. Paul's Epistle to the *Asiatic* Church of *Ephesus*. Cp. Eph. ii. 8, with *Polycarp*, Ep. c. 1; Eph. iv. 26, with *Polycarp*, c. 12; and Eph. v. 1, with *Polycarp*, c. 2.

— τελείως ἐλπίσατε] *hope ye perfectly*, without any wavering of doubt, and with perseverance to the end. Observe the *aorist*, ἐλπίσατε. Their whole life is to be *one act* of hope. On this use of the *aorist*, see below, v. 2.

— φερομένην] *being borne*: present tense. *Hope ye on to the grace that is being borne toward you*, in and by *the Revelation of Jesus Christ*. Christ is ever at hand; He is ever bringing grace and glory to you; and ye must ever be hastening on to Him with hope and desire.

14. τέκνα ὑπακοῆς] *children of obedience*; to whom Obedience is as a mother, communicating her nature to yours; and thus ye are prepared to invoke God as your Father, v. 17; contrast κατάρας τέκνα, 2 Pet. ii. 14.

— μὴ συσχηματιζόμενοι] *not conforming yourselves to your former lusts*. An allusion probably to St. Paul's precept, Rom. xii. 2, which is further imitated below, ii. 5.

— ἐν τῇ ἀγνοίᾳ ὑμῶν] *in your ignorance*. See Eph. iv. 14. This word ἄγνοια, *ignorance*, may *seem* to intimate that this portion of the Epistle is addressed also to *Gentiles*. Many of St. Peter's readers were *proselytes*, and had been *Gentiles*. But *ignorance* is also predicated of the *Jews*. See Matt. xxii. 29; xxiii. 16—24. John ix. 39. Acts iii. 17. Rom. ii. 4; x. 3; xi. 25. 2 Cor. iii. 14. 1 Tim. i. 13. Indeed, *all*, whether Jew or Gentile, are in a state of *ignorance*, before they come to Christ. Cp. below on v. 18, and ii. 10.

15. ἀλλά] *nay, rather*.

16. ἔσεσθε] *ye shall be*. So A, B, C, and *Lach.*, *Tisch.*, *Alf.* *Elz.* has γένεσθε.

17. καὶ εἰ Πατέρα ἐπικαλεῖσθε] *and if*—(as ye do in the Lord's Prayer: cp. on Acts xxi. 14, as to its primitive use)—*ye call upon Him as Father, Who judgeth without respect of persons according to each man's work, pass ye the time of your sojourning here in fear*. "Meditemur *timorem* Dei; Dominus *non acceptâ personâ judicat mundum: unusquisque secundùm quod facit accipiet.*" *S. Barnabas* (Ep. 4).

Here is a connected series of arguments and motives to holiness, derived from a consideration,

(1) Of the holy nature of Him Whom we invoke as *Father*, Whose *children* we are, Whom therefore we are bound to imitate and to obey.

(2) Of His office as *Judge*, rewarding every man according to his work; Whom therefore we ought to fear.

(3) Of Christ's office as *Redeemer*, and of His nature as an *all-holy* Redeemer, paying the costly price of His own blood to ransom us from a state of unholiness, and purchasing us to Himself with His blood. Therefore we are *not our own*, but His; and being His, bought by His blood, we owe Him, Who is the Holy One, the service of love and holiness. See above on 1 Cor. vi. 19, 20. Eph. i. 7. 14; and cp. *Clem. Rom.* i. 7, ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, καὶ ἴδωμεν ὡς ἔστι τίμιον τῷ Θεῷ πατρὶ αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθέν. Cp. *S. Augustine*, Serm. 36.

(4) Of our *transitory* condition in this life. On the special allusion in παροικία, *sojourning*, see below, ii. 11.

(5) Of the gift of the Spirit of holiness.

(6) Of our new birth by the living Word of God.

δότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, [19] [s] ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ, [20] [t] προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς, [21] [u] τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

[22] [x] Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς· [23] [y] ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ Λόγου ζῶντος Θεοῦ καὶ

s John 1. 29, 36. Acts 20. 28. 1 Cor. 5. 7. Heb. 9. 12, 14. 1 John 1. 7. Rev. 1. 5. & 5. 9.
t Acts 2. 24. Rom. 3. 25. & 16. 25. Eph. 1. 9. & 3. 9. Gal. 4. 4. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. Heb. 1. 2. Rev. 13. 8.
u Acts 2. 33. Phil. 2. 9.
x Acts 15. 9. Rom. 12. 10. Eph. 4. 3. 1 Tim. 1. 5. Heb. 13. 1. ch. 2. 17.
y John 1. 13. & 3. 3, 5. James 1. 18. 1 John 3. 9.

18. ἐλυτρώθητε] *ye were redeemed* by the payment of a price of infinite value, namely, the blood of Christ, Who gave Himself to God as a λύτρον, ἀντίλυτρον, or *ransom*, for the *redemption* of you and the whole world. See Matt. xx. 28. Mark x. 45. Rom. iii. 24. Eph. i. 7. 14. Heb. ix. 12. 1 Tim. ii. 6.

Know you not that Christ redeemed you, not by silver or gold, but by His precious blood? You have been redeemed by Him, and therefore you owe Him service as your Lord and as your Redeemer. *S. Ambrose*, de Isaac, c. 3.

He is a Lamb without blemish and without spot; "*white*, and yet *ruddy*," says the spouse in the Canticles (v. 10); white in spotless innocency, red in His bloody death, and He is her well beloved, because He redeemed her thereby. Cp. *Abp. Leighton* here.

— πατροπαραδότου] *delivered by your fathers*—a passage which has been supposed by some to intimate that this Epistle, designed primarily for Jewish Christians, was intended for Gentile Christians also. Cp. ii. 10; iv. 3. Doubtless many of St. Peter's readers had been originally *Gentiles*, and had then become *Jewish Proselytes*, and so passed into the *Church*. The Proselytes were the "seminarium Ecclesiæ." See *Introduction* to the Acts, p. 9. But this statement of the Apostle may also have been designed to declare to the Jewish Christians that all their ἀναστροφή, or conversation, as delivered to them by tradition from their fathers, was *vain* without Christ, Who redeemed them from the curse of the Law (see Gal. iii. 13), and delivered them from the yoke which, as St. Peter himself says (Acts xv. 10), neither they nor their fathers were able to bear. Cp. above on *v.* 14.

The numerous quotations in this Epistle from the *Hebrew Scriptures* (cp. *v.* 24), show that it was not addressed to *Gentiles*. Cp. note above, on 1 Thess. i. 9.

19. ἀμώμου] *without blemish:* as the sacrifices offered under the Law were required to be. Levit. iii. 1. 6; xiv. 10; xxi. 18; xxii. 20. Num. vi. 14. He tells them that this *Lamb* without *blemish*, the Lamb of God, was anterior to all sacrifices of the Levitical Ritual; that He was fore-ordained before the foundation of the world (cp. Rev. xiii. 8); and that therefore the Gospel is *not a new religion* (as the Jews alleged), but older than the Law; and he declares that they are delivered by the blood of Christ the true Passover (John xix. 36. 1 Cor. v. 7), as their fathers were from the destroying Angel by the blood of the Paschal Lamb. Exod. xii. 13.

Observe the distinction between ἀμώμου and ἀσπίλου. Christ, the true Passover (1 Cor. v. 7), had no *blemish* of sin in Himself, nor did he contract any *stain*, or *spot* of sin, from the world.

20. προεγνωσμένου] *foreknown*. Cp. St. Peter's language on the same subject in his speech in Acts ii. 23.

— ἐσχάτου] So A, B, C. On this *substantive* sense of ἐσχάτου, see Acts i. 8; xiii. 47. *Elz.* has ἐσχάτων.

Christ was manifest in the last times (see Heb. i. 2), in the end of the world (Heb. ix. 26). The Paschal Lamb was slain in the *evening*. (Exod. xii. 6.)

21.] See the passage of *S. Polycarp* quoted above on *v.* 13.

On the meaning of πιστοὺς εἰς Θεὸν, see on Matt. xviii. 6. James ii. 19.

22. ἀληθείας] *Elz.* has διὰ Πνεύματος, not in A, B, C.

— ἐκτενῶς] *earnestly, intensely*. Let your love for one another be ἐκτενὴς, *stretched out continuously and intently*, without interruption or relaxation. See below on iv. 8.

23. ἀναγεγεννημένοι] *having been born again, not of corruptible seed, but of incorruptible, through the Word of God which liveth and endureth for ever.*

Λόγου is not to be coupled with Θεοῦ, but with ζῶντος (so *Didymus, Luther, Bengel, De Wette, Huther*, and others), in contrast with σπορᾶς φθαρτῆς, *corruptible seed;* and the participles are thus placed for the sake of *emphasis*, to declare that the Word here mentioned, is not like *man's* word, a thing that dies and disappears, but that it is the Word of God; the Word that *liveth* and *abideth*. So ii. 4, λίθον ζῶντα, the *stone* that *liveth;* namely, Christ.

St. Peter reminds them that they had been born again of incorruptible seed, even of God Himself; as St. John says, "they were the sons of God, because they believed on His Name, and had been born, not of blood, nor of the will of man, but of God." (John i. 12, 13.)

God had made them His own children in Christ by virtue—

(1) Of Christ's eternal Sonship;

(2) Of His Incarnation; and

(3) Of their Faith and baptismal Incorporation in Him.

For Christ was sent "that He might bring many sons to God" (Heb. ii. 10); so that Christ says to the Father, "Behold, here am I, and the children which God hath given Me" (Isa. viii. 18); and so "*per Filium filii*," by this Son they are sons. *Bp. Andrewes* (i. p. 298). Thus was Christ born in Sion (Ps. lxxxvii. 4), and He is even born in the Morians' Land; for in every place that receiveth the Word of Him Who is the Incarnate Word of God, there is He born. (See *ibid.* pp. 298, 299.) Cp. 1 John iii. 1.

They are born again of God, διὰ λόγου ζῶντος, *through the living Word;* that is, through the *Word preached*, and especially through *Christ* the *Incarnate Word*. As *Didymus* here says, "The *Word* is *living* and abiding; *that* Word which was in the beginning with God, the Word of God." Our first birth is by Adam, our second birth is by Christ.

Some Expositors here *limit* the Word to the Word written or preached.

But though this sense was doubtless in the Apostle's mind when he wrote this passage, yet it seems an error to suppose that this was *all* that was in his mind.

Christ is the Word (John i. 1). "His Name is the Word of God." Rev. xix. 13. By virtue of His Eternal Sonship, and by the condescension of the Word to become flesh, and to pitch His tent in our Nature (John i. 14), and to become our Emmanuel, God manifested in our flesh (1 Tim. iii. 16), and by our faith and baptismal incorporation in Him, *we are born again*. As to our *flesh*, considered in itself, we are but *grass*, and all *our glory is as the flower of grass*. But since our flesh has become the flesh of Him Who is the *Word of God*, and *Who liveth* for ever, we are partakers of the divine nature (2 Pet. i. 4); and if we endeavour to be holy as He is holy, we shall be partakers of His glory.

On examining carefully the chapter of Isaiah—the fortieth—which St. Peter is quoting here, we see reason for believing that these truths were in St. Peter's mind when he wrote these words; and we shall be confirmed in this opinion by the consideration that one of the main purposes of this Epistle is to show the benefits which result to all mankind from the Eternal Sonship of the Word of God, and from His susception of our Flesh. Isaiah is first pre-announcing the preparatory witness of "the *Voice* crying in the wilderness," and he contrasts that transitory testimony of the *Voice* with the permanence of Him Who is the *Word;* he contrasts the ministry of him who *prepared the way* of our God with the Eternity of Him Who is the *Way* (John xiv. 6); he is contrasting the perishable nature of human flesh, which is as grass, and the goodliness of it as the flower of the field, with the *glory of the Lord*—the glory of Him Who is the only-begotten of the Father, full of grace and truth (John i. 14), and with the glory of the salvation which *all flesh* should see revealed in Him. . . Behold *your God! v.* 9.

He then passes on to describe Him as a Judge, and the Shepherd of His flock (*vv.* 10, 11).

That portion of Holy Scripture, which is fitly appointed by the Church as the Epistle for St. John Baptist's Day, is a prophecy of the Incarnation of Christ, the Everlasting God, and of His offices to us, and of our blessedness in Him. St. Peter, in citing that prophecy here, doubtless intended that it should serve as a commentary on his own words, and be used to elucidate them; and that his words, on their part, should also illustrate that prophecy. It would seem, therefore, to be a narrow view of his

μένοντος· 24 [z] διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε· 25 [zz] τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

II. 1 [a] Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον, καὶ ὑποκρίσεις, καὶ φθόνους, καὶ πάσας καταλαλιάς, 2 ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν· 3 [b] εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

z Ps. 103. 15. Ecclus. 14. 18. Isa. 40. 6. 1 Cor. 7. 31. James 1. 10. & 4. 14. 1 John 2. 17.
zz Ps. 102. 12, 26. Isa. 40. 8.
a Matt. 18. 3. Luke 16. 17. Rom. 6. 4. 1 Cor. 14. 20. Eph. 4. 22, 25. Col. 3. 8.
b Ps. 34. 9.

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meaning, to imagine that he intended here to speak *only* of God's Word as *preached* or *written*.

It is, unhappily, a characteristic of modern Biblical interpretation, to pare down the rich exuberance and beautiful efflorescence of Holy Scripture, and to lop off and amputate its ramifications of meaning, and—if we may venture so to speak—to reduce them to the bare trunk and stunted pollard of one signification.

In this way, much of the goodliness and fruitfulness of Scripture is in danger of being lost to the present generation.

The Apostles and Evangelists proceeded on a very different plan in interpreting the Old Testament, and in expounding our Lord's words. They do not *confine* them to *one* sense only. Thus St. Matthew applies the prophecy of Isaiah (liii. 4) to Christ's acts of mercy to the body; and St. Peter adapts it to His vicarious and expiatory sufferings for the salvation of their souls. (Cp. Matt. viii. 17. 1 Pet. ii. 24.) Cp. Acts xiii. 33, with Heb. i. 5; v. 5.

St. John quotes our Lord's saying, which the Evangelist himself had recorded (John xvii. 12), "Those whom Thou gavest me I have kept, and none of them is lost," and which was spoken of their faith and adherence to Him; and applies it to the care which Christ took of the safety of His disciples, when He Himself was arrested in the Garden. (John xviii. 9.)

The primitive Interpreters of Holy Scripture pursued a similar method of exposition, and many of our own Divines, who were reared under their discipline, followed in their steps.

Thus *Dean Jackson*, commenting on this passage, says, "If *Christ's flesh* and *blood* be the *seed* of Immortality, how are we said to be born again *by the Word of God, which liveth and abideth for ever?* Is this Word, by which we are born, the same with that immortal seed of which we are born? It is the same, not in nature but in person. May we not, in that speech of St. Peter, by the Word, understand the word preached unto us by the Ministers who are God's seedsmen? In a *secondary* sense we may, for we are begotten and born again by preaching, as by the instrument or means. Yet born again we are by the *Eternal* Word (that is, by Christ Himself), as by the proper and efficient cause of our new birth . . . And Christ Himself, Who was put to death for our sins, and raised again for our justification, is *the Word* which we all do or ought to preach.

"The Son of God manifested in the flesh, was *that Word* which, in St. Peter's language, *is preached by the Gospel*. And if we do not preach *this Word* unto our hearers,—if all our sermons do not tend to one of these two ends, either to instruct our auditors in the articles of their creed concerning Christ, or to prepare their ears and hearts that they may be fit auditors of such instructions, we do not preach the Gospel unto them, we take upon us the name of God's ambassadors, or of the ministers of the Gospel, in vain." (*Dean Jackson* on the Creed, book vii. ch. xxviii. vol. vii. p. 270.)

See also *A Lapide* here, who says, "This sense is a genuine and sublime one; because in our Regeneration, Christ Himself is personally communicated to us, so that the Deity thenceforth dwells in us as in a Temple, and we are made partakers of the Divine Nature, 2 Pet. i. 4." Cp. note above on James i. 18—21.

The *Word preached* is the preparatory instrument for the conveyance of the divine principle of life, which flowing from God in Christ, is infused into the heart of man by means of the Holy Sacrament. It is the Ministry of the Word which brings men to the Sacraments: as was shown in the example of St. Peter himself, who preached to the Jews of the dispersion on the day of Pentecost, and then in answer to their question, "What shall we do?" he said, "Repent, and be *baptized* every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.)

This order of things is not in any way at variance with what was done in the extraordinary case of Cornelius the first-fruits of the Gentiles, when the Holy Ghost fell on all them which heard the word; and Peter said, "Can any *forbid water, that these should not be baptized?* and he commanded them to be *baptized* in the Name of the Lord." (See note above on Acts x. 44—48.) See also the case of St. Philip and the Ethiopian, who having heard the word, asked, "What doth hinder me to be baptized?" (Acts viii. 36.)

This is what is briefly expressed by St. Paul in the Epistle to the Ephesians; which St. Peter appears to be studiously imitating and confirming in this Epistle (see above, i. 1, 2). Christ loved the Church, and gave Himself for it, that He might sanctify it, having cleansed it by the washing of *Water* with the *Word*. Eph. v. 25, 26, where see note.

After μένοντος *Elz.* has εἰς τὸν αἰῶνα, but this is not in A, B, C, and is rejected by *Griesb.*, *Scholz*, *Lach*, *Tisch.*, *Alf.*

24. πᾶσα σάρξ] *all flesh is grass*. The life of flesh considered as flesh, is contrasted here with the *spiritual* life imparted to the sons of God, by their adoption into the "*Word* made *flesh*," and by their participation in the divine nature, in Him. See above on *v.* 23. Cp. John i. 12. 14, and 2 Pet. i. 4.

For αὐτῆς *Elz.* has ἀνθρώπου, but αὐτῆς is the reading of A, B, C, G, K, and is received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*

The quotation here is almost literally from the *Septuagint*, Isa. xl. 6—8. And this is the case with almost all the quotations from the Old Testament in this Epistle, see

ii. 6 . . . . . cp. Isa. xxviii. 16,
ii. 7 . . . . . Ps. cxviii. 22,
ii. 9 . . . . . Exod. xix. 6,
iii. 10—12 . . . . Ps. xxxiv. 12—16.

25. τὸ δὲ ῥῆμα] But the thing *spoken* by the Lord endureth for ever. (Cp. Matt. iv. 4. Luke i. 37.) Λόγος is the Word, coming forth from God, and energizing by His Divine Power; and hence is applied to the everlasting Son of God.

This entire passage may be compared with, and is best illustrated by, the words of the same Apostle St. Peter, in his speech at Cæsarea, see Acts x. 36, where is a similar transition from λόγος to ῥῆμα.

The transition from the Incarnate Word to the spoken or written Word, and *vice versâ*, is, as might be anticipated, of not unfrequent occurrence in Holy Writ: see on Heb. iv. 12. James i. 18—23.

Observe, also, that St. Peter here *returns* to the principal Person, Christ, and speaks of Him, who is the *Living Word*, as being also the *Living Stone*, ii. 4.

Ch. II. 1. ἀποθέμενοι οὖν] *Put away, therefore, all malice and all guile*: which ye renounced in your baptism, when ye *put on* the new man; see Eph. iv. 22. Col. iii. 9, 10, and James i. 2, imitated by *Clemens Romanus*, i. 13.

On the difference of these words *S. Augustine* says, "*Malitia* malo delectatur alieno; *invidia* bono cruciatur alieno; *dolus* duplicat cor; *adulatio* duplicat linguam; *detractio* vulnerat famam."

2. ὡς ἀρτιγέννητα βρέφη] *as new-born babes*. He had been speaking of their baptismal *new birth* from the divine seed of immortality in Christ (i. 23), and he now exhorts them to crave *earnestly* the *unadulterated rational* (not carnal) *milk*, as babes yearn for the milk of their mothers' breasts, and to suck it in with eagerness; *in order that they may grow thereby to salvation*. The words εἰς σωτηρίαν are omitted by *Elz.*, but are in A, B, C, K, and are received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*

On the word λογικὸν cp. Rom. xii. 1, λογικὴν λατρείαν, interpreted by *Chrys.* as πνευματικὴν, *spiritual*.

By this mention of *milk*, as contrasted with strong meat, he teaches them a lesson of *humility*. Cp. 1 Cor. iii. 2. Heb. v. 12, 13.

This metaphor from *milk*, and its *adulteration*, is adopted by an ancient writer quoted by *S. Irenæus* (iii. 17), "In Dei *lacte gypsum* malè miscetur" (cp. *Routh*, R. S. i. pp. 48. 62). Here is implied a protest against *adulterations* of the pure nourishment of divine truth, by the admixture of human corruptions, and a precept of vigilance against them. Cp. 2 Cor. ii. 17.

3. εἴπερ ἐγεύσασθε] *if indeed*—as it is to be supposed that ye did, when ye drank in the milk of the divine Word; see

c Ps. 118. 22. Eph. 2. 20. d Isa. 61. 6. & 66. 21. Hos. 14. 2. Mal. 1. 11. Rom. 12. 1. Eph. 2. 21, 22. Phil. 4. 18. Heb. 3. 6. & 12. 28. & 13. 15. Rev. 1. 6. & 5. 10. e Isa. 28. 16. Rom 9. 33. f Ps. 118. 22. Isa. 8. 14. Matt. 21. 42. Luke 2. 34. Acts 4. 11. Rom. 9. 33.

4 c Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, 5 d καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. 6 e Διότι περιέχει ἐν τῇ γραφῇ, Ἰδοὺ, τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ. 7 f Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

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this use of εἴπερ Rom. viii. 9. 2 Thess. i. 6—*ye tasted that the Lord is gracious*. Cp. Ps. xxxiv. 9, LXX.

Observe the *aorist*, ἐγεύσασθε, pointing to a *particular time*, viz., their baptism, when they tasted the goodness of the Lord. And on this spiritual application of the word γεύσασθαι, see note above, on Heb. vi. 4.

Therefore an ancient Bishop, commenting on St. Peter's words, thus addressed those who had been just *baptized*: "These words are specially applicable to you, who are yet fresh in the infancy of spiritual regeneration. For to you mainly the Divine Oracles speak, by the Apostle St. Peter, *Having laid aside all malice, and all guile, as new-born infants, earnestly desire ye the* 'rationabile et innocens lac, ut in illo crescatis ad salutem,' if ye tasted that the Lord is gracious (dulcis). And we are witnesses, that ye have tasted it. . . . . Cherish, therefore, this spiritual infancy. The infancy of the strong is humility. The manhood of the weak is pride." *S. Augustine*, Serm. 353.

Hence an argument may be derived for Infant Baptism. These converts of St. Peter are compared to ἀρτιγέννητα βρέφη, *new-born babes*. They had been conceived by nature of unclean seed (Job xiv. 4), in a sinful womb (Ps. li. 5), and there is not an infant of a day old, who needs not the *baptismum lavacri*. "Let them all be baptized, men and infants all." *Bp. Andrewes*, iii. p. 244.

4. λίθον ζῶντα] *a stone that liveth*, even by Death; and giveth life, making others also to be *stones that live*, by union with Him, and participation in His life, and death; for He says, "Because I *live*, *ye* shall *live* also" (John xiv. 19).

Thus, by a prophetic protest, Peter disclaims all notion of being what some would represent him to be, *the Rock* of the Church (see Matt. xvi. 18). He was indeed a true *Petros*, hewn out of the Divine *Petra*, and founded upon it (cp. 1 Cor. iii. 11). He was one of the Apostolic foundations of the heavenly city (Rev. xxi. 14), whose builder and maker is God (Heb. xi. 10).

Tertullian, speaking of the Twelve wells at Elim, and the Twelve precious stones on the breast-plate of *Aaron*, and the *Twelve stones* taken from Jordan by Joshua, as typical of the *Twelve Apostles*, says that Christ gave to Simon the name *Peter*, as a derivative from His own name; because *Christ is the Rock* (Petra) and *Stone*; and is set for a *stone of stumbling* and *rock of offence*. *Tertullian* (c. Marcion. iv. 13).

See further, *v.* 8, and *Introduction* to this Epistle, and above, notes on Matt. x. 1, 2, and on Matt. xvi. 18.

5. οἰκοδομεῖσθε] *ye are being built*. Observe the present *indicative*. The work of building is still going on, ye are *not* yet *finally* established, as are the stones in the heavenly Temple; Rev. xxi. 14. 19. Eph. ii. 22; and cp. the *present* participle σωζομένους, Acts ii. 47.

— οἶκος πνευματικὸς, ἱεράτευμα ἅγιον] In Christ ye are not only *living stones*, making a *spiritual temple*, but ye are also a *holy priesthood* (see below, *v.* 9), ministering to God in the oblation of *spiritual sacrifices*, which are more precious than the carnal victims of the *Levitical* Temple at Jerusalem, and are acceptable to God in Christ.

These sacrifices are offered by you in prayer and praise, and in the oblation of the *Holy Eucharist* (see on Heb. xiii. 10. 15), and in the offering of your *alms* (Heb. xiii. 16), and in the presentation of *yourselves*, your souls and bodies, as a *living sacrifice, holy, acceptable to God*, which is your *rational worship and service* (Rom. xii. 1, 2).

Therefore be not dismayed, because ye are cut off from the service and worship of the *literal Temple* at Jerusalem, which will soon be destroyed: for ye yourselves are a *spiritual Temple*, ye are a *holy Priesthood*, ye offer sacrifice and oblations well pleasing to God through Christ the One Mediator, and Everlasting High Priest. See Heb. xiii. 15. Col. iii. 17.

Some persons (the *Schwenckfieldians* and others of modern days) have perverted this text into an argument, that *all Christians are Priests*; and that there ought to be *no Priests* or *distinct orders of Ministers* in the Christian Church.

But to this allegation it may be replied, that the words, "*ye are a holy priesthood*," were applied also to the *Jews* in the Old Testament (Exod. xix. 6), and yet, "*Korah and his company*" were punished by God for saying that "*all the congregation is holy*," and for invading the office of the Priesthood (Num. xvi. 3—40). And Uzziah the King was smitten for presuming to offer incense (2 Chron. xxvi. 18), and the Apostle St. Jude declares that the sin of the gainsaying of Korah may be committed in Christian times (Jude 11).

The *special* ministration of God's Word and Sacraments is committed to certain persons, who accordingly have, in Scripture, special designations, as being *separated* for the work whereunto they are called (Acts xiii. 2); and "*Ecclesia* non est," says *S. Jerome* (adv. Lucif.) "quæ non habet *Sacerdotes*" (cp. *S. Ignatius*, ad Trall. 3), χωρὶς τούτων Ἐκκλησία οὐ καλεῖται. Christ gave not *all*, but *some* to be Apostles, and *some* to be Prophets, for the work of the *ministry* (Eph. iv. 11, 12). "Are *all* Apostles? are *all* Prophets? are *all* Teachers?" (1 Cor. xii. 29.) No, every one in his own order. And St. James would not have commanded Presbyters to be sent for (James v. 14), and St. Peter would not have enjoined Presbyters to feed the flock committed to their care (1 Pet. v. 1), if *every one* was a Priest. And if all men are equally Priests, then *all* men are equally *Kings*. For the Scripture says that Christ hath made us *Kings* and *Priests* (Rev. i. 6), and according to this notion all civil order must be abolished.

But the true exposition is, that all Christians *are to be distinguished* from the world, as the Jews were distinguished from other Nations, and as Priests *are distinguished* from those to whom they minister; and that *all* persons who are Christians, and distinguished as such from those who are not Christians, are to be a holy priesthood, and to consecrate their souls as altars to God, and to offer themselves as living sacrifices to Him. See *Augustine*, Tract. in Joan. 51.

6. περιέχει ἐν τῇ γραφῇ] *it is extant in the Scripture*: περιέχει is used in a middle sense, as many other verbs in the N. T. (see on Mark xiv. 72. Luke xv. 12), and so περιέχει in *Josephus* (Ant. xi. 4. 7), καθὼς ἐν αὐτῇ ἐπιστολῇ περιέχει. *Winer*, p. 225. The verb ὑπερέχω in ii. 13, is an example of similar usage, and παρεδίδου in ii. 23.

— λίθον] *stone*. See Ps. cxviii. 22, LXX. Matt. xxi. 42. Cp. *Barnabas* (Epist. 6, p. 10, *Dressel*), who appears to imitate these verses of this Epistle.

Here also is another parallel between this Epistle of St. Peter (ii. 4—8) and St. Peter's speeches as recorded by St. Luke in the Acts. See there, iv. 10—12.

7. ὑμῖν οὖν ἡ τιμή] *to you therefore, who believe in Him, the worth* of this stone is imparted.

The sense is well expressed in the *Syriac Version*, "Vobis igitur datus est hic *honor*," and so the *Vulg.* and *Arabic*, "Vobis igitur est *honor*." That is to say, *ye* are not put to shame as unbelievers will be (*v.* 6), but are made *sharers* in the *honour* and value (τιμὴ) which belongs to this living stone, Christ, which is precious and *honourable* (ἔντιμος).

This honour and value are *imparted to you, on your profession of faith*, in your baptism, by which ye are cemented in Him; and by your stedfast adherence and continuance in belief in Him, you, coming to Him who is the *Living Stone*, became also *living stones*. See *Didymus* here.

Ye are not *dead stones*, like the stones of the material Temple at Jerusalem, which will soon be cast down, and not "one stone be left upon another" (Matt. xxiv. 2. Luke xix. 44). And ye are not *diseased* stones, like the stones infected with leprosy, which were to be taken out of the wall of the house (Lev. xiv. 40—44). Ye are *living*, *healthful* stones, joined together in unity, and compacted and *growing* in Christ; and being built up in Him ye have been made to be sharers and partakers of His glory, so that by your inedification on Him, who is set in *Sion* as the *Stone elect, precious*, ye become like the *jewels* and *precious* stones in the wall of the heavenly Jerusalem (Rev. xxi. 19). Thus His honour and *worth* (τιμὴ) *is given to you, who believe*; it is given to you by virtue of your faith in Him; for those who honour Him will His Father *honour* (John xii. 26).

As to the sense of the dative participle, cp. *Winer*, p. 485.

— ἀπειθοῦσι δέ] *But to those who are disobedient, the stone*

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· [8] [g] οἳ προσκόπτουσι τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.

[9] [h] Ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· [10] [i] οἳ ποτὲ οὐ λαός, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

[11] [k] Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς, [12] [l] τὴν ἀναστροφὴν

g 1 Cor. 1. 23. h Exod. 19. 5, 6. Deut. 7 6. & 14. 2. & 26. 18. Eph. 1. 14. & 5. 8. Col. 1. 13. Rev. 1. 6. & 5. 10. i Hos. 1. 10. & 2. 23. Rom. 9. 25. k 1 Chron. 29. 15. Ps. 39. 12. & 119 19. Rom. 13. 14. Gal. 5. 16, 24. Heb. 11. 15. James 4. 1. l ch. 1. 17.

1 Rom. 12. 17. 2 Cor. 8. 21. Phil. 2. 15. Tit. 2. 8. ch. 3. 16. Matt. 5. 16. Luke 1. 38. & 19. 44.

which the builders rejected, this became the head of the corner. That is, it was exalted and glorified, *notwithstanding* their rejection of it; nay, more, even *by means* of their rejection of it, it became more glorious; for the *glory* of Christ is due to His *suffering*, and He cements His Church with His own *blood*, shed on the cross, and by His Death He lives, and overcame Death, and delivers us from Death, and gives eternal life to all who believe. See Phil. ii. 9. Heb. ii. 14.

— *εἰς κεφαλὴν γωνίας*] *to the head of the corner.* See Matt. xxi. 42. 44, and Acts iv. 11. *St. Peter's* own speech. Cp. Eph. ii. 20.

— *καὶ λίθος προσκόμματος*] *And a Stone of stumbling, and Rock of offence to them who stumble at the word*, i. e. at the preaching of the cross (*ὁ λόγος τοῦ σταυροῦ*), which is to the Jews a *stumbling stone.* (1 Cor. i. 18.)

8. *εἰς ὃ καὶ ἐτέθησαν*] *to which they were also set*, or appointed. Christ is the Stone who is *set* for the fall, and for the rise, of many in Israel. (Luke ii. 34.) Christ is *set for the rise* of all who *believe* in Him; and He is *set for the fall* of all who disobey Him.

No man is set *for disobedience;* but all, who *are disobedient*, are set for a *fall;* and whosoever *falleth* on *this stone* shall be broken, and on whomsoever it shall *fall*, it shall grind him to powder. (Matt. xxi. 44.) Cp. Jude 4, and *Didymus* here, who says, that their *voluntary unbelief* was the cause of their *appointed fall;* and see the remarks above, *Introduction* to the Epistle to the Romans, p. 194; and *Dr. Hammond* here.

9. *ὑμεῖς δέ*] *but ye*, who are believers in Christ, are Israelites indeed, and enjoy all the titles and privileges which are promised by God in the Old Testament to His chosen People. (See above, i. 2.) The *literal Israel* who reject Christ have fulfilled the prophecies, which declared that the *elect corner stone* (Isa. xxviii. 16) would be also a *stone of stumbling*, and *a rock of offence* to some (Isa. viii. 14); *and that the stone which the builders*, or chief workmen in God's Temple in Jerusalem, *refused, should become the Head of the corner.* Do not therefore be staggered by that rejection; nor imagine that ye have *forfeited* any *privileges* by embracing the Gospel. Ye are now God's people *indeed, a chosen generation*, a royal priesthood, being members of the mystical body of Him Who is the everlasting *Priest* and *King*, and being partakers of the holy unction of His *Royalty* and *Priesthood:* ye are a *holy nation, a peculiar people*, *λαὸς εἰς περιποίησιν* (from LXX, Exod. xix. 5. Deut. vii. 6. Cp. Isa. xliii. 21. Mal. iii. 17); i. e. literally, *a people for a purchasing*, or acquisition, סְגֻלָּה (segullah, *peculium*), and specially for the purchase effected by the precious blood of Christ.

The peculiar people, or people *for the purchase*, is the Universal Church which Almighty God has purchased to Himself by the precious blood of His dear Son. Cp. Acts xx. 28; and see above on Titus ii. 14, and Eph. i. 14.

— *ἀρετάς*] *virtutes*, God's attributes and works of love and mercy to you in Christ. Cp. 2 Pet. i. 3. St. Peter is adopting the language of Isaiah (xlii. 12), *τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀπαγγελοῦσι.*

10. *οἱ ποτὲ οὐ λαός*] *who were formerly not a people:* for ye are scattered in all lands, and have no king or country; but *now ye are a people*, for ye have a home in the Church, and a King in Christ. St. Peter is appropriating the words of Hosea (ii. 23), where God is pre-announcing His reconciliation with *Israel:* a circumstance which may serve as an evidence that these words do not show (as some have supposed) that this Epistle was written to *Gentiles.* See above, i. 14. 18.

— *οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες*] Observe the difference of *tense* in these two participles, the perfect and aorist; the former describing a *state*, the latter an *act. Ye were formerly not ἠλεημένοι*, not pitied by God; ye were *continuing* in that *state*, one of remoteness from God's mercy; but *ἠλεήθητε*, ye *were made* an object of mercy by His *act* of free grace to you in Christ. Cp. *Winer*, § 45, p. 307.

11. *ἀγαπητοί*] *Beloved, I beseech you as strangers and pilgrims.* He had been speaking of their new birth in Christ (i. 23), and had just been describing them as a people redeemed and purchased by God to Himself; redeemed *from* the captivity of Satan, and purchased by the blood of Christ to Himself, and to the hope of an eternal inheritance in the heavenly Canaan.

The mercies they now enjoy are the antitypes of those vouchsafed to their fathers, the Israelites of old, when they were *redeemed* out of the house of bondage in Egypt, and saved from the destroying angel by the blood of the Paschal Lamb; and became God's peculiar people, dedicated to Him, and were made inheritors of the land of Promise. Cp. 1 Cor. x. 1—6.

St. Peter had exhorted them to sing praises to God for their deliverance *out of darkness into light* (ii. 9). as Moses and Miriam sang praises to Him for the salvation of the people out of Egypt, after their passage through the Red Sea (Exod. xv. 1—22), the type of Baptism. And now by a happy connexion he exhorts them to *march onward* in their journey, as the Israelites did in their pilgrimage through the wilderness; and to abstain from *fleshly lusts*, which they had renounced in their baptism, and which *war against the soul;* and to be warned by the fate of their fathers, whose carcases fell in the wilderness; and to remember the fires of Taberah, and the judgments of Kibroth-hattaavah, the graves of them that *lusted.* Num. xi. 4—34. Ps. cvi. 14. 1 Cor. x. 6.

This address to them as *strangers* and *pilgrims* was specially pertinent to the first readers of this Epistle (see above on i. 1 and 17); but is also applicable to *all*, who have no continuing city here, and seek for a home above. See Heb. xi. 13—15. Cp. Phil. iii. 20. 1 John ii. 15.

— *ἀπέχεσθε*] *abstain ye.* The imperative mood. *Elz.* has the *infinitive* here, *ἀπέχεσθαι*, and so B, K, and most editors. But the imperative, *ἀπέχεσθε*, is sanctioned by A, C, G, and many cursives, and the *Syriac*, *Coptic*, and *Æthiopic* Versions; and *Didymus*, *Cyprian*, and *Leo;* and this *direct* address gives more life and force to the appeal. Compare the similar passage of St. Paul, Rom. xii. 2, and note there; and the like structure in this Epistle, v. 1, *παρακαλῶ τοὺς ἐν ὑμῖν πρεσβυτέρους, ποιμάνατε.*

— *αἵτινες*] *quippe quæ* — more expressive than *which:* it implies the *reason why* we are to abstain from them; viz. *because* they war against the soul. On this use of *ὅστις*, see Rom. i. 25. 32; ii. 15; vi. 2. 1 Tim. i. 4; vi. 9.

— *στρατεύονται*] *are warring:* he refers to James iv. 1, "*lusts warring* in your members."

12. *τὴν ἀναστροφήν*] *having your conversation* (social intercourse and behaviour, Gal. i. 13. Eph. iv. 22. James iii. 13) *honest among the Gentiles*, among whom ye are dispersed and scattered abroad, as a holy leaven to leaven the world, *in order that* in the very respect *in which* (*ἐν ᾧ*, see iii. 16) *they speak against you as evil-doers*, by calling you disloyal to Rulers, but finding you when tried most loyal to them (see *v.* 15), *they may, from your good works*, of which they are *spectators* (*ἐποπτεύοντες*, so B, C), *glorify God in the day of visitation;* that is, in the day when *ye are visited* by God, the Inspector and Judge of all, and when ye are tried by afflictions (see Luke xix. 44. Isa. x. 3. Jer. vi. 15; viii. 12), and are manifested in your true light by Him, in the eyes of the world, especially of your slanderers and detractors; then in "the time of *visitation* shall ye *shine*, for grace and mercy is to His saints and *ἐπισκοπὴ* to His elect." Wisd. iii. 7. 9; iv. 15. Ecclus. ii. 14; xviii. 20.

The *day of Visitation* may also be understood more generally as describing God's Judicial Visitations, such as the impending War in Judæa, and other *Wars*, *Famines*, *Earthquakes*, *Plagues*, and *Pestilences.* Matt. xxiv. 7.

In such trials as those, the faith and love of the *Christians* were displayed in striking contrast with the *Jews* and *Heathens.*

A memorable instance of this may be seen in the history of the Plague at Carthage, in S. Cyprian's Episcopate, as described

ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

m Rom. 13. 1. Tit. 3. 1.
n Rom. 13. 3, 4.
o Tit. 2. 8.
p John 8. 22. Rom. 6. 18. 1 Cor. 7. 22. Gal. 5. 1, 13. 2 Pet. 2. 19.

13 [m] Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον, εἴτε βασιλεῖ, ὡς ὑπερέχοντι, 14 [n] εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· 15 [o] ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν· 16 [p] ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ.

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by his Deacon, Pontius, p. 6. "The majority of our brethren," says Pontius, "took care of every one but *themselves:* by nursing the sick, and watching over them in Christ, they caught the disorder which they healed in others, and breathed their last with joy; some bare in their arms and bosoms the bodies of dead saints; and, having closed the eyes of the dying, and bathed their corpses, and performed the last obsequies, received the same treatment at the hands of their brethren. But," he adds, "the *very reverse* of this was done by the *Gentiles:* those who were sinking into sickness, they drove from them; they fled from their dearest friends; they threw them expiring into the streets, and turned from their unburied corpses with looks of execration."

See also *S. Cyprian's* words in his treatise published on that occasion, De Mortalitate, sive Peste, capp. 9, 10, "Mortalitas ista, ut Judæis et Gentilibus et Christi hostibus pestis est, ita Dei servis salutaris excessus est."

The words ἐποπτὴς and ἐποπτεύειν are applied to spectators of actors in a drama, or of wrestlers in athletic games, or who are admitted to view some sacred Mysteries. See above on 1 Cor. ii. 6, and *Wetstein*, p. 687.

The Christians in their sufferings were a *spectacle* (θέατρον) to the world (1 Cor. iv. 9), and the heroism and patience with which they endured them, excited the admiration and elicited the applause of the Heathen; and this applause redounded to the *glory of God*, Who gave them grace to suffer as they did. Thus the Martyrdoms of Christians were instrumental in the conversion of Heathens, and in the Propagation of the Faith.

This passage is quoted by *S. Polycarp*, ad Phil. c. 10, "omnes vobis invicem subjecti estote (1 Pet. v. 5), conversationem vestram irreprehensibilem habentes in gentibus, ut ex bonis operibus vestris et vos laudem accipiatis, et Dominus in vobis non blasphemetur."

13. ὑποτάγητε οὖν] *be ye subject therefore.* A practical application of the general precept just enunciated.

— ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει] *be ye subject, submit yourselves, to every power, to every ordinance* appointed by man.

The ruling Power, to which they are to submit, is called here κτίσις ἀνθρωπίνη, an *ordinance* of *man:* because the *choice* of the particular *form* of Government in a State, whether it is to be Monarchical or Republican, is commonly determined by *men:* and the *persons* who are appointed to govern,—whether by *hereditary succession*, or election,—are often designated by *men.*

But the *Authority* (ἐξουσία) itself, which Rulers have and exercise, when they have once been appointed by men, is not *derived from man*, but it is from *God* alone. (See Rom. xiii. 1—3.)

This important proposition, which is plainly set forth in Holy Scripture, by St. Peter here, and by St. Paul (Rom. xiii. 1—4), and which declares the true grounds of all allegiance and obedience to Rulers and all in authority, may be thus illustrated;

Water may be made to assume different *forms*, in fountains and cascades, and be made to flow in different *channels* or *aqueducts*, by the *hand* of *man:* but the *Element* itself, which flows in them, is from *God.* So again, Marble may be hewn by man's hand into different *shapes:* under the sculptor's chisel it may become a statue, a frieze, or a sarcophagus; but the Marble itself is from the *quarry*, it is from the creative hand of *God.*

So it is with Civil Power. The *Form* which Power may assume, and the *Person* who may be appointed to exercise it, may be κτίσεις ἀνθρώπιναι, ordinances of *man:* but the *Authority* itself (ἐξουσία) is from *God.*

Consequently, as St. Peter teaches, we are bound to *submit* to every *ordinance* of *man*, in all lawful things, "*for the Lord's sake*," Whose ministers and vicegerents our Rulers are; and as St. Paul declares, "he that resisteth the Authority, resisteth the *ordinance* of *God*, and they that resist, shall receive to themselves damnation." See notes above on Rom. xiii. 1—3.

All the Kingdoms and Governments of the whole earth are Thy ordinance, O Lord (Rom. xiii. 2), albeit an institution of man (1 Pet. ii. 13). *Bp. Andrewes* (Private Devotions, p. 48, ed. 1830). Cp. *Bp. Sanderson*, Præl. vii. 15. *Abp. Bramhall* and *Bp. Horsley* in Christian Institutes, iii. 39. *Abp. Leighton* here, and *Hooker* (VIII. ii. 6), who says, "Unto kings by *human right*, honour by very *divine right* is due."

Submission therefore is to be paid to Authority in ll commands that are *not contrary to divine law.* As to our duty in those cases where the human Governor *commands* any thing which is *forbidden by God*, or *forbids* any thing which God *commands*, St. Peter's own conduct may be our guide. See above, Acts iv. 19, 20; v. 29.

There is a particular emphasis in the word πάσῃ here, *every* ordinance of man; because some Jewish Christians, and especially the Gnostics, held and taught that they were exempt from submission to human rule, particularly *to heathen rule.* See on 1 Tim. ii. 1—3. Titus i. 10; iii. 1, and below, ii. 16, and on 2 Pet. ii. 10, and Jude 16, for corrections of this notion.

St. Paul uses the same word, in order to teach that *no one* is exempt from the duty of subjection to Rulers. "Let *every* soul" (πᾶσα ψυχή), he says, "be subject to the higher powers." (Rom. xiii. 1.)

St. Peter here teaches the duty of submission to lawful authority. They who call themselves "*successors of St. Peter*," have set themselves above, and in opposition to, lawful authority, and have often encouraged others to rebel against it. See above, on 2 Thess. ii. 4, and below, on Rev. xiii. 15, 16; xvii. 3. How much misery would the world have been spared, if they who profess to revere the name of St. Peter, and to be successors of St. Peter, had listened to the precepts of St. Peter, and had followed the example of St. Peter!

— βασιλεῖ] *the King*—the Roman Cæsar. So βασιλεὺς is used by *Josephus*, B. J. v. 13. 6. Cp. *v.* 17. The regions to which this Epistle was sent were provinces of Rome.

— ὑπερέχοντι] *as being over* you. See on Rom. xiii. 1.

14. ἡγεμόσιν] *governors.* In our Lord's Ministry and Country Cæsar was βασιλεὺς (John xix. 15), but Pilate was ἡγεμὼν (Matt. xxvii. 2). He submitted *to both.* (Matt. xxii. 17. John xix. 11.)

15. ὅτι οὕτως] *for so is the will of God, that by well-doing we may stop the mouth* (φιμοῦν, *to muzzle*, Matt. xxii. 12. 34. Mark i. 25; iv. 39. 1 Tim. v. 18) *of the ignorance of foolish men.* We Christians may be maligned by the heathen, as if we were ill affected to Cæsar; but when we are put to the test, it will be found, that we Christians are loyal subjects, and in fact almost the *only* loyal subjects of Cæsar; because it is our religion alone which teaches men to regard Cæsar as the Minister of God. Cp. *Œcumen.* here, and see this doctrine eloquently preached by *Tertullian* in his Apology, § 28—37.

This admonition of St. Peter to the *Jewish* Christians was very seasonable at this time, when the Jews at Jerusalem, and in various parts of Europe and Asia, were preparing to rise in that Rebellion against Rome which ended in the destruction of Jerusalem by the Romans, about five years after this Epistle was written; and which produced its fatal results in the slaughter of many thousands of Jews collected in Jerusalem from all parts, and in the unutterable woe and final dispersion of the Jews.

The *Christians* were rescued from those calamities by the prophecies and exhortations of Christ and His Apostles, particularly St. Peter and St. Paul.

Christ was crucified by the power of Rome, as He had foretold that He would be, (Matt. xx. 19). St. Peter and St. Paul, as they also foreknew, were martyred by Rome; but yet they preached submission to Rome.

16. ὡς ἐλεύθεροι] *as free*, and yet,—although free by reason of that liberty, with which Christ has made you free (Gal. v. 1), —*not using your liberty as a cloke* (or specious pretext) *for maliciousness.*

He had exhorted them to *be subject to every human ordinance for the Lord's sake;* and he now obviates the objection of those Christians who—following the example of the Pharisees, and others among the Jews, pleading that they were *God's peculiar people* (see *v.* 9), and that, as children of Abraham, and *subjects* of *Jehovah*, they ought *not* to be in bondage to any man (John viii. 33), and especially ought not to submit to any *heathen* rule, and could not in conscience pay *tribute to Cæsar* (see Matt. xxii. 17—21)—alleged, that since they had been *made free by Christ*,

17 [q] Πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

18 [r] Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. 19 [s] Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως. 20 [t] Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ. 21 [u] Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε

q Matt. 22. 21. Rom. 12. 10. Eph. 4. 3. Phil. 2. 3. Heb. 13. 1. ch. 1. 22. & 5. 5. 2 Pet. 1. 7.
r Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9.
s Matt. 5. 10. 2 Cor. 7. 10.
t ch. 3. 14. & 4. 14, 15.
u Matt. 16. 24. John 13. 15. 1 Thess. 3. 3. Phil. 2. 5. ch. 3. 17, 18. 1 John 2. 6.

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they could not obey any other rule, especially a heathen power, without treachery to Him.

It is well observed by *Bp. Sanderson*, that *St. Paul*, the Apostle of the *Gentiles*, usually treats the question of Christian Liberty in reference to the duty of using it in such a manner as not to *give offence* to *weak brethren*; and that *St. Peter*, the Apostle of the *Circumcision*, generally handles it in such a manner as to guard it against being abused into an occasion of *insubordination* to *Authority*. The one guards against the danger of scandal; the other inculcates the duty of obedience.

The reason of this was, that St. Peter had to do with Jews "who could not brook subjection, and were of all nations under heaven the most impatient of a foreign yoke." "Seditiosissima gens." *Scaliger*. *Bp. Sanderson*, iii. 273. St. Paul dealt with mixed communities of Jews and Gentiles, and had a delicate and difficult part to perform, in preventing the one from giving offence to the other, and from rashly judging the other; and in endeavouring to unite them all by the bonds of Love.

St. Peter asserts their *freedom*, and exhorts them to live *as free*; but he also warns them against making their freedom a mask for maliciousness, and against falling into the sins of licentiousness and rebellion, under the sacred guise of liberty, and religion; and against forfeiting their freedom, by making themselves slaves of evil passions.

This twofold duty has been well inculcated in a sermon on this text by *Bp. Sanderson*. To do God and ourselves right it is necessary that we should with our utmost strength *maintain* the doctrine and power of that Liberty wherewith Christ hath endowed His Church, without either usurping the mastery over others, or subjecting ourselves to their servitude, so as to surrender either our judgments or Consciences to be wholly disposed according to the opinions or wills of men, though of never so excellent piety or parts.

But yet, lest while we shun one extreme, we fall into another, as we are very apt to do; and lest, while we seek to preserve our Liberty, we lose it; the Apostle, therefore, in the next clause, putteth in a caveat for that also, *not using your liberty for a cloke of maliciousness*. We must so maintain our Liberty that we abuse it not, as we shall, if, under the pretence of Christian Liberty, we either adventure the doing of some unlawful thing, or omit the performance of any requisite duty. *Bp. Sanderson*, v. p. 289. On the grounds and nature of Christian Liberty, and on the rules for its right use, see also note above, on 1 Cor. iii. 4. 22, 23; vi. 12; ix. 19, and Gal. v. 1 and 13.

As free, and not using your liberty as a cloke of maliciousness, but as servants of God.

It is very observable, that St. Peter imitates and adopts here St. Paul's language to the Galatians (v. 13).

(1) St. Peter's words "*as free*," correspond to St. Paul's words, "*brethren, ye are called to liberty.*"

(2) St. Peter's words, "*and not using your liberty as a cloke of maliciousness*," correspond to St. Paul's words, "*only use not your liberty as an occasion to the flesh.*"

(3) St. Peter's words, "*but as servants of God*," correspond to St. Paul's, "*by love serve one another.*"

Thus these two Apostles unite in teaching,

(1) The duty of *maintaining Christian Liberty*.

(2) The need of caution against *its abuse*.

(3) The *Law* by which it is to be *regulated*, and the manner in which it is to be *used*.

Observe also, that St. Peter, the Apostle of the Circumcision, in this Epistle, which is addressed to *Jewish Christians* of Galatia (i. 1), refers here to that Epistle of St. Paul, the Epistle to the *Galatians* (v. 13), in which St. Paul had specially inculcated the duty of maintaining Christian Liberty against the usurpations of Judaizing teachers, who endeavoured to bring them into bondage (Gal. i. 7; v. 1), and in which St. Paul had recorded his own public opposition to *St. Peter* at Antioch, when, in a moment of weakness, he connived at those Judaizing teachers who would have imposed the yoke of the Levitical Law on the Gentile Christians (Gal. ii. 11—21).

Thus St. Peter now declares his entire concurrence with St. Paul on that matter which had then produced a difference between them; and in which his conduct had exposed him to the rebuke of his brother Apostle. And by the adoption of the language of the Epistle of St. Paul to the *Galatians*, and by incorporating it in his own Epistle to the Jewish Christians of *Galatia*, he presents a noble example of recovery from error, and of generosity and love of truth. Compare note below, 2 Pet. iii. 15, 16, and *Introduction* to this Epistle, p. 42.

17. *πάντας—τιμᾶτε*] *Honour all men, Love the brotherhood.* On this text see *Bp. Sanderson's* Sermon, i. pp. 54—81.

— *τὴν ἀδελφότητα*] *the brotherhood* (see v. 9). So *Clemens R.* i. 2, *ἀγὼν ἦν ὑμῖν ὑπὲρ πάσης τῆς ἀδελφότητος εἰς τὸ σώζεσθαι*, and so *S. Polycarp* (c. 10), in the old Latin Version, "*fraternitatis* amatores."

Love the brotherhood; sympathizing with them in grief, succouring them in trouble, rejoicing in their graces, as if they were your own. There is the same blood in your veins; the same Head of the whole brotherhood; the same Spirit knitting all together in one. Cp. *Abp. Leighton* on i. 22.

— *τὸν βασιλέα τιμᾶτε*] *Honour the King*, even Nero. See above, *v.* 13.

The union of these two Apostolic precepts arranged in this order, "*Fear God, Honour the King*," shows that Loyalty is to be grounded on Piety; that in order to be good citizens men must begin with being good Christians; that honour to Kings is to be based on the fear of God, by whom Kings rule, and Whose ministers they are. St. Peter follows Solomon (Prov. xxiv. 21), *φοβοῦ τὸν Θεὸν, υἱὲ, καὶ βασιλέα.*

18. *οἱ οἰκέται*] *ye domestics*,—a milder word than *slaves*. This is the only place in the Apostolic Epistles where the word *οἰκέτης* occurs in this sense.

This fact may thus be accounted for;

St. Peter is writing specially to *Jewish* Christians, who would not regard *their* domestics, especially those of their own *nation*, in the same light as the *Heathen* Masters did theirs, namely, as slaves. See Lev. xxv. 39—44, where the Jews are forbidden to reduce any poor man of their own nation to the state of a *bondman*, and they might not *purchase* as *bondsmen* any of their *own nation*, but of the *heathen* only.

St. Paul, the Apostle of the *Gentiles*, and writing specially to them, always uses the word *δοῦλος* (*bondsman, slave*) in his precepts concerning household service (1 Cor. vii. 21. Eph. vi. 5—8. Col. iii. 11. 22; iv. 1. 12. 1 Tim. vi. 1. Tit. ii. 9).

Many Jewish Rabbis taught, that a Jew might not serve a Heathen (see *Lightfoot* on 1 Cor. vii. 23. Cp. John viii. 33). Therefore this precept of St. Peter, the Apostle of the Circumcision, exhorting servants to be *subject* to their Masters, was a necessary caution to Jewish Christians; and it proves his courage and honesty; he would not ingratiate himself with them by flattery, and by concessions to their national prejudices. Cp. on Tit. i. 10—12.

19. *τοῦτο γὰρ χάρις*] *for this is acceptable.* Properly, this is an act of *grace, freely* and *cheerfully* laid up on your part, as a deposit with God, and favourably *accepted* by Him, and requited to you with praise and benefit. See *v.* 20, where *κλέος* explains it; and cp. 1 Tim. ii. 3. Col. iii. 20. Hence *Œcumen.* renders it by *ἀποδοχὴ*, and *χάρις* in Luke vi. 32 is represented in the parallel place of St. Matt. v. 46 by *μισθός*.

20. *ποῖον γὰρ κλέος*] *for what glory is it?* A passage quoted by *Tertullian*, Scorpiac. c. 12, where he calls this an Epistle of St. Peter *ad Ponticos*. See above, i. 1.

— *κολαφιζόμενοι*] *buffeted*,—as Christ was (see Matt. xxvi. 67): "*alapæ*, pœna *servorum*, eaque *subita*" (*Bengel*); inflicted on *slaves* by their masters in outbreaks of passion; cp. note below, *v.* 24.

— *τοῦτο*] A, B add *γάρ*, and some Cursives, and so *Lach., Tisch., Alford.*

21. *ἔπαθεν ὑπὲρ ἡμῶν*] *He suffered for us*; for our *benefit*, and

τοῖς ἴχνεσιν αὐτοῦ, [22] [v] ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος
ἐν τῷ στόματι αὐτοῦ, [23] [x] ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ
ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως· [24] [y] ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς
ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ
δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ ἰάθητε. [25] [z] Ἦτε γὰρ ὡς
πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον
τῶν ψυχῶν ὑμῶν.

v Isa. 53. 9. 2 Cor. 5. 21. Heb. 4. 15. & 7. 26, 27. & 9. 28. 1 John 3. 5.
x Matt. 27. 39. John 8. 48, 49.
y Isa. 53. 4, 5. Matt. 8. 17. Rom. 6. 2, 11. & 7. 6.
z Isa. 53. 6. Ezek. 34. 6, 23. & 37. 24. Luke 15. 4. John 10. 11. Heb. 13. 20.

in our *behalf*. See Rom. v. 7, 8. 1 Cor. i. 13. Matt. xx. 28, and the words of Isaiah, liii. 4, 5. 12, to which St. Peter is referring.

— ἡμῖν ὑπολιμπάνων ὑπογραμμόν] *leaving to us* (when He went away to heaven) *a copy*, for us to imitate; properly an *exemplar* or *model*, τύπος (2 Thess. iii. 9), to be followed in writing or painting (see *Wetstein*, p. 688), that we *should follow His steps*.

This saying has a peculiar force in the mouth of this blessed Apostle, who had been an eye-witness of our Lord's patient bearing, and meek demeanour, when He was arrested in the Garden of Gethsemane; and when He stood before Caiaphas and the Sanhedrim, on the morning before the Crucifixion; and to whom our Lord, after His Resurrection, in reply to his question, "What shall this man do?" (viz. St. John,) said, "*Follow thou Me*" (John xxi. 22), and who *did follow Him* even to the *cross* as a Martyr; and having received the charge, "Feed My sheep" (John xxi. 15—18), laid down his life for them, as Christ, the good Shepherd, had laid down His life for the sheep. Cp. 1 John iii. 16, and *Augustine* in Joan. Tract. 84.

This passage is also imitated by *S. Polycarp*, c. 8, Χριστὸς Ἰησοῦς ἀνήνεγκεν ἡμῶν τὰς ἁμαρτίας τῷ ἰδίῳ σώματι ἐπὶ τὸ ξύλον, ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ . . . . τοῦτον ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ.

Christ is our example of patience; as *Tertullian* says, He Who is God stooped to be born in the womb of His Mother, and waited patiently, and grew up; and when grown up, was not impatient to be recognized as God. He was baptized by His servant; and repelled the Tempter only by words. When He became a Teacher, He did *not strive nor cry, nor did any one hear His voice in the streets;* He did not *break the bruised reed nor quench the smoking flax*. He scorned no man's company; He shunned no man's table. He conversed with publicans and sinners. He poured out water and washed His disciples' feet. He would not injure the Samaritan village which did not receive Him, when His Disciples desired to call fire from heaven to consume it. He cured the unthankful; He withdrew from those who plotted against Him. He had the Traitor constantly in His company and did not expose him. And when He is betrayed, and is brought to execution, He is *like a sheep which before his shearers is dumb, and a lamb that doth not open its mouth*. He Who was Lord of Angelic Legions did not approve the sword of Peter drawn in His defence. He is spit upon, scourged, mocked. Such long-suffering as His, is an example to all men, but is found in God alone. *Tertullian*, de Patientiâ, c. 3. Cp. *Augustine*, Serm. 114 and 284.

23, 24. ὃς λοιδορούμενος οὐκ ἀντελοιδόρει] *Who being reviled, was not reviling again*. Observe the *imperfect* tenses here, ἀντελοιδόρει, ἠπείλει, παρεδίδου, *was committing*, i. e. Himself and His cause (see *v.* 6). *Clem. Alex.* here, and *Winer*, § 64, p. 521.

These imperfect tenses give more significance to the subsequent transition to the *aorist* in ἀνήνεγκεν, He *Himself* willingly and alone (αὐτὸς) *carried up* our sins by *one* act alone, done *once for all;* namely, by His death on the cross. He was Himself without sin; but He bare in Himself the sins of those for whom He offered Himself as a sacrifice. *Severus* (in Catenâ, p. 58).

He Who took the Nature of us all, and incorporates us all in Himself, *carried, lifted up*, our sins, collected together, as a weight laid upon Him, in *His own body*, as our proxy, substitute, and vicarious sacrifice, *on to the tree* on which He *offered* Himself as an expiatory and propitiatory *sacrifice* to God (Heb. vii. 27); and on which He became *a curse for us*, for it is written, "Cursed is every one that hangeth on a *tree*." (Gal. iii. 13.) Thus He took away the curse in which we were involved by the sin of our first parents eating the fruit of the *forbidden tree;* and by His perfect obedience took away the *curse of the Law for disobedience;* for it is written, "Cursed is every one that continueth not in all that is written in the Law to do it." (Gal. iii. 10.)

The *Vulgate* has "pertulit" here, and the *Syriac* still more fully, "bajulavit omnia peccata nostra, eaque sustulit in corpore suo ad crucem."

The Socinian exposition of this passage is, that Christ displayed a noble *example* of patience in our nature, and took away our sins by instructing us in *patience*.

It is true that the Apostle is here representing Christ as our *pattern* of *patience*. But he compares Him also to *sacrificial victims*, the offerings of the Law, who are described in Scripture as *bearing* the *sins* of those who offer them, see Lev. x. 17; and whose blood was to be carried into the holy place, because the blood is the life of man. (Lev. xvii. 11—14.)

St. Peter uses the word ἀνήνεγκε to describe the act of carrying the sins *up*, i. e. to the cross; as *victims* (to whom the sins were transferred and laid as a burden upon them, Lev. i. 4; iii. 2; iv. 15) were carried *up* and offered on an altar. See below on iii. 18; and compare Isa. liii. 12. Heb. ix. 28, ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας.

Christ is here propounded as an example of patience in His act of *bearing* and *carrying*, not in His act of *taking away*, as some Socinians misinterpret the word ἀναφέρειν.

St. Peter goes on to declare that the *effect* of Christ's patience in *taking up our sins* in His own body on the cross was to *liberate* us from the penalty of sin; for St. Peter adds, "by whose *stripes* ye were *healed*." See *Irenæus*, iii. 16. 9. *Origen* (in Levit. 3), "peccata nostra portavit; vitulum immaculatum, hoc est, carnem incontaminatam obtulit Deo;" so *Cyprian*, Ep. 8, and Ep. 63, "Christus *peccata* nostra *portabat;*" and other citations from ancient Christian Fathers on this subject at the end of the treatise of *Grotius*, de Satisf. Christi, pp. 229—267, and his own remarks, pp. 14—16, ed. 1675; and *Bp. Pearson* on the Creed, Art. ii. p. 140, and the note below on 1 John ii. 2; iv. 10.

On the genitives οὗ—αὐτοῦ, see Matt. iii. 12; the αὐτοῦ adds to the emphasis. Cp. *Winer*, p. 134. *He*, and He *alone*, is our Healer.

On the word μώλωψ, *vibex, livor, wound* or *weal*, especially made by scourging, see *Wetstein*, p. 689.

Here is an Apostolic paradox: ye were *healed* by His *wounds*. (*Bengel.*)

The μώλωψ is the wound produced by the *chastisement of slaves*, and the ξύλον is the instrument of the *death of slaves*. Mark the humility of Him, Who, being Lord of all, stooped to be the servant of all, and to suffer scourging and the cross as a *slave;* and was especially exemplary to that class which St. Peter is here addressing. Cp. κολαφιζόμενοι, *v.* 20.

24. ἵνα—ζήσωμεν] Christ died for our sins, not that we might continue in them, but in order that we might *die* to them, and *live* to God. Cp. Rom. vi. 1—12.

25. ἦτε γὰρ ὡς πρόβατα] *for, ye were as sheep going astray, but have now returned to the Shepherd and Bishop of your souls:* a reference, it would seem (as *Bede* remarks), to our Lord's parable of the *Lost Sheep*. St. Peter had been speaking of Christ, meek and patient as a sheep (*vv.* 22—24), and tenderhearted and vigilant as a Shepherd, laying down His life for the Sheep; bearing *our sins on His own body on to the tree*, as the good Shepherd in the Parable "came to seek and save the sheep that was lost," and "when he had found it, *laid it upon his own shoulders*, rejoicing, and said, Rejoice with me, for I have found My sheep that was lost." Luke xv. 5.

The Lost Sheep of the house of Israel were now scattered in all countries of the world; but Christ the Good Shepherd, stretching forth His hands upon the cross, and laying down His life for them, had borne them all on His shoulders, and brought them all home to the one fold.

A, B have πλανόμενοι, and so *Lach.*, *Tisch.*, *Alf.* *Elz.* πλανώμενα (agreeing with πρόβατα, *sheep*), with C, G, K, and most *Cursives*, and *Theoph.*, *Œcumen.* And this reading seems to be confirmed by Ps. cxix. 176. Isa. liii. 6, where the sinners are compared to *sheep* that are *lost*, as in our Lord's Parable (Luke xv. 6); and compare Matt. xviii. 12. The reading therefore of *Elz.*—the *textus receptus*—seems preferable.

III. [1] [a] Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς, ἄνευ λόγου, κερδηθήσωνται, [2] ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. [3] [b] Ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, [4] [c] ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος· ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές. [5] Οὕτω γὰρ ποτὲ καὶ αἱ ἅγιαι γυναῖκες, αἱ ἐλπίζουσαι εἰς Θεὸν, ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν· [6] [d] ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι, καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

[7] [e] Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

[8] [f] Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες, [9] [g] μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, τοὐναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονο-

a Gen. 3. 16. 1 Cor. 7. 16. & 14. 34. Eph. 5. 22. Col. 3. 18. Tit. 2. 5.
b Isa. 3. 18. 1 Tim. 2. 9. Tit. 2. 3.
c Ps. 45. 14. Rom 2. 29.
d Gen. 18. 12.
& 7. 22. 2 Cor. 4. 16.
e 1 Cor. 7. 3. & 12. 23. Eph. 5. 25, &c. Col. 3. 19.
f Rom. 12. 16. & 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16.
g Lev. 19. 18. Prov. 17. 13. & 20. 22. & 24. 29. Matt. 5. 39. & 25. 34. Rom. 12. 17. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Tim. 4. 8.

Ch. III. 1. *ὁμοίως, αἱ γυναῖκες*] *In like manner, ye wives, submitting yourselves to your own husbands*, for the Lord's sake (ii. 13). He had been exhorting subjects to submit to their Rulers (ii. 14), and servants to their Masters (ii. 18), *so do ye*: for so, by your meek and gracious demeanour, ye may win your own Husbands, if heathen, to the faith in Christ, and save their souls. See 1 Cor. vii. 16.

3. *ὧν ἔστω*] *of whom, let not that outward* adornment *of braiding of hair, and of putting round* (the head, neck, wrists, &c.) *of golden ornaments*, be the adornment, on which ye pride yourselves. Cp. *Clemens Alexandr.* (Pæd. iii. 4), who says, the women that pride themselves in *wearing gold*, and *plaiting their hair*, have not the image of God in the *inner man . . . but let it be the hidden man* of the heart.

St. Peter does not here prohibit a decorous apparel, suitable to the station of the wearer, but he exhorts women to take heed, *first*, to the *dress* of the *heart*, as being ever in the eye of God, who readeth the heart. Then they will never err as to the dress of the body. See *Augustine*, Epist. 73.

— *ἐμπλοκῆς τριχῶν*] *of the weaving of hair* in knots, &c., *κόρυμβοι* or *σκόρπιοι*, by means of the *pecten*, *calamistrum*, and *acus crinalis*, used for such purposes. Cp. 1 Tim. ii. 9, *ἐν πλέγμασιν*, joined with *ἢ χρυσῷ*, as here. *Juvenal*, vi. 491, "Altior hic quarè cincinnus? taurea punit Continuò flexi crimen facinusque capilli . . . pectitque comas, et *volvit in orbem*; Tot premit *ordinibus*, tot adhuc *compagibus* altum *Ædificat caput*;" and see *Wetstein*, p. 324.

6. *Σάῤῥα*] *Sarah*, "who by *faith* received strength to conceive seed, and was delivered of a child, when she was past age, because *she judged Him faithful Who had promised*." Heb. xi. 11. Sarah is also described as speaking by divine inspiration, when her son Isaac was persecuted by Ishmael. See on Gal. iv. 28, 29. And the faithful seed are exhorted to look to Abraham and *Sarah* that bare them (Isa. li. 2); and her name was changed from Sarai to *Sarah*, because *God* made her a *Princess*, and a Mother of Nations (Gen. xvii. 15); and God said to Abraham, "Hearken unto Sarah's voice; for in Isaac, her son, shall thy seed be called." (Gen. xxi. 12.)

— *κύριον αὐτὸν καλοῦσα*] *calling him lord*, as the Rabbis observe on Gen. xviii. 12. *Wetstein*; although she was herself *Sarah*,—a princess.

— *ἧς ἐγενήθητε τέκνα*] *whose* (Sarah's) *children ye became* (*ἐγενήθητε*) *by doing well, and not being afraid with any trepidation*; *πτόησιν, terror, panic, alarm*, shown by crouching like a hare, and attempting to fly (*πτοέω, πτήσσω, πτώξ*). The word is used in this sense by *Philo*, p. 516 (*ἡ ἔκπληξις πτόησιν ἐμποιεῖ*).

On the cognate accusative after *φοβούμεναι*, see the examples in *Estius* here, and *Winer*, § 32, p. 201. Cp. Mark iv. 41. Luke ii. 9. 1 Tim. vi. 12. 2 Tim. iv. 7. Rev. xvii. 6, and below, iv. 14.

Or the words may be translated, "not being affrighted *by* any *terror*," i. e. by any *object* of terror from without, as in Prov. iii. 25, *οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν*.

This admonition of St. Peter was very necessary for Christian women, specially those who were married, who were subject to vexations and persecutions from Heathens, and even from their own husbands. See *Tertullian* ad Uxor. ii. 4, 5. *Prof. Blunt*, Early Church, ch. v. p. 98.

This Apostolic precept, to *do good* and *fear not*, was exemplified by *St. Peter's wife*, who had probably seen the Lord (Matt. viii. 14), and was St. Peter's companion in his Apostolic journeys (1 Cor. ix. 5), and went before her husband to Martyrdom, and was cheered by him in her way, by the consideration suggested here; namely, by the recollection of the *sufferings* of *Christ*. "Seeing his wife led to death, Peter rejoiced, because she was being called by God, and returning home; and he, calling her by name, comforted her, saying, *O woman, remember the Lord!*" (*Clemens Alex.* apud Euseb. iii. 30.)

7. *συνοικοῦντες κατὰ γνῶσιν*] *cohabiting* (with your wives) *according to knowledge* (not in the lust of concupiscence), *rendering honour* (*τιμὴν*, reverent regard and modest forbearance in conjugal intercourse) to them *as to the weaker vessel, as being heirs together with them of the grace of life, so that your prayers* (that is, the prayers of you and your wife) *may not be interrupted.*

B, G have the *dative* *συγκληρονόμοις*, and so *Tisch.*, *Alf.*

This is a general precept—as the ancient Expositors observe—to regulate the use of the marriage bed with reverential regard to the spiritual welfare of husband and wife, as fellow-heirs of life eternal; and in such a manner, as may be conducive to mutual edification, and to conjugal union in holy offices of prayer and praise to God. Compare St. Paul's precept, 1 Cor. vii. 5, and Eccles. iii. 5, and *S. Jerome* c. Jovinian. i. 4, and *S. Augustine* in Ps. cxlvi., and *Œcumenius* here.

On the use of the word *σκεῦος*, *vessel*, compare 1 Sam. xxi. 5, and see the note above on 1 Thess. iv. 4. Every man ought to regard his own body as a *vessel* sanctified to the Lord (2 Tim. ii. 21); like those holy vessels for divine service in the Temple (Heb. ix. 21). He ought also to regard the body of his *wife* as an holy *vessel*, and as one of more delicate and fragile structure than his own; and to treat it with modest reserve and reverential tenderness and honourable love.

St. Peter's words here are best illustrated by those of St. Paul (1 Thess. iv. 3—5. Col. ii. 23), especially as to the word *τιμὴ*, *honour*, which means reverent regard for the body (whether it be our own body, or that of another), as contrasted with *πάθη ἀτιμίας*, *lusts* by which the body is *dishonoured*. See the Apostle's words, Rom. i. 24—26.

This Apostolic precept, to render *honour* to the wife, as the weaker vessel, is a scriptural warrant for the sentence, against which some have excepted in the plighting of troth in the office of Holy Matrimony in the Book of Common Prayer,—"With my *body I thee worship*," i. e. I render thee *honour*. "Habere uxorem non in servæ loco, neque meretricis, sed ut sororis in Christo, et cohæredis regni cœlorum, viri est Christiani." To render due *honour* to the body by keeping it in subjection, and by abstinence from fornication and uncleanness; and to pay due honour to the body of the wife, by sobriety, modesty, and love, are conjugal offices, requisite for the maintenance of due regard for that holy Ordinance of God, which was instituted by Him in the time of Man's innocency, and by which is represented and signified the spiritual Marriage and Unity betwixt Christ and His Church. (Eph. v. 25—32.)

8. *ταπεινόφρονες*] *lowly-minded.* So A, B, C. *Elz.* has *φιλόφρονες.*

9. *ἵνα εὐλογίαν κληρονομήσητε*] *in order that ye may inherit*

μήσητε. 10 h Ὁ γὰρ θέλων ζωὴν ἀγαπᾷν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς,
παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ
λαλῆσαι δόλον. 11 i Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν·
ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. 12 k Ὅτι οἱ ὀφθαλμοὶ Κυρίου
ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου
ἐπὶ ποιοῦντας κακά. 13 Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ
γένησθε; 14 l ἀλλ', εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· Τὸν δὲ φόβον
αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· 15 m Κύριον δὲ τὸν Χριστὸν
ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ
αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου·
16 n συνείδησιν ἔχοντες ἀγαθὴν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν,
καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.
17 Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ
κακοποιοῦντας· 18 o ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ
ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ Θεῷ· θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ πνεύ-

h Ps. 34. 13, &c. James 1. 26.
i Ps. 37. 27. Isa. 1. 16. 3 John 11.
k Ps. 33. 18. Job 36. 7. John 9. 31.
l Isa. 8. 12, 13. Jer. 1. 8. Matt. 5. 10. & 10. 28. ch. 2. 20. & 4. 14.
m Ps. 119. 46. Acts 4. 8. Col. 4. 6. 2 Tim. 2. 25.
n Tit. 2. 8. ch. 2. 12, 15, 19.
o Rom. 1. 4. & 5. 6. 2 Cor. 13. 4. Heb. 9. 15, 28.

blessing, from the lips of your future Judge, saying, "Come, ye *blessed* of My Father, *inherit* the *kingdom*" (Matt. xxv. 34).

10. *ὁ γὰρ θέλων ζωὴν ἀγαπᾷν*] *For he whose will it is to love life:* that is, who sets himself by a deliberate act of volition to love *that* life which is true life; cp. Matt. xvi. 25, *ὃς ἂν θέλῃ ψυχὴν σῶσαι*, Luke ix. 24, and see *S. Basil* in Catenâ here.

St. Peter thus gives additional emphasis to the Psalmist's words (*ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθὰς*, Ps. xxxiii. 12), and shows that love itself (*ἀγάπη*), in the true sense of the word, is not a mere *appetite*, but requires a sustained effort of the *will*.

13. *τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;*] *who is he that will harm you, if ye become zealots for that which is good?* Many among the Jews and Jewish Christians had *zeal*, but not according to knowledge (Rom. x. 2), and were not *zealots in a good thing* (Gal. iv. 17). Many were called *ζηλωταὶ*, *zealots*, and under plea of zeal for God were guilty of enormities (see on Matt. xxiv. 15). Be ye *zealots*, says the Apostle, but let it be for that which *is good*. Such a *Zelotes* was St. Peter's fellow-Apostle, *Simon*, called the *Cananite* for his zeal (see on Matt. x. 4); and on his history see Introduction to *St. Jude's* Epistle.

The oldest uncial MSS., A, B, C, have *ζηλωταὶ* here: but *Elz.*, G, K, and many cursive MSS. have *μιμηταὶ*, *imitators*, and this reading (which is received by *Tisch.* in his last edition) deserves attention.

If it is the true one, the sense is, *Who is he that will harm you, if ye become imitators of Him that is good?* The word *μιμητὴς* is used in six other places of the N. T. (1 Cor. iv. 16; xi. 1. Eph. v. 1. 1 Thess. i. 6; ii. 14. Heb. vi. 12), and in all it is followed by a *person* who is to be *imitated* (see on 1 Cor. xi. 1), and a Person is here proposed for imitation, namely, Christ (*v.* 18; iv. 1). And then He, who is *the Good One*, is here represented as a Defender of those who imitate Him, against the assaults of any person, man or Devil, who would harm them.

14. *τὸν φόβον αὐτῶν μὴ φοβηθῆτε*] *Do not ye fear their fear*, that is, the fear with which they would inspire you; but sanctify the Lord of Hosts Himself, and let Him be your fear. Isa. viii. 12. 13. See Ps. lxiv. 1, "Preserve my life from fear of the enemy," and above, *v.* 6, and cp. Phil. i. 28.

15. *Κύριον δὲ τὸν Χριστὸν* (so A, B, C. *Elz.* has *Θεὸν*) *ἁγιάσατε*] *but sanctify the Lord Christ in your hearts.* Even Moses and Aaron were excluded from the promised land, because they did not *sanctify* the *Lord* among the children of Israel at the waters of strife (Deut. xxxii. 51), but claimed to themselves some of that honour which belongs to Him alone. Cp. *Bp. Andrewes*, ii. p. 386, "on sanctifying God's Name."

Christ is to be worshipped as God, in the Temple of our hearts, and all that appertains to Him must be treated with reverential awe. His glory is to be the aim and end of all our actions; His word our law; His grace our strength; His blessed Self the object of our desires.

This precept, "to sanctify the *Lord Christ* in our hearts," especially when compared with the parallel passage, "*Fear ye not their fear, but sanctify the* LORD *of* HOSTS *Himself, and let him be your fear*" (Isa. viii. 12), is a clear demonstration of the *Divine* Nature of *Christ*.

When we say, "Hallowed be Thy Name," in the Lord's Prayer, we pray for the sanctification of the Name of our *Lord Christ*. Cp. *Clemens Alex.* here.

We may be thankful, therefore, for the testimonies of the most ancient MSS., and of the *Vulgate*, *Syriac*, *Armenian*, *Coptic*, *Sahidic*, and *Arabic* (Erpenian) Versions, which are followed here by *Lachmann*, *Tisch.*, *Alford*, for the restoration of this important reading (*Χριστὸν*) to the Text.

— *ἑτοῖμοι ἀεί*] *being always ready to give an answer*, *ἀπολογίαν*, an *apology*, in the theological sense of the term, viz. *refutation* of objections on the part of Jews and Heathens; and a clear logical statement in behalf of Christianity; in reply to *every man who asketh you a reason*, or *account*, *of the hope that is in you*.

Here (says *Didymus*) is a caution to those who imagine that it is enough for us to lead what is called a *moral life*, without a sound foundation of *Christian faith*; and here (he adds) is a special admonition to the Clergy, to be able to solve doubts and remove difficulties which may perplex their people, and to stop the mouth of gainsayers (Tit. i. 11), and render a satisfactory *reason* of whatever they *do*, or *teach*.

On the duty of *examining* the *evidences* of Religion, and of being able to render an account of the *reason* of the hope that is in us, see above, 1 Thess. v. 21. 1 Cor. x. 15.

— *ἀλλά*] *but:* not in *Elz.*, but in A, B, C. This caution was necessary, and it is made more emphatic by the *ἀλλά*. Be *always* ready to *render* to every man a *reason* or *account* of the Christian *hope* that is in you; *but* (*ἀλλὰ*) take good heed to do this with *meekness*, and not with insolence, or presumption.

Some of the *interpolated* "*Acts of* the Martyrs,"—for example, those of *S. Cæcilia*,—afford a comment on this text. In the Acts of her Martyrdom, as recently published, the Christian Virgin is transformed into a bold virago, venting the language of insult against her Roman Judge sitting on the seat of authority. Very different, doubtless, was the real demeanour of S. Cæcilia in the hour of trial. Very different was the demeanour of all genuine Martyrs imitating the example of Christ, who, when He was reviled, reviled not again (Isa. liii. 7. 1 Pet. ii. 23); and obeying this precept of St. Peter.

16. *συνείδησιν ἀγαθὴν*] *a good conscience* (see Acts xxiii. 1. Heb. xiii. 18). A *good conscience* is one which governs itself by sound Reason, and applies to itself, for its own regulation, the Rule of God's will, especially as revealed in His *Word*. This is the conscience which produces *καλὴν ἀναστροφὴν*, *good conversation*. See *Bp. Sanderson*, iv. pp. 10. 65—90.

— *καταλαλοῦσιν ὑ. ὡς κ.*] So *Elz.*, with A, C, G, K. B has *καταλαλεῖσθε*, and so *Tisch.*, *Alf.*

18. *ὅτι καὶ Χριστὸς*] *because even Christ suffered once on account of sins* (*περὶ ἁμαρτιῶν*, cp. Rom. viii. 3. 2 Cor. v. 21), *a just person on behalf of unjust* (see above, ii. 24. Rom. v. 6), *in order that He might present us to God.*

The *Sin-offerings* in the Old Testament are styled above sixty times in the LXX *τὰ περὶ ἁμαρτιῶν*. Therefore the Jews, to whom the Apostle writes, would understand his words here to mean, that Christ suffered to make *atonement* for sins, by suffering the punishment of sin *in the stead* of those for whom He offered Himself a sacrifice on the Cross.

— *θανατωθεὶς μὲν σαρκὶ*] *having been put to death in the flesh.* St. Peter thus guards his readers against the heresy of *Simon Magus*, and the *Docetæ*, who said that Christ's flesh was a phantom; and against that of the *Cerinthians*, and other false teachers, whose errors were propagated in Asia, who alleged that

ματι· [19] [p] ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, [20] [q] ἀπειθήσασι

p Eph. 2. 17. ch. 4. 6.

q Gen. 6. 3, 5, 14. & 7. 7. & 8. 18. Matt. 24. 38. Luke 17. 26. Rom. 2. 4. 2 Pet. 2. 5.

the *Christ* was only an Æon or Emanation, which descended on the *man Jesus* at His Baptism, but departed from Him before His Passion. See *S. Iren.* i. 26, and *Iltig*, Hæres. c. v., and below, preliminary note to 2 Pet. ii., and *Introduction* to the First Epistle of St. John.

18—22.] The important statements contained in these verses will be best considered collectively in one note.

Christ suffered, a just person on behalf of the unjust, in order that He might present and bring *us* near *to God* (see Rom. v. 2. Eph. ii. 18; iii. 12), Who before was alienated from us; *having been put to death in* His human *flesh*, but *quickened in spirit* (i. e. in His disembodied human spirit), *in which* (human spirit) *He went and preached* even (καὶ) *to the spirits* (disembodied human spirits) which were then *in prison* (φυλακῇ), which spirits disobeyed (did not hearken, Rom. xi. 30, 31. Heb. iii. 18) *formerly, when the long-suffering of God was waiting* (ἀπεξεδέχετο, which is the reading of the best MSS. and Editions. *Elz.* has ἅπαξ ἐδέχετο; compare Rom. viii. 25) *in the days of Noe, when the Ark was preparing, into which* (εἰς ἣν) *few persons* (ὀλίγοι A, B), *that is, eight souls*, entering, *were saved effectually* (διεσώθησαν. As to the accusative cp. Gen. xix. 19, διασωθῆναι εἰς τὸ ὄρος. *Thucyd.* i. 110, ἐς Κυρήνην διεσώθησαν) *by means of water*, which overwhelmed the rest of the world. And so δι' ὕδατος may have also a *secondary* sense, and mean, "*through* the water," which drowned the disobedient, while Noah had a *refuge* and means of *escape* from and *through* it, in the Ark.

St. Peter is here exhorting his readers to suffer patiently for doing well; and for this purpose he presents to them the example of Christ; first in *suffering*: then in the *fruits* of suffering; namely, in the collation of infinite good to others, *on earth, under the earth*, and *in heaven*: so *filling all things* with His power and love; and in the acquisition of eternal sovereignty and glory to His own *Humanity* in *heavenly places*, by virtue of His sufferings in His own human body upon earth.

St. Peter's language is best illustrated by that of St. Paul in Phil. ii. 5—11, where, like St. Peter, he is exhorting to humility and patience by a consideration of the *condescension, sufferings*, and subsequent *exaltation* of Jesus Christ; "Let this mind be in you, which was also in Christ Jesus, who, when subsisting in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even to the death of the Cross. Wherefore God also highly exalted Him, and gave Him *the* name, which is above every name, that at the name of JESUS every knee should bow, of things in *heaven*, and things in *earth*, and things *under the earth*, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

St. Peter shows, that Christ, Who is God (*v.* 15), and *just*, and *sinless* (i. 19), condescended in His love to suffer for sins; that, in His love for us, He vouchsafed to suffer for *us*, in order to bring us near to God; that He, Who is perfectly just, and therefore not liable to any punishment, consented to suffer for *us*, when we were *unjust*: and that He suffered *once*, and *once only*.

Here is our pattern and example.

Here also is our comfort.

His sufferings, which were endured *once for all* (ἅπαξ), were the means of everlasting *blessedness to others*, and of eternal *glory to Himself*.

For, says the Apostle, although He was *put to death in the flesh*, yet *that death* itself was the occasion of new *honour* to Himself; and of great *good* to others, to whom *He went* after death.

When He was on the cross He breathed forth His human *spirit*, and gave up the ghost, and died. (Matt. xxvii. 50. Luke xxiii. 46.)

At His death, His human *spirit* was severed from His human *flesh*. His human flesh was taken down from the cross, and was laid by Joseph of Arimathæa in a new tomb. (Matt. xxvii. 57—60.)

But His human *spirit*, being liberated by death from the burden of the flesh, acquired *new life by death*: it gained new powers of motion; it *went forth* on a journey (ἐπορεύθη); it *travelled* on a blessed mission to the region of *departed spirits* (πνεύματα), and entered the place where they were detained *in prison* (φυλακῇ).

Christ then went in His human *spirit*, and preached (ἐκήρυξε) to *those spirits in prison, which were disobedient formerly*, and did not hearken to the preaching of the Patriarch, *when the long-suffering of God was waiting* for the space of one hundred and twenty years (Gen. vi. 3), *in the days of Noe, when the Ark was preparing*, into which *only eight* persons entered, and were *saved by water*: and the rest perished in the flood.

Few indeed were they, who were thus saved in the Ark; but we Christians, adds the Apostle, *we* are *now being saved by Baptism*, which was typified by the Flood. We are *being saved by Baptism, through the Resurrection of Jesus Christ*, whose *spirit*, having gone into the place of departed spirits, preached to those who had been disobedient *formerly* in the days of Noah, when the Ark was a *preparing*, but not yet built, more than 2000 years before the days of *Christ*, by whom the Church Universal, typified of old by the Ark, has now been built for *all nations*: and Who, having gone in His spirit to the lower region of departed spirits, has now raised Himself from the Grave, and has become the pledge and first-fruits of our Resurrection (1 Cor. xv. 20), and having reunited His human body to His human spirit, *went* on another *journey*, even to the highest regions of *heaven, and is at the right hand of God, Angels and Authorities and Powers having been made subject unto Him.*

These important statements may be compared with St. Peter's speech on the day of Pentecost, Acts ii. 23—36.

St. Peter, in using the word πνεῦμα, is not here speaking of the *Holy Spirit*, as has been supposed by some; but he is speaking of the action of Christ's *human spirit* (πνεῦμα), when it departed from His human *flesh* at His death on the cross.

The word πνεῦμα, or *spirit*, is here contrasted with the word σὰρξ, *flesh*: the former being that higher and nobler part of human nature, by which we are akin to *God*, and recipients of *His Spirit*; whereas σὰρξ, *flesh*, represents that side of our nature by which we appertain to earth. See Matt. xxvi. 41. Mark xiv. 38. John vi. 63. Col. ii. 5. Heb. xii. 9; and note above on 1 Thess. v. 23. And see the passages in which the πνεῦμα, or *human* spirit of *Christ*, is mentioned, Mark viii. 12. Luke x. 21; xxiii. 46. John xiii. 21; xix. 30.

This is the meaning assigned to the word πνεῦμα, *spirit*, here, by ancient Expositors, who cited this text, in refutation of the Apollinarian heresy, which denied the reality of our Lord's human *spirit*. Thus *S. Athanasius* (c. Apollinar. ii. c. 8) says, "If the soul is only carnal, why does it not die with the body, and why does St. Peter call the souls detained in prison *spirits?*" And so the Vulgate, Syriac, and Arabic Versions, and many of the best modern interpreters from the times of *Estius*.

And *S. Hilary* says (on Ps. cxxxviii.), "This is the condition of our humanity; after our death our bodies are buried, but our *souls* descend to their appointed place below (*ad inferos*). And our Lord Himself, in order that He might fulfil all the laws of a real humanity, did not decline that descent."

Elz. has τῷ before πνεύματι here; but this is not in A, B, C, G, K, and is rejected by *Griesb., Scholz, Lach., Tisch., Alf.*

Christ was *put to death* in His σὰρξ, *flesh*, the *earthly* part of our nature; but in His human *spirit* ἐζωοποιήθη, He was endued with new powers of vitality by death. During His lifetime on *earth* He was restrained by the *earthly* conditions of His *flesh*: He preached in person to only a few of His own age and country. He delivered them from the captivity of sin and Satan; He proclaimed *liberty to the captives*; He preached to them *deliverance from prison*, and an Evangelic Jubilee. (Luke iv. 18.)

But *after death* He went in His disembodied *spirit* to the nether world. Death opened to Him a new sphere of missionary enterprise. He went and preached to the *spirits* in *prison*—to spirits of a by-gone generation, to spirits which had lived upon earth in the days of the Patriarch Noah, more than two thousand years before.

Thus Satan's malice recoiled upon himself. He had instigated Judas to betray Christ, and the Jews to kill Him. But by Christ's *death* new *life* accrued to Christ, and new comfort was ministered to spirits, which were held in prison in the lower world.

Observe here the word πορευθείς, and again in *v.* 22. It describes an *actual journey* of Christ. He is here (in *v.* 19) described as *going* to the lower world of Spirits, and He is described there (*v.* 22) as *going* into *heaven*. There is a local transition in both passages. Christ made *two journeys*: one downward in His human spirit to the nether world of disembodied spirits; and another upward in His risen body, reunited to His spirit, to the heavenly world of angels, and to the right hand of God.

Observe also the word καὶ before πνεύμασιν. Christ, who before had preached *on earth* to men, in bodily presence, now, after His removal from them by death, preached *also*, or *even*, to human spirits in the region *under the earth*, in the time between His Death and Resurrection.

After the Incarnation, no portion of Christ's time has ever been without benefit to mankind. Wherever He goes, whether on *earth*, or *under the earth*, or *in heaven* (cp. Phil. ii. 10), He carries

ποτὲ, ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζο-

blessings with Him. He fills *all things* with *His love*. He suffers, and conquers by suffering. He dies, and lives by Death, and brings eternal life to others, and everlasting glory to Himself.

Next, remark the word ἐκήρυξεν. Thus placed it cannot be understood in any other sense than *He preached*—preached *the Gospel*. This word κηρύσσω is placed thus in about fifteen other passages of the New Testament, and in every one it means to *preach* the Gospel or preach Christ. See Matt. iii. 1; iv. 17; x. 7. 27; xi. 1. Mark i. 7. 38, 39; iii. 14; v. 20; xvi. 20. Luke iv. 44. Rom. x. 14. 1 Cor. ix. 27; xv. 11.

Accordingly, this is the sense assigned to the word κηρύσσω here by the ancient Greek Fathers, e. g. *S. Irenæus* (iv. 37. 2, p. 347, *Grabe*), "Dominum in eâ quæ sunt sub terrâ descendisse *evangelizantem* adventum suum."

And in another place (iii. 33), *S. Irenæus* speaks of Christ as going down to *Hades*, and says, "Primogenitus enim mortuorum natus Dominus, et in sinum suum recipiens pristinos patres, regeneravit eos in vitam Dei." And a little after, "Hic illos in evangelium vitæ regeneravit."

These phrases are a comment on the text of St. Peter, *He went and preached to the spirits in prison*; as is observed by *Wall* on Infant Baptism, I. ch. iii.

So *Clemens Alex.*, Strom. vi. 6, ὁ Κύριος δι' οὐδὲν ἕτερον εἰς ᾅδου κατῆλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι. So *S. Cyril Alex.* in John xvi. 16, and his Homil. Paschal. xx. Cp. *A Lapide* here, p. 214.

Also the word φυλακὴ can hardly have any other sense than *prison*. See Matt. v. 25; xiv. 3; xviii. 30; xxv. 36. 39. 43, 44. Mark vi. 17. 27. Luke iii. 20; xii. 58; xxi. 12; xxii. 33; xxiii. 19. John iii. 24. Acts v. 19; xii. 4; and in thirteen other places; and 2 Cor. vi 5; xi. 23. Heb. xi. 36. Rev. ii. 10; xx. 7.

Lastly, in the history of Joseph in *prison*, and in his *deliverance* and exaltation, we have a type of Christ's Burial and Resurrection and Ascension. See *Bp. Pearson* on the Creed, Art. v. p. 475; Art. vi. p. 515; and note above on Acts vii. 1.

The time in which Joseph was ἐν φυλακῇ, *in prison* (see LXX in Gen. xl. 3), was signalized by a remarkable exercise of his prophetic office in the revelation of deliverance from punishment. Cp. Gen. xli. 43. May not that incident, which is recorded with so much circumstantiality in Holy Writ, concerning Joseph, the type of Christ in His Burial, Resurrection, and Ascension, have some reference to the preaching of Christ to the spirits in prison?

On the whole, then, we arrive at this result,—

Christ in His human spirit *preached* to spirits in prison; and having done this, He raised His own body from *the dead, and went* in that body, reunited to His spirit, *into Heaven*, where He is now in His glorified manhood, at the *right hand of God, Angels and Principalities and Powers being made subject unto Him*.

Here is the climax of all. Well, then, may the Apostle proceed to add, *Since* then CHRIST *suffered in the flesh*, and thus conferred blessings upon mankind *on earth*, and *under the earth*, and thus entered into His glory in *heaven, arm ye yourselves with the same mind*.

Let the same mind be in you which was in Christ Jesus, Who, as St. Paul speaks, first descended into the *lower parts of the earth*, and then *ascended* into heaven *that He might fill all things* (Eph. iv. 9, 10), and being God from Eternity, took on Him the form of a slave, and became obedient unto death, even the *death of the cross*, and thus obtained the *Name that is above every name, that at* the Name of JESUS every knee should bow, of not only beings *in heaven* and *on earth*, but also *under the earth* (καταχθονίων), "and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 5—11.)

In like manner, St. John, in the Apocalypse, speaks of beings *under the earth* (ὑποκάτω τῆς γῆς) as joining with those *in earth*, and in *heaven*, in ascribing praise and glory to the *Lamb who had been slain*. (Rev. v. 12, 13.)

This then is the scope of St. Peter's argument;

He is delivering an exhortation to suffer gladly for well-doing after the example of Christ, God Incarnate, suffering death for man, procuring benefits for all by suffering, and thus entering into His heavenly glory; and by virtue of His Incarnation and Passion, His Resurrection and Ascension, exalting all, who suffer for Him, to bliss eternal.

In this argument the Apostle asserts that our Lord in His *human spirit went and preached to the spirits in prison*, who were formerly disobedient *in the days of Noah*.

He states the *fact*, but he does not declare the *subject* of the preaching, nor its *result*.

Our duty therefore here is to receive with reverence what is revealed, and not to aspire "to be wise *above what is written*." (1 Cor. iv. 6.)

Much consolation and instruction may be derived from what is here revealed.

It is a comfortable thing to know, that the *human spirit* of Christ was not in any way impaired by death. Hence we receive a blessed assurance, that *our* own human spirits, on their dissolution from the body, will not lose any of their energies.

It is a joyful thing to know, that *Christ's human spirit* was *quickened* by death; thus we learn, that our human spirits, if we die in the Lord, will acquire *new life by death*. This is also clear from other scriptures, especially from the conveyance of the spirit of Lazarus, on his death, into *Abraham's bosom* (see on Luke xvi. 22, 23), and from the transition of the spirit of the penitent thief from the cross to *Paradise*. See on Luke xxiii. 43, and *Justin Martyr* (c. Tryphon. c. 5), where he says that the "souls of the righteous abide in a better place, and the souls of the wicked in a worse place—awaiting the future judgment," which is quite consistent with the assertion of *Lactantius* (Inst. vii. 21), that "disembodied spirits are in one region," inasmuch as that region has two distinct compartments, between which "a great gulf is fixed."

By this journey of Christ's spirit to the nether world of disembodied spirits, Death has been despoiled of its terrors, and the Grave has become to us a Passage to peace, and a Gate of light and joy.

It is also a comfortable thing to know, that the disembodied spirit of our adorable Redeemer was full of tenderness to *men*. That love extended even *to by-gone generations*, whose names are unknown to us. He *went* and *preached*—preached to spirits *in prison*; to those spirits which had been disobedient *formerly*, when the Ark was a preparing, and which had not entered into the Ark, and which were now in a place of confinement.

So much the Holy Spirit reveals to us by St. Peter. And in this revelation He affords us abundant cause for gratitude to Christ, and for stedfast trust in Him, and for patient suffering for Him, and for a lively hope of a glorious Resurrection and Ascension to Him, and of an eternity of glory with Him.

Let it not, however, be imagined that He here gives any ground for presumption, that, if we do *not do well*, and are not ready to *suffer* for Christ, and if we die in disobedience and impenitence, there remains for *us* any message of comfort after death.

For, be it observed, the circumstances of the persons here mentioned are unique, and can never again be paralleled. Christ, says St. Peter, suffered *once* for sin. He died once, but He dieth no more. He went in His human spirit after His Death, and before His Resurrection, and He preached to spirits in prison. But He is now *risen* from the dead; He has now ascended into Heaven.

The incidents of *that* preaching, therefore, *can never recur*.

It was fit, that, as the hour of His *Crucifixion* was marked by an extraordinary miracle of mercy, the rescue of the spirit of the *penitent thief* confessing Him in that crisis of shame, and by the translation of that *spirit* to *Paradise*, so His descent into the nether world should be marked by some special extraordinary overtures of mercy to *spirits in prison*.

Besides, the circumstances of the spirits in prison, to whom He is here described as preaching, were also *unique and unparalleled*.

They likewise *can never recur*.

God has pledged His word, that He will never more send a Flood of waters to drown the earth. (Gen. ix. 11. 15.) Other judgments were local, the Flood was universal.

Besides, though they who lived then, had the benefits of the preaching and example of Noah, and the *long-suffering of God waited* for one hundred and twenty years while *the Ark was a preparing*, yet their condition was very different from that of all generations of men since the Death of Christ.

The men of Noah's age had only the example of a single godly family (Gen. vi. 7, 8. 11—13; vii. 1), and, as far as appears, Noah alone and his house had a direct invitation to come into the Ark; and God looked upon the earth, and *all flesh had corrupted his way upon the earth* (vi. 12), and the result was, that *all flesh died* (vii. 21), and only *eight persons* were saved in the Ark. But, after Christ's Resurrection, He gave a commission to His disciples to preach the Gospel to *all nations* (Matt. xxviii. 19) and to *baptize all*.

The waters of Baptism are as universal as the waters of the Flood. They are now *saving us* (*v.* 21); their saving power never ceases. God will never more send the destroying waters of a

μένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τουτέστιν ὀκτὼ ψυχαὶ, διεσώθησαν δι' ὕδατος·
21 [r] ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, [r] Eph. 5. 26. ch. 1. 3.

Flood; and He will never dry up the saving waters of Baptism. The Ark of Noah was fixed in one place, and in fine it received only eight *persons*. But the antitype of the Ark, the Christian Church, is universal in time and place. He pours out His Holy Spirit *on all flesh* (Acts ii. 17), and His Gospel will be preached as a witness every where (Matt. xxiv. 14), and His words will never pass away. (Matt. xxiv. 35.)

Thus the circumstances of the generation of those who perished in the flood, differed widely from those of all generations since the coming of Christ even to the end of the world.

There appear therefore to be special reasons for special mercy to them.

There seem to be also special reasons for a reference here to their case.

Many ancient Heretics, especially the Marcionites and Manichæans, and their predecessors, even in the days of the Apostles, asserted the doctrine of *dualism*, that is, of *two* opposite principles in the world. They represented the Law as contrary to the Gospel (see *Epiphanius*, Hæres. lxvi.; *Bp. Pearson*, Art. i. p. 120, note). They said, that the God of the Old Testament was at variance with the God of the New. They alleged that the God of the former was of a stern disposition, different from the God of the Gospel. They introduced two antagonistic deities, and undermined the doctrine of the unity and sovereignty (*μοναρχία*) of God. This *theory* of *dualism* was the groundwork of almost all the Gnostic heresies of the Apostolic times.

This theory derived some arguments from the history of the Flood. (Cp. *Aug.* c. Adv. Legis, i. 45.)

St. Peter's Epistle was probably written in the East (see v. 13). There the belief in *two opposite principles*, a Good and Evil, was widely disseminated by the religion of Zoroaster, and by the Magi of Persia (see on Isa. xlv. 3—7). There also the Ark rested after the Waters of the Flood.

The author of this Epistle, written in the East, may have heard the objections raised on the history of the Flood, against the Divine Benevolence, and the unity of the Godhead; and he appears to be answering such objections as those, and to be vindicating that history. He shows the harmony of God's dispensations, Patriarchal and Evangelical. He teaches us to behold in the Ark a type of the Church, and in the Flood a type of Baptism. He thus refutes the Manichæan Heresy. He says that God was merciful even to that generation. He speaks of God's *long-suffering, waiting for them while the* Ark was preparing. He states boldly the *objection*, that *few, only eight souls*, were saved in the Ark, and he contrasts the condition of those who were drowned in the Flood with the condition of those who have now offers of salvation in Baptism. He says, that the rest disobeyed, while the Ark was preparing. He uses the aorist tense (*ἀπειθήσασι*). He does *not* say, that when the Ark *had been prepared*, and when the Ark was *shut*, and when the Flood came, and it was too late for them to reach it, they all remained impenitent. Perhaps some were penitent at the eleventh hour, like the thief on the cross. Every one will be justly dealt with by God. There are *degrees* of *punishment* as there are of *reward*. (See on Matt. x. 15. Luke xii. 48.) God does not quench the smoking flax (Matt. xii. 20). And St. Peter, by saying that they did *not* hearken *formerly*, while the Ark was preparing, almost seems to suggest the inference, that they *did* hearken *now* when One, greater than Noah, came in His human spirit, into the abysses of the deep of the lower world; and that a happy change was wrought in the condition of some among them by His coming.

In the words of *S. Hilary* (on Ps. cxix. 82), "When wilt thou comfort me?" The soul (of the faithful) knows, on the witness of the Apostle Peter, that when the Lord went down into Hades, words of comfort were preached even to those who were in prison, and were formerly unbelieving in the day of Noah, and did not enter the Ark, but may probably have had some strong penitential emotions, and have put up some hearty penitential prayers to God, and may have had some earnest desires, and made some eager but fruitless efforts to enter the Ark, when the Flood came and destroyed them. And *S. Cyril* answers an objection to the *lateness* of Christ's Incarnation, by saying, that many, who would have profited by his preaching, if He had been incarnate in their age, derived benefit from His manifestation to the region of departed souls. See the ancient valuable testimonies recently published by *Dr. Cramer*, Catena, pp. 66—70, and cp. *Greg. Nazian.*, Orat. Pasch. xlii.; and *Theophylact* here, p. 372, ed. Bened.; and *Œcumen.*; and an excellent note by *Estius* on this passage.

The Church of England, in one of her Articles published in the fourth year of King Edward VI., declared that the body of Christ lay in the grave until His Resurrection; but His *spirit* which He gave up, was with the *spirits detained in prison*, and preached to them, as the place of St. Peter testifieth; and she has wisely appointed this portion of St. Peter's Epistle (1 Pet. iii. 17—22) to be read as the Epistle on *Easter Even*; and thus she on that day suggests to the faithful a profitable and consolatory meditation on the work of mercy and love, in which the disembodied spirit of our adorable Saviour was employed at that solemn time when His human body was lying in the grave.

Such appears to be the most probable interpretation of this very interesting portion of Holy Writ. Expounded in this sense, it harmonizes with the Apostle's argument concerning the blessedness of suffering for doing well in imitation of Christ.

A view of the various expositions of this subject may be seen in *S. Augustine's* Epistle to Euodia, Ep. 164, al. 99. *Bp. Pearson* on the Creed, Art. ii. p. 211; and Art. v. pp. 425—455. Cp. *Milton*, Par. Lost, xi. 723; *Abp. Leighton* here; *Bp. Beveridge*, and especially *Professor Harold Browne* on the Third Article of the Church of England; *Bp. Horsley*, vol. i. serm. xx.; *Bp. Middleton* here; and in the notes of *De Wette*, *Huther*, pp. 129—134, and *Dean Alford* on this passage.

21. ὃ—ἀντίτυπον—βάπτισμα] *which* (water) *also is now saving us*, being an *antitype* of the water of the Flood; and being ministered to us as *Baptism*.

"Τύπος est res præfigurans, ἀντίτυπον est res præfigurata." *Raphel.*

Elz. has ᾧ here, in the dative case; but ὅ, the nominative, *which* (i. e. *water*), is the reading of A, B, C, G, K, and is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*

The word *βάπτισμα*, *Baptism*, is placed emphatically at the end, and stands in contrast with *Circumcision*, which some of St. Peter's Jewish readers were disposed to *enforce* as necessary to salvation; and the absence of all reference to Circumcision in this Epistle is a silent protest against the Judaizing notions, at which he himself had once been tempted to connive. See Gal. ii. 11—17.

St. Peter affirms that Baptism *saveth us*; that is, God therein does His part effectually for the salvation of all who come to Him therein. Compare St. Paul's words in Titus iii. 5, where, for a like reason, the aorist tense is used, ἔσωσεν ἡμᾶς, "He *saved* us by the *laver of regeneration*, and by the renewing of the Holy Ghost."

Thus St. Peter shows the harmony of God's dealings with mankind. He teaches that the Ark, "in which Noah and his family were saved from perishing by water," is a type of the Church of Christ, in which all who are "stedfast in faith, joyful through hope, and rooted in charity, pass the waves of this troublesome world, till they finally come to the land of everlasting life;" and that in their double character the waters of the Flood were symbolical of the water of Baptism, *salvific* to all who obey God and enter the Ark which He has built for them, and abide therein; and *destructive* to them who *disobey* Him; and thus they have a double office, as Christ Himself and all His dispensations have. See Luke ii. 34. 2 Cor. ii. 16. Rev. ix. 14—20.

The mystery of salvation, says *Justin Martyr*, was manifest in the Flood. The righteous Noah, the *eighth* person, a preacher of righteousness, in whom the new generation arose, as it were, from the dead, after the Flood, seems to have had a figurative relation to the *eighth day*, the day of the Resurrection of Christ (see above on Luke xxiv. 1, and below on 2 Pet. ii. 5), the first-begotten of every creature and the Origin of the new race born again of Him through Water and Faith. See *Justin Martyr* c. Tryphon. c. 138. *S. Aug.* c. Adv. Legis, i. 45. Cp. *Jerome* c. Jovinian. ii. p. 214; adv. Lucif. p. 303.

At the *Creation*, the Holy Spirit moved on the face of the waters, and all things were created out of the *Water* by the *Word* of God. (Gen. i. 6. 9. 2 Pet. iii. 5, 6.)

At the *Deluge* Noah and his family were saved by water, in which the world was drowned; and a new generation arose in Noah and his family, to people the world after its Baptism by Water.

At the *new Creation* of mankind in Christ, Who is the Second Adam, the Holy Ghost came down from heaven to sanctify Water in the Baptism of Christ, Who had been conceived by the Holy Ghost. Thus the Holy Ghost, the "Author of the first *genesis* or birth, was also the Giver of *Palingenesia* or *New Birth*" (see *Tertullian*, de Baptismo, c. 3; *Bp. Andrewes*, iii. 250); and He has sealed that New Birth to us by the *Resurrection* of Christ our Head from the Grave, which is represented to us in Baptism, "wherein Justification and a title to eternal life

ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,
22 [a] ὃς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

IV. 1 [a] Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας, 2 [b] εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ, τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.
3 [c] Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος, τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· 4 [d] ἐν ᾧ ξενίζονται μὴ συντρεχόντων

a Ps. 110. 1. Rom. 8. 34, 38. Eph. 1. 20. Col. 3. 1.
a Rom. 6. 2, 7. b Rom. 14. 7. 2 Cor. 5. 15. Eph. 4. 24. Gal. 2. 20. 1 Thess. 5. 10. Heb. 9. 14.
c Ezek. 44. 6. & 45. 9. Acts 17. 30. Eph. 4. 17.
d Isa. 8. 18. Acts 13. 45. ch. 3. 16.

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are exhibited to us, as the Death and Burial of Christ are symbolically undergone by us" (*Dr. Barrow*, v. p. 70); wherein we are born anew and grafted into the Body of Christ, and our life is hid with Him in God. (Col. iii. 3.)

Thus "Baptism represents to us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again for us, so we who are baptized and buried with Christ in His death, should be dead to sin and live unto righteousness," "continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living," in order that we who are "baptized into His death may pass through the grave and gate of death to our joyful Resurrection, through His merits who died, and was buried and rose again for us, Jesus Christ our Lord."

— *οὐ σαρκὸς ἀπόθεσις ῥύπου*] *not the putting away the filth of the flesh.* St. Peter contrasts the *Christian* Baptism (*βάπτισμα*) with the *Jewish* washings (*βαπτισμοί*), "What is the use of that baptism which only cleans the *flesh?* Be ye baptized in your *souls*," says *Justin Martyr* to the Jew Tryphon, capp. 14 and 18.

— *ἐπερώτημα*] *an interrogatory. The baptism which saveth us* is not, as legal purifications were, a cleansing of the flesh from outward impurity, but it is *ἐπερώτημα*, an *interrogative trial* of a good conscience towards God. *Hooker*, V. lxiii.

St. Peter lays stress here on the *ἐπερώτημα*, or *questioning*, rather than on the *answering*, because to *save* is the act of *God*, and it is God Who *originates* the work of the Baptismal covenant by His *interrogation*, "Dost thou believe?" "Wilt thou obey?"

But St. Peter also marks *man's* part as necessary, by saying that it is the interrogation of a *good conscience*, *εἰς Θεὸν*, *towards God*, Who reads the heart; this it is which *saveth*, i. e. which is the instrument in God's hand for saving man.

The interrogatory examinations and trials of the Faith and Obedience of Catechumens before the Administration of the Sacrament of Baptism are described in the primitive records of the Church. See the address of St. Philip to the Eunuch, Acts viii. 37. *Justin Martyr*, writing in the second century, says (Apol. i. c. 61), "As many persons as believe that the things which we preach are true, and who *promise* to live accordingly . . . . are brought to a place where is water, and are made *regenerate* by the same way of Regeneration as we ourselves are regenerate, and are baptized in water in the name of the Father of all, and of Jesus Christ our Saviour, and of the Holy Ghost." *Tertullian*, in the same century, describes the *baptismal interrogatories* and *vow* of Renunciation, Faith, and Obedience; De Spectac. c. 4, De Coronâ Milit. c. 3, and De Resurrectione Carnis, c. 48, where he says, "Anima non lavatione sed *responsione* sancitur." Cp. *Cyprian*, Epist. 70. 76. 85. *S. Hippolytus*, Theophan. c. 10. *Origen*, Exhortatio ad Martyr. c. 12, and *Vales.* in Euseb. vii. 8, and *Euseb.* vii. 9, where *Dionysius*, Bp. of Alexandria, in the third century, speaks of a person who was present at the baptism of some who were lately baptized and heard the *questions* and *answers*, *τῶν ἐπερωτήσεων καὶ ἀποκρίσεων*. It is of these baptismal *ἐπερωτήσεις* that St. Peter is here speaking.

The reading of the Vulgate is "interrogatio bonæ conscientiæ in Deum," and the Greek Expositors interpret the word *ἐπερώτημα* by *ἐξέτασις* or *ἐκζήτησις* (*Theophyl.* p. 373), and by *ἀρραβών*, *ἐνέχυρον*, and *ἀπόδεξις*, a *pledge* or *stipulation* (*Œcum.*). Cp. *Estius* and *Grotius* here, and *Bingham*, Antiquities, xi. chap. vii., and *Dr. Waterland* on Justification, p. 440, who says, "St. Peter assures us that Baptism saves: that is, it gives a just *title* to salvation, which is the same as to say that it conveys *justification*. But then it must be understood, not of the *outward washing*, but of the *inward lively faith stipulated* in it and by it; Baptism concurs with Faith, and Faith with Baptism, and the *Holy Spirit* with both; and so the merits of Christ are savingly applied. Faith *alone* will not ordinarily serve in this case, but it must be a *contracting* faith on *man's part*; contracting in form corresponding to the federal promises and engagements on *God's part*; therefore *Tertullian* rightly styles Baptism *obsignatio fidei*, *testatio fidei*, *sponsio salutis*, *fidei pactio*, and the like." See note above, on Heb. x. 21.

De Wette also and *Huther* understand the word *ἐπερώτημα* in this sense, and so Professor *Blunt* (Early Church, pp. 36, 37), who observes that "it is certain that there was a public form of Baptism of the most primitive, even of an Apostolical date," for which he cites this passage, and Heb. vi. 1, 2; cp. Rom. x. 10; and thence we may recognize the scriptural and primitive character of the Interrogatories and Vows of Renunciation, Faith, and Obedience in the Office for the Administration of Baptism in the Book of Common Prayer of the United Church of England and Ireland. Cp. *Palmer's* Origines Liturgicæ, chap. v. sect. ii.—iv.

For a reply to the Anabaptist objection that interrogatories ought not to be addressed to *Infants* who cannot answer them with their own mouths, see *Hooker*, V. lxiv.

22. *ὑποταγέντων αὐτῷ ἀγγέλων*] *Angels being subjected to Him.* A protest against the heresies of the Apostolic age which subordinated Christ to Angels. See on Col. ii. 8, and *Tertullian* (Præscr. Hær. 33), speaking of Simon Magus, "Simonianæ magiæ disciplina *Angelis* serviens, utique et ipsa inter idololatrias deputabatur, et à *Petro* Apostolo in ipso Simone damnabatur." On St. Peter's encounter with Simon Magus, see above, *Introduction*, p. 37, and to the Second Epistle; and Acts viii. 9, 10.

CH. IV. 1. *ὑπὲρ ἡμῶν*] *for us:* not in B, C, but in A, G, K, and most cursive MSS., and in the Syriac and Coptic Versions, and many Greek Fathers.

— *ὁπλίσασθε*] *arm ye yourselves*—as soldiers, against the lusts, which *war* against the soul; ii. 11.

1, 2. *ὅτι ὁ παθὼν ἐν σαρκὶ*] *because he that suffered*, as Christ suffered, *in the flesh*, *hath rested* (*πέπαυται*) *from sin*, as Christ rested in the grave on the sabbath of His burial; he who has thus suffered, rises again from the grave of sin by a spiritual Resurrection; *not to live* any longer in subserviency to the *lusts of man*, *but to the will of God.* See below, on Rev. xx. 6.

He that has been crucified *with Christ in his flesh* (Rom. vi. 6; viii. 2. Gal. vi. 14), that is, he that is crucified and dead to carnal lusts (Gal. ii. 19, 20), has been buried with Christ unto death, and has "put off the body of sin in the flesh," in baptism, and has found in this baptismal burial a spiritual *rest* or *sabbath* from sin; and as Christ was raised from the dead on the first day of the week, so he rises again to God, in order to serve in newness of life. He is dead unto sin, and "his life is hid with Christ in God." Col. iii. 3. See above on i. 21, and *Gerhard* and *Calvin* here.

3. *χρόνος*] *Elz.* adds *τοῦ βίου*,—not in A, B, C.

— *βούλημα*] *desire.* So A, B, C. *Elz.* has *θέλημα*, *will.* On the difference between *θέλω* and *βούλομαι* see 1 Thess. ii. 18. Philem. 13, 14. There is a force in the contrast here. Formerly they were subservient to the *desire* (*βούλημα*) of the *Heathen*, but now they are obedient to the *will* (*θέλημα*) of God. See ii. 15; iii. 17; iv. 2. 19.

— *κατειργάσθαι*] *to have wrought.* So A, B, C, a reading much preferable to that of *Elz.*, *κατεργάσασθαι*.

— *οἰνοφλυγίαις*] "temulentiis;" *swillings of wine:* from *οἶνος* and *φλύω*, *φλύζω*, to swell, as it were, with boiling heat (*φλέγω*, *φλόξ*). See *Wetstein*, p. 693.

4. *ξενίζονται*] *they are surprised*, as by some *strange* apparition. Cp. Acts xvii. 20, *ξενίζοντα εἰσφέρεις*: below, *v.* 12. The word is used in this sense by *Polybius*, *Plutarch*, *Philo*, and *Josephus*; see the passages in *Wetstein*, pp. 566 and 694. Compare the use of *ξενισμὸς*, *surprise*, in *Ignatius* ad Ephes. c. 19, and *Dr. Jacobson's* note. The servant of God seems like a strange prodigy to the world. Even the Heathen writers of the post-apostolic age could thus speak, "Rari quippe boni, numero vix sunt totidem quot Thebarum portæ . . . Nunc si depositum non inficietur amicus, . . . *Prodigiosa* fides, et Tuscis digna

ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· 5 [e] οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς· 6 [f] εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

7 [g] Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, καὶ νήψατε εἰς προσευχάς. 8 [h] Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν· 9 [i] φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμοῦ. 10 [k] Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. 11 [l] Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ

e Acts 10. 42. 1 Cor. 15. 51, 52.
f John 5. 25. ch. 3. 19.
g Matt. 26. 41. Luke 21. 34, &c. Rom. 13. 12. Phil. 4. 5. Col. 4. 1. ch. 5. 8. 2 Pet. 3. 9, 11. 1 John 2. 18.
h Prov. 10. 12. 1 Cor. 13. 7.
i Rom. 12. 13. Phil. 2. 14. Heb. 13. 2.
k Prov. 3. 28. Matt. 25. 14.

Luke 12. 42. Rom. 12. 6. 1 Cor. 4. 1, 2. & 12. 4. Eph. 4. 11. 1 Rom. 12. 6—8.

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libellis, . . . Egregium sanctumque virum si cerno, bimembri Hoc monstrum puero, vel mirandis sub aratro Piscibus inventis, et fetæ comparo mulæ." *Juvenal*, xiii. 24. 60—66.

— *μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν*] *because you do not run together*, like foul streams flowing together *into one and the* same sink, or sewer (*sentina*), *of licentiousness*.

A strong and expressive metaphor; especially in countries where after violent rains the gutters are suddenly swollen and pour their contents together with violence into a common sewer. Such is the Apostolic picture of vicious companies rushing together in a filthy confluence for reckless indulgence and effusion in sin. Cp. *Juvenal*, iii. 63, "Jam pridem Syrus in Tiberim *defluxit* Orontes," &c., and *G. Dyer's* description of the Ruins of Rome, *vv.* 62—66.

5. *κρῖναι ζῶντας καὶ νεκρούς*] *to judge the quick* (i. e. those who will be alive at His second coming) *and the dead*: and thus to judge *all*. See above, on 1 Thess. iv. 17. 1 Cor. xv. 51.

6. *νεκροῖς*] *dead* in sins. See Eph. ii. 1. Col. ii. 13. Rev. iii. 1. "Animâ mortuis," *Aug.* Epist. 164. *Clemens Alexand.* and *Cassiodorus* here. No valid objection to this interpretation of *νεκροῖς* is to be found in the allegation, that in the preceding verse *νεκροὺς* means men *physically* dead. Precisely the same transition from one meaning of *νεκροὺς* to another, is found in our Lord's saying, "Let the dead bury their dead," Matt. viii. 22, and cp. John v. 25—29, where see the notes.

The argument of the Apostle is clear; They who revile you with blasphemous words for not running together with them in their godless and riotous excesses, will be required to *render an account* (of this their reviling and blasphemy) to Him who is *ready to judge the quick and the dead. For* (γὰρ) *the Gospel was preached even to men dead in sin* (as ye yourselves sometimes were, *vv.* 2, 3), *for this purpose, in order that they might be judged or condemned* (vilified by the world, as you are) *according to men, in the flesh; but should live to God in the Spirit.*

Therefore, since your *godly life* in the *spirit* is the end and design of the preaching of the Gospel of God, and since the mockery you encounter, and the condemnation you endure from ungodly men in the flesh, were consequences contemplated by Him, even in the publication of the Gospel—which is man's moral probation, an odour of life to some, and an odour of death to others (2 Cor. ii. 16)—it is certain that they who revile and condemn you for accepting the Gospel of God will have to *render an account to Him who is the judge of quick and dead.*

— *ἵνα*] *in order that they may be judged*, condemned *indeed according to men* (that is, according to human judgments and in human respects), *in the flesh* (see on this use of *κατὰ*, 1 Cor. iii. 3; xv. 32. 2 Cor. vii. 9. *Winer*, p. 358), but should live according to God, that is, in God's eye, with a view to God and by His power and love, in life eternal, *in the spirit.*

On this use of *ἵνα*, *in order that*, see John ix. 39; xii. 38. 1 Cor. xi. 19. *Winer*, p. 406.

Christ was condemned and crucified in the flesh by men,—Pilate, the Chief Priests, and People;—but He *was quickened in His spirit* even by death (see iii. 18, 19), and He liveth for ever *to God* (Rom. vi. 10). So, subsequently, St. Peter himself was judged and killed by Nero, *according to men in the flesh*; but by death he gained new life in the *spirit*; his death was gain to him, for it was his passage to life eternal.

This may be predicated of all those who suffer for Christ in the flesh; they live by dying; they are judged and condemned by the world, but they receive power to "sit on thrones," and to "judge the world:" see below, on Rev. xx. 4—6.

In a certain sense also, this act of *judging* the righteous by worldly trials may be called an act of the judicial power of *God*, who uses even evil men to try and judge the good in this world, for their probation, and for His glory. See below, *v.* 17.

This is the condition of all, who were once dead *in spirit*, and alive in carnal respects, but who have been raised from the death of sin by Him who is the Life. Their lot is to be condemned by worldly judgments, to suffer in carnal respects; but their privilege and reward it is, to live in the spirit the life of God here, and to dwell with Him in life eternal hereafter. *S. Augustine* (Epist. 164. 21) thus expounds these words; "For this cause the Gospel was preached to the *unbelieving*, in order that when they had believed they might be judged in divers tribulations, and even in the death of the flesh, but might live according to God in the spirit, in which spirit they were dead, as long as they continued in sin."

8. *ἐκτενῆ*] *intense*: stretching itself forward to the end without interruption: an epithet applied to Prayer, made *continuously*, Acts xii. 5; and also to Love, above, i. 22.

There is always to be a *habit* of *prayer* in the soul, and a *habit* of *love* in the heart—it is to reach continuously from the beginning of life to the end; although there may not always be an opportunity of exercising it in the outward acts specified in the foregoing precepts.

— *ἀγάπη καλύπτει*] *Love covereth a multitude of sins.* A general expression, describing the virtue of Love, which renders the merits of Christ applicable to the covering of the sins of *others* and also our own. See note on James v. 20, and Matt. xxv. 35—46, where *Love* to men in Christ is represented as the future test at the day of Judgment.

St. Peter's words are quoted by *Clemens Rom.* i. 49. *Tertullian*, Scorp. c. 6, and *Augustine* (in Joann. Epist., Tract. i.), who says that Love alone covers sins, because Love is the fulfilling of the Law, and is the opposite of all sins; and he often applies this argument in extenuation of the error of S. Cyprian, in the matter of heretical baptism. See *Aug.* de Baptismo, ii. c. 1; iv. c. 6; vi. 2: c. Gaudent. ii. 8.

St. Peter had spoken of Love, *stretching itself* out without interruption; and the passage of St. James (v. 20), considered together with the context here, where St. Peter is presenting Christ as their example, may suggest a belief, that he is comparing the act of Love to that of the Cherubim *stretching out* their wings on the Mercy Seat, and forming a part of the Mercy Seat (Exod. xxv. 18—20), the emblem of Christ's propitiatory *covering* of *sins* (see on Rom. iii. 21—25).

It is observable that the LXX use the words *ἐκτείνειν τὰς πτέρυγας* to describe the act of the Cherubim stretching out their wings, which touched one another, and reached continuously from one wall of the Holy of Holies to the other. Exod. xxv. 20; xxxvii. 9. Cp. 2 Chron. iii. 7—13; v. 7, 8.

The office of Love may also be compared to the act of the Patriarch's two dutiful sons, stretching out the garment on their shoulders, with their eyes averted from him, and covering the nakedness of their father. Gen. ix. 23.

Elz. has *ἡ ἀγάπη καλύψει*, charity *will* cover; but the reading in the text is that which has the preponderance of authority, and is adopted by *Lach.*, *Tisch.*, *Alford*. Cp. Prov. x. 12, LXX.

10. *χάρισμα*] *a gift*, of the Holy Ghost; see 1 Cor. i. 7. St. Peter appears to be studiously imitating and enforcing here St. Paul's admonition, Rom. xii. 6—8.

11. *εἴ τις λαλεῖ, ὡς λόγια Θεοῦ*] *if any one speaks*, in teaching, let him speak *as do the oracles of God.* The words *λόγια Θεοῦ* are used without any definite article, to designate the *Holy Scriptures* of God, as being sufficiently definite in themselves, and having the distinctness of a *proper name*. See *Winer*, § 19. Rom. iii. 2. Cp. 2 Tim. iii. 15, 16. Gal. i. 8.

Hence the Holy Scriptures are called simply *τὰ λόγια* by *S. Polycarp*, ad Phil. c. 7.

This precept of St. Peter deserves the consideration of those who claim to be his successors, and profess great reverence for his authority, and yet derogate from the dignity of the *oracles of God*, and set up oracles of their own, in place of the Scriptures, and against them. See on 2 Tim. iv. 3. Rev. xi. 3—10.

The delivery of this precept was very appropriate at a time

ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

m Isa. 48. 10. 1 Cor. 3. 13. ch. 1. 7. n 2 Cor. 4. 10. Phil. 3. 10. Col. 1. 24. 2 Tim. 2. 10. o Matt. 5. 10, 11. ch. 2. 20. & 3. 14.

12 [m] Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος· 13 [n] ἀλλὰ, καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. 14 [o] Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. 15 [p] Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος· 16 εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ ὀνόματι τούτῳ· 17 [q] ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ. Εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; 18 [r] καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 [s] Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιΐαις.

p ch. 2. 20. q Isa. 10. 12. Jer. 25. 29. & 49. 12. Luke 23 31. & 10. 12. r Prov. 11. 31. s Ps. 31. 6. Luke 23. 46.

a Luke 24. 48. Rom. 8. 17, 18. b Acts 20. 28. 1 Tim. 3. 3. Tit. 1. 7.

V. 1 [a] Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· 2 [b] ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ ἐπισκοποῦντες μὴ ἀναγ-

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when almost the whole Canon of the New Testament was *complete*. See 2 Pet. iii. 16.

12, 13. ἀγαπητοί] *beloved, be not surprised*, as by some strange thing (see *v.* 4), by the fire of persecution kindled for your trial.

Here is a caution against another dangerous error of the Gnostic Teachers, who said, that provided men had *knowledge*, they need not be *martyrs*; and allowed men to comply with the requirements of their persecutors, and to eat meats offered to *idols*, rather than to suffer martyrdom. Cp. Rev. ii. 20, and the *Introduction* to the Second Epistle of St. Peter.

On the contrary, St. Peter, in his Epistles, declares the blessedness of suffering for Christ. This is one of their characteristics, probably derived from the writer's personal view of Christ's *Glory*, when Moses and Elias spake with Him of His *Passion* (Luke ix. 31) in the Transfiguration (Matt. xvii. 2). Cp. *Tertullian*, Scorp. 12, who quotes this passage, *vv.* 12—16.

The *glory* and *happiness* of *suffering* for God in the *fire* of *persecution* might also well occur to his mind at *Babylon*, where he is writing, and where he would be cheered by a remembrance of the three faithful children walking unhurt in the *fiery furnace*, with the Son of God. (Dan. iii. 1—25.)

This mention of the near approach of a fiery trial, intimates that this Epistle was written a short time before the Neronian persecution, A.D. 64. See above, *Introduction* to this Epistle, p. 40, and the *Introduction* to St. Paul's Epistles to Timothy, pp. 417. 423, and below, *v.* 17.

15. μὴ γάρ] Cp. James i. 7.

— ἀλλοτριοεπίσκοπος] one who sets himself up as an *overseer* and censor of what belongs to *others*; a judge of other men's servants. Cp. Rom. xiv. 4. James iv. 12. "Alieni speculator," *Tertullian*, Scorp. 12.

This word is applicable to those who assume spiritual functions which do not belong to them, and intrude into other men's dioceses; and it may be applied to those who call themselves successors of St. Peter, and yet, in contravention of his precept, claim to be "Episcopi Episcoporum."

16. Χριστιανός] *a Christian*; the name given first to believers at Antioch (Acts xi. 26), of which city St. Peter was Bishop. See note there, and *Euseb.* iii. 36.

— ὀνόματι] *name*. So A, B, and many Cursives, Versions, and Fathers. *Elz.* has μέρει. Cp. *Polycarp*, Ep. 8, who says, "If we suffer for His *name*, let us glorify Him."

17. ὅτι ὁ καιρός] *for it is now the season of the beginning of judgment at the house of God*. Here is another proof that this Epistle was written on the eve of Persecution, see *vv.* 12, 13. The time is now arrived for it: we are ripe for Persecution. Let no one, therefore, be perplexed or cast down, for it is now the *season* of the beginning of judgment at the house of God. Ye are tried by Him with *temporal* judgments, in order that ye may not be condemned with the world (1 Cor. xi. 32), but be purified by the furnace of trial, as silver and gold in the fire, i. 7. Observe, he calls it a *season*, καιρὸς, not χρόνος, and thus suggests the comfortable reflection, that the *tyranny* of the enemy will soon be *overpast*. Ps. lvii. 1.

"When holy men are punished," says *Augustine*, "this also proceeds from the *just judgment of God*. It is part of His discipline, which no righteous man is permitted to escape in this world. 'He chasteneth whom He loveth, and scourgeth every son whom He receiveth' (Heb. xii. 6). Hence the Apostle Peter, when exhorting the brethren to endure sufferings for the Name of Christ, thus speaks (*vv.* 15—18); and by these words He shows that the sufferings of the *righteous* proceed from the *judgment* of God, which *begins* with the *house of God*; whence we may infer, how awful will be the sufferings which are reserved for the *ungodly*: and so St. Paul says, 'we glory in you for your patience and faith in the persecutions and tribulations which ye endure, as a specimen of the *just judgment of God*'" (2 Thess. i. 4, 5. *S. Augustine*, Epist. ad Rom. i. 10).

Judgment must *begin* at *the house of God*, who out of His tender care for their well-doing will *sooner* punish—*temporally* I mean—His own children (when they take pride in their own inventions, and soothe themselves in their own devices) than He will His professed enemies, that stand at defiance with Him, and openly fight against Him. *These* He suffereth many times to go on in their impieties, that He may make use of this oppression for the scourging those of His *own household*, and in the end get Himself the more glory by their destruction. But then, however judgment may *begin* at the *house* of *God*, most certain it is, that it shall not *end* there; but reach the house of the *wicked* oppressor also; and that, *not* with *temporal* judgments, as He did correct His own, but, without repentance, evil shall hunt them to their everlasting destruction (Ps. cxl. 11). God delighteth to get Himself honour, and to show the strength of His arm by scattering such proud Pharaohs in the imagination of their hearts (Exod. xiv. 17. Luke i. 52. Rom. ix. 17), when they are arrived at the highest pitch of their designs; then how suddenly do they consume, perish, and come to a fearful end! (Ps. lxxiii. 18.) *Bp. Sanderson*, iii. p. 342. See also above, on Acts ix. 3.

19. παρατιθέσθωσαν] *let them commit*: our Lord's own word on the cross. Luke xxiii. 46.

CH. V. 1. πρεσβυτέρους] *the Presbyters*: an indication of the organization of the Christian Church under a settled ministry in Asia Minor at this time. Cp. above, Acts xiv. 23, and on James v. 14.

— ὁ συμπρεσβύτερος] *your co-presbyter*: the *Apostle* St. John calls himself the *presbyter* (2 John 1. 3 John 1), and in the third century *S. Hippolytus* calls his master, S. Irenæus (who was *Bishop* of Lyons), the blessed *Presbyter* (Philos. pp. 202. 222). A Presbyter is not called a Bishop by ancient Ecclesiastical writers, but a Bishop is often called a Presbyter.

2. ποιμάνατε] *tend ye* the flock that is among you: do not leave *your own* flock, in order to tend *other people's* flocks, as ἀλλοτριοεπίσκοποι (iv. 15), but tend *the* flock that is *in you*, ἐν ὑμῖν; make *that* your care. Observe the *Aorist*, which, as *Dean Alford* well observes, gathers together the whole work of teaching, feeding, watching, leading, into *one act*, occupying the entire life. On the sense of ποιμαίνειν see above, *Introduction*, p. 38, note.

— ἐπισκοποῦντες] *overseeing* the flock. The πρεσβύτεροι,

καστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· [3] [c] μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· [4] [d] καὶ φανερωθέντος τοῦ Ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

[5] [e] Ὁμοίως, νεώτεροι ὑποτάγητε πρεσβυτέροις, πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. [6] [f] Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· [7] [g] πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

[8] [h] Νήψατε, γρηγορήσατε· ὁ ἀντίδικος ὑμῶν, Διάβολος, ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τίνα καταπίῃ· [9] [i] ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

[10] [k] Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσει, στηρίξει, σθενώσει,

c 1 Cor. 3. 5. 2 Cor. 1. 24. Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2 7.
d Isa. 40. 11. Ezek. 34. 23. John 10. 11. 1 Cor. 9. 25. 2 Tim. 4. 8. Heb. 13. 20. James 1. 12. ch. 1. 4. & 2 25.
e Prov. 3. 34. Rom. 12. 16, 18. Eph. 5. 21. Phil. 2. 3. James 4. 6.
f Job 22 29. Prov. 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. James 4. 10.
g Ps. 37. 5. & 55. 23. Matt. 6. 25, 26.

Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. Heb. 13. 5.
h Job 1. 7. Luke 21. 16. & 22. 31. 1 Thess. 5. 6. ch. 1. 13. & 4. 7.
i Eph. 4. 27. & 6. 11, 13. James 4. 7.
k 2 Cor. 4. 17. Heb. 10. 37. & 13. 21. ch. 1. 6.

presbyters, are said ἐπισκοπεῖν, to *oversee*: they are *presbyters* in age, and they are ἐπίσκοποι, *overseers*, as to office.

Hence, after the death of the Apostles, they who succeeded them in the Apostolic office, not presuming to take the name of *Apostles*, were called *Episcopi*: and thenceforth the name of *Episcopus*,—which in the *Apostolic* age had been often applied, as here, to designate those who had the oversight of a ποιμνίον or *flock*,—was *reserved* for those who had the oversight of *Pastors* as well as of flocks; and who are now called *Bishops*. Cp. Acts xx. 17. 28, and see above, Note prefixed to the Third Chapter of St. Paul's first Epistle to Timothy, and notes on 2 Tim. ii. 1, 2.

3. μηδ' ὡς κατακυριεύοντες τῶν κλήρων]

There is a slight *paronomasia*, or play upon the words, which gives an edge to this precept.

He had just said, *Ye Presbyters, tend the flock of God that is among you, overseeing it, not of constraint, but willingly* (1 Cor. ix. 16, 17), *not for filthy lucre, but of a ready mind*; and he now warns them not to behave themselves as *lords* over the Churches committed to their charge, which are not the heritages of *man*, but of the *Lord*. See on our Lord's words to St. Peter himself, Matt. xvi. 18, Μοῦ τὴν ἐκκλησίαν. Consequently the usurpation of *dominion* and *lordship* over them is an encroachment on the prerogative and inheritance of the Lord Himself.

The word κλῆροι does not mean here *Clergy* apart from the Laity, nor does it mean Laity apart from the Clergy; but it signifies the Clergy and Laity, or People, united together. It designates Christian Churches, which are the κλῆροι or heritages of God, as the Israelites of old were, and are so entitled by Himself in His Holy Word, Deut. iv. 20, and ix. 29, and see *Grotius* here.

St. Peter happily uses the plural κλῆροι; for, in Christian times, it is not *one* nation, as it had been of old, which is the chosen people and heritage of God, but *all national Churches, all congregations* of Pastors and People are *heritages* of the Lord: each "Church and each congregation," which every Pastor serves, is, in a mystical sense, as the English Ordinal declares, the "Spouse and Body of Christ." By the word κλῆροι, therefore, we may understand here the faithful people of Christ, distributed in regular order into various dioceses, parishes, churches, and congregations, like the companies to which our Lord distributed the loaves and fishes by the hands of His Apostles. Mark vi. 40: cp. *A Lapide* here.

St. Peter appears to have written these words in a grateful remembrance of those which had been spoken to him by the Lord Himself; "Simon, son of Jonas, *lovest* thou Me?" . . . "*Feed My sheep*" (John xxi. 16). And he and others were warned against usurping *lordship* over the heritage of the Lord by Christ's language; "On this Rock (i. e., Myself) I will build of *Me* the *Church*." Let no man therefore treat it as *his own*. It is the Church of *Me*; and *of Me only* (Matt. xvi. 18). I have purchased it with My blood (Acts xx. 28). Let no man *lord* it over what belongs to the Lord.

Here is another caution from St. Peter's mouth, which may be commended to the consideration of those who call themselves his successors. "The Apostle forbiddeth *dominari in cleris*." But they who claim to be his successors are not afraid to "teach that their own judgments are infallible, and to make their definitions an universal Rule of Faith, and to require subjection to their laws and persons, as of necessity to salvation, and to be called 'Dominus Deus noster Papa'" (*Gloss.* in Extrav. Papæ, Johann. xxii. Tit. xiv. 4), &c., all which and much more is professed by the Popes, and in their behalf. No modest man can deny that this amounts to as much as St. Peter's *dominari in cleris*, even to the exercising of such lordship over the Lord's heritage, the Christian Church, as will become none but the Lord Himself, whose heritage it is. *Bp. Sanderson*, iii. p. 283.

4. ἀμαράντινον] *amaranthine*; literally, woven of the flower called *amaranth*. (*Bengel.*)

5. ἐγκομβώσασθε] *clasp ye on humility*; submitting yourselves *one to another* (cp. Eph. v. 21, ἀλλήλοις as here) in the fear of God. Clasp it on as a garment (properly, a *servile* garment, ἐγκόμβωμα, *Pollux* iv. 119) clasped with a περόνη, *fibula*, or with a *knot* or *belt*; see *Eustath.* on *Homer*, Il. κ. 133, and *Suicer* in *v.* p. 995, and *Wetstein* here. *Bp. Pearson*, Vind. Ignat. ii. cxiv. p. 579, ed. *Churton*; and *Fritz*, Opuscula, p. 259.

In illustration of this word we may refer to the reverential action of St. Peter, described John xxi. 7. But, as *Alford* well observes, The action which best illustrates this precept is that of our Blessed Lord Himself girding Himself with a napkin, as a servant, and pouring water into a basin and washing His Apostles' feet, in which St. Peter had a special part. See on John xiii. 4, 5, and our Lord's precept there, *v.* 14.

8. Διάβολος] *the devil*. At the time which St. Peter is pre-announcing, the Devil was, in the strictest sense of the term, a *Devil*, a Διάβολος, a *false accuser*. For he devised all manner of calumnies against the primitive Christians, and instigated even their friends to bring them before the heathen tribunals, that they might be put to death. He was then especially "the false accuser of the brethren." Cp. Rev. xii. 10. The Lion goeth about seeking those who may be made the victims of his διαβολαί, and be cast "*ad Leones*." See next note.

— ὡς λέων ὠρυόμενος] *as a lion roaring*. This was the first form in which the Devil showed his enmity against the Church of Christ; and he was now about to wreak his fury on the two Apostles, St. Peter and St. Paul.

He was now "rugiens ut *leo*," *roaring as a lion*; but he was afterwards about to change that shape, and appear in a more specious semblance, "insidians ut draco," *lurking* in ambush as a *dragon*. See below on Rev. vi. 3, 4.

Well might he now be compared to a Lion. Many of the first martyrs, e. g. St. Peter's successor at Antioch, S. Ignatius (cp. 2 Tim. iv. 17), were cast to the Lions; and the popular cry at Rome was now soon to be, "Christianos ad Leonem!" (*Tertullian*, Apol. 40.) The devil went about as a Lion roaring, in the days of the first persecutions of the Church, and he *will go about* again *roaring as a Lion* in the last age—at the eve of the end. See Rev. xii. 12; xx. 7—9.

— περιπατεῖ] *he walketh about*, Job i. 7. Therefore, the Devil is *not* yet *confined to Hell*. See above on Matt. viii. 29.

9. εἰδότες] *knowing that the same* kinds *of sufferings are being filled up by the brotherhood that is in every part of the world*. "No temptation hath taken you but such as is common to man," 1 Cor. x. 13. Do not be cast down, as if the sufferings, which ye are called upon to endure, were new, perpetual, or partial. They are only a continuation of the sufferings of Christ (see Col. i. 24), and they will soon be consummated, and they are shared by all your brethren in the Churches of God throughout the world: *therefore resist the Devil*, who is the author of these persecutions; standing fast and solidly grounded *in faith*, by which ye will be more than *conquerors*. Eph. vi. 16. 1 John v. 4.

10. καταρτίσει—θεμελιώσει] *will perfect—will stablish*: in

θεμελιώσει· 11 αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

l Heb. 13. 22.

12 l Διὰ Σιλουανοῦ ὑμῖν, τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἑστήκατε.

m Acts 12. 12, 25.
n Rom. 16. 16.
1 Cor. 16. 20.
2 Cor. 13. 12.
1 Thess. 5. 26.

13 m Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.
14 n Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.

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the *future* tense. So A, B, and *Griesb.*, *Lach.*, *Tisch.*, *Alf.* *Elz.* has the aorist optative here, *καταρτίσαι*.

This assurance of divine support comes very appropriately from St. Peter, in compliance with Christ's precept to him, "When thou art converted, *strengthen thy brethren.*" Luke xxii. 32. *Bengel.*

12. διὰ Σιλουανοῦ] *By Silvanus, the faithful brother, as I reckon*, or count him to be (Rom. viii. 18), *I write to you in few words.*

This is said to assure them, and the Churches at large, of the *genuineness* of the Epistle. It would be brought to them by *Silvanus*, the *faithful brother*, who would certify them from whom it came. This practice of the Apostles to send their Epistles to the Churches by the hands of tried and faithful friends, has been of signal use in establishing the Canonical authority of the New Testament. Cp. Eph. vi. 21.

There was something significant in this choice of *Silvanus* for the purpose here described, especially in connexion with the mention of St. Mark. *Silvanus*, or *Silas*, had been chosen by St. Paul at Antioch, about thirteen years before, in the place of *St. Mark*, who had left him in Pamphylia, and was a near kinsman of St. Barnabas (Col. iv. 10), who was led into an altercation with *St. Paul*, on account of his refusal to take Mark; and who also had before been led away by the influence of *St. Peter* at Antioch, in opposition to St. Paul, contending for the Evangelical liberty of the Gentile Christians. See on Acts xv. 37—40. Gal. ii. 12, 13.

Silas, being chosen by St. Paul in place of Mark, accompanied that Apostle in his missionary tour in Syria and Cilicia, and in divers other parts of Asia Minor, especially *Phrygia*, *Lycaonia*, and *Galatia*, to *Troas*, and into Greece. He would therefore be known, in connexion with the Apostle St. Paul, to those *Asiatic* Churches which are addressed by St. Peter in the present Epistle, i. 1.

Silas had also been associated with St. Paul in writing the two Epistles to the Thessalonians, which had been published about *ten* years before the date of the present Epistle, and had, probably, by this time been circulated in Asia.

After the date of these two Epistles to the Thessalonians, the name of Silas, or Silvanus, vanishes for a time from the pages of the New Testament.

It does not occur after that time in the Acts of the Apostles, or in any of St. Paul's other Epistles.

But it *re-appears* in this present passage (1 Pet. v. 12), at the close of the ministry of *St. Peter* (see 2 Pet. iii. 1), which coincided in time with the close of the ministry of *St. Paul*.

It here re-appears in company with the name of *St. Mark*. Cp. note above, Phil. i. 1. And the name of Silas is here characterized by St. Peter with the honourable appellation "*the faithful brother*, as I reckon."

Here then we have a happy intimation of the harmony which subsisted among the Apostles and first preachers of Christ.

They were not exempt from human infirmities. The Apostle St. Peter faltered for a time through fear at Antioch, and had then been boldly resisted by St. Paul (see on Gal. ii. 11—14). The Evangelist *St. Mark*, the son of St. Peter in the faith (*v.* 13), and the kinsman of St. Barnabas (Col. iv. 10), had also faltered once for a season through fear, and had once forsaken St. Paul. (Acts xiii. 13; xv. 38.) St. Paul and St. Barnabas had formerly striven so sharply at Antioch on St. Mark's account, that they departed asunder for a time (Acts xv. 39), and St. Paul had chosen Silas, or Silvanus, as his companion in the room of St. Mark.

All these infirmities are recorded in the Holy Scriptures. The New Testament does not disguise the frailties of the first preachers of Christianity. Here is an evidence of its truth.

But this is not all. We are left to gather from incidental notices *scattered* in *different parts* of the New Testament, that by the grace of God all these frailties and infirmities were corrected and amended; and that they were graciously overruled by God's Providence to the victory of Christian virtue, and to the good of the Church, and to His glory.

As has been already shown in another place, the strife of St. Paul and St. Barnabas had now been healed, and Mark had been restored to the favour of St. Paul, and he afterwards was chosen to be the writer of a Gospel, under the inspiration of the Holy Ghost, and with the aid of his spiritual father St. Peter, and he became the founder of the Church of Alexandria. See above, Acts xv. 39. Col. iv. 10, and *Introduction* to St. Mark's Gospel.

St. Peter now employs *Silas* to be the bearer of his Epistle to the *Jewish* Christians of Asia. He calls him *the faithful brother*, and he associates him with *St. Mark*, whom he calls "his son;" his son in the faith.

A happy combination. Silas had been chosen by St. Paul in lieu of St. Mark, and had preached with him in Asia, and had been associated with him in writing his first Epistle. And St. Paul, in writing to the Galatians, who are addressed in this Epistle of St. Peter (see 1 Pet. i. 1), had recorded his own contention with St. Peter, on account of his conduct toward the *Gentile* Christians, and had related that his own friend St. Barnabas had been formerly drawn away from him by St. Peter. (Gal. ii. 13.)

But now all differences are at an end. St. Peter, the Apostle of the Circumcision, chooses Silas, St. Paul's friend and fellow-labourer in preaching and writing, to carry this Epistle to the Jewish Christians of Asia, where Silas had formerly preached in company with St. Paul. And by this choice, and by his reference to the Epistles of his "beloved brother Paul," as a part of divinely inspired *Scripture* (see 2 Pet. iii. 15), he proclaims to the Jewish Christians his own perfect union in Christian faith and in Christian love with the great Apostle of the Gentiles.

Here was a noble example of repentance, and of generous self-sacrifice, and of love for Christ and the Church.

St. Peter avouches to his readers that St. Paul's fellow-labourer among them, Silas, is "their faithful brother." He calls St. Mark his son, who had once faltered in the faith, but who had afterwards preached to them in Asia (see on Col. iv. 10. Philem. 24), and whom St. Paul, writing from Rome to the Churches of Phrygia, mentions as being there among his own tried and trusted friends, and calls him "sister's son to *Barnabas*."

St. Paul, as well as St. Peter, now also at the close of his career, writes to Timothy about the same time as the date of this Epistle of St. Peter, and bears witness that Mark "is *profitable to him* for the ministry." (2 Tim. iv. 11.) And St. Peter here joins Mark with Silas, who had once been preferred in his room.

So may all wounds be healed, and all differences cease in the Church of Christ. So may all falterers be recovered, and Christian charity prevail, and God's glory be magnified in all persons and in all things, through Jesus Christ!

— δι' ὀλίγων ἔγραψα] *I write in few words*: with δι' ὀλίγων, cp. διὰ βραχέων, Heb. xiii. 22. The Epistle is *short*, relatively to the importance of the subject; and the Apostle might perhaps design to prepare them by these words to receive a *second* Epistle from him, on the *second* or *polemical* portion of the subject which now occupied his thoughts. See *Introduction* to that Epistle, below, pp. 69–72, and 2 Pet. iii. 1.

— ἔγραψα] *I write*: ἔγραψα is the *epistolary aorist*: a graceful mode of expression, by which the *writer* puts himself in the place of the *reader*, and looks at the thing written, from the *reader's* point of view. See Rom. xvi. 1. Eph. vi. 21. Col. iv. 7.

— ἑστήκατε] *ye stand.* So *Elz.*, *Tisch.* A, B have στῆτε, *stand ye*, and so *Lach.*, *Alf.*

13. ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή] *the co-elect* (feminine) *which is in Babylon, saluteth you.* At the beginning of this Epistle St. Peter had written thus, "To the *elect* strangers of the *dispersion* of *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*." As we have already seen;

(1) They are there called *elect*;

(2) They are there called strangers of the *dispersion*, i. e. of the Jewish dispersion, scattered throughout Asia Minor.

(3) They are there enumerated in a particular geographical order, i. e. from *East to West*.

(4) They are greeted in the name of Christ, with the words, "*Grace to you, and Peace be multiplied.*" (1 Pet. i. 1, 2.)

Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.

Hence we may infer,

That the *co-elect* which is here mentioned at the *close* of the Epistle, *in Babylon*, is of the same character as those persons who had been designated as *elect* at the beginning of this Epistle. That is to say, this word (συνεκλεκτὴ) *co-elect* designates a Christian *congregation* gathered principally from Jews of the *dispersion*, and thus associated, as *co-elect* in Christ, with those whom St. Peter at the beginning of this Epistle had addressed as the *elect* strangers of the dispersion of *Pontus, Galatia, Cappadocia, Asia*, and *Bithynia*. The preposition σὺν is a link which connects the elect at Babylon with the elect in Asia.

Accordingly we find, that in the *Vulgate, Syriac*, and *Arabic* Versions the word *Church* or *Congregation* is *supplied* here, to agree with συνεκλεκτή; and so our English *Authorized Version*, "The *Church* that is at Babylon, elected together with *you*, saluteth you." The word συνεκλεκτὴ is also understood in this sense by most Ancient Expositors.

The word seems to be left purposely elliptical, i. e. without a substantive adjoined. St. Peter would thus leave it to the reader to supply either ἐκκλησία, *Church*, or διασπορὰ, *Dispersion*; each of those two words being admissible and suitable, and neither to be excluded.

They to whom he writes are *elect*, and they are also the *dispersion*. The *co-elect* is a dispersion also; yet though she is *dispersed* and *in Babylon*, yet she is gathered together as a *congregation* in the Christian Sion, or Church Universal, and is *co-elect* with other *dispersed* brethren who are *gathered together* in *Christ*.

— ἐν Βαβυλῶνι] *in Babylon*.

What city is this Babylon?

(1) The reader's first impression is, that it is the Babylon of Assyria, the Babylon on the Euphrates.

(2) It is true, that another great City in the *West* was called *figuratively* among Jews by the name of *Babylon*; namely, *Rome*. See on Rev. xvii. 1—10.

(3) It is also true, that some ancient writers supposed Babylon to mean *Rome* here. See *Papias* in *Euseb.* ii. 15, and *Vales.* there.

(4) It is also probable, that this Epistle was written a short time only before St. Peter's death (cp. 2 Pet. iii. 1), and that he died at *Rome* (see *Euseb.* ii. 25).

(5) But these considerations seem to be overbalanced by others of greater weight.

Rome was called Babylon *figuratively*. But tropes are scarcely admissible in dates, especially in Epistles like the present, which is remarkable for its quiet tone. In details of fact, the *literal* meaning seems to be the true one: and if the literal meaning will stand, it ought not to be abandoned for a metaphorical one.

(6) The fact, that Rome was sometimes called Babylon figuratively, and that St. Peter was martyred at Rome, may probably have induced some in ancient and modern times to suppose, that the Babylon here mentioned is Rome; and may serve to account for that opinion.

(7) The city of Rome is mentioned in other places of the New Testament, and always by the name of Rome (Acts xviii. 2; xix. 21; xxiii. 11; xxviii. 14. Rom. i. 7. 15. 2 Tim. i. 17), except only in a poetical and prophetical book, the Book of Revelation, where a *figurative* name is in its proper place; and there though the word is used six times, yet it is never placed singly as *Babylon*, but always with an epithet, Babylon *the Great* (Rev. xiv. 8; xvi. 19; xvii. 5; xviii. 2. 10. 21).

(8) It has been alleged, indeed, that Babylon was *now deserted*, and that it is not probable that the Apostle St. Peter should have gone thither, and have sojourned there.

This opinion has been supported by high authorities, e. g. by *Bp. Pearson* (de successione Rom. Episcop. i. c. viii. vol. ii. pp. 348—53, ed. *Churton*), who supposed that the Babylon here mentioned is a Babylon in *Egypt*. Cp. *Professor Blunt*, Early Church, p. 59, and *Hengstenberg* on Rev. xiv. 8.

But it may be proved, that there were at this time large numbers of Jews resident in the province of Babylon, and not a few in Babylon itself. See *Josephus*, Ant. xv. 2. 2; xv. 3. 1; xvii. 2. 1—3; xviii. 9. 1; and xviii. 9. 7—9. *Philo*, Legat. ad Caium, § 36, p. 587. *Theodoret* (on Isa. xiii.) says that in his age Babylon was inhabited by Jews. *Scaliger* (in Euseb. p. 205), observes that from "the days of Salathiel even to the seventieth year after Christ, a Chief of the captivity was elected from the stock of David, and resided at Babylon." Cp. *Basnage*, Annal. Pol. Eccles. A. D. 46, pp. 561—3, and *Dr. Lightfoot's* Sermon on this text, Works, ii. pp. 1144—6, where he says, "Babylon was one of the greatest knots (i. e. centres) of the Jews in the world. Need I tell you that there were multitudes of Jews in Babylon that returned not with Ezra? That there were in that country three Jewish Universities, and that there were ten tribes scattered in Assyria?" And it has been shown from Jewish usage, that the word Babylon need not be limited to the precise site of the ancient ruined *city*, but may be extended to its neighbourhood. See *Wetstein*, p. 698, and *Vitringa* in Rev. xviii. 2, "*Judæi* maximè Babylonem occupabant." *Rennel*, Geogr. of Herod. sect. xv., "So great a number of *Jews* was found in *Babylonia*, as is astonishing; they are spoken of by Josephus as possessing towns and districts in that country about forty years after Christ; they were in great numbers in Babylon itself." *Biscoe* on the Acts, i. p. 88. *Wieseler*, Chronol. p. 557. *Mayerhoff*, p. 128. *Dr. Davidson's* Introduction, iii. pp. 362—366. Cp. *Huther*, Einleitung, p. 23, and on this passage, p. 180, and *Dean Alford*, p. 387.

(9) There does not seem, therefore, to be any cause for discarding the *literal* meaning of the word Babylon here. On the contrary, there are strong reasons, why, with many learned and able expositors, we should adhere to it.

If St. Peter had been writing from *Rome* or from any place to the *west* of Asia, he would not, in his enumeration of the Asiatic districts at the beginning of his Epistle, have mentioned *Pontus* first, the *most eastern* region of Asia. He would not have begun his enumeration with the most distant western district, and have proceeded, as he does, in a *westerly* direction, till he ends with *Bithynia*; but he would have reversed the order; he would have *begun* with *Bithynia* at the *west*, and would have *ended* with *Pontus* in the *east*.

This is what *St. John* does in the Apocalypse in writing from Patmos on the *west* of Asia. He begins with Ephesus on the west, and proceeds in an easterly direction, and ends with Laodicea in the east. Rev. i. 11; ii. 1; iii. 14.

A similar order is observed by St. Paul, writing from Rome. See Col. iv. 13. 16.

There is no *exception* to this principle in the enumeration in the Acts of the Apostles, ii. 9—11. There the Parthians, and Medes, and Elamites, and dwellers in Mesopotamia are placed *first*, for special reasons; the writer is not addressing an epistle *to* them, but he is speaking of the region *from* which they came to Jerusalem, and he naturally begins with those at a distance from it, and with those who were *first* expatriated from it. See the note there.

The Geographical order adopted by St. Peter is precisely that which would naturally occur to a person writing from Mesopotamia, and sending forth an Epistle to be *read* in *succession* by Christian communities in different regions of Asia. He begins with Pontus, because (if we suppose him in Mesopotamia) that region was nearest to him, and his Epistle would reach Pontus first, and pass on from it to other regions in order,—*Galatia, Cappadocia, Asia, and Bithynia*.

Therefore the date of the Epistle being *Babylon*, we are led to conclude, that it was written in the literal or eastern Babylon on the Euphrates; and not in the figurative or western Babylon, on the Tiber, Rome.

(10) There were also some special reasons for a mission of *St. Peter* to the *east*, especially to the Jewish Christians of those parts. He was the *Apostle of the Circumcision* (Gal. ii. 7). Assuredly it was fit that he, who had a special charge to feed Christ's flock (John xxi. 16), should go and seek the lost sheep of the house of Israel; that is, the remnant of the Two Tribes at Babylon, and the Ten Tribes in Assyria.

Besides, the Jews of those parts who had come to Jerusalem for the great annual festivals, and had heard him preach at Jerusalem on the day of Pentecost after the Ascension of Christ, and many of whom had been baptized by him on that day, and many doubtless had been led from those regions to Jerusalem on other great festivals in succeeding years, were well acquainted with the name and person of the Apostle of the Circumcision.

Among those devout Jews who are enumerated by St. Luke in the Acts as present at the day of Pentecost, the first mentioned are *Parthians*, Medes, and Elamites, and the dwellers in Mesopotamia, that is, those who dwelt in the neighbourhood of *Babylon*. For as is well said by one of the best historians and geographers of Poets, Milton, describing the condition of the East in our Lord's age:—

> "There *Babylon*, the wonder of all tongues,
> All these the *Parthian* holds."
> (*Paradise Regained*, iii. 280.)

See on Acts ii. 9—11. They had come from their own land to Jerusalem, and had been evangelized by St. Peter there. Surely it was very reasonable that St. Peter should go from Jerusalem

to Babylon to confirm those in the faith, who had come from the neighbourhood of Babylon to Jerusalem, and had been received into the Christian Sion there, by the ministry of the word of God preached by the Apostle St. Peter. See above on i. 1.

There were also special reasons why such an Epistle as the present should be written from *Babylon*. Babylon is Babel. It had been the source of confusion of tongues. Its very name means confusion. But now, under the influence of divine grace, the curse of Babel is removed. The Holy Spirit, who came down at Pentecost at Sion, reverses the curse of Babel. At Babel mankind was scattered abroad, with a jargon of tongues. At Pentecost the Holy Ghost comes down in fiery tongues, and preaches the one Gospel in all tongues. He enables the Apostle St. Peter, who received the gift of tongues at Pentecost (1 Pet. i. 12), to preach the one Gospel to the dispersed of Israel in Babylonia and the East. Thus Sion is built up in Babylon; the city of Confusion becomes the city of Peace.

Besides, Babylon had been the enemy and persecutor of Sion. It had carried Judah into captivity. But now it has become subject to Christ. It is His captive. It submits to His mild sway and easy yoke. He has His *elect* there. His Apostle preaches there. This is in perfect unison with all God's dispensations.

The Syrian Antioch was the city of Antiochus, the persecutor of God's people, the type of Antichrist. But in course of time, Antioch became the place where the faithful were first called Christians (see on Acts xi. 26). At Antioch Paul and Barnabas had been ordained to the Apostleship, and had been sent forth to evangelize the Gentile world (Acts xiii. 1, 2). And there St. Peter himself had presided as Bishop of the Church: see above, *Introduction*, p. 41.

Rahab or Egypt had also been the persecutor of God's people. But in His own time God made a *highway* in Egypt for Christ (Isa. xix. 31), especially by the preaching there of *St. Peter's son* in the faith, *St. Mark*, at Alexandria. *Euseb.* ii. 16.

In like manner, Babylon is now visited by St. Peter, and has heard the Gospel of Christ, and is the place whence this Epistle goes forth to the Churches of Asia and the world. From the city of Nebuchadnezzar and Darius, who wrote to the provinces of the Assyrian Empire, "Peace be multiplied to you," now proceeds the word of the Apostle, "to the elect strangers of Asia; Grace and Peace be multiplied unto you" (See i. 2).

Thus the prophecy is fulfilled; the Egyptian shall serve God with the *Assyrian*, and Israel shall be the third with Egypt and Assyria (Isa. xix. 24); and I will make mention of Rahab and Babylon with them that know me (see Ps. lxxxvii. 4).

Finally, the Apostle of the Circumcision, St. Peter, is thus seen to have carried the Gospel to the eastern limits of the Roman Empire. Thence he goes westward in order to seal his preaching with his blood (see *Tertullian* c. Marcion. iv. 5. *Euseb.* ii. 25; above, *Introduction* to this Epistle, p. 44). He goes from the Eastern Babylon in Assyria, to the Western Babylon in Italy. He goes from Babylon to Rome. He thus gives evidence of God's love to His own people, and having followed Christ to the end, and having finished his course with joy, like the Sun from East to West, he is associated with the Apostle of the Gentiles, his beloved brother St. Paul, in dying a martyr's death in the capital of the Heathen world, and having there gone down in a glorious sunset he will rise to bliss in Christ.

— Μάρκος ὁ υἱός μου] *Marcus, my son.* See above on i. 1, and on Acts xv. 39. Col. iv. 10. *Introduction* to the Gospel of St. Mark, p. 111.

14. φιλήματι ἀγάπης] *with a kiss of love.* See on 1 Thess. v. 26. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12.

INTRODUCTION

TO

THE SECOND EPISTLE GENERAL OF ST. PETER.

THE First Epistle of St. Peter was written at a time when a persecution of the Church was imminent, as appears from internal evidence; and for this and other reasons already stated, the date to be assigned to that Epistle is probably the year A.D. 64 [1].

The Second Epistle is addressed to the same parties as the First, and seems to have been written soon after it [2]; and was composed at a time when St. Peter was anticipating his death [3]. St. Peter died A.D. 68 [4].

The date of this Epistle may therefore be placed in A.D. 66, or A.D. 67.

To this conclusion there have been made the following *objections*:—

(1) It is not probable—it is alleged by some persons—that St. Peter would write two Epistles to the same parties at nearly the same time.

(2) Nor is it probable, it is said, that the same Author would write in so *different* a *style* as that of the Second Epistle, compared with the First, especially if he were writing to the *same parties*, at nearly the *same time*.

The First Epistle, which was generally acknowledged in primitive times to be a genuine work of St. Peter, is composed in a quiet and subdued tone; but the Second is characterized by impassioned vehemence, and poetic exuberance of language. This is more remarkable, because if this Epistle is genuine, it was written by him when he was old, and looking forward to the near approach of death [5].

This Second Epistle is rarely quoted by primitive writers; even in the third and fourth centuries some doubts were expressed concerning its genuineness [6]; and in later days many Critics deny it to be a work of St. Peter [7].

Let us consider these objections.

It cannot be doubted, that there is great diversity of feeling and style between this Epistle and that which was generally received as St. Peter's, namely, his First Epistle.

But there were good reasons for this difference.

St. Peter had a twofold work to do; first, to declare the truth, next, to refute error.

[1] See above, *Introduction* to that Epistle, p. 40.

[2] See below, on iii. 1.

[3] See i. 14.

[4] See *Introductions* to the First Epistle, and to the Epistles of St. Paul to Timothy, pp. 423, 424.

[5] See 2 Pet. i. 14.

[6] It is reckoned among the ἀντιλεγόμενα, but γνώριμα τοῖς πολλοῖς, by *Eusebius*, iii. 25; and in another place he says, τὴν φερομένην αὐτοῦ (of Peter) δευτέραν οὐκ ἐνδιάθηκον μὲν εἶναι παρειλήφαμεν· ὅμως δὲ πολλοῖς χρήσιμος φανεῖσα μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν. *S. Jerome* is more explicit as to his *own belief* (Scr. Eccl. c. 1): "Simon Petrus *duas* Epistolas, quæ catholicæ nominantur, quarum secunda à plerisque (by many persons) ejus esse negatur, *propter styli* cum *priore* dissonantiam." And Epist. 120, he says, "*Duæ* Epistolæ, quæ feruntur Petri, stylo inter se discrepant, structurâque verborum; ex quo intelligimus pro necessitate rerum diversis eum usum Interpretibus." And Epist. 50, he says, "Jacobus, Petrus, Joannes, Judas Apostoli septem Epistolas ediderunt, tam mysticas quàm succinctas, et breves pariter et longas, breves in verbis, longas in sententiis."

As to the statement of S. Jerome's master, *Didymus* (in Bibl. Patrum Max. iv. 236, or in Gallandi Biblioth. Patr. vi. p. 294), "Non est ignorandum, præsentem Epistolam esse *falsatam*;" if the words are genuine, they mean only, that this Epistle νοθεύεται, i. e. is *accounted* spurious by some. But these words, ascribed to Didymus, are probably not genuine, but added by a later hand, as *Wolf*, *Pott*, *Mayerhoff*, *Guerike*, and others suppose. See *Guerike*, p. 465, and *Davidson's* Introduction, iii. p. 415.

[7] The genuineness of this Epistle is questioned by *Eichhorn*, *De Wette*, *Schott*, *Neander*, *Credner*, *Mayerhoff*, *Richter*, *Reuss*, and others; but its genuineness is maintained by *Michaelis*, *Pott*, *Augusti*, *Storr*, *Hug*, *Flatt*, *Dahl*, *Windischmann*, *Heydenreich*, *Guerike*, and others.

He had executed the first of these two tasks in his former Epistle; he performs the second in the latter.

In the first Epistle he had proclaimed the great goodness and infinite love of God the Father to all mankind, in giving His own Son, to redeem the world by His death, and to open the gate of everlasting life to all; and on this basis of Christian doctrine, he had reared a superstructure of moral duty. He had stated the obligations, under which all men lie, by reason of Christ's Incarnation, and their inedification as living stones in Him, Who is the Living Stone; and he had urged the motives which ought to constrain all to imitate Him Who died for all, in order that, being dead to sin, they may live to righteousness, and Who has left us "an example, that we should follow His Steps[1]."

St. Peter had applied these principles, in a practical and didactic manner, to the inculcation of various precepts, concerning civil, social, and domestic duties. As a wise master-builder he had thus completed a solid work of *construction*.

If the Church of Christ had not had any enemies, who would assail her doctrinal foundations, St. Peter might have been content with having executed this work of building up the fabric of Christian Life, grounded on Christian Faith.

But his position was like that of the valiant and wise leader of God's ancient people, Nehemiah, in building up the Holy City after the Babylonish captivity. He and his associates were encountered by Sanballats and Ammonites, who interrupted the work, and endeavoured to overthrow it[2].

They had therefore a double work to do: they must *fight* as well as *build*.

This was also the case with St. Peter; he had likewise a double work to do; first, to build up the Church; and next, to fight against the foes of the faith, who scoffed at the work, and were eager to destroy it[3].

False Teachers were stirred up by the Evil One to assail the Apostolic builders of the spiritual Sion, and to hinder the work, as Sanballat, Tobiah, and the Ammonites, had conspired to attack and harass Nehemiah and his comrades when building up the fortifications of Jerusalem. As then Nehemiah and his friends carried in one hand an instrument for building, and had in the other hand a weapon for defence[4], so it was with St. Peter. In his First Epistle he had raised up the fabric of Christian Faith and Duty. In his Second Epistle he represents that foundation as already laid, and he comes forward to contend against those who would destroy it. In the one Epistle he is a Christian Builder raising up the fabric of truth; in the other he is a Christian Soldier repelling its enemies and assailants.

Here is the solution of the supposed difficulties that have been just stated. Here is an answer to the objections, grounded on the alleged improbability, that two Epistles, of different styles, would be addressed by the same person to the same parties about the same time.

We have a striking parallel here in the Epistles of St. Peter's "beloved brother Paul[5]," as he is called in this Epistle.

St. Paul had recently written two Epistles at about the same time from the same place, Rome, to the inhabitants of the same country; first, the Epistle to the Ephesians; and, secondly, that to the Colossians[6].

Those two Epistles of St. Paul correspond in a remarkable manner with the two Epistles of St. Peter. They treat of the same doctrines: the Love of God to man in the Incarnation and Death of Christ, and of the Christian privileges and duties growing therefrom.

The Epistle to the Ephesians is of a *constructive* and *didactic* character, and is similar to St. Peter's first Epistle.

The Epistle to the Colossians, with its *polemical protests* and *denunciatory warnings* against those heresies[7] which impugned the doctrine of the Divinity of Christ, and His Incarnation and Atonement, and the immoral consequences of those heresies, resembles the Second Epistle of St. Peter.

There was great wisdom in this arrangement, adopted by *both* these Apostles, distributing their work *into two parts*, in two Epistles respectively; the one Epistle of each being designed for the *statement of truth*; the second, for the *refutation of error*.

Many there were then in the Christian Church, as there ever have been, and are now, who were imbued with a loving and reverent spirit, and dwelt devoutly on the attributes of their Heavenly

[1] See the passages cited above in the *Introduction* to the First Epistle, p. 43.
[2] Neh. iv. 7, 8.
[3] Especially the Simonians, Ebionites, Cerinthians, and Nicolaitans. See them described more fully in the note below, on 2 Pet. ii. 1.
[4] Neh. iv. 17.
[5] 2 Pet. iii. 13.
[6] See above, *Introduction* to the Epistle to the Colossians, and on Col. iv. 16.
[7] See Col. ii. 8. 16—23.

Father reconciling the World to Himself by his well-beloved Son; and who rejoiced to sit, like Mary, in quiet gentleness and meek docility at the feet of Jesus, and to learn their duty from His teaching and example; and who would shrink with feelings of pain, distress, and horror, as from a withering pestilence, from all heretical cavils, which might seem to cast any disparagement on the glorious Name of their adorable Redeemer, Who of His infinite love and mercy had condescended to take their Nature and to die for them on the Cross.

For such pious and loving minds as these, the two Holy Apostles have provided divine food: St. Peter in his First Epistle, St. Paul in his Epistle to the Ephesians. The former Apostle wrote particularly for the use of Jewish believers, the latter for Gentile Christians. They both taught the same truth, as it is in Christ, in those two Epistles; they taught it clearly and simply, without any reference to the Heresies by which it was assailed.

But these two Apostles knew, that it is *not enough, to teach the Truth;* it is *necessary also to drive away error.* The Christian Builder must be a Christian Soldier. While he works with the trowel, he must be girded with a sword [1]. He must build up himself and others upon our most holy faith [2]; and he must also contend earnestly for it [3].

They saw false Teachers speaking proud and swelling words against the Truth, and vaunting their own knowledge, and undermining the Doctrines of Christ's Divinity, Lordship, Incarnation, and Atonement, and denying the Lord that bought them, and scoffing at the doctrine of a Resurrection and Judgment to come [4]. They beheld the anarchical lawlessness which followed from these heresies, and the impure and dissolute practices [5], which were the fruits of the teaching of those, who, like Balaam, were seducers of others to works of lust, and who, on the plea of Christian Liberty, destroyed the foundations of Christian Truth, Christian Holiness, and Christian Charity, and turned the grace of God into lasciviousness [6]; and they foresaw, that the same errors in doctrine would produce the same evil consequences in succeeding ages of the Church. Therefore each of these two Apostles, having declared severally the true doctrine in one Epistle, proceeds to complete his work, by delivering also an Apostolic protest and caution against error in another Epistle.

This is done by St. Paul in his Epistle to the Colossians, and by St. Peter in his Second Epistle.

Thus these two Apostles, the one the Apostle of the Gentiles, the other of the Jews, are seen united in proclaiming to every age the love of God in Christ; and in warning the Church against the dangerous and deadly errors of those, who impugn the Doctrine of His Divinity and Humanity, and of the Sacrifice offered, and of the Atonement made, by Him on the Cross.

When these circumstances are considered, it will not seem surprising that the feeling and language of the Second Epistle of St. Peter should be very different from that of the First.

This difference is seen specially in the *second* Chapter of the second Epistle, where the Author is describing the erroneous and strange doctrines of the heretical teachers. That chapter of the second Epistle is very different in tone from the first Epistle; but it also differs from the two other chapters of the second Epistle [7].

There are also many points of *resemblance* between those two Chapters and the first Epistle of St. Peter [8].

The reasons of this difference between the second Chapter of the Second Epistle and the First Epistle may be thus stated. In the first Epistle St. Peter had been like a faithful and affectionate Shepherd, feeding and tending Christ's sheep and lambs; but in the second Epistle he is like the same Shepherd driving away the wolves, who were ready to tear and devour those sheep and lambs, which Christ had purchased with His own blood [9], and had specially committed to his care [10].

[1] Neh. iv. 17, 18.
[2] Jude 20.
[3] Jude 3.
[4] 2 Pet. ii. 1. Cp. Jude 4.
[5] 2 Pet. ii. 13—15. 17. 19.
[6] Jude 4. Cp. 2 Pet. ii. 10.
[7] As is well observed by *Bp. Sherlock*, Dissertation on the Authority of this Epistle, Discourses, vol. iv. p. 130.
[8] Thus, for example, in the *First* Epistle, St. Peter dwells on the *sufferings* of Christ and of Christians as the appointed path to *glory* for Him, and through Him, for them. See i. 7. 11. 21; ii. 12; iv. 12—14. 16; v. 1. 4. 10, 11. So likewise in the Second Epistle, i. 3. 17; ii. 10; iii. 18. Compare his language on the nature of the Christian calling, in the First Epistle, i. 15; ii. 9; v. 10, with the language on the same subject in the Second Epistle, i. 5. The word ἀναστροφή, of frequent occurrence in the First Epistle (i. 15. 18; ii. 12; iii. 1, 2. 16), occurs twice in the Second (ii. 7; iii. 11). The word ἐπιθυμία, used four times in the First Epistle (i. 14; ii. 10. 18; iii. 3), occurs also four times in the Second (i. 4; ii. 11. 18; iv. 2, 3). So ἴδιος, used in an equivalent sense to the Latin *suus* in the First Epistle (iii. 1. 5), and in the Second (i. 20; ii. 16. 22; iii. 3. 16, 17), and the word ἀπόθεσις in the First Epistle (iii. 21), and in the Second Epistle (i. 14), and nowhere else in the N. T. These and other parallelisms are noticed by *Windischmann*, Vind. Petrinæ, pp. 18, 19. *Guerike*, p. 466. *Davidson*, iii. pp. 435—440; and *Alford*, Proleg. pp. 153. 157.
[9] Acts xx. 28.
[10] John xxi. 15—17.

The gestures and features of the Shepherd, when, like David, he is killing the bear and the lion [1], or when, like the Shepherd described by Amos, he is taking out "of the mouth of the lion two legs or a piece of an ear [2]," are very different from the Shepherd's aspect, when watering his flock at the well in the evening, or when with the pastoral crook in his hand he is leading his sheep into green pastures and beside the waters of comfort.

If we consider St. Peter's natural temperament, eager, vehement, impassioned, if we contemplate the fervent and courageous Apostle, such as he was after the Day of Pentecost, and when he opened his mouth in the Sanhedrim at Jerusalem against the Chief Priests and Rulers, and preached to them Jesus of Nazareth, "whom *ye* crucified;" and "this is the Stone set at nought by you builders, which is become the headstone of the corner [3];" if we remember his ardent love to Christ, a love intensified by remorse [4]; if we bear in mind the pastoral commission given him by Christ, and the prophecy of Christ, that he would follow his Master in laying down his life for Him [5]; if we recollect that he did glorify God by following Him in the manner of his death; if we remember the evidences which Christ had given to St. Peter of His tender love to him, by admitting him to the secret retirements of His Transfiguration, and His Agony; if we recollect all the personal proofs that St. Peter had of Christ's gentleness and kindness, and also of His Divine Truth, and Power, and Glory, in His Teaching, His Miracles, His Passion, His Glorious Resurrection, and Ascension into Heaven, and in His sending down the Holy Ghost with the wind and fire from heaven, Whom St. Peter had as a Divine Guest living and dwelling in his heart; surely, we may say without fear of contradiction, that St. Peter would not have been St. Peter, if,—when viewing as he does in his Second Epistle the audacious boasting and outrageous contumelies, and insolent scoffings, and impious blasphemies of the Heretics, "who denied the Lord that bought them," and renewed the indignities of the Crucifixion, and rejected as a cunningly-devised fable the doctrine of the Union of the two Natures of God and Man in the Person of Jesus Christ, Who died for our sins, and rose again for our justification, and derided the promise, and defied the Majesty of His Second Coming to Judgment, and when he saw the sensuality and debauchery in life and manners, which flowed like polluted streams from the impure source of these Heresies,—he had stood quietly by, and looked on with calmness, and had spoken in unimpassioned language, such as he uses in his first Epistle.

The *difference* of style between the two Epistles is a natural consequence of the *difference* of their *matter;* and of the *identity* of their *Author.*

There is the *same St. Peter* in both. And *if* the second Epistle had not been *very different* in tone from the former, if it had been composed in the same equable and tranquil style as the First Epistle, every judicious critic, who has studied the character of St. Peter, and the history of the heresies of the Apostolic age, would have been reluctant to believe that the Second Epistle is from him.

The style of the Second Epistle is precisely that, which might have been anticipated from an enlarged and clear view of the circumstances of the writer. St. Peter, ardent by nature, and inspired by the Holy Ghost, speaks here with the oratorical vehemence and impassioned energy and holy indignation, and with the poetic enthusiasm of an inspired Hebrew Prophet. He becomes like a Jeremiah rebuking the errors and corruptions of the False Prophets [6], or like an Ezekiel looking through the hole of the wall in the Temple, and seeing the abominations wrought in the Sanctuary, and what the idolatrous priests did in the chambers of their imagery [7].

The force of the Holy Spirit, stirring within him, vents itself in bold comparisons and imaginative metaphors, and in an impetuous flood of words. Nor was his old age any bar to this poetic outpouring of his soul. What Moses was in his old age, when he sang his last song [8], what David was in his old age, when he chanted his last Psalm [9], full of ardour and energy imparted by the Holy Ghost, Who inspired him; such was the aged Apostle, St. Peter, when he wrote his Second Epistle, before his martyrdom for Christ.

There remains another point to be considered.

As has been already observed, the Second Epistle of St. Peter was not universally received in *primitive times* as a genuine work of the Apostle, and as a part of Canonical Scripture. If it was written by St. Peter and is an integral portion of Holy Writ, how is this to be accounted for?

[1] 1 Sam. xvii. 36.
[2] Amos iii. 12.
[3] Acts iv. 8–12.
[4] John xxi. 15—18.
[5] John xiii. 36; xxi. 22.
[6] Jer. v. 31; xiv. 14.
[7] Ezek. viii. 1–12.
[8] Deut. xxxii., one of the noblest poems in the Hebrew Scriptures; written when Moses was one hundred and twenty years of age.
[9] 2 Sam. xxii., and probably Ps. xviii.

Here is a question of great importance, and which concerns some other of the Catholic Epistles[1], and therefore is entitled, on general grounds, to a full and serious consideration.

We, who live now, see all the books of the New Testament collected in one printed Volume. And thus we are prone at first to form erroneous notions with regard to them. But let us divest ourselves of modern prepossessions. Let us imagine ourselves living in the second or third century. The several parts of the New Testament were originally given to the world, singly, as different Volumes, at different times, and in different places. If we had lived then, those books would have reached us one by one, and in Manuscript. Each book was to be examined separately, before it could be received as inspired. A serious question was then at issue. Is this book the work of him whose name it bears? Is it the writing of an Apostle, or no? Is it the Word of God, or not?

Such questions as these were to be asked and answered with respect to each of the Twenty-seven Books which now compose the New Testament. They were to be asked by each particular Church in succession, before a book could be said to be received by the Church Universal, which is formed of all particular Churches throughout the world. Such an examination demanded much caution, and much time was requisite before it could be completed.

However, in course of time, this process *was* performed. *Each* book *was* scrutinized. Each in succession passed through this searching ordeal. *Some* Books of the New Testament were immediately received by *all* Churches. This was the case with the Four Gospels and the Acts of the Apostles, and with thirteen Epistles of St. Paul, and with the *first* Epistle of St. Peter, and with the first Epistle of St. John. No doubts were entertained with respect to any of those books by any Church. They were received at once by all as genuine, and as the Word of God. And thus the New Testament, as we now possess it, was, *as to its main substance*, received in the Apostolic age, and was acknowledged to be the Word of God.

It was received as such, *as to its main substance*. For, doubtless, there were some few other and smaller books, which are now received by us as integral parts of the New Testament, and which were indeed received as genuine and inspired by *some* Churches as soon as they were written; but *other* Churches suspended their judgment concerning them for a time.

One of *those* Books was this Second Epistle of St. Peter.

Some Churches of Christendom, in the second and third centuries, did not know this Epistle, and some reserved their judgment, and entertained *doubts* with regard to its genuineness and inspiration.

Let us consider how this happened.

This Epistle claims to be by St. Peter. It bears his name at the beginning. The Author speaks of an event, the Transfiguration, of which he professes to have been a witness, and at which St. Peter, with only two others of the Apostles, were present[2]. But it was not therefore safe to conclude that it was written by St. Peter. Writings were forged in early times by heretics in the name of *Apostles*, especially in the name of *St. Peter*[3]. It was therefore incumbent on Christian Churches to be on their guard, and not to receive any book as written by an Apostle, and as dictated by the Holy Spirit, before they were convinced by irrefragable proofs that it was Apostolic and inspired. Little harm would arise from a temporary suspension of judgment. *If* the Epistle *was* what it professed to be, viz., a work of the Apostle St. Peter, then, in due time, it would not fail to be universally received as such. But *if* it was *not* what it claimed to be, then perhaps Heresy might steal into the Church under the venerable guise of an Apostolic name, and the Church might be convicted of reading a forgery as the Word of God; and then the Credibility and Inspiration of those *other* Books, viz., the four Gospels, the Acts of the Apostles, and the thirteen epistles of St. Paul, which *had been already received* by the Church, would be impugned; they too might be exposed to suspicion; and thus the foundations of the faith would be in danger of being overthrown.

It was therefore the *duty* of all Churches to *take time* to consider, before they received any book as the writing of an Apostle. It was their *duty* to *doubt*.

[1] "Among those writings which are controverted (ἀντιλεγόμενα), but are recognized by the majority of persons (τοῖς πολλοῖς), are the Epistles of James and Jude, and the Second of Peter, and the Second and Third of John." *Eusebius*, iii. 25, where he distinguishes these writings from the ὁμολογούμενα on the one side, and the νόθα on the other.

[2] 2 Pet. i. 18.

[3] Namely, "the Acts of Peter," and "the Gospel of Peter," and "the Apocalypse of Peter," and "the Preaching of Peter," and "the Circuits (περίοδοι) of Peter," and "the Epistle of Peter to James." See *Eusebius*, iii. 3, and iii. 38, and vi. 12, and *Epiphanius*, Hæres. xxx. § 15, and *Grabe's* Spicilegium, i. 55—80, ed. Oxon, 1698, where fragments from these "*Petri Apocrypha*" are collected, and *Cotelerii* Patres Apostolici, i. p. 608, ed. Amst. 1724, where the so-called "Epistle of Peter to James" is printed. Cp. *ibid.* p. 755.

Let us now proceed to observe, that there were some special circumstances in the case of *this Second Epistle of St. Peter* which made such doubts in the first instance not unreasonable.

Suppose for argument's sake the Epistle to be genuine. Then this Epistle, it would appear, was published a very short time before St. Peter's death. The Author there speaks of himself as about to *put off his earthly tabernacle*, as *the Lord had showed* him. Suppose this to be the case. Then soon after the publication of it, the Apostle would be no longer at hand, to assure the Churches in person of the genuineness of this Epistle. The testimony of the Author himself could no longer be had concerning the Authorship of the Epistle: he was no longer on earth to give it. That testimony must be collected from other quarters—from his surviving friends, such as St. Mark and others, who were scattered by Persecution into different parts of the world. It would require time to collect their evidence, and to communicate it throughout Christendom; and the Book must wait for reception, till this evidence could be procured.

Hence *a delay* would arise in the reception of the Epistle.

Besides: the Church had already received *one* Epistle of St. Peter—the *first* of the two Epistles. *It* was universally recognized as genuine and inspired. And when this *second* Epistle came under review, it was found that it *differed in style*—or at least some portion of it, viz., the second chapter of it,—*differed in style* from the first Epistle, known to be by St. Peter. This discrepancy of style caused doubts and demurs in some quarters[1]. If the *first* Epistle was St. Peter's (and it was universally acknowledged to be so), could the other, which differed from it in style, be St. Peter's also? And if the second was his, might not some doubts be cast on the genuineness of the first?

Hence also it came to pass, that delays arose, which retarded the general reception of *this* Epistle.

Here we may observe two circumstances, which suggest reasons for thankfulness to Almighty God, watching over Holy Scripture.

Some persons have deduced *objections against* Scripture from the comparative lateness of the general reception of some few and smaller portions of the New Testament—particularly this Second Epistle of St. Peter.

But the fact is—this comparative *lateness* of reception furnishes a strong argument *in favour* of Scripture.

For, whence did this lateness of reception arise? From the wise caution and deliberation of the Church in this important matter. May we not say, it was due to the inspiration of the Holy Spirit Himself, preventing and restraining her from receiving any portion of His own Word without due evidence of its Genuineness and Inspiration? *If* she had acted with less caution, if she had received at once any book which presented itself bearing an Apostolic name, she might have received forgeries, she might have received heretical writings, she might have been deceived by emissaries of the Evil One, disguised as Angels of Light.

She was warned by the Holy Ghost not to *believe every* spirit, but to *try the spirits* whether they are of God[2]. Some are praised in the Apocalypse because they *tried* them that *said* they *were Apostles*, and *were not*, and *found them liars*[3]. She would therefore make every Book pass through a period of probation, and a strict and severe ordeal;—she would summon witnesses to give evidence on its authorship; she would collect the suffrages of the Churches with regard to it, before she would pronounce her verdict, and acknowledge any Book to be the work of an Apostle, and receive it as the Word of God.

Shall we murmur or cavil because this was the case? No. Rather we may thank God that it was so. For we here see an additional reason for trust and confidence in His Holy Word. It is precisely this wise caution of the Church, this lingering prudence, or rather let us say, it is the gracious influence of the Holy Spirit Himself, to which we owe the fact, that no Book, which has gone through that probationary scrutiny, and has once been received by the Church Universal as genuine and inspired, has ever been proved to have been erroneously received as such. In two or three cases, as was before observed, the judgment of the Church was delayed, and wisely delayed, for a time, according to the sound maxim,

"Deliberandum est diu, quod statuendum est semel."

But in no case, when once given, has that judgment been reversed. The Canon of Scripture once formed has been stereotyped for ever.

[1] See *S. Jerome's* Observations, Cat. Script. c. 1, and Ep. cxx. c. 11.

[2] 1 John iv. 1.

[3] Rev. ii. 2.

Next, it may be observed, that the circumstances, which delayed the reception of certain books for some time, *corroborate* the evidence in *favour of their reception*, now that they *are received*.

Thus, for example, the difference in diction between the Apocalypse and Gospel of St. John, confirms our belief that writings so different in character *would not have been received* as the works of *one person, and as divinely inspired*, unless the primitive Churches, which received them as such, had been firmly persuaded that they were what they acknowledged them to be.

So again, as to the discrepancy of style that has been noticed between the First Epistle and part of the Second Epistle of St. Peter. This delayed the reception of this Second Epistle. But now that it is received by the Church of Christ, this very discrepancy *strengthens* the argument in *favour* of its reception. For it is evident that the Apostle St. Peter, who was enabled by the Holy Ghost to speak with tongues of various nations, could *write* in different styles: and reasons have been already adduced to show, that, from the difference of the circumstances under which the two Epistles were written, and from the difference of the design of each, and from the peculiar character, temperament, and position of the Author himself, St. Peter could not have done otherwise than adopt, in the Second Epistle, a very different tone from that of the First; and it is also clear, that *another* person, wishing to palm upon the world a forgery in the name of St. Peter, would have taken good care to imitate the style of St. Peter, as seen in his First Epistle, and would also have taken good care *not* to write a chapter so different in diction from the First Epistle of St. Peter, as the second chapter of the Second Epistle is.

But an objection may be urged here.

The circumstances just stated may explain, *why* this Second Epistle was *not* received at once by *all* Churches of Christendom in the first and second centuries. But it may be said; *If* this Epistle is the work of St. Peter, if it is inspired Scripture,—it was so in the first Century. A book cannot *become* Scripture by lapse of time. No number of years can *make* a writing to be Apostolic, which is not Apostolic; no number of years can make a writing to be inspired which was not inspired from the first. Eternity itself cannot change the word of man into the Word of God. And this Epistle, if it is an inspired work of St. Peter, must have been *known* by *some* persons in the first century to be an inspired work of St. Peter; and must have been received by some persons as such.

Was this the case?

Certainly, it was.

Let us remember that the Author claims to be *St. Peter*[1]. *If* this Epistle was not written by that Apostle, it is a shameless forgery; and there is good reason to believe, that such a forgery as this could not have escaped detection and exposure.

There *were* doubts concerning the genuineness and inspiration of this Epistle; and in consequence of these very doubts, its claims to be received as a canonical work of St. Peter would be scrutinized more closely. If on the one hand the Epistle was not what it professed to be, then it would certainly have been *rejected;* but if it passed through this scrutiny, and was finally recognized as genuine and canonical, then these doubts only strengthen our belief that it is what it claims to be, a work of the Apostle St. Peter.

What then is the evidence here?

Beginning with Apostolic times, we find that there are numerous passages[2] in the Epistle of St. Jude, which coincide almost word for word with passages in the Second Epistle attributed to St. Peter.

Either St. Jude's Epistle was written *before* this Epistle, or *after* it.

If it was written *before*, then it is not at all likely, that a forger should have transcribed so many paragraphs from the Epistle of one Apostle, St. Jude, and have ascribed them to another, St. Peter.

If St. Jude's Epistle was written *after* this Epistle, as is most probable[3], then this Epistle must have *existed* in *Apostolic times*, and it must have been exposed and rejected as a forgery; and it is certain, that a forgery would not have been copied by the Apostle St. Jude; or rather we may say, the words of a forger would not have been repeated by the Holy Spirit, writing by the Apostle St. Jude.

Next, let us recollect, that the literary remains of the first and second centuries of the Christian Church which have been preserved to us, are very scanty, and that it is probable that this Epistle was quoted in Ecclesiastical writings which do not now survive.

[1] See i. 1, and on i. 17.

[2] Twelve passages, at least. See below, *Introduction* to St. Jude's Epistle.

[3] See the *Introduction* to that Epistle.

This inference may reasonably be derived from *later* writings.

Melito, Bishop of Sardis in the second century, in a recently discovered passage, appears to refer to this Epistle [1]. This evidence is the more important, because Melito dwelt in the country to which this Epistle purports to be addressed.

The same may be said of another testimony to which we may now refer.

Firmilian [2], Bishop of Cappadocia, who wrote in the *third* century, speaks of Epistles by St. Peter. This testimony shows that the Church of Cappadocia had received more than one Epistle by St. Peter. And this evidence is of more value, because both these Epistles which we receive as St. Peter's are addressed to the Churches of Cappadocia and Asia [3]. Firmilian's Church and its neighbour Churches had received two Epistles from St. Peter. We have no evidence of the existence of any other Epistles by St. Peter than those which we possess. They are addressed to the Churches of *Cappadocia* and *Asia*. Therefore here is a strong presumption that these two Epistles were written by St. Peter.

S. Hippolytus, the scholar of Ignatius, and Bishop of Portus near Rome in the earlier part of the third century, quotes this Epistle as a genuine work of St. Peter [4].

We have an earlier testimony from Alexandria: Clement, the celebrated Presbyter of that Church and teacher in the catechetical school there, commented on this Epistle [5]; and Origen, his scholar, the famous teacher of that School in the second century [6], mentions *two* Epistles by St. Peter. This testimony is the more important as coming from that country, in which St. Mark, the son of St. Peter in the faith [7], had governed the Church.

Origen, indeed, mentions that the authority of this Epistle is questioned by some [8]. Doubtless the Heretics, who are so severely censured in it, would have spared no effort to discredit and disparage it; they would have moved heaven and earth to destroy its Apostolic authority. These very doubts therefore confirm the proof in its favour.

We have seen *why* it was doubted by some—on account of discrepancy of style from the first. The fact of *doubts* existing in some places with respect to it, is a proof that it would *not* be received by them *before* its claims were scrutinized and settled. It would never have been generally received, before all doubts on this subject were cleared up.

And what was the *result* of the inquiry?

Eventually all doubts concerning its genuineness and inspiration *were* cleared up. It was received as an inspired work of St. Peter by *all* the Churches of Christendom. Thus these *doubts* of *some* Churches have served a most important purpose. They have been, under God's Providence, what the doubts of St. Thomas were concerning the Resurrection of Christ. The result of these doubts is, that we need never doubt.

When we arrive at the fourth and fifth century after Christ, we find that at that time this Epistle was universally received throughout Christendom as an inspired writing of St. Peter. It was recognized and cited as such by S. Cyril at Jerusalem, by S. Athanasius at Alexandria, by the Council of Laodicea, by S. Gregory Nazianzen at Constantinople, by S. Epiphanius in Cyprus, by S. Augustine in Africa, by Ruffinus and Philastrius in Italy [9]. These venerable men were in earnest. They understood the importance of the question at issue,—Is this the work of an Apostle, is it the Word of God? They possessed many written documents for determining that question which *we* do not now possess. They all received this Epistle [10]. And let us consider,—to what did this reception amount? It amounted to no less than this—that this Epistle was to be read in Christian Churches to Christian congregations as the work of an Apostle; it was to be read as Canonical Scripture, as of equal Authority with the writings of Moses and the Prophets,—as the Word of the Holy Ghost.

[1] See note below, on 2 Pet. iii. 6

[2] *Firmilian* ap. Cyprian., Epist. lxxv., "Infamans *Petrum* et Paulum beatos Apostolos, qui in Epistolis suis *hæreticos* execrati sunt, et ut eos evitemus monuerunt." The reference is to 2 Pet. ii. 1, and there is no mention of heresies or heretics in the *First* Epistle.

[3] 1 Pet. i. 1. 2 Pet. iii. 1.

[4] See *Hippolytus* de Consummatione Sæculi, § 10. It is probable that this work is interpolated, but there are also references to this Second Epistle in the recently discovered treatise of *S. Hippolytus*, pp. 290. 292, 293. 296. 299, in the present Editor's Volume on *S. Hippolytus*; or pp. 337–339, ed. Miller.

[5] *Euseb.* vi. 14.

[6] *Origen* in Jesu Nav., hom. 8, "Petrus *duabus* Epistolarum personat tubis."

[7] 1 Pet. v. 13.

[8] ἀμφιβάλλεται, *Origen* in Euseb. vi. 25.

[9] The original words of these writers may be seen in the Appendix to the Author's Lectures on the Canon of Scripture, pp. 349—378, 2nd edit. 1851. Cp. *Kirchhofer*, Quellensammlung, p. 281.

[10] To this may be added the testimony of the Ancient Uncial Manuscripts. In A and C the First Epistle is inscribed Πέτρου Α', and in B it is inscribed πρώτη. These inscriptions show that the copyists of those very early documents knew a *Second* Epistle, and in A and B the *Second* is contained, with the inscription Πέτρου Β'. It is also described as the *Second* Epistle of St. Peter in C, G, K.

How could such a reception have taken place? Only from the concurrent persuasion of all those Fathers and Churches—that this Epistle is indeed the work of St. Peter, and the Word of God.

If, as has been alleged by some in recent times, this Epistle was not known in the age of St. Peter, if it is the production of a later generation, how could this general suffrage have been obtained, and this universal reception have ever been effected? The question was not concerning a various reading, or a single verse, but a whole Epistle, claiming to be from the pen of an Apostle. Suppose now that the Bishops and Clergy of the Churches in all parts of Christendom had been able or willing to palm a forgery upon the people, suppose that they had all conspired to invite them to receive the work of an Impostor as the Word of God, can we imagine that the many thousand Congregations would have connived at such an act of impiety? Would no single voice have been raised to denounce it? And this not in a dark age,—not in mediæval twilight, when ignorance prevailed, and superstitions stole into the Church; but in the meridian splendour of the fourth and fifth centuries,—in the most brilliant age of Ecclesiastical learning, in the age of S. Athanasius, S. Basil, S. Cyril, and the Gregories, and S. Chrysostom, and S. Jerome, and S. Augustine. All these received this Epistle. It was read,—as it is now read,—in all Churches, as the work of St. Peter, and as the Word of God. It never would have been so received, it never would have been so read, unless they had been satisfied by irresistible proofs that it is, what it professes to be, the work of St. Peter, and that it is, what they declared it to be, the Word of God. Their reception of it affords practical demonstration that such proofs were given. We may safely appeal to *their reception* of it as a sufficient reason for *our* reception of it. If such evidence as this does not convince us, no evidence will. There is scarcely a single writing of all Antiquity, sacred or profane, which must not be given up as spurious, if the Second Epistle of St. Peter be not received as a genuine writing of the Apostle, and as a part of Holy Writ.

Let us consider also the nature of this testimony,—the testimony of the Universal Church. The Universal Church is formed of all the Churches of Christendom. The testimony of the Churches of Christendom, regarded merely as *human societies*, guided by reason and experience, is assuredly of great weight. But the Church of Christ Universal is not to be regarded as a mere human association. It is not like a legal Tribunal, or a civil Assembly; it is not like a literary Institution, or a scientific Society. It is the Spouse and Body of Christ, enlightened by the Holy Ghost. It is the seven-branched Golden Candlestick, set in the Tabernacle of this World, to illumine it with the Light of His Holy Word. It is the Guardian and Keeper of Holy Writ. If any Book which the Church Universal propounds to us as Scripture, be not Scripture; if any Book, which she reads as the Word of God, is not the Word of God, but the Work of an Impostor, then, with reverence be it said, Christ's promise to His Church has failed, and the Holy Spirit has not been given to guide her into all truth. But Christ is the Truth. He is the Alpha and Omega. His Word is Yea and Amen. And therefore what He promised, that He performed. He has been, He is, and He ever will be, with His Church. He is the same yesterday, to-day, and for ever. He has sent His Spirit to teach her all things. And therefore the testimony of the Universal Church of Christ, declaring that the Epistles, which we receive as such, are Epistles of St. Peter, and are the Word of God, is not *her* testimony only,—it is the testimony of Christ, Who is present with her. It is the Witness of the Holy Spirit, Who is in her. Therefore that witness is true. And we may rest firmly assured, that the Second Epistle of St. Peter, which has been received by the Universal Church of Christ for fourteen hundred years, is indeed what she affirms it to be, a genuine work of the Apostle, and a part of the Holy Scriptures given by Inspiration of God[1].

[1] After this Introduction had been finished, the Writer was favoured by the kindness of the *Rev. Francis Procter*, M.A., Author of the History of the Book of Common Prayer,—with access to some papers of the late lamented *Archdn. Hardwick*, in vindication of the Genuineness of this Epistle. The learned Author designed to have written a Treatise on this question, and to have added it to those valuable works which he bequeathed to the world as Christian Advocate in the University of Cambridge. He did not live to execute his design; but enough is preserved to show his strong conviction of the genuineness of this Epistle. An extract from his papers will be found below, p. 79, and some use has been made of them in the Synopsis of the Contents of the Epistle.

Summary of the Contents of the Epistle.

In addition to what has already been said above on the design of this Epistle, the following brief summary of its contents may be inserted here:—

The doctrines which constitute the groundwork of this Epistle are those of the Eternal Sonship, Divine Majesty, and glorious Re-appearing of Christ our Saviour and Lord.

The opening salutation is addressed to all who are represented by the Apostle as partakers of the same precious faith as that which animated the writer and his Jewish fellow-Christians; and he prays that Grace and Peace may be multiplied to them in the mature knowledge[1] of God and of Jesus our Lord.

He then proceeds to recall to the minds of his readers, in a hortatory form, certain fundamental truths of religion, as already known to them.

1. The divine gift of Regeneration, bestowed upon them by God, and making them partakers of the divine Nature.

2. The consequent obligation on their part to add to their faith virtue, and to virtue knowledge, and other graces, till their Christian life is consummated in Love.

3. The glorious recompense, which is laid up in store for those who cherish these evangelical graces, and "bring forth the good fruit of them in their lives; and this recompense is the entrance, that is richly furnished to them, into the Eternal Kingdom of our Lord and Saviour Jesus Christ[2]."

St. Peter had dilated on these truths in his First Epistle; and the reference to them here indicates the connexion of this Epistle with the former one, and confirms the arguments for its genuineness.

He warns them that wherever these graces and virtues are *not*, there the doctrine of Christ is not duly known. Whosoever does not grow in grace, and bring forth good fruit, is blind to the true nature of the Gospel, and forgets the purging away of his former sins, and cannot hope for admission into the holy and blessed presence of their Saviour and King.

The Apostle reminds them, that these truths have already been made known to them, and supposes that "they are well grounded and settled in them[3];" but he deems it right, while he is spared to them, which will be but for a short time, to stir up their minds by calling these doctrines and truths to their remembrance. Truths like these, he implies, deserve the most earnest attention; and he must be solicitous for their maintenance. For it was no fable, such as misbelievers devise, which we followed, when we made known to you the Power and glorious Re-appearing[4] of Christ. Our eyes saw some gleams of that glory in His Transfiguration on the Holy Mount, and we heard with our ears the voice from heaven proclaiming Him to be the well-beloved Son of God.

We have, also, other confirmations of these truths in the prophetic Word; to which ye give heed, and in doing so, ye act wisely—however the false Teachers may disparage it[5]—until the day dawn, and the light in all its fulness breaks in upon you.

But with regard to Prophecy, you need some cautions. The true Prophecy must be distinguished from the false: and you must remember, first of all[6], that true Prophecy is a far higher thing than the utterance of the Prophet's own knowledge; and though he utters prophecy, it surpasses his powers of interpretation; for they who uttered it, did not utter it as mere men, but as men of *God*, who were *borne along* by the Holy Ghost[7].

Besides, as there were *false* prophets among the people of Israel, who were a type of the Christian Church, so there will be false Teachers among *you*. The writer places himself, without any misgiving, among the *true* Prophets, and proceeds to unveil the future. He pre-announces that false Teachers will arise in the Church, and he describes the character of those Teachers, and the evil fruits of their teaching, with the prophetic fire and pathos of an ancient Hebrew Prophet. The chief characteristic of these false Teachers is, that they will "deny the Lord that bought them[8]." Here is the source of the misery which will overflow from them upon the Church. Starting forth from this destructive heresy, they will seduce many by their licentious doctrines, and will trade and traffic therewith, for love of lucre. Yet the destruction of these destroyers is at hand. They may

[1] ἐπιγνώσει, i. 2.
[2] i. 11.,
[3] ἐστηριγμένους, v. 12.
[4] παρουσίαν, v. 16.
[5] See v. 19.
[6] v. 20.
[7] v. 21.
[8] ii. 1.

boast of angelic intelligence and power, but He who spared not the rebel Angels, will not spare them. He who overwhelmed the world with a flood, will overwhelm them. He who consumed Sodom with fire from heaven for its filthiness, will consume them for their licentiousness. And as certainly as God destroyed the ungodly, will He save you, if you are true to Him. He who saved Noah, He who delivered Lot, will rescue you, and all the righteous with you.

After this warning and encouragement, the Apostle goes on with the prophetic vehemence and indignation of a true seer of God, to complete his description of the impiety and profligacy of the false Teachers. He beholds them as present before him. They follow the flesh in the pollutions of lust. They speak evil of Dominion, and blaspheme Glories[1]. And yet they call themselves Christians; they associate with you in your assemblies; and like Balaam, once a true prophet, but tempted to swerve from the right way by love of money and worldly honour, they leave the path of righteousness; and while they boast their superior intelligence, they degrade themselves beneath the brute creatures, whose lusts they imitate, and become like the false prophet, whose madness was rebuked by the ass upon which he rode[2].

The false Teachers, as described by the writer, bear a striking resemblance to those with whom Simon Peter himself, as we know from the Acts of the Apostles[3], and from other sources, had a personal conflict—especially Simon Magus[4]; and this consideration supplies another argument in favour of the genuineness of this Epistle.

Like Balaam, these false Teachers cast a stumbling-block in the way of God's people. They carry away with them many others, especially new converts, who had only just escaped the errors and vices of Heathenism. They allure them with the promise of liberty, being themselves slaves of licentiousness. Their latter end is worse than the beginning; for it were better for them not to have known the way of righteousness, than when they had known *it* to turn away back from it, like the sow, that has been washed, to her wallowing in the mire[5].

The Apostle now reverts to those whom he had addressed in his First Epistle[6]. He reminds them again of the warnings uttered by the Prophets, and of the charge delivered to them by the Apostles. They well knew, that errors such as he was denouncing had been reprobated by anticipation. They knew that in the last days would arise scoffers, striking at the root of their Christian hopes, and asking, "Where is the promise of His Coming?" Where is the end of all things? "All things remain as they were from the beginning." He refutes these mockers by pointing to the Sacred History of the Creation, and by affirming, that, as the Heaven and Earth were not from eternity, but were *made by God's Word;* so they would not remain for ever, but would be *destroyed by the same Word;* and as the antediluvian world was destroyed by water, ministered from the internal reservoirs of its own Heavens and Earth, so it will be consumed by fuel and combustion supplied and set on fire by its own Elements. He reminds them that God's ways are not as our ways; that His measure of Time is not like ours; that what is slow to us, is speedy to Him, with Whom a thousand years are as one day. But, in fine, the Day of the Lord will come. The conflagration of the World will be universal. But the faithful will survive it, and will inhabit the new heavens and the new earth, wherein dwelleth righteousness[7].

On this assurance he grounds a concluding exhortation to earnestness, circumspection, and holiness. God delays His coming in long-suffering, which is salvation: for who otherwise would

[1] See on ii. 10.

[2] ii. 16.

[3] Acts viii. 17—25, and below, on this Epistle, ii. 1.

[4] This is thus stated by the late *Archdn. Hardwick*, in the Manuscript note already referred to:

"The same Peter (*Symeon* Peter) who professes to have written this Epistle, had himself confronted Simon Magus (Acts viii.) in the province of Samaria, where the soil, half heathen and half Jewish, was peculiarly prepared for such a conflict, and though stories told of their subsequent encounters are in many cases altogether fabulous, especially those recorded in the *Pseudo-Clementines*, the vast importance which the Early Church attributed to Simon Magus, is receiving fresh corroboration from inquiries of the present day.

"If Simon Magus himself was not *the* patriarch of all the Gnostic heresies, he was at least their first patron and great precursor. He put forth the earliest counterfeit of Christianity, and in the time of Justin Martyr he was worshipped as the first God (*ὡς ὁ πρῶτος θεὸς*) by nearly all the Samaritans.

"When we find him in the Acts of the Apostles, Simon, not devoid it would seem of religious sensibility, is borne along by the popular excitement; he believes and is baptized (viii. 13). Yet like the man depicted in the first chapter of our Epistle, he does not add to his faith virtue, nor place knowledge in subordination to moral goodness; he forgets that he was purged from his old sins (2 Pet. i. 9), and his last state is worse than the first (2 Pet. ii. 20).

"We cannot positively affirm indeed from what has been recorded in the Acts, that Simon, immediately after his relapse, proceeded to build up a system of belief, commensurate in every point with the heresy imputed to him by *Irenæus* and *Hippolytus*. But evidence exists to prove, that most, if not all, the ingredients of Simonianism had been projected, and were actively fermenting, in the Apostolic age. The founder of this system wished to be regarded as the highest emanation of the Deity ('sublimissima virtus'). He was consequently a false Christ, and even if it could be shown that he adopted Christian phraseology, he used the Gospel as a kind of magical agent, but neglected its moral power. He respected (so to say) its supernatural gifts and revelations, but threw off its salutary discipline, and did not scruple to prostitute its holy maxims to the basest and most selfish ends. This latter circumstance excited, as we know, the most emphatic reprobation of St Peter."

[5] ii. 22.

[6] iii. 1.

[7] iii. 12.

be saved? Such also had been the teaching of "his beloved brother, St. Paul," who had been represented by some[1] as a rival and opponent of the writer, and whose writings had been perverted by some, in favour of Antinomian licentiousness[2], as the rest of the Scriptures had been wrested by the unlearned and unstable, to their own ruin. Be ye therefore on your guard, for ye are forewarned. Do not swerve from your own stedfastness, but grow in grace and the knowledge of our Lord and Saviour Jesus Christ, to Whom be Glory, both now and for ever. *Amen.*

[1] Especially the Simonians and Ebionites.

[2] See on iii. 16, and above, pp. 1—4.

ΠΕΤΡΟΥ Β΄.

I. [1] ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ· [2] [a] χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

a John 17. 3. Rom. 1. 7. 1 Pet. 1. 2. Jude 2.

[3] Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ, [4] [b] δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς· [5] καὶ αὐτὸ τοῦτο δὲ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ

b Isa. 56. 5. John 1. 12. Rom. 8. 15. 2 Cor. 3. 18. Eph. 4. 24. Heb. 12. 10. 1 John 3. 2.

Ch. I. 1. **Συμεών**] שִׁמְעוֹן (*Shimeon*), the Aramaic form of *Simon*; used by St. James at Jerusalem, when speaking of Simon Peter. Acts xv. 14. Its use here is an evidence that the Writer is addressing *Jewish* Christians.

— **ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ**] *in the righteousness of our God and Saviour Jesus Christ*, Ye have *obtained faith* by the free gift and grace of God. *Faith* itself is a *gift* of God, and *your* faith is equally precious in His sight with *our faith*. On this use of *ἡμῖν*, compare Rev. xiii. 11, *κέρατα ὅμοια ἀρνίῳ*. *Winer*, § 66, p. 549.

Ye obtained "this faith *in* and *by* the righteousness of Christ, Who is the Lord our Righteousness" (Jer. xxiii. 6; cp. 1 Cor. i. 30. 2 Cor. iii. 9. Rom. iii. 21—26; v. 20); and by virtue of His Incarnation and your Incorporation in Him, ye receive all grace from God. John i. 16.

The words *τοῦ Θεοῦ καὶ Σωτῆρος Ἰησοῦ Χριστοῦ* are best rendered, *of our God and Saviour Jesus Christ*. That they may be thus rendered, cannot be doubted (cp. *Winer*, p. 118, note, and *De Wette* here). And they are rendered thus by *Beza*, *Hemming*, *Gerhard*, *Dietlein*, and others here; and by the Greek and Latin Fathers in the similar place of St. Paul, viz. Titus ii. 13, *τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*, where see the note, and *Wiesinger's* commentary there.

This declaration of the *Godhead* of Christ was very suitable to the commencement of this Epistle, in which the Author is speaking of the gracious dispensation by which we have become "partakers of the *divine* nature," *v.* 4; a participation effected by the Incarnation of the Eternal Word (John i. 14), *God* manifested in the *flesh* (1 Tim. iii. 16), "*God* with *us*" (Matt. i. 23).

This declaration was also very pertinent here, because this Epistle was designed to refute the errors of those who separated *Jesus* from *Christ*, and *denied the Lord that bought them*, and rejected the doctrine of His Divinity. See the *Introduction*, and below on ii. 1.

It is observable, that this Epistle *ends* in the same terms. See note below, iii. 17, 18.

St. Peter's usage of the article (*τοῦ*) and copula (*καὶ*) in *other* places of the Epistle confirms this interpretation. Compare *v.* 11, *τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ*, and ii. 20, and iii. 18; so that there appears to be good ground for the assertion of *Bp. Middleton*, p. 595, that "this passage is plainly and unequivocally to be understood as an assumption that Jesus Christ is our *God* and Saviour," and it may be coupled with the testimony of St. Paul to the same effect, in Titus ii. 13.

2. **χάρις—πληθυνθείη**] *Grace to you and Peace be multiplied.* The same salutation as in the *First* Epistle of St. Peter, and not found, in the same terms, in any other Epistle. See 1 Pet. i. 2.

— **ἐν ἐπιγνώσει**] *in the mature knowledge of God and of Jesus our Lord.* St. Peter inculcates this word *ἐπί-γνωσις* (*v.* 3. 8; ii. 20) in this Epistle, directed against the falsely called *γνῶσις*, or *knowledge* (1 Tim. vi. 20), of the *Gnostic* Teachers.

The same thing is done by his brother Apostle St. Paul, in the Epistle to the *Colossians* (Col. i. 9, 10; ii. 2; iii. 10), an Epistle which, in many respects, is the best commentary on this Epistle of St. Peter. See above, *Introduction*, p. 70.

3. **ὡς**] *seeing that, forasmuch as*, God has done *His* part for your salvation, therefore now do *ye yours*. On this sense of *ὡς*, see *Winer*, § 65, p. 543.

— **εὐσέβειαν**] *godliness;* a word repeated in this Epistle (see *vv.* 6, 7; iii. 11) in opposition to the *ἀσέβεια* of the false Teachers; and for similar reasons, reiterated by St. Paul in his Epistle to the Bishop of Ephesus, see 1 Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3. 5, 6. 11; and 2 Tim. iii. 5, where he describes false Teachers as having *μόρφωσιν εὐσεβείας, a form of godliness*, but denying its power. Cp. Titus i. 1. It occurs only in one other place of the New Testament. Acts iii. 12.

— **δεδωρημένης**] *having given* as a *δῶρον, gift*,—active; so *δεδώρηται, he hath given as a gift*, *v.* 4. Cp. Rom. iv. 21, *ὃ ἐπήγγελται*. *Winer*, § 39, p. 234.

— **ἰδίᾳ δόξῃ καὶ ἀρετῇ**] *by His own Glory and Virtue.* So A, C, and *Lach.*, *Tisch.*, *Alford.*—*Elz.* has *διὰ δόξης καὶ ἀρετῆς*. Δόξα is the *Glory* of the Godhead in its own Essence and Nature. Ἀρετὴ is the *excellence* of its moral attributes energizing in acts of Power, Wisdom, Justice, and Love. Cp. 1 Pet. ii. 9.

This use of *ἴδιος* for *suus* is characteristic of St. Peter. See here, ii. 22; iii. 3. 16, 17; and 1 Pet. iii. 1. 5.

This passage is cited as from "the Catholic Epistles," by *Athanasius*, Dialog. de Trin. i. p. 164.

4. **θείας κοινωνοὶ φύσεως**] *partakers of the Divine Nature*, by the Incarnation of the Eternal Word, and by your filial Adoption and baptismal Incorporation in Him. See John i. 12. This passage appears to be imitated by *S. Hippolytus*, Refut. Hæres. p. 333, *γέγονας θεὸς . . . ὅσα παρακολουθεῖ Θεῷ, ταῦτα παρέχειν ἐπήγγελται Θεὸς, ὅτι ἐθεοποιήθης ἀθάνατος γεγηθεὶς . . . σοῦ πτωχεύει Θεὸς, καὶ σὲ θεὸν ποιήσας εἰς δόξαν αὐτοῦ. S. Hippolytus* in that treatise, especially at the close, seems to have had this Epistle in his mind, see p. 338, and cp. below, ii. 4; and in his inculcation of the true *ἐπί-γνωσις* in opposition to the false *gnosis* of heretical teachers; cp. pp. 338, 339, with i. 3. 8; ii. 20.

This passage is cited by *Origen* in Levit., hom. 4, as from a genuine writing of St. Peter. See also below, *vv.* 16. 19; and so *Athanasius*, c. Arian., orat. ii. 1, p. 323.

5. **αὐτὸ τοῦτο δέ**] *But for this very reason.* The **δὲ** has an adversative force, as usual, which must not escape notice.

πίστει ὑμῶν τὴν ἀρετὴν, [6] ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν
ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,
c Tit. 3. 14. [7] ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. [8] c Ταῦτα
γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν
d Isa. 59. 10. Wisd. 1. 17. 1 John 2. 9, 11. εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν· [9] d ᾧ γὰρ μὴ πάρεστι
ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ
ἁμαρτιῶν.
e 1 John 3. 19. [10] e Διὸ μᾶλλον, ἀδελφοὶ, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν
ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε· [11] οὕτω γὰρ πλουσίως

The *false* Teachers may abuse God's *grace* as a plea and occasion for *sin; but* (δὲ) do *you* regard it as a reason and encouragement for *holiness*. On καὶ—δὲ see 1 John i. 3. As to αὐτὸ τοῦτο, *for this very reason*, cp. *Xenophon*, Anab. i. 9. 21. *Plato*, Protag. 310. See *Winer*, § 21, p. 129. *Matthiæ*, § 470. 7. *Kühner*, § 278. 2.

The abundance of God's *grace* to us is represented by St. Peter as the reason for our *diligent labour* in *working* out our own salvation. *God works* with us, in us, and for us, *in order* that *we* may *work* for His glory and our own eternal good. Cp. Phil. ii. 12.

For this very reason, of God's bounty to you, do you also do your part, *contributing* on your *side* (παρ-εισενέγκαντες) all *diligence*.

— ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν] *contribute*, or *furnish forth, in your faith, virtue*.

Ἐπιχορηγεῖν is, literally, to *contribute*, or *furnish*, the requisite resources for the outfit, equipment, and training of a dramatic *chorus;* and perhaps ἐπὶ may here imply *addition*. Hence it means to *supply* means and resources generally. Cp. Gal. iii. 5. 2 Cor. ix. 10. Col. ii. 19, and *Welstein* here.

The preposition *ἐν*, *in*, indicates that the Virtues here specified are to be linked one to another, as in a chain. *Seven* Christian graces are here joined together hand in hand. Faith leads the Chorus, and Love completes it. St. Peter's *seven* correspond to St. Paul's *three*. (1 Cor. xiii. 13.) In each Apostolic group Faith leads, and Charity ends.

To adopt another metaphor, suggested here by St. Peter's words. *Faith*, the *gift* of God (see *v.* 1), is the *groundwork*, on which all Christian virtues are to be built up, so as to be *in* it as in their original and actuating principle. (*Theophylact.*) Compare the use of *ἐν* in Eph. ii. 21, 22, *ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.*

God has laid the foundation of *faith:* but remember, it is *your* faith (πίστις ὑμῶν), it is to be *yours* by being moulded into the whole framework of your life. God has laid this foundation, do you *supply in addition* (ἐπιχορηγήσατε) on your part, the materials requisite for the structure and furniture of the Christian life. Faith is the foundation; *that* is laid by God. Man must do his part in rearing the superstructure; he must add the successive stages of spiritual masonry, one upon another, till the fabric is complete.

Another figure also, taken from the natural world, seems to to have been in the Apostle's mind. The Christian believer must put forth his spiritual energies, till the Tree of Christian Life reaches its full maturity. See note above on Luke xvii. 5, where Christ represents *faith* as the *seminal* principle from which all Christian Virtue grows. So here St. Peter.

If this is done, then they will not be either like *useless* heaps of rubbish, or like *barren trees;* they will be neither ἀργοὶ nor ἄκαρποι (*v.* 8; 1 Tim. v. 13. Titus i. 12; iii. 14), but the *entrance to the everlasting* kingdom will be richly *supplied* also (ἐπιχορηγηθήσεται) to them (*v.* 11); they will be built up in the heavenly City; they will also be like trees planted by the side of the living Water, which flows from the throne of God. Rev. xxi. 19; xxii. 1. Cp. *Dr. H. More* on the Mystery of Godliness, b. viii. c. 3, pp. 261, 262.

— τὴν ἀρετήν] supply in your faith *virtue*, blended with your faith. Let not your faith be a barren speculative faith, but a *faith* that *worketh by love*. Gal. v. 6. Titus iii. 8. Supply also *in your virtue, knowledge;* let your zeal be *according* to *knowledge*. (Cp. Rom. x. 2.) And in *knowledge* join *temperance;* let not your knowledge be a γνῶσις, which puffeth up, such as that of those who, to gratify the carnal appetite, did not scruple to eat things offered to idols, and professed to have more intelligence than others, whom they condemned as weak brethren. 1 Cor. viii. 1, 2. Cp. Rom. xiv. 20.

7. *ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην*] *and in your brotherly kindness do ye supply, in addition, love*. Ἀγάπη is more expressive and diffusive than φιλαδελφία. It extends not only to the *brotherhood* (1 Pet. ii. 17), but to all men, even *enemies*. Therefore Love is the crown of Christian Virtues. As *S. Ignatius* says (ad Ephes. 14), ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη.

Thus the *cornu-copiæ* of Christian fruits and flowers will be filled up and flow over in plentiful abundance.

8. *εἰς τὴν—ἐπίγνωσιν*] *to the mature knowledge of our Lord Jesus Christ*. Knowledge is the fruit of Virtue, see John vii. 17. By Christian obedience and Christian fruitfulness ye will attain to the clear *knowledge* of our Lord Jesus Christ, *v.* 8; or as it is expressed by St. Paul in his parallel Epistle, that to the Colossians, "*rooted* and *built up* in Him, and *stablished* in the *faith*" (ii. 7), being *fruitful* in every good work, and *growing into the clear knowledge* (ἐπίγνωσιν) *of God* (i. 10).

With this exhortation of St. Peter, compare St. Paul's to the Colossians, "Put on, as the *elect* of *God*, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; and over all put on *Charity* (Love, ἀγάπην), which is the bond of perfectness; and may the Peace of God rule in your hearts, to which also ye *were called*." (Col. iii. 12—14.)

9. *ᾧ γὰρ μὴ πάρεστι ταῦτα*] *for, whosoever has not these* graces, that man, whatever may be his professions of *knowledge*, is in fact *blind;* and he is μυωπάζων. He is *blind, because* he is μυωπάζων (observe the *participle*), that is, because, having the inner optic nerve clouded with the films of carnal lusts, he is unable to see those heavenly things which are the true objects of spiritual vision (2 Cor. iv. 18), and which are too bright for his hazy eyesight; and he is dazzled by them, as Saul was by the glory of the light of heaven. Acts xxii. 11. And they are too *distant* for the range of his feeble ken, so that he cannot descry them, but they are far above out of his sight. (Ps. x. 5.)

On this sense of μυωπάζω, *to blink*, to be *purblind, weak-sighted*, and *short-sighted*, see *Aristot.* Probl. 31, who says, that old men's vision differs from that of the μυωπάζων in this respect,—that they see things at a distance but not near, and he sees things near and not far off. *Wetstein*, p. 700.

The γὰρ, *for*, in this text brings out the important doctrine, that unholiness is the cause of spiritual blindness; and that, consequently, increase of holiness enlarges the range of spiritual vision. See Rom. i. 22.

— λήθην λαβών] *receiving forgetfulness*, by a deliberate act of his own *will*. Cp. iii. 5, λανθάνει αὐτοὺς τοῦτο θέλοντας. The opposite to this is ὑπόμνησιν λαβὼν, 2 Tim. i. 5.

10. διὸ μᾶλλον] *Wherefore*, since some have fallen away from their first faith, and have forgotten the vows and privileges of their Baptism, in which they were *once enlightened* (see Heb. vi. 4; x. 32), and since their eyes are now *blinded* (*v.* 9), *do ye the rather* on this account, taking warning from their downfall, *earnestly endeavour to make your calling and election sure*.

St. Peter places our *calling* before our *election*, for so it is to *us*. *God* from the beginning sees us *in Christ;* and He *foresees* who will persevere to the *end*. But *we* can only infer *election* from *vocation*. By Baptism men are visibly declared to be *called* of God. And from the *fact* of their being *called*, and ingrafted into the body of Christ, we may suppose them to be *elect*.

God has done His part; it remains for us to do ours; namely, so to use His grace, as to make our *calling* and *election* sure. See above, 1 Pet. i. 1, and on Rom viii. 30, and *Introduction* to that Epistle, p. 194.

11. *οὕτω γάρ*] *For thus the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will be richly supplied unto you*. If you *supply* your part (see *v.* 5, ἐπιχορηγήσατε), *God will richly supply His*, not only in abundance of grace, but of glory also. On this text see *Bp. Bull's* Sermon (vii. vol. i. p. 168), who hence concludes that according to our *different degrees* of improvement of God's *grace* here, will be our *different degrees* of participation in His everlasting *glory* hereafter. Cp. above, on Matt. x. 15. Luke xix. 17. John xiv. 2. 2 Cor. ix. 6.

ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

12 Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. 13 [f] Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· 14 [g] εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. 15 Σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

16 [h] Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος· 17 [i] λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ

[f] ch. 3. 1.
[g] John 21. 18, 19. 2 Tim. 4. 6.
[h] Matt. 17. 1—5. John 1. 14. 1 Cor. 1. 17. & 2. 1, 4, 13. & 4. 20. 1 John 1. 1. & 4. 14. 1 Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. Col. 1. 13.

12, 13. *μελλήσω*] This is the reading of A, B, C, and *Vulg.*, *Copt.*, *Sahidic*, *Armenian* Versions, and several cursives, and is approved by *Mill* and *Bengel*, and received by *Lach.*, *Tisch.*, *Alford*. *Elz.* has *οὐκ ἀμελήσω*.

The future, *μελλήσω*, is found in Matt. xxiv. 6, *μελλήσετε ἀκούειν*. The word signifies what is future, and often implies an *intention*, as (Matt. ii. 13) *μέλλει Ἡρῴδης ζητεῖν τὸ παιδίον*. Cp. Luke xxii. 23. Acts xii. 6; xvi. 27; xx. 13. Rev. ii. 10; x. 4. Hence *Hesychius* interprets *μελλήσω* by *σπουδάσω*.

The sense is, *I shall be about to remind you always of these things*, by means of this Epistle, which will be read in your ears, in your churches, after my decease; and thus I shall *always* remind you; and I write with this *design*, in order that, being soon about to be *absent* from you, and from this world, I may yet continue for ever to exhort you thereby, although *you know these things, and have been established in the truth present with you*, and therefore may seem to have less need of admonition from *me*, when *absent* from you.

But (*δὲ*) I *deem* it *right, as long as I am in this* mortal *tabernacle* of the flesh (2 Cor. v. 1), *to stir you up in reminding you*. Cp. iii. 1. I do not profess to teach you any thing new, but I endeavour to stir you up to *recollect* those things which you already know, and in which you have been already settled. Cp. note above on St. Paul's language, 2 Cor. viii. 10.

14, 15. *εἰδώς*] I deem it right to stir you up, as long as I am in this tabernacle, because I *know* that my time is short, and that *speedy is* (*ἐστιν*) *the putting off of my tabernacle*. Compare *St. Peter's* similar language in Acts ii. 26, *ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι*. My departure is at hand, it is now fast approaching; I have no time to lose; *As also our Lord Jesus Christ declared to me*. Observe the *aorist* here: St. Peter is showing that the writer is referring to *the particular* occasion, recorded by St. John, when our Lord revealed this: Christ then said, that "when thou shalt *grow old*," literally, when thou shalt have *begun* to be old (*ὅταν γηράσῃς, quùm consenueris*), "another shall gird thee, and carry thee whither thou wouldest not" (John xxi. 18). I *have* now begun to *grow old*, and I therefore know that my dissolution is *speedy* (*ταχινή*); cp. ii. 1. Isa. lix. 7. Hab. i. 6.

St. Peter pre-announces his own death, lest his friends and readers should be perplexed and dismayed by the sufferings of an aged and faithful servant of Christ; and lest they should be tempted thereby to falter in the faith. He therefore tells them that the *Lord Jesus Christ* had *declared to him* the manner of his death. But he has not therefore failed in his love to Christ; he is not terrified by the prospect; he describes the martyrdom which awaited him by crucifixion, whereby he would *follow* Christ (John xxi. 19. Cp. *Euseb.* iii. 1), as a *putting off of his tabernacle*.

He describes that death by a double figure; it is the *putting off* of a garment, to be reassumed in a more glorious form; it is also the removal of *a tabernacle*, to be replaced by a glorious temple in the heavenly Sion; as the itinerant tabernacle in the wilderness was succeeded by the fixed Temple in Jerusalem.

In this double figure he imitates his brother Apostle, St. Paul, who had said, "we know that if our earthly house of this *tabernacle* shall have been dissolved, we have a *building* of God, a house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be *clothed upon* with our *house* from heaven: for we, that are in this *tabernacle*, do groan, being burdened; not for that we would be *unclothed*, but *clothed upon*, that mortality might be swallowed up in life." (2 Cor. v. 1—4.)

He speaks of his *departure* under these terms, as well knowing that by following Christ in *putting off* the tabernacle of the body of humiliation (see Phil. iii. 21), he will *follow* Him also in *putting on* that *body of glory*, which he had seen at the Transfiguration in the *holy mount*. He had then craved leave to make three *tabernacles*, and to detain Christ *there* (Matt. xvii. 4. Mark ix. 5. Luke ix. 33), but he had there heard Christ talking of his own *departure* (*ἔξοδος*, Luke ix. 31), and he had seen that *ἔξοδος* followed by the *glory* of the *Resurrection* and *Ascension*.

The word *ἔξοδος* may perhaps be derived by St. Peter from St. Luke's narrative of the Transfiguration (Luke ix. 31), and is happily here applied to describe *his own* *ἔξοδος* in which he *followed* his Master according to His precept (John xxi. 22), even in the *manner* of his death. Here is a silent note of the genuineness of this Epistle.

The same word appears to be applied to designate the *death* both of St. Peter and St. Paul, by *S. Irenæus* (iii. 1), *μετὰ τὴν τούτων ἔξοδον, Μάρκος, ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκεν*: and perhaps St. Peter's design that his hearers should have it *in their power on every occasion*,—in every emergency and need, when they would require admonition and comfort,—*to exercise the remembrance of these things* (cp. Rom. i. 9. Eph. i. 16), *after his own decease* (*μετὰ τὴν ἔξοδον*), may have been realized, not only in writing the present *Epistle*, but in the composition of the *Gospel* of "*Marcus* his son" (1 Pet. v. 13).

16. *οὐ γὰρ σεσοφισμένοις*] *for we did not follow cunningly devised fables*—fables sophistically invented (*πλασταῖς λόγοις*, ii. 3), with fraudulent purpose, like those fabricated by others, *when we made known to you the power and* future *coming of our Lord Jesus Christ*, but we did this, *having been made spectators of His Majesty*.

The preposition *ἐξ* in *ἐξακολουθήσαντες* indicates that the followers of these fables had gone *out* of the way of truth.

He contrasts his own preaching with that of those whom he refutes in this Epistle. The Gnostic teachers followed *cunningly devised fables*. The system of St. Peter's adversary, the Father of the Gnostics, *Simon Magus*, was grounded on *cunningly devised fables*; viz., that he himself was the great Power of God (Acts viii. 10), and that from him and his paramour, Helena, the Angels were born, who made the world. See *S. Iren.* i. 23. 1. *S. Hippolyt.* Refut. hæres. vi. p. 174. *Epiphan.* hær. 21. *Philastr.* hær. c. 29. *Tillemont*, ii. p. 17. *Ittig*, de hæres. pp. 23—34. *Bp. Pearson*, Vind. Ign. ii. 6.

The impious fables of Simon, asserting that he himself was the "sublimissima virtus" of the Deity, the "super omnia Pater," and that he (Simon) was the *δύναμις μεγάλη* of God (see on Acts viii. 10), and that the Son of God was another apparition of himself, dwelling in the man Jesus for a time, are here confuted by St. Peter's declaration concerning the *δύναμις* and *μεγαλειότης* of Jesus Christ; and the heavenly witness of the Father to Him in the Mountain of Transfiguration (cp. Matt. xvii. 1—6. Mark ix. 2—7. Luke ix. 29—35. John i. 14).

— *ἐπόπται*] *spectators*, as of a great Mystery, see above, 1 Pet. ii. 12; iii. 2. The three disciples, of whom St. Peter was one, were admitted to the nearest view of the *arcana* of that great Mystery of Godliness, God manifest in the Flesh. 1 Tim. iii. 16.

17. *λαβὼν γ. π. Θ. Π. τιμὴν καὶ δόξαν*] *for, having received from God the Father honour and glory*.

Jesus Christ received *honour*, when the voice from Heaven said, "This is My beloved Son; hear ye Him;" and He received *glory*, when His face shone like the sun, and His raiment was white as the light (Matt. xvii. 2), and St. Peter, James, and John beheld His *glory*, the *glory* as of the only Begotten of the Father." John i. 14. On the *nominative* *λαβών*, cp. 2 Cor. v. 5, 6; vii. 5. *Winer*, § 45, p. 314, and on *ὑπὸ* see *ibid.* § 47, p. 330.

Christ then *received honour and glory from God the Father*. Compare the remarkable resemblance of this passage and John i. 14, concerning the same event, of which St. Peter and St. John were eye-witnesses. *J. W. Burgon.*

δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ εὐδόκησα· 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

k Ps. 119. 105. John 5. 35. 2 Cor. 4. 6. Rev. 22. 16.

19 k Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ

— *οὗτος—εὐδόκησα*] *This is my beloved Son, in whom I am well pleased.* This reading (*εἰς ὃν εὐδόκησα*) does not coincide with that in any of the Gospels, but agrees with the citation in the *Clementine Homilies* (iii. 53); and an argument has thence been derived by some in modern times (e. g. *Mayerhoff*) in behalf of the strange theory, that this Epistle is of Ebionitish origin! But, as *Archdn. Hardwick* has observed, the citation corresponds with the form in which the words appear in *S. Hippolytus*, c. Noët. c. 5.

See also below on iii. 15, where the author speaks of *St. Paul* as his "well-beloved brother," which is conclusive against that theory; inasmuch as St. Paul was the special object of hatred to the Ebionites and all other Judaizers, as *Archdn. Hardwick* has remarked (see *Iren.* i. 26. 2); and in the *Pseudo-Clementines* St. Paul is represented under the person of Simon Magus disputing with Peter. *Schaff*, Hist. of the Apost. Church, ii. 360, note.

The *originality* of the reading *εἰς ὃν εὐδόκησα* may be remarked as an argument for the *genuineness* of the Epistle. A forger would have *copied* the reading in St. Matthew, xvii. 5.

Observe too, he says, *φωνῆς τοιᾶσδε* (*such as this*), he does not pretend to give the *precise words*.

18. *σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ*] *being with Him on the holy mount; holy*, like the place in which God appeared to *Moses* and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is *holy ground*" (Exod. iii. 5. Acts vii. 33), and so Joshua is commanded by the Captain of the Lord's host who appeared to him near Jericho, to loose his shoe from his foot, "for the place whereon thou standest is *holy*." Josh. v. 15.

This designation of the Mountain of Transfiguration as "*the holy mount*," is an evidence that the history of that event was well known to the Christians of Asia, probably by the dissemination of copies of St. Matthew's and St. Luke's Gospels, when St. Peter wrote this Epistle.

There is a peculiar pertinency in this reference to the *Transfiguration* here. The *False Teachers* denied the doctrine of Christ's *παρουσία* or *Second Coming* (see iii. 4). The Transfiguration was designed and declared by our Blessed Lord to be a type and earnest of that Future Coming in glory. See the connexion of His declaration concerning His Coming (*παρουσία*) with the Evangelical accounts of the Transfiguration, Matt. xvi. 28; xvii. 1, and the parallel places in St. Mark and St. Luke.

19. *καὶ ἔχομεν*] *and we*—observe, *we—possess the word of prophecy; a more sure* word than even this Voice from heaven which *I* heard, and than that Vision of the Transfiguration which *I* saw. Do not therefore suppose that *you* have not as clear evidence of that Second Coming as *I* have, who was admitted to see His glory at the Transfiguration.

Our Lord Jesus Christ (says *S. Augustine*), foreseeing that some ungodly men would arise, who would disparage His miracles as if they were the work of sorcery, *sent the Prophets* to bear witness of Him *before* His *Incarnation*, and therefore the word of Prophecy is even *more sure* than the *voice* which the three Apostles heard from heaven. *S. Augustine* in Joan., Tract. 35.

And again; St. Peter calls the word of Prophecy *more sure* than the voice which he heard from heaven; he calls it *more sure*, not *more true*. And what does he mean by calling it *more sure?* He means, that it is an evidence by which the hearer is *more assured*. And why? Because it might be alleged by impious men, that the voice and light from heaven were magical illusions; but no such objection can be made against the *word of Prophecy*. By the Voice from Heaven the believing are confirmed, and by the Word of Prophecy the unbeliever is convinced. *S. Augustine*, Serm. 43.

Besides, the Voice from heaven was a single Voice, heard by only *a chosen few*, who survived but for a short time; but the *Word of Prophecy* is the concurrent testimony of many inspired persons in several ages, and has been delivered to the Churches of God; and it receives fresh accomplishments, and gains additional force, in every successive generation; and it "endureth for ever" (1 Pet. i. 25); and is ever sounding in the ears of the world.

Further, the *Transfiguration* was indeed designed to be a type of Christ's future Coming in Glory; but the testimony of types, which are *allusive* and *analogical*, is not so clear as the explicit promise and descriptive language of the sure Word of Prophecy.

Moses and *Elias*, the Representatives of the *Law* and the *Prophets*, appeared to St. Peter and the two other Apostles on the *holy mount*. But St. Peter, in his speeches to the Jews, as recorded in the Acts of the Apostles, never refers to *that personal appearance;* but he always grounds his appeal on the *writings* of Moses and the Prophets. The Vision on the holy mount was a strong argument to *himself;* but the argument from the *prophetic word*, delivered "by holy men of God, borne along by the Holy Ghost," was *βεβαιότερος*, *surer*, to *his hearers*.

We must come for our light to the *word of prophecy;* for even they, who had the supernatural light, "were fain to resolve all into *this*. Witness St. Peter: he, and they that were with him, *saw* Christ's glory and *heard* the voice from heaven. What then? He had the evidence of both senses; and yet after both these, he says, 'we have the more sure word of prophecy' than both these—a word more sure and more clear than them both." *Bp. Andrewes*, i. p. 255: see also *ibid.* i. 19.

Here is a strong evidence of the *genuineness* of the present Epistle. A *forger*, personating St. Peter, would have magnified the importance of the supernatural visions vouchsafed specially to him whose character he assumed. He would have exalted those revelations above prophecy. But the Apostle, whose characteristic is humility, is not "elated by the *greatness of his revelations;*" but wisely and soberly commends *the ordinary means of grace*, which *all* Christians, of every age and country, possess in the sacred Scriptures, as of more cogency and value for their assurance and growth in grace, than any extraordinary visions which were vouchsafed personally to himself.

— *ᾧ καλῶς ποιεῖτε*] *to which* (word of prophecy) *ye do well that ye take heed, as to a lamp shining in a dark place—αὐχμηρῷ τόπῳ*, a *dry, gloomy, squalid* place (*Wetstein*, p. 702)—*until the day shall have dawned, and the morning star shall have arisen in your hearts*.

The Apostle compares Prophecy to a *lamp* which guides the footsteps of the wayfaring man in a gloomy, desolate place, where he is not likely to meet any one to direct him on his way; and serves as his guide in the night and the twilight, till the dawn appears, and he no longer needs the lamp: compare note above on the word *φωστῆρες*, Phil. ii. 15. Prophecy is such a *lamp;* it has a preparatory and manuductory office, as John the Baptist, the precursor of the LIGHT, had. He was a *λύχνος φαίνων*, *a shining* lamp; and the Jews did well to *rejoice for a season in his light* (see on John v. 35).

But Prophecy is not *the* Light. It was sent, as John the Baptist was, to bear witness *to the Light* (John i. 7, 8). And the Lamp of Prophecy is only for a season, till He, who is "the True Light," "the Light of the world" (John i. 4. 9; viii. 12; xii. 46), shall have risen in your hearts; as John was only for a season, till Christ, the *Day-spring* from on *high*, had *arisen*, and was fully revealed and manifested in His works. See above, on Matt. xi. 2—13, and Rev. xxii. 16, where Christ calls Himself the *Morning Star;* and He is called *ὁ πρὸ ἑωσφόρου φωσφόρος* by *Hippolyt.*, Refut. hær. p. 337, from Ps. cx. 3; and so *Theophylact* here, who says that the *φωσφόρος* is *Χριστοῦ παρουσία*.

These words, so interpreted, do not imply, that those persons to whom they were addressed had not received the light of Christ in their hearts; but they intimate, that *all* the prophecies concerning Christ had not as yet been fulfilled, and therefore the *word of prophecy* was still in some respects, especially in the predictions delivered by our Lord and His Apostles, in the *New Testament*, concerning His Second Coming and Future Glory, a *lamp shining in a dark place*.

If even St. John the Baptist was only a *Lamp* compared with Christ, in His First Coming, how glorious *was that* Coming! And if all the word of Prophecy, spoken by all the holy men of old, is only a Lamp compared with Christ in His Second Coming, how glorious *will that* Coming be!

The Christian, therefore, does well *to take heed to the word of Prophecy*, even till *the Great Day shall have dawned on the world*, and the *Morning Star shall have risen* on the hearts of the faithful, to whom He who is "the Morning Star" has pro-

φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· [20] [l] τοῦτο πρῶτον γινώσκοντες, ὅτι [l] Rom. 12. 6.
πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται· [21] [m] οὐ γὰρ θελήματι [m] 2 Sam. 23. 2. 2 Tim. 3. 16.
ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλὰ ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλά- [l] 1 Pet. 1. 11.
λησαν ἅγιοι Θεοῦ ἄνθρωποι.

mised to "give the morning Star" (see on Rev. ii. 28). Then the Lamp of Prophecy will be eclipsed in the splendour of Christ's presence, as St. Paul has taught us (1 Cor. xiii. 8, 9. 12). It will be obscured by the surpassing Light of the Countenance of God shining on the *pure* in *heart* (Matt. v. 8). They will no more need the *prophetic word*, who are permitted to see the INCARNATE WORD in all His Glory. Compare *S. Augustine*, in Joann., Tract. 35, sect. 9, and Serm. 126.

The truth of Christ's δύναμις καὶ παρουσία, *power and Second Coming*, is even now realized by *Faith* in the *hearts* of the believers; but it will hereafter be seen with their *eyes*.

20. τοῦτο πρῶτον] *knowing this first of all, that no prophecy of Scripture becomes a matter of its own interpretation; for prophecy was not at any time brought* (to the world) *by the will of man*—like the delusions of the false prophets who prophesied out of their own hearts (Jer. xxiii. 26)—*but holy men of God spake, being borne along by the Holy Ghost.*

However excellent the uses of Prophecy are—as just declared—yet do not imagine that it can *interpret itself*. It does not become a thing of *its own solution*. It cannot interpret itself. Its Interpreter is Time.

The word ἴδιος is used *seven* times by St. Peter, and always in this sense, *its own*: see 1 Pet. iii. 1. 5. 2 Pet. ii. 16. 22; iii. 3. 16, 17.

The word ἐπίλυσις is best explained by the use of the verb ἐπιλύω (*to interpret, explain*) in the Gospel of St. Peter's disciple, St. Mark, iv. 34, τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. He was *explaining* all things to His disciples; cp. Gen. xli. 12, where Joseph is said ἐπιλύειν (i. e. to *interpret*) to each man according to his dream. And this is the sense given to ἐπίλυσις in the *Vulg.*, *Syriac*, *Arabic*, and *Æthiopic* Versions. The passage of Genesis affords an excellent illustration of St. Peter's meaning. The *dreams* of the chief butler and baker, and of Pharaoh, were from God. So is Prophecy. They could tell their dreams. But Joseph expressly declares, on both occasions, that the *interpretation* appertains not to himself or to any man, but to *God*. Gen. xl. 8; xli. 15, 16: cp. *Huther*, p. 287.

The best comment on this passage is supplied by St. Peter himself, in his First Epistle, i. 10, where he represents the Prophets as making *search* concerning the salvation to be revealed, and as *inquiring* what the Spirit of Christ, which was in them, was indicating.

The Prophets were inspired to prophesy, but were not enabled to interpret their own prophecies. See Dan. viii. 26, 27; xii. 8, and *Theophylact* here, and the excellent remarks of *Bp. Sherlock*, at the beginning of his Second Discourse on Prophecy, vol. iv. pp. 19—23; and so *Knapp*, *De Wette*, *Schleusner*, and others.

This statement of St. Peter is an answer to the objections of those who, like the Jews, to whom he was writing, had possessed the Prophecies for many generations, and yet expected a Messiah very different from Him Who was foretold by the Prophets, and came and fulfilled the Prophecies.

It also contains a caution against several errors of the false Teachers against whom St. Peter is writing.

The Simonians, Cerinthians, and other Heretics of the Apostolic age, alleged that Moses and the Prophets were *not* inspired by *God*, but by *Angels*, who made the world. See *S. Hippolytus*, Refut. hæres. p. 178, προφήτας ἀπὸ τῶν κοσμοποιῶν ἀγγέλων εἰρηκέναι τὰς προφητείας: cp. p. 194. Some of these heretics even said that the Prophets were inspired *by the Evil Spirit* (see *ibid.*, p. 245, and *Tertullian*, Præscr. Hær. c. 48. *S. Epiphan.* hæret., c. 21).

St. Peter is also warning his readers against another device of these false Teachers. They grounded their errors on arbitrary *private interpretations of the word of prophecy*; contravening the *public testimony*, and received doctrine, of the Universal Church of Christ; see *S. Iren.* i. 23, ed. *Stieren*, i. 20; i. 26, ed. *Grabe*, "prophetica curiosius exponere nituntur," and the assertion of *Irenæus*, "that the Gnostics study to pervert the Scriptures so as to suit their own fables" (i. 8. 1); cp. below, iii. 16.

The Gnostics grounded their impure doctrines upon several passages of the Old Testament, interpreted after their own polluted fancies, as may be seen in *Epiphanius*; and out of their mystical interpretation of it brought in many damnable heresies. Hence in this Epistle, which is wholly designed as an *antidote against the Gnostics*, the word γνῶσις is used in opposition to *knowledge*, to which they pretended; *Dr. Hammond*, on *v.* 5.

It is well observed by *Neander* (Church Hist., sect. iv.), speaking of some of the Gnostics, especially of the writer of the *Pseudo-Clementines*, that they indulge in violent and tortuous interpretations, with a view to favour their own opinions. And the writer of the Clementines, and advocate of *Ebionite* opinions, would not allow that in the case of the true *prophet* there was any state of ecstasy, in which the prophet is borne onward by the might of a higher Spirit, and announces greater things than he himself would understand. And as he could not apply his notion of Prophecy to the Prophets of the Old Testament, he looked on whatever could not be literally understood, as a mark of a spurious and delusive prophetic spirit.

St. Peter therefore contrasts the *private Spirit* of the false *interpreters* with the operations of the *Holy Spirit*, by whom the Prophets spake. The Prophets did not speak their own words, but were illuminated by God. They had gracious intimations from God of the glorious Revelations of the Gospel, but did not understand, nor were they able to interpret, *their own Prophecies*; as is well said by *Œcumenius* here, ᾔδεισαν τὸν καταπεμπόμενον αὐτοῖς προφητικὸν λόγον· οὐ μέντοι καὶ τὴν ἐπίλυσιν αὐτοῦ ἐποιοῦντο. They *inquired* what the *Spirit* of Christ, which was in them, *did signify*. They were like lamps shining in a dark place till the dawn of day.

Since, therefore, the Prophets themselves could not expound their own prophecies, which were not produced by their *own will*, but were dictated by the *Holy Ghost*, let no person pretend to explain them by his own private spirit. But for the *right* interpretation of the words of the Ancient *Prophets*, let us listen to the words of the *Apostles*, who received the promised gift of the Holy Spirit who had spoken by the Prophets, and who explained by the Apostles the words which He Himself had uttered by the Prophets. Let St. Peter himself (e. g. in Acts ii. 16. 25. 34), and St. Paul, and St. Matthew, and the other Apostles and Evangelists, be *our* Interpreters of Ancient Prophecy. Cp. *Bp. Andrewes*, iii. 133. 275, 276, and *Wm. Lowth*, Preface to Isaiah, p. 225, ed. 1842.

Prophecy did not come by the will of man, but was dictated by the Holy Spirit of God. The Prophets prophesied, but did not interpret their own prophecies. And no one can *interpret* prophecy without the aid of the Spirit Who *wrote* Prophecy. "No one knoweth the things of God, but the *Spirit of God*" (1 Cor. ii. 11). And the Spirit of God does not reveal Himself in men's *private imaginations*, setting themselves up in opposition to the Witness of God in the Mystical Body of Christ; but the Spirit of God spake by the Prophets and Apostles to the World; and He dwells in the *public assemblies* of the Faithful, and makes Himself seen and heard in the general consent and concurrent practice of the Church Universal, to which Christ has promised His abiding presence (Matt. xxviii. 20), and the perpetual indwelling and guidance of His Spirit (John xiv. 16. 26; xvi. 13).

Herein consists the *probationary use* of Prophecy; viz., to try the faith, and exercise the vigilance and patience, of *believers*, and to make *unbelievers* themselves to become *witnesses* to the truth, and *instruments* in establishing it. *If* Prophecy had been ἰδίας ἐπιλύσεως, if its *interpretation* had been declared at the same time with its *delivery*, then none of those moral and probationary purposes would have been answered. The fulfilment of prophecy in a manner *contrary* to all previous expectation, proves the prophecy to be Divine.

On the inspiration and office of the ancient Prophets, see *Tertullian*, Apol. 18, "viros justitiâ et innocentiâ dignos Deum nôsse et ostendere à primordio emisit Deus, *Spiritu Divino* inundatos."

This passage of St. Peter seems to be imitated by *S. Hippolytus* (de Antichristo, 2), οὐ γὰρ ἐξ ἰδίας δυνάμεως ἐφθέγγοντο οἱ προφῆται (μὴ πλανῶ), οὐδὲ ἅπερ αὐτοὶ ἐβούλοντο ταῦτα ἐκήρυττον, ἀλλὰ διὰ τοῦ Λόγου ἐσοφίζοντο. See also *ibid.*, c. 31: compare also his description of the Prophets, in his recently recovered work, "Philosophumena, or Refutation of Heresies," p. 337, ἔπειτα δίκαιοι ἄνδρες γεγένηνται φίλοι Θεοῦ, οὗτοι προφῆται κέκληνται, κ.τ.λ.

On πᾶσα—οὐ = *none*, see Rom. iii. 20. 1 Cor. i. 29. Eph. v. 5. 1 John ii. 21. *Winer*, § 26, p. 155.

Before ἅγιοι, *Elz.* has *οἱ*; but this is not in the most ancient MSS. Instead of ἅγιοι, B has ἀπὸ, and this is received by *Tisch.*, *Alford*. On the sense of φερόμενοι, *borne along*, like a ship by a wind, Acts xxvii. 16, 17, see *Wetstein* here, and *Trench*, Synon. p. 25.

a Deut. 13. 1. Matt. 24. 11. Acts 20. 29. 1 Cor. 11. 19. 1 Tim. 4. 1. 2 Tim. 3. 1, 5. Jude 4, 18.

II. [1] [a] Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα

PRELIMINARY NOTE TO THE SECOND CHAPTER.

In the following Chapter, the writer, enlightened by the Holy Ghost, has a view of the Heresies rising up in the Church, and eagerly propagated by men who *denied the Lord that bought them* with His own blood, shed for them on the Cross. In it he displays the immoral consequences of these Heresies, and the ignominy which they would bring on the Christian name. He speaks in short and abrupt sentences, as one who is hurried on with impassioned vehemence and strong emotions.

The fervid eloquence of the writer in this chapter is precisely what might have been anticipated from the character of *St. Peter*, full of ardent love to Christ, and of earnest zeal for His glory.

It is, therefore, assuredly the part of a poor and purblind Criticism, to reject this Second Epistle, because it is not like in style to the First Epistle of St. Peter. When St. Peter wrote *that* Epistle, he was like a Shepherd feeding the flock of Christ's pasture; but now, in the Second Epistle, he is the same Shepherd, fighting against the wolves who were ready to tear the sheep. He is the same Shepherd in both Epistles; but the feelings by which he is animated are very different; and the language of his lips corresponds with the feelings of his heart. Cp. above, *Introduction*, p. 71.

As a preliminary, for the more profitable study of this Chapter, it is requisite to take a view of the principal Heresies which were springing up in the Apostolic age, and which developed themselves before the close of the first Century.

The Gnostic false Teachers of the Apostolic age, and those who arose immediately after it, whose appearance is predicted by St. Peter, denied the Lord *that bought them* with His blood, shed for them on Calvary, and grieved the Holy Spirit whom they had received in their baptism. St. Peter, the Apostle of the *Circumcision*, had a special commission to refute those heresies. For they were, for the most part, the up-growth of *Judaism*, not able to resist the evidence of Christianity, and desirous to accommodate it to its own prejudices. Their promoters were reluctant to receive the main doctrine of Christianity, that of the *ever-blessed Trinity*, as contravening the Jewish notions of the Divine *Unity*; and they were unwilling to accept the belief in a *suffering* and *dying* Messiah. Thus they were led to invent certain theories by way of compromise. All the heresies which are here referred to by St. Peter, will, when analyzed, be seen to be logical consequences of those Judaistic prejudices.

They may be ranged under the following heads:

The *Simonians*, or followers of Simon Magus, who may be regarded as the precursors of the *Sabellians*, taught that the *Three Persons* of the Trinity were only three revelations of the Same Divine Person; and they ventured to assert that Simon Magus himself was that person. Thus "*they denied the Lord that bought them.*" See *S. Irenæus*, i. 20 (ed. Grabe); i. 23 (ed. Stieren). *S. Hippolytus*, Ref. hær. vi. p. 175.

The *Docetæ* of the Apostolic age, who seem to have sprung from the sect of Simon Magus, denied the reality of the *human body* of Jesus Christ, and asserted that He *died only in appearance*. Thus "*they denied the Lord that bought them.*" Compare *S. Iren.* i. 20, Grabe, "passum in Judæâ *putatum*, cùm non esset passus." Cp. *Clem. Alex.* Strom. vii. p. 765, and *Bp. Pearson*, Vind. Ignat. ii. 11. *Bp. Bull*, Judic. Eccl. Cathol. cap. ii.; and *Waterland* on the Trinity, ch. vi. vol. v. p. 187. *Tillemont*, ii. p. 23.

The *Nicolaitans*, by their licentious practices, virtually denied the Incarnation of the Son of God; see further below on Rev. ii. 6. 15.

The *Ebionites* of the Apostolic age, who may be called the predecessors of the *Socinians*, denied the *Divinity* of Jesus. They affirmed that He was the son of Joseph and Mary, and born in the ordinary manner of men, and was only a just and holy man. Thus they detracted from the value of the *price paid* by the Son of God on the Cross, and impugned the *sufficiency* of that sacrifice which was offered for the satisfaction of God's Justice, and for the ransom of Mankind from the bondage of Sin and Satan, and for the reconciliation of the World to God; and thus they undermined the doctrine of the *Atonement*, and *denied the Lord that bought them*. See *S. Irenæus*, i. 26, Grabe, where 'consimiliter' is to be read for 'non similiter,' from *S. Hippolytus*, vi. p. 257.

The *Cerinthians* of Asia, and many others of the Apostolic and sub-apostolic age, such as Carpocrates (*S. Hippolyt.* Phil. p. 255), who followed in their steps, *separated Jesus* from *Christ*. They asserted that *Christ* descended from the Father into the *man* Jesus, the son of Joseph and Mary, at His Baptism, in the form of a dove, and preached during His Ministry, and worked Miracles; but that at the *end* of His Ministry the Christ flew away from Jesus, and did *not suffer death*, but that only the *man Jesus* suffered on the cross. See *S. Iren.* i. 25, Grabe. *S. Hippolyt.* Refut. hær. vi. p. 256. *S. Epiphan.* hær. 28. *Tillemont*, ii. p. 26. *Ittig*, p. 53 [1].

All the Gnostics, in fine, of whatever denomination they were, *denied* the Nativity, Passion, and Resurrection of Jesus Christ; though not *all in the same way*. Indeed, according to the excellent summary of their doctrines by *S. Irenæus* (iii. 11), not one of them received the truth, that the "Word was made flesh." Thus it may be truly said, that they "*all denied the Lord that bought them.*" See *S. Irenæus*, cited in the *Introduction* to St. John's First Epistle, and *Bede* here, who says that "this Epistle was specially directed against the Simonians, Ebionites, and Nicolaitans;" and *Bp. Bull*, Defens. Fid. Nic. iii. 1, § 6; and cp. *Dr. Waterland* on the Trinity, ch. v. vol. v. pp. 107, 108, where he comments on this text of St. Peter, and shows that the Apostles and Apostolic men agree in censuring with the strongest language of reprobation those who taught heretical doctrines concerning the Divinity, Humanity, and Atonement of Christ. Their dogmas were condemned by the primitive Church as *αἱρέσεις ἀπωλείας*, *heresies* of *destruction*.

Thus great good has been elicited by the wise Providence of God from the manifold variety of error by which these Gnostic Teachers sought to corrupt the truth in primitive times. By that merciful overruling Providence, and by the Voice of the Holy Spirit in Holy Scripture, and in the Church, condemning their dogmas, and proclaiming the Catholic Faith, these false Teachers themselves have been made subservient to the refutation of similar errors in later times, and to the maintenance of the Truth in Christ.

Therefore, we may thank God for His marvellous wisdom, power, and love, in rendering the pernicious devices of the Evil One ministerial to our everlasting salvation; and we may thence derive a comfortable assurance, that even in times of greatest distress and difficulty, when the storm raised by Satan rages most fiercely, and when the water-floods of Heresy seem ready to overwhelm the Church, the rock on which she is built will stand secure, and the violence of the tempest will prove the strength of her foundation, and "the rivers of the flood thereof will make glad the City of God."

On the History of these heresies in Apostolic times, the reader may consult the excellent work of *Ittig*, de hæresiarch. ævi Apostolici, Lips. 1690. *Buddæi* Eccl. Apostolica, Jenæ, 1729, cap. v. *Bp. Bull*, Judic. Eccl. Cathol. cap. ii. *Dr. Waterland* on the Trinity, ch. vi. *Dr. Burton's* Bampton Lectures, 1829. *Walch's* Ketzer-historie, vol. i. *Neander's* Church History, vol. ii. sect. iv. *Gieseler*, Ch. Hist. § 44; and see below, *Introduction* to the First Epistle of St. John.

1. *ἐγένοντο δὲ ψευδοπροφῆται*] *But there arose false prophets also* (as well as true) *in the people*, or ancient Church of God in Israel. On this meaning of λαὸς, see Rom. xv. 10; *Mede's* Works, Disc. xliii. p. 238, on this text.

Do not, therefore, be surprised that there should arise *false teachers among you also*, even such as *will bring in αἱρέσεις ἀπωλείας, heresies of destruction, by the side* (παρὰ) of the true evangelical Doctrine received from us. On this use of παρὰ, see St. Paul's words, Gal. i. 8, "If any one, or even an Angel from heaven, preaches any thing παρὰ, *beside*, what we preached to you, and ye received from us, let him be accursed."

The word παρ-εισάγειν implies here something of *sidelong* and *surreptitious insinuation* of what is false, as in St. Paul's phrase, speaking of false brethren privily brought in, Gal. ii. 4,

[1] The old *Latin* Translation of this passage of *S. Irenæus* is preserved in the editions of that Father; but his *original Greek* may be restored from the recently discovered treatise of his scholar, *S. Hippolytus*, p. 257; and vice versâ, the Greek of *S. Hippolytus* may be *emended* from the old Latin Version of *S. Irenæus*, e. g. for ἀποστῆναι in *S. Hippolytus*, p. 257, we must read ἀποπτῆναι from the '*revolâsse*' in *S. Irenæus*, and from *S. Hippolytus* himself. p. 328.

αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· [2] καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφη-

τοὺς παρ-εισάκτους ψευδαδελφούς; and cp. Jude 4, speaking of false teachers who παρ-εισέδυσαν, *crept in secretly by the side.*

Παρ-εισάξουσιν, they *will* bring in. Observe the *future* tense. Here is a prophecy of what was still *to come*. Contrast this with *St. Jude's* word παρ-εισέδυσαν in the *past* tense, they *crept* in. What St. Peter describes as future, St. Jude declares as present. Here is an evidence that St. Jude wrote *after* St. Peter. Cp. iii. 2. Jude 17, and *Introduction* to St. Jude's Epistle.

The words ἔσονται—ἀπωλείας are quoted by *S. Hippolytus*, de Cons. Sæculi, c. 10, p. 98, ed. Lagarde; and *Firmilian*, Bishop of Cappadocia, early in the third century, refers to this passage as written by St. Peter, Ep. Cyprian. 75, "Petrum et Paulum beatos Apostolos qui in Epistolis suis *hæreticos* execrati sunt, et ut eos evitemus monuerunt." This is an important testimony—from the country to which the Epistle purports to be addressed (cp. 1 Pet. i. 1 with 2 Pet. iii. 1)—to the *genuineness* of this Epistle.

— αἱρέσεις] *heresies*—doctrines adopted by an act of the *private choice* (αἵρεσις), in opposition to the *Will and Word of God*, and at variance with the *public teaching* of the *Church*.

The word αἵρεσις is often used in the New Testament to signify a *sect* (from *sequor*), see Acts v. 17; xv. 5; xxiv. 5; but it is a word of more general import, as the etymology shows, and its sense in any passage must be determined by the context. Here the Apostle is doubtless condemning *separation* from the Church, but the false *doctrines* of the Separatists is what he has principally in view; and therefore αἱρέσεις may be here properly rendered *heresies*.

Indeed, the one involves the other. For, as *S. Jerome* says (ad Titum, c. iii.), "though there is this difference between schism and heresy, that schism is a separation from the Church, and heresy is perverse doctrine, yet every Schism devises some Heresy, in order that it may appear to have a reason for separation from the Church."

Heresy is so called from the Greek word signifying *choice;* and therefore St. Paul says that a heretic is *self-condemned* (Titus iii. 10), because by the very act of *choosing* he condemns himself. For "we Christians have no licence to *bring in* any thing new, or to *choose* for ourselves. The Apostles of the Lord are our Guides, who did *not choose* any doctrines, and *bring* them *in* of their own choice, but *received* their teaching from Christ, and *faithfully* delivered it to the World. And therefore, if even an Angel from heaven were *now* to preach to us any thing else, he would be called anathema by us." *Tertullian* (Præscr. hær. c. 6).

Thus this mention of *Heresy* follows naturally from that of ἰδία ἐπίλυσις, or *private interpretation*. Indeed, *Heresy*, or the exercise of arbitrary, private, *choice* in matters of *doctrine*, always endeavours to strengthen itself by *private interpretation* of Holy Writ.

The Heresies which were propagated by false teachers, *denying the Lord that bought them*, i. e. denying the doctrine of Christ's true *Divinity* and *Humanity*, and of the *Atonement* made by Christ on the cross (see the preliminary note to this chapter), are called by St. Peter "*heresies* of *destruction*," because they are opposed to the *Way of Salvation;* and because they as certainly lead to the *destruction* of the souls of men, as the true Faith leads to their *salvation*. Therefore, he adds, that they who bring in these heresies of *destruction*, *by the side* of the true Faith, do in fact *bring upon themselves* swift *destruction*. Here again St. Peter's language coincides with St. Paul's, who says, "that the *end* of those who are enemies of the Cross of Christ is *destruction*." (Phil. iii. 19.)

Let these warnings of the two Apostles be earnestly commended to the consideration of *Socinians*, and others, who deny the Godhead of Christ, and reject the doctrine of the Atonement; and to the attention of those who favour such opinions, or treat them as matters of indifference.

The false Teachers to whom St. Paul here refers, are *Simon Magus* and his disciples, and *Cerinthus* and *Ebion*, and the *Nicolaitans;* see *Œcumen.* and *Theophylact* here, and the preliminary note.

On the use of the *genitive* in αἱρέσεις ἀπωλείας, see above on Matt. xxiv. 15, and James i. 25.

— καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι] *denying even the Lord*, or Master, *Who bought them* with His own blood, shed as the price of their redemption from captivity, for the purchase of them to Himself; and of a glorious inheritance for them. See on 1 Cor. vi. 20; vii. 23. Gal. iii. 13; iv. 5.

Compare the parallel place in St. Jude's Epistle, where he speaks of these false teachers as *denying the only Master* (δεσπότην) *and Lord Jesus Christ*, where the word Θεὸν (*God*) after δεσπότην, in the edition of *Elz.* and in the English Version, is not found in the best MSS. (see note there), and it seems that there the Apostle St. Jude calls Christ the *only Master* (δεσπότην), and thus leads us to the interpretation of this place of St. Peter.

St. Peter could hardly have written these words, "*denying the Lord that bought them*," without some reflection on his own conduct in the High Priest's courtyard at Jerusalem, when, notwithstanding his Lord's warning, he *denied Him* thrice. (Matt. xxvi. 70. 72.) But *he* had not then seen the bloodshedding on the cross, nor received the gracious outpouring of the Holy Ghost.

— ἐπάγοντες ἑαυτοῖς] *bringing upon themselves*. Observe the *paronomasia* here. They will *bring in stealthily* heresies of *destruction*, and thus they will *bring* swift *destruction* upon themselves.

2. ἀσελγείαις] *lasciviousness*. See Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. Eph. iv. 19. 1 Pet. iv. 3. It is connected by St. Peter with the *lust of the flesh* in *v.* 18; cp. Jude 4. Cp. *Wetstein*, i. p. 588; the word ἀσέλγεια is interpreted in the old Glossaries by "impudicitia, lascivia."

Elz. has ἀπωλείαις here; but ἀσελγείαις is the reading of A, B, C, K, L, and is received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*, and is important to be observed, as marking the connexion of *heretical doctrine* with *licentious* and *unclean living*. Those heresiarchs who "denied the Lord that bought them, also taught men to sit loose from all decent rule and order, and under pretence of liberty, to run riot in luxury and dissolute behaviour: they were heretics in *morality* as well as in *faith*, and of the worst kind." *Dr. Waterland*, v. p. 108.

The denial of the Incarnation of the Son of God, and of His Passion and Resurrection, took away the strongest motives to holiness; and the presumptuous claims which the Gnostic Teachers made to supernatural powers and supereminent spiritual knowledge, led to the encouragement of all carnal indulgences. Thus, for example, Simon Magus, from "whom the knowledge, falsely so called (ψευδώνυμος γνῶσις), received its beginnings" (says *Irenæus*), asserted that "they who believed in Him were free to live as they pleased, and that men would be saved by His grace and not according to their works; and that nothing is good by nature, but only by institution. And therefore his votaries live in lasciviousness," adds *Irenæus*, i. 20, *Grabe*[1]. Cp. *Euseb.* ii. 13. *S. Augustine*, de hær. c. 1.

In like manner, the Nicolaitans of the first century denied the need of martyrdom, and allowed the indulgence of fleshly lusts. See *Œcumen.* and *Hammond* here, and *Dr. Whitby*, and below on Rev. ii. 6. 14.

The Gnostic Teachers boldly asserted, that as gold is not injured by mud, so, whatever they themselves do, they are not soiled, although they wallow in the mire of lust, and filth of uncleanness; and therefore they practise with recklessness such things as those of which the Apostle says "that they who do them shall not enter the kingdom of God," and they venture to accuse us who abstain from these things, as mere dotards *who know nothing*. *S. Irenæus* (i. 6. 2).

Some of the Gnostics affirmed, that they themselves were perfect; and that no one—not even a Paul or a Peter—could soar to the heights of their *knowledge*, and that they were above all power, and were free to do all things on account of their emancipation from thraldom; and could not be apprehended, or even observed, by the Divine Judge. *S. Irenæus* i. 13, ed. *Stieren;* p. 61, ed. *Grabe*. Cp. i. 25, ed. *Stieren*.

Indeed, the enormities committed by them, while pretending to superior spiritual knowledge of things, are too monstrous to be recorded; they may be seen in the histories of their doctrines and practices, particularly in the works of *S. Irenæus*, *S. Hippolytus*, *S. Epiphanius*, and *Philastrius*, and the collections made from them by *Tillemont*, ii. 19—28. *Ittig*, de hæresiarch. 21—95, ed. Lips. 1690, and *Neander's* Church Hist. sect. iv., and *Dr. Burton's* Hist. of the Heresies of the Apostolic Age, 1829.

The historic records of those moral enormities, foreseen and denounced in Holy Scripture, serve the important purpose of showing, that the teaching of Heresy leads to libertinism in practice; and that the purity of society, and the happiness of household life cannot be maintained, without vigilant caution and courageous zeal against the inroads of heretical error, and that we cannot reasonably hope for the preservation of those blessings

[1] The *Latin* only is here preserved in the editions of S. Irenæus; but his original Greek may be seen in the work of his scholar, S. Hippolytus, Ref. hær. p. 175, ed. Miller.

b Deut. 32. 35. 1 Tim. 6. 5. Tit. 1. 11. Jude 4.
c Job 4. 18. Luke 8. 31. John 8. 44. 1 John 3. 8. Jude 6. Rev. 20. 2.

μηθήσεται· 3 b καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.
4 c Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου

without diligent examination of sound doctrine, and unremitting earnestness in defending it.

"*Denying the Lord that bought them.*" This Text also is of great use in confuting the exclusive notions of *partial Redemption*, broached by Calvinists and others of later days. In it St. Peter asserts that Christ died for *all*; that He shed His blood for the *salvation* of all; that He *bought even* those who *deny Him*, and reject the doctrine of the Atonement made by Him on the Cross, and thereby are the cause of their own *destruction*. St. Peter's doctrine coincides here also with that of St. Paul, who affirms that the brother may be *destroyed* for *whom Christ died*. See on Rom. xiv. 15. Besides, St. Peter here expressly declares that the *destruction* is brought on these false Teachers *by themselves*; and is not designed by God.

Thus this text declares in the strongest terms the doctrine of Universal Redemption.

God, being desirous of *all men's salvation* (1 Tim. ii. 4), hath in token thereof, for their sakes whom He loved, bestowed His beloved Son. The self-same affection was in Christ Himself, to whom the wicked at the day of their last doom will *never dare to allege*, for their own excuse, that He which offered Himself as a sacrifice to redeem *some*, *did exclude the rest*, and so made the way of their salvation impossible. He *paid a ransom for the whole world*; on Him the *iniquities of all were laid*; and, as St. Peter plainly witnesseth, He *bought them who deny Him*, and who *perish* because *they deny Him* (2 Pet. ii. 1). As in very truth, whether we respect the power and sufficiency of the price given, or the spreading of that infection, for remedy whereof the same was necessary, or the largeness of His desire which gave it; we have no reason but to acknowledge with joy and comfort that He *tasted death for all men*, as the Apostle to the Hebrews noteth (Heb. ii. 9). *Hooker*, E. P., book v. Appendix, p. 726. See also notes above on 1 Cor. viii. 11. Rom. viii. 30; xiv. 15. Heb. ii. 9.

— δι' οὓς—βλασφημηθήσεται] *through whom the way of truth will be evil spoken of.* Cp. Rom. ii. 24, τὸ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται.

The Nicolaitans and Gnostics generally are described by *Œcumenius* as most "unholy in their doctrines, and most licentious in their lives." *Clemens Alexandrinus* states as a reason for his own writing, that false teachers, professing the name of Christians, and yet living shameless lives, have brought infamy (βλασφημίαν) upon the Christian name, even among the Gentiles, and that it was necessary to disabuse their minds of this illusion, and to vindicate the Gospel of Christ. See *Clem. Strom.* iii. init.

Doubtless, the Gentile calumnies against the Christians, to which *Tertullian* and the other ancient Apologists refer, and which were used to instigate persecutions against the Church (*Tertull.* Apol. c. 7), were caused by the dissolute practices of the Gnostics.

3. ἐν πλεονεξίᾳ] *in covetousness with feigned speeches*, speciously fashioned in fair forms, so as to allure and deceive (see *Wetst.*), *they will make merchandise of you.*

Covetousness is represented as a characteristic of the false teachers of the Apostolic age; and therefore in this, as well as in other respects, they are compared to the prophet *Balaam*, who "loved the wages of unrighteousness" (*v.* 15), and fell through *covetousness*. They taught things which they ought not, for *filthy lucre's sake* (Tit. i. 11), supposing that godliness is a lucrative *traffic* (πορισμὸν, 1 Tim. vi. 5); and with this view they *adulterated* the word of God, as κάπηλοι adulterate their wares, in order to allure and deceive. See note on 2 Cor. ii. 17. They were therefore called χριστέμποροι; see *Dr. Bentley* on that text, and *Pseud.-Ignat.* ad Trall. 7, where is a graphic picture of these Gnostic teachers,—εἰσί τινες οὐ Χριστιανοὶ, ἀλλὰ Χριστέμποροι, καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, λέγουσι Χριστὸν, ἵνα Χριστὸν ἀθετήσωσιν, καὶ οὐ νόμον συστήσωσιν, ἀλλ' ἵνα ἀνομίαν καταγγείλωσιν: for (he adds) "they sever Christ from the Father, and they calumniate the law of Christ, and His birth from the Virgin, and are ashamed of His cross, and deny His Passion, and do not believe His Resurrection. And some of them (i. e. the Ebionites) assert that Christ is a *mere man* (ψιλὸν ἄνθρωπον), and some of them say (e. g. the Simonians), that the Father, Son, and Holy Ghost are the *same thing*, and that the Creation was not made by God through Christ, but by some other strange power."

The *covetousness* of the Gnostic Teachers was exemplified by the offer made by the Father of Gnosticism, *Simon Magus*, to *St. Peter* himself, at Samaria, as recorded in the Acts of the Apostles (Acts viii. 18). He supposed St. Peter to be like *himself*, and offered him *money* for the power of giving the Holy Ghost; because he worked his own magical juggleries, and taught his own licentious and self-glorifying doctrines for *money*. St. Peter in his indignant reply to that offer, uses the same word as here, τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν (Acts viii. 20).

The *Valentinians* also, of the Sub-Apostolic age, would only impart their mysteries to those who paid large sums of money for them (*S. Iren.* i. 20), and the Gnostic teachers are called χρηματολαίλαπες by *Pseud.-Ignat.* ad Magnes. § 9.

— ἡ ἀπώλεια αὐτῶν οὐ νυστάζει] *their destruction slumbereth not:* properly, does not nod the head, as if it were dozing, like a weary Judge, νυστάζων δικαστὴς, *Plato*, de repub. iii. 405. Cp. Matt. xxv. 5, where this word describes the Virgins in the parable, and *Wetstein*, i. p. 508, and here, p. 703. Here is a poetic personification of Divine Retribution. Compare the words of Elijah, contrasting the slumber of Baal with the Eternal watchfulness of Him "who neither slumbereth nor sleepeth." (1 Kings xviii. 27.)

4. εἰ γάρ] *For if God spared not Angels who sinned, but* ταρταρώσας, *committed them to chains of darkness*, in which they are *kept for judgment*. Compare Jude 6. *He* (God) *hath kept Angels, who kept not their own first Estate, but left their own habitation, for the judgment of the great Day, in everlasting chains under darkness.* Cp. Wisd. xvii. 18. A, B, C have σειροῖς, *caves*, here, or *dens*. See *Passow*: and this reading is received by *Lach.*, *Alf.*; but not by *Tischendorf*, and it does not appear to be authorized by any of the Cursive MSS. or Versions. A has ζόφοις here.

The words σειραῖς ζόφου ταρταρώσας παρέδωκεν declare that the *chains* of *darkness* are the *Tartarus* of which the Apostle speaks.

Besides τηρουμένους, *being kept*, is the reading of B, C*, G, K, and of the majority of Cursive MSS., and A and some Versions have κολαζομένους τηρεῖν, and some Versions express a *future*, κολασθησομένους. The reading of *Elz.* τετηρημένους, *having been kept*, rests on very little authority.

The word ταρταρώσας, found here and only here, does not necessarily signify *casting* them *down to Tartarus*, which would be καταταρταρώσας; but (like φλογώσας, τεφρώσας, κερανώσας, and other similar words) it signifies their element of punishment; and this statement, so understood, is quite consistent with the revelations of Scripture concerning the present liberty of evil Spirits, who carry a hell, a Tartarus, about with them. Cp. *A Lapide* here, p. 284, and *Estius*, p. 1170, and *Bengel*, who says, "possunt in *terrâ* versari mancipia *tartari*." (Luke viii. 31. Eph. ii. 2. Rev. ix. 11; xii. 9.) The word τάρταρος is used by the LXX, in Job (xl. 15), in the sense of a *deep thicket*, as it seems; and τάρταρος and ταρταροῦχος are used by *S. Hippolytus* in his newly discovered treatise (pp. 338, 339), and he seems to make a distinction between *Tartarus* and the *lake of fire*: for he describes *Tartarus* as a *dark* place, Ταρτάρου ὄμμα ἀφώτιστον ὑπὸ Λόγου φωνῆς μὴ καταλαμφθὲν, and then proceeds to speak of the *lake of fire*, where ταρταροῦχοι ἄγγελοι are used as *instruments of punishment.*

Origen (in Rom. lib. 3), referring to Jude 6, says, "æternis vinculis in *tartaro* (al. in tartarum) constrictos renovavit."

This passage, and the parallel in St. Jude 6, are two important Texts on the *present condition* and *future destiny* of *Evil Angels*; and, consequently, of those persons who yield to their solicitations (see Matt. xxv. 41),

These two texts declare—

(1) That some Angels sinned; and, as a penalty for their sin, were cast out of their *original habitation*; and,

(2) That they have been committed in *custody to chains of darkness*; and that they are *now* being kept in them, and they there endure *some* punishment.

(3) That they there *remain* even to the end of the World, and are *reserved* there for the *Judgment* of the *Great Day*.

This appears also from the language of the Devils themselves to Christ, "Art thou come to torment us *before* the *season* (καιροῦ) of Judgment?" See Matt. viii. 29, and note; and on Luke viii. 31.

It is also evident from our Lord's words, describing the transactions of the Great Day. He there pre-announces that He will then say to them on the left hand, "Depart from Me, ye cursed, into everlasting fire, that *hath been prepared* for the Devil and his angels." They are therefore *not yet* cast into it.

It is also further apparent from the Apocalypse, revealing

ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους· [5] [d] καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· [6] [e] καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· [7] [f] καὶ δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐῤῥύσατο· [8] [g] βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· [9] [h] οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν· [10] [i] μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος κατα-

d Gen. 7. 21. 1 Pet. 3 19, 20. Jude 14. 15.
e Gen. 19. 24. Num. 26. 10. Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Jude 7.
f Gen. 19. 7, 8, 15.
g Ps. 119. 158. Ezek. 9. 4.
h Ps. 34. 17, 19. 1 Cor. 10. 13.
i Jude 4, 7, 8, 10, 16.

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the casting of the Devil into the *Lake of Fire*, as an event which has *not* taken place, but is yet *future*. Rev. xx. 10.

(4) Comparing also these texts with other portions of Holy Scripture (1 Pet. v. 8), where the Devil is compared to a roaring Lion *walking about*, seeking whom he may devour; and (Rev. xx. 7) where Satan is described as loosed; and with the clear assertions of the Apostolic writings, describing his present liberty, energy, and influence, and designating him as "the Prince of the power of the air" (ἀέρος not αἰθέρος, Eph. ii. 2), and as "the god of this world" (2 Cor. iv. 4), we must conclude, that the *chains* of *darkness*, of which the Apostles St. Peter and St. Jude speak, and to which Satan and his associates are now confined, and in which they will be kept even *till the day of Judgment*, are of such power as to restrain them from ever recovering their place in the *regions of light*; but *not* such as to prevent them from exercising great power over those persons in this lower world, who *allow themselves* "to be taken captive by them at their will." See above, note on Eph. ii. 2, and below on Rev. xx. 1—8.

The *Book of Enoch*, in like manner, describes the Evil Angels as chained under the earth, till the Day of Judgment, when they will be cast into the Lake of Fire. See there, cap. v. 16; x. 6. 15; xiv. 4; xxi. 6; xxii. 4. *Huther*, p. 205. Cp. also the *Catena* here, p. 91, where we read, that "at the *end* of the world, Christ will condemn to severer punishment those evil Angels whom He has already shut up (in the abyss), and this He will do by casting them into everlasting fire." And *Bede* says here, "The Apostate Angels are yet to be condemned to the penalties of the Final Judgment; for although they have already received the nether regions of the murky air, as a prison-house, which, when compared to the bright glories of heaven, where they once dwelt, may be called an Inferno, yet there is a deeper gulf below, which still awaits them."

Accordingly, *S. Jerome* (in Eph. vi.) delivers it as the opinion of all the Doctors of the Church, that "the Devils have now their abode in the space between heaven and earth." And *S. Augustine* (De Civ. Dei, viii. 22) says, "that the Devils dwell in this nether air, and being cast down from heaven for their sin, they are here pre-condemned as in a prison, suitable to their sin." And it is asserted as an article of the Catholic Faith, by *S. Irenæus* (i. 2), that "Jesus Christ will come again hereafter, to raise all bodies, and to judge all men, and to cast the rebel Angels into everlasting fire." *S. Justin Martyr*, *Origen*, in Num. cap. 22, *S. Irenæus* (v. 26), and *Eusebius* (iv. 17), were of opinion "that the Devils never openly blasphemed God before the publication of the Gospel, because they did not know till then what their *future* punishment would be;" which opinion, whether true or no, shows that those ancient writers did not imagine that the Devil had as yet been cast into hell. See the discourse of *Joseph Mede*, Works, p. 24, Disc. v.

5—7.] *S. Clement*, Bishop of Rome, seems to have had this passage of St. Peter before him when he wrote his Epistle, capp. 7. 9. 11. pp. 34. 47 note, ed. *Jacobson*, p. 58, ed. *Dressel*.

5. ὄγδοον Νῶε] *eighth Noah*. Observe the order of the words; ὄγδοον, *eighth*, is emphatic. It not only calls attention to the fact, that he was saved with *seven others* (on which use of the ordinal see *Winer*, § 37, p. 223), but it places him as it were at the highest point of the climax; and in this respect this expression may be compared with St. Jude's saying, "*Enoch*, the *seventh* from Adam," v. 14.

Seven is the number of completion and rest, the Sabbatical number; and in Enoch—the *seventh* from Adam—who *walked with* God, and did *not die*, but was translated from the turmoils of this world to a heavenly *rest*, and taken up to God, there appears to be a figurative adumbration of the *Sabbath* of *heavenly rest*, "which remaineth to the people of God." Heb. iv. 9.

The ancient Fathers also observe, that a figure of the Glory of the *Resurrection*, assured to those who rise to the new life in Christ, may be seen in *Noah* (whose name is *Comfort*), the Preacher of righteousness, the *eighth*; under whom the seven are gathered as under their head, in the Ark, the figure of the Church, rising above the old World buried in the Flood,—which, as St. Peter teaches, is the type of Baptism, the Sacrament of Spiritual Resurrection, and makes us partakers in the benefits of the Burial and Resurrection of Christ (1 Pet. iii. 21), and derives its hopes therefrom. We are born again to a lively hope of a Resurrection to glory in Christ, whose name, *Jesus* or Saviour, is equivalent to 888, and who rose on the *eighth day* from the Grave. See note above on Luke xxiv. 1. They who abide in the Ark of the Church, built by Him Who is the true *Comfort*, the true *Preacher of righteousness*, and who brought in everlasting righteousness (Dan. ix. 24), will be borne therein by the Spirit over the waters of this troublesome world, till it is safely moored on the Ararat of Heaven. It is observable, that the Mountain on which the Ark is said to have rested, is called by the Arabs "the Mountain of the *Eight*." See *Hammond* here; or, as others affirm, a village near it is called the "town of the Eight." Cp. *Winer*, R. W. B. p. 82.

— ἐπάξας] This form of the aorist (instead of ἐπαγαγών) is condemned by the Atticists, and is very rare. See *Buttmann*, § 114, p. 64.

7. ἀθέσμων] *of the lawless*. Cp. iii. 17. Especially violators of *divine laws*, θεσμοί.

Observe, therefore, that, before the *Decalogue* was given, there was a Moral Law of God in the World. Cp. Rom. ii. 14. And this was broken by the inhabitants of *Sodom* and *Gomorrha*; and for their violations of that Law, especially as to *unlawful Marriages*, the *Canaanites* were extirpated. Lev. xviii. 3—28.

9. ἀδίκους—τηρεῖν] *to keep wicked* men *under punishment unto the day of Judgment*: as the rich man in the Parable is kept in Hades, during the interval between Death and Judgment. See Luke xvi. 23.

10. τοὺς ὀπίσω σαρκὸς, κ.τ.λ.] *those who are walking after the flesh*—that is, who are not led by the Spirit, but by the flesh, and fulfil the lusts thereof (Gal. v. 17, 18. Rom. viii. 12—14. Jude 8), as the Gnostic Teachers and their votaries did, see *v.* 2.

— καὶ κυριότητος καταφρονοῦντας] *and despising lordship*: as St. Jude expresses it, κυριότητα ἀθετοῦσι, they *cancel*, or *annul lordship*; i. e. render it of none effect; remove it from *its place*, *dethrone it*. See the use of ἀθετεῖν Mark vii. 9. Luke vii. 30. John xii. 48. Gal. ii. 21; iii. 15. Heb. x. 28.

The Gnostic Teachers *despised* and *annulled* κυριότητα, or *lordship*, in various ways:

(1) With regard to *God* the *Father*, the Κύριος Κυρίων, Lord of Lords.

Hence the *Æthiopic* Version explains the word *lordship* here by the *Creator*. They derogated from His κυριότης, or Lordship, by their system of *dualism*, in which they set up a *rival evil deity* in opposition to the One True God; and by separating the supreme God from the *Demiurge* or *Creator* of the material World; the origin of which was ascribed by many of them to *Angels* or to *Æons*. See above on Col. ii. 8, and 1 Pet. i. 23. *S. Iren.* i. 28. *S. August.* hær. 6. *Epiphan.* hær. 26. *Iltig*, p. 34. *Tillemont*, ii. pp. 17. 23, where he rightly says, "All who took the name of Gnostics distinguished the Creator of the World from the God Who revealed Himself by His Son; thus they made *two gods*." Cp. *Gieseler*, Ch. Hist. § 44.

They *despised and annulled lordship*—

(2) With regard to the *Lord Jesus Christ*. Some of them, (e. g. the *Ebionites*) regarded Jesus as a *mere man*; others (the Cerinthians) separated Jesus from Christ (see above on *v.* 1), and they denied the Passion and Resurrection of Jesus Christ, by which he has acquired *universal lordship* over the Church and over the World. See Matt. xxviii. 18. 1 Cor. xv. 25. Phil. ii. 6—9.

They also invoked other mediators in place of Christ (see on Col. ii. 8. 1 Tim. ii. 5), and denied the Lord that bought them (*v.* 1; cp. Jude 4); and would not call Him Lord (*S. Iren.* i. 1), although, as St. John says in the Apocalypse, He has His name written on

k Jude 9. φρονοῦντας. Τολμηταὶ αὐθάδεις δόξας οὐ τρέμουσι βλασφημοῦντες· 11 k ὅπου
ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ
l Jer. 12. 3. Jude 10. βλάσφημον κρίσιν· 12 l οὗτοι δὲ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἅλωσιν
καὶ φθοράν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρή-
m Jude 12. σονται, 13 m κομιούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,

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His vesture and on His thigh, "King of Kings and *Lord* of *Lords*." (Rev. xix. 16.)

They despised and annulled lordship—

(3) With regard to *earthly rulers*, who are Vicegerents and Deputies of God (Rom. xiii. 1—3), and are entitled to subjection for the *Lord's sake* (1 Pet. ii. 13). They took away the foundation of the authority of Civil Governments, by denying the Lordship of God and of Christ; and by affirming themselves and their votaries (who held the speculative *gnosis* which they delivered) to be *free* to do all things, and to be exempt from all civil restraints. See above on *v.* 2, and 1 Pet. ii. 16.

St. Peter wisely uses here a comprehensive word, *κυριότητος*, *lordship*, in order to remind all, that they, who despise the *lordship* of the *Lord God*, and of the *Lord Jesus Christ*, will pay no regard to the *lordship* of *earthly lords and governors;* and that men must first "*fear God*," before they can "*honour the king*." 1 Pet. ii. 17.

— δόξας οὐ τρέμουσι βλασφημοῦντες] *they* (these false teachers) *tremble not while railing at*, or *speaking evil of*, *glories*, δόξας. Cp. Jude 8.

What are δόξαι, or *glories*, here?

Doubtless the word δόξα is chosen, as the word *κυριότης* before (see last note), for its large and general import.

It signifies,—

(1) The μεγαλοπρεπὴς δόξα, the excellent *glory*, the Divine *Shechinah* of the Godhead itself, i. 17.

(2) The *glory* of the *Incarnate Word*. John i. 14. James ii. 1.

(3) The *glory* of the *Holy Ghost*.

The false Teachers blasphemed the *glories* of the Father, Son, and Holy Ghost, by disparaging the Creator and Redeemer, and by ascribing the work of the Divine Sanctifier to their own magical arts, and by calumniating the prophecies of Holy Scripture, given by His Inspiration. See on i. 21.

(4) They denied the *Resurrection* of the *Flesh;* and thus they derogated from the future *glories* of Christ, when He "will come in His *glory* (Matt. xxv. 31) and in the glory of His Father" (Matt. xvi. 27), and when "He will be glorified in His Saints" (2 Thess. i. 10); and in "their glorious bodies, fashioned to be like unto His glorious body," Phil. iii. 21. See 1 Pet. i. 11, the only other passage in N. T. beside Jude 8, where δόξα is found in the *plural* as here.

(5) They spake evil of the *glory* of the *Holy Angels*. The *Simonians* represented them as the offspring of Simon Magus, who "was glorified by many as God." See *Catena* here, p. 93, where it is truly said, "Peter here refers to the *Simonians*, who blended licentiousness with ungodliness." And they traduced the Holy Angels as rebels against God, see *S. Iren.* i. 23. 1. And the successor of Simon Magus, Menander, called himself the Saviour, and affirmed that he could impart knowledge greater than that of the Angels. *S. Irenæus*, i. 23. 5.

(6) They spake evil of *earthly dignities*, which are images and *glories* of God's majesty (Rom. xiii. 1—3), and are even called gods (Ps. lxxxii. 6), as man himself is, in his headship over woman. 1 Cor. xi. 7.

(7) They spake evil of the *glories* of the *natural world* (1 Cor. xv. 40), ascribing their creation to the operation of the *Demiurge*, hostile to the supreme God. See the preceding note.

11. ὅπου ἄγγελοι] *whereas Angels*, although *greater in strength and might, do not bring against them, before the Lord, a railing judgment*. On this use of ὅπου see *Thucyd.* viii. 96, ὅπου τοσαύτη ἡ ξυμφορὰ ἐπεγεγένητο, πῶς οὐκ εἰκότως ἠθύμουν; *Huther*, and cp. 1 Cor. iii. 3.

There are two probable interpretations of this passage—

(1) Although they (i. e. these false teachers) are so insolent, contumacious, and impious in speaking evil of the glories of God, and of His Angels, and Saints, and His earthly representatives (see preceding note), and although the Angels of God are far *superior to them* (i. e. to these deceivers) *in strength and might*, however these false teachers may boast of *their own* mighty power,—as Simon Magus, who called himself "sublimissima virtus," and others did,—yet *the Angels of God do not* retaliate, and *bring against them* (i. e. against these false teachers) *a railing verdict* (*κρίσιν*); but reserve all things for the *future* sentence of God the Only Judge.

The good Angels of whom St. Peter speaks, earnestly desire the *repentance* of the wicked (see Luke xv. 7—10); but *Satan* is the *accuser*, even of the *good*, before God. Rev. xii. 10.

The same thought occurs in St. Jude's Epistle, in a somewhat different form, in reference to the Evil Spirit himself, by whom these false teachers were employed as emissaries. Although Michael is an Archangel, St. Jude argues, and superior in might to Satan; and although Satan dared to contend with him for the body of Moses, which had been buried by God, yet Michael did not bring against Satan a railing judgment, but referred all to the tribunal of God,—"The Lord rebuke thee!"

Therefore, great is the insolence of these heretics in speaking evil of God Himself, of His Lordship and Glory; and of that of His Blessed Son and the Holy Spirit; and of heavenly and earthly Powers.

(2) The second interpretation is as follows:—*Theophylact*, in ancient times, and *Bengel* and others, in later, suppose that *αὐτῶν*, *them*, refers to δόξας, *glories;* and that the sense is, as gathered from the parallel passage in St. Jude, that the good Angels do not bring a railing accusation against *glories*, i. e. *Angelic powers*, however defaced they may be; as they are in the case of *Evil* Angels.

This sense has something to recommend it. Satan, though fallen, is still an *Angel*, he is "*the* strong man" (Matt. xii. 29); he is a *Prince* (Eph. ii. 2), and he was created by God; he is immortal, and *immortality* is from God. Therefore he is still a δόξα, though sullied and marred; and to condemn him is not for *us*, but for *God*.

But, on the whole, the first interpretation seems preferable. St. Peter, in this Epistle, frequently uses the pronoun *αὐτῶν* and *αὑτῶν* in referring to the *false teachers*. See this chapter, *vv.* 2, 3. 12, 13; and *αὐτοῖς*, *v.* 20—22. And this interpretation is sanctioned by *Didymus*.

There is also something constrained in the interpretation which rightly supposes δόξας to mean *glories*—even the glory of God, and Christ, and good Angels—and then explains *αὐτῶν*, referred to δόξας, as applicable *only* to *Evil* Angels.

Besides, δόξαι is never used in a *personal* sense in the New Testament. Δόξα does not ever signify an *Angel;* but it signifies an *attribute* of Angels: and therefore *αὐτῶν*, which is *personal* here, can hardly refer to δόξας.

Lastly, though there is much *similarity* between St. Jude's Epistle and this Second Epistle of St. Peter, yet, as might be expected, the one very often *adds* new matter to the other. Thus here, in the next verse, we have ἀπάται, where St. Jude has ἀγάπαι, and σπίλοι, where he has σπιλάδες.

The words παρὰ Κυρίῳ are not in A and some Versions, but are in B, C, G, K.

12. οὗτοι δέ] *but these men, like irrational animals, which have been born naturally for capture and for destruction*. It is well observed by *Bede* here, that there is a resemblance between these teachers and brute beasts in this respect, that both are led by their *fleshly appetites* to fall into *snares and destruction*. They profess to exercise their *reason* with superior acuteness and to be able to save others, but they reduce themselves, by their doctrines and practices, to the level of irrational animals, which are made to be taken *and sacrificed as victims*. Cp. *Bava Mezia*, ap. *Wetstein*, p. 706, "Rabbi Judas vitulo flenti, cum ad mactandum adduceretur, 'Abi,' inquit; 'in *hunc enim finem creatus es*.'"

Elz. has φυσικὰ before γεγεννημένα, but it is after it in A, B, C, and is used almost adverbially,—*born as mere natural creatures*, without reason or grace. *Winer*, § 54, p. 412.

— ἐν οἷς ἀγνοοῦσι βλασφημοῦντες] They profess superior *gnosis*, or knowledge, but yet they are guilty of *speaking blasphemy* of things which they *know not*. On the construction, equivalent to ἐν τούτοις ἃ ἀγνοοῦσι, see *Winer*, § 66, p. 553. Cp. Jude, *v.* 10.

— ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται] The double meaning of φθείρω, to *corrupt* and *destroy*, can hardly be rendered in English. Cp. 1 Cor. iii. 17, the best comment on this text. *Elz.* has καταφθαρήσονται; but A, B, C* have καὶ φθαρήσονται.

13. ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν] *deeming their revelry*, which is in the *day-time*, *to be delight*. Thus the *Syriac* Version renders this passage, and so the English Version, and *Œcumenius;* and *Passow* renders the words ἐν ἡμέρᾳ, '*by day*,' and refers to passages in *Pindar*, *Herodotus*, *Æschylus*, and *Thucydides*, in support of this rendering.

This translation seems to be correct, as marking the voluptu-

σπῖλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν· 14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκατα-
παύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα· 15 [n] καταλιπόντες εὐθεῖαν ὁδὸν ἐπλανήθησαν ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, 16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας, ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν.

[n] Num. 22. 7, 21. Jude 11.

ous recklessness of these deceivers, not delaying their enjoyments till *night-time*: μεθημεριναὶ τρυφαὶ were a sign of great voluptuousness. Cp. *Demosth.* de Coron. pp. 270. 279.

This is noted as a characteristic of the Gnostics. Even *heathens* were, for the most part, content with revelry in the *night*-time; for they that are drunken are drunken in the *night* (1 Thess. v. 7); and it was the rule of Christians to walk honestly as *in the day* (Rom. xiii. 13), but these heretical libertines revelled in the *day* itself, and deemed *that* revelry to be delight. See *S. Jerome* (adv. Lucif. p. 53), "tunc *Nicolaus diu* noctuque nuptias faciens obscœnas," &c.; and *Epiphan.* hær. 25, asserting as one of their maxims "that a man had no hope of everlasting life," ἐὰν μὴ καθ' ἑκάστην ἡμέραν λαγνεύῃ.

Another interpretation, which deserves to be noticed, is this, while they boast themselves wise, they are like idiots and madmen in preferring the voluptuousness of a *day*, "unius *dieculæ* volaticum gaudium," to the bliss of eternity. This was the case with these Gnostic Teachers. They *dissuaded* Christians from suffering martyrdom for Christ (*Philast.* c. 36). See on Rev. ii. 14. 20. "Semper pseudo-prophetæ dulcia pollicentur, et ad modicum placent." *S. Jerome*, c. Jovin. lib. 11, ad fin.

— σπῖλοι καὶ μῶμοι] *spots* and *blemishes*: opposed to Him Who is ἄσπιλος καὶ ἄμωμος (1 Pet. i. 19), and to you who ought to be found ἄσπιλοι καὶ ἀμώμητοι (iii. 14).

— ἀπάταις] *deceits*. A** and B, and some Versions, have ἀγάπαις here, *love-feasts*, and so *Lach.*: see Jude 12, οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες.

But it is not probable that, if ἀγάπαις had been the original reading here, it would have been altered into ἀπάταις. The probability rather is, that there is indeed a similarity between the passages of St. Jude and St. Peter, and also some independent characteristic in each. The False teachers *called* their meetings ἀγάπαι, *love-feasts*, but they *were* mere ἀπάται, *deceits*. Their *table* was a *snare*. Ps. lxix. 19. 23.

As is well observed by *Windischmann* (Vind. Petr. p. 45), there is a similar *paronomasia* or play on the words ἀπάτη and ἀγάπη in St. Paul's Second Epistle to the Thessalonians, ii. 10; "St. Peter would not call these heretical feasts by an honourable name (ἀγάπας), but styles them ἀπάτας, and describes their true character by adding the word ἐντρυφῶντες."

The Gentiles denied Christ's *Passion*: and therefore they rejected the Doctrine of the Church concerning the *Holy Eucharist*. See *S. Ignat.* ad Smyrn. §§ 6, 7, with *Bp. Pearson's* remarks, Vind. Ignat. ii. c. 11, and *Dr. Waterland*, vol. viii. p. 31, and the Notes in *Dr. Jacobson's* Patr. Apost., ii. pp. 444, 445. Therefore, also, it was only for the sake of carnal indulgence that they took part in the love-feasts of the Church.

On the Christian ἀγάπαι, or *love-feasts*, see above, on 1 Cor. xi. 20, 21.

14. μοιχαλίδος] *of an adulteress*. A very strong expression. Their *eyes* are full of *an adulteress*; as *Plutarch* (de Verecund. falsâ, p. 528, cited by *Wetstein*. *Hammond*, p. 815) says of persons, who have not κόρας (= pupillas, et *virgines*), but πόρνας ἐν τοῖς ὄμμασιν, *harlots in their eyes*. Compare note above, on James iv. 4, Μοιχαλίδες, *ye adulteresses!*

— ἀκαταπαύστους ἁμαρτίας] he who is baptized is pledged to cease from sin; see 1 Pet. iv. 1, πέπαυται ἁμαρτίας, but their eyes cannot *be made to cease from sin*.

— δελεάζοντες] *luring*: as fish are lured *by a bait*. A word twice used in this Epistle, see v. 18; and a metaphor likely to occur to *St. Peter*, the fisherman of Galilee, to whom our Lord said, Matt. xvii. 27, βάλε ἄγκιστρον, *cast a hook*. The word occurs only in one other place of the N. T., James i. 14.

— πλεονεξίας] *covetousness*, the *genitive* case. So A, B, C, K, L, and all the best editions. *Elz.* has the *dative plural*, πλεονεξίαις.

The construction is like that of *Philostr.* Her. ii. 15, γεγυμνασμένοι θαλάττης, *versed in the sea*, i. e. practised in seafaring affairs. See *Boissonade*, Philostr. p. 451. *Winer*, § 30, p. 175. So these false teachers are indeed *exercised*; but it is in *covetousness*; this is their *art and discipline*—not holiness. Cp. 1 Tim. iv. 7, 8.

— κατάρας τέκνα] *children of malediction*. Cp. 2 Thess. ii. 3. Eph. ii. 3. They are children of a curse, like the posterity of Ham and Canaan, Gen. ix. 25, for undutifulness and uncleanness.

15. τῇ ὁδῷ τοῦ Βαλαάμ] *in the way of Balaam*; on which he went, in direct opposition to the command of God, and swerving from the *way of godliness*, and to gratify his own love of lucre. See Numb. xxii. 12. 22. 32.

These false teachers followed *Balaam*, not only in his *love of lucre*, but in his Satanic *counsel to Balak*, to allure the people of God to *harlotry and idolatry*.

Here is an evidence that St. Peter is referring to the Nicolaitans, who are described as teaching the doctrine of Balaam. See below, on Rev. ii. 14, 15.

— τοῦ Βοσόρ] *of Bosor*, i. e. of *Beor*. Numb. xxii. 5. The ע (*ayin*) in בְּעוֹר (*Beor*) being changed in the Chaldee dialect into *sigma*. *Hammond. Vitringa*, Obs. Sacr. i. p. 936. *Glass.* Philol. Sacr. p. 601.

— ὃς μισθὸν ἀδικίας ἠγάπησεν] *who loved the wages of unrighteousness*: cp. Jude 11, and Numb. xxii. 7, where the mention of the *rewards* of divination is very significant. See Deut. xxiii. 4, and Neh. xiii. 2, where it is said that the Moabites *hired* Balaam.

Here is a clue to the character of Balaam, and a divine comment on his history. "Balaam could not forego the *rewards of unrighteousness*, and *therefore* first seeks for indulgences (from God); and when these could not be obtained, he sins against the whole meaning, end, and design of the prohibition, although nothing could prevail with him to go against the letter of it; and surely the impious counsel he gave to Balak against the children of Israel (Rev. ii. 14) was, considered in itself, a greater piece of wickedness than if he had cursed them in words." See *Bp. Butler's* Sermon, vii. p. 65, "Upon the character of Balaam."

16. ὑποζύγιον ἄφωνον] *a dumb beast of burden, speaking with man's voice, forbad the madness of the prophet*.

Horses were rare in Palestine. This general word, ὑποζύγιον, is applied to the animal which was most used for the purpose of bearing burdens. Cp. Matt. xxi. 5.

Here is an Apostolic testimony to the *truth* of the history of Balaam and his ass, Numb. xxii. 23. This is to be noted, because that history has been treated as a legend by some recent Expositors of the Old Testament, laying claim to the merit of special acuteness and erudition. And others have explained away the dialogue of Balaam and his ass into a mere vision of Balaam in a state of prophetic ecstasy; or into a mere imagination of his own mind: see *Winer*, R. W. B. i. p. 184.

To all these allegations it may be replied, that St. Peter, the Apostle of Christ, who was enabled to speak with tongues, and to discern the spirits of men (as in the case of Ananias, Acts v. 3), and to foretell the future (*ibid.*), accepted this history of Balaam as true, and explained its meaning, and showed how, by that signal example, Almighty God declared, that the most despised of brute creatures is wiser and more clear-sighted than a *disobedient Prophet*.

The dumb creature speaking by man's voice rebuked the madness of the Prophet. The ass saw the Angel which the Prophet could not see; and showed more of reason and knowledge than her master who rode upon her, and who, though endued with many spiritual gifts, was then blinded by disobedience.

In like manner the simplest peasant, who receives the history of Balaam as true,—a history guaranteed by the testimony of the inspired Apostle St. Peter, and by that of the Lord Jesus Christ Himself, Who received all the Old Testament as true, and commands us to receive it (see on Luke xvi. 29),—is really a far more intelligent and clear-sighted person than the Infidel Philosopher and Biblical Expositor who reject that history as false. The believing peasant *sees the Angel*: the unbelieving Philosopher and Expositor are blind. Compare the similar evidence with regard to the history of Jonah in the whale's belly, on Matt. xii. 40.

o Jude 12, 13.

17 ° Οὗτοί εἰσι πηγαὶ ἄνυδροι, καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 18 p ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους· 19 q ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται. 20 r Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21 s Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. 22 t Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καί, Ὗς λουσαμένη εἰς κύλισμα βορβόρου.

p Acts 2. 40. Jude 16. ch. 1. 4.

q John 8. 34. Rom. 6. 16. Gal. 5. 13. 1 Pet. 2. 16. Jude 4.

r Matt. 12. 43, &c. Heb. 6. 4. & 10. 26.

s Luke 12. 47, 48.

t Prov. 26. 11.

a ch. 1. 13.

III. 1 a Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, 2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ Κυρίου καὶ Σωτῆρος· 3 b τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ᾽

b 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18.

This passage is cited as *Scripture* by *Origen*, in Numer. hom. 13.

17. *πηγαὶ ἄνυδροι*] *wells without water:* they profess to teach, but they deceive those who resort to them; like wells which attract the weary and thirsty traveller, but are found to have no water. But Christ, the true Teacher, makes those who come to Him to be like wells of living water, springing up into everlasting life. John iv. 14; vii. 38.

— *καὶ ὁμίχλαι*] *and mists:* so A, B, C. *Elz.* has *νεφέλαι, clouds:* cp. Jude 12.

18. *ὑπέρογκα ματαιότητος φθεγγόμενοι*] *Speaking great swelling words of vanity;* as Simon Magus did, affirming himself to be no less than God; and other Gnostic teachers, boasting themselves superior to the Apostles, and equal to Christ. *S. Hippolyt.*, Phil. pp. 255. 257. See on Acts viii. 10. *Iren.* i. 13, and i. 23 (ed. *Stieren*).

These false Teachers are called *wells without water*, because they have not the living spring of the Holy Spirit gushing within them; and they are *not* called *clouds* (*νεφέλαι*) as the Saints are, but *ὁμίχλαι, mists*, of darkness and gloom, and driven by the gusts of the Evil Spirit. *Catena*, Cramer, p. 96. *Euseb.* iii. 26.

— *ὀλίγως*] *a little.*—*Elz.*, with C, G, K, and many Cursives and *Armenian* and *Arabic* Versions have *ὄντως*. But A, B, C have *ὀλίγως*, and *Vulg.* "*paululùm:*" and this seems to be the true reading, and is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Alf.*: compare *v.* 14, *δελεάζοντες ψυχὰς ἀστηρίκτους*. These false Teachers allured those persons who were *only just escaping* (*ἀποφεύγοντας*, so A, B, C,—*Elz.*, *ἀποφύγοντας*) from the heathen who *live in error*, and by *promising them liberty* they made them the slaves of brutish lusts.

19. *ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι*] *promising them liberty;* as the Gnostic Teachers did, assuring their votaries, that if they became their disciples, they were *free to live* as they pleased, "liberos agere quae vellent;" see *S. Iren.* i. 23, and *S. Hippolytus* (Philos. p. 175), describing Simon Magus and his followers, who boasted that they had been liberated from all moral restraints by their own superior intelligence (*λελυτρῶσθαι διὰ τῆς ἰδίας ἐπιγνώσεως*); and see above, on 1 Pet. ii. 16.

The latter part of this verse is quoted as *Scripture* by *Origen*, in Exod. hom. 12, and de Rectâ fide, § 1.

20. *ἐν ἐπιγνώσει*] *by the true gnosis*, or *knowledge*, of our Lord and Saviour. Here and in the following verses St. Peter inculcates the word *ἐπίγνωσις*, the ripe *knowledge* of Christ, in opposition to the spurious *gnosis* of the Gnostic Teachers: cp. i. 2, 3. *It were better for them not to have had this epignosis, than after they had received it, to turn away from the holy commandment*, as Simon Magus did. Acts viii. 13—23.

22. *τὸ τῆς ἀληθοῦς παροιμίας*] *that* (saying) *of the true proverb.* On the use of the article *τὸ*, cp. Matt. xxi. 21. James iv. 14. *Winer*, § 18, p. 99.

The proverbs here quoted were perhaps contained in two iambic verses, thus:—

εἰς ἴδιον ἐξέραμ᾽ ἐπιστρέψας κύων,
λελουμένη θ᾽ ὗς εἰς κύλισμα βορβόρου.

Compare note above, on 1 Cor. xv. 33, and *Bp. Pearson*, Vind. Ignat. pt. ii. ch. 14; vol. ii. p. 579, ed. *Churton*. Compare also Prov. xxvi. 11, *ὅσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον, κ.τ.λ.*

The *βόρβορος, mire*, of which the proverb speaks, was specially pertinent to those Gnostic Teachers who said, that they "might wallow in the *mire* as much as they pleased," and that—such was their spiritual virtue—they could not be polluted by it any more than gold by mud; *τοῦ βορβόρου μηδὲν αὐτοὺς ἀδικῆσαι δυναμένου. S. Irenæus*, i. 6. 2.

CH. III. 1, 2. *ταύτην ἤδη*] *This Epistle, already a second, write I unto you, beloved.* This expression, "*already a second,*" intimates that this Second Epistle was written soon after the First. Compare *Bengel* here, "priorem *paullo antè* scripserat;" and on i. 12, "alteram hanc Epistolam scribit brevi intervallo post primam."

On this sense of *ἤδη* see Matt. v. 28. John iii. 18; iv. 35; xxi. 14. 1 Cor. v. 3. 2 Tim. iv. 6. Hence it appears that the First Epistle also was written not long before the breaking out of the Neronian persecution and St. Peter's death (see 2 Pet. i. 14), and this is suggested by the general tone of that Epistle. See *Introduction*, p. 40.

The reason why he wrote these two epistles almost at the same time was his earnest *desire to stir up their pure mind*—clear from all admixture of sinister affection (see on 1 Cor. v. 8), *to remember the words spoken before by the Holy Prophets, and the command of the Apostles of their Lord and Saviour.*

Elz. has *ἡμῶν, of us;* but the reading *ὑμῶν, of you*, is in A, B, C, K, L. The Apostles are the Apostles *of you*, as sent *to you;* and they are the Apostles *of the Lord*, as sent by Him. Compare Jude 17, *ἀποστόλων τοῦ κυρίου*, and the *double genitive* in James ii. 1, *τοῦ κυρίου ἡμῶν τῆς δόξης*.

Some persons have argued from these words, that this Epistle could not have been written by St. Peter.

But he uses a similar expression in his First Epistle, i. 12. In both places he modestly speaks of himself in the *third person*, and associates himself with others who had been his fellow-labourers in the same field.

Indeed here is another evidence of *genuineness*. A *forger*, personating an Apostle, would have said, "*us*, the Apostles;" but an authentic Apostle, like St. Peter, is content to speak more modestly, and to say, "*your* Apostles." Cp. *Dean Alford*, Prolegg., p. 155.

St. Peter here declares the harmony of the Prophets and the Apostles; in opposition to the Gnostic Teachers, who ascribed the writings of the "*holy Prophets*" to some other source than that of the Gospel (see on i. 20), and so prepared the way for the Marcionite and Manichæan heresies.

The *Apostles*, to whom St. Peter here specially refers, were *St. James*—many portions of whose Epistle are adopted and reiterated by St. Peter in his former Epistle—and *St. Paul:* see *v.* 15.

On *ἐν αἷς*, in which *two* Epistles—*δύο* being implied in *δευτέραν*—see *Winer*, § 21, p. 128.

3. *ἐλεύσονται*] *There will come in the last days, in scoffing, scoffers, walking after their own lusts. St. Jude* refers to these words in his Epistle, *v.* 17, *Remember ye the words spoken before by the Apostles of our Lord Jesus Christ, that they were saying*

ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας
πορευόμενοι, [4] [c] καὶ λέγοντες, Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ'
ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.
[5] [d] Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ
ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, [6] [e] δι' ὧν ὁ τότε κόσμος
ὕδατι κατακλυσθεὶς ἀπώλετο· [7] [f] οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ
τεθησαυρισμένοι εἰσὶ πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν
ἀσεβῶν ἀνθρώπων.

c Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22.
d Gen. 1. 6, 9. Ps. 24. 2. & 33. 6. & 136. 6.
e Gen. 7. 10, 21.
f Ps. 102. 27. Isa. 51. 6. Heb. 1. 11. 2 Thess. 1. 8. ver. 10.

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to you, that in the last time there will be scoffers walking after their own lusts.

From this reference, it appears that St. Jude wrote his Epistle *after* the present Epistle (cp. note above on ii. 1), and that he owned this Epistle to be the work of an *Apostle*, and therefore an *authentic* writing; and if authentic, then it must be also *genuine*, for it asserts itself to be written *by St. Peter*, ch. i. 1, and cp. i. 17, where the writer describes himself as present at the Transfiguration, at which only three Apostles were present, viz., *Peter*, James, and John.

This passage (*ἐλεύσονται—πορευόμενοι*) is quoted by *S. Hippolytus*, the scholar of Irenæus, de Consummatione Sæculi, c. 10.

— *ἐν ἐμπαιγμονῇ*] *in scoffing;* omitted by *Elz.*, but in A, B, C, and received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.* "In *scoffing, scoffers*"—a strong Hebraistic expression: see on Acts iv. 17. They will not only *be* scoffers, but they will come *in scoffing*, like those of whom the Psalmist says, that their delight is *in cursing*, and that they *clothe* themselves with it as it were *with a raiment* (Ps. cix. 16, 17); and the contrast is striking to the divine words, *εὐλογῶν εὐλογήσω*, Gen. xxii. 17; cp. Eph. i. 3, *ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ*, and *Clem. Rom.* i. 23.

4. *λέγοντες, Ποῦ ἐστιν*] *saying, Where is the promise of His coming?* This *prophetical* warning is directed against the Heretics called *Lampetians*, *Euchites*, or *Ophites*, and *Naasseni* (*Catena*, Cramer, p. 98. *Theophylact*).

Compare the warnings of an Apostolic Father; "Whosoever does not confess the suffering of the Cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither *Resurrection nor a Judgment*,—he is the firstborn of Satan." *S. Polycarp*, c. 7.

5. *θέλοντας*] they are *wilfully blind* to this truth, which is revealed to them in the Holy Scriptures. The word *θέλων* expresses a *deliberate* act of the *will*. See Col. ii. 18. Philem. 14.

St. Peter censures the false Teachers, who denied the doctrine of the second Advent of Christ (*Παρουσία*) and of Future Judgment and Resurrection, and of the Dissolution of the material world.

He confutes them by several considerations:

(1) The World was *created* by God, and therefore it can be *destroyed* by Him.

(2) The World was created *out of the water*, and *through water;* and yet it was destroyed by God by the very *same* element, *water;* out of which it had been made. This destruction by water, at the Deluge, was executed by God as a Judicial punishment for men's sins.

The Universal Deluge, therefore, was a warning and a rehearsal of the General Judgment to come.

(3) At the Flood, the *Heavens* and the *Earth* themselves were made by Almighty God to supply the *means* of their own destruction. They supplied the *Water* by which the world was drowned. See Gen. vii. 11—21, "the same day were all the *fountains* of the *great deep* broken up, and the windows of *heaven* were opened, and the *rain* was upon the earth forty days and forty nights, . . . and the waters prevailed . . . and all flesh died."

(4) *Human* notions of duration of time are very different from those of *God;* with *Whom* "*a thousand years are as one day.*"

— *γῆ ἐξ ὕδατος*] *the Earth was subsisting out of the water and through the water.* See Gen. i. 6, "God said, Let there be a *Firmament* in the midst of the *waters:*" and Gen. i. 9, "Let the *waters* under the heaven be gathered together unto one place, and let the *dry land* appear:" and Ps. xxiv. 2, "He hath founded it upon the *seas*, and established it upon the *floods:*" and Ps. cxxxvi. 6, "He stretched out the *Earth* above the *Waters.*"

On the symbolical and spiritual significance of these words, applied to the use of *Water*, as instrumental in the work of the *New Creation* or *Regeneration* of Mankind, see John iii. 5. *Tertullian*, de Baptismo, c. 3, "dispositio mundi modulatricibus quodammodo *aquis* Deo *constitit* (*συνέστηκε*) . . . primis aquis præceptum est animas proferre, ne mirum sit in *baptismo* si aquæ animare noverunt." Cp. *Bp. Andrewes*, iii. p. 250, and note above on 1 Pet. iii. 20, 21.

The assertion that the Earth arose out of the *water* is opposed to the dogma of Simon Magus, that it was engendered from *fire:* see *S. Hippolyt.*, Refut. hær. p. 165.

— *συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ*] *consisting by the Word of God*—the *spoken* word; and, in a higher sense, by the Eternal Consubstantial WORD. The LOGOS was the Creator; and this was no new doctrine to St. Peter's Jewish readers. See on Ps. xxxiii. 6, and on John i. 1, 2, and *Bp. Wilson* here, p. 686.

This assertion of St. Peter, that the heavens were created by the *Word of God*, and *subsist* thereby—especially in the sense above specified—is opposed to the error of the Gnostic Teachers, asserting that the Universe was made by *Angels*, or by the *Demiurge* opposed to the Supreme God: see *Iren.* i. 19 (Grabe), who says (in reference to that Gnostic error) that the World was not made by Angels, nor by any powers separated from God, but by His WORD, i. e. *Christ*, and he refers to Ps. xxxii. 6. John i. 3, in proof of this doctrine: see also *S. Iren.* ii. 2 (Grabe); "omnia quæ fecit Deus, infatigabili *Verbo* fecit; quemadmodum *Joannes* Domini discipulus ait de Eo" (John i. 3).

Observe the word *συνεστῶσα, consisting:* that is, *framed* and *compacted* by the Word of God; and compare St. Paul's use of the same verb in the same sense (Col. i. 17), "by *Him* (Christ) all things *consist*" (*συνέστηκε*).

6. *δι' ὧν*] *by means of which*, i. e. by means of the *Heavens* and *the Earth;* which were the reservoirs of the *Water* by which the world was drowned at the Flood. The Heavens and Earth supplied the element of Water by which the world was destroyed. Gen. vii. 11. See *Theophyl.*, *Hammond*, *Wetstein*.

So, the *Fire*, contained in the Heavens and the Earth, is the fuel of its future funeral pile. The Heavens and Earth have within themselves—in the electric fluid of lightnings, and meteors, and comets, and in the subterranean reservoirs of Volcanos,—the materials of their own future combustion and conflagration at the Great Day.

Hence that last conflagration is called by *S. Irenæus* (v. 29), a *Flood* of *Fire*,—"Diluvium ignis." The ravages made by Lightnings and the eruptions of Volcanos are prophetical signs of Christ's Coming to Judgment (cp. Matt. xxiv. 7), and are premonitory symptoms of the Earth's future destruction by fire, as even the heathen writers of Antiquity believed. See the passages from *Lucretius*, *Pliny*, *Lucan*, *Seneca*, cited here by *A Lapide* and others.

7. *τεθησαυρισμένοι εἰσὶ πυρί*] *are treasured up for fire.* They are indeed *treasured up;* but not as these false Teachers say, for *eternity*, but for *fire*, as the old world was treasured up for *water;* and they are *treasured up by His Word*, that is, as long as He wills it, and no longer. The word *fire* is emphatic, and therefore is placed the last in the clause; and this rendering, which is that of the *Æthiopic* version, seems preferable to that which connects *πυρὶ* with *τηρούμενοι*.

This reservation of the world for *fire* had been revealed by the old Prophets. Isa. lxvi. 15, 16. Dan. vii. 10, 11. Mal. iv. 1.

In an Oration of *Melito* (Bishop of Sardis in the second century), which has been published from the Syriac for the first time by the *Rev. William Cureton*, D.D. (Lond. 1855, p. 51), there appears to be a reference to this passage of St. Peter, —"There was a *flood of water*, and all men and living creatures were destroyed by the multitude of waters, and the just were preserved in an Ark of wood by the ordinance of God. So also it will be at the last time; there will be a *Flood of Fire*, and the *Earth will be burnt up* together with its mountains, and men will be burnt up with the idols which they have made; and the sea together with the isles will be burnt, and the *just shall be delivered* from the fury (of the fire), as their fellows in the Ark (were saved) from the waters in the Deluge" (*Melito*). Compare the learned Editor's remarks, p. xi, and p. 51, on the importance of this passage in relation to the question concerning the authenticity and genuineness of the present Epistle. See also above, p. 76.

g Ps. 90. 4.
h Isa. 30. 18. Ezek. 18. 23, 33. & 33. 11. Hab. 2. 3. Rom. 2. 4. 1 Tim. 2. 4. ver. 15. Heb. 10. 37. 1 Pet. 3. 20. & ver. 15.
i Ps. 102. 27. Isa. 51. 6. Matt. 24. 35, 43, 44. 1 Thess. 5. 2. Rev. 3. 3. & 16. 15. & 20. 11. & 21. 1.
k Ps. 50. 3. 2 Thess. 1. 8.
l Isa. 65. 17. & 66. 2. Rev. 21. 1.
m 1 Cor. 1. 8. Phil. 1. 10. 1 Thess. 3. 13. & 5. 23.
n Rom. 2. 4. ver. 9.

8 g Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. 9 h Οὐ βραδύνει Κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

10 i Ἥξει δὲ ἡμέρα Κυρίου ὡς κλέπτης· ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

11 Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις, 12 k προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;

13 l Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

14 m Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ· 15 n καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ

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8. *μία ἡμέρα*] *one day with the Lord is as a thousand years, and a thousand years as one day.* See *St. Barnabas* (Ep. 15), who thence takes occasion to state the opinion, that as the world was *created* in *six days*, and God *rested* on the seventh day, so the world will last six thousand years, and in the seventh Millennium the End will come: and cp. *Irenæus* i. 28, *Grabe*. Cp. *Justin M.* c. Tryphon. c. 81, who, perhaps, quotes from this passage of St. Peter as well as from Ps. xc. 4. See *Joseph Mede's* Works, p. 611.

9. *βραδύνει τῆς ἐπαγγελίας*] *He is not slack concerning His promise.* He does not linger *behind it*; cp. the phrases, *ὑστερεῖν τινος*, *λείπεσθαί τινος*. See *Winer*, § 30, p. 177.

— *μὴ βουλόμενος*] *because He is not desirous that any should perish*, but is desirous *that all should come* (*χωρῆσαι*) *to repentance*; as to their *proper place* (*χώραν*). Matt. xv. 17. John viii. 37; cp. the declaration of St. Paul that "God willeth (*θέλει*) *all* men to be saved, and to come to the knowledge of His truth," 1 Tim. ii. 4.

10. *ὡς κλέπτης*] *as a thief*: see on 1 Thess. v. 2. *Elz.* adds *ἐν νυκτί*, not in A, B.

— *στοιχεῖα*] *elements*. It has been objected to this translation,—which is that of the *Vulg.*, *Syriac*, *Arabic*, *Æthiopic*, and *English* versions,—that Earth itself and Fire are Elements, and that the writer, according to this translation, is liable to the charge of tautology; and therefore the word *στοιχεῖα* is here rendered *heavens* by some, and this rendering is justified by citations from ancient Christian writers, *Justin M.*, *Theophilus* of *Antioch*, and *Polycrates*. See *Joseph Mede's* Works, p. 614. *Bengel*, *Alford*, *Hammond*, *Whitby*, and others.

But St. Peter's meaning seems to be, that the *στοιχεῖα*, *elements* or *rudiments*, of which the Universe is composed and compacted, will be *loosed*; that is, the frameworks of the world will be disorganized, and this is the sense of *στοιχεῖα* in the LXX, Wisd. vii. 17; xix. 18, and in *S. Hippolyt.*, Philos. pp. 219. 318. This *dissolution* is contrasted with the *consistency* described by the word *συνεστῶσα* in *v.* 5. The *heavens* are reserved for fire (*v.* 7). and will pass away with a *rushing noise*, and, being set on *fire*, *will be dissolved* (*v.* 12), *the elements will be on fire and melt* (*v.* 12), and be reduced to a state of confusion; *the earth, and the works therein, will be burnt up.*

There does not, therefore, seem to be any cause for abandoning the common meaning of *στοιχεῖα*, the *elemental* principles of which the Universe is made.

11. *τούτων οὖν πάντων λυομένων*] *Since then all things are being dissolved*, that is, since this is their destiny, and, though the dissolution is *future*, yet is so *sure* that it may be regarded as *present*. Cp. Matt. ii. 4, *ποῦ ὁ Χριστὸς γεννᾶται*, and *Winer*, § 45, p. 306.

— *ὑπάρχειν*] More emphatic than *εἶναι*. In what *state* ought we to *be subsisting* (*ὑπάρχειν*), since that catastrophe is so certain and so sudden? See *v.* 10. In what state ought it to *find us?*

12. *σπεύδοντας*] *hastening the Advent of the Day of God.* A remarkable expression; but not strange to the Jewish mind of those whom St. Peter is addressing, "If thou keepest this precept, thou *hastenest* the day of the Messiah" (*Debarim*, R. vi. Deut. xxii. 7. See *Wetstein* on John ix. 7). Whoever prays "Thy kingdom come," and promotes the preaching of the Gospel to all Nations (Matt. xxiv. 14), *hastens* the coming of the Day of Christ. Cp. *Dean Trench* on the Authorized Version, p. 84, and the margin of that Version.

It is worthy of remark, that *St. Peter* himself, in his speech in Solomon's Porch at Jerusalem, had pressed this same truth, when he said (Acts iii. 19. 21), "Repent ye and turn to God, that your sins may be blotted out; and *in order* that (*ὅπως ἄν*) *the seasons* of *refreshing* may come from the presence of the Lord, and that He *may send Jesus Christ*, whom the heavens must *receive* till *the times of the restitution of all things*," i. e. of the new Heavens and new Earth, described by the writer here in *v.* 13.

This use of *σπεύδειν* in this passage, and the use of the *ὅπως ἄν* in the words just quoted from Acts iii. 19, have been thought by Expositors to present some difficulties. But the one difficulty solves the other. And the occurrence of this remarkable thought in this Epistle, as compared with that speech of *St. Peter*, is another silent evidence of the *genuineness* of this Epistle.

13. *καινοὺς δὲ οὐρανούς*] *But we look for new heavens and new earth, wherein dwelleth righteousness.* On the meaning of *καινοὺς*, *made new*, as distinguished from *νέος*, see above, on Eph. iv. 23.

Concerning this future renovation, see above, Rom. viii. 20—22; below, Rev. xxi. 1; and St. Peter's speech, Acts iii. 19—21. Cp. Isa. lxv. 17; lxvi. 22.

There are frequent anticipations of this physical restoration in the *Book* of *Enoch* (x. 27; l. 5; liv. 4, 5; xc. 17). *Huther*, p. 323.

St. Peter does not represent the Heavens as destined to *destruction*, but as hereafter to be transformed (*ἀναστοιχειουμένους*) to a more *glorious condition*. As the mortal bodies of the Saints are dissolved by death, and will not be reduced to annihilation, but will, by reason of Christ's Resurrection, and of their incorporation in Him Who is the Resurrection and the Life, be renewed to Immortality, so the heavenly bodies will be renewed by fire, and be delivered from the bondage of corruption. See Rom. viii. 20—22.

The material Creation has sympathized with us in our Fall, and it will rejoice with the righteous in their Redemption and Revivification, when their mortal bodies will rise and bloom anew, like vernal herbs and flowers, in the glorious spring-tide of the Resurrection. See *Eusebius*, *Severus*, and others here in *Catenâ*, Cramer, p. 100.

Thus the benefits of the Incarnation and the Redemption wrought by the Second Adam extend also to the Natural World. He has restored already the free use of the creatures to *us* (see on 1 Cor. iii. 23); and He will raise the Creation itself to a more glorious state of being.

15, 16. *καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος*] *as also our beloved brother Paul, according to the wisdom given unto him, wrote to you; as also in all his Epistles, speaking of these things in them; in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction.*

Part of this text is quoted by *Origen* de Rectâ Fide, sect. 2,

σοφίαν ἔγραψεν ὑμῖν, [16] ° ὡς καὶ ἐν πάσαις ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν αἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

° Rom. 8. 19. 1 Cor. 15. 24. 1 Thess. 4. 15.

and ascribed by him without any hesitation to St. Peter. See also on i. 4; ii. 16. 19.

With regard to the reading of this passage, *Elz.* has ταῖς before ἐπιστολαῖς, but this is not in A, B, C. However, the sense is not affected by its omission: it means in *all Epistles* written by him.

Elz. has ἐν οἷς, "in which *things*," and so C, G, K; but A, B have ἐν αἷς, "in which *Epistles*," and also many Cursives, and the *Arabic*, *Syriac*, and *English* versions, and *Lachmann*; and this text is supposed to contain a reference to St. Paul's *Epistles*, by *S. Cyril* of Alexandria (in Catenâ, p. 103), *Augustine* (De Fide, § 22), and others. They therefore are in favour of the reading ἐν αἷς, agreeing with ἐπιστολαῖς.

The context also seems to require ἐν αἷς, *in which Epistles*. For, it can hardly be said, that unlearned men *wrest* obscure *things* or *mysteries—as* they do "*the other Scriptures*"—to their own destruction. The wresting of one set of *writings* (i. e. of the other Scriptures) is here joined with the wresting of another set of *writings*, i. e. the Epistles of St. Paul: and the unlearned and unstable are said to pervert *both*.

This passage seems to have been in the mind of *S. Polycarp* when he wrote to the Philippians, i. 3, "No one like me can equal the *wisdom* of the blessed Paul, who being absent *wrote to you Epistles* (ὑμῖν ἔγραψεν ἐπιστολὰς), into which if you look diligently, you will be enabled to be built up unto the faith."

"Our beloved brother Paul wrote *to you*," says St. Peter here; "*to you* of Asia Minor, whom I address." Especially St. Paul did this in his Epistles to the *Galatians* and to the *Ephesians* in *Asia* Proper, and to the *Colossians* in *Phrygia*. Compare St. Peter's inscription of his own First Epistle to those of the dispersion of *Galatia*, *Asia*, and *Bithynia*; and St. Peter's Second Epistle is addressed to the same persons. (2 Pet. iii. 1.)

As has been already observed, *St. Peter* in these two Epistles adopts much of the language and reinforces the precepts and warnings of *St. Paul's* Epistles to the *Asiatic* Churches of Ephesus and Colossæ. See above, p. 43.

To what does he specially refer when he says that there are "some things hard to be understood in St. Paul's Epistles?"

S. Augustine thus replies to this question:—

"Even in the times of the Apostles, certain persons, who did not understand some of Paul's rather obscure (subobscuras) sentences, alleged that he said 'Let us do evil, that good may come,' because he had said 'that the Law entered in, that sin might abound; and where sin abounded, there did grace much more abound.' (Rom. iii. 8; v. 20).

"When the Apostle Paul says that a man is justified by faith (per fidem) without the works of the Law, he does not mean thereby, that, when a man has received and professed the Faith, he may despise the works of righteousness; but that every one may know that he may be justified by faith, although works of the law have not *gone before* his Faith. For works *follow* him that is justified, 'Sequuntur justificatum, non precedunt justificatum.'

"Since however the notion above mentioned had arisen at that time (viz. that works were not requisite), the other *Apostolic Epistles* of *Peter*, *John*, *James*, and *Jude*, specially contend against that notion; in order to maintain earnestly, that Faith without works doth not profit. Indeed *Paul* himself has defined Faith to be not *any kind* of Faith by which man believes in God; but he defines true faith to be that *healthful and evangelical faith*, whose works proceed from love—'Faith which worketh by love.' (Gal. v. 6.) And he asserts, that the faith which some men think sufficient for salvation is so worthless, that 'if I have faith (he says) so as to remove mountains, and have not charity, I am nothing' (1 Cor. xiii. 2); and doubtless that man's life is good, where faithful love works, for he says, 'the fulfilling of the Law is love' (Rom. xiii. 10)."

This remark is specially applicable to *St. Paul's* own *latest* Epistles. See above, *Introduction* to the Epistles to Timothy and Titus (near the end).

"Evidently, therefore (continues *Augustine*), for this reason, *St. Peter*, in his *Second Epistle*, when he was exhorting to holiness of life, and was declaring that this world would pass away, and that *new heavens and new earth* are looked for, which are to be assigned as dwellings to the righteous; and when he was admonishing men to consider what ought to be their life in this world, in order that they may be made meet for that future habitation; and being also aware that many ungodly men had taken occasion from certain rather obscure sentences of the Apostle *Paul*, to be reckless of living well, and to presume of salvation by faith, has noted that there are *some things hard to be understood in* St. Paul's *Epistles*, which men *wrested*, as they did the *other Scriptures, to their own destruction;* whereas, in truth, that Apostle (St. Paul) entertained the same opinions as the rest of the Apostles concerning everlasting salvation, and that it would not be given to any but to those who live well. Thus therefore Peter writes." *Augustine* thus quotes this chapter, *vv.* 11—18. *S. Augustine*, de Fide et Operibus, c. 22, ed. Bened. vi. p. 308.

Many of the Ancients supposed the Epistle of St. James, with the First of St. John, that of St. Jude, and the *Second of St. Peter*, to have been written against *those* who, *mistaking* the sense of *St. Paul's Epistles*, held that faith without good works is sufficient for salvation. Which opinion is greatly confirmed by St. Peter, where he says that in the *Epistles of St. Paul* may be found some things which by bad men are perverted to the worst sense, and to their own destruction. *Bp. Bull*, de Justif., diss. ii. ch. iv. Cp. also *Bp. Bull's* Examen Censuræ Strict. i. § 4, where he says "that St. Peter *refers* here to St. Paul's doctrine on justification by Faith *hath been* the judgment of most learned men." Cp. *Bp. Sanderson*, Prælect. ii. de Conscientiâ. § 5, and above, *Introduction* to the Epistle of St. James, pp. 1—3.

Observe, however, how wisely St. Peter guards against the inference which has been derived by some from his words—especially by Theologians of the Church of Rome—alleging that *Holy Scripture* is here represented by him as *obscure*, and that *therefore* it ought *not* to be allowed to be *read by the people*.

In this same chapter, St. Peter commends the "words of the holy Prophets, and the commandment of the Apostles," to the careful meditation of his readers (iii. 2); and he had said, "if *any man* speaks, let him speak as the *oracles of God*," which presupposes knowledge of those oracles (iv. 11). And he does not say here that *Holy Scripture* is *obscure;* but that there are *unlearned and unstable men* in the world; and that there are *some* things hard to be understood in *some portions* of Holy Scripture, which he *commends* to their reverent regard by saying, that they are written by "our *beloved brother* Paul according to the *wisdom* that was given him." And he does *not* suppose that the *faithful* and *well-grounded* believer will misapprehend them; but he affirms that *unlearned and unstable* men *wrest* them, that is, put them, as it were, to the *rack*, and *torture* them, contrary to their true and natural meaning—to their own *destruction;* whereas, when properly understood, they are able to make wise unto *salvation*. He also says that this evil practice of these unlearned and unstable men is not limited to these particular portions of Holy Scripture; but that they *treat the rest of the Scriptures* in the same way.

These words of St. Peter possess much interest and importance, as taking their place with the other testimonies of Prophets and Apostles to the authority of Holy Scripture.

The Prophet *Malachi closes* the Canon of the *Old* Testament by a solemn appeal "to the Law of Moses, and to the Statutes and Judgments." He says, "Remember them" (Mal. iv. 4).

The Apostle and Evangelist *St. John closes* the four Gospels with a similar reference. "These things are *written*, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His Name." (John xx. 31.)

St. Paul, the Apostle of the Gentile World, *closes* his Epistles with a testimony to the sufficiency and Inspiration of *Holy Scripture*. "Abide thou in those things which thou hast learnt, and wert assured of, knowing from whom thou didst learn them; and that from a child thou knowest the *Holy Scriptures*, which are *the things* that are able to *make thee wise unto salvation*, through faith that is in Christ Jesus. *Every Scripture*, being *divinely inspired*, is also profitable for doctrine, for reproof, for correction, for instruction in righteousness, in order that the man of God may be perfect, throughly furnished unto every good work." (2 Tim. iii. 14—17.)

St. Peter, in like manner, *closes* his Epistles here with a similar exhortation, and with a warning against perversion of Scripture.

St. Jude also *closes* the Catholic Epistles with a memento to his readers, "Remember ye the words spoken before by the Apostles of our Lord Jesus Christ." (Jude 17.)

Lastly, the Apostle and Evangelist *St. John closes* the Apocalypse with a promise of blessing to those who keep its

p Mark 13. 23. 17 p Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ· 18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ· αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος· ἀμήν.

sayings, and a curse on those who take from it or add to it. (Rev. xxii. 7. 18, 19.)

Thus the duties of the Christian Church, as the Guardian of HOLY SCRIPTURE, and the duties of every member of the Church, as bound to receive, to meditate upon, and to obey the written Word of God, are solemnly inculcated by the farewell voices of Prophets and Apostles.

Prophets and Apostles pass away to another and better world. But the WORD of GOD, written by their instrumentality, *endureth for ever*. (1 Pet. i. 25.)

Observe, also, the importance of this passage with regard to the Epistles of ST. PAUL.

When St. Peter wrote this Epistle, he was near his death (2 Pet. i. 14), which took place in or about A.D. 68. He refers here to St. Paul's Epistles—to *all his Epistles*.

At the date of the present Epistle, *all* St. Paul's Epistles had been written, with the exception perhaps of the last Epistle, the Second to Timothy. See above, *Chronological* Table prefixed to St. Paul's Epistles, pp. xiv, xv.

"Peter wrote his present Epistle a very short time before his own and St. Paul's martyrdom; and St. Peter had read all Paul's Epistles." *Bengel*.

St. Peter here designates St. Paul's Epistles as γραφάς, *Scriptures*. He says that some men wrest them as they do "*the other Scriptures*" (τὰς λοιπὰς γραφάς).

The word γραφαί is used about fifty times in the New Testament, and is there always applied to characterize *divinely inspired writings*, specially those of the *Old Testament*, which were received by *Christ Himself* as given *by inspiration of God*. It is *never* used in the New Testament to designate *any other* writings than those. Therefore, St. Peter here declares, that the Epistles of St. Paul are *divinely inspired*, and are to be received as such.

This testimony to the *wisdom* of *St. Paul* and to the *divine inspiration* of his Epistles, is specially interesting and valuable as coming from *St. Peter*.

Some persons had endeavoured to make him a rival of St. Paul. "I am of Cephas," was said in opposition to others, who said, "I am of Paul" (1 Cor. i. 12). He was the Apostle of the Circumcision, and St. Paul of the Gentiles (Gal. ii. 7). And Peter had been once prevailed upon by the Judaizing Christians at Antioch to side with them in *opposition* to St. Paul. (Gal. ii. 11.) On that occasion he had been openly resisted and publicly rebuked by St. Paul; and St. Paul has fully recorded the circumstances of that resistance and rebuke in one of his own Epistles to the Christians of Asia: the Christians of one of the same regions as are recited in the inscription of St. Peter's First Epistle, and to which the Second Epistle of St. Peter was addressed—*Galatia*. (Gal. ii. 11—21.)

St. Peter, therefore, in acknowledging St. Paul's Epistles to be *Scripture*, that is, as *written by inspiration of God*, acknowledges them to be *true*; and therefore he owns, that what is therein recorded in St. Paul's Epistle to the *Galatians*, concerning *himself*, and his own conduct at Antioch, is a *true history*; and that he was then *justly rebuked*, because he was κατεγνωσμένος, *condemned*. (Gal. ii. 11.)

St. Peter, therefore, here refutes the assumption of those who call themselves his successors: an assumption grounded on St. Peter's *supposed* infallibility (see on Matt. xvi. 18), and who allege that they themselves are *infallible*, and are not to be rebuked by any.

But *St. Peter himself* faltered, and the record of his failing is written in the Word of God; and St. Peter himself owns that record to be true, and to be divinely inspired. Therefore, none of those who call themselves his successors, and who ground their claims on St. Peter's alleged infallibility, can be allowed to be infallible. And whoever desires to build his hopes of heaven on the rock and not on the sand, will not place his faith on the baseless foundation of such an imaginary Infallibility.

St. Peter's generosity, wisdom, and charity, are here manifest.

He owns himself to have been in error. He makes public reparation for his error, in writing to those to whom his error might be a snare; the Jewish Christians of Asia. He refers to Epistles, in which that error is recorded by him who rebuked him for his error. He acknowledges these Epistles to be written by his *beloved brother*: to be written according to *divine wisdom*; he owns them to be *Scripture*, written by inspiration of God. He thus publicly confesses and retracts his error: he thanks him who corrected him: he shows his own wisdom. "Rebuke *a wise man*, and he will *love* thee" (Prov. ix. 8).

Compare note above, at the end of Gal. ii.

St. Peter felt that he had been rightly rebuked by St. Paul; he did not indignantly spurn that rebuke as an injury, but received it thankfully as a benefit. Such is the temper of those who have learnt to be meek and lowly in heart (Matt. xi. 29); "in honour preferring one another" (Rom. xii. 10). In a like, loving, spirit, St. Peter had closed his *first* Epistle, saying, that he sent it by "Silvanus the faithful brother," who had been the chosen associate of *St. Paul*; and joining him with "Marcus his son." See note on 1 Pet. v. 12, 13.

Thus, in fine, the Apostle of the Circumcision, now ready to put off his mortal tabernacle (i. 14), is seen standing, as it were, side by side, with the Apostle of the Gentiles, who is also now "ready to be offered up, and the time of his departure is at hand" (2 Tim. iv. 6), and he declares to the Churches of Asia and the world, that the Epistles of his beloved brother Paul are to be received as divinely inspired Scripture. Thus both these Apostles proclaim to the Church Universal that they are of one mind; and that the Faith is one and the same, which they have preached in their lives, and for which they are about to die.

They died as Martyrs in the same city—Rome; and as some ancient authorities relate, in the same year, and even on the same day (see *Introduction* to the Epistles to Timothy, at the end). However this may be, "they were lovely and pleasant in their lives, and in their death they were not divided." 2 Sam. i. 23.

17. ὑμεῖς οὖν, ἀγαπητοί] *Ye therefore, beloved, knowing these things before, take heed that ye be not led away by the error of the lawless, and fall away from your own stedfastness.*

These two verses contain the sum of the whole Epistle.

First, here is a warning against the errors and allurements of the false teachers with their specious claims to superior *gnosis*; to this he opposes the divine *gnosis*, which he has just supplied, and he therefore adds what follows;—

18. αὐξάνετε δέ] *But grow in grace, and in the knowledge* (the true *gnosis*) *of our Lord and Saviour Jesus Christ: to Him be the glory both now and for ever*,—literally, for the *day of eternity*, which has no night (see on Matt. xxv. 46). Observe the arrangement; true *gnosis* is a fruit of *grace*.

Here is a Doxology to Jesus Christ as God. On ἡ δόξα, cp. Rev. iv. 11; v. 13; vii. 12. He ends, as he had begun, with an assertion of the unity of the person of *Jesus* and *Christ*; and of His *Lordship*; and of His office as *Saviour*, and of His *Godhead*; because in opposition to the Gnostic false teachers these were the *principal* doctrines to be maintained.

— ἀμήν] *Amen*. So A, C, G, K, and most cursives and Versions.

INTRODUCTION

TO

THE FIRST EPISTLE GENERAL OF ST. JOHN.

EACH of the Catholic, or General Epistles has a special character.

The Epistle of St. James corrects the errors of those who imagined that a theoretical knowledge of religion, apart from practical piety, is acceptable to God [1]. St. Peter, in his First Epistle, builds up a system of ethical duty on the foundation of Christian Faith [2]. In his Second Epistle he condemns the false doctrines of those heretical Teachers who denied the Lord that bought them [3], and exposes the evil consequences of heretical teaching, in its influence on moral practice [4].

St. Jude, in his Epistle, completes the work of St. Peter. He recalls the attention of the Church to the warnings of that Apostle, and of his Apostolic brethren [5]. He displays in clearer light, and fuller amplitude, what St. Peter had revealed by the Spirit of prophecy [6].

The beloved disciple, the holy Apostle, and Evangelist, St. John, had another work to perform.

He had been admitted to the nearest intimacy with the Incarnate Word. He had leaned on His breast at supper [7]. He alone of the Twelve saw Him die on the cross, and beheld His side pierced, *and there came forth blood and water* [8].

St. John, who had seen these things, had testified of them in his oral teaching. And probably he had already written the record of them in his Gospel, before he published his Epistles [9]. St. John's Gospel affords the best help to the study of his Epistles. And the reader is requested to refer to the *Introduction* prefixed to his *Gospel* [10], as serving, in some respects, for an *Introduction* to his *Epistles* also.

St. John's life was providentially prolonged by the Head of the Church, in His love to her, in order that the beloved disciple might bear testimony to the fundamental doctrines of the Manhood, and Godhead, of Jesus Christ, and His Divine Sonship; and that he might also pronounce a judicial sentence, with all the weight of his Apostolic authority, on the wickedness of denying any of those doctrines; and might deliver to all of every age a warning against those Teachers who impugn any of these articles of the Faith; and might provide a refuge for the faithful under the peaceful shelter of his Apostolic name [11].

This he has done in his Epistles.

Ancient writers, dating almost from the age of St. John, bear witness to these statements.

The most important testimony of Christian Antiquity to this effect is that of S. Irenæus [12].

He came from the neighbourhood of Ephesus, the country in which St. John passed the latter part of his life, and in which he died [13]. He had conversed with S. Polycarp, Bishop of Smyrna;

[1] See above, *Introduction* to that Epistle, pp. 1—3.
[2] See above, *Introduction* to that Epistle, p. 43. Cp. pp. 69, 79.
[3] 2 Pet. ii. 1.
[4] See above, *Introduction* to that Epistle, pp. 70—72.
[5] Jude 17.
[6] 2 Pet. ii. 1.
[7] John xiii. 25.
[8] John xix. 34.
[9] It cannot indeed be *proved*, that the *Gospel* of St. John was written *before* his Epistles; but for various reasons this seems to me more probable now, than when p. 266 of the *Introduction* to the *Gospel* was written. See below, on i. 1, and *Guerike*, Einleitung, p. 473. *Hug*, *Lücke*, and *Davidson*, Introduction, p. 463. Cp. *Dr. Smith's* Dictionary of the Bible, p. 1112, and below, *Introduction* to the *Second* Epistle.
[10] See above, vol. i. pp. 256—266.
[11] Compare *Dr. Burton's* Bampton Lectures "on the Heresies of the Apostolic Age," especially Lecture vi. pp. 158—191, which affords some valuable helps for the study of these Epistles: see also Lecture viii. pp. 237—240, and notes, pp. 462—478, and pp. 498—519.
[12] The words of *S. Irenæus* will be quoted below: see pp. 98, 99. Compare also the testimony of *Tertullian*, Præscr. c. 33, "Eos maximè *Johannes* in Epistolâ *Antichristos* vocat, qui Christum negarent in carne venisse, et qui non putarent Jesus esse Filium Dei." He identifies the latter heresy with the teaching of *Ebion*. See also *S. Jerome*, Prolog. in Matt., "Joannes, quùm esset in Asiâ et jam tunc hereticorum semina pullularent, *Cerinthi*, *Ebionis*, et cæterorum, quos et ipse in *Epistolâ* suâ *Antichristos* vocat."
[13] *Euseb.* v. 5, and v. 20.

and S. Polycarp had conversed with St. John and other Apostles[1]. The testimony therefore of S. Irenæus concerning the design of St. John's Epistles is of great weight.

Certain Heresies affecting the doctrine of Christ's two Natures and one Person had sprung up in Apostolic times. The *Jews*, who looked for a *temporal* kingdom of Christ, could not reconcile their minds to the doctrine, taught in the Gospel, of a *suffering Messiah*. They were ashamed of the *cross* of Christ: they shrank from the scoffs of the Heathen taunting the Christians with worshipping a man, who died the death of a slave.

Those Jews also, who did not rightly understand the doctrine of the Divine *Unity*, were not prepared to accept that other cardinal article of the true Faith, that Jesus Christ is God.

Accordingly, when the Gospel was presented to the minds of those among them who could not gainsay the proofs of its truth as a Revelation from God, they endeavoured to accommodate it to their own preconceived opinions. Such persons were no longer willing to be called Jews; they assumed the name of Christians. But they were not sound Christians; and some among them are condemned by St. John.

The difficulties just specified beset the Jewish mind when it contemplated the Gospel, as preached by the Apostles.

There was also another embarrassment which perplexed many inquirers, *Πόθεν τὸ κακόν*; Whence is evil? How came it into the world?

This question had produced the Magian Philosophy, with its two independent and antagonistic Powers; and it engendered also the Gnostic Theories of emanations, or æons; according to which, the Demiurge or Creator was a different Person and Agent from the Father of our Lord Jesus Christ; and the Law and the Prophets were severed from the Gospel.

The Heresies produced by these causes, and which sprung up especially among the Jewish Christians, in the age of St. John, concerning the Person and Nature of Christ, and against which the Apostle wrote, were mainly four[2]—

1. The heresy of those who affirmed that Jesus was a mere *man;* this was the heresy of *Ebion.*

2. The heresy of those who said that *Jesus* was a different being from *Christ;* and that *Christ* was an æon or emanation, who was sent into the world to reveal the knowledge of the true God, and to free the souls of men from the power of the Demiurge or Creator of matter; and descended into the *man Jesus* at His baptism, and departed from Him before His crucifixion. This was the heresy of *Cerinthus.*

3. The heresy of those who asserted that Christ had *no real human body*, but that he suffered merely in *appearance.* This was the heresy of the *Docetæ*[3], and of their leader *Simon Magus.*

4. The heresy of those who said that the world was not created by Him, or by the Father, but by some rival powers; and who affirmed that there was no necessity for abstaining from idolatry, or for incurring any danger in behalf of the Faith. These were the *Nicolaitans* and others.

They who taught these doctrines are called *deceivers* and *antichrists* by St. John in his two Epistles[4], as is observed by S. Irenæus[5], who speaks at large concerning these errors in his great work against Heresy[6].

[1] *Euseb.* iv. 14; v. 24, citing the testimony of *S. Irenæus* and *Polycrates*, and other Bishops of Asia.

[2] Cp. preliminary note above to 2 Pet. ii., p. 86.

[3] So called from *δοκεῖν*, to *appear* or to *seem.*

[4] 1 John ii. 18. 22. 26; iv. 3. 2 John 7.

[5] *Irenæus* iii. 16. 5, Propter quod et in Epistolâ suâ sic testificatus est nobis *Joannes* 'Filioli, novissima hora est; et quemadmodum audistis, quoniam Antichristus venit, *nunc Antichristi* multi facti sunt, &c., et ex nobis exierunt' (1 John ii. 18); and *S. Irenæus* applies these words to those, like *Cerinthus*, who said that Jesus was only a "receptacle of Christ, and that Christ descended like a dove into Jesus;" and he says that these Antichrists whom he has mentioned do indeed in name confess Jesus Christ, but in fact deny Him by separating Jesus from Christ; and he applies to them the words of St. John in his First and Second *Epistles*, 1 John iv. 1, and 2 John 7, 8. See *Iren.* iii. 16. 8.

[6] "Hanc fidem annuntians Joannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui à *Cerintho* inseminatus erat hominibus errorem, ut confunderet eos et suaderet, quoniam *unus Deus qui omnia fecit per Verbum suum;* et non, quemadmodum illi dicunt, *alterum quidem fabricatorem*, alium autem *Patrem Domini;* et alium quidem fabricatoris filium, alterum verò de superioribus Christum, quem et impassibilem perseverasse, descendentem in Jesum filium fabricatoris, et iterum revolasse in suum Pleroma; et initium quidem esse Monogenem, Logon autem verum filium Unigeniti; et eam conditionem, quæ est secundùm nos, non à primo Deo factam, sed à virtute aliquâ valdè deorsum subjecta, et abscissa ab eorum communicatione, quæ sunt invisibilia et innominabilia. Abstulit autem à nobis dissensiones omnes ipse *Joannes* dicens, *In hoc mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In sua propria venit, et sui eum non receperunt.* Secundùm autem Marcionem et eos, qui similes sunt ei, neque mundus per eum factus est; neque in sua venit, sed in aliena; secundùm autem quosdam Gnosticorum ab angelis factus est iste mundus, et non per Verbum Dei. Secundùm autem eos, qui sunt à Valentino, iterum non per eum factus est, sed per Demiurgum. Hic enim operabatur similitudines tales fieri, ad imitationem eorum quæ sunt sursum, quemadmodum dicunt: Demiurgus autem perficiebat fabricationem conditionis. Emissum enim dicunt eum à matre Dominum et Demiurgum ejus dispositionis, quæ est secundùm conditionem, per quem hunc mundum factum volunt, quùm Evangelium manifestè dicat, quoniam per Verbum, quod in principio erat apud Deum, omnia sunt facta: quod *Verbum*, inquit, *caro factum est, et inhabitavit in nobis.*

"Secundùm autem illos, neque Verbum caro factum est, neque Christus, neque qui ex omnibus factus est, Salvator. Etenim Verbum et Christum nec advenisse in hunc mundum volunt; Salvatorem verò non incarnatum neque passum; descendisse autem quasi columbam in eum Jesum qui factus est ex dispositione, et cum adnunciasset incognitum Patrem, iterum ascendisse in

A summary of the remarks of S. Irenæus on this important subject may be presented to the English reader in the words of Bp. Bull;—

"All the Gnostics, of whatever denomination, did in reality deny the true Nativity, Passion, and Resurrection of Jesus Christ, although not all in the same way. This is a learned observation of Irenæus, who was a most careful investigator of the doctrine of the Gnostics, in the third book of his Treatise, where, after showing how the Apostle John, in the very beginning of his Gospel, glances at the *Cerinthians* and *Nicolaitans*, he proceeds presently to those words of the Apostle [1], and demonstrates that neither the Cerinthians, nor any other sect of the Gnostics, did sincerely acknowledge the Incarnation, the Passion, or the Resurrection of Jesus Christ.

"These are the words of Irenæus. According to those heretics, neither was the Word made Flesh, nor Christ, nor the Saviour. For they maintain, that the Word and Christ did not even come into this world, and that the Saviour was neither Incarnate, nor suffered, but that He descended like a dove upon Jesus, and having declared the unknown Father, ascended again into the pleroma. But He who was incarnate and suffered, some of them affirm, was that Jesus who is of the Gospel dispensation, who, they say, passed through the Virgin Mary, as water through a tube; others assert, that He, who suffered, was the Son of the Demiurge, or Creator, upon whom that Jesus descended, who is of the Gospel dispensation; others again say, that Jesus was indeed born of Joseph and Mary, and that upon him Christ descended, who is from above, being without flesh, and incapable of suffering.

"According, however, to no view entertained by these Heretics, was the Word of God made Flesh. For if one carefully search into the theories of them all, he will find, that there is introduced a Word of God, and a Christ that is on high, without flesh, and incapable of suffering. For some of them think that He was manifested, as transfigured into the form of man, but say that He was neither born, nor incarnate; whereas others suppose that He did not even assume the form of man, but descended as a dove upon that Jesus who was born of Mary. The Lord's disciple, St. John, therefore, showing that they are all false witnesses, says, 'And the WORD was made FLESH, and DWELT AMONG US [2].'"

The reader may be also glad to be reminded here of the remarks made by another learned English Theologian, Dr. Waterland, who has illustrated this subject with his usual erudition, and with special application to the Epistles of St. John.

Those remarks, together with the observations of the two English Prelates quoted in this Introduction, may serve as preparatory to a profitable study of this Epistle.

"If we examine this Epistle, we shall perceive"—says Dr. Waterland—"that a great part of it was levelled, not so much against Jews, or Pagans, as against *false Christians;* against the *heretics* of that time, *Simonians* perhaps, or *Cerinthians*, or *Ebionites*, or *Nicolaitans*, or all of them.

"The two principal errors which St. John there censures, were, the denial of Christ's being *come in the flesh* [3], and the disowning that *Jesus* was *Christ* [4]. The *Docetæ*, as they were afterwards called, the followers of Simon Magus, denied *Christ's* real *humanity*, making Him a mere *phantom, shadow*, or *apparition*. And the *Cerinthians*, making a distinction between *Jesus* and *Christ*, did not allow that both were one Person. Against those chiefly St. John wrote his Epistle. He speaks of *Antichrists* newly risen up [5], which could not be intended of Jews or Pagans, who had opposed the Gospel all along; and he speaks of men that had been *of the Church*, but had apostatized *from it;* 'they went out from us, but they were not of us [6].'

"Let us now proceed to the explication of those passages in St. John's Epistle which relate to our purpose.

"The Apostle observes, that *the Word of Life* (or the *Word* in whom *was Life* [7]) was *from the beginning* [8]; conformable to what he says in the entrance to his Gospel, and in opposition both to Cerinthus and Ebion, who made *Jesus* a mere *man*, and who either denied any pre-existing sub-

Pleroma. Incarnatum autem et passum quidam quidem eum, qui ex dispositione sit, dicunt Jesum, quem per Mariam dicunt pertransisse, quasi aquam per tubum: alii verò Demiurgi filium, in quem descendisse eum Jesum qui ex dispositione sit: alii rursum Jesum quidem ex Joseph et Mariâ natum dicunt, et in hunc descendisse Christum, qui de superioribus sit sine carne et impassibilem existentem. Secundùm autem nullam sententiam hæreticorum, Verbum Dei caro factum est. Si enim quis regulas ipsorum omnium perscrutetur, inveniet quoniam sine carne et impassibile ab omnibus illis inducitur Dei Verbum, et qui est in superioribus Christus. Alii enim putant manifestatum eum, quemadmodum hominem transfiguratum; neque autem natum neque incarnatum dicunt illum: alii verò neque figuram eum assumpsisse hominis; sed quemadmodum columbam descendisse in eum Jesum, qui natus est ex Mariâ. Omnes igitur illos falsos testes ostendens discipulus Domini, ait: *Et Verbum caro factum est, et habitavit in nobis.*" *S. Irenæus*, iii. cap. xi. p. 462.

[1] John i. 14.

[2] *Bp. Bull*, Def. of Nicene Creed, iii. 1. See also *Dr. Burton*, Bampton Lectures, 1829, Lect. vi. pp. 158—160.

[3] 1 John iv. 3. Compare 2 John 7.

[4] 1 John ii. 22.

[5] 1 John ii. 18. 22; iv. 3. 2 John 7.

[6] 1 John ii. 19.

[7] John i. 4.

[8] 1 John i. 1.

stantial Logos, or at most supposed him to stand foremost in the rank of *creatures*. The Apostle further styles the same *Logos, Eternal Life* [1], to intimate his eternal existence, in opposition to the same heretics. He adds, *which was with the Father*, parallel to what he says in his Gospel, *was with God* [2].

"In the second chapter of the Epistle, the Apostle describes the antichristian heretics of that time as denying that *Jesus is Christ*, which amounted to the same with *denying the Father and the Son* [3]; because *whosoever denieth the Son, the same hath not the Father* [4]. Cerinthus denied that Jesus was Christ, dividing Christ from Jesus; and he, of consequence, *denied the Son*, because he allowed not that Jesus was personally united with the Word, the eternal Son of God; nor that the Logos which he speaks of, was the only-begotten of the Father, being Son only of the only-begotten, according to his scheme; so that he totally disowned the divine Sonship, both of Jesus and Christ, and by such denial denied both the Father and Son [5].

"The Apostle goes on to say, *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.* Where again he manifestly strikes at the Cerinthian and Ebionite principles, which allowed not Jesus to be the Son of God, in any true and proper sense, such as St. John lays down in several places of his writings, but particularly in the entrance to his Gospel [6].

"In the chapter next following, the Apostle repeats the same thing as before, or uses words to the same effect; *Whosoever believeth that Jesus is the Christ, is born of God* [7]; and soon after adds, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God* [8]? Here lay the main stress,—to believe that *Jesus*, who was truly and really Man, was as truly and really the eternal *Son of God* [9]. The Apostle in the next verse seems to point at the *Docetæ*, as he had before done in the same Epistle [10], being equally concerned to maintain that Christ had real *flesh*, as that He had real *Divinity;* that so the faith of the Gospel might stand upon this firm foundation, that the Eternal Son of God became Son of Man for the salvation of mankind. Hereupon therefore the Apostle, in defence of Christ's real *humanity*, says, *This is He that came by water and blood* [11]. What he elsewhere expresses by His *coming in the flesh* [12], here he expresses more emphatically, by His *coming* in, or by, *water* and *blood;* alluding to what Christ shed at His *passion*, as a proof that He had then a real body, and was really *man*, not a spectre, phantom, or apparition, as some heretics pretended. It is to be noted, that the ancient *visionaries* (who were the Simonians, Menandrians, Saturnilians, and Basilidians), being ashamed perhaps to confess Christ crucified [13], contrived any wild supposition imaginable to evade it. Basilides pretended that Christ Himself did not suffer, but that Simon of Cyrene was crucified in His room [14]. The elder Docetæ said that Christ had no real body, and suffered in appearance only.

"But the Apostle here emphatically observes that Christ *came by water and blood:* this shedding of both water and blood out of his side, at his Passion, was a demonstration, that there was a real body then hanging upon the cross, not a phantom, or a spiritual substance. Which very argument is well urged by Irenæus [15] and Novatian [16], in proof of the same thing, against the Docetæ. As St. John is the only Evangelist who has related that circumstance of the Passion [17], so it is observable

[1] 1 John i. 2. Compare 1 John v. 20.

[2] Conf. *Tertull.* contra Prax. c. xv. *Bp. Bull*, Judic. Eccles. c. ii. sect. 5, p. 295.

[3] 1 John ii. 22.

[4] 1 John ii. 22. "Apostoli verba commune Cerinthi et Ebionis dogma manifesti perstringunt, nam illi ambo Jesum esse verum Dei Filium ante Mariam, adeoque ante res omnes creatas ex Deo Patre natum omninò negabant, ac proinde, Apostolo judice, neque Deum Patrem reverâ confessi sunt; siquidem à revelato Evangelio, nemo potest Deum Patrem ritè colere aut credere, nisi qui Deum Filium simul amplectatur." *Bull*, Judic. Eccl. c. ii. sect. 5, p. 296.

[5] "Dum enim Cerinthiani negabant Jesum esse Christum per veram scilicet perpetuamque unionem, Christum insuper Filium Dei verum et unigenitum inficiebantur; perinde hoc erat ac si et Patrem et Filium negassent, cum, ut rectè Joannes dicit, Qui Filium negat, nec Patrem habeat.—Eo ipse enim, dum negabant Jesum esse Christum, nec ipsum quoque Christum pro Dei Filio agnoscebant, non poterant non multò magis negare. Jesum esse Filium Dei." *Buddæi* Eccles. Apostol. p. 445.

[6] "Non est dubitandum, quin Apostolus his verbis confessionem exigat illius *Filii Dei*, quem ipse ex parte supra in hâc Epistolâ prædicaverat, et plenius in Evangelio suo declarat, nempe Filii Dei, qui sit Dei Patris Λόγος, qui *in principio* erat, et *apud Deum* erat, et *Deus ipse* erat, per quem *omnia facta sunt*, &c.—Hujusmodi verò Dei Filium *Jesum* nostrum esse, non confessus est Cerinthus, neque post ipsum Ebion." *Bp. Bull*, Judic. c. ii. sect. 9, p. 297.

[7] 1 John v. 1.

[8] 1 John v. 5.

[9] "Quia præ aliis maximè tunc cresceret Cerinthi hæresis, ideo Apostolus fidem illam, quâ creditur *Jesum* esse *Dei Filium*, passim in hâc Epistolâ commendat, urget, inculcat." *Bp. Bull*, Judic. c. ii. sect. 9, p. 297.

[10] 1 John iv. 2, 3. Compare 2 John 7; and see *Bull*, Judic. p. 296. *Buddæi* Eccl. Apostol. p. 550, &c.

[11] 1 John v. 6.

[12] 1 John i. 1, 2; iv. 2, 3. 2 John 7. Compare 1 Tim. iii. 16. 1 Pet. iii. 18; iv. 1.

[13] Hence it is that Polycarp joins both together in the same reproof: πᾶς γὰρ, ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι· καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ Διαβόλου ἐστί. *Polycarp*, Epist. c. 7.

[14] *Irenæus*, lib. i. c. 24, aliàs 22, p. 101. *Epiphan.* xxiv. 3. *Philastr.* c. xxxii. p. 68. *Augustine*, de Hæres. n. iv. *Theodoret*, Hæret. Fab. lib. i. c. 4.

[15] "Quomodo autem, cùm caro non esset, sed pareret (i. e. appareret), quasi homo, crucifixus est, et à latere ejus puncto sanguis exiit et aqua?" *Iren.* lib. iv. c. 33 (aliàs 57), p. 271.

[16] "Sanguis idcirco de manibus ac pedibus, atque ipso latere demanavit, ut nostri consors corporis probaretur, dum occasûs nostri legibus moritur." *Novatian*, c. x. p. 31, edit. Welchmann.

[17] John xix. 34.

how particular a stress he lays upon it, immediately subjoining, in confirmation of it, and *he that saw it bare record, and his record is true.* And he confirms it further from two prophecies out of the Old Testament.

"St. John strengthens the argument further by superadding the consideration of the testimony of the Spirit. And there is *the Spirit* also *bearing witness,* because *the Spirit is truth*[1], is essential truth. The Spirit residing in the Church, and working in believers by supernatural graces, bears testimony to the doctrine taught by the Apostles, and believed by the Church; particularly to the doctrine here spoken of, viz., that Christ the Son of God became Son of Man for the salvation of mankind.

"The Apostle, in the close of this Epistle, sums up all in these strong words: *we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life*[2].

"The title of *true God,* in this text, is to be understood of *Christ,* as I have shown elsewhere. I would observe further, how aptly every word is chosen to obviate the erroneous tenets of Cerinthus, and of other the like false teachers of those times. *The Son of God,* not the Son of Joseph and Mary, nor the Son of the only-begotten, but the immediate Son of *God,* related to God as a son to a father, not as a creature to his Lord and Maker. He is *come, come in the flesh,* and not merely to reside for a time, or occasionally, and to fly off again, but to abide and dwell with man, clothed with humanity. *We are in Him that is true,* in the true Father, by His Son Jesus Christ, who is *the true God;* not an inferior power or angel (such as Cerinthus supposed the Demiurgus, or Creator to be), not a created Æon, the offspring of the Monogenes, or of Silence, as Cerinthus fondly imagined the Logos to be; but *true God,* one with the Father. And He is *eternal life,* the same that had been with the Father, from the beginning, before any thing was created, consequently from all eternity.

"I have now gone," says Dr. Waterland, "through the Epistle of St. John. The sum of what I have advanced is, that St. John most apparently levelled a great part of his First Epistle against the Cerinthian doctrines.

"It appears further, that in his Epistle particularly, he has asserted the necessity of believing our Lord's divine Sonship, His proper Divinity, under pain of being excluded from heaven and happiness. *Whosoever denieth the Son, the same hath not the Father.* Whosoever denies Christ to be Son of God, in St. John's sense of Son, a Son that was always with God, and is God[3], *is a liar and antichrist, denying both the Father and the Son.* The conclusion therefore is, that the denying our blessed Lord's real Divinity, is heresy and antichristianism, much to be abhorred by every disciple of Christ, according to the infallible decision of an inspired Apostle[4]. Many were the evasions and subterfuges of self-opinionated men, who thought it a thing incredible that the Divine Word should put on flesh, or become man; and who chose rather to pass censure upon the wisdom of Heaven, than suspect their own. But sober and modest men resigned up their faith to divine Revelation; and among the foremost of those was our blessed Apostle. So now, taking in what the Scriptures have declared of the truth of the doctrine of the Trinity in Unity; besides the true and natural import of the form of Baptism, in the Name of the Father, and of the Son, and of the Holy Ghost; we have the determination of St. John himself for the importance of the doctrine of our Lord's Divinity; and of consequence, for the doctrine of a co-equal and co-eternal Trinity[5]."

The student of Holy Writ will readily acknowledge the importance of these statements as elucidating the design and language of St. John in his Epistles; and they are confirmed by the fact, that one of St. John's disciples, S. Ignatius, speaks in similar language of censure and caution against the same heresies.

Here again we may refer to the words of Bp. Bull[6]. "The words in which S. Ignatius exhorts the Magnesians[7] 'to run together unto one Jesus Christ, who came forth from the Father, and who is and hath returned unto one,' are plainly aimed against the Gnostics, especially the Cerinthians; for the Cerinthians did not believe in one Jesus Christ, but taught that Jesus was one, and Christ another, who came down from the supreme power upon Jesus after His baptism, and returned again

[1] 1 John v. 6.
[2] 1 John v. 20.
[3] 1 John ii. 22, 23.
[4] Sermons, vol. ii. pp. 123–128. Compare Taylor's True Scripture Doctrine, p. 282, &c. Dr. Bishop's Eight Sermons, p. 56, &c.
[5] *Dr. Waterland* on the Trinity, v. 139.
[6] *Bp. Bull,* Defence of the Nicene Creed, iii. 1.
[7] *Ignat.* ad Magnes. c. 7, *συντρέχειν ἐπὶ ἕνα Ἰησοῦν Χριστόν.*

from Jesus before His Passion, back to His own pleroma. Nor did they acknowledge one Father of Jesus Christ; but professed that the Father was the Father of Christ. Next, when Ignatius afterwards says[1], 'that the Prophets of the Old Testament were inspired by the grace of Christ, to convince the unbelievers that there is one God, who hath manifested Himself through Jesus Christ His Son,' in these words again the Gnostics are evidently glanced at. For they all taught, that the Father of Jesus was the Demiurgus or Creator of the world, and God who created the world was one, the God who manifested himself to mankind through Christ his Son, another."

These assertions may also be confirmed by the testimony of another English Prelate, Bishop Pearson, who has observed, that the heresies of Ebion and the Docetæ were specially censured and condemned by St. John, and his scholar, S. Ignatius, in his Epistles; the former heresy involving a denial of the divinity of Christ, and the latter impugning His humanity[2].

Another of St. John's disciples, S. Polycarp, joins with his brother Bishop and brother Martyr, S. Ignatius, in condemning these erroneous and strange doctrines.

"Every one," says he, "who does not confess that Jesus Christ is come in the flesh, is an antichrist; and whosoever does not confess the sufferings of the cross, is of the devil; and whosoever tampers with the oracles of the Lord, and accommodates them to his own lust, and says that there is neither Resurrection nor Judgment to come, is the firstborn of Satan[3]."

Such were the doctrines taught by the disciples of St. John.

Almighty God permitted Heresies to arise even in the Apostolic Age, and under His controlling power and superintending providence, Heresies have been made subservient to the clearer manifestation, and stronger confirmation, of the Faith.

Hence, therefore, it is evident that the Heresies which impugn the doctrine of Christ's Godhead and Manhood, are not of modern origin. They who would despoil Christ's Person of its historic reality, and would reduce it to a visionary phantom, and would dissolve the solid verities of the Gospel into legendary fables, are not propounding novelties. Their "new light is an old darkness." They are only borrowing the Heresies of ancient days. They are dressing them up in new attire, and displaying them in a new fashion to the world. These theories, when stripped of their disguise, are nothing more than reproductions of the exploded dogmas of Ebion, Cerinthus, and the Docetæ, which were propagated in primitive times.

By the mercy of God, the life of the Apostle and Evangelist St. John, the beloved disciple of Christ, was extended to the beginning of the second century after Christ. By God's good Providence he was still living, and governing the Asiatic Church, when those heresies sprung up, like tares sown by the Enemy, in the field of Christ. By the inspiration of the Holy Ghost he wrote his Gospel, in which the doctrine of the Divinity of Christ is asserted in clear language[4], and in which the evidences of His Humanity in life and death, particularly in the shedding forth of the Blood and Water from His side when pierced on the cross, are displayed to the world[5].

By the same holy guidance, St. John was moved to write Epistles, in which he has delivered an Apostolic verdict on those who deny or undermine those verities of the Gospel.

He who was the beloved disciple, and who was taught by the Holy Spirit, the Spirit of Love, has dwelt more at large than any other writer of the New Testament on the duty and blessedness of Christian Love.

Yet he, the divinely-inspired Apostle of Love, the aged Evangelist, has pronounced the sternest

[1] *Ignat.* ad Magnes. c. 8.

[2] "Duæ potissimum Hæreses de naturâ Christi eâ tempestate obtinebant, ut veritati Catholicæ ita et sibi ipsis prorsus contrariæ; quarum altera *Docetarum* fuit, à Simonianis ortorum, *humanæ* naturæ veritatem in Christo destruentium; altera *Ebionitarum*, *divinam* prorsus naturam et æternam generationem denegantium, legisque cæremonias urgentium. Has primi sæculi Hæreses antiqui scriptores agnoscunt: Ignatiano ævo viguisse omnes fatentur. Unde *Theodoretus* (Procem.) ita Hæreticarum Fabularum libros partitus est, ut primus eos, qui alterum Creatorem confinxerunt, δοκήσει δὲ φανῆναι τὸν Κύριον εἰς ἀνθρώπους ἔφασαν, secundus autem illos, qui ψιλὸν ἄνθρωπον τὸν Κύριον προσηγόρευσαν, complecteretur. De prioribus *Hieronymus* adversus Luciferianos (c. xxiii.), 'Apostolis adhuc in sæculo superstitibus, apud Judæam Christi sanguine recenti, *phantasma Domini corpus* asserebatur.' De secundis idem in Catalogo (cap. ix.), 'Joannes Apostolus novissimus omnium scripsit Evangelium rogatus ab Asiæ Episcopis adversus *Cerinthum* aliosque hæreticos, et maximè tunc *Ebionitarum* dogma consurgens, qui asserunt Christum ante Mariam non fuisse.' Quas etiam in *Asiâ* maximè viguisse observat *Epiphanius* Hæresi lvi., Ἔνθα γὰρ τὸν Χριστὸν ἐκ παρατριβῆς ψιλὸν ἄνθρωπον ἐκήρυττεν ὁ Ἐβίων καὶ ὁ Κήρινθος, καὶ οἱ ἀμφ' αὐτοὺς, φημὶ δὲ ἐν τῇ Ἀσίᾳ. Ignatius cum à Schismaticis et Hæreses petit, illas frequenter, sedulò, et apertè ferit: priorem Docetarum, à Discipulis Menandri tunc temporis disseminatam, atque, ut credibile est, à Saturnilo apud Antiochiam jam tum defensam, Epistola ad Smyrnæos atque Trallesios jugulat; alteram ab Ebione profectam latèque per Orientem sparsam Epistola ad Polycarpum, ad Ephesios, Magnesianos, et Philadelphenos refellit." *Bp. Pearson*, Vind. Ignat. ii. c. 1, p. 351, ed. *Churton*.

[3] *S. Polycarp* ad Philipp. c. 7.

[4] John i. 1, 2. 9—11.

[5] John xix. 34.

sentence of reprobation upon those who impugn the doctrine of Christ's Godhead, and of Christ's Humanity. He has spoken of them in the strongest terms of censure, and has condemned them as *deceivers*, as *false prophets*, as *antichrists*. He forbids his disciples to receive them into their houses, or to bid them God speed[1]. And why? Because he well knew, and has taught in his Epistle[2], that the doctrine of Christ's Godhead and Manhood displays the Love of God to Man in its true light; and because that doctrine is the genuine source and well-spring of Love to God and of Love to Man in God; and because wheresoever that doctrine is denied, the life of Love vanishes away.

Such considerations as these may serve to place in a clear light the enormity of the guilt of heretical teaching on these doctrines.

They may also be of use in guarding the faithful against those erroneous and strange notions, in whatever form they may present themselves; and in establishing their minds in a firm belief of the truth.

With the Epistles of St. John in our hands, we are enabled by God's grace to stand proof against all assaults, however violent, of the enemies of the Truth. We are empowered to overcome all who impugn the doctrine on which the Church of Christ is built[3], and on which our hopes of salvation rest; the doctrine of the unity of the two Natures, the Divine and the Human, in the one Person of Jesus Christ, the Son of God, and Son of Man[4]. In controversies concerning the Godhead and Manhood of Christ our appeal is not to the words of human wisdom, but to the words of the Holy Spirit of God, speaking by the mouth of St. John.

The *date* of the Epistle may probably be assigned to the close of the first century[5]. The question concerning the *persons* to whom it was in the first instance addressed, will be considered in the Introduction to the Second Epistle.

[1] 2 John 10, 11.

[2] 1 John iii. 1. 16, 17; iv. 8—12. 19—21.

[3] See Matt. xvi. 18.

[4] It is well said by Bp. Bull, referring to this characteristic use of this Epistle, "The doctrinal criteria of this Epistle (1 John ii. 18, 19; iii. 23; iv. 1, 2; v. 10—13. 20) enabled the Faithful to discern those heretical Teachers who diffused false and impious doctrines in the Apostolic age concerning the person of our Saviour."

The sum of these criteria is this: "Every Teacher who confesses one Christ Jesus, verily Son of God, verily made Man, for the salvation of men, is of God; in so far, that is, as he makes this confession. But, on the other hand, every one is to be held to be a false prophet, and an Antichrist, who does not confess this."

"The Apostle insists mainly on these marks, which characterize as heretics those who deny the Saviour to be very man, or to be very God, as Tertullian has observed (de Præscr. c. 33). It is therefore abundantly clear from the Apostolic writings, as well as from other early testimony, that there existed some persons, in the age of the Apostles, who denied the Divinity of Christ, and who on that account were regarded by the Apostles as Heretics and Antichrists; so far were they who held such doctrines from being considered as brethren, and true members of the Church. Hence also it is clearly evident, that the doctrine concerning the Incarnation of the Son of God, and concerning Christ, Very God and Very Man, was maintained by true Pastors of the Church from the beginning as the very root and groundwork of Christianity." *Bp. Bull*, Jud. Eccl. Cath. ii. 10.

[5] See above, p. 97, note.

ΙΩΑΝΝΟΥ Α΄.

a Luke 24. 39. John 1. 1, 14. & 20. 27. 2 Pet. 1. 16. b John 1. 1, 2. Rom. 16. 26. Col. 1. 26. 2 Tim. 1. 10 Tit. 1. 2.

I. [1] [a]Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ Λόγου τῆς ζωῆς,—[2] [b]καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν

Ch. I. 1.] St. John begins this Epistle without any mention of himself, or of those to whom it is addressed. He appears to be unconscious of his own individuality, and that of his readers, and to be absorbed in the contemplation of the Divine Glory and infinite love and condescension of Christ. His heart is hot within him, and he speaks with his tongue.

So it had been in his Gospel. There also he is full of the subject; and gives utterance to the great truths which struggled within him for vent, and exclaims, "In the beginning was the Word."

In like manner, the Apostle St. Paul, in writing on the same subject to the Hebrews, does not begin the Epistle with any mention of himself or of them; but withdraws himself and them from the eye of the reader, and displays Christ.

In the language of the commencement of this Epistle, and in that of the Gospel, St. John appears to revert to the opening words of the Old Testament. "*In the beginning* God created the heaven and the earth" (Gen. i. 1). *There* was the *beginning* of the *visible* world. St. John had described in his Gospel the spiritual Genesis. "*In the beginning* was the Word, and the Word was with God, and the Word was God. All things were made by Him." (John i. 1—3.) And now in his Epistle he begins with Him Who had no beginning, but is and has been from Eternity.

S. Clement of Alexandria (Adumbrat. p. 1009) observes, that "this Epistle begins with a spiritual proem, *following* that of the Gospel of St. John, and in unison with it." He therefore supposed the Epistle to have been written *after* the Gospel. See above, p. 97, note.

The harmony subsisting between the beginning of St. John's Gospel and that of his Epistle, in declaring the doctrines of the Pre-existence, Divinity, and Creative Power of the Everlasting Word, and of His Incarnation—in opposition to the Heretics of Apostolic times, who denied those doctrines—was observed also, in ancient times, by *Dionysius*, Bishop of Alexandria, in *Eusebius*, vii. 25.

— ὃ ἦν ἀπ' ἀρχῆς] *what was from the beginning* (cp. 2 Thess. ii. 13). A statement directed against the false doctrines of those who said, as the *Ebionites* did, that Jesus was a *mere man*; or, as the *Cerinthians*, that He was merely inhabited by Christ as a spiritual emanation for *a time*.

The clue to the right understanding of this *proœmium*, and of the other doctrinal portions of St. John's Epistles, is to be found in a reference to the *errors* of those false Teachers to whom St. John alludes as *antichrists* (ii. 18), who endeavoured to *seduce* his disciples (ii. 26; cp. iii. 7), and denied that Jesus Christ is come in the flesh (iv. 1 – 3), and that Jesus is the Christ, and who denied the Father and the Son (ii. 22). See *Tertullian*, c. Marcion.; Præscr. c. 15, and c. 33. *S. Jerome*, Prolog. in Matt. *S. Athanas.* c. Arian. Orat. iii. vol. i. p. 539; and compare the remarks of *Bp. Bull*, Jud. Eccl. Cath. cap. ii. vol. vi. pp. 33—47, ed. Oxon. 1827, and above, *Introduction* to this Epistle, pp. 98—102, and the preliminary note to 2 Pet. ii. 1, p. 86, and *Dr. Waterland* on the Trinity, ch. vi. vol. v. ed. 1823, where this subject is well treated with reference to this proœmium and other portions of this Epistle, as directed against *Ebion*, *Cerinthus*, and the *Docetæ*; and cp. *Dr. Burton*, Bampton Lectures, Lect. vi. p. 168.

— ὃ ἀκηκόαμεν] *what we have heard, what we have seen with our own eyes.* Having declared the *eternal pre-existence* of Christ, St. John next proceeds here, as in his Gospel, to assert the *reality* of His Humanity. See John i. 1—14.

— ὃ ἐθεασάμεθα] *what we looked at; spectavimus*, as a θέαμα or *spectaculum*; attracting and riveting our attention. See John i. 14; iv. 35: the word θεᾶσθαι is applied to the action of the Apostles *gazing* at our Lord ascending into heaven, Acts i. 11.

— καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν] *and our hands did handle*, or *feel*. Observe the *aorist*. He refers to his own *act* and that of the Apostles *after* the Resurrection, in obedience to Christ's words, "*Handle* Me, *Feel* Me, and see; for a spirit hath not flesh and bones as ye see Me have." (Luke xxiv. 39.) Here therefore is an addition to the statement concerning the humanity of the Everlasting Word. He had a true body, and the same body *before* and *after* His Resurrection; and we felt *that* Body.

Here then is a reply to the false teaching of the followers of *Simon Magus* and the *Docetæ*, who said, that our Lord's human body was a visionary phantom. This notion is confuted by St. John's scholar, *S. Ignatius* (ad Smyrn. c. 1 and c. 2), who says that *οἱ ἄπιστοι λέγουσιν αὐτὸν* (i. e. Christ) *τὸ δοκεῖν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες*, where see *Bp. Pearson's* note, p. 433. *Jacobson*, and ibid. c. 3, where *S. Ignatius* relates that our Lord said to St. Peter and *others* after His Resurrection, "*λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον*," *καὶ εὐθὺς αὐτοῦ ἥψαντο, καὶ ἐπίστευσαν, κραθέντες τῇ σαρκὶ αὐτοῦ, καὶ τῷ πνεύματι*, c. 4 and c. 5, and ad Trall. c. 10, and c. 11; and cp. *S. Polycarp*, ad Philipp. c. 7, and *S. Irenæus*, i. 20.

On the word ψηλαφᾶν, see Gen. xxvii. 12. 21, 22, and *Dean Trench*, Synon. xvii., and Luke xxiv. 39, and on Heb. xii. 18.

— περὶ τοῦ Λόγου τῆς ζωῆς] *concerning the Logos*, or *Word, of Life*; that is, concerning the *Word*, whose essential quality is *Life*. For in Him is *the Life*, He "is the Way, the Truth, and *the Life*" (John i. 4; xiv. 6). He is "the Resurrection *and the Life*" (John xi. 25).

This appears to be a prophetic protest against those false Teachers, who separated the *Life* (ζωὴ) from the *Logos*, and made them to be like two *emanations* or *Æons*, distinct from, and subordinate to, the *only-begotten Son of God*; as was done by some Gnostic Teachers. See *Irenæus*, i. 1, and cp. *Waterland*, vol. v. p. 183.

The preposition περὶ, *concerning*, defines the *subject* of the whole sentence, and has a connexion with ἀπαγγέλλομεν in *v.* 3. On this use of περὶ, cp. ii. 26; v. 9, 10. 1 Thess. i. 9.

2. καὶ ἡ ζωὴ ἐφανερώθη] *and the Life was manifested.* St. John uses καὶ to introduce a *parenthesis* here, as in the beginning of his Gospel (i. 14). The word ἐφανερώθη had been employed by St. Paul in the same sense as here, with reference to the Incarnation; see on 1 Tim. iii. 16. St. John saw the φανέρωσις, or *Epiphany* of the *Life*, when he beheld Christ raising Lazarus and others from the *Dead*, and when he saw Christ risen from the Grave, by His own power, according to His own Word, John ii. 19; and he heard Him say, "I am the Resurrection and the *Life*" (John xi. 25); "I am the Way, the Truth, and the *Life*" (xiv. 6); "I am He that *liveth*, and was dead, and behold I am *alive* for evermore" (Rev. i. 18).

ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφανερώθη ἡμῖν,—[3] [c] ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς, καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· [4] [d] καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

[c] John 17. 21. 1 Cor. 1. 9.

[d] 2 John 12.

[5] [e] Καί ἐστιν αὕτη ἡ ἀγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. [6] Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· [7] [f] ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

[e] John 1. 49. & 3. 12. & 9. 5. & 12. 35, 36. 1 Tim. 6. 16. James 1. 17.

[f] Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5.

— *τὴν ζωὴν τὴν αἰώνιον*] *the Life eternal:* said in opposition to those Heretics who denied the eternal pre-existence of Christ. *Dr. Waterland*, v. p. 188.

— *πρὸς τὸν Πατέρα*] *with the Father.* There is no exact equivalent in English to *πρὸς* here; its meaning is best explained by St. John's own words, *ὁ Λόγος ἦν πρὸς τὸν Θεὸν*, i. e. united *to* God and ever abiding *in* and *with* Him. John i. 1, where see note.

This statement is made in opposition to those false Teachers, who separated Jesus from Christ, as *Cerinthus* did, and said that the Logos was the *Son* of the Only-begotten, but was *not* the Only-begotten of the Father; and that the *Logos* was a separate *Æon*, estranged from God. Cp. *Greg. Nazian.* Orat. xliv. *Dr. Waterland*, v. pp. 181. 188, and *Tillemont*, ii. p. 17.

3. *ὃ ἑωράκαμεν*] *what we have seen*—a word here repeated thrice, for greater assurance of the truth of the *reality* of Christ's Humanity, in opposition to the *Docetæ;* and of His distinct Personality. See *Tertullian*, c. Praxeam, c. 15.

— *καὶ ἡ κοινωνία*] *and our communion is with the Father and with His Son Jesus Christ:* a declaration of the truth against those who divided Jesus from Christ, and who denied His Divine Sonship, and rejected the doctrine of the Incarnation of the Son of God, by virtue of which He *dwelt in us* (John i. 14), and we *have communion* with Him and with the Father. Not one of these false Teachers acknowledged that the *Word* was made *Flesh*. *S. Irenæus*, iii. c. 11. See *Introduction*, p. 99.

The *δὲ*, *but*, in this clause, is not to be unnoticed. The *καὶ*, *and*, adds something, and the *δὲ* is slightly adversative. Cp. 2 Pet. i. 5. The sentence may be thus paraphrased, *And*, remember, *our* communion is not like an ordinary human association, and much less like an heretical association, *but our communion is even with the Father, and with His Son Jesus Christ.* So glorious is it!

4. *καὶ ταῦτα γράφομεν*] *and we write these things to you, in order that your joy may be filled up to the full.* The *πλήρωμα χάριτος*, or *fulness of grace* (John i. 16), flowing from the Everlasting Word, in Whom dwelleth the *fulness of the Godhead* (Col. i. 19), brings with it a *πλήρωμα χαρᾶς, a fulness of joy*, very different from that fictitious *πλήρωμα, plenitude*, or *fulness*, imagined by the Gnostics, and peopled by them with visionary *Æons*, into which, according to them, the spiritual men, such as they deemed themselves, would be received hereafter. See *Irenæus*, i. 6; iii. 11, and above, note on John i. 16. Col. ii. 9.

Observe the *perfect* tense, *ᾖ πεπληρωμένη*, indicating that the joy will be filled up, and will *continue* so to be. See note below, iii. 9.

5. *ἡ ἀγγελία*] *the message.* So A, B, G, K, and *Griesb., Scholz, Lach., Tisch. Elz.* has *ἡ ἐπαγγελία.*

— *ὁ Θεὸς φῶς ἐστιν*] *God is Light, and in Him is no darkness at all:* a sentence opposed to the error of most of the Gnostics, who asserted the existence of *two hostile Deities*, one a God of *Light*, the other of *Darkness*. *S. Irenæus*, i. 25. 28, Grabe. *Theodoret*, Hæret. fab. procem. *S. Epiphan.* Hær. xxvi. Cp. *Ittig*, Hæres. p. 34, and note above, John i. 5, and *Bp. Andrewes*, iii. pp. 371—376. Almost all the Gnostics adopted the theory of *Dualism*, derived from the Magians, and afterwards developed by the Marcionites and Manichæans.

6. *ἐὰν εἴπωμεν*] *if we say*—as many of the Gnostics do—*that we have communion with Him, and if we walk in darkness, we lie.* They alleged that, by reason of the *spiritual seed* in them, and of their superior *spiritual knowledge*, and communion with the light, they were free to act as they chose, and were not polluted thereby, and were not guilty of sin. (*Irenæus*, i. 6. 20.) Some of them even ventured to extol the workers of the most audacious acts of darkness, such as Cain, Korah, and Judas, as persons gifted with superior freedom of thought, and intrepidity of action (see on Jude 11); and to affirm that, since the soul could not attain to perfection except by *knowledge*, it was even requisite for men to make themselves familiar with all manner of evil, in order that by an universal empiricism of evil they might arrive the sooner at their ultimate consummation. See *Irenæus* (i. 25. 4, ed. Stieren; p. 103, ed. Grabe: ii. 32, ed. Stieren; p. 187, Grabe), and cp. *Blunt* on the Heresies of the Apostolic age; Lectures, ch. ix. p. 179, and below on ii. 3; iii. 9.

7. *αὐτός*] *ipse*, He *Himself*,—emphatic: He Himself Who is our Head is in the Light; consequently we his members ought to be in the Light also.

— *κοινωνίαν ἔχομεν μετ' ἀλλήλων*] *we have communion with one another.* Here is a reply to those who would restrain *Catholic communion* to their own sect. St. John says that, "*If we walk in the light we have communion one with another: and truly our communion is with the Father and with His Son Jesus Christ,*" *v.* 3. If we walk in the light, and communicate with the Father and the Son, in the Catholic Faith, "once for all delivered to the Saints" (Jude 3), and in the Christian Sacraments, we hold communion with all the Saints of every age and every nation in the Church. This is true *Catholic communion*, and those who are members of it are the *true Catholics*. Cp. *Bp. Pearson* on the Creed, Art. ix. p. 357, and the authorities quoted in *Theophilus Anglicanus*, part ii. ch. viii.

— *καὶ τὸ αἷμα Ἰησοῦ*] *and the blood of Jesus Christ His Son cleanseth us from all sin.* Some MSS., e. g. B, C, and Versions omit *Χριστοῦ*, but it is found in A, G, H, and in most Cursives, and the *Syriac* and *Vulg.*, and it imparts completeness to the doctrinal statement here, which declares that *Jesus* is the *Christ* —against the Cerinthians—and that He is the *Son of God*— against the Ebionites—and that He shed His *blood* on the cross— against the Simonians and Docetæ—and that *it cleanseth from all sin*—against those who deny pardon on earth to deadly sin after Baptism (see on Heb. vi. 4)—and it cleanseth us *if we walk in the light*—against the antinomian Gnostics, who *changed* the *grace* of God into *lasciviousness* (Jude 4), and alleged that a man might walk in *darkness*, and yet be clean from all guilt of sin.

Tertullian (de Pudicitiâ, c. 18) cites this passage from *v.* 5, and part of ch. ii. 1, and connects it with v. 16, expounding it in somewhat a Montanistic sense; to which he had been tempted by the vicious use made by some of God's grace in Christ.

But St. John himself affirms, that he declares the all-sufficient efficacy of Christ's cleansing blood, *not in order* that any one *may sin*, or be at ease when he has *sinned*, but *in order* that men may *not* sin (ii. 1); inasmuch as no less a sacrifice than the death of the *Son of God* was required to *propitiate* the offended justice of God for sin (see below on ii. 2, and iv. 10); and no less a price than His *blood*, to ransom us from the bondage of Satan, to which we were reduced by sin. Thus he shows the heinousness of sin in God's sight; and displays the ingratitude of those who continue in sin, which cost the Son of God such bitter sufferings on the cross.

He says that the blood of Jesus Christ *cleanseth* us; that is, it is *ever cleansing* us from all sin: *that* blood which was shed once for all on the cross for the sins of the World, is always being *effectually applied* to *individuals*, in the washing away of the guilt of *original* sin by the Sacrament of Baptism; and in the cleansing of them from actual sin on the condition of their faith and repentance, in the administration of the Sacrament of His Body and Blood, and in the Ministry of Reconciliation. See above on Matt. xvi. 18; xviii. 18. 2 Cor. v. 18; and below, ii. 2; iv. 10.

g 1 Kings 8. 46. 2 Chron. 6. 36. Job 9. 2. Prov. 20. 9. Eccl. 7. 20. James 3. 2.
h Ps. 32. 5. Prov. 28. 13.

8 g Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια ἐν ἡμῖν οὐκ ἔστιν. 9 h Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας· 10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

a Rom. 8. 34. 1 Tim. 2. 5. Heb. 7. 24, 25. & 9. 24.
b John 4. 42. Rom. 3. 25. 2 Cor. 5. 18. Col. 1. 20. ch. 4. 10, 14.

II. 1 a Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε· καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν Πατέρα, Ἰησοῦν Χριστὸν δίκαιον, 2 b καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

3 Καὶ ἐν τούτῳ γινώσκομεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ

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8. ἑαυτοὺς πλανῶμεν] *we lead ourselves astray* from the right road in which we were.

9. πιστός ἐστι] *He is faithful* in fulfilling His promises of forgiveness through Christ. (See Luke xxiv. 47. Acts ii. 38, 39; v. 31. 1 Cor. i. 9; x. 13. 1 Thess. v. 24. Heb. x. 23; xi. 11.) And He is also *just, in order* to forgive us our sins. Observe this sense of ἵνα, not used for ὥστε, but in its natural meaning, *in order that*, see *Winer*, § 53, p. 409, and declaring the gracious truth, that God's attributes of *faithfulness* and *justice*, or *righteousness*, are exercised *in order* to our *pardon*. He in His love to us has provided a ransom for us (see iv. 10), by which His *justice* is fully *satisfied*, by reason of the infinite value of the price paid for our redemption, namely, the blood of His well-beloved Son, Whose death was the reconciliation of an offended God, and the satisfaction made to a just God, Who is therefore able to *justify* the sinner, without any impeachment of His own *justice*. See above on Rom. iii. 26, and below on iv. 10. And on the sense of δίκαιος, *righteous*, cp. 2 Thess. i. 5. 2 Tim. iv. 8. 1 Pet. ii. 23.

10. ὅτι οὐχ ἡμαρτήκαμεν] *that we have not sinned*, and are not sinners. On this sense of the perfect, see below, iii. 9.

— ψεύστην ποιοῦμεν αὐτόν] *We make Him a liar*; we constitute and treat Him as such; because He has given His Son for the purpose of tasting *death* for *every one* (Heb. ii. 10), which could not be said, *if* there was *any one* who was not liable to the penalty of sin, which is death. Rom. v. 12; vi. 23. On this use of ποιῶ, see on 2 Cor. v. 21, and below, v. 10.

Hence it appears that the Church of Rome, in its new dogma of the *Immaculate Conception*, ascribing *sinlessness* to the *blessed Virgin Mary*, is chargeable with this sin among others, that it imputes falsehood to God. Cp. notes above on Matt. xii. 48. Acts xx. 27. Gal. i. 8, 9. Rom. viii. 3.

CH. II. 1, 2. τεκνία μου] *My little children.* An address of endearment;—"diminutivum, amoris causâ." (*Bengel.*) It is not expressive of littleness in them, but of his tender love toward them; a love like that of a Mother for her offspring. Cp. John xiii. 33, and St. Paul's words, Gal. iv. 19. This term of endearment is used seven times in this Epistle, ii. 1. 12. 28; iii. 7. 18; iv. 4; v. 21. And this appellation τεκνία μου, "my little children," is addressed to *all* St. John's hearers and readers of every age. Cp. *Bengel* here, and below on ii. 12. It comes with special propriety from him who was now aged, and survived all the Apostles.

I write these things, not in order that you may presume on God's grace, and pervert it into an occasion for sin, and abuse your Christian liberty, as the heretical Teachers and their disciples do (1 Pet. ii. 16. 2 Pet. ii. 19. Jude 4); but *in order that ye may not sin*: and yet, since the flesh is weak, we have the comforting assurance that if *any man shall have sinned* (ἁμάρτῃ, aorist; not ἁμαρτάνῃ, present) *we have an advocate* with (πρὸς, see i. 2, "apud") *the Father, Jesus Christ, righteous*, and prevailing by His *righteousness* (see 2 Cor. v. 21), *and He Himself* (αὐτὸς) *is propitiation for our sins; but not for ours only, but for the whole world.*

Observe the tense of the verb here; he does not say ἐάν τις ἁμαρτάνῃ, "si quis peccet," *if any one sin*; but he says, ἐάν τις ἁμάρτῃ, "si quis peccaverit" (*Vulg.*), if any one *have sinned*: he does not give encouragement, or afford security, to the *future sinner*, but he comforts the *penitent*, who is sorry for his sin.

On the meaning of the word παράκλητος, a word only used by St. John in the New Testament, see above, John xiv. 16, and compare Heb. vii. 25.

This doctrinal statement concerning *Jesus Christ* our *Advocate* with the Father, is made by St. John in opposition to the tenets of the Cerinthians and others,—especially in Asia, St. John's province,—who invoked *Angels* as *Mediators* between God and Man, and thus derogated from the dignity of Christ our only Mediator and Advocate. 1 Tim. ii. 5. See above on Col. ii. 18.

Lest any should become careless by hearing that *the blood of Jesus Christ cleanseth from all sin*, the Apostle quells their presumption and inspires them with fear. *God is faithful and just to forgive you your sins*, if you *grieve* over your sins, and *confess* and *repent of your* sins. My little children, he adds, I write these things unto you, in order that ye *may not sin*. But if, through human infirmity, ye have been betrayed into some sin, ye may not therefore despair. No. Ye have an Advocate with the Father. First, then, take heed that ye do *not sin*; and if ye have fallen into sin, condemn yourselves, and fly to your Advocate, cry to Him. He will plead for you to the Judge. *S. Augustine*, Tract. i. on this Epistle, in the third volume of S. Augustine's Works in the Benedictine Edition.

Observe St. John's meekness. He had lain in the bosom of Jesus, and had imbibed heavenly mysteries from His mouth; but he humbleth himself. He does not set himself apart from sinners, and represent *himself* as their *advocate*, but he puts himself in the number of sinners, and says, "*we* have an Advocate with the Father." *S. Augustine.*

Compare the words of St. James, iii. 2, "In many things *we all* offend," and *Bp. Andrewes*, v. 430.

Observe αὐτὸς here, emphatic, as used in the nominative. *He Himself*, He and He *alone*, is the propitiation for our sins: see above, Matt. i. 21; viii. 17: here i. 7; ii. 6.

On ἱλασμὸς, "a *propitiatory sacrifice* implying offence and indignation in God, Who was to be appeased" (*Bengel*), see Rom. iii. 25. Eph. i. 7. Heb. ii. 17, and note below, iv. 10.

On the use of περὶ, *for, on account of*, see on Gal. i. 4. Rom. viii. 3; below, iv. 10.

St. John says, that Christ *Himself is* the *propitiation* for our sins; not that the sacrifice offered once for all on the cross is now repeated; but that its efficacy never ceases. See on Heb. x. 12, and the note even of a learned Roman Catholic Expositor, *Estius*, here, who does not hesitate to allow, that Christ is the sacrifice *once* offered upon the cross; and that by this sacrifice He propitiates God, inasmuch as He *applies* this sacrifice—which is sufficient to take away the Sins of the World—to those persons particularly whom He wills, for the pardon of their sins. "Christus est hostia, per quam, *semel* in arâ crucis oblatam, Deum nobis placat, in quantum videlicet hostiam illam, pro omnium salute sufficientem, continuè quibus vult *applicat*, ad remissionem peccatorum." See above, i. 7.

St. John here declares the doctrine of *Universal Redemption* through Christ. "Quam latè peccatum, tam latè propitiatio" (*Bengel*). Sin was universal in its extent, and the sacrifice is universal in its application. Cp. above, Heb. ii. 9, and 2 Pet. ii. 1.

3. καὶ ἐν τούτῳ γινώσκομεν] *And by this we know that we have known Him, if we keep His commandments.* We may infer our *knowledge* of Him from our *obedience* to Him. Christian *Praxis* is the test of Christian *Gnosis*. A condemnation of the heretical presumption, and licentious depravity of the Gnostics. As is well said here by *Bengel*, St. John here censures those who vaunted knowledge, and despised obedience. Cp. 1 Tim. vi. 20. 2 Pet. i. 5.

Hence the frequent occurrence of the word γινώσκω in this Epistle, where it is found about twenty-five times; see ii. 4, 5. 13, 14. 18; iii. 16. 19, 20. 24; iv. 2. 6, 7, 8. 13. 16; v. 2. 20; and of οἶδα, which occurs about twelve times: see ii. 20, 21; iii. 2. 5. 14, and passim. St. Peter repeats the word ἐπίγνωσις for a like reason; see 2 Pet. i. 2.

Throughout the Epistle St. John assures those who are trained in the saving verities of the Christian *Faith*, and who bring forth the fruits of Faith in *holiness of life*, that *they know all things*; they are the *genuine Gnostics*. Indeed, *knowledge* in the full *Christian* sense of the word, implies *love*. See *Didymus*

τηρῶμεν. 4 [c] Ὁ λέγων, Ἔγνωκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· 5 [d] ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. Ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ ἐσμέν. 6 [e] Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν.

7 [f] Ἀγαπητοὶ, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ ἀρχῆς.

8 [g] Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

9 [h] Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. 10 [i] Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάν-

c ch. 1. 6. & 4. 20.
d John 13. 35. & 14. 21, 23. ch. 4. 12, 13.
e John 15. 4, 5. 1 Pet. 2. 21.
f ch. 3. 11. 2 John 5.
g John 1. 9. & 8. 12. & 13. 34. & 15. 12. Rom. 13. 12. 1 Thess. 5. 5, 8.
h 1 Cor. 13. 2. 2 Pet. 1. 19. ch. 3. 14, 15.
i John 12. 35. 2 Pet. 1. 10.

here, who observes that to "*know* the Lord" means, in the language of Holy Scripture, "to *fear*, to *love*, to *obey* Him."

St. John also declares, that those persons, who vaunt knowledge, and pervert the truth of Christ, and do not keep His commandments, *know nothing*, but are *blind*, and *walk* in *darkness*. See ii. 11. 2 Pet. i. 9; and cp. *Dr. Hammond* here, p. 824.

The word γινώσκω, signifying *experimental knowledge*, is distinguished from οἶδα, which has a wider signification. The Gnostic heretics asserted it to be a duty, γινώσκειν πάντα, to have experimental knowledge of all things evil as well as good; see on i. 6: and they professed εἰδέναι πάντα, to have scientific knowledge of all things, however transcendental and mysterious. Compare below, ii. 29, as to the distinction between the two words, εἰδέναι and γινώσκειν.

5. ἐν τούτῳ] *by this we know that we are in Him.* How do we know that we are in God? The answer is, by *obedience.*

6. ὁ λέγων ἐν αὐτῷ μένειν] *he who saith that he abideth in Him.* Observe the frequent occurrence of the word μένω, *to abide*, to *wait* with patience and perseverance,—in this and in the Second Epistle of St. John. It is repeated *twenty-six* times. The duty of *abiding* patiently in God, by faith and obedience in evil days, is characteristically inculcated by this beloved disciple, who survived his brother Apostles, and whose life was prolonged for near forty years after the destruction of Jerusalem, even to the age of a hundred years and more, and who, in days of persecution from without, and of rebuke and blasphemy from within (see *v.* 18), *waited* patiently and stedfastly as a faithful witness to the true faith in Christ's Incarnation and Godhead, and who had received a special charge from Christ to *tarry* (μένειν) till *He came*, and took him to Himself. See above on John xxi. 22, 23.

— καθὼς ἐκεῖνος περιεπάτησε] *as He walked.* Observe the emphatic ἐκεῖνος, *He*, spoken with feelings of reverence and adoration. "*The* Name" is the Name of *Christ* (3 John 7), "*the* Way" is the Way of Christ (Acts ix. 2, and note, Acts xx. 25); so, in this Epistle, the pronoun Hε, is CHRIST. See iii. 3. 5. 7. 16; iv. 17.

Mark also the use of the *aorist*, περιεπάτησε. Christ's walking was *one act* of undeviating obedience to God.

7. ἀγαπητοὶ, οὐκ ἐντολὴν καινὴν] *Beloved* (so the best MSS. and Editions. *Elz.* has ἀδελφοὶ), *I write not a new commandment to you, but an old commandment, which ye had from the beginning.* Do not listen to those false guides and Judaizing Teachers, who traduce the Gospel as a *novelty;* and who would limit the mercies of God, and the offices of Love, to their own sect or nation. The Christian Doctrine of Love of God, and of Love of *all men* in God, is the true doctrine *from the beginning.* Cp. Matt. v. 17. 2 John 5, "I beseech thee, lady, not as though I wrote a *new* commandment unto thee, but that which we had from *the beginning*, that *we love one another.*" Cp. *Clemens Alex.*, in Adumbrat. here, and *Didymus*, who say that Love is the Law of God from the time of the Law and the Prophets, and even from the beginning of the world; and so *S. Cyril* in Catenâ, and *Cassiodor.*, Complex., p. 127, and *Œcumen.*, and *Theophylact*, and *Bp. Andrewes*, v. 468, where he shows that the commandment of *Love* delivered in the Gospel is also in the Law of Moses and of Nature: it is in fact a necessary consequence of the Attributes of God Himself. And see *Bp. Sanderson*, iii. p. 315, and *Dr. Hammond* here.

8. πάλιν] *Again:* said with some intimation of *correction* of what has been just spoken. In another respect the commandment of Love to God, and of *all men* in God, *is* a *new* one, καινὴ, not νέα (see on Eph. iv. 23, 24. Col. iii. 10), that is, it is *made new, renewed*, by Christ the second Adam, the Son of God, Who came from heaven to *make all to be one new man* in Himself (Eph. ii. 15), and Who has made *all things new* (2 Cor. v. 17. Rev. xxi. 5), and in Whom each of us is a *new creature* (Gal. vi. 15), and Who has given us the Holy Ghost in the Sacrament of the *New Birth* (John iii. 5), to *renew us* in the spirit of our minds (Tit. iii. 5), and Who is the Mediator of the *New* Covenant, and writes it by His Spirit in our hearts (Heb. viii. 8; ix. 15), and gives us a *new name* (Rev. ii. 17), and has made us citizens of the *new Jerusalem* (Rev. iii. 12; xxi. 2), and has encouraged us to look for *new heavens* and a *new earth*, wherein dwelleth righteousness (2 Pet. iii. 13), and has thus given us new obligations, new motives, and new powers, to fulfil the Law of Love, and has displayed new measures of largeness in its fulfilment, by His own precepts and example.

Therefore, as St. John relates in his Gospel, our Lord Himself had said, A *new commandment* I give unto you, that *ye love one another; as I have loved* you, that ye also love one another. John xiii. 34.

— ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν] *which thing is true in Him* (Christ) *and in you.*

What is it that is here declared to be *true?*

Not the commandment (ἐντολὴ); the difference of gender precludes that interpretation. Nor is it simply the *substance* of the commandment that is asserted to be true; but the substance of it as *new*. Cp. *Lücke*, 2nd edition, and *Huther* here.

This new life of love is not a deceit, as the novel knowledge of those is, who say that they know God, and yet do not keep His commandments, especially this great commandment of all—Love; and who therefore *lie* (see *v.* 4), *and do not the truth* (see i. 6). Cp. *v.* 27, where ἀληθὲς is put as here in contrast to the ψεῦδος, or *lie*, of the Gnostic pretenders to illumination, whose works of darkness *belied* their professions.

But this new life of Love to God and of Love to man in God is *true*, genuine, really and vitally subsisting, and visibly manifested, and effectually energizing in *Christ*, Who is the New Man, and *in you*, who are *new creatures* in Him; in Him Who is the Head, and in you His Members; for Love is the element which knits all together in one another and in Him, and is therefore the *bond of perfectness.* Col. iii. 14.

— ὅτι ἡ σκοτία παράγεται] *because the darkness is passing by* (see *v.* 17), *and the true light already shineth.* Therefore this old commandment which ye have *from the beginning is in a certain sense new;* it is *renewed* and *restored* in Christ and the Gospel; because the darkness of error and sin which usurped its place and clouded it over, is now passing by (παράγεται), being dispersed by the sunshine of the Gospel, as mists and clouds are by the sun's rays; and the *light that is true* shineth.

Observe the adjective ἀληθινὸν, *true*, as opposed to what is *counterfeit* and *false;* see above on John xvii. 3, and below, v. 20. The Gnostics pretended to have *light*, to have special *illumination;* but their light is a false light, it is the light of "wandering stars, to whom is reserved the blackness of darkness," Jude 13.

The darkness is the darkness of the Old Man; the light is that of the New Man. As the Apostle says, "Ye were sometime Darkness, but now are ye Light in the Lord. Walk as Children of the Light." Eph. v. 8. 14. 1 Thess. v. 5, 6. *S. Augustine.*

At your Baptism ye were *enlightened* (ἐφωτίσθητε. See on Heb. vi. 4; x. 32). Ye became children of Light (see on Eph. v. 8); ye were engrafted into Christ; *and if any man is in Christ*, says St. Paul, *he is a new creature; the old things passed away* (παρῆλθε); *behold, all things are become new.* See on 2 Cor. v. 17, which text affords an excellent comment on St. John's meaning here.

Hence we see how natural is the transition to what follows in this place concerning the baptismal duties, consequent on the baptismal privileges, of all those who by their baptismal burial of the old man, and by their baptismal incorporation into the New Man, passed from the world of Darkness to that of Light.

δαλον ἐν αὐτῷ οὐκ ἔστιν. 11 [k] Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

12 [l] Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν· ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν Πατέρα.

14 [m] Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν. 15 [n] Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ·

k ch. 3. 14.
l Luke 24. 47. Acts 4. 12. & 13. 38.
m Eph. 6. 10—12.
n Matt. 6. 24. Rom. 12. 2. Gal. 1. 10. James 4. 4.

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10. *καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν*] *and there is no stumbling-block in him.* A significant saying. Observe *ἐν αὐτῷ, in him.* Whosoever hateth his brother, walketh in darkness, and carrieth his own stumbling blocks *in himself;* he hath them in *his own heart,* in his own evil passions, envy, hatred, and malice. Therefore he *must fall:* so to speak, he carries his fall along with him. But whosoever *loveth his brother, abideth in the light, and there is no stumbling-block in him.* He has the element of light *around* him, and he has no stumbling-block *in him.*

Compare the prophetic declarations of Ezek. xiv. 3. These men have set up their *idols* in *their own heart,* and put the stumbling-block of *their* iniquity *before their* own *face;* cp. *v.* 7. *Idols* and *stumbling-blocks* are usually *external,* and erected by others, but these men bring forth idols and stumbling-blocks for *themselves* out of their own *hearts.* So great is their sin and blindness.

The beauty and force of these expressions are obvious: and the preposition *ἐν* is to be taken in its literal sense; which is well expressed by *Bengel;* "he who *hates* his brother is a stumbling-block *to himself.* But he who *loves,* walks at ease and has a clear road before him."

12. *γράφω ὑμῖν, τεκνία*] *I write to you, my little children,* whom I have *begotten* in Christ (cp. note above, ii. 1). The word *τεκνία, little children,* is to be distinguished from the word *παιδία* in *v.* 18.

The word *τεκνία* describes the spiritual relation in which *all* his hearers and readers stand to the *Apostle* their spiritual *father.* See *v.* 1. Cp. 1 Cor. iv. 14, *τέκνα μου ἀγαπητά.* 1 Cor. iv. 17. Eph. v. 1. 1 Thess. ii. 7. 11. Philem. 10.

But the word *παιδία, children,* describes their *childhood* as compared with the *maturer age* of others here mentioned, viz., *young men* and *fathers.*

This distinction may be marked in English by prefixing "my" to the translation of *τεκνία.*

Observe now the order of the address here;

He first says, *Γράφω ὑμῖν, τεκνία.* This is the general address, applicable to all. They are all dear to him as his little children.

Next this arrangement follows:

Γράφω ὑμῖν, πατέρες.
Γράφω ὑμῖν, νεανίσκοι.
Ἔγραψα ὑμῖν, παιδία.

Then the following:

Ἔγραψα ὑμῖν, πατέρες.
Ἔγραψα ὑμῖν, νεανίσκοι.
Παιδία, ἐσχάτη ὥρα ἐστί, v. 18.

Lastly, the series is *summed up* by the same address as that which *began* the series,—*καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, v.* 28. Thus the whole series takes the form of *seven,* and is closed by an *eighth,* the octave of the first. Compare the note on the *Beatitudes* (Matt. v. 3); and on the symbolical meaning of the number *seven* and *eight,* see on Luke xxiv. 1, and on 2 Pet. ii. 5, and Jude 14.

— *ὅτι ἀφέωνται ὑμῖν*] *because your sins have been forgiven you for His Name's sake.* This is the *ground* of his general address to all his spiritual children; the forgiveness of their sins through Christ. *That* forgiveness had been imparted to them by Christ at their Baptism. See Matt. xvi. 19. Acts ii. 38; xxii. 16. Eph. v. 26, and *Bp. Pearson,* Art. ix., "those who are received into the Church by the sacrament of Baptism, receive the remission of their sins of which they were guilty before they were baptized." Cp. *Bp. Wilson* here.

Thus the beloved disciple, the Apostle and Evangelist, St. John, instructs Christian Preachers to build their addresses, in Sermons and Exhortations to their spiritual children, on the foundation of the "One Baptism for the *remission* of *sins.*"

Accordingly, the Church of England says by the mouth of her Bishops, in the Order for *Confirmation* of her *τεκνία,* "Almighty and everlasting God, Who *hast* vouchsafed to regenerate these Thy servants, and *hast given* unto them *forgiveness* of all their sins."

13. *γράφω ὑμῖν, πατέρες*] *I write to you, fathers, because ye have known Him Who is from the beginning,*—the Everlasting Word, the Son of God, made Flesh for us. He repeats this statement, for greater emphasis and assurance, against the delusions of the false Teachers, who in their professions of superior *knowledge,* pretended to reveal a *temporal* origin of Christ: some of them asserting that Jesus was a mere man; and others, that Christ was an emanation who resided only for a season in Jesus. *They* pretend to *know,* and they disseminate their false knowledge; and they profess to instruct *you,* who are wiser than they are; for *ye have known Him that is from the beginning* (1 John i. 1. John viii. 25), whereas they in their ignorance impute a *beginning* to Him Who is from *Eternity.*

St. John condemns those who under a *pretence* of *knowledge* separated Jesus from Christ, and divided Christ from the Only-begotten; and severed the Only-begotten from the Word. *S. Irenæus,* iii. 18, ed. Grabe.

St. John here begins with *fathers;* then descends to *young men;* and from them to *children.*

He declares the important truth, that the *highest degree of knowledge* to which Christian *fathers* can attain, is the knowledge of the everlasting *Son.* And the *beginning* of all knowledge in which all Christian *children* are to be instructed, is the knowledge of God as their *Father.* God the *Father* is the Original of all blessings which descend *through* God the Son, *by* God the Holy Ghost (see on 2 Cor. xiii. 13). His Name is first spoken in Baptism. That Name begins the Creed. And every Christian soul, made God's child by adoption, cries *Abba, Father* (Gal. iv. 6), and all say with one voice, "*Our Father,* which art in heaven." Matt. vi. 9.

— *γράφω ὑμῖν, νεανίσκοι*] *I write to you, young men, because ye have overcome the Wicked one.* This saying is also *repeated* (see *v.* 14), for the same reason as the former. "Flee *youthful* lusts," says St. Paul to his son in the faith when young (2 Tim. ii. 22); and divine grace triumphs in young men, when by its means they, *young* as they are, conquer the *Old* Serpent (Rev. xii. 9; xx. 2).

In the seven Epistles of the Apocalypse there is a sevenfold promise to him that *overcometh.* See on Rev. ii. 1.

This address of St. John to *young men* comes with special force and beauty from him who was the youngest of Christ's Apostles, and the Disciple "whom Jesus loved," and who proved his own love for *young men* in a remarkable manner, as is recorded by *Clemens Alexandrinus,* quoted by *Eusebius,* iii. 20, and *Chrysostom,* Parænesis ad Theodorum lapsum, i. 11.

— *ἔγραψα ὑμῖν, παιδία*] *I write to you, children, because ye have known the Father:* see above, the last note but one.

Els. has *γράψω, I write,* here; but *ἔγραψα, I wrote,* is in A, B, C, G, and in many Cursive MSS., and in the *Syriac, Coptic, Æthiopic, Arabic* Versions, and *Origen, Cyril,* and other Fathers; and so *Lach., Tisch.*

This word *ἔγραψα* does not imply that any *former* letter had been written to them by St. John. It is the *epistolary aorist* used often by the writers of the N. T. (see 1 Cor. ix. 15. Philem. 21. 1 Pet. v. 12), when they would put themselves in the place of the *recipients* of their Epistles, and look back on the writing of the Epistles as a thing *past.*

By its use St. John condescends to his readers, and he begins with condescension to *children.* And it is not unworthy of remark, that having used the *present* tense (*I write*) *seven* times in this Epistle, i. 4; ii. 1. 7, 8. 12, 13 twice; he now adopts *ἔγραψα* (*I wrote*), and continues to use it to the end of this Epistle, where he employs it six times: see ii. 13, 14 twice, 21. 26; v. 13.

16 ° ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλ- o Eccl. 5. 11.
μῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου p Ps. 90. 10. Isa. 40. 6. 1 Cor. 7. 31. James 1. 10. & 4. 14. 1 Pet. 1. 24.
ἐστί. 17 p Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα
τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.
18 q Παιδία, ἐσχάτη ὥρα ἐστί· καὶ, καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, q Matt. 24. 5, 24. Acts 20. 29. 2 Thess. 2. 3. 1 John 2. 18.
καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.
19 r Ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενή- r Ps. 41. 10. Acts 20. 30. 1 Cor. 11. 19.

16. *ἡ ἐπιθυμία τῆς σαρκός*] *the lust of the flesh, and the lust of the eyes*, and the *vainglory of life*, its self-vaunting and ostentation (see Rom. i. 30. 2 Tim. iii. 2. James iv. 16), *are not of the Father*.

The carnal Appetite, Covetousness, and Pride, these were the things by which the Devil endeavoured to overcome Christ at the Temptation; and these are the things, in which Christ conquered Satan, and has taught us to conquer him. These also were the things, which specially characterized those *Gnostic* deceivers, the filthy dreamers, against whom the Apostle warns his disciples. See above on 2 Pet. ii. 10. 18; and below, Jude 8. 16.

18. *παιδία, ἐσχάτη ὥρα ἐστίν*] *Children, it is the last time*. Do not therefore be deceived by those Teachers who now propound new doctrines. The Son of God *has been* revealed in the *last time* (see on Heb. i. 1. Acts ii. 17. 1 Pet. i. 20). The Gospel which he has preached is God's *last* message to men. You are not to look for any new revelation. Whatever is *new*, is *false*. They therefore who now bring to you *new* doctrine are not followers of *Christ*, but of *Antichrist*. See above on Gal. i. 8, 9.

— *καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται*] *as ye heard that Antichrist cometh* (on this use of the *present* tense, see Matt. ii. 4), *even now many Antichrists have arisen, whence we know that it is the last time*, or *season*.

The coming of Antichrist is a sign of the *last time*; for the coming of *Antichrist* is to be followed by the coming of *Christ*. "Venit Antichristus, et supervenit Christus," *S. Cyprian*, Ep. 58. But how *long* "the last time" will be, it is not for us to know (see Acts i. 7). Time, which may seem long to *us*, is but an hour to God (see 2 Pet. iii. 8). Hence St. John uses the word *ὥρα, hour*, here. It may seem long *now*, but when it is past, it will seem only like a watch in the night (Ps. xc. 4).

B, C omit the article ὁ before *ἀντίχριστος*, but it is found in A, G, K, and the majority of cursive MSS., and *Theophyl.*, and *Œcumen.* See also ii. 22.

(1) St. John alone uses the word *Antichrist*, and he uses it only in his Epistles, where it occurs five times (ii. 18 twice, 22; iv. 3. 2 John 7). It is never used by him in the Book of Revelation.

The word Ἀντί-χριστος signifies one who *opposes* Christ: *ἐναντίος τῷ Χριστῷ* (*Theophylact*); "Christi rebellis" (*Tertullian*, Præscr. c. 4); "*contrarius* Christo" (*Augustine*); see *Lücke*, p. 190. *Huther*, p. 105, and *Dean Trench*, Synonyms N. T. xxx. pp. 120—125.

Every one who sets himself *against* Christ, is an *Antichrist*: he may, or may not, set himself in *the place* of Christ. Cp. *Wetstein*, p. 717, and *Suicer* on the word Ἀντί-χριστος, i. p. 390. It is not *necessary* that he should do so, in order to be an Antichrist. And indeed the character assigned by St. John in his Epistles to Antichrist properly so called, is one of open hostility to the Divinity and Humanity of Christ; but is not one of *assumption* of His attributes.

The general opinion of the Fathers was that a *personal* Antichrist would appear a short time before the second Coming of Christ. See *Irenæus*, v. 25. 30, Stieren; p. 437—452. Grabe. *S. Hippolytus*, de Christo et Antichristo, pp. 1—36, ed. Lagarde. *Origen* c. Cels. vi. p. 499, and in Matt. xvii. *S. Chrysostom* in Matt. xvii. *S. Hilary* in Matt. xx. *S. Cyril. Hieros.* Cat. xi. *S. Greg. Nyssen* in Eunomium, Orat. xi. *S. Jerome* in Dan. vii. and xi., and Quæst. xi. ad Algasiam. *S. Augustine* in Ps. ix.; de Civ. Dei xx. c. 19; c. 20. *S. Gregory*, Moral. in Job xi. 9; xiv. 11; xx. 25. Homil. vii. and xxix. in Evangelia.

This opinion, commended by such authorities, is entitled to respectful attention; but it is our duty to be circumspect in the acceptance of any *interpretations* of *unfulfilled* prophecy. See on John xxi. 23, and note on 2 Pet. i. 20, whence it appears that even the inspired Prophets were not able to *interpret* their own prophecies. See also below, on Rev. xvii. 1.

St. John's argument is this, *It is the last time* (*ὥρα*), *and as ye heard that Antichrist cometh* (i. e. in the last time), and as ye see that *many Antichrists are already come, therefore* we *know* that this is the last time.

St. John therefore recognizes the fulfilment of the prophecy concerning the coming of Antichrist, in the appearance of *many Antichrists* who are already come. He therefore appears here to represent Antichrist as an *incorporation* of those who set themselves against Christ. Cp. *Œcumen.* in iv. 3. *Damascen.* de Orthod. fide, iv. 27. And this opinion is confirmed by what he says (*v.* 22), "this man is the Antichrist, he that denieth the Father and the Son." See also iv. 3, and 2 John 7.

The same is the doctrine of St. John's scholar, *S. Polycarp*, in the only passage of the Epistles of the Apostolic Fathers, where the word *Antichrist* is found. "Whosoever doth not confess that Jesus Christ is come in the flesh, is *Antichrist*." *Polycarp*, Philipp. c. 7.

This is also in accordance with St. Paul's prophecy concerning the "Lawless One" or "the Man of Sin," which represents a form of evil, displaying itself in a *continuous series* of persons, who are, as it were, *incorporated* and *personified in one*: see the note above on 2 Thess. ii. 3—12.

In like manner, it seems that the word *Antichrist* represents a succession of persons in different times, animated by a spirit of violent hostility to Christ. So *Lange*, *Baumgarten-Crusius*, and *Bengel*, who says, Where St. John speaks of Antichrist, or the Spirit of Antichrist (iv. 3), he signifies the enemies of the truth united together—"sub singulari numero omnes mendaces et veritatis inimicos innuit"—that is, he comprises in this term all the enemies of the *Christian* truths which he is inculcating.

It is however consistent with such a proposition to believe, that the Spirit of Antichristianism may develope and consummate itself eventually in some extraordinary personal antagonism to Christ. Time,—the great Interpreter of Prophecy,—will show.

(2) It has been *supposed* by some, that *Antichrist*, as described by *St. John* in his *Epistles*, is the *same* Power as that which is delineated by *St. Paul* as "*the Man of Sin*."

But in interpreting the prophecies of Scripture, care must be taken to adhere to the language of Scripture. The assumption of identity where it does not exist has been a fruitful source of error. St. Paul never uses the word "Antichrist;" and the attributes of Antichrist and those of the Man of Sin, as described by St. John and St. Paul respectively, do not correspond accurately to each other.

In the character of Antichrist, St. John describes an *Infidel opposition* to Christ, an *open, impious denial* of the Father and of the Son. There is nothing secret, no Mystery, there. But in the description of the Man of Sin, or the Lawless One, St. Paul represents a Mystery (2 Thess. ii. 7), something *secret* and *sacred*; a *spiritual* power, working miracles, and sitting in the Church of God. See above, on 2 Thess. ii. 3—12.

It is by no means impossible that the two Powers, described by the two Apostles respectively, may eventually coalesce. Time will show. But the Apostolic descriptions of them are definite and distinct; and it is the duty of an Expositor of Scripture not to "be wise above what is written" (1 Cor. iv. 6), and to compare spiritual things with spiritual (1 Cor. ii. 13), and not to confound things which are dissimilar, especially in the interpretation of Prophecy; lest the benefit be lost which might otherwise be derived from its warnings, and from the evidence it affords to the truth of the Gospel.

Further, there is reason to believe that St. Paul in his Prophecy (in the second chapter of the Second Epistle to the Thessalonians) *is* describing the *same* power as that which is described by St. John in *another* place, viz., in the *Book of Revelation*; where the word *Antichrist never occurs*. There *is* a remarkable *similarity* of features and language in *those two descriptions*: see Rev. xvii. 5. 7, compared with St. Paul's words, 2 Thess. ii. 7; and Rev. xiii. 12, 13 with 2 Thess. ii. 9; and Rev. xvii. 8. 11 with 2 Thess. ii. 3; and Rev. xiii. 4. 8 with 2 Thess. ii. 4; and see the notes below on Rev. xvii. 7, 8.

The *resemblances* between those two descriptions of St. Paul and St. John strengthen the belief that they refer to the *same power*; and they also confirm the argument derived from the *discrepancies* in the other descriptions which have just been mentioned, that the powers delineated by them are *not the same*.

19. *ἐξ ἡμῶν ἐξῆλθαν*] *They went out from us, but they were not of us*.

κεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.
20 [s] Καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ Ἁγίου, καὶ οἴδατε πάντα. 21 Οὐκ ἔγραψα
ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ
τῆς ἀληθείας οὐκ ἔστι. 22 [t] Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς
οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ

s Ps. 45. 8. & 133. 2. John 14. 26. & 16. 13. Heb. 1. 9.
t ch. 4. 3. 2 John 7.

St. John here announces the fulfilment of what had been prophesied by St. Paul in his farewell address to the Ephesian Presbyters at Miletus, "that *out of their own selves* would men arise, speaking perverse things, to draw the disciples after them" (Acts xx. 30).

The *many Antichrists* here described are the Heresiarchs of St. John's age. He says that they *went out from us:* and this was specially applicable to the father of the Gnostics, *Simon Magus*, who was baptized by St. Philip the Deacon at Samaria (see on Acts viii. 9—18), and who is called an *Antichrist* by the ancient Fathers; see *S. Cyril. Hierosol.*, Catech. vi. p. 53, and *Dr. Hammond* here, and *Tillemont*, Hist. Eccles. ii. p. 19.

The same was true of another Heresiarch of the same age, *Ebion*, to whom *Tertullian* applies St. John's words. In his Epistle, St. John calls *them Antichrists*, who deny that Jesus is come in the flesh, and that Jesus is the Son of God. The former proposition is denied by *Marcion*, the latter by *Ebion:* see *Tertullian*, Præscr. Hæret., c. 33.

St. Jerome affirms that St. John directed this censure also against another Heresiarch of the Apostolic age, *Cerinthus*, who arose *within* the Church and opposed the Apostles (see on Acts xv. 1), and of whom there is an historical record, that he was personally known to St. John at Ephesus; and that when St. John had gone into a bath there, and heard that he was within it, he quitted it immediately, saying, "Let us depart, lest the bath fall on us, now that Cerinthus, *the enemy of the truth*, is there." See *S. Irenæus* iii. 3. *Euseb.* iii. 20. *Theodoret*, Hær. Fab. ii. 3. Cerinthus made a distinction between Jesus and Christ.

See also the important testimony of *S. Irenæus* (iii. 18, Grabe), who cites this passage (*vv.* 18—22), and applies it to the Gnostic Teachers of that age who arose within the Church, viz., *Simon*, *Ebion*, and *Cerinthus*. Cp. *Estius* here, p. 1217. *Dr. Hammond* here, p. 828. *Bp. Bull*, Ind. Eccl. Cathol. ii. 6, p. 44. *Dr. Waterland* on the Trinity, vol. v. chap. vi. p. 187, and above, *Introduction* to this Epistle, pp. 98—101.

— *μεμενήκεισαν ἄν*] *they would have remained with us.* If they had been really *of* us—living and sound members of the mystical body of Christ—they would have *continued* in it. *Continuance* is an essential condition of *vitality*. He who quits the Church proves himself to be an unsound member of it; "nemo sapiens nisi fidelis; nemo Christianus, nisi qui ad *finem* perseveraverit." *Tertullian*, Præscr. 3.

This saying of the Apostle gives no countenance to the predestinarian notions of final *perseverance*. The terms here used, viz., *going out*, and *abiding*, are significant of *free will*.

— ἀλλ' *ἵνα φανερωθῶσιν*] they went out—i. e., their going out was permitted—*in order that they might be manifested that they are not all of us*. The emphatic word is *φανερωθῶσιν*, and the use of *ἐκ*—denoting origin from, and appurtenance to—may be illustrated by 1 Cor. xii. 15, *ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος*, and see below, iii. 12, *Καὶν ἐκ τοῦ πονηροῦ ἦν*. Compare the words of St. Paul (1 Cor. xi. 19), "There must also be heresies among you, *in order* that they, who are approved, may be *made manifest* among you;" where the conjunction *ἵνα*, as here, marks the *design* of *God* in permitting Heresies and Schisms to exist (cp. note above on 2 Cor. iv. 7), and suggests the *uses* which the faithful ought to make of heresies and schisms. Cp. *Tertullian*, Præscr. 3, where he cites these words of St. John.

A special benefit accruing from the *going out* of these Heretics, and from their overt opposition to the doctrine of Christ, and from the *public manifestation* of them to the world in their true character (as Simon Magus was made manifest in his opposition to St. Peter at Rome. *Euseb.* ii. 15. *S. Cyril*, Catech. c. vi. *Arnobius*, ii. p. 50. *Maxim. Taurin.*, Hom. 54, p. 231. *S. Epiphan.* hær. 21. *Philastr.* c. 29. *Tillemont* i. p. 76), was this, that the Heathen were thus disabused of their notion, that the Christian Church herself was identified with these Heretics, and was accountable for their erroneous teaching and profligate living. St. Peter says, that through them the *Way of Truth would be evil spoken of* (2 Pet. ii. 2); and *Theodoret* asserts (hær. fab. ii. præf.) that "the Teachers of those heresies" (such as Simon Magus and Cerinthus, whom he specifies) "were called *Christians*, and that many persons imagined that *all* Christians were guilty of *their* enormities."

Some expositors suppose that *οὐ πάντες* here is equivalent to *none:* cp. Matt. xxiv. 22. But this appears to be an incorrect rendering, and is not authorized by the ancient Interpreters.

St. John says that their *going out* was the *proof* that they are not *all* of us: cp. 2 Thess. iii. 2. They *all* pretend to be of us, and the Heathen confound them with us. But their secession *from* us, and opposition to us, clearly *prove* that they are not *all* of us. *Some* false teachers there are still, who propagate heresies *in* the Church. They are Tares in the Field, but as long as they are *in* the field, it is not easy to distinguish them from the wheat. They are not of us, but they are *not manifested* as such by going out from us. *But* the *going out* of those who *have* left us, and who resist us, is a *manifest* token to all men, that they and their associates are not *all of us*, as they profess to be, and as the heathen suppose them to be; and as even some of the brethren in the Church imagine that they are, and are therefore deceived by them. By their going out they are manifested in their true light; and by their opposition to us Truth is distinguished from Error, and Error from Truth.

20. *ὑμεῖς χρῖσμα ἔχετε*] *ye have an unction from the Holy One*, Who is anointed with the oil of gladness above His fellows. See Heb. i. 9. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 178. His unction flows down on you His members, and therefore, when a name was to be given to the disciples to distinguish them from all others, they were called *Christians*. Acts xi. 26.

Ye have a *chrism* from the *Christ*. They, the heretical teachers, are members of *Antichrist*.

Ye are anointed in Him Who has consecrated you with His unction, and made you *kings and priests* to God. Rev. i. 6.

This language of St. John is the more remarkable, because it is addressed to *παιδία, pueruli, children*. Children have an unction from the Holy One, in their Baptism, when they were made members of Christ. "Eam unctionem spiritualem habent *pueruli*, namque cum baptismo conjunctum erat donum Spiritûs Sancti" (*Bengel*), and in their *Confirmation*, called *χρίσις τελειωτική*. See *Bp. Wilson* here.

— *καὶ οἴδατε πάντα*] *and ye know all things.* Ye, even though children in age, are the *true* Gnostics, for ye know Christ; whereas they who pretend to know every thing are mere babes. Cp. John xiv. 26. *They*, the so-called Gnostics, *pretend* to knowledge and to teach you; but they know nothing, and walk in darkness, *v.* 11. See above, 1 John ii. 3, and below, *vv.* 21. 27 of this chapter, and on Jude 5.

This language is adopted by St. John's scholars, *S. Ignatius* and *S. Polycarp*, in their Epistles, *ὃν οὐδὲν λανθάνει ὑμᾶς*. *Ignat.* ad Eph. 14. "Nihil vos latet," *Polycarp*, ad Phil. 12.

22. *τίς ἐστιν ὁ ψεύστης*] *who is the liar, but he that denieth that Jesus is the Christ?* Who is *the* liar? Who is *the* Antichrist, in whom *the* lie, of which St. John speaks, is summed up? Who is he, that has *that* character, as distinguished from, and opposed to, those who hold the Truth? On this sense of the definite article, see on John iii. 10; xviii. 10; and *Winer*, § 18, p. 97. Compare the words of *Tertullian*, maintaining from these words of St. John the doctrine of the Trinity, against Praxeas, c. 27.

Ye who are true Christians have an unction from the Holy One; ye are God's anointed ones; ye are even called *χριστοί*, by virtue of your union with *Christ* (see Ps. cv. 15); ye make up one body in Christ, see on Gal. iv. 19; and Rev. xii. 5. They are *ἀντί-χριστοι*, they make up one body of Antichrist. Cp. *Bp. Pearson*, Art. ii. pp. 190—196.

— *οὗτός ἐστιν ὁ ἀντίχριστος*] *This* (i. e. he who denieth that Jesus is the Christ) *is the antichrist, who denieth the Father and the Son.* Cerinthus and his followers denied that *Jesus* was the *Christ*, dividing *Jesus* from *Christ;* and they denied *the Son*, because they did not acknowledge that *Jesus* was personally united with the *Word*, the Eternal Son of God; nor that the Word was the only-begotten of the Father; and so they disowned the divine Sonship of Jesus and Christ, and thus they *denied* the *Father* and the *Son*. See *S. Irenæus*, iii. 18, Grabe, and *Dr. Waterland*, v. p. 188, and above, *Introduction*, p. 100.

Ebion denied the divinity of Jesus. *Simon Magus* affirmed that he himself was the Father and the Son in different manifestations, and he denied the reality of Christ's humanity. See above on 2 Pet. ii. 1, and *Bp. Pearson* on the Creed, Art. iii. p. 301, note. Thus they were Antichrists, denying the Father and the Son.

Ye are members of Christ, ye are one body in Him. Ye

τὸν Υἱόν. 23 [u] Πᾶς ὁ ἀρνούμενος τὸν Υἱὸν οὐδὲ τὸν Πατέρα ἔχει· ὁ ὁμολογῶν τὸν Υἱὸν καὶ τὸν Πατέρα ἔχει. 24 Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ μενεῖτε. 25 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 27 [x] Καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τὶς διδάσκῃ ὑμᾶς· ἀλλ', ὡς τὸ αὐτὸ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.

28 [y] Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 29 [z] Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

III. 1 [a] Ἴδετε, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

2 [b] Ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν· καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. Οἴδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι.

3 Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι. 4 [c] Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία· 5 [d] καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας

u Luke 12. 9. John 15. 23. 2 Tim. 2. 12. ch. 4. 15.
x Jer. 31. 33, 34. John 14. 26. & 16. 13. Heb. 8. 10, 11.
y Mark 8. 38. ch. 3. 2.
z ch. 3. 7, 10.
a John 1. 12. & 16. 3. & 17. 25.
b Isa. 56. 5. John 1. 12. Rom. 8. 15, 18, 29. 1 Cor. 13. 12. & 15. 49. Gal. 3. 26. & 4. 6. Phil 3. 21. Col. 3. 4.
c ch. 5. 17.
d Isa. 53. 4, 9. 2 Cor. 5. 21. 1 Tim. 1. 15. 1 Pet. 2. 22, 24.

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are one man in Him (see John xvii. 11. 21. 1 Cor. x. 17); they are members of Antichrist, and make one body in him: they are *the* Antichrist. See on *v.* 18.

They are called Antichrists, who fall away from the Church of Christ, and teach what is false concerning Christ, in order to be leaders in Heresy. *Didymus.*

23. *πᾶς ὁ ἀρνούμενος τὸν Υἱόν*] *Every one who denieth the Son hath not even the Father*, because the essence of a *Father* is to have a *Son*; and if the *filial* relation of Jesus Christ to God is denied—as it is denied by these Antichristian teachers—the *paternity* of the Father is denied also. See above, *Introduction*, p. 160.

The words of the Apostle here manifestly refer to the dogmas of Cerinthus and Ebion. *Bp. Bull*, Jud. Eccl. ii. sect. 5.

— *ὁ ὁμολογῶν—ἔχει*] *he that acknowledgeth the Son hath the Father also.* These words are printed in *italics* in the Authorized English Version; but they are found in the text of the oldest Greek MSS., e. g. A, B, C, and in many Cursives, and in *Clement*, *Origen*, *Athanasius*, *Cyril*, in the *Syriac*, *Vulgate* (many MSS.), and *Arabic* Versions: and are received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

25. *τὴν ζωὴν τὴν αἰώνιον*] On the *apposition*, see Phil. iii. 18. 2 Cor. x. 13. *Winer*, § 59, p. 469, note on John viii. 25.

28. *καὶ νῦν, τεκνία*] *and now, my little children, abide in Him.* He returns to the general term of address, *little children* (see ii. 12), and assures all his spiritual children that they have no need of learning *any new* doctrine (see *vv.* 21—27), but it is their duty to abide stedfast in *the old*. See Jude 3, and Rev. ii. 24.

— *ἵνα—μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ*] *in order that we may not be driven to shame from Him*, and by Him, at His Coming; as He Himself says in the Gospel that the wicked will be. Mark viii. 38. On this force of ἀπὸ, see *Winer*, § 47, p. 332. Cp. the use of ἀπὸ in Ecclus. xxi. 22, and of ἐκ in Rev. xv. 2.

29. *ἐὰν εἰδῆτε*] *if ye know that He is righteous, ye know that every one who hath been born of Him is righteous. If ye know* (εἰδῆτε), as a doctrine of the Christian faith, *that He is righteous*, ye are sure by analogical inference, from your own personal experience and *cognizance* (γινώσκετε), that whoever has been really born of Him, whosoever is His genuine offspring, *is also righteous*; and consequently ye are sure, that the Gnostic teachers and their votaries, who profess to be children of Christ, and yet live *ungodly lives*, assert what is *false*. See below, iii. 7—9, *ὁ ποιῶν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν, κ.τ.λ.*

On the distinction between the words εἰδέναι and γινώσκειν, see above, ii. 3.

Some Expositors render γινώσκετε by *know ye*, in the imperative mood; but this seems to be inconsistent with St. John's declaration above, *vv.* 20, 21.

CH. III. **1.** *ποταπὴν ἀγάπην δέδωκεν*] *what kind of love hath the Father given to us; to us*, who were enemies to Him, Rom. v. 10. Col. i. 20, 21. 1 John iv. 10. *Bp. Pearson*, Art. i. p. 51. His love to us was a free *gift*, Rom. v. 16. He gave us power in Christ to become Sons of God, *τέκνα Θεοῦ*, John i. 12. On *ποταπὸς*, see Matt. viii. 27. Luke i. 29. 2 Pet. iii. 11. Cp. *Clemens R.* c. 35.

— *ὁ κόσμος οὐ γινώσκει ἡμᾶς*] *the world knoweth us not.* Do not therefore be surprised and dismayed, that you are hated and persecuted by it, see *v.* 13, and cp. our Lord's words, John xv. 19; xvi. 33.

2. *ἐὰν φανερωθῇ*] *when He shall be manifested*; i. e. Christ. On this use of *ἐκεῖνος*, see ii. 6, and cp. Col. iii. 4. The nominative to *φανερωθῇ* is contained in *αὐτῷ*, and cp. *v.* 5, *ἐκεῖνος* (i. e. *Christ*) *ἐφανερώθη*, and *v.* 8, *ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ.*

— *ὅμοιοι αὐτῷ ἐσόμεθα*] *we shall be like Him.* See Phil. iii. 21. Col. iii. 4.

— *ὀψόμεθα αὐτόν*] we shall *see* Him *appearing*. On the sense of *ὄπτομαι*, see note on John xvi. 16. Rev. i. 7.

We shall then see Him as *He is*; that is, as *God* as well as *Man*, in all His glorious attributes of perfect holiness and love. We *shall see His face* (see Rev. xxii. 4), and therefore we know that we shall be *like Him*; for only they who are *like* Him will have the *beatific vision of God*. Matt. v. 8. 1 Cor. xiii. 12; xv. 49. 2 Cor. iii. 18. Col. iii. 4.

Let us therefore so live, that when He shall come again, we may be able to behold Him, as He is, in all the fulness of His grace and glory. *Cassiodor.*

The editions generally have *ἐστί*; but *ἔστι*, he *is*, or *exists*, in His own essence, seems preferable, as more emphatic.

3. *ἐπ' αὐτῷ*] *upon Him*, Christ Jesus, Who is our *hope* (1 Tim. i. 1). He is only the foundation, *upon* which our hope is built. Cp. Rom. xv. 12, and Heb. vi. 18, and the words of one of St. John's disciples, "Let us cleave continually to our Hope, which is Christ Jesus." *S. Polycarp*, Ep. ad Phil. 8.

— *ἁγνίζει ἑαυτόν*] *halloweth Himself*, as Christ is *holy*. Cp. John xvii. 19. 24, and Rom. xii. 1. 1 Pet. i. 16. Every one who hath the hope of beholding Him, halloweth himself, as He is holy; for "without holiness no man shall *see* (ὄψεται) *the Lord*," Heb. xii. 14.

4. *ἀνομίαν*] *lawlessness*; for where there is no *law*, there is *no sin*. See Rom. iv. 15, and cp. *Bp. Pearson*, Art. x. pp. 670, 671. *Bp. Sanderson*, iv. 74. 94. 190.

"*Every one who worketh sin, worketh also lawlessness.*" This assertion is directed against the Ebionites (see *Irenæus*, p. 103, Grabe) and Cerinthian Gnostics, who professed a reverence for the Law of God. St. John argues, that it is vain for them to allege that they *revere the Law*, when *they commit sin*. Therefore, let them not deceive you by this allegation, see *v.* 7.

5, 6. *καὶ οἴδατε*] *and ye know that He was manifested in order to take away our sins* (see John i. 29), *and in Him sin does not exist. Every one that abideth in Him sinneth not*; does not live in sin; does not allow himself in the wilful and habitual practice of sin. See below, *v.* 9, and *Bp. Wilson* here: *every one that sinneth hath not seen Him, nor known Him.*

e ch. 2. 4. & 4. 8. 3 John 11.
ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. [6] e Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν.

f ch. 2. 29. & ver. 10. g Gen. 3. 15. John 8. 44.
[7] f Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. [8] g Ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ Διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ Διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα

h 1 Pet. 1. 23. ch. 5. 18.
λύσῃ τὰ ἔργα τοῦ Διαβόλου. [9] h Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ

i ch. 4. 8.
Θεοῦ γεγέννηται. [10] i Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα

k John 13. 34. & 15. 12. ch. 1. 5. & 2. 7. ver. 23.
τοῦ Διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ· [11] k ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ'

St. John's meaning here is illustrated by the language of his disciple, *S. Ignatius*. "No one who professeth *faith*, *sinneth*; and no one who hath love, *hateth*. They, who profess themselves *Christians*, will be manifested by what they *do*." *S. Ignatius*, ad Ephes. 14; and this is the sense assigned to St. John's words by *S. Jerome* in Jovinian. ii. c. 1, and contra Pelagianos, i. c. 3.

Here then is another caution against the Gnostic Teachers, who professed to *believe* in Christ, and pretended to superior *knowledge* of divine things, and yet indulged themselves in the commission of sin, and denied Him by their evil lives. Cp. Titus i. 16. 2 Tim. ii. 19; iii. 5.

7. τεκνία] *my little children, let no one deceive you:* as these Gnostic teachers endeavoured to do. Cp. ii. 26, "These things I write concerning those who are endeavouring to *deceive you*." Here is the clue to the interpretation of these verses, which cannot be understood without reference to their tenets and practices. See the next note, and the formula μὴ πλανᾶσθε, James i. 16.

— ὁ ποιῶν τὴν δικαιοσύνην] *he that worketh righteousness is righteous, like as He* (Christ) *is righteous:* a sentence directed against those deceivers, such as the followers of Simon Magus, who said that they could please God without righteousness; and that, whatever might be the case with others, who had not their spiritual *gnosis*, they themselves had *no need to work righteousness*, but that they would be saved by *grace*, whatever their works might be. "Liberos agere quæ velint; secundùm enim ipsius (Simonis) *gratiam* salvari homines, sed non secundùm *operas justas*." *S. Irenæus*, i. 20, Grabe. *S. Hippolytus*, Philos. p. 175. *Epiphan.* hær. xxi. *Theodoret*, hær. fab. i. c. 1, who testifies that on the presumption of the indefectibility of special grace within themselves, they fell into all kinds of lasciviousness.

8. ὁ ποιῶν τ. ἁμαρτίαν] *he that worketh*, or *maketh sin: ποιῶν*, a strong word describing habitual design and actual habit of life, not an occasional lapse on the road, but a wilful and presumptuous self-surrender to sin, as a trade or profession; like that of Ahab, "who sold himself to work wickedness." 1 Kings xxi. 25.

— εἰς τοῦτο ἐφανερώθη] *for this purpose the Son of God was manifested, that He might destroy the works of the Devil.* A third argument against these Gnostic deceivers, who are doing the work of the Devil (*v.* 8), and opposing the purpose of the Advent of Christ, and thus proving themselves to be *Antichrists*. This use of the word λύειν, applied to the destruction of what is *evil*, is found in the Epistle of St. John's scholar, *S. Ignatius*, to St. John's Church of Ephesus (ad Eph. i. 3), λύεται δλεθρος, ἐλύετο πᾶσα μάγεια (ibid. c. 19).

9. πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ] *Every one who hath been born of God doth not work sin*, doth not *work* it as his habitual work, οὐ ποιεῖ, see *v.* 8; "doth not knowingly live in sin" (*Bp. Wilson*), *because His seed* (God's) *abideth in him:* a sentence directed against the deceivers who called themselves an *elect seed*, and incapable of sin. Cp. *Irenæus*, i. 12; Grabe, p. 31. Cp. note above, i. 7; below on Jude 19.

Observe the *perfect* γεγεννημένος, indicating that the filial state, which commenced when he was first regenerate, *continues;* cp. *Winer*, § 40, p. 243; above, 1 Cor. xv. 4. 2 Cor. i. 15; v. 17. Col. i. 16; and see the next note; and below, v. 18.

— καὶ οὐ δύναται ἁμαρτάνειν] *and he cannot be a sinner, because he hath been born of God.*

The supposed difficulty in this passage is to be removed by due attention to the *tenses* used. Such attention would have preserved the Church from much erroneous teaching and profitless controversy.

St. John uses the *perfect* tense here: he does not say ἐγεννήθη, he *was* born; but γεγέννηται, he *hath been born*, and *the life* given him at his birth *abides* in him. See the preceding note.

Observe also he uses here the *present* infinitive, not the *aorist*. He says, οὐ δύναται ἁμαρτάνειν, i. e. he cannot *be a sinner*. He does *not* say, οὐ δύναται ἁμαρτεῖν, he cannot *fall* into sin, by ignorance, error, and infirmity. Such an assertion would be inconsistent with the whole tenor of Scripture, for *in many things we offend all* (James iii. 2), and with St. John's own doctrine in this Epistle, where he says, "If we say that we have not sin, we *deceive ourselves*, and the truth is not in us; but if we confess our sins, God is faithful and just in order to forgive us our sins, and to cleanse us from all unrighteousness," i. 8, 9.

On this difference of the *present* infinitive and *aorist* infinitive, see *Winer*, § 44, pp. 296, 297, and *Stallbaum* there quoted, p. 295. Thus, for example, πιστεῦσαι is to make a *profession* of faith, or *an act* of faith, at a particular time; but πιστεύειν is to *believe*, to be a *believer; δουλεῦσαι* is to do an *act of service; δουλεύειν, to be a slave; οὐδεὶς οἰκέτης δύναται δυσὶ Κυρίοις δουλεύειν, no* servant can be a *slave to two masters:* so ἁμαρτεῖν is to commit *a sin*, but *ἁμαρτάνειν* is much more than this, it is *to be a sinner*.

He that hath been born of God, and liveth as a son of God, *cannot be a sinner*. It is inconsistent with the essential conditions of his *spiritual birth*, by which he is *dead* to *sin*. It is contrary to the nature which he has as a *child of God*. This is well expressed by *Didymus* here, who says, "St. John does not assert that the man who has been born of God *will never* commit sin; but he asserts that he does not *work sin*—Non scriptum est non *peccabit*, sed non peccatum *facit:* non idem est *peccare* et *peccatum facere;* a child of two days old, by reason of his *natural* childhood, cannot sin, but a child of *God* cannot be a *sinner*."

Therefore, they who commit *sin*, on the plea, that being *elect children* of God, they must be saved, whatever they do, contravene the fundamental law of their existence, and disinherit themselves. See this plea handled by St. Paul, Rom. vi. 1—4.

The word δύναμαι here, as often, does not signify a *physical*, but a *moral* impossibility. They that are *evil cannot* speak good things. (Matt. xii. 34.) Christ *could not* do any miracle at Nazareth because of their *unbelief*. (Mark vi. 5.) How *can ye* believe, who receive honour one of another? John v. 44. Cp. John vii. 7; viii. 43; xii. 39; xiv. 17. Gen. xix. 22; note on Luke xvii. 1; and on Heb. vi. 4. Compare also what St. John himself says below, v. 18, "We know that every one who hath been born of God *sinneth not:* but he that was born of God *keepeth himself*, and the Wicked One toucheth him not."

St. John's meaning here, which is of a controversial and polemical character, and must be viewed in reference to the *errors* which he is refuting, is well illustrated by the words of his disciple, *S. Ignatius*, speaking to St. John's Church, "Let no one *deceive* you. They who are carnal *cannot* do the things which are *spiritual;* nor *can* they who are spiritual do the things which are *carnal*. Faith *cannot* do the works of Unbelief, nor *can* Unbelief do the works of Faith. The works which ye do in the flesh are spiritual, because ye work all your works in *Jesus Christ*." *S. Ignatius*, ad Eph. 8.

The notions of the Gnostic Teachers and their Votaries are thus described by *Justin Martyr* (c. Tryph. p. 370), "Ye deceive yourselves and such souls as are like you, who say, that *although they are sinners*, and if they have *knowledge of God*, God will not count their sin *to be sin*." Compare *Epiphanius*, hær. xxi. and xxvi.

10. καὶ ὁ μὴ ἀγαπῶν] *and he who loveth not his brother.* This lack of *love* was noted by the earliest Christian writers as a distinguishing characteristic of these deceivers to whom St. John refers. Thus *S. Ignatius* says of them, "Observe those who are heterodox with regard to the grace of Christ, how contrary they are to the mind of God. They have no regard for *love*,—περὶ ἀγάπης οὐ μέλει αὐτοῖς, they do not care for the widow, or the orphan, or the hungry, or the thirsty." And he adds as a remarkable characteristic, that they abstain from the *Feast of love*, the

ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· 12 [l] οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

l Gen. 4. 8. Heb. 11. 4.

13 [m] Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 [n] Ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. 15 [o] Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. 16 [p] Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. 17 [q] Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;

m John 15. 18, 19. & 17. 14.
n Lev. 19. 17. ch. 2. 9—11.
o Matt. 5. 21, 22. Gal. 5. 21.
p John 3. 16. & 15. 13. Rom. 5. 8. Eph. 5. 2, 25. ch. 4. 9.
q Deut. 15. 7. Luke 3. 11. James 2. 15. ch. 4. 20. & 5. 1.

18 [r] Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. 19 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, 20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων

r Ezek. 33. 31. 1 Pet. 1. 22. James 2. 15.

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holy Eucharist, because they did not believe in the *reality* of Christ's *flesh;* which was the heresy of Simon Magus and his followers. *S. Ignatius* ad Smyrn. 6. See *S. Irenæus* i. 20, Grabe, and cp. *Dr. Waterland*, viii. p. 31, ed. 1823.

12. *οὐ καθὼς Κάϊν*] *not as Cain was of the wicked one, and slew his brother.* Let it not be so with you. Be not ye imitators of Cain, whom some of these false teachers even extolled. See on Jude 11, and *Theodoret*, hæret. fab. i. 15, who testifies of some heresiarchs of sub-Apostolic times, that they asserted that *Cain* had been *freed* from the subjection to the higher power; and they asserted the same of *Esau*, *Korah*, and even the *Sodomites*, and *Judas:* and he says that in their practice of sins they invoked the names of Angels, to whom those sins were dedicated by them. Cp. *Epiphan.* hær. xxxviii.

14. *μεταβεβήκαμεν*] *we have passed from death unto life:* and abide *in life.* On this use of the perfect, see *v.* 9, and compare John v. 24, "He that heareth My word and believeth on Him that sent Me hath *everlasting life, and hath passed from death into life.*"

Elz. has *τὸν ἀδελφὸν* after *ἀγαπῶν*, but this is not in A, B, and is rejected by *Lach., Tisch.*

16. *καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι*] *and we ought to lay down our lives for the brethren:* a remarkable saying on the duty of Christian Martyrdom. It was probably suggested by the seductive tenets of the false teachers (*οἱ πλανῶντες*, mentioned by St. John ii. 26; iii. 7), who courted popularity in times of Persecution, by alleging that provided a man had *knowledge* of the doctrines of Christianity as delivered by them, and adopted their theories, it was not necessary for him to *expose* himself to any *danger* in the maintenance of the faith, much less to *endure martyrdom, and to lay down his life for the brethren:* but that he might freely associate with the *heathen in their worship*, and eat things *offered to idols.* This was particularly the doctrine of the *Simonians* (see *Origen* c. Cels. vi. p. 282. *Euseb.* ii. 13), and of the *Nicolaitans* (see Rev. ii. 15. *S. Irenæus* i. 23), and of the *Cerinthians;* see *Philastr.* hær. c. 36.

Tertullian wrote his book called *Scorpiace* against these notions, and he refers to this passage in St. John's Epistle, in proof of the *duty* of *Martyrdom*, c. 12.

— *θεῖναι*] So A, B, C, and *Lach., Tisch.* The *aorist* is on other accounts preferable to the *present*, *τιθέναι*, the reading of *Elz.* See on *v.* 9.

The words seem to be imitated in the Epistle of the Church of Vienne and Lyons in *Euseb.* v. 1, speaking of a Christian Martyr, *εὐδοκήσας ὑπὲρ τῆς τῶν ἀδελφῶν ἀπολογίας καὶ τὴν ἑαυτοῦ θεῖναι ψυχήν.*

17. *τὸν βίον τοῦ κόσμου*] *the world's good things.* See Mark xii. 44. Luke xv. 12. Remark the contrast between *βίος* and *ζωή*, and *this* world and the *other.* He who is not ready to bestow a part of the *βίος τοῦ κόσμου* in love to his brethren, has no reasonable hope of the *ζωὴ αἰώνιος*, mentioned *v.* 15.

— *καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ*] *and shutteth his bowels of compassion from him;* which he ought to *open to him.*

On the word *σπλάγχνα*, see Matt. ix. 36. Luke i. 78. 2 Cor. vi. 12. Phil. i. 8; ii. 1. Col. iii. 12. On the significancy of the *preposition* *ἀπὸ* here, cp. ii. 28. Rev. xv. 2.

This unmercifulness was a characteristic of these heretical teachers; see above, on *v.* 10, and cp. James ii. 15, 16.

18. *τεκνία*] *Elz.* adds *μου.* Not in A, B, C.

— *μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ*] *nor in the tongue, but in deed.* So the best MSS. and Edd. *Elz.* omits *τῇ* and *ἐν.*

19. *καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν*] *and we shall assure our hearts before Him,* in His sight, we shall satisfy them, and set them at ease, when we examine them, as in the presence of Him Who searcheth the hearts. On this use of *πείθω* cp. Matt. xxviii. 14. Acts xii. 20. Gal. i. 10. This assurance will be produced in us by the *visible* evidence of Love *working* in our lives. We may not reason from our *hearts*, and draw assurances from *them* as to the goodness of our *lives;* but the evidence which we see in our *lives*, when tested by the rule of God's law, may afford a comfortable assurance *to* our *hearts;* and such an assurance from our hearts will give us confidence towards God. See on Acts xxiii. 1. Rom. ii. 15.

When we find by experience that we love the brethren, not in word and in the tongue only, but in deed and truth, then we may assure our hearts before Him. *If we forgive* our brethren, we may *be assured* that God will forgive us. Cp. *Bp. Andrewes*, v. 437.

The word *heart* here is equivalent to *Conscience;* as is observed by *Bp. Sanderson* (Lectures on *Conscience*, Lect. i. § 3, vol. iv. p. 2), who remarks that the Hebrew language has no precise term for *Conscience*, but the Hebrew writers in the Old Testament generally use either לֵב (*leb*), *heart*, or רוּחַ (*ruach*), *spirit* (cp. 1 Cor. ii. 11), for *Conscience.* See Prov. iv. 23, Keep thy *heart*, i. e., watch over thy *conscience:* cp. Prov. xviii. 15, and Eccl. vii. 22, "thy *heart* knoweth;" i. e., "scit *conscientia* tua;" and so St. John here uses the word *heart:* and cp. *Bp. Taylor*, Rule of Conscience, chap. i. art. 8, and *Bengel* here.

20. *ὅτι ἐὰν καταγινώσκῃ*] *because,—if our heart condemn us,* —this is, *because* (*ὅτι*) *God is greater than our hearts, and knoweth all things.* The condemnation, which our Conscience pronounces, *derives* its force from the greatness of God, Who is Lord of our Conscience, and knoweth all things.

A remarkable declaration concerning the office of Conscience. The power of human *Conscience* proceeds from divine *Omniscience.* Conscience is God's oracle in the human soul. Its verdicts receive their force from His Law, which regulates Conscience; and from His judgments, of which the sentences of Conscience are but a rehearsal. Conscience *speaks* to man; but it *hearkens* to God, *Who is greater than our heart*, or Conscience, and *knows all things;* and because Conscience listens to the voice of the Omniscient, and is the obedient minister of the Almighty Lawgiver and Everlasting Judge, Who alone can save and destroy (James iv. 12); therefore it is, *that* (*ὅτι*) the judgments of Conscience have such weight.

Every man has received a *Conscience* from God, which acts as a Deputy and Vicegerent of the Almighty, and as a Preacher of His eternal Law, and as a Herald of His Judgments, and dictates what man ought to do, and calls him to a severe scrutiny for whatever he has done, and as a just Judge dispenses rewards and punishments, censures or approvals, according to the merits of men's actions, and rehearses to them the future verdicts of the Great Day of Assize.

The state of Conscience is this, that it is placed in the *middle* between God and man; as a *servant* to *obey* God, Who is greater

ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. 21 Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν πρὸς τὸν Θεόν· 22 καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ· ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

IV. 1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ

s Ps. 10. 17. & 34. 17. & 145. 18. Prov. 15. 29. Jer. 29. 12. Matt. 7. 8. & 21. 22. Mark 11. 24. Luke 11. 9. John 9. 31. & 14. 13. & 15. 7. & 16. 23. James 1. 5. & 5. 16. ch. 5. 14.

t Lev. 19. 18. Matt. 22. 39. John 6. 29. & 13. 34. & 15. 12. & 17. 3. 1 Thess. 4. 9. 1 Pet. 4. 8. ch. 4. 12. & 5. 11.

u John 14. 23. & 15. 10. Rom. 8. 9. ch. 4. 13.

a Jer. 29. 8. Matt. 7. 15, 16. & 24. 4, 5, 24. 1 Cor. 14. 29. Eph. 5. 6. Col. 2. 18. 1 Thess. 5. 21. 2 Pet. 2. 1. 2 John 7. Rev. 2. 2.

b 1 Cor. 12. 3. ch. 2. 22. & 5. 1. 2 John 7.

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than the *heart*, that is, Who is Lord supreme over the Conscience; and also as His minister, to issue His commands to man, and to take cognizance of his acts (see *Bp. Sanderson*, Lect. ii. vol. iv. pp. 22, 23).

Conscience is like the Centurion in the Gospel, a man *under* authority, and also having soldiers *under him*. (Matt. viii. 9.) So Conscience is under the authority of God, but it has man's actions under itself. Hence its Power.

These considerations may solve the difficulties which have been supposed by many to exist in this passage, and which some have endeavoured to remove by cancelling the second ὅτι, or by resolving it into ὅ, τι, or by reading ἔτι for it, or by supposing that the second ὅτι is redundant. See the notes of *Wetstein*, *Bengel*, *De Wette*, *Lücke*, *Düsterdieck*, and *Huther*, *Winer*, § 64, p. 513, note. Before the second ὅτι there is only a common ellipsis, instances of which may be seen in Mark iii. 20. Luke i. 25; xi. 18. John ii. 18. Cp. *Winer*, § 53, p. 395.

The word καταγινώσκειν is a middle term between κατηγορεῖν, to *accuse*, and κατακρίνειν, to pronounce a formal *judicial condemnation*; and is to be explained from γινώσκειν, *to know and take cognizance of*, and from its opposite συγγινώσκειν, to *pardon*. Cp. Gal. ii. 11, and Deut. xxv. 1, where it is opposed to δικαιοῦν, *to pronounce just, to acquit*. Ecclus. xiv. 2, "Blessed is the man whom his soul οὐ κατέγνω."

21. ἐὰν ἡ καρδία] *if our heart*, or Conscience, *doth not condemn us, we have confidence toward God*: because our Conscience is His Vicegerent within us, and pronounces judgment according to His Laws; and therefore its approval is a pledge to us of His favour. See the preceding note.

The word παῤῥησία, *freedom of speech*, expresses here the assurance which a suppliant, who has a powerful advocate and a good cause, has, that his request will be granted. See ii. 28; iv. 17; v. 14. Heb. iv. 16.

On the use of πρὸς here, cp. Rom. v. 1, εἰρήνην ἔχομεν πρὸς τὸν Θεόν.

23. αὕτη ἡ ἐντολὴ—ἵνα πιστεύσωμεν] *This is the commandment, that we should believe the Name of His Son Jesus Christ.* See our Lord's words recorded by St. John in his Gospel, vi. 29.

The Heretics to whom St. John refers, either separated Jesus from Christ, as the *Cerinthians* did, or denied that Jesus is the *Son of God*, as the *Ebionites*, *Cerinthians*, and *Simonians*, and *Docetæ* did. Cp. *Waterland*, v. p. 189, and *Bp. Bull*, Jud. Eccl. ii. 9, and note above on 2 Pet. ii. 1, and *Introduction* to this Epistle, pp. 98—102.

In opposition to these erroneous and strange doctrines, St. John declares that this is God's commandment, that we should believe the Name (observe the *dative* case, cp. iv. 1), that is, give credence to, and place our trust in, the Name of Jesus Christ His Son; i. e. in the man *Jesus*, acknowledged to be the *Christ* and the *Son of God*. See iv. 15, and v. 1.

CH. IV. 1. μὴ παντὶ πνεύματι πιστεύετε] *believe not ye every spirit, but prove ye the spirits whether they are of God; for many false Prophets*, or *false Teachers* (see Matt. vii. 15), *have gone forth into the world*; they have *gone forth*, not being *sent* as *true* Prophets are (see on John x. 8). He refers especially to the followers of *Simon Magus*, *Ebion*, *Cerinthus*, and the *Nicolaitans*. See *Introduction*, p. 98, and on 2 Pet. ii. 1, 2, and above, i. 1; ii. 18. 22; below, iv. 3, and 2 John 7.

St. John had just said, This is the commandment of God, that we should *believe* the *Name* of His Son Jesus Christ; he now warns them against believing those spirits which would seduce them from this belief.

— δοκιμάζετε] *try ye the spirits.* Test them and prove them (1 Thess. v. 21), as metals or coins are tried. False Prophets, false Christs, are to be expected to arise, and to work miracles, so as to deceive many (Matt. xxiv. 24. 2 Thess. ii. 9). The criteria, βάσανοι, or touchstones, by which they are to be tested, are these. Ye shall know them by their *fruits* —not only the fruits of their *lives*, but by the fruits of their *doctrine*. See above on Matt. vii. 16. Though they may have the gift of tongues and prophecy, and miracles, yet if they have not *Charity*, which proves itself by Unity, they are not to be received. (See 1 Cor. xiii. 1—5.) Even if they work miracles, and deliver prophecies, and the prophecies come to pass, yet if they would lead any of you astray, to worship idols or any being but God (Deut. xiii. 1—5), and even if they are Angels from heaven, but *bring not this doctrine* (2 John 10) which the Apostles brought, but add any thing to it, or take any thing from it, they are to be accursed, Gal. i. 8.

2, 3. ἐν τούτῳ] *by this*—that I am about to specify—*ye know the Spirit of God: every spirit that confesseth Jesus Christ having come in the flesh, is of God: and every spirit that doth not confess Jesus Christ, is not of God.* Observe μὴ here, bringing out the *non-confession* as the essence of alienation from God. *And this is the spirit of Antichrist, of which ye have heard that it cometh; yea, now it is in the world already.*

In *v.* 3 *Elz.* omits τὸν Ἰησοῦν, but τὸν is in A, B, G, and Ἰησοῦν is in A, B, and so *Tisch.* Some MSS., G, K, and several Cursives, add Χριστὸν after Ἰησοῦν, and so *Elz.*; but it is not in A, B, nor in *Vulg.*, *Coptic*, *Syriac*, or *Armenian* Version, nor in *Origen*, *Irenæus*, and *Cyril*, who quote this passage; and is not received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

Some MSS., A, B, and a few Cursives and Versions, omit ἐν σαρκὶ ἐληλυθότα, but these words are in G, K, and in most Cursives, and the Syriac Version, and they appear to be recognized by *Polycarp*, *Origen*, *Cyprian*, *Œcumen.*, *Theophylact.*

Some ancient writers render γινώσκετε as if it were the *imperative* mood—*know ye*: and this translation has something to commend it. Cp. πιστεύετε, δοκιμάζετε, *v.* 1; but cp. also ii. 20. 29.

The words τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, are generally rendered,—this is the *spirit* of Antichrist. It is however to be observed, that πνεῦμα, *spirit*, is not in the text here; and the expression seems to be framed purposely to be as large and general as possible; this is *the* essence, character, work—*of Antichrist*. On this generalizing use of the article, cp. James iv. 14.

A question arises here, *If* "every spirit that confesseth Jesus Christ *having come in the flesh*," is of God,—may not some Teachers who preach erroneous and strange doctrines, but yet acknowledge that Jesus Christ is come in the flesh, be said to be of God? To put the question in the words of *S. Augustine*, "Arius, and Eunomius, and Macedonius, and Nestorius, own that *Jesus Christ came in the flesh*; are not they therefore of God?"

To that question *S. Augustine* himself replies,—That those Heresiarchs did *not* in fact *confess Christ* to have come in the flesh, because, whatever they might do by *words*, they in their *works* denied Him. (Titus i. 16.) "They have not *charity*," he says, "because they have not *unity*; and therefore all their other gifts are of no avail." (1 Cor. xiii. 1—3.)

Similar to this is the exposition of *Didymus* here: "Sapiendo et agendo, quæ Christus in humanitate docuit et egit, hic Spiritum habet à Deo."

Another reply is made to the question by others, who say

Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι· [3] [c] καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. c 2 Thess. 2. 7. ch. 2. 18, 22.

[4] Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. [5] [d] Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει· [6] [e] ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεὸν ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. d John 3. 31. & 15. 19. e John 8. 47. & 10. 27.

[7] Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν· [8] [f] ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεὸν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. f ch. 2. 4. & 3. 6. ver. 16. g John 3. 16. Rom. 5. 8. & 8. 32. ch. 3. 16.

[9] [g] Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. [10] [h] Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς h John 15. 16. Rom. 3. 24, 25. & 5. 8, 10. 2 Cor. 5. 19. Col. 1. 19. ch. 2. 2.

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that St. John speaks only with reference to the heresies of his *own age*. See *Estius* and *Bengel* here.

Perhaps, however, the true answer is this: St. John does *not* say that *every* spirit is of God, which acknowledges *that* Jesus Christ *is* come in the flesh; but he says, that every spirit is of God which confesses *Jesus Christ having come*, and being come, *in the flesh*: that is, which confesses Jesus to be the Christ, and to be no ideal phantom, but a real Person,—which, in a word, confesses *Jesus Christ*, Very *God* and Very *Man*. Every spirit which makes this good confession, and lives in the spirit of this creed, is born of God. Jesus Christ, being confessed to be God and Man, is the Rock on which the Church is built. See Matt. xvi. 18. And this is what our Lord says to St. Peter, "Blessed art thou, Simon Bar-Jona: for flesh and blood did not reveal it unto thee, but My Father which is in heaven."

The *participle* (ἐληλυθότα) is used in the same way as in the statement of St. Paul, "we preach *Jesus Christ* and Him *crucified*" (ἐσταυρωμένον, 1 Cor. ii. 2).

The doctrine of the passage is thus enforced by one of St. John's disciples, Bishop of Smyrna and Martyr. "Let us serve Him with fear and all reverence, as He Himself commanded, and His Apostles who preached to us; let us do this, being zealous for that which is good, and shunning the stumbling-blocks of false brethren, and of those who wear the Name of the Lord in hypocrisy, and seduce (ἀποπλανῶσι) foolish men from Him. For every one who *does not confess that Jesus Christ is come in the Flesh, is Antichrist*; and whosoever does not confess the testimony of the cross, is of the devil (cp. above, iii. 8—10); and whosoever wrests the Scripture according to his own lusts, and says that there is no Resurrection nor Judgment, is the first-born of Satan. Wherefore, avoiding the folly of the many, and the false doctrine, let us attend to the word that was delivered to us from the beginning." *S. Polycarp*, Ep. ad Phil. 6 and 7.

One of *S. Polycarp's* scholars, *S. Irenæus*, writes in similar terms against those who said that Jesus was a mere man, and that Christ was not the Everlasting Word of God, but only an *Æon*, who came forth from their ideal *pleroma*, and dwelt only for a season in Jesus, and suffered only in semblance; in opposition to the true doctrine of the Catholic Church of Christ, that the two Natures of God and Man are indissolubly united in the One Person of Jesus Christ, the Eternal Word, the Only-begotten of the Father, Who was made Man for us, and by dying for us in our stead, is the Saviour of the world.

Therefore, adds *Irenæus*, all they are without the pale of the Evangelical Dispensation, who, under a pretended show of knowledge, say that Jesus is one, and Christ is another, and that the Only-begotten is another, and that the Word is different from these; and that the Saviour is different also, whom some of them assert to be an Emanation; as those disciples of error feign, who appear outwardly like sheep—for in words they bear a likeness to us—but inwardly they are wolves: whom *St. John*, the disciple of the Lord, commands us in his Epistle to shun, where he says that *many deceivers are gone forth into the world, who do not confess Jesus Christ as coming* (ἐρχόμενον) *in the flesh* (2 John 7, 8). And again, in his Epistle, John says (iv. 1—3), *By this know ye* (cognoscite) *the Spirit of God. Every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which* separates Jesus (solvit Jesum, i. e. divides Jesus from Christ) *is not of God, but of Antichrist.* And again, in his Epistle, John says (v. 1), *Every one that believeth that Jesus is the Christ is born of God. S. Irenæus* (iii. 18, ed. Grabe; iii. 16, ed. Stieren).

Irenæus—whose words here are preserved only in the old *Latin* Versions—appears to be quoting from memory and paraphrastically, for he cites these passages as from the same Epistle of St. John, and he inserts the words, "solvit Jesum;" and this paraphrase may have led to the opinion expressed by some ancient writers (see *Socrat.* Eccles. hist. vii. 32, and others in *Tisch.*, p. 222), that the words λύει Ἰησοῦν were once in the text here, and they *are* found in the *Vulgate*. Cp. *Tertullian*, c. Marcion. v. 16, "Antichristi spiritus negantes Christum in carne venisse, et *solventes Jesum*." The heresy which denied Christ to have come in the flesh was that of the disciples of *Simon Magus* and of the *Docetæ*; the heresy which separated Jesus from Christ was that of Cerinthus. See also *Tertullian*, de carne Christi, c. 24, where he cites this passage (*vv.* 1—3) against those who in his own age denied the verity of Christ's flesh: and c. Marcion. iii. 8, and *Bp. Pearson* on the Creed, Art. iii. p. 301, note. *Bp. Bull*, Jud. Eccl. Cath. ii. 7; and above, *Introduction* to this Epistle, p. 98.

8. ἀγάπη] *Love.* The article ἡ is not prefixed, nor in *v.* 16.

9. τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπ. ὁ Θ.] *God hath sent His Son the Only-begotten*—a statement of the true Faith against the heretical notion that "Jesus was not personally united with the Word, the Eternal *Son* of God, and that the Word was *not* the *Only-begotten* of the Father, but only a Son of *the Only-begotten*." See *Bp. Pearson*, Art. ii. p. 270. *Buddæi* Eccl. Apostol. p. 455. *Dr. Waterland*, v. p. 189.

Observe the *perfect* ἀπέσταλκε here, and in *v.* 14, indicating that the *effect* of that mission is permanent and operative. The *aorist* in *v.* 10, ἀπέστειλεν ἱλασμὸν, denotes that the *propitiation* was effected by *one act*, i. e. by the sacrifice on the cross. Christ, Who was once offered to bear the sins of many, dieth no more. Heb. ix. 28. Rom. vi. 9.

10. ἐν τούτῳ ἐστιν ἡ ἀγάπη—ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν] *Herein consists Love, not that we loved God, but that He loved us, and sent His own Son a propitiation for our sins.* A statement of the doctrine of the *Atonement*; and a statement the more remarkable, because it *anticipates* the *objections* that have been made against it in later times.

These objections have taken the following form. *God*, it is said, is *Love* (1 John iv. 8). He loves us, and He loves His *only-begotten* Son. We are sinners; and as long as we are sinners, and without pardon from God, we have no hope of heaven. As sinners we owe *an infinite debt* to God, which we can never pay. But God is *infinite in love*; He willeth *not that any should perish* (2 Pet. iii. 9), but *that all should be saved* (1 Tim. ii. 4). He can forgive us the debt. He can do this freely. To suppose that He cannot do so, is to set limits to His Omnipotence. To imagine that He will not do so, is to disparage His Love. To allege, that He will require *an equivalent* for the debt, is to represent the God of mercy as a rigorous exactor. And to believe that He required *such a price* for our pardon as the *blood of His own beloved Son*, and that He exposed Him, Who is *perfectly innocent*, to the death of the Cross for *our sakes*, at the hands of wicked men, is to charge God with cruelty, injustice, and weakness; and to suppose Him to be *angry* with us, at the same time that we say that "He *loved* us," and gave His only Son to

ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

die for us (1 John iii. 16; iv. 10), is, it is alleged, to involve ourselves in inconsistency, and to misrepresent God, as if He were affected by human passions. And, lastly, to say that Christ shed His blood as a ransom to deliver us *from the captivity of Satan*, is, it is argued, to make the Son of God to be tributary to the Evil One.

Such are the objections, made by Socinians and others, to the doctrine of the Atonement.

These objections rest on fallacious grounds.

They proceed on the supposition, that as sinners we are only *debtors* to God. But in His relation to us, God is not only a *Creditor*, but He is our *Lawgiver* and *Judge*, our *King* and *Lord*; and He is perfectly *just* and *holy*.

Besides, as St. John teaches (iii. 4), the essence of *sin* is, that it is the violation of God's *Law*. And *all* are sinners (i. 10). And God represents Himself in Scripture as a Moral Governor, infinite in justice; and when we contemplate *Him* as He is represented by Himself in His own Word; and when we regard *sin* as it is in His sight, and as it is described in the Holy Scriptures, we must conclude that He is grievously offended by sin; and He has declared in His Word that He *is* angry with it, and will punish it. The *wrath* of God is *revealed* against *all ungodliness* (Rom. i. 18). The wages of sin is death (Rom. vi. 23).

But this proposition is not at variance—as has been alleged—with St. John's declaration, that God *loved us*, and sent His *own Son*, the *only-begotten*, that we *might live through Him*; and that herein consists *Love*, not *that we loved God, but that He loved us, and sent His Son a propitiation for our sins*.

That which God loved in us was *not* our *sin*, but our *nature*. It was *that* nature which God Himself had made in His own likeness, and which we had marred, and which He desired to repair. And because He hates sin, and knows its consequences, even Death Eternal; and because He loved our Nature, which was exposed by it to everlasting perdition; and because, being infinitely just, He must punish sin, which He, Who is infinitely pure, must hate, and which He, Who is infinitely true, has declared that He will punish; and because the sins of the whole World are so heinous; and because they demand a satisfaction infinite in value; and because nothing, that is not divine, *is* infinite in value; and because *without shedding of blood there is no remission* (Heb. ix. 22); therefore, in His immense love for our Nature, which He had made, and which we had marred by sin, He sent His own Son, God of God, to *take that Nature*, the Nature of *us all*, in order to be the substitute of *all*, and Saviour of *all*, and to become our *Emmanuel, God with us* (Matt. i. 23), *God manifest in the flesh* (1 Tim. iii. 16), partaking of our flesh and blood, and to be the *Lord our Righteousness* (Jer. xxiii. 6; xxxiii. 16), and to suffer death, the wages of sin, in our Nature, as our Proxy and Representative, and to *appease God's wrath* by an adequate *propitiation*, and to take away our guilt, and to *redeem* us from bondage and death by the priceless *ransom* of His own blood, and to deliver us by His death from him who had the power of it, even the Devil, and to reconcile us to God, and to restore us to His favour, and to effect our *Atonement* with Him, and to purchase for us the heavenly inheritance of everlasting life. See Heb. ii. 14—17.

As *Origen* says (in Matt. xvi.), "*Homo* quidem non potest dare aliquam commutationem pro animâ suâ (Ps. xlix. 9. Matt. xvi. 26); *Deus* autem pro *animabus omnium dedit* commutationem, pretiosum sanguinem Filii sui;" and he cites 1 Pet. i. 18. *Origen* also says (homil. 4, in Num.), "Si non fuisset peccatum, non necesse fuerat Filium Dei Agnum fieri; nec opus fuerat Eum in carne positum jugulari; sed mansisset hoc, quod in principio erat, Deus Verbum. Verùm, quoniam introiit peccatum in hunc mundum, *peccati* autem necessitas *propitiationem* requirit, et propitiatio non fit nisi per *hostiam*, necessarium fuit provideri hostiam pro peccato."

If it be said, that according to this statement the *Just suffered for the unjust*, and that the beloved Son of God was delivered to death for the offences of those who did not love Him, but were at enmity with Him, this is perfectly true; it is the assertion of God Himself in Holy Scripture, *Christ hath suffered for us, just for unjust, to bring us to God* (1 Pet. iii. 18). *God made Him to be sin for us, who knew no sin, that we might be the righteousness of God in Him* (2 Cor. v. 21). *Ye were redeemed with the precious blood of Christ as of a lamb without blemish and without spot* (1 Pet. i. 19).

The Just suffered for the unjust. Yes, suffered for a *time*. But this is not at variance with daily experience. Parents suffer for children; brethren for brethren; friends for friends; subjects for sovereigns; and sovereigns for subjects. And if we are to reject the Doctrine of the Atonement on the plea that *vicarious* sufferings are not reconcileable with Justice, we cannot stop short of Deism, nor even of Atheism. Cp. *Bp. Butler's* Analogy, Part ii. ch. v.

If any victim was to take away sin, that victim must be innocent. In order to take away infinite guilt, it must be infinitely innocent. The price paid for the satisfaction of Infinite Justice must be infinite in value. In order to suffer for men the victim must be human; and in order to satisfy God, it must be divine.

Be it remembered also that the Son of God suffered *willingly*. He *gave* Himself a ransom for all. (1 Tim. ii. 6.) The good Shepherd *giveth* His life for the Sheep. (John x. 11.) Cp. Matt. xx. 28. Gal. i. 4; ii. 20. Eph. v. 2. Titus ii. 14. Heb. ix. 14.

They also for whom He gave Himself are His own flesh and blood. He is their Head, they His members. They are one with Him.

Still further. By His meritorious sufferings in that human nature, which He has taken, and joined for ever in His own Person to the Nature of God, He has delivered that Nature from sin and death, and has exalted it to the right Hand of God. Therefore He suffered *joyfully*. To *do* evil is indeed evil; and to *suffer* evil in *eternity*, is dreadful; but to *suffer* evil *in time*, in order that others by our means may be happy in eternity, is not evil, but glorious. Earthly conquerors die with joy in the hour of Victory. Much more Christ. He knew, that suffering was His path to glory. He knew, that *because He was obedient to death, even to the death of the cross, therefore God would highly exalt Him, and give Him a Name above every name*. (Phil. ii. 8, 9.) He saw of the travail of His soul and *was satisfied* (Isa. liii. 11). Doubtless, in His human flesh He shrank from the cup of Agony, and from the anguish of the Cross. But even in the glorious hour of His Transfiguration He had talked with Moses and Elias of His *Death*. (Luke ix. 31.) His divine eye pierced through the cloud of suffering, and saw the visions of glory to which it would lead, victory over Satan, a World rescued from his grasp, God's justice satisfied, His wrath appeased, His love glorified; and so the Cross became a triumphal Chariot, in which the Conqueror rode in Victory (see Col. ii. 14), and mounted to heaven, and bore Mankind with Him through the gates of the heavenly Palace of the Everlasting Capital, and was greeted by the song of Angels, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in*. (Ps. xxiv. 7.)

It has been alleged, that if by sin we were prisoners to *Satan*, therefore the price of Christ's blood which He paid upon the cross for our liberation from Satan was *paid to Satan*. But this we deny; see *Gregor. Nazianzen*, Orat. xlv. p. 862, ed. Paris, 1778. It might as well be said, that the ransom paid for the delivery of prisoners from a king's prison, is paid to the gaoler in whose custody they are. We, by our sins, had made ourselves slaves of Satan; and as a just punishment for our sins, we were made prisoners of Satan. Satan was God's executioner against us. He was our gaoler. *Tophet is ordained of old* (Isa. xxx. 33), *as one of God's instruments of death*. (Ps. vii. 14.) But Christ, by dying for us, delivered us from death. He rescued us *from* the hands of Satan, and paid the price of our ransom, not to Satan, but *to God*. He delivered us from Satan by offering Himself to God.

Compare St. Paul's argument on this subject, Rom. iii. 23—26, and note above, ii. 2.

They who contravene the doctrine of the Atonement often claim the credit of exercising their *Reason*, and deny that the belief of the doctrine of the Atonement rests on the foundation of *Reason*. Nothing can be accepted by reasonable men which does not rest on the foundation of Reason. But a *right use* of Reason leads to a firm belief in the doctrine of the Atonement; and a denial of it proceeds from an *abuse* of Reason.

The doctrine of the Atonement cannot be *discovered* by Reason. No; but we can prove by Reason that the Holy Scriptures are from God; and we can prove by Reason, that the doctrine of the Atonement is clearly revealed in the Holy Scriptures. And thus this doctrine rests on the foundation of Reason. Being a portion of *supernatural* truth revealed by God in Scripture to the world, it is not to be *discovered* by Reason, or fully *comprehended* by Reason, but it is to be heartily embraced and surely held fast *by Faith*, which *implies* a *right use of Reason*. And Reason teaches us, that it would be very unreasonable to expect, that what is contained in a Revelation from such a Being as God to so frail a creature as man, in his present state upon earth, should be fully comprehended by Reason; and that, if Reason could understand every thing, there would be no use in Reve-

11 [l] Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 12 [k] Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. 13 [l] Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

l Matt. 18. 33. John 15. 12, 13.
k Exod. 33. 20. Deut. 4. 12. John 1. 18. 1 Tim. 1. 17. ch. 6. 16. & 2. 5. & 3. 24. 1 John 14. 20. & 17. 21.
l ch. 3. 24.

14 [m] Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ Πατὴρ ἀπέσταλκε τὸν Υἱὸν σωτῆρα τοῦ κόσμου. 15 [n] Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. 16 [n] Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστί, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. 17 [o] Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,

m John 1. 14. ch. 1. 1.
n ch. 8. 12.
o James 2. 13. 1 Pet. 1. 15. ch. 3. 3, 19, 21.

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lation, and no place for Faith. Right Reason itself teaches us, that to *deny the Lord who bought us* (2 Pet. ii. 1), because we cannot *understand*, why God allowed sin to prevail, which required the Sacrifice of the Death of His own Ever-blessed Son, would be to renew the indignities of the crucifixion, and to smite our Redeemer with a Reed—the Reed of our unregenerate Reason,—when we ought to fall down and worship in Faith. Reason itself teaches us, that it is very reasonable to expect mysteries in Revelation; and that they are our *moral discipline*, and exercise our humility, patience, faith, and hope, and teach us to look forward to that blessed time, when we, who *now see through a glass darkly* (1 Cor. xiii. 12), shall behold the clouds removed which now overhang these mysteries, and shall see God face to face, and rejoice for ever in the sight.

Thus Reason leads us to the door of the Holy of Holies; and then we pass within the veil by Faith; and there we stand, and with the eye of Faith we behold God enthroned on the Mercy-Seat, *sprinkled by the blood of Christ*.

Further, as reasonable men, looking at the cross of Christ, we see there the most cogent reasons for *presenting ourselves*, our souls and bodies, *a living sacrifice, holy and acceptable to God, which is our reasonable service* (Rom. xii. 1).

This *doctrine* of the Atonement is the root of Christian *practice;* and they, who impugn that doctrine, are not only undermining the foundations of Christian *Faith*, but also of Christian *Morality*. This was clearly evinced even in the Apostolic age, by the licentiousness and profligacy engendered by heretical doctrines, against which St. John contends in his Epistles, concerning the Incarnation and Death of Christ.

We cannot adequately estimate the moral heinousness of sin, without considering the sacrifice which it cost to redeem us from its power and guilt. We cannot duly understand the obligations of love and obedience, under which we lie to Christ, and the motives which constrain us to holiness, without remembering that we are *not our own, but have been bought with a price*—the blood of Christ—and are therefore bound to glorify Him in our bodies which are His. See 1 Cor. vi. 20.

Accordingly, St. John, having here stated the doctrine of the Atonement, proceeds, and continues to the end of the Epistle, to enforce the *moral duties* consequent on this *doctrine*. "Beloved, if God so *loved us*, *we* ought also to *love one another*." He teaches us to contend earnestly for the doctrine of the Atonement, as the groundwork of Christian Duty to God and Man.

On this subject compare *Bp. Pearson* on the Creed, Art. x. pp. 670—688.

12. ἐὰν ἀγαπῶμεν—ἐν ἡμῖν] *if we love one another, God dwelleth in us, and His love hath been perfected in us.* His Love to us hath been ripened into Love to Him, and into Love to all men in Him; and thus His Love hath been perfected into its full maturity in us.

13. ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δ. ἡ.] *because He hath given to us of His Spirit:* the fruit of which is *Love* (Gal. v. 22). And by our acts of Love, we *know* that we have His *Spirit*, and that we dwell in God.

14. καὶ ἡμεῖς τεθεάμεθα] We have not seen God (see *v.* 12), but God dwelleth in us by Love (*vv.* 12, 13), *and we have beheld, and do testify that the Father* (in opposition to the heretical doctrine, see ii. 22) *hath sent the Son to be Saviour of the World*. John had beheld this personally, and to this he bears witness in his Gospel. See John xix. 35; xxi. 24.

15. Ἰησοῦς] *Jesus*. Observe the word Jesus thus placed, and stating the true doctrine, that *Jesus*—the *Man* Jesus—is not, as the *Ebionites* said, a ψιλὸς ἄνθρωπος, a *mere man*, nor, as *the Cerinthians* alleged, a mere temporary recipient of the indwelling of an Æon called Christ; nor as the *Docetæ* said, a shadowy unsubstantial phantom, but is the *Son of God*, such as St. John declares Him in the Gospel. Cp. *Bp. Bull*, Jud. Eccl. Cath. ii. 9.

The confession of this truth (viz. of the Manhood and Godhead of Christ) is, St. John declares, essential to our indwelling in God.

16. καὶ ἡμεῖς ἐγνώκαμεν] *and we have known*—known by our own personal experience (ἐγνώκαμεν), and we *have believed, and do believe* (πεπιστεύκαμεν, the *perfect* tense, cp. John vi. 69), the love which God hath *in us*. By a personal and experimental faith, that the same *Jesus, Who is Man*, having the common *nature of us all*, is also *God*, we dwell in God, and God *in us*. For, by the Incarnation of the Son of God, *God* is *in us*, He is our *Emmanuel;* and by this faith we know and realize the Love which *God hath*, not only *to us*, but *in us*. For, by virtue of the Incarnation, God *unites* us to Himself, and to each other *in Him*, in the closest bonds of Love. God sees us and loves us in Christ, who by virtue of His Incarnation and our incorporation in Him, *dwelleth in us and we in Him* (John vi. 56), and God loves us in the Beloved (Eph. i. 6), and as Christ Himself says in two sentences recorded in St. John's Gospel, which afford the best exposition of this text, "At that day (i. e. after the Ascension and reception of the Holy Ghost) ye shall *know* that I am in the Father, and ye in Me, and I *in you*," and "O Father, I made known to them Thy Name, and I *will make it known*, in order that *the love* with which Thou lovedst Me may be *in them*, and I *in them*" (John xvii. 26). Hence follows the relative duty, ἀγάπην ἔχειν ἐν ἀλλήλοις, John xiii. 35.

17. ἐν τούτῳ] *By this hath love been perfected*, and is perfected, *with us*. By our union with God, through the Incarnation of His Son, Who has taken the Nature of us all, and has knit us together as one man in Himself, and joined us to God, who were once aliens from Him, *Love hath been perfected with us*. Christ is μεθ' ἡμῶν Θεὸς, "God *with us*" (Matt. i. 23). By His Incarnation and Passion, God is at peace *with us*, and we *with God*, and *with our* own consciences; and by the Reconciliation and Atonement which Christ hath made, we have access to the Father. See St. Paul's words to the Ephesian Church, Eph. ii. 13—18, and Heb. x. 19—23, which supply the best comment on this passage.

It follows as a consequence, that we may now have *assurance* (see ii. 28) *in the Day of Judgment*, when Jesus Christ shall appear again; *because as He* (Christ) *is*, Who is our Head, *even so we*, who are His Members, *are in this world*. He is *exalted* to God's Right Hand by His Obedience and Suffering in our Nature: *His* Exaltation is *our* Exaltation. We, even *now in this world*, even in the midst of this evil world, which lieth in subjection to the Wicked One (v. 19), are citizens of heaven (Phil. iii. 20). He, our Divine Head, at God's Right Hand, is ever pleading the Virtue of His sacrifice, for us His Members. He ever liveth to make Intercession for us (Heb. vii. 25). *We* have already been *made to sit* in *heavenly places in Him*. See note above on Eph. ii. 6; and though we are *in the world*, and the world is ἐν τῷ πονηρῷ, yet the Wicked One toucheth not us (*v.* 18), for we are in Christ; and no one can pluck us out of His hand (John x. 28).

To be in this world, even as Christ is, implies the practice of *charity*, so that we love our enemies, as Christ loved us, and died for us, when we were enemies (Rom. v. 8—10); and it implies the practice of *holiness*, without which no man shall see the Lord (Heb. xii. 14), who says, "Ye shall be holy, for I am holy" (1 Pet. i. 16), and every one that hath this hope (of glory) settled *upon Him* (*Christ*), purifieth himself *even as He is pure* (1 John iii. 3), and walketh as He walked (ii. 6), upon whom the Prince of this world had no hold (John xiv. 30).

ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ. 18 Φόβος οὐκ
ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος
κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

p ch. 2. 4. & 3. 17.
19 Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. 20 p Ἐάν τις εἴπῃ,
Ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ
ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ὃν ἑώρακε, τὸν Θεὸν, ὃν οὐχ ἑώρακε, πῶς δύναται
q Lev. 19. 18. Matt. 22. 39. Job 13. 34. & 15. 12. Eph. 5. 2. 1 Thess. 4. 9. 1 Pet. 4. 8.
ἀγαπᾷν; 21 q καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν
ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

ch. 3. 11, 23. a John 1. 12, 13. ch. 2. 22, 23. & 4. 2, 15. b Matt. 11. 29, 30. John 14. 15, 21, 23. & 15. 10. 2 John 6.
V. 1 a Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται·
καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.
2 Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν
ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. 3 b Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ
Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν·

c John 16. 33.
4 c ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη
ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

d 1 Cor. 15. 57. ch. 4. 4, 15.
5 d Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς

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18. *φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ*] *Fear*—which is the opposite of the *παῤῥησία* or *assurance* just described—*doth not exist in Love, but the Love that is perfect casteth out Fear:* as Sarah the true wife cast out the bondwoman and her son; for the son of the bondwoman must not be heir with the son of the free-woman (Gen. xxi. 10. 12. Gal. iv. 30). *Love that is perfect casteth out Fear, because Fear hath punishment: but he who is fearing*—he whose *characteristic* is fear, and not love—*hath not been perfected in love.*

"*Fear* is the *beginning* of wisdom" (Ps. cxi. 10. Cp. on Matt. viii. 34). Fear first enters, and opens the door for Love, and prepares the house for its reception; but, when Love has taken up its abode in the house of the heart, Fear leaves it. Fear is the *παιδαγωγὸς* to bring us to Christ, in Whom we receive, not the spirit of *servile fear* (*πνεῦμα δουλείας εἰς φόβον*, Rom. viii. 15), but the spirit of *filial adoption*, by which we cry, *Abba, Father* (Gal. iv. 6). When we have been brought to Him, and dwell in Him, the work of Fear is done, and we are perfected in Love. See *Augustine* here, and Epistle 140, Sect. 21.

Fear hath punishment (*κόλασιν*). It has punishment as its moving principle, and as that which is ever present with it. "Mala conscientia tota in *desperatione* est, sicut bona in *spe*." *Augustine*, in Ps. 31. Fear is like a slave, who lives and moves with the sight of the whip ever before his eyes. He that *is fearing* (*ὁ φοβούμενος*), he whose moving principle is fear (on which use of the *present participle* with the *definite article*, so as to become almost a substantive, see Matt. iv. 3. Eph. iv. 28. *Winer*, § 45, p. 316), *the fearer* (as opposed to *ὁ ἀγαπῶν, the lover*) *hath not been perfected in love.* But when he has been perfected in love, he will no longer act from constraint, and from fear of punishment, as a bondservant; he will no longer be an Ishmael who is cast out of the house; but he will live and move with the joyful alacrity of an Isaac, who *abideth in the house* for ever (John viii. 35).

19. *ἡμεῖς ἀγαπῶμεν*] *we love because He first loved us.* The *Vulg.*, *Syriac*, and other Versions render *ἀγαπῶμεν* as an *imperative*, "Let us love:" compare *vv.* 7 and 11; and so *Lange*, *Lücke*, *De Wette*, *Besser*, *Düsterdieck*, *Huther*, and others; see *Huther*, p. 186. But the *ἡμεῖς* prefixed to the verb, and the general tenor of the argument, seems to favour the other rendering, that of the *indicative*. We should be only like those who *fear*, like slaves, if God had not loved us; but now we are they *who love*, as dear children, *because* He first loved us, as our reconciled Father in Christ.

Elz. adds *αὐτὸν*, *Him*, after *ἀγαπῶμεν*, but it is not in A, B, and is not received by *Lach.* and *Tisch.*, and the sense seems better without it. Here is the ground of our love generally; first to God, and then to man in God. *He first loved us.*

The main difference between the old, or Levitical, and the new, or Evangelical, Law is this—Do it, says the one, *Servus* meus es tu; Do it, says the other, *Filius* meus es tu: here is the *perfect* law of Love and liberty (James ii. 12); and the Law of Fear, which prepared the way for the Gospel of Love, hath now given way to the Gospel of Love which abides for ever in God's house (1 Cor. xiii. 8—13), the Church of Earth and Heaven; for Love that is perfected casteth out Fear. See *Bp. Andrewes*, i. p. 291.

CH. V. 1—4. *πᾶς ὁ πιστεύων*] *every one who believeth that Jesus is the Christ, hath been born of God.* A doctrine opposed to the heresy of the Cerinthians who separated Jesus from Christ. Because of the growth of that Heresy, the Apostle specially inculcates this faith, that *Jesus* is the *Son of God*. *Bp. Bull*, Judic. Eccl. ii. Sect. 9.

St. John adds, that *every one who loveth Him that begat, loveth Him that has been begotten of Him:* and (*v.* 5) he asks, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

Thus our *Regeneration* is derived from the *Generation* of the Son of God, and His Incarnation. We cannot be *born of God*, unless we believe that the *Jesus*, Who is really and truly *Man*, is personally united to the *Christ*—the begotten of the Father—the *Son of God.*

St. John himself, in his Gospel, has developed his own argument. He has there affirmed that the *Logos*, or *Word, is God*, and that He gave power to all who receive Him, *to become children of God*, and that He *was made Flesh*, and took up His abode *in us*, and that *of His fulness we all receive* (John i. 1—16). He has also declared, that it is necessary for us to be *born again* (John iii. 3), and that the instrumental means by which we are to be *regenerate*, or born anew, as *sons of God*, are *Water and the Holy Spirit* (John iii. 5); and that the benefits of our union with Christ, and of the grace of His Unction, and the fruits of His Incarnation, and communion with God the Father in Him, are to be maintained by feeding on Him, and that "except we eat the flesh of the Son of Man and drink His blood, we have no life in us" (John vi. 53). See the *Introduction* to St. John's Gospel, pp. 258, 259, and the Notes at the end of the Third and Sixth chapters of that Gospel.

Thus St. John in his Gospel has prepared us to understand the doctrine of his Epistle.

3. *καὶ αἱ ἐντολαὶ*] *and His commandments are not grievous:* because His Grace makes His yoke to be easy, and His burden to be light. See Matt. xi. 30. Phil. iv. 13. 1 Cor. xv. 10, and *S. Augustine's* saying, "Da quod jubes, et jube quod vis" (Confess. x. 29); and *Ausonius* (ad Theodos. 13), "Juvat qui Jubet;" and *Bp. Sanderson*, Sermon iii. p. 316.

4. *πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ*] *every thing that hath been begotten of God*, and continues to energize by the principle of the new life imparted in Regeneration. This is the force of the perfect tense *γεγεννημένον*, as usual. See above, iii. 9.

— *αὕτη ἐστὶν ἡ νίκη*] *this is the Victory which conquered the world, your Faith.* The Faith which you professed in Christ not only *does* conquer (*νικᾷ*), but *did* conquer (*ἐνίκησε*) the world; for by it the Elders conquered, as has been shown in the eleventh chapter to the Hebrews; see especially Heb. xi. 33. Faith is called *the Victory*, as Christ is called "the Resurrection and the Life" (John xi. 25); because Faith is the only way to Victory, and the instrument by which it is gained, and whosoever has Faith, has Victory; whosoever believed in Christ, conquered by belief in Him.

τοῦ Θεοῦ; 6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστὸς, e John 19. 34.
οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι

6. οὗτος ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός] *This is He Who came by Water and Blood, Jesus Christ.*

He Who *came* is He Who proved Himself to be "*the Coming One;*" ὁ ἐρχόμενος, the *Messiah;* see Matt. xi. 3; whence our Lord says, "all who *came* before Me were thieves and robbers." See note on John x. 8.

Jesus Christ *came*, as the Messiah and Son of God, in various ways.

1. He *came*, in all the purifications that were made by *Water* and *Blood* under the Old Law, which was dedicated with Blood and Water, Heb. ix. 22; because all those purifications were typical of, and preparatory to, His Sacrifice on the Cross, and derived all their efficacy from it.

It was the *Water* and the *Blood* afterwards shed on Calvary which imparted all the virtue to the Water and Blood poured out in the sacrificial rites of the Temple at Jerusalem, and of the Tabernacle in the Wilderness; and also to the Patriarchal Sacrifices at Bethel, at Mamre, and on Ararat; and even to the sacrifice of Abel on the borders of Paradise. Thus this is *He Who came by Water and Blood;* the Lamb of God slain from the *foundation of the world.* Rev. xiii. 8.

2. Again; Christ *came* by *Water* in His Baptism; and by *Blood* in His Circumcision, and especially in His agony and Bloody Sweat in Gethsemane, and by the blood shed in His scourging before His Passion, and in the Crown of Thorns, and the piercing of His Hands at the Crucifixion.

3. Further; Christ *came* both by *Water* and *Blood* at once, in a special manner, on Calvary after His Death. St. John saw, and bare witness of what he then saw. "One of the soldiers pierced His side, and forthwith there came out *Blood* and *Water;* and he that saw it *hath borne, and beareth, witness* (μεμαρτύρηκε, perfect tense), and his witness is true, and he knoweth that he speaketh truth, in order that ye also may believe. For these things were done, in order that the Scripture might be fulfilled, A bone of Him shall not be broken (Exod. xii. 46, concerning the *Paschal Lamb*). And again, another Scripture saith, They shall see Him whom they pierced;" Zechariah xii. 10, speaking of JEHOVAH Himself. See John xix. 34—37.

Thus St. John in his Gospel prepares us to understand the words of his Epistle; and in his Epistle also he elucidates what had been recorded in his Gospel. His words therefore may be thus paraphrased. This is He Who *came*—that is, proved Himself to be what He was pre-announced to be by the Types and Prophecies of the Old Testament, and what He proclaimed Himself to be in the New—the "*Coming One,*" "*The Comer*" (ὁ ἐρχόμενος), the *Messiah*, the true *Paschal Lamb*, and *Very Man*, a true *Sacrifice* for sin; and yet *Very God*, the *Everlasting Jehovah*, of Whom the Prophet Zechariah spoke, when he prophesied of His being pierced at His death.

He came by *Blood* and *Water*. He proved thereby the reality of His *Humanity* and of His *Death;* and thus He has given a practical refutation—which St. John himself saw with his own eyes—to the heretical notions of those in the Apostolic age, such as *Simon Magus*, and the *Docetæ*, who alleged that Jesus Christ had *not a real human body*, but was merely a spectral phantasm, crucified in show; and therefore *S. Irenæus* in the next age after St. John, urges this fact of the piercing of the side, and the flowing out of the blood and water, recorded by St. John, as conclusive against their heresy. *S. Irenæus*, iv. 32. 23, ed. Stieren; p. 357, Grabe. Cp. *Bp. Pearson*, Art. iv. p. 405, and *Dr. Waterland*, v. p. 190.

In the words, "*not* by *water* only," there seems also to be a reference to another heresy of the Apostolic age, that of Cerinthus, who said that Christ came in the *water* of *Baptism*, and descended into the man Jesus; and afterwards departed from Him, when He shed His *blood* on the Cross. In opposition to this notion St. John says, "This is He Who came by Water and Blood; *not by Water only*, but by Water and *Blood*." Cp. *Dr. Burton's* Lectures, pp. 188—190.

4. Further it is to be observed, that in this passage of his Epistle St. John is speaking of *Christ's Generation*, and of *our Regeneration*.

Every one who believeth that Jesus is the Christ *hath been born*, and *is born, of God;* i. e., is *regenerate;* and every one who loveth Him that *begat*, loveth Him that is *begotten of Him;* i. e., whoever loveth God the *Father*, loveth Him Who by *Generation* is the only-begotten *Son of God;* and every thing that is born of God (i. e., is *regenerate*) overcometh the World; and who is he that overcometh the world, but he that believeth that *Jesus*—the *Very Man* Jesus—is also the *Son of God?*

St. John then proceeds to describe the *means* by which *our Regeneration*, or *New Birth*, is communicated to us from God, through His Son Christ Jesus, Very Man, and Very God; and how the *new life* so communicated is sustained *in us*. He does this by saying, This is *He Who came*—came to us—by Water and Blood, Jesus Christ; not by Water only, but by Water and Blood.

The *natural* life which was imparted to Eve—the Mother of all living, the type of the Church, the Spouse of the Second Adam, Jesus Christ—was derived from the First Adam's side, opened when he was *asleep* in Paradise. In like manner, the *spiritual* Life is given to the Spiritual *Eve*, the Church, and to all her faithful members, from the side of the Second Adam, Jesus Christ, *sleeping in death* on the Cross; and it is communicated through His *death* by means of the *Water* and *Blood* of the *two Sacraments*, which derive their quickening, cleansing, and invigorating virtue from the Divinity, Incarnation, and Death of our Crucified Lord and Saviour, and by which the benefits of that Death is applied to our regeneration and revivification; and which were visibly exhibited in the *Water* and *Blood* flowing from His precious side, pierced on the Cross.

This doctrine is implied by the *Church* of *England* in her Office for the Ministration of Baptism,—"Almigbty, everliving God, whose most dearly Beloved Son *Jesus Christ*, for the *forgiveness* of our *sins*, did shed out of His most precious *side both Water and Blood;* and gave commandment to His disciples, that they should go teach all nations, and *baptize* them . . . sanctify this Water to the mystical washing away of sin;" a formulary adopted from Ancient Liturgies; see *Palmer*, Origines Liturgicæ, ii. 187.

It is observable, that our Lord Himself has assured us of this truth by the instrumentality of the same Apostle, *St. John*, who testifieth *these things*, and who alone of the Apostles saw our Lord's side pierced, and the *Water and Blood* coming forth from it.

It is in the Gospel of *St. John* that Christ says, "*Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God*" (John iii. 5). Again, it is in the Gospel of *St. John* that Christ declares, "*Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth my Flesh and drinketh my Blood hath eternal life, and I will raise him up at the last Day.* For My Flesh is meat indeed, and My Blood is drink indeed" (John vi. 53—55).

This therefore "is He Who came to us by Water and Blood, Jesus Christ; not by Water only, but by Water and Blood."

He came by Water, which is our λουτρὸν, and by Blood, which is our λύτρον. His Baptism of Blood is our λύτρον, or *ransom* from death; and His Baptism by Water is our λουτρὸν, or *laver* of Birth. And the *Water* of the λουτρὸν derives its efficacy from the *Blood* of the λύτρον, shed on the Cross, which works in and by the Water of Baptism. He has *washed* us from our sins in His own *blood* (Rev. i. 5). His *blood cleanseth* us from all sin (1 John i. 7). In Baptism we pass through the Red Sea of His Blood, and are delivered from our enemies thereby.

"Hæc sunt gemina Ecclesiæ Sacramenta," says *Augustine* (in Joann. tract. 120). Here are represented the *Two Sacraments* of the Church, in which Christ comes. By them He came to us, He is ever coming in them.

At the first Institution of the Sacrament of the Eucharist, the pitcher of water and he that carried it, were not in vain given for a sign by Christ (see on Mark xiv. 13), it went not before for nothing. Cp. *Bp. Andrewes*, iii. p. 359.

Christ is ever *coming* by the Water and Blood of the Sacraments, to quicken and cleanse all of every age in the Church (see Titus iii. 5), and animates and unites them all in the bonds of holiness and love, as fellow-members communicating with Him their Head, and knit and woven together by veins and arteries, in One Body, the Body of Christ.

Some ancient Testimonies to the above Exposition may be seen in note above, on John xix. 34, to which may be added *S. Augustine*, Serm. v., referring to this passage, as follows: "Quid profluxit de latere nisi sacramentum quod acciperent fideles? Spiritus, sanguis et aqua; Spiritus quem emisit; et sanguis et aqua quæ de latere profluxerunt; de ipso sanguine et aqua significatur nata Ecclesia; cùm jam dormiret Christus in cruce, quia Adam in Paradiso somnum accepit, et sic illi de latere Eva producta est." Compare *Cassiodorus* here, and *Bp. Andrewes*, Serm. xiii. vol. iii. pp. 345—360.

— καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν] *and the Spirit is that which is bearing witness* to the doctrine that Jesus is the Christ the Son of God. The Holy Spirit, promised by Christ, and given by the

f Matt. 28. 19. John 1. 1. 1 Cor. 12. 4—6. Rev. 19. 13.

τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια· 7 [f] ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, 8 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

Father to the Church, in consequence of the Passion, Resurrection, and Ascension of Christ, bare witness by His own descent on the Day of Pentecost, and by the supernatural powers of Tongues and Prophecy which He then bestowed on the Apostles, and on others who believed and were baptized in Christ's Name, that all which Jesus Christ had preached was true: and that He is, what He declared Himself to be, the Son of God. And the Holy Spirit by His presence and operation in the *Water* of *Baptism*, and in the *Blood* of the *Holy Eucharist*, *bears witness* to the Verity and Virtue of the Incarnation and Death of Christ, the Son of God, from which the efficacy of the Sacraments is derived.

7. *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες*] *because three are they who are bearing witness.*

After these words *Elz.* has this addition, *ἐν τῷ οὐρανῷ ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι, καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, in heaven the Father, the Word, and the Holy Spirit, and these three are one* (i. e. one substance, neuter, cp. John x. 30), *and there are three who are bearing witness on earth.*

But this addition is not found in A, B, G, K, or in the cursive MSS. of this Epistle – with the exception of three MSS. of comparatively recent date—nor in the Lectionaries, nor in the far greater majority of Versions, nor in the Greek Fathers of the first Four Centuries, nor in the Latin Fathers of those centuries, with the exception of a single passage in *S. Cyprian* de Unit. Eccl. c. 5, the tenor of which is doubtful.

The earliest Author by whom these words are clearly cited is *Vigilius Thapsensis* at the close of the Fifth Century. See the statement of the evidence on this subject in the editions of *Wetstein*, *Griesbach*, *Scholz*, and *Tischendorf*.

The words in question are not received by *Griesbach*, *Scholz*, *Lachmann*, *Tischendorf*. Nor need any one be disturbed by their non-appearance in the text. It is certain, as has been observed by *Dr. Bentley* (Correspondence, vol. ii. p. 530), that the Ante-Nicene and Nicene Fathers confuted Arianism without the aid of this passage, to which they never refer, because it was not in their copies of this Epistle; and the doctrine of the Trinity has been clearly established by *other* Scriptures, and by the consentient voice and concurrent practice of the Church, especially in the administration of the Sacrament of Baptism, with which every child of God has been admitted into the Church of Christ by His express command, in the Name of the Ever-Blessed Trinity (see above, on Matt. iii. 16. Cp. 2 Cor. xiii. 14. Eph. ii. 18), and also in her Liturgical formularies in the Administration of the Holy Communion, and in her solemn Doxologies and Benedictions.

The passage therefore according to the best authorities stands thus, *Because three* (*τρεῖς*, masculine, not *τρία*, neuter) *are those who are bearing witness, the Spirit, and the Water, and the Blood, and these three* (*τρεῖς*, masculine, not *τρία*, neuter) *are* (joined) *into the one* (*τὸ ἕν*, the one substance, *neuter*; not *masculine* *ἕνα*).

The *gender* of the words here used is very remarkable.

St. John speaks of three Persons (*τρεῖς*) and *one substance* (*ἕν*), and affirms that these *three Persons* bear witness, and these three Persons (*τρεῖς*) are united *into the one* substance. He uses the *masculine* *τρεῖς*, *before* the three neuter substantives; and *after* them also.

This declaration may be best explained by our Lord's words as recorded by St. John himself, in the Gospel, "I and My Father are *one*:" where *one* is expressed, as here, by the neuter *ἕν*; and our Lord there affirms that He and His Father, being *two Persons* (masculine) are *one substance* (neuter). See the note there, and compare our Lord's words, John xvii. 11. 22, in which the *unity* of the Persons is described by the *neuter* gender.

So St. John declares here that there are three *Persons* (*τρεῖς*, masculine) *who are bearing witness* (*μαρτυροῦντες*, masculine), *and that these three* (Persons) who are bearing witness *are joined into one* (*ἕν* one *substance*, neuter).

There is therefore good ground for the ancient opinion that St. John in this passage is declaring the Unity of the Three *Persons* of the Trinity in *one substance*. This appears to be the meaning of *Tertullian* (c. Prax. 25), where he says, that "the union of the Father in the Son, and of the Son in the Father, *makes three Persons joined in one*: which three Persons are *unum* (one *substance*) *non unus* (not one Person), as Christ says, 'I and My Father are One;' declaring Oneness of *substance*, and not singleness of *number*." And his scholar, *S. Cyprian* (de unit. Eccl. c. 5), writes thus, "The Lord says, I and the Father are one (*unum*), and again *it is written*" (i. e. in the passage now before us of St. John's Epistle), concerning *the Father and the Son, and the Holy Ghost*, "three are one" (*tres unum sunt*).

And so the ancient Scholium in *Matthæi* says that "John uses the number *three* in the masculine gender, because those three are symbols of the Trinity," and by using the word *ἕν*, "he designates the *unity of the* Godhead;" and so *S. Augustine* (c. Maximin. 22) says, "If we desire to examine what is signified by these words, the *Trinity* itself may reasonably occur to us; which is One God, Father, Son, and Holy Ghost, concerning which it may be most truly said, 'Three are the Witnesses,' and 'Three are one substance (*unum*).'"

St. John himself appears to authorize this exposition, by adding, "If we receive the witness of *men* (especially of three men, see Matt. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28), the witness *of God* is greater," thus intimating that the testimony of the *three witnesses* here mentioned is the witness *of God* in three *Persons*.

Our Lord Himself in St. John's Gospel has prepared the way for this exposition. He thus speaks to the Jews, "In *your Law* it is written that the witness of *two men* is true. I am He that *beareth witness* (*ὁ μαρτυρῶν*) concerning Myself; and the *Father* who sent me *beareth witness* (John viii. 18).

This was spoken by Christ *before* His Ascension; but He promised that after He Himself had gone away He would send a *third witness*. "When the Comforter is come whom I will send unto you from the Father, namely, the Spirit of Truth who proceedeth from the Father, *He* shall *bear witness* of Me" (John xv. 26).

By that Coming of the Holy Ghost, the testimony of the *three Witnesses* was completed.

Therefore St. John, writing in this Epistle after the Ascension of Christ, and the Giving of the Holy Spirit, might well say that *Three are those who are bearing witness, and these three are united into One* . . . and this is "*the witness of God.*"

These three are designated here as "the Spirit, the Water, and the Blood."

Firstly, the *Spirit*; who begins the Work of Regeneration by applying all quickening grace to Man.

Secondly, the *Water*; the symbol and instrument of the New Birth derived from God the Father, Who is the Original *Wellspring* and *Fountain* of all Life and Grace to man. The natural heavens and earth were formed out of the *Water*. There was their Origin (see on 2 Pet. iii. 5). So it is with the spiritual Life; it is formed from out of Water. Water therefore is a proper symbol of the Paternity of God.

And thirdly, the *Blood*, symbolizing the *Incarnation* and *Passion* of *God the Son, through* Whom all grace descends *from* the *Father, by* the *Holy Spirit*. See on 2 Cor. xiii. 13.

These Three Persons are joined consubstantially *into one Godhead*; and their *Witness* is *the witness of God*. Cp. *Fp. Andrewes*, iii. p. 354, who observes that "*Water* notes *Creation*; *Blood* notes *Redemption* by Christ; the *Spirit* notes *Unction*, to complete all."

There is an image of the Trinity in the Christian Sacraments. There is, baptismus *fluminis*, the Baptism of *Water*, the work of *Creation* by the Father; there is baptismus *sanguinis*, the Baptism of *Blood*, the work of Redemption by the *Son*; but these are not enough, unless there be also the baptismus *flaminis*, the Baptism of the *Spirit*. Thus the work of the Ever-Blessed Trinity is done in the soul. Cp. *Bp. Andrewes*, iii. 248.

The above considerations may explain the *addition* which has found its way into the text of some few Manuscripts here, "*in heaven, the Father, the Word, and the Holy Ghost, and these three are one, and three are they who are bearing witness on earth.*" These words were probably originally only an expository gloss. They are a *correct* exposition of St. John's meaning, and there is no reason to suspect that they were *interpolated designedly*. They were probably written originally by some expositor on the *margin* of his manuscript; perhaps they were derived by him from *S. Cyprian*, and were adopted by some subsequent transcriber, who supposed them to belong to the Text; as was sometimes the case with marginal glosses; cp. *Valcknaer*, de Glossis in N. T. [1]

[1] *Dr. Bentley's* opinion concerning the genuineness of this passage, is matter of interest on account of the special attention which that celebrated critic gave to it. It is thus expressed in a letter dated Jan. 1, 1716-17:—

"In my proposed work" (his edition of the Greek Testament) "the fate of that verse will be a mere *question of fact*" (i. e. it will depend on the testimony of the MSS.). "You endeavour to prove (and that's all you aspire to) that it *may* have been writ by the Apostle, being

9 g Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ. 10 h Ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ. 11 i Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεὸς, καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστιν. 12 k Ὁ ἔχων τὸν Υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν Υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.

13 l Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. 14 m Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· 15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ.

16 n Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον· ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ· 17 o πᾶσα ἀδικία

g John 5. 37. & 8. 17, 18.
h John 3. 16, 33. Rom. 8. 16. Gal. 4. 6.
i John 1. 4.
k John 3. 36. & 5. 24.
l John 20. 31.
m Jer. 29. 12. Matt. 7. 8. & 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 24. James 1. 5. ch. 3. 22.
n Num. 15. 30. 1 Sam. 2. 25. Jer. 15. 1, 2. Matt. 12. 31. Mark 3 29. Luke 12. 10. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.
o ch. 3. 4.

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10. *ψεύστην πεποίηκεν αὐτόν*] *hath made Him a liar*, accounts Him as such. See i. 10.

11. *καὶ αὕτη ἐστὶν ἡ μαρτυρία*] *and this is the witness*; this is what God Himself testifies, viz. *that* God *gave* to us (as a free *gift*) *eternal life*; and *this* eternal *life is in His Son*, and is bestowed on us through Him. See John i. 4; iii. 15. 36; v. 26; vi. 33. 35. 40; x. 28; xi. 25; xiv. 6; xvii. 3.

13. *ὑμῖν*] *Elz.* adds here *τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ*—but this addition is not in A, B, and in the majority of Versions, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

— *ἵνα εἰδῆτε*] *in order that ye may know*. Observe the word *οἴδαμεν*, *we know*, repeated *five times* in the following verses, contrasting strongly the nature of true Christian *γνῶσις*, or knowledge, with that of the *ψευδώνυμος γνῶσις* of the *Gnostics*. See the like use of *οἴδαμεν*, *we know*, at the close of St. John's *Gospel*, xxi. 24.

— *οἱ πιστεύοντες*] So A.—B has *τοῖς πιστεύουσιν*—and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*—*Elz.* has *καὶ ἵνα πιστεύητε*.

14. *παῤῥησία*] *confidence*, especially in prayer. See iii. 21, 22.

— *ἐάν τι αἰτώμεθα*] *if we pray for any thing*, observe, *according to His Will, He heareth us, and if we know that He heareth us, we know that we have the things which we have prayed for*; for, either we receive the very things themselves, or, something better than the things which we ourselves desire; and since our prayers are always framed *according to His will*, we do receive the things for which we pray. See the case of St. Paul's prayer, notes above on 2 Cor. xii. 9.

16. *ἔστιν ἁμαρτία πρὸς θάνατον*] *there is a sin unto death. I am not speaking concerning that, in order that he*, the Christian brother, should ask (*ἐρωτήσῃ*).

The distinction between sins *unto death*, and sins *not unto death*, is grounded on Hebrew Law and Language (Lev. xvii. 6. *Schoettgen*, Horæ, here), but it takes a spiritual form under the Gospel; and *death* is not used in the sense of *capital* punishment, but as opposed to the *ζωὴ*, or *life*, of the *soul*.

Observe the change of the word from *αἰτεῖν*, *petere*, to *ἐρωτᾶν*, *rogare*: the one signifying to *pray*, as an inferior suitor to a superior, the other expressing rather a *general* act of an *inquirer*. See John xi. 22, and on xvi. 23, and *Bengel* here, and *Dean Trench*, Synonym. N. T. xl.; sometimes, however, implying a request. See 2 John 5.

By using the word *ἐρωτήσῃ* here, and by placing the word emphatically at the *end* of the sentence, St. John appears to intimate, that not even any *interrogatory questions* are to be addressed to God, concerning the person who *is sinning a sin unto death*, and that this would be to tempt God.

Clemens Alexandrinus (Strom. ii. p. 389) cites this passage in treating of the difference between sins of *infirmity*, and sins of *presumption*. The *sin unto death* is *wilful* resistance of the Holy Ghost, presumptuous sin (such as that described in Matt. xii. 31. Heb. vi. 4—8; x. 28–30), deliberately and obstinately persisted in, after warnings and censures of the Church. He who continues obstinately in such sin, is not a fit subject for any inquiries of God; God has spoken clearly concerning him; he is to be separated from the holy offices of the Church, in order that by excommunication—which is a rehearsal of future and eternal judgment—he may learn not to blaspheme, and be alarmed and terrified, and so his soul may be saved in the day of the Lord. See above on Matt. xviii. 17. 1 Cor. v. 5. 1 Tim. i. 20, and *Bp. Wilson* here.

God Himself has declared His will that prayers should not be made for certain *desperate* sinners (see Jer. vii. 16; xi. 14; xiv. 11); and if a man is deprived of the prayers of the Church, this very denial may have a salutary influence with him in such a case, where no milder medicines will avail.

Besides, the bodily afflictions and other temporal chastisements which may overtake him in consequence of such suspension

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consonant to his other doctrine. This I concede to you; and if the fourth century knew that text, let it come in, in God's name; but if that age did not know it, then Arianism in its height was beat down without the help of that verse; and let the *fact* prove as it will, the *doctrine* is unshaken." *Ric. Bentley.*

Bentley delivered his famous Prælectio on this verse, May 1, 1717, four months after the date of this letter. See *Whiston's* Memoirs, p. 314. *Bentley's* Works, iii. 485. *Bp. Monk's* Bentley, ii. pp. 16—19. What the tenor of that Prælection was—which is lost—may be gathered from the remarks on the subject in *Casley's* Preface to his Catalogue of the Royal Library, p. xxi, ed. Lond. 1734, where, from conversations with Dr. Bentley, he vindicates Bentley's assertions on this and other questions of Biblical Criticism. The person who speaks as follows is surely not Casley, but Bentley, p. xxi, —"But how to account for this verse being first inserted is the difficulty; and some have not stuck to call it a forgery. But I hope better things, and that it may be made to have appeared by a mistake of a Latin Scribe, in the eighth or ninth century, on the following occasion; *S. Cyprian*, a famous Latin father, has the words of that verse in his works; and it is no wonder if they were transcribed thence into the *margin*, or between the lines of the eighth verse, of a book of some one who had a great veneration for that Father, as a *gloss*, which is very common in MSS.; as it is not improbable that *Cassiodorus* in his *Complexiones in Epistolas*, and others who have the words, took them from *Cyprian*. Next, a copyist, being employed to write out this particular book, and finding the words so inserted, imagined that the former copyist, by mistake, had omitted them, and therefore put them in the text. Such insertions of explanatory words or sentences from the margin into the text are common in MSS. *Jerome*, in one of his letters, says, that an explanatory note, which he had made himself in the margin of his Psalter, had been incorporated by some transcriber into the text. And thus this insertion might rest till a long time after, and then the sham Preface to the Catholic Epistles must be made, complaining of the unfaithful Translators for leaving it out! Whereas, it is matter of fact, that no *Greek Copies* of this *Epistle* had that verse, save one at Berlin, which is discovered to have been transcribed from the *printed Biblia Complutensia*, and another modern one at Dublin, probably translated or printed from the Latin Vulgate, neither the Author of the Preface, nor any friend for him, having searched for it in any Greek copy." See also p. xxiv, "To return to 1 John v. 7, when the foresaid Preface was made, then was the Text also inserted in other copies that had it not, several of which are now to be found in Libraries."

Some few unimportant omissions and alterations have been made in the above extracts.

ἁμαρτία ἐστὶ, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. [18] [p] Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. [19] Οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. [20] [q] Οἴδαμεν δὲ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος.

[21] [r] Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.

p ch. 3. 9. James 1. 27.

q Luke 24. 45. John 17. 3.

r 1 Cor. 10. 14.

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and privation, when by the withdrawal of God's good Spirit for a time *Satan* may chastise and torment him (see 1 Cor. v. 5), may have a wholesome effect in making him feel "how bitter a thing it is to forsake God" (Jer. ii. 19), and may bring him under the operation of fear and anguish, and soften his heart, and lead him to repentance, and by repentance to pardon and grace, and in the end to everlasting salvation.

Therefore St. John does not prescribe prayer in such a case; but he implies that *other* means are to be used.

18. *οὐχ ἁμαρτάνει*] *he sinneth not*, is not a sinner; see on iii. 9. He that *was born of God, keepeth himself*, takes heed to his ways (1 Tim. v. 22. James i. 27). *That* is his true character and proper condition; *and the Evil One layeth not hold of him*, —*οὐχ ἅπτεται αὐτοῦ*. On the sense of *ἅπτομαι*, to *grasp* and *cling to*, see above on John xx. 17.

19. *ἐν τῷ πονηρῷ κεῖται*] *lieth in* the dominion of the *Wicked One*, *v.* 18; ii. 13; it *lieth* as a captive beneath his feet. On the use of *ἐν*, see *Winer*, § 48.

There is a contrast here between *τοῦ Θεοῦ* and *τῷ πονηρῷ*. The saints are born of *God* and *stand* firm and erect *ἐν Θεῷ*, *ἐν Χριστῷ* (cp. on Rom. xvi. 9), and we *are in Him*, have our life in Him, Who is the true One, *ἐν τῷ ἀληθινῷ*, see *v.* 20; but the *world lieth ἐν τῷ πονηρῷ*.

20. *τὸν ἀληθινόν*] *Him that is true:* the true God as opposed to the so-called, and false gods, the idols of the heathen, mentioned below, *v.* 21.

On *ἀληθινὸς*, as used in this sense, see above on John xvii. 3. Cp. 1 Thess. i. 9.

— *καί ἐσμεν ἐν τῷ ἀληθινῷ*] *and we are in Him that is true, in His Son Jesus Christ.* By *being* in His Son Jesus Christ we are in Him Who is the true God.

— *οὗτός ἐστιν ὁ ἀληθινὸς Θεός*] *He*—namely, Jesus Christ—*is the true God and Life eternal.* Thus St. John closes his *Epistle*, as he had begun his *Gospel*, with asserting that *Jesus Christ*, the Son of God, is Himself the *true God*, and *Life Eternal*. See John i. 1—4, which is the best exposition of this passage, and there St. John says expressly that the "Word was *God*, and that in Him was *Life*." Cp. above, *v.* 11, and *Dr. Waterland*, v. p. 193, who says, "The title of the *true God* is here given to Christ;" and observes, "every word here is aptly chosen to obviate the heresy of Cerinthus, and of other the like false teachers of those times."

The Son of *God*, not of Joseph and Mary, nor the Son of the *Only-begotten* as some said, but the Son of *God* His *Father*, is come in the flesh; not merely to reside in it for a season, as the Cerinthians held, and then to fly off from it, but to abide in us, to be clothed for ever with the humanity He has taken: and we are in Him that is true, the true God, by Jesus Christ *Who is the true God*, not an inferior power or Angel, such as Cerinthus supposed the *Demiurge*, or Creator of the world to be, nor a created Æon, the offspring of the *Monogenes* or *Only-begotten*, or of *Silence*, as Cerinthus imagined the *Logos* or *Word* to be; but the *true God*, one with the Father. See also *Bp. Pearson*, Art. ii. p. 247, who says, "*Christ* is not only here termed God, but the *true God*;" and cp. p. 259, and *Bengel* here.

21. *τεκνία—εἰδώλων*] *My little children* (see ii. 12), *guard yourselves from idols.* Ye are in Him Who is the *true God*, and cannot therefore have any communion with *false gods*. "What concord hath Christ with Belial? and what agreement hath the temple of God with *idols?* Ye are the temple of the *living* God." (2 Cor. vi. 16.) Those so-called gods are *dead*. Do not therefore be led astray by the false teachers, the Nicolaitans, who would inveigle you to eat things offered to idols (Rev. ii. 2. 15), and lead you into idolatry; or by the followers of Simon Magus, who even worship idols (see *Irenæus*, i. 20, Grabe, and *Euseb.* ii. 13); or by others, such as the Cerinthians (*Philastr.* hær. 36), who would persuade you that you need not bear witness to God and Christ, but may safely offer incense to the idols of the heathen, rather than suffer martyrdom. *Therefore, little children, keep yourselves from idols.*

Here is a farewell admonition from St. John to the Church of every age. He warns her against that danger, of which later generations have had mournful experience, and which he foresaw and foretold in his Apocalypse. See Rev. ix. 20.

This admonition of St. John, *keep yourselves from idols*, is the more remarkable, on account of its juxtaposition with his teaching here that *Jesus Christ is God. If* Jesus Christ is *not* God, then the Christianity, which St. John himself teaches, is *idolatry*. But Jesus Christ is the *true God*, and therefore that form of religion which hath not the Son, as the Son is revealed by St. John, *hath not the Father.* (1 John ii. 23.) "He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John iii. 36.

INTRODUCTION

TO

THE SECOND EPISTLE OF ST. JOHN.

THE method adopted by St. Peter and St. Paul in their teaching on the Nature and Person of Christ, is employed also by St. John. First, they established the Truth; next, they refuted Error. The work of *construction* was effected by St. Peter in his First Epistle; in his Second Epistle he denounced the heresies of false Teachers. St. Paul performed the first of these Apostolic acts in his Epistle to the Ephesians; the latter [1] was done by him in his Epistle to the Colossian Church.

St. John had executed the former of these tasks—that of establishing the Truth—in his Gospel. He afterwards proceeded to complete his plan by accomplishing the latter—that of censuring and correcting Heresy—in his Epistles [2].

This Second Epistle of St. John, brief as it is, is ministered to this end; and it conduces to it even by its brevity.

Let us consider how this appears to be the case.

This Second Epistle opens with the words ὁ πρεσβύτερος Ἐκλεκτῇ Κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, "*The elder to an elect Lady and her children;*" and it ends with the words, "*The children of thy sister who is elect greet thee.*" In the former case the word *elect* has not the definite article; in the latter it has.

The question here arises,—Who is this ἐκλεκτὴ κυρία, to whom St. John writes?

Many Expositors are of opinion, that St. John is writing here to a private person; and it has been supposed by some [3], that her name was *Kυρία, Kyria*, and by others [4], that her name was *Electa*.

But it appears more probable that under this title St. John is addressing a Christian CHURCH.

This interpretation is suggested by the words used by St. John's brother Apostle St. Peter, at the close of his Epistle, "The *co-Elect* [5] with you, that is at Babylon, saluteth you [6]." There the word "*co-elect*" signifies "a *Church* [7]," and it is probable that the word ἐκλεκτὴ (*elect*) here used by St. John, has a like meaning.

Besides, at the end of the present Epistle, we read a salutation which seems to be formed on that of St. Peter. St. Peter's words at the end of *his* Epistle are Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή. Let us compare St. John's final salutation, sent in this Epistle to the *Elect one*, whom he addresses from the Children of her Elect sister: Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σοῦ τῆς ἐκλεκτῆς, "The children of thy *sister*, who is *Elect*, greet thee."

St. Peter had written from Babylon to the elect in *Asia* [8], and saluted them in the name of a *co-elect* one at Babylon; and *that co-elect* one at Babylon was a *Church*.

St. John, whose residence was in *Asia*, writes to an *Elect* one, and sends to her the greetings of *an elect sister*. Hence it appears probable that the *elect one* and her *elect sister* are not private individuals, but *Churches*.

The word Ἐκλεκτὴ, *elect*, is used by the Septuagint in the Canticles as the characteristic of Christ's spouse, the *Church* [9]. And in an ancient painting at St. Maria in Trastevere, at Rome, Christ is represented as enthroned with the Church as the Queen on His right hand [10], and in

[1] See above, *Introduction* to the Second Epistle of St. Peter, pp. 70, 71.
[2] See above, p. 97, note, and on 1 John i. 1.
[3] *Bengel, Heumann, Lücke, De Wette*, and others.
[4] *Grotius, Wetstein.*
[5] συνεκλεκτή.
[6] 1 Pet. v. 13.
[7] See the note there.
[8] 1 Pet. i. 1.
[9] See Cant. vi. 8, 9, τίς αὕτη ἐκλεκτὴ, ὡς ὁ ἥλιος;
[10] Ps. xlv. 10.

His right hand a book with the words inscribed "Veni, *Electa* Mea, et ponam te in thronum Meum."

The word *Κυρία, Lady*, here used with *ἐκλεκτῇ, elect*, is descriptive of a *Church*. Jesus Christ, the *Lord*, is *Κύριος*; His Spouse, *a Church*, is *Κυρία*[1]. This is declared by the very name *Church* (*Κυριακή*).

In the Old Testament the *Churches* of Israel and Judah are designated as *sisters*[2].

Besides, it is not likely that St. John should have written to a *private woman* and to her children, and have sent a salutation from the children of a woman, and not have made any mention of the *Husband* of *either* of these two women. They *may* have been both Widows: but there is no evidence of this.

Still further, St. John does *not* say, "Thy elect sister *and* her *children* greet thee." He *would* probably have written so, *if he* had been writing from the household of one woman to another woman. But he says, "The *children* of thine elect sister greet thee."

This circumstance also confirms the opinion, that the sister is a *Church*. Her children are the members of the Church. They are the Church. And if the Elect *sister* whose children's salutations are sent, is a *Church*, the Elect Lady whose sister she is, is probably a Church also.

Besides, St. John describes the children of her to whom he writes as "*loved* by *all* persons, who have known the truth[3]." This could hardly be applicable to the children of a *private* woman—particularly a widow: but it might be true of the spiritual children of a Church[4].

To *personify* a *Church*, is also in harmony with the manner and mind of *St. John*. In his Apocalypse, the Christian Church is represented as a *Woman*[5], and the Church triumphant is described as "the *Bride*, the *Lamb's Wife*[6]."

Accordingly, we find that in early times this Epistle was supposed by some Interpreters[7] to be addressed to a *Church*, or to *the* Church.

This exposition has also been adopted in recent times by many learned writers[8].

If this Epistle was addressed to a *Church*, it may be next inquired;—

To *what* Church?

For a reply to this question, let us consider the brotherly relation of St. Peter to St. John[9]; and that it is a distinguishing characteristic of the Catholic Epistles, that they are interwoven[10] with one another, in thought and language; and that there was an intimate connexion and sympathy between the Jewish Christians of *Asia*, where *St. John* resided, and those of *Babylonia*, from which St. Peter wrote[11]; and that the *Parthians*, *Medes*, and *Elamites*, and dwellers in *Mesopotamia*, that is, the inhabitants of *Babylonia* and its neighbourhood, are mentioned the *first* among those who were evangelized by the Apostles on the day of Pentecost[12], and that almost immediately after them are mentioned the dwellers in *Asia;* and that the *Parthians* then occupied the second place among the nations of the world, and that they inhabited the region of *Babylon* and the adjacent countries.

Let us also bear in mind, that *St. Peter's* First Epistle was written to the *elect* of *St. John's* own province, *Asia*, and that he sends in it the greetings of a *co-elect Church*[13].

When these circumstances are duly weighed, it will not appear improbable, that St. John's Epistle, which was written to an elect *Lady*, and *that* Lady a *Church;* and which conveys the salutations of the children of an elect *Sister*, and *that* sister a *Church;* was of the nature of an Apostolic reply from a sister Church of Asia,—such as that of *Ephesus* the *capital* of Asia and the residence of St. John,—to *that* other Church, from which his brother Apostle, St. Peter, had written to the Churches of Asia,—namely, the Church at *Babylon*.

Such a sisterly communication, from one Church to another, would come with peculiar grace from a Church of St. John to a Church of St. Peter. St. John and St. Peter had been united by the tenderest and most endearing ties of love, as brother Apostles in Christ. They had been together

[1] Some Versions have *Κυρία* (e. g. the Syriac and Æthiopic), others have *Lady* (e. g. the Vulgate and Arabic).

[2] Jer. iii. 7, 8. Ezek. xxiii. 4.

[3] *v.* 1.

[4] Cp. 1 Thess. i. 8. Rom. i. 8.

[5] Rev. xii. 1. 4. 6. 13—17.

[6] xxi. 9.

[7] *S. Jerome*, Epist. xi. ad Ageruchiam, speaking of the Church, after he has quoted the Canticles, vi. 9, "Una est columba mea *electa* genetrici suæ," adds, "ad quam scribit *Joannes Epistolam* 'Senior electæ Dominæ;'" and so the ancient *Scholion* in *Matthæi*, p. 152, "The Elect Lady is *a Church*." And this interpretation is mentioned also by *Œcumenius* (ad finem Epist.), and in *Cramer's* Catena, p. 146, and *Cassiodorus* in the sixth century (Complexiones, p. 136) says here, "Joannes electæ Dominæ scribit *Ecclesiæ* filiisque ejus." And at the end of this Epistle the *elect* sister (in *v.* 13) is described by some MSS. as the *Church* at *Ephesus*. See *Tischendorf*, p. 233.

[8] *Hammond, Whitby, Michaelis, Augusti, Hofmann, H. W. Thiersch*, and *Huther*.

[9] See on Acts iii. 1.

[10] See above, *Introduction* to the Catholic or General Epistles.

[11] See on Acts ii. 9—11, and 1 Pet. v. 13.

[12] Acts ii. 9.

[13] 1 Pet. v. 13.

with Christ in His Transfiguration and Agony; they were together at His sepulchre; they were together at the Sea of Galilee after His Resurrection; they were together at the day of Pentecost, and in the Temple after His Resurrection[1]; they were together in Prison at Jerusalem; they went together from Jerusalem to Samaria to lay hands on those who had been baptized[2].

Some confirmation is afforded to this opinion by the following facts.

This *second* Epistle, as well as the *first*[3] Epistle of St. John, is described by some ancient authorities[4] as addressed to the *Parthians*.

It seems probable, therefore, that this Epistle was addressed to the *Church* at *Babylon*.

There would be a peculiar interest and beauty in such an address as this from St. John to a *Church* at *Babylon*.

The City of *Babylon* had said, in the day of her heathen pride, "I shall be a *Lady* for ever[5]," and she had been called the Lady of Kingdoms[6]. Babylon had fallen from her high estate; but St. Peter had preached on the Day of Pentecost to the *Parthians*, the inhabitants of Babylonia, and they had been baptized into Christ[7]. Thus there was *an elect* Church at *Babylon*; a *Sion* even at Babylon[8]. And there would be a happy coincidence in the circumstance, that the great Assyrian Babylon, that persecuting city which had boasted that she should be "a *Lady* for ever," and was rejected, and then fell, should have risen again in Christ, and have been espoused to Him as a Church, and become an *Elect Lady* in Him, and be addressed as such by the Apostolic brother of St. Peter, the beloved disciple, St. John.

If the above opinion is well grounded, we may recognize here a special use of this Epistle. It is indeed a very short one, but it serves an important purpose.

St. Peter, in his two Epistles addressed to the Christians of Asia, had inculcated those Articles of the Christian Faith which St. John laboured to defend; and St. Peter had delivered a prophetic warning against those Heresiarchs, who in the age and country of St. John, were endeavouring to destroy the foundations of the Faith in the Incarnation of the Son of God, and in the Godhead of Jesus Christ: and who, as St. Peter had predicted, were denying the Lord that bought them[9], and were walking after the flesh in the lust of uncleanness[10].

In the present Epistle St. John delivers a clear statement of the truth on those great articles of Christian Faith and Morals; and pronounces a stern condemnation of those heretical and antinomian Teachers who assaulted them, and whom he calls *Antichrist*[11].

This profession and protest would be more easily *transcribed*, and be more readily *circulated*, on account of the *brevity* of this Epistle, in which they are contained. It may seem surprising at first, that so short an Epistle should be received into the Canon of the New Testament. But, under the circumstances of the case, one of its strongest recommendations was, that it was *short*. It was a symbol of Faith, and safeguard against Error,—from the hands of St. John.

The Christians of Asia, and of the East, would be confirmed in their Faith and Practice by receiving the Apostolic witness of *St. John* to the *same truths* as those which they had heard from *St. Peter*. And the Church of every age may derive comfort from seeing the two Apostles, St. Peter and St. John, associated for ever in their writings, as they had been associated in their lives, in preaching the Truth, as it is in Jesus Christ, and faithfully feeding His flock, and guarding it valiantly against the wolves, who endeavour to destroy it[12].

The facts and considerations now submitted to the reader have some bearing on the question which was briefly mentioned at the close of the Introduction to the *First* Epistle of St. John.

That Epistle also, as we have seen[13], is described by some Ancient Writers and Manuscripts as having been addressed "to the *Parthians*."

[1] See on Acts iii. 1.

[2] See Acts viii. 14.

[3] See *Athanasius* in *Bede*, Prolog. ad Ep. Catholic. p. 157. *Augustine*, whose Commentary on the First Epistle is entitled Tractatus in Epistolam Joannis ad *Parthos*, see vol. iii. p. 2480, and *Cassiodorus*, Complexiones, p. 126. *Scholz*, p. 155. *Tisch.* p. 213.

[4] Cp. *Tisch.* p. 233. In the Latin Translation of S. Clement's Adumbrationes (p. 1011) we read "*Secunda* Joannis Epistola, quæ ad *Virgines* inscripta est, simplicissima est." Here the word *Virgines* is a translation of Παρθένους, which was probably only a corruption of Πάρθους, the *Parthians*, who had the rule of *Babylonia* in the age of St. Peter and St. John (see *Kirchofer*, p. 289). Indeed, S. Clement himself seems to have preserved something of a tradition to this effect. For while he says that this *Second* Epistle is written to a *Babylonian*, he says that the word *Electa* signified the Election of a *Church*.

[5] Isa. xlvii. 7.

[6] Isa. xlvii. 5. The word for *Lady* there is גְּבֶרֶת (*gebereth*), which is often rendered Κυρία (the word here used by St. John) by the LXX, as in Gen. xvi. 4. 8, 9. Isa. xxiv. 2.

[7] See Acts ii. 9.

[8] See on 1 Pet. v. 13.

[9] 2 Pet. ii. 1.

[10] 2 Pet. ii. 10.

[11] See *vv.* 7—11.

[12] John x. 10—12.

[13] See above, note [4].

There is nothing improbable in this statement. In the Apostolic age, as has been already observed, the Parthians were second only to the Romans among the nations of the world. Many Jews dwelt in Parthia. The *Parthians* are placed first in the catalogue of the Jews who heard St. Peter preach at Jerusalem[1]. Babylon was in Parthia. St. Peter, it is probable, had gone thither in person, and had thence written an Epistle to the Churches of St. John[2].

Bearing in mind these circumstances, and considering the testimony of some ancient writers and Manuscripts specifying the *Parthians* in the inscription of the Epistle, and that there is no evidence to the contrary, and that no *other* name is mentioned by any ancient writer in that inscription, we cannot reject that testimony as altogether incredible; and we may at least be permitted to suppose it probable, that the First Epistle of St. John, written in all likelihood from Asia, was addressed to the same country as that in which his brother Apostle, St. Peter, was, when he wrote his first Epistle, which he sent to the Churches of Asia.

[1] Acts ii. 9.

[2] See 1 Pet. v. 13.

ΙΩΑΝΝΟΥ Β΄.

1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ
ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,
2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·
3 ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ Πατρὸς, καὶ παρὰ Ἰησοῦ
Χριστοῦ τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

4 Ἐχάρην λίαν, ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρός. 5 [a] Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6 [b] Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἡ ἐντολή ἐστιν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. 7 [c] Ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες

a John 13. 34. & 15. 12. Eph. 5. 2. 1 Thess. 4. 9. 1 Pet. 4. 8. 1 John 2. 7, 8. & 3. 11, 23. & 4. 21.
b John 15. 10. 1 John 2. 24.
c Matt. 24. 5, 24. 2 Pet. 2. 1. 1 John 2. 18, 22. & 4. 1—3.

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1. *ὁ πρεσβύτερος*] *The elder.* The beloved Disciple and Apostle, St. John, thus designates himself *in modesty;* so St. Peter calls himself *συμπρεσβύτερος*, 1 Pet. v. 1. Cp. 3 John 1. St. John was eminently "*the* elder," because it is probable, when he wrote his Epistles, he was the only survivor of those who had been ordained by Christ; and this title may also have been adopted by him because he was advanced in years. Christ had declared His will, that St. John "should *tarry till He came*" (John xxi. 21; see also on 1 John ii. 6); and his life was continued to upwards of a hundred years, so that there was a peculiar significance in this appellation, as applied to him. Here also is an evidence of genuineness. A writer personating the Apostle would not have withheld the Apostolic title, which the true Apostles sometimes do: see James i. 1. Jude 1. In the Apocalypse St. John in his modesty calls himself only *John:* i. 1. 4. 9; xxii. 8.

— *ἐκλεκτῇ κυρίᾳ*] *to the elect Lady and her children.* On the sense of these words, see above, *Introduction* to this Epistle.

— *οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ*] *whom I love* in Christian *truth*, which is the only genuine foundation and element of Christian *love;* cp. 3 John 1. *Truth* is here opposed to the deceits of the false Teachers who are called *liars*, *ψεῦσται* (see 1 John ii. 22; cp. *ibid.* ii. 4; iv. 20), and whose heresies impugn the doctrine of Christ's Divinity and Incarnation, and are destructive of Christian Love and Christian Morality; see above, p. 102. Observe, therefore, how St. John dwells on the word *ἀλήθεια*, *truth*, Truth of Christian *doctrine*. That word Truth is repeated five times in this short Epistle; and six times in the Third Epistle, consisting only of thirteen verses.

3. *χάρις, ἔλεος, εἰρήνη*] *Grace, Mercy, Peace.* Both *St. Peter's* Epistles begin in like manner with the salutation, *χάρις καὶ εἰρήνη*: and so St. John, Rev. i. 4.

— *παρὰ Ἰησοῦ Χριστοῦ*] *from Jesus Christ the Son of the Father*—a profession of the true Faith against the heretical doctrines of the Gnostic Teachers; see above, *Introduction* to the First Epistle; on 2 Pet. ii. 1; and on 1 John i. 1—3; and iv. 9.

4. *ἐχάρην λίαν*] *I rejoiced exceedingly:* on this use of *λίαν* see 3 John 3. Matt. ii. 10; xxvii. 14. Luke xxiii. 8. Cp. *Barnabas*, Epist. c. 1; Avete, filii et filiæ, in nomine Domini Nostri Christi in pace, *supra modum exhilaror* beatis et præclaris spiritibus vestris.

— *εὕρηκα ἐκ τῶν τέκνων σου*] *I have found some of thy children.* Here is another evidence in favour of the opinion—stated above in the *Introduction*—that he is writing to a *Church*. He had said that "*all* men love the Elect Lady and her children" (*v.* 1), and he now says, that he himself has found *some* of them walking in the truth. These assertions are hardly applicable to the children of a private woman, but they are suitable to the case of a Church. The Church to which he writes was *known* as a Church *to all*, and *some* of its members had come to the place where the Apostle was, and he had *found* them to be *walking in the truth*.

5. *οὐχ ὡς ἐντολὴν γράφων σοι καινὴν*] *not as writing to thee* (who art already well instructed) *a new commandment:* see above on 1 John ii. 8; iii. 11.

6. *αὕτη ἐστὶν ἡ ἀγάπη*] *this is love, that we walk according to His commandment.* A protest against the false teachers who pretended to *gnosis*, but set at nought *praxis:* see on 1 John i. 5—8; ii. 6—10.

7. *πολλοὶ πλάνοι*] *many deceivers went forth into the world.* Even from out of the *Church* herself, the house of God, some have gone forth into the *World*, which "lieth under the Wicked one" (1 John v. 19); and have made the World more wicked than it was. See on 1 John ii. 18, 19.

Elz. has *εἰσῆλθον*, but A, B have *ἐξῆλθαν* and *ἐξῆλθον*, and so the *Syriac*, *Vulgate*, and *Irenæus* (iii. 16. 8), who quotes these words as from the First Epistle of St. John, and applies them to the Gnostics, who, under pretence of superior intelligence, separated Jesus from Christ (as the *Cerinthians* did), and separated Christ from the only-begotten of the Father, and from the Eternal Word.

— *οἱ μὴ ὁμολογοῦντες*] *those who do not confess*—but deny—*Jesus Christ coming in the flesh.* See above on 1 John iv. 3.

He says *ἐρχόμενον*, *coming*, because Jesus Christ is *ever* coming in the *flesh* to those who receive the benefits of His *Incarnation* by their baptismal Incorporation into Him, and by the reception of the Holy Sacrament of His Body and Blood; by which, when received with faith, their bodies as well as souls are preserved unto everlasting life. See above on John vi. 54—56; and 1 Cor. x. 16—20. 1 John v. 6.

This the Gnostics denied: see *Ignatius*, ad Smyrn. 6, and note on 1 John iv. 2.

Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.
d Gal. 3. 4. 8 [d] Βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε ἃ εἰργάσασθε, ἀλλὰ μισθὸν πλήρη ἀπο-
e 1 John 2. 23. λάβητε. 9 [e] Πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεὸν
f Rom. 16. 17. 1 Cor. 5. 11. & 16. 22. Gal. 1. 8, 9. 2 Tim. 3. 5. Tit. 3. 10. οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ οὗτος καὶ τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. 10 [f] Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε· 11 ὁ γὰρ λέγων αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
g John 17. 13. 1 John 1. 4. 3 John 13. 12 [g] Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. 13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

— *οὗτός ἐστιν ὁ πλάνος*] *this is the deceiver and the Antichrist:* who now specially desires and endeavours to seduce you, and against whom I specially warn you: see above, 1 John ii. 22. 26; iv. 3.

8. *ἵνα μὴ ἀπολέσητε*] *in order that ye may not lose what ye wrought, but may receive a full reward. Elz.* has these verbs in the first person plural, "in order that *we* may not lose;" but the second person, "*Ye*," is authorized by A, B, and *Irenæus* (iii. 16. 8), and by many Cursives and Versions; and so *Lach.*, *Tisch.* As to the meaning of the words, see above, 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25, and note on 1 Cor. iii. 12—15.

9. *πᾶς ὁ προάγων*] *every one who goeth before, and doth not abide in the doctrine of Christ, hath not God.* Every one that *goeth before*, *προάγων*: so A, B, and *Vulgate*, and so *Lach.*, *Tisch.* *Elz.* has *παραβαίνων*.

There seems to be a gentle touch of irony in the word *προάγων*. These False teachers are not content to *abide* in the doctrine of Christ, but they set themselves up as *leaders;* and on the specious plea of making *progress* they *carry men* away from their stedfastness (2 Pet. iii. 17), and lead them astray (*πλανῶσιν*) from the right path. They who are wolves, set themselves up as shepherds, and lure Christ's sheep away from those spiritual pastures in which they ought to abide, and from the spiritual fold in which alone they can have rest and safety: *προάγων* is a *pastoral* word. Mark x. 32, and John x. 4. Cp. Matt. xxvi. 32; xxviii. 7.

10, 11. *εἴ τις ἔρχεται πρὸς ὑμᾶς*] *If any one cometh to you and bringeth not this doctrine, do not receive him into your house, nor bid him God speed: for he that biddeth him God speed communicateth in his evil deeds.*

St. John here treats *heresy* as an *ἔργον πονηρόν*, a *wicked work;* as sound faith is a *good work*, see John vi. 29. Vain therefore is the notion of those who separate practice from faith, and say that a man may lead a good life without a sound belief. A sound faith is the only root of virtuous practice; and heresy is the source of immorality. Cp. 2 Pet. ii. 1—14, and the remarks of *Dr. Waterland* on the Trinity, chap. v. St. John, the beloved disciple, the Apostle of love, and who (as *Dr. Waterland* expresses it, v. p. 108) was all love, meekness, and charity, yet severely condemns the heretics of his own times, either such as denied Christ's Humanity, or impugned His Divinity. He calls them *Antichrists* (1 John ii. 18. 22; iv. 3. 2 John 7), *liars* (1 John ii. 22), *seducers* (1 John ii. 26), *false prophets* (1 John iv. 1), *deceivers* (2 John 7). See above, *Introduction*, pp. 102, 103. And St. John here forbids to entertain or salute a man who perverts the doctrine of Christ as these heretics did.

This precept may be illustrated by St. John's own example, who one day—as is recorded by *S. Irenæus*—having met Cerinthus at the bath, retired without bathing, "for fear lest the bath should fall, because Cerinthus, the enemy of the truth, was there." *Iren.* iii. 3. *Euseb.* iii. 28. *Theodoret*, Hær. fab. ii. 3; and *Bede* here.

A like story is told by *S. Irenæus* of *S. Polycarp*, St. John's disciple; who, when he was accosted by Marcion, the Arch-heretic, and was asked by him, "Dost thou not know me?" replied, "Yes, I know thee the first-born of Satan" (*S. Irenæus* iii. 3. *Euseb.* iv. 14). So cautious (adds *Irenæus*) were the Apostles and their followers to have no communication, no not so much as in discourse, with those who adulterated the truth. *Dr. Waterland* on the Trinity, ch. iv. vol. v. p. 91; see also p. 108; and compare note above on 1 Cor. v. 11.

12. *χάρτου*] *paper.* It therefore seems that the original of this Epistle was not written on *parchment* (pergamena).

On the ancient materials of writing, see Jer. xxxvi. 18. 23. Isa. viii. 1. 2 Cor. iii. 3. Cp. *Jahn*, Archæol., §§ 86—88. *Winer*, R. W. B. ii. p. 421.

— *ἐλπίζω γενέσθαι πρὸς ὑμᾶς*] *I hope to come and stay with you. Elz.* has *ἐλθεῖν*, but *γενέσθαι*, which is more expressive, and not likely to have been introduced by a copyist, is in A, B, and many Cursives, and received by *Lach.*, *Tisch.* On the idiom in *γενέσθαι πρός*, literally "fieri apud," cp. John x. 35. Acts xxi. 17; xxv. 15. 1 Cor. xvi. 10.

On the supposition that this Epistle is addressed to a *Church*, and that the Church to which it is addressed was a Church in *Babylonia* (see above on *v.* 1), there is no reason for surprise that St. John should intend a journey thither. The inhabitants of that country had come up to Jerusalem, and had been evangelized by the Apostles there on the day of Pentecost (Acts ii. 9). St. Peter in his old age had gone to Babylon, and thence to Rome; see pp. 37—40. And if St. John was now in Asia, as is probable, he was at about a middle point between Babylon and Rome; and if he had "many things to write" he would not consider a journey from Asia to Babylon as long.

13. *ἀσπάζεταί σε*] *The Children of thine elect sister greet thee.* See on *v.* 1.

St. John calls his own spiritual *children* his *τέκνα*, 3 John 4. Cp. 1 John ii. 1.

INTRODUCTION

TO

THE THIRD EPISTLE OF ST. JOHN.

THIS Epistle is of a moral and disciplinarian character. In it the holy Apostle, who has revealed to the Church the sublimest mysteries of Christian doctrine, applies those principles to matters of practical detail in the regimen of the Church.

Gaius, or *Caius*, the beloved is commended for walking in the Truth, and for bringing forth the fruits of the Truth, in a life of love to the brethren and to strangers. Especially does St. John confide in the Christian charity of Gaius towards the Ministers of the Gospel, who go forth preaching to the Gentiles, without claiming maintenance from them.

The character of Gaius is contrasted with that of Diotrephes who had resisted the authority of St. John, and would not receive the brethren, who were probably recommended by the Apostle himself, but even ejected from the Church those who received them.

But St. John announces his intention of bringing Diotrephes to a sense of his duty by a speedy visitation, and by an exercise of his Apostolic authority.

Even in Apostolic times, the spirit of pride and the lust of power made themselves felt in the Church of Christ. God suffered His holy Apostles to be tried by the unruly temper and refractory conduct of false brethren. St. Paul had to contend with an Hymenæus, an Alexander, a Philetus[1], an Hermogenes, and a Phygellus[2]; even St. John had a Diotrephes. No wonder that a like spirit should show itself in later days. Here is the test of loyalty and love. "Beloved, do not imitate that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God[3]." The Divine Lord and Master of St. John will come and call all men to account, who, in despising those whom He has sent, have despised Him[4]; and He will salute "His friends by name," with a greeting of everlasting peace.

[1] 1 Tim. i. 20. 2 Tim. ii. 17.
[2] 2 Tim. i. 15. Cp. *Tertullian*, Præscr. Hær. 3.
[3] 3 John 11.
[4] Luke x. 16.

ΙΩΑΝΝΟΥ Γ.

1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί
a 2 John 4. σου ἡ ψυχή· 3 [a] ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 Μειζοτέραν τούτων οὐκ ἔχω χαράν,
ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

5 Ἀγαπητέ, πιστὸν ποιεῖς, ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους,
6 οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προ-
πέμψας ἀξίως τοῦ Θεοῦ. 7 Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες
ἀπὸ τῶν ἐθνικῶν. 8 Ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα
συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

9 Ἔγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπι-

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1. *ὁ πρεσβύτερος*] *The elder:* on this title adopted by St. John, see 2 John 1.

— *Γαΐῳ τῷ ἀγαπητῷ*] *to Gaius*, or *Caius the beloved.* He seems to have borne much resemblance in character and acts (see *v.* 5) to Gaius of Corinth (Rom. xvi. 23), and to Philemon the Colossian friend of St. Paul (Philem. 7). A Gaius was appointed by St. John to be Bishop of Pergamum. *Constit. Apost.* vii. 46.

The word *ἀγαπητός*, *beloved*, is repeated *four* times in this short Epistle; the word *ἀγαπᾶν*, to *love*, occurs *twenty-eight* times, and the word *ἀγάπη*, *eighteen* times in St. John's First Epistle. The sternness of his language in condemnation of the Heretics of his age, is made more striking by its contrast with this inculcation of the duty of love; which shows that the words of rebuke are uttered in a spirit of love for the souls of those committed to his care, and of those also whom he reproves. Cp. St. Stephen's language, Acts vii. 60, and above, pp. 102, 103.

2. *περὶ πάντων*] *in all respects.* This translation seems preferable to the other rendering, "*above* all things;" for which sense of *περί* there is no authority in Prose writers. Cp. *Winer*, § 47, p. 334. *Lücke* (2nd ed.), and *Huther*, p. 246.

— *εὐοδοῦσθαι*] *prosper*, literally, on a journey (*ὁδός*). Cp. Rom. i. 10. 1 Cor. xvi. 2. St. John wishes that in *all things* the affairs of Gaius may go well, as they do in *spiritual* respects.

3. *ἐχάρην γὰρ λίαν*] *for I rejoiced greatly.* See 2 John 4.

4. *μειζοτέραν*] On this form of the comparative, see Eph. iii. 8. *Winer*, § 11, p. 65. *Greater joy have I not, than these things, that I hear my children are walking in the truth.* On the use of *ἵνα*, compare Luke i. 43. Cp. John xv. 8. 13; xvii. 3. 1 John iv. 17. *Winer*, § 44, p. 303.

5. *πιστὸν ποιεῖς*] *thou art doing a faithful part, in whatever thou mayest have wrought* (*ἐργάσῃ*, the reading of B, C, G, K) *towards the brethren, and that also towards persons who are strangers to thee.*

This is the only example of *πιστὸν ποιεῖν* in the New Testament. Cp. *τὸ καλὸν ποιεῖν*, Rom. vii. 21; xiii. 3, 4. Gal. vi. 9; and the combination used by St. John of *ποιεῖν* with a *substantive*, such as *δικαιοσύνην*: 1 John ii. 29; iii. 7. 10; and Rev. xxii. 15, *ποιῶν ψεῦδος*.

St. John expresses his confidence that whatever labours Gaius may have performed, or may be performing, toward the brethren, they are done by him as a faithful workman and servant of Christ.

The tense of *ἐργάσῃ*, *thou mayest have wrought*, implies, that though St. John has heard enough of the good deeds of Gaius to justify his general confidence in his character, yet he is aware that Gaius may have done much more good than has reached his ears.

The words *καὶ τοῦτο*, *and this too* (the reading of A, B, C—*Elz.* has *καὶ εἰς τοὺς*), enhance the praise of Gaius. He was affectionate and helpful toward the brethren, and *that also* to *strangers* who were unknown to him. On this use of *καὶ τοῦτο* and *καὶ ταῦτα*, see Rom. xiii. 11, and on 1 Cor. vi. 6. 8, *καὶ τοῦτο ἀδελφούς*. *Matthiæ*, Gr. Gr. § 471. 7.

6. *ἐνώπιον ἐκκλησίας*] *in the presence of the Church;* in the public congregation; probably at Ephesus, where St. John dwelt: see *Introduction* to his Gospel, pp. 266, 267.

— *οὓς καλῶς ποιήσεις*] *whom if thou speedest on their journey in a manner meet for God* (whose servants they are), *thou shalt do well.* On *προπέμπειν*, cp. Titus iii. 13; on *ἀξίως τοῦ Θεοῦ*, cp. 1 Thess. ii. 12. Col. i. 10.

7. *ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον*] *for they went forth on behalf of the Name—the* adorable NAME of Jesus Christ, "*the* Name that is above every Name," Phil. ii. 9. See on Acts v. 41, *ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι*, and the words of St. John's disciple, *S. Ignatius*, to St. John's Church of Ephesus, *εἰώθασι γάρ τινες δόλῳ πονηρῷ τὸ ὄνομα περιφέρειν, ἄλλα τινὰ πράσσοντες ἀνάξια Θεοῦ*, and then he proceeds to declare the Person and Natures of Christ. *Ignat.* ad Eph. 7. These words of S. Ignatius seem to have been suggested by St. John's language in these two verses, *vv.* 6, 7.

— *μηδὲν λαμβάνοντες*] *taking no wages from the Gentile* (plural, adjective); i. e., the Gentile Christians. *Elz.* has *ἐθνῶν*, but *ἐθνικῶν* is in A, B, C, and received by *Lach.*, *Tisch.*

On the purport of these words—intimating that they, to whom St. John refers, demanded no ministerial maintenance from the Gentile Christians, to whom they ministered the Word and Sacraments—see note above, on 1 Cor. ix. 6.

8. *ὑπολαμβάνειν*] *to receive*, entertain, and treat them hospitably, with reverence and love. There seems to be a slight *paronomasia* between *λαμβάνοντες* and *ὑπολαμβάνειν*: cp. Philem. 20. *Elz.* has *ἀπολαμβάνειν*; but *ὑπολαμβάνειν* is in A, B, C*, and is received by *Lach.*, *Tisch.*

— *ἵνα συνεργοὶ γινώμεθα*] *in order that we may be fellow-labourers* with them *in the Truth.* By receiving God's Ministers we become *fellow-workers* with them in the Truth which they preach, and "he that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Matt. x. 41.

9. *ἔγραψά τι*] *I wrote somewhat to the Church.* *Elz.* omits *τι*, which is in A, B, C, and so *Lach.*, *Tisch.*

The purport probably of this writing was to exhort those of

δέχεται ἡμᾶς· 10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 [b] Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστιν· ὁ κακοποιῶν οὐχ ἑώρακε τὸν Θεόν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.

[b] Ps. 37. 27. Isa. 1. 16. 1 Pet. 3. 11. 1 John 3. 6, 49.

13 [c] Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν· 14 ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.

15 Εἰρήνη σοι· ἀσπάζονταί σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

[c] 2 John 12.

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the Church, of which Gaius was a member, to receive the brethren who laboured in the Gospel. But Diotrephes, *who aspired to have the pre-eminence* there, took advantage of St. John's absence, and conducted himself in a very different temper to that of Gaius (see *v.* 5), and would not obey St. John's commands, and would neither *receive the brethren* commended by St. John, nor would he allow others to receive them, and *was casting out* of the Church those who did receive them. Wherefore, says the Apostle, if *I come*, as I intend to do very soon (see *v.* 14), to the place where you and he are, I will *call to remembrance* (see John xiv. 26) *his works which he doeth, prating vainly against us with wicked words.*

On the word φιλοπρωτεύων, see *Wetstein*, p. 731; and on φλυαρῶν, see *ibid.*, p. 343, and on 1 Tim. v. 13. It has properly a neuter sense, *to prate idly*, but like some other neuter verbs in the New Testament, it is here put intransitively (*Winer*, § 38, p. 225); and so it implies that the *idle words* are uttered by the speaker in a contemptuous tone *against* another person.

What St. John *wrote to the Church* is no longer extant. Cp. note on 1 Cor. v. 9, where St. Paul refers to an Epistle written by himself which is not now in existence.

10. ἐκ τῆς ἐκκλησίας ἐκβάλλει] *he casteth out of the Church*, by excommunication. *S. Hippolytus*, Bishop of Portus, speaks of some who were ἐκβλητοι τῆς ἐκκλησίας, by his own spiritual authority. Philosoph. p. 290.

It seems that Diotrephes was a Minister of the Church in which Gaius resided; and that this Epistle was written to maintain in that Church the authority of St. John as an Apostle and Metropolitan of Asia, in which character he was commissioned by Christ to write the Epistles to the Asiatic churches in the Apocalypse, Rev. i. 11, and chaps. ii. and iii.

11. μὴ μιμοῦ τὸ κακόν] *Do not imitate that which is evil*, as the example of Diotrephes is; but that *which is good*. Cp. Heb. xiii. 7. 1 Pet. iii. 13, and *Martyr. Polycarp.* 19, τὸ μαρτύριον μιμεῖσθαι.

12. Δημητρίῳ] *A good testimony has been given to Demetrius by all men, and by the Truth itself.* A contrast to Diotrephes. St. John, as their spiritual superior, dispenses praise and blame to each respectively.

The Truth here is no other than the *Spirit* of *Truth* abiding in St. John. Christ promised to send to His Apostles "the Spirit of Truth to guide them into all Truth" (John xvi. 13), and He did send the Spirit to them on the Day of Pentecost, and that Spirit enabled them to discern the spirits of men (1 Cor. xii. 10), as St. Peter discerned the spirit of Ananias (Acts v. 3), and to pronounce judgment upon them.

The Spirit, says St. John, is Truth (1 John v. 6). And since St. John himself had the Spirit, he asserts, that "whoever knoweth God *heareth us*; and whoever is not of God heareth *not us*." (1 John iv. 6.) Hence St. John was able to bear testimony to Demetrius, who perhaps carried the Epistle, and the testimony which St. John bears, was the testimony of *the Truth itself.*

— καὶ ἡμεῖς δὲ μαρτυροῦμεν] *and not only so, but we bear testimony, and ye know that our testimony is true.*

The Spirit of Truth *in* us bears testimony, and *we*, the human ministers by whom the Spirit speaks, bear testimony. So the Apostles speak at the Council of Jerusalem, "It seemed good to the *Holy Ghost* and *to us*." Acts xv. 28.

13. διὰ μέλανος καὶ καλάμου] *with ink and pen*, properly *reed*. Cp. above, 2 John 12. It does not follow from these expressions that St. John wrote his Epistle with his own hand. He *may* have done so. Cp. note above on Gal. vi. 11. 2 Thess. iii. 17. Col. iv. 18.

— γράψαι σοι] *to write to thee* now at this time.

So A, B, C.—*Elz.* has γράφειν; and *vice versâ*, at the end of the paragraph *Elz.* has γράψαι, and A, B, C have γράφειν, which expresses a habit.

I had many things to write to you now, but I am not willing to write them with ink and pen, under such circumstances as these, when I hope very soon to see you to whom I am writing. Cp. 2 John 12.

15. ἀσπάζονται—ὄνομα] *salute the friends by name.* The good pastor imitates that Good Shepherd, who "calleth His sheep *by name*." John x. 3.

INTRODUCTION

TO

THE EPISTLE GENERAL OF ST. JUDE.

THE Epistle of St. Jude bears a remarkable resemblance in matter and language, and also in order of arrangement, to the Second Epistle of St. Peter; as will appear from the passages placed at the foot of this page [1].

From a comparison of these passages it seems most probable that the Epistle of St. Jude was subsequent to that of St. Peter.

For example, St. Peter speaks *prophetically* of the false Teachers who would "privily bring in destructive heresies, denying the Lord that bought them [2]." But St. Jude describes these false Teachers as already in existence and full operation. "Certain men (he says) crept in, who were long ago foreordained to this condemnation [3]."

Besides, St. Jude appears to make a special reference to St. Peter's Second Epistle. "Beloved, remember the words that were spoken before by the *Apostles* of our Lord Jesus Christ, that they told you, that in the last time there shall be *scoffers walking according to their own lusts* of unholiness [4]."

Hence, as was observed by Œcumenius [5] in ancient times, this Epistle appears to have been written *after* the Second Epistle of St. Peter.

This opinion has been adopted by many learned men of later days [6]. If it is correct, then the Epistle of St. Jude cannot have been written before A.D. 66 or 67, the date of St. Peter's Second Epistle.

Indeed, on an examination of internal evidence, it seems to be later than that time. The picture which is drawn in this Epistle, of the heretical doctrines and licentious practices of the false Teachers, represents them as developed in the fulness and boldness of inveterate and dominant malignity, after a previous growth of some years.

[1]

JUDE.	2 PETER.
3. πᾶσαν σπουδὴν ποιούμενος.	i. 5. πᾶσαν σπουδὴν παρεισενέγκαντες. Cp. i. 15.
4. παρεισέδυσαν γάρ τινες, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.	ii. 1. παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι . . . καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις . . . οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ.
6. ἀγγέλους τοὺς μὴ τηρήσαντες τὴν ἑαυτῶν ἀρχὴν . . . εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν.	ii. 4. ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους.
7. Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις . . . ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας πρόκεινται δεῖγμα.	ii. 6—10. πόλεις Σοδόμων καὶ Γομόρρας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· . . . τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ πορευομένους . . .
8. κυριότητα ἀθετοῦσι, δόξας δὲ βλασφημοῦσι.	ii. 10. κυριότητος καταφρονοῦντας . . . δόξας οὐ τρέμουσι βλασφημοῦντες.
9. ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος.	ii. 11. ἄγγελοι ἰσχύι καὶ δυνάμει μείζονες ὄντες οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.
10. ἄλογα ζῶα κ.τ.λ.	ii. 12. ἄλογα ζῶα.
Compare also JUDE 11	2 PETER ii. 15.
12, 13	ii. 13—17.
16	ii. 18.
17, 18	iii. 1, 2, 3.

[2] 2 Pet. ii. 1.

[3] Jude 4.

[4] The words of the original are—

JUDE 17, 18. ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

2 PETER iii. 1. ἀγαπητοί . . . μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ Σωτῆρος· τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας πορευόμενοι αὐτῶν.

[5] *Œcumenius* in Jude 17, 18.

[6] E. g., *Estius, Dr. Mill, Dr. Benson, Wilsius, Dodwell, Lenfant, Beausobre, Hengstenberg, Heydenreich, Dietlein.*

At first sight, it may perhaps seem surprising, that an Epistle should have been written so similar to the Second Epistle of St. Peter, as this Epistle of St. Jude is; and have been received into the Canon of the New Testament.

But, on consideration, it will be perceived, that such a procedure as this is in perfect harmony with the general structure of Holy Writ.

It would be erroneous to assert, that St. Jude had merely *copied* a large portion of the Epistle of St. Peter. It ought rather to be said, that the Holy Spirit often *repeated* by one Prophet what He had said by another, and that He often *repeated* by a third Evangelist what He had written before by the other two[1]; and that He does this for greater confirmation of what He has said, and in order to authenticate the writings in which His words are contained, and to show their great importance to the world, and to inculcate them more forcibly on the mind of the Church; and so, for like reasons, He *repeats* by St. Jude, not however without some modifications and additions, what He had already declared by St. Peter. He has thus set His seal on St. Peter's Second Epistle, and has shown that the prophecies, which He Himself there uttered, have been fulfilled.

Besides, in opposition to the various forms of false and conflicting doctrines, which are there condemned, He has displayed to the world an exemplary pattern of Apostolic unity in confuting heresy and maintaining the Truth.

The forms of heretical Teaching and Practice which were present to the mind of St. Jude, when he wrote this Epistle, have already been described in the Introduction to the Second Epistle of St. Peter[2], and in the notes on the parallel passages of that Epistle.

On the *authorship* of this Epistle, it may be observed, that the writer calls himself "Jude the brother of James[3]."

He would not have used such a designation, unless James had been a well-known person, and unless *the* James to whom he refers was *the* person who was best known by that name at that time.

It has therefore been rightly concluded by ancient and modern authors[4], that *the* James who is here mentioned by St. Jude, was James "the Lord's brother" or *cousin*[5], the Bishop of Jerusalem.

This conclusion is confirmed by the testimony of the Gospels, where we find that our Lord had a brother called *Jude*, as well as a brother called *James*[6].

The question, whether James the Lord's brother, or cousin, was also an Apostle, and the same person as "James, the son of Alphæus," in the catalogue of the Apostles, has been already considered[7]; and an opinion has been expressed that the balance of probabilities is in favour of their identity.

This conclusion is confirmed by the fact, that, after the mention of "James the son of Alphæus," in the catalogue of the Apostles, we have two persons placed *next in order*, *Simon Zelotes*, or the *Cananite* (a word which has the same sense as Zelotes), and *Jude*—of *James*.

A question has been raised, what word is here to be *supplied* after Jude—whether it is to be *son*, or *brother*, of James?

But on this point there seems little reason for doubt. The James who is connected in the Apostolic Catalogue with Jude, cannot be a different person from "James, the son of Alphæus," who is mentioned just before in the catalogue. And none of the Apostles of Christ, as far as we find, were far advanced in years when they were called to the Apostleship; and it is not probable that James the son of Alphæus (who is probably the same as Clopas, whose wife was living, and a follower of our Lord[8]), was old enough, when he was called to the Apostleship, to have a *son* of sufficient age to be an *Apostle*. It is therefore most likely that the words Ἰούδας Ἰακώβου signify, as our Translators render them, "Jude *brother* of James[9]."

Accordingly, we find that Jude, the author of this Epistle, is designated as an *Apostle* by very

[1] On this characteristic of Holy Scripture, see above, *Introduction* to the Four Gospels, pp. xlv, xlvi, and *Introduction* to St. Mark's Gospel, *ibid.*, p. 113.

[2] Above, p. 71; see also Preliminary Note to 2 Pet. ii.

[3] Jude 1.

[4] E. g., *S. Clement* of Alexandria, Adumbrat. in Epist. Jud., p. 1007; see below, on Jude 1.

[5] See above, *Introduction* to the Epistle of St. James, pp. 5—11.

[6] See Matt. xiii. 55. Mark vi. 3.

[7] See above, *Introduction* to the Epistle of St. James, pp. 6—9; and cp. *Lardner*, ch. xxi. *Tillemont*, p. 171. *Winer*, R. W. B., p. 633, art. *Judas*.

[8] See Matt. x. 3. John xix. 25. She was probably His Mother's sister, or cousin. See above, p. 11.

[9] And so *Winer*, Gr. Gr., § 30. 3, p. 171; and R. W. B., p. 655, art. *Judas*. It is observable that all the three Evangelists prefix the definite article, ὁ, to the genitive, when they mean "*son*" of; but there is *no* definite article before Ἰακώβου here.

early Christian writers [1], and this Epistle is described as the Epistle of St. Jude the *Apostle*, in the Vulgate and Syriac Versions; and St. Jude is designated as an *Apostle* by the Church of England, in common with the rest of the Western Church, and the majority of the Greek Fathers [2].

This being the case, it would follow from a comparison of the catalogues of the Apostles in St. Matthew and St. Mark, with the catalogue in St. Luke's Gospel and the Acts [3], that St. Jude had two other names, *Lebbæus* and *Thaddæus*.

Accordingly, we find in ancient writers that Jude, the author of this Epistle, is sometimes called *trinomius*, or *trionymus*, i. e. bearing *three names* [4].

The belief in the identity of St. Jude the *Apostle* and Jude the Lord's brother, is strengthened by the sameness of temper evinced in the *only speeches* recorded in Holy Scripture, as uttered respectively by Jude the Apostle, and by the brethren of our Lord.

St. John relates [5] that Jude the Apostle said to Christ, "Lord, how is it that Thou wilt *manifest* Thyself to us, and not *to the world?*" St. Jude was eager for the public display of Christ's earthly glory; in which, probably, he himself, as an Apostle, expected to share.

Compare *this* speech with that of our *Lord's brethren*, recorded also by St. John [6], "His brethren said unto Him—If Thou doest these things, show *Thyself to the world.*"

This coincidence confirms the opinion that Jude the Apostle was one of our Lord's brethren.

It is observable, that in St. Luke's catalogue of the Apostles, both in the Gospel and the Acts, *James* is separated from his brother *Jude* by an intervening name, that of *Simon* Zelotes, or Cananite; and that in the lists of the Apostles, in the Gospels of St. Matthew and St. Mark, *James* is separated from *Simon*, the Cananite, by an intervening name, that of *Thaddæus* or *Jude*.

This is remarkable.

What can be the reason of this arrangement?

May it not be, that St. James, St. Jude, and St. Simon, were *three brothers?*

It is not likely, that in a list of Apostles a brother should be parted off from a brother by a person who was not a brother. The separation of St. Peter from his brother St. Andrew by the two brothers St. James and St. John, who were *eminently distinguished by Christ*, does not invalidate this statement. That severance is only made by St. Mark, who justifies it by a suggestion of the reason [7]; and in the Acts of the Apostles [8], after the evidence of Christ's special favour to James and John,—but not in St. Luke's *Gospel* [9]. In all the lists of the Apostles, James, Jude, and Simon are grouped together.

We find also that "our Lord's brethren" were called "James, and Joses, and *Simon*, and *Jude*," as the names are arranged by St. Matthew [10]; or, according to the order in which the names stand in St. Mark's Gospel [11], "James, and Joses, and *Jude*, and *Simon*." In the one Gospel Simon stands before Jude, in the other Gospel he stands after him; in both Gospels James stands first of the three brothers. James, being the first Bishop of Jerusalem, would rightly have the precedence among the Lord's brethren.

Here, then, are precisely the same three names as in the Apostolic catalogues; here also *one* name, that of James, stands *always* first in order; and there is precisely the same modification in the arrangement of the *other two names*, Simon and Jude, as in the catalogues of the Apostles.

We have, therefore, some ground for supposing, that the three persons who are called James, Jude his brother, and Simon, who were *Apostles*, are the same persons as the James, Jude, and Simon who are called "*brethren of our Lord* [12]."

This consideration is confirmed by the fact recorded by ancient Writers, that after the martyr-

[1] So *Tertullian*, de Cultu fem., i. 3: "Enoch apud Judam *Apostolum* testimonium possidet." The reference is to St. Jude's Epistle, *v.* 14. And *Origen*, in Epist. ad Roman. lib. v., p. 549: "Judas *Apostolus* in Epistolâ Catholicâ dicit."

[2] See *Tillemont*, Mémoires, pp. 171. 297.

[3] The Catalogues stand thus:—

In Matt. x. 3, 4.	In Mark iii. 18, 19.	In Luke vi. 15, 16.	In Acts i. 13.
James, son of *Alphæus*; and *Lebbæus*, who was surnamed *Thaddæus*. *Simon* the *Cananite*.	*James*, son of *Alphæus*; and *Thaddæus*; and *Simon* the *Cananite*.	*James*, son of *Alphæus*; and *Simon* who was called *Zelotes*,	*James*, son of *Alphæus*; and *Simon Zelotes*,
		and *Judas* [brother] of *James*.	and *Judas* [brother] of *James*.

[4] See *Jerome*, in Matt. x., and note above, on Matt. x. 43.

[5] xiv. 22. [6] vii. 3, 4. [7] Mark iii. 17.

[8] i. 13. [9] vi. 14. [10] Matt. xiii. 55.

[11] Mark vi. 3.

[12] In the Festivals of the Church of England, and of the Western Church, "Simon and Jude, *Apostles*," are commemorated together in one day. There is a propriety in this union; the more so, if they were brothers by blood, as well as brother Apostles.

dom of James the Lord's Brother, and Bishop of Jerusalem, the person who was chosen to succeed him was *Symeon*, or *Simon*[1], a son of Clopas, and therefore brother of James, and also brother or cousin of our Lord; and that he was chosen on account of this relationship, in addition to other considerations; as was the case even with the *grandsons* of St. Jude, who were chosen to fill Episcopal chairs for a similar reason[2].

This Symeon, or Simon, the successor of St. James, lived to the age of 120, and suffered martyrdom under Trajan[3].

If Simon Zelotes, the Apostle, was, as we have reason to believe, the same as this Simon or Symeon, cousin of Our Lord, and brother of James the Bishop of Jerusalem, and of Jude the Author of this Epistle, then in this double connexion with Christ, both by virtue of Apostleship and kindred, and in the long duration of his life and Episcopate at Jerusalem, where St. James had lived and died, and finally, in his faithful vigilance and courageous martyrdom[4] for Christ, we have an assurance, that the Epistles which have come down to us, bearing the names of his brothers James and Jude, were carefully kept by him and his Church, and are genuine and authentic writings of those whose names they bear.

St. Jude himself was married and had children[5]; and he is probably one of those to whom St. Paul refers, when he says, "Have we not power to lead about a sister, a wife, as well as the other Apostles, and *the brethren of the Lord*, and Cephas[6]?" Some of St. Jude's grandchildren are mentioned by Hegesippus[7], as having borne testimony to the truth in the presence of the Emperor Domitian; and as having had spiritual rule over Christian Churches, and surviving to the time of Trajan.

This continuation of ecclesiastical eminence, and of faithful confession, in that holy family affords a further guarantee to the integrity of those writings of which they were the depositaries and guardians.

[1] See note above, on Acts i. 13, new edition.
[2] See *Euseb.* iii. 20, and note; the remarks of Professor *Blunt* quoted above, p. 9, note.
[3] *Euseb.* iii. 32.
[4] *Euseb.* iii. 22.
[5] *Euseb.* iii. 20.
[6] 1 Cor. ix. 5. It will be observed that this sentence does not exclude brethren of the Lord from the number of Apostles; if it did, it would exclude Cephas, i. e. Peter, also from the Apostleship. The argument is cumulative.
[7] In *Euseb.* iii. 20.

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ.

a Luke 6. 16. John 17. 11. Acts 1. 13. 1 Pet. 1. 5.

1 [a] Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἡγαπημένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς, 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

b Phil. 1. 27. 1 Tim. 1. 18. & 6. 12. 2 Tim. 4. 7.

3 [b] Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

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1. Ἰούδας] *Jude, a servant of Jesus Christ, and brother of James:* probably the same person who is called *Thaddæus* and *Lebbæus*, and one of the Lord's brethren; and he is called *Thaddæus* and *Lebbæus* at the end of the *Armenian* Version of this Epistle; and so *Bede* and *Estius* here. See above on Matt. x. 3. 12; xii. 46, and 1 Cor. ix. 5, and *Introduction*, pp. 133, 134.

He calls himself "brother of James;" but neither he nor St. James call themselves "brethren of the Lord," but both call themselves "*servants* of Jesus Christ." *Clemens Alexandrinus* says (Adumbrat. p. 1007, ed. Potter), "Judas extans *valdè religiosus*, quùm sciret propinquitatem Domini (i. e. his own relationship to Christ), non tamen dixit seipsum *fratrem* Ejus esse: sed quid dixit? Judas, *servus* Jesu Christi."

Nor do either of them call themselves *Apostles*. Nor does St. John in his Epistles or Apocalypse. See above on James i. 1. But the writer of this Epistle is expressly called "an *Apostle*" by *Tertullian* in the second century (de Cultu femin. i. 3), and by *Origen* (on Rom. lib. v. p. 549, and on Matt. tom. i. p. 223), who says, "Jude wrote an Epistle consisting of a few lines, but full of the words which are empowered by heavenly grace."

— ἡγαπημένοις] *beloved.* So A, B, and *Origen*, iii. p. 607, and *Lach.*, *Tisch.*—*Elz.* has ἡγιασμένοις. The sense is, *to those who have been, and are, beloved in God the Father;* that is, beloved *in* God the Father, Who is the original of all blessing, and in Whom ye are, as His children by adoption in Christ. Ye were sometimes *alienated from* Him (Eph. iv. 18), but now ye are beloved *in* Him. Ye are all *one* in the Father and the Son. John xvii. 21, 22.

The *perfect* participles here, ἡγαπημένοις and τετηρημένοις, not only express a *past act*, but a *present state*. See above, 1 John ii. 29; iii. 9; iv. 7; v. 1. 4. 18.

— καὶ Ἰησοῦ Χριστῷ τετηρημένοις] *and who have been and are preserved*, or *kept, for Jesus Christ.* The evil Angels are *preserved* or *kept* (τετηρημένους) for judgment (2 Pet. ii. 4); the heavens are preserved or *kept* for fire (2 Pet. iii. 7); but ye are preserved and *kept* for Jesus Christ, as a peculiar people (1 Pet. ii. 9), and there is an everlasting inheritance preserved or *kept* in heaven for you (1 Pet. i. 4).

Hence he says at the close of the Epistle, *v.* 21, "*Keep* yourselves (ἑαυτοὺς τηρήσατε) in the love of God, *waiting for* the mercy of our Lord Jesus Christ unto eternal life."

2. εἰρήνη—πληθυνθείη] *peace be multiplied.* A salutation found in this Epistle and in both St. Peter's Epistles, and in them only; and designed perhaps to call the reader's attention to those two Epistles, and to connect this Epistle as a sequel with them.

3. ἀγαπητοί] *Beloved, when I was exercising all diligent desire to write to you concerning the common salvation, I was constrained to write to you, exhorting you to contend earnestly for the Faith that was once for all delivered to the Saints.*

St. Jude here states the cause of the *controversial* character of this Epistle.

He had been earnestly *desirous* to write to them *concerning the common salvation;* and he would have been glad to have *confined* himself to *that* subject; but he was *forced* to write *against* those who were trying to lead them to *destruction.*

He was *constrained* by the prevalence of *false doctrines*, to frame his address in such a manner, that it should take the form of an exhortation to his readers to *contend for the faith* which had been once for all delivered to the Saints; and which was assailed by the false Teachers. For (he adds) "some men *crept in unawares*," and are now endeavouring to corrupt the faith.

Hence his Epistle is written in an *antagonistic* tone; but he does not forget the hortatory portion of his design. He commands his disciples here to *fight* for the faith; but he also exhorts them in the sequel to *build themselves* on it. See *v.* 20.

St. Jude does compendiously, and in *one short* Epistle, what had been done by other preceding Apostles more at large in several longer Epistles. St. Paul, and St. Peter, and St. John, had written with a *twofold* design; first to establish the Truth, secondly, to refute error. See above, *Introduction* to St. Peter's Second Epistle, p. 70, and *Introduction* to St. John's Second Epistle, p. 123. St. Jude refers to their labours, and reiterates their admonitions and warnings (*v.* 17), and sums them up in one concise and energetic address.

"The faith had been *once for all* delivered to the Saints;" and for this faith St. Jude's disciples are earnestly exhorted to *contend.* Here therefore is an Apostolic protest against all subsequent additions to it, such as those of the *Gnostic systems* in earlier times, and of the *Trent Creed* of the Church of Rome in later days. Cp. note above on Gal. i. 8, 9.

"*To contend earnestly for the faith once for all delivered to the Saints.*" Divine words, few in number, but rich in meaning. If rightly understood and duly obeyed, these words would put an end to all modern controversies, and restore Peace to the Church. Do we desire to know what the true Faith is? St. Jude here tells us—*that which was once, and once for all, delivered to the Saints. Every* doctrine, which can be *shown* to be *posterior* to that Faith, is *new;* and every doctrine that is *new* is *false. Isaac Casaubon* (Dedication to his Exercitationes Baronianæ).

On this use of ἅπαξ, "*once for all,*" "semel et simul," see Heb. ix. 7. 26—28. 1 Pet. iii. 18, and *Bengel*, *Stier*, *Passow*, *Huther*, and others here.

Ἐπαγωνίζεσθαι, "super-certare" (*Vulg.*), is to fight, standing *upon* a thing which is assaulted, and which the adversary desires to *take away;* and it is to fight so as to *defend* it, and to *retain* it. See *Loesner.*

On this use of the word πίστις, for the faith *received*, the *deposit* of sound doctrine, see Eph. iv. 5, and note above, on Rom. xii. 6. Cp. *S. Polycarp*, ad Phil. c. 7, ἐπὶ τὸν ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν. "The faith once for

4 [c] Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον Δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

5 [d] Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ἅπαξ πάντα, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν· 6 [e] ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,

c Rom. 9. 21, 22. Tit. 1. 16. 1 Pet. 2. 8. 2 Pet. 2. 1, 3, 19.

d Num. 14. 29, &c. & 26. 64, 65. Ps. 106. 26. 1 Cor. 10. 5. Heb. 3. 18, 19.

e John 8. 44. 2 Pet. 2. 4.

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all delivered to the saints," is set down by *S. Irenæus* (i. 2, 3. *Grabe*, pp. 45, 46). *Tertullian*, de Virg. Vel. c. 1; de Præscr. hæret. c. 13. *S. Jerome*, c. Joann. Hieros. § 28. Cp. *Hooker*, II. i. 5. *Bingham*, Eccl. Ant. x. 3, 4.

4. *παρεισέδυσαν*] *they crept in privately*, as it were, by a side-door, and with a stealthy purpose. On this use of *παρὰ* in composition see 2 Pet. ii. 1, *παρ-εισάξουσιν αἱρέσεις*. Gal. ii. 4, *παρ-εισάκτους ψευδαδέλφους*. Cp. 2 Tim. iii. 6, *ἐνδύνοντες εἰς τὰς οἰκίας*.

St. Jude here announces the fulfilment of the prophecy of the Apostle *St. Peter*, who had foretold in his Second Epistle that false Teachers *would arise*, and "*would* bring in privily destructive heresies." See 2 Pet. ii. 1. Here is an evidence of the *priority* of *that* Epistle. See above, *Introduction*, p. 132. Cp. below, *vv.* 17, 18.

— *οἱ πάλαι*] *they who were long ago publicly declared* in the writings of the Holy Scriptures to be destined *for this punishment*; of which St. Jude is about to speak in what follows.

On the sense of *προγράφω*, to *write before*, or to *display publicly*, as in a writing or picture, see Rom. xv. 4. Eph. iii. 3. Gal. iii. 1, where see note. The *πρὸ* may have, and probably has here, the sense, *previous* designation.

The word *κρῖμα* does not signify *sin*, but *punishment* (see 2 Pet. ii. 3), and what St. Jude says, is, that these men were publicly *warned beforehand* of the *punishment* (*κρῖμα*) they would incur, if they were guilty of the sins which they are now committing. The words *τοῦτο τὸ κρῖμα* signify *this* punishment, which he is about to specify in the *sequel*; a frequent use of *οὗτος*. See *Kühner*, § 626. *Matthiæ*, § 470.

The doom which they would incur had been *προγεγραμμένον*, written publicly *beforehand*, in the prophecy of *Enoch* (*v.* 14), and visibly displayed in the punishment of the *Israelites* (*v.* 5), and in that of the *rebel Angels* (*v.* 6), and had been graven indelibly in letters of fire on the soil of *Sodom and Gomorrha* (*v.* 7).

Since God is unchangeably just and holy, all who sin after the manner of those who have been thus punished, must look for like punishment to theirs. They have been publicly designated beforehand for it, by the punishment of those whom they imitate in sin. Therefore, these false Teachers cannot plead ignorance of the consequences of their sin; and you will be without excuse, if you are deceived by them.

The false Teachers here specially noted were the *Simonians*, *Nicolaitans*, and *Ebionites*. See *Œcumen.* and *Theophylact*, and cp. below, *v.* 7, and above on 2 Pet. ii. 1.

— *τὴν τοῦ Θεοῦ*] *turning the grace of our God into lasciviousness*: as the Gnostic Teachers did, by perverting the doctrine of *Christian liberty* into *a cloke* of *maliciousness*. See on 1 Pet. ii. 16. 2 Pet. ii. 19; and cp. the words of *S. Augustine*, quoted on 2 Pet. iii. 16. He refers specially to the *Nicolaitans* and disciples of *Simon Magus*. See *Didymus* here in Bibl. Patr. Max. iv. p. 336.

— *καὶ τὸν μόνον Δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι*] *and denying our only Master and Lord Jesus Christ*. The word *δεσπότης*, *Master*, here designates *Christ*; as may be inferred from the place in St. Peter's Epistle (2 Pet. ii. 1), where it is said that these false Teachers *deny the Master* (*δεσπότην*) *Who bought them*: that is, they deny Him Who purchased them with His *own blood*, 1 Pet. i. 19. Cp. Rev. v. 9, *ἠγόρασας τῷ Θεῷ ἡμᾶς*, and the note above, 2 Pet. ii. 1, for a detailed account of the various modes in which the Gnostic and other false Teachers of the Apostolic times "*denied the Lord who bought them.*"

After *δεσπότην Elz.* writes *Θεόν*; but this is not in A, B, C, and is cancelled by *Griesb.*, *Scholz*, *Lach.*, *Tisch.* It is found in G, K, and many Cursives, and in the *Syriac*, *Arabic*, and *Æthiopic* Versions, and in *Theophylact* and *Œcumen.* Cp. note above on 2 Pet. ii. 1.

5. *ὑπομνῆσαι δὲ ὑμᾶς βούλομαι*] *but I am desirous to remind you who know all things once for all*; *εἰδότας* has a *present* sense, "who *know*;" not "who *knew*."

The reading *πάντα*, *all things*, is that of A, B, C, and of *Vulg.*, *Copt.*, *Syriac*, and several Cursives and Fathers; and is preferable on many accounts to *τοῦτο*, *this*, the reading of *Elz.*

St. Jude wrote this Epistle against the *Gnostics*, who (as their name declares) professed superior *gnosis* or *knowledge*; and under pretence thereof beguiled their hearers into *corrupt doctrines* and *licentious practices*. See above on 2 Pet. i. 2, 3.

St. Jude assures his disciples that *they themselves* have *all* necessary *knowledge*, that they *know all things*. Compare 1 John ii. 20, *οἴδατε πάντα*.

Ye need not any new doctrines from these Teachers; nor do ye require any further teaching from *me*, since ye have been fully instructed already by the other Apostles. *But* (*δὲ*) my desire is to *remind* you of what ye already know, and therefore I now write. Cp. 2 Pet. i. 12, *μελλήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων καίπερ εἰδότας*.

They knew all things *once for all* (*ἅπαξ*), for they had received "the faith *once for all* delivered to the Saints," *v.* 3. The sense of *ἅπαξ* is precisely the same here as there. Cp. *Bengel*, *Stier*, *Huther*.

— *ὅτι ὁ Κύριος*] *that the Lord having saved the people* (of Israel, cp. 2 Pet. ii. 1) *out of the land of Egypt*.

It is observable that A, B have *Ἰησοῦς*, *Jesus*, here for *Κύριος*. According to this reading, Jesus Christ is represented as having delivered the Israelites And this reading is supported by several Cursives, and the *Vulg.*, *Coptic*, *Sahidic*, *Æthiopic*, and *Armenian* Versions; and by *Didymus*, *Cyril*, *Jerome*, *Cassian*; and is received by *Griesb.* and *Lachmann*.

This doctrine had been already taught by the Apostle St. Paul, in his commentary on the history of the Exodus, where he speaks of *Christ* as present with the Israelites in the wilderness. See 1 Cor. x. 1—11. Heb. iii. 7—19; iv. 1, 2.

St. Jude "the servant of Jesus Christ" (*v.* 1), refers to the deliverances of the Exodus, described by Moses, as the act of *the Lord*; and to the prophecy of Enoch concerning the future Advent of the *Lord* (*v.* 14), and also to the Apostles of the *Lord* (*v.* 17), and thus he reminds his readers, against the allegations of the false Teachers, that the God of both the Old and the New Testament is One; and that in both Christ is the *Lord*. Cp. *Theophylact* here.

This passage is cited by *S. Clement* of Alexandria, in the second century. Pædag. ii. p. 239.

— *τὸ δεύτερον*] the *second time*. The *first* thing that God did was to *deliver* them; the *second* thing was to *destroy* them; the first time that they needed His aid, He *delivered* them; the *next* time that they needed it, He *destroyed* them (cp. *Winer*, p. 547); so soon did destruction follow deliverance, even of His own people. Let this be a warning to those false Teachers, and to you.

6. *ἀγγέλους τε*] *and* not only *men* did He thus punish, but *Angels also*, namely, *those who did not keep their own first estate* (their original bliss in heaven which He gave them as *their own*), *but left their proper habitations*, *He hath kept under darkness with everlasting chains until* (and for) *the Judgment of the great Day*.

"Proprium *principatum*; scilicet quem acceperant secundum profectum; sed deliquerunt suum habitaculum, cœlum videlicet ac stellas, et apostatæ facti sunt." *Clemens Alex.* l. c. p. 1008.

The Fall of the Angels is here declared to be due to their own deliberate will and deed; it was due to *pride*. See 1 Tim. iii. 6.

Their chains may well be called *ἀΐδιοι*, *everlasting*; for, though their chain now permits them to visit this nether region, yet they always carry that chain with them, and are restrained from injuring God's servants; and by attempting to do so they are aggravating their sin and punishment; and they are kept for ever from recovering their first estate, and original habitation; and at the Judgment of the great Day they will be cast into the Lake of Fire. Cp. Rev. xx. 2, 3.

On the present condition, and future destiny of Evil Angels, see above, note on 2 Pet. ii. 4.

S. Clement of *Alexandria* says here (p. 1008), that the chains in which the evil angels are now confined are the darkness of the air near this earth of ours ("vicinus terris locus, caliginosus aër"), and that they may well be said to be *chained*, because they are restrained from recovering the glory and happiness they have lost. The phrase, "chain of darkness," occurs in Wisd. xvii. 17.

f Gen. 19. 24. Deut. 29. 23. Isa. 13. 19. Jer. 20. 16. & 50. 40. Lam. 4. 6. Ezek. 16. 49. Hos. 11. 8. Amos 4. 1. Luke 17. 29. 2 Pet. 2. 6.
g 2 Pet. 2. 10, 11.
h Dan. 10. 13. & 12. 1. Zech. 3. 2. 2 Pet. 2. 11. Rev. 12. 7.
i 2 Pet. 2. 11.

εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν· 7 [f] ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

8 [g] Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. 9 [h] Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ Διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι Κύριος. 10 [i] Οὗτοι

This passage is cited by *Origen* in Matt. tom xv. p. 693, and in Rom. lib. 3, vol. iv. p. 510, where he calls this Epistle "scriptura divina," ibid. lib. v. p. 549.

7. Σόδομα καὶ Γόμορρα] *Sodom and Gomorrha* are also set before you as warnings in Holy Writ. Gen. xix. 24. Deut. xxix. 23. Isa. xiii. 19. Jer. l. 40. Ezek. xvi. 49. Hosea xi. 8. Amos iv. 11. Zeph. ii. 9; and in the New Testament, Luke xvii. 28, 29. Rom. ix. 29. 2 Pet. ii. 6.

— αἱ περὶ αὐτὰς πόλεις] *the cities around them*, Admah, and Zeboim. Deut. xxix. 23. Hos. xi. 8.

— τὸν ὅμοιον τρόπον τούτοις] *having given themselves over to fornication, in like manner to* that of *these men* (on this use of ὅμοιος see Rev. xiii. 11). These Gnostic Teachers and their votaries were guilty of harlotry, and their sins were also like those of the inhabitants of Sodom and Gomorrah, going after *strange flesh* (cp. Rom. i. 27). See the description of the *Nicolaitans*, *S. Iren.* i. 20. *Theodoret*, hær. fab. i. *Epiphan.* hær. xxv.; and cp. note above, on 2 Pet. ii. 2, and below, on *v.* 8.

It is observed in the valuable Ancient Catena on this Epistle, published by *Dr. Cramer*, p. 157, that St. Jude, in this and the following passages, is warning his readers against the false doctrines, and licentious practices, of the following heretics of the Apostolic, and sub-Apostolic age, namely, the *Simonians*, *Nicolaitans*, *Ebionites*, *Cainites*, *Borborites*, *Valentinians*, *Sethians*, *Marcionites*, *Manichæans*. The Epistle cannot be rightly understood without reference to their tenets.

— πρόκεινται δεῖγμα πυρὸς αἰωνίου] *are set forth as an example of everlasting fire.* Cp. 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γομόρρας κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς. Cp. 1 Maccabees ii. 5. Wisdom x. 7, and *S. Irenæus*, iv. 70, "pluerat Deus super Sodomam et Gomorrham ignem et sulphur de cœlo, *exemplum* justi judicii Dei."

St. Jude does not say, that these Cities are suffering the penalty of everlasting fire, but that by their punishment and perpetual desolation (δίκην ὑπέχουσαι), they are a *specimen* of that fire which awaits the ungodly, and which is everlasting. Cp. *Cassiodorus*, *Estius*, *Stier*, and *Huther* here.

Or, if, with the English Version, *De Wette* and others, we render the words thus, "are set forth for example, *suffering* the vengeance of *eternal fire*," then they are to be thus expounded; "As Sodom and Gomorrha suffer the vengeance of a *fire* that consumed them finally, so that they will never be restored, as long as the World lasts, so the bodies and souls of the wicked will suffer, as long as they are capable of suffering; which, since they are immortal, will," as *Tertullian* says, "be *for ever*," "erimus iidem, qui nunc, nec alii post resurrectionem; Dei quidem cultores, apud Deum *semper*, profani verò in pœnam aequè *jugis ignis*, habentes ex ipsâ naturâ ejus, divinâ scilicet, subministrationem *incorruptibilitatis*." (Apol. 48.)

Cp. notes above, on Matt. xxv. 46. Mark ix. 44—48. 1 Cor. xv. 26, and see *Bp. Taylor*, Serm. iii., on Christ's Advent to Judgment, Part iii. § 6, where will be found a complete and conclusive argument on the *Eternity* of *Future Punishment*, and *Dr. Horbery* on the Scripture Doctrine of Future Punishment, chap. ii. Num. xciv.

8—16.] This passage is referred to by *Clemens Alexandrin.* Strom. iii. p. 431, where he speaks of this description as *prophetic*, and as applicable to false Teachers also of the age *after* the Apostles.

8. ὁμοίως μέντοι] *in like manner however*, notwithstanding these warnings, these false Teachers proceed, with wilful and presumptuous recklessness, in the same course as those, whose example of *suffering* ought to have deterred them from *sinning*. The Sodomites are specially mentioned by St. Jude, because some of the Gnostics in their unclean recklessness of living even honoured them as *free*, and as proficient in superior *knowledge!* A fearful warning against the flagitious results of Heresy. See *Irenæus* i. 35, and above, *Introduction* to St. Peter's Second Epistle, p. 72, and to St. John's First Epistle, p. 102, and 1 John i. 6, and below, note on *v.* 11.

— ἐνυπνιαζόμενοι] *dreaming*, they dream evil things, and fondly deem them to be good. *Clem. Alex.* They profess superior knowledge, and yet they live like men in a *dream*, from which they will awake to woe.

On this word see the fearful comment and recitals of *Œcumenius* and *Epiphanius*, hæres. xxvi.

— σάρκα μὲν μιαίνουσι] *they defile the flesh* with filthy lusts, in which they are led to indulge by their denial of Christ's Incarnation and Passion, and of the Resurrection of the flesh. See above, on 2 Pet. ii. 2. 10—12.

The μὲν, *indeed, on the one side*, with its correlative δὲ, which follows (σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι) suggest by a slight but significant touch, that there is a moral and metaphysical connexion between sensual *defilements* of the *flesh*, and contumelious *outrages* against *lordship*. The reason is obvious. They who pollute the flesh, which has been consecrated by Christ's Incarnation, will not scruple to revile His dominion and dignity, and that of those who are His Representatives. Sensuality and Lawlessness are joined together in the same manner by St. Peter (2 Pet. ii. 10).

— κυριότητα δὲ ἀθετοῦσι] *they reject lordship.* See on 2 Pet. ii. 10.

— δόξας δὲ βλασφημοῦσιν] *and speak evil of glories* or *dignities.* See on 2 Pet. ii. 10.

9. ὁ δὲ Μιχαὴλ] *but* (in a very different spirit from that of these men, who imitate the rebel Angels and the men of Sodom), *Michael the Archangel, when contending even with the devil, he was disputing about the body of Moses.*

Michael = מִיכָאֵל = *who is as God? who is* like *God?* Cp. Rev. xiii. 4, with Dan. x. 13. 21; xii. 1, and Rev. xii. 7; and the word *Archangel* occurs 1 Thess. iv. 16.

The Gnostic false Teachers, against whom St. Jude writes, professed to revere *Angels:* they said that the World was made by Angels; and they even worshipped them. See above, on Col. ii. 8. 18, and 2 Pet. ii. 1. 10.

St. Jude therefore refers to the example of an *Archangel*, and thus puts them to shame. These false Teachers *despised lordships* and *reviled dignities*. *But* the *Archangel Michael*, although contending even with a fallen Angel, the leader of fallen Angels, the *Devil*,—διαβόλῳ, the calumniator, or railer,—and disputing with him concerning *the body* of *Moses*, which God had buried and concealed (Deut. xxxiv. 6), in order, as is probable, that it might not become an object of worship to the Israelites; and which, it seems, the Devil desired to possess, in order that God's purpose in this respect might be frustrated, and that the mortal remains of that faithful servant of God might be made to be an occasion of *creature-worship* to the Israelites,—as the brazen serpent set up by Moses was made to be (2 Kings xviii. 4), and as the relics of holy men have been made in later times,—yet even against *him*, the Arch-enemy of God, and even on such an occasion, the *Archangel Michael* did not venture to bring a railing *sentence*, but reserved all Judgment to God, and said, *The Lord rebuke thee.*

The Archangel was courteous in his language even to the Devil; so was Abraham to Dives in torment (Luke xvi. 25), and Christ to Judas the traitor (Matt. xxvi. 50).

The *Jews* themselves, from whom the Gnostics for the most part arose (see *Introduction* to St. John's First Epistle, p. 98, and on 2 Pet. ii. 1), had a tradition, that Sammael, the prince of the Devils, had a contest with the Archangel Michael, concerning the body of Moses, at the time of his death and burial (Liber de Morte Mosis, p. 161, and the Rabbinical testimonies in *Wetstein*, p. 735, and *Origen* de princip. iii. c. 2, where he says that St. Jude is here citing a book called the "Ascension of Moses." Compare *Œcumenius* here). That the devil's design was to defeat God's purpose with regard to that body, may be concluded from Michael's words, as recorded by St. Jude, "The Lord rebuke thee!" words like those which God Himself addressed to Satan, when he stood at the right hand of the Angel to resist him, when he was about to clothe Joshua with *fair raiment*, instead of *filthy garments* (Zech. iii. 2, 3).

δὲ, ὅσα μὲν οὐκ οἴδασι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.

11 [k] Οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

12 [l] Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα· 13 [m] κύματα ἄγρια θα-

k Gen. 4. 8. Num. 16. 1. & 21. 7. 21. 2 Pet. 2. 15 1 John 3. 12.
l Prov. 25. 14. 2 Pet. 2. 13, 17.
m Isa. 57. 10.

Hence some ancient Expositors conjecture, that Satan claimed the body of Moses, on the plea that he had killed the Egyptian (for which they refer to the testimony of some Apocryphal books), and that Satan resisted Michael, when he was about to divest Moses of his garment of mortality, and to clothe him in that glorious brightness in which he appeared at the Transfiguration. Matt. xvii. 3. Mark ix. 4. Luke ix. 30. See *Theophylact*, *Œcumen.*, and, in particular, *Catena*, pp. 160—163; and cp. *Philo* de Sacrif. Abel, p. 102.

10. ὅσα μὲν οὐκ οἴδασι] *ὅσα quæ et quanta, what* and *how great* things—namely, God, and Christ, and the Holy Angels—*they know not, they revile.* On this use of *ὅσα*, see Rev. i. 2, *ὅσα εἶδε.*

These false teachers boast of their superior *knowledge*, but they *revile* such things as they *know not*, spiritually and intellectually; and as many things as they have experience of, and sensible acquaintance with, such as the objects of the carnal appetite, "Comedere et bibere, et rebus venereis indulgere, et alia perpetrare quæ sunt communia cum animalibus ratione carentibus" (*Clem. Alex.*, p. 1008), in these things they *corrupt themselves.*

On the difference between *οἶδα* and *ἐπίσταμαι*, cp. Acts xix. 15. Heb. xi. 8. James iv. 14; and cp. note above, on 1 John ii. 3.

11. *οὐαὶ αὐτοῖς*] *Woe unto them!* cited by *S. Clemens Alexandrin.*, Pædag. ii., p. 239.

— *τῇ ὁδῷ τοῦ Κάϊν*] *in the way of Cain:* specially applicable to some classes of the Gnostics, who dared impiously to affirm, that "Cain was made by a Power superior to that of the Creator; and who acknowledged Esau, *Korah*, and the *Sodomites*, and all such, as their own kindred." See *Irenæus*, i. 31 (Stieren), i. 35, p. 113 (Grabe). Cp. *Tertullian*, Præscr. c. 47. *Clem. Alexandr.*, Strom. vii., p. 549. *S. Hippolyt.*, Phil. p. 133. *Epiphan.*, Hær. 38. *Theodoret*, Hæret. fab., c. 15; *Philastr.*, c. 2. *Tillemont*, ii. p. 21. These false Teachers destroy, like *Cain;* they love lucre, and allure to sin, like *Balaam;* they make divisions in the Church of Christ, like *Korah*. *Caten.*, p. 164: and cp. *Bede*, and note above, on 1 John i. 6.

— *τοῦ Βαλαάμ*] *of Balaam.*

On the resemblance of the Gnostic Teachers to Balaam, see on 2 Pet. ii. 18, and *Didymus* here, p. 333.

— *μισθοῦ*] *for reward:* the genitive of the object. *Winer*, § 30, p. 183; or *price*, *ibid.*, p. 185.

— *ἐξεχύθησαν*] *they poured themselves out in a torrent:* they rushed in a foul, headlong cataract of sin and recklessness. Compare the metaphor in 1 Pet. iv. 4, *ἀσωτίας ἀνάχυσιν.* On this use of the word, see the examples in *Loesner*, p. 503.

— *τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο*] *and they perished in the gainsaying of Korah:* that is, *in gainsaying, like that of Korah and his company* (Numb. xvi. 33). "The doom of those who rise against the True Faith, and excite others against the Church of God, is to be swallowed up by the Earth, and to remain in the gulph below, with *Korah*, Dathan, and Abiram." *Irenæus* (iv. 43, Grabe).

This warning of St. Jude, a *Christian Apostle*, is a proof that the sin of *Korah* and his company, rising in schismatical opposition to their Rulers temporal and spiritual, may be committed in *Christian* times. And the words of *S. Irenæus* explain what that sin is, and what its punishment. Cp. *Dr. W. H. Mill's* Sermon, "On the Gainsaying of Korah;" preached on the 29th of May. Cambridge, 1845.

Some of the Gnostics professed even to regard Korah with admiration. See *Iren.* i. 34, Grabe. *Theodoret*, Hæret. fab., c. 15; and above, on *v.* 11, and on 1 John i. 6.

12. *ἐν ταῖς ἀγάπαις ὑμῶν*] *in your love-feasts*, provided at the common cost of the Churches in the exercise of charity and hospitality. See above, on 2 Pet. ii. 13. *Tertullian*, Apol. 39. *Lightfoot*, in 1 Cor. xi. 31. *Bingham*, xv. c. 7.

St. Jude here *adds* a new circumstance to what had been before said on this matter by St. Peter. See 2 Pet. ii. 11. 13, and the next note. *S. Hippolytus* (Ref. Hæres., p. 175) describes the Simonians as saying that their promiscuous *μίξεις* were *τελείαν ἀγάπην*, and *μακαρίζοντας ἑαυτοὺς ἐπὶ τῇ μίξει*: cp. what he says of the Nicolaitans, p. 258.

— *σπιλάδες*] *rocks, shoals.* So *Œcumen. Theophylact.*, *Etymol.*, where the word is explained by *rocks under the surface of the sea*, *ὕφαλοι πέτραι*; and this sense has been adopted by *Lightfoot*, *Wetstein*, *Whitby*, *Meyer*, *De Wette*, *Schleusner*, *Huther*, *Peile*, the *American Revisers*, and many other recent Expositors. Indeed, this is the only sense in which the word *σπιλὰς* is found in ancient authors; and it is a word of frequent occurrence. See *Homer*, Odyss. iii. 298; v. 401. 405; and the authorities in *Wetstein*, p. 736.

Besides, St. Jude is comparing these false Teachers to objects in the *natural* world, *viz.*, *clouds*, *trees*, *waves* of the sea, wandering *stars*. Therefore the word *rock*, *reef*, or *shoal*, seems to harmonize better with the context than *spots*, which is indeed the sense of *σπῖλοι* (2 Pet. ii. 13), but not of *σπιλάς*. False Teachers in a Church may well be called *σπιλάδες*, *shoals* or *rocks*, as well as *waves* and *wandering stars;* and this figurative expression seems to add completeness to the picture. In Heretical Teaching there are the *wandering stars above*, beguiling the mariners in the ship of the Church, from the right course; there are the *raging waves* dashing against it; and there are the *hidden shoals* on which it may strike unawares, and be wrecked.

It is probable that these false Teachers introduced themselves clandestinely into the *Love-feasts* (*ἀγάπας*) provided by the Churches in the exercise of hospitality for strangers, and thus inculcated their errors (*Lightfoot*, ii. p. 776). And so they were like dangerous reefs and shoals, on which some made *shipwreck* of the faith: cp. 1 Tim. i. 19.

These *σπιλάδες* may be well said to be *ἐν ταῖς ἀγάπαις*, where the Church looks only for peace and safety, as in a deep and placid harbour. The words *scopulus*, *φάραγξ*, *Charybdis*, *Euripus*, *barathrum*, &c., are thus applied frequently to *persons*. See *Florus* iv. 9, where Antony is called a *scopulus:* and *Aristoph.*, Equites 248, *φάραγγα καὶ Χάρυβδιν ἁρπαγῆς*, and *Anthol.* ii. 15. 1, *εἰς δολίους*, where treacherous persons are compared to *ὕφαλοι πέτραι*. *Horat.*, Ep. i. 15. 31,—

> Pernicies et *tempestas barathrumque* macelli,
> Quicquid quæsierat ventri donabat avaro.

This passage of St. Jude affords another specimen of the characteristic of this Epistle, *adopting*, or *alluding to*, what had been said by *St. Peter* in his *Second* Epistle; and also *adding* some new feature to it. As St. Peter's word *ἀπάταις* may have suggested St. Jude's *ἀγάπαις*, so St. Peter's word *σπῖλοι* may have produced St. Jude's *σπιλάδες*. Thus St. Jude shows his knowledge of that Epistle; he recognizes, illustrates, and confirms it; and he also *contributes* to it *new* incidents of his own. See above, on 2 Pet. ii. 11. 13, and note here on *v.* 12, and pp. 132, 133.

After *εἰσιν* A, B, G insert *οἱ*, and so *Lach.*, *Tisch.* And this reading is confirmed by the identification of the *persons* with the *emblems* which represent them in what follows, viz. *Trees*, and *Waves*, and *Stars*. See the notes there.

— *ἑαυτοὺς ποιμαίνοντες*] *feeding themselves*—not the *flock*. Ezek. xxxiv. 2. 8. 10.

— *παραφερόμεναι*] *borne along:* so A, B, C, and *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has *περιφερόμεναι.*

— *δένδρα φθινοπωρινά*] *autumnal trees—trees in the fall of the year* (*Didymus*, *Vulgate*, *Bede*, &c., *Hammond*, *Bengel*); as they appear in the season called *φθινόπωρον*, when the *autumn* is verging into winter. It means, therefore, trees without *fruit*, or even *leaves* (*Œcumen.* and *Catena*, p. 166). These Teachers are too reckless in sin even to be hypocrites, like the barren leafy fig-tree; cp. Matt. xxi. 19, 20. Mark xi. 13. 20. Cp. *Plutarch*, Symp. viii. 10, *φθινοπωρινὸς ἀὴρ, ἐν ᾧ φυλλοχοεῖ τὰ δένδρα. Wetstein*, p. 736; and *Dean Trench* on the authorized Version, p. 125. This translation seems preferable to that which renders the words *δένδρα φθινοπώρινα, trees, whose fruit withereth;* from *φθίνω, to perish*, and *ὀπώρα, fruit.* St. Jude does not, it seems, mean to say that their fruit perishes, but that they have *no fruit.*

— *ἄκαρπα*] not only *without* fruit, but *unfruitful, incapable of bearing fruit.*

— *δὶς ἀποθανόντα, ἐκριζωθέντα*] *which died twice, and have been uprooted.* St. Jude applies to the *Trees* what is true of the

λάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

n Gen. 5. 18. Dan. 7. 10. Acts 1. 11. 1 Thess. 1. 10. 2 Thess. 1. 10. Rev. 1. 7. o Zech. 14. 5. Matt. 12. 36. & 25. 31. 2 Thess. 1. 7.

14 n Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, Ἰδοὺ, ἦλθε Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ, 15 o ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν, ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

p Ps. 15. 10. 2 Pet. 2. 18.

16 p Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

17 Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν

Persons represented by the Trees, as our Lord in cursing the *Fig-tree* spoke to *Jerusalem*, represented by the Tree, which He cursed. See on Matt. xxi. 19. Mark xi. 13—20.

In like manner, in the verse following, St. Jude speaks of these false Teachers as *Waves* of the sea, foaming out their own *shame*; not that Waves do this, but the *Men* do it, who are likened to the Waves. He also calls them *Stars*, to whom the *gloom of the darkness has been reserved for ever*; and he applies to the *Stars* what is true of the *men* who are represented by the Stars. Cp. *Catena* here, p. 165; and *Clem. Alex.*, p. 1008, "apostatas significat."

So these men are Trees which *died twice*, because these men having been once dead in trespasses and sins, and raised to life in baptism, have relapsed and apostatized into the death of sin, and so have *died twice*; and because by their sins they have incurred the *second death*. See Rev. ii. 11; xx. 6. 14; xxi. 8, where it is said that the *second death* is the penalty of the *unbelieving*, *abominable*, and *fornicators*.

They *are uprooted*, because Christ has said, "Every tree which My Father hath not planted *shall be rooted up*" (ἐκριζωθήσεται), Matt. xv. 13. Their doom is described as *already executed*, because it is certain. Compare in *v.* 14 here, ἦλθε Κύριος, "the Lord *came*." His coming is certain: cp. Isa. xxi. 9. Jer. li. 8. Babylon is *fallen*. Rev. x. 7. *Winer*, § 40, p. 248.

14. προεφήτευσε δὲ καὶ τούτοις] *but Enoch, the seventh from Adam, prophesied also to those.* His warning is addressed *to them*, as well as to those of his own and future ages; let them then profit by it. And it was *for* these, that is for their warning and benefit, as well as for those of Enoch's own time.

St. Jude here notes, that Enoch was the *seventh* from Adam. The Jewish doctors say, "The number *seven* is sacred above all; Enoch is *seventh* from Adam, and walks with God; Moses is *seventh* from Abraham; Phineas is *seventh* from Jacob our father, as Enoch was *seventh* from Adam; and they correspond to the *seventh* Day which is the *Sabbath*, the day of rest. Every seventh age is in the highest esteem." See the Rabbinical authorities cited by *Wetstein*, p. 737.

Seven is the *sabbatical* number, the number of *Rest*. Enoch, the *seventh* from Adam, having finished his course after the labours of this world, in an evil age, was like a personified *Sabbath*. God rested in him, and he rested in God. Cp. notes above, ὄγδοον Νῶε, 2 Pet. ii. 5.

Enoch, the *seventh* from Adam, walked with God in a corrupt age (Gen. v. 22), and *pleased* God, and, as St. Jude here states, delivered a Prophecy concerning the Second Coming of Christ to Judgment, and the Sabbath of Eternity; and he was *translated* and taken to his rest (Gen. v. 24. Heb. xi. 5). He was a *personal type* of those holy men, who will be found *alive* at that Second Coming, and will be caught up, to meet the Lord, in the air; and so be ever with the Lord (1 Thess. iv. 17).

Almighty God created the World in Six Days, and rested on the Seventh Day. Enoch, in the *seventh* Generation of Mankind from the Creation of Adam, was taken up by God to his rest. And some of the Fathers supposed that the World will run its course for Six millenary periods, and then have its rest in the Seventh Millennium. See above, on 2 Pet. iii. 8.

It is worthy of remark, that Enoch lived as many years as there are days in a Solar year, viz., 365, and was then translated (Gen. v. 24). Cp. the description of Enoch in *Milton*, Par. Lost, 665;—

> "Of middle age one rising, eminent
> In wise deport, spake much of right and wrong,
> Of Justice, of Religion, Truth, and Peace,
> And Judgment from above; him old and young
> Exploded, and had seized with violent hands,
> Had not a cloud descending snatched him thence
> Unseen amid the throng; so violence
> Proceeded."

— λέγων] *saying, Behold the Lord came with His holy myriads, to execute judgment.*

He says "the Lord *came*," because the Lord's Coming is certain. Enoch, who lived 5000 years ago, *saw* in the spirit Christ's advent as an event that had already happened. A noble specimen of divine Inspiration. Enoch, the seventh from Adam, saw Christ—who is the True *Rest* of the Righteous (Matt. xi. 28, 29)—already come to Judgment. Cp. the prophetic use of the *aorist* on Rev. x. 7, ἐτελέσθη, and note above, *v.* 12.

This citation is found in the second chapter of the *Book of Enoch*, which was probably compiled by a Jew, in the first century of the Christian era, from traditionary fragments, ascribed to Enoch (compare *Origen* here, in Num. 28; c. Cels. v. p. 267. *Augustine*, de Civ. Dei, xv. 23. *S. Jerome*, Script. Eccl. c. 4), and appears to have been seen by *Tertullian*, de idol. 4, de cultu fam. i. 3, where he refers in a remarkable passage to this citation, by "Jude the Apostle" (ii. 10). The "Book of Enoch" has been translated into English from the *Æthiopic* by *Dr. Lawrence*, Oxford, 1821, who published the Æthiopic Text, Oxf. 1838, which corresponds with the Greek Fragments cited by the ancient Fathers. An analysis of the Book of Enoch may be seen in *Fr. Lücke's* Commentary on the Apocalypse, erste Abtheilung, pp. 89—144. Cp. *Winer*, R. W. B. i. 477; and note above on 2 Pet. iii. 13.

This citation by St. Jude from the Book of Enoch, which was not canonical, was probably a reason why *some* persons had doubts concerning the authority of this Epistle. See *Jerome*, Script. Eccl. c. 4; but *S. Jerome* says that in his age this Epistle was authorized by general reception among the Holy Scriptures; and he observes in another place, that St. Paul also, in his canonical Epistles, cites from books not canonical. See 2 Tim. iii. 8, concerning Jannes and Jambres; and that he also quotes heathen poets. See *S. Jerome* in Tit. c. i.; in Ephes. c. v.; and note above, 1 Cor. xv. 33.

16. γογγυσταὶ, μεμψίμοιροι] *murmurers*, against God's providence; querulous, *discontented* with their own *lot*. Cp. *Theophrast*, char. xvii., περὶ μεμψιμοιρίας; and *contrast* this character with St. Paul's spirit and language in Phil. iv. 11, 12. 1 Tim. vi. 6—8. Heb. xiii. 5.

— ὑπέρογκα] *swelling* words. On the boastful vaunting of these false teachers, see 2 Pet. ii. 8.

— ὠφελείας χάριν] *for the sake of advantage.* On their *covetousness*, see 2 Pet. ii. 3. 14.

17. ὑμεῖς δέ] *But, beloved, remember ye the words which have been spoken before by the Apostles of our Lord Jesus Christ: that they told you, that in the last time there should be scoffers, walking according to their own lusts:* words spoken by the Apostle *St. Peter* in his *Second* Epistle, iii. 2, and confirming the proof of the *priority*, *authenticity*, and *genuineness* of that Epistle. See note there, and *Hengstenberg* on the Apocalypse, Introd. p. 19 (Berlin, 1849), who observes that this verse is decisive on the question of the priority of St. Peter's Epistle.

There seems also to be a reference here to the description of the *Last Days* in *St. Paul's* last Epistle, 2 Tim. iii. 1—6, ἐν ἐσχάταις ἡμέραις ἔσονται ἄνθρωποι φίλαυτοι κ.τ.λ. There is a special propriety in this admonitory reference in this Epistle—one of the last of the Catholic Epistles—to the last warning in the Epistles, of the Apostles of the Circumcision, and of the Gentiles, St. Peter and St. Paul. Cp. *Œcumen.* on *v.* 1. Compare the

ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 18 [q] ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 [r] Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, Πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν Πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

22 Καὶ οὓς μὲν ἐλέγχετε διακρινομένους, 23 [s] οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεεῖτε ἐν φόβῳ· μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

24 [t] Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, 25 [u] μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ

q Acts 20. 29. 1 Tim. 4. 1. 2 Tim. 3. 1. & 4. 3. 2 Pet. 2. 1. & 3. 3.
r Prov. 16. 1. Ezek. 14. 7. Hos. 4. 14. & 9. 10. 1 Cor. 2. 14.
s Rev. 3. 4.
t Rom. 16. 25. Eph. 3. 20.
u Rom. 16. 27. 1 Tim. 1. 17.

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admonition in *Hebrews* xiii. 7, "*Remember* your Rulers, who spoke to you the word of God," where St. Paul appears to be exhorting the Hebrews to remember especially St. James, the Bishop of Jerusalem (see note there); and St. Jude, the brother of James, here appears to be exhorting his readers to remember St. Peter and St. Paul.

On these verses, 17—21, see *Hooker*, Sermons v. and vi. vol. iv. pp. 819—870.

18.] See *S. Hippolytus* de Consummatione Sæculi, § 10, ed. Fabric., p. 9, who cites this verse.

19. *οἱ ἀποδιορίζοντες*] *the separatists.* The definitive article joined with the participle describes more than an *act*, it represents a habit and *state*. Cp. *ὁ πειράζων*, Matt. iv. 2, and note. *ὁ βαπτίζων*, Mark vi. 14, and Luke iii. 14, *οἱ στρατευόμενοι*.

St. Jude uses an *active* verb here, because these false teachers seduced and separated *others* from the Church, as well as *themselves:* cp. *Winer*, § 38, p. 225, and note above, on Mark xiv. 72. Cp. the precept in *Barnabas*, Epist. c. 4, "Non separatim debetis *seducere vos*, sed in unum convenientes, inquirite, quod communiter dilectis conveniat et prosit." And see also the ancient *Catena*, p. 168, where this word is expounded, "making schisms and rending the members of the Church." Cp. *Hooker*, Sermon v. § 12.

— *ψυχικοί*] *animal;* not *πνευματικοί*, *spiritual*, as they *professed to* be; and they branded *others* as merely animal, and not spiritual. They are *πνεῦμα μὴ ἔχοντες*, *not having πνεῦμα*, i. e. the influence of the *Holy Spirit*. See *Clem. Alex.* p. 1398, "non habentes spiritum, qui est per fidem secundum usum justitiæ superveniens," and *Bp. Middleton* on Matt. i. 18; and John iii. 6. Acts vi. 3. Gal. v. 5 16. 18. 25, 26.

Some of the Gnostics of the sub-Apostolic Age said, as *S. Irenæus* relates, "that animal men (*ψυχικοί*) are conversant only with animal things (*ψυχικά*), and have not perfect *gnosis;* and they describe *us* who are of the *Church*, as such; and they say that as *we* are *only* such, *we* must do good works, in order to be saved; but, they assert, that *they* themselves will be saved, not by practice, but because they are *spiritual* (*πνευματικοί*) *by nature:* and that as gold, though mingled with mire, does not lose its beauty, so they themselves, though wallowing in the mire of carnal works, do not lose their own *spiritual* essence. And therefore, though they eat things offered to idols, and are the first to resort to the banquets which the heathen celebrate in honour of their false gods, and abstain from nothing that is foul in the eyes of God or man, they say that they cannot contract any defilement from these impure abominations; and they scoff at us who fear God, as silly dotards (cp. *v.* 10), and hugely exalt themselves, calling themselves *perfect*, and the *elect seed;* and they even make lust a virtue, and call us mere *animal* men (*ψυχικοὺς*), and say that we stand in need of temperance, in order to come to the pleroma, but that they themselves, who are spiritual and perfect, have no need thereof." *S. Irenæus* i. 6. 2—4.

20. *ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει*] *building yourselves upon your most holy faith.* Faith is the foundation laid by God, and it is for you to labour in raising the superstructure upon it. Cp. 2 Pet. i. 5, *ἐπιχορηγήσατε τῇ πίστει ὑμῶν τὴν ἀρετήν.*

He had exhorted them to *contend earnestly upon and for* the *Faith once for all delivered to the Saints* (*v.* 3), he now exhorts them to *build themselves up upon it.* The Christian Soldier must also be a Christian Builder. He must have a sword in one hand and a trowel in the other. See above, *Introduction* to 2 Peter, p. 70, 71.

This Faith is called *most holy* in opposition to the *unholy* doctrines and practices of the heretical Teachers. Cp. *v.* 14. Compare *Hooker*, Sermon vi. §§ 13—15.

20, 21. *ἐν Πνεύματι ἁγίῳ προσευχόμενοι*] *praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto life eternal.* See above, *v.* 2. A testimony to the Trinity of Persons in the Godhead, and a remarkable parallel to that of St. Paul, "The *Grace* of our *Lord Jesus Christ*, and the love of *God*, and the *communion* of the *Holy Ghost* be with you all." 2 Cor. xiii. 14, where see note; and cp. 1 Pet. i. 1—3.

22. *οὓς μὲν ἐλέγχετε—φόβῳ*] *and some indeed who are contentious* (*διακρινομένους*) *reprove ye; but others save ye, plucking them out of the fire; and on others have compassion with fear.* So *Lach.*, *Tisch.*, with a preponderance of the other Manuscripts.

Elz. has *οὓς μὲν ἐλεεῖτε διακρινόμενοι, οὓς δὲ ἐν φόβῳ σώζετε ἐκ τοῦ πυρὸς ἁρπάζοντες.* Against this reading it may be also observed that *διακρίνομαι* in the New Testament never signifies to *make a difference*, or to *discriminate* one thing or person from another, with a view to the preference of the good; but it always signifies either to *doubt* (see Acts x. 20; xi. 12. Rom. xiv. 23. James i. 6), or to *contend*, and *dispute*, as in this Epistle, *v.* 9, and Acts xi. 2: cp. note above, on James ii. 4; and often in the LXX. Jer. xv. 10. Ezek. xx. 35. Joel iii. 2; and it is therefore expounded in this sense here by the ancient Greek Interpreters *Œcumenius*, *Theophylact*, and *Catena*, p. 170.

The phrase, *plucking from the fire*, seems to be from Zech. iii. 2, "Is not this as a branch *plucked from the fire?*" words spoken by the Lord to Satan. It is observable that St. Jude refers to that passage above, *v.* 9, The *Lord rebuke* thee! Perhaps there may be an allusion also in what follows (*hating even the tunic that has been spotted by the flesh*) to the filthy garments which are taken from Joshua as a sign that *his iniquities are taken away* (*v.* 4), and in order that he may be clothed with a new priestly tunic reaching to the feet. See Zech. iii. 4, in LXX.

— *μισοῦντες—χιτῶνα*] *hating even the tunic that has been spotted by the flesh.*

Ye have *put on Christ* (Gal. iii. 27); ye have received from Him a *wedding garment* (see Matt. xxii. 12) *white* and *clean*, and *ye* must *walk in white* (see Rev. iii. 4, 5. 18; vi. 11; xix. 14), and not stain your *garments* (Rev. iii. 4) with the mire of lust and sin (see 2 Pet. ii. 22); and though ye must, in your Christian charity, endeavour to *pluck* sinners out of the fire, yet your *love* for the *erring* must not tempt you to love their *errors*. While ye strive to *rescue* the sinner from the flame, ye must abhor the garb of sin in which he is clothed; ye must *hate* the *tunic*, the *inner* robe, soiled by the stains of the flesh, "animæ videlicet tunica maculata est spiritus concupiscentiis pollutus carnalibus." *Clem. Alexandr.*

24, 25. *τῷ δὲ δυναμένῳ*] A remarkable sentence, declaratory of the true doctrine against the Gnostics. *But, to Him that is able to keep you from stumbling, and to set you blameless before the presence of His glory with exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be Glory, Majesty, Strength, and Authority before all Eternity, and now and for evermore. Amen.* The *δὲ*, *but*, at the beginning of the sentence, is not to pass unnoticed. False teachers may seek for glory elsewhere. *But you* will ascribe it all to God through Christ.

24. *ὑμᾶς*] *you.* So *Elz.*, *Lach.*, and C, G, and *Vulg.*, *Syriac*, *Arabic*, *Æthiopic*, and many Cursives.—*Tisch.* reads *αὐτοὺς*, *them.*

25. *μόνῳ*] *Elz.* adds *σοφῷ*, not in A, B, C, and rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

Χριστοῦ τοῦ Κυρίου ἡμῶν δόξα, μεγαλωσύνη, κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

— διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν] *through Jesus Christ our Lord*,—cancelled by *Elz.*; but in A, B, C, G, and received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*; and having a peculiar propriety in this Epistle, directed against Heretics who separated Jesus from Christ, and did not acknowledge Him as the Giver of all grace from God. Cp. on 2 Pet. ii. 1.

— πρὸ παντὸς τοῦ αἰῶνος] *before all eternity*: also omitted by *Elz.*, but found in A, B, C, G, and received by *Scholz*, *Lach.*, *Tisch.*, and also very appropriate in this Epistle, as asserting the Eternal Pre-existence of Christ against the false Teachers. Cp. *Introduction* to St. John's First Epistle, pp. 98—101.

INTRODUCTION

TO

THE BOOK OF REVELATION.

On the Design and Structure of the Apocalypse.

To understand the design of the APOCALYPSE or Book of REVELATION, we must consider the circumstances of the Author at the time when it was written.

The writer was the beloved disciple, St. John, the Apostle and Evangelist[1] of Christ. At the date of the Apocalypse he was left, as is most probable, the last survivor of the Twelve. Many of his brother Apostles had died as martyrs of Christ. Jerusalem had been destroyed by the armies of Rome, according to the prophecies that he had heard from his Divine Master[2]. Thus the Truth of Christ's words had been manifested; and the Majesty of His Power in that Judgment, executed on those who rejected and crucified Him, had been displayed.

But now the Roman Power, which had been employed by Almighty God to punish Jerusalem for its sins, was persecuting Christianity. Under the Emperor Nero, it had slain the Apostles St. Peter and St. Paul; and now in the last years of the reign of Domitian it was raging against the Church with greater violence. It had banished St. John in his old age to the Isle of Patmos, "for the word of God and for the testimony of Jesus Christ[3]." Other conflicts were at hand. The faith of the Church was to be tried in a succession of Persecutions breaking forth at intervals for the space of more than two centuries.

When these Persecutions had ceased, Christianity would have to pass through a severer ordeal. In the fourth and fifth Centuries, the Church would be distracted by dissensions, and the True Faith would be depraved by heretical adulterations. Intestine Discords and Corruptions would expose it to the assaults of adversaries from without, who would be suffered by Almighty God to chastise Christendom.

Such calamities as these might perplex many. Many might be tempted to faint and falter in the faith, and to sink into despondency and despair. Century after century would pass away. The darkness would seem to be growing thicker and thicker around the vessel of the Church, and the tempest to be rising higher and higher; and Christ would not yet be seen walking on the waves, coming to the ship, and stilling the storm.

We, who live at a distance of more than seventeen hundred years from the date of the Apocalypse, and look back from our own age to that of St. John, know what the prospect was, which was seen by Him who dictated the Apocalypse—"the Revelation of JESUS CHRIST[4]."

We also know, that some things lie still beyond us, which were foretold by Patriarchs and Prophets, and were clearly foreseen by Christ. His Second Advent, the General Resurrection, the Universal Judgment, the joys of Heaven, and the pains of Hell, these things lay open to His eye.

If now we proceed to examine the contents of the Apocalypse, we find that it is adjusted in a remarkable manner to these circumstances.

An *uninspired* Christian writer, living at the date of the Apocalypse, the end of the First Century, and contemplating the divine Origin of the Gospel, and the miracles wrought by Christ and His Apostles; and reflecting on the Destruction of Jerusalem, and on the Dispersion of the Jews

[1] These assertions will be substantiated hereafter: see p. 152.
[2] Matt. xxiv. Mark xiii. Luke xxi.
[3] Rev. i. 9.
[4] Rev. i. 1.

for their rejection of Christ according to His prophecies, and observing the marvellous extension of the Gospel at that time, would have augured for the Christian Church a speedy and complete Victory. He would have anticipated, that after a short struggle it would have triumphed over Heathenism, as Christ had triumphed over Jerusalem. And if *such* a writer had also been informed, that after a conflict, of little more than two centuries, with the Heathen Power of Rome, Christianity would have been accepted by the Imperial Masters of the World, he would have been strongly confirmed in that cheering anticipation.

But this is *not* the tone of the Apocalypse.

It reveals a long train of future *sufferings*, *failings*, and *chastisements* in the History of the Church. And yet it cheers the reader with the consolatory assurance, that Christ is mightier than His enemies; that He went forth in the first age of the Gospel like a royal warrior, "conquering and to conquer[1];" and that He enables all His faithful servants to *overcome*[2]; that they who die for Him, *live*; that they who suffer for Him, *reign*[3]; and that the course of the Church of Christ upon Earth is like the course of Christ Himself; that she is here as a Witness of the Truth, that her office is to teach the world; that she will be fed by the Divine hand, like the Ancient Church[4] with manna in the wilderness; that she will be borne on eagles' wings in her missionary career throughout the world; and yet that she must expect to suffer injuries from enemies and from friends; that she too must look to have *her* Gethsemane and *her* Calvary, but that she will also have *her* Olivet; that through the pains of Agony and Suffering, and through the darkness of the Grave, she will rise to the glories of a triumphant Ascension, and to the everlasting joys of the new Jerusalem; that she, who has been for a time "the Woman wandering in the wilderness[5]," will be for ever and ever "the Bride" glorified in heaven[6].

It will be readily acknowledged by those who contemplate the course of the Church from the days of St. John to the present age, that such a representation of it is in perfect accordance with the *facts* of the case; that it bears evidence of divine *foresight*; and that it was well adapted to serve the purpose of rescuing the minds of Christians in every age from the dangers of despondency and unbelief, and also from the snare of indulging in illusory hopes and visionary dreams of perfect spiritual unity, and religious purity upon earth; and that it was admirably framed to instruct and prepare them to encounter trials and afflictions with constancy and courage, and to endure hardness as good soldiers of Christ; and to strengthen their faith, and quicken their hope even by those trials and afflictions, as having been foretold by Christ in this Book; and that it thus affords a pledge that the *other* predictions of this same Book, which reveals the full and final Triumph of Christ and the eternal Felicity and Glory of all His faithful servants, and the destruction of all His Enemies, will not fail of their accomplishment.

The Apocalypse is therefore a Manual of Consolation to the Church in her pilgrimage through this world to the heavenly Canaan of her rest.

In another respect also it is fraught with spiritual comfort and edification.

At the time when the Apocalypse was written, Jerusalem was trodden under foot by the Heathen. Her temple had been burnt by Roman armies; her Sacred Vessels had been carried to Rome; no sacrifices were offered on her altars, the sound of her holy songs had ceased; her Festivals were no more frequented by Jews from every region under heaven; her inhabitants had been scattered abroad among the nations of the earth. Almighty God seemed to have hidden His face from His people, and to have rejected them for ever. Here then was an urgent need of comfort to those who mourned, in the spirit of Jeremiah, amid the ruins of *their* Sion, and wept over her desolations, and remembered the city of their solemnities[7], and all the pleasant things that she had enjoyed in the days of old[8].

This comfort is supplied by the Apocalypse.

It carries the reader back to the first ages of Israelitish history. It places him in Egypt[9], and teaches him to recognize there, in the Ancient Church of God, a type and figure of the *Church of Christ*. Or rather, since there is but one Church of God from the beginning of the world to the end, we may boldly say that the Apocalypse *identifies* the Catholic Church of Christ with God's ancient People in Egypt. It takes up the history of the Plagues of Egypt, and teaches the true Israelites

[1] Rev. vi. 2.
[2] See ii. 7; xii. 11; xv. 2.
[3] See i. 6; v. 10; xx. 4—6.
[4] Rev. xii. 6. 14.
[5] Rev. xii. 1—6.
[6] Rev. xxi. 2. 9.
[7] Isa. xxxiii. 20.
[8] Lam. i. 7.
[9] See Rev. viii. 7.

of the Christian Sion to regard them as prophetical shadows of those judgments which Christ, Who was typified by Moses, and who acted by the hand of Moses, will execute on all the Pharaohs of this world, who persecute His Church.

The Apocalypse adopts the scenery of the Exodus, and renews the Song of Moses [1], the servant of God, and puts it into the mouth of the Israel of God, standing in safety on the shore of a sea of glass, the calm sea of everlasting peace. It appropriates the History of the Ancient Church in the Wilderness, and teaches us to regard it as a prophetic representation of the pilgrimage of Christ's Church on Earth on her way to her land of promise; it takes the trumpets of the Priests, and blows a prophetic blast against the Jerichoes of this world; and makes us hear, with the ear of faith, the last trump of the heavenly Joshua coming to judge the earth, and leading the armies of Israel to their heavenly inheritance.

The Apocalypse also dwells on a later period of the Jewish History, the captivity of Babylon [2]; it also christianizes that.

The Assyrian Babylon was taken by Cyrus in the hour of its pride and revelry, and of its sacrilegious contempt of God; the waters of its great river Euphrates were drained off, and the besieging armies entered into the city by the dry channel of the stream; and in consequence of the Fall of Babylon, the People of God were delivered, and were restored to their own land.

Here was another prophetic intimation of what the true Israelite might expect to see in the History of the Church.

Many of the Jews returned to Jerusalem after the fall of Babylon, and the Temple was rebuilt. But the Ten Tribes were still scattered abroad. They have not returned to this day. But there is comfort for *them* in the Apocalypse. The Gospel is preached to all Nations [3]. The true Jerusalem is every where. The Christian Sion is "the Mountain of the Lord's House, which shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow into it; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem [4]." That Word, that Law, has gone forth from Sion; it has been carried by the Apostolic Patriarchs of the true Israel unto all Nations. The true Israelite finds a home every where in the true Sion, the Catholic Church of Christ. Therefore, God hath not cast off His People [5], but He has received them to Himself in Christ, the seed of Abraham. Christ crucified stretched His arms on the Cross to all the World. God embraced all nations in His well-beloved Son, Who is the Everlasting Word in the bosom of His Father [6], and vouchsafed to allow the beloved disciple to lean on His bosom at supper, in token of that love with which He is ready to embrace all, especially in His feast of Love.

This love of God for His Ancient people, the *Jews*, is declared in the Apocalypse of the beloved disciple, even by the tone and structure of its sentences.

The diction of the Book of Revelation is more Hebraistic than that of any other portion of the New Testament. It adopts Hebrew Idioms and Hebrew words [7]. It studiously disregards the laws of Gentile Syntax, and even courts anomalies and solecisms [8]; it christianizes Hebrew words and sentiments, and clothes them in an Evangelical dress, and consecrates them to Christ [9].

Thus, for instance, it never uses the *Greek* form *Hierosolyma*, but always employs the Hebrew *Hierusalem;* and by this name it never designates the *literal* Sion, but the Christian Church [10]. It rescues the sons of Abraham from narrow, exclusive, rigid, judaizing notions; and teaches them to praise God that He has fulfilled His gracious promise to *Abraham*, that *all* nations should be blessed in His Seed, which is Christ [11]. It consoles the true Israelite by the joyful assurance, that although

[1] Rev. xv. 3.

[2] See xvi. 12.

[3] It was preached in the province of Babylon even in the Apostolic age, and a Church was formed there. See above, on 1 Pet. v. 13.

[4] Isa. ii. 2, 3. Micah iv. 1, 2.

[5] Rom. xi. 1, 2.

[6] John i. 18.

[7] E. g. *Abaddon*, ix. 11. *Armageddon*, xvi. 16. *Hallelujah*, xix. 1. 3, 4. 6. Some Critics have been led by these considerations, to imagine that the Apocalypse was originally written in *Hebrew*. But such a theory is inconsistent with the character of those to whom it was originally addressed, the Churches of *Asia*, and with many internal phenomena, e. g. the name of the Beast noted in Greek Letters, xiii. 18. The design of the Apocalypse is not to Hebraize Christianity, but to Christianize Hebraism. Cp. *Lücke's* valuable remarks in his Einleitung, pp. 440–448.

[8] See below, on i. 4. Cp. i. 5, 6; ii. 20; iii. 12; iv. 1; v. 11, 12; vi. 9; viii. 9; xiv. 12; and *Lücke*, Einleitung, pp. 448–464.

[9] "Hebraisms (says *Bengel*, Apparat. Crit. p. 778) pervade this Book; at first they seem rough and strange; but when you have become accustomed to them, you will think them delightful, and worthy of the language of the courts of heaven."

[10] The considerations stated above may suggest a reply to the allegations of those recent writers (*Lücke*, *De Wette*, *Düsterdieck*, and others), who, on the ground of internal discrepancies of style, have denied that the Apocalypse was written by the Evangelist St. John. There *is* doubtless great difference in the diction of those two writings, and doubtless that difference of style, which arose from the very nature of the difference of subject, was designed for good reasons, some of which are stated above. On the other hand, there are some striking *essential* resemblances between the Gospel of St. John and the Apocalypse.

This topic has been well treated by *Hengstenberg* on the Apocalypse, ii. p. 436, and by *Dr. Davidson*, Introduction iii. pp. 552–592.

[11] Gen. xxii. 18. Gal. iii. 29.

Jerusalem is in ruins, and is trampled by heathen feet, yet he himself may have an enduring mansion, and a glorious inheritance in another Sion, far more magnificent than the earthly City; that he may enjoy peace and happiness under the royal sceptre of Him, "Who has the key of *David*[1]," and Who is "the Root and Offspring of *David*[2]," and is the royal "Lion of the Tribe of *Judah*[3];" and that such glories, as were never seen in the brightest days of the old Jerusalem in the age of *Solomon*, will be displayed to his eyes by the Prince of Peace, and may be enjoyed by every citizen of the "New Jerusalem, coming down from Heaven adorned as a Bride for her Husband," and espoused in everlasting wedlock to the Lamb of God.

In a similar spirit of genuine Catholicity, expanding the mind, and spiritualizing the language of the Jewish Nation, and investing them with the light of the Gospel, the Apocalypse designates the Universal Church of Christ under the terms of a Hebrew nomenclature by the names "of *the Twelve Tribes of Israel*[4]." Thus it extends the view of the Hebrew People, and enlarges the walls of Sion and the borders of Palestine till they embrace within their ample range the whole family of mankind, and unites them as a holy people under the universal sway of Christ.

The Apocalypse also elevates the heart and voice of the Hebrew Nation, even to the courts of the Church glorified. Here the Hebrew language sounds in the solemn service of the heavenly Ritual, in which the Angelic quire sing praises to God, *Amen*, *Hallelujah*[5]!

It deals in a similar way with Hebrew Prophecy. It does not, indeed, mention any one of the Hebrew Prophets *by name*. It knows nothing of Isaiah, or Daniel, or Zechariah, as individuals. But almost in every line it breathes their spirit, and almost utters their words. Or rather we may say, that the *Holy Spirit*, writing here by St. John, *repeats* the language which had been uttered by Himself many centuries before in the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah, which were read in the Synagogues of the Jews every Sabbath Day[6]. He declares that those words had not become obsolete, that they had lost none of their force and beauty after the destruction of the Temple and City of Jerusalem. On the contrary, they are instinct with new life, and clothed with fresh glory, and are receiving that fulness of accomplishment for which the Ancient Prophets and Kings had yearned, and they are yet to have a wider expansion, a nobler development, and to bring forth fairer fruit unto perfection in the glories of Christ's Kingdom, and in that heavenly City wherein is the Tree of Life watered by the River of Life proceeding from the Throne of God[7].

Thus in reading the Apocalypse, the true Israelite is carried up to a holy mountain where the Law and the Prophets appear in glory with Christ. He ascends a hill of Transfiguration, on which the Hebrew Prophets shine, as Moses and Elias did on the Mount, with more than earthly splendour[8], and do homage to Christ; and he enjoys a vision of that future glory into which the faithful members of the Church of God from the beginning will be admitted by virtue of the merits of that death accomplished at Jerusalem, of which Moses and Elias then spoke[9], and of which all the Prophets wrote, and to which all the Saints looked, even from righteous Abel, whose blood prophesied of Christ.

On the one hand, the Jewish Church was taught by the Apocalypse to look *forward* to the Gospel as the fulfilment of the Law and the Prophets, and, on the other hand, the Gentile Christian is encouraged to look *backward* to the Law and the Prophets as his own Teachers; and the Law and Prophets are recognized by both Jew and Gentile, as harmonizing with the Gospel; and Jew

[1] iii. 7.
[2] xxii. 16; vii. 4–9.
[3] v. 5.
[4] See Rev. v. 5. Cp. xxi. 13.
[5] xix. 1. 3, 4. 6.
[6] *Bp. Andrewes* (c. Bellarmine, p. 324) says, "You will hardly find any phrase in St. John's Apocalypse that is *not taken from Daniel or from some other Prophet.*" And *Bengel* observes (in Rev. i. 3) that "this Book reaches forward from the Old to the New Jerusalem, and is a compendium and consummation of Hebrew Prophecy."

There is a learned dissertation in *Dr. F. Lücke's* "Einleitung in die Offenbarung" (Bonn, 1852), on "*Apocalyptic Literature*" (pp. 40—342). Cp. *Gieseler*, Ch. Hist. § 31. But it seems a precarious assumption to imagine that St. John was indebted for any of the materials of the Apocalypse to Apocryphal sources, such as the Sibylline Books, the Book of Enoch, or the Fourth Book of Ezra. Such a theory would destroy the objective reality of the Visions revealed by God to St. John, and reduce them into mere subjective creations and imaginative inventions of his own mind and that of others.

St. John beheld in the Visions of God things which other holy men before him, such as Ezekiel, Daniel, and Zechariah, had been permitted to see. He was "in the Spirit" (i. 10), and so was enabled to *see* and *hear*; and he was commanded to *write* what he *saw* and heard (i. 19).

[7] Rev. xxii. 1.
[8] Matt. xvii. 1—4. Mark ix. 2—7. Luke ix. 28—30, 31.
[9] Luke ix. 31.

and Gentile are brought together as fellow citizens, to dwell for ever in the "Jerusalem that is above, which is the mother of us all [1]."

This work of universal reconciliation in Christ, which had been exhibited by St. Paul with didactic clearness in his Epistles to the Galatians and to the Romans, is manifested in the Apocalypse with the glowing imagery of divine Prophecy. But it is not to be imagined, that the language of the Apocalypse is therefore less distinct on the doctrinal and practical truths of the Gospel. Indeed the Book of Revelation may be called a divine summary of the Christian Faith.

It teaches that God is One, and alone to be worshipped [2]; that He is the Creator, Preserver, and Governor of all things [3]; that in the One Godhead are three Divine Persons, Father, Son, and Holy Spirit [4]; that the honour due to the Father is to be given to the Son [5]; that the Son of God is perfect Man [6]; that He is the firstborn of the dead, and liveth for ever [7]; and that we are justified by His blood [8]; that He is our Great High Priest and King [9]; and that by virtue of our baptismal incorporation into His mystical body, we rise from the death of sin by the *first* or spiritual *Resurrection*, and are made *Kings* and *Priests* to God [10]; that if we continue firm and stedfast in the faith unto the end, then Death is not Death to us, but is the Gate of Life [11]; and that they who suffer with Him and for Him do indeed reign with Him, Who is KING of KINGS, and LORD of LORDS, and Who will judge every one according to their works [12], and award to every one either bliss or woe eternal, and will reign for evermore [13].

Such being the character of the Apocalypse, we may now proceed to consider the *method* in which its prophecies are delivered.

This is an important subject; and the true Exposition of the Apocalypse depends on the right understanding of it.

In modern times, many persons have supposed that the Book of Revelation presents a series of Visions, proceeding onwards in a regular chronological order.

For example, they are of opinion, that all the events which are pre-announced by the Trumpets in the Eighth and Ninth chapters, are *later* in time than the events foretold by the Seals in the Sixth and Seventh chapters. Many recent Expositions of this Book have been constructed on this principle.

But this theory contravenes all the Expositions of the Apocalypse that have been preserved to us from the earlier ages of Christianity.

The uniform judgment of the ancient Interpreters has been correctly represented in our Authorized Version in the heading of the sixth chapter, where it is said that the Seven Seals contain "*a Prophecy to the end of the world.*"

The Vision of the Seals was thus expounded by all Ancient Interpreters; and a careful examination of the contents of the Seals, especially of the Sixth Seal, will, probably, convince an unprejudiced reader that this view is correct. The language of the Vision of the Sixth Seal can hardly be said to apply to any other circumstances than those of the *last age of the world* [14].

It was the universal opinion of the Ancient Expositors, that after the opening of the Seven Seals, which reveal the *Sufferings* of the Christian Church from St. John's age to the end of the world, the Prophecy *re-ascends*, and *returns* to the *first age* of the Gospel, in order to start afresh, and to declare, in the seven Trumpets, the *Judgments* which would be executed by Almighty God on the Enemies of Christ and His Church.

This view of the Plan of the Apocalypse commends itself by its clearness. And if the principle here enunciated is steadily kept before the reader's eye, and is applied to other portions of this divine book, it will afford a clue to its right interpretation, and will enable him to see the design of the Apocalypse as a systematic and harmonious whole.

[1] Gal. iv. 26.
[2] Rev. iv. 8; v. 13; xix. 10; xxii. 9.
[3] Rev. i. 8; iv. 11; v. 13.
[4] Rev. i. 8. 11. 17; ii. 7, 8. 11. 23; iii. 1. 6. 14; xvii. 14; xix. 12, 13.
[5] Rev. v. 12, 13; vi. 16; vii. 9, 10; xi. 15; xix. 1.
[6] Rev. i. 5; v. 5; xxii. 16.
[7] Rev. i. 5. 18.
[8] Rev. i. 5, 6; iii. 18; v. 9; vii. 14.
[9] Rev. i. 5, 6. 13. 20; vii. 17; xix. 12. 15, 16.
[10] Rev. i. 6; iii. 21; v. 10.
[11] Rev. xiv. 13; xx. 4. 6.
[12] Rev. xx. 11, 12; xxii. 12.
[13] Rev. xix. 15, 16. 19, 20; xx. 15; xxi. 8.
[14] See vi., x. 12—17.

This principle of exposition appears also to be confirmed by another consideration.

The Apocalypse is, as has been observed already, a sequel to Hebrew Prophecy. It is the continuation and consummation of the Prophecies of Daniel and Zechariah. It is the Work of the same Divine Author. It may therefore be presumed to have been composed on a plan similar to that of those Prophecies.

Now, if we examine the prophecies of Daniel and Zecariah, we find that they are *not progressive* prophecies. The predictions and visions in the Book of Daniel are *not* rivetted together like links in a continuous chain. They form a system of collateral chains, not, indeed, all of equal length.

Or, to adopt another figure, they are like a succession of Charts in a Geographical Atlas.

The first vision in the Book of Daniel represents a prophetic view of all the Four great Empires of the World, following one another in succession, and ending in the comsummation of all things, and in the glorious sovereignty of Christ [1]. It is like the Map of the two Hemispheres which stands first in our books of Geography.

The same Four Empires are afterwards displayed under another form, and are delineated with greater minuteness of detail; and this representation is also closed with a prophetic view of the establishment of Christ's kingdom, and the overthrow of all His enemies [2].

These comprehensive Prophecies are followed by other Visions, displaying, in greater fulness, *portions* [3] of the same periods as those which had been comprised in those comprehensive Prophecies; just as the Map of the two Hemispheres in an Atlas is followed by separate Maps, on a larger scale, exhibiting the several countries contained in the habitable Globe.

The Prophecies of Zechariah are framed on the same principle. They do *not* represent a *chronological series* of *events*, following in order; but they consist of Visions, many of them *contemporaneous with each other*.

It might have been anticipated, that the Apocalypse, which was dictated by the same Divine Spirit who inspired the Hebrew Prophets, and Who is a Spirit of order, would be constructed in the same method as those other Prophecies of Daniel and Zechariah, of which it is the sequel and the completion. "As Daniel," says Dr. Lightfoot [4], "gives a general view in his second chapter, of his own times to the coming of Christ, and then handles the same thing in another scheme in the seventh chapter, and then doth express at large and more particularly some of the most material things that he had touched in those particulars, so does St. John in the Apocalypse."

On examination of the Apocalypse, we find our anticipation realized; we find also that, as was already observed, all the ancient Interpreters of the Apocalypse adopted this principle as the groundwork of their expositions [5]; and there is good reason to believe, that the Apocalypse will be better understood, in proportion as this principle is more generally accepted.

The first Visions of the Apocalypse were displayed to the Evangelist on the *First Day of the Week*, the Day of Creation, the Day of Christ's Resurrection, the Day of the Coming of the Holy Ghost. "*I was in the Spirit on the Lord's Day*," says St. John [6]. The prophetic Visions of the Seals and the Trumpets are grouped in the two sets of *sevens*. They begin as it were with the *first day* of the week of the Church's existence, when she arose to new life in the Resurrection of Christ; and they proceed through a week of labour and suffering till she comes to the Sabbath of her Rest, and to the glorious Octave of Resurrection to Immortality [7].

The points of approximation, coincidence, and contact of these contemporaneous chains of prophecy will be found to be marked by St. John in the Apocalypse by certain words, which may be called *catchwords*, which rivet them together at those particular points, and indicate to the reader the place at which he has arrived in the chronological train of the prophecy [8].

Recognizing this principle, derived from ancient Expositors, and from the character of the Apocalypse itself as connected with Hebrew Prophecy, we may proceed to observe, that the Church in the *present day* enjoys *greater advantages* for the elucidation of the Apocalypse than were possessed by any *previous age*.

[1] Dan. ii. The Vision of the Image.

[2] Dan. vii. The Vision of the Four Beasts.

[3] Dan. viii. The Vision of the Ram and He Goat. See also Dan. xi. 1—4.

[4] In Rev. xii.

[5] This principle is thus stated by *Victorinus*, Bishop of Pettau, and Martyr, who lived in the Third Century, and is the earliest Commentator on the Apocalypse, whose exposition is now extant: "Non aspiciendus est ordo dictorum, quoniam sæpe Spiritus Sanctus, ubi ad novissimi temporis finem percurrerit, rursus *ad eadem tempora redit*, et *supplet ea quæ* minus dixit." *Victorinus* in Apocalyp. vii.

[6] Rev. i. 10.

[7] Cp. note above, on Luke xxiv. 1.

[8] For a specimen, see note on vi. 8.

First, we may here advert with thankfulness to the benefits we enjoy in the collations of ancient Manuscripts of the Apocalypse which were little known to the last century[1]; and in a large collection of critical helps which have given to the text of the Apocalypse a certainty and clearness which it had not for more than a thousand years[2].

The present generation enjoys an inestimable benefit in possessing a correct text of the Apocalypse[3]. In order to a right interpretation of the Apocalypse, the best help is to be found in the Apocalypse itself. S. Augustine has well observed, that this Book is composed in such a manner as to exercise the diligence of the Interpreter; and that by comparison of one passage with another, the obscure parts may be illustrated and made clear[4]. Indeed there is scarcely a phrase or sentence in the Apocalypse, however difficult it may seem to be at first, which may not be elucidated by means of some other phrase or sentence in the same book.

This aid is enhanced by the light derived from the language of Hebrew Prophecy, especially as read in the Septuagint Version of the Old Testament, the Version which was read by the Churches to which St. John wrote. The very words of Daniel and Zechariah, as presented by that Version, reappear in the Apocalypse[5]; and thus the prophecies of the Old and the New Testament stand side by side like the Two Candlesticks[6] in the Apocalyptic Vision, and blend their rays together and illumine the eyes of those who study them by the aid of that united light.

Another great advantage which we enjoy, as compared with earlier ages of the Church, for the right understanding of the Apocalypse, is the exposition afforded by the best Interpreter of prophecy,—TIME.

Time, and Time alone, reconciles the seeming antecedent discrepancies which are characteristics of true Prophecy; its hand unties the prophetic knots, which human sagacity could never loose; it refutes the vain conjectures and rash speculations of Expositors who would make themselves into Prophets; it demolishes and removes what is false, and establishes and perpetuates what is true.

The holy Prophets themselves could not *interpret* their own prophecies[7]. They were inspired to prophesy; but were not empowered to expound what they prophesied. "No Prophecy is of its own interpretation," says St. Peter[8]. "The Prophets searched diligently, what, or what manner of time the Spirit of Christ which was in them did signify[9]." Prophecy was "a light shining in a dark place[10]." It glimmered faintly at first, like the dim morning twilight, but as it approaches its fulfilment, it becomes more clear, till at length the day dawns, and the future becomes present, and the prophecy is illumined by the event.

The Prophets did indeed preach plainly, that Almighty God will hereafter raise the Dead and judge the World, and reward the righteous with everlasting life. They proclaimed these things in clear language; for these were moral truths which all were concerned to know. But the future actions of Men, and Nations, and Churches, were described by the Prophets in a very different manner from this. They were couched in enigmas, which Time only could solve. They were wrapped in a mantle of obscurity which Time only could take off. And with good reason. For otherwise Divine Prescience might seem to fetter the Human Will; whereas the characteristic property of God's Foreknowledge is, that it foresees every thing, and forces nothing. It leaves

[1] See below, on the Ancient MSS. and Editions of the Apocalypse, pp. 158, 159.

[2] It is no disparagement to the labours of those learned and pious men who framed our AUTHORIZED VERSION to say, that the English Translation of the Apocalypse is capable of considerable improvements. More has been effected by modern Criticism for the Text of the Apocalypse than of any other portion of the New Testament. See below, p. 158.

It is much to be regretted, therefore, that some English Expositions of the Apocalypse should have been based on the English Version of this Book, without careful reference to the Original. Some grave errors,—which need not be specified,—have thus found their way into many vernacular popular Commentaries on this Book, and have been widely disseminated to the great detriment of the Study of Prophecy.

It may also be noticed here, that some important words in the Apocalypse have been received from the English Version, in a sense which, at the present day, affords no adequate notion of their meaning, e. g. *beasts* for ζῶα, *living creatures* (iv. 6—9, &c.); λυχνία, *candlestick*, a word which does not suggest the idea of the infusion of *oil*, and does not correctly represent the λυχνία of the Temple (Rev. i. 12, 13. 20; ii. 1; xi. 4); φιάλη, *vial* (v. 8; xv. 7; xvi. 1—4), and other words which will be specified hereafter in the following notes.

[3] It is true that none of the varieties of readings affect any question of Christian doctrine. But as has been well observed by *Bengel*, "though no Various Reading is of so *great* importance, that the fundamentals of Christianity depend upon it; yet no Various Reading is of so *little* importance, that the right-handedness of Apostles ('dexteritas Apostolica') is not to be preferred to the left-handedness of transcribers ('sinisteritas librariorum')."

For a summary of the Critical History of the Text of the Apocalypse, the reader may refer to *Lücke's* Einleitung, pp. 464—491, and what will be said below on this subject. See pp. 158, 159.

[4] *S. Augustine*, De Civ. Dei, xx. 17.

[5] This may be seen at a glance in *Mr. Grinfield's* "Parallela Apocalyptica," from the LXX. Scholia Hellenistica, Lond. 1848, pp. 887—944.

[6] Rev. xi. 4. We are compelled to use the word *Candlestick*; the reader will bear in mind what it meant. See note [2] in this page.

[7] See Dan. xii. 8; viii. 26, 27, and note above, on 2 Pet. i. 20.

[8] 2 Pet. i. 20.

[9] 1 Pet. i. 11.

[10] 2 Pet. i. 19.

the liberty of the Human Will untouched. Whatever is foretold by God will be done by man; but nothing will be done by man, *because* it is foretold by God.

Prophecy has a probationary office; it tries the faith, and excites the vigilance, and exercises the patience, of the faithful who give heed to it. But it does not apply any constraint, it allows itself to be neglected; and, as a penalty for the carelessness or blindness of those persons who neglect or misinterpret it, it often permits them to become witnesses of its truth by *fulfilling* it [1].

But, if the *Interpretation* of a Prophecy had been declared at the same time as the Prophecy itself was delivered, then Prophecy would not have had this disciplinarian character, and doctrinal and moral use.

The *fulfilment* of Prophecy in a manner at *variance* with *previous human expectation* constitutes the essence of the proof, that Prophecy is not the work of man, but of God; and it makes Prophecy to be what it is, an invaluable auxiliary to the cause of the Gospel of Christ.

Hence it is clear, that those persons are in error, who look to the *Early Fathers* of the Church for *interpretations of prophecies which were not fulfilled in their age.*

Every thing which has happened *since* their time, is beyond *their* province, and appertains to those who live now. Indeed, as far as the Interpretation of Prophecy is concerned, the earlier Christian writers, who lived in the childhood of its growth toward fulfilment, were the *moderns;* and *we,* who live now, are the *ancients.* We live in the old age of the world; and may profit by the wisdom which length of days gives. And it is our duty to use the benefits of our vantage-ground, by applying History to interpret Prophecy.

The Ancient Christian Expositors had a correct view of the general design and method of the Apocalypse. But even the inspired ancient Prophets were not Interpreters of Prophecy; and uninspired ancient Expositors were not Prophets. The early Christian Expositors could and did interpret those prophecies which *had been fulfilled* in their days, and their expositions of *those* prophecies are of great value.

The fact, that *none* of the Fathers, who lived before the sixth century, were of opinion that the prophecies of the Apocalypse concerning the struggle of Babylon the Great against Christ, and the overthrow of its power, *had been fulfilled in that period,* presents a very strong presumptive objection to the theory of those interpreters, who suppose that those prophecies were *exhausted* in *primitive* times [2], particularly by the destruction of *Jerusalem,* and of *heathen* Rome.

But the early Fathers could not expound *unfulfilled* Prophecy. And we, who live in later times, should be ungrateful and undutiful to Almighty God, and should be acting very unwisely, if we were to close our eyes to the noonday light which the History of a thousand years has, by the dispensations of His Providence, poured upon the pages of the Apocalypse; and if we were to go back to the vague guesses of those who lived in the dim twilight of fifteen hundred years ago. We should do the Ancient Christian Expositors much wrong, if we did not suppose, that they themselves, if they lived now, would be the first to set us the example of profiting by the light of History, which Almighty God has vouchsafed us for the interpretation of Prophecy.

The Apocalypse is the *last* work of Divine Prophecy. It is the only Prophetic Book of the New Testament; and it continues and consummates the prophecies of the Old Testament; and its range extends from the first Advent of Christ to His Second Advent, and to the Day of Judgment.

Nearly two thousand years have passed since the Apocalypse was written. It may therefore be anticipated, that diligent study of the History of the Christian Church will throw much light on the prophecies of the Apocalypse; and this anticipation is fully realized by a careful examination of this Divine Book, which, when read by the light of the History of Christendom, is fraught with instruction, encouragement, and warning.

The Apocalypse is a sacred text-book for the devout Christian in the study of Church-History. It is a holy manual of comfort in times of trial, and of guidance in times of difficulty. It is like those Living Creatures, which it describes as "full of eyes [3]." It is gifted with spiritual foresight, and adjusts itself with more than human flexibility, and with ever-living and ever-moving pliancy, to the circumstances of the Church, and supplies prophetic cautions against varying forms of error.

[1] See St. Paul's statement, Acts xiii. 27, "They that dwell at Jerusalem, and their Rulers, because they *knew Him not*, nor yet the Voices of *Prophets*, which are read every Sabbath Day, they have *fulfilled* them in *condemning* Him. And when they had *fulfilled* all that was *written* of Him, they took Him down from the tree, and laid Him in a Sepulchre."

[2] This is the scheme of that class of Interpreters who have been called *Præterists*, which includes the names of *Bossuet*, *Ewald*, *Lücke*, *De Wette*, and others. See *Lücke's* Einleitung, p. 1067, and *Davidson's* Introduction, p. 618.

[3] Rev. iv. 6. 8.

It is like a holy Oracle, a divine Urim and Thummim, ever uttering a divine voice, and ever showing a Divine light, according to the needs of the Church.

These uses of the Apocalypse are not frustrated or impaired, because there are, and ever will be, many persons, who refuse to recognize the fulfilment of its prophecies in the annals of History.

The fact, that many persons do not *acknowledge* the fulfilment of prophecies, does not prove that those prophecies have not been fulfilled. We know assuredly, that the prophecies of the *Old* Testament concerning the Messiah, *have been fulfilled* in the actions, teaching, and sufferings of Jesus Christ. But the fulfilment of those prophecies is not universally acknowledged; although the evidence of that fulfilment has been open to the world for nearly two thousand years [1]. The Jews themselves, to whom those Prophecies were given, and who heard those Prophecies every week in their Synagogues, did not recognize their accomplishment in Jesus Christ. They themselves "fulfilled them by condemning Him [2]." Some even who are called Christians do not own that fulfilment. Even those prophecies which have been most clearly fulfilled do not exercise much practical influence [3] over a great mass of Mankind. And to Heathen Nations, who make the greater part of Mankind, the fact of their fulfilment is unknown.

The Prophecies also, which relate to the destruction of the Old World by the Flood; and of Sodom and Gomorrha by fire; and of the City of Jerusalem by the Roman armies, have been fully accomplished. Those fulfilments are pledges and warnings of the universal Judgment to come. They therefore concern the eternal interests of all men. And yet they seem to have little effect upon the practice of the world at large.

The fact is, and it is a wonderful fact, but too true, that many men pass their lives in a dream. They do not give due *consideration* to what it most concerns them to consider. They do "not *discern* the *signs of the times* [4]." They do not reflect upon them. They are engrossed with the affairs of this world; absorbed with its cares, and allured by its pleasures. And so their life passes away. They live on and die; and do not apply themselves with an attentive mind, and a teachable spirit to examine the evidence of the case. And it is the nature of Prophecy that it *requires* such examination. Otherwise, it is like music to the deaf, or pictures to the blind. It is therefore an admirable instrument of moral discipline in God's hands. It *proves* men, whether they have those moral qualifications of forethought, seriousness, earnestness, patience, docility, meekness, obedience, self-denial, love of God, and perfect submission to His Will, which are requisite for admission into the Kingdom of God.

They who *are* endued with these gifts and graces, will not be perplexed and staggered by the fact, that many persons, even among those who are eminent in learning, and intellectual ability, but are wanting in the *moral* qualifications, and *spiritual* graces, which constitute the Christian character, do not acknowledge the *fulfilment* of prophecies, which may be proved to have been fulfilled.

Rather they will remember, that those prophecies would not *be true, if* all persons acknowledged their fulfilment. The Prophets of the Old Testament predicted, that many would *not believe their report* [5]. *That* report has not been believed by many persons celebrated for erudition, such as were some of the doctors of the Jews, who were well versed in the *letter* of those prophecies, and were principally concerned in them; to whom also they were originally delivered, and who heard them recited habitually in their ears, and read them in their native tongue. They did not understand those prophecies; they even *fulfilled* those prophecies *by not believing them;* for their unbelief was predicted by those prophecies; they fulfilled them by denying their fulfilment, and by doing those very things which the prophecies predicted they would do. And thus the Incredulity of those who did not believe those prophecies is an argument for the Credibility of those prophecies; and confirms the faith of the Church which receives them, and which believes in Him as the Messiah, of whom those prophecies speak.

In like manner, it has been prophesied in the Apocalypse, that many persons will neglect its warnings, and that they especially, whose sins it describes, will not be brought by them to *repent* [6].

The Apocalypse has foretold the existence of a great City exercising a dominant sway over many nations [7]; it has predicted, that this City would be smitten with spiritual blindness, and will

[1] Acts iv. 21.
[2] See above, p. 156. note.
[3] Matt. xvi. 3.
[4] Matt. xvi. 3. Luke xii. 56.
[5] Isa. liii. 1.
[6] Rev. ix. 20; xvi. 9—11.
[7] xvii. 15.

not *believe* the *report* which is uttered by the Holy Spirit in this divine Book; but will fulfil these prophecies by its sins, and by its destruction; and that, even after its destruction, many of its adherents will still despise the warnings of the Apocalypse; and that Nations will rise in rebellion against Christ, and will recklessly rush on to their own ruin, and will fulfil the words of this prophecy which they have despised; and will prove the truth of the Apocalypse by their own utter discomfiture [1].

Therefore in reading the Apocalypse we need not curiously inquire, whether all persons are agreed that its prophecies have been fulfilled, or are now in course of fulfilment. Such an agreement is not to be expected. The Apocalypse would not be true, if all recognized its fulfilment.

But the question to be carefully considered, and calmly examined, is this—whether there is sufficient evidence to satisfy well-instructed, reflecting, and judicious persons, that some of these prophecies of the Apocalypse have been fulfilled, and that others are now in course of fulfilment.

Such an examination, candidly, calmly, and patiently conducted, will probably lead the inquirer to the conviction that this is the case.

But on this proposition it would be premature to dwell here. Rather let us appeal to the Book itself. Let us examine its prophecies, and consider the evidence which will be adduced in the following notes in elucidation of them; and let us rest assured, that, as years pass on, the value of the Apocalypse will be more and more generally acknowledged, and that the truth of its divine words will be more deeply felt by the wise and faithful in heart; "Blessed is he that readeth, and they that hear the words of this prophecy: blessed is he that keepeth the sayings of the prophecy of this book [2]."

On the Date of the Apocalypse.

S. Irenæus affirms that the "Revelation was seen not long before his own day, but almost in his own age, at the close of the reign of Domitian [3]."

The Emperor Domitian died on the 18th day of September, A.D. 96.

The common era *Anno Domini* begins about four years too late [4], and therefore the date of the Apocalypse is about the one hundreth year after the birth of Christ.

The authority of S. Irenæus, who was probably an Asiatic by birth, and who had conversed with S. Polycarp, the scholar of St. John, seems almost sufficient of itself to determine this question of date. It is also confirmed by other evidences.

S. Irenæus states that the Revelation was seen at about the close of the reign of Domitian. We learn from Tertullian, contemporary with Irenæus, that Domitian persecuted the Christian Church. Nero, he says, was the first Emperor who used the sword against the Church, and the next who imitated him was Domitian [5]. Eusebius relates that some of the Christians were banished by that Emperor, and confined as prisoners in a small island [6] off the coast of Etruria; and then he proceeds to relate that St. John was banished to the Isle of Patmos by Domitian. St. John describes himself as a companion of the Asiatic Churches in tribulation, and as having been brought [7] to the Isle that is called Patmos, for the word of God and for the testimony of Jesus Christ [8].

He also refers in the Apocalypse to persecutions of Christians, especially of Antipas, who had been slain as a Martyr for Christ at Pergamos [9], one of the Seven Churches of Asia.

This reference confirms the testimony of Irenæus. As was before said, no Roman Emperor except Nero had persecuted the Church of Christ before the reign of Domitian. And there is no evidence that any Christian suffered death under Nero, except at Rome [10].

It is much more probable, that, as ancient writers affirm [11], Antipas was martyred at Pergamos in the age of Domitian.

The testimony of Irenæus on the date of the Apocalypse is confirmed by writers in the age next to his. Clement of Alexandria says that, "*After the death* of the tyrant, John went from the

[1] xix. 19, and again, xx. 9, 10.
[2] Rev. i. 3; xxii. 7.
[3] *S. Irenæus* v. 30. 3.
[4] See above, on Matt. ii. 20.
[5] *Tertullian*, Apol. c. 6.
[6] *Euseb.* Chron. lib. ii. ad Olymp. 218. Cp. *Euseb.* H. E. iii. 18. *S. Jerome*, Epist. 87.
[7] ἐγενόμην ἐν τῇ νήσῳ signifies something more than that "I *was* in the island;" it intimates that he *became* a sojourner there; and the reason of his being brought there is added. See on Rev. i. 9. There is a beautiful mildness in the expression, which is very characteristic of the spirit of a holy Martyr when speaking of his own sufferings for Christ. Cp. the use of ἐγένετο in John vi. 21; x. 35.
[8] i. 9.
[9] Rev. ii. 11.
[10] Cp. *Gieseler*, Church History, § 28.
[11] See below on Rev. ii. 11.

Island of Patmos to Ephesus[1];" and he also says "that John remained with the Presbyters of Asia to the times of Trajan."

This statement harmonizes with the assertion of Irenæus, that the Revelation was seen by St. John at the end of the reign of Domitian, who was succeeded by Nerva, the predecessor of Trajan.

Origen, the scholar of Clement, observes that, in accordance with the prophecy of Christ, both the Sons of Zebedee, James and John, drank His cup of suffering; for "Herod," he says, "killed James, the brother of John, with the sword[2];" and the King of the Romans, as tradition informs us, condemned John, when bearing witness as a Martyr, to the Isle of Patmos, on account of the word of Truth: and John himself informs us concerning his own martyrdom, not telling us who it was that condemned him, but using these words in his Apocalypse, "I, John, your brother and fellow-companion in the tribulation and kingdom and patience in Jesus, became a sojourner in the island that is called Patmos on account of the word of God[3]."

Victorinus, Bishop of Pettau in Pannonia, who wrote a commentary on the Apocalypse at the close of the third century, and suffered as a martyr in A. D. 303, affirms in that commentary, that when John saw the Apocalypse he was in the island of Patmos, being condemned by Domitian Cæsar to the mines there; and that when John, on account of his old age, supposed he would have a release by death, Domitian was slain, and his decrees were rescinded, and John was liberated from the mines[4].

After him Eusebius relates as a fact commonly believed in his age, that St. John was condemned under Domitian to the island of Patmos on account of his testimony to the divine word[5], and that he there saw the Apocalypse in the 14th year of the reign of Domitian[6], that is, in A. D. 95.

After him S. Jerome, at the close of the fourth century, says, that "John wrote the Apocalypse in the island of Patmos, to which he was relegated in the 14th year of the Emperor Domitian, who was the second Roman Emperor that persecuted the Christians, Nero being the first[7]."

Thus then we find a consistent and uniform series of testimonies from S. Irenæus to S. Jerome —that is, from about A. D. 170 to A. D. 390—affirming that the Apocalypse was written by St. John in the Isle of Patmos about A. D. 95 of the common era.

The only evidence of any weight which may be adduced in opposition to these conclusions is that of Epiphanius, who died A. D. 403.

In his work on Heretics[8] he says that "St. John in the Apocalypse, writing to the Seven Churches of Asia, *predicts* the rise of Heresies which did not then exist, and foretells that a woman *would appear* at Thyatira who would call herself a prophetess[9]; and he adds that these things came to pass *long after the death* of John, inasmuch as he prophesied in the times of *Claudius Cæsar*, when he was at Patmos."

If this passage is genuine, and the text is not corrupt, it may be said without presumption, that through human infirmity, from which the most learned men are not exempt, the memory and judgment of the Author failed him when he wrote it.

This appears from the following considerations:

In speaking to the Angel of the Church of Thyatira, St. John is not censuring him for errors and corruptions which would prevail after his time, and for which he would not be responsible; but he is reproving the Angel, or Chief Pastor, for abuses which actually existed there under his government, and which he ought to have corrected.

Besides, if St. John had written, as Epiphanius supposed, in the days of Claudius, he could not have described himself as suffering exile at Patmos "for the Word of God," for no such punishment was inflicted by the Roman Power on Christians in the days of *Claudius*, or till the time of Nero[10]; nor could he have then referred to the days in which Antipas was slain at Pergamos, as a faithful martyr for the Truth[11]. Nor would he then have censured the Angel of Ephesus for having lost

[1] *Clem. Alex.* ap. *Euseb.* iii. 23.
[2] Acts xii. 2.
[3] Rev. i. 9.
[4] *Victorinus* in Apocalypsim, x. 11; Bibl. Patr. Maxima, tom. iii. ed. Paris, 1677; or in the *Abbé Migne's* Patrologia, vol. v. 333. See also in Apoc. xvii. 10, where Victorinus says that "Domitian was Emperor, when John saw the Apocalypse."
[5] *Euseb.* H. E. iii. 23.
[6] *Euseb.* Chronicon. ad Domitian. Ann. xiv.
[7] *S. Jerome* de Viris illust. c. 9, and ad Jovinian. ii. 14. "Vidit Joannes in Patmo insulâ in quam fuerat à Domitiano principe, ob Domini martyrium, relegatus, Apocalypsim infinita futurorum mysteria continentem."
[8] *Epiphan.* Hæres. li. lib. ii. vol. i. p. 197.
[9] See Rev. ii. 20.
[10] See above, p. 152.
[11] ii. 13.

"his first love[1];" for, in the days of Claudius, the Church of Ephesus was flourishing in the fresh spring-time of the Gospel, which it had just received from St. Paul.

Under these circumstances we may almost feel disposed to think that there is some error in our present copies of this passage of Epiphanius, and that it was hardly possible for him to have written—at least to have written deliberately—that the Apocalypse was composed in the times of Claudius[2].

However this may be, certain it is that this opinion of Epiphanius—if it were really his—never gained ground in the Church; and that the general belief of all the best ancient writers of Christendom was the same as Irenæus had expressed in the century in which St. John died, that he wrote the Revelation at the close of the reign of the Emperor Domitian[3].

This opinion is strongly confirmed by the internal evidence of the Apocalypse itself.

The Epistles in it to the Seven Churches of Asia betoken a condition of things later than St. Paul's age; and similar to that which we know from other sources to have prevailed in Asia, at the close of the first century of the Christian era.

In these seven Epistles we see Churches settled with Angels or Chief Pastors at their head; we see that some years have elapsed since they were planted; that time has passed away, in which they have been tried, and some have stood the trial, as Smyrna[4] and Philadelphia[5]; that some of them have declined from their primitive standard, as Ephesus, under fear of persecution, or through worldliness and lukewarmness, as Laodicea[6]; that others have a name to live and are dead, as Sardis[7]; and that heresies have grown up among them, as at Thyatira[8]; and that they have been visited by forms of heretical pravity and moral libertinism, such as the doctrines and practice of the Nicolaitans and Judaizers[9], which were the scourges of the Asiatic Churches at that time.

Such being the case, the received opinion of Ancient Christendom will not easily be disturbed by that spirit of scepticism which has unhappily shown itself in some quarters in recent times[10]; and which has however over-reached itself. It is not content with rejecting the date assigned to the Apocalypse by ancient testimony, but has proceeded to set itself against the universal consent of ancient Christendom, and to deny that the Author of the Book of Revelation was the Evangelist St. John.

These two theories will probably soon share the same fate, even in that country which gave them birth. They have already been encountered there with learning and ability[11], and their unsoundness has been exposed, and the ancient consent of Christendom has been vindicated.

We may therefore hold fast the belief, that the Book of Revelation was written at the close of the reign of Domitian, who died in the year of our Lord 96.

On the Authorship of the Apocalypse.

In order to establish the Genuineness of the Apocalypse, it will be sufficient to refer to the testimony of the next age after it was written, and especially of that Country to which it was originally sent.

[1] ii. 4.

[2] We may almost be inclined to think, that, instead of ἐπὶ ΚΛΑΤΔΙΟΥ, he may have written ἐπὶ ΦΛΑΒΙΟΥ, and that the copyist did not remember that the Emperor *Domitian* was sometimes called *Flavius*; as he is by Juvenal, iv. 37:

> "Cum jam semianimum laceraret *Flavius* orbem
> Ultimus, et calvo serviret Roma Neroni."

This passage also will remind the reader that Domitian was also called *Nero*, and it may serve to explain what is said by some other still later writers, that St. John was banished by *Nero*, which is another name for *Domitian*.

The argument which has been derived for a later date of the Apocalypse than Domitian's reign, from the words of the Apocalypse itself (xvii. 10): "And they are *Seven Kings*; *Five* are fallen, and *One is*, and the other is not yet come," will be examined in the note on that text.

[3] Thus *Primasius*, Bishop of Adrumetum in Africa, in the 6th century, in his Commentary on the Apocalypse (Bibl. Patr. Max. x. p. 289, or in *Migne*, Patrologia, lxviii. p. 796), says, "Hæc videre promeruit in Patmo Insulâ pro Christo à Domitiano Cæsare exilio missus." And so *Bede* in Rev. i. 9, speaks of this opinion as generally received in his day: "*Historia nota*, Joannem à *Domitiano* Cæsare propter Evangelium in hanc insulam relegatum; cui tunc congrueret cœli penetrare, cùm certa terrarum spatia nequiret excidere." *All antiquity* (says *Lampe*, Prolog. ad Joann. 61, 62) agrees in this, that St. John was banished by Domitian. See also *Vitringa* on Rev. iv. 1; vi. 1.

[4] ii. 9.

[5] iii. 8—10.

[6] iii. 16.

[7] iii. 1.

[8] ii. 20.

[9] ii. 6. 9. 15. 20; iii. 9.

[10] Especially among the followers of *Dr. Friedrich Lücke*, whose work on the Apocalypse, "Versuch einer vollständigen Einleitung in die Offenbarung, Zweyte Auflage, Bonn, 1852," has exhausted all that can be said on that side of the question.

[11] Especially by *Dr. E. W. Hengstenberg*, Die Offenbarung, Berlin, 1849, 1850. See also *Dr. Davidson's* Introduction, vol. iii. pp. 539—614 to the end, for an able refutation of the same theory. The edition of *Dr. F. Düsterdieck* (Gottingen, 1859), which proceeds on a principle of opposition to primitive uniform tradition on the subject, honestly recognizes that tradition *as* primitive and uniform, and pays a due tribute to its importance, and so virtually commends it to the reader's acceptance. Einleitung, p. 90.

The first witness here is Papias, Bishop of Hierapolis, a city at a few miles distance from Laodicea, one of the Seven Churches. He was a disciple of St. John, and in a certain sense a colleague of the Seven Angels whom the author of the Apocalypse addressed. He was very diligent in collecting memorable facts concerning the Apostles and their works: and he received the Apocalypse as the work of the Evangelist St. John [1].

His testimony is of greater value, on account of his nearness to Laodicea; for the Church of Laodicea could not have been ignorant of the authorship of a book addressed to *itself;* and if the Apocalypse had *not* been the work of *St. John*, we cannot imagine that the *Laodiceans* would have allowed such an *unfavourable* character of their Church, as is given in the Apocalypse, to be circulated throughout Christendom, in the name and with the authority of St. John. If the Apocalypse had been a forgery, they must have known it to be so; and knowing it so to be, they would have exposed it to the world.

This observation applies to others of the Seven Churches, who are addressed in similar terms of *rebuke:* and it adds weight to the facts, first, that there is a considerable amount of primitive testimony from the Seven Churches, assigning the Apocalypse to St. John; and that there is none from that quarter which ascribes it to any one else.

The next testimony is that of Justin Martyr. About the middle of the second century he came to the city of *Ephesus*, where he held a two days' conference with Trypho, one of the most learned Jews of his day. In the narrative which he published of this dialogue, Justin Martyr quotes the *Apocalypse*, and affirms that it is written by one of the *Apostles* of Christ, whose name is *John* [2].

This assertion was made only about half a century after the death of St. John, and it was made at *Ephesus*, the mother city of Asia, the principal of the Seven Churches, the city in which St. John passed a great part of his life, in which he died, and was buried [3]. This testimony, therefore, of Justin Martyr is of great value, and confirms the belief, that St. John was the Author of the Apocalypse.

We next come to Melito. He was Bishop of one of the Seven Churches, Sardis, in the second century; a successor, therefore, of one of the Seven Angels addressed in the Apocalypse. The witness of Sardis and its Bishop cannot be suspected of *partiality;* for Sardis, again, is one of the Churches which is rebuked with great severity in the Apocalypse. *Thou hast a name that thou livest, and art dead* [4]. And the character of Melito stands pre-eminently high both for piety and learning. He showed a laudable zeal with regard to the Canon of the *Old* Testament. In order to assure himself and the Church of Sardis concerning the Books of the Ancient Scriptures, as received by the Churches of Palestine, he visited that country in person, and he has given the result of his critical inquiries in an interesting and valuable Epistle [5]. And it cannot be supposed that *he* who was so diligent and circumspect in his inquiries concerning the *Old* Testament, would have been less careful respecting the *New*, and especially concerning *that Book* of the New Testament, the Apocalypse, which contains an address to his own Predecessor, and to his own Church; and to which, on other grounds, his best consideration must have been given, for he wrote a Commentary upon the Apocalypse [6].

The evidence, therefore, of Melito is important. He also received the Apocalypse as the work of St. John.

The latest witness to whom we shall appeal is S. Irenæus. He was probably a native of Asia Minor, whence he migrated to France, where he became Bishop of Lyons toward the close of the second century. In his youth he had been acquainted with S. Polycarp, who was placed in the see of Smyrna by the Apostles, and, as some affirm, by St. John himself [7]; and is supposed by some learned men [8] to be no other than the *Angel of the Church of Smyrna*, who is addressed in the Apocalypse.

In his work against Heresies, published only about ten years after S. Polycarp's martyrdom, S. Irenæus refers to the Apocalypse [9]. He mentions *ancient* Manuscripts of it, which he had

[1] *Andreas* and *Arethas* (Prolog. in Apocalyp.) refer to Papias as vouching for the inspiration of the Apocalypse, and *S. Irenæus*, who unhesitatingly received it as genuine, refers to Papias as among his authorities. Cp. *Iren.* v. 33, Παπίας Ἰωάννου ἀκουστής, Πολυκάρπου δὲ ἑταῖρος. *Euseb.* iii 39. *S. Hieron.* Catal Script. xviii. tom. iv. p. 109, and Epist. ad Theodoram, iv. p. 581.

[2] *Euseb.* iv. 18, διάλογον ἐπὶ τῆς Ἐφεσίων πόλεως πρὸς Τρύφωνα τῶν τότε Ἑβραίων ἐπισημότατον πεπολῆται· μέμνηται τῆς Ἰωάννου Ἀποκαλύψεως σαφῶς τοῦ Ἀποστόλου αὐτὴν εἶναι λέγων.

[3] *S. Justin,* Dialog. c. Tryphone, c. 80, 81. See also *S. Hieron.* Catal. c. ix.

[4] Rev. iii. 1.

[5] *Euseb.* iv. 26. *S Hieron.* Catal. c. xxiv.

[6] Ibid.

[7] *Tertullian*, de Præscr. c. 32. *S. Iren.* iii. 3, 4, ap. *Euseb.* v. 20. Cp. *Euseb.* iv. 14. *S. Hieron.* Catal. Scr. xvii.

[8] For instance, by *Archbp. Ussher.*

[9] *Clinton*, Fasti Romani, A.D. 166. *Cave*, i. pp. 66, 67, de Irenæo.

examined; and he speaks of a particular *reading*[1] of a passage[2] in the Apocalypse (that concerning the *number* of the Beast), as being confirmed by the authority of those "who had seen St. John face to face." In this work he quotes the Apocalypse no less than twenty times; he makes long extracts from it; and speaks of it unhesitatingly as inspired Scripture, and as the work of St. John.

The testimony of S. Irenæus is of more value, because it was probably derived from Asiatic Bishops; for example, from Papias, whom he mentions; and from S. Polycarp[3], whose life, like that of his Master, St. John, seems to have been providentially prolonged to almost a patriarchal duration, in order that he might be a witness of the living Voice of Apostolic Teaching, till the Written Word was generally diffused.

Such, then, is the testimony from the country[4] to which the Apocalypse was originally sent; such is the witness of the Asiatic Churches to which it was addressed. No evidence of a *contrary* kind can be adduced from those Churches, and from that age.

No doubt was entertained by the Apocalyptic Churches concerning the inspiration and genuineness of the Apocalypse. On the contrary, *those* were *condemned* as holding heretical opinions, the Alogi, for instance, of the second century, who denied the Apocalypse to be St. John's[5]. "We can appeal," says Tertullian, at the close of the second century, "to the Churches which are the foster-children of St. John; for though Marcion, *the heretic, rejects his Apocalypse*, yet the series of the Asiatic Bishops derives its origin from St. John[6]." All the Apocalyptic Churches ascribe the Apocalypse to St. John.

Let us consider now the facts before us.

A Writing, claiming to be from Heaven, dictated in solemn and sublime language, predicting future events, presenting, as it were, a series of pictures of the World's History to the end of Time, is sent to Seven Apostolic Churches of the most distinguished Cities of Asia: to Ephesus, the rich emporium of the East; to Smyrna, the nurse of Poets; and to Sardis, the ancient residence of Kings. It purports to come from an exile on the barren rock of Patmos, an isle almost within sight of Ephesus, and therefore accessible to those to whom the book is sent. It speaks in the voice of authority to those Churches, and to their spiritual Rulers; it pronounces judicial sentence upon them; it rebukes their failings, and commends their virtues; it promises blessings to those who receive the words of its prophecy, and denounces eternal woe on all who add to, or take away from, it. It speaks to men as being itself from God.

And what is the *result?*

This Book—with these claims, reproofs, promises, and threats—is *received* by all these Churches as the WORD of GOD; and is ascribed by them to the beloved Disciple, the blessed Apostle and Evangelist, St. John.

Such is their testimony; and they could not have been deceived in this matter. St. John was no stranger to them. He lived and died among them. If then the Apocalypse is *not* from God, and if it is not the work of St. John, it cannot be imagined that the Apostolic Churches of Asia would have conspired to receive it. Their duty, both to God and to the Apostle, required them not to do so. So far from *receiving* it, the Angels of these Churches, with one voice, would have *protested* against it. *Not* only they would *not have* recognized it as divine, not only they would not have received it as the work of St. John, but they would have *condemned* it as falsely ascribed to the Apostle, and impiously laying claim to the incommunicable attributes of God. It would have taken a place among those *spurious* Revelations which were ascribed by heretics to Peter, Paul, and Thomas; and the World would have heard no more of the APOCALYPSE of ST. JOHN.

If now we open the Book itself, every thing there harmonizes with this belief[7].

The Author calls himself *John*. "I, John, who am also your brother, and companion in

[1] *Iren.* v. 30. Cf. *Euseb.* v. 8. *Irenæus* also quotes the Apocalypse as St. John's in Fragm. Pfaff. p. 26.

[2] Rev. xiii. 18.

[3] *Euseb.* iv. 14; v. 20.

[4] *Mr. I. C. Knight*, in pp. 12—15 of an ingenious Essay on the Apocalypse (Lond. 1842), has shown reason for believing, that *S. Ignatius*, in Epist. ad Philad. 6, imitated the words in Rev. iii. 12.

[5] *Epiphan.* Hæres. li. 3, 4. 32, 33. *Philastr.* Hæres. lx. al. 13.

[6] *Tertullian*, c. Marcion. iv. 5. See ibid. iii. 14.

[7] Some remarks have already been offered above on the objections derived from the difference of *style* between the Apocalypse and St. John's Gospel (*Euseb.* vii. 25). This question has been well discussed by *Guerike*, Einleitung in das N. T. § 60, p. 555. And, after all, the *subject* of the Apocalypse is so different from that of the Gospel, that arguments from *style* are scarcely admissible here. No one would argue from the Satires of Horace that he did not write the Odes. And yet how different is the style! What has been said above on the difference of style between St. Peter's two Epistles (pp. 71—77), may be applied, mutatis mutandis, here. Cp. above, p. 145, note.

tribulation[1]." "John to the Seven Churches which are in Asia[2]." "I John saw these things, and heard them[3]." *Whom* would this *name* suggest, placed thus by itself, without any epithet or accompaniment? Whom but the Apostle and Evangelist, St. John? He, and he alone, was John; their brother, their pastor, and their guide: and no one else in his age, *writing to St. John's own Churches*, would have ventured to assume the name of John, in this bold and unqualified simplicity.

Again; the Author writes from the isle of Patmos, where he was, "for the testimony of the Lord Jesus;" and we know that St. John was banished to that island by the Emperor Domitian, when he persecuted the Church[4].

It may be asked, perhaps, Why then does he not *call* himself an *Apostle?* We may ask, in reply, Why does not St. John himself, in his Epistles? Why does not St. James? Why does not St. Jude? The name *John* would *suffice* to identify him; and, by withholding the *title* of *Apostle*, and calling himself only a *servant* of God, and their *brother* in tribulations, he would show, that though he had "the gift of prophecy, and was permitted to understand all mysteries, and to speak with the tongue of Angels[5]," yet he was not elated above measure "by the abundance of his Revelations[6];" and the more he was exalted by God, the more he would humble himself with men. "The secret of the Lord is among them that fear him[7];" "and mysteries are revealed to the meek[8]."

Further; the Author of the Apocalypse, modest as he is in the description of himself, speaks, as we have seen, to the Angels of Asia with all authority: he distributes praise and blame like a Ruler and a Judge. Now, there was only *one* person then alive in the whole world who was entitled to use this language; and *that one* person was not only entitled to use it, by his double character as the last surviving Apostle, and as Metropolitan of Asia, but he was most solemnly *bound* to use it. By reason of his *office*, he was obliged, in duty to CHRIST, Who called him to it, to "speak, and exhort, and rebuke with all authority[9]." He was bound to be no respecter of persons; to "be instant in season, out of season; to reprove, rebuke, exhort[10]." This person was ST. JOHN.

Again; we find that the Author of the Apocalypse, who writes to the Seven Angels, or Bishops, gives them an Apostolic *Benediction*,—The Grace of our Lord Jesus Christ be with you[11]. "And without all contradiction," says the Apostle, "the less is blessed of the better," or greater[12]. Therefore we may infer that the writer of the Apocalypse is some one greater than the Bishops of Asia. He is some one entitled to bless them. Now, there was one person in the world, and one alone, who, in a spiritual sense, was greater than the Bishops of Asia, and so was entitled to bless them, and might justly be expected to do so; and that person was ST. JOHN.

Lastly; the Catholic Church from primitive times, which is the Body of Christ, and to which He has promised His Spirit and His presence[13], receives the Apocalypse as Canonical Scripture and as the work of St. John[14]. Her testimony is the testimony of Christ, Who is present with her; it is the testimony of the Holy Spirit, Whom Christ sent to be in her[15].

There was a remarkable fitness in the selection of St. John, particularly of St. John at Patmos, for writing the Apocalypse.

He was the beloved disciple; he had been with our Lord in His Agony and on the Cross; his brother Apostles had now been removed by death; and he was left, aged, an exile, and a prisoner, in a lonely island, for the testimony of the Truth in Christ.

As the winds blew, and the waves dashed on the rocky shores of Patmos, so the winds and waves of persecution were now beating on the Church. But the aged Apostle, who was confined within the narrow limits of Patmos, was admitted in the glorious visions of the Apocalypse to the presence of God. The Exile of earth became a Citizen of heaven; the cliffs of Patmos appeared more beautiful than Paradise. He was "in the Spirit on the Lord's Day." The Man of sorrows, Whom St. John had once seen crowned with thorns before Pilate, and bleeding on the Cross at Calvary, was now seen reigning in heaven adored by myriads of Angels, and coming on the clouds of heaven to judge the Quick and Dead.

This is very appropriate; it harmonizes well with the tender care of Christ for those who love

[1] Rev. i. 9.
[2] Rev. i. 4.
[3] Rev. xxii. 8.
[4] See above, p. 153.
[5] 1 Cor. xiii. 1, 2.
[6] 2 Cor. xii. 7.
[7] Ps. xxv. 13.
[8] Ecclus. iii. 19.
[9] Tit. ii. 15.
[10] 2 Tim. iv. 2.
[11] Rev. i. 4; xxii. 21.
[12] Heb. vii. 7.
[13] Col. i. 24. Matt. xxviii. 20. John xvi. 13.
[14] See the authorities in *Wetstein*, N. T. ii. p. 744, and *Kirchofer*, pp. 296—328.
[15] Cp. above, p. 77.

Him, and suffer for Him. It is expressive of His love for His Church, left a widow for a while in this world. When on the Cross, He committed His Mother to St. John's care. By St. John, He reveals to His Church the future glory which will be hers, when she will be reunited to Him, and be the Bride in heaven.

Here, therefore, is a source of comfort to all Christians. Here on earth we are exiles; we are in Patmos. Especially, in these latter days, the heavens are dark; the sea is high; the waves dash upon the rock: "the floods are risen, O Lord; the floods have lift up their voice[1]." This is an age of storms. The beach is strewn with wrecks. Yet in the gloom of this world, in this solitude and exile, we may have inward peace, and light and hope and joy. Loving Christ with St. John, suffering for Christ with him, we, like St. John, shall be visited by Christ. St. John's vision will be ours. His Revelation will be ours. Our Patmos will be Paradise. And we may pass from the storms of earth to the sunshine of heaven; and from the solitude of our worldly banishment to the mansions of our Father's House.

On the Text of the Apocalypse.

THE History of the Original Greek Text of the APOCALYPSE is very remarkable.

Erasmus, its first Editor after the invention of printing, had only *one* MS., and that an imperfect one, of the *Apocalypse*. He supplied the last six verses, which were wanting in that MS. from the Latin Vulgate, translated by himself into Greek; and some words of Erasmus, not authorized by any MS., still remain in some editions of the Apocalypse printed at this day[2].

The second edition of the New Testament was that of the *Complutensian Polyglott*, so called from Complutum, or Alcalà in Spain, the place at which it was printed. This was in the year 1520. The Complutensian Editors, says Wetstein[3], had only *one* MS. of the Apocalypse. They were followed in the Apocalypse by Erasmus in his fourth and fifth editions in 1527 and 1535, and by *Robert Stephens* in the year 1546, and again in 1549, 1550, and 1551. Wetstein[4] affirms that Robert Stephens had only *two* MSS. of the *Apocalypse*, and that these were not accurately collated. The *third* edition of Stephens formed the basis of those of *Theodore Beza*, which appeared at Geneva in 1565, 1576, 1589, 1598, and also of the *Elzevir* edition, or *received text*, as it is commonly called, published at Leyden in 1624.

Beza's edition of 1598 was the groundwork of the English AUTHORIZED VERSION of the New Testament, published in 1611, and "appointed to be read in Churches."

Here two remarks may be made. The ENGLISH AUTHORIZED TRANSLATION of the APOCALYPSE does not rest upon the same sound foundation of MS. authority as the Authorized Translation of the *other books* of the New Testament. It stands in a place by itself, and ought to be regarded accordingly[5].

No one need be startled by this statement. If the Apocalypse now existed only in the single MS. of Erasmus, no article of Christian Doctrine would be in the least degree different from what it is. The numerous MSS. of the Apocalypse which have been collated since it was first printed, have not affected any doctrine of Christianity; but they have placed the *received* Articles of the Faith on a more solid basis.

In the interval of time which has elapsed between the publication of the *Authorized Version* and the present day, much has been effected for the confirmation and establishment of the Original Text of the *Apocalypse* by the labours of *Bishop Fell*, *Dr. John Mill*, *Bentley*, *Wetstein*, *Bengel*, *Matthæi*[6], *Alter*[7], *Birch*[8], *Woide*, *Griesbach*[9], *Scholz*[10], *Ford*[11], *Barrett*[12], *Lachmann*, *Tischendorf*, *Tregelles*[13], *Scrivener*, and *Mai*[14]; and little now remains but to use diligently and faithfully the materials collected by them.

Their attention has been devoted mainly to the critical examination of Manuscripts; and it is due to them that at this time, nearly a *hundred* MSS. of the Apocalypse have been collated, some of which are of great antiquity and value.

[1] Ps. xciii. 4.
[2] See *Bengel*, p. 622.
[3] Proleg. in Apocalyps. N. T. ii. p. 741.
[4] Ibid.
[5] "*Lectio recepta Apocalypseos* (says *Wetstein*, A.D. 1752, l. c., p. 741), quæ ab Erasmianis, profluxit admodum infirmo nititur tibicine. Et tamen per integrum quod ab editione Stephanicâ elapsum est sæculum, viri docti etiam in corruptâ lectione quid libet potius invenire, quàm lectionem receptam vel confirmare vel emendare maluerunt."
[6] Rigæ, 1782—1788. 12 tomis.
[7] Vindobonæ, 1786, 1787. 2 tomis, 8vo.
[8] Hauniæ, 1800.
[9] Halæ Saxonum, 1806. 2 tomis, 8vo.
[10] Berolini, 1830—1836. 2 tomis, 4to.
[11] In Appendice Codicis Vaticani, Oxon. 1799.
[12] Cum Codice Evangelii S. Matthæi rescripto, Dublinii, 1801.
[13] Lond. 1844.
[14] Who has printed the Apocalypse from Cod. Vat. 2066; see the next page.

Of these the three *most* ancient are,

A. The *Alexandrine*, in the British Museum, probably of the fourth century. A fac-simile of it was published by *Woide* in 1786, a magnificent work, reflecting great honour upon the Editor, and on those who generously assisted him. See above, on the Gospels, p. xxxiv, new edit.

B. The *Basilian*, in the Vatican at Rome, No. 2066; of the sixth or seventh century. A transcript of it was published by *Tischendorf*, in 1846; and another has been published at Rome, as a Supplement to *Mai's* edition of the Codex Vaticanus, No. 1209.

This Basilian MS. is not to be confounded with Codex B, in the Vatican, No. 1209, containing other portions of the Greek Testament, but not comprising the Apocalypse. See above, on the Gospels, p. xxxiv.

C. The Palimpsest MS. of *S. Ephraim* the Syrian; so called from its having certain works of S. Ephraim *written over* the Greek Testament; probably of the fourth century. A transcript was published by *Tischendorf* in 1843.

By the goodness of Divine Providence these three invaluable MSS. containing the Book of Revelation have been preserved to our own age, and have been made generally accessible at this day by means of transcripts. In this respect we of the present generation enjoy a privilege which was not granted to our forefathers, the ENGLISH TRANSLATORS, nor indeed to any of our predecessors. This circumstance will appear the more striking, when we recollect that one of these three Ancient Manuscripts, the *Ephraim Palimpsest*, which, about a century ago, was almost illegible[1], has now, within the last few years, been restored, as it were, to life by a chemical process, so that the reading of nearly every letter of it has been ascertained[2].

Notice of some ancient Commentators on the Apocalypse, whose Works are extant[3].

I. *Victorinus*, Bishop of Petabium, or Petavium, Pettau, in Pannonia, circ. A. D. 270 (Cave, i. p. 147[4]). He is said to have suffered martyrdom in the Diocletian persecution, A. D. 303. The "Commentarius in Apocalypsim," ascribed to Victorinus, printed in Bibliotheca Patrum Maxima, iii. p. 414—421, and in a shorter form, entitled "Scholia in Apocalypsim," in Biblioth. Patrum Gallandii, iv. p. 52—65, whence it has been recently republished by the Abbé Migne. Patrologia, v. p. 318—348. The work of Victorinus was revised and modified by S. Jerome (see Ambros. Ansbert. in Bibl. P. Maxima, xiii. p. 404).

II. *Auctor Anonymus*, apud *S. Augustinum*, tom. iii. pp. 3106—3159, ed. Paris, 1837. This Exposition on the Apocalypse, which is very valuable, is in the form of Homilies or Sermons preached in the Church. It will be designated by *Aug. ?* in the following notes; see on ii. 1.

It has been ascribed by some to *Tichonius*, the celebrated Donatist Expositor, contemporary with S. Augustine, circ. A.D. 390. (Cave, i. p. 285.) Tichonius is known to have composed an exegetical work on the Apocalypse (see *Bede's* Commentary, *passim*[5]), and it is probable that these Homilies contain considerable portions of that treatise, adapted to the use of the Church.

III. *Primasius*, Bishop of Adrumetum in Africa, flourished A.D. 550. His "Commentarius in Apocalypsim" is contained in Bibl. Patrum Maxima, x. pp. 287—340, and has been published by the Abbé Migne in his Patrologia, tom. lxviii. pp. 794—956.

IV. *Cassiodorus Aurelius Magnus*, "Senator Romanus, deinde Monachus Vivariensis in Calabria." (See Cave, Hist. Lit. i. p. 501.) He wrote his work, "De Divinis Lectionibus," circ. A.D. 556. His "Complexiones in Apocalypsim" were published at Rotterdam, 1723, 12mo. pp. 213—243, and are inserted in the Abbé Migne's Patrologia, tom. lxxx. pp. 1406—1418. Cassiodorus, in p. 9 of his work De Divinis Lectionibus, speaks of Primasius as his own contemporary, and refers to his work on the Apocalypse.

[1] It is described as such by *Montfaucon*, in the year 1708. Palæogr. Gr. p. 213. *Wetstein* says (in a letter to Bentley, 29 July, 1716), that it cost him two hours to read a page. *Bentley's* Correspondence, p. 510. Cp. p. 519.

[2] By means of the "tinctura Giobertina," in 1842. See Monitum Editoris, Pars ii. p. xvii.

[3] Compare *Calovius*, Bibl. Illust. N. T. Proleg. in Apoc. p. 1715, sq. *Lücke*, Geschichte der Auslegung d. Apoc. in vol. iv. of his Kommentar über die Schriften d. Evang. Joannes, pp. 951—1012, 2nd ed. The *Rev. E. B. Elliott's* Horæ Apocalypticæ, iv. p. 307, 4th ed. *Dr. Todd* on the Apocalypse, p. 269. See also particularly, *Le Long*, Bibliotheca Sacra, vol. ii.

[4] Ed. *Basil.* 1741.

[5] E. g. *Bede*, Explan. Apocalyps. Epist. ad Euseb., "Has ergo regulas non in Apocalypsi tantùm, id est, in Revelatione Sancti Joannis Apostoli, quam idem *Tichonius* et vivaciter intellexit, et veridicè satisque catholicè disseruit, præter ea duntaxat loca, in quibus suæ partis, id est, Donatistarum schisma defendere nisus." "Cujus quidem auctoris et nos in hoc opere sensum secuti, nonnulla quæ extrinsecus posuit, breviandi causâ, omisimus."

V. *Andreas*, Archbishop of Crete, supposed by some to have been afterwards Bishop of Cæsarea, in Cappadocia [1], probably in the sixth or seventh century. (Cave, i. p. 467. Fabric, Bibl. Gr. viii. 696, xi. p. 62, ed. Harles.) His Commentary on the Apocalypse is printed in Morell's edition of *S. Chrysostom*, tom. viii., and a Latin translation of it in Bibl. Patr. Max. tom. v. pp. 589—633. We may here mention the two other Greek Expositors, who derive their materials mainly from Andreas, Arethas, and Œcumenius.

VI. *Arethas*, Bishop of Cæsarea, in Cappadocia, in the tenth century. (Fabric, Bibl. Græc. viii. p. 698, ed. Harles. Cave, i. p. 520, in Œcumenii opera, ed. Paris, pp. 640—837, A.D. 1631.) A Latin translation of his Exposition is found in Bibl. P. Max. ix. pp. 741—791.

VII. *Œcumenius*, Bishop of Tricca, in Thessaly, probably in the tenth century. (Cave, ii. p. 112. Fabric. Bibl. Gr. viii. p. 692.)

Much has been effected recently towards an improved edition of these two Expositors by the late lamented *Dr. Cramer*, in his publication "*Œcumenii* et *Arethæ* in Apocalypsim," Oxonii, 1840. "Nobis," says he in his Preface, "plenissimum forsan Antiquorum Græcorum Patrum Commentarium, qui extat, in Apocalypsim, licuit vulgare." The learned Editor has printed new Scholia of Œcumenius, and has added to those already published of Arethas. The Exposition of Œcumenius commences at p. 497 and ends at p. 582 of *Dr. Cramer's* volume.

VIII. *Beda* Venerabilis; born near the mouth of the Tyne, in the county of Durham, A.D. 672, died A.D. 735. (Cave, i. p. 612.) Explanatio Apocalypsis in tom. xii. pp. 337—452 of Bedæ Opera, Lond. 1844. A valuable and interesting Exposition.

IX. *Ambrosius Ansbertus*, Gallus Presbyter (obiit A.D. 778), in S. Joannis Apocalypsim libri x. ad sanctissimum in Christo Patrem ac Dominum D. Stephanum Divinâ Gratiâ Papam; ed. princ. Col. 1536, fol. p. 442. Bibl. P. Max. xiii. pp. 403—639. (Cave, i. p. 631.)

X. *Berengaudus*, Monachus Benedictinus, circ. A.D. 800. Expositio super vii. Visiones Apocalypseos, inter S. Ambrosii Opera, ed. Bened. tom. ii. pt. ii. pp. 499—589.

XI. *Haymo*, "Episcopus Halberstattensis, Alcuini discipulus," obiit A.D. 853; an excellent Expositor. Commentariorum in Apocalypsim Beati Joannis libri vii. jam primum in lucem editi, et ad multorum scriptorum Codicum fidem castigati, Coloniæ, 1531, 12mo. (Cave, ii. p. 28.) Commentaries on the Apocalypse were written by *Alcuin* and *Rabanus Maurus* (Trithem, 251. 267), contemporaries of Haymo, but are not now extant.

XII. *Anselmus* Laudunensis (Laon, in Picardy) Benedictinus, Petri Abælardi magister; fl. A.D. 1103. In Apocalypsim Enarrationes, Coloniæ, 1612, inter Anselmi Cantuariensis Opera, ii. p. 471, sqq. (Cave, ii. p. 187.)

XIII. *Bruno*, Abbas Monte-Cassinas, ob. 1125. (Cave, ii. p. 158.) Commentarius in Apocalypsim Opera, Venet. 1651. 2 tom. fol.

XIV. *Rupertus* Tuitensis (propè Coloniam Agrippinæ), ob. 1135. Comment. in Apocalypsim, lib. xii. ad Fridericum, Archiepiscopum Coloniensem, Colon. 1541, p. cxcv; Noriberg, 1526, ed. Paris, ii. p. 450, sqq. (Cave, ii. p. 193.)

XV. *Anselmus*, Episcopus Havilbergensis, de Sigillis Apocalypticis scripsit, A.D. 1145. (Cave, ii. p. 224.) Some further account of this important treatise has been given, and some extracts from it have been printed, by the present writer in his Edition of the Greek Text of the Apocalypse, London, 1849, Appendix B.

XVI. *Ricardus de Sancto Victore*, propè Parisios, "natione Scotus, S. Bernardi familiaris," obiit 1173. In Apocalypsim S. Joannis libri vii. (Cave, ii. p. 228.) Opera, Rothomagi, 1650. 2 tom. folio.

XVII. *Joachimus, Calaber*, Abbas Florensis sive de Flore, fl. A.D. 1200. (Cave, ii. p. 278.) His work on the Apocalypse was first published with the following title:—

"Expositio magni Prophetæ *Abbatis Joachim* in Apocalypsim: Opus illud celebre; Aurea, ac præ ceteris longè altior et profundior Explanatio in Apocalypsim *Abbatis Joachim* de statu Universali Reipublicæ Christianæ, deque Ecclesiâ Carnali in proximo *reformandâ*, atque in primævam sui ætatem redigendâ; triplici priùs tamen percutiendâ flagello, moxque omnium Infidelium ad Christi fidem conversione; jam multis sepulta sæculis, sed adimplenda tempore instante ad utilitatem et consolationem fidelium nutu divino detecta atque reserata in lucem primo venit," Venetiis, 1527, 4to.

[1] Andreas of Crete was probably a different person from Andreas of Cappadocia. In the MSS. the Commentary on the Apocalypse is attributed, sometimes to the one, sometimes to the other. Arethas assigns it to his predecessor in the See of Cappadocia.

The date of Joachim's prefatory Epistle is printed "Floris. anno Dominicæ Incarnationis MC." It ought to be MCC.

A further account of Joachim's expositions of the Apocalyptic prophecies is given in Appendix C of the present Editor's volume above quoted, Lond. 1849; and *Gieseler*, Eccl. Hist. § 70.

XVIII. *Thomas Aquinas*, nat. 1224, ob. 1274. Thomæ Aquinatis in B. Joannis Apocalypsim Expositio nunc primum è tenebris eruta, Florentiæ, 1549, 12mo. p. 654. The preface speaks of it unhesitatingly as the work of Aquinas. Cave (ii. p. 306) denies the genuineness of this exposition, and conjectures that it was written by *Thomas Anglicus*, the monk of Ely, of the twelfth century.

XIX. *Joannes Petrus Olivi*, a Franciscan, of Languedoc, ob. 1297. Postilla in Apocalypsim. For a further account of *Peter Olivi*, and of his memorable labours on the Apocalypse, see *Gieseler*, Eccl. Hist. § 70, and Appendix D of the present Editor's Greek Text of the Apocalypse. Lond. 1849.

XX. *Albertus Magnus*, Provincial of the Dominicans, Master of Aquinas, Bishop of Ratisbon, died at Cologne, A.D. 1280. (Cave, ii. p. 311.) Commentarii in Apocalypsim. Basil, 1506.

XXI. *Petrus Aureolus*, sive Petrus de Verberia, Doctor facundus, Archiepiscopus Aquensis (of Aix), fl. 1310. (Cave, ii. p. 25, App.) His *Breviarium Bibliorum* contains his comment on the Apocalypse.

XXII. *Nicolas de Gorham*, of Merton College, in the fourteenth century. Comment. in Apocalypsim, Antwerp, 1617—1620, p. 178 sqq. (Cave, ii. p. 86 in Appendice.)

XXIII. *Jacobus de Paradiso*, Carthusianus, A.D. 1449. "De Septem Statibus Ecclesiæ in Apocalypsi descriptis, deque authoritate *Ecclesiæ et Ejus Reformatione.*" A valuable and interesting treatise, printed in *Browne's* Fasciculus Rerum Expetendarum, &c., ii. p. 102. Lond. 1690.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.

I. [1] Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς δεῖξαι τοῖς
δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ
a 1 John 1. 1. ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, [2] a ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ
b Rom. 13. 11. James 5. 8. 1 Pet. 4. 7. ch. 22. 7, 10. καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε. [3] b Μακάριος ὁ ἀναγινώσκων,
καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμ-
μένα· ὁ γὰρ καιρὸς ἐγγύς.
c Exod. 3. 14. ver. 8. ch. 3. 1. & 4. 5, 8. & 11. 17. & 16. 5. [4] c Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων, ἃ ἐνώπιον

Ch. I. 1. Ἀποκάλυψις Ἰησοῦ Χριστοῦ, κ.τ.λ.] *The Apocalypse*, or *Revelation, of Jesus Christ, which God gave to Him, to show to His servants what things must come to pass shortly.* The Father loveth the Son, and showeth Him all things that Himself doth (John v. 20); and the Everlasting Son, the Word of God, God with us (Matt. i. 23), God manifest in the flesh (1 Tim. iii. 16), *reveals* God's will to the world (see Matt. xi. 27. Luke x. 22. John i. 18). Hence the Apocalypse is the *Revelation of Jesus Christ* (cp. Gal. i. 12. 2 Cor. xii. 1). John (says *Bengel*) is the *writer* of this book, but its *Author* is Christ.

By some English Writers this Book is sometimes called, in the plural number, "the Revelations," but this is erroneous. The Book is Ἀποκάλυψις, *Apocalypse*, an *unfolding* or *revealing* of what is secret; as *Andreas* expresses it, it is ἡ τῶν κρυπτῶν δήλωσις (see the LXX, in 1 Sam. xx. 30). Hence *S. Irenæus* (v. 30) says, "the Apocalypse *was seen*" (ἑωράθη); a passage which shows that this title of the book, "the Apocalypse," is very ancient, probably from St. John himself.

It is this act of *revealing* which the title describes. Compare the use of this word in Rom. ii. 5; viii. 19; xvi. 25. 1 Cor. i. 7; xiv. 6. 2 Cor. xii. 1. 7. Gal. i. 12; ii. 2. Eph. i. 17; iii. 3. 2 Thess. i. 7. 1 Pet. i. 7. 13; it is the office of revealing the future which is assigned to Christ by God, and this truth is declared in the name and contents of the Apocalypse. Accordingly we shall see that it is Christ, Who commands John to write the seven Epistles to the Seven Churches, and reveals what some of them will suffer (i. 11. 19); it is Christ, Who opens the Book sealed with the Seven Seals (v. 7. 9), and reveals the future sufferings and final triumph of the Church (vi. 1—17; vii. 1—17); it is Christ, Who offers the prayers of all the Saints, which lead to the sounding of the Seven Trumpets which announce God's Judgments on His enemies (viii. 3—13; ix. 1—21; xi. 15); it is Christ, Who delivers the little Book opened to St. John, and gives him a commission to prophesy again (x. 1—11).

The *Divinity* of Christ is declared by what follows; "*He* sent and signified it by *His* angel to His servant John." Compare xxii. 16. The Angels are *Christ's* Angels, because He is God. See Matt. xxiv. 31.

— τῷ δούλῳ αὐτοῦ Ἰωάννῃ] *to His servant John.* The blessed Apostle, the beloved Disciple, who was admitted to see the heavenly visions which he is about to describe, is not "exalted by the abundance of his revelations" (2 Cor. xii. 7), but describes himself by this title, "the *servant* of Christ." "*Mysteries* are *revealed* unto the *meek*." Ecclus. iii. 19.

2, 3. ὃς ἐμαρτύρησε κ.τ.λ.] *who bare witness of the Word of God, and the testimony of Jesus Christ, as many things as he saw.* St. John thus intimates, that what he writes in the Apocalypse, is not from *himself*, but from *God*: that it is not from any private imagination, but that it is the testimony of Christ; and that he writes *whatever he saw* in the visions of God. Therefore he adds, "*blessed is he who readeth, and who heareth* (i. e. hearkens to, and obeys) *the words of the prophecy, and observeth the things which are written therein.*" On the sense of ἀκούω with an accusative as here, see Acts ix. 7. On the meaning of ὅσα see note, John xxi. 25, and on the promise of blessedness to him that *readeth* and *keepeth*, see on James i. 22.

— ὁ γὰρ καιρὸς ἐγγύς] *for the season is at hand*: the *season* (καιρὸς) at which they will come to pass is near. This assertion is always true, even to the end of time. For since the prophecies in this book extend from the Apostolic age to the Day of Judgment, some of them are continually on the eve of their accomplishment. Besides, since the duration of the present world is but a span when compared with Eternity, the season of Judgment is at hand; the *Judge standeth before the door* (James v. 9). Cp. 2 Pet. iii. 8. *Arethas.*

4. Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις] *John to the Seven Churches that are in Asia.* The *Asia* here mentioned is the district more commonly known as Ionia and Lydia, and was called in Roman language Proconsular Asia. It was a province of not more than one hundred miles square, watered on the north by the river Caycus, on the south by the Mæander, and bounded on the east by the Phrygian hills, and on the west by the Mediterranean Sea. See on Acts ii. 9, and *Abp. Ussher's* Treatise on the Original of Bishops and Metropolitans, Oxf. 1641, p. 53, and following. Its capital was Ephesus, in which city St. John resided, wrote his Gospel, and died, and which is now named after him. See above, *Introduction* to St. John's Gospel, p. 267.

On these Epistles to the Seven Churches see further below, i. 11; ii. 1.

— χάρις ὑμῖν καὶ εἰρήνη] *Grace be to you, and Peace.* The salutation with which St. Peter's two Epistles, and all St. Paul's Epistles to Churches begin (see on 1 Thess. i. 1); and serving as a bond of Christian fellowship between St. John and those two Apostles. The Apocalypse also ends with the final salutation which was characteristic of St. Paul, *The Grace of the Lord Jesus Christ.* See above, on 1 Thess. v. 28.

— ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος] *from Him Who is, and was, and is to come.* Ὁ ὤν means more than "Who is;" it means "the Being One," the "Ever Self-existing One," the First Cause of all existence.

This remarkable structure, in which the preposition ἀπὸ is followed by a *nominative* case, seems designed to remind the reader, that in the Apocalypse he is to be prepared for combinations independent of the ordinary rules of Grammar, and having a Grammar of their own,—the Grammar of Inspiration.

These remarkable structures, frequent in this Book, excite the reader's attention by their singularity, and serve as mementos that the truths which they express transcend the reach of human

τοῦ θρόνου αὐτοῦ, 5 d καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, 6 e καὶ ἐποίησεν ἡμᾶς βασιλείαν ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

7 f Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ

d Ps. 89. 38. Isa. 55. 4. John 8. 14. Acts 20. 28. 1 Cor. 15 20. Col. 1. 18. Heb. 9. 12, 14. 1 Pet. 1. 19. 1 John 1. 7, 9. ch. 3. 14. & 5. 9. & 17. 14. & 19. 16.
e Rom. 12. 1. Heb. 9. 14. 1 Pet. 1. 19.
& 2. 5, 9. 1 John 1. 7. ch. 5. 10. & 20. 6. f Isa. 3. 13, 14. Dan. 7. 13. Zech. 12. 10. Matt. 24. 30. & 25. 31. & 26. 64. John 19. 37. Acts 1. 11. 1 Thess. 1. 10. 2 Thess. 1. 10. Jude 14.

thought and language. Thus the combination of the preposition ἀπὸ here with the participle, ὁ ὢν, marks its connexion with the *indeclinable* Hebrew יְהוָה (*Jehovah*), and also, if we may so say, bespeaks the *indeclinability* of the Divine Essence, with which there is "*no variableness* or shadow *of turning*." James i. 17.

See below, *v.* 5, and *Winer*, Gr. Gr. pp. 64. 164; it indicates that the phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος is a *proper name* reserved to God alone, and that He Who spake to John in Patmos is the same as He Who spake to Moses in the Wilderness, when He thus described Himself, Ἐγώ εἰμι ὁ ὤν, "I AM the BEING One;" "I AM the ever EXISTING One," and ordered Moses to say, ὁ ὢν ἀπέσταλκέ με, "I AM hath sent me." Exod. iii. 14.

The commission given here to St. John resembles that given to Moses; and it will be seen that the Apocalypse presents a continuous series of typical analogies between the *Church* of *Christ*, whose future fortunes he reveals, and the history of the *Israelitish Church* led by *Moses* out of Egypt in its pilgrimage through the wilderness, toward Canaan, the figure of Heaven. Cp. *Arethas* here, and see *Introduction* above, p. 144.

Elz. has τοῦ after ἀπὸ, but it is not in the best MSS.

— ἀπὸ τῶν ἑπτὰ πνευμάτων] *from the Seven Spirits which are before His throne.* From a comparison of this passage with Zech. iv. 10, speaking of those "*seven*, which are the Eyes of the Lord, which run to and fro through the whole earth," it has been inferred by some that the *Seven Spirits* here mentioned, are the Seven principal Angels, of which uumber Gabriel and Michael are two. Cp. Luke i. 19. The ancient opinion of the Hebrews on this subject is expressed in the book of Tobit, xii. 15, "I am Raphael, one of the *Seven* Angels . . . . which go in and out before the presence of the Holy One;" and this opinion was entertained by *Irenæus*, cited by *Andreas*, and by *Clemens Alex.* Stromat. i. ad fin., and by *Andreas* and *Arethas*, and in later times by *Ribera*, *Viegas*, *Corn. à Lapide*, *Mede*, *Bossuet*, *Drusius*, *Bp. Bull* (Sermons, i. pp. 291, 292), and others. Cp. below, iii. 1, where Christ is said to have the Seven Spirits of God, and the Seven Stars, and iv. 5, where the Seven Spirits are typified by seven lamps, and v. 6, where they are symbolized by the Seven horns and seven eyes of the Lamb.

There would be, doubtless, an appropriate significance in the conveyance of the message of *Grace and Peace* from God and Christ, through the ministry of the *Seven Angels* of the Church in Heaven to the *Seven Angels* of the Churches of Asia, who represent the fulness of the Apostolic Ministry of the Church Universal on Earth. See i. 20; ii. 1.

Perhaps, however, as some ancient Expositors affirmed (see *Andreas*), the *Seven Spirits* represent the *seven* gifts of the *Holy Spirit* which rest on Christ, the Holy One of God (Isa. xi. 2; lxi. 1. Luke iv. 18), and which after His Ascension He sent, and is ever sending to comfort and illuminate His Church, and therefore they may well be called *horns*, *lamps*, and *eyes*. Nor is there any harshness in the expression *Grace and Peace* be to you from *the Seven Spirits*; for these seven gifts of the Holy Spirit bestowed by Christ, Who received them from the Father (John xiv. 16), Who is the Wellspring of all good (see on 2 Cor. xiii. 14), are the means of all Grace and Peace to the Church; and so the words are understood by *Victorinus*, *Primasius*, *Bede*.

The *septenary number* (says *Aug.*) is consecrated to the Holy Ghost in Holy Scripture, and is recognized as such by the Church. And (as is added by *Bede* here) the One Spirit is here characterized as *sevenfold*, because in the One Spirit is all fulness and perfection; and this interpretation is sanctioned by *Bp. Andrewes* (Sermon "on the Sending of the Holy Ghost," iii. p. 134), and so *Bp. Wilson*, who says that the salutation is from "the Holy Ghost Who governs the Church of Christ, until His Coming again, and with His *sevenfold gifts* inspires it."

5. ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός] *from Jesus Christ, the faithful Witness.* The structure of ἀπὸ with a nominative may be compared with that in *v.* 4; and as in that passage it declared that there is no *variableness* or *shadow* of turning in God (James i. 17), so it may here be understood to signify, that whatever vicissitudes may occur in the affairs of Nations, and in the History of the Church, as revealed in the prophecies of this Book, yet "*Jesus Christ is the same* yesterday and to-day and for ever" (Heb. xiii. 8), and that He is always "*the faithful* witness;" and whatever corruptions of Christian doctrine may arise in the Church, yet His testimony is always *faithful and true.*

— ὁ πρωτότοκος τῶν νεκρῶν] *the first-begotten of the dead. Death* has become *Birth*, through Him Who is the *First-born* from the Grave. See above, on Acts ii. 24. 1 Cor. xv. 20. Col. i. 18. *Bp. Andrewes*, iii. 57.

— ὁ ἄρχων] *the Prince of the Kings of the Earth*, an appropriate declaration in the preamble of a Revelation which will disclose insurrections of *earthly Powers against* Christ (xix. 19).

— καὶ λούσαντι κ.τ.λ.] *and Who washed us from our sins by His blood.* Some MSS., viz. A, C, and several Cursives, and the *Syriac* and *Armenian* Versions and Fathers, *Andreas*, and *Primasius*, and *Cassiodorus*, have λύσαντι, *Who redeemed us*, and so *Lachmann*, and *Düsterdieck*, but not *Ewald*, *De Wette*, *Tisch.*

This reading deserves consideration, and may perhaps be preferable. For the Copyists were more likely to alter λύσαντι into λούσαντι than *vice versâ*; and the great proof of Christ's *love* is, that He *redeemed* us by pouring forth *His Own Blood*, as our *ransom*, λύτρον; and whereas we were held in *bondage* by reason of our sins, and were liable to everlasting death (Rom. vi. 17—23), Our Redeemer delivered us from that captivity by paying that price which alone could satisfy God's justice, and procure our release, and He *purchased* us, by that price, for Himself. See Matt. xx. 28. Acts xx. 28. 1 Cor. vi. 20; vii. 23. Eph. i. 7. Col. i. 14. Heb. ix. 12. 1 Tim. ii. 6. 1 Pet. i. 18. On the use of ἐν as the *instrument*, see vi. 8.

6. ἐποίησεν ἡμᾶς βασιλείαν] *and He made us* to be *a kingdom, Priests to God and the Father.* So the best MSS. *Elz.* has βασιλεῖς, *Kings*; but the *spiritual* character of the Christian privileges is best expressed by the abstract word *a Kingdom*, which may be designed to be a caution against erroneous and antinomian notions which some have deduced from the declaration of Scripture, that *all* Christians are *Kings*. It is a phrase derived from the Ancient Scriptures (Exod. xix. 6; xxiii. 22), "Ye shall be to Me a royal *Priesthood*," βασίλειον ἱεράτευμα. Cp. 1 Pet. ii. 9, and *Winer*, p. 512.

Observe the aorist here, ἐποίησεν, He *made*; that is, by certain special acts on His part, His Incarnation, and Death, and Ascension. See below, v. 10.

7. ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν] *Behold, He cometh with the clouds, the* clouds of the Last Judgment described by Daniel, vii. 13. St. John, being in the Spirit, already anticipates the end of all things, and sees it as already at hand; as it is to Him to Whom a thousand years are as one day (2 Pet. iii. 8), and by Whose inspiration he writes. See *v.* 3.

— καὶ οἵτινες αὐτὸν ἐξεκέντησαν] *and they also who pierced Him*, whether on the Cross, by nails and the spear, and by bitter mockeries and insults; or by their sins. Heb. vi. 6. On the variation here from the Septuagint Version of this text, cited from Zech. xii. 10, see above on John xix. 37, where is the same variety; and where it is observed, that the text which speaks of Christ's *suffering*, affords also evidence of His *Godhead.*

This *deviation* from the LXX Version, and this *identity* of the rendering of this remarkable text in St. John's Gospel (xix. 37), and in the Apocalypse, are confirmatory of the belief that those two writings are from the same hand.

The frequent citations in this, the first Chapter of the Apocalypse, from the ancient Hebrew Prophets, especially from *Daniel* and *Zechariah*, are doubtless designed to lead the reader to regard the *Apocalypse* as a *sequel* to, and *continuation* of, *Hebrew prophecy*, and as dictated by the Same Spirit Who spake by its mouth. And since the Apocalypse is the *last* prophetical Book of Holy Scripture, it may be regarded as the *consummation* of all God's prophetic Revelations to the world. See above, *Introduction* to this Book, p. 146.

— καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς] *and all the*

τῆς γῆς· ναὶ, ἀμήν. 8 [g] Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεὸς, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 [h] Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Χριστῷ Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. 10 [i] Ἐγενόμην

g Isa. 41. 4. & 44. 6. & 48. 12. ver. 4. ch. 21. 6. & 22. 13.
h Rom. 8. 17. Phil. 1. 7. & 4. 14. 2 Tim. 1. 8. & 2. 12. 1 ch. 4. 2.

Tribes of the Earth will wail at Him: a sentence uttered by Our Lord Himself in the Gospel, Matt. xxiv. 30.

The *Tribes* of the *Earth* in this book are they who are of the *earth, earthy*, and are not like the *Tribes* of the *Israel* of God, the heirs of the *heavenly Jerusalem*, who have their hearts in *heaven*, their treasure in *heaven*, and their conversation in *heaven* (Matt. vi. 20. Phil. iii. 20). See below, iii. 10.

It is a saying of *S. Augustine*, which is of constant use in expounding the Apocalypse, "*Ecclesia* Dei *cœlum* est, *inimici* Ejus *terra* sunt" (Serm. 57).

The *tribes* of the *spiritual Israel*, the Church Universal, are represented as *sealed* with the Seal of God, at the final gathering of all his people, in the seventh Seal. See below, vii. 4—9.

But they who set their affections on things upon earth will wail at Christ's Coming to Judgment; while they who have set their affections on things above (Col. iii. 2) will rejoice at His appearance, and will "lift up their heads, because the day of their redemption draweth nigh." Luke xxi. 28.

On the use of the verb *κόπτομαι, plango*, see above, Matt. xi. 17; xxiv. 30. Luke viii. 52; xxiii. 27; below, xviii. 9.

8. *ἐγώ εἰμι τὸ* A *καὶ τὸ* Ω] *I am the Alpha and the Omega.* The first and last letters of the *Greek* Alphabet are used by Christ, in order to declare that He is the Beginning and End of all things. A similar mode of speech, derived from their own alphabet, was employed by the *Hebrews*, who said that Adam transgressed, and that Abraham observed, the whole law "from *Aleph* to *Thau*:" see *Schoettgen*, pp. 1086, 7. A like usage is found in later Greek writers. See *Wetstein*, p. 749.

A, B, C have τὸ Ἄλφα καὶ τὸ Ω · but it seems hardly probable that the initial letter only would have been written in one case by St. John, and not in the other also.

This use of letters of the alphabet of the *Greek* or *Gentile* world, and *not* of the *Hebrew*, in the introduction of this Book, as a designation of Jesus Christ, and adopted by Himself as such, is characteristic of the universality of the Dispensation which it reveals, and of the incorporation of all nations of the Earth in the mystical Body of Christ. The *numerical* value of A is an *Unit*, and of Ω is *eight* hundred; and *eight* is the symbol of glory. See on Luke xxiv. 1.

These words, applied by Christ to Himself (xxi. 6; xxii. 13; cp. i. 17, 18), and compared with the declarations of JEHOVAH Isa. xli. 4; xliv. 6; xlviii. 12, are also a plain assertion of Christ's Divinity and Co-eternity with the Father. See *Athanasius*, c. Arianos, Orat. iii. vol. i. p. 317; and cp. *Andreas, Œcumen., Arethas* here. *Bp. Andrewes*, ii. 162. *Bp. Pearson*, Art. ii. p. 233. *Dr. Waterland*, ii. p. 136. Observe the definite *articles* prefixed here to Alpha and Omega, indicating that He is *the* only Beginning and End of all things, and showing His Co-equality with the Father.

This declaration of Christ concerning Himself, "I am the A and the Ω," was reverently accepted by early Christian Art, and is often seen in ancient Christian *Inscriptions*, particularly in the *Catacombs* of Rome, where the symbols A, Ω are frequently accompanied by ☧ (Χριστός). See *Aringhi*, Roma Subterranea, cap. xiii. and xv. *Bp. Kip* on the Catacombs, Lond. 1859, p. 110; and *Scott* on the Catacombs, p. 100; in one case the symbol is accompanied with the words ES DEIS, probably DEUS, "Thou art GOD," asserting the GODHEAD of CHRIST.

9. *ἐγὼ Ἰωάννης—Πάτμῳ*] *I, John, your brother.* Observe the humility of the beloved Disciple; see above, *v.* 1. *I, John, your brother, became* (*ἐγενόμην*, not *ἦν*) a dweller *in the island called Patmos, on account of the word of God, and the testimony of Jesus Christ.* Observe the gentleness with which he speaks of his exile and imprisonment for the Gospel; *ἐγενόμην ἐν τῇ νήσῳ*, I *became*, for the sake of God's Word, an inmate of Patmos. He regards his banishment like a voyage and sojourn in a pleasant place; for he was there visited by Christ. There is also something beautiful and touching in the repetition of this word *ἐγενόμην* here. I *became* a dweller *in Patmos*, for *the Word's sake*, and I *became* a dweller *in the Spirit*, on the *Lord's Day*. To be *in Patmos* for the Truth's sake is a proper preparation for *being in the Spirit*, and for seeing Revelations of heaven.

The aorist *ἐγενόμην* does *not* intimate, as some have supposed, that the Apocalypse was *not written* in Patmos; see *v.* 11. It is like the epistolary aorist *ἔγραψα*, by which the writer puts himself in the place of the *reader:* see 1 Pet. v. 12.

St. John saw and wrote the Revelation in the isle of Patmos, one of the Sporades, in the Ægæan Sea, to which he was banished by the Emperor Domitian about A.D. 95. See *Tertullian*, Præscr. Hær. 36. *Iren.*, c. Hær. v. 30. *Origen* in Matt., tom. xvi. *Euseb.* iii. 18; and cp. *Andreas* here, and *S. Jerome*, Scr. Eccl. x.; and above, *Introduction*, p. 152; and *Introduction* to St. John's Gospel, p. 267, note, where the passages are cited.

Smaller Islands, especially in the Archipelago, such as Gyaros, Seriphos, Patmos, were used by the Romans for purposes of penal deportation and imprisonment; see *Tacit.*, Annal. i. 53. *Juvenal*, i. 73; x. 170.

The island of Patmos still preserves some local traditions of St. John's sojourn there. A cave is shown where he is said to have seen the Revelation. *Tournefort*, ii. p. 198. *Pococke*, iii. p. 36. *Walpole*, Turkey, ii. p. 43.

At the opening of this Book, Christ displays a specimen of the providential Scheme which is to be revealed in the Apocalypse. John was banished by the powers of this world; but Christ uses his exile and detention in Patmos as an occasion for revealing to him the glories of His Second Coming, and for commissioning him to *write* what he could not now preach by word of mouth, and to *send* the writing to the Seven Churches, so that it might be *read* by them and by *all* Churches in every age, even to the Coming of Christ.

St. John, an exile on earth, was admitted to visions of Heaven. Confined within the limits of Patmos, he was received into the courts of the Jerusalem that is above.

He who had been admitted to our Lord's most private retirements; to the most solemn scenes of His sufferings and sorrow; who had been with Him on the Mountain of Transfiguration, in the Garden of Gethsemane, in the High Priest's hall, and at the Cross; was now a prisoner in a lonely island.

All his brother Apostles had been taken away by Death. He was left the last. As the winds blew, and as the waves dashed on the rocky shores of Patmos, so the storms of the world were beating against the rock of the Church. But the aged and lonely Apostle was cheered with glorious visions. He was visited by JESUS CHRIST. The Man of Sorrows, Whom St. John had seen in His agony at Gethsemane, He Whom he had seen standing bound before Caiaphas, crowned with thorns, mocked by Herod, condemned by Pilate, pierced by the soldier, and dying on the Cross, was now seen by him enthroned in heaven, and adored by Angels kneeling before Him. "I am the Alpha and the Omega, the First and the Last. I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Here is comfort to all in times of sorrow. They who love Christ with St. John, they who suffer with Christ, and for Him, will be visited by Him, and after the troubles of this world will pass to the peace of heaven. See above, *Introduction*, p. 157.

10. *ἐγενόμην, κ.τ.λ.*] *I was in the Spirit on the Lord's Day;* the Day of the Lord's Resurrection from the Dead; a very appropriate season for the revelation of Christ in glory, and of the bliss of the Church Triumphant.

The expression—"*the Lord's Day*"—shows that the First Day of the Week, on which our Lord rose, was now observed by Christians as a day set apart for religious uses. In the words of *S. Augustine* (Epist. 119), "The Lord's Day being proclaimed to Christians by the Lord's Resurrection, thence became their festal Day." See note above on Acts xx. 7; and *Bp. Andrewes*, Sermon on 1 Cor. xi. 16, vol. ii. p. 426, who there says, "The Lord's Day hath testimony in Scripture." *Bp. White* on the Sabbath, Lond. 1636. *Bp. Cosin*, De die Dominico, Works, v. p. 529; and *Archbp. Bramhall* on the Lord's Day, Works, vol. v. pp. 9—85; and *Bp. Pearson* on the Creed, note, Art. v. pp. 497, 498; and *Grotius* here; and No. xliv. of the *Editor's* Occasional Sermons, "On the Christian Sunday." *Tertullian* refers to this passage in his De Animâ, c. 9.

There is also another special aptitude and adjustment in the Visions of the Apocalypse *to the first day of the week.* For all these Visions—the Seals, the Trumpets, the Vials, are grouped in

ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς
σάλπιγγος 11 [k] λεγούσης, [A] Ὃ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ [k] ch. 2. 8. & 22. 13.
ἐκκλησίαις, εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειραν,
καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. 12 Καὶ ἐπέστρεψα
βλέπειν τὴν φωνὴν ἥτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας

seven: they begin on the *first day* of the Seven, the birthday of the Church, whose history and pilgrimage they reveal, till she comes, after the *Hexäemeron* of her trial, to the *Sabbath* of her *Rest*; and to the *Octave* of a glorious *Resurrection*.

11. *καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις*] *and send it to the Seven Churches*: that is, primarily to the Seven Churches in *Asia* here specified.

Hence the testimony of those Churches to the genuineness of the Apocalypse is of great weight. It was sent to them, and they bear witness that it was sent by the Apostle and Evangelist St. John. See above, the *Introduction* to this Book, pp. 154—6.

Tertullian (adv. *Marcion*. iv. 5) refers to this passage, and calls these Churches "alumnas Joannis."

Secondly, the message delivered to them was designed by the Great Head of the Church for the perpetual edification of *all* Churches in every age and country of the World. This is evident from the fact, that *each* of the Seven Epistles here sent contains the solemn words, "He that hath an ear, let him hear what the Spirit saith unto *the Churches*" (Rev. ii. 7. 11. 17. 29; iii. 6. 13. 22).

Besides, in Holy Scripture the number *seven* indicates *completeness* (see *Bahr*, Symbolik i. pp. 187—201), and it is specially used in the *Apocalypse* in this sense. The *Seventh Seal*, the *Seventh Trumpet*, the *Seventh Vial*, is the *last* in their own series respectively.

There were many *more* Churches in Asia than Seven when St. John wrote (e. g. *Colossæ*, *Hierapolis*, and probably *Tralles*, *Magnesia*, and others); and therefore, as is said by all the ancient Expositors (*Victorinus*, *Andreas*, *Primasius*, *Bede*, *Arethas*, and others), the design of the Holy Spirit, in adopting the perfect number *seven* as the number of Churches to whom the Epistles are to be sent, is to declare that in speaking to *them* He is speaking to *all*.

The words of *Victorinus* (Bishop and Martyr in the third century), whose comment on the Apocalypse is the oldest now extant, deserve to be cited here. "There are seven horns of the Lamb (Rev. v. 6), seven eyes of God (Zech. iv. 10), seven spirits before the throne (Rev. i. 4; iv. 5), seven Candlesticks (i. 13), seven Women in Isaiah (iv. 1), seven Churches addressed in St. Paul's writings, seven Deacons (Acts vi. 3), seven Seals (Rev. v. 1), seven Trumpets (Rev. viii.), seven Weeks ending at Pentecost (Lev. xxiii. 15), seventy weeks in Daniel (ix. 25), seven clean animals in the Ark (Gen. vii. 2), seven chastisements on Cain (Gen. iv. 15), seven years followed by a release of debt (Deut. xv. 1), seven Pillars in the House of Wisdom (Prov. xi. 1)." (*Victorin.* de Fabricâ Mundi.)

"Numero septenario Universæ Ecclesiæ significata est plenitudo: propter quod et Joannes Apostolus ad septem scribit Ecclesias, eo modo se ostendens ad *unius plenitudinem* scribere" (*S. Augustine*, de Civ. Dei xvii. 4).

St. John, in writing to *Seven* Churches of Asia, writes to *all* Churches of the world; and it has been observed by ancient Expositors (*Canon. Muratorian.* ap. *Routh*, R. S. iv. p. 2. *Victorinus. Cyprian*, de Exhort. Martyr. c. ii., and others), that the number of *Gentile* Churches to which *St. Paul* wrote Epistles is *seven*; and that what St. Paul wrote *to them* he wrote to *all*.

The Candlestick or *Lamp* in the Temple had *seven* branches, i. e., three on each side and the shaft in the centre (Exod. xxv. 31, 32), and it was a figure of the *Church* fed by the Oil of Holy Scripture, and illuminating the World (see Zech. iv. 2, and below, i. 20, and especially xi. 4); whence *S. Irenæus* says, v. 20, that "the Church is the Seven-branched Lamp, holding the Light of Christ."

There are Seven Golden Candlesticks in the Apocalypse, and yet there was but one Seven-branched Golden Candlestick in the Temple, and in the visions of Zechariah. So there are particular Churches throughout the World; but all these together make One Church Universal; being fed with the same Oil of pure doctrine, and all constructed of the same pure material of fine gold.

Any *one* Candlestick *may be removed* (see on Rev. ii. 5), but the sevenfold unity is not disturbed by its removal. Any *particular* Church may fail, but the promise of Christ to the Church *Universal* is, that "the Gates of Hell shall never prevail against it" (Matt. xvi. 18).

— *εἰς Ἔφεσον, κ.τ.λ.*] *to Ephesus, and to Smyrna.* The Churches here mentioned are situated in a circular group (see *v.* 4), and are specified in the geographical order in which they would occur to the mind of a person writing from Patmos. See above, on 1 Pet. i. 1.

Some learned Modern Expositors (*Vitringa*, p. 31. *Venema*, p. 55. *Henry More*, p. 720, and others) regard the *Seven Epistles* as having a *prophetical* character, and as representing Seven *successive states* of the Christian Church in seven consecutive periods of time, dating from the Apostolic Age to the end.

But this is a notion which is not sanctioned by ancient Expositors, and seems to be unfounded.

It cannot be doubted that in writing to the Seven Churches St. John (as has been already observed) is writing to all; and that every Church of Christendom may see itself reflected in one or other of these Epistles. Indeed (as *Victorinus* says), in these *seven* Churches we see an image of the faithful of the whole Catholic Church. But the Epistles have an historical character (see ii. 6. 13. 15), and the arrangement of their order, as before said, appears to be geographical. Ephesus is fitly placed first, as being nearest to Patmos, and as being the Chief City and Church of Asia, where St. John himself lived and died.

— *Σμύρναν*] *Smyrna*: eight miles north of Ephesus. In Christian History it is celebrated as the Episcopal See of S. Polycarp, the scholar of St. John. See ii. 8—11. *Iren.* ap. *Euseb.*, iv. 14, 15. *Tertullian*, Præscr. § 32.

— *Πέργαμον*] *Pergamum*; rarely called Pergamus (*Strabo*, xiii. p. 924. *Winer*, ii. p. 224. *Trench*, on the authorized Version, p. 44). But the Greek Expositors have *ἡ Πέργαμος* here (in *Caten.*, p. 208), and so *Diog. Laert.*, in Arcesida, iv. 30. It was in Mysia, on the Caycus. For further particulars concerning it, see on ii. 12.

— *Θυάτειραν*] So A, B, C.—*Elz.* has *Θυάτειρα*. *Thyatira*, in Lydia, on the river Lycus; mentioned Acts xvi. 14.

— *Σάρδεις*] *Sardis*. The ancient capital of Crœsus and the Lydian Kings, on the river Pactolus, south of the plain beneath Mount Tmolus; the Episcopal see of Melito, in the second century. *Euseb.* iv. 13. 26; v. 24.

— *Φιλαδέλφειαν*] *Philadelphia*, in Lydia; deriving its name from Attalus Philadelphus, of Pergamus; at the foot of Mount Tmolus.

— *Λαοδίκειαν*] *Laodicea*, in Phrygia; called from Laodice, wife of Antiochus II., a celebrated commercial city, *Tacit.* Ann. xiv. 27; on the river Lycus, not far from Colossæ, see Col. ii. 1; iv. 14; it had a Chief Pastor, Archippus, in Apostolic times, Col. iv. 16. *Const. Apostol.* viii. 47; and a Bishop and Martyr, Sagaris, circ. A.D. 170. *Euseb.* iv. 26; v. 24.

12. *εἶδον ἑπτὰ λυχνίας χρυσᾶς*] *I saw Seven Candlesticks* (or rather *Lamps*) *of Gold*. The word *Candlestick* has taken root in the English language as an emblem of a Church, and it seems almost impossible to eradicate it; but it must be borne in mind by the English reader that the word *Candlesticks* does not rightly represent these *λυχνίαι*, which were similar to the *Seven-branched* *λυχνίαι*, or *Lamps*, which were to be kept *continually burning* in the *Levitical Tabernacle*, or *Temple* (Exod. xxv. 31; xxvii. 20. Lev. xxiv. 1—4. 1 Kings vii. 49. Heb. ix. 1, 2); and (as before observed, see *v.* 11) were fed with *oil* (cp. Exod. xxvii. 20) supplied through their branches, or tubes, into their bowls, and thus were very apt emblems of *Churches* (see *v.* 20), which have no *independent* light in *themselves* (as *Andreas* here observes), but are only *vehicles* (*ὀχήματα*) of light *derived from above*; being supplied by the Holy Spirit with a perennial stream of pure oil (see *Caten.* pp. 194. 199) flowing from the Word of God, and enabling them to enlighten the world—even the Angels of heaven—with the pure light of the Gospel (see Eph. iii. 10), and ever tended by Christ, and under him by the Christian Priesthood; as the Seven-branched Lamp was tended by the Levites in the Temple. In like manner the Priests of the Church of Christ are bound to keep watch and ward by day and night, and to take good heed that the wicks of the Spiritual Lamp in the Christian Sanctuary are duly trimmed, and that the pipes are not clogged and obstructed by the clotted corruptions of unsound doctrine, and that the oil is not adulterated, and that the lights burn clearly; and they are responsible to Christ for the discharge of this duty, and He will *remove* their *Lamp* if they neglect to perform it. See next note.

χρυσᾶς, 13 [l] καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον Υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν· 14 [m] ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκὸν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, 15 [n] καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, 16 [o] καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

17 [p] Καὶ ὅτε εἶδον αὐτὸν ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ, ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, 18 [q] καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου. 19 Γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσι,

l Ezek. 1. 26. Dan. 7. 13. ch. 2. 1. & 14. 14. & 15. 6.
m Dan. 7. 9. ch. 19. 12.
n ch. 14. 2.
o Isa. 49. 2. Eph. 6. 17. Heb. 4 12.
ver. 20. ch. 2. 1, 12. & 3. 1. & 19. 15, 21.
p Isa. 41. 4. & 44. 6. & 48. 12. Dan. 8. 18. & 10. 10. ver. 11. ch. 2. 8.
q Job 12. 14. Ps. 68. 21. Isa. 22. 22. Rom. 6. 9. ch. 3. 7. & 20. 1.

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13. *καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν*] *and in the midst of the seven golden Lamps one like the Son of Man, clothed with a long garment down to His feet.* "One *like* the Son of Man," so Daniel describes *Christ*, Dan. vii. 13; x. 5. Christ is arrayed in a *long garment*, as the *High Priest* of the Church Universal. Compare Ezek. ix. 2. 11, and the description of the High Priest's robes in *Josephus*, Ant. iii. 8. 4; viii. 3. 8; xx. 1. 1, who uses the word *ποδήρης*, *flowing to the feet*, as applicable to the Sacred Vesture of the High Priest.

Christ is represented as *walking in the midst of the Seven Golden Lamps* (ii. 1), because, as the Priests in the Tabernacle and Temple lighted, and watched, and fed the Lamps (Exod. xxvii. 20, 21; xxxiv. 9. Lev. xxiv. 2. 4), so Christ *observes* the Churches of Christendom, which He illumines with the light of His Word, and feeds with the oil of His Spirit, and trims with His discipline, and guards with His care, and examines with His eye, whether they burn clearly with the luminous flame of true doctrine, and whether the liquid oil of the Spirit is corrupted with human admixtures, and the light of the lamp is dimmed with heresy, superstition, or unbelief.

— *καὶ περιεζωσμένον*] *and girded around at the breasts with a golden girdle.* This also is a sacerdotal attribute, showing that the Son of Man is here presented as the *High Priest* of the Church. Compare the language of *Josephus*, Ant. iii. 7. 2, concerning the girdle of the High Priest of the Levitical Dispensation; and see *Wetstein* here.

14. *ἡ δὲ κεφαλὴ, κ.τ.λ.*] *and His head and His hair white as white wool.* Here the same attributes are ascribed to *Christ* as are assigned to *God* by Daniel, vii. 9; x. 6; and they show that He is God. Cp. *v.* 8.

It is observed by *S. Irenæus* (iv. 20. 11), that the imagery by which Christ is here described represents His two Natures and His Sacerdotal Office. The Hair, white like wool, shows His Divinity; His attire displays His Priesthood; His feet of chalcolibanum burning in a furnace represent His permanence, like the Bush in the Wilderness on fire, but not consumed (Exod. iii. 2); and the fire, adds *Irenæus*, may remind us of that conflagration with which He will execute Judgment at the end of the World.

15. *οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ*] *and His feet like unto chalcolibanus.* The etymology of the last word is doubtful; but inasmuch as the language of the Apocalypse coincides in many respects with that of Hebrew Prophecy, it is probably equivalent to the *shining brass*, or *molten brass* or *copper*, glowing in a state of *incandescence* and *fusion*, in Dan. x. 6, and Ezek. i. 7. 13. And this is confirmed by *Plin.* N. H. xxxiv. 2. The word occurs again, ii. 18.

It is rendered *aurichalcum*, or *orichalcum* (see *Cicero* de Off. iii. 23. 12. *Horat.* Ars Poet. 202), by the *Vulgate*, and is said by *Suidas* to be the same as *electrum*, which is a composite metal (*Plin.* N. H. ix. 65), made of gold and silver. See *Winer*, R. W. B. ii. pp. 88, 89, and it is rendered by some "brass from *Libanus*" (*Syr.*, *Æthiop.*, *Vatabl.*, *Ebrard*).

But it seems rather to be derived from *χαλκὸς*, *copper*, and *λίβανος*, *frankincense*, and to be a word similar to *χρυσό-πρασος*, and *χρυσό-λιθος*, and to express a metal which resembles copper in a state of ignition, like *frankincense*. Cp. *Wetst.* here, and *Salmas.* ad Solin. p. 810. Some of the ancient Expositors (e. g. *Andreas*) see here a reference to the *fragrance* of frankincense, as a symbol of the savour unto life which attends the preaching of the Gospel. See 2 Cor. ii. 16.

16. *καὶ ἐκ τ. στόματος*] *and going out of His mouth a sharp two-edged sword*, the Word of God. *Tertullian* thus expounds it (c. Marcion. iii. 14), "the Apostle St. John, in the Apocalypse, describes a sword coming forth from the mouth of God, with two edges and sharp at the point, which is the Word of God, sharpened with the two edges of the *two Testaments*—the *Law* and the *Gospel*."

The *judicial*, *punitive* Power of God's Holy Word, as an instrument of His retributive Justice and indignation on the guilty, for their disobedience, is displayed in the Apocalypse in awful characters, see ii. 12. 16, and particularly xix. 15. 21. This attribute of God's Word is carefully to be observed, as serving to explain some Visions in this Book which would otherwise be obscure, and particularly xi. 3—6.

This imagery is also derived from the ancient Scriptures, Isa. xi. 4; xlix. 2. Hos. vi. 5; and is adopted by St. Paul, Heb. iv. 12. This sword of *Christ* is always called *ῥομφαία* in the Apocalypse (i. 16; ii. 12. 16; xix. 15. 21), never *μάχαιρα*, and perhaps this word may be chosen in order to express more clearly the *terror* of the Lord (2 Cor. v. 11), and of His Word to those who disobey Him.

17. *καὶ ἔθηκε*] *and He laid His right hand upon me*, as the Angel did on Daniel, viii. 18; x. 10.

18. *καὶ ἔχω τὰς κλεῖς*] *and I hold the Keys of Death and of Hades.* Christ *holds* the Keys of Death, both of natural and spiritual Death; of natural Death, as He proved by raising the Dead, and by giving to His Apostles the power of raising the Dead, and by raising Himself from the Dead. See John v. 21.

He holds also the Keys of *Spiritual Death*. He *quickens the soul*, dead in trespasses and sins, by His Word and Sacraments (see on John v. 25); and as the appointed Judge of Quick and Dead, He will condemn the wicked at the Last Day, to that *spiritual death*, which is called in the Apocalypse the *Second Death*. See xx. 6. 14; xxi. 8. "For Hell itself is *secunda mors*, and is so termed by St. John." *Bp. Andrewes*, ii. 194.

He it is therefore "that openeth, and no man shutteth; and that shutteth, and no man openeth," iii. 7.

He has also the Keys of Hades—that is, of שְׁאוֹל, *Scheol*, the *region of disembodied spirits* (see on Luke xvi. 23, and *Andreas* here), distinguished from *Hell*, *γέεννα*, or the Lake of Fire, which is the final abode of the reprobate (see xx. 10. 14, 15), and into which none are cast until the Day of Judgment.

Therefore the word Ἅιδης is not to be rendered *Hell*; we may adopt the word *Hades*, with *Hammond* and *Bp. Wilson*, pp. 700, 701, and others. See the notes in the American revised Version, pp. 86, 87, ed. 1854.

Our Lord used this Key on the Cross when He admitted the soul of the Penitent into *Paradise* (Luke xxiii. 43), and He will use it at the Great Day, when He will unlock the gates of *Hades*, and will call forth the Spirits of all men, and re-unite every soul to its own body, which He will raise from the grave (John v. 28); and summon all men in soul and body to His Judgment Seat, for their final doom of everlasting bliss or woe.

Elz. places *τοῦ θανάτου* before *τοῦ Ἅιδου*, but A, B, C place *τοῦ θανάτου* first; and so all the best Editions. This is the order of the words in all the other passages in which they occur in this book, see vi. 8; xx. 13, 14, and with good reason, because *Death* is the inlet of the soul into *Hades*.

19. *καὶ ἃ εἰσι*] *and what they are.* The word *εἰσι* here may signify what they *mean*; as is explained by what follows, "the seven stars *are*, i. e. they *represent*, the Angels of the Seven Churches; and the seven Lamps *are*, i. e. they *represent*, the Seven Churches." This interpretation is mentioned by *Arethas*, and is adopted by *Alcasar*, *Aretius*, *Launoi*, *Eichhorn*, *Herder*, *De Wette*, *Ewald*, and others.

St. John was not only admitted to see, and enabled to describe, the mysteries of the Spiritual World and of Futurity, but he was also empowered to *explain* them. Compare xvii. 9. 12. 15 18, where the substantive verb *εἰμι* is used in this sense.

At the same time, in favour of the other interpretation (which

καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· 20 [r] τὸ μυστήριον τῶν ἑπτὰ ἀστέρων, ὧν [r] Mal. 2. 7. ver. 16. ch. 2. 1.
εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ ἀστέρες
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσί.

II. 1 [a] Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν [a] ch. 1. 13, 20.

is adopted by *A Lapide*, *Grotius*, *Vitringa*, *Bengel*, *Hengstenberg*, *Ebrard*, *Lücke*, and our Authorized Version), "*the things which are*," it may be observed, that things *present* are described in the Seven Epistles (chaps. ii. and iii.), and there seems to be a designed contrast between "the things which *are*," and "the things *which are about to come to pass*," by which it is intimated that the present and future condition of the Churches are alike open to the eye of Christ.

20. ἄγγελοι] *Angels of the Seven Churches.* Angels, that is, their Chief Pastors, Bishops. The word *Angel*, or Messenger, had been applied to the Ministers of God, by ancient Prophecy. Cp. Mal. ii. 7, where see *S. Jerome*; cp. *Augustine*, Ep. xliii., *Epiphanius*, *Bede*, and *Aquinas* here; *Saravia*, de Minist. Eccles. p. 29; and *Usher* on the Original of Bishops, p. 53; and *Bingham*, Antiquities, book ii. cap. ii. sect. 10, who says, "Hence, in after ages, Bishops were called *Angels* of the Churches." See below on ii. 1.

— λυχνίαι] *The Seven Candlesticks*—or rather *Lamps—are Seven Churches.* See on *vv.* 11, 12.

The Seven Epistles to the Seven Churches.

CH. II. 1. τῷ ἀγγέλῳ] *To the Angel of the Church that is in Ephesus, write.* Christ commands St. John to write to the Seven Angels, as the Representatives of their several Churches. Thus Christ Himself recognizes *that* form of Church government in which *one Person* presides, as Chief Pastor, over a City and Diocese, such as that of Ephesus, which, as we know from Holy Scripture, particularly from St. Paul's address to the Ephesian Presbyters at Miletus (Acts xx. 17), and from his two Epistles to Timothy, the Bishop of Ephesus, contained within it *many Presbyters.* See above, the Introductory note on 1 Tim. iii. p. 433.

Tertullian (adv. *Marcion.* iv. 5) designates these Angels as *Bishops.* "Habemus Joannis alumnas Ecclesias; nam etsi Apocalypsin ejus Marcion respuit, ordo tamen *Episcoporum* ad originem recensitus in Joannem stabit auctorem." And (*Aug.?* See above, p. 159) says here, "Angeli non debent hic intelligi nisi *Episcopi*, aut Præpositi Ecclesiarum."

In these Epistles of the Apocalypse, Christ often *blames* the Angels of the Churches (see *vv.* 5. 14. 20; iii. 2. 17), but He never *blames* them for *being Angels*; that is, for occupying the *chief place* in their respective churches; which He certainly *would* have done, *if* such a *pre-eminence* in His Church had not been in accordance with His Will. See Matt. xx. 26. Luke xxii. 24—26.

On the contrary, Christ *recognizes* the *Angels* as the *Heads* and organs of their several Churches; and sends His Epistles to the several *Churches*, through *them.* He recognizes the Seven Angels as the official Representatives of the Seven Churches.

Besides,—what is very worthy of remark,—in the original Greek the various epithets (*dead, hot, cold, poor, rich, blind, naked*, and the like) which Christ uses in these two chapters to characterize the qualities and condition of these several Churches, do *not* agree in gender with the *feminine* word Ἐκκλησία, *Church*; but they agree with the masculine word Ἄγγελος, *Angel.* They are *all masculine*; not *one* of them is *feminine.* The address to the Churches is *personal* to their several *Angels.* As *Primasius* expresses it, "unam facit Angeli Ecclesiæque personam." He identifies him with it. The Bishop is regarded as "Persona Ecclesiæ" by the Chief Shepherd and Bishop of souls (1 Pet. ii. 5). The Great Head of the Church lays on the Angels the failings of their Churches; and thereby He not only makes a practical recognition of Episcopal Authority, but also teaches a solemn lesson of Episcopal Responsibility.

This Scripture also supplies a sacred precedent, and divine direction, as to the *size* of *Dioceses*, and *number* of *Bishops.* The territory, in which these *Seven* Churches were situated, was not much larger in extent than that of some single modern Dioceses; and each great City had its Bishop (see i. 4). The practical application of this sacred precedent to our own Church and Country at this time deserves serious consideration.

— τῆς ἐν Ἐφέσῳ ἐκκλησίας] *of the Church in Ephesus.* He does not say "to the Angel of *Ephesus*," but to the Angel of the *Church* in Ephesus. Observe this title and style, which is employed by Christ in *all* His addresses to the Seven Angels of the Seven Churches. The Texts in *v.* 8, and in iii. 14, which *seemed* to offer exceptions to this rule, have been now restored from the best MSS.

This mode of address ought to regulate the language to b used by Christians toward Chief Pastors, and Cities, like those of Ephesus, Smyrna, &c. in the age of St. John, where the Civil Authorities are not yet Christian.

Accordingly, in the primitive writings of Apostolic men, the Church in a City is described as παροικοῦσα, that is, as *sojourning* in that City. Thus *S. Clement* (Ep. i.) says, "The Church of God that dwelleth at Rome" (ἡ παροικοῦσα Ῥώμην), to the Church of God that dwelleth at Corinth (τῇ παροικούσῃ Κόρινθον). Compare the language of St. John's scholar, *S. Ignatius*, at the commencement of his Epistles, e.g. ad Ephes.: "To the Church that is *in Ephesus*," (ad Tralles) "to the holy Church that is *in Tralles.*"

The *spiritual* authority of Bishops flows from Christ alone. They are Chief Pastors of *His Church*, by virtue of their consecration to the Episcopal Office instituted by Him. But *territorial* titles are derived from God through the Power to which He has assigned dominion in this World, in which "He determines the bounds of habitation" (Acts xvii. 26). And when the Powers of this world become Christian, they exercise authority, in assigning the territorial limits within which the spiritual power, which is of divine origin and institution, is to be exercised. And when this is done, then the Bishop of the *Church in the City* becomes the Bishop *of the City* in which the *Church is.*

Thus, after the Empire became Christian, the Bishop of the Church *in* Ephesus became the *Bishop of Ephesus*, and he is so styled by Historians, Civil and Ecclesiastical. See *Hooker*, VIII. vii. *Abp. Bramhall*, i. p. 272. *Bp. Sanderson*, v. p. 157, and other authorities, quoted in *Theophilus Anglicanus*, pt. i. ch. xii. and pt. ii. ch. iii.

— ἐν Ἐφέσῳ] *in Ephesus:* the Metropolis of Asia (Acts ii. 9), and specially connected with St. John. See *Introduction* to his Gospel above, pp. 266, 267, and Rev. i. 11.

— Τάδε λέγει] *these things saith.*

In proof of the exact symmetry and marvellous accuracy with which this divine book is written, it may be observed, that

(1) *Each of the Seven Epistles* is introduced with these words, "*To the Church—write; These things saith;*" and then a *special title* of Christ is introduced, suitable to the particular condition of the Church which is addressed in that particular Epistle.

(2) Each of the *Seven Epistles* then proceeds to proclaim the Divine *Omniscience* of Christ, and His ever-watchful observation of what is done in the Church. "*I know thy works.*" See here, *v.* 2. 9. 13. 19; iii. 1. 8. 15.

(3) Each of the *Seven Epistles* contains the words, "*He that hath an ear, let him hear what the Spirit saith unto the Churches;*" marking the importance of the message; and that though it is addressed to *one* Church, it is designed for *all*: *vv.* 7. 11. 17. 29; iii. 6. 13. 22.

(4) *The Seven Epistles* are divided into *two Parts*, by the interweaving of two phrases in a remarkable manner;

The phrase concerning him "*that overcometh*," is placed *first* in the *first three Epistles*, and is placed *last in the last four Epistles*; and the phrase "*He that hath an ear, let him hear what the Spirit saith unto the Churches*," is placed first in the *first three* Epistles, and is placed *last* in the *last four.*

(5) All the Epistles contain some special warning or promise from Christ; and that warning or promise is appropriately adapted and adjusted to the attribute under which He presents Himself to each Church in succession. It is also accommodated to the special *difficulties* and *dangers* which have been *overcome*, or are to be overcome by that particular Church. Their respective adaptations to the attributes of Christ Himself may be seen as follows in one view.

(1) To *Ephesus.* Thus saith He that walketh amid the seven golden *Lamps* (*v.* 1), Repent, or I will *remove thy Lamp* (*v.* 5).

(2) To *Smyrna.* Thus saith the First and the Last who became *dead*, and rose again to *life* (*v.* 8), Be thou faithful unto *death*, and *I will give* thee the *crown* of *life* (*v.* 10).

(3) To *Pergamus.* Thus saith He that hath the *sharp two-edged sword* (*v.* 12), Repent, or *I will fight against* them with the *sword of My mouth* (*v.* 16).

(4) To *Thyatira.* Thus saith the Son of God, Who hath His *eyes* like unto a *flame of fire*, and His *feet* like *fine brass* (*v.* 18), All shall *know* that I am He that searcheth *reins* and *hearts* (*v.* 23), that which ye have *hold fast till I come* (*v.* 25).

(5) To *Sardis.* Thus saith He that hath the *Seven Spirits*

τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν

of God, and the Seven Stars (iii. 1), that is, Who governs the *Angels* in the Church in heaven, and upon the earth (see i. 4. 20), He that overcometh *I will confess his name* in the presence of My Father and of His *Angels* (iii. 5).

(6) To *Philadelphia*. Thus saith He that hath the *key* of David, *Who openeth and no one shutteth* (iii. 7), I have set before thee a *door opened* which *no man can shut* (iii. 8).

(7) To *Laodicea*. Thus *saith the Amen*, the *faithful* and true Witness (*v.* 14); and this Epistle contains a rebuke for lack of *faithfulness* and zeal in witnessing to the *Faith: Because thou art neither cold nor hot I will vomit thee out of My mouth* (*v.* 16).

There is, also, a gradual scale of ascent in the dignity and blessedness of Christ's promises to the several Churches. See below, on *v.* 7.

Such are some of the evidences of harmonious symmetry and elaborate accuracy in the composition of the Apocalypse.

S. Jerome well says (ad Paulin. Ep. 50), that the Apocalypse "has as many mysteries as words,—in verbis singulis multiplices latent intelligentiæ." And *Henry More* observes (v. 15), "that there never was a book penned with that artifice as this of the Apocalypse, as if every word were weighed in a balance before it was set down." These remarkable specimens of careful composition in its earlier chapters may have been designed to remind the reader, that every sentence of it is pregnant with meaning, and that in order to understand its Visions, the best method is to examine diligently every word of the Apocalypse.

— *ὁ κρατῶν*] *He that holdeth the seven stars in His hand, who walketh in the midst of the seven golden Lamps.* In the foregoing note it was observed, that each of the Seven Epistles is introduced with a recital of a particular title of Christ which has a special reference to the condition of the Church to which the Epistle is sent, and the warnings which it needs.

These several titles and their respective relations to the several Churches, may be here exhibited *synoptically* in one tabular view, which may help to bring out these points more clearly, and to keep them before the eye of the reader;

The Seven Epistles.

§ 5. Ch. II.	§ 6. Ch. II.	§ 7. Ch. II.	§ 8. Ch. II.	§ 9. Ch. III.	§ 10. Ch. III.	§ 11. Ch. III.
To Ephesus.	*To Smyrna.*	*To Pergamos.*	*To Thyatira.*	*To Sardis.*	*To Philadelphia.*	*To Laodicea.*
1. *Unto the angel of the Church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lamps;* 2 *I know thy works,* and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast patience, and hast borne for my name's sake, and hast not fainted. 4 Nevertheless I have *this* against thee, that thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, *and will remove thy lamp* out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.	8 *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;* 9 *I know thy works,* and tribulation, and poverty, (but thou art rich) and the blasphemy which thou bearest from them which say they are Jews, and are not, but the synagogue of Satan. 10 Fear not those things which thou shalt suffer: behold, now the devil will cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: *be thou faithful unto death, and I will give thee the crown of life.*	12 *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;* 13 *I know thy works,* and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, in those days when Antipas *was,* my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there some that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So thou also hast some that hold the doctrine of the Nicolaitans, in like manner. 16 Repent therefore; or else I will come unto thee quickly, *and will fight against them with the sword of my mouth.*	18 *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;* 19 *I know thy works,* and charity, and service, and faith, and thy patience, and I know thy last works to be more than thy first. 20 Notwithstanding I have a few things against thee, because thou sufferest thy wife Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent: and she will not repent of her fornication. 22 Behold, I *cast* her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that *I am he which searcheth reins and hearts:* and I will give unto every one of you according to your works. 24 But unto you I say, that is, unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they say, I *cast* not upon you any other burden. 25 But that which ye have *hold fast till* I am come.	1 *And unto the angel of the church in Sardis write;* These *things saith he that hath the seven Spirits of God, and the seven stars; I know thy works,* that thou hast a name to live, and thou art dead. 2 Be watchful and strengthen the things which remain, that were ready to die: for I have not found thy works perfect before my God. 3 Remember therefore how thou hast received and heard, and keep, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 But thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.	7 *And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;* 8 *I know thy works:* behold, I have set *before thee a door opened, which no man can shut:* for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.	14 *And unto the angel of the church in Laodicea write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;* 15 *I know thy works,* that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art the wretched *one,* and the miserable, and poor, and blind, and naked, 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and to anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
7 He that hath an ear, let him hear what the Spirit saith unto the churches;	11 *He that hath an ear, let him hear what the Spirit saith unto the churches;*	17 *He that hath an ear, let him hear what the Spirit saith unto the churches;*	26 *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:* 27 *And he shall rule them with a rod of iron,* as the vessels of a potter are broken to shivers: even as I received of my Father. 28 And *I will give him the morning star.* 29 *He that hath an ear, let him hear what the Spirit saith unto the churches.*	*5 He that overcometh, the same shall be clothed in white raiment;* and I will not blot out his name out of the book of life, but I will *confess his name before my Father, and before his angels.* 6 *He that hath an ear, let him hear what the Spirit saith unto the churches.*	12 *Him that overcometh will I make a pillar in the temple of my God,* and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* the new Jerusalem, which cometh down out of heaven from my God: and my new name. 13 *He that hath an ear, let him hear what the Spirit saith unto the churches.*	21 *To him that overcometh will I grant to sit with me in my throne,* even as I also overcame, and am set down with my Father in his throne. 22 *He that hath an ear, let him hear what the Spirit saith unto the churches.*
To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of my God.	*He that overcometh shall not be hurt of the second death.*	*To him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it*				

τῶν χρυσῶν. 2 [b] Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς· καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, 3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακας. 4 Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. 5 Μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς. 6 [c] Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν· ἃ κἀγὼ μισῶ. 7 [d] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

[b] 1 John 4. 2. vv. 9, 13, 19.

[c] ver. 15.

[d] Matt. 11. 15. & 13. 9. Gen. 2. 9. ch. 22. 2.

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2. *καὶ τὴν ὑπομονήν σου*] *and thy patience*,—a lesson to Pastors and Churches. The Angel is praised because he exercises godly discipline in censure and correction of errors, and yet practises Christian patience and forbearance towards the erring. See *v.* 4. Cp. 1 Thess. v. 14. Gal. vi. 2, and here, on *v.* 1.

— *καὶ ἐπείρασας*] *and thou didst try* (cp. 2 Cor. xiii. 5) *them who call themselves Apostles and are not.* Cp. 2 Cor. xi. 13. St. Paul had predicted the rise of false teachers among the Pastors of *Ephesus* (Acts xx. 30), and had warned the Ephesian Presbyters against them. And St. John, who warns his hearers *to try* the Spirits (1 John iv. 1), had condemned an Asiatic Presbyter for personating the Apostle St. Paul, by a writing published in his name. *Tertullian*, de Bapt. 17. *S. Jerome*, Scr. Eccl. 7.

3. *καὶ ἐβάστασας*] *and thou didst bear* them, *and hast patience.* "*Bear ye* (*βαστάζετε*) one another's burdens," says St. Paul (Gal. vi. 2, see note); and "*Bear* (*βάσταζε*) all men (writes one Apostolic Bishop and disciple of St. John to another), as the Lord beareth thee, forbear all in love; *bear* (*βάσταζε*) the infirmities of all, as a complete athlete; the more the pain, the more the gain;" *ὅπου πλείων κόπος, πλέον κέρδος*, *S. Ignatius*, Epist. to S. Polycarp, chap. i.

— *οὐ κεκοπίακας*] *and hast not fainted.* The reading of A, C is *οὐ κεκοπίακες*: that of B and numerous Cursives is *οὐκ ἐκοπίακας*: which is probably nothing else than the reading exhibited in the text. The sense is, "Novi laborem tuum; non tamen *laboras*" (*Bengel*). Thou toilest, but dost not feel the toil; such is thy patience.

4. *τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας*] *thou hast left thy first love*; "the kindness of thy youth, the love of thy espousals" (Jer. ii. 2). The Church is addressed as a Bride (2 Cor. xi. 2. Cp. below, iii. 20, 21), and she is reproved for having abated the fervour of her early love to God, and to man in God (see 1 John iv. 7); that love, which she had shown by patience and long-suffering for His name's sake, toward weak brethren. See *S. Augustine*, Epist. 41, vol. ii. p. 146.

— *μετανόησον*] *repent.* From such passages as these the Ancient Fathers contended for the efficacy of *Repentance* after deadly sin, against the *Novatians* and others. See *S. Cyprian*, Epist. 52, and *S. Jerome* (contra Lucif. tom. iv. p. 304), who says, "The Angel of Ephesus is charged (in the Apocalypse), with having left his first love: the Angel of Pergamus is censured for eating things offered to idols: the Angel of Thyatira is blamed for suffering a Jezebel to teach. And yet Christ calls all these to *repentance*; which He would not have done, *if* He would not *pardon* them when penitent." Cp. note above, on Acts viii. 22. Heb. iv. 5.

5. *κινήσω τὴν λυχνίαν*] *I will remove thy candlestick*; or rather thy *Lamp*. See i. 12, and *Introduction*, p. 149. However, in consequence of the common use of the word *candlestick* as a translation of the Apocalyptic λυχνία, we can hardly refrain from adopting it. The reader will recollect its meaning.

"*I will remove thy Candlestick*, or *Lamp*." A remarkable expression, probably derived from the *removal* of the *seven-branched Lamp* from the Temple of Jerusalem, at the taking of the City by the Roman Conqueror, who carried it in triumphal procession to Rome; where it may still be seen at this day, engraved on the Arch of Titus, amid other trophies of his victory over the Jews.

"*I will remove thy Candlestick.*"

This warning declares an important doctrinal truth. Any *particular candlestick* may be removed; that is, *any one Church* may *fail*, even though it have been founded by Apostles themselves, and be under their rule. But the light of the *whole Catholic* Church will never be extinct, because Christ, Who is the Light of the World, is ever walking in the midst of the Candlesticks, and has promised to be with His Church always, *even to the end of the world* (Matt. xxviii. 20), and to send the Holy Ghost to *abide* with her for ever (John xiv. 16; xvi. 13). and He has said that the "*Gates of Hell* shall not prevail against His Church" (Matt. xvi. 18, 19); and she is called by St. Paul "the pillar and ground of the truth." See 1 Tim. iii. 15.

Hence also we may infer, that though it cannot be said *à priori* that any *Church* will never err, and though it cannot be said, that any *man*, or set of men in the Church, met in a Council or Synod, are *infallible* and *will not err*, yet we may say, and must say, that those doctrines which have been received as agreeable to *God's Word* by the consent of the body of Christ or Church *Universal*,—such as are the doctrines contained in the Creeds,—are not erroneous, but true, and are most surely to be believed. See above, on Acts xv. 7.

Further. we may hence conclude, that whatever doctrine may be shown to have been *unknown to*, or *opposed by*, the Churches of Christendom in the first ages of Christianity, is *not true*, but *false*: and is not to be imposed upon any one as an article of Faith. See above, Gal. i. 8, 9. Jude 3.

6. *μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν*] *thou hatest the works of the Nicolaitans, which I also hate.* Cp. ii. 15. The Nicolaitans are described by *S. Irenæus* (i. 26), the scholar of Polycarp, the disciple of St. John, as deriving their name from *Nicolas*, one of the seven Deacons (Acts vi. 5), and as living in a dissolute and licentious state, "nullam differentiam esse docentes in mœchando et idolothyton edere;" and by *S. Hippolytus*, the scholar of Irenæus, in his recently discovered treatise, Refut. hæres. p. 259, ed. *Miller*. Both these authors refer to the Apocalypse. The Nicolaitans are also described by *S. Clement* (Strom. ii. 20, and iii. 4); by *Victorinus* here, *S. Hieron.* (c. Lucif. c. 43), and *S. Epiphan.* (hær. 25), *S. Augustin.* (hær. § 5); *Andreas* here, and p. 209 in Catenâ.

S. Clement, however, with some others of the Fathers, denies that Nicolas himself was responsible for their tenets and practices. Cp. *Ittig*, de Hæresiarchis, cap. ix. p. 87. *Tillemont*, Mémoires, ii. p. 19. *Oehler*, Corpus Hæres. p. 37. *Dr. Burton's* Bampton Lectures, pp. 152—155.

The Nicolaitans did indeed teach some of the doctrines of *Balaam* (ii. 14), but there seems no reason to believe that their name is derived from Νικόλαος, a Greek form of Balaam, Hebrew בִּלְעָם, *Bileam* = *absorbens populum*, or *victor populi* = Νικό-λαος, as is supposed by some, e. g. *Cocceius* (apud *Ittig*, p. 92), *Hermann*, *Vitringa*, *Wetstein*, *Eichhorn*, in Rev. i. p. 74; *Rosenmüller*, Rev. ii. 6; *Herder*, and others. See *Düsterdieck*, p. 141. *Gieseler*, Church Hist. i. 1, § 29.

The divine declaration, "*which I also hate*," is a warning from Christ that He marks what is done in the Churches; He knows their works, see on *v.* 1, and will deal with them accordingly.

7. *ταῖς ἐκκλησίαις*] *to the Churches.* This sentence, repeated *seven times* (see *v.* 1), proclaims that what the Spirit says here to any *one* Church, is said by Him to *all* the Churches of the world. See on *v.* 1, pp. 167, 168.

— *τῷ νικῶντι*] *to him that overcometh.* Another phrase repeated *seven times*: declaring that every Church will be assaulted by enemies, and will be tried by difficulties and dangers, and must therefore watch and pray; and have its eye fixed on Him Who is represented in the Apocalypse, going forth as a conqueror, "*overcoming* and to *overcome*" (vi. 2), and Who enables His soldiers to *overcome* (xii. 11), and will reward all who *overcome* (ii. 7. 11. 17. 26; iii. 5. 12. 21); see the tabular view of the Epistles, p. 168.

— *τῷ νικῶντι δώσω αὐτῷ*] *To him that overcometh, I will grant to him, to eat of the tree of life, which is in the Paradise of my God.* The addition of the pronoun *αὐτῷ* after the dative *νικῶντι*, gives emphasis to the sentence. Cp. below, *v.* 17, and note on Matt. iii. 12, and 1 Pet. ii. 24.

e Isa. 41. 4. & 44. 6. ch. 1. 8, 11, 17, 18. f vv. 2, 13, 19.

8 e Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς, καὶ ἔζησεν. 9 f Οἶδά σου τὰ ἔργα, καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

g 1 Cor. 9. 25. 2 Tim. 2. 5. & 4. 7, 8. James 1. 12.

10 g Μὴ φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ δὴ μέλλει βαλεῖν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε· καὶ ἕξετε θλῖψιν ἡμερῶν δέκα. Γίνου πιστὸς

The language and imagery is from Genesis, ii. 9; iii. 22. Cp. Ezek. xxviii. 13. Christ the Second Adam promises more to his children than was given to the first Adam. By the eating of the one tree (ξύλον = עֵץ, Gen. ii. 9), which was in the midst of the garden, Adam lost the benefit and delight of the other *tree* —the tree *of life*. But Christ by dying on the tree (Acts v. 30; x. 39. Gal. iii. 13. 1 Pet. ii. 24) has delivered mankind from the penalty entailed upon them by the eating of the one, and has given them the promise of a joyful fruition of the other.

Observe the adaptation of the *reward* to the *work* done. If thou resistest the temptation to gratify the carnal appetite, which indulgence leads to *death* (Rom. viii. 6. 13), and to eat of dainties offered to idols, and so overcomest the Tempter, I will give to thee to *eat* of the tree of *life*.

There is a gradual *scale of ascent* in the dignity and blessedness of the promises made by Christ in these seven Epistles to them *that overcome*.

They may conveniently be placed here together before the eye of the reader. Cp. above on *v.* 1, and the tabular view, p. 168.

(1) The first step *in the heavenly ladder* is here in the first Epistle; I will give him to eat of the Tree of Life, which is in the *Paradise* of my God.

Paradise is the abode of the *departed Spirits* of the righteous (see on Luke xxiii. 43, and on 2 Cor. xii. 4). And the first promise is to the *soul* of him that overcometh; his soul on its dissolution from the body will be admitted into *Paradise* by Him Who has the Key of *Hades*, and will feed on the Tree of Life in the midst of the spiritual Eden or Garden of delight.

(2) The second promise in the second Epistle (*v.* 11) to him that *overcometh*, relates to his *body* as well as his *soul*. He shall *not be hurt* by the *second death*. He shall be safe from *that* death—that *everlasting* death—to which the wicked will be condemned at the final Judgment, both *in body and soul*, in hell. See above, i. 18, and Matt. x. 28. Luke xii. 4; and below, xx. 14; xxi. 8.

(3) The third Epistle offers a higher degree of bliss to him that *overcometh*. I will give to him, says Christ, of the *hidden manna*, and a *white stone*, and on the *stone a new name, which no man knoweth saving he that receiveth it* (*v.* 17).

Here is a promise of intimate union with Christ, perfect remission of all guilt of sin, and of admission to the citizenship and joys of the heavenly Jerusalem—the everlasting abode of saints in glory; and to the fountain of the consummation of bliss, both in *body and soul*, for evermore. See on *v.* 17.

(4) The fourth Epistle offers a promise of still higher honour. He that *overcometh* and keepeth my works unto the end, to him will I *give authority* over the nations, and he shall *rule* them with a rod of iron; and I will give him the *morning star* (*v.* 28). Here is a pledge of glorious pre-eminence. See the note there, and above on Matt. x. 15. Luke xix. 17. 2 Cor. ix. 6.

(5) The *fifth* Epistle rises still higher. He that *overcometh* shall be clothed in *white raiment*, like the shining raiment of Christ Himself at the Transfiguration (Matt. xvii. 2. Mark ix. 3. Luke ix. 29), and like the bright raiment of the Angels (Mark xvi. 5. John xx. 12. Acts i. 10), and *I will not blot out his name out of the book of life, I will confess his name before My Father, and before His Angels:* he shall receive honour from Him Whose name is above every name. (Phil. ii. 9.)

(6) The sixth Epistle declares the *everlasting* state of felicity and glory of him that *overcometh*. I will make him to be a *Pillar* in the *Temple* of My God, and he shall *go no more out*. His happiness and honour shall be assured for Eternity, it shall stand fast as long as the heavenly Temple endureth in the New Jerusalem (iii. 12). He shall not only bear a new name, but I will write upon him the *Name of My God*, and the Name of the City of My God, and *My own new Name*.

(7) The seventh Epistle contains the consummation of all, enthronization in glory with Christ. To him *that overcometh* will I grant to *sit with Me in My Throne*, even as I also overcame and sate down with My Father in His Throne (iii. 21).

9. πλούσιος εἶ] *thou art rich*, in faith and good works. See James ii. 5. Cp. Matt. vi. 20. Luke xii. 21, and below, iii. 18.

— τὴν βλασφημίαν ἐκ τ. λ.] *the blasphemy* which thou endurest *from those who call themselves Jews, and are not, but a synagogue of Satan*.

The preposition ἐκ, which is omitted by *Elz.*, has been rightly restored from A, B, C, and is important to the sense.

This reference to the Jews in the Epistle to *Smyrna* is illustrated by the ancient Epistle of the Church of *Smyrna*, describing the Martyrdom of the Bishop of Smyrna, Polycarp, St. John's own disciple, who may have been the *Angel* to whom this Apocalyptic Epistle is addressed. See the authorities in *Jacobson*, Patr. Apost. i. p. lvi. According to *Bp. Pearson's* calculations, S. Polycarp suffered martyrdom A.D. 147, and he declared in his address to the Proconsul that he had been a Christian for 86 years. See there cap. 9, p. 606, and the note of *Abp. Ussher*; and *Ribera, Alcasar, Corn. à Lapide*, and *Hengstenberg* here.

The ancient Smyrnæan Epistle just noticed relates, that the *Jews* were specially eager in hastening the death of Polycarp, by collecting wood for his martyrdom by fire (*Martyr. Polyc.* § 13, p. 617, ed. Jacobson), and even after he had been burnt, the Jews tried to hinder the Christians from gathering up his remains for burial (Ibid. c. 17, 18, pp. 630, 631).

On the phrase "who call themselves *Jews*, but are *not Jews*, but a *synagogue* of Satan," cp. below, iii. 7. 9. 12; and *Andreas* here, who says well that a *Jew*, according to the etymology of the name (from יָדָה, *laudavit*), is properly one who *confesses* and *praises* the true God. (Cp. Gen. xxix. 35.) True Jews are they who believe in *Christ*; and, therefore, they who do not confess Him, are not now to be called *Jews*, but by their blasphemy against Him they prove themselves to be a *Synagogue of Satan*.

10. δή] *already*—an important word; omitted by *Elz.*, but restored from the best MSS, and preparing the Church for impending persecution.

— μέλλει βαλεῖν ὁ Διάβολος ἐξ ὑμῶν εἰς φυλακήν] *the Devil is about to cast some of you into prison, that ye may be tried*. Thus Christ declares that the instigator of the persecutions against His Church is the *Devil*, the *false accuser*. Compare above on 1 Pet. v. 8, and below, on vi. 3, 4. And it is observable that the aforesaid Epistle of the Smyrnæan Church, describing the martyrdom of their Bishop, S. Polycarp, appears to have treasured up this language, addressed to itself by Christ. It thus speaks (c. 3):

"The *Devil* devised many things against them (the Martyrs), but, thanks be to God, did not prevail over *them all*:" a sentence which shows that he did prevail over *some*, and illustrates the language of the Apocalypse here, and declares the fortitude of those who overcame him.

— θλῖψιν ἡμερῶν δέκα] *a persecution of ten days*. B has ἡμέρας. Some ancient Expositors suppose that the phrase *ten days* is used here as a symbolical formula denoting "a *few days*," a "*little while*." See *Arethas* here; and this mode of speech seems to be authorized by Hebrew use, see Gen. xxiv. 55. Num. xi. 19. Dan. i. 12. 14, and *Wetstein*, note, p. 755.

Perhaps, however, the prediction may be interpreted literally. In the Asiatic Cities, such as Smyrna, Persecutions often broke out at particular seasons, especially at the celebration of the Heathen Games. Such was the persecution at Smyrna, in which Polycarp suffered, which was prolonged beyond the days appointed for the games; and perhaps it raged for *ten days*. See *Martyr. Polyc.* c. 12; comp. c. 3.

— γίνου πιστός] *Become thou faithful unto death, and I will give thee the crown of life*. He says γίνου, *become*, because He is speaking of something future; and new measures of faith will be requisite to encounter the coming trial. "Polycarp by his patience," says the *Epistle* of the Church of Smyrna, c. 19, p. 632, "overcame the unrighteous ruler, and received *the crown of Immortality*."

These and other particulars in that Epistle (see last note but one) show that the Apocalypse was known to the Church of Smyrna, and that the language addressed to it by Christ comforted it in persecution; and if we had other similar letters from the other seven Churches of Asia, we should probably see similar evidence in them. Evidence which is extant in another case may be seen below, iii. 8.

ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. 11 [h] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

h Matt. 13. 9. ver. 7. ch. 20. 14. & 21. 8.

12 [i] Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν. 13 Οἶδα τὰ ἔργα σου, καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ. 14 [j] Ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι· 15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. 16 [k] Μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. 17 [l] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

i ch. 1. 16. ver. 16.

j Num. 24. 14. & 25. 1. & 31. 16.

k Isa. 11. 4. & 49. 2. Eph. 6. 17. 2 Thess. 2. 8. Heb. 4. 12. ch. 1. 16. & 19. 15, 21.

l Matt. 13. 9. vv. 7, 11. ch. 3. 12.

— *τὸν στέφανον τῆς ζωῆς*] *the crown of life.* Cp. 2 Tim. ii. 5; iv. 7, 8. 1 Cor. ix. 24, 25. Phil. iii. 14; below, iii. 11.

11. *τοῦ θανάτου τοῦ δευτέρου*] *the second death*, everlasting misery both of body and soul in hell (*Victorinus*). See above on i. 18. This term, *the second death*, was used by Hebrew writers, describing the woe of the wicked in the world to come. See the Rabbinical authorities cited by *Wetstein*, p. 756, and below, xx. 6.

The promise here is, that though their bodies may be killed by violence, yet they will not be hurt by *that* death which is really death (Matt. x. 28); but by being faithful unto death, they will by death gain a crown of *life*.

12. *ἐν Περγάμῳ*] *at Pergamum.* See i. 11.

13. *ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ*] *where thou dwellest*, namely, *where the throne of Satan is.* On the construction, see *Winer*, § 65, p. 539. Thus Christ declares Idolatry to be a work of *Satan*. Pergamum was noted for its idol-worship (*Andreas*), particularly for the worship of Æsculapius, whose emblem the serpent was, and who is so represented on the coins of Pergamum, and is called "Pergameus Deus." *Martial*, ix. 17. Cp. *Tacit.* Ann. iii. 63. See *Wetstein*, p. 756. Pergamum had become the property of Rome by bequest from its childless king, Attalus. Hor., 1 Od. i. 12; 2 Od. xviii. 5.

— *καὶ οὐκ ἠρνήσω κ.τ.λ.*] *and thou didst not deny the faith in Me, even in those days of persecution in which was Antipas, that faithful Martyr of Mine.*

Antipas was martyred at Pergamum (see *Tertull.* Scorpiace, cap. 12) in the persecution under *Domitian*, according to the Acts which describe his death; which, in part at least, are of a later date, but probably have an historical foundation. See *Andreas* here, and *Tillemont*, ii. p. 244.

Eusebius (iv. 15), after describing the martyrdom of S. Polycarp at Smyrna, mentions the martyrdom of Carpus, Papylus, and Agathonice, at *Pergamum*.

There are some varieties in the text here: *καὶ* after *μου* is not in B, but it is in A, C; *ἐν αἷς* is in *Elz.*, but *αἷς* is not in A, C; *αἷς* is in B, and retained by *Tisch.*, who reads *καὶ ἐν ταῖς ἡμέραις αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός μου* (B omits the second *μου*, but it is in A, C), *ὃς ἀπεκτάνθη*. Antipas is called that faithful Martyr (*μάρτυς*) by Christ, Who is "*the* faithful Martyr" (i. 5; iii. 14). And Stephen is called God's *Martyr* by St. Paul (Acts xxii. 20); thus the word *μάρτυς* (witness) has been consecrated by God the Son, and God the Holy Ghost, to describe the witness of those who remain faithful unto death, and seal their testimony with their blood.

14. *τὴν διδαχὴν Βαλαάμ*] *the doctrine of Balaam.* Num. xxiv. 1—3; xxxi. 16. See above, *v.* 6, and 2 Pet. ii. 15. Jude 11. This doctrine, which St. Peter and St. Jude had seen in its first rising, had now, in the time of the Apocalypse, brought forth its bitter fruits, in carnal sensuality and recklessness. Cp. *Introduction*, p. 154.

— *τῷ Βαλάκ*] *to Balak.* On the dative case, suggested by the Hebrew ל, see *Winer*, § 32, p. 203, and *Ewald*, *De Wette* here. Cp. Job xxi. 22. The counsel of Balaam to Balak was to entice the Israelites to harlotry, and to the lustful and idolatrous worship of Baal-Peor, by means of the women of Moab and Midian. See Num. xxv. 1—3, and xxxi. 16. 1 Cor. x. 8. *Joseph.* Antiq. iv. 6.

15. *ὁμοίως*] *likewise.* So A, B, C, and *Griesb.*, *Scholz*, *Lach.*, *Tisch.*—*Elz.* has *ὃ μισῶ*, with many Cursives, and some Versions and Fathers. See *v.* 6. Perhaps the true reading is *ὃ μισῶ ὁμοίως*; or *ὁμοίως, ὃ μισῶ*, *likewise, which I hate*; and one of the readings, *ὁμοίως*, may have been absorbed into the other, *ὃ μισῶ*, or *vice versâ*, by reason of the similarity of the words.

17. *τῷ νικῶντι κ.τ.λ.*] *to him that overcometh, I will give to him of the manna that is hidden.* Christ is the manna on which His people, the true Israel, feed: He "is the living Bread that came down from heaven; and they who eat of this bread shall never die." (John vi. 49—58.) He was therefore typified by the manna, as He Himself declared in His discourse at Capernaum, where He taught the necessity of communion with Himself, as the source of life to the world. (See on John vi., and at end of the chapter, and 1 Cor. x. 3.) The *manna* which is here promised is *hidden*, because the life of the true Israelites is "*hid* with Christ in God." (Col. iii. 3.) They are dead to the world, and buried with Him in Baptism (Rom. vi. 4. Col. ii. 12); and are raised together with Him, and have their conversation or citizenship *in heaven* (Phil. iii. 20); and are *unknown* to the world (2 Cor. vi. 9); and are strangers and pilgrims upon earth (1 Pet. ii. 11); but they ever dwell in Christ, and He in them, and live in the light of His countenance; and "the world knoweth them not, because it knew Him not." (1 John iii. 1.) And as the Manna was enshrined in the Holy of Holies, and *hidden* from the public view (Exod. xvi. 33, 34. Heb. ix. 4), so He is hid from those who believe not, because the God of this world has blinded their eyes. (2 Cor. iv. 3, 4.) And even to the faithful the plenitude of their joy is not yet revealed; "Eye hath not seen it" (1 Cor. ii. 9), but it will be manifested in the Revelation of Christ, 1 John iii. 2.

— *καὶ δώσω αὐτῷ ψῆφον λευκὴν*] *and I will give to him a white stone;* that is, remission of sins. In ancient Courts of Justice, the acquittal of the criminal was declared by a majority of *white stones*, cast into the judicial urn. *Ovid*, Met. xv. 41, "Mos erat antiquus, *niveis* atrisque *lapillis* His damnare reos, illis *absolvere culpâ*." Christ, the Redeemer of the World, and Judge of Quick and Dead, will pronounce the acquittal of him that overcometh, at the Great day of Assize. So *Victorinus*, *A Lapide*, *Vitringa*, *Wolf*, and others.

This *white stone* is not only a stone of *acquittal*, but it is a *tessera* of citizenship, and a passport of *admission* to the spiritual banquet of the life eternal in the heavenly Jerusalem. See next note.

Some Expositors have excepted against the admission of these allusions, as foreign to the mind of the Apocalypse. But the Holy Spirit does not disdain such references as these. See 1 Cor. ix. 24. Phil. iii. 14, and above, *v.* 10.

The colour *white* in the Apocalypse is specially assigned to Christ; it is the colour of purity, and holiness, and victory (see below, vi. 2), and this characteristic gives a Christian pertinency to these figures derived from ancient popular usage.

— *καὶ ἐπὶ τὴν ψῆφον κ.τ.λ.*] *and upon the stone* (observe the accusative case) *a new name written, which no man knoweth save he that receiveth it.*

Here is an allusion to other ancient customs, viz., to the practice of giving tokens (*σύμβολα*, *tesseræ*), by which persons bound by ties of mutual hospitality might recognize one another

m ch. 1. 14, 15.

18 [m] Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· 19 Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου· καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν

n 1 Kings 16. 31. 2 Kings 9. 7. Acts 15. 20. 1 Cor. 10. 19, 20.

πρώτων. 20 [n] Ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα σου Ἰεζαβὲλ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα. 21 Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ· καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. 22 Ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ

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and enjoy offices of friendship (see the authorities in *Dr. Smith's* Dict. in *vv.* "Hospitium" and "Tessera"), and also to the usage of giving and receiving tokens of admission to partake in public largesses and banquets. *Xiphilin.* Epitome Dion. p. 228. *Hermann*, G. K. F. Alterth. d. Griechen, § 50, and so *Arethas*, *Grotius*, *Hammond*, *Heinrichs.*

The name which Christ will give is a *new name*, promised by ancient prophecy (Isa. lxii. 2; lxv. 15), but revealed under the Gospel by Him Who "maketh all things *new*" (xxi. 5), and admits to the *New* Jerusalem (iii. 12), and enables to sing the *new song* (see v. 9); and it is a name which Christ says that no one knows except the receiver, perhaps with an allusion to the practice above noticed, by which it was provided that no one could use the "tessera hospitalitatis," except the party to whom it belonged, and because no one can enter Christ's presence by means of the merits of *others*: every one must give an account of himself to God, and be rewarded according to his own works (Rom. xiv. 12); and because no one can feel the joy of remission of sins, except he who "knows the plague of his own heart" (1 Kings viii. 38), and *whose* sins are not only remitted, but *covered* (James v. 20; cp. Ps. xxxii. 1; lxxxv. 2); and no one can feel the felicity of communion with Christ and admission to His table in heaven, except the saints who are admitted to enjoy those privileges, which to *evil* men would have no relish, because they have not the spiritual palate by which they are to be tasted. Compare what is said of Christ's Name, xix. 12.

20. ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς κ.τ.λ.] *But I have this against thee, that thou sufferest thy wife Jezebel, who calleth herself a propheteſs, and both teacheth and perverteth My servants to commit fornication, and to eat things offered to Idols.*

As to the reading of this text here, ἀφεῖς is in A, B, C, and is a form authorized by the LXX, Exod. xxxii. 32. See *Winer*, G. G. p. 75. And τὴν γυναῖκά σου, *thy wife* (instead of *Elz.*, τὴν γυναῖκα, *the woman*), is found in A, B, and many Cursives, and in the *Syriac* Version, and in *Andreas* and *Arethas*, *Cyprian* and *Primasius*, and is received by *Scholz*, *Lach.*, and *Tischendorf.*

The reading ἡ, *who*, for ἡ, the article, is approved by *Winer*, p. 473, but ἡ is authorized by similar examples of abrupt constructions in i. 5; iii. 12; xiv. 12.

The heresy here reprehended is that of those who said that it was not necessary to *suffer martyrdom* for Christ; and that, provided men had knowledge (γνῶσιν), there was no sin in *eating* things *offered to idols*, and in complying with all the requirements of the Idolatrous Persecutors of the Church. Cp. *Iren.* i. 26. 3, and above, *Introduction* to the Second Epistle of St. Peter, p. 79, and 2 Pet. ii. 2.

But what is the meaning of *thy wife Jezebel?*

She is described as calling herself "*a propheteſs*," and as having *children*, i. e. *disciples*. See the use of this word τεκνία in 2 John 1. 4. 13. 3 John 4.

Doubtless a female false Teacher ("hæretica fœmina," says *Tertullian*, de Pudicit. c. 18) is here condemned, such as in the next age were Priscilla and Maximilla, the prophetesses of Montanus (*Euseb.* v. 14. 16. 18), and it is observable that Thyatira was infested by the ravages of Montanism (*Epiphan.* hær. 51; cp. *Tillemont*, ii. pp. 195—203). It has been remarked by *S. Jerome* (ad Ctesiphontem), as a characteristic of heresies, that their promoters have usually associated *women* with themselves in propagating them. Simon Magus had his Helena; Nicolas and Marcion had their female votaries. Apelles had his Philumena. Montanus, Arius, Donatus, were aided by women in their heretical and sectarian designs. See note above, on 2 Tim. iii. 6. The act of teaching publicly in the Church had been forbidden to women by St. Paul writing to the Bp. of Ephesus (1 Tim. ii. 12).

We are not able to ascertain whether this false propheteſs was actually the *wife* of the Chief Pastor of Thyatira. The name *Jezebel* is doubtless a *symbolical* one, like *Sodom* and *Egypt* (xi. 8), and *Babylon*, as used in this book; and is adopted to characterize the wickedness of this false propheteſs, making herself like to the Sidonian Queen, who perverted the Israelites to Idolatry, and destroyed the true prophets of the Lord (1 Kings xvi. 31. 2 Kings ix. 7), and who, as almost all idolaters did, joined harlotry with false worship (1 Kings xviii. 19; xxi. 25). This false propheteſs, thus symbolically designated, may have been the wife of the *Bishop*. *S. Polycarp*, the disciple of St. John, writing to the Philippians, says that he is much grieved for the lapse of a certain Priest, called Valens, and of his *wife*, to whom (he says) may God give true repentance! *Polycarp*, ad Phil. c. ii.

If this false propheteſs of Thyatira was the *wife* of the Angel of the Church, then by conniving at the wickedness of a wife like Jezebel, he made himself like unto Ahab, whom Jezebel his wife stirred up (1 Kings xxi. 25); and, if this was the case, here is a warning to Rulers of the Church, not to permit considerations of private affection to interfere with the discharge of public duty. "If the *wife of thy bosom*, or thy friend, which is as thine own soul, entice thee, thou shalt not consent unto him, neither shalt thou spare, neither shalt thou conceal him" (Deut. xiii. 6—8).

But perhaps the word *wife* is used figuratively here; as the word *children* is, and as the words "who commit fornication with her" are. And then the word *wife* would intimate that the Angel of Thyatira, by his weak connivance, and even overweening fondness for this *false Propheteſs*, treated her as *if* she were endeared to him as *his own partner*. He, the Ruler of the Church of Thyatira, who was bound to love, and cherish, and protect that Church espoused to himself in a holy union in Christ, he, by his blind partiality and indulgence, made this false teacher to be as his own consort in spiritual wedlock, and he made himself a partner in her sins (1 Tim. v. 22).

This interpretation seems most in accordance with the tone of the Apocalypse, where the faithful Church is called the *wife* of the Lamb (xix. 7; xxi. 9. Cp. Isa. liv. 6).

21. οὐ θέλει μετανοῆσαι] *she is not willing to repent*,—a strong testimony to the *freedom* of the human *will*. Cp. Matt. xxiii. 37. Luke xiii. 34, οὐκ ἠθελήσατε. *Elz.* has οὐ μετενόησεν; but the important reading of the text rests on preponderating authority, and is received by *Bengel*, *Griesb.*, *Matth.*, *Lach.*, *Tisch.*

Observe the preposition ἐκ after μετανοεῖν here, and in *v.* 22; ix. 20, 21, and xvi. 11, showing a complete change of mind, displaying itself in turning *from* previous acts, and *out of* a former mode of life, to a new and different *practice* and *habit* of existence.

This Epistle to the Church of Thyatira, and the other six Epistles, displaying different forms of *errors* prevalent in *Churches* even in the Apostolic age, are fraught with instruction concerning the necessity of *Church-Communion.*

At Thyatira the Bishop of the Church allowed a Jezebel to teach; he is reproved by Christ for doing so; but the Communion over which he presides is still called a *Church* by Christ Himself. Its Lamp is not yet removed; and the Angel of the Church is still a Star in Christ's right hand (i. 19). The same remark may be applied to the other Apocalyptic Churches of Asia. Not one of them is represented as free from errors and blemishes in doctrine and discipline. But none of their members are therefore exhorted by Christ to *quit their communion.*

No man therefore is justified in *leaving* the *communion* of a Church which dispenses the Word and Sacraments of Christ by a lawfully appointed and constituted Ministry. There is no just plea for schism, in the allegation that errors in doctrine and discipline prevail in it. No church on earth is perfect. Grave errors existed and were observed by Christ in these Apocalyptic Churches; but none of their members are counselled by Him to secede from them. The Churches themselves are exhorted to *repent*, and *to do their first works* (ii. 5), to *strengthen the things that remain* and are ready to die (iii. 2), or Christ will *remove* their *Lamps* (ii. 5). Their members are indeed bound to avoid the leaven of their false doctrine (Matt. xvi. 6. 11), but they are also bound to abide and communicate with those Churches in whatsoever *truths* of Christ those Churches still continue to hold, and in all His *graces* that they still continue to minister.

See above, notes on Matt. xxiii. 2, and on 1 Cor. i. 2.

τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς· [23] ° καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. [24] Ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, Οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος· [25] ᵖ πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω. [26] ᑫ Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, [27] ʳ καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς κἀγὼ εἴληφα παρὰ τοῦ Πατρός μου· [28] καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. [29] ˢ Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

o 1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. Ps. 7. 10. & 32. 19. & 62. 13. Jer. 11. 20. & 17. 10. Matt. 16. 27. John 2. 24, 25. Acts 1. 24. Rom. 2. 6. & 14. 12. 2 Cor. 5. 10. Gal. 6. 5. ch. 20. 12.
p ch. 3. 11.
q Ps. 2. 8. Matt. 19 28. Luke 22. 29. 1 Cor 6. 3. ch. 3. 21.
r Ps. 2. 8, 9. & 49. 15.
s vv. 7, 11, 17.

But, if a Church not only *tolerates errors* in faith and practice, but proceeds to *enforce errors* as *terms of communion* with herself; *if* she requires every one to *drink of her cup* (xvii. 4); *if* she makes communion in *error* to be essential to communion with *herself*, as the Church of *Rome* now *does*; and *if* she anathematizes and excommunicates those who do not receive those errors as articles of Faith, and as necessary to salvation; then a Schism must ensue, and the sin of the Schism lies at her door. See above, the notes on John ix. 34, and on 1 Cor. i. 2, and vol. i. of the Editor's Occasional Sermons on this text.

22. *ἰδοὺ βάλλω αὐτὴν εἰς κλίνην*] *Behold, I cast her into a bed*, i. e. a "bed of sickness and affliction," as contrasted with the *bed* of sinful indulgence (Prov. vii. 16, 17). *Andreas*, pp. 213, 214. *Bp. Andrewes*, i. p. 315. The verb *βάλλω*, as the Latin *jacto*, is specially used in this sense. See Matt. viii. 6. 14; ix. 2, *ἐπὶ κλίνης βεβλημένον*. *Lucret.* ii. 34,

> "Nec calidæ citius decedunt corpore febres,
> Textilibus si in picturis ostroque rubenti
> *Jacteris*, quàm si plebeiâ in veste cubandum est."

And the Catena (*Cramer*, p. 214) rightly explains the word by *τὴν ἐπίνοσον*, the bed of *disease*. Our Lord here first threatens the spiritual harlot and her paramours with *sickness*, and then with *death*, *v.* 23.

— *τοὺς μοιχεύοντας μετ' αὐτῆς*] *those who commit adultery with her*: those, that is, who are faithless to Me, and are seduced by her. On *spiritual faithlessness*, described in the Apocalypse as *fornication* and *adultery*, see below, xvii. 1—3. Compare the contrast in 2 Cor. xi. 2.

The literal Jezebel was a type of these false teachers in both respects; see above, *v.* 20.

The diseases consequent on literal harlotry are represented as a warning of the consequences resulting from *spiritual* fornication. In like manner, *fire*, the punishment of whoredom (Levit. xxi. 9), is, in the Apocalypse, the penalty of the harlotries of the corrupt Church (xviii. 8).

23. *καὶ γνώσονται*] *and all the Churches shall know that I am He Who searcheth reins and hearts*: that is, Who seeth what is most secret. There is no article in the original, and it is not to be inserted in the translation; the sense is, "I search *all* reins and hearts."

Here is a reference to the pretended *γνῶσις* of these false Teachers; cp. on 1 John ii. 3. They professed to dive into secret mysteries (see *v.* 24), and thus they seduced Christ's servants. But the time was coming, when, through their punishment, all should *know* that it is Christ Who reads the secrets of hearts. Here is another assertion of His Divinity. Christ here adopts the words spoken by Almighty God Himself, describing His own Omniscience, and applies them to Himself. See Ps. vii. 9; xliv. 21. Cp. Jer. xi. 20; xvii. 10.

— *κατὰ τὰ ἔργα*] *according to their works*: and *not* according to their outward *professions*; another allusion to these false Teachers, who said that, provided a man had *knowledge*, he needed not do good *works*; and who subverted *moral practice* by their licentious doctrines, and even made libertinism a part of their religion. See on 2 Pet. ii. 2. Jude 14, 15.

24. *οἵτινες οὐκ ἔγνωσαν τὰ βαθέα*] So A, B, C; *Elz.*, *βάθη*.

— *τοῦ Σατανᾶ*] *as many as did not know the depths of Satan.* A reference to the language of these false teachers. They promised to their votaries *knowledge* (*γνῶσις*; cp. 1 Tim. vi. 20. 2 Pet. i. 2. 5. 1 John ii. 3. *Irenæus*, i. 1), and professed to initiate them in its *depths* or profoundest mysteries, which they said were not to be fathomed by vulgar minds, or even by Apostles themselves (see on 2 Pet. ii. 2). Such language was used by the Gnostics, who called their mysteries "*the depths of God.*" See *Irenæus* (ii. 22. 3), and *Tertullian* (adv. Valentin., c. 1).

Our Lord here sternly rebukes them, and condemns their so-called "depths *of God*" as "depths *of Satan*;" and He declares that *ignorance* of those depths is far more blessed than that vaunted *knowledge* which they promised to their hearers. The words *ὡς λέγουσιν*, "as they speak," refer to *τὰ βαθέα*, "*the depths*,"—a term often in the mouths of these false teachers. See *A Lapide*, *Grotius*, *Wetst.*, *Bengel*, *Herder*, *De Wette*.

Or if, with other Expositors, the words "*of Satan*" are to be included in the quotation, then we must refer them to the Satanic mysteries into which these Gnostics pretended to initiate their hearers: and indeed some of their followers did not hesitate to adore the Evil One himself, such as the *Ophites*, or Serpent-Worshippers (*Philastr.*, Hær. 1), and *Cainites* (Ibid.). See *Tillemont*, ii. p. 21. 121—132. *Ittig*, p. 120. *Oehler*, p. 24; and note above, on 1 John iii. 12; and on Jude 11.

— *οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος*] *I cast not upon you any other burden* (cp. Acts xv. 28), *but what ye have, that hold ye fast, until I am come.* Here is a protest from Christ against all additions to the Faith "once delivered to the Saints." See above, Jude 3, and on Gal. i. 8, 9.

The word *ἥξω* signifies "I shall *be* come" (*adero*). It not only bespeaks the *Coming* of Christ, but His *Presence*, to execute vengeance.

Observe the contrast between *βάλλω* here and in *v.* 22. I *cast her* into a bed of sorrow and death, but I *do not cast* any other burden upon *you*. There is judgment on the one side, and mercy on the other.

26. *ὁ νικῶν—δώσω αὐτῷ*] As to the structure of the phrase, compare vi. 8; vii. 2; ix. 12. 14; xx. 8.

— *δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν*] *I will give him authority over the nations*; that is, over *heathens*, as opposed to the *true Israelites*: I will give him *authority* over the *heathen*, whether they be false Teachers, such as this Jezebel, who would lead My servants to *heathen* worship and libertinism, by tempting them to eat sacrifices offered to *heathen Idols*; or whether they be *heathen Persecutors*; he will be enabled to prevail over them, and to break them in pieces like potters' vessels, with the iron rod of My Word, which I will put into his hands, and I will endue him with Power to use it. Ps. ii. 8, 9: below, xii. 5; xix. 15.

This is genuine *ἐξουσία* (*authority*), a word which was often in the mouths of those who made their Christian liberty to be a cloke of sin. See on 1 Cor. xi. 10. 1 Pet. ii. 16.

This word *ἐξουσία* expresses *lawful* dominion; others may usurp *power* (*δύναμιν*); but it is only Christ, the King of Kings, Who invests His servants with rightful dominion. Here is a protest against those who imagine some other source of authority besides God. See above, on Rom. xiii 1—3.

27. *καὶ ποιμανεῖ*] *and he shall tend them* with a *rod of iron.* Remark the *oxymoron*; He shall have the gentleness and love of a Shepherd for his flock (cp. below, vii. 17), but the pastoral crook will become a rod of iron in His hands, to shatter the potter's vessels of false doctrine: cp. xii. 5; xix. 15. He shall receive that Power from Christ, the true Shepherd-King: see Ps. ii. 9.

28. *καὶ δώσω, κ.τ.λ.*] *and I will give to him the morning star*, which puts to flight the night, and ushers-in the dawn: an emblem of the victory of Light over Darkness, and of the triumph of the children of light over those false Teachers who are like "*wandering stars*, to whom is reserved the blackness of darkness for ever" (Jude 13); and therefore a fit emblem of Him Who is the Day-Spring from on high (Luke i. 78), and brings life and immortality to Light, and Whose appearance at the *Last Day* will be like the *Morning* Star of Eternity, ushering in that Glorious Day which has *no Evening*: see xxii. 16.

III. [1] [a] Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας. Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ. [2] Γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ, ἃ ἔμελλον ἀποθανεῖν· οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου. [3] [b] Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ γνῷς, ποίαν ὥραν ἥξω ἐπὶ σέ. [4] [c] Ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. [5] [d] Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς· καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρός μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. [6] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[7] [e] Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινὸς, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείει καὶ οὐδεὶς ἀνοίξει. [8] Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτὴν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. [9] [f] Ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. [10] [g] Ὅτι ἐτήρησας

a ch. 1. 4, 16, 20. & 2. 1. & 4. 5. & 5. 6.
b ver. 19. Matt. 24. 42, 43. Luke 12. 39, 40. 1 Thess. 5. 2. 2 Pet. 3. 10. ch. 16. 15.
c ch. 4. 4. & 6. 11. & 7. 9, 13.
d Exod. 32. 32. Ps. 69. 29. Matt. 10. 32. Luke 12. 8. Phil. 4. 3. ch. 13. 8. & 20. 12. & 21. 27.
e ver. 14. Job 12. 14. Isa. 22. 22. ch. 1. 18.
f ch. 2. 9.

Ch. III. 1. τὰ ἑπτὰ πνεύματα] *the Seven Spirits.* See i. 4.

3. ἥξω] *I shall be present.* See ii. 25.

4. ὀνόματα] *names:* persons. See Acts i. 15; below, xi. 13.

— οὐκ ἐμόλυναν τὰ ἱμάτια] *did not defile their garments:* their spiritual attire—in which they were clothed at their baptism, when they put on Christ,—see on Matt. xxii. 11, 12. Gal. iii. 27. Eph. iv. 24—and have not stained it with sin; Jude 23.

— ἐν λευκοῖς] *in white* raiment—the colour of Christ; vi. 2.

— ἄξιοί εἰσιν] *they are worthy:* by making a right use of the means of grace offered by Him Who is the Lord our Righteousness (see on 1 Cor. i. 30; and Rom. v. 21), and Who alone can make them worthy; cp. below, xxii. 14.

5. ἐκ τ. βίβλου τ. ζωῆς] *from the book of life.* See Phil. iv. 3.

7. ὁ ἀληθινός] *the true,* as opposed to counterfeits. 1 John v. 20.

— ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ] *He that hath the key of David.* The Church of Philadelphia was infested by *Judaizing* teachers (see *v.* 9), who claimed to themselves the promises made by God to the *Patriarchs* and to *Jerusalem.* Christ here condemns them, and consoles the Church by declaring that He Himself has the *key of David,* as the Hebrew Prophets predicted of the Messiah, typified by Eliakim (Isa. xxii. 20—22, quoted here by Christ), and that He and He alone can open *the door* of the true *Sion,* and admit to David's house. He is David's Lord as well as David's Son (Ps. cx. Matt. xxii. 44). *He is the Root* as well as the *Offspring* of David (see below, xxii. 16). He, by the administration of the Holy Sacrament of Baptism, and by the preaching of His Holy Word, unlocks the door of His Church, and admits into His Household, which is the depository of all saving grace (see above, on Matt. xvi. 19). He in Whom all treasures of knowledge and wisdom are hidden (Col. ii. 3), opens those treasures to His people; He Who has the keys of the Gate of the Heavenly Jerusalem (*v.* 12), will admit His faithful servants to the privileges of its glorious citizenship (cp. Gal. iv. 26. Heb. xii. 22; below, xxi. 2. 10). Cp. above, *Introduction,* pp. 144, 145.

But the *literal* Jews, who boast of that name, are *not* really Jews (see on ii. 9), they are not true confessors of God; they are *not* "*true Israelites,*" are not "*the Israel of God*" (Gal. vi. 16), are not children of "*faithful Abraham*" (see Rom. ii. 28, 29; ix. 6, 7); they are not subjects of David's Kingdom and members of his household; they are not children of Sion; they are indeed a Synagogue—but it is *a synagogue of Satan* (cp. ii. 9). They who call themselves children of the kingdom, but do not own Christ as their King, will be thrust out of the Kingdom into outer darkness, where shall be weeping and gnashing of teeth (Matt. viii. 12; xxii. 13. Luke xiii. 28).

8. ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην] *behold, I have given before thee a door opened, which no one is able to shut.* Observe, the *door* is said to be *given,* given by Christ; and it is an *opened* door, that is *given* by Him; cp. on *v.* 20.

The Judaizing false Teachers affirmed that they themselves had *the key of knowledge* (Luke xi. 52), and that unless men complied with their requirements they were *excluded* from God's household and from participation in the privileges of His covenant. This exclusive spirit had been censured by St. Paul, describing their arbitrary usurpations over men's consciences, in his Epistle to the Galatians—their will is "to *exclude* you" (Gal. iv. 17). And now Christ, Who has the *key of David,* affirms that He has *opened the door* to the Gentile Christians of Philadelphia, and that no one can shut it against them. Christ *is* the *Door* (John x. 7. 9); and unless these Judaizing Teachers repent, and consent to enter by this *one Door,* they, who would exclude others, will be shut out from the kingdom of heaven. See preceding note.

St. John's scholar, *S. Ignatius,* in his Epistle to the Church of *Philadelphia,* supplies the best commentary on these words of Christ to the same Church. "If any one preaches *Judaism,* do not ye hearken to him. It is better to receive Christianity from one who is circumcised, than to receive *Judaism* from one who is uncircumcised. Unless they preach Jesus Christ, they are mere *pillars* and *tombs* of *the dead,* on which the *names* of *men* are inscribed" (*Ignat.* ad Phil. c. 6).

Compare this with what our Lord says here,—He that overcometh, I will make him a *pillar* in the *Temple* of My God, and will write upon him the *name* of *My God,* and the name of the city of My God, the new Jerusalem, which cometh down from heaven, and My new Name.

S. Ignatius adds, in his Epistle to Philadelphia (c. 9), "The Priests (i. e. of the Old Law; see *Bp. Pearson* there, p. 419) were good; but better is He Who is *the High Priest,* Who is entrusted with the true Holy of Holies, Who alone has the charge of the hidden things of God."

Compare our Lord's words here concerning Himself,—Thus saith the *Holy One* and the true, Who *hath the key of David: v.* 7.

S. Ignatius then proceeds; "Christ alone is *the Door* to the Father, *the Door* through which *Abraham,* and *Isaac,* and *Jacob,* and the *Prophets,* and the Apostles, and the Church, enter in; all these are thus joined together into unity with God. The *holy Prophets* preached *Christ* (cp. there, cap. 5), and the Gospel is the Consummation of Incorruption."

These allusions indicate that the language of the Apocalypse was familiar to S. Ignatius; and they are precisely such as might have been expected from one who was a scholar of St. John, and a Bishop of the Asiatic Church. They also confirm the evidence of the genuineness of the Ignatian Epistles themselves. Cp. the remarks of *Mr. J. C. Knight* on the Apocalypse, Lond. 1842, pp. 12—15.

9. ἵνα ἥξωσι] that they *may come* and *bow down before thee:* quoted from Isa. xlix. 23; lx. 14.

— ἠγάπησά σε] *I loved thee:* see i. 5. Our Lord uses the

τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σὲ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 [g] Ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 12 [h] Ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου· καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἰερουσαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. 13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

g Phil. 4. 5. ch. 1. 3. & 2. 25.
ch. 22. 7, 12.
h 1 Kings 7. 21. Gal. 4. 26. Heb. 12. 22. ch. 2. 17. & 21. 2, 10. & 22. 4.

14 [i] Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς ἦς ἢ ζεστός· 16 οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστὸς οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. 17 [k] Ὅτι λέγεις, Πλούσιός εἰμι καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνὸς, 18 [l] συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλούριον ἐγχρίσαι τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

i Col. 1. 15. ch. 1. 5, 6. & 3. 7.
k 1 Cor. 4. 8.
l 2 Cor. 5. 3. ch. 7. 13. & 16. 15. & 19. 8.

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word φιλῶ below, in *v.* 19: cp. note there, and above, on John xxi. 15, 16.

10. *τοὺς κατοικοῦντας ἐπὶ τῆς γῆς*] *those who dwell on the earth:* a phrase frequently used in the Apocalypse to characterize *earthly men*, who "set their affections on things *on the earth*, and *not* on *things above*." See on i. 7, and vi. 10. 15; xi. 10; xii. 12; xiii. 8. 14; xiv. 6; xvii. 2. 8: and cp. note above, on Luke xxi. 35.

11. *ἵνα μηδεὶς*] *that no one take thy crown:* a remarkable text, which some have interpreted as if there were a *certain number* of crowns, which, if some forfeited, others would receive. See *Augustine*, de correptione, c. 39.

It rather shows—what is evident from other Scriptures—that God willeth "*all* men to be saved." God has a crown for every one; and no man can lose his *own crown*, but by his *own fault*. See above, on 1 Tim. ii. 4; and 1 Cor. viii. 11; and Heb. ii. 9; and 2 Pet. ii. 1; and *Introduction* to the Epistle to the Romans, pp. 194—198.

It is also cited by the Fathers as showing that men may *fall from grace*. See above, iii. 5. *Cyprian*, de Hist. Eccles. p. 478.

12. *ποιήσω αὐτὸν στῦλον*] *I will make him to be a pillar in the temple of my God.* The Lamp in the Temple at Jerusalem was *removed*, and the Lamp of any Church on earth may be removed (see ii. 5), but he who overcometh shall be like a *Pillar fixed* in the Temple of God in the heavenly Jerusalem.

The reference here is probably to the *two Pillars* in the Temple of Solomon (2 Chron. iii. 17. 1 Kings vii. 21), which were called *Jachin* (יָכִין, *he will establish*), and *Boaz* (בֹּעַז, *in him is strength*); both names signifying *permanence*; both therefore aptly symbolizing the elect saints of God in the Temple of the Church glorified. Compare Jer. i. 18. Gal. ii. 9.

In the ancient Temples also of Asia, to which St. John wrote, and of Greece, Pillars of temples were often sculptured in *human shape*, such as the Caryatides or Canephoræ now standing in the Erectheum at Athens, and the Atlantes, Telamones, and Persæ, of which some specimens are still visible at Pompeii, and are represented in the paintings on the Baths of Titus at Rome.

Observe the adaptation of the promise and reward to the work done. *Hold fast* what thou hast, in the Church on earth; and thou shalt be a pillar *set fast* in the Temple of God.

— *ἐπ' αὐτόν*] *upon him;* upon his forehead, ix. 4; xxii. 4.

— *καινῆς Ἰερουσαλήμ*] *of the New Jerusalem.* The *old, literal, Jerusalem* had been laid waste by the armies of Rome, and the literal Israel had been scattered abroad throughout the world. But Christ comforts all *true Israelites* with the assurance that there is now every where, in all parts of the earth, and in all ages of the world, *another Jerusalem*, a *new* Jerusalem, the Christian Sion, in which the true Israelites, wherever they may be dispersed, may find a home. See *Introduction* to 1 Peter, p. 37, and above, pp. 144, 145.

This Jerusalem is also the *new* Jerusalem in another sense, because it is the royal city of Him Who "makes all things *new*" (xxi. 3), and in Whom, as the Second Adam, the new regenerate race of mankind has its Father: for whosoever is in Christ, is "a new creature; old things passed away, all things have become new" (2 Cor. v. 17. Cp. 1 John ii. 8. 2 Pet. iii. 13).

In his Gospel St. John never uses the form Ἰερουσαλήμ, but always Ἱεροσόλυμα. In the Apocalypse he never uses the form Ἱεροσόλυμα, but Ἰερουσαλήμ.

He thus seems to mark the difference between the *old* and *new* Jerusalem, even by the sound of the name itself; and he appropriates the *Hebrew* form to the *new* or *Christian Sion*, in order to remind both Christians and Jews that the *faithful members of Christ* the Son of David throughout the world, without respect to race, are now become the only *real Jews*, the *true Israel of God.*

— *ἡ καταβαίνουσα*] On the grammatical anomaly (such as frequently occurs in the Apocalypse), see ii. 20, and below, v. 11.

14. *ὁ Ἀμήν*] *The Amen.* See *Bp. Andrewes*, v. 471.

— *ὁ μάρτυς*] *the true and faithful Witness*, who witnessed before Pontius Pilate a good confession (1 Tim. vi. 13). This is He that came by Water and Blood, and there are three that *bear Witness* on earth, the Spirit, the Water, and the Blood. 1 John v. 8.

— *ἡ ἀρχὴ τῆς κτίσεως*] *the Beginning of the Creation.* Not as the Arians erroneously taught, the first of God's creatures, but the uncreated Beginning and energizing Agent of Creation. See here *Andreas, Arethas, Vitringa, Hengstenberg*, and above, on Col. i. 15; and cp. above, i. 8, and xxii. 13. Christ calls Himself the *beginning* of the Creation of God, in this Epistle, specially to the Laodiceans, in order that they may not rely on *themselves*, or look for any good thing except from *Him*. He therefore counsels them to buy of *Him* (*v.* 18). And there may be some reference to the false teaching of those at *Laodicea* and other places of Phrygia, who substituted *Angels* as *Creators* and *Mediators* in the place of Christ. See above, on Col. ii. 8.

15. *ὄφελον*] *would that thou wert cold* or *hot.* On this use of *ὄφελον*, see 1 Cor. iv. 8. 2 Cor. xi. 1, and Gal. v. 12. It does not here express an *absolute* wish, but a *relative* one. *Rather* than that thou wert *lukewarm* I would that thou wert cold or hot. Heathen ignorance is *better* than Christian indifference (Luke xii. 48. Cp. xxiii. 34. 1 Tim. i. 13). There is more hope of acting on those who have no knowledge of the Gospel, than on those who have a little knowledge, and are self-satisfied in it. This is more fully explained by what follows: "Thou sayest, I am rich, and have *need of nothing*, and knowest not that thou art *the* wretched one."

17. *ὁ ταλαίπωρος*] *the wretched one.* Observe the article. He who is spiritually poor, and yet imagines himself to be rich, is specially *the* wretched one: because, not knowing his own need, he does not resort to Him Who alone can give him the true riches.

A strong testimony from Christ against the delusive doctrine of those who allege that *personal assurance* is the essence of Faith. Contrast the case of the Centurion (Luke vii. 6), and of the Publican (xviii. 14), whom Christ Himself commends.

18. *κολλούριον*] *eyesalve.* A word probably derived from *κολλύρα*, a little round cake; in which form the eyesalve was made. See *Wetstein*. Hence the Latin "collyrium," *Horat.* 1 Ep. i. 29, "collyria lippus inungi," where the construction is the same as here. *Juvenal*, vi. 577.

m Job 5. 17. Prov. 3. 11, 12. Heb. 12. 5, 6. James 1. 12. n Cant. 5. 2. John 14. 21, &c. o Matt. 19. 28. Luke 22. 30. 1 Cor. 6. 2. 2 Tim. 2. 12. ch. 2. 26, 27. p ch. 2. 7, 11, 17. & 3. 6, 13.

19 m Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλευε οὖν, καὶ μετανόησον. 20 n Ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. 21 o Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ Πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. 22 p Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

a ch. 1. 10. b Ezek. 1. 26. & 10. 1. ch. 1. 10.

IV. 1 a Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἀνεῳγμένη ἐν τῷ οὐρανῷ· καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα, ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων, Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα· 2 b εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος· 3 καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ Ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

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19. *φιλῶ*] *I dearly love.* See above, *v.* 9.

A tenderer word than *ἀγαπῶ*, and making this sentence still more emphatic than *ἀγαπῶ* would do. Some of those whom the world regards as most wretched, are God's darlings. And some of the World's darlings are "the wretched ones" in His sight.

20. *ἰδοὺ ἕστηκα ἐπὶ τ. θύραν*] *Behold, I stand at the door and am knocking.*

In all such sentences as that which St. John's Revelation hath, "*I stand at the door and knock*," the *Pelagians'* manner of construction was, that *to knock* is the free external offer of God's grace; to *open* is the work of *natural will*, by itself accepting grace, and so procuring or deserving whatsoever followeth. But the *Catholic* exposition of that, and all such sentences was, that to *stand and knock* is indeed a work of outward grace, but *to open* cometh not from man's will without the inward illumination of grace, whereupon afterwards ensueth continual augmentation thereof; not because the first concurrence of the will itself with grace, much less without, doth *deserve* additions after following; but because it is the nature of God's most bountiful disposition to build forward where His foundation is once laid. The only thing the Catholic Fathers did blame, was the error of them who ascribed any laudable motion, or virtuous desire tending towards heavenly things, to *the naked liberty of man's will, the grace of God being severed from it.* *Hooker*, book v. Appendix i. vol. ii. p. 687.

— *δειπνήσω μετ' αὐτοῦ*] *I will sup with him.* See John xiv. 23. These promises express the love of Christ for His spouse the Church. Compare the words of the Bridegroom, Cant. v. 2, "It is the voice of my beloved that *knocketh*, saying, Open to me, my sister, my love."

21. *καθίσαι*] *to sit with Me in My throne.* Observe the preposition *ἐν*, *in* (not *ἐπὶ*, *upon*), here twice, the only two places where this preposition is used with *θρόνῳ* in the N. T., whereas *ἐπὶ* is used with other cases of *θρόνος* often. See Matt. xix. 28; xxv. 31. Rev. iv. 2. 9; v. 1. 7. 13; vi. 16, and passim.

This preposition *ἐν* appears to intimate admission *into* and session *in* the *same* throne; whereas *ἐπὶ* represents the act of taking a seat *upon* a *separate* throne.

I will grant to him to sit with Me in My throne. This is the climax and the consummation of glory. See above, on ii. 7.

There is a reference here also to the bliss and glory of the Church as the Queen at the right hand of her Lord and King. See Ps. xlv. 10. Cp. above, pp. 123, 124.

CH. IV.] St. John sees heaven opened, and is called up into heaven. He is *in the Spirit*, and beholds the THRONE of GOD in heaven, and the Four-and-twenty Elders round about the Throne; sitting in white garments and wearing crowns of gold; and in the midst of the Throne, and round about the Throne, the Four-and-twenty Living Creatures; and when the four Living Creatures sing the Trisagion to the BLESSED TRINITY, the Four-and-twenty Elders fall down and worship.

1. *εἶδον*] *I saw:* not "*I looked*," the vision was revealed to him, he did *not look* for it.

— *μετὰ ταῦτα*] *after these things.* These words connect this Vision with St. John's age: whence it appears that the Four-and-twenty Elders and Four Living Creatures do not represent the Church Triumphant in that future heavenly glory, which will not be consummated till the end of time. See below, *vv.* 4—8.

— *θύρα ἀνῳγμένη*] *a door opened in heaven.* Observe here the *perfect* participle, the door had been opened and was *standing open.* The veil of the heavenly Holy of Holies had been removed by Christ (Heb. x. 19, 20), and heaven was laid open to the view. There is a comparison, and yet a contrast, between the heavenly Temple, and that which had existed upon earth during the Levitical dispensation, when the way into the Holiest had not yet been made manifest. Heb. ix. 8.

In this heavenly Temple, the Throne of God—which had been typified by the Ark and Mercy Seat in the Holiest Place—is visible; and the *Sea* and *Seven Lights*, which are allusive to the Molten Sea in Solomon's Temple (1 Kings vii. 23), and to the Seven-branched Lamp which stood in the Holy Place, and symbolized the Church, and was at some distance from the Mercy Seat of the Divine Throne in the Holy of Holies (see *Lightfoot*, p. 2055), are here *brought near* to the *Throne* of God, *v.* 6. For "we, who were formerly *afar off*, are now made nigh to God by the *blood of Christ*." Eph. ii. 13.

— *ἡ φωνὴ ἡ πρώτη—λέγων*] *the first voice speaking.* So the best MSS. and Editions. Remark the connexion of the *masculine* participle (*λέγων*), "speaking," with the feminine substantive "voice." The voice is personified into the speaker. Compare the similar construction, where the laws of grammar are made to give way to the powerful emotion in the writer's mind, *v.* 11; xi. 15; xix. 14. *Winer*, § 59, p. 466.

— *ἀνάβα ὧδε*] *Come up hither;—immediately I became in the Spirit.* The Evangelist being called up into heaven was *in the Spirit;* and being inspired by the Holy Ghost, he was transported *into heaven*, as the Apostle St. Paul in his "visions and revelations of the Lord," was caught up into the third heaven. 2 Cor. xii. 2.

3. *καὶ ὁ καθήμενος κ.τ.λ.*] *and he that sitteth on the throne like in sight to a Jasper-stone and a Sardine.* He Who *sitteth* is the TRIUNE GOD (see *v.* 8). This opinion is not invalidated by the fact that the Lamb is in the midst of the Throne (v. 6), and takes the sealed Roll from Him that sitteth on the Throne (v. 7). It is well observed by *A Lapide* here, that "the Son as *Man* can well be said, especially in a sublime Vision like this, to come to *God*." Our Lord's words on the Cross, Matt. xxvii. 46, and Heb. x. 6, are addressed to the Triune God. Compare the vision of Daniel, vii. 13, where the Son of Man comes to the Ancient of Days.

St. John declares in his Gospel (xii. 41) that the parallel Vision in Isaiah (vi. 1—3), which also contains the *Trisagion*, was a vision of the glory of *Christ;* and it was the glory also of the *Father* and of the Holy *Spirit.* See note above on John xii. 41, and the note on Col. i. 19. Cp. note below on v. 1.

— *ὁ καθήμενος ὅμοιος ὁράσει κ.τ.λ.*] *He that sitteth is in sight like the Jasper and the Sardine Stone.* The Jasper is called *κρυσταλλίζων*, "like *crystal*," in xxi. 1; and it is the superstructure of the heavenly City (xxi. 18), and the first of the Twelve Stones, which represent the Apostles of the Lamb (xxi. 14. 19).

Jasper was of various colours, purple, blue, green, and distinguished by its brilliancy and beauty (*Plin.* xxxvii. 5), and almost always veined with white. Compare the treatise of *S. Epiphanius* on the Twelve oracular Gems on the pectoral of the High Priest, where the *Jasper* was the sixth (Exod. xxviii. 19; xxxix. 9); and see *Corsi*, Pietre Antiche, p. 137. Rom. 1828.

The *Sardine* stone is red, somewhat fiery and like blood, something similar to *Cornelian.* See *S. Epiphan.* l. c., de lapide Sardio, and *Corsi*, Pietre Antiche, pp. 159, 160.

The *Jasper* (says *Victorinus*) is like *water;* the *Sardine* is like *fire;* and thus these stones seem to represent God's Majesty

4 Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες· καὶ ἐπὶ τοὺς θρόνους

and Justice as seen in His Judgments: that of the Flood, and that of the Fire of Sodom and the Last Day.

Or rather, the union of these two colours, the one of a brilliant and lively hue, the other of a deeper fiery and darker hue, may perhaps be designed to symbolize the union of Mercy and Glory, with Justice and Majesty in the Godhead, especially in the Gospel Dispensation. (Rom. iii. 26.) Similarly there is a combination of brightness and fire in Ezekiel's Vision (Ezek. i. 4), which also displays the Rainbow (i. 28). And this is illustrated by what follows.

— *καὶ Ἶρις*] *and a Rainbow, like unto an Emerald, round about the throne.* On the gender and declension of the adjective ὅμοιος, see *Winer*, G. G. § 11, p. 64. Cp. Luke ii. 13. Acts xxvi. 19. 1 Tim. ii. 8, 9.

The *Rainbow*, composed by the joint influences of shower and sunshine, is an emblem of Divine severity blended with Divine Love; a symbol of the dark shower of Divine Judgment illumined by the bright beams of Divine Mercy. Compare the Vision of Ezekiel, i. 28. The Bow is a Record of the *Deluge*, in which the world was drowned for sin, and speaks of sunshine after storm; and of the Divine Promise that the world should never more be destroyed by *water*: and yet it is also a silent memento of *another* Judgment, by *fire* (see Gen. ix. 13—16, and on 2 Pet. iii. 7).

The LXX never use the word Ἶρις, but τόξον, perhaps for fear lest a confusion might arise in their reader's mind between it and the *Iris* of ancient Mythology. And the τόξον is a weapon of *war*, below, vi. 2.

The word Ἶρις occurs again in this book as the characteristic of the Divine Presence in *Christ*, x. 1. And the Rainbow, formed of sunshine and rain, and also the emblem of *Hope*, has a fit place in this Vision of the heavenly Church, after the Gospel Dispensation, in which the dark cloud of men's sinful Nature is irradiated by the beams of the Sun of *Righteousness* (Mal. iv. 2), in the Incarnation of Christ, by which man is reconciled to God, and "Mercy and Truth meet together, Righteousness and Peace kiss each other." Compare the exposition of *Aug.* (?), who says that "the Bow appears in the cloud when the rain-fraught cloud is illumined by the beams of the sun. So, when the Sun of Righteousness, Who is Light Eternal, irradiated our human nature, then the Bow appeared in the cloud, for the World was reconciled to God, and has Hope of Salvation and heavenly Peace."

The σμάραγδος, *Emerald*, of a bright green colour, and one of the most brilliant of gems (*Plin.* xxxvii. 5. *Theophrast.* de Gemmis, § 44), is the fourth foundation-stone of the heavenly City (xxi. 19), and the third in the pectoral of the High Priest. (*Epiphan.* l. c.) How different from this Vision of Mercy and Love was the use made of the *Emerald* by two Emperors of Rome in the age of St. John, in the earthly capital of the world! It is related of Nero that he used the emerald as a specular lens, wherewith he might view with greater delight the bloody conflicts and agonizing struggles of the Roman gladiators in the arena. *Plin.* l. c. The same is probably true of the Emperor Domitian. One emerald was called *Neronian*, another *Domitian*. *Corsi*, p. 186.

4—6. *καὶ κυκλόθεν*] *and round about the throne twenty-four thrones* (θρόνοι, cp. v. 1. 6, 7), *and upon the thrones I saw the* (τοὺς) *twenty-four Elders sitting, clothed in white raiment, and on their heads crowns* (στεφάνους, i. e. crowns of *victory*, see vi. 2) *of gold.*

And out of the Throne proceed lightnings and voices and thunders.

And seven Lamps of fire burning before the Throne, which are the Seven Spirits of God.

And before the Throne, as it were, a sea of glass like crystal.

And in the midst of the Throne, and round about the Throne, four Living Creatures (ζῶα) *full of eyes, before and behind. And the first Living Creature like a Lion, and the second Living Creature like a Calf, and the third Living Creature having the face of a Man, and the fourth Living Creature like an Eagle flying. And the four Living Creatures, each of them having six wings, and they have no rest night or day, saying, Holy, Holy, Holy.*

As to the translation of this passage, it must first be observed—

(1) That whereas our Authorized Version often introduces the *past* tense in the rendering of it (e. g. "one *sat*," *v.* 2; "He that *sat was*," *v.* 3; "about the Throne *were*, and they *had* crowns of gold, and voices *proceeded*," *v.* 5; and "there *were* seven lamps and there *was* a sea; and the first beast *was* like," &c.); in no instance does St. John use a *past* tense here. The Vision represents the Everlasting Glory of God, and the *ever-present* Adoration of Heaven.

(2) The Authorized Version renders the word ζῶα by *beasts*.

But the translation *Living Creatures* is to be preferred on many accounts. It is more accurate, as declaring the *life* (ζωή) in these heavenly beings, and as identifying them with the *Living Creatures* in the parallel Vision of Ezekiel, where they are called ζῶα by the LXX (Ezek. i. 20; x. 15. 17. 20), the rendering of the Hebrew חַיּוֹת (*hayyoth*), *living creatures*, which are all collected into *one* חַיָּה (*hayyah*), *living creature* (Ezek. i. 20), a name connecting them with the *Ever-Living* One, *Jehovah* Himself, and with Christ who is ὁ ζῶν, "the Living One, and the Author of *life*." (John i. 4. Rev. i. 18.) And it obviates the confusion which, by the use of the word *Beasts*, might arise between these heavenly Animals and the mystical Beasts (θηρία) in chapter xiii. 1. 11, which are *opposed* to the Lamb, Ἀρνίον, i. e. to Christ (xvii. 14); whereas the *Lamb* is here in the *midst* of these *Living Creatures*, and they adore Him (v. 6. 14).

What then is meant by the Twenty-Four Elders and by the Four Living Creatures?

They do not represent *men* in their human character and individuality. The vision is in *heaven*: and the time to which it refers is prior to the Day of Judgment, and these beings are *seated* in *glory in heaven*. But no man will be in heaven before the General Resurrection (see on Luke xvi. 22, and xxiii. 43). Indeed St. John himself here represents the souls of holy men as still *under the altar* praying for the coming of Christ, and for the consummation of their bliss and glory (see vi. 9). They are not yet seated in glory.

Some Expositors have supposed that the Living Creatures represent *men*, because they say to the Lamb, "Thou, O Lord, hast redeemed *us* to God by Thy blood out of every kindred and tongue, and people, and nation, and hast made *us* unto our God Kings and Priests, and we shall reign on the earth" (v. 9, 10).

But this translation, found in our Authorized Version, is grounded on incorrect readings of the Original.

The genuine text, as restored by *Lachmann* and *Tischendorf* and others, does not admit the word *us* after "redeemed," and has the word "*them*" instead of "*us*" after "made," and instead of "*we* shall reign" it reads "*they* reign," thus marking the difference between *men* and the *Living Creatures* and *Elders*. See note, v. 9, 10.

Thus the words of St. John do in fact declare, that these *Living Creatures* and *Elders* are *not men*; and this is one of the many passages in the Apocalypse where the sense has been cleared up in modern times by more accurate collations of ancient Manuscripts.

Nor do these *Elders* and *Living Creatures* represent *Angels*. They are expressly distinguished from Angels in v. 11, and vii. 11. The *Living Creatures* and *Elders* are also distinguished from *men* and from *Angels* in v. 14, where they are represented as saying *the Amen* to the Hymn of Praise sung by all men and Angels.

What then do they represent?

The answer may be given in the words of the Psalmist, "Thy Word, O God, endureth for ever;" or, as the Original expresses it, "stands for ever," "is settled for ever," *in heaven*. Ps. cxix. 89.

It is probable that the *Four-and-Twenty Elders* represent the *Four-and-Twenty Books* of the Old Testament; and the *Four Living Creatures* represent the *Four Gospels*.

In behalf of this opinion it may be remarked, that the Elders are introduced as forming a definite and well-known body: though they had not been mentioned before, St. John calls them here "*the* Four-and-Twenty."

Now, the Hebrews call the Old Testament by this name, "*The Twenty-Four*." It is the title prefixed to their Bible even to this day. See *Hottinger*, Thes. Philog. 1659, p. 101, who says, "The Old Testament is called by the Jews '*The Twenty-Four*,'" —עֶשְׂרִים וְאַרְבָּעָה *Viginti quatuor*. "Tot enim Veteris Testamenti sunt libri Canonici; *Galat.* de Arcan. Cathol. Ver. lib. i. c. 1. *Præfigitur hoc nomen*, ut plurimùm, *fronti Bibliorum* Hebraicorum et impressorum, et manuscriptorum. *Observa* autem I. libros Canonicos Veteris T. ab ipso Synedrio magno in 24 Volumina distributos. *Buxtorf.* Comm. Masor. c. xi. *El. Lev.* Præfat. iii. in lib. Mas. hammas. *Rivet.* Isag. S. Scr. p. 501. Atque hinc præsens nomen Bibliis Sacris impositum. Obtinuit autem hic Veteris T. librorum numerus tempore etiam Hieronymi."

τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

The Books of Moses.	Genesis, Exodus, Leviticus, Numbers, Deuteronomy.	V.
Five Books of the former Prophets.	Joshua, Judges, Ruth, Samuel I. and II., Kings I. and II.	V.
Books of the Prophets.	Isaiah, Jeremiah, Lamentations, Ezekiel, The Book of the Twelve Lesser Prophets.	V.
The Hagiographa.	The Psalms, Proverbs, Ecclesiastes, or The Preacher, The Song of Solomon, The Book of Job, The Book of Daniel, The Books of Ezra and Nehemiah, The Book of Esther, The Books of Chronicles, I. and II.	IX.
	Total,	XXIV.

This exposition of the meaning of the *Twenty-Four Elders* in this Version dates from the third century after Christ. It is given in the Commentary of *Victorinus*, Bishop of Pettau, who says, "*Veteris Testamenti* sunt Libri qui accipiuntur *Viginti Quatuor*," and is confirmed by *S. Jerome*, who, more than any of the Fathers, was conversant with the Hebrew opinions concerning the Old Testament; and says that "the Twenty-Four Books of the Old Testament are represented in the Apocalypse of St. John under the figure of the Twenty-Four Elders, adoring the Lamb" (*Jerome*, Prolog. Galeat. tom. i. p. 318, sqq., ed. Paris, 1693); and, speaking of certain Apocryphal books, he says that they are not "admitted among the *Four-and-Twenty Elders*" (in Ezram, i. p. 1106). The same interpretation is adopted by *Primasius*, Bishop of Adrumetum, "We receive Twenty-Four Books of the Old Testament as the Twenty-Four Elders sitting on their thrones;" and by *Ambrosius Ansbertus* (Bibl. Patr. Mar. xiii. p. 464), and by the Venerable *Bede* and *Haymo*, Bishop of Halberstadt, in their Commentaries on the Apocalypse.

These Four-and-Twenty Books may fitly be called *Elders*, as belonging to the *older* dispensation. Compare Heb. xi. 2, where the word *elder* is used in that sense. And they may well be represented as enshrined here in the *heavenly Temple*, as the *Two Tables* of the old Covenant were in the *Holy of Holies* in the Ark (Exod. xxv. 21. Deut. x. 2. 5. Heb. ix. 4), and as the *Five Books* of Moses were, by the side of the Ark (see Deut. xxxi. 9. 24—26. Josh. xxiv. 26), which was the Throne of God (Exod. xxv. 18—22. Num. vii. 89. 1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 1; xcix. 1).

Fitly also are they represented as *seated* on *thrones*, indicating the *permanence* of God's *Word*, which will remain when heaven and earth have passed away (Isa. xl. 8. Matt. xxiv. 35. Luke xvi. 17). The "Word of the Lord endureth for ever" (1 Pet. i. 25), and by it the World will be judged at the Last Day (John xii. 48). And well are they displayed as bearing crowns of *Victory*; for though the World may rebel against God's Word, yet it will *triumph* over all its opponents. See below, on xi. 11, 12.

In confirmation of this exposition it may be observed, that one of the main purposes of the Apocalypse is to console and strengthen the faithful who might otherwise be shaken in their faith by the indignities which the Word of God was to endure at the hands of evil men, some denying its Inspiration, some withholding it from the people, and adding the *Apocrypha* as of equal authority to the Old Testament, others setting at nought its precepts, and violating its laws, and defying its judgments.

Observe also, the Twenty-Four Elders are represented as sitting on *thrones* even by the side of the Triune God (*v.* 4). They have therefore a *divine* character. And yet they are also represented as *falling down* and casting their crowns before His Throne (*v.* 10). They have therefore also a *human* element. And in accordance with this union *Ezekiel* describes the Living Creatures as having a "*man's*" hands under their wings (i. 8; x. 8. 21). Such is Holy Scripture. The Spirit who speaks in Scripture is Divine, but the instrument used by Him is human. Scripture has divine *wings*, but it has a *man's* hand *under* its wings. It is the Voice of God to the world; but it is also the Voice of Man ascribing all praise to God.

This Interpretation is further confirmed by the combination here and in other parts of the Apocalypse of the *Four-and-Twenty Elders* with the *Four Living Creatures*. See here and v. 14; vii. 11; xiv. 3; xix. 4.

The Four Living Creatures have been generally supposed by Ancient Expositors to signify the Four Gospels.

This Interpretation comes from the school of St. John himself. It is found in the writings of *S. Irenæus*, the scholar of S. Polycarp, the disciple of St. John. Christ is "the Divine Word," says *S. Irenæus* (III. ii. 8), "who is the Creator of all, and *sitteth upon the Cherubim*, and holds all things together; Who, having been manifested to men, gave us the *quadriform Gospel*, which is held together by one Spirit; as David, praying for His Advent, says, 'Thou that sittest above the Cherubim show Thyself' (Ps. lxxx. 1). For the Cherubim of Ezekiel have four faces, and their faces are emblems of the Son of God. For *the first Living Creature* (says St. John) *is like a Lion*, and shows Christ's royal character; *the second is like a Calf*, and shows His sacrificial and priestly office; and the *third has the face of a Man*, and shows His Advent in our human nature; and the *fourth like an Eagle flying*, shows the gift of the Spirit flying down and lighting on His Church. And the Gospels all harmonize with each other; and Christ sitteth upon them .... And thus the *Living Creatures* are *Quadriform*, and *Quadriform* also is the *Gospel*."

This exposition derives light from the consideration that while in the parallel vision of *Ezekiel*, *each* of the four Living Creatures is represented as having the face of *a Lion*, *a Calf*, *a Man*, *and an Eagle*, in the Vision of *St. John*, the first Living Creature is described as like a Lion, the second as a Calf, the third as a Man, the fourth as an Eagle. This is applicable to the Gospels. Each has a character of its own; one Gospel describing more minutely the Royal Office, another the sacrificial character of Christ, another displaying His human Nature more clearly, and another exhibiting His Divine; and yet each of the four Gospels presents Christ as King, and Victim, and Priest, and as Man and God. As *S. Gregory* says (on Ezekiel), "Whatever is in *one* Gospel is in *all* the four, for all proclaim One Christ, God and Man. And yet each Gospel has its own character; and so the Living Creatures, each according to their own special purpose, preach Him Who is Man by being born for us, a Calf by dying for us, a Lion by rising in triumph, and an Eagle by His Ascension into heaven." And *S. Victorinus* says, in the third century, "that these evangelical declarations of God's Spirit are four and yet one, because they proceed from one Divine Source, like the four Rivers of Paradise flowing from one head" (Gen. ii. 10).

This view had been represented by the language of Ezekiel, who calls the living creatures *four*, and yet *one* (p. 177). See above. It had also, perhaps, been typified by the arrangements of the Tabernacle.

The Tabernacle of the Israelites—the figure of the *Universal Church*—was *quadrangular*. Encamped on the East side were three tribes, the chief being that of Judah, with the ensign of a *Lion*. (See the Rabbinical Authorities in *Mede's* works, pp. 437. 594, and *Lightfoot*, i. p. 2058, compared with Num. i. 52, and ii. 2—31.) On the West were three other tribes, the chief being Ephraim, with the ensign of an *Ox*. On the South were three other tribes, the chief being Reuben, with the ensign of a *Man*. On the North were three other tribes, the chief being Dan, with the ensign of an *Eagle*. Cp. below, on vii. 5—8, and on St. Luke, p. 163, 2nd ed.

Thus these four Emblems typify the quadriform unity and completeness of the whole Church looking to the four Cardinal points of heaven, and diffused in the four quarters of the Earth; and they aptly represent the Four Gospels, to be borne as a *Standard* by the Army of the spiritual Israel—the Christian Church—to the *four* corners of the World.

On the whole it may be affirmed, that this exposition, which regards the *Four Living Creatures* as emblems of the *Four Gospels*, is sanctioned by the concurrent testimony of ancient Expositors. It may be seen in *Victorinus*, Bishop and Martyr in the third century, who says, "Quatuor animalia sunt quatuor Evangelia." Or as Victorinus here expresses it, "Christ in the Gospels is like a flying Eagle, because He overcame death, and spreads out His Wings and soars aloft, and protects His people with His Wings." See below, xii. 14; and the Greek Interpreters in *Catenâ*, p. 245, thus speak, "In these Living Creatures we see the offices of Christ; in the Lion His Royalty, in the Calf His Sacrifice; in the Man His Incarnation; in the Eagle His bestowal of the heavenly gift of the Holy Ghost, which quickens all."

S. Jerome says (Epist. 50, ad Paulin., and Procem. ad Matth.), that "the Four Gospels are the Fourfold Chariot of God, and the true Cherubim, full of eyes and mutually interwoven with each other. One is like a Lion, another a Man, another a Calf, another a flying Eagle. Whence," he adds, "it is evident, that we may acknowledge only Four Gospels and no more; and must reject all other books pretending to Evangelical authority." Similar language is used by *S. Ambrose*, *S. Augustine* (in passages already quoted in the *Introduction* to the Four Gospels, p. xli,

5 [c] Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ. 6 [d] Καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ.

Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν. 7 Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. 8 [e] Καὶ τὰ τέσσαρα ζῶα ἓν καθ' ἑαυτὸ ἔχον ἀνὰ πτέρυγας ἓξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ

c ch. 1. 4. & 3. 1. & 5. 6.

d ch. 15. 2.

e Isa. 6. 2, 3. ch. 1. 4, 8 & 11. 17. & 16. 5.

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second edition, and in the *Introduction* to St. Luke, p. 163, and on St. Luke xv. 23), and *S. Gregory* (in Ezek. i. and x.), and by *Andreas*, *Primasius*, *Bede*, *Haymo*, and others. And though there is some discrepancy among these writers as to the particular Gospels which the Four Living Creatures respectively represented (see on the Gospels, *Introd.* p. xlii), yet this discrepancy itself shows that these expositors do not merely transcribe one another's words, but derive their interpretations from independent sources, and serves to confirm the testimony in which they *all agree*, that the Four Living Creatures represent the Four Gospels.

If it should be objected, that it is too bold a figure to represent *Books* as *living*, it must be remembered that we are contemplating a heavenly Vision; and that the imagery of the Apocalypse, like that of Hebrew prophecy, is characterized by sublime and glowing aspirations; and that our ordinary estimates of Holy Scripture fall short of its true dignity, as portrayed by God Himself in Holy Writ. We are accustomed to regard Scripture as a *book* to be *read*, and we are too apt to forget its *living* energy. Our familiarity with it has sometimes tended to its disparagement. And the tone of Criticism with which it has been handled by many in later days, has greatly tended to impair the popular reverence for the Divine Word.

But God Himself describes Holy Scripture as a *living* agent. The Scripture *speaks* (Mark xv. 28. Rom. iv. 3; ix. 17; x. 11; xi. 2. Gal. iv. 30. 1 Tim. v. 18. James ii. 8. 23). Especially is this attribute assigned to it in St. John's Gospel (John vii. 38. 42; xix. 37). The Scripture *foresees* (Gal. iii. 8). God's Word is said to be *Life* (Deut. xxxii. 47). The Scripture is animated by the breath of God (2 Tim. iii. 16). The Sacred Oracles are *alive* (ζῶντα, Acts vii. 38), a phrase akin to the *Living Creatures* of the Apocalypse. Descriptions of the *Written Word* of God are often blended together with, and run into, descriptions of the *Incarnate Word Himself*; as in that sentence of St. Paul, "The Word of God is *living* (ζῶν), and sharper than any two-edged sword" (Heb. iv. 12), and it is said to have the power of *quickening* or *giving life* (Ps. cxix. 50; cp. James i. 18).

The truth of this interpretation seems to have been felt by the Church of Christ. The *Four Gospels* were placed on *thrones* in the ancient Councils of Christendom. In the great Council of Ephesus, as S. Cyril says (Labbé, Council iii. p. 1044), "the Holy Gospel was on a throne preaching to the venerable Bishops, 'Judge ye right judgment.'" And Christian Art, both in Sculpture and Painting, has adopted the four Apocalyptic *Living Creatures* as symbols of the *Four Gospels*. Cp. *Thomasius*, Thesaurus Theologico-Philologicus, ii. p. 57.

Lastly, the soundness of an interpretation of a passage of Scripture, especially of a prophetical book like the Apocalypse, may be estimated and tested by the *practical and doctrinal religious uses* which are subserved by the Interpretation.

The *uses* of the present Interpretation are manifold.

(1) It rescues the mind of the reader from the danger to which he is exposed in modern times of disparaging Holy Scripture.

This Vision confirms the Faith of the Church in the Word of God; and it seems to be a special purpose of St. John in the Apocalypse to render this important service to the Church of Christ. It raises our eyes, and invites us to regard God's Word "as enduring for ever in heaven;" not as a lifeless Volume, but as *personified*, as *enthroned*, as wearing a crown of *Victory*. It teaches us to regard the Gospel, as *full of eyes*, as *winged*, and as proclaiming the *fourfold character of Christ*, and as the *Throne* of God on which *He sits*, and as His *Chariot* on which He *rides*. Lest, however, from the glory thus ascribed to Holy Scripture, we should imagine it to be proposed as an object of our adoration, the Vision represents the Elders and Living Creatures as worshipping the Triune God, and ascribing Glory to the Lamb. What St. John says of the *Gospel*, is true of *all* the Scriptures. "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His Name." (John xx. 31.)

One use, therefore, of this exposition, is to remind us of the *Divine Inspiration* of Holy *Scripture*, and to guard us against all attacks of the Evil One against God's Word.

(2) Another practical use of this Interpretation is, as was suggested by *S. Jerome* and others in ancient days, to guard us against receiving *any other Books as* Scripture, which are *not* Scripture.

There are *Twenty-four* Elders in the Vision; and the ancient Church of God received only *Twenty-four* Books of the Old Testament; Christ Himself received *them*, and *them only* (see on Luke xxiv. 44). But the Church of Rome, although she professes great reverence for S. Jerome, and especially for his services in the cause of Holy Scripture (see the Collect in her Breviary for his festival, Sept. 30), and even now inserts his Prologues in her Vulgate, yet in direct opposition to S. Jerome, has added other books (viz. the Apocrypha) as equally inspired with the Books of the Old Testament; and anathematizes all who do not receive those other Books as of equal authority with those which alone were received as inspired by the ancient Church of God, and by Jesus Christ Himself. (Council of Trent, Session iv.)

The Vision, therefore, thus interpreted, serves as a safeguard against those who would adulterate the divine Word with human alloy.

5. ἀστραπαὶ, κ.τ.λ.] *lightnings and voices and thunders.* This adjunct confirms the opinion that St. John is here speaking of God's Word. Thunder is the Voice of God. St. John himself, as a preacher of God's Word, was named by Christ "a son of *Thunder*." See on Mark iii. 17; cp. below, x. 3.

— ἑπτὰ λαμπάδες] *seven torches of fire:* λαμπὰς in this book does not mean a *lamp* (see viii. 10), but a *torch* (cp. John xviii. 3); and these seven torches or flambeaux of fire burning before the Throne, are contrasted with the Star which *fell* as a *torch from* heaven (viii. 10); cp. *Welstein*, i. p. 507; and *Trench*, Synonyms, N. T. p. 193.

— τὰ ἑπτὰ πνεύματα] *the seven spirits:* see above, i. 4, and below, v. 6.

6. ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ] *as a Sea of glass, like unto crystal.* See below, xv. 2, 3. *Sea*, in this book, represents the element of *tumult* and *confusion* in the lower world (see xiii. 1). But here, by way of contrast, there is, in the *heavenly* Church, a Sea of *glass*, expressive of smoothness and brightness, and *this* heavenly sea is of *crystal:* declaring that the calm of heaven is not like earthly seas, ruffled by winds, but is *crystallized* into an *eternity of peace.*

8. λέγοντες] *saying.* So A, B, and thirty Cursives.—*Elz.* has λέγοντα. This *masculine* participle, joined with the neuter ζῶα, expresses strongly the personal vitality of the *Living Creatures.*

— Ἅγιος, ἅγιος, ἅγιος] *Holy, Holy, Holy.* The *thrice holy* is an Eucharistic ascription of Glory to the *Ever-Blessed Trinity*, and is derived from the Ancient Church of God (Isa. vi. 3), and is adopted by the Christian Church, which uses it in the *Te Deum* and in the *Trisagion* at the Holy Eucharist.

The Church has also declared her mind on the sense of these words, by appointing this Chapter of the Apocalypse as the Epistle to be used on the Festival of *Trinity Sunday.*

9, 10. καὶ ὅταν] *And when the Living Creatures shall give* (δώσουσι) *glory and honour and thanks to Him that sitteth on the Throne, Who liveth for ever and ever, the Twenty-four Elders will fall down* (πεσοῦνται) *and will worship* (προσκυνήσουσι) *Him that liveth for ever and ever, and will cast* (βαλοῦσι) *their crowns before the Throne, saying,—*

ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων, [10] πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν
f ch. 5. 12. ἐνώπιον τοῦ θρόνου λέγοντες, [11] f Ἄξιος εἶ, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν, καὶ ἐκτίσθησαν.

a Ezek. 2. 9, 10. Isa. 29. 11. Dan. 12. 4. V. [1] a Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

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9. ὅταν δώσουσι] *when they shall give:* as often *as they shall give.* On this use of the future, see *Winer*, § 42, p. 276.

10. πεσοῦνται—προσκυνήσουσι—βαλοῦσι] The preponderance of MSS. has the *future* tense here (and *not* the *present*), and so *Griesb.*, *Scholz*, *Tisch.* These future tenses seem to intimate that the action was still *future* when St. John wrote the Apocalypse. They also show, that the Adoration rendered by the *Four Living Creatures* is the signal for the Adoration to be given by the *Twenty-Four Elders.*

This harmonizes with the Exposition offered above. The Four Gospels proclaim the glory and the love of the Eternal Trinity, and teach the World to worship the Unity, in the power of the Divine Majesty; and they contain the Divine Commission to baptize all Nations into the Name of the Father, and of the Son, and of the Holy Ghost. Thus they are ever singing in clear strains a doxology—the Holy, Holy, Holy—to the Ever-Blessed Trinity. Thus the Gospels give the signal for the full expression of glory and praise rendered to God by the Old Testament.

The *Evangelical Trisagion* of the Four Living Creatures evokes the Choral Antiphon of the *Elders.* The *New* Testament, in revealing the doctrine of the Ever-Blessed Trinity, displays the things which Prophets and Kings and Righteous men of old desired to see but had not seen (Matt. xiii. 17. Luke x. 24. Rom. xvi. 25, 26. Heb. xi. 13); the Mysteries of God's grace in the Lamb Who was slain, not only for the literal Israel, but to redeem *all men*, of "every kindred and tongue and people and nation, and to make them Kings and Priests to God" (Eph. i. 9; iii. 3—9. Col. i. 26). The types and prophecies of the *Old* Testament, which had before lain in dimness and obscurity, were lighted up by the Gospel; and what was before dumb *brake forth into singing* (Isa. xliv. 23), and gave glory to the Triune God.

They cast their crowns before the throne—a mark of subjection, and act of homage. *Tacit.*, Annal. xv. 29, "Ad quam (effigiem Neronis) progressus Tiridates sublatum capiti *diadema subjecit.*" *Wetst.*

11. τὴν δόξαν] *the* glory, *the* honour, the *power.* To Thee, and to Thee *alone*, O God, it *all* belongs: cp. v. 13.

— διὰ τὸ θέλημά σου] *for* Thy will and pleasure. See Matt. xxvii. 18, διὰ φθόνον. Eph. ii. 4, διὰ τὴν πολλὴν ἀγάπην. *Winer*, p. 355.

— ἦσαν] they *were:* so the best MSS., and *Griesb.*, *Lach.*, *Tisch.*—*Elz.* εἰσι. But ἦσαν is very expressive, and far preferable. No sooner didst Thou *will* their Being, than they *were.* "God said, Let there be Light, and there *was* Light" (Gen. i. 3), φῶς ἐγένετο, it was *made*, and it *existed* (ἦν).

Ch. V. St. John sees a Roll upon (ἐπὶ) the right hand of the Triune God. It is sealed *down* (κατ-εσφραγισμένον) with seven seals. No one is able to open the Roll and to reveal its contents, but the "Lion of the Tribe of Judah" (*v.* 5), who is also here called the "Root of David," and the "Lamb who had been slain" (*v.* 6).

Throughout the Apocalypse Jesus Christ, Who is the Λόγος or "Word of God" (xix. 13), is represented as the Person by Whom God's Revelations are given to the world; see above, i. 1.

He comes, and takes the Roll out of the right hand of Him Who sitteth on the throne; and when he has taken the Roll, the Four Living Creatures and the Twenty-Four Elders sing a new song, and praise Him Who has redeemed men of all nations by His blood, and has made them Kings and Priests to God, and they reign on the earth (*v.* 10).

This ascription of praise by the *Living Creatures*, and by the *Elders*, is followed by a hymn of Adoration to the Lamb, sung by myriads of *Angels*, and offering worship to the Lamb in terms (*v.* 12) like those which had been addressed to the Triune God (iv. 11).

Lastly, *all Creatures* in all places unite in giving glory to *the* Triune God *and* to the Lamb (*vv.* 13, 14).

1. εἶδον ἐπὶ τὴν δεξιάν] *I saw upon the right hand of Him that sitteth on the Throne a Roll written within and on the back, sealed down with seven seals.* The word βιβλίον ought not to be rendered here *Book*, but *Roll*, in order that the dominant idea of the gradual *unrolling* of the Volume, and of the unfolding of its contents, may be kept before the eye of the reader. The Roll is ἐπὶ τὴν δεξιάν, *upon* the right hand; the word *right hand* is the *accusative* case (τὴν δεξιὰν, *not* τῇ δεξιᾷ, *dative*), which seems to indicate the truth that the Roll was not *placed in* it by any *external* power; but that *it lies upon it* as upon its foundation. The Roll of the World's destiny *rests upon* God's hand: cp. below, xx. 1; and Ps. xcv. 4, "In His hand are all the corners of the Earth," and all the events of Futurity.

The Roll is sealed *down*, because it is a *prophetic* roll, and because the *future* is hidden from human eyes; and it is upon the *right hand of Him that sitteth on the Throne*, because the sufferings of the Christian Church, which are contained in this Roll, are under the control of God, and nothing can happen to her without His providential dispensation, Who ever *sitteth* (observe the *present* tense) *on the throne.* Cp. Ps. xcix. 1, "He *sitteth* between the Cherubim, be the Earth never so unquiet."

The Lamb, who is Christ, in His Human Nature—suffering—and meriting and obtaining all glory and power by His sufferings and perfect obedience (Phil. ii. 6—10), comes and takes the Roll out of the hand of Him that sitteth on the Throne. "He, as Son of *Man* (says *Primasius*), receives from the Father, and from *Himself*, that dispensation which is from both those Persons of the Trinity; for both sit together with the Holy Spirit on the Throne of God." See the language of St. Paul (Col. i. 19), signifying the consent of Christ as *God* to His own assumption of the nature of *man.* "According to His humiliation as man," says *Aug.?* here, "Christ received the roll, and not according to His *Godhead*:" and he confirms this statement by the words of Christ Himself, "All power is *given* to *Me*," i. e. as Man. Matt. xxviii. 18. "Christ (says *Bede*) is here represented as a *Lamb* according to His *suffering Manhood*, taking a roll *from the right hand* of God. But in the glory of His *Godhead* He is ever at God's Right Hand." Cp. note above, iv. 3.

The seals of this prophetic Roll are *seven*, because seven is the sacred symbol of completeness; and because this Roll reaches to the *rest* or *Sabbath* of Eternity. As our Authorized Version rightly says in the heading of this chapter, "It contains a prophecy to the *End of the World.*" See above, *Introduction*, p. 147; and below, viii. 1.

It is written *within and on the back* (ὄπισθεν, or as some MSS. read, ἔξωθεν—which is an explanatory gloss—*outside*)—another mark of its fulness and completion. According to ancient usage, a parchment roll was first written on *the inside*, and if the inside was *filled* with writing, then the *outside* was used, or back part of the roll; and if *that also* was covered with writing, and the whole available space was occupied, the book was called *opistho-graphos* (written on the *back side*; *Lucian*, Vit. Auction. 9. *Plin.* Epist. iii. 5); or written "in aversâ chartâ," *Martial*, viii. 22; whence *Juvenal*, describing a roll filled with writing to overflowing, says (Sat. i. 6),

> "—— summi plenâ jam margine libri
> Scriptus, et *in tergo*, necdum finitus, Orestes."

See *Wetstein*, p. 768.

This prophetic roll *sealed up, filled with writing*, and *sealed with seven* seals, contains a prophecy reaching to the *end of the World.* This is the uniform Exposition of all Ancient Interpreters, from the third century for a thousand years in uninterrupted succession.

The neglect of this fundamental truth has led to much perplexity and embarrassment in some modern Interpretations of the Apocalypse.

In order to have a clear idea of the Vision which now ensues,

2 Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοῖξαι
τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; 3 [b] Καὶ οὐδεὶς ἠδύνατο ἐν τῷ [b] Phil. 2. 10. ver. 13.
οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ
βλέπειν αὐτό.

4 Καὶ ἐγὼ ἔκλαιον πολύ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον, οὔτε
βλέπειν αὐτό. 5 [c] Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ [c] Gen. 49. 9, 10. Isa. 11. 1, 10. Rom. 15. 12. ch. 22. 16. & 6. 1.
ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον
καὶ τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

6 [d] Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν [d] John 1. 29, 36. 1 Pet. 1 19. ch. 13. 8. Zech. 3. 9. & 4. 10.
πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ch. 4. 5.

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we must imagine a Roll wrapped round a cylindrical wand, and sealed down with seven Seals (cp. *Jahn*, Archæol. § 88. *Winer*, R. W. B., ii. p. 422. Art. *Schreibkunst*). When one Seal is broken by the hand of Christ, a portion of the Roll is unwrapped, and its contents are disclosed; then a second Seal is broken; and so on, till the seven Seals are opened, and the whole Volume is unrolled.

This prophetic Roll or Volume is not traced with alphabetical characters, but with hieroglyphical symbols. The first symbol is exhibited at the opening of the first Seal, and the second symbol at the second Seal; and each symbol portrays the future state of the Christian Church in that period to which it refers; and so on, in succession, till we are brought, with the opening of the *seventh* Seal, to the *final* condition of the Church on earth.

This Roll, as we shall see, reveals a brief and rapid view of the successive *sufferings* of the Church of Christ from St. John's age to the end of the world.

— *καὶ οὐδεὶς ἠδύνατο*] *and no one was able to open the roll.* Cp. Acts i. 7; and on the sense of the negative particles here and in the next verse, see *Winer*, pp. 435, 436.

4. *ἐγὼ ἔκλαιον πολλά*] *I was weeping much.* Observe the imperfect tense; and *ἔκλαιον*, a stronger word than *ἐδάκρυον*. See Matt. xxvi. 75. Mark xiv. 72. Luke xix. 41.

5, 6. *ἐνίκησεν ὁ λέων*] *The Lion who is* (*ὁ ὤν*) *of the tribe of Judah, the root of David, overcame—prevailed—to open the roll and its seven seals . . . And I beheld, in the midst of the Throne and of the Four Living Creatures, and in the midst of the Elders, a Lamb standing, as it had been slain.*

On the infinitive after *ἐνίκησεν*, see *Winer*, § 44, p. 284.

Christ *alone* is able to open the sealed book, and to reveal the future. See above, i. 1. Hence *S. Hippolytus* (p. 159, ed. Lagarde), quoting this chapter (*vv.* 1, 2. 6—9), remarks, that it is through Him alone that the sacred counsels of the Godhead are unlocked and revealed to man.

Observe the contrast between this manifestation of Christ, and that of Moses coming from the Mount. Moses *veiled his face*, but Christ *unseals the Book*. Cp. on 2 Cor. iii. 7. 13. 15.

Observe *ὁ ὤν*, He that *is*, He that *exists*, from the tribe of Judah; denoting Christ's *continuance* and *energy*. Cp. i. 4.

Observe also *ἐνίκησεν* here; He *conquered*: a word which prepares the way for the description in the first Seal (vi. 2), where Christ is represented as going forth *conquering and to conquer* (*νικῶν, καὶ ἵνα νικήσῃ*).

Here are three names of Christ;—the LION, the ROOT of DAVID, the LAMB.

The combination of these figures, all descriptive of the same person, reminds the reader, that the language of the Apocalypse is not literal, but symbolical, and is to be interpreted accordingly.

The words "LION of the Tribe of Judah," the *royal* tribe, bespeak Christ's *sovereignty*, and are derived from Jacob's prophecy (Gen. xlix. 9, 10).

The name, "ROOT of David," proclaims that Christ is more than a *Branch* or *Rod* from out of the stem of Jesse (Isa. xi. 1). It declares that He is the *origin* of David. And here St. John joins with Isaiah, who describes Christ as the *Rod* of Jesse, and also the *Root* of Jesse. He is the *Rod* because He is *Man*: He is the *Root* because He is *God*. Cp. *Andreas*, p. 253.

He is also *the Lamb*: meek and innocent (Isa. liii. 7. Acts viii. 32); the true Paschal Lamb (1 Cor. v. 7), who delivers the spiritual Israel from the wrath of God, and from the sword of the destroying Angel; and they are redeemed with His precious blood, "as of a Lamb without blemish and without spot" (1 Pet. i. 19). He is the Lamb of *God* Who taketh away the Sin of the World (John i. 29).

It is remarkable, that, in describing Christ as the *Lamb*, St. John, in his *Gospel*, uses the word Ἀμνὸς (*Agnus*) (John i. 29. 36), and so do other writers of the New Testament (1 Pet. i. 19. Cp. Acts viii. 32); and they *never* use Ἀρνίον. But, in the *Apocalypse*, St. John *never* uses the word Ἀμνὸς, but *always* uses Ἀρνίον in this book, where the word ἀρνίον occurs about thirty times. For the probable reason of this difference of usage see below, on xvii. 3.

The LAMB is here represented *standing*, as having been *slain* (cp. Isa. liii. 7. Jer. xi. 19). Although Christ was *slain*, yet He *stands*. He was not *overthrown*. On the contrary, by *falling* He *stood*, and makes *us* (who *fell* in the first Adam) to *stand* upright in *Him* who is the Second Adam. His *πτῶμα* is our *σῶμα* (see Matt. xxiv. 28). By *dying* He *overcame Death*; by His Death He destroyed him that had the power of it, even the Devil (Heb. ii. 14. Col. ii. 15. Hos. xiii. 14).

Observe here the contrast between the Ἀρνίον *ὡς ἐσφαγμένον*, the *Lamb*, as it were *slain*, in order to *live for ever* (see *v.* 12, and i. 18), and to be the cause of eternal Life to all; and what is said below in the Thirteenth Chapter concerning the head of the *Beast*, as it were *slain* to *death* (*θηρίον, ὡς ἐσφαγμένον εἰς θάνατον*, xiii. 3), and the declaration that *he goeth to destruction* (*εἰς ἀπώλειαν ὑπάγει*, xvii. 8. 11).

The Lamb is here displayed as *in the midst* (*ἐν μέσῳ*) *of the Throne*; "In Him dwelleth all the fulness of the *Godhead* bodily" (Col. ii. 9), and He "is in the *bosom* of the *Father*" (John i. 18).

He is also described *as in the midst of the Living Creatures, and of the Elders*: Christ, the Lamb slain from the foundation of the World (xiii. 8), is the central figure of the Four *Gospels*, and also of all the Books of the *Old Testament*. See Luke xxiv. 25—27. 44. John i. 45.

He is represented as having been slain, and as *standing*. This Passage affords a striking refutation of the modern notion of the Roman Church, that Christ's sacrifice is perpetually repeated upon Earth in the Holy Eucharist. As the ancient Expositors rightly interpret the passage, "The Lamb *stands*," He does not *lie*, as a Lamb, which is *slain*, does. He *stands*, because He is *risen, and dieth no more* (i. 18. Rom. vi. 9). He *stands*, because He is our Advocate, ever living to make intercession for us (Heb. vii. 25), and because He is our Champion, ever ready to succour and defend us (Acts vii. 55, 56).

This is also manifest from the use of the *perfect* tense here, *ἐσφαγμένον*, which declares that the Lamb *has been* once immolated, and that the benefit of His sacrifice *remains*; and that He is not now continually *being sacrificed* (*σφαζόμενον*), and therefore He is here manifested in *glory* to St. John, as having *triumphed* over death by dying, and as having been made perfect through suffering (Heb. ii. 10). See *Andreas*, *Arethas*, and *Haymo* here.

This is also further intimated by the conjunction *ὡς*, *as*. St. John does not say that he saw a Lamb *being sacrificed*, but that he saw a Lamb *standing, as if* it *had* been *sacrificed*: that is, bearing marks of its sacrificial immolation that was *past*; as Christ showed the prints of the nails, and the mark of the spear in His side, to His disciples (Luke xxiv. 39, 40. John xx. 20. 27). Consequently, the song of the heavenly host is *not*, Worthy is the Lamb that *is being slain*, but Worthy is the Lamb that *hath been slain* (v. 12), and Worthy art Thou to receive the Book, for Thou *wast slain* (*ἐσφάγης*, observe the *aorist*), and *didst redeem us by Thy blood* (v. 9, see note).

Therefore, although Romish Divines affirm that the Sacrifice on the Cross is continued in the Holy Eucharist, and that Christ is every day immolated on the Altars of their Churches (see above, on Heb. x. 12), yet it is allowed by the best Romish Expositors of the Apocalypse, that *this* passage literally and grammatically interpreted is not to be expounded in that sense, "although the Holy Spirit may seem here to *allude* to it." See *A Lapide* here.

— *κέρατα ἑπτά*] *seven horns*, i. e. universal dominion (see Matt. xxviii. 18). The horn is an emblem of *power*. See above,

ἑπτὰ, ἅ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν. 7 Καὶ ἦλθε καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. 8 Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· 9 καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες, Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης, καὶ λαοῦ καὶ ἔθνους, 10 καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ τῆς γῆς.

e Ps. 141. 2. ch. 8. 3, 4. & 14. 2.
f ch. 14. 3. Ps. 40. 3. & 96. 1. ch. 4. 11. Acts 20. 28. 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. 1 John 1. 7. Dan. 4. 1. & 6. 25. ch. 7. 9. & 11. 9.
g Exod. 19. 6. 1 Pet. 2. 5, 9. ch. 1. 6. & 20. 6.

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on Luke i. 69, and cp. below, xii. 3; xiii. 1. 11; xvii. 3. 7. 12. 16. *Seven* is the number of completeness; a symbol of Universality.

The *Seven Horns* are on the *Head* of the *Lamb;* all the spiritual power and privileges of Churches and of Christians is due to their foundation and elevation upon Christ. *He* is the *Rock on* which the Church is built. (Matt. xvi. 18.)

— τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα] *the seven spirits of God.* See above on i. 4.

7. καὶ ἦλθε] *And He came, and hath taken the roll out of the right hand of Him that sitteth on the Throne.* Observe the *perfect* tense (εἴληφεν) here (*He hath taken*), marking not only an *act*, but a *state* (see above on 1 John iii. 9, and cp. vii. 14; viii. 5). He *hath taken* the book, and *holds it.* St. John sees Him in the Vision as *holding* the Book.

Christ *hath taken* it, and holds it as His *right* by virtue of His obedience and sufferings (see Phil. ii. 9). Contrast this with the call to John to take the little roll (x. 8).

8. ὅτε ἔλαβε] *when He took; not* "when He *had taken.*" The heavenly song of praise to the Lamb coincides *in time* with Christ's *act* of taking the Roll.

— ἔχοντες] *having each of them a harp, and vials* (broad and shallow *bowls*) *of gold, full of incense, which* (bowls) *are* (i. e. *signify*, see i. 20) *the prayers of the saints.*

The word φιάλη (connected with φίω, *suf-fio*, which may be compared with θύω, and *thus*, incense) does not signify *a vial* or *bottle*, but a broad shallow vessel, as the Latin *patera* from *pateo*, whence also *paten*, like a saucer or bowl-like dish (see the authorities in *Wetstein*, p. 769), in which θυμίαμα, *frankincense*, was offered (cp. viii. 8; above, Luke i. 9. 13), which was a Hebrew emblem of *prayer.* (Ps. cxli. 2.) The word φιάλη is borrowed from the Temple-worship, and describes the sacred *bowls* in which aromatic incense (Exod. xxx. 7—10), lighted by coals taken from the great brazen Altar of sacrifice, in the outer Court of the Temple, was offered on the golden Altar in the inner Court or Holy Place before the Veil, in front of the Holy of Holies. Cp. *Lightfoot* on Rev. viii.

The Elders are represented here as having a *twofold* character. They are enthroned and have triumphal crowns of gold (see iv. 2). But they also *fall down* and *worship* the Lamb: and sing *praises* to Him and offer *prayers.* This corresponds with the twofold office of *Holy Scripture.* It has a divine power and authority, as God's Law. It is a *royal* Law (James ii. 8). Thus it is *enthroned* and wears a *crown.* But it is also expressive of man's desires and praises to God for His mercies in Christ. The Scriptures declare the longings of holy men for the Gospel, and they record their gratitude for it.

Observe that the *Angels* of *heaven* themselves are represented here as *taught* by the Living Creatures, and by the Elders, to praise the Lamb.

This also corresponds with the office and prerogative of *Scripture.* St. Peter declares that the *Angels* themselves *desire* to look into the things which are revealed in the Gospel. (1 Pet. i. 12.) And St. Paul says, that "now unto Principalities and Powers in heavenly Places (that is, even to the Holy Angels themselves), is made known through the ministry of the Church the manifold wisdom of God." See note above on Eph. iii. 10.

The Golden Candlestick, or *Lamp*, of the *Church* is illumined by the oil of the Spirit poured *into* it by the *Holy Scriptures* (see below, xi. 4). And thus the Church being enlightened by God's Word, is enabled to enlighten the world, and even to illuminate *Angels*, who thence learn a *new song*, and have a fresh theme for praise to God, and for adoration of Christ.

Accordingly, *S. Victorinus*, writing in the third century, observes here, that "it is the preaching of the *Old Testament*, together with that of the *New*, which enables the World to sing a *new song.* *New* indeed is the song, which speaks of God becoming man. New is the song, which speaks of the Manhood raised to heaven. New is the song, which declares that men are sealed with the Holy Ghost. And the theme of praise in the mouth of *the many Angels* is the salvation of the World by Christ."

Such a revelation as this from St. John, representing *Angels* in heaven as receiving a knowledge of holy Mysteries from the Scriptures, and as *adoring* the *Lamb*, would afford a salutary safeguard to his Asiatic Churches, who needed cautions against the *worshipping of Angels, to the disparagement of the Majesty of Christ.* Cp. note above on Col. ii. 8.

9. ὅτι ἐσφάγης] *because Thou wast slain, and didst purchase to God by Thy blood* men *from every tribe and tongue, and people, and nation, and madest them priests and kings to God, and they reign on the earth.*

After ἠγόρασας τῷ Θεῷ, *Elz.* has ἡμᾶς, *us;* but this is not in A, and is not received by *Lach.*, *Tisch.*; and indeed it seems to be inconsistent with the reading αὐτοὺς, *them*, after ἐποίησας, in v. 10, where αὐτοὺς, *them*, and not ἡμᾶς, is exhibited by A. B, and by at least forty *Cursives*, and by the *Syriac*, *Coptic*, *Æthiopic*, *Arabic*, and other Versions, including the Amiatine MS. of the *Vulgate;* and is received by *Griesbach*, *Scholz*, *Lachmann*, *Tischendorf*, *Bloomfield.*

On the sense of ἐν here to specify the *price* paid, see 1 Chron. xxi. 24. *Winer*, p. 348.

The English Authorized Version has the *perfect* tense here, "Thou *hast redeemed;* Thou *hast made priests.*" But the original has the *aorist* ἐσφάγης—ἠγόρασας, Thou *wast slain*, and, by being slain, Thou *didst purchase* or *redeem* men *by* Thy blood, that is, Thou didst effect this blessed work at a *special time*, by a *special act*, namely, by Thy *death*, suffered *once* for all, on the cross; and thus Thou *madest men* to be priests to God.

This Vision represents the unanimous consent of Holy Scripture glorifying the Lamb for the universal Redemption accomplished by His death. By the price of His blood shed once for all on the cross, by which He made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" (see above on *v.* 6), He purchased to Himself an universal Church (Acts xx. 28; cp. 1 Cor. vi. 20; vii. 23, ἠγοράσθητε τιμῆς), redeeming all men from the bondage of sin and Satan; and paying their ransom to God (λύτρον, see on Matt. xx. 28. Eph. i. 7), and procuring for them pardon from Him (see on Rom. iii. 23—25), and purchasing for them a heavenly inheritance (see above on Eph. i. 14).

This doctrine of Universal Redemption by Christ, is represented here in its practical bearings and moral influence on human conduct. The *privileges* announced in it are coupled with a declaration of *duties.* All men, redeemed by Christ, are "redeemed *to God;*" that is, Christ ransomed them *from* the *bondage* of *Satan to the service of God.* They were made *Kings and Priests to our God;* Christ purchased for them a Kingdom, the Kingdom of Heaven, and has invested them with a share of His own royalties, by virtue of their mystical incorporation in Him, and by means of the royal unction which flows down from Him their Head on all His members. But these princely prerogatives are conditional on their being also *Priests, presenting themselves*, their *souls* and *bodies*, a *living sacrifice to God* (Rom. xii. 1, 2), and being a *holy Priesthood*, offering up *spiritual sacrifices* acceptable to God by Jesus Christ (1 Pet. ii. 5), Who "gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people *zealous of good works.*" (Titus ii. 14. Cp. Eph. i. 4; ii. 10.)

The Alexandrine MS. has βασιλείαν here, *a Kingdom*, and so *Lach.* and *Tisch.* Cp. i. 6.

— καὶ βασιλεύουσιν ἐπὶ τῆς γῆς] *and they are reigning on the earth.* Observe the *present* tense here; the reading of A, B, and *Syr.*, *Arabic*, *Coptic*, and some other Versions, and so *Lach.*, *Tisch.* Many Cursive MSS. have βασιλεύσουσι (*they shall reign*) in the *future;* and *Elz.* reads βασιλεύσομεν (*we* shall reign). For a further exposition of the passage, see below on xx. 4.

11 h Καὶ εἶδον καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων, 12 i λέγοντες φωνῇ μεγάλῃ, Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον, καὶ σοφίαν καὶ ἰσχὺν, καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. 13 k Καὶ πᾶν κτίσμα, ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς, πάντας ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἀρνίῳ, ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. 14 Καὶ τὰ τέσσαρα ζῶα ἔλεγον τὸ Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

h Dan. 7. 10.

i ch. 4. 11.

k Phil. 2. 10. ver. 3. 1 Chron. 29. 11. Rom. 9. 5. 1 Tim. 6. 16. ch. 7. 10.

VI. 1 a Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ

a ch. 5. 6, 7.

11, 12. *καὶ εἶδον*] *And I saw and heard the voice of many Angels.* The angelic song of praise to the Lamb is evoked by that of the Living Creatures. See above on *v.* 8.

— *ἤκουσα φωνὴν—μυριάδες—λέγοντες*] On these grammatical anomalies, frequent in the Apocalypse, cp. above, iv. 1; below, vi. 9; xi. 15.

— *Ἄξιον—τὴν δύναμιν*] *Worthy is the Lamb that was slain to receive the power and the wealth.* Observe the articles here, *the* power, *the* wealth; a proof of the Divine Nature of Christ. He is worthy to receive *that* honour, which belongs to God, and has just been ascribed to Him, above, iv. 11; and He is a jealous God, and will not give His glory to *another* (see above on Phil. ii. 6); but He is here associated with the Lamb (*v.* 13) in a common ascription of praise.

Observe also that this ascription of praise to the Lamb is *sevenfold;* as in that ascription which is addressed by the Angels *to God* in vii. 11. Compare the *Doxology to Christ* in *S. Clement's* Epistle, c. 20.

13. *ὑποκάτω τῆς γῆς*] *under the earth.* See above on Phil. ii. 10, and 1 Pet. iii. 19.

— *ἡ εὐλογία*] *the* blessing, *the* honour, and *the* power. Observe that all these substantives have the *article* in the original, intimating (as in the Doxology of the Lord's Prayer) that *the* Blessing, &c., is *restrained* to those to whom it is ascribed, i. e. that divine honour is to be ascribed to God and to the Lamb, and *to no one else.* See above, iv. 11, and below, vii. 12.

14. *τὸ Ἀμήν*] *the* Amen. So B and several Cursives; and so *Tisch.* The article implies that the assent expressed by *Amen*, is an integral part of the Ritual of the Church. Compare 1 Cor. xiv. 16, *πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ;*

CH. VI.] The LAMB opens the SEALS of the Roll which represents a prophetic view of the History of the Christian Church, from the first Advent of Christ to the end of the World.

The FIRST SEAL opened—

1, 2. *καὶ εἶδον*] *And I saw when the Lamb opened one of the seven seals, and I heard one of the four Living Creatures saying, as the voice of thunder, Come and see. And I saw and beheld a white horse: and He that sitteth on him, having a bow; and there was given unto him a crown of Victory, and he went forth conquering and that he might conquer.*

The opening of this the FIRST SEAL displays the victorious majesty of CHRIST, and of His Gospel going forth in its primitive purity and power. The horse, especially among the Jews, was symbolical of *war* (see above on Matt. xxi. 5, and cp. Ezek. xxvi. 10). The Rider on the *White Horse* is Christ. This is declared by St. John himself in the latter portion of the Apocalypse, where he says, "I saw heaven opened, and behold a *White Horse;* and He that sitteth upon him called *Faithful* and *True* (cp. iii. 14, where this is the title of *Christ*), and His Name is the WORD of GOD." (Rev. xix. 11—13.)

This is also evident from the colour of the horse, *white*, λευκὸς, white as *light, lux, lucidus.* This word λευκὸς, as used in the Apocalypse, is *not* the Latin *albus*, but it is *candidus;* "aliud est *candidum* esse,—id est *luce* quâdam *nitenti* perfusum, —aliud *album*, quod *pallori* constat esse vicinum." *Servius* in Æn. xii. 84. (*Wetstein.*)

This colour is an emblem of purity and victory (see *Wetstein*), and is applied in the Apocalypse to *Christ*, and is even consecrated by a special restriction and limitation to Him. Thus we read of His hair *white* as wool (i. 14). He promises to His faithful followers a *white* stone (ii. 17): they will walk with Him in *white* (iii. 4). He rides on a *white* cloud (xiv. 14); they follow Him on *white* horses (xix. 11. 14). His Bride is attired in *white* (xix. 8). He will sit on a great *white* Throne (xx. 11).

The Apocalypse here, as elsewhere, reproduces the imagery of ancient Hebrew Prophecy. David had seen and described Christ, *riding* as a Conqueror on a *horse*, and bearing in His hand a *bow*, as He is here seen by St. John. The Psalmist had greeted Him from afar, "Gird Thee with Thy sword upon Thy Thigh, O Thou most Mighty, according to Thy worship and renown; Good luck have Thou with Thine honour. *Ride on*, because of the word of truth, of meekness, and righteousness, and Thy right hand shall teach Thee terrible things. Thy *arrows* are very sharp, and the people shall be subdued unto Thee." (Ps. xlv. 4—6.)

Christ appeared in this form in the *first* age of the Church. This is what is here revealed in the *First Seal.* When our Lord had ascended in triumph into heaven (says *Victorinus* here) He sent His Holy Spirit; and His words went forth like *arrows from the Bow* of Evangelical preaching, and pierced the heart (cp. Heb. iv. 12), and vanquished the unbelief of the world. Therefore," he adds, "the *white Horse* represents the trumpet of Christ's Gospel preached throughout the world by the aid of the Holy Ghost." See also the excellent comment of *Aug.?* and *Primasius* on this seal. Indeed, all the ancient Expositors recognize CHRIST here as the *Rider on the white horse.* The Rider on the white horse (say the Ancient Greek Expositors in *Caten.* p. 263) is He of whom the prophet Habakkuk speaks, "Thou didst *ride* upon Thine *horses* and chariots of salvation. Thy *bow* was made quite naked." (Hab. iii. 8, 9.)

The poetical features of the noble description in the prophecies of Zechariah may also be recognized here. "When I have *bent Judah* for Me, and filled the *bow* with *Ephraim*, and raised up thy sons, *O Zion*, against thy sons, *O Greece*, and made thee as the *sword* of a mighty man. And the Lord shall be seen over them; and his *arrow* shall go forth as the lightning." (Zech. ix. 13, 14.) The Apostles and Evangelists were "sons of *Zion*," they were taken from among the Jews; and they were like Arrows in the Quiver of Christ, Who "bent Judah" as a Bow, and "filled His Bow with Ephraim," when He sent them forth, who were from the seed of Judah and Ephraim. He sent them forth as Evangelical arrows, discharged by His mighty power from His divine Bow, as from that of a Royal Warrior. He routed His enemies and overthrew the opposing armies of *Greece*, that is, the Gentile World, by their means, and brought it into subjection to the mild yoke of the Gospel. (Cp. 2 Cor. x. 4.) As *S. Jerome* says (on Ps. xlv. vol. ii. p. 686), "*Paul* was like an *arrow* of the Lord, shot forth from the Lord's *bow* from Jerusalem even to Illyricum." (Rom. xv. 19.) Compare *Andreas* here.

Jesus Christ, in the days of his humiliation, had ridden on the *foal of an ass* into the Holy City, the Earthly Jerusalem, His own Capital, the City of the Great King; and had there been saluted with hosannas (Matt. xxi. 9), His path had been strewn with palms of victory (John xii. 13), and He had fulfilled the ancient prophecy of Zechariah, who had predicted that royal Entry (Zech. ix. 9); and by riding on the foal into Sion He had prefigured the peaceful triumph of the Gospel over the Heathen world, subjected to His sway. See above on Matt. xxi. 5. Mark xi. 2—10. John xii. 14.

After His Ascension, the same Christ is now displayed in this Seal as no longer riding on the *foal of an ass*, meek and gentle, but as a Mighty Conqueror riding on a *White Horse*, "conquering and to conquer," and having on His head a crown, the crown of victory, *στέφανος*. He has now overcome Death and Satan. He has triumphed over them by the Cross, which becomes to Him a triumphal Chariot (see on Col. ii. 15), and He rides upon it a mighty victor (see on 2 Cor. ii. 14); and He has given His disciples power to conquer (1 Cor. xv. 55. 57), and has sent forth His Holy Spirit from heaven to enable them to bear His standard in triumph throughout the world, and to cast down "every thing that exalteth itself against the knowledge of God." (See on 2 Cor. x. 4, 5.)

The most striking characteristic of the *First Age* of the Church was the wonderful success of Apostolical Preaching, after

ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ βροντῆς, Ἔρχου καὶ ἴδε.

b ch. 19. 11. Zech. 6. 3. Ps. 45. 3—5. ch. 14. 14.

2 [b] Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

3 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου

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the outpouring of the Holy Ghost on the day of Pentecost. "The Lord gave the word, great was the company of the Preachers" (Ps. lxviii. 11); "their sound is gone out into all lands, and their words into the ends of the world" (Ps. xix. 4). "We Christians" (said a Father of the second century) "are but of yesterday, *and we have filled the world*,"—"Hesterni sumus, et orbem implevimus." *Tertullian* (Apol. 38).

This marvellous success of Christianity was therefore the appropriate subject of the prophetic vision of the First Seal.

The First of the Four *Living Creatures* is here introduced as calling attention to this glorious spectacle. He says (*v.* 1), "Come and see." That is, Come and see the Victory of Christ, the Royal Rider on the White Horse. This was a fitting office for the first of the Living Creatures. For he is described (iv. 7) as having a face like a *Lion*, the King and Conqueror of Beasts. The Living Creature who has the face of a *Lion* invites us to behold the Victory of the *Lion* of the *royal* tribe of Judah (see v. 5). The first Gospel, that of St. Matthew, specially called the attention of the Church to contemplate the character and office of Christ as *King*: see above, *Introduction* to the Gospels, p. xli.

The Second Seal opened.

3, 4. καὶ ὅτε] *And when He opened the second Seal, I heard the second Living Creature say, Come. And there went out another horse, that was red as fire* (πυρρός)*: and it was given to him that sate thereon to take Peace from the earth, and that they should slay one another; and there was given unto him a great Sword* (μάχαιρα).

Christ, Who has been displayed on the *white horse*, is followed, in the second, third, and fourth Seals, by *another* Power, riding on three Horses, in succession, of three *different* colours.

The Power introduced in these three seals is *opposed* to Christ.

Christ, Who rides on the white horse, is described in the latter part of the Apocalypse as "He that sitteth on *the* horse" (xix. 19. 21). The *white* horse is "*the* horse;" it is the only Horse on which *Christ* rides. At the end of the Apocalypse He is still riding on the *white* horse, and the Armies in heaven follow Him on *white* horses (xix. 11. 14). *White* is the colour appropriated to *Christ*: see above, *v.* 2. The other Horses in the second, third, and fourth Seal *vary* in colour from one another, and are all opposed to white; they are *red*, *black*, *ghastly green*. They carry a Power *adverse* and *antagonistic* to *Christ*.

This appears also from the fact that they are attended by Allies who are Enemies of Christ. The Rider on the third of these horses is "*Death*, and the *Grave* follows with him;" and, as we read in another part of the Book, "Death and the Grave" are afterwards *destroyed* by *Christ* (xx. 13, 14).

Further; the declaration that Christ went forth *conquering* and to *conquer* (*v.* 2), is equivalent to an intimation, that He would have *Adversaries* to encounter, whom He will overcome. Christ comes forth *first*. Truth is *before* Error. God's *first* Will is, that *all* men should be saved. (1 Tim. ii. 4. See *Introduction* to Romans, p. 194). The good seed is sown *before* the Tares (Matt. xiii. 27). Christ came forth in the first Seal. The Adversary appears *afterwards* in different forms in the second, third, and fourth Seal.

The ancient Interpreters were agreed that the Horse in the first seal carries *Christ*, and that the Horses in the second and the two following seals introduce a Power *antagonistic* to Christ. This ancient Exposition is thus expressed by *Victorinus*, *Primasius*, *Bede*, and *Haymo*, who say, "In the first seal we see Christ and the glory of the primitive Church; in the next three seals we behold *three forms of war* (triforme bellum) against her." And before them, *S. Irenæus* thus speaks; "The Lord was born, in order to *conquer*, and of Him John speaks in the Apocalypse, '*He went forth conquering and to conquer*'" (*Iren.* iv. 21. 3).

This opinion is confirmed, as we shall see, by the other incidents of the three seals. And this interpretation of the Seals conveys a striking and important moral.

In the *first* seal we see Christ on the *white horse*, going forth *conquering and to conquer*. Such He appeared in the *primitive* age of Christianity. And if we turn to the *last* Vision of earthly things at the *close* of the Apocalypse, He there *reappears*. There is the *same white horse*, and the *same Rider* upon it. "I saw heaven opened," says St. John, "and, behold, a white horse; and He that sitteth upon him is called Faithful and True, and in righteousness He doth judge and make war. On His head were many crowns. And He was clothed in a vesture dipped in blood, and His name is called The Word of God. And the armies which were in heaven followed Him on white horses. And out of His mouth goeth a sharp sword: and He treadeth the winepress of the wrath of God" (xix. 11—15).

We here see the Majesty of Christ. Earthly powers will be shaken; His throne is immoveable. He rides on, *conquering and to conquer*. Worldly things pass away; but His "years will not fail" (Ps. cii. 27). He is "the same yesterday, to-day, and for ever" (Heb. xiii. 8).

The Second Seal represents the *first* assault, which Satan made against Christ and the Church, after the Ascension.

That assault was by *Persecution*. He first stirred the *Jews* against the Apostles. James the brother of John was killed by the *Sword* (xii. 2). The rancour of the Jews against the Gospel in different parts of the world, is described in the Acts of the Apostles (see Acts xiii. 50; xiv. 2. 19; xvii. 5. 13; xix. 33; and on 1 Thess. ii. 14, 15). Therefore St. Paul could say even then, "For Thy sake we are *killed all* the day long, we are accounted as sheep for the slaughter" (Rom. viii. 36).

Soon afterwards the Spirit of Persecution broke out in the *Roman* Empire against the Church. The *Cæsars*, "who bare the *sword*" of the world (Rom. xiii. 4), unsheathed it against her. The Apostle of the Gentiles was killed by that *sword*. St. Peter perished in the same cause, at the same place, Rome (see *Introduction* to Epistles to Timothy, pp. 423, 424).

The Rider on the Red Horse (red like *fire*) went forth in the second and third centuries. To cite the words of the ancient Greek Expositors (in Caten. p. 265), "In this seal we see a prophecy of what *we ourselves* have seen fulfilled by *the Martyrs* of the Church; the Power here represented wields a *sword*, and takes away *Peace* from the earth, according to Christ's own language, 'I came not to send *Peace* on *Earth*, but a *sword*'" (see Matt. x. 34).

This is the exposition which all the ancient interpreters have given of this seal. Satan has already been declared by Christ Himself to be the Author of Persecution (see ii. 10). Christ rides on a horse that is *white* like *light* (λευκὸς, *lux*): but the Enemy rides on a horse that is *red* like *fire* (πῦρ). The same word πυρρὸς is applied to the Dragon, Satan, who *persecutes* the woman, the Church; see below, xii. 3. The rider has in his hand a *sword* (μάχαιρα), the instrument of persecution, and used in Scripture as the symbol of it. Thus St. Paul asks, "Who shall separate us from the love of Christ? Shall tribulation, or nakedness, or peril, or *sword?*" (Rom. viii. 35.) And the Apostle, writing under the guidance of the same Spirit who inspired St. John, adds, "Nay, in all these things we are more than *conquerors* (ὑπερνικῶμεν) through Him that loved us." The Apostles and other Martyrs were enabled *to conquer* him who rode on the red horse, and wielded the Sword of Persecution; they conquered him by the blood of Christ (Rev. xii. 11), Who ever rides on the White horse, and went forth *conquering* and to *conquer*.

This exposition is further confirmed by what is said under the fifth seal (*v.* 9), "I saw under the altar the souls of them that had been *slain* (the same word as that used in the second seal), for the Word of God, and for the testimony (μαρτύριον) which they held." Those Martyrs had been slain by the sword of him who rides on the red horse.

This Vision had been in part fulfilled when St. John wrote, and was to receive a still larger accomplishment.

Tertullian, speaking of the first Heathen persecution against the Church, adopts the emblem which St. John sees in the Rider's hand in this Vision,—the *sword*. "The Emperor Nero," he says, "was the first who raged against the Church with the *sword* of the Cæsars" (Apol. 5). The emblem of St. Paul as a *Martyr*, is the *sword*. Many of the Christians in the first age suffered death by *fire*. They were burnt by night, to enlighten the streets of Rome. See above, on Phil. ii. 15. They suffered under the violence of the Rider on the horse of *fire*, who wielded the *sword*.

St. John himself was a Martyr in will, under the power of Rome (see i. 9). Some of the most eminent of his disciples died the death of Martyrs, at the command of the imperial Power, which had the sword of the world. Their language illustrates this Vision of the Apocalypse. They felt this Rider's rage, when they thus wrote, "Why have I given myself up to death, to

λέγοντος, Ἔρχου. 4 [c] Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' c Zech. 6. 2.
αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι·
καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5 [d] Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, d Zech. 6. 2, 6.

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the *fire*, to the *sword*, and to the wild beasts? Yea, verily, when we are near the *sword*, we are near to God; when we are in the midst of wild beasts, we are in the hand of God. I endure all things in the name of Christ who strengtheneth me to suffer with Him." (*S. Ignatius* ad Smyrn. 4: cp. his words, ad Rom. 5). And *S. Polycarp*, the Bishop of Smyrna, said to the Roman Proconsul, the executioner of Persecution against the Christians, "Thou threatenest me with *fire*, which burns only for a short season, but thou knowest nothing of that *fire* which is never quenched, and is reserved for the wicked" (*Martyr. Polycarp.* c. 11).

The Rider on the horse of *Fire*, wielding the *sword*, went forth against Christ and the Church in Ten successive persecutions: First, under *Nero*; Second, under *Domitian*; Third, under *Trajan*; Fourth, under *Marcus Aurelius Antoninus*; Fifth, under *Septimius Severus*; Sixth, under *Maximinus*; Seventh, under *Decius*; Eighth, under *Valerian*; Ninth, under *Aurelian*; Tenth, under *Diocletian*; making a period of about 240 years, i. e. from A.D. 64, to A.D. 304. This is the enumeration of *S. Augustine*, de Civ. Dei xviii. 52. Cp. *Euseb.* viii.—x. *Lactantius*, de Morte Persecutorum, cap. 7—24. See the authorities in *Gieseler*, Ch. Hist. §§ 42. 56, and 57. A Poet, who has traced the History of the Church in our own land in pictures which often recall to the mind the imagery of the Apocalypse, thus speaks of one of these Persecutions,—

> "Lament: for Diocletian's *fiery sword*
> Works busy as the *lightning* . . . .
> *Against the followers of the Incarnate Lord*
> *It rages.*"
> (*Wordsworth*, Ecclesiastical Sonnets, Sonnet vi.)

In this seal the second of the *Living Creatures* is represented as saying *Come*. Some MSS here add καὶ ἴδε, and others read, βλέπε, i. e. *and see*; but in A, B, C, and many cursives and versions, Ἔρχου stands alone: and this reading is adopted by *Lachm.* and *Tisch.* The same remark is applicable, with some slight modification, to the reading of verse 5 and verse 7, where A, C have ἔρχου only, and so *Lach.* and *Tisch.*

The invitation to see the sufferiug inflicted on the Martyrs fitly proceeds from the *second* of the *Living Creatures*, whose face is like a *Calf* or *Ox* (iv. 7), the *sacrificial* animal, and whose special office it is to display the *sufferings* of Christ (see above, *Introduction* to the Gospels, p. xli; and to *St. Luke's* Gospel, p. 163), Who is "the faithful and true MARTYR" (i. 5; iii. 14), the Exemplar and hope of all "the *Martyrs* of Jesus" (xvii. 6). See on Acts vii. 60, concerning the death of the Protomartyr, St. Stephen.

The THIRD SEAL opened.

5. καὶ ὅτε] *And when He opened the third seal, I heard the third Living Creature say, Come and see. And I saw, and lo a black horse, and he that sitteth on him, having a balance in his hand.*

And I heard a voice in the midst of the four Living Creatures say, "A quart of wheat for a penny (or day's wages), *and three quarts of barley for a penny* (or day's wages), *and the oil and the wine hurt thou not.*

This Seal represents the Adversary of Christ and His Church in a new form.

He has now sheathed the Sword, the emblem of Power, and he has taken a *Balance*, the emblem of Equity, in its stead. He has dismounted from the *horse* of a *fiery red*, and now rides on a *black horse*; and a voice is heard, *not* from *one* of the Living Creatures singly as before, but from the *midst of the Four*, "A *chœnix* of wheat for a *denarius*, three *chœnixes* of barley for a *denarius*."

The measure here mentioned, the *chœnix*, is about a quart measure (see *Hussey* on Ancient Measures, pp. 209—214), and was equal to two *sextarii* in liquid measure; and to two *libræ*, or pounds, in dry measure (see *Wetstein*, p. 773); and the *denarius* was a day's wages for a labourer (see Matt. xx. 2), and the daily pay of a soldier (*Tacit.* Annal. i. 17). The *chœnix* was only the eighth part of a *modius*; and a modius of wheat was *usually* sold for a denarius, and sometimes for half that sum (*Cicero*, Verr. iii. 81, and de Divin. c. 10).

Therefore this Seal denotes a *Famine*. The circumstance that corn is *weighed* in a *balance*, as if it were *spicery*, and not *measured* out in *bushels*, is itself a sign of Dearth. Cp. *Lightfoot* here.

The voice from the midst of the four Living Creatures says, "Hurt thou not *the oil and the wine*." It shows that they were in danger of being hurt. This voice *restrains* the power of the enemy, and *forbids* him to do what otherwise he would have done. It is a *divine* voice checking Satan's power, and protecting the Church.

Some modern Expositors have supposed that this Vision portended only a *natural* dearth and scarcity. But the Rider on the *white* horse was *Christ*, and the Power who follows on the other horses is *opposed* to *Christ*.

Therefore we must adopt here the opinion of the Ancient Interpreters, who say that the present seal represents a season of *spiritual* scarcity, a *famine* of the *Word* of God (Amos viii. 11), a leanness of the *soul* (Ps. cvi. 15). The prohibition to the Rider, "Hurt not thou the oil and the wine," a prohibition proceeding from the midst of the four Living Creatures, who adore Christ, is a restraint on the evil design of the Rider who would injure the *spiritual oil and wine*, that is, the *means of Grace*, which had been typified under those symbols in Ancient Prophecy (Ps. xxiii. 4, 5), and also by the words and acts of Christ, the Good Samaritan, pouring in *oil and wine* into the wounds of the Traveller, representing Human Nature, lying in the road (see above, on Luke x. 31).

The Horseman riding on the *black* horse and opposing Christ Who is on the *white horse*, and having Spiritual Famine in his rear, and being restrained from hurting the Oil and the Wine, holds in his hand a *Balance* (ζυγὸς = τάλαντον, τρυτάνη, *Etym. M.*), the emblem of Justice. While therefore he *practises wrong*, he *professes right*: as the Prophet Hosea says, there is "in his hand a *balance of iniquity*" (ζυγὸς ἀδικίας, LXX, Hos. xii. 7). He is like a *false Prophet*, coming in *sheep's clothing*, but inwardly a *ravening wolf* (Matt. vii. 15).

This Vision has been interpreted by the History of the Church. At first, Satan assailed her by open violence, by the *fire* and *sword* of Persecution. *That* attempt has been foreshown in the *second* Seal. Satan was disappointed. He was foiled and frustrated in that design. She was enabled to resist him by the power of Him Who had ridden forth on the white horse a conqueror and to conquer. The Power of Christ was seen in the sufferings of the Martyrs, who triumphed in death, and over it. Thus Satan's devices recoiled on himself. The charity, patience, and courage of Christian Martyrs, not only men, but tender *women*, and even *children* (see *S. Clement of Rome*, Epist. c. 6), led others to seek and obtain that divine grace, which enabled them to pray for their murderers, and to rejoice in their sufferings, and to die with praises on their lips. They thus excited others to follow them in the path of earthly affliction to the kingdom of heavenly glory.

As the Ancient Christian Apologist said to the heathen Persecutors, "Your cruelty draws others to us. The more we are mown down by you, the more our harvest grows; the blood of Martyrs is the seed of the Church" (*Tertullian*, Apol. ad finem. See above, on Acts viii. 1—4).

Satan therefore altered his plan of attack. He exchanged the *sword* of open violence for the *balance* of seeming Equity: and he dismounted from the fiery horse of *Persecution*; and next he rode forth upon the black horse of *Heresy*. He raised up many persons in the Church, who, under specious pretences of regard for Justice, Reason, and Peace, endeavoured to corrupt the Faith. He who had stirred up Persecution was the Author of Heresy. He who sows tares in Christ's field is *the Enemy* (Matt. xiii. 25. 39). The Christian Fathers ascribe Heresies to him. Thus *Theodoret* (Præf. in Hæret. fab. lib. iii.), "Heresies have arisen from the malice of the Devil."

The imagery of the Apocalypse is derived from ancient Hebrew Prophecy. The groundwork of its language here is in that of Hosea xii. 7, concerning Ephraim. Ephraim in the Apocalypse is a representative of enmity to *Judah*, the Church of Christ (see below on vii. 8). And Hosea thus describes *Ephraim*, "He is a *merchant*; the *balances* of *deceit* are in his hand, he loveth to oppress."

The characteristic of *Heresy* is to be a *Merchant*, and it *bears a balance in its hand*. "The Rider," says *Aug.?* "has a balance in his hand, for he *professes that he is dealing equitably*, and yet he is *doing wrong*." They who teach things contrary to sound doctrine, endeavour "*by good words and fair speeches* to

Ἔρχου, καὶ ἴδε· καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν
e ch. 9. 4. & 4. 7. ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. 6 e Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων
ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ
τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

deceive the hearts of the simple." (Rom. xvi. 18. Cp. Eph. iv. 14; v. 6. Col. ii. 4.)

The *Balance* is also a symbol of *traffic*. Here also we have light from Hosea (xii. 7) concerning the bearer of the false *balance*, "Ephraim is a *Merchant*." It is a mark of Heresy to *trade* in spiritual things for its own *profit*. They who brought in "heresies, denying even the Lord that bought them," are characterized by the Apostle as "*making merchandise* of souls, through *covetousness*, with feigned words." (2 Pet. ii. 3. Cp. note on 2 Cor. ii. 17.) They have men's persons in admiration because of *advantage* (Jude 16), and are therefore compared to Balaam, "who loved the *wages* of unrighteousness" (2 Pet. ii. 15).

Besides, it is the practice of Heretical Teachers to weigh the articles of Christian Doctrine in the *Balance* of Human *Reason*, or of its own *carnal Will*. Hence early Christian writers traced the origin of Heresy to heathen *Philosophy*. See *Irenæus*, ii. 14. 2. *Tertullian*, c. Hermog. c. 8; de Animâ, c. 3. 23; Præscr. Hæret. c. 30; and *S. Hippolytus* (Philosophumena, lib. v.), whose language illustrates the present passage of the Apocalypse; "*We* (Christians) derive our knowledge of divine truth from no other source but the *oracles of God*. Let us examine, therefore, what the *Holy Scriptures* declare, and let us acknowledge what they teach; not dealing with these things (the mysteries of *Faith*) according to our *own Reason*, or our own *Will*, nor doing violence to what God reveals; but let us see them in that light in which He has been pleased to unfold them in His Word. (*S. Hippolyt.* c. Noet. § 9.) Heretics forsake *Holy Scripture* and profess *Geometry*." (*S. Hippolyt.* ap. *Euseb.* v. 28.) They weigh mysteries in the balance of Reason.

Satan having failed in his endeavours to destroy the Church by violence, transformed himself into *an Angel of Light*. (2 Cor. xi. 14.) He raised up Heresiarchs who made plausible professions; and by their instrumentality he undermined the foundation of the Christian faith, and of virtuous practice, which is grounded upon it. (See above, *Introduction* to St. Peter's Second Epistle, p. 71, and to St. John's First Epistle, p. 103.) They distracted and weakened the Church by schisms. Therefore this second attack was more perilous than the former. "Persecution makes Martyrs; but Heresy makes Apostates." *Tertullian*, Præscr. Hæret. c. 4. Cp. *Dean Stanhope* on the Gospels, iv. 478—480.

This Third Seal represents the machinations of Heresy against the Church; and the invitation to behold them comes from the *third* of the Living Creatures, whose face was like a *Man* (iv. 7). The disbelief of the *Incarnation* of Christ was the source of almost all the primitive heresies. See above on 1 John iv. 2, 3. "By this ye know the Spirit of God. Every spirit that confesseth Jesus Christ *come in the flesh* is of God; and every spirit that confesseth not Jesus come in the flesh is not of God; and this is the spirit of Antichrist." The doctrine of the humanity of Christ, not properly understood, was perverted into an occasion of a denial of His Consubstantiality with the Father. *Arius*, the promoter of that Heresy, is described by ancient authors as distinguished by those characteristics of philosophical calmness and seeming impartiality, which are symbolized by the Balance. See his character as drawn by *Socrates* (i. 5), and *S. Ambrose* (de Fide, i. 8), and *S. Jerome* (adv. Lucif. 3), who says that the Arian Heresy allied itself with the wisdom of this world, and derived its arguments from the Aristotelian Philosophy; and cp. *Hooker*, V. xlii. 2, and V. lii., where he traces the history of the Heresies concerning the Incarnation, and Two Natures and Person of Christ, from Arius to Nestorius and Eutyches.

It is therefore well said by some ancient Expositors, e. g. *Anselm*, Bishop of Havilburg, that in this seal we may recognize the growth of Arianism and its progeny. "The Balance is the instrument of Heresy, which holds a balance of deceit in its hand, making a semblance of equity, and thereby deceiving the unwary." Cp. *Bede* here.

This interpretation is in harmony with the other incidents of this seal. "*A voice* is heard *in the midst of the Four Living Creatures*." It is not a voice uttered by any *one* of them singly, as in the other seals, but it comes forth from *the midst of them all*. This voice proclaims the true character of the rider on the black horse. It declares, that, whatever he may feign himself to be, he is an agent of ill.

Christ had been already described as *in the midst of the Four Living Creatures* (v. 6). He ever speaks in the *Four Gospels*. And His Words, there recorded by the Holy Ghost, enable the Church to detect and to refute Heresy. As the ancient Expositor (under the name of *Aquinas*) says here, "The Voice comes from the Four Living Creatures, namely, from the harmonious concord of the *Four Evangelists*, and reminds us that in evil days we must resort to the Sacred Page. Christ, by the Power of His Word, restrains the Evil One from hurting *the oil and the wine* of the Christian Sacraments." He has protected, and ever will protect them, against the assaults of the Enemy. Cp. *Primasius* here, "In vino et oleo vim sacramentorum prohibet violari." The doctrine of the Sacraments is identified with that of His Manhood; see above, *Introduction* to St. John, pp. 259—264, and to the Epistle to the Ephesians, pp. 275, 276. By guarding the one He defends the other.

The Voice which checks the course of the Evil One, and protects the true Doctrine of the Word and Sacraments of Christ from the enemy's arts and arms, comes forth from the midst of the *Four Living Creatures*—the *Four Gospels*. And we see a happy illustration of this prophetical Vision in the fact that in the *ancient Councils* of the Church, which were summoned for the *repression of Heresy*, the *Four Gospels* were placed on a *Throne* in the *midst* of the Synod. They were the Royal code by which the deliberations of those Councils were regulated and determined. In one of the Epistles of the great Council of Ephesus to Theodosius, the Emperor, it is said that "the Fathers of that Synod were assembled in the Church; and the Holy Gospels were placed on the Throne in the midst (*ἐν τῷ μεσαιτάτῳ θρόνῳ*), and displayed CHRIST Himself present among them." *Act. Concil. Ephes.* p. 175, and see ibid. p. 179, where similar expressions are used, *τοῦ ἁγίου Εὐαγγελίου ἐν μέσῳ κειμένου, καὶ δεικνύντος ἡμῖν παρόντα τὸν τῶν ὅλων δεσπότην Χριστόν*. Other passages to the same effect are cited by *Suicer*, Thesaur. *v. εὐαγγέλιον*, p. 1227.

The Truth of this Vision portending the rise of *Heresy*—*next* in order to *Persecution*—by the agency of Satan against Christ and the Church, is clearly manifested by the testimony of ancient Church Historians. *Theodoret*, in the fifth century (Eccles. Hist. i. 2), giving a summary of the History of the Church after the cessation of Persecution, and the establishment of Christianity by *Constantine*, speaks in remarkable words, which afford a clear illustration of the Apocalyptic Visions of the Third Seal. "Then Churches were repaired, and Christians were appointed to be rulers of the Gentiles, and the temples of Idols were closed; and there were joyful assemblies in the Church. *But* the malignant and *envious demon*, the Foe of the World, could not brook this change from storm to peace; and he stirred up *Heresies*, in order to submerge the ship of the Church. He saw that the errors of Paganism had been exposed, and that the cheats of demons had been detected, and that the creature was no longer worshipped, and that the Creator was adored. Wherefore, he *no more excited open assaults against God our Saviour*, but having found certain men, graced with the Christian name, but slaves of ambition and vain-glory, he chose them as instruments of his machinations. Thus he brought men back to their old error, not indeed by leading them to adore the creature, but by endeavouring to degrade the Creator of the World to the rank of the creature. At that time there was a certain Presbyter of Alexandria, Arius. The adversary of the Truth suborned him, and by his means made confusion in the Church, and tempted him to oppose the Apostolic Doctrine of Alexander, the Bishop of that Church."

A similar view is presented by more recent Ecclesiastical Annalists. A compendium of Church History (derived from *Fleury*, *Tillemont*, *Alexander*, and *Ceillier*) presents the following summary: "The *first* attack which Satan made against the Church during three centuries, having been unsuccessful, he devised a second: 'il va substituer à la vaine *Philosophie* des faux sages, les vains *raisonnements* des faux Docteurs; il va employer contre *la foi* de l'Eglise l'abus du *raisonnement* soutenu par l'abus du pouvoir souverain.'" (Abrégé Chronol. de l'Histoire Ecclés. Paris, 1778. Tom. i. p. 259.) *Lord Bacon*, in his "Essay on Controversies," supplies an excellent historical comment on the prophetical Visions of the Second and Third Seals. "When the *fiery trial* of *Persecution* ceaseth, there succeedeth *another trial*; which, as it were, by contrary blasts of *doctrine*, doth sift and winnow men's Faith."

On the whole, then, we may acquiesce in the ancient interpretation of the *first three Seals*. The early Expositors may be safely followed *here*, because they are speaking of prophecies which *had been fulfilled* in their day. Their judgment on this

7 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα τοῦ τετάρτου ζώου λέγοντος, Ἔρχου καὶ ἴδε· 8 [f] καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἅιδης ἠκολούθει μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

[f] Zech. 6. 3. Ezek. 14. 13, 21. 2 Esd. 15. 5. Lev. 26. 22.

9 [g] Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου

[g] ch. 8. 3. & 9. 13. & 14. 18. & 19. 10. & 20. 4.

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matter is thus expressed in the Commentary published under the name of *Aquinas*,—

"The first Seal represents the primitive state of the Church.

"The second Seal displays the *Persecution* of the Church by the *Heathen*, in the days of the Martyrs.

"The third Seal unfolds the Persecution of the Church by *Heretics*."

Lastly, we may here apply the prophecy concerning Christ, "Thou shalt go upon the *Lion* and the *Adder*; the young *Lion* and the *Dragon* Thou shalt tread under Thy feet" (Ps. xci. 13). "The Devil," says *Augustine*, commenting on that prophecy, "is there represented as a *Lion*, and also as an *Adder*. And Christ's Victory over him in *both* these characters is signified in this Psalm. The Devil *rages* as a *Lion*; and he *lies* in *ambush* as an *Adder*. When the *Martyrs* were slain, then the Devil raged as a Lion; and when *Heretics* lay snares against the Church, then he lies in ambush as an Adder." But *He who went forth conquering and to conquer*, "goes upon the Lion and the Adder, and treads them under His feet." His Voice ever speaks in the Gospels, and reveals the wiles, and restrains the power, of the Enemy, and defends the Christian Sacraments. The Creeds of the Church, uttered by His Voice within her, are her symbols and watchwords; and the faithful in every age are enabled by His grace to contend earnestly for the faith, and to "tread on serpents and scorpions, and all the power of the Enemy." (Luke x. 19.)

The FOURTH SEAL opened.

7, 8. καὶ ὅτε] *And when He opened the fourth seal I heard the Fourth Living Creature say, Come and see. And I saw and behold a pale horse: and his name that sat on him was Death, and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and by means of the Beasts of the earth.*

The Horse here mentioned is described as χλωρὸς, *gilvus*, of a *pale yellowish green*, a *livid ghastly colour*, like that of a *corpse*. See the authorities in *Wetstein* here, p. 773. The word χλωρὸς is joined with *grass*, below, viii. 7, and in Mark vi. 39.

The Rider here is Death, and by his side is *Hades*, the personification of the Region of departed spirits (see on Luke xvi. 23, and above, i. 18). Hades is joined with Death, below, xx. 13, 14, where *Death* and *Hades* are cast into the Lake of Fire. Compare xxi. 4, and St. Paul's words in 1 Cor. xv. 55, derived from those of Christ Himself in the prophecy of Hosea, "*O Death*, I will be thy plagues; *O Grave* (*Hades*), I will be thy destruction." (Hosea xiii. 14.)

The word used in this seal for *sword* is different from that in *v.* 4, and signifies properly a Thracian sword, *framea* (*Hesych.*); it is *not* the *imperial* sword (μάχαιρα) of lawful Authority, such as that of the Emperors of Rome, but it is rather the barbarian scymitar (ῥομφαία) of savage invaders; and it expresses the violence of wild and uncivilized marauders.

The Beasts of the earth here, θηρία τῆς γῆς, are *savage powers* exercising an *earthly* dominion for *earthly ends* (cp. the Apocalyptic phrase, "those who dwell *on the earth*," see on iii. 10).

Observe the article here, "*the* Beasts," showing that although they have not yet been mentioned, they are present to the divine foreknowledge, and will be described more fully in later parts of the Apocalypse. See particularly xi. 7; xiii. 1—17; xiv. 9—11; xvi. 2. 10. 13; xvii. 3—17; xix. 19, 20; xx. 4. 10.

This *prophetic* use of the definite article is striking and sublime. It shows that all the imagery of the *future* is *present* in the Panorama of Omniscience to Him who inspires St. John.

These words, *the Beasts of the Earth*, thus introduced, connect the *time* of this *seal* with the *time* of *other* prophecies in other portions of the Apocalypse.

The *words* thus used in this book may be called chronological *catch-words*. They serve to rivet prophecies of *contemporaneous* events, and to mark identity of subject, as well as sameness of time. See above, *Introduction*, pp. 147, 148.

Here *the Beasts* are mentioned by *anticipation*. Similarly below, in ch. xi. 7, in the Vision of the two witnesses, it is said that "*the Beast* which riseth from the abyss" will make war with them. Nothing had as yet been said concerning *the* Beast, but he is afterwards described under that name in xvii. 8, and he is already present to the mind and eye of the Writer, illumined by the Holy Ghost.

The careful observation of these *catch-words* will often supply a clue to the sense of the prediction, and to its proper time and place in the prophetical volume. Evidences of the truth of this principle will be seen in the succeeding pages.

The Apocalypse is composed with marvellous accuracy and minute verbal precision (see above on chaps. ii. and iii.); and the use of a phrase in one part of the book serves often to determine its sense in another. This is what might be expected. The Apocalypse is a prophetical book; and the interpreter *needs* such helps as these; and the more he examines the language of the Apocalypse, the more he will be convinced that they are not denied him.

Let us apply this principle here. We find, on examination, that the word θηρίον, *Beast*, is used in no less than *thirty-seven* places of the Apocalypse, and *always* in a special sense, signifying a *particular power*; we may therefore reasonably infer that this word is used in the same sense in *the passage now before us*. Cp. notes below, x. 3, and on xi. 9.

This Seal, therefore, presents a compendious view of the sufferings which the Church of Christ would have to endure from *various* workings of the Evil One.

In the second seal the instrument of the Enemy was *Persecution*, in the third it was *Heresy*. But here in the fourth seal the evil is *multiform*.

History explains this.

In the fifth and next following centuries the Heresies and Divisions of Christians gave occasion to incursions of Barbarians, such as the Goths (A.D. 410), the Huns (A.D. 452), the Vandals (A.D. 455), and other hordes, which overran a great part of Europe and Africa. They are represented in this seal; and its range extends to the ravages of Mohammedanism in the seventh century (A.D. 622), and beyond it.

The words *Famine* and *Death* signify the moral and spiritual woes of this period; woes consequent on Heresies and Schisms. The voice of sound learning and scriptural exposition had become feeble. Spiritual Dearth and Death were dominant in Christendom.

At length, also, in the ninth and tenth centuries, another Power began to domineer, which, on account of the extent and duration of its sway, will be more fully described in subsequent prophecies; and is now characterized by a few striking words, "*the Beasts of the earth*;" words which point out the *chronological* place of the present prophecy, and prepare the reader for the fuller description which will be presented to him hereafter. See chap. xiii. 1—18; xvii. 3—17; xix. 19, 20; xx. 4. 10.

The *colour* of the *horse* in this seal,—*pale*, or *ghastly* as a *corpse*,—and the companionship of *Death*, as well as *Hunger*, seem to bespeak the prevalence of *deadness* of *soul*, and of *Infidelity*.

The invitation to view the incidents of this seal is represented as proceeding from the *Fourth Living Creature*, who had the appearance of a flying *Eagle* (iv. 7). It was the special office of St. John, the writer of the Fourth Gospel, the Evangelical Eagle, to declare in that Gospel the divine power of Christ after His Resurrection (John xx., xxi.), when, like an Eagle, He had moulted the plumage of the Grave, and renewed His strength, and became young (Ps. ciii. 5), and mounted up with wings like an Eagle (Isa. xl. 31), and carried His young on His wings from their earthly nest, and soared with them to heaven. (See above on Matt. xxiv. 28. Luke xvii. 36.) And St. John in his Apocalypse describes Christ's Victory over those adversaries, *Death*, *Hades*, and *the Beasts*, which are arrayed against Him in this seal. See below, xix. 20; xx. 13, 14.

The FIFTH SEAL.

9—11. καὶ ὅτε] *And when He opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held fast. And they cried with a loud voice, saying, How long, O Lord, the Holy One and*

τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· [10] [h] καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες, Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; [11] [i] Καὶ ἐδόθη αὐτοῖς στολὴ λευκή· καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

h Zech. 1. 12. 2 Esd. 15. 8.

i ch. 3. 5. & 7. 9, 14. Heb. 11. 40.

true, dost Thou not judge and avenge our blood on them that dwell on the earth?

And a white robe was given unto each of them; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, that are to be killed as they were, should be fulfilled.

The reading of the last word here is disputed. *Elz.* has πληρώσονται, which has not much authority. *Lach.* has πληρωθῶσιν, with A, C, and this seems the preferable reading. *Tisch.* has πληρώσωσιν, with B.

St. John being "*in the spirit*," was enabled to see departed *spirits*: he beheld them with the spiritual eye enlightened by the Holy Ghost. *Tertullian* (de Animâ, c. 8) says, "in *spiritu* factus *animas* martyrum conspicit." Cp. ibid. c. 10, and de Resur. carnis, c. 25. The souls of Martyrs are represented here as *under the Altar*; because they had been slain as Victims to God; their bodies had been sacrificed on His Altar, and their blood, in which is the life (Gen. ix. 4), had been poured out upon it, and flowed down beneath it, and cried from the ground, as did that of Abel the *first Martyr*. (Gen. iv. 10. Matt. xxiii. 35.)

The imagery of this Vision is derived from the sacrificial service of the Temple (Exod. xl. 29); "the blood of the victims being received by the sacrificing Priest in a vessel was *poured out at the foot of the Altar*" (*Jahn*, Archæol. § 377; see Levit. iv. 7; viii. 15. Isa. xxix. 1). The sacrificial word (ἐσφαγμένων) here rendered *slain*, is the same as is applied to *Christ*, the True and Faithful *Martyr*, the Lamb *slain* (see v. 6. 9. 12; xiii. 8), and to the *Martyrs* (in xviii. 24). This imagery had been already adopted by the Apostle St. Paul at Rome, on the eve of his own martyrdom; "I am already being *poured out*, and the time of my departure is at hand" (2 Tim. iv. 6).

St. John sees here the *disembodied souls* of departed saints; and he represents them, *not* as *sleeping* in insensibility, but as *conscious* of the past; and even as measuring the *lapse of time*, "Lord, how long?" and as earnestly longing and praying for the Coming of Christ. "How long, O Lord, the holy and true, dost Thou not judge?" "The souls of Martyrs," says *Tertullian* (Scorpiace, c. 12), "repose in peace *under the Altar*, and cherish a *spirit of patience* (patientiam pascunt) until others are admitted to fill up their communion of glory." And *S. Irenæus* says (v. 31, Grabe), "The *souls* of the departed go to the place assigned them by God, and there abide until the Resurrection, when they will be reunited to their bodies: and then the Saints, both in soul and body, will come into the presence of God." Cp. *S. Cyprian* de Lapsis, p. 446; and de Bono Patientiæ, p. 592.

The souls here seen by St. John are those which repose "in *Abraham's bosom*," and have a foretaste of future glory (Luke xvi. 22). See the *Catena* here, pp. 274, 5; and *Aug.* (?), who says, "The souls of the saints are in *Paradise* (Luke xxiii. 43), but they are said to be under the *Altar*, because their blood is shed on the earth, and crieth from the ground."

St. John, in another part of the prophecy (see xx. 4), reveals a similar vision of the *disembodied souls* of the Martyrs in the intermediate *state*. That revelation is similar to St. Paul's representation of the present condition of the departed spirits of the Ancient Patriarchs, who wait till the General Resurrection and Day of Judgment for their "*perfect* consummation and bliss, both in *body and soul*, in eternal and everlasting Glory" (*Office* for the *Burial* of the *Dead*). See Heb. xi. 40.

In the mean time, they enjoy the rest and refreshment *of Paradise* (Luke xxiii. 43), and are in Abraham's bosom (Luke xvi. 22). Therefore, as the Apocalypse says, "*Blessed* are the *dead* that die in the Lord, for they *rest* from their labours" (xiv. 13). The voice here assures them that the time of their *rest* is *short*, that is, it is *short*, compared with the time of future fruition of *joy* in *eternity*; and that ere long, when the number of their fellow-servants and brethren, God's Martyrs, has been accomplished, their bliss will be consummated by the *Resurrection* of their *bodies*, and by the gracious invitation of Christ to "inherit the *kingdom* prepared for them from the foundation of the World" (Matt. xxv. 34).

As to the sense of ἐκδικεῖς, see above, on the prayer of the poor widow, Luke xviii. 3. 5; and below, xviii. 20, and the words of the Psalmist, zealous for the vindication of God's honour by the execution of His judgments on those who blaspheme His Name: Ps. lxxix. 10—13.

It is well said by *Bede* here, "Those souls which offered themselves a living sacrifice to God, pray eternally for His Coming to judgment, *not* from *any vindictive feeling against* their enemies, but in a spirit of zeal and love for God's glory and Justice, and for the Coming of that Day, when sin, which is rebellion against Him, will be destroyed (see Heb. ix. 28), and their own bodies will be raised. And so in that prayer wherein Christ teaches us to forgive our enemies, we are also taught to say, 'Thy Kingdom come.'"

11. στολὴ λευκή] *a white robe.* *Elz.* has here στολαὶ λευκαὶ, *white robes*, but the reading of A, B, C, στολὴ λευκὴ, in the singular, is far preferable, as indicating that the *one* and *same white robe* of Christ's righteousness was given to *each* of them (cp. xix. 14). All their unrighteousness is forgiven, and their *sin is covered* by that white robe (cp. James v. 20. 1 Pet. iv. 8), and they have a delightful consciousness of God's favour, and are with Christ (Phil. i. 23), and enjoy a blissful foretaste of heavenly and everlasting felicity.

Introduction to the SIXTH SEAL.

In the Apocalypse the number *six* always introduces a time of severe *trial* and *suffering*, previous to a *seventh* or *Sabbatical* period of *Rest* which ensues, and *closes* the series.

St. John saw the Visions of the Apocalypse on the *Lord's Day* (i. 10), the First Day of the *week*; and all these Visions are arranged in groups of *sevens*. Seven Epistles are sent; seven seals are opened; seven trumpets sound; seven vials are poured out. They all end in a *Sabbath* of rest, after an *hexäemeron* or *six days'* course of labour and sorrow. The number *seven* occurs nearly fifty times in the Apocalypse; see below, note at end of chap. xi.

There is a Harmony between the *seven seals*, indicating the seven successive periods of the sufferings of the *Church*, and the seven days of the *Passion Week* of *Christ*.

The *first* day of *that* week was Palm Sunday. Christ then came forth *riding* into Jerusalem, and was welcomed as a *Conqueror and King*. See on Matt. xxi. 1—11. Mark xi. 1—11. Luke xix. 29—44. John xii. 12—16.

So it was in the *first seal*. Christ came forth riding on the white horse, *conquering and to conquer*. See above, *v.* 2.

On the *second* day of that week, "the Chief Priests, and Scribes, and Chief of the People sought how they might *destroy* Him." Mark xi. 18. Luke xix. 47.

The *Second Seal* displays a similar working of the power of the Adversary against the Church (*v.* 3); and like analogies may be traced between the other days of the Passion Week of Christ, and the sufferings of the Church, as displayed in the seals.

The climax of Christ's Passion Week was *Friday*. The sixth Day was the Day of the Crucifixion.

So the Sixth Seal reveals the crisis of greatest suffering for the Church; it is the Friday of *her* Passion Week.

But it is also the eve of the *Sabbath* of *her* rest.

On the day of Christ's Passion, there was a strange and unnatural *darkness*. So, as this Seal reveals, will it likewise be in the *sixth age* of the *Church*, "When the Son of Man cometh, shall He find the *Faith* on *earth?*" see Luke xviii. 8. On Good Friday, there was desertion of Christ; and the *Kings of the Earth* stood up, and the Rulers took counsel together against the Lord and against His Anointed (Ps. ii. 2. Acts iv. 26, 27). So it will be in the last age of the Church. The Love of many will wax cold (Matt. xxiv. 12). Men will not endure sound doctrine (2 Tim. iv. 3). The Woman will suffer persecution, and be driven into the wilderness (Rev. xii. 6. 14). As at the Crucifixion there was an Earthquake, and the rocks were rent (Matt. xxvii. 51), so it will be then. As Christ's Death brought confusion and overthrow to Satan and his adherents, and Victory to all true believers, and was their entrance to Rest and a Glorious Resurrection; so the sufferings of the last age will be succeeded by, and crowned with, everlasting felicity. Then especially the Church—and every true member of the Church—will find and feel that we must through *much tribulation* enter the *Kingdom of God* (Acts xiv. 22), and if we *suffer* with Him we shall also *reign* with Him: cp. Rom. viii. 17.

12 [k] Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, 14 [l] καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· 15 [m] καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ χιλίαρχοι,

k ch. 16. 18. Joel 2. 10, 31. & 3. 15. Matt. 24. 29. Acts 2. 20.

l Ps. 102. 27. Isa. 34. 4. Heb. 1. 12. ch. 16. 20.

m Isa. 2. 19.

The Sixth Seal.

12—17. καὶ εἶδον] *And I saw when He opened the sixth seal, and there was a great Earthquake, and the Sun became black as sackcloth of hair; and the whole Moon became as blood; and the Stars of heaven fell to the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind; and the Heaven departed as a scroll when it is rolled together; and every Mountain and Island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every man bond and free, hid themselves in the dens and in the rocks of the mountains: and they say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great Day of His wrath is come: and who is able to stand?*

This prophetic description may be combined with that in vii. 1—3, revealing "the preparations for the accomplishment of the number of the Elect."

Some *Modern* Interpreters have supposed that this Sixth Seal refers only to the establishment of Christianity in the Fourth Century.

But all the ancient Expositors were agreed, as was observed before, that the Sixth Seal brings the prophecy down to the *last age* of the Church and the World. Cp. *Tertullian*, adv. Hermog. c. 34; and *S. Hippolytus*, pp. 113. 115 (ed. Lagarde); and the *Auctor Anonym.* adv. Novatianum, p. 781 of *S. Cyprian*, Works, ed. Venet. 1758; and the Ancient Greek Expositors here, in *Caten.*, p. 282; and *Primasius* and other Ancient Latin Interpreters of the Apocalypse.

As it is essential to the right understanding of the Apocalypse that this point should be settled, the following considerations are submitted to the reader, in confirmation of the Ancient Exposition.

(1) The Apocalypse is a sequel to the Book of Daniel. St. John takes the thread of Prophecy from the hand of Daniel. He deals with many of the same subjects, and adopts his imagery and language.

It is therefore highly probable that the Holy Spirit, Who inspired Daniel and St. John, and Who is a Spirit of Wisdom and Order, would present the prophetic Visions to their minds, according to the same plan.

In examining the prophecies of Daniel, we find that the Holy Spirit first presents a rapid sketch of the future from *Daniel's age to the Day of Doom.* This is done in the vision seen by Nebuchadnezzar, and *revealed* by God to Daniel, and interpreted by Daniel under the divine inspiration (Dan. ii. 31—45).

That first Vision in the Book of Daniel has its parallel in this first Vision of the Apocalypse.

Each of these Visions—that of the image in Daniel, and this of the Seals in St. John—displays a *brief view* of the *future, even to the end of the World.*

Again; in the Book of Daniel the Vision of the quadriform Image is succeeded by the Vision of the Four Beasts (vii. 1—27), in which the subject of the former prophecy is displayed in a different and ampler form; and that Vision is succeeded by other subsidiary Visions (viii. 2—25), in which some of the elements and features of the former Visions are exhibited in clearer outline and larger dimensions.

Precisely the same method is employed in the Apocalypse. See above, *Introduction*, pp. 147, 8.

(2) If we scrutinize the context and contents of the Sixth Seal, we shall see that it *cannot* refer to the age of Constantine, *nor* to any *other age* than the *last age* of the Church.

The phenomena of this Seal do not belong to the fourth century. It could not be said *then*, that "the *Great Day of the wrath of the Lamb was come*" (*v.* 17); or that it was a time of general panic and confusion; or that it was succeeded by the completion and gathering together of God's elect from all nations under heaven, and by an universal triumph of His people, and by an universal ascription of praise to Him and to the Lamb, and by the admission of the Saints *to stand before His throne, and to serve in His Temple day and night* (vii. 15). When the Day of Universal Resurrection and of the Last Judgment shall come, then—but not till then—will the Saints be admitted into *heaven*, to stand before God's *throne*, and to *serve* in His *Temple* for ever. See above, *vv.* 10, 11.

The Events just specified form the immediate Sequel of the *Sixth Seal.*

Hence it is evident that the prophecies in the Sixth Seal were not fulfilled in Constantine's age, nor will they be accomplished till the eve of the consummation of all things.

(3) This appears also from the tenor of the prophecies in the preceding seals; which lead by a successive series of visions from the Time of Christ's First Advent to the last age of the Church.

Here then we have a clue to the interpretation of this Seal; and we shall find that the succeeding Visions are cleared up by this exposition, and reflect additional light upon it, and augment the evidence of its truth.

The imagery of this Seal is similar to that with which our Blessed Lord Himself describes the circumstances of His own *Second Coming to Judgment* (see Matt. xxiv. 29—31). "The *Sun* shall be darkened, and the *Moon* shall not give her light, and the *Stars* shall fall from heaven, and all the powers of the *heavens* shall be shaken; and *then* shall appear the Sign of the Son of Man in heaven, and then shall all the *tribes* of *the Earth* mourn, and they shall see the *Son of Man coming* in the clouds with power and great glory."

This prophecy of our Lord introduces the mention of the *last Trumpet*, and the gathering together of *His elect* from the four winds, from one end of heaven to another. Matt. xxiv. 31.

Here is another parallel to this Seal; in which a command is given to the *four Angels at the four corners* of the earth, not to hurt the earth till *the Servants of God are sealed;* and then the number of the elect is completed (vii. 4—9).

Our Lord also in another place thus describes His own *Second coming*, "There shall be signs in the *Sun*, and in the *Moon*, and in the *Stars*, and upon the *Earth* distress of Nations, with perplexity, the Sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that shall be coming *on the Earth;* for the powers of heaven shall be shaken; and then shall they see *the Son of Man coming* in a cloud with power and great glory" (Luke xxi. 25—27). See also the prophecies of Isaiah (li. 6. 2 Pet. iii. 7. 10, 11) concerning the last days. Those prophecies, and that of our Lord just quoted, harmonize with the Vision of this Seal, and show its reference to the same events.

Lastly, the imagery of this Seal connects it with other *Visions* in the Apocalypse itself, descriptive of the condition of the World in the *last age.*

The mention here of the war and rout of the *Kings of the Earth*, i. e. the powers of this world opposed to Christ and to the Kings from *the East* (xvi. 12), and the mention also of the *great Earthquake* in this Seal, and the moving of Mountains and Islands, seem to show that the time of this Seal coincides with that of the *Sixth* and *Seventh* Vials, described in the sixteenth Chapter as follows: "12. And the sixth angel poured out his vial upon that great river, Euphrates; and the water thereof was dried up, that the way might be prepared of *the kings from the East.* 13. And I saw three unclean spirits like frogs from the *mouth of* the dragon, and from the mouth of the beast, and from the mouth of the false prophet. 14. For they are spirits of devils, *working miracles*, which go forth unto *the kings of the earth*, and of the whole world, *to gather them to the battle of that great Day* of God Almighty. 16. And they *gathered them* together into a place called in the Hebrew tongue Armageddon.

"17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18. And there were voices, and thunders, and lightnings; and there was a *great earthquake*, such as was not since men were upon the earth, so *mighty an earthquake*, and so great. 19. And *the great city was divided into three parts*, and the cities of the nations fell; and *Babylon the Great came in remembrance before* God, to give unto her the cup of the wine of the fierceness of His wrath. 20. And *every island fled away, and the mountains were not found.*"

In *v.* 12, after σελήνη, A, B, C have ὅλη, *whole*, which is omitted by *Elz.*

καὶ οἱ πλούσιοι, καὶ οἱ ἰσχυροὶ, καὶ πᾶς δοῦλος καὶ ἐλεύθερος, ἔκρυψαν ἑαυτοὺς
n Isa. 2. 19. Hos. 10. 8. Luke 23. 30. ch. 9. 6. εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, 16 n καὶ λέγουσι τοῖς ὄρεσι καὶ
ταῖς πέτραις, Πέσατε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθ-
o Isa. 13. 6. Joel 2. 11. Zeph. 1. 14. Ps. 76. 7. ημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου, 17 o ὅτι ἦλθεν ἡ ἡμέρα ἡ
μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;
a Dan. 7. 2. VII. 1 a Καὶ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας

In *v.* 15 *Elz.* has πᾶς before ἐλεύθερος, but πᾶς is not in A, B, C. The panic and distress of this convulsion are described as so great that even slaves, who in the ancient States would not be much concerned by the distress of their masters, are involved therein.

15. πᾶς δοῦλος] *every bondman and every freeman.* Cp. Isa. xxiv. 2, and below, xiii. 16; xix. 18.

16. λέγουσι τοῖς ὄρεσι] *they say to the Mountains, Fall upon us.* Compare above, on Luke xxiii. 30. The Kings of the Earth and Great Men of this world, who have not used their power as Vicegerents and Deputies of Christ, for the maintenance of His Truth, and for the promotion of His Glory, will then be fain to hide themselves in caves and dens of the earth, as the kings of Canaan did, when flying from Joshua, the type of Jesus (Josh. x. 16—22); but in vain.

— κρύψατε ἡμᾶς—ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου] *hide us from the wrath of the Lamb.* Awful and striking words. Save us from the *wrath* of Him whom *we* despised as weak and gentle as a *Lamb*, and whom we now find to be strong and terrible as the Lion.

He who was preached to us as the "*Lamb of God*, taking away the sins of the World," and dying to save us, is now become the Author of our punishment and woe. Dreadful discovery! Compare xiv. 14.

Perhaps also this will be said by some in a tone of desperate derision and fiendish blasphemy. Cp. xvi. 9. 11. 21.

Contrast this exclamation of agony with the ascription of *salvation* to God and the *Lamb* on the part of the *servants of God* (vii. 9). They will pass in safety through the *great tribulation* (vii. 14), and will stand for ever before the Throne of God and the *Lamb* (vii. 9), and the *Lamb* will lead them to waters of *Life* (vii. 17).

Brief *Retrospect* of the preceding SEALS.

In the First Seal we saw our Blessed Lord and Saviour arrayed as a mighty Warrior, crowned, riding in triumph on a *white horse, conquering and to conquer.* Such He appeared at the period of the First Seal; that is, in the *primitive* age of Christianity.

The succeeding Seals have displayed Satan, the *Adversary* of Christ and His Church. Christ, we have seen, is ever one and the same. He is ever on the white horse; ever pure, ever true, ever victorious. But Satan *changes* his form and colour. He is first terrible, on a horse of blood, and brandishes a sword. He next appears on a black horse, and holds a balance. He then comes forth on a pale horse, with Death, and Hades, and Hunger, and Beasts in his train. *Christ* is *ever the same*; but *Satan* assumes *different shapes and colours*, and has different weapons and allies, to suit the temper of the times. When he is foiled in one device, he resorts to another. He knows where men are most vulnerable, and assails them accordingly: and so it will ever be to the end of the world; when, having exhausted all his arts, he will, like the fabled Proteus after all his changes, return to his original shape, and *fiercely persecute* the Church (xx. 8, 9).

But now look at the end.

The day will at length come, when *all* his efforts will be defeated. Look at the close of the Apocalypse. He Who is on the White Horse has subdued *all* His enemies. The two Beasts (xiii. 1. 11), the allies of Satan, are taken by Christ, "and cast alive into the lake of fire" (xix. 20). "Death and Hades are cast into the lake of fire; which is the second death" (xx. 14). And at last, Satan himself is "cast into the lake of fire, to be tormented for ever and ever" (xx. 10).

The purpose therefore of the Seals is to assure the Christian Church that Christ has gone forth *conquering and to conquer*; and that whatever His enemies may do, His Victory is certain, and will be eventually complete.

They also warn her, that she must *not* look for *peace*, or for perfect *purity* on *earth*. They reveal to her that she must expect to be tried by manifold forms of *persecution* from *without*, and of *error* from *within*. But she is also cheered with the assurance that all who remain true to Christ will be partakers of *His Victory*.

This design of the Seals is clearly brought out by the answer of the Angel at the end of the Vision of the sixth Seal, just before the final consummation, when he describes the *whole company* of those who are saved, even from the first Advent of Christ. "These," he says, "are they that are coming out of the *great tribulation*, and who washed their robes white in the *blood of the Lamb*" (vii. 14).

We are taught also by these Visions how History ought to be written, and how it ought to be read. And in speaking here of History we may include History not only of the *Church*, but of the *World*. Our Lord says, "the Field is the World" (Matt. xiii. 38). The Church is universal in time and place, and whatever concerns the World concerns the Church, and whatever concerns the Church, concerns all men.

We learn from these Visions to study History in this spirit. We learn to contemplate its events not only as facts teaching civil wisdom, but to regard them as St. John teaches us to do; that is, as exhibiting the operations of two opposite Powers, the power of Christ on one side, and the power of Satan on the other. Thus the *early* Christian Historians treated historical events; here is their great excellence. They looked on Persecution, and Heresy, and Superstition, and Infidelity, as weapons of Satan against Christ. In them they saw the Evil One riding, as it were, on the red horse, and the black horse, and the pale horse, against Him who sitteth on the white horse. If we do likewise, we shall study History with the spirit of St. John.

Lastly: to *whom* do we now belong? Whom are we following? Him Who rideth for ever on the white horse? or him who sitteth, now on the red horse, now on the black, now on the pale horse? Christ, or Satan? Doubtless in this world Satan has strong allies and terrible weapons; the sword, famine, the beasts, the grave. But *prospice finem.* Let us have our eye fixed on the end. Where shall we be then? With those who "follow Christ on white horses?" or with "the Beasts, the Grave, and Satan, who will be cast into the lake of fire, which is the Second Death?"

CH. VII. The SEALING of the SERVANTS of God; the accomplishment of His Elect.

1. καὶ μετὰ τοῦτο] So A, B, C. *Elz.* ταῦτα. *And after this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the Earth, nor on the Sea, nor on any Tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the Earth and the Sea, saying, Hurt not the Earth, neither the Sea nor the Trees, till we have sealed the servants of our God in their foreheads.* On these verses compare above, vi. 12. The Four Angels are represented as standing at the Four Corners of the Earth, ready to gather in God's Elect from the *four winds* of heaven (see Matt. xxiv. 31), and to execute His Judgments on the ungodly. Compare Matt. xiii. 39. 41, and 2 Thess. i. 7, 8, where the Angels are represented as ministers of His power and retributive justice on His enemies.

Another Angel appears, *ascending* from the *East* or *sunrising* (ἀνατολή). This Angel is either Christ Himself, or a special Messenger from Christ. Christ is described in Scripture, and particularly in this Book, as the Ἀνατολή, or *East* (see on Luke i. 78, and below, on xvi. 12), and this Angel is a superior Angel, for he here gives a *command* to the four Angels; and they are his *ministers* and agents.

Hurt not ye the Earth, he says, *neither the Sea, nor any Tree, till we have sealed the servants of our God on their foreheads.* The four Angels therefore are not only empowered to *hurt*, but they are also commissioned to *Seal*. The Sealing must first take place, *before* the infliction of vengeance.

The four Angels are commanded to restrain the *Winds*, or blasts of destruction, from blowing on the *Earth*, that is, on *Earthly* Powers, *opposed* to those of *Heaven* (see on i. 7; iii. 10), and from blowing on the *Sea*, the element of storms, which is the Apocalyptic emblem of Nations in a state of restless agitation, swelling, raging, and tossing their waves on high against God (cp. Ps. xxix. 9; xlvi. 3; lxv. 7); and from hurting the *Trees*, the Great and Powerful ones of this world, flourishing in the verdure and luxuriance of earthly prosperity. The Rich and Powerful of this world are often compared in Scripture to *Trees*,

γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπί τι δένδρον.

2 [b] Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφρα- [b] ch. 14. 1.
γῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς
ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, 3 [c] λέγων, Μὴ ἀδικήσητε [c] ch. 6. 6. & 9. 4. Ezek. 9. 4.
τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς
δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

4 [d] Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα [d] ch. 14. 1.

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and are symbolized in its poetic imagery by *Cedars* of *Lebanon*, and *Oaks of Basan* for stateliness and strength, and by *green Bay-trees* for prosperity. Cp. Job xxix. 19. Ps. xcii. 12—14. Isa. ii. 13. Jer. xvii. 8. Ezek. xvii. 3, 4. Dan. iv. 10—16. Hos. xiv. 6, 7.

The Sealing takes place *first*; the Vengeance *follows*. The important fact is thus made manifest, that the *main design* and *primary purpose* of God's workings in this world is the *preservation and beatification of His servants*; and that the *Punishment* of the *opposing* powers of this World which are His Enemies, and are here represented by the Earth, Sea, and Trees, is only *secondary* and *subordinate*; that it is not directly designed by Him, but consequent on their sins. Cp. Matt. xxiv. 41.

The *Angels* are restrained from inflicting punishment, until they have sealed the servants of God on their *foreheads*. This action of sealing with the seal or signet of God, is equivalent to a *declaration*, that they, who are so sealed, *appertain* to God, and are *distinguished* as such from others who do not belong to Him, and are *assured* by Him of His *protection* against all evil; and that they are *completed* in number and consummated in happiness: cp. the use of *σφραγίζω, to seal*, in Isa. viii. 16. Dan. ix. 24. John iii. 33; vi. 27. Rom. xv. 28. Eph. i. 13; iv. 30.

This Vision may be compared with the Vision in Ezekiel (ix. 4—6), where the Saints are sealed with the letter *Thau*, the *last* letter of the Hebrew Alphabet (see the original *Hebrew* there, and also *Vulg.*); showing their constant perseverance to the end, and the unfailing protection of God. Cp. *Bishop Andrewes*, ii. p. 76.

The *forehead* is specified as that on which the divine impress is received. Cp. Rev. xxii. 4. The forehead is the most conspicuous part of the human body; as the ancient Fathers observe, it is the seat of boldness and constancy both for evil and good (see Jer. iii. 3. Ezek. iii. 7—9); and it shows whether a man is a faithful soldier of Christ, or sold in slavery to the Evil One.

Hence the Cross is impressed on the *forehead* in the Sacrament of Baptism (which was often called *σφραγὶς*, or *seal*, by ancient Christian writers. See *Euseb.* iii. 23, in a narrative concerning St. John. *Greg. Naz.* Orat. xl. *Suicer*, Thesaur. p. 1198, *v. σφραγὶς*), in order that he who bears it "may not be ashamed to confess the faith of Christ crucified, but may manfully fight under His banner against Sin, the World, and the Devil, and continue His faithful soldier and servant unto his life's end."

The Antichristian Power is also represented as imitating this by a similar process with regard to *its own* servants, whom it *seals* on the *forehead* (Rev. xiii. 16; xiv. 9; xx. 4).

4. *καὶ ἤκουσα*] *And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben twelve thousand. Of the tribe of Gad twelve thousand. Of the tribe of Aser twelve thousand. Of the tribe of Nepthalim twelve thousand. Of the tribe of Manasses twelve thousand. Of the tribe of Simeon twelve thousand. Of the tribe of Levi twelve thousand. Of the tribe of Issachar twelve thousand. Of the tribe of Zabulon twelve thousand. Of the tribe of Joseph twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*

With regard to the last of these verses it may be observed that *Elz.* repeats here the word *ἐσφραγισμένων twelve times* after *χιλιάδες*; but it is found only *twice* in A, B, C, and many Cursives. Also, *Elz.* has *ιβ'* instead of *δώδεκα*, which is in A, C; and in *v.* 4 *Elz.* has *ρμδ'* instead of the fuller orthography of the numerals.

What do these ONE HUNDRED AND FORTY-FOUR THOUSAND represent?

They do *not* signify the *literal* Israelites; but they represent the "blessed company of all faithful people," gathered together from all parts of the World, and constituting the Church Universal, redeemed by Christ's Blood, and sealed by His Spirit, and continuing stedfastly in the doctrine preached by His Apostles, sent by Him and taught by the Holy Ghost.

This is evident as follows:

(1) They do *not* signify the *literal* Israel.

One of the main designs of the Apocalypse is, to show that believers in *Christ* are the *true Israel of God*; and that all the promises made by God to *Abraham*, the *Patriarchs*, and the *Prophets*, are fulfilled to those who are incorporated in the Mystical body of Christ, the true seed of Abraham, and abide in Him unto the end. See above, *Introduction*, p. 144.

St. John does not concede even the title of *Jew* to the *literal* Israel. "They *say* that they are *Jews*, and *are not*" (ii. 9; iii. 9). The *Jerusalem*, of which the Apocalypse speaks, is always the *Christian Church* (see iii. 12; xxi. 2. 10). The Sion is the *spiritual Sion* (see xiv. 1), the Royal City of Christ, Who has the key of *David* (see iii. 7), and Who is the Root and offspring of *David* (v. 5; xxii. 16).

In this respect the language of the Apocalypse had been already anticipated by the Apostle of the Gentiles. "He is *not* a *Jew*," says St. Paul, "who is one outwardly, neither is *that* circumcision which is *outward* in the *flesh*: but *he* is a *Jew* who is one *inwardly*, and *circumcision* is that of the *heart*" (Rom. ii. 28, 29); and he says "*We* are the Circumcision" (Phil. iii. 3; cp. Col. ii. 11). "If ye be Christ's ye are *Abraham's seed*" (Gal. iii. 29. Rom. ix. 8). "Ye are come to Mount *Sion*, and unto the city of the living God, the *heavenly Jerusalem*, and to the spirits of just men made perfect." (Heb. xii. 22, 23; cp. Gal. iv. 26.)

Here was a source of inexpressible comfort to all the children of Abraham, especially in the latter days of St. John's age, when the literal Jerusalem was trodden under foot by the Gentiles. Its glories had been eclipsed by those of the Christian Church, or rather they had been swallowed up in its splendour. The spiritual Sion had risen on the ruins of the material Jerusalem. No longer were the eyes of the faithful to be fixed on the stones and buildings of the Temple, and on the transitory glories of its evanescent Ritual. They needed not the Levitical shadows, for they possessed the Evangelical substance. They were now "fellow-citizens with the saints," in every age and clime, and they looked upwards to the solid fabric and glorious solemnities of "the city that hath foundations;" "the Jerusalem that is above, which is the mother of us all." (Gal. iv. 26.) They beheld with the eye of Faith the great High Priest of their profession, ministering in the Heavenly Sanctuary within the Veil.

(2) Nor do these 144,000, who are sealed in this Vision, represent only the *Jews* who *believe* in Christ; they represent *all* the faithful, whether Jews or Gentiles.

The names of the Tribes specified here are not to be understood literally as signifying Tribes of Israelitish Christians. This is clear from the fact that one of the twelve tribes, that of *Dan*, does not appear at all in the List. It cannot be imagined that not a single person would be *saved* of that Tribe, to which many holy men had belonged.

Besides, *if* the *names* of the *Tribes* were to be taken literally, so ought also the *number* of those who are sealed in each *tribe*:

But it is incredible, that precisely the *same* number of persons should be saved from *each* of the Twelve Tribes here mentioned; and only so *small* a *number* as 144,000 should be saved *in all*.

(3) Therefore, we may rest assured that the interpretation is sound, which is supplied here by the ancient Expositors, and is adopted by some of the best modern commentators, especially *Vitringa* and *Hengstenberg* in his notes on xi. 13. *Neither* the *names*, nor the *numbers*, in this Vision are to be understood *literally*.

The present Vision becomes clear, when we regard these ONE HUNDRED AND FORTY-FOUR THOUSAND as representing the *glorified company of the whole Church of the Saints of God*. The number 144,000 represents their consummation. As is well said by *S. Augustine* (de Doctrinâ Christianâ), "The number Twelve multiplied into Twelve makes One Hundred and Forty-Four, the number in the Apocalypse, which designates the *uni-*

χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ· 5 ἐκ φυλῆς Ἰούδα, δώδεκα χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβήν, δώδεκα χιλιάδες· ἐκ φυλῆς Γὰδ, δώδεκα χιλιάδες· 6 ἐκ φυλῆς Ἀσὴρ, δώδεκα χιλιάδες· ἐκ φυλῆς Νεφθαλείμ, δώδεκα χιλιάδες· ἐκ φυλῆς Μανασσῆ, δώδεκα χιλιάδες· 7 ἐκ φυλῆς Συμεών, δώδεκα χιλιάδες· ἐκ φυλῆς Λευΐ, δώδεκα χιλιάδες· ἐκ φυλῆς Ἰσαχὰρ, δώδεκα χιλιάδες· 8 ἐκ φυλῆς Ζαβουλών, δώδεκα χιλιάδες· ἐκ φυλῆς Ἰωσὴφ, δώδεκα χιλιάδες· ἐκ φυλῆς Βενιαμὶν, δώδεκα χιλιάδες ἐσφραγισμένοι.

versal Society of the Saints;" and so *Aug.?* here, "centum quadraginta quatuor Millia *omnis* omninò *Ecclesia est*."

The number here mentioned, 144,000, is produced by Twelve squared, multiplied into Ten cubed. *Twelve* is the number of the *Apostles*; and being multiplied into itself and by a Thousand, it offers an apt representation of the Company of believers, "of a thousand generations," holding the Apostolic doctrine and discipline unto the end, in solid constancy and unity.

Geometrical dimensions were often used by the ancients, as exponents of *moral qualities*. Thus we have ἄνδρα χερσί τε καὶ ποσὶ καὶ νόῳ τετράγωνον (a man perfectly *squared*), in *Plato* (Protag. 339, B). Compare *Horace's* metaphor, "Fortis et in se-ipso totus teres atque rotundus." 2 Sat. vii. 86.

The Number *Twelve* in the Apocalypse represents what is *Apostolical*. Thus the *faithful Church* is crowned with *Twelve Stars* (xii. 1); the Church glorified in the heavenly Jerusalem has *Twelve Gates*, and *Twelve Angels*, and has the names of the *Twelve Tribes* of Israel inscribed upon the Gates (xxi. 12); and it has *Twelve* foundation-stones, and on them written the names of the *Twelve Apostles* of the Lamb (xxi. 14); and the heavenly City lies *four square*, with 12,000 furlongs on each side, and its walls are 12 × 12,000 cubits high (xxi. 17); and its *Twelve* Gates are *Twelve Pearls* (xxi. 21); and the Tree of Life yields *Twelve* Fruits (xxii. 2); all in harmony with our Lord's words to His Apostles, "Ye shall sit on *Twelve* Thrones judging the *Twelve* Tribes of Israel." (Matt. xix. 28.)

Compare the note above, Matt. x. 2, on the Moral and Theological value and signification of the Number *Twelve*, and also on its components *Three* and *Four*; and see below on xi. 3.

This number, like the other numbers in the Apocalypse, has therefore a didactic character. The number Twelve times Twelve thousand, describing the Servants of God *sealed* in their foreheads, exhibits a fundamental principle, which may be demonstrated from other parts of Holy Scripture. It displays the duty of *internal union*, and of *visible communion*, and of *stedfast continuance* "in the doctrine and fellowship of the *Apostles*, and in breaking of bread and prayers." (Acts ii. 42.) "The sameness of the number sealed in each of these Twelve tribes," say the ancient Greek Expositors, p. 287, "shows the universal dissemination of the *same Apostolic* seed; and the *multiplication* of twelve times twelve by a thousand shows *the fruitfulness* of the seed sown by the Apostles, who were the chosen disciples and divinely commissioned ministers of Him who was the Grain of Corn that fell into the earth and died, and brought forth much *fruit*" (John xii. 24). By the gracious influence of the Holy Ghost, poured out upon the seed, "a little one became a *thousand*, and a small one a strong Nation; the Lord hastened it in His time." (Isa. lx. 22.) "By this mystical number 144,000," says *Primasius*, "the *innumerable multitude* of the *Elect* is signified."

Further, lest any one should imagine, that this number of the Twelve Tribes of the sealed is to be interpreted *literally*, and that the servants of God make only so *small* a number as 144,000; or that *these* Tribes are *literally Tribes* of *Israel*; St. John takes care to add that they are *innumerable*, and come from *every nation* under heaven. He says, "*After this I beheld, and, lo, a great multitude, which no man could number, of every nation, and tribes, and peoples, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*"

It is well observed here by *Aug.?* and *Primasius*, and *Bede*, that St. John here *combines* together in one those whom he had before specified *singly*. He thus aptly intimates that *each* of the elect in *each* tribe, in each age, and each country, of the spiritual Israel, is well known to Him who calleth all His sheep by name (John x. 3. 11), and numbereth every hair of our heads (Matt. x. 30), and that they are also *united* in *one body* in Christ, before His throne in heaven; they are all *joined* in the same Root of *David*, and all are the Seed of *Abraham*, by faith in *Christ*.

It being therefore understood, that they, who are sealed, represent the *complete number* of God's servants from every nation under heaven; the question now arises,

What principle determines the *arrangement* and *designation* of these Tribes of the *Christian Israel*,—that is, of the Church Universal, containing both Jews and Gentiles? See Acts xv. 9. Rom. iii. 29. 1 Cor. xii. 13. Gal. iii. 28. Eph. ii. 13—16. Col. iii. 11.

For an answer to this question, we must compare the arrangement of these Twelve Tribes in this Vision, with that of the Twelve Patriarchs of the literal Israel, as regulated by order of *birth* in the Old Testament. See Gen. xxix. 32—35; xxx. 1—24.

This comparison will be facilitated by the following synoptical Table:

The Twelve Patriarchs *in order of Birth.* Gen. xxix. 32; xxx. 1—24; xxxv. 16—20.	The Twelve Patriarchs *in order of the Blessings of Jacob.* Gen. xlix. 1—29.	Order of Patriarchs as enumerated Exod. i.	Order of the Twelve Tribes according to their Standards in the Tabernacle. Numb. ii.	Order of Tribes according to their *Inheritance* in Canaan, East of *Jordan.* Josh. xv. to xix.	Order of the Twelve Tribes, making the ONE HUNDRED and FORTY-FOUR THOUSAND SEALED in the APOCALYPSE. Rev. vii. 4—9.
Reuben Simeon Levi Judah Dan Naphtali Gad Asher Issachar Zebulun Joseph Benjamin	Reuben Simeon Levi Judah Zebulun Issachar Dan Gad Asher Naphtali Joseph Benjamin.	Reuben Simeon Levi Judah Issachar Zebulun Benjamin Dan Naphtali Gad Asher "Joseph was in Egypt already."	*North.* DAN ASHER NAPHTALI. *West.* *East.* EPHRAIM JUDAH Manasseh Issachar Benjamin. Zebulun. *South.* REUBEN SIMEON GAD.	Judah Ephraim Manasseh Benjamin Simeon Zebulun Issachar Asher Naphtali Dan Reuben Gad Half Tribe of Manasseh (Josh. xxii.).	Juda Reuben Gad Aser Nepthalim Manasses Simeon Levi Issachar Zabulon Joseph Benjamin.

On comparing the natural order by *birth*, with the order in the Apocalypse, we see the following *discrepancies*:

Judah is *here* placed *before Simeon* and *Levi*, and before *Reuben* the *first-born*. Here is another evidence of the *Christian* significance of these tribes.

Judah is placed *first*, because "*our Lord* sprang out of *Judah*" (Heb. vii. 14), and is the *Lion* of the tribe of *Judah* (Rev. vii. 5), and *Judah* and *Jerusalem* are the Apocalyptic names of the *true Church* of God. (Cp. above, ii. 9; iii. 9. 12, and below, xxi. 2. 10.)

Simeon and *Levi*, the *second* and *third* in order by natural birth, are degraded in the Apocalypse to the *seventh* and *eighth* places respectively. Here also is a proof that the names are not to be taken literally, but have a moral and spiritual sense. *Simeon* and *Levi* are reprobated by the Patriarch Jacob in his prophecy, for their subtlety and cruelty in punishing the wrong done to their sister (Gen. xlix. 5); and perhaps in their degradation they symbolize here a moral truth, that good ends are not to be attained by evil means, and that furious zeal, even in God's cause, is not pleasing to Him.

9 [e] Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτας ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Ἀρνίου, περιβεβλημένους στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν· 10 [f] καὶ κράζουσι φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ Ἀρνίῳ.

[e] ch. 3. 5, 18. & 6. 11. ver. 14.

[f] Ps. 3. 9. Isa. 43. 11. Jer. 3. 23. Hos. 13. 4.

The fifth son of Jacob, namely, *Dan*, is altogether *excluded* from this list.

That tribe was notorious for its unhappy zeal in receiving and propagating *idolatry* (see Judges xviii. 1—31). This interpretation is suggested by Jewish writers themselves (e. g. the Targum of *Jonathan* on Exod. xvi. 8, and on Numb. xi. 1; xxii. 41, and Deut. xxv. 18), who represent the name of *Dan* as a proverbial by-word for *idolatry* (see *Wetstein*, p. 776).

"The reason for the excluding of *Dan*," says *Hengstenberg* on xi. 13, "is, that the only narrative of the Old Testament, in which *Dan* played a part, is that respecting the worship *of idols* in the Book of Judges (xviii. 1—31); so that the declaration in chap. xxii. 15 of the Apocalypse, '*without* are *idolaters*,' is here represented by the *omission* of Dan."

Here therefore is a protest against *Idolatry*, as wholly disqualifying for admission into the number of God's Saints in glory. Here also is a preparation for the Judgments denounced against Idolatry in later parts of the Apocalypse (see ix. 20; xxi. 8; xxii. 15).

Here again the Prophecy of the Patriarch Jacob on his deathbed, concerning his seed, the heads of the twelve Tribes, and concerning those Tribes themselves, sheds light on this Apocalyptic Vision of the Tribes of the spiritual Israel, and is illustrated by it. There is a mystical analogy between the Prophecy and the Vision which has not yet been fully unfolded. *Dan* is *omitted here*; and in the patriarchal prophecy Dan is described in ominous words. Dan is first portrayed as a Judge or Ruler, and then it is added, "*Dan* shall be a *serpent* in the way, an *adder* in the path that biteth the horse heels, so that *his rider* shall fall backward."

The imagery of that Prophecy connects it with the Apocalyptic visions of the Power of Evil represented by the *Serpent* (xii. 9. 14, 15; xx. 2); and *the Rider* in the Prophecy may have also a connexion with *the Rider* in the Vision of the Seals of the Apocalypse (see above, vi. 4, 5), and may represent the destiny and punishment of Evil recoiling on and supplanting itself. There seems to be an expression of this feeling in the patristic Exposition, that "Antichrist would rise from Dan," *Hippolytus*, p. 7, ed. Lagarde; cp. *Irenæus* (v. 30. 2), who notices the omission of Dan here, and connects it with Jeremiah's prophecy, viii. 16, 17, "The snorting of *horses* was heard from *Dan* —behold, I will send *serpents*;" and he regards Dan as a symbol of the Man of Sin.

Another name of a Tribe *omitted* is *Ephraim*.

The defection of the Ten Tribes from the House of *David* and from the worship at Jerusalem, commenced with *Ephraim* (2 Sam. ii. 9), and was mainly promoted by *Ephraim* (1 Kings xii. 25. Isa. vii. 9. 17).

Samaria, the capital of Israel, and the Samaritan Temple at Gerizim, distinct from *Judah*, and the Temple at *Jerusalem*, were in the tribe of *Ephraim*. *Ephraim* is often mentioned by the Prophets as the rival of *Judah*, and as a synonym for Israel as *opposed* to Judah, and even combining with the enemies of Judah and Jerusalem—the Church of God; see particularly the words in Isa. vii. 2. It was told Ahaz, Syria is confederate with *Ephraim*: see also *vv.* 5 and 17, where *Ephraim* is charged with the guilt of the *schism* of *Jeroboam* (see also Isa. ix. 9; cp. Jer. vii. 15).

The prophecies of Hosea abound with denunciations and warnings against *Ephraim* (Hos. v. 3. 9. 13; vi. 4. 10; vii. 1. 8; viii. 9. 11; ix. 3. 8. 11. 13; xi. 12; xii. 1. 14), which, assuredly, are applicable to the *schisms* and *heresies*, the unbelief and ungodliness, of a corrupt Christendom.

Therefore, in the *omission* of *Ephraim* from the number of the Saints, there is a divine caution and exhortation addressed to Christians, that they should flee from those sins for which Ephraim is condemned by the Voice of God in the Old Testament; especially from the sin of *schism*.

The family of *Ephraim* is not dealt with here precisely in the same way as *Dan* is. Dan and his seed are altogether omitted. But Joseph the Father of Ephraim, and Manasseh the brother of Ephraim, are both admitted into this catalogue: whereas in the division of Canaan among the Tribes, Joseph had been represented by his two sons, Ephraim and Manasseh.

This may be designed to exhibit the *contrast* between the *earthly* and *heavenly* inheritance; and to show that the principles by which this Apocalyptic enumeration is regulated are not *natural*, but *spiritual*.

Ephraim's seed, in so far as they are children of *Joseph's faith*, may yet have an inheritance; though not as far as they commit those sins which gave Ephraim a character of rivalry and hostility to Judah, the true Church of God. And though Ephraim and Manasseh were brothers in blood, yet "one is taken, the other left" (Matt. xxiv. 40. Luke xvii. 34—36), so it will be in the *heavenly Canaan*. It is not *natural* birth, but *spiritual* birth, not *carnal* brotherhood, but brotherhood in *Christ*, which will gain an entrance there.

Naphtali, who by birth was fifth, is sixth in order in the Apocalypse. *Gad* and *Asher*, who were *seventh* and *eighth* by birth, are here placed *second* and *third*.

These three were children of *handmaids*: Naphtali, of Bilhah, Rachel's *handmaid*; Gad and Asher, of Zilpah, Leah's *handmaid*; and yet they are here elevated in rank, and are placed before Simeon and Levi, the children of Leah, and before Manasseh, descended, through Joseph, from Rachel.

The *moral* of this *transposition* is, that circumstances of worldly birth are of no account in the Christian Church; the sons of the stranger are brought to God's holy mountain (Isa. lvi. 6); the Church of God herself is a Spouse wedded from the heathen world (cp. on Matt. i. 3), and the Gentile is preferred to the Jew; "there are last that will be first, and first that will be last" (Luke xiii. 30).

The last four names are the *same* in the order of Birth, and also of the Apocalypse. One pair of them, Issachar and Zebulun, is from Leah; the other pair, Joseph and Benjamin, is from Rachel.

There is another *resemblance* in the two orders of names.

In the literal Israel, the children of the same mother were born, in successive births, by *pairs*. Thus, from Leah came Reuben and Simeon, Levi and Judah, by successive births. From Rachel's handmaid came, in like manner, Dan and Naphtali. From Leah's handmaid came Gad and Asher. From Leah came Issachar and Zebulun. From Rachel came also Joseph and Benjamin in successive births; see the synoptical table in p. 192.

The same principle is visible in the order of the *Apocalypse*.

Here Judah and Reuben, from Leah, are ranged side by side; so, from Leah's handmaid, Gad and Asher. From Rachel's handmaid, Naphtali. *Dan*, the son of Rachel's handmaid, is here omitted; and *Manasseh*, from Rachel through Joseph, is introduced; but not Ephraim, who does *not* appear. From Leah, Simeon and Levi are placed together, and another pair, Issachar and Zebulun. From Rachel, Joseph and Benjamin.

The foundation in the Old covenant was laid on a *pair of Brothers*, Moses and Aaron. And Christ, in calling His Twelve Apostles, chose *three pairs of Brothers*— Simon and Andrew; James and John; James and Jude (see note above, on Matt. iv. 18).

Thus Almighty God has recognized and commended natural relationship as the groundwork of Christian affection and co-operation. Doubtless it will be seen hereafter, that ties of natural kindred have been instrumental—according to the benevolent design of the Universal Father of the spiritual Israel—in promoting spiritual edification and everlasting happiness and unity in the blessed family and household of the Saints glorified in heaven.

9. *μετὰ ταῦτα εἶδον*] *After this I beheld, and lo! a great multitude, which no man could number, of every Nation and Tribes and Peoples and Tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands: and they cry with a loud voice, saying, Salvation to our God that sitteth upon the throne and unto the Lamb.*

On the accusative *περιβεβλημένους*, the reading of A, B, C, cp. xiv. 14; xviii. 12; see *Winer*, p. 414, and p. 511. Two constructions are blended together. Observe the transition from the singular *ἔθνους* to the plural *φυλῶν*; the words *φυλῶν* and *λαῶν* declare that not the Jews only (who appropriate the terms *φυλὴ* and *λαὸς* to themselves) but *all* men are *tribes* and *people of God*.

The true Israel of God, the Church called from all Nations, and now glorified and triumphant, after the completion of her pilgrimage through the wilderness of the world, and after her entrance into the Canaan of her rest, and to the heavenly Jeru-

11 Καὶ πάντες οἱ ἄγγελοι ἑστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ 12 λέγοντες Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶ, καὶ πόθεν ἦλθον; 14 [g] καὶ εἴρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. Καὶ εἶπέ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου· 15 [h] διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς· 16 [i] οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα, 17 [k] ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

g Isa. 1. 18. Heb. 9. 14. 1 John 1. 7. ch. 1. 5. & 5. 9. & 17. 6.

h Isa. 4. 5, 6. Ps. 121. 6.

i Ps. 121. 6. Isa. 49. 10.

k Ps. 23. 1. Isa. 25. 8. John 10. 11. ch. 21. 4.

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salem, and after all her conflicts with spiritual Enemies, and after the gathering of her spiritual Harvest, sings *Hosannas to God and to the Lamb.*

13. καὶ ἀπεκρίθη] *And one of the elders answered, saying unto me, Who are these who are arrayed in the white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they who come out of the great tribulation, and washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall tabernacle upon them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of waters of life; and God shall wipe away every tear from their eyes.*

They are clothed with *white robes*, and have *palms* in their hands, and sing *salvation* to our God and the Lamb. The *Palm* is an emblem of Victory. As such, it is found engraved on monumental slabs in the Catacombs of Rome, indicating that after the battles of life, they, who are buried there, have triumphed by the power of Christ. See *Aringhi*, Roma Subterranea, cap. xv., and cap. xx.

Doubtless, also, in this Vision, there is a reference to the rejoicing at the *Feast* of *Tabernacles*, ἡ σκηνοπηγία, which was the last of the three great annual Festivals of the Jews. It was in the *seventh* month, and lasted for *seven* days, and had a great *sabbath* on the eighth day, and was called "the Festival," the crown and glory of all Festivals, and closed the sacred rejoicings of the Hebrew year. See the notes above on John vii. 2. 37; and on Matt. xxi. 8, 9; and *Wetstein* here, p. 777.

That Festival commemorated the Journey of the Israelites through the wilderness, when they dwelt in *Tabernacles* or Tents, and God Himself *tabernacled* among them; and the Ingathering of the Fruits of the Harvest was celebrated with joy and thanksgiving at that feast.

They who took part in that festival bare *palm branches* in their hands, and cried with loud voices *Hosanna*, "Save us, we beseech Thee," and praised God for His mercies in the past year. 2 Macc. x. 6, 7. Indeed, the *Palm* branches were called *Hosannas.*

At that Feast also, they drew water in golden urns from the pool of Siloam, which had a typical reference to the future outpouring of the living waters of the Gospel. See on John ix. 7. They poured out that water from Siloam, on the great altar, in memorial of the water which had flowed from the smitten Rock in the wilderness, another type of Christ, 1 Cor. x. 4; and they chanted the great *Hallel* (Ps. cxiii.—cxviii.), in which they celebrated the deliverances from Egypt and their entrance into Canaan. "When Israel came out of Egypt; the sea saw that and fled: Jordan was driven back; Tremble thou Earth at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a standing water, and the flint-stone into a springing well" (Ps. cxiv. 1—8); and to it Isaiah alludes, "With joy shall ye draw water out of the wells of Salvation." (Isa. xii. 3.)

That sublime prophecy had pre-announced the pouring out of the living waters of Salvation, by the effusion of the Holy Ghost, consequent on the Incarnation of CHRIST, who is the Lord JEHOVAH (Isa. xii. 2), ever "*in the midst*" of the true *Israel* (*v.* 6), being EMMANUEL, *God with us*, Matt. i. 23.

Therefore, the inhabitants of the *Christian Sion* may well cry aloud and shout, with *Hosannas;* as the literal Israel did at the feast of Tabernacles.

That Feast, which celebrated the ingathering of the Fruits of the Earth, typified the ingathering of the *spiritual* Harvest, consequent on the outpouring of the gracious rain of the Holy Spirit (Ps. lxviii. 9), sent to God's inheritance, the Church, through the Incarnation of Christ and His Enthronization in our Nature at the Right Hand of God.

Indeed, the Feast of Tabernacles, commemorating the dwelling of the Israelites in tabernacles, and of the God of Israel Himself in a Tabernacle in the wilderness, appears to have been designed as a Type of the crowning mercy of God in the fulness of Time, when the Son of God Himself ἐσκήνωσεν ἐν ἡμῖν, i. e. *pitched His Tabernacle in our Nature* (see on John i. 14); and of all the gracious gifts of the Living Waters of the Holy Ghost, and the Glorious Vision of God, and triumphant beatification of heaven, which result from the Incarnation. See above on John vii. 37.

The disciples of Christ and the People of Jerusalem, who took branches of *Palms*, and sung *Hosannas* to Christ, when He rode on the young ass in His triumphant Entry into Jerusalem, and when He gave a glimpse of His future glory, and symbolized the salvation of the *Heathen World* (see notes on Matt. xxi. 5. 8. 9), were moved to adopt the language and practices of the Feast of Tabernacles in their homage to Him at that time.

Hence we recognize the propriety and beauty of the imagery in this Vision of the Apocalypse.

The Israel of God, now that its journey and warfare is over, and that the Harvest of the Saints is gathered in, takes *palm branches* and sings *Hosannas* to God; and *they are before the throne of God, and serve Him day and night* in His *temple*, and *God shall tabernacle upon them* (σκηνώσει ἐπ' αὐτοὺς, see *v.* 15 here); He Who pitched His *tabernacle* with Israel in the wilderness of Arabia, He who overshadowed them with the *Pillar* of *Cloud*, and led them by the *Pillar* of *Fire*, He who pitched His *tabernacle in us* (John i. 14), shall now *tabernacle* upon them for *ever:* and as the *literal* Israel were fed from heaven with angels' food, and so the cravings of their *hunger* were satisfied, and as their *thirst* was slaked by the gushing stream in the sandy desert, and as they were sheltered from the scorching *heat of the sun* by the refreshing shade of the cloud, so the spiritual Israel shall feel God's love and goodness; *they shall hunger no more, nor thirst any more, nor shall the sun light upon them, nor any heat* (*v.* 16); and He who gave them manna from heaven and water from the rock in the wilderness; He whose mercies were celebrated and typified by drawing water from the well of Siloam; He who gave the *true manna* and the *living waters* in His Word and Sacraments, and in the gifts of the Holy Ghost, shall lead them to *fountains of waters of life, and shall wipe away every tear from their eyes.*

The rich store of allusions contained in the word σκηνώσει ought to be carefully treasured up in the mind of the reader, as showing that the Prophecies and Types of the Old Testament, especially in the Pilgrimage through the Wilderness, and the festive ceremonial of the Hebrew Ritual, will have their full accomplishment in the heavenly glory of Christ and His Saints (see Exod. xxv. 8; xxix. 43. Ps. lxviii. 18. Ezek. xxxvii. 27. 1 Cor. x. 11).

VIII. [1] Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

The SEVENTH or LAST SEAL. The End of the world.

CH. VIII. 1. καὶ ὅτε ἤνοιξε] *And when He opened the seventh seal, there was silence in heaven about the space of half an hour.* There is *silence* for *half an hour*. St. John has now a brief view of the eternal peace of heaven. "Cernit *initium quietis* æternæ" (*Victorinus, Aug. ?, Primasius, Bede*).

The *silence* here is described as *short*, because St. John has only a glimpse *here* of what will be described more fully hereafter (in chaps. xxi. xxii.), viz. the peace and happiness of heaven; and because he must now be called away to describe other Visions of a different kind. He is allowed to have a foretaste of the future peace of Eternity; and is then summoned from that *half-hour's silence* to listen to the terrible blasts of the SEVEN TRUMPETS.

This silence (say the ancient Greek Expositors, p. 298) may also serve to remind us, that the second Advent of Christ is kept secret, and cometh not with observation (Luke xvii. 20), and the silence is short, only for *half an hour*, for that secret Coming will soon accomplish its work, by the speedy destruction of evil.

Thus end the SEVEN SEALS. The Roll, that had been *sealed up*, has now been opened, and all its contents unfolded to the View. Their moral is very consolatory and instructive. Cp. above, p. 190.

In the first seal, symbolizing the first age of Christianity, Christ went forth *conquering and to conquer* (vi. 2), triumphing over Sin and Satan by His Death and glorious Resurrection and Ascension. Yet, after that glorious Victory, He and His Church have been opposed by Satan, in various forms, on the red horse, on the black horse, and on the pale horse (vi. 4—8). This was revealed by the Visions of the Second, Third, and Fourth Seals. It has also been revealed in the Fifth and Sixth Seals, that the will still have to endure many afflictions *even to the end;* and that it will almost seem to the Saints departed that Christ was *tarrying too long*, and had forgotten His faithful servants (vi. 9—11). It has been also revealed in the Sixth Seal (vi. 12—17), that the *Last Days* of the Church will bring the *severest trial:* and that her path will be through *great tribulation* (vii. 14), to the fruition of eternal felicity.

But there is also consolation in this Prophetic Roll, for Christians of every age.

Christ will at length send forth His Angels to gather His Elect from the four winds, and not one of them will be hurt in the Judgments which will overtake the world. They will all be sealed by God as His own, and be preserved in the wreck; and when the number of God's servants is completed, and gathered in from all parts of the world, to which the Gospel will have been preached (vii. 9; cp. Matt. xxiv. 14. Mark xiii. 10), then all the Enemies of Christ will be overcome; then will ensue the *silence* of the Seventh Seal (viii. 1). No voice will be raised any more against God. All the Earth will keep *silence* before Him (Hab. ii. 20). After the Storm there will be Peace. The blessedness of His Servants will be consummated in the Society of the Holy Angels, and in the beatific Vision of God; they will praise God and the Lamb as their Saviour (vii. 10). All things will then be seen to have ministered to the manifestation of the divine love, and to have "worked together for good to them that love Him" (Rom. viii. 28), and be a theme for a never-ending ascription of "Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, to God for ever and ever. *Amen*" (vii. 12).

St. John, having delivered this Prophecy, and having ministered this comfort to the Church of every age and country, now *re-ascends* to the *first age* of *Christianity;* or, as ancient Expositors express it, "*recapitulat ab origine.*" He proceeds to reveal the prophetic History of the Christian Church from the beginning, in *another form* and aspect, in the SEVEN TRUMPETS.

What now is the design and character of the SEVEN TRUMPETS?

They are prophetic announcements of the *Divine Judgments* on the *Enemies* of Christ and His Church, from the time of His First Advent until the Day of Doom.

This will appear from the following considerations:

(1) The TRUMPETS follow next in order to the SEALS. The *Seals*, as we have already seen, have revealed a view of the *sufferings* of the Church from the time of the First Coming of Christ to the End of time, and of the full and final triumph of Christ, and of the everlasting blessedness of His servants, after the trials and tribulations of this world.

This prophetic view of the *happiness* which is reserved for the *righteous*, after *trials*, and *sufferings for the Truth*, is now succeeded by a prophetic view of *punishment* which will be inflicted on the *wicked*, after temporary *triumphs* and *oppressions of the Truth*.

On the one hand, God announces *reward* to the *good;* "Say ye to the *righteous*, it shall be *well with him*, for they shall eat the fruit of their doings." On the other hand, He adds a denunciation of *punishment* to the *wicked*, "*Woe unto the wicked*, it shall be *ill* with him, for the reward of his hands shall be given him" (Isa. iii. 11). This prophetic declaration displays in two consecutive sentences the substance of the moral of the SEALS, on the one hand; and of the TRUMPETS on the other.

The former sentence is the moral of the SEVEN SEALS.

The latter sentence is the moral of the SEVEN TRUMPETS.

(2) The *Seven Trumpets* are prefaced by *Prayers of the Saints* to God (viii. 2—4). The Trumpets are represented as sending forth divine *answers* to those prayers. The Saints of God are in a state of trial and tribulation; and their arms are Prayers and Tears. They commend their cause to God, and pray to Him for deliverance from their enemies. All Saints, whether on earth or under the altar (vi. 9), pray for the Coming of Christ's Kingdom, when all His Enemies will be put under His feet (1 Cor. xv. 24. 27), and when the happiness of all His faithful servants will be consummated both in body and soul in *heaven*.

The Twelfth Chapter of the Acts of the Apostles has displayed to us a striking specimen of this work of the Church, *praying* for deliverance from her enemies; and it has shown the result of her Prayers in the *overthrow of her Enemies*.

The Apostle St. James, the brother of St. John, had been slain by the sword of King Herod Agrippa; the Apostle St. Peter had been put in prison by the same King (Acts xii. 1—3). The Church makes unceasing intercessions for him (Acts xii. 5. 12). He is miraculously delivered by an Angel on the eve of the day when Herod would have brought him forth for execution; and Herod, the persecutor, is smitten by an Angel, when sitting on his Throne, in the height of his pride and glory (xii. 21—23).

That narrative presents an Epitome of the History of God's Judgments on the Persecutors of His Church; and may serve to illustrate the design of the *Trumpets*, preceded by the *prayers of the Saints* (viii. 2—4).

(3) In Holy Scripture the sound of the *Trumpet* is a preparative for *war*, especially for a war waged by God Himself and His people against their enemies. "If ye go to war in your land against the *Enemy* that *oppresseth* you, then ye shall blow an alarm with the *Trumpets*, and ye shall be remembered before the Lord your God, and be *saved* from your enemies" (see Numb. x. 9. Cp. Amos iii. 6).

The Seven *Trumpets* of the Apocalypse announce the goings forth of the Lord of Hosts to war, in order to save His people by punishing their oppressors.

(4) Again, in Holy Scripture, the *Trumpet* is the instrument to be used by the Israelites for *convoking* the People (Numb. x. 10).

It is also to be used to proclaim the year of Jubilee (Levit. xxv. 8—10).

Therefore, *Trumpets* are used with great propriety in the Apocalypse to "*call* the nations to see the punishment of the Antichristian power, which, though Christian in name, persecutes the faithful" (*Bishop Wilson*). And the sounding of the Seven Trumpets of the Apocalypse ends in an universal *Jubilee* for the deliverance of the People of God (xi. 15).

(5) The *Trumpet* is also specified in the Gospel as the signal of the *Universal Judgment* of the Great Day. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and the *Trump* of God" (2 Thess. iv. 16). "The *Trumpet* shall sound, and the dead shall be raised" (1 Cor. xv. 52).

Therefore there is another remarkable fitness in the use of Trumpets in the Apocalypse, for the purposes which they here subserve.

The consequences of the Sounding of each of the Seven Apocalyptic Trumpets are of a *judicial* kind; the first Trumpet is followed by inflictions of *chastisement* on the *Earth* (viii. 7); the second Trumpet, by *vengeance* on the *Sea* (*v.* 8, 9); the third Trumpet by *plagues* on the *Fountains of Waters* (*vv.* 10, 11); and the fourth Trumpet by *visitations* on *heavenly bodies* (*v.* 12); and it is especially declared that the last three *Trumpets* are three Trumpets of *Woe* to the *inhabiters of the Earth* (viii. 13); that is, to the enemies of God and of the kingdom of *heaven* (see

a Tobit 12. 15. Luke 1. 19. 2 Chron. 29. 25—28.

b ch. 5. 8. & 6. 9. & 9. 13. & 14. 18.

c Ps. 141. 2. Luke 1. 10.

2 [a] Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ Θεοῦ ἑστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

3 [b] Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου· 4 [c] καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ· 5 καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο

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on i. 7; iii. 10). Finally, the *seventh* or *last Trumpet* of the Apocalypse is the *summons* of all Nations to the *Judgment-Seat* of Christ (see xi. 15—18).

Thus the six Trumpets represent the Judgments of God, as *preparatory* denunciations, warning men with a loud voice to "consider their ways," and to repent, and to prepare for the sounding of the *Seventh Trumpet*, which will convene them to the general Judgment of the *Last Day*.

Thus the design of God's Judgments, even in punishment, is mercy: "O Lord, when Thy Judgments are in the Earth, the inhabitants of the World will learn righteousness." (Isa. xxvi. 9.)

The last Trumpet reveals the complete overthrow of Christ's Enemies, and the execution of His wrath on the wicked, and the blessed reward of the righteous, and the establishment of His Kingdom for ever (xi. 15—18).

Thus it instructs the World, especially Rulers and States. It displays the infatuation of those who oppose Christ and His Gospel, and declares the misery which will be their doom. The successive sounds of the Six Trumpets which announce *particular* judgments, are rehearsals of the sound of the Seventh Trumpet, which announces *Universal* Judgment; when it will be confessed by all, that "verily there is a reward for the righteous, doubtless there is a God that judgeth the earth." (Ps. lviii. 10.)

(6) Lastly, the Apocalypse is grounded on the principle, that the *Christian Church* is the true *Jerusalem*; and that its faithful members are the *Israel of God* (Gal. vi. 16). It teaches the Christian Church to read her *own history* in that of the *Israelites*, and in their Exodus from Egypt, and in their passage through the Red Sea, and in their Pilgrimage through the Wilderness of Arabia. The entrance of the Israelites into the Rest of Canaan under the leadership of Joshua, and the capture of the Cities of Canaan, and the subjugation of the Kings of the Canaanites by the armies of Joshua, and the People of God, are recognized in the Apocalypse as types and figures, and as prophecies and pledges of the conquests of the Christian Church under the guidance of her heavenly Joshua, Jesus Christ, and of her admission to the everlasting joys of her heavenly inheritance. See above, *Introduction*, pp. 144, 145, and on ii. 9, and on vii. 4—9.

Especially, as has been observed by ancient Expositors, there is a reference in the *Seven Trumpets* of the Apocalypse to the history of the capture of that great City,—which is one of the scriptural emblems of the Power of this World arrayed against Christ,—the city of *Jericho*.

By God's command, Joshua compassed Jericho *six* times on *six* successive days. First went the armed men, then *seven* Priests with *seven Trumpets* of rams' horns; then came the Ark; then the People followed. On each of the *six* days, the Priests blew the trumpets *once*, and the People were silent. But on the *seventh day* the *seven* Priests, and the People with them, compassed the city *seven* times; and at the *seventh* time, when the *seven* Priests blew the *seven* Trumpets, all the People shouted with a great shout; and the wall of the City fell down *flat*, and the People went up and captured Jericho. (Josh. vi. 1—20.) And after its fall, they marched victoriously under the command of Joshua, the type of Jesus, to the possession of Canaan the promised land, the type of Heaven.

The Apocalyptic Vision reveals Seven Angels and Seven Trumpets. The first six Trumpets pre-announce successive Judgments of God. At length, when the *seventh* Trumpet sounds, the walls of this world's Jericho will fall flat, and the victorious army of the heavenly Joshua will follow the Captain of their salvation into their everlasting inheritance.

The PRAYERS of all Saints before the SOUNDING of the TRUMPETS.

2. καὶ εἶδον] *And I saw the seven Angels which stood before God; and to them were given Seven Trumpets.*

3. καὶ ἄλλος] *And another Angel came and stood at the altar, having a golden censer.*

Here is a reference to the act of the Priest ministering at the *Golden Altar of Incense* before the Veil in the Temple (see above on Luke i. 9, and Heb. ix. 4), and offering *incense* there, which is a type of *prayer* (see above, v. 8). *And there was given unto him much incense, that he should give it to the prayers of all Saints upon the golden altar before the throne.* Observe, there is no mention here, or in any other place of the Apocalypse, of an Altar *before* the *Veil*; the Veil has disappeared under the Gospel (Matt. xxvii. 51. Heb. ix. 8). The Apocalypse is an *unveiling* of heaven, now *opened* by Christ. The Holy of Holies is revealed, and the Altar is *not* before a *Veil*, but *before* the *Throne*. See above on iv. 1.

The Angel is not here represented as giving *efficacy* to the prayers of all Saints, but as taking part in them. There is a *communication* of Prayer between *All* Saints (namely, the Saints departed and the Saints on earth), and the *Holy Angels* in heaven. The Angels unite in offices of prayer *with* the Church on earth, and with the spirits of the Saints departed, for the deliverance of God's servants from their enemies. See Heb. xii. 22, 23, where the Saints on earth are represented as associated in one communion with the *Angels* and with the Spirits of *just men made perfect*. Cp. *Bp. Pearson*, Art. ix. p. 662, and *Bp. Bull*, Sermon on the Offices of the Angels towards the Faithful.

Some Interpreters suppose that the *other Angel* is Christ, our High Priest, the only Mediator between God and men (1 Tim. ii. 5), ministering in the heavenly Temple, where "He ever liveth to make intercession for us." Heb. vii. 25; ix. 24. Christ, in His *human* character and *priestly* office, may be called *another Angel*. He is so called, x. 1. Cp. xiv. 17; xviii. 1; xx. 1.

Hence *Primasius* says, "The Angel here is Our Lord, by whom all our prayers have access to God (Eph. ii. 18; iii. 12), and therefore the Apostle says, 'Through Him we offer the sacrifice of praise to God continually' (Heb. xiii. 15; cp. 1 Pet. ii. 5); and St. John says, 'He is our Advocate with the Father'" (1 John ii. 1). This interpretation is sanctioned by other ancient interpreters, such as *Aug.* (?) and *Bede*, and by *Vitringa*, *Böhmer*, and others of later date, and it represents the important truth, that the deliverance of God's people from the hands of their Enemies, smitten by His Judgments, is due to the ministry of Christ in heaven, presenting the incense of the Prayers of the Church, in the golden censer of His own merits.

The dative here, *ταῖς προσευχαῖς*, is a *dativus commodi*; the incense was given *to* the prayers, and made them *pleasing to God*. Cp. *Winer*, § 31, p. 193. And so the dative is rightly understood by *Vitringa*, *Ewald*, *De Wette*, *Ebrard*, and *Düsterdieck*.

4, 5. καὶ ἀνέβη] *And the smoke of the incense (added) to the prayers of the Saints* (cp. *v.* 3) *went up before God out of the hand of the Angel. And the Angel has taken* (εἴληφεν, *has taken* and holds; on this *perfect* tense, see above note, v. 7) *the censer, and he filled it from the fire of the Altar* (of Incense, the type of Prayer), *and cast it to the Earth: and there were Voices, and Lightnings, and an Earthquake; and the Seven Angels who had the Seven Trumpets, prepared themselves to sound their Trumpets.*

Voices, Thunders, Lightnings, and Earthquakes, are signs and instruments of God's *Judgments* against His enemies. (*A Lapide*, *Bengel*, *Ewald*, *De Wette*, *Hengstenberg*.) The Divine Judgments to be announced by the Seven Trumpets of the Seven Angels, are represented as consequent on the *prayers* of *all* the Saints — prayers presented in heaven by *the* Angel, perhaps Christ, who said, "I came to send *fire* on earth" (Luke xii. 49. *Primasius*). These judgments are preludes of the great *fire* of the Day of Judgment which will consume the world (2 Pet. iii. 7).

The Saints who are on earth, and the Saints departed, whose souls are in Paradise (see vi. 9), pray to God for the deliverance of His Church, and for the manifestation of His Power and Justice; and their Prayers are presented before the Throne of God; and in answer to their Prayers, He ordains or permits such penal Visitations on the world as are best adapted to those ends.

Here is a striking evidence of the power of *united Prayer*. It is a lever which moves the World.

φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός. 6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.

7 [d] Καὶ ὁ πρῶτος ἐσάλπισε· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

[d] Ezek. 38. 22. Isa. 2. 13. ch. 9. 4. & 16. 2.

8 [e] Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε· καὶ ὡς ὄρος μέγα πυρὶ καιόμενον

[e] Jer. 51. 25. Amos 7. 4. ch. 16. 3.

The First Trumpet.

7. ὁ πρῶτος] *The first Angel sounded, and there was hail and fire mingled with blood, and they were cast upon the Earth: and the third part of the Earth was burnt up, and the third part of the Trees was burnt up, and all Grass that was green was burnt up.*

The second *seal* had represented the Evil One riding on the *horse* of *fire*, and wielding the *sword* of Persecution, and shedding the blood of the Martyrs (vi. 4).

In that *Seal*, the *Church suffered*; in this *Trumpet*, her *enemies* are *punished*.

The Judgment here announced is upon the *Earth*,—that is, on the *Earthly power*, opposed to Christ and to His Church, which is the Kingdom of Heaven. This Judgment is upon the *Earth* (as opposed to Heaven), and upon *Trees* which grow from the *Earth*, and look stately and tall, and derive their strength from the *Earth*; and upon the *Green Grass* which clothes the *Earth*.

This Judgment is represented as inflicted by hail (showing a storm from the *north*) and *fire* mingled with *blood*; and the third part of the *Earth* is consumed by fire; and the third part of the *Trees*, that is, of Princes and Potentates, proud, powerful, and prosperous (see Isa. ii. 13; and x. 17, 18, LXX; and above, note on vii. 1. 3), is consumed by fire; and all the *Grass* that was *green*, that is, the glory and beauty of the *earthly* power, is consumed by *fire*. Cp. Isa. xl. 6—8.

Here again is a reference to the history of the ancient People of God.

This and the succeeding Judgments denounced on the worldly Power, which persecutes Christ and His Church, correspond to the Judgments inflicted by God upon the worldly power of *Pharaoh*, the oppressor of God's people, who was chastened by a plague of *hail*, and *fire* with the *hail*, which smote *every herb of the field, and brake every tree of the field*; only in the land of *Goshen*, where the *children of Israel* were, was no hail. (Exod. ix. 23—26.)

This imagery seems to be adopted here, in order to show the similarity of the condition of the Church under Moses and under Christ; and to indicate that the purpose of this visitation was similar to that of the Egyptian plague; in a word, that the Trumpet announces a *Judgment* from God on the worldly power—typified by *Pharaoh*—for persecuting His People.

The *extent* of the visitation here is indicated by the use of the words *the third part* (i. e. a *large* part) of the earth, and the *third* of the trees. Cp. *v.* 9, and ix. 15. 18; xii. 4.

When the Apocalypse was written, the Church of Christ was persecuted by the power of this world—the power of heathen Rome. The Apostle, St. John himself, *the disciple whom Jesus loved* (John xxi. 7), was a prisoner for the Word of God (Rev. i. 9); and he describes himself "as the brother and companion" of others "in tribulation."

The Church of *Christ* was then in Egypt; the Cæsars were her Pharaohs. The First Trumpet predicts the woes which would fall, like a storm of hail and fire, on the *earthly* power of the Roman Empire, rebelling against *heaven*; and would afflict the princely Oaks and tall Cedars of that proud dynasty, and would wither up its pomp and glory like green Grass scorched by the Sun.

This Trumpet is like a retributive sequel to the second seal. It represents the woes which would fall on the Roman Empire in the fourth century, when it was a prey to the fire and sword of military violence, and was smitten by a *hail-storm* from the *north*, whence the Gothic tribes descended as in a tempest upon it. See the striking language of *S. Jerome* (de morte Nepotiani, ad finem), who gives a summary view of the miseries of the Roman Empire, and of the divine judgments executed on its Emperors, Constantius, Julian, Valentinian, Valens, Gratian, Valentinian II., and on Roman Princes and Potentates, and even private persons, and exclaims, "The mind shrinks with horror from contemplating the ruins of our age." "Horret animus ruinas nostri temporis persequi; *Romanus orbis ruit*, nostris peccatis (he speaks as a *Roman*) barbari fortes sunt." And in his second book against Jovinian (ad fin.), he addresses Rome and says, "If thou art penitent like Nineveh, thou mayest escape the malediction with which the Saviour of the world threatens thee in the Apocalypse." The irruption of the *Goths* into Italy is compared to a storm of *hail*, and is called a judgment from heaven by *Claudian*, de bello Gætico, *v.* 172, "Seu *gravis ira* Deûm seriem meditata ruinis Ex illo quocunque vagos impegit Erinnys *Grandinis* aut morbi ritu." Compare *Bp. Wilson's* note here.

The Second Trumpet.

8. καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε] *And the second Angel sounded, and as it were a great Mountain burning with fire was cast into the Sea; and the third part of the Sea became blood:*

9.] *And the third part of the creatures which were in the Sea, the things which had lives, died, and the third part of the Ships were destroyed.*

The Second Trumpet follows naturally from the first. Here also is mention of *fire* and of *blood*. "He that leadeth into captivity shall go into captivity, he that *killeth* with *the sword* must be killed with *the sword*" (xiii. 9).

A great Mountain *burning with fire* is cast into the *sea*, which is the Apocalyptic emblem of tumultuous commotion and turbulent rage (see v. 13; vii. 1. 3; xxi. 1, and compare above, note on iv. 6).

The removal of Mountains, and the casting of them into the sea is a scriptural metaphor, descriptive of violent commotions, as in Ps. xlvi. 2, "We will not fear, though the Earth be moved, and the *Mountains* be cast into the midst of the *Sea*."

This present prophecy indicates the convulsion of a great and conspicuous Earthly power, which had been firmly fixed, like a Mountain, on a solid basis, and rooted in the earth. This Earthly power is also compared to a *burning* Mountain; it is like a volcanic Mountain *burning with fire*, and pouring forth its desolating streams of lava, withering and scorching the neighbouring territory.

Here is a noble image of a proud earthly military Dynasty, sending forth the torrents of its legionary forces to waste provinces, and to burn villages and cities as with a flood of fire.

The Prophecy predicts the precipitation of this volcanic Mountain into another element of a very different kind, one of fluid restlessness and tumultuous agitation.

In the *Old* Testament, the great City and Empire of *Babylon* is called "a destroying Mountain, which destroyeth the Earth," and God threatens to roll it down from the rocks and make it a burnt mountain (Jer. li. 25).

In like manner, the Empire and City of Rome are here compared "to a *great* Mountain," on account of its grandeur and power. And it might well be called a "burning Mountain," for it used its power to destroy the servants of God by fire in its own streets (see above, on Phil. iii. 15), and in many cities of the Empire.

In this respect, this mention of *fire*, characterizing Rome as a *Mountain*, serves to connect this Judgment of the *Second Trumpet* with the *Second Seal*, where the Enemy of the Church is described as riding on the horse like *fire* (πυρρός).

That Great imperial Mountain was uprooted by the assaults of the Goths, Vandals, and Huns; and the mighty Empire was dismembered and decomposed; and its solid Mass was dissolved and melted away into a swelling Sea, which was long agitated by the winds and waves of revolutionary storms and political hurricanes.

Thus the Christian reader of the Apocalypse was led to recognize in the incursions of Barbarians into the Roman Empire, a divine judgment upon it for its sins, especially in persecuting the Church. The Second Trumpet revealed the judgments inflicted upon Rome for the wrongs it did in the Second Seal.

Indeed, those barbarians proclaimed themselves to be executioners of God's judgments on Rome; *Salvian* (a Latin Christian writer of that age), in his treatise on the Divine Government (lib. vii.), says, "they confessed that what they did, was not their own doing, and that they were hurried on by the Divine Command." "Ipsi fatebantur non suum esse quod facerent; agi enim se *divino jussu* et *perurgeri*." Hence, says he, we may infer the magnitude of our sins, since these barbarians are impelled, against their will, to punish us.

It may also be observed, that in the incursions of these hordes of barbarians into the Southern provinces of Europe, the wisdom

ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θάλασσης αἷμα, 9 *καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.*

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and power of God were glorified, and His truth was manifested, and His Kingdom was advanced, and "the fierceness of man turned to His praise" (Ps. lxxvi. 10).

For, by means of those immigrations, these barbarous tribes received the knowledge of Christianity. Many of them embraced the Gospel with fervour, and founded Christian Kingdoms in Europe. See *Dean Jackson's* remarks on God's *Providence* in raising up the *Huns* to punish *Rome*.

"The rule of God's liberality in disposing Kingdoms, is the correspondency or proportion which temporal greatness holds with the execution of His will; whether for punishing those which have made up the measure of their iniquity, or for the propagating or preservation of His Church already planted, or for preparing or ploughing up the hearts of wild and unnurtured Nations for better receiving the seed of His Gospel.

"When the measure of that prosperity which God, for these and like purposes, had allotted *Rome Heathen*, and 'her iniquity became full,' she and her Provinces became a swifter prey to barbarous Nations, than any neighbour countries had been to her. The *incredible success* of the *Goths* and *Vandals*, of the *Franks* and *Almains*, &c., especially of the *Huns*, whose furious progress was like to the vulture's flight, and seemed to presage the slaughter which they made, will justify the probability either of Xenophon's stories concerning Cyrus; or of Curtius, Arrianus, or other writers of Alexander's conquests. Howbeit, this great power was not given them altogether to destroy others, but withal to *edify themselves in the faith*, and to be made partakers of God's vineyard, which He had now in a manner taken from these ungrateful husbandmen whom they conquered. The Franks became Christians through fear of the Almains. Dread of the *Huns* did drive the *Burgundians* to seek sanctuary in the same profession. And no question, but such of the ancient Christian inhabitants as outlived these storms, did believe God and His servants better afterwards than they had done before. Never were there any times more apt or more powerful to *kindle devotion* in such as were not altogether frozen in unbelief, or benumbed with the custom of sinning, than these times were. *Rome*, which had been the watch-tower of politic wisdom, became more stupid than *Babylon* had been, when the day of her visitation did come upon her. Her citizens (were a mere politician to be their judge) deserved to be buried in their city's ruins, for not awaking upon such and so many dreadful warnings as she had." *Dean Jackson* on the Creed, book vi. pt. ii. chap. xxvii. vol. v. p. 436.

9. *τὰ ἔχοντα ψυχάς*] *the things which had lives, died.* This phrase is to be explained from other similar ones in this book. The saints of Christ are described as *not loving* their *lives* (*τὰς ψυχὰς*) unto death (xii. 11), and as conquering by the blood of the Lamb. And in the plague of the second Vial, every *ψυχὴ ζωῆς* is said to have died (xvi. 3), and Babylon at her fall is represented as despoiled of every desire of her *ψυχὴ* (xviii. 14), that is, all the delights of *animal existence* and gratification; all "the lust of her eyes and the pride of life."

In accordance with this sense of the word *ψυχὴ*, the word *ψυχικὸς* is opposed to *πνευματικὸς* in the New Testament. The former is the *carnally-minded*, the latter is the *spiritual* (see above, 1 Cor. ii. 14; xv. 44. James iii. 15. Jude 19).

Next, it is to be remembered, that, in the Apocalypse, the verb *ἔχω* signifies to *hold fast*, as a *treasure*, to grasp tenaciously as the main good (see vi. 9; xii. 17).

Hence it follows that the sense of these words (*τὰ ἔχοντα ψυχὰς, ἀπέθανε*) is, that they, who amid the Judgments that came upon Rome, would not be weaned from the pleasures of *this life*, but still doted upon them; they, who thus clung to their mere *animal life* (*ψυχὴ*), *died*, died in body and soul by *that* death which is indeed to be called death.

On the other hand, the *faithful Christian* was assured, that whatever might happen to his *ψυχὴ*, or *animal life*, in this world, he would be preserved for another world, in body, soul, and spirit (see on 1 Thess. v. 23), by the power of Him Who overcame Death, and Who is "the Resurrection and the Life." Thus Christ's own words would be true, that they who *found* their *life* (*ψυχὴν*), would *lose* it; and that they, who lost their *lives* for His sake, would *find* them (Matt. x. 39), or, as He expresses it elsewhere (Luke xvii. 33), "he that seeks to *save* his *life* (*ψυχὴν*) shall *lose* it, and he who *loses* it, shall make it *live*" (*ζωογονήσει*); and again (John xii. 25), "he that *loveth* his *life* (*ψυχὴν*) shall *lose* it, and he that *hateth his life* in this world, shall *keep it* to everlasting *life*" (*ζωήν*; where the distinction between *ζωὴ* and *ψυχὴ* is to be carefully observed).

Probably St. John had these words of our Lord in his mind, when he wrote the Apocalypse; and he supposed that his readers would remember them, and apply them to the interpretation of his own language here and throughout this book. Hence it is rightly said by some ancient Expositors here, e. g. *Aug.*? that the *ungodly* are here described by St. John as those "qui habebant *animas*, in *carne* vivi, sed *spiritualiter* mortui."

Observe also, that St. John appropriately uses here the *neuter* gender to describe these worldly-minded persons who cling to their animal life and its pleasures; they are *τὰ ἔχοντα ψυχάς*. He does not call them *men*, but *things*, the *things* which have lives, animal lives, and nothing more; they *die*, while they seek to live, and *because* they seek life, and that *only*; and he thus contrasts them with the *male child* of the Church mentioned below (xii. 5), that is, those noble, masculine spirits who are the genuine offspring of Christ, and willingly lay down their lives for Him Who died to redeem them, and thus *live* in death, and by death; being *born* thereby into that endless *life* (*ζωὴν αἰώνιον*), which alone deserves to be called *life*.

The carnal lives and voluptuous habits of the Roman Princes and Potentates of this time, the *Trees* of the Second Trumpet, are described by *Ammonius Marcellinus* (xiv. 6, and xxviii. 4), in passages cited in the xxxist chapter of *Gibbon's* Decline and Fall of the Roman Empire.

It is remarkable, that, at the capture and plunder of Rome by Alaric and the Goths in the third siege (A.D. 410), when "at the hour of midnight the Salarian gate was silently opened, and the inhabitants of Rome were awakened by the tremendous sound of the Gothic Trumpet" (*Gibbon*, chap. xxxi.), the fury of the invaders was restrained in a marvellous manner from injuring the *Christian Church*. Alaric said that he "waged war with the Romans, and not with the Apostles" (*Isidor.* Chronic. p. 714. Cp. *Oros.* vii. 39, and *Procop.* de bell. Vand. i. 2, cited by Gibbon). *S. Augustine* in his work "De Civitate Dei," written on the occasion of this event, in order to vindicate the Christian Religion against the allegations of Heathens who imputed their woes to the wrath of their Heathen Gods against those who had renounced Heathenism for Christianity,—observes, "that the Barbarians spared the Romans for the sake of Christ. Witness," says he, "the tombs of the Martyrs, and the Churches of the Apostles, which received as in an asylum both Christians and Pagans in that devastation of the City. The fury of the barbarians raged up to their doors, and there paused" (De Civ. Dei, i. 1). And he affords an interesting illustration of this text when he says, that "many Heathens thus escaped, who now revile the Gospel, which was the cause of their deliverance; and impute the woes of Rome to Christ; and the benefits they then received they ascribe to their own destiny; whereas they ought to ascribe the evils they then endured to the goodness of God, Who is wont to *correct men's sins* by sufferings, and to try men's virtues by affliction, and to translate Piety into a better world, or to retain it on earth for godly uses; and they ought to ascribe to Christ's Gospel the wonderful fact, that, contrary to the custom of wars, the Barbarians spared those who took refuge in places dedicated to the worship of Christ; and they, who made use of His Name in order to escape *temporal death*, ought to be impelled to resort to Him, in order to escape the pains of death eternal." See also ibid. i. c. 3, 4.

S. Augustine deplores the infatuation of the Romans who would not be corrected by *God's Judgments* inflicted on them by the armies of the Barbarians. "You," he exclaims, "have been trodden under foot by the enemy, and yet have not put a rein on your luxury; you have forfeited the benefits of your calamities, you have been made most wretched, and have remained most wicked,—miserrimi facti estis, et pessimi permansistis, et tamen quod *vivitis* Dei est, qui vobis parcendo admonuit ut corrigamini pœnitendo."

— *τὸ τρίτον τῶν πλοίων διεφθάρη*] *the third part of the ships was destroyed.* The Trumpet announces that *ships*, the instruments of Commerce and Wealth and Luxury, will be ruined. Isaiah, in a prophetic passage similar to the present, after the mention of God's vengeance against *every one that is proud and lofty*, typified as here by *Trees*, *cedars*, and *oaks*, speaks of Judgments upon *ships* of Tarshish (ii. 16), where the LXX has *ἐπὶ πᾶν πλοῖον θαλάσσης*.

It is a remarkable fact in the history of Alaric's campaign in Italy (in A.D. 409), that "instead of assaulting the Capital at once," he directed his efforts against the arsenal of its *ships*, the Port of Ostia, the emporium of its commerce, and magazine of its

10 [f] Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων· 11 [g] καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος· καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

[f] Isa. 14. 12. ch. 16. 4.

[g] Ruth 1. 20. Exod. 15. 23. Jer. 9. 15.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φάνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος

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provisions, and "as soon as he was in possession of that place he summoned the City of Rome to surrender at discretion; and his demands were enforced by the declaration, that a refusal or even a delay would be instantly followed by a destruction of the magazines on which the life of the Roman people depended. The clamour of the people and the terror of famine subdued the pride of the senate," and Alaric was received within the walls of Rome. *Gibbon*, ch. xxxi.

The THIRD TRUMPET.

10, 11. καὶ ὁ τρίτος ἄγγελος ἐσάλπισε] *And the third Angel sounded, and there fell from heaven a great Star, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the waters: And the name of the Star is called the Wormwood: and the third part of the waters was turned into wormwood; and many men died of the waters, because they were made bitter.*

Here A, B have ὁ Ἄψινθος, *the Wormwood.*—*Elz.* omits the article.

A *Star*, in the language of the Apocalypse, is a Luminary of the Church. *The Seven Stars are the Angels of the Seven Churches* (i. 20), that is, chief Ministers of the Seven Churches. A *fallen* Star is therefore emblematic of a false Teacher. Cp. ix. 1. He is said to be like a *torch* (λαμπὰς), because he has no heavenly light; but flares with earthly flame, mingled with lurid smoke. He was set by God in the firmament of the Church, to be a guide to others; but he *falls* and becomes like a "wandering Star, to which is reserved the *blackness of darkness* for ever" (Jude 13).

His name is called ὁ Ἄψινθος, the *Wormwood.*

Wormwood is very bitter (*Billerbeck*, Flora Class. pp. 213, 214), and in certain cases produces convulsions, delirium, epilepsy, and death (see *Winer*, R. W. B. ii. p. 688); and is here, as in other places of Scripture, descriptive of *false doctrine. Take heed*, says Moses, when he warns the Israelites against corrupt doctrines and practices, *lest there should be among you a root that beareth gall and wormwood.* (Deut. xxix. 18.) And so God says by Jeremiah: *Because the prophets cause My people to err, behold, I will feed them with Wormwood.* (Jer. xxiii. 15; see also Amos v. 7; vi. 12.) *He will choose their delusions, and punish them with their own devices.* And St. Paul in the same spirit says, *Look diligently lest any fail of the grace of God; lest any root of bitterness* springing up trouble you, and thereby many be defiled. (Heb. xii. 15.) And St. John's scholar, *S. Ignatius*, in several places, speaks of *heresy* as a *noxious plant*, κακὴ βοτανὴ (Eph. 10, Trall. 6, Phil. 3).

This fallen Star, whose name is Wormwood, represents Heresy; and particularly those Heresies concerning the Natures and Person of Christ; and the Divinity of the Holy Spirit; and Divine Grace and Free Will; which prevailed in the fifth and sixth centuries after Christ.

Almost all those Persons who gave their name to those Heresies were gifted with great mental endowments. They were *Stars*; Stars set in the heaven of the Church to enlighten others. Arius was distinguished by his ready eloquence and logical acumen. Nestorius was a Bishop famous for holiness and learning. Eutychianism owed its origin to the head of a monastic body. Pelagius was remarkable for moral strictness of life.

Here also is another reference to the History of Israel. Moses, the *faithful servant* of God, and the leader of His people in the wilderness, cast wood, which God showed him, into the *bitter waters of Marah*, and made them *sweet.* (Exod. xv. 23.) But here the *false Teacher* reverses that action. The Star burning like a lamp, whose name is Wormwood, falls into the waters and makes them *bitter.* Instead of guiding men by the steady light of true doctrine, over the troubled sea of this world, it falls into the rivers and wells of Salvation, and embitters the sweet waters of Holy Scripture, by the infusion of heretical interpretations, and destroys the souls of men.

This exposition is authorized by ancient Interpreters. This Star represents a constellation falling from the firmament of the Church. This Star symbolizes heretical teachers embittering the waters of Holy Scripture. (*Aug.? Bede, Aquinas.*) And so *Lightfoot* here, "The third Trumpet brings the Star, '*Wormwood*,' upon the rivers and fountains of waters; which seemeth to denote the grievous heresies that should be in the Church, which should corrupt and embitter the pure springs of Scripture, the fountains of truth." And so *Vitringa*, *Bengel*, and many others cited by him.

Thus we are taught to regard *Heresies* in their true light; that is, as *punishments* for the *sins* of men.

Grievous punishments they also were, even in a temporal sense, as was seen in the fury of the Asiatic Monophysites, of the African Circumcellions, and of the Arian Vandals, under Genseric, A.D. 477, and Huneric, A.D. 484, and Thrasimund. See the contemporary History of *Victor Vitensis* in *Ruinhart's* Historia Persecut. Vandal. 1694. and *Vitringa*, Anacr. p. 100.

But these and other Heresies were also trials and exercises of Faith, Hope, and Love; and so served to the manifestation of God's grace and glory, and to the purification of His Church. *There must be Heresies*, says the Apostle, *that they which are approved may be made manifest among you.* (1 Cor. xi. 19.)

Indeed, *if* there had been no *Heresies*, the Church would not possess the explicit declaration of the Christian Faith which she now has in her Creeds.

The opposition of Heretics constrained her to examine carefully the Holy Scriptures; and to proclaim clearly to the world what is the true Faith which is contained in those Sacred Writings, and which she had received from Christ and the Apostles; and to deliver a solemn protest and warning against the erroneous and strange doctrines with which Heretics endeavoured to corrupt that Faith.

Thus Heresies themselves, while they were Punishments to the godless, served to prove and confirm the belief of Christians, and to place the True Faith in a clearer light, and to establish it on a more solid foundation.

This was a blessed consummation of trial; and such a *result* as that might well be the object of the *prayers* of Saints.

Here also we may observe the difference of treatment of similar subjects in the *Trumpets* and *Seals* respectively; and this serves to bring out the difference of their character. In the *Seals*, Heresy is represented as a *trial* of the Church, and as a severe *suffering* to be *endured* by her (vi. 5, 6). In the *Trumpets*, Heresy is treated as a Judgment *inflicted* on men for sin, and brought upon them by themselves.

This Trumpet leads the way to

The FOURTH TRUMPET.

12. καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε] *And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars: so that the third part of them should be darkened, and the day should not shine for a third part of it, and the night likewise.*

Here we pass from visitations on the elements of *earth* to judgments in a higher region, that of *heaven.* The *Sun* is smitten, and the third part of the *Moon*, and the third part of the *Stars.*

Here we see a prophecy of a great prevalence of errors, defections, apostasies, and confusions in *Christendom*; such as abounded in the Seventh Century.

This view prepares us for

The FIFTH TRUMPET.

13. καὶ εἶδον] *And I beheld and heard one Eagle flying in mid-heaven, and saying with a loud voice, Woe, Woe, Woe, to the inhabiters of the Earth by reason of the remaining voices of the trumpet of the three Angels, which are yet to sound!*

The reading ἀετοῦ (*an eagle*) is in A, B, and in several Cursive MSS., and in many Versions, and is received by *Griesb.*,

φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

a Luke 8. 31. & 10. 18. ch. 17. 8.

IX. 1 [a] Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ

Scholz, Lach., Tisch.—Elz. has ἀγγέλου. No copyist would have substituted ἀετοῦ for ἀγγέλου here; and therefore, on this and other grounds, ἀετοῦ is to be preferred.

The *flying Eagle* announces a triple *Woe* to the inhabiters of the *Earth*—that is, to those who are of the *earth, earthy*: and are not loyal subjects of Christ, and faithful citizens of the Kingdom of *heaven*. See above on iii. 10.

Observe also, St. John says that he beheld and saw *one* Eagle, ἑνὸς ἀετοῦ. The Eagle in mid-heaven here is called εἷς ἀετὸς, *One* Eagle. This *Oneness* marks some special messenger. This *One* Royal Bird, this *King* of *Birds*, here probably signifies Christ Himself, who is called in the Apocalypse "*the Great Eagle*" (xii. 14, where see note).

There is a similar use of the numeral εἷς, *one*, in xviii. 21, εἷς ἄγγελος ἰσχυρὸς, *One* special Angel who is *strong*, and xix. 7, εἶδον ἕνα ἄγγελον ἑστῶτα, I saw *One* Angel standing. In both these cases the *One* Angel seems to designate Christ. On this *emphatic* use of εἷς, see *Winer*, § 18, p. 106.

Christ's *Royalty*, in His Human Nature, especially as *triumphing* over *Death*, and as *ascending* in glory into Heaven, is marked by the emblem of the *Eagle* (see on Matt. xxiv. 28. Luke xvii. 37; above on iv. 7), as it is in another respect, by that other emblem in the Apocalypse, where He is called *the Lion*, the King of Beasts (v. 5). In chap. x. 3, He is said to *roar* as a *Lion*. Why may He not therefore be here said to *fly* as an *Eagle?* especially as Jehovah Himself deigns to speak of Himself under this similitude, in His care for His People, in their deliverance from Egypt, and in their passage through the wilderness, to which there is a continual reference in this Vision of the Trumpets. "As an *Eagle* stirreth up her nest, *fluttereth* over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the LORD did lead him." (Deut. xxxii. 11, 12.)

The Eagle flies ἐν μεσουρανήματι, in *mid-heaven*, i. e. in the *zenith* (see *Eustath.* ad Iliad. ix. 68. *Wetst.*), so as to be *manifest* to all, like the *sun* at *noon*.

What now is the *moral* of this Vision?

It is this: The Trumpets, as we have seen, were introduced by a Vision of the heavenly Temple, and by the ministry of an *Angel*—probably Christ Himself, as Man, in His Priestly character—presenting before the Throne in heaven the prayers of All Saints (viii. 2—5).

The deliverances of God's Church, and all the discipline with which He purifies her in this World, by means of the Divine Judgments announced by the Trumpets, and executed by Him on the *dwellers upon the earth*, that is, on the proud and godless of this world, have been already represented as results of the *Prayers of the Saints*, presented by the Angel in the golden censer in heaven.

Thus the Church has been assured of God's protection; and she is encouraged to trust in Him, and pray for the Coming of Christ.

What next follows?

Three several and extraordinary *Woes* are now announced with a special preamble, and by a special Vision. *One Eagle* is seen stretching out his wings and flying in mid-heaven, and is heard crying, "WOE, WOE, WOE, *to the inhabiters of the Earth*, by reason of the remaining voices of the *three Angels*, which are about to sound."

Thus the Church is assured, that, however terrible these judgments may be, they are foreknown and controlled by Him who bore His people out of Egypt of old, and carried them through the wilderness on *Eagles' wings*; and that, whatever may betide the inhabiters of the *Earth*, in the storm of His wrath against them for their ungodliness, she herself, who is *not* of the *Earth*, but has her hopes and her heart in *heaven*, "will be defended under His wings, and be safe under His feathers," as it is said in the Psalm (xci. 4); and that He will protect her from her Enemy the Dragon, as is written in the same Psalm concerning Christ, Who is "the great Eagle" (Rev. xii. 14). "Thou shalt go upon the Lion and the Adder, the young Lion and the *Dragon* Thou shalt tread under Thy feet." (Ps. xci. 13.)

This exposition is illustrated and confirmed by the language of the Apocalypse in the Twelfth chapter, to which a reference has just been made. See xii. 2, 3. 13, 14.

There we read, "*Woe to the Earth*" (xii. 12), as here, "*Woe to the inhabiters of the Earth;*" and that when the *Dragon* saw that he was cast out, he persecuted the Woman, i. e. the Church; and that "to the woman were given *the two wings of the great Eagle*, that she might fly into the wilderness into her place"—just as the Ancient Church fled from Pharaoh, the persecuting King of Egypt, a type of the worldly oppressors of the Church—and there she is *nourished* from the face of the Serpent (xii. 14); and she may now say, "I will get me away far off, and remain in the wilderness, I will make haste to escape, because of the stormy wind and tempest." And the Spirit comforts her with words of peace, "O cast thy burden on the Lord, and He shall *nourish* thee, and shall not suffer the righteous to fall for ever; As for my enemies, O God, Thou shalt bring them into the pit of destruction." (Ps. lv. 7, 8. 23, 24.)

The FIFTH TRUMPET;

CH. IX. 1—11. *καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε*] *And the fifth Angel sounded, and I saw a Star that had fallen from heaven unto the earth: and to him was given the key of the bottomless pit.*

And he opened the bottomless pit (or *abyss*): *and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

And there came out of the smoke Locusts upon the earth: and unto them was given power, as the Scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; except only the men who have not the seal of God on their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment is as the torment of a scorpion, when it hath struck a man. And in those days shall the men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the forms of the Locusts are like unto horses prepared unto battle; and on their heads are as it were crowns of gold, and their faces as the faces of men. And they had hair as the hair of women, and their teeth were as teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they have tails and stings like unto scorpions, and in their tails is their power to hurt the men five months: they have over them a King, the angel of the bottomless pit; his name in the Hebrew tongue is Abaddon, and in the Greek tongue he hath a name Apollyon.

The Vision here, in *v.* 1, represents the Star not as *falling*, but as *having already fallen* (πεπτωκότα), and to this Star is given the *key of the bottomless pit* (τοῦ φρέατος τῆς ἀβύσσου), literally, of *the pit of the abyss*; or, in other words, of the *aperture*, by which there is egress from, or ingress into, the *abyss*. The φρέαρ is the "orificium abyssi." (*Bengel.*)

The sense of the word ἄβυσσος has been already examined in the note on Luke viii. 31. It does *not* mean *the Lake of Fire*, from which it is distinguished in the Apocalypse. See on xx. 1—3, compared with xx. 10. It does not mean that *final* abode of the Evil One, and of his associate spirits, but it signifies his *present* residence and stronghold.

A *Star*, in the language of the Apocalypse, is a Christian Teacher (i. 16. 20; viii. 10). The *Star which had fallen from heaven to the earth*, represents the *heretical apostasy* of some who were designed to be Lights in the Church. This Star has the *key of the abyss*, and *opens* the *pit*. *Heretical Teachers* are thus represented as being the *cause* of the *opening* of the *abyss*, and of the *issue of the smoke* from it, which is described as darkening the air and the sun; that is, obscuring the heavenly light of Christ and of His Gospel.

Smoke issues from the Pit; and an army of Locusts comes forth out of the *smoke* upon the earth. They do not come *directly* from the *Pit* itself, as the Beast does, in chap. xi. 7, but the army of Locusts issues forth out of the smoke.

They are described as like unto *Scorpions* of the earth.

Our Lord had spoken of *Scorpions* in a *spiritual* sense, as instruments of Satan. "I give you power to tread on *serpents* and *scorpions*." (Luke x. 19.) And in the mention of them here, there is also a reference to the enemies by which the Ancient Church of God was assailed in the wilderness, and to the mercy of Almighty God, "Who led her through the great and terrible wilderness, wherein were fiery *serpents* and *scorpions*." (Deut. viii. 15.)

These Locusts of the Apocalypse are represented as enemies to the *soul*; "they have no power to injure the *Grass*, or any

πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου· 2 καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· 4 [b] καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνa βασανισθῶσι μῆνας πέντε·

[b] Ezek. 9. 4. ch. 6. 6. & 7. 3.

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green *thing*, nor any *Tree*, *except* (εἰ μὴ) the *men* who have not *the seal of God on their foreheads.*" *Elz.* has μόνους, *only*, here after ἀνθρώπους, but it is not in A, C, and is probably only a gloss. It is added in *v.* 10, that they have power to *hurt the men* five months. Observe the article τοὺς before ἀνθρώπους; "they have power to hurt *the* men," i. e. *the* men mentioned here, who have not the seal of God on their foreheads.

Observe here also the use of εἰ μὴ, *save only*: these Locusts cannot hurt the *vegetation* of the earth—and therefore they are not *natural* locusts—but they only hurt *men*, and only a *particular class* of men, viz. *those* men who have not on their foreheads the *seal of God*, which declares them to be His, and assures them of His defence. (See above, vii. 3.)

These Locusts are described as *conquering*: they have *golden crowns* of *Victory* (vi. 2, στεφάνους); their faces are human; their hair is long like that of *women*: and they are in form like Horses of War, to which even natural Locusts bear some resemblance (see Joel ii. 4. *Winer*, R. W. B. i. 487), and Locusts are therefore called in Italy "*cavallette.*"

But, whereas *natural* Locusts are described in Scripture as "not having any king" (ἀβασίλευτον γένος, Prov. xxx. 27), *these spiritual* Locusts are represented here as having a king over them, who is the *Angel* of *the abyss*, and whose name is expressed here in Hebrew (אֲבַדּוֹן, *Abaddon*), and also in Greek (Ἀπολλύων), both names signifying *Destroyer*; and thus he stands in contrast as the Adversary of the *Creator* and *Preserver*, whose name is specified in Scripture in those two languages, viz. in Hebrew אַבָּא (*Abba*), and in Greek Πατὴρ, *Father*. See on Rom. viii. 15. Gal. iv. 6.

The name is given in both languages in both cases, because the one is the universal *Enemy*—Satan, the other is the *Father* of all, "rich in mercy *to all*" (Rom. x. 12), both Jew and Greek (Rom. iii. 29).

It is specified here as a characteristic of these Locusts, that they are withheld from *killing* men; but permission is given to them to exert their power under a control and restraint, so that men *should be tried*, and *tormented* by them *five months*. Observe the change of *voice* here, from active to passive. God *restrains* them from *killing* men; and He suffers that men *should be tried by them* for a certain period. The language of the original marks the Divine agency in a more striking manner (ἐδόθη αὐτοῖς ἵνα μὴ κ.τ.λ.); it was *given* to them that they should *not kill* them, but that men should *be tormented* by them.

When we consider these circumstances, and review the characteristics of the Trumpets, and contemplate the events predicted by the preceding Trumpets, we see good reason for believing, with many learned and judicious Interpreters, that the present Trumpet, the Fifth, announced the woes inflicted by *Mohammedanism*.

In further corroboration of this opinion, it may be observed, that the judicial Woe of this Trumpet is represented as due to the agency of the *Star which has fallen* from heaven; that is, to the operation of the false doctrine and corrupt worship of those who ought to have been Luminaries in the firmament of the Church. The Locusts issue from the smoke that arises from the pit of the abyss, unsealed by the fallen Star.

Mohammedanism owed its origin to Heresies, Schisms, and corruptions in Christendom.

When the Arians had propagated their pernicious dogma, that the Son of God is a creature, and when it had been affirmed by others in Christendom, that He was a mere man, it followed as a natural consequence, that other persons would be represented as eqnal or superior to Him. *If* Jesus Christ was no more than a Prophet, then Mohammed, who came after Him, might be greater than Jesus Christ. In other respects also, defection and degeneracy in the faith and ritual of Christendom, were preparatory and auxiliary to the spread of Islamism. The doctrine of the Divine Unity, studiously asserted in the Koran, gave an advantage to the new religion as contrasted with the popular form of Christianity, which was tinctured by superstition and idolatry. "Mahomet," says *Neander* (Church History, vol. v. p. 111), "proclaimed that he had been sent by God to be a restorer of *pure Theism*, and to cleanse it of those strange elements, with which it was mixed in Judaism and Christianity. The war which he waged was directed against the *vain corruptions* of those earlier Revelations; and he might be fairly justified in accusing the professors of Christianity, *such as he saw it*, of falsifying the original worship, as when he assailed the adoration of the *Virgin Mary* and *of the Saints* [and of images]. And the *Schisms* and *bitter animosities* among the different sects of Christians, presented another point of comparison, in which the religious *unity* displayed by the votaries of the Koran appeared in a favourable light." *Neander* has also observed (Ch. Hist. v. 114), that the divisions which existed among the Oriental Christians, and hindered them from making any well-organized resistance to the aggressions of the enemy, gave great facilities to the victorious advance of the Mohammedan Saracens.

The emissaries of this plague, in the Fifth Trumpet, are called *Locusts*, and they are compared to *Horses* and *Scorpions*. All these physical objects are associated with *Arabia*, the native country of *Mohammedanism*. The Locusts which were brought by Moses as a plague upon Pharaoh and upon Egypt, came from *Arabia*. (Exod. x. 13. Cp. *Winer*, R. W. B. i. p. 490.) The *Mohammedan* military power was distinguished by its *cavalry*. "*Arabia*," says *Gibbon*, "in the opinion of the naturalist, is the genuine and original country of the *horse*; the merit of the Barb, the Spanish and the English horse, is derived from a mixture of *Arabian* blood." (*Gibbon*, Decline and Fall, &c., ch. l., near the beginning.) The noblest description of the *war-horse* was probably written in *Arabia* (Job xxxix. 19). *Scorpions* also are mentioned in Scripture as characteristic of the *Arabian* wilderness. (Deut. viii. 15.) All the features of this Vision attract the mind to *Arabia*.

These Locusts are described as *conquerors*, having *crowns* of *Victory* on their heads, and the sound of their wings is like that of many *horses* running to battle. Islamism propagated itself by conquest; and the rapidity with which its conquests were achieved, and the vast extent of its dominion, and the splendour of its victories, are almost without a parallel in the history of the world. In eighty years it overran, or rather *flew* with *wings*, over Palestine, Syria, Armenia, a great part of Asia Minor, Persia, part of India, Egypt, Numidia, Portugal, and Spain.

Another characteristic of these Locusts is, that they have faces like Men, and *hair* as of *Women*, that is, *long hair*. (Cp. 1 Cor. xi. 14.) Mohammed himself is thus described; "his hair, hanging over his shoulders, retained its dark colour to the day of his death." (*Arnold's* Ishmael, p. 86.)

The Arabians and Saracens are described by ancient writers as wearing their hair "long and flowing, and sometimes plaited like women." See *Plin.* N. H. vi. 26. *Ammian. Marcellin.* xxxi. 18, where *Valesius* says, "Such was the costume of the Saracens, wearing their hair long and braided, hanging down on their backs, 'crinitis vittatisque capitibus.'"

A recent writer on Islamism thus speaks, "Moslem historians maintain that the *Locust Armies* carried on their *wings* the Arabic inscription 'We are the Host of Allah; every one of us carries ninety-nine eggs; and *if* we had a hundred, we would *destroy* the world and all that is therein.'" *Dr. J. M. Arnold's* Ishmael, p. 252. Thus they identified themselves with the Locusts of the Apocalypse; the brood of Abaddon, the *Destroyer*: thus also they owned that they were *restrained* by a controlling Power.

It is also specified in the Vision that these Locusts are *restrained* from *killing the* men, but that men would be *tormented* by them five months.

The Persecution waged by *Mohammedanism* was distinguished in this respect from that of ancient Heathen Rome, which martyred Christians *as such*, and is represented in the

καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.
c Isa. 2. 19. Jer. 8. 3. Hos. 10. 8. Luke 23. 30. ch. 6. 16.
6 c Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.
d Exod. 10. 4. Wisd 16. 9. Joel 2. 4.
7 d Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,
e Joel 1. 6.
8 e καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν·
9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον·
10 καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε·
f ver. 1.
11 f ἔχουσιν ἐφ'

Apocalypse as riding on a horse of *fire*, with a *sword* in its hand (vi. 3, 4). And the Persecution carried on by Mohammedanism was also distinguished from the Persecutions waged on the Saints of God by *the two Beasts* of the Apocalypse, who make war with the Saints, and *kill those who do* not worship the image of the Beast (xiii. 7—15; cp. xvii. 6).

Mohammedanism did indeed tempt men by many allurements to adopt its own creed; and this was a severe *torment*. It was, in the strict sense of the word, a *βασανισμός*; it was a *touchstone* (*βάσανος*) of their *faith*. Cp. 1 Pet. i. 7, where the Apostle compares persecution to the trial of precious metals.

Christians were subjected to many disabilities and humiliating distinctions and oppressions, if they refused to profess Islamism; but they were not compelled to renounce their faith. This fact is established by the authorities in *Gibbon's* Decline and Fall, chap. li., near the end; and by the quotations from the Koran by *Gieseler*, Church Hist. § 127, who says, "Jews and Christians were *tolerated* by the Arabs on condition of paying a poll-tax; and though sometimes *severely oppressed* (*βεβασανισμένοι*), they were *not compelled* to change their religion; still, however, the advantages held out to those who adopted Islamism attracted many converts. Mahomet, in the Koran, made it a duty of believers to carry on religious war for the purpose of exterminating idolatry, and making *Jews* and *Christians tributary*."

In the conquest of Egypt by Amru, circa A.D. 639, the Bishop and Community of the Coptic Church near Memphis, "submitted to the invaders, and paying a poll-tax secured to themselves their property and liberty of conscience." *Arnold's* Ishmael, p. 222, ed. 1859.

Neander observes (Church Hist., Third Period, First Section, near the end), "The Saracens, who, in the course of the seventh and eighth centuries, exercised rule in Asia, in Syria, and the neighbouring provinces, and in Northern Africa, did not *persecute* the *old Christian inhabitants on account of their faith, if they paid the appointed tribute:* but there were not wanting occasions for the exercise of wilful *oppression, insult, and cruelty;* those who only adhered in uncertainty to a *dead faith*" (i.e. "they who had not the seal of God on their foreheads") "might allow themselves to become converts to a religion which was extending itself by manifold influences, and flattered the passions of the natural man, and was supported by all the weight of authority."

It is said in this prophecy (*v.* 6), that in those days shall *the* men seek *death*. Observe here "*the* men," *the* men who have not the Seal of God (*v.* 4; cp. *v.* 10). This is a scriptural description of extreme misery, and represents the torment to which those men would be reduced under Mohammedan rule. Cp. Jer. viii. 3, where the prophet speaks of the sufferings of the rebellious Jews scattered abroad; "*Death* shall be *chosen* rather than *life*, by all the residue of them that remain of this *evil* family, which remain in all places whither I have driven them, saith the Lord of hosts." Not that the dispersed Jews did really all prefer death, for few had the courage to be martyrs; but the *misery* of their life is thus described by a comparison which represents it as worse than death. Cp. Job iii. 21, where Job's wretchedness is represented in similar terms, "Wherefore is light given to him that is in misery, and life unto the bitter of soul, *which long for death, but it comes not, and dig for it more than hid treasures?*" The language of the Patriarch of Arabia appropriately describes the sufferings of Arabian Christians under the rule of the Arabian false-Prophet and his Saracenic followers.

The question concerning the meaning of the *five months*, during which these Locusts are described as hurting men (*v.* 10), will be considered hereafter in a general note on the *times and numbers in* the Apocalypse, at the end of chap. xi.

In the mean time, it may be observed that *natural* Locusts have that time (viz. *five months*) appointed to them; *their* power of *hurting* extends from April to September, when they are rendered torpid by the cold. *Bochart*, Hierozoic. pars post. iv. c. 8, p. 495. Cp. *Eichhorn, Ewald, De Wette.*

And the *moral* of this sentence is, that, *as natural* locusts have their season of *five months prescribed* and *limited* by *God*, *so* these *spiritual* locusts will not be able to exercise their power of injuring men beyond the period which is determined by Him; and thus it will be seen and acknowledged, that the wonderful conquests of the Saracenic and Turkish armies were not achieved by their own inherent strength and energy, but by the Divine Permission, and for the execution of Divine Judgments.

It may perhaps be asked by some, in reference to this exposition;

How can it be said that *Mohammedanism* did not *hurt* any thing *save only those men who had not the Seal of God on their foreheads?* Did not Mohammedanism hurt some *faithful Christians*, who *had* the Seal of God on their foreheads?

The answer to this question is supplied by other parts of Holy Scripture.

They who *hurt* are compared here to *scorpions:* their *power* is called *ἐξουσία, authority, permission*, from God (cp. Rom. xiii. 1—3), and the word used here for *to hurt* is *ἀδικεῖν* (*vv.* 3, 4). Also, the word here used for "it was *commanded*" is *ἐρρέθη*; and this word, used about twenty-five times in the New Testament, is always predicated of *God*. It was *God* therefore Who *restrained* these scorpions from *hurting* (*ἀδικεῖν*) any "who have His Seal on their foreheads."

Let us now refer to the words of our Blessed Lord to His disciples, as recorded by St. Luke, x. 18, "I was *beholding* Satan *falling* as lightning *from heaven*." Compare the *star fallen* from heaven here (*v.* 1). Our Lord then says, "Behold, I give *you the* power" (*τὴν ἐξουσίαν, authority*, the same word as here), "to tread upon" (*ἐπάνω*, over, and upon) "*serpents* and *scorpions*, and upon all the power" (*δύναμιν*, physical force, distinguished from *ἐξουσία*) "of the *Enemy;* and nothing shall in any wise *hurt* you" (*ὑμᾶς οὐ μὴ ἀδικήσῃ*, the same word as here).

Therefore, whatever injuries might be inflicted by those scorpion-like Locusts upon the *dwellers* on *the earth* who have not *the Seal of God on their foreheads*, the Locusts would be subject to His rule, and be restrained by His control, and they would not be able to hurt (*ἀδικεῖν*) any of His faithful servants, the true members of Christ, "Who has bruised the head of the *Serpent*" (Gen. iii. 15), and Who would bruise Satan under their feet (Rom. xvi. 20), and Who has assured His disciples of every age that they would have *the* power—*the* authority—(*τὴν ἐξουσίαν*) "to *tread* upon serpents and *scorpions*, and upon all the power of the Enemy." Whatever might happen in this world to their perishable bodies, their sufferings would redound to their greater glory (Rom. viii. 18. 2 Cor. iv. 17. 1 Pet. i. 6, 7; iv. 13), and they "would be more than conquerors through our Lord Jesus Christ" (Rom. viii. 35—37. 1 Cor. xv. 57), "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers, but the face of the Lord is against them that do evil. And who is he that will harm you if ye be followers of Him that is good (*τοῦ ἀγαθοῦ μιμηταί*)? But and if ye suffer for righteousness' sake, happy are ye, and be ye not afraid of their terror, neither be ye troubled, but sanctify the Lord God in your hearts" (1 Pet. iii. 12—15).

The following historical, doctrinal, moral, and practical inferences may be deduced from this vision of the Fifth Trumpet.

(1) Mohammedanism is *not* to be regarded as a *true religion:* but as an emanation from the bottomless pit, the abode of the Evil One.

(2) Mohammedanism was *permitted* by God to come forth from the abyss to scourge mankind for *corrupting* the *true Faith*

αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ Ἀββαδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

12 [g] Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα. g ch. 8. 13.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ 14 [h] λέγοντα τῷ ἕκτῳ ἀγγέλῳ, Ὁ ἔχων τὴν σάλπιγγα, λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. h ch. 7. 1.

15 Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. 16 [i] Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν. i Ps. 68. 17. Dan. 7. 10.

17 [k] Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων· καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. k Isa. 5. 28, 29. 1 Chron. 12. 8.

18 Ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων

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and *Worship*, and for their manifold schisms and divisions, and for their want of zeal and earnestness in maintaining and propagating the Truth.

(3) Heresy and Schism, Superstition and Idolatry, are great evils, not only in themselves, but in their consequences. The fallen Star unsealed the Pit, and the Pit sent forth the smoke, and the smoke sent forth the Locusts. Arianism introduced Islamism. The schisms of Christendom made it a prey to the sword of the False Prophet. Superstition and Idolatry gave an easy triumph to the armies of him who proclaimed as his watchword, "There is One God." God Himself pointed out the sins of Christians by the punishment which He inflicted upon them. He *adapted* their punishment to their sins; and thus called them to *repentance*. They had despised the love of the True Prophet, revealing Himself as *God*, and they were chastised by the cruelty of the False Prophet. They were distracted by feuds; and they were made to bow their neck to the yoke of a Power which would have forced them all into unity. By the worship of the *creature* they had almost fallen into *Polytheism*, and they were chastised by him who proclaimed himself the restorer of *Monotheism*.

(4) The spirit of comparative forbearance, which in some respects characterized Mohammedanism, was not due to any moderation in its author; for the Locusts are described as under the rule of him who is called the *Destroyer* (*v.* 11); but solely to the *restraining* power and mercy of *Almighty God*.

(5) Mohammedanism itself, with its rapid and extensive conquests, not having in it the sinful and debasing elements of Idolatry, may be regarded as having served as a barrier against the incursions of Pagan Idolatry from without, and as a safeguard against the corruptions of Superstition *within* the Church; especially in the East; and thus, in a certain sense, may be recognized as subservient to God, in preserving Christendom from even a worse evil. It had the effect of stimulating the courage, and of reviving the faith of many; and perhaps the condition of Christianity in Asia, Africa, and Greece, might have been far more miserable than it was, if the Christians had not been awakened from their slumber, and excited by their trials to put forth new energy, and to flee with fervent devotion to God as their only refuge in adversity.

(6) Whatever woes may be inflicted on the world under the tyranny of Mohammedanism, or of any other false religion, yet the true servants of God, who *have His Seal on their foreheads*, are safe from harm.

They have "authority from Him to tread upon serpents and scorpions and on all the power of the enemy, and nothing will in any wise hurt them."

Therefore the True Faith is to be held fast as the Christian's armour, and as a safeguard in all the perils of his pilgrimage through this transitory world to his heavenly rest.

(7) The sway of Mohammedanism is not only limited by God in *degree*, but in *time*: its power is to *hurt the men* (i. e. the careless and faithless, and not the true Christian, *v.* 4) for an *appointed season*, called in the prophecy *five months*. Then its power will fall, perhaps as rapidly as it rose. Here is another proof of its *earthly* origin. Islamism has its "*five months*," but the *Gospel* of Christ is *everlasting* (Rev. xiv. 6). The Locusts have a King over them, the *Destroyer*, and he goeth to destruction. But Christ is King of Kings, and Lord of Lords, and His Kingdom will have no end (xvii. 14; xix. 16).

12. *ἡ οὐαὶ*] *The first woe is past; behold, there come two woes more after these things.*

The Sixth Trumpet.

13. *καὶ ὁ ἕκτος*] *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar before God,*

14.] *saying to the sixth angel, who had the trumpet, Loose the four angels which have been bound at that great river, Euphrates.*

15.] *And the four angels were loosed, which had been prepared for the hour, and day, and month, and year, for to slay the third part of men.*

16.] *And the number of the army of the horsemen were two myriads of myriads: I heard the number of them.*

17.] *And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses are as the heads of lions; and out of their mouths issueth fire and smoke and brimstone.*

18.] *By these three plagues was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issueth out of their mouths.*

19.] *For their power is in their mouth, and in their tails; for their tails are like unto serpents, and have heads, and with them they do hurt.*

In *v.* 12 A has ἔρχεται, and B has οὐαὶ καὶ μετὰ ταῦτα. In *v.* 14 B has λέγοντος, but A has λέγοντα, and A, B have ὁ ἔχων. *Elz.* has ὃς εἶχε. In *v.* 18 A, B, C have πληγῶν, which is omitted by *Elz.* In *v.* 19 B, C have ἡ γὰρ ἐξουσία τῶν ἵππων (A has τόπων). *Elz.* has αἱ γὰρ ἐξουσίαι αὐτῶν. In *v.* 20 *Elz.* omits the article τὰ (which is in A, B, C) before εἴδωλα.

In order to understand this Vision, it must be borne in mind that the design of the *Trumpets* is not to represent the doings or sufferings of the *good*; nor the *sins* of the *wicked*, but the *punishments* inflicted upon them for their sins.

Next it must be observed that the Vision of this Trumpet, the Sixth, stands in remarkable contrast, in *some* respects, with that of the preceding or Fifth Trumpet. The *Woe* represented by the *fifth* Trumpet proceeded from the *pit of the abyss*, opened by a Star that had *fallen* from heaven. *That* Woe was produced by a power which had *fallen from God*.

But here, in the Sixth Trumpet, the agency which becomes a Woe, is represented as proceeding *from God*.

The signal which sets *it in operation* is not, as there, from *below*, and from the Evil One, but it is from *above*, even from the presence of God Himself. *I heard a voice from the four horns of the golden altar before God, saying to the Angel, who had the Trumpet, Loose the four Angels that have been bound.*

The Loosing of the Four Angels is, therefore, a *divine* act.

Next, the Four Angels, which are here loosed, are *Angels* of *God*.

The word *Angels* is of very frequent occurrence in the Apocalypse; but in no instance, when thus placed absolutely, as here, does it signify an *evil* Angel.

The number *four*, as used in this Book, indicates *Universality*, which appertains to Him in Whose Hand are the *four corners* of the Earth (see chap. xi. at the end). And these *four Angels* in

αὐτῶν· [19] ἡ γὰρ ἐξουσία αὐτῶν ἐν τῷ στόματι αὐτῶν ἐστι, καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.

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the *Sixth Trumpet* which are His agents in punishment may be compared to those *Four Angels* in the *Sixth Seal* (vii. 1, 2), who stand at the *four corners* of the Earth, to whom it is given *to hurt* (ἀδικῆσαι, vii. 2, 3, the same word as is used here in *vv.* 10, and 19) *the Earth and the Sea*.

Besides, the number here assigned to the Army, here displayed, is *two Myriads* of *Myriads*: and this is an immense number, far *exceeding* any *human* force.

The number *Myriads of Myriads* had already been used in this Book to describe the number of *Angels about the throne of God* (see v. 11). And Daniel uses the same number in speaking of *God's Angels* (Dan. vii. 10), and St. Jude speaks of the *Lord* coming with *myriads* of His Holy Angels (Jude 14. Cp. Heb. xii. 22). And the number of *God's* Angels in Ps. lxviii. 17, when literally translated, is precisely the same as here.

Again, the *colour* of their breastplates serves also to mark these armies as belonging *to God*.

No one will despise inferences from *colours* as well as from *numbers*, who has carefully considered their use in the Levitical Ritual; which is, as it were, an Ante-Chapel to the inner shrine of the Apocalypse.

This colour *jacinth* appears as a *sacred* colour in the Levitical Dispensation, where the word *jacinth* is used by the LXX, in the description of the curtains and ornaments of the *Tabernacle* (Exod. xxv. 5; xxvi. 14; xxxv. 7. 23; xxxvi. 19; xxxix. 34), and the holy garments of the *High Priest* (Exod. xxviii. 5—8), and the breastplate and the Ephod (xxviii. 15. 28. 29. 33), and the Veil of the *Holy of Holies* (xxxvi. 35; xxxviii. 18: cp. 2 Chron. iii. 14), and the covering of the *Ark* (Numb. iv. 6), and of the *Table of Shewbread* (iv. 8), and of the *Golden Candlestick*, and of the *vessels* of the *Holy Place*, and of the *Golden Altar* of Incense (iv. 9—13). Compare the remarks of *Bahr*, Symbolik, i. 303, and 325, where he shows that *jacinth* (dark blue) was set apart under the Levitical Law as a *sacred* colour. The deep blue of the Sky, and of the Sea, in which God's majesty and glory are conspicuous, are like natural exponents of this symbolical consecration.

The word ὑακίνθινος (of *jacinth*, or *deep blue*), as well as λευκὸς, *white*, in the Apocalypse, indicates a *sacred* colour. It adorns the livery of God's servants, and the uniform of His soldiers. One of the precious stones of the Twelve Apostolic Foundations of the heavenly Jerusalem in the Apocalypse is *jacinth* (xxi. 20).

The heads of the horses in this Apocalyptic Vision are described as like heads of *Lions* (*v.* 17). Already the first of the *heavenly* Living Creatures had been described as like a *Lion* (iv. 7), and in two places of the Apocalypse *Christ* Himself, in His royal and prophetical office, is described as a *Lion* (above, Rev. v. 5; below, x. 3).

Besides, the purpose for which these Angels are loosed, and this Army is sent forth, is a *holy one*.

It is, in order that *men should repent*; and it is said, as it were, with indignant surprise, that the men who were not killed by this visitation *did not repent* of the works of their own hands (*v.* 20).

This then seems to be clear, that these Angels are *Angels of God*; that this army is *an army of God*; and that it is set in motion by a command *of God*, and with a design worthy of *God*.

But it may be said, Are there not other circumstances in this Vision which are at variance with this divine character?

(1) The Angels are said to *kill* (ἀποκτείνειν) the third part of men, *v.* 15.

True, but precisely the same thing is said of the agency of the Two Witnesses, mentioned in the eleventh chapter, who are clearly sent by *God*, and are called *His Witnesses* (xi. 3), and are received up to Him in triumph and glory (xi. 12); and the same word is used in the description of the punishment inflicted on those who reject them. If any one wills to hurt them he must be *killed* (ἀποκτανθῆναι, *v.* 5), and the consequences of their triumph are, that 7000 men were *killed* (ἀπεκτάνθησαν).

The attention of the reader is specially invited to *that* Vision of the Two Witnesses (xi. 3—14), which seems, when carefully examined, to leave no room for doubt as to the true interpretation of *this* Vision of the Four Angels. Indeed, *both* these Visions are designated by the *same name*: both represent "the *Second Woe*." See ix. 12, and xi. 14.

Further, the same action of *killing* is predicated in the Apocalypse of *Christ* Himself. He describes Himself as *killing* the children of the False Teacher with death (ii. 23). And we read, that "the rest of the men (who are arrayed against Him) *were killed by the sword of Him Who sitteth on the Horse; by the sword that proceedeth out of His mouth*" (xix. 21).

Indeed, all these sayings are repetitions of what He Himself declares in the Gospel, "Those *mine enemies*, which would not that I should reign over them, bring hither, and *slay* them before Me" (Luke xix. 27).

(2) Again, it may be objected, that an army of *God* could not be described under such a figure as this; "out of their *mouths issueth fire* and *smoke* and *brimstone*; by these *three* plagues was the third part of men killed, by the *fire* and by the *smoke* and the *brimstone*, which issueth out of their mouths" (*vv.* 17, 18).

But here again it may be observed, that precisely the same thing is predicated of the *Two Witnesses of God*, in the next chapter. "If any man willeth to hurt them, *fire issueth out of their mouth*, and *devoureth their enemies*; and if any man willeth to hurt them, he must in this manner be *killed*; these have power over the waters to turn them to blood, and to *smite* the earth, as often as they will, with *all plagues*" (xi. 5, 6).

It may be also remembered, that, in the Hebrew Prophets, smoke and fire are represented as coming forth from God's countenance (as in Ps. xviii. 8) to consume His foes. And it is predicated of God's enemies in this book, that they shall be tormented with *fire* and *brimstone* in the presence of the Holy Angels, and in the presence of the Lamb (xiv. 10; cp. xix. 11). Thus Fire and Brimstone are represented as instruments of the wrath of the *Lamb* (see above, vi. 16), the Meek and Holy One Himself, Who shed His blood to take away the sins of the world, and Who is infinite in mercy to those who love and obey Him; but to those who despise and resist Him our God is a "*consuming Fire*" (Heb. xii. 29).

The Trumpets represent God's wrath and indignation against His *enemies*; and the execution of His retributive *Judgments* upon them for their abuse of His mercies, and contempt of His Majesty, and violation of *His Law*.

No wonder, therefore, that the elements of Hell itself should be represented as weapons of His Justice, and as His "instruments of death" (Ps. vii. 13) against the rebellious. Cp. Isa. xxx. 33.

(3) It may also be objected that an army sent by God could not be compared to *horses* "whose power is in their mouth, and in their tails; for their *tails* are like *serpents*, and they have heads, with which they hurt" (*v.* 19).

To this it may be replied, that *God's* dispensations in this world, and His messages to it, are likened, by Hebrew Prophets, to an *army of horsemen*, especially in His judicial retributions on Egypt, the Enemy of His People. "Thou didst ride, O Lord, upon *Thine horses* and Thy Chariots of Salvation. Thy bow was made naked, even Thy Word; Thou didst walk through the sea with *Thine horses*; through the heap of great waters" (Hab. iii. 8, 9. 15).

In the Apocalypse Christ is represented as a *Warrior* riding on a *Horse*, and His armies follow Him on horses, and His enemies are *killed* by the *sword* of Him Who rideth on the *Horse* (xix. 11. 19. 21), and the blood of the winepress of His wrath cometh up to the bridles of the *Horses* (xiv. 20).

Next, as to the imagery of the *Serpents*, we may refer again to the circumstances of the *Exodus*, which are *perpetually recurring in the Apocalypse*, especially in the Visions of the Trumpets. The very badge of office of the Hebrew Legislator, the instrument by which Moses wrought his miracles, by which God punished His enemies and delivered His people, was changed into a *serpent*. (Exod. iv. 2. 4, LXX.)

This was its first appearance. And it is added, "*Moses fled from before it*." (Exod. iv. 3.) But God commanded him to take hold of it by its *tail*, in which is the serpent's sting; and which is noted in this Apocalyptic Vision as noxious to God's enemies (*v.* 19); "and Moses put forth his hand, and caught it, and it became *a rod in his hand*" (*v.* 4). Thus it was shown that God's faithful servants (Heb. iii. 2—6) can take hold and handle that which is destructive to His adversaries, and that they can work wonders with it. This was a very significant emblem of Holy Scripture, the first books of which were written by him who bore the *rod* of power, which became a *serpent*. In the Septuagint Version of the same chapter (iv. 17), we read that God said to Moses, Thou shalt take into thine hand this *rod*, which *has been changed into a serpent* (τὴν στραφεῖσαν εἰς ὄφιν), and with it thou *shalt do signs* . . . And Moses returned into the land of *Egypt*, and took the *rod of God* in his hand (iv. 20; see viii. 5. 16; x. 13; xiv. 16).

When Moses and his brother Aaron came before Pharaoh, in order to show that the power was not in *Moses himself*, but from

20 [1] Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς [1] Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. & 115. 5, &c. & 135. 5.
ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσι

God, *Aaron* was commanded to take the rod, and to cast it before Pharaoh and his magicians; and the rod of God became a *serpent*: and after a trial, in which God allowed the magicians to exercise some supernatural power, for they cast down their rods and they became *serpents*, Aaron's rod *swallowed up their rods* (vii. 10—12).

Again, in the wilderness, a *serpent* of brass, by God's command, was made the instrument of *health* to the *faithful* Israelites, who were cured by it from the bite of the serpents of fire, by which He punished the wicked for unbelief. (Numb. xxi. 6. 9. 1 Cor. x. 9.) And this serpent of brass was a figure of Christ,—the Saviour of all who believe, the Healer of the wounds inflicted by the bite of *the old serpent of Fire*. (See notes on John iii. 14, 15. Gal. iii. 13.)

Therefore, we arrive at the conclusion, that the Army in this Apocalyptic Vision is an Army of God.

The question now arises, What agents of God are specially represented in this Vision?

In answer to this inquiry, let us observe, that—

The cause of the *punishment* is intimated in the words, "Loose the four Angels that *have been* bound at *the river Euphrates*."

Some Expositors understand by these Angels and their host, some great *earthly* powers,—Turkish, Saracenic, Oriental,—and suppose that they will come forth from the *literal river Euphrates*.

But this opinion is untenable. The Euphrates is the river of Babylon; and Babylon in the Apocalypse is *always* used in a *figurative* sense: it designates *the Great City*, concerning which more will be said hereafter. We cannot therefore concur with those Interpreters, who, while they understand Babylon in a *typical* sense, interpret the *river* of Babylon in a *literal* sense. If Babylon is figurative (as doubtless is the case), *Euphrates*, the *river of Babylon*, must be *figurative* also.

What City is typified by Babylon will be considered hereafter.

The *Four Angels* of *God* are represented here as having been *bound* by an evil power in the mystical Babylon. They are *bound* as Christ was *bound*: and He was sent bound (δεδεμένος, the same word as here; see on John xviii. 24) to Caiaphas and Pilate. (Mark xv. 1.) Here again is another resemblance to what is represented in the next chapter as done to God's *Two Witnesses*. They are represented as in a worse state than bound—even *killed*, as Christ also was *killed*: killed in "*that great City*," namely, the mystical Babylon. (See note on xi. 8.)

The Divine Angels are now loosed; their number is *four*, signifying the *universality* of their commission.

They are said to be prepared for *the hour* and *day*. Observe the definite article here (v. 15).

This is one of the passages, in which great mistakes have been made and propagated, from want of attention to the original. Even a chronological period has been deduced from this passage, understood to mean *an* hour, *a* day, *a* month, and *a* year; and on the *hypothesis* that a prophetical *day* is equivalent to a *year*, that period has been imagined to be 391 years.

But *the* hour can be no other than *the hour* of God's judgment, as it is explained hereafter in chap. xiv. 15; cp. xi. 13. *The day* can be no other than *the great Day* of His wrath (xvi. 14; cp. vi. 17). "*The* Day," says St. Paul (1 Cor. iii. 13), "shall make it manifest," i. e. the *great* Day. The month and the year are the Month and Year of God's Vengeance on the wicked. See Isa. xxxiv. 8; lxi. 2. Jer. li. 6. Cp. Hos. v. 7. Zech. xi. 8.

This is elucidated by what our Blessed Lord Himself says, "He that rejecteth Me, and receiveth not My words, hath One that judgeth him—the *Word* that I have spoken, *that* shall judge him in *the Last Day*" (John xii. 48).

The Four Angels represent the Divine Word; and there is a propriety in the number *Four* in that respect also, inasmuch as the Divine Word is summed up in the *Fourfold* Gospel. The fourfold *Evangelium* is preached by the Four *Angels*.

At the awful Day of Doom the power of *God's Word* will be felt and recognized by all. *That* Word is prepared for "*The* Day," to be the rule and standard by which every sentence pronounced at that great Day of Assize will be determined, and according to which all to whom it has been preached will be judged at that Day.

On the whole, we may conclude that this Vision represents the diffusion of the Fourfold Gospel to the four quarters of the Earth. It predicted that the Word of God would be *bound*. This prophecy has been fulfilled. God's Word *has been* bound. It *was* bound for a long time; it was not read to the people; it was chained in the fetters of a dead language; and so it remained, as it were, in prison for many centuries. And even to this day, in many countries, the Word of God is bound by some who profess themselves to be Chief Rulers in the Church of God.

The Ancient Expositors of the Apocalypse had not the benefit of the light which has been thrown on this prophecy by *events*, such as they could never have anticipated. They had not seen the *binding of the four Angels*, and their subsequent *release* in later days. They had not seen the *Holy Scriptures chained and imprisoned*, and afterwards let loose by God. And yet even some of the Ancient Interpreters of the Apocalypse concluded, from the tenor of this prophecy, that the *Angels* here mentioned must be *Messengers* of *God*. Thus *Arethas* and *Œcumenius*.

This Vision has revealed also the result which we have seen, and now see. It foretold that the Holy Scriptures, though *bound as captives* for a time, would be *loosed* by the command of God, and that they would traverse the world like an innumerable Army. And although they are God's Army, and therefore are divine, and ministers of salvation to many, yet the Vision has declared that the Holy Scriptures would be like instruments of punishment and death to the enemies of God.

Therefore this Vision inculcates an important religious and moral truth. It reminds us that the present *diffusion of the Holy Scriptures* may be a terrible *Woe*. The Scriptures are not to be regarded simply as a blessing to those who receive and obey them; and a blank and cipher to those who reject or slight them. No. Scripture is like the rod in the hand of Moses. It is a rod by which the hand of Faith works miracles for God's people; and it is a serpent to destroy His enemies. It is either Life or Death. It either saves or kills. As Christ was set for the fall of some, and the rising of others (Luke ii. 34), and is a precious stone to many (Isa. xxviii. 16), and the head-stone of the corner (Matt. xxi. 42); but whosoever shall fall on this stone shall be broken; and on whomsoever it shall fall, it will grind him to powder (Matt. xxi. 44. Luke xx. 18. Cp. 1 Pet. ii. 7, 8); so it is with His *Word*; "it is a savour of Life unto Life" to those who receive it, but "of Death unto Death" to those who disobey or despise it (2 Cor. ii. 15, 16).

The Flood, which was a type of *Baptism* (see on 1 Pet. iii. 21), *saved* Noah and his family; but it *destroyed* the unbelieving. The other Sacrament brings life to those who receive it aright; but they who do not discern the Lord's body, eat and drink condemnation to themselves (1 Cor. xi. 29).

So it is with all God's gifts to men. They have all a double edge. Especially is this the case with Holy Scripture. It is a *Woe* to the wicked. And this is what the present Trumpet declares.

Our Lord Himself authorizes and confirms this interpretation of the Vision now before us.

He describes His own Presence as a *Woe* to some. "Woe unto thee, Chorazin, Woe unto thee, Bethsaida; for if the mighty works which were done in thee had been done in Tyre and Sidon, they would *have repented* long ago in sackcloth and ashes" (Matt. xi. 20, 21). Compare what is said here, v. 20, "*they repented not* of their works."

"*If I had* not come and *spoken* unto them they had not had sin, but now they have no cloke for their sin" (John xv. 22).

In v. 18, the four Angels are said to smite the world with *plagues* (πληγαῖς). And precisely the same thing is said to be done by *God's* Two Witnesses; "They smite the Earth with every *plague* as oft as they will," below, xi. 6; and *Christ* says of Himself, "O Death, I will be thy *plagues*," Hos. xiii. 14.

Men and Nations may despise Scripture, and defy its warnings, and break its commandments; and, in the language of this Vision, they may be *destroyed by the fire and smoke and sulphur which issue from the mouth of God's host*: they may be made desolate by War, Plague, and Famine, which are His Ministers, executing His righteous judgments on mankind for their disobedience to His Word; and yet they may not be conscious of the *cause* of their sufferings—for this very reason, because they do not revere His Word in which that cause is revealed.

The Holy Scriptures which were *bound* as captives for many generations have now been set free. Thus the four Angels have been *loosed*, which were *bound* at the river *Euphrates*.

The Word of God has been translated into all languages. Thus *the Angels have been loosed*. By the aid of Printing, copies of the Scriptures have been multiplied innumerably. Thus, also, *the Angels have been loosed*. The Scriptures, in

τὰ δαιμόνια, καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ, καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν· 21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

a Matt. 17. 2. ch. 1. 15, 16.

X. 1 [a] Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ,

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swiftness and strength, like an innumerable Army of Horsemen, are now sweeping over the world. *Their sound is gone forth into all lands, and their words unto the ends of the world* (Ps. xix. 4). These are the Chariots of God's Power. This is His Host. Christ, the Word of God, is with them, and leads them on to Victory.

And let us be sure that this Propagation of the Gospel is, to those who disregard and disobey it, a terrible Woe.

Therefore, well might the Sixth Angel take up the trumpet, and sound, Woe to the World. Woe to the World because of offences. Woe to the World, for its neglect of the Gospel. Let us hear the heavenly blast now sounding in our ears. Some nations have set at nought, in their Laws, the clearest precepts of the Gospel. Many of the wise of this world deny its Inspiration. Others are overwhelmed with the cares of this world; others live in the pleasures of sin, and the lusts of the flesh, as if the Scriptures did not exist. Even Churches have bound the Angels, and killed the Witnesses. And yet the Gospel is the Voice of God. The Word of God is the Army of God. Alas! for all who despise it. Woe to all who reject it. Plagues, Pestilences, Famines, Wars are the penalties on mankind for their contempt of it in this world; and in the world to come,—the Second Death.

20. καὶ οἱ λοιποί] *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship their devils, and their idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their poisonings, nor of their fornication, nor of their thefts.*

In *v.* 20 A, B, C have τὰ (which is omitted by *Elz.*) before εἴδωλα; and the articles here are important, as showing that men did not desist from worshipping *the* evil spirits, and *the* idols which they had been wont to worship, *their* idols: intimating therefore the sins of mankind *before* this Trumpet, and the still greater sins *after* it; and the punishments that might be expected as their consequences.

It is here declared, that idolatry is worship of *devils*, δαιμόνια; and this is the doctrine of St. Paul (see 1 Cor. x. 20) and of the Holy Spirit in the Old Testament (see Deut. xxxii. 17). Concerning the teaching of *devils*, see 1 Tim. iv. 1.

These passages reveal the hidden working of Satan and his associates in the world.

The rest of the language concerning idols is similar to that of Ps. cvi. 37, and cxiii. 5. 7, in the LXX.

The *order* of sins here recited is that in which they are recited in Holy Scripture in the Decalogue; first sins against God, Idolatry; then Murder, against the Sixth Commandment; then Fornication, against the Seventh; then those against the Eighth. This confirms the exposition just offered,—of the Vision of the Sixth Trumpet.

The word φαρμακεία—literally the use of φάρμακα, drugs—and its cognate terms, are used in the Old Testament by the LXX to describe the magical arts of the Egyptian sorcerers (Exod. vii. 22; viii. 18), and the witchcraft of Jezebel (2 Kings ix. 22), and of Babylon (Isa. xlvii. 9. 12. Dan. ii. 2. Cp. Deut. xviii. 10. Mal. iii. 5).

The scientific discoveries of modern times, and the great facilities afforded to the use of φάρμακα in slow poisons, or in other silent, insidious, and almost inscrutable processes, give a peculiar significance to these words in the Apocalypse, where they occur oftener than in the rest of the New Testament, and may serve to show the prescience of its Divine Author, and its applicability to the later ages of the world.

The word φαρμακεία—the use of φάρμακα, or *drugs*—is here appropriately placed between φόνοι, *murders*, and πορνεία, *fornication*; φαρμακεῖς are placed between πόρνοι, *fornicators*, and εἰδωλολάτραι, *idolaters*, in xxi. 8; and φαρμακοὶ are joined with πόρνοι, *fornicators*, and φονεῖς, *murderers*, in xxii. 15. φαρμακεία is placed between εἰδωλολατρεία, *idolatry*, and ἔχθραι, *strifes*, by St. Paul, in Gal. v. 19.

One of the uses of poisons which seems to be specially noted in Holy Scripture, and which appears to have suggested the combination of this word with the word πορνεία, is the use made of φάρμακα in producing *abortion*; see on 1 Tim. v. 14, and *Suicer*, Thes. v. φάρμακον, where it is observed that Fornication leads to the use of drugs (φάρμακα) in causing Abortion and Infanticide. The word φαρμακεία also signifies tampering with the health of *others*, or one's own, by means of drugs, φάρμακα, potions, philtres, often connected with magical arts and incantations, and with a view to sins of unholiness, both of bodily and spiritual fornication.

The Vision of the Sixth Trumpet,—when understood according to the interpretation just given,—prepares the way for what follows; and therefore the Vision now ensuing affords a confirmation of that exposition of the Sixth Trumpet.

The Little Book, or Roll.

Ch. X. 1. καὶ εἶδον] *And I saw another mighty Angel coming down from heaven, clothed with a cloud: and the Rainbow upon his head, and his face as it were the Sun, and his feet as pillars of fire:*

2.] *And having in his hand a little Roll that had been opened: and he set his right foot upon the sea, and his left on the earth,*

3.] *And he cried with a loud voice, as a Lion roareth: and when he cried, the seven thunders spake their voices.*

4.] *And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven saying unto me, Seal those things which the seven thunders spake, and write them not.*

5.] *And the Angel which I saw stand upon the sea and upon the earth lifted up his right hand to heaven,*

6.] *And sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there shall be no delay,*

7.] *except in the days of the voice of the seventh angel, when he shall be about to sound, and the mystery of God was finished, as he preached as glad tidings to his servants the prophets.*

8.] *And the voice which I heard from heaven spake unto me again, and said, Go take the little Roll which has been opened in the hand of the Angel which standeth upon the sea and upon the earth.*

9.] *And I went unto the Angel and said unto him, Give me the little Roll. And he saith unto me, Take it, and eat it up; and it will make thy belly bitter, but in thy mouth it will be sweet as honey.*

10.] *And I took the little Roll out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was made bitter.*

11.] *And he saith unto me, Thou must prophesy again upon many peoples, and nations, and tongues, and kings.*

In *v.* 1 observe ἡ Ἶρις, *the* Rainbow, as the reading is in A, B, C. *Elz.* omits the article. *The* Rainbow is an attribute of the Divine Majesty as already represented in a former vision (iv. 3), and it is here like a halo round the head of the Angel, and marks him to be no other than Christ. "*The Cloud*" also in which He is clothed bespeaks this (see Acts i. 9. Rev. i. 7; xi. 12; xiv. 14—16), and the words, "His face as the *Sun*," are also declaratory of the presence of Christ (see Matt. xvii. 2, and compare above, i. 16, and below, xii. 1). In the *feet* as of *fire* we see another attribute of *Christ* (see above, i. 15; ii. 18), and further, the voice as of "a *Lion*" (in *v.* 3) is also significant of *Christ*, "the *Lion* of the tribe of Judah" (v. 5). This "other Angel," therefore, is Christ (cp. viii. 3), and so the words are understood by *Bede*, *Alcasar*, *Hengstenberg*, and many other Expositors.

Christ is represented in this Vision, first, as "*Mighty*," because, as the sequel shows, He would have many adversaries, and would overcome them all.

Next, "the *Cloud*," in which He "is clothed," speaks of His Ascension and of His second Coming to Judgment (Rev. i. 7. Acts i. 9. 11).

"The *Rainbow*" expresses His Mercy to the good, tempering His Justice and Judgments to the rebellious (see above, iv. 3).

"His face as the *Sun*," proclaims His Divine Glory.

"His Feet as *Pillars*," firmly set, and "of *Fire*," indicate

περιβεβλημένον νεφέλην, καὶ ἡ Ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρὸς, 2 [b] καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς· 3 καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται, καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. 4 [c] καὶ

[b] Matt. 28. 18. Amos 1. 2. ch. 4. 5. & 8. 5.

[c] Dan. 8. 26. & 12. 4, 9.

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that His kingdom is immoveable (Dan. ii. 44), and that although the World should rebel against it, it will never be destroyed, and that He will consume, as with *fire*, all who resist Him (Dan. vii. 9, 10—14; cp. above, i. 15).

His Feet are firmly planted "on the *Sea*" (*vv.* 2. 5), the fluid element denoting Nations in a state of turbulence and agitation (see vii. 3; viii. 8), for He will tread beneath His feet the swelling surge of human pride and passion, as He walked on the waves of the sea of Galilee in the storm (Matt. xiv. 25). And His feet are set on *the Earth*, the emblem of worldly Power opposed to the Kingdom of *Heaven* (see i. 7; iii. 10), for all things are subject to Him (see Ps. viii. 6. Matt. xxviii. 18), and however Nations and Kings may rise up against Christ (Ps. ii. 2, 3; see below, xix. 19), He will put all His enemies *under His Feet* (Ps. cx. 1. Matt. xxii. 44. 1 Cor. xv. 25).

He is described as "crying with a loud voice, like the *roaring* of a *Lion*," the King of *Beasts*, when agitated with rage; for, "to cry with a loud voice as a Lion roareth" (says *Andreas*), is a sign of wrath; and Christ, as King of the World, and Lord of the Church, is indignant with those who usurp His sovereignty; and will execute *vengeance upon them*. Cp. Joel iii. 16.

The word here used to describe the sound uttered by the Lion is μυκᾶται. The ancient Greek Interpreters observe that this word is applied to *Oxen* rather than to *Lions* (see *Wetstein* here), who are said βρύχεσθαι or ὠρύεσθαι (see above, 1 Pet. v. 8). But *Theocritus* (xxvi. 21) has μύκημα λεαίνης. However, this utterance of the Lion seems to be the prelude of louder and more terrible signs of indignation.

This imagery aptly introduces the prophecy in the ensuing chapters (xiii.—xx.), where the two *Beasts*, θηρία, are represented as rising up against Him Who is the *Lion*, and as overcome by Him.

The SEVEN THUNDERS consequent upon the utterance of His Voice, are signs of His power and indignation.

These utterances are called "*The* Seven Thunders," as if they were *well known*, for such, as the ancient Greek Expositors observe (p. 328), is the force of the Article here. Cp. note above, on vi. 8.

Seven is the Apocalyptic symbol of *completion* (see i. 10; v. 6; xi. at end). The *Seven* thunders are *all* the Thunders.

Thunder is the voice of *God*, and accompanied the publication of His Law on Sinai (Exod. xix. 16; xx. 18), and the execution of His judgments in Egypt (Exod. ix. 23. 29), and on the world (Ps. lxxvii. 18; civ. 7).

In the xxixth Psalm (as *Hengstenberg* has observed) there is a *sevenfold* mention of the *voice of the Lord* (*vv.* 3, 4 twice, 5. 7, 8, 9). And in the Apocalypse there is a *sevenfold* repetition of *Thunder*, which marks, by successive peals, the manifestation of God's power and majesty, and their final consummation in the last Thunder of universal Judgment.

The 1st mention of *Thunder* is in the Vision of the Heavenly Throne (Rev. iv. 5). 2nd. In the opening of the First Seal, where the Rider on the white horse is revealed (vi. 1). 3rd. In the introduction to the Seven Trumpets (viii. 5). 4th. Before the Song of the 144,000 standing on Mount Sion with the Lamb (xiv. 2). 5th. After the sounding of the Seventh Trumpet (xi. 19). 6th. On the outpouring of the Seventh Vial of God's wrath on the Kingdom of the Beast (xvi. 18). 7th. After the destruction of Babylon (xix. 6).

The SEVEN THUNDERS are here mentioned as uttering their voices collectively with one universal peal of Judgment, and giving a rehearsal of the Judgment *to come*, in consequence of the utterance of the Voice of *Christ*, the Lion of the Royal Tribe of Judah; showing that the Thunders of God's Judgments are wielded by Christ, Who is Judge of all (John v. 22); and will serve at the awful Day for the full and final vindication of His Kingly Majesty, against those who encroach on His prerogatives, or are not loyal to His Throne. This is a fit prelude to the ensuing Visions, which reveal special judgments on adversaries *within* His Kingdom.

The SEVEN THUNDERS represent the consummation of God's Judgments.

St. John is commanded to *seal* what the Seven Thunders uttered, and *not to write those things*; that is, as the ancient Greek Expositors interpret the words (in Catená, p. 331), he is commanded "to keep them secret, because the full revelation of them is reserved for the last times."

The sense of σφραγίζω, to *seal*, as applied to *words*, is to be illustrated from its use in this book, and in the visions of Daniel. In xxii. 10, St. John is ordered "*not* to seal the words of the prophecy of this book;" for, it is added, "the *season*" (of their fulfilment) "*is at hand*." In the book of Daniel, vii. 26, we read (according to the version of *Theodotion*), καὶ σὺ, Δανιὴλ, σφράγισον τὴν ὅρασιν, ὅτι εἰς ἡμέρας πολλάς. There Daniel was *commanded* to *seal* the Vision, because its accomplishment was *distant*; it would be *unsealed* by *Time*. And in Dan. xii. 4, where the Vision is concerning the Final Consummation, as here, the prophet was commanded "to *hide* the *words*, and to *seal the book*, σφράγισαι τὸ βιβλίον, till the *season of the end*," ἕως καιροῦ συντελείας.

Then follows the *oath* of the *Angel*, which marks the parallelism of Daniel's Vision with the present, and leads the reader to consider the one as a clue to the interpretation of the other.

The sense therefore here is, "Seal thou up the things which the Seven Thunders uttered, and write them not; because they belong to the *end* of *all things*, which is yet *far off*; and they will *make themselves heard* and *known* by all men, when Christ comes to Judgment." Our Lord's own description of His Coming to Judgment illustrates this commission. For "as the *Lightning* cometh out of the East and shineth out of the West, so shall also *the Coming of the Son of Man be*." (Matt. xxiv. 27. Luke xvii. 24.) The *season* of that Coming is sealed up, and cannot be *read* (see Isa. xxix. 11). It is *not written*, but it will *write itself* with the Lightning's flash upon the clouds of heaven.

St. John, who is commissioned to *reveal*, is also commissioned to *seal*. He is enabled to disclose many future events, but he is not permitted to declare the *time of the end*. He has no message to deliver concerning the *season* of Christ's Coming to *Judgment*. He declares that Christ *will* come (i. 7), and that all will be judged by Him when He comes (xx. 12). But the *time* of that Coming is *sealed up*, in order that we may be always ready for it (Luke xii. 40). He thus discourages vain speculations upon it, and encourages us to watch and pray, that we may be prepared for it.

In *v.* 2, the LITTLE BOOK, or rather ROLL (see above, v. 1), is said to *have been opened*, or *unrolled* (ἀνεῳγμένον); and so it is again described in *v.* 8, *opened in the hand of the Angel*, intimating that the Volume had been once shut, but has now been unrolled by the Angel, and that it *lies open* in His hand. Such is the meaning of the perfect tense. See on 1 John iii. 9.

St. John is commanded to eat the ROLL. The Roll here is characterized by a diminutive, βιβλαρίδιον (so A, C* has βιβλιδάριον, and so B in *v.* 9; C** has βιβλαρίδιον). It is a *Little* Roll, *less* than the βιβλίον, or Roll, described above in chaps. v. and vi., which, as we have seen, contained "a prophecy of the sufferings of the *Universal Church*, even to the *end of the world*."

This *lesser* Roll may be regarded therefore as containing a *prophetic episode*: and it is delivered by Christ, by whom it has been unrolled, to St. John.

It is, *comparatively*, a *Little* Roll, because, as we shall see, the contents of it do not concern the *whole* Church of *all* time—as the βιβλίον did—but only a *portion* of the Church for a particular time. The LITTLE ROLL of St. John concerns the LITTLE HORN of Daniel (Dan. vii. 8. 20). And lest we should imagine that the Little Roll is very limited in its application, its delivery to St. John is accompanied with a commission to prophesy "concerning *many* Peoples, Nations, Tongues, and Kings," *v.* 11.

St. John is commanded by a voice from heaven to ask the Angel for this *Little Roll*; and the Angel gives it to St. John, and commands him to eat it, to consume it (κατα-φαγεῖν), that is, to *make it his own*, to *incorporate* it in himself. On this sense of *eating*, see Jer. xv. 16, and cp. Acts x. 13. By this union of the divine element with himself, St. John is enabled to prophesy. He receives divine food, and is *inspired* thereby.

He eats the Roll, and it is in *his mouth sweet as honey*, but as soon as he has eaten it, his *belly is bitter*: doubtless because of its contents, "full of lamentation and woe." And, together with this eating of the Roll, he receives a new prophetic commission, "Thou must prophesy again upon (ἐπὶ) many Peoples, and Nations, and Tongues, and Kings," *v.* 11. On this use of

ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς.

d Dan. 12. 7. 5 [d] Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε
e ch. 16. 17. τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν, 6 [e] καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς
αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ
f ch. 11. 15. ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται 7 [f] ἀλλὰ ἐν
ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου ὅταν μέλλῃ σαλπίζειν, καὶ
ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς
προφήτας.

g ver. 4. 8 [g] Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ, καὶ
λέγουσαν, Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου

ἐπί, *upon, concerning*, cp. John xii. 16. Heb. xi. 4; it is like the Latin *super* in "multa *super* Priamo rogitans, *super* Hectore multa." (*Virgil*, Æn. i. 750.) *Winer*, Gr. Gr. § 48, p. 351.

St. John receives a commission to prophesy *concerning many Nations and Kings:* and (as many commentators have observed, *Grotius, Alcasar, Ewald, De Wette, Hengstenberg, Ebrard*, see *Düsterdieck*, p. 353) he executes that commission in the following chapters, particularly xvii. 2. 10. 12. 15; xviii. 3; xix. 19; xxi. 24.

We have a parallel to, and an illustration of, this action also in Hebrew Prophecy.

The Prophet Ezekiel was commanded *to take a Roll*, which was *spread out open* before him, and to *eat it;* and it was in his mouth *as honey for sweetness*, but therein was written "lamentation, and mourning, and woe" (Ezek. ii. 9, 10; iii. 1—3); and the Prophet Ezekiel having eaten the Roll, which was as honey in his *mouth*, and with which he was to *fill his bowels*, and to cause his *belly* (κοιλίαν) to eat (see *v.* 3), was lifted up in the spirit, and went in *bitterness* (*v.* 14); or, as the original expresses it, he went away *bitter*, מַר, in the hot anger of his spirit, "amarus in indignatione," *Vulg.;* and "the house of Israel," to whom he was sent to deliver the message, is described by him as οἶκος παραπικραίνων, "an *embittering house*," a people causing *bitterness* to God and His Prophets, by their sins (ii. 5—8; iii. 9. 26, 27; xii. 2, 3. 9. 25; xvii. 12; xx. 13; xxiv. 3; xliv. 6).

That Vision of Ezekiel affords the clue for the interpretation of this Vision of the Apocalypse.

The Vision of the *Throne of God and of the Living Creatures*, which *Ezekiel* saw, and describes in the *beginning* of his prophecy (Ezek. i. 3—28), has been already compared with the similar initiatory Vision of *St. John*, at the opening of the prophetic portion of the Apocalypse (iv. 2—11).

The resemblance now becomes more striking; especially when the Vision of Ezekiel, as represented in the Septuagint Version, which was read by the Churches of St. John, is set beside that of St. John.

Let the Greek Text here of the Evangelist be compared with the words of Ezekiel in that Version,—καὶ εἶδον, καὶ ἰδοὺ χεὶρ ἐκτεταμένη πρός με, καὶ ἐν αὐτῇ κεφαλὶς βιβλίου, καὶ ἀνείλησεν αὐτὴν ἐνώπιόν μου, καὶ ἐγέγραπτο ἐς αὐτὴν θρῆνος καὶ μέλος καὶ οὐαὶ (compare "the *woe*" here in the Apocalypse, xi. 14), καὶ εἶπε πρός με, Υἱὲ ἀνθρώπου (*Son of man*, a phrase never applied to a Prophet in the *New* Testament, as being now consecrated to Christ), κατάφαγε τὴν κεφαλίδα ταύτην, καὶ πορεύθητι καὶ λάλησον τοῖς υἱοῖς Ἰσραήλ· καὶ διήνοιξεν τὸ στόμα μου, καὶ ἐψώμισέ με τὴν κεφαλίδα ταύτην, καὶ εἶπεν πρός με, Τὸ στόμα σου φάγεται, καὶ ἡ κοιλία σου πλησθήσεται τῆς κεφαλίδος ταύτης· καὶ ἔφαγον αὐτὴν, καὶ ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκάζον (Ezek. ii. 9, 10; iii. 1—3).

Ezekiel then received a commission to speak to the *house of Israel:* he is told that he is not sent to *strangers*, but to the *house of Israel*, to God's own *Church and People* (iii. 4—6), and they are an "*embittering* house" (*v.* 9).

The Roll is first *sweet* and then *bitter* to him. And the Little Roll is first *sweet* and then *bitter* to St. John.

In the next chapters (iv., v., vi., vii., viii., ix.) Ezekiel declares a prophecy of *woes* to *Jerusalem* and Israel for their sins, especially their *idolatries* (ch. viii.).

In this remarkable parallelism we may recognize a confirmation of the opinion, grounded on internal evidence, that the message contained in this *little Roll* of the Apocalypse, specially concerns the *House of Israel* of the Gospel Dispensation; that it concerns degenerate branches of the *Christian Church*, embittering God and His Prophets, and is declaratory of divine Judgments on a part of *Christendom* for its sins.

Let us now examine the other particulars of this Vision.

In *vv.* 5 and 6 the Angel *lifts up his hand*, as usual in oaths, and *swears* by Him that liveth for ever and ever. The *hand* is the symbol of *action;* and the *lifting it up* is a pledge that the thing sworn will surely be done (*Andreas*). "The Lord will make *bare* His holy arm" (Isa. lii. 10), and assert His power in the sight of the world. We may compare the action of the Angel in the vision of Daniel (xii. 7), who "*lifted up his right hand* and left hand to heaven, and *sware* by (ἐν) Him that liveth for ever and ever."

On this use of ἐν, = *by*, after verbs of swearing, cp. Matt. v. 34. *Winer*, § 48, p. 348.

The Angel here is Christ (see *vv.* 1—3). Christ is here represented in His human nature, as King of the Church and the world; what follows concerns the prerogatives of His *Mediatorial Kingdom*, which will one day "be delivered up by Him" to God. See on 1 Cor. xv. 24.

Observe that the *opened Roll* is in Christ's hand (*vv.* 2. 8), which He lifts up to heaven. The opened Roll is *very visible*.

In *v.* 6, χρόνος does not mean *time* here in the sense sometimes assigned to it; nor does χρόνος οὐκ ἔσται signify "there shall be *time* no longer," but it signifies "there shall be no longer *delay*;" and ἀλλὰ means *except*, or *save only* (see Matt. xx. 23. Mark x. 40).

The sense is, "there shall be no longer any *delay*, or respite for repentance to the wicked, or postponement of reward to the righteous, *save only* in the days of the *last* Angel, when he is about to sound His Trumpet to call the World to Judgment."

Almighty God in His mercy will give a brief respite on the eve of the final consummation and general Judgment, in order that the ungodly may *repent*. Cp. St. Peter's explanation of the *delay*, 2 Pet. iii. 4—9; and Rom. ii. 4: and the use of the word χρονίζει in Matt. xxiv. 48; xxv. 5. Luke xii. 45; and Heb. x. 37, ἥξει, καὶ οὐ χρονιεῖ; and above, ii. 21, ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ; and in the sense of *delay* of reward to the righteous, see the use of the word χρόνος in vi. 16. These passages afford the best comment on the sense of χρόνος here; and in this sense the words are understood by *A Lapide, Grotius, Vitringa, Eichhorn, Ewald, De Wette, Hengstenberg*. See *Düsterdieck*, p. 348.

In *v.* 7, καὶ ἐτελέσθη τὸ μυστήριον, "*and the Mystery was fulfilled*," ἐτελέσθη is the *prophetic past tense*, signifying, that, although the event is still *future*, yet it is *certain;* and in the divine foreknowledge and decree, it *is already done*. See the note above, on John xv. 6, ἐβλήθη; and compare the use of the *prophetic aorist* in xvi. 1. This use of καί with the aorist is derived from that of the Hebrew *Vau* with the Perfect. See Exod. xvi. 6; xvii. 4, where the LXX have καί with the future (*Ewald, Ebrard*): and cp. *Winer*, Gr. Gr. § 40, p. 248.

God sees the Mystery as *already accomplished*. It is therefore said here that He *preached the glad tidings*, or Gospel, *of it to His own servants the Prophets*. The Patriarchs "were *evangelized*, as well as we," Heb. iv. 6.

On the *accusative* after εὐηγγέλισε, *v.* 7, cp. Acts xiii. 32, and *Winer*, § 32, p. 199.

The ancient *Prophets* are called "*God's servants*" in the Apocalypse (cp. xviii. 20; xxii. 9); and thus the agreement of the Apocalypse with ancient Hebrew Prophecy is declared.

Christ lifts up His hand, and swears. This act of swearing shows, that on account of the overflow of iniquity, even in the

τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 h Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον· καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. h Ezek. 3. 1—3. & 2. 10.

10 i Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου· 11 καὶ λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς. i Ezek. 3. 3. & 2. 10.

XI. 1 a Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ λέγων Ἔγειρε καὶ μέτρησον a Ezek. 40. 3, &c. & 41. & 42. & 43. ch. 21. 15.

Christian Church, the World would begin to doubt the truth of *Christ's Kingdom* and Universal Sovereignty. This Oath of Christ is designed to put *an end to such doubts*. Cp. St. Paul's remarks on the use of *Oaths*, as an "end of strife" or of contradiction (ἀντιλογία); especially as applicable to the Oath of *God* Himself, assuring the world of *Christ's everlasting Priesthood* (Heb. vi. 16—18; vii. 20—28).

This oath of Christ declares, that though the triumph of His Kingdom may seem improbable, on account of the multitude and power of the enemies even *within His own Kingdom*, yet the establishment of that Kingdom is certain; as was revealed to David (Ps. ii. 1—12), and to Daniel (ii. 44; vii. 9, 10. 14).

From these Oaths of God and of Christ, it is rightly inferred by Theologians that oaths are *lawful* for certain purposes, and on certain occasions, under the Gospel. See *Bp. Andrewes*, Sermons, vol. v. pp. 72—79, on Jer. iv. 2; and cp. notes above, on Matt. v. 34.

In *v.* 9, on the use of the *infinitive*, δοῦναι, depending on λέγων, cp. Acts xxi. 21. Col. iv. 6. *Winer*, § 43, p. 283.

The question arises; Why does St. John receive this commission at this particular point in the prophetical Visions, namely, under the *Sixth Trumpet*, or *Second Woe?*

The *Trumpets* announce *God's judgments* on His enemies (see viii. 2). Therefore the *commission* to prophesy, and to proclaim the punishments reserved for those who invade the royal prerogatives of Christ, finds properly its place in the Series of the Trumpets.

The reception also of the Little Roll fitly dates from the *Sixth* Trumpet, because—as we have seen—the Sixth Trumpet specially declares the punitive power of God's *holy Word* (see above, x. 13—21); and because this Little Roll opened in the Hand of Christ, the Incarnate Word, proclaims, as we shall see, the woes which will overtake those *Christians* who disobey the Law written in the *opened Book* of His Written Word. That Book of Books in the Hand of Christ has now been opened in the eyes of all. It has been revealed to all by the *loosing of the Four Angels* that had been bound (see ix. 13—21); it has been displayed to all the World by the diffusion of the fourfold Gospel to the four corners of the earth.

It has also been *opened*, in another sense, because what was dimly foreshadowed by types and prophecies in the Old Dispensation, is now fully unfolded in the reading and preaching of the Gospel.

For another reason also, this declaration of Judgment on degenerate Christians, despising or hindering God's Holy Word, finds its appropriate position here in the *Sixth Trumpet*. The *Sixth Trumpet*, like the *Sixth Seal* (see vi. 12—16), bears an analogy to the *Sixth Day* of Christ's *Passion Week*. On the *Sixth* Day of that week the *Priests*, and Scribes, and Pharisees, who bare rule in the *literal Jerusalem*, killed Him Who is "the *True and Faithful Witness*." (Rev. i. 5; iii. 14.) This they did, because they, who were the appointed Guardians and Interpreters of Scripture (Mal. ii. 7. Cp. Matt. xxiii. 2), *knew not the Scriptures*, that is, did *not consider* them, did not set themselves to discover their true meaning, nor the *voices of the Prophets read every Sabbath day*; therefore, *they fulfilled them, in condemning Him*. (Acts xiii. 27. Cp. 2 Cor. iii. 14.)

This Little Roll reveals a like sin in some of those who bear rule in the *spiritual Jerusalem*. It reveals the *sufferings* which the *Word of God* would have to endure from some degenerate Rulers in the Christian Church. See on xi. 7, 8. It reveals likewise the Judgments which would be inflicted upon them for their sins. See xi. 13.

In confirmation of these statements, it may be observed that the *Sixth Trumpet* is called "the *Second Woe*" (ix. 12, 13). That Trumpet announced the punitive power of Holy Scripture. And the revelation in the *Little Roll* concerning God's *Two Witnesses* ends thus: "the *Second Woe* is past," xi. 14.

This revelation therefore belongs to the *Second Woe*, and it accords with the Vision of the *Sixth Trumpet*, which is the *Trumpet* of the *Second Woe*. The Sixth Trumpet, which proclaims "the loosing of God's four Angels that had been bound," has revealed the punitive power of God's Word *generally*. The Little Roll describes His judgments on those in *His Church* who disobey that Word, and make it of none effect.

The ancient Greek Expositors observe (in Catenâ, p. 335), that the commission "to prophesy again concerning *Peoples*, and *Nations*, and *Tongues*, and many *Kings*," shows that the *accomplishment* of this Prophecy was *not near at hand* in *St. John's age*. The repetition of the words, "*Peoples*, and *Nations*, and *Tongues*, and *Kings*," in the prophecy concerning the *mystical Babylon*, xvii. 12. 15, indicates that this commission refers to events predicted in *that* prophecy; see the Retrospect, at the end of chap. xviii.

Ch. XI.] Prophetic View of the History of Holy Scripture; relatively to Rome:

1, 2. καὶ ἐδόθη μοι] *And there was given me a reed like unto a Rod, saying, Rise, and measure the temple of God, and the altar, and them that worship therein; and the court which is without the temple cast out, and measure it not; for it is given unto the Gentiles: and they will tread the holy city forty and two months.*

After ῥάβδῳ some MSS. prefix the words καὶ ὁ ἄγγελος εἱστήκει, *and the Angel stood*. But this is not in A or in numerous Cursives, or in the *Vulg.*, *Coptic*, or *Æthiopic*, and some other Versions; or in some Greek and Latin Fathers, and is rejected by *Lach.*, *Tisch.*, and *Düsterdieck*. It seems to be a gloss introduced to account for the abruptness of the diction here; but makes no alteration in the sense.

On this *absolute* use of the nominative λέγων, cp. iv. 1; xiv. 7; xix. 6: it is derived from the Hebrew לֵאמֹר, and is of frequent occurrence in the LXX; e. g. Isa. vii. 2; xxx. 21. See *Winer*, § 59, p. 474.

St. John having been directed to ask for the *opened Roll*, and having received it from the hand of the Angel, and having eaten it, and having been commissioned to *prophesy again* (x. 11), has now a *Reed* put into his hand, and he is *commanded to measure the temple* (or rather the *sanctuary*, ναὸν, not ἱερόν: see on John ii. 19. 2 Thess. ii. 4), and *the Altar* (θυσιαστήριον), *and them that worship therein: and to cast out the court outside the temple, for it was given to the Gentiles; and they will tread the Holy City Forty and Two Months.*

This Vision also has a parallel in the prophecies of Ezekiel, where the Prophet sees an Angel *measuring a Temple* and *a City* on a mountain in the land of *Israel*, purified from Idolatry and hallowed anew (xliii. 7—12). The Angel measures them with a *measuring reed* (καλάμῳ, Ezek. xl.—xliii.), and when they have been measured, the Glory of the Lord came upon them from the *East* (the type of Christ, Luke i. 78; above, vii. 2; below, xvi. 12), and His Voice was like the noise of many waters, and the Earth shined with His glory, which filled the House (xliii. 1—5).

A similar Vision appeared to Zechariah; the imagery of whose prophecies is presented in this Vision to St. John. "I lifted up mine eyes and looked, and behold a Man with a measuring line in his hand; then said I, Whither goest thou? And he said unto me, *To measure Jerusalem*. And *another Angel* went out to meet the Angel that talked with me, and he said, Run, speak to this young man, saying, *Jerusalem shall be inhabited*, for I, saith the Lord, will be unto her a wall of fire round about, and will be the Glory in the midst of her." (Zech. ii. 1—5.)

This Vision, like the Vision of Ezekiel, undoubtedly referred to the *Christian Church*, and displayed the Divine Presence within her, and prepared the way for the present Vision of St. John.

The action of *measuring* is one of *appropriation* and of *preservation* (Numb. xxxv. 5. Jer. xxxi. 39. Hab. iii. 6. Zech. ii. 2), and also of *partition* and *separation* (2 Sam. viii. 2).

τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ
2 [b] καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι
ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα
καὶ δύο.

b Ezek. 40. 17, 19, 20. ch. 13. 5. Ps. 79. 1. Luke 21. 24.

The *Temple of God* here (ναὸς), is always the *Church* in the Apocalypse, and in the Apostolic Epistles generally; see above on 2 Thess. ii. 4. It is never used in them, or in the Revelation, to designate the *literal* Temple of *Jerusalem*. See above, iii. 12; vii. 15; xi. 19; xiv. 15. 17.

The *Altar* refers to the *Golden* Altar of *Incense* which stood in the *ναὸς*, *sanctuary*, or *Holy Place*.

Hence the action of measuring here is not only applied locally, but *personally*: St. John is ordered to measure the *worshippers*; the *living stones*, which make *the true Temple of God*. "*Ye* are the Temple of God" (*ναὸς Θεοῦ*), says St. Paul (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16), "and the whole body of the faithful *grows* together" (as a living thing) "in Christ into a Temple holy to the Lord." (Eph. ii. 21.) And St. Peter speaks of them as "*living stones*, grounded on Christ the Corner-Stone, and built up into a spiritual house;" and not only as *living*, but as *sentient*, *acting*, *worshipping*; set in the Church "to *offer* spiritual *sacrifices* acceptable to God by Him." (1 Pet. ii. 5, 6.)

The true *worshippers* of Christ have His protection guaranteed to them. They are girt in with the *measuring line* of His Omnipresent Love. Cp. Matt. xxviii. 20.

Further, the Head of the Church, by commanding St. John to *measure* the *Temple*, or rather the *Sanctuary* (*ναὸν*), and the *Altar*, assures the faithful of all ages, that, whatever may be the power and rage of those who are here called *ἔθνη*, *Gentiles*, that is, men separate from, and hostile to, the *true Israel*, the Christian Sion (see ii. 26, compared with ii. 9, iii. 9), yet her *Sanctuary* and *Altar* will *always* be preserved and protected by Christ, as His own peculiar portion; He will be "a wall of fire round about it, and will be the Glory in the midst of it." (Zech. ii. 5.)

This assurance has been fulfilled by the preservation of the Holy Scriptures, and of the Sacraments, of Christ, and of an Apostolic Ministry, offering the Incense of Prayer, and ministering the Word and Sacraments. They have been defended by Christ against all the arms and artifices of Satan, from without and from within, who has ever been endeavouring to "hurt the oil and the wine." See above, vi. 6.

There is one remarkable *difference* between *this* Vision of St. John and the two parallel visions of Ezekiel and Zechariah.

In *those* Visions of the two Hebrew Prophets, the measuring Reed was in the hand of *an Angel* (Ezek. xl. 3. Zech. ii. 1—3). And an Angel was the *Agent* in measuring the City and Temple.

But here, in the Apocalypse, the Reed is *given* into the hand of *St. John*, and he is commanded to measure the Temple; and this command is from Christ Himself (see *v.* 3, and cp. x. 1).

To this observable difference it may be added, that the measuring Reed (*κάλαμος*), put into St. John's hand by Christ, is described as like to a Rod. And the word *ῥάβδος*, Rod, is coupled three times in the Apocalypse with the adjective *σιδηρᾷ*, *iron* (ii. 27; xii. 5; xix. 15). And in the same places it is coupled also with the verb *ποιμαίνειν*, to *tend*, as a *Shepherd* does. The idea is thus suggested of a *pastoral staff*.

These circumstances may be explained as follows:

Holy Scripture is the Rule of Faith to the Christian Church. Holy Scripture is the *Reed* by which the *sanctuary* and the *Altar, and those that worship therein*, are to be measured (see above, on Gal. vi. 16. 2 Tim. iii. 15, and 1 Pet. iv. 11). The Greek word *κάλαμος*, *Reed*, used here, and by the LXX, about fifteen times in the Vision of Ezekiel, where the Angel measures the Church, is the equivalent to the Hebrew קָנֶה (*kaneh*). From that Hebrew word, *kaneh*, the word *Κανὼν*, *canon* (*rule*), *canna*, *reed*, *cane*, comes, and has passed into our own theological language; the *Canon* of Scripture,—that is, the *canonical Books* of the Two Testaments,—is our Rule of Faith (Art. vi.). In the words of *Bp. Cosin* (Canon of Scripture, p. 1), "The Books of Scripture are therefore called *Canonical*, because they have in all times been acknowledged by God's Church to be the Infallible Rule of our Faith."

Cp. *Credner* (Geschichte des Kanons, Halle, 1847, p. 6). Das griechische Wort *κανὼν*, verwandt mit *κάννα*, *Rohr* (*Reed*), entspreche dem alt-hebräischen קָנֶה welches von der Grundbedeutung *Rohr*, *Halm* (*κάλαμος*), die weiteren Bedeutungen *gerader Stab*, *Mess-stab*, *gerader Schaft*, u. s. w. ableitet. . . . . Vergl. Apokalypse, xi. 1. *κάλαμος ὁμοῖος ῥάβδῳ* und dazu *Victorinus Petavionensis* (Gallan. Bibl. Patr. iv. p. 59). "Hæc est *arundo* et *mensura Fidei*." *Origen* de Princip. 1, præf. "Certa linea perfectaque Regula (*κανών*)."—*S. Amphilochius* ends his verses enumerating the books of *Scripture* thus, *οὗτος ἀψευδέστατος Κανὼν ἂν εἴη τῶν θεοπνεύστων γραφῶν*.

The Reed—the Hebrew *Kaneh*, *a reed*, whence the word *Canon* is derived—represents the Canon—or Rule—of Holy Scripture, completed and sealed by Christ. This *Reed* is said to be like unto a Rod; the Rod of *iron* frequently mentioned in the Apocalypse. Holy Scripture, though it *measures* as a Reed, yet is not frail and quivering as a Reed. It is not shaken by the winds of vain doctrine (Matt. xi. 7. Eph. iv. 14). It is not, as some Romish writers have ventured to call it, "a Lesbian rule," or "rule of *lead*," which may be easily bent and twisted many different ways. The evidence of this may be seen in the sequel of the Editor's Letters on the Church of Rome, Letter iv. p. 75. No, it is a Rod of *iron*, which cannot be bent or broken, but will break all its foes in pieces, like a potter's vessel. And yet by this Reed Christ is said *ποιμαίνειν*, *to do the work of a Shepherd* (Rev. ii. 27; xii. 5), for by the pastoral staff and Reed of His Word, all faithful shepherds under Him, Who is the Good Shepherd (John x. 11. 14), the Chief Shepherd (1 Pet. v. 4), guide the sheep of His pasture, and prove their love to the Shepherd by tending and feeding His Sheep (John xxi. 16).

This Exposition, which recognizes the Holy Scripture here as the *Reed like unto a Rod*, by which the Church is to be measured by St. John, is authorized by many ancient and modern Interpreters. "In Virgâ rectitudo *Scripturæ* intelligitur," says *Haymo*. So *Aquinas* in Apoc. xxi. "per *Arundinem* auream intelligitur *Sacra Scriptura*." So *Berengaudus* (Rev. ii. 24), "*Virga ferrea Evangelium* figurat, quo omnis error destructus est," and so *Vitringa*, Anacrisis, p. 453, "*Calamus mensorius*, quo dimensio peragenda est, haud dubiè est *Verbum Dei*, *Lex et Testimonium*, *Lex regni Christi*, unicus *Canon* et *norma* veri."

This interpretation of this Vision is also happily illustrated by the historical fact, that *St. John* was the person who was specially appointed by God to complete the *Canon* of *Holy Scripture*, and to assure the Church of its integrity and inspiration. His Gospel was the last written of all the Gospels; and his Epistles and Apocalypse were the last written of the other books of the New Testament. See above, *Introduction* to the Four Gospels, p. xlv, and to St. John's Gospel, pp. 256. 266, and *Introductions* to St. John's Epistles and to the *Apocalypse*.

Hence in this Vision of the Apocalypse, the last written of all the Books of Holy Scripture, St. John receives the Reed from Christ, and measures the Church.

Thus we recognize another doctrinal and practical use of this Vision. It assures the Church, that the New Testament, as completed and sealed by St. John, comes from the hand of the Great Angel of the Covenant, Whose *countenance is as the Sun*, Whose head is arched-over by the Rainbow, the emblem of Mercy and Justice, and Who is clothed in the cloud of heavenly Majesty; Who guided the Ancient Church in the Wilderness by the *Pillar of Cloud* and *Fire*, Who treads all Earthly things under His feet, and walks on the Waves, and rides on the Storms of this World; to *Whom All Power in Heaven and Earth is given* (Matt. xxviii. 18)—Jesus Christ.

This Vision places before the eyes of all, as in a lively picture, the important doctrinal truth, deducible from other parts of Holy Writ, that Holy Scripture is the Rule of Faith; and that whatever lies beyond the lines which Holy Scripture has traced, "is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation" (Art. vi. of the Church of England); and to serve as a warning to those who would add any articles to "the Faith once for all delivered to the Saints" (Jude 3).

It serves as a safeguard against the errors of the Romish Church, which adds the Apocrypha, as of equal value, to the *Canonical* Books of the Old Testament; and which also places her own *Traditions* upon a par with the Word of God. The proofs of these statements have been given by the present Editor elsewhere, "Letters on the Church of Rome," Letters iii. iv. and v.

This exposition is further confirmed by what follows concerning the Two Witnesses, *vv.* 3, 4.

The *Court outside the Sanctuary* is said to have been given

3 [c] Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους· 4 [d] οὗτοι εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶτες.

[c] ch. 20. 4. & 12 6, 14.
[d] Zech. 4. 2, 3, 11, 14.

to the *Gentiles*, and they will tread down the *Holy City forty and two months*.

The word "*Gentiles*" in the Apocalypse, as above observed, signifies the enemies of Christ; being opposed to *Jews*, who, in this book, are *true believers, faithful Christians* (see ii. 9; iii. 9), true Confessors of the faith, those who are "Jews inwardly" (Rom. ii. 29), children of "faithful Abraham," Israelites indeed, in whom there is no guile (John i. 47. Cp. *Vitringa*, pp. 79. 137. 303. 451. 454).

There is here a reference to our Lord's prophecy concerning the literal Jerusalem. Jerusalem (He said) *shall be trodden by the Gentiles* (πατουμένη ὑπὸ ἐθνῶν), *till the seasons of the Gentiles shall be fulfilled* (see on Luke xxi. 24), and doubtless our Lord's prophecy had also a secondary meaning, in reference to the *spiritual Jerusalem*, the *Christian Sion*, which is presented to St. John in this Vision (see on Luke xxi. 25).

This Vision therefore represents a *corrupt state of Christendom*. The *outer Court of the Temple* is given to the *Gentiles*, and they will tread the *Holy City*. Many enemies of God will domineer there. And the line of demarcation between *them* and the true *worshippers*, is to be drawn by the *measuring Reed, like unto a Rod*. The Reed of *Holy Scripture* measures the Church; and it draws the line between *true Israelites*, and those who, in the divine Eye, are *like* "*heathen men* and publicans" (Matt. xviii. 17). As *Bede* well says, in commenting on this passage, "They who *in name* only are joined to the Church, and do not belong to the *Altar*, and to the *Holy of Holies*, are cast out by the *Gospel-Rule*, and are numbered with the *Heathen*. 'For all the Glory of the King's Daughter is from within'" (Ps. xlv. 14).

The Two Witnesses. The Two Olive Trees; and Two Candlesticks.

3, 4. καὶ δώσω] *And I will give to My Two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

These are the two Olive trees, and the two Candlesticks, or *Lamps* (see i. 12, 13. 20), *standing before the Lord of all the earth.*

As to the *reading* of this passage; in *v.* 3 A, B have περιβεβλημένους; *v.* 4, A, B, C have Κυρίου. *Elz.* has Θεοῦ.

"I will *give*;" their power is a grant from *Me*: the streams of Divine Grace shall ever flow into them from the fountain of Divine Wisdom, and will enable them to *prophesy* or *preach*. God is the Fountain of the stream, which flows into the Olive Trees, and by them into the Lamps.

What are these Two Witnesses?

By some they have been supposed to be *two persons*, who would appear and preach for the time here mentioned.

Some of the ancient Fathers were of opinion that *Enoch* and *Elias*, or *Moses* and *Elias*, or other *two persons* were intended by them; see for example, *Justin Martyr*, c. Tryph. c. 49. *Tertullian*, de Anim. c. 35, and *S. Hippolytus*, de Christo et Antichristo, pp. 21—23. *S. Hilary* on Matt. xx., Evangelium *Nicodemi*, ed. Thilo, pp. 757—765, and the learned Editor's notes on this subject, and the note above on Matt. xvii. 10. Perhaps the requests of the *two* disciples, St. John and St. James, in Matt. xx. 21, may have been suggested by some such popular belief among the Jews, of the future pre-eminence of two favoured persons in the kingdom of the Messiah.

However true it may be, that this Vision of the Apocalypse may have a *partial* fulfilment in some *pairs* of *persons* combating side by side for the Truth, and specially honoured by Christ, as His *Two Witnesses*; yet it cannot be imagined, that any of the Saints who have entered into Paradise, and rest from their labours, should be brought back into this world to be treated with cruelty and ignominy upon earth. And the language of the prophecy has a wider and higher range than to any *sons of men*, as will be seen in considering it *as a whole*.

It is well said by an ancient Expositor here, Hoc est quod Apostolus dixit (1 Thess. iv. 17), "Rapiemur in *nubibus* obviam Christo." Ante adventum autem Domini *nulli hoc* posse contingere scriptum est, "Initium Christus, deinde hi qui sunt Christi, in adventu Ejus" (1 Cor. xv. 23). Unde excluditur omnis suspicio quorundam *qui putant hos duos Testes duos viros* esse. *Aug.?*

The Two Witnesses are called the Two Olive Trees, and The Two Candlesticks, or Lamps, standing (ἑστῶτες) before the *Lord* of all the Earth. On the use of the *masculine* ἑστῶτες see *Winer*, § 59, p. 474. It signifies that the *Witnesses* (μάρτυρες) typified by the emblems are the principal objects which are to be contemplated as standing in the presence of God.

God is represented here as the *Lord* of the *Earth*, because the Message to be delivered by His Two Witnesses concerns all the Earth; and because Earthly Powers will despise that Message (see *v.* 10), and because God will prove His Dominion by punishing those who despise it.

The clue to the interpretation of this Vision also may be derived, in part, from the parallel vision in Zechariah (Zech. iv. 2—14).

There the Prophet is comforted by an assurance, not only that the *literal Temple* of *Jerusalem* would be rebuilt by Zerubbabel, although it had many adversaries, but he is cheered with a Vision of the glorious building of that spiritual fabric, the *Church of Christ*, which was *typified* by it.

This consolatory assurance is communicated to Zechariah by the Vision of a *Golden Candlestick* or *Lamp* (λυχνία), with *seven branches*; and supplied with *oil* by Two Olive Trees which *are above it* (*v.* 3), one on the right, the other on the left. And he is informed, that this work will be done by the *Spirit* of God, and not by human power (iv. 6). And in answer to his question addressed to the Angel, "What are the two branches of the Olive trees, which pour the oil out of themselves by the tubes of gold into the Candlestick or Lamp?" the Angel replies, "These are the two anointed ones (literally, *sons of oil*) *standing before the God of all the earth.*"

The resemblance of this Vision to that of St. John will be obvious by a comparison of the words of Zechariah as they stand in the Septuagint, with those of St. John. Zechariah's words are ἰδοὺ λυχνία χρυσῆ ὅλη—καὶ δύο ἐλαῖαι ἐπάνω αὐτῆς (iv. 2, 3), καὶ εἶπα πρὸς αὐτόν· Τί αἱ δύο ἐλαῖαι αὗται; Τί οἱ δύο κλάδοι τῶν ἐλαιῶν, οἱ ἐν ταῖς χερσὶν τῶν δύο μυξωτήρων τῶν χρυσῶν, τῶν ἐπιχεόντων καὶ ἐπαναγόντων τὰς ἐπαρυστρίδας τὰς χρυσᾶς; Καὶ εἶπε πρός με, Οὗτοι οἱ δύο υἱοὶ τῆς πιότητος παρεστήκασι Κυρίῳ πάσης τῆς γῆς (iv. 11, 12. 14).

The Apocalypse itself teaches, that a *seven-branched Candlestick* or *Lamp* is an emblem of a Church (i. 20; cp. ii. 1. 5). Hence *S. Irenæus* says (*v.* 20), "The *Church* preaches the truth; and she is the seven-branched Candlestick (*Lucerna*) bearing the light of Christ." The Golden seven-branched Candlestick or Lamp represents the Church receiving the oil of the Holy Spirit, and discharging her office of shedding forth divine light.

The Visions in Zechariah and the Apocalypse represent the important doctrinal truth, that the *oil* is not *in the Lamp itself*, but is *derived* from something external to it, and *above* it; namely, from the two *Olive Trees*. Zechariah declares that the work of constructing the Candlestick, and of supplying it with oil, is not by human power, but by the Holy Spirit of God (iv. 6), "Not by might nor by power, but by *My Spirit*, saith the Lord of Hosts."

Since therefore the oil is not originally in the *Lamps*, but in *the Olive Trees*, and since the work is ascribed to the Holy Ghost, therefore the *Olive Trees* must represent the *means* by which the *Holy Ghost* gives *oil* to the *Church*, and enables it to enlighten the world with Divine Truth. Those means are the Holy Scriptures of the *Old* and *New Testaments*.

Accordingly, many ancient Expositors were agreed that the *Two Olive Trees* represent the Two Testaments, by which the Holy Ghost gives light to the Church, and through the Church illumines the World.

"The Two Witnesses," says *Primasius*, "represent the Two Testaments preached by the Christian Church to the World: the Church, like a Candlestick, is illumined by the light of the Two Testaments; and the Church may well be represented by Two Lamps, for the Church displays a twofold light, derived from the Two Testaments; and the Church is made up of two societies, Jews and Gentiles, meeting together in Jesus Christ; and there is no contradiction of *unity* in this number *two*, any more than there is a contradiction in the preceding Vision of the *Seven* Golden Candlesticks, which are particular Churches, but taken together, symbolize the *one Catholic Church*." See above, i. 12. So also *Aug.?* p. 3310, "Duo Candelabra Ecclesia est; pro Numero Testamentorum dixit duo: ita et ex Septem Candelabris una Ecclesia est. Nam Zacharias (Zech. iv. 2, 3) unum Candelabrum vidit Septiforme, et has duas Olivas, id est, Testamenta, infundere oleum Candelabro, id est, Ecclesiæ." So also *Bede* and *Bp. Andrewes* (c. Bellarmin. cap. 11), who concurs in the opinion

5 Καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν,
καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θέλει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ
αὐτὸν ἀποκτανθῆναι. 6 [e] οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, ἵνα

[e] Exod. 7. & 8. & 9. & 10. & 12. 1 Kings 17. 1.

that the Two Witnesses signify the Two Testaments. Similarly *Vitringa*, Anacr. p. 468, "Oleæ figurant Spiritum Sanctum (ut liquet ex *v.* 6) dona et gratiam suam communicantem per medium *Verbi Dei* divisi in *Libros Veteris et Novi Testamenti.*"

In the Vision of Zechariah, the Church is represented by *One* Candlestick, and in the Apocalypse by *Two*. Here is circumstantial variety and substantial identity. There is *One* Church of Christ, because Jews and Gentiles are joined together in Him, and yet in a certain sense there are *two* Churches, which were typified by the mother and colt in the triumphal entry into Jerusalem (see on Matt. xxi. 5). And by this Apocalyptic Vision of the *Two* Candlesticks, drinking in oil from the two Olive trees, the Jewish Church, on its side, is reminded that it cannot have light without the New Testament; and the Christian Church is taught, on its side, that it cannot burn brightly without the Old.

Hence, *S. Augustine* says (Serm. 137, 6, on John x. 1—16), "that in many places of Holy Scripture we find mention of *Two Churches*, which are in fact *one*," like "the two walls which meet in the One Corner-Stone, Jesus Christ." See Eph. ii. 20.

This Vision is fraught with instruction.

(1) The Candlesticks receive their light from the Olive Trees. The Church of God *must* look for light "to the Law and to the Testimony; and, if she speak not according to this Word, it is because there is no light in her." (Isa. viii. 20.) The Scriptures of the Two Testaments are her Olive Trees. For they are λόγια ζῶντα, *living* oracles (Acts vii. 38); they are planted in the House of the Lord (Ps. lii. 9), ever *flourishing* with fresh leaves, ever ministering the *oil of gladness* and *food of light*. She must be pure and holy, like the Golden Seven-branched Candlestick, set on a firm basis in the presence of God, and she must extend her branches far and wide to diffuse her light and irradiate the world. Like the Golden Candlestick, the Church has no light *in herself*. She can *do nothing without* the Olive Trees. *If* the golden *channels* which connect her bowls with their branches, are choked, then she will burn dimly; *if* they are broken, she is eclipsed, and the Tabernacle of the World is dark.

(2) The Two Olive Trees stand side by side, showing that "the Old Testament is not contrary to the New, nor the New to the Old" (Art. vii.). The Law and the Gospel interweave their branches and blend their light together, and the same God is Author of them both.

(3) These two Witnesses *stand before the Lord of the Earth*. The Church preaching the word of God "is the Pillar and Ground of the Truth" (1 Tim. iii. 15). Christ is ever with her (Matt. xxviii. 20), and He has promised, that the "gates of Hell shall never prevail against her" (Matt. xvi. 18). Being illumined by the light of the Two Testaments, she stands stedfast in obedience to God; and is supplied with an unfailing stream of oil in the Holy Scriptures, which makes her ever to shine in the eye of the world.

(4) Next, we may remark that these Olive Trees and these Candlesticks are *only two*; that is, God has revealed Himself under the Law and under the Gospel. No *other* Religion, consigned to written Documents, is from God: no *third* Witness is to be expected from Him.

(5) Next, we have divine admonition here as to the authentication of Scripture itself. The Two Candlesticks receive oil from the Two Olive Trees. Almighty God employs, and ever has employed, the Candlesticks to diffuse the light from the Olive Trees. Thus He has appointed His Church to receive, guard, interpret, and disseminate Scripture; and whatever has been always so guarded and authenticated by the Church, *that* we believe and are certain to *be* Scripture: or, in the language of the Sixth Article of the Church of England, "In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church."

(6) Again, here is a warning against the error of the Church of Rome, which says that she herself is the Church of God, and *gives* authority to the *Bible*. See evidence of this in the Editor's Letters on the Church of Rome, Letter iv. of the Sequel, pp. 75. 273. The Candlesticks do not *give* light to the Olive Trees, but the Olive Trees pour oil into the golden pipes of the Candlestick. The *Church* does *not give* authority to the *Word*; but *through the Church* the Word illuminates the World.

(7) Here also we see a caution against those who stop the channels of the oil of Holy Scripture from flowing freely into the Church, or adulterate the divine oil with human admixtures; and thus do what in them lies to mar the work of the Spirit, and impair the use of the Candlesticks, by making the wicks fungous, and the light dim, and the air noisome, and the nations blind; and incur the wrath of Him "Who walketh in the midst of the Golden Candlesticks" (i. 13), and tempt Him to remove their own candlestick from its place (ii. 5).

(8) The Two Olive Trees and the Two Candlesticks are called the Two Witnesses, and they are said to *prophesy* (*v.* 3), that is, to *preach* (see 1 Thess. v. 20); and, as we shall see, their actions, and sufferings, and triumphs are compared to those of Moses and Elias (*v.* 6), and of Christ (*vv.* 7—13). Christ the Incarnate Word is God's *Witness* to the World; He is "the true and Faithful *Witness*" (i. 5; iii. 14). The Word preached is His "*Witness* to the World." He Himself gives it that title. "This Gospel of the Kingdom must be *preached* as a *witness* to all Nations, and then shall the End be" (Matt. xxiv. 14). The Two Olive Trees pouring their oil into the Candlesticks, and the Candlesticks receiving the oil and enlightening the World, are His Two Witnesses; and in the mouth of these "*Two Witnesses every word shall be established*" (Matt. xviii. 16).

(9) Lastly, this exposition is confirmed and illustrated by its context. The transition was very natural from the *Reed like a Rod* to the *Two Witnesses*: for the Word of God, which *measures* the Faith of the Church, is His *Witness* to the World. The ignominious treatment which the Word of God would receive, is predicted in the Vision before us, by the mournful garb of the Two Witnesses, who are represented as *preaching in sackcloth*: and this follows very appropriately after the Vision in the last chapter but one, which represented the *Loosing* of the *Four Angels* (ix. 15—19), and its consequences, as already explained, and as will now further appear.

5, 6. καὶ εἴ τις] *And if any man willeth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man desireth to hurt them, he must in this manner be killed.*

These have the authority to shut heaven, that it rain not in the days of their prophecy: and have authority over the waters, to turn them to blood, and to smite the earth, as often as they will, with all plagues.

5. εἴ τις θέλει] if any one *willeth*. Cp. ii. 21. Philemon 14. In *v.* 6 A, C have τὴν, which is omitted by *Elz.*

What has been said above, on the *Loosing of the Four Angels*, and their *punitive* power (ix. 15—19), may serve in part as a commentary on these verses.

In the language here used concerning the *Two Witnesses*, there is a reference to the acts of *Elias* and *Moses*.

In the days of *Elias*, says our Lord, *the heaven was shut up three years and six months*. Three years and six months are equal to 1260 days, the time specified here. Elijah said to Ahab, There shall not be dew nor rain these years, but according to my word (1 Kings xvii. 1). And St. James says that Elias prayed that it *might not rain*, and it rained not on the earth by the space of *three years and six months* (James v. 17). More will be said hereafter on the meaning of this period of time, in the note at the end of this Chapter.

Fire comes out of the mouth of the Two Witnesses to consume their enemies (*v.* 5).

The enemies of *Elijah* were consumed by *fire*, 2 Kings i. 10. Cp. Luke ix. 54. Ecclus. xlviii. 1. The Two Witnesses are caught up into heaven, *v.* 12; so was Elias, 2 Kings ii. 11.

There is also a reference to the acts of *Moses turning the waters* of the land of Egypt into *blood* (Exod. vii. 19), and smiting the land with ten *plagues* (Exod. ix. 14).

We shall see also in the following verses, that their Acts, Sufferings, and Victory, are compared with those of Christ Himself (*vv.* 7—12).

At the time of the Transfiguration, *Moses* was the Representative of the *Law*; Elias, the Representative of the *Prophets*: Christ, the Representative of the *Gospel* (see on Matt. xvii. 23). And the *Old Testament* was commonly called "Moses and the Prophets" by Christ and by the Jews. See Luke xvi. 29; xxiv. 27. 44.

Very appropriate therefore is this comparison of the acts and sufferings of the Two Testaments, and those of Moses, Elias, and Christ.

The woes here specified fall upon all who despise the Scriptures. *If any one despises them, fire cometh out of their Mouth*, and consumes their enemies. They can shut heaven, like Elias, and exclude all who reject them. The dews of divine grace are

μὴ ὑετὸς βρέχῃ τὰς ἡμέρας αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν ὁσάκις ἐὰν θελήσωσι ἐν πάσῃ πληγῇ.

7 [f] Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ᾽ αὐτῶν πόλεμον, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. [f] Dan. 7. 21. ch. 13. 1, 7, 11. & 17. 8.

8 [g] Καὶ τὸ πτῶμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη. [g] ch. 17. 2, 5. & 18. 10. 9 Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφιοῦσιν τεθῆναι εἰς μνῆμα. 10 Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ᾽ αὐτοῖς καὶ εὐφραίνονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 Καὶ ἤκουσα φωνὴν

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withheld from all who scorn them. The heavens are brass and the earth is iron to their foes. The Waters of salvation become blood to revilers or scoffers of Scripture. To them the Blessing is a Bane; the Scripture a Scourge; Preaching a Plague; the Word a Woe.

7—10. *καὶ ὅταν τελέσωσι*] *And when they shall have finished their witness, the Beast that ascendeth out of the bottomless pit,* or *abyss, shall make war against them, and will overcome them, and kill them; and their dead body* (will lie) *in the broadway of the Great City, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And some of the peoples and tribes and tongues and nations see their dead body three days and an half, and do not suffer their dead bodies to be put in a monument.*

And they that dwell upon the earth rejoice over them, and make merry, and shall send gifts one to another; because these two Prophets tormented them that dwell on the earth.

In *v.* 7, on *ὅταν τελέσωσιν*, "when they *shall have finished*," see *Winer*, § 42, pp. 275, 276.

11—13.] *And after the three days and an half the Spirit of life from God entered in them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven on the cloud; and their enemies beheld them. And in that hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.*

14.] *The second Woe is past.*

Some various readings are to be first noted here.

In *v.* 7, after *θηρίον* A adds *τὸ τέταρτον* (*the fourth*), connecting this prophecy with that of Daniel, ch. vii.

In *v.* 8 A, B, C have *πτῶμα*, *dead body*, in the *singular number*. And so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* A remarkable reading, and doubtless the correct one; showing that the Two Witnesses have two bodies (*v.* 9), and yet *one* body; they are *two* and yet *one*: the Old and New Testaments are two, and make one Book, the only Written Word of the One True God; "Omnis Scriptura Sancta *unus liber* appellatur," *S. Jerome*, in Esa. xxx. *Elz.* has *πτώματα* here.

8—12. *ὅπου καὶ ὁ Κύριος αὐτῶν*] *where also their Lord was crucified.* So A, B, C, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has *ὁ Κ. ἡμῶν*.

The true reading brings out the similarity between the sufferings of Christ, the Incarnate Word, and those of the Two Witnesses, which are His Written Word.

9. *βλέπουσιν*] *they behold.* So A, B, C in the *present* tense; and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has the future here, and *ἀφήσουσι*; but A, C have *ἀφιοῦσι*, and so *Lach.*, *Tisch.* As to the form of the verb see Mark i. 34; xi. 16. The *present* tense is the *prophetic* present, and is more expressive, as bringing before the eyes a thing still *future*, and vividly displaying it as *present*. Cp. Matt. xxiv. 40. John xvi. 15. Heb. i. 11. See *Winer*, § 40, p. 238.

— *μνῆμα*] *monument, tomb.* So B, in the singular number, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has *μνήματα*, in the plural.

B, C have *χαίρουσιν* in the present tense; and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* There is a lacuna in A.

A, C have *εὐφραίνονται* also in the present tense, and so *Lach.*, *Tisch.*

In *v.* 12, B and many Cursive MSS. and Versions have *ἤκουσα*, *I heard*; and so *Tisch.*

And when they shall have finished their testimony, or work of witnessing to the world, *the Beast that ariseth up out of the bottomless pit will make war against them, and will kill them.*

Here is a reference to the History of Christ, "the True and Faithful Witness," which we see in this Vision will be reproduced, as it were, in the History of His Holy Word; and in the treatment it will receive.

When the Lord of the Two Witnesses *had finished* His testimony—which lasted, as is most probable, *three years and a half* (see on John v. 1), or 1260 *days*, the term here assigned, as by analogy, to *His Witnesses* (*v.* 3)—when He had finished His testimony after that period of time, He was delivered up by the Chief Priests of Jerusalem and crucified, and they and the world rejoiced over Him (John xvi. 20), as if He had been destroyed; as *earthly* men are here described as exulting over the death of the Witnesses; but *in a little while* (John xvi. 16. 20, 21) He arose from the dead, and there was a *great earthquake*, and *the keepers* of the sepulchre did *shake for fear, and became as dead men* (Matt. xxviii. 2—4), and He *ascended* on a *cloud* into heaven (Acts i. 9).

In order to *remind* the reader of this analogy between the Two Witnesses and Christ, it is said that the Witnesses ascend on *the* cloud (*τῇ νεφέλῃ*), that is, *the* cloud of *Christ's* Glory. (Cp. i. 7; x. 1; xiv. 14. 16).

The war against the Witnesses, and their death, is here ascribed to "*the* Beast that ascendeth from the abyss." This Beast has not yet been *described*. This peculiar use of the article (as already observed) may be called *prophetic*; it indicates that the object is already visible to the eye of the writer, who is illumined by the Holy Spirit. It may also be designed here to remind the reader that *the* Beast here mentioned had been already described by another writer of Holy Scripture, the Prophet Daniel (ch. vii. 19), and thus St. John knits on his own prophecy to that of Daniel. Compare the words here used with those of Daniel, vii. 21, *ἐποίει πόλεμον μετὰ τῶν ἁγίων καὶ ἴσχυσε πρὸς αὐτούς*. St. John also thus connects his own language here with the fuller description which he will give *hereafter* of this Power. See xiii. 7; xvii. 18, where the Beast is said as here to *ascend out of the abyss*. He thus brings the past and future into one view. On this *prophetic* use of the article, see above, in iv. 4; "*the* Four-and-Twenty Elders" (x. 3), "*the* seven Thunders" (xi. 8), "*the* great city," to be described afterwards (xiii. 14), "*the two* wings of *the* great Eagle," intimating that the mind of the inspired *Writer* had a full view of the idea, though not familiar to the reader. So xix. 20, "*the* lake of fire," to be described afterward in xx. 10. 14, 15; xxi. 8.

Their dead body (it is added) lieth in the *broadway* (*πλατεῖα*) of the Great City. "*The great City*:" here is another anticipation: this name designates the City which is to be described *fully hereafter*. The words, "the Great City," occur nine times in the Apocalypse (xi. 8; xiv. 8; xvi. 19; xvii. 18; xviii. 10. 16. 18. 21). In xxi. 10, the reading of *Elz.* has been corrected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

In all these passages the same City is designated by them; namely, the spiritual Babylon; "*Babylon the Great*," as it is always called, never "*Babylon*" simply; see xvi. 19; xvii. 5; xviii. 2. 10. An Angel of God has *explained what* City is meant by the words "the Great City;" see below, xvii. 18.

μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, Ἀνάβατε ὧδε καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν· 13 καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ
h ch. 8. 13. & 9. 12. & 15. 1. ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. 14 h Ἡ οὐαὶ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

i ch. 10. 7. 15 i Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ
k ch. 4. 4, 10. & 5. 8. αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 k Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ
l ch. 1. 4, 8. & 16. 5. & 19. 6. τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ 17 l λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας· 18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

What this Great City is, will be considered more fully hereafter, when it is described. See below, preliminary Note on chap. xvii.

The *dead body* of the *Two Witnesses* is here said to lie in the *broadway of the Great City, which spiritually* (i. e. mystically, or symbolically) is *called Sodom and Egypt, where also their Lord was crucified.*

We are not here (says *Hengstenberg*, p. 529) to think of the literal Jerusalem; but Jerusalem here denotes the *Church* degenerate through the ascendancy of the worldly spirit, and filled with offences; as, on the other hand, the *new* Jerusalem denotes the Church purified. The term *spiritually* is to be also annexed to the expression, "where their Lord was crucified." Outwardly, the Lord was crucified in the *literal* Jerusalem; but *spiritually* He is crucified in the degenerate Church. This interpretation had been already authorized by the early Expositors. "The Great City is here that which is called Babylon, where their Lord was crucified in His members in the world" (*Haymo*). And Christians who revolt from Christ are said by the Apostle to *crucify Christ* afresh. Heb. vi. 6.

A *corrupt Church* identifies itself with the literal Jerusalem, whose Priests and Rulers rejected and crucified Christ, just as the Priests and Rulers even of our Lord's age, are said by Him to identify themselves with *their forefathers* of by-gone generations, by *imitating* their acts. He says to the Scribes and Pharisees of His own age that "the blood of all the righteous would come on them, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom *ye* slew." See on Matt. xxiii. 35.

"*The Great City*," or mystical Babylon, is here compared to the degenerate *Jerusalem* which crucified Christ.

Jerusalem was the *Church* of God; and the reference to Jerusalem here shows that St. John is *not* speaking of the *World* which knows not God, but he is speaking of a *corrupt Church*, which has *fallen* away from Him.

This corrupt Church is also called *Sodom* for its immorality (Gen. xiii. 13. Deut. xxxii. 32), as Jerusalem herself is by the Prophets (Isa. i. 10. Cp. iii. 9. Jer. xxiii. 14. Ezek. xvi. 46. 48, 49. 55); and she is called *Egypt* also for her idolatry (see Ezek. xxiii. 3 8. 19. 27).

9.] *They* (of the Great City) *do not suffer their bodies* (the bodies of the Two Witnesses) *to be put into a monument.*

"The dead bodies of Thy servants" (says the Psalmist. Cp. Ps. lxxix. 2, 3) "have they given to be meat to the fowls of the air, and the flesh of thy saints unto the beasts of the earth—and there was no *man to bury them.*" The word here used for *grave* is not *τάφος*, but *μνῆμα*, *monument*, in the singular.

It may be designed to signify that not only would the people of the mystical Babylon treat the Two Witnesses with contempt and destroy them, but would not allow any record of them to be made; and would, as far as possible, obliterate all traces of them.

It has been well observed on the word *μνῆμα* here, that this act of the enemies of the Witnesses is done, "ne eorum *memoria* habeatur, quia *monumenta* sunt ad memoriam" (*Aquinas*); and *Haymo* here expounds *μνῆμα* by "monumentum, quod moneat."

Something of the spirit described in this Vision is seen in those of the Church of Rome, who, on the plea of obscurity in Holy Scripture, withhold it from the people, and so virtually *kill* it; and when they have done so, will not allow it to be committed to those enduring *monuments* of literature, such as editions, and vernacular translations; by which its words may be engraven on the memory of man, "in perpetuam rei memoriam."

The *complete* accomplishment of this part of the prophecy seems to be reserved to the last days of the World. For it is said, "when they shall have *finished* their Witness" (*v.* 7), which will not be till the eve of the end; and this prophecy is immediately succeeded by the *Third Woe*, or *Last Trumpet*, the Trumpet which will call all men to Judgment (*vv.* 15. 18).

13.] *The Great Earthquake* here described seems to connect the time of this the *Sixth Trumpet* with that of the *Sixth Seal.* See above, vi. 12—17. The plagues here described, says *Aug.* (?) are those which will afflict mankind for their contempt of the Two Witnesses, that is, the Two Testaments of God. And so *Bede.*

— *ὀνόματα ἀνθρώπων*] *names of men:* persons known and distinguished, whose names were often in people's mouths. Cp. iii. 4.

— *χιλιάδες ἑπτά*] *seven thousand:* a *complete* overthrow; see note at the end of this Chapter.

— *ἔδωκαν δόξαν*] *they gave glory to the God of heaven*, who thus proved His supremacy over the powers of *earth* (see *v.* 10, and cp. *v.* 20), a prophecy of the results to be anticipated from God's Judgments on "the Great City" mentioned, *v.* 18.

The Seventh, or Last Trumpet, The Third Woe, The Last Judgment.

15. *καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε*] *And the seventh Angel sounded: and there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever.*

16.] *And the four-and-twenty elders, which sit before God on their seats, fell upon their faces, and worshipped God,*

17.] *saying, We give thee thanks, O Lord God Almighty, which art, and wast; because thou hast taken to thee thy great power, and didst show thyself King to be.*

18.] *And the nations were wroth, and thy wrath is come, and the season of the Dead, that they should be judged, and that thou shouldest give their reward unto thy servants the Prophets, and to the Saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*

In *v.* 15 A, B, C have *ἐγένετο ἡ βασιλεία, the kingdom of this world became; βασιλεία* in the singular number, and so *Griesb., Scholz, Lach., Tisch. Elz.* has the *plural.* The true reading brings out in clearer contrast *the* kingdom of the *World*, as opposed to *the kingdom* of *Christ;* and its entire subjection to it. On the *eternity* of the kingdom of *Christ*, according to the Article in the Creed, Whose Kingdom shall have *no end*, see above, on 1 Cor. xv. 25.

In *v.* 17 *Elz.* has *καὶ ὁ ἐρχόμενος* after *ἦν*, but this is not sanctioned by the best MSS., and is rejected by *Griesb., Scholz, Lach.*, and *Tisch.*

17. *καὶ ἐβασίλευσας*] *and didst reign:* that is, didst assert Thy royal power, and show thyself King. Cp. Deut. xxxii. 20. 35. 41; and below, xix. 6. The aorist is from the LXX Version of Ps xcviii. 1, *ὁ Κύριος ἐβασίλευσεν* (יְהוָה מָלָךְ, *malak*), *ὀργιζέσθωσαν λαοί.* Observe the paronomasia in *ὠργίσθησαν* and *ὀργή.*

18. *ὁ καιρὸς τῶν νεκρῶν κριθῆναι*] *the season for the Dead to*

19 [m] Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς [m] ch. 15. 5.
διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ
καὶ σεισμὸς καὶ χάλαζα μεγάλη.

be judged. A mark of time, connecting this portion of the prophecy with the fuller description of the Last Judgment in xx. 11, 12.

19. καὶ ἠνοίγη] *And the temple of God was opened in heaven, and there was seen in his temple the Ark of his covenant; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

The Heavenly Holy of Holies is opened, and the inner shrine is revealed, in which is the Ark of the Covenant; the Throne of God "Who sitteth between the Cherubim:" Lightnings are seen, and Thunders are heard; there is a great Earthquake; the Day of Grace is past, the season of Judgment has begun.

In this mention of the *Ark of the Covenant* and its concomitant Judgment, there seems to be a reference to that event in the History of the Ancient People of God, which presents itself at the beginning of the Vision of the Trumpets, namely, the Entrance into Canaan, the type of Heaven, and the Victory of Joshua, the type of Jesus, and the destruction of Jericho, the type of the City of this World (see above, on viii. 2—6). *That* Victory was achieved on the seventh day, when the seven Priests, who had compassed the City *six* times on each of the six preceding days, were compassing the City for the *seventh* time on the *seventh* day, *and blew the seven trumpets of rams' horns*, and *the Ark of the Covenant* of the Lord followed them; and the People shouted, and the walls fell down flat, and the people entered the City (Josh. vi. 4—16).

Here, at the sounding of the Seventh Trumpet, which has brought us to the end of all earthly things, St. John pauses, as he had done at the end of the seventh seal; and, after his manner, reverts to the first age of the Gospel, and will now begin to prophesy again.

He has now traced, as we have seen, the prophetic history of Holy Scripture. He has revealed the fact, that many bearing the Christian name, would not be thankful for that gift of God; that Scripture would be treated with contumely, in the same manner as its Divine Lord, by a corrupt and degenerate Church. Thus he warns the faithful Christian not to be dismayed or staggered by this strange spectacle, when it is displayed.

He is now about to *return* to *the first age* of Christianity, as has been rightly observed by the Ancient Expositors, in order to deliver a parallel prophecy concerning the divinely-appointed Guardian, Witness, and Interpreter of Holy Scripture; the Christian Church. He will now reveal what she herself must expect from the same quarter, namely, from a *corrupt Church*.

The connexion of Scripture with the Church had been displayed in the Vision of the Olive Trees, and the Candlesticks; and thus a preparation was made for this transition from the prophetical History of Scripture, to the prophetical History of the Church, in relation to a particular form of spiritual defection.

The parallel between the fortunes of Scripture and the Church is also marked by a chronological characteristic. The Two Witnesses prophesy, or preach, in sackcloth, *one thousand two hundred and sixty days* (xi. 3). Similarly the Woman,—that is, the Church,—to be described in the following Vision, is in the wilderness for *one thousand two hundred and sixty days* (xii. 6).

Here we are led to an interesting and important Question, viz. On the meaning of the Numbers in the Apocalypse.

(1) We may begin with the number Seven, which meets us at the opening of the Apocalypse.

The clue to its meaning seems to be presented by the Scriptural History of the Creation, "In *six days* the Lord made Heaven and Earth, and on the *seventh Day* He *rested*" (Exod. xxxi. 17. Cp. Gen. ii. 2). And this *rest* of God was a type of that *Eternal Rest* (σαββατισμὸς) which "remaineth to the People of God" (Heb. iv. 9).

The *Seventh* Day in the History of the Creation differs from all the other six Days. They all have an *Evening*. "The *Evening* and Morning were the *First* Day." And so it is said of each of the other *five* days. But the *Seventh* Day has no Evening. It is a type of that Rest which has *no end*.

Enoch, the *seventh* from Adam, did not die, but was translated (see Jude 14. Heb. xi. 5). He was like a personified Sabbath. He was a type of the faithful who walk with God, and do not *see death*, and *rest* in *Christ* (Matt. xvi. 28. John viii. 51; Rev. xiv. 13).

Thus in the beginning of Holy Scripture we see the number *Seven* consecrated as a symbol of rest after work done in a preceding series of *Six*.

We see the same symbol in the entrance to Canaan, the type of Heaven, promised to the true Israelites.

Six times Seven Stations brought the People through the wilderness to the promised land. (See Numb. xxxiii. 1—50; and *S. Jerome* de xlii. Mansionibus in eremo.)

For Six successive days the Great City Jericho was encompassed, and on the Seventh it fell, and the people entered in with a shout of victory. (See above, on viii. 2—6.)

In the Second or new Creation we see a similar principle. In the Genealogy, with which St. Matthew's Gospel begins, there are Six Sevens, which bring us from Abraham to Christ; in whom all the faithful have Rest. (See on Matt. i. 17.)

In St. Luke's Genealogy (iii. 23—38), Ten times Seven Generations bring us from Christ through Adam to God. (See on Matt. xviii. 22.)

Thus then we see that the sacred purpose of the number *seven* is to signify *rest* after *toil*. This is its use in the Apocalypse.

The *Seven Seals* exhibit the sufferings of the Church in her pilgrimage through the world, and lead her to her eternal Rest. (Rev. vi. 1; viii. 1.)

The *Seven Trumpets* proclaim all God's judgments on her enemies and the enemies of Christ, till the end, when the Kingdom of this World becomes "the Kingdom of the Lord and of His Christ." (Rev. viii. 2; xi. 15. 17, 18.)

The *Seven Vials* pour out all God's wrath on a *particular form* of wickedness which rebels against Him (xv. 7; xvi. 17).

Other Septenary combinations there are, all expressive of completion; all terminating after a successive series in some great consummation, just as the Hexäemeron of Creation ended in the Sabbath of God.

(2) The number *four* seems to have the same relation to *space*, that the number *seven* has to time; it signifies completeness, universality. It rests on a *natural* basis, that is, on the idea of space considered in reference to the four cardinal points.

Thus, in the ancient Scriptures, we find the expression "the *four winds* of heaven" as significant of all space (Dan. viii. 8. 22. Zech. ii. 6); and this expression is adopted by our Lord Himself in the Gospel. (Matt. xxiv. 31. Mark xiii. 27.)

In the Apocalypse, the number *four* appears often in this sense. Thus, just before the final consummation we see *four* Angels standing on the four corners of the Earth, that the wind should not blow on the earth (vii. 1. Cp. xx. 8). And this consideration may serve to explain such phrases as the following, "the blood from the winepress flowed to *four times four hundred* furlongs" (xiv. 20), that is, was extended far and wide.

(3) The Number *Twelve* (4 × 3) bears a similar relation to *mankind*, that *seven* has to *time*, and *four* has to *space*; and this reference is one which belongs to *mankind* considered in union with *God*. See above, on Matt. x. 2.

In the old dispensation, we see this number Twelve in the *Twelve Sons of Israel*, the Fathers of the *Twelve Tribes* of the People of God. In the Gospel it reappears in the *Twelve Apostles*, the Patriarchs of the Spiritual Israel. See above, on Matt. x. 2. "These Twelve are the labourers who were to be sent by Christ, and who were to baptize the *Four* quarters of the *World* into the Faith of the Three Persons of the *Godhead*." *Aug.* (in Ps. lix. Cp. Matt. xxviii. 19.)

Accordingly, in the Apocalypse we see that the *whole body* of the *Saints of God*, the *true Israelites* who are admitted as citizens of the heavenly Jerusalem, are represented as consisting of *Twelve* Thousand out of each of the *Twelve* Tribes of the children of Israel (vii. 4—9).

It would, however, be a great error to imagine that the Elect of God are *limited* to this number. Indeed, the Apocalypse itself forbids us to do so; it declares them to be innumerable. The number *twelve times twelve* thousand is not to be taken *literally*. It does *not* express a *quantity*, but a *quality*. It teaches us the important truth, that this great, this innumerable company of true Israelites, are united in one Faith, that is, the Faith taught by the *Twelve Apostles* of Christ. See above, on vii. 4—9.

The same truth is taught in the Vision of the *faithful* Church, who is represented as a Woman having on her head a crown of *Twelve* Stars; that is, as crowned with the Diadem of Apostolic Doctrine and Discipline (xii. 1). And it appears in the structure of the heavenly Jerusalem, or Church glorified, which is

XII. [1] Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς

described as having "Twelve foundations, and in them names of the Twelve Apostles of the Lamb" (xxi. 14).

Thus this number *Twelve* in the Apocalypse conveys with it in a significant manner the doctrinal and practical truth, that it is necessary to avoid the error of those, on the one side, who would have only *one Universal Bishop;* and of those, on the other, who despise all *Apostolic* discipline; and that it is requisite to hold fast that faith and regimen, and that form of sound words and virtuous practice which was delivered by the Twelve Apostles to the world, in order that all men might thereby come to the rest and glory of the heavenly Jerusalem.

Thus much may be said concerning what may be called *perfect* numbers, in the Apocalypse.

(4) We may now turn to others of a different import.

The number *six*—not attaining to the perfection of *Seven*, the sacred number of *rest*, seems to represent a *crisis* of *suffering*, or a *falling short* of the Truth.

On the *sixth* day of Passion Week, Christ was crucified. And throughout the Apocalypse the *sixth* period, in the groups of *seven*, is the time of *severest trial*. It is, as it were, the Eve of the End; the "Day of Preparation" before the Sabbath, to the Good; the hour of Repentance before condemnation, to the Evil.

Thus the *Sixth Seal* represents the time of severest suffering to the Church (vi. 12). The *Sixth Trumpet* displays a prelude of the last Judgment to the wicked (ix. 14—21). The *Sixth Vial* is the signal for the battle of the great Day of God (xvi. 12), and the precursor of the final voice "It is done" (xvi. 17).

The symbolical meaning of the number *six*, as expressive of *falling short* of the *rest* that *remaineth* to the *people of God* (Heb. iv. 9, which, as we have seen, is expressed in the number next after it, namely, *Seven*, is exhibited in a remarkable way in the *number* of the *Beast*, opposed to the Lamb; namely, in the number six repeated thrice, 666 (Rev. xiii. 18), which shows a triple *declension* (viz. in *units, tens, and hundreds*) from *sabbatical rest and holiness*, represented by the number *Seven*.

(5) To indicate an *imperfect* term of *duration* in which evil is inflicted or endured, we find the following numbers, which exhibit some remarkable parallelisms, in the Apocalypse.

> The Holy City is given to the Gentiles to be trodden down during *forty-two months* (xi. 2).
>
> It is given to the Beast to exercise his power *forty-two* Months (xiii. 5).

Here is one parallelism of *oppression;* now follows another, of *suffering:*

> The Two Witnesses (representing the Two Testaments or Word of God) preach in sackcloth 1260 *Days* (xi. 3).
>
> The Woman (or faithful Church of God) is in the Wilderness 1260 Days (xii. 14).
>
> She is also said to be in the wilderness *a time, times, and half a time*, i. e. 3½ years (xii. 6).

All these several numbers represent the *same duration of time*, differently expressed.

The *forty-two months* = 42×30 = 1260 days = 3½ years.

The 1260 days = 42 months = 3½ years.

Three and a half is *seven* years broken in two.

Forty-two is Seven multiplied by *six*, the number of *imperfection*.

These numbers have an *historical* basis in the actions and sufferings of the Ancient Church of the *literal Israel*, and of the Great Head of the Church, *Jesus Christ* Himself.

The number *forty-two* connects the History of the Christian Church with that of the *Israelitish* Church in the Wilderness. Its stations are enumerated in the Book of Numbers, and they are *forty-two*. (Numb. xxxiii. 1—50.) "And all these things," says St. Paul, "happened to them *as types of us*." (1 Cor. x. 6—11.) The forty-two mansions of the Israelitish Church are analogous to the forty-two months of the Christian Church. They foreshadow her history in her pilgrimage through the Wilderness of this World to the promised Land of Heaven.

This number 42 months, or 1260 days, equals *three years and a half*.

This term of three years and a half appears under that name as a type of suffering and persecution in Holy Writ. The famine in the days of Elias, when the Church of God was persecuted by Ahab and Jezebel, lasted for *three years and a half*. (Luke iv. 25.)

The time in which the ancient Church underwent persecution under Antiochus Epiphanes, was *three years and a half*. *Josephus*, B. J. v. 9. *Prideaux*, Connexion, on A.D. 168, pt. ii. book iii.

The earthly Ministry of the Great Head of the Church, during which He endured rebuke and contradiction from the corrupt and degenerate Teachers of His own People, lasted, it is probable, for *three years and a half*. See above on John v. 1; cp. Lowth on Dan. xii. 7. It is well said by *Dr. Lightfoot* (Harmony of the New Test., note on this chapter), that the *forty-two months*, 1260 days or 3½ years, are symbolical of *times of trouble*. He observes that the *Jews* have learned to make the same *construction of it:* and this also, that comfort might stand up against misery, was the time of our Saviour's Ministry. Christ preached three and a half years in trouble. (Cp. also *Lightfoot* on Matt. iii. 16.) So the Two Witnesses in the Apocalypse preach in sackcloth. He having finished His ministry was slain; so they. He revived and ascended; so they likewise. Their case is paralleled with Christ's, their Master's. See also *Lightfoot's* Chorographical Inquiry, chap. vi. sect. iv. "The waste of sacred things by Antiochus lasting for *three years and a half*, the Jews retained that very number as famous, inasmuch that they often make use of it when they would express any thing very sad and afflictive. . . And perhaps it had been much for the reputation of the Commentators upon the Book of *Revelation*, if they had looked upon that number and the *forty and two months*, and the *thousand two hundred and sixty days* as spoken *allusively*, and not applied it to any precise or determinate time." See also his Serm. on Dan. xii. 12, p. 1250; and cp. *Vitringa*, pp. 449. 463.

What then, in fine, are the *uses* of these numbers in the Apocalypse?

They do not indeed enable us to do what our Blessed Lord Himself has told us is not in our power. "It is not for *you* to know *the times and seasons* which the Father has put in His own power." (Acts i. 7.) They are not designed to gratify the cravings of a vain curiosity. They do not enable us to foresee and foretell the future. They do not qualify us to construct a prophetical Ephemeris or Apocalyptic almanack.

But they have more important uses than these.

They have, as we have seen, a doctrinal and moral import. They teach us the necessity of unity and constancy in the one true faith, and of communion and fellowship in the discipline and regimen of the Apostolic Church of Christ.

They also serve to connect and rivet certain prophecies together. The mention of the *forty-two months*, during which the Holy City is trodden down by the Gentiles (xi. 2), shows that the period in which this will be done is *contemporaneous* with the dominion of that power which is called the power of the *Beast*, and exercises its sway for a period described by the same chronological symbol of forty-two months (xiii. 5). So the mention of the 1260 Days, in which the Witnesses are said to preach in sackcloth, connects *their* sufferings with those of the Church in the Wilderness, Who is said to be there for a like period of 1260 Days, and it shows that the *Word of God* and the *Church of God* will be fellow-sufferers at the same time. They show that the sufferings of Scripture will coincide with those of the Church.

Besides, they have an *analogical* value. The Church, which is said to be in the wilderness 1260 days, is also said to be there for *three years and a half*. They remind the faithful Church that she is to look for trials—trials *such as* were endured by the ancient Church of Israel in her forty-two sojournings in the Wilderness;—trials *such* as were endured by Elias under Ahab, by the Maccabees under Antiochus, and by Christ from His own People. They encourage us with the joyful assurance, that if we are true to God, and maintain his cause with zeal, courage, and charity, then, though we suffer, we shall conquer also, as Elias did, as the Maccabees did, and as Christ did; that our sufferings will soon be over; that they will appear like a *few days;* then even for us there will be a Chariot of fire; and a heavenly Feast of Dedication; and a Cloud of heavenly glory; and a glorious Ascension into heaven, and an eternity of joy.

CH. XII.] Prophetic View of the History of the CHURCH; relatively to ROME:

St. John now *reascends* to the *first age* of Christianity, as he had done after the opening of the SEVENTH SEAL (see above, viii. 1); and, as the ancient Expositors have observed, he now proceeds to reveal the future History of the CHRISTIAN CHURCH; *not* in her *universality*, but in her relation to a *particular* power, which will now be more fully described—the Power of ROME.

The WOMAN clothed with the SUN, and crowned with TWELVE Stars, represents the *faithful Church*.

1—6. καὶ σημεῖον] *And there appeared a great wonder in heaven; a Woman clothed with the Sun, and the Moon under*

στέφανος ἀστέρων δώδεκα· [2] καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

[3] Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ· καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα· [4] καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς

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her feet, and upon her head a crown of Twelve Stars. And being with child she crieth, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold a great dragon, red as fire (πυρρὸς), having Seven Heads and Ten Horns, and upon his Heads seven Diadems. And his tail draweth the third part of the Stars of heaven, and did cast them to the earth: and the Dragon standeth before the Woman who was ready to be delivered, in order that he may devour her child as soon as it was born. And she brought forth a Son, a Male Child, who is to rule all nations with a rod of iron: and her Child was caught up unto God, and to His throne.

And the Woman fled into the Wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and threescore days.

As to the reading of this passage. In *v.* 5, *Elz.* has ἄῤῥενα; but A, C have ἄρσεν, which can hardly have been introduced by the copyists; and so *Lachmann* and *Tisch.* The sense is, *she brought forth a son, a male; τέκνον, child*, being understood; there is an emphasis on the *masculine dignity and vigour* of the son, who is thus more distinctly marked. Compare Mal. i. 14, where ἄρσεν is thus put absolutely, a *male*, and the use of the word ἄρσεν by the LXX in Job iii. 3, and Isa. lxvi. 7, ἔτεκεν ἄρσεν, said of the Church as here.

Especially compare Exod. ii. 2, ἐν γαστρὶ ἔλαβεν, καὶ ἔτεκεν ἄρσεν, said of *Moses*, who, in his deliverance, and in his actions, in smiting the kingdom of Egypt with his rod, was a type of the Male Child of the Church, represented in this Vision as delivered from the Serpent, who was symbolized by Pharaoh the Egyptian King, in his persecutions of the ancient People of God.

The Woman in this Vision is the Christian Church. She appeared in *heaven*, for her origin is *from above;* hers is the kingdom of heaven. She is *clothed with the Sun*, for Christ is the *Sun of Righteousness* (Mal. iv. 2), and is compared in the Apocalypse to the Sun (i. 13—16; x. 1), and He is her Light; and they "who are baptized into Christ have *put on* Christ." (Gal. iii. 27.) She is *clothed* with Christ; as God is said to deck Himself with *light* as with a *garment* (Ps. civ. 2). She *has the Moon under her feet*, because she will survive the changes of this world. As *S. Hippolytus* says, de Christo, § 60, p. 31, ed. Lagarde, "By this Woman, St. John most clearly designates the Church, clothed with the Everlasting Word, Who is more bright than the Sun;" and as *Primasius* expresses it, "The Church being clothed with Christ, treads upon the mutabilities of the World." Cp. *Bede*, *A Lapide*, *Vitringa*, *Herder*, and others.

She has on her head a Crown of Victory (*στέφανος*). This Crown is of Twelve Stars.

Twelve is the *Apostolic* number (see note at end of ch. xi.), and *Stars* are emblems of Christian Teachers (i. 20). Her Crown signifies, that the Victories of the Church are achieved by the Apostolic Doctrine and Discipline, which is planted as a Crown upon her head, by Christ her King. "The Crown of Twelve Stars," says *S. Hippolytus* (l. c. p. 32), "indicates the *Twelve Apostles*." "It is an emblem of the Apostles, who, by the light of the glorious Gospel, put to flight the darkness of Error, and by whose agency Christ, the Head of the Church, vanquished the World." *Haymo*. And so *Aquinas*, who refers to 2 Cor. ii. 14, and so *Bede*, *A Lapide*, *Vitringa*, and others.

The Woman cries, *travailing in childbirth, and pained to be delivered.* On the *infinitive* after βασανιζομένη, cp. *Winer*, § 44, p. 287. In this world, the Church, like Eve, brings forth children in sorrow. (Gen. iii. 16.) "Be in pain," says the Prophet Micah, "and labour to bring forth, O daughter of Zion, like a woman in travail." (Micah iv. 10; cp. Isa. lxvi. 8—10.)

v. 3. *And there appeared another great wonder in heaven, and behold, a great dragon red* (as *fire*).

This *other* wonder is also said to appear *in heaven*, because the Power here represented assails the Church,—the Kingdom of *heaven*.

The *Dragon* is "the Old Serpent," who is called in this book the *Dragon*, see *vv.* 9. 15, 16, where the names *Satan*, *Devil*, *Dragon*, and *Serpent*, are interchanged.

He had been already described as a *Dragon* in Ps. xci. 13, and Isa. xxvii. 1. And by this name, the Power of *Egypt*, as the Enemy of God and of His ancient Church, is described in the Prophets, see Isa. li. 9. Ezek. xxix. 3.

The Christian Church, in this Vision of the Apocalypse, as in very many others of this Book, is regarded as having been prefigured by the ancient Church of God in *Egypt*, and in the *Exodus*, and in the *Wilderness*.

The *Dragon* is red as *fire* (*πυρρὸς*), that is, he is here displayed as *persecuting* the Woman. See above, vi. 4, where Satan goes forth on the *horse* red as *fire*, to wage war against the primitive Church.

The Dragon is also described here as having *Seven Heads and Ten Horns, and upon his Heads Seven Diadems.* Diadems are symbols of *Royalty*. *Horns* are emblems of *Power*. (Luke i. 69.) The number *Seven* represents *completeness* (see note at the end of chap. xi.). And combined with the number *Ten*, *Ten horns*, it connects this manifestation of the Dragon with the display of his power, as wielded by the *Fourth* Great *Monarchy*, that of *Rome*. See below, xiii. 1, and xvii. 3. 7. At the time here represented, the *Kingdoms of the Roman World* were under the *Dragon's* control. Our Lord Himself called him in that age the *Prince of this World* (John xii. 31), and St. Paul called him "*the god of this world*" (2 Cor. iv. 4. Cp. Eph. ii. 2; vi. 12. Col. ii. 15).

The *Diadems* here are *Seven*, and they are *upon the* seven *Heads* (*ἐπὶ τὰς κεφαλὰς*), and in this respect they differ from those of the Beast in xiii. 1, where they are *ten*, and *ἐπὶ τῶν κεράτων, on the ten Horns*.

The difference of the case after *ἐπὶ* in these two passages is to be noticed. With the *accusative*, the sense is, that the Diadems were *upon* the Heads; and the idea there is, one of firm collocation and settled subsistence *upon* the Heads. With the *genitive*, the idea expressed by it is that the *Horns* were surmounted by diadems. Cp. *Winer*, pp. 334. 362, and below, xiii. 1, where is an example of *ἐπὶ* with both cases.

The *Dragon*, Satan, has *Seven Diadems*, emblems of royalty. They are *not* on his *horns*, but upon his *seven heads*, which are more closely united to the body than *horns* are; and thus he is represented as exercising his dominion in one corporate Empire.

The *Beast* has not *his diadems* on his *seven heads*, but on *ten horns*, which have more the character of a separate existence, and also of a more precarious stability; indeed, his *horns* are said to *give* their power to him (xvii. 13). He rises from the *seven heads* (see xvii. 10), and exercises his power *mediately* by the *horns*, and not in the same corporate unity as the Dragon does.

In *v.* 4 the Dragon is said to draw with his tail a *third part* (i. e. a *large* part, see above, viii. 7—12) of the *Stars of heaven*.

The *Dragon* himself was once a bright *Star* in heaven. He was *Lucifer, son of the Morning* (Isa. xiv. 12). He had many bright Stars associated with him in a heavenly constellation. His fall was theirs.

The fall of the Angelic Star led to the fall of the Angelic Constellation. The Dragon's Tail drew down in its train many bright Luminaries, *who kept not their first estate*, in the firmament of heaven. (Jude 6.)

The circumstance, that, in the ancient Uranography, one of the Constellations was designated Δράκων, *Draco*, may perhaps be not irrelevant here.

This act of *drawing* down Stars from heaven, is expressed in the *present* tense, and by the verb *σύρω*, which sometimes signifies violent, and sometimes gentler, attraction, as in a *σύρμα, syrma*, a *long trailing robe*. See Acts viii. 3. John xxi. 8. Isa. iii. 15, where it is said of a robe; and Micah vii. 17, where it is applied to a serpent. The word *σύρω*, in the *present* tense, well describes the work which the Apostate Serpent is always doing in the Church; where he endeavours to draw down Teachers from their place in the Church, whether by force or flattery. Compare the words in Dan. viii. 10, where the Little Horn is said to cast down some of the *stars of heaven*, and trample them under his feet. As *Augustine* says (Epist. 119), and *Haymo* here, "The *stars are falling* from heaven, whensoever men, who seemed to shine by God's grace in the Church, yield to temptation, and fall away."

In *v.* 4, *the Dragon stands before the Woman, and is ready to devour her child as soon as she is delivered.*

His design is like those of his personal Representatives and royal Instruments, Pharaoh in Egypt and Herod in Jewry; the

εἰς τὴν γῆν· καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ.

a Ps. 2. 9. ch. 2. 27. & 19. 15.

5 [a] Καὶ ἔτεκεν υἱὸν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνο αὐτοῦ.

b ch. 11. 3.

6 [b] Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ ἐκτρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

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former against the *male children* of Israel, who were to be cast into the river Nile (Exod. i. 22. Acts vii. 19), the other seeking to destroy *the Man Child*, Christ Jesus (Matt. ii. 13).

The Woman brings forth a *son*—a *male*, (see note above on the reading here in *v.* 5,) who is to *tend* (as a Shepherd) *all the Nations with a rod of iron;* and her Child is caught up to God and to His throne.

At first sight these words appear applicable only to CHRIST.

But, what is true primarily of Christ is, by virtue of His Incarnation, and mystical union with all true members of His body, and by reason of the working of His grace, transferred to them. Hence St. Paul says, "My little children, of whom I travail in birth again, until Christ be formed in you" (Gal. iv. 19). So, in a figurative sense, *the Church* is in labour with children, till *Christ* be formed in them. They are *sons of God* by adoption and grace (John i. 13. 1 John iii. 1), by reason of Christ's Incarnation, and their baptismal Incorporation in Him, Who is "*Emmanuel, God with us*," "*God* manifested *in our flesh*" (Matt. i. 23. 1 Tim. iii. 16. Gal. iii. 26. Rom. viii. 15. 17). Therefore David had said, "Behold ye the Philistines also, and they of Tyre, with the Morians, lo! *there was He born*, and of Sion it shall be reported, that *He was born in her*" (Ps. lxxxvii. 4, 5). Christ, Our King and Priest, "has made us Kings and Priests to God." By His ascension into heaven, we are even made "to sit together *with Him* in heavenly places" (Eph. i. 20; ii. 6), and our "Citizenship is in heaven" (Phil. iii. 20).

And though it is primarily true of Christ that *He* tends the nations with a rod of iron (Ps. ii. 9), yet He Himself has said, "He that overcometh and keepeth my words unto the end, *to him* will I *give authority* over the *Nations*, and *he shall* rule them with a *rod of iron*, as potters' vessels are broken in pieces" (Rev. ii. 26, 27).

Thus Christ Himself has interpreted the present Vision. And to cite one of many ancient Interpreters here, *S. Hippolytus* says (l. c. p. 32), "The Church in this world *never ceases to bring forth the Word*, who is persecuted by the world; she is ever bringing *forth the male child*, the *mature Christ*, the Son of God, God and Man, by *preaching* Him to all Nations." And as *S. Gregory* says, in reference to our Lord's saying in Matt. xii. 48, where see the note, "*Christ* is *born* in our hearts by the Preaching of His Word."

The *Rod of iron* is Christ's *Word*, the *Holy Scripture* (see ii. 27; xii. 5), and by it the *male children*, the masculine spirits of Christ's Church, are endued with power from Him to rule *the Nations*, and *overcome the World*. With it they shiver into atoms the potter's vessels—that is, the earthly, brittle theories, of corrupt Religion and carnal Philosophy; and, having performed their mission on earth like Elijah, like him they are caught up to heaven. They are exalted in a glorious apotheosis. "To him that overcometh," saith Christ, in the Apocalypse, "will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne" (iii. 21).

In *v.* 6, The Woman flees to the *Wilderness*, where she has *her place prepared by God that they may nourish her* 1260 *days*.

On the structure ὅπου ἐκεῖ cp. *v.* 14, and above, iii. 8; vii. 2.

Pharaoh, King of Egypt, who persecuted the Ancient Church of God, is, as we have seen, called a *Dragon* in the prophetic language of Scripture (see on *v.* 3).

The *Ancient* Church *fled* into the *Wilderness* of *Arabia*, under the guidance of *Moses*, who was the typical representative of the *male child* of the Church (see Exod. ii. 2, in LXX, and above, on *v.* 5), and who was marvellously saved from the royal *Dragon* of Egypt, and *smote* the land and people of Egypt with plagues by *his rod* (see Exod. iv. 17).

In like manner the Christian Church is here represented as *flying* into the *Wilderness* after the birth of her male child, who was to rule the Nations with a rod of iron.

The Church is here represented as *nourished* in the *Wilderness, in the place prepared for her by God for* 1260 *days*, or *Forty-two Months;* as the ancient Church, which was with Moses *in the wilderness* (see note above, on Acts vii. 38), was nourished with *manna* (Exod. xvi. 15. 35. Ps. lxxviii. 24, 25. Neh. ix. 15. John vi. 49. 1 Cor. x. 3), in her *Forty-two Stations* in the Wilderness.

This period of time, *Forty-two Months*, corresponds in duration with the period, in which the *Two Witnesses* are said to prophesy or preach in sackcloth in the prophetical Vision in xi. 3, and with the sway of the Little Horn in Daniel vii. 25. See below, *v.* 14.

The duration of the Earthly Ministry of Christ Himself was probably a *time, times, and half a time*, i. e. 3½ years, or 42 months. See above, on John v. 1.

The pilgrimage of "the Church, which is *His Spouse* and *Body*" (see Eph. v. 23—29. Col. i. 18. 24), is represented as corresponding in duration to that Ministry; and this analogical synchronism declares the sympathy which subsists between Him and her. Hence *Bede* here says that this period of 1260 days designates the sojourn of Christ's Church, because Christ, whose Body the Church is, preached for that period of time upon earth.

For a further explanation of the meaning of these periods of time, see above, note at end of Eleventh Chapter, "On the NUMBERS in the Apocalypse."

It has been asserted by some Romish Theologians, that the Woman in this Vision represents the *Blessed Virgin Mary*. But the Exposition now given is that which is dictated by the language of the Text, and was received by the early Interpreters of this Book.

In addition to those Interpreters already cited, we may refer to *Methodius* (Bishop of Patara, and Martyr, in the third century), who says (in Catenâ, p. 352), "The *Woman* is the *Church:* for the things here spoken are *not consistent* with the circumstances of the generation of Christ, Who was already born before the epoch of this Vision. *The Church* is clothed with the Sun of Righteousness, and she has a crown of twelve Stars, namely, the Apostles of Christ. Therefore we must understand that the Woman here is the Church, and *not* the *Blessed Virgin;* for the Mystery of the Incarnation had been accomplished *long before*." [The edition of the Catena (1840) has γάλα here; read πάλαι.] "The Church" (he continues), "which is the New Jerusalem, is in travail, as St. Paul says, and groans in labour with the redeemed, until *Christ be formed* in them (Gal. iv. 19), and she fears the Dragon, until she escapes his snares, and *brings forth Christ* in *every man*, that is, Christ spiritually formed in every man. He is both our Head and Body; He Who died for us speaks in us, and has made us to be His members." *S. Augustine* (in Ps. 142) says, "The Woman is clothed with the Sun, the Sun of Righteousness; He Who is her male child, *builds up Sion*, and is also *born in Sion*. She, the *City of God*, is protected by the Light of Him. Who, as to the flesh, is born in her; and she has the Moon under her feet, because she overcomes the mortality of the waxing and waning flesh," and ad Catechum. (vol. vi. p. 65), "The Church in every age is bringing forth members of Christ."

This Exposition is also expressed by *Primasius*, who says, "Caput Ecclesiæ Christus in singulis membris dicitur *nasci*.—*Omnes enim qui in Christo Jesu baptizati estis Christum induistis* (Gal. iii. 27), *Et raptus est filius ad Deum et ad thronum Ejus:* licèt in capite Christo præcesserit, congruit tamen et *Corpori* Ejus. Hinc illæ voces Apostoli, *Qui nos resuscitavit et considere fecit in cœlestibus* (Eph. ii. 6), *et conversatio nostra in cœlis est*" (Phil. iii. 20). And *Bede* says, "*Semper* Ecclesia, Dracone licèt adversante, *Christum* parit; *masculum* autem dicit, victorem Diaboli qui *fœminam* (Evam) vicerat . . . . Ecclesia quotidie gignit ecclesiam, mundum in Christo vincentem." See also *Aug.?* "Ecclesia semper generat Dei membra—*masculum* autem dicit victorem adversus Diabolum;" and *Haymo*, ad loc. "Membra Christi quotidie parit sancta Ecclesia. Rectè autem sancti sub nomine *masculorum* comprehenduntur, quia *fortiter* contra adversa istius sæculi pugnant, sicut fecerunt sancti Apostoli et Martyres. De omnibus electis potest intelligi, qui in Suo Capite acceperunt potestatem ut *regant gentes virgâ ferreâ*, et confringendi eas tanquam vas figuli."

This true Exposition is happily embodied in the Collect for *Christmas Day*, and in *Bp. Taylor's* Prayer (Life of Christ, i. p. 28), "Grant, O God, that I may entertain the Holy Jesus, con-

7 [c] Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ· 8 [d] καὶ οὐκ ἴσχυσαν, οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ· 9 [e] καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

c Dan. 10. 13, 21. & 12. 1. Jude 9.

d Dan. 2. 35.

e Gen. 3. 1, 4. Luke 10. 18. John 12. 31. 1 Cor. 11. 3. ch. 20. 2.

10 [f] Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν

f Job 1. 9. & 2. 5. Zech. 3. 1. ch. 11. 15.

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ceive Him in my soul, nourish Him with the expresses of most holy and innocent affections, *and bring Him forth*, and publish Him in a life of piety and obedience, that He may dwell in me for ever."

7—9. καὶ ἐγένετο πόλεμος] *and there arose war in heaven: Michael and his angels* go forth *to fight with the Dragon: and the Dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

In *v.* 7 *Elz.* has ἐπολέμησαν and κατὰ, but the reading in the Text (τοῦ πολεμῆσαι) is authorized by the best MSS., and is received by *Griesb., Scholz, Lach., Tisch.* On the use of *the article* with the *Infinitive*, where a *design* is implied, see above, Luke ii. 27. Acts vii. 19. Cp. Zech. iii. 1, LXX. and *Winer*, § 44, p. 293. The present construction seems to be without an exact parallel in the New Testament (see *Winer*, and *Lücke*, and *Düsterdieck* here), inasmuch as *no verb*, expressing a design, precedes the infinitive; we may however *suppose* such a verb; and an ellipse of this kind need not excite surprise in the Apocalypse.

Observe, St. John now *reverts* to an earlier period, in order to recite the *antecedent* history of the Dragon, and to explain the circumstances under which he was led on to persecute the Woman; and he traces that history till he is brought down, in *v.* 14, to the same point as in *v.* 6, namely, to the escape of the Woman in the Wilderness.

It is necessary to attend carefully to this process of *recapitulation*, which is so frequent in the Apocalypse (see above, *Introduction*, p. 147, and xii. 1, and below, xx. 1). "It is a common thing in the Apocalypse" (says *Bossuet* in ch. vii.) "to exhibit events in general outline, and to unfold them afterwards in more *minute detail*." This is what is done now. Satan is displayed as he was *before* his fall from heaven.

On one side is MICHAEL, the Archangel, and his Angels, on the other Satan and his Angels. MICHAEL, whose name, מִיכָאֵל, signifies, *Who is like unto God?* (contrast the words, xiii. 4, τίς ὅμοιος τῷ θηρίῳ; and see note above, Jude 9.) stands up for the *children of God's people* (Dan. xii. 1. Cp. Dan. x. 12, 13. 20, 21), against the Adversary, who *deceives* the world. Some Expositors have supposed that *Michael* here is a name for Christ Himself; but the other opinion expressed above has been rightly maintained by *Bengel, Ewald, De Wette, Hofmann, Ebrard*, and others. See *Düsterdieck*, p. 400.

v. 8. "Their *place* was not found any more in heaven." Compare Jude 6.

v. 9. "He that *deceiveth* the whole world." The *deceits* by which Satan cheated the World in Oracles, Sorcery, Soothsaying, Magic, and other frauds, are here specially noticed. These were put to flight by the power of Christ and of the Holy Ghost, in the Preaching of the Gospel by the Apostles and others in the first ages of Christianity.

Our Lord Himself, speaking of the consequence of the preaching of the Seventy Disciples, reveals the spiritual struggle and the Victory, "*I was beholding Satan, as lightning fall from heaven*" (Luke x. 17, 18. Cp. John xii. 31; xvi. 11). See the note above, on Acts xvi. 16, where is a remarkable specimen of that mysterious conflict, and of the victory achieved by the Apostle St. Paul over the Python or Serpent, who deceived the world.

The Revelations of the ministry of the Holy Angels, assisting the faithful in combating the Evil Angels warring against them, may instruct the Christian student, in reading Church History, and cheer the Christian soldier, in the conflicts of life.

The young man's eye was opened at Dothan; and "he *saw* chariots of fire and horses of fire around Elisha" (2 Kings vi. 17). "The Angels of the Lord encamp about those who fear Him" (Ps. xxxiv. 7), and the Angels are sent "to minister to them that are heirs of salvation" (Heb i. 14). The agency of Angels is often presented to the view by the Holy Spirit in the Acts of the Apostles (see notes on Acts xii. 15, 21, 22). The presence of Angels in Christian Assemblies and in the holy worship of the Church, is made the groundwork of practical admonition by St. Paul, 1 Cor. xi. 10.

10. καὶ ἤκουσα φωνὴν] *and I heard a loud voice in heaven, saying, Now is come the salvation, and the strength, and the kingdom of our God, and the power of His Christ, for the Accuser of our brethren was cast down, who accuseth them before our God day and night, and they overcame him by the Blood of the Lamb, and by the Word of their testimony, and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that tabernacle in them. Woe to the earth and the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short season.* Observe the articles here, "*The* Salvation," &c. *the* promised and long-expected Salvation has now at length arrived.

Satan is the *Accuser* (κατήγορος, A has κατήγωρ) of the Saints, as he was of Job (Job i. 9; ii. 4, 5, and see *Bp. Andrewes*, v. p. 482). He is the διάβολος, or *Calumniator*, opposed to Christ our παράκλητος, *Advocate* and *Intercessor*.

Satan is also the *Accuser* of the Brethren, and he accused them before God, that is, in the face of God, and in spite and defiance of Him (see the words concerning Nimrod, Gen. x. 9), when he prompted those lying calumnies, with which the early Christians were traduced by the Heathen votaries and vassals of the Dragon, who vilified the brethren, as guilty of nefarious crimes, and as the authors of all the miseries which befell the Roman Empire. See *Minucius Felix*, c. 9. *Athenag.* Apol. c. 4. *Tertullian*, Apol. c. 8. 14. 40, and *S. Augustine*, Prolog. De Civ. Dei, and *Dean Stanhope* on the Epistles, iv. p. 474, and above, note, ii. 10.

The *primitive* age of Roman Persecution and Christian Martyrdom is presented to the view in this Vision (*v.* 11), and it displays the Triumphs achieved by those who were cleansed and saved by the blood of the Lamb, and shed their blood for Him.

Those soldiers of Christ overcame Satan *by* the Blood of the Lamb; because Christ by His Blood had paid the price of their ransom from Satan's power; and they overcame him by the "Sword of the Spirit," which is the *Word of God* (Eph. vi. 17), as Christ did at the Temptation (see on Matt. iv. 4).

On this use of διὰ, as the *cause and instrument* by which a thing is done (*v.* 11), see iv. 11, and *Winer*, § 49, p. 356, and above, on Rom. viii. 11, and below, xiii. 14.

They loved not their lives unto death. That is, they *persevered* unto death in *hating* their life (ψυχὴν) for Christ's sake, and thus by *death* they *gained* eternal *life* (ζωὴν). See above, on viii. 9, and cp. ii. 10.

They who tabernacle in the heavens behold their struggle, and sing songs of praise for their Victory.

The Angels are said here to *tabernacle* (σκηνοῦν) in the heavens. Here is an allusion to the earthly history of the Church. The Church of Israel sojourned in *Tabernacles* in the Wilderness, and God dwelt among them in a *Tabernacle*, the figure of heavenly things (Heb. viii. 5). The great Hebrew Feast of *Tabernacles* was *commemorative* of the blessings vouchsafed by God's presence to His Church in the Wilderness, and was *prophetic* of the blessings to be derived from the Incarnation of the Son of God, and to be consummated hereafter in Heaven. In process of time the Son of God Himself came from Heaven, and *tabernacled* in us (John i. 14). He now dwells with the Angels, and He will dwell for ever with His Saints, as in a *Tabernacle*, in the Church glorified (see above, vii. 15; xxi. 3). And they who now in this earthly pilgrimage, make a right use of the blessings vouchsafed in Christ's Incarnation will be partakers for ever of the glories of that heavenly Tabernacle.

The season of liberty and warfare which the Devil now has, is *short*, compared with that of his future detention in everlasting chains of penal fire; see below, xx. 10, and note above on Matt. viii. 29, "Art Thou come to torment us *before* the *season?*"

g Rom. 8. 33, 34, 37. & 16. 20.
h Ps. 96. 11. Isa. 49. 13. ch. 8. 13.
i Dan. 7. 25. & 12. 7. ver. 6.

αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτὸς, 11 [g] καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 [h] Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ Διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε τὸν ἄρρενα· 14 [i] καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως· 15 καὶ ἔβαλεν

13, 14. *καὶ ὅτε εἶδεν ὁ δράκων*] *and when the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the male child. And to the Woman were given the two Wings of the great Eagle, that she may fly into the Wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the Serpent.*

St. John *recurs* to what he had been describing before in *vv.* 4—6, the wrath of the Dragon against the progeny of the Church.

He represents the Dragon as persecuting the Church in his fury, because his frauds have been exposed and put to flight by the preaching of the Gospel. The Devil tempted Eve, the First Woman, the spouse of the First Adam, the "Mother of all Living" (Gen. iii. 20), the type of the Church. He now tempts the Church (see above, on 2 Cor. xi. 3). And she is *carried by the two Wings of the Great Eagle into the Wilderness, where she is nourished for a time, times, and half a time*, that is, *three* prophetic *years and a half*.

St. John is here brought again to the *same* point as in *v.* 6, the escape of the Woman into the Wilderness.

She is carried there on "*the* Two Wings of *the* Great Eagle."

Observe the definite articles here, "*the* Two Wings of *the* Great Eagle."

Who is this Eagle, and what are His Two Wings?

The Ancient Church, escaping from Pharaoh and from Egypt, is described by God, in Holy Scripture, as *borne by Him on Eagles' wings* (Exod. xix. 4. Cp. Deut. xxxii. 11).

The *Eagle* is the *King* of Birds. Christ, Our King, Who is compared to the *Lion*, the King of Beasts (v. 5), is also likened to the *Eagle*, the *King* of Birds. And the *Eagle* is the *Serpent's* foe, as naturalists observe. "Between the Eagle and the Dragon there is a constant enmity; the Eagle seeking to kill the Dragon, and the Dragon breaking the Eagle's eggs; and when he hears the noise of the Eagle's wings in the air, he speeds to his den and hides himself." Cp. *Horat.* 4 Od. iv. 1:

> "Qualem ministrum fulminis *Alitem* (the Eagle),
> Cui rex Deorum *regnum* in aves vagas
> Permisit——
> Nunc in *reluctantes Dracones*
> Egit amor dapis atque pugnæ."

And *Plin.* H. N. v. 4, "Acrior est (*Aquilæ*) cum *dracone* pugna, et multò magis anceps." On the Macedonian coins of Amyntas, Father of Philip, there was a figure of an *Eagle* seizing *a Dragon*. See *Wetstein*, p. 798.

Our Divine *Eagle*, Jesus Christ, wages war with the spiritual *Dragon*.

The Eagle, also, *bears its offspring on its wings* (Deut. xxxii. 11), and casts off the feathers of old age, and renews its youth (Ps. ciii. 5).

So, our Divine Eagle, Jesus Christ, cast off the plumage of the grave, and soared in His glorious Ascension above the Clouds, and He carries His children with Him to His throne in Heaven, and is the Protector and Saviour of His Church (see above, on iv. 7; vii. 15), and they, like *young eagles, flock* together to Him. See note above, on Matt. xxiv. 28. Luke xvii. 36.

The Two Wings of the Great Eagle are the "Wings of Christ." "Christ" (says *S. Hippolytus*, l. c. p. 32) "stretched out his arms like Wings on the Cross, and called all to shelter beneath Him, as a Hen gathereth her chickens under her wings" (Matt. xxiii. 37); and as God by the prophet says, "to you who fear My Name, the *Sun of* Righteousness shall arise with *healing in His Wings*" (Mal. iv. 2).

These Two Wings are emblems of the Two Testaments. The Two Testaments are the Wings of Christ, the Incarnate Word. The Church flies on their pinions in her Missionary course through the Wilderness of this World. She is borne on the Wings of the Holy Scripture into all the world. As *Primasius* says here, "The Church uses the Two Testaments as her wings," and *Aug.?* says, "The two Wings of the Great Eagle are the Two Testaments." "Their sound is gone out into all lands" (Ps. xix. 4). The flutterings of those Divine Wings, the flappings of those heavenly pinions, are heard every where, and they waft the Church into all lands. Christ rides on them as on the chariot of the Winged Cherubim, the "quadriga Domini." See above, on iv. 6.

The truth embodied in this symbol has received a beautiful practical illustration from the usage of Christians, in placing the Two Testaments upon the Two Wings of an Eagle in Churches, and reading the Lessons of Holy Scripture therefrom.

In *v.* 14 it is said that the Church is to be nourished for a *time, times, and half a time*, from *the face of the Serpent*.

This prophetic period is the same as that which is assigned by Daniel to the sway of the Little Horn, who rises from among the ten horns, or Kings, of the fourth or Roman Empire (Dan. vii. 2—27).

The word *καιρὸς* signifies *one year*, and *καιροὶ* signifies *two* years. Cp. *Winer*, § 27, p. 160. There is *no dual* in the N. T.

This note of time serves thus to connect this Apocalyptic prophecy with that of Daniel, and it also connects them both with the time of the *preaching* of the *Two Witnesses* in sackcloth, and with the pilgrimage of the *Woman*, or Christian Church, *in the wilderness* (see above, on *v.* 6, and on chap. xi. at the end).

15. *καὶ ἔβαλεν*] *and the Serpent cast out of his mouth water as a river after the Woman, that he might cause her to be carried away of the river. And the Earth helped the Woman, and the Earth opened her mouth, and swallowed up the river which the Dragon cast out of his mouth.*

The Dragon, enraged by the exposure of his deceits, by which he had deluded the world, and finding that the Christian Church had not *been destroyed by Persecution, but rather had grown under it* (see above, on the Third Seal, vi. 5), as the Ancient Church, when persecuted by Pharaoh, the instrument of the old Dragon, had increased in Egypt (cp. Exod. i. 2. 7. 20. Ps. cv. 24), now resorts to another artifice.

He casts *out of his mouth water* as a *river* to overwhelm her with a *Flood*.

Waters are Apocalyptic emblems of *Multitudes* (see xvii. 15); and a Torrent, flowing with violence, and sweeping over the land, is an emblem of a hostile army, rushing onward with an impetuous invasion; and is so applied in Holy Scripture. See Isa. viii. 8; xvii. 12; lix. 19. Jer. xlvi. 7; xlvii. 2.

This *Flood* poured forth by the Dragon, after the time of the primitive Persecutions of the Church, seems to represent the Deluge of barbarous Nations, streaming down from the North on Europe and Africa, and disturbing the peace of Christendom, and reducing lands and cities to desolation, and threatening to drown the Church.

Such were the inroads of the Goths and Huns, especially the Vandals in the fifth century. See above, on viii. 8.

But by God's mercy these floods were *swallowed up by the earth*. These barbarians subsided in the countries which they had invaded, and were converted to Christianity. See *Bp. Wilson's* note here, and *Dean Jackson*, quoted above, p. 198, and *Archdn. Harrison* on the Prophecies, p. 341, and the following statements by a recent Historian of the Church: "At first, the Heathens of Rome and Italy imputed their own calamities to the Christians, and when the West of Europe had been *inundated* by the barbarous hordes, they affirmed that these disasters were sent by the gods (see *Aug.* C. D. v. 21), and they predicted a speedy downfall of Christianity. But they were *silenced*, when even the German conquerors became *converts* to Christianity." "The amalgamation of the German conquerors with the older inhabitants of the land, and the development of the new European nations, were *universally* effected by *similarity of faith*." *Gieseler*, Church History, § 79, and § 123.

Thus the *Earth* helped the *Woman*. This Prophecy also re-

ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ· 16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. 17 [k] Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

[k] 1 John 5. 10.

18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· XIII. 1 [a] καὶ εἶδον ἐκ τῆς

[a] Dan. 1. 7. ch. 17. 3, 9, 12.

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ceived a fulfilment in the *Christianization* of the *earthly* power of Rome, which had been arrayed by the Dragon against the Woman. The first Christian Emperor *Constantine*, in one of his letters to Eusebius, refers to this prophecy, and says that the *Dragon* had been cast out by God's Providence and his own ministry (*Euseb.* de Vit. Const. ii. 46); and he placed in front of his palace a picture representing the Cross over his own head, and the Dragon beneath him cast into the abyss; for, adds *Eusebius* (ibid. iii. 3), "the oracles of God in the books of the Prophets described the Enemy as a *Dragon* and a *Serpent*."

17. *καὶ ὠργίσθη*] *And the Dragon was wroth with the Woman, and went away to make war with the remnant of her seed, which keep the commandments of God, and hold fast the testimony of Jesus Christ.*

The Dragon *went away* to make war with the remnant of her seed.

That *new form* of warfare is now to be displayed in the next Chapter, in the Vision of the Two Beasts.

These words supply important chronological data, as showing that the *two Beasts*, now to be described, represent a power *subsequent* in its appearance to that of the *Persecutions* in the earlier ages of the Church, and *posterior* also to the pouring forth of the Flood in the preceding verses, *v.* 15.

The words *ἐχόντων τὴν μαρτυρίαν* signify more than *having* the witness; they mean, *holding it fast*. Cp. vi. 9; xix. 10. 1 John v. 10.

There is a remarkable parallel between the working of the Evil One here and in the Seals, vi. 3—8. There Satan first appeared on the horse of *fire*, *πυρρὸς* (*v.* 4), that is, of *Persecution*. So here he is first displayed as *πυρρὸς*, red *like fire*. There, having failed of his efforts in that respect, he resorted to another device, and mounted the *black horse* (*v.* 5), and next the *pale horse*; and then we heard a mention of *the Beasts* (see above on vi. 8). And in like manner we are now brought to *the Beasts* in the Vision next ensuing (xiii. 1—18), in which they will be described with greater fulness and clearness.

18. *καὶ ἐστάθην*] *And I stood*, I was placed, *upon the sand of the sea*. A, C have *ἐστάθη*, and so *Vulg.*, *Syr.*, *Æthiopic*, and *Armenian* Versions. But B has *ἐστάθην*, and so the majority of MSS., and *Griesbach*, *Matth.*, *Tischendorf*, *Ewald*, *De Wette*.

In *v.* 12, there was a prophetic denunciation of *Woe to the Earth* and to the *Sea*; and now we are about to see two Beasts arising, one from the *Sea* (xiii. 1), and the other from the *Earth* (xiii. 11).

This station on the *Sand*, and the Vision of the Beast, rising from the Sea, the element of commotion, are contrasted with the Vision of the *Lamb* standing on the *Mount Sion* with His faithful servants, xiv. 1—5.

Ch. XIII. 1—10. *καὶ εἶδον*] *And I saw a Beast rising up out of the sea, having ten horns and seven heads, and on his horns ten crowns, and upon his heads names of blasphemy.*

And the Beast [*wild Beast*] *which I saw was like unto a leopard, and his feet as of a bear, and his mouth as the mouth of a lion: and the Dragon gave him his power, and his throne, and great authority.*

And I saw one of his heads as having been slain to death; and the wound of his death was healed; and all the Earth wondered after the Beast.

And they paid worship to the Dragon who gave the authority unto the Beast: and they paid worship to the Beast, saying, Who is like unto the Beast? and who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to act forty and two months.

And he opened his mouth in blasphemy towards God, to blaspheme His name, and His Tabernacle, and them that tabernacle in heaven.

And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth will worship him, whose names are not written in the book of life of the Lamb that hath been slain from the foundation of the world.

He that hath an ear, let him hear. He that gathereth a captivity goeth into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The word *θηρίον* is here rendered *Beast*; and no other English word can be adopted for it. But the English word *Beast*, derived from *Bestia*, does not exactly represent the original. The Latin equivalent to *θηρίον* is not *bestia*, but *fera* (whence *ferox*. *fierce*, *ferocious*), which is derived from *φήρ*, the Æolic form of *θήρ*, *θηρίον*, and signifies a savage, predatory animal.

It has been imagined by some modern Interpreters, dwelling on the signification of the word *Beast*, and its derivatives in *other* languages, that the primary idea presented here in the Apocalypse by the word *θηρίον*, is one of revolting bestiality.

But this view is inconsistent with the use of the word *θηρίον* in Holy Scripture, and in the best Authors. The word *θηρίον*, used by the Septuagint and Theodotion, in the Visions of Daniel (iv. 9. 11, and passim; and vii. 3. 5—7, and passim), which are introductory to those of the Apocalypse, represents the Hebrew and Chaldee חַיָּה, חֵיוָה, חֵיוָא, the fundamental idea of which is *animal life*. And the Syriac Version renders the word *θηρίον* in the *Apocalypse*, by "*animal of teeth*," showing that the idea of wild ferocity was uppermost in the Translator's mind.

The Leopard and the Lion, which contribute their features to constitute this Apocalyptic *θηρίον* (see *v.* 2), are not hideous and loathsome, but noble and beautiful in appearance.

The wild Beasts which were kept by the Romans for Gladiatorial shows, and to which the Christian Martyrs were exposed, were usually called *θηρία*, and they were commonly *Lions*.

There is a contrast in the Apocalypse between the *θηρία* or *Beasts* on the one side, and the Ἀρνίον or *Lamb* on the other; between the lawlessness, pride, and ferocity of the one, compared with the innocence, meekness, and gentleness of the other.

The *Horns* of the Beast are mentioned in this Vision *before* the *Heads*, because when the Beast was arising from the Sea, the Horns would first appear.

In a subsequent Vision, when the Beast *has arisen*, and has advanced to a later stage of its history, the *Seven Heads* are mentioned *before the Ten Horns*. See xvii. 3. 7.

The *Diadems* are *not* on the *Heads* of the *Beasts*, as was the case with those of the *Dragon*, in xii. 3; but they are on the *Horns*. This is important to be observed. The Beast does not exercise *his* dominion with the same direct agency and corporate unity as the Dragon did; but he exercises it *mediately*, by other Potentates, which did not exist in St. John's age; see xvii. 12, and on xii. 3.

The Beast is seen *rising* from the *Sea*, that is, from a confused and tumultuous element. See above, vii. 1, 2, and viii. 8 The Power of the Beast is thus represented as due to a confused and restless condition of civil affairs, and as emerging therefrom.

By the mention of the *sea* here, the reader's attention is also called to the Vision of Daniel, who sees four Beasts (*θηρία*) arising from the Sea. (Dan. vii. 3.)

Those Four Beasts represented the *Four great successive Empires* of the world. I. Assyrian, II. Medo-Persian, III. Macedonian or Greek, IV. Roman.

This is the uniform exposition of the best Interpreters, dating almost from St. John's age. See *S. Irenæus*, v. 26. *S. Hippolytus*, de Antichristo, c. 49. *Tertullian*, de Resur. Carnis; and *S. Cyril*, Catech. xv. *S. Jerome* on Dan. vii., and Epist. ad Algas. Qu. 2; and *Theodoret*, ad Dan. vii.; and cp. *Winer*, R. W. B. ii. p. 611, art. "Thiere."

The language of St. John here is very similar to that of Daniel there—as represented in the *Greek* Versions of the LXX and Theodotion; and it is evident, from a comparison of the two prophecies, that this Vision of St. John is designed to be a sequel of that of Daniel. Compare the words of the Text here with

θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

b ch. 12. 9. 2 [b] Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.

c ch. 17. 3. 3 [c] Καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη.

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those of Daniel,—τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης· τὸ πρῶτον ὡσεὶ λέαινα, καὶ θηρίον δεύτερον ὅμοιον ἄρκῳ (the form of this word ἄρκῳ, not ἄρκτῳ, in the Greek Versions of Daniel, and in the Apocalypse here, in the best MSS., affords a noticeable coincidence) καὶ θηρίον ἄλλο ὡσεὶ πάρδαλιν.

In this Vision of Daniel—who looks *forward* from the *Assyrian* Dynasty, under which he was living, to the three *succeeding* ones, the Medo-Persian, Greek, and Roman—we see first the Assyrian *Lion*, next the Medo-Persian *Bear*, and then the Greek *Leopard*. In this Vision of the Apocalypse of St. John—who looks *backward* from the *Roman* Dynasty, under which he was living, to the three *preceding* dynasties—we see the *three Animals* of Daniel, mentioned in an *inverted order*, and *combined* in the first Beast, here displayed. Hence it is evident that this Apocalyptic Beast *comes next after* the Greek Leopard, and that he has *absorbed*, as it were, the dominion of the three preceding Beasts into himself.

The Fourth, or *Roman* Beast of *Daniel*, is also described as having *Ten Horns* (δέκα κέρατα, Dan. vii. 7), which are declared to be the Ten Kings which would rise up from out of the Fourth Empire, i. e. the *Roman*. See Dan. vii. 23, 24. Cp. *Iren.* v. 25, 26. 30; and *Theodoret* in Dan. vii. vol. ii. pp. 1195, 1196, who says, "the Fourth Beast is the Roman Empire; and the Ten Horns indicate, that, at about the time of the end of that Empire, Ten Kings will arise from it." And so *S. Jerome* in Dan. vii., who says, "the fourth Empire, which *now* exists, is that of Rome."

The Apocalyptic Beast has likewise *ten Horns* (δέκα κέρατα), and his identity with the fourth Beast of Daniel is thus marked.

It is observable also, that Daniel has *not* likened the *fourth* Empire, or Roman, to any particular animal, although he had compared the first three Empires of the world to three several animals, viz. Lion, Bear, and Leopard.

The Holy Spirit who inspired Daniel seems thus to have intentionally left room, and to have prepared the way, for marking the identity of the *Apocalyptic* Beast with the Fourth Beast of *Daniel*. He now represents the Apocalyptic Beast as succeeding the Leopard, as the Leopard had succeeded the Bear, and as the Bear had succeeded the Lion; and he represents the Apocalyptic Beast as composed of the three,—the Leopard, the Bear, and the Lion.

St. John takes up and continues the prophecy of Daniel, and he also adds to it. He represents the fourth Beast at a *later stage* of its history.

He represents it not only as having *Ten Horns*, but also as having *Seven Heads*; and he describes one of these seven heads as *having been slain unto death* (*v.* 3), and he adds that the *wound of the Beast's death* (ἡ πληγὴ τοῦ θανάτου αὐτοῦ) *had been healed.*

What do these *seven Heads* represent?

They do *not* represent the *kingdoms* which were to arise out of the Fourth, or Roman, Empire; *that* feature is represented by the *Ten Horns*, bearing *Crowns* (διαδήματα, emblems of royalty). See below, xvii. 12, 13. 16, 17.

The meaning of the *Heads* is afterwards declared by an Angel to St. John, when he sees the same Beast, in a yet more advanced stage of its history. *I saw*, he says, a Beast "*full of the names of blasphemy*" (xvii. 3); thus he identifies *that* Beast with what he *now* sees, which is described as having on his heads "names of blasphemy," *v.* 1; and that identity is also declared by the characteristic of "*the Seven Heads and Ten Horns*" (xvii. 3). And the Angel says, "I will tell thee the Mystery of the Beast that hath *the seven heads and the ten horns*. The *seven Heads* are (i. e. they represent) *seven Mountains* on which the Woman sitteth. And they are (i. e. they also represent) *seven Kings*; the five fell, the one exists, the other came not yet; and the Beast that was, and is not, he is the eighth [king], and is also from the seven [heads], and he is going to perdition" (xvii. 7. 9, 10).

Therefore the *Heads* have a double signification; they declare the *local position* of the seat of the Beast; they show that his residence is in the City of the Seven Hills—*Rome*. See below preliminary note to chap. xvii., and on xvii. 7—10.

His residence, at that *later stage* of his history, is still the *same* as when he is first displayed in this chapter, where he appears in his imperial heathen form, as the fourth great Monarchy of the world—the Monarchy of Rome.

The Heads also describe *successive* Powers, ending in the Beast. See xvii. 7—10.

The *Ten Horns* mean *Ten Kings* (xvii. 12), that is, ten *kingdoms*, as the parallel vision of Daniel explains the word. And here the *Seven Heads* are also said to mean *Seven Kings* (xvii. 10), that is, they signify seven successive *Powers*, of which *five* were past when St. John saw the vision (xvii. 10), and one was *existing*, and the seventh was to exist for a short time only; then the Beast would assume his *final development*, in which he would *go* "*unto perdition*" (xvii. 11).

What these successive seven Powers are, will be considered hereafter, on xvii. 9—11.

In the mean time, it is requisite to bear in mind, that the character of the Beast *varies greatly* from time to time in the successive periods of his history, as displayed in the Apocalypse. This will be evident from a consideration of the parts of this prophecy contained in chap. xiii. to chap. xx. inclusive. The neglect of this observation has produced confusion in the interpretation of this portion of the Apocalypse.

The *first stage* of the Beast's existence is described in *v.* 2 of the present chapter. There the *Dragon*, or Devil, gives him his *power*, and his *throne*, and great *authority*. Observe the word ἐξουσία, *authority*, something more than *power*, δύναμις. See on Rom. xiii. 1.

This *first* state of the *Beast*, as here represented, is that of the *Roman Empire* while *Heathen*.

This Interpretation is adopted by almost all Expositors, ancient and modern. See the commentaries of *Victorinus*, *Bede*, *Alcasar*, *A Lapide*, *Hammond*, *Bossuet*, *Wetstein*, *Grotius*, *Eichhorn*, *Herder*, *Ewald*, *De Wette*, *Lücke*, *Bleek*. That power rose out of discordant tumults and revolutionary elements, which might well be likened to a *sea* (*v.* 1).

In *v.* 3 one of the heads of the Beast is seen as *having been slain to death; and the wound of his death was healed.*

The head that was *first* wounded *after* the age of St. John was the *Imperial* head of Rome.

It was wounded in A.D. 476, when Romulus Augustulus, the last Roman Emperor, abdicated the imperial dignity, and the Roman Empire ceased to be.

It is *not* said in this prophecy that the *Head* was restored, but that the *wound of the death* of the Beast was healed, and he *lived* (*vv.* 12. 15).

It is added (*v.* 3), that *all* the *Earth* (i. e. the *earthly-minded*, see *v.* 8, and above on i. 7; iii. 10) wondered, gazed with admiration *after* the Beast; i. e. they followed in his train. See this use of ὀπίσω, John xii. 19.

The Beast now appears in *another* stage of his history, but he keeps his *name*; he is still a θηρίον; he has a wild and ferocious nature; and it is in *this* character that the Vision deals with him.

This is necessary to be observed.

The *Imperial* power of Rome was succeeded by the *Papal*, and the Papal Power exercised as wide a sway, and a far more powerful one, than ever the Imperial had done.

In the words of an Historian of the Middle Ages, "The noonday of Papal Dominion extends from the Pontificate of Innocent III., inclusively, to that of Boniface VIII.; or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. *She was once more mistress of the world:* and *Kings* were her *vassals.*" (*Hallam*, Middle Ages, ii. p. 284.) Thus "the deadly wound was healed."

In the words of *Bp. Andrewes* (c. Bellarmine, p. 296), "The

Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, [4 d] *καὶ προσεκύνησαν τῷ δρά-* d ch. 18. 18.
κοντι, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες,
Τίς ὅμοιος τῷ θηρίῳ; καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

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seven-headed Beast is the Roman power in its *different successive* forms, first as it was under the Pagans, and next as it is under the Popes. That power received a *deadly* wound in the *Empire*, and revived under the *Papacy*" (p. 289). See further below on chap. xvii. 8.

Doubtless the Papal Power has, and ever has had, some *other* elements in it *besides those* of a Wild Beast; but it is in its character *as* a Wild Beast that it is here contemplated by St. John.

The Papal Power, *as far* as it is *Christian*, and teaches Christian Truths, is *not* the *object* of the Apocalyptic prophecy. But the Prophecy deals with the Papal Power, *as far as* it is a lawless, fierce, and persecuting Power; in a word, as far as it is a *θηρίον*, a *Beast*, and is *opposed* to the *Ἀρνίον*, or *Lamb*, which is *Christ*.

It cannot be said with some modern interpreters, that, inasmuch as the Papal Power had, and still has, much that is Christian in it, it could not be represented by a *Beast* (*θηρίον*).

It is confessed by *all* Expositors, that the old *Heathen* Empires *are* called *Beasts* by Daniel (vii. 3. 5–7). But *they* had many *good* features in them. The *heathen* Empire of *Rome* is called a *Beast* in the Old and New Testaments; and yet, inasmuch as it had authority from God, and ministered justice in its Tribunals, it is also described in Scripture as a "*minister* of *God* to man for *good*," and was to be revered as such. (Rom. xiii. 1–4. 1 Pet. ii. 13.)

So the old Babylonish Empire is called a *Beast* in Holy Scripture (Dan. vii. 4), because it was guilty of *cruelty*; and yet its King, Nebuchadnezzar, is called "*God's servant*," and the Jews are commanded to *obey him* (Jer. xxvii. 8; xxxix. 18); and holy men, such as Daniel, who calls it a *Beast*, and Shadrach, Meshech, and Abednego, who knew that it was revealed in that character, were *Ministers* of the Empire of Babylon.

The Persian Empire is also called a *Beast* in Holy Scripture (Dan. vii. 5), and yet *Cyrus* its king is called "God's *Shepherd*," and "God's *Anointed*" (Isa. xliv. 28; xlv. 1), and Daniel, who calls it a *Beast*, served under the Princes of that Dynasty.

These considerations afford a reply to the allegations of some recent writers, who say, that the Papal Power could not be the object of this prophecy, inasmuch as it had good and holy men subservient to it, and inasmuch as the Word of God was preserved under its sway, by faithful Pastors, and the Baptism of Christ was administered, and Bishops and Pastors of Christian Churches have received their Holy Orders, transmitted from Christ through the intermediate agency of the Roman Church.

Such allegations as these are irrelevant and illogical. They proceed from an exclusive school of Theology, which does not rightly distinguish between *personal acts*, and *official qualifications*: and which interprets words and sentences, which are spoken with special application, as if they were general and universal. The vicious character of such reasoning has been exposed by *S. Augustine*, in his controversy with the Donatists of older times, and by *Richard Hooker*, in later days, especially in the Third Book of his Ecclesiastical Polity (see iii. 1. 8–14).

Let such persons be requested to consider that Christ characterized Judas as "*the son of perdition*" (John xvii. 12), and that He said to St. Peter, when he would dissuade Him from suffering, "Get thee behind me, *Satan*" (Matt. xvi. 23. Mark viii. 33). These titles, given by Christ, were doubtless deserved by those to whom they were given, in respect of the *particular acts* which elicited those names. But the *Baptism* of *Christ*, which was administered by the Apostles, Judas and Peter, was not therefore invalid.

When Judas betrayed Christ for money, he was the *son of perdition*, but when he administered the Baptism of Christ he was an *instrument of salvation*; when Peter dissuaded Christ from suffering on the Cross, he was like *Satan*, but when he preached Christ and suffered on the cross for Christ, he was like an *angel of God*.

These principles ought to be applied to the question before us. *Dean Jackson*, on the Creed, book xii. ch. xviii., says, "Now, though the Bishop of Rome be more than a heretic, even the Man of Sin, nevertheless, seeing he sitteth *in the Temple of God* (2 Thess. ii. 4), even the acts of his Ministration or Priesthood are good; nor are the Bishops consecrated by him so polluted by Communion with him in their consecration, but that their Episcopal acts be lawful and good, so long as they observe the form of Ordination or Administration of Sacraments prescribed by Christ and His Apostles. The Word preached by them likewise hath the force and efficacy of begetting faith in their hearers' hearts." And he compares their case to that of the Scribes and Pharisees in Matt. xxiii. 3, and of Caiaphas in John xi. 50. Cp. *Hooker*, V. lxiii. 2. Serm. ii. § 27. *Bp. Sanderson*, Preface to his Sermons, vol. ii. pp. xxxvi—xliii, and vol. v. p. 246. *Abp. Bramhall*, i. p. 119; ii. p. 38. *Bp. Bull*, ii. p. 203, or the notes above, on Matt. xiii. 30, where it is shown that a Church, though almost overgrown with tares, is still God's Field by reason of His good seed in it; and note on Acts vii. 38, where God's people, though polluted with idolatry, are still called *a Church*, by reason of His Presence, and of His Law, and Worship; and the notes on 1 Cor. i. 2, and above, on ii. 1.

The real question, therefore, to be considered in interpreting this Prophecy, is not, whether the Papacy has the Word and Sacraments of God, or whether many holy men lived under it; but, the question is, whether the *Papal Roman Power*, which *succeeded* the *Pagan Roman Empire*, has committed *acts of violence*, and displayed a *wild* and *ferocious spirit*; and whether it exhibited this spirit towards *many Christians*, and for a *considerable length of time*.

If this has been the case, then the *Papal* Roman Power had the marks and attributes of a *Wild Beast*, and it deserved the name of a *Wild Beast* as much as the *Pagan* Empire itself did, to which it succeeded. It was even *more* like a *wild Beast* than the *Heathen* Empire was, inasmuch as it sinned *against* clearer knowledge, and acted in a temper directly opposed to the Example of the Lamb, and to His Gospel, which it had in its hands, and which it professed to preach; and inasmuch also as its cruelty was directed against the *followers* of the *Lamb*, and inasmuch as in persecuting them it persecuted Christ (Acts ix. 4, 5), and therefore it was like a *Wild Beast* raging furiously against the Lamb Himself.

The historical evidence of its conduct in this respect is too strong to be gainsayed.

On the 24th of August, 1572, St. Bartholomew's Day, five thousand Christians were assassinated at Paris, by command of a King, who acted under the direction of the Papacy; and within a few days after, 25,000 more were slain, in six towns of France. See *Ranke's* History of the Popes, p. 147, who says that the numbers killed in that massacre amounted to 50,000. Some days after this massacre Pope Gregory XIII. received the tidings of it, and went in procession to the Church of St. Louis at Rome, to give God thanks for it; and he commanded a Medal to be struck in the Papal Mint, to commemorate the slaughter, and on that medal he inscribed the words, "Ugonottorum Strages" ("Massacre of the Hugonots"), and he there represented that savage work as done by an *Angel of heaven*. See *Numismata Pontificum*, p. 87, Lutet. 1679, and *Clarendon's* Religion and Polity, p. 427. These were traits of a Wild Beast; cp. below, xvii. 6.

Again; in the exterminating Wars of Religion, as they were called, waged by the Papacy against the Albigenses and Waldenses, about a million of souls were slain, as *Perionius* testifies, and his testimony is strengthened by the relation of *Thuanus*. And from the first institution of the Jesuits, under the special favour of the Papacy, to the year 1480, 900,000 persons were slain for their religion in Hungary, Bohemia, and other countries. The Duke of Alva declared that he destroyed 36,000 Protestants in the Netherlands in a few years. In the space of thirty years, 150,000 Christians perished for their religion by the hands of the Inquisition. The historical Authorities for these statements may be seen in *Joseph Mede's* Works, p. 503, ed. 1677.

Such acts as these, continued during a period far longer in duration than that of the Persecutions of the Christians by *Heathen* Rome, sufficiently prove the fitness of the word *θηρίον*, or *Wild Beast*, to designate a Power, which displayed itself in such features to the world.

4. *προσεκύνησαν τῷ δράκοντι*] *They paid worship to the Dragon who gave the authority to the Beast.*

How, it may be asked, could any *Christians* be said to worship or *pay homage* to the *Dragon*, i. e. the Devil or Satan?

Observe the word *προσκυνεῖν*. This verb, rendered "to *worship*" in our Version, does not necessarily, nor usually, imply that highest *religious worship*, which is due to Almighty God, but homage and obeisance, expressed by *kissing the hand* to the object of reverence: whence the Latin *ad-oro*. See above, note on Heb. xi. 13.

In Gen. xxiii. 7, Abraham is said *προσκυνεῖν τῷ λαῷ τῆς γῆς*, which merely means that he did homage to the people by respectful inclination of the body. Cp. there, *v.* 12, and in Gen.

e Dan. 7. 8, 11. & 11. 36. ch. 11. 2, 9.

5 e Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο.

6 Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

f Dan. 7. 21. ch. 11. 7.

7 f Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

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xxvii. 29. Isaac says to Jacob that his brethren προσκυνήσουσιν αὐτῷ, and in Dan. ii. 46, Nebuchadnezzar the King is said προσκυνεῖν to Daniel. In the New Testament the word often occurs in a similar sense. See Matt. ii. 2. 8; viii. 2; xviii. 26. Acts x. 25. Rev. xxii. 8.

Observe also the *case* after προσκυνεῖν, the *dative*, as A, B, C have it, not the *accusative*. The distinction may be perceived by comparing such texts as Matt. iv. 10, τὸν Θεόν σου προσκυνήσεις. Cp. Luke iv. 8. John iv. 23, with Matt. ii. 2. 11; iv. 9; viii. 2; ix. 18; xiv. 33; xxviii. 9. Cp. *Wetstein*, i. p. 242.

The *accusative* signifies an act of worship paid *directly* to an object; thus προσκυνεῖν Θεὸν is to honour God *as God*.

This distinction is remarked by the Grammarians, e. g. *Herodian*, Philetaer. p. 445.

But the *dative* case does not necessarily imply this. The use of the dative may be explained by the words of St. Paul in 1 Cor. x. 20, quoting Deut. xxxii. 17, "What the Heathen sacrifice, they sacrifice *to devils*, and not to God." The Heathens did not pay worship to devils, *as devils*. But God regards all divine worship paid to any one but Himself as paid *to Satan*, who is the author of idol-worship. And St. Paul speaks from the *divine point of view* there, as St. John does here. They who abetted the Beast in acts of fraud, lying, perfidy, wrath, malice, and murder, which are from the Devil (John viii. 44. 1 John iii. 12), and in deeds of savage cruelty against God's servants, and in acts of religious worship to *images*, or to *any creature*, were doing the Devil's work, and ministering to his glory.

This is a view which men may not commonly take of *cruelty*, *treachery*, *lying*, and *idolatry*: but it is the view which God takes of those sins; and He presents it for our warning in Holy Scripture, especially in the Apocalypse: as to idolatry, see Levit. xvii. 7. Deut. xxxii. 17. Ps. cvi. 37. 1 Cor. x. 20, 21. 2 Cor. vi. 15, 16, and compare the note above on ix. 20, 21.

In *v.* 5, *There was given him* (i. e. to the Beast in his present form, as now displayed) *a mouth speaking great things*, στόμα λαλοῦν μεγάλα. So Daniel speaks of the Little Horn which grew out of the Fourth Beast, τὸ κέρας ἐκεῖνο εἶχε στόμα λαλοῦν μεγάλα.

St. John adds that he had authority to act *forty-two months*, i. e. 3½ prophetic years.

So Daniel speaks of the Horn, vii. 25, δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἕως ἡμίσους καιροῦ, i. e. 3½ years, or *forty-two months*, the time here assigned by St. John to the Beast. On this stage of the Beast's existence cp. above, xi. 3; xii. 6. 14, and below on xvii. 10. (Dan. vii. 25.)

In the prophecy of Daniel, the *Little Horn* is represented as absorbing into itself all the power of the Beast; in fact the Beast passes as it were into the Horn, and is identified with it. The Horn *is* the Beast in a later stage of its existence. Here is a correspondence with St. John's Vision. There the Beast has seven Heads, and is itself *from* the *Seven*; and *is* an Eighth King. See on xvii. 10, 11.

The language of Daniel is similar to that of St. John; and both are evidently speaking of the same Power. And since the Power, of which *Daniel* is speaking, is confessedly one which grew up out of the *Roman* Empire, we here see a confirmation of the proofs already adduced, that the power described by St. John is one which rose up out of that Empire.

Indeed, the *identity* of the Beast is preserved in St. John; only he appears in a later stage, and in a modified form.

These descriptions also, of that Power in the prophecies of Daniel and in this of St. John, are very similar to the prophetical portrait drawn by St. Paul (in the Second Chapter of the Second Epistle to the Thessalonians) of the Power which was to succeed on the dissolution of the Roman Empire; and they mutually illustrate each other. Accordingly, they were generally believed by ancient Expositors to delineate the same object. See *S. Iren.* v. 26, where he connects the prophecy of Daniel (vii.) with this of the Apocalypse, and with that of St. Paul, 2 Thess. ii. 3, and so *S. Hippolytus*, De Christo, §§ 47, 48, p. 23, and *S. Jerome* on Dan. vii. *S. Cyril*, Cateches. xv. 11—14. *Theodoret* on Dan. vii.

The following synoptical view of these prophecies of Daniel, St. Paul, and St. John, may assist the reader in comparing them.

DANIEL. (*Chap.* vii.)	ST. PAUL. (2 *Thess.* ii.)	ST. JOHN. (*Revelation.*)
The Little Horn	*The Man of Sin*	*The Beast*
rises up in the midst of the *ten horns*— which are *ten kings* (vii. 7. 24), arising out of the head of the *fourth Beast* (vii. 24; vii. 8. 20) — who rises from a *sea* (vii. 3), and is the *fourth kingdom* (vii. 17; cp. Dan. ii. 40—44). The Little Horn differs from, and is more stout, than the other horns (vii. 20. 24); is a King (vii. 24), has the eyes of a *Man* (vii. 8), has a *mouth speaking great things* (vii. 8. 11. 20), the power of the Beast is centred in him (vii. 25), and so the Little Horn *is* virtually the Beast; makes *war* with *the saints* and *prevails* against them (vii. 21).	rises as soon as he that letteth is taken away (ii. 6, 7).	rises from the sea (xiii. 1), is *compounded* of the emblems of the first *three kingdoms* of Daniel (see on *v.* 2), is wounded mortally, but receives a new life (xiii. 3. 12. 14). has *ten horns* (xiii. 1; xvii. 3. 12), which have crowns and are *ten kings* (xiii. 1; xvii. 12), who receive power with the beast, and give their strength to him (xvii. 12, 13. 17).
	a *Man* (ii. 3).	has the number of a *Man* (xiii. 18).
	a *Mystery* (ii. 7).	becomes the seat of the Woman, whose name is *Mystery* (xvii. 5. 7); he *is worshipped* (xiii. 4. 8), has *a mouth speaking great things* (xiii. 5).
	sitteth in the Temple of God, and is *worshipped* (ii. 4).	
	worketh *signs*, and lying *wonders* (ii. 9).	*worketh* great *wonders* by agency of the second beast (xiii. 12, 13).
speaks great words against the *Most High*, and wears out the *saints* of the Most High (vii. 25), persecutes during *a time, times, and half a time* (i. e. *three and a half years*, vii. 25).	*exalteth* himself against all that is called *God* (ii. 4).	*opens his mouth in blasphemy against God* (xiii. 5, 6), wars against the *saints* (xiii. 7), acts forty-two months, or *three and a half years* (xiii. 5), goeth unto *perdition* (xvii. 8. 11).
	is the son of *perdition* (ii. 3).	
Finally the *Beast* (whose power subsists in the Little Horn) *is slain*, and his body given to *the fire* (vii. 11).	will be consumed with the spirit of Christ's mouth (ii. 8).	the Harlot sitting upon him is burned with *fire* (xviii. 8), and finally the Beast himself is cast into the lake of *fire* (xix. 20; xx. 10).

The evidence already adduced in the notes on St. Paul's prophecy, 2 Thess. ii. 3—11, shows that the Power, of which St. Paul speaks, was to arise *after*, and in *the room* of, the Heathen *Roman Empire*, and corroborates the arguments brought forward to prove that the Power here displayed in the Apocalypse was that Power which *succeeded* in the place of the Roman Imperial Power.

It is, therefore, the *Roman Papal Power*.

This proof is further strengthened by the fact that the Power of which St. Paul speaks, is described by him as sitting in *the Temple of God* (εἰς τὸν ναὸν τοῦ Θεοῦ), that is, in the *Christian Church*. See on 2 Thess. ii. 4.

It hardly needs be shown, that the Papacy has a mouth *which speaketh great things*, putting forth high and haughty claims in bold language.

At the Coronation of every Pope, the Tiara, or Triple Crown, is placed on his head in the lofty balcony in the façade of St. Peter's Church at Rome, in the sight of thousands; and he is crowned, with these words, "Receive the Tiara adorned with

8 [g] *Καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.*

9 [h] *Εἴ τις ἔχει οὖς, ἀκουσάτω.* 10 [i] *Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμα-*

[g] Exod. 32. 33. Phil. 4. 3. ch. 3. 5. & 17. 8. & 20. 12. & 21. 27.
[h] ch. 2. 7.
[i] Gen. 9. 6. Isa. 33. 1. Matt. 26. 52. ch. 14. 12.

three Crowns, and know thyself to be the Father of Princes and of Kings, the *Ruler of the World* (Rector Orbis)."

This language has been used for many centuries, and was applied to the present Pope on the day of his Coronation, Sunday, June 21, 1846.

In *v.* 6 the Beast is described as guilty of *blasphemy*.

It has been alleged by some, that a Power which confesses the true Faith of Christ in the three Creeds, as the Papacy does, cannot be charged with *Blasphemy*: and that the Blasphemy ascribed to the Beast indicates that the Beast is *not* a *Christian* Power.

But, observe the words of St. John. He says that "the Beast utters *great and blasphemous words*, and opens his mouth unto *blasphemies toward* (πρὸς) *God*, to *blaspheme His Name*, and those who dwell in His tabernacle in heaven. This is not the same thing as is predicated below of some who are said *to blaspheme God* (βλασφημεῖν τὸν Θεὸν, xvi. 11. 21), with direct and outrageous impiety.

Is then the Papacy chargeable with acts or words which are *blasphemous* towards God?

Certainly it is.

The word "*blasphemy*" in Holy Scripture not only means an open utterance of impious language against God, but it signifies an *assumption* of those *attributes* which belong to *God alone*.

When the Jews said to our Lord, "Thou *blasphemest*," they did *not* mean thereby, that He was uttering any thing openly against God. No; they used this term when He forgave sins, for, "*Who can forgive sins, but God only?*" (Mark ii. 7. Matt. ix. 2.) He claimed *Divine* Power. And, if He had claimed it wrongly, this claim was *Blasphemy*. Hence also, they said on another occasion, For a good work we stone thee not, but for *blasphemy*, because that thou being man makest thyself God (John x. 33).

Again, when Christ said to the High Priest, "Hereafter ye shall see the Son of Man sitting on the Right Hand of Power, and coming on the clouds of heaven," the High Priest rent his clothes and said, He hath spoken *blasphemy* (Matt. xxvi. 64, 65). He hath claimed *for Himself* what belongs only to *God*. And if this claim was *not* a just one, it *was blasphemy*. Hence it is clear, that they are guilty of *blasphemy*, who *assume to themselves powers* and *honours* which belong to *God*.

Apply this test to the Papacy. It claims for itself *Infallibility*, *Indefectibility*, *Eternity*. These are usurpations of the incommunicable Name. "When that which is *temporal* claims *Eternity*, this is a name of *Blasphemy*," says *S. Jerome*, ad Algasiam, Qu. xi.

The ancient Expositors thus understood this passage. In the Commentary of *Bede* (which is compiled from older authorities) it is said that the Power foreshown in the Beast will impiously usurp the dignity of God's Name, and will presume to call the Church his own, "dignitatem sibi Nominis Dei impius usurpans *Ecclesiam* quoque *suam* nominare præsumet."

This has been fulfilled in the Papacy in a remarkable manner. It calls the Church *its own*.

The Papacy is chargeable with "*blasphemy* towards God and His Name," in the canonization and adoration of Saints, and in the worship of Images, and especially in its devotion to the Virgin Mary, whom it calls the "Queen of heaven," and exalts to the Throne of God; thus setting up *other* objects of worship besides Him Who alone is to be adored (Matt. iv. 10. Luke iv. 8).

The Papacy is chargeable with blasphemy against His Tabernacle; that is, the Christian Church, and those who tabernacle in heaven. It makes itself guilty of this blasphemy, by usurping *to itself* all the titles of the Holy Catholic Apostolic Church of Christ; which is God's *Tabernacle*, and by anathematizing as apostates and reprobates, those who are loyal subjects of the kingdom of *heaven*, and sound members of the mystical Body of Christ Himself, and who dwell in *His heavenly Tabernacle*, and hear His Word, and receive His blessed Sacraments, and "contend earnestly for the faith once delivered to the Saints" (Jude 3), and who know, that they themselves would be liable to the anathema uttered by the Holy Spirit in Holy Scripture, (see on Gal. i. 8, 9,) if they were to receive any novel doctrines, such for instance as that of the Immaculate Conception, and others which are now propounded as necessary to salvation by the Roman Papacy. See above, on Jude 3.

This blasphemy against Christ's faithful servants is uttered by the Papacy on many occasions, especially in the Bull commonly called "In Cœna Domini," and required to be read annually on Thursday before Easter; which may be seen in the *Bullarium Romanum*, tom. iv. p. 118, ed. Lutet. 1742. *Streitwolf*, Libri Symbolici Eccl. Cath. Rom. ii. p. 353. See below, p. 227.

The claims of the Papacy are thus stated by one of the Popes themselves, Gregory VII., and are set down in the Church History of Cardinal *Baronius* (Gregory VII. Ap. Card. Baronium, Annal. Eccles. A.D. 1076), and are entitled "Dictatus Papæ," Dictates of the Pope. Surely we may say that he who utters them has "a *mouth that speaketh great things*" (*v.* 5), and fulfils the Apocalyptic prophecy;

"That the Roman Pontiff alone is rightly called Universal.

"That all Princes should kiss his feet.

"That his Name is the only Name in the world ('unicum nomen in mundo').

"That he may dethrone Emperors.

"That no Chapter or Book of Holy Scripture is canonical without his authority.

"That all greater causes of every Church ought to be referred to him.

"That the Church of Rome never has erred, and never will err.

"That a Pope of Rome, if he is canonically ordained, is indubitably rendered holy by the merits of St. Peter.

"That no one is a Catholic, who does not agree with the Church of Rome.

"That the Pope is able to release subjects from their allegiance to evil men."

Such claims as these are usurpations of what appertains only to God, and are rightly called *blasphemous*.

It is illogical and futile to plead, as some persons do, that the Papacy *holds the Creeds in her hands*, and therefore cannot be said to *blaspheme*. She has *added* these *claims* to the Creeds, and she imposes these claims on all men, as of equal authority with the Creeds. This is an act of *blasphemy*; and this sin is not lessened, but is rather aggravated, by her possession and profession of the Faith, as declared in the Creeds. The sin is committed against light and knowledge, and is a heavier sin on that account.

From a consideration of such claims as these, and from the clear testimony of History to the manner in which those claims have been enforced, it has been concluded by many of the most judicious, learned, pious, and charitable divines of the Church of England, that this Prophecy of the Apocalypse has been fulfilled by the Papacy. See *Hooker*, Serm. v. § 15. *Bp. Andrewes* contra Bellarmin. cap. xii. pp. 273—296. *Dean Jackson* on the Creed, book xii. *Bp. Sanderson*, iii. p. 146. *Bp. Wilson*, of Sodor and Man, vol. vi. pp. 704, 705; and notes on chapters xii. xiii. xvii.

v. 8. *All who dwell upon the earth*, that is, the *great body* of *worldly-minded* persons (see iii. 10), will worship him. The words πάντες, *all*, and πάντοτε, *always*, are often used in Holy Scripture to express what is *commonly prevalent* and habitual. See Exod. ix. 9. Cp. *v.* 19. Exod. ix. 25. Cp. x. 5. Exod. xxxii. 3. Cp. 1 Cor. x. 7. Matt. iii. 5, πᾶσα Ἰουδαία, and πᾶσα περίχωρος, i. e. the *greater* part; cp. Mark i. 5, and Luke xviii. 1, πάντοτε, and xxiv. 53, διαπαντὸς, *always*, i. e. *constantly*: and Acts x. 2. See *Glass*. Phil. S. pp. 881, 882.

Care is taken in this prophecy to *guard* the reader *against* the notion, that these words are to be understood to signify an *universal apostasy*, and that the Visible Church *failed* under the Papacy. In the next chapter we have a view of those *faithful people* who were not seduced by its errors, xiv. 1—7. The Roll which introduces these Visions is called a Little Roll, although it concerns *many people*. See above, x. 2. 9. And even just before the fall of Babylon it is intimated that there are in it some people of God, for even then it is said, "Come out of her, *My People*" (xviii. 4).

v. 8. The *Lamb* is said to *have been slain from the foundation of the world*: because in the Divine Mind He was foreseen as our Propitiation, and we were foreknown in Him (Eph. i. 4—11), and His Death was represented in Types, and foretold in Prophecies, even from the beginning of the world; namely, by the creation of Eve, the mother of all living, and the type of the Church, from the side of Adam, the type of Christ (see above on John xix. 34), and in the promise of the Woman's Seed, whose heel would be bruised by the Serpent, and who would bruise the

λωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

k ch. 11. 7.

11 [k] Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων· 12 [l] καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ, ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

l ver. 3. ch. 19. 20.

Serpent's head (Gen. iii. 15. See *Bp. Pearson* on the Creed, Art. iv. p. 396), and because His death had a saving efficacy for *all men, even from the beginning*. See *Bp. Andrewes*, i. 164.

v. 10. *If any one gathereth a captivity, he goeth into captivity.*

This seems the true reading; there are some variations in the MSS.

The sense is, They whom the Beast gathers together into his society are here compared to a *troop of captives*, led together by him into slavery. See this use of *αἰχμαλωσία* in Numb. xxi. 1. 2 Chron. xxviii. 5. Isa. xx. 4. Ezek. xi. 25. Hab. i. 9.

The abstract term *captivity* for *captives* is very expressive, particularly as joined with *συνάγει*. He professes to collect together a *Church*; but they are a *band of captives*, carried into bondage. His retribution will be, that he himself will be carried captive. He has slain many Martyrs by the sword. His recompense will be, that he himself will be slain with the sword. See 2 Thess. ii. 8. Rev. xix. 15.

Here is the patience and the faith of the Saints, a remarkable instance, showing that the Empire of the Beast would be of wide extent, and of long duration. Cp. *v.* 7.

Some objections have been alleged against the interpretation now propounded; and may be summarily noticed here;

Objection 1—

It has been said by some, that St. John would not have prophesied concerning trials *so far off* from those of his own age, as the afflictions of the Church under the Papacy.

Answer—

This objection is derogatory to the character of divine Prophecy, and is refuted by the language of the Apocalypse, and of the Book of Daniel, written six centuries before it, which reveal the Day of Judgment and the trials immediately preceding it, Rev. xi. 18; xx. 12, 13. Dan. vii. 21—27.

Objection 2—

It has been said by some, that the power here described is *not* a *Christian* power, but is an *openly infidel* one, rebelling in undisguised impiety against God.

This allegation has been already considered above on *v.* 5. See also below on *v.* 11.

Objection 3—

It has been said by some, that a body of persons such as are here described "can have no true sacraments," and that those reformed Churches, which have received their own Holy Orders from Christ through the medium of Rome, and which acknowledge the Baptism and Holy Orders of Rome, would be condemned by this Prophecy, *if* the Papacy were such a body as is here described.

This objection also has been considered above, xiii. 1—3, p. 223, and will be further noticed below in the interpretation of chap. xvii.

Objection 4—

It has been said by some, that many pious and holy men and women have lived under the Papacy, and have regarded the Church of Rome with reverence and affection, as the centre of religious unity; and that it cannot be imagined, that Almighty God would have allowed them to be so much deceived by it, as they must assuredly have been, if the Papacy is pourtrayed in this Prophecy.

This objection also has been examined, in part, above on xiii. 1—4.

To those considerations may be added the following. Many good and holy men and women lived and died at *Jerusalem* in the age of our Lord and His Apostles, such as Symeon, Anna (cp. Luke ii. 25), Nicodemus, Joseph of Arimathæa, and others; and they regarded Jerusalem with reverence, as the centre of religious unity. Our Blessed Lord Himself communicated with the Scribes and Pharisees in the public worship of the Synagogue, and in the reading and hearing of the Old Testament, and the religious services of the Temple. Even after the Crucifixion of Christ by the Rulers of the Jews (Luke xxiv. 20. Acts v. 30; x. 39) the Apostles of Christ communicated with them in the public liturgy (Luke xxiv. 53. Acts iii. 1) of the Temple and of the Synagogues.

In like manner, holy and religious men under the Papacy communicated with it in those *divine truths* and *spiritual graces* which Almighty God bestowed in His Holy Word and Sacraments, dispensed by its ministry; but holy and religious men did not, knowingly, communicate with it in the acts of violence, treachery, and cruelty, which were too often perpetrated by many of its Rulers; nor did they communicate consciously in the corruptions of sound doctrine which were propagated by them.

On the contrary, many holy and pious men, who lived under the Papacy, censured those acts, and protested loudly against those corruptions; and, even if they were deceived by its claims, yet under the circumstances of the times in which they lived, ignorance or error were then comparatively venial.

But when those corruptions were more clearly manifested by the revival of Learning in the *fifteenth century* after Christ, and by the wider circulation of the Holy Scriptures, consequent on the invention of Printing; and when those corruptions were *enforced* by the Church of Rome on the consciences of all men at the Council of Trent, in the *sixteenth century* after Christ, then many wise and holy men, and societies of men, even whole Nations and Churches, emancipated themselves from the bondage of those corruptions, and they have been blessed by Almighty God with marks of His favour, and they have been made happy instruments in His hands for the advancement of His Kingdom, by the preaching of His Holy Word, and the dispensation of His Holy Sacraments, by an Apostolic Ministry throughout the world.

11—18. *καὶ εἶδον ἄλλο θηρίον*] *And I saw another Beast coming up out of the earth; and he had two horns like a Lamb, and he was speaking as a Dragon.*

And he exerciseth all the authority of the first Beast in his sight, and causeth the Earth and them which dwell therein to worship the first Beast, whose deadly wound was healed.

And he doeth great wonders, and that fire may come down from heaven on the Earth in the sight of men.

And he deceiveth them that dwell on the Earth by the wonders which he hath power to do in the sight of the Beast, saying to them that dwell on the Earth, that they should make an image to the Beast, who hath the wound of the sword, and lived.

And it was given to him to give breath unto the image of the Beast, that the image of the Beast should both speak, and should cause that as many as would not worship [or *do homage to, προσκυνήσωσι τῇ εἰκόνι*, see *v.* 4] *the image of the Beast, should be killed.*

And he causeth all, both small and great, rich and poor, free and bond, to give themselves a mark in their right hand, or in their forehead: and that no man may be able to buy or sell, save he that hath the mark, the name of the Beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the Beast: for it is a number of a man; and his number is six hundred sixty-six.

This second Beast is described as having *horns*—visible emblems of *power* (see v. 6; xii. 13)—like a *Lamb*, i. e. like the *horns* of a Lamb. Cp. *Homer*, Iliad xvii. 51, *κόμαι χαρίτεσσιν ὁμοῖαι*, and see 2 Pet. i. 1. Jude 7. *Winer*, § 66, p. 549.

St. John uses a particular word in the Apocalypse for *Lamb*, viz. *Ἀρνίον* (see on v. 6, p. 181). He never uses *ἀμνός*, which is found in his *Gospel* and in other parts of Scripture (John i. 29. 36. Cp. Acts viii. 32. 1 Pet. i. 19), where *ἀρνίον* never occurs. But *Ἀρνίον* occurs about thirty times in the Apocalypse, and it always signifies *Christ*. And this word *Ἀρνίον*, in the number of its syllables, accent, termination, and gender, stands in direct antithesis, or contrast, to the word *θηρίον*, or BEAST.

The *Lamb*, which is *Christ*, is described above as having *horns* (see v. 6), and the Beast is here described as having *horns*, like those of the *Lamb*; that is, he claims to exercise the *power* of *Christ*.

The verbal precision, which is a remarkable characteristic of the Apocalypse (see above, p. 167), proves that the Beast here described as having the horns of a *Lamb*, that is, as exercising the power of *Christ*, is *not* a heathen or infidel Power, but is a Power which professes *Christianity*. The emblems of his dominion, and the most *conspicuous* features of his body, are like those of a *Lamb*, i. e. *Christ*.

And yet his utterance is described as like that of a *Dragon*.

13 m Καὶ ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνῃ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων· 14 n καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρας

m Matt. 24. 24. 2 Thess. 2. 9. ch 16. 14.
n ch. 16. 14. & 19. 20.

This word δράκων, *dragon*, or *serpent*, does not always imply open ferocity, but often means wiliness and craft. The word Ἀρνίον, or *Lamb*, indicates a profession of *Christian innocence*: and the word δράκων, *Dragon*, or *Adder*, signifies that this profession is united with the subtlety of the Serpent who deceived Eve (2 Cor. xi. 3). Cp. *Wetstein*, ii. p. 794, and note above, p. 187, from *S. Augustine*. *Primasius* here observes, that "this Beast is said to speak as a *dragon*, because he deceives by hypocrisy or *semblance* of the *truth*;" and the old commentator in *S. Augustine's* works on this passage says, "this Beast displays himself with a semblance of Christianity as a Lamb, in order that he may insinuate secretly the poison of the Dragon. This," he adds, "is an *heretical Church*."

Hence this Beast is hereafter described as the *false Prophet* (xvi. 13; xix. 20; xx. 10), or *false Teacher* (see 2 Pet. ii. 1. 1 John iv. 1. Cp. note, 1 Thess. v. 20. Rom. xii. 6). Our Lord's warning applies here, "Beware of *false Prophets* or *Teachers*, who come in *sheep's* clothing," with the semblance of a *Lamb*, "but inwardly they are ravening wolves" (Matt. vii. 15). Accordingly, in *v.* 14, this Beast is said πλανᾶν, to *deceive*, a word descriptive of *false Teachers* (cp. 2 Pet. ii. 18; iii. 17. 1 John ii. 26; iii. 7; iv. 6. 2 John 7), and which recalls our Lord's warning concerning the latter days, "Many *false Prophets* shall arise, and shall *deceive* (πλανήσουσι) many (Matt. xxiv. 11); and many *false Christs* and *false Prophets* (words which might almost seem to mark the relation of the two Beasts in the present Vision) shall arise, and shall work great *signs and wonders*, so as to *deceive* (πλανᾶν), if it were possible, the very elect. Behold, I have told you before." Matt. xxiv. 24, 25.

We may therefore safely adopt the interpretation of the ancient Expositors, who recognized in this *Second Beast* a succession of *Teachers* of *unsound doctrine*, labouring with great subtlety and success for the aggrandizement of the former Beast. *S. Irenæus* (v. 28) calls the second Beast *the armour-bearer* (ὑπερασπιστὴν) of the former Beast; and it will be seen in the sequel, that, after fighting side by side, they will come to the same end at the same time (xix. 20).

The *ancient* Expositors had not seen, in their days, the particular form of religious seduction which is predicted by this Vision; and they therefore could not fully interpret this prophecy. See above, *Introduction*, pp. 149, 150.

But Time has unfolded it to later ages. The energy, learning, intelligence, subtlety, unity, and perseverance, with which that great Ecclesiastical Corporation, the Romish Hierarchy, extending itself into almost all the Countries of the world, has laboured for many centuries, and is still labouring, for the spiritual aggrandizement and exaltation of the Roman Papacy, and for the subjugation of all men to its sway, is here delineated by the Spirit of Prophecy.

This Power rises from the *Earth*; it does not advance the *Spiritual* Kingdom, the Kingdom of *Heaven*.

Bp. Andrewes says, "This second Beast represents the Roman Hierarchy, which both by speaking and writing proclaims the Pope as Vice-God." (*Bp. Andrewes*, contra Bellarmin. p. 287, ed. 1610, where the prophecy is further explained.)

The primary purpose of that Hierarchy, as the prophecy has predicted, is to make the *Earth* and all that dwell therein *do homage* to the former Beast, whose *deadly wound was healed*, *v.* 12, and to make an *image* to the *Beast who hath the wound of the sword, and lived*.

Observe these latter words, studiously reiterated, in order to show that it is *not* for the Roman *Pagan Empire* that this second Beast labours, but for the Roman Power, *killed* as far as its *Pagan Empire* is concerned, and still "*having* the wound of the sword" in *that* respect, and yet *alive* again; that is, it labours for the Roman power, *not* as Pagan, for it is *dead* as to its *Paganism*, and yet still *lives* in the *Papacy*.

The decree of Pope Boniface VIII., that "it is necessary to eternal salvation for every *human creature* to submit to the Roman Pontiff" (Extrav. Com. lib. i. tit. viii. cap. 1), and the statement of Cardinal *Bellarmine* (de Pontifice, cap. i. 10), that the "doctrine of the *Pope's Supremacy* is the essence and sum of *Christianity*," contain the very pith and marrow of the system propounded by the Romish Hierarchy.

Perhaps the best comment on this verse (*v.* 12) is to be found in the *Oaths* which are taken by all Priests and Bishops of the Roman Church throughout the world; in which they bind themselves to be "faithful and obedient to their Lord, the Pope," and "to uphold and maintain the Popedom of Rome, the royalties of St. Peter, and to defend them against all men;" and in which they swear that they "will cause to be preserved, defended, augmented, and promoted, the rights, honours, privileges, and authority of the Church of Rome, and of the Pope, and of his successors;" and "that they will keep, and cause to be kept by others, its decrees, ordinances, sentences, depositions, reservations, provisions, and commandments." The original of this Oath may be seen in the *Pontificale Romanum*, p. 62, published at Rome, A.D. 1816.

Such are the obligations of Roman Bishops; and all Ecclesiastics, regular and secular, of the Church of Rome throughout the world, take an Oath, in which they declare that they "acknowledge the Church of Rome to be the mistress of all Churches," and swear to "pay true obedience to the Roman Pontiff, the successor of Peter, the Vicar of Jesus Christ, and to maintain all things decreed in the General Councils, especially in the Council of Trent;" and they swear "that they reject and anathematize all things contrary thereto, and that they will hold firm unto death this true faith, *out of which there is no salvation*, and will take care that it be held and taught by all under their authority." This Oath may be found in editions of the Decrees of the *Council of Trent*, and in the *Roman Canon Law*, p. 111, ed. 1839.

vv. 13, 14. This second Beast is said to *work signs* or *wonders*, and to deceive by means of those *wonders*.

It is affirmed by Papal Divines that the presence of *miracles* is an "essential note of the Church" (*Bellarmine*, de Ecclesiâ, lib. ii.), where "gloria miraculorum" is reckoned as the eleventh note of the Church. Some of the *wonders*, which they affirm to have been worked for the exaltation of their own faith, are too well attested to be denied. The Holy Scripture expressly declares that *miracles will be wrought* for the trial of the faithful by teachers of *strange doctrines*, for the maintenance of those doctrines (cp. Deut. xiii. 1—5), especially in the latter days (Matt. xxiv. 24. 2 Thess. ii. 9); whereas, on the other hand, there is no reason now to look for further evidence (Luke xvi. 29), except in the fulfilment of prophecy (cp. 2 Pet. i. 19), in behalf of the *Truth*; and the appeal made by the Papal Hierarchy to the "glory of miracles," manifested among themselves, seems to be a fulfilment of Prophecy, warning the world against its seductions.

This second Beast is also said (*v.* 13) to *work great signs*, so that he may make *fire* to come down *from heaven on to the earth*. A, C have ἵνα καὶ πῦρ, and so *Lach.*, *Tisch.*

The Apostle and Evangelist St. John himself had once asked our Lord to allow him to make *fire come down from heaven* on those who would not receive them; our Lord replied, "*Ye know not what manner of spirit ye are of*" (Luke ix. 35—55).

That incident affords the best exposition of this verse. It is not affirmed that the Beast actually makes fire to come down; but that he works that it *may come down*.

This is fulfilled in the operations of the Roman Hierarchy when they imprecate God's wrath, and call down the consuming fires of His vengeance, on those who will not receive their doctrines, and who in any way contravene their practices.

There is a solemn form of Imprecation which is set forth to be pronounced annually by all Romish Primates, Patriarchs, Archbishops, and Bishops on the day on which our Blessed Saviour instituted the Feast of love. This form of imprecation is called "In Cœna Domini;" "*In the Lord's Supper*."

This form of Imprecation has been authorized and enjoined by twenty different Popes, and anathematizes as Heretics all Protestants, and declares them to be incapable of enjoying civil rights, and liable to temporal penalties, and even to death. Thus it fulfils the divine prediction in *v.* 13. It may be seen in the *Roman Bullarium*, iv. p. 118, ed. 1722. See above, p. 225.

The awful form of cursing by "*book, bell, and candle*," used by the Roman Hierarchy in our own land in former times, by which men were "given over utterly to the power of the fiend, and the souls to be quenched in the pains of hell-fire," may be seen in *Fox's* Acts and Monuments, p. 947, and in *Wordsworth's* Eccles. Biog. i. p. 220, ed. 1839.

In that form the Papal Hierarchy claimed the power to execute this curse; the tenor of it was, "*we give* them over utterly to the power of the fiend; and let *us quench* their soules as they bee dead this night in the *paines of hell-fire*, as this candle is now quenched and put out."

o ch. 19. 20. & 16. 2.

καὶ ἔζησε· [15] ° καὶ ἐδόθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ἵνα ὅσοι ἂν μὴ προσκυνήσωσι τῇ

Thus they assumed the power ascribed here to the second Beast.

This prophecy has also been fulfilled in a signal manner by that portion of the Roman Hierarchy which works, and has worked, for many years by the instrumentality of the Inquisition, which calls itself the "*Holy Office*," and enforces the doctrines of the Papacy, and especially the dogma of the Papal Supremacy, by fire, sword, and rack. The badge of the Holy Office is a drawn sword with an *olive branch*: thus while it does the work of the Beast, it wears the semblance of the *Lamb*. See *Limborch*, Hist. Inquisitions, pp. 370—373.

In *v.* 14 the Second Beast is said to *deceive* by means of the signs and wonders which it was *given* him to work. Observe the word *given*: the agency of evil is limited by God. He *allowed* the magicians of Egypt to work miracles, that His own power in overcoming them by His servant Moses might be more glorious. Exod. vii. 11. 22; viii. 7. 18, 19. Christ *permitted* devils to go into the swine, and to carry them into the deep, that thus He might overcome the devil, and that His love and power in delivering us from him might be more glorified. Matt. viii. 31, 32.

The second Beast is said to command the "dwellers on the *Earth*," that is, men who are not loyal subjects of the kingdom of *heaven*, to make *an image to the Beast who has the wound of the sword, and lived*. It is remarkable that the best MSS., A, B, C, and others, have *not* ὅ, in the neuter, as *Elz.*, but have ὃς here, in the *masculine* gender, and so *Lach.*, *Tisch.*—showing the personality of the former Beast.

It is added, that it is given to the second Beast to *give breath to that image*, in order that it should *speak*, and cause that, whoever would not pay homage *to the image of the Beast, should be killed*.

The reading τῇ εἰκόνι (the dative case, cp. ch. xvi. 2; xix. 20; xx. 4) is sanctioned by B, and more than thirty MSS., and some Fathers; and so *Lach.* and *Tisch.* See above on *v.* 4. The accusative is also used at a later stage of the prophecy, after the fall of Babylon, xiv. 9.

What is this *Image* of the Beast?

It is described not only as an Image made *to* the Beast, but also as an Image *of the* Beast. See here *v.* 15, and xiv. 9. 11; xv. 2; xvi. 2; xix. 20; xx. 4.

The word εἰκὼν, *image, effigies*, designates a prosopopœia, or personification of something abstract; see *Dr. Bentley* on Freethinking, p. 278, near the end, who quotes *Plato* as saying, that if men could have ἐναργὲς εἴδωλον, a *conspicuous image* of Wisdom before their eyes, they would be enraptured with her beauty; see also *Cicero*, de Officiis, i. 5, and de Finibus, ii. 16.

In the Apocalypse the word εἰκὼν, *image*, signifies also an εἴδωλον, *idolum*, in the sense of an object to *be adored*, as *images* of heathen deities were; cp. the use of the word εἰκὼν in Rom. i. 23.

The first Beast itself is the Papacy; and the εἰκὼν or *Image* of it is the *personification* of the Papacy, in the visible form of the *Pontiff for the time being*. Every one who is created Pope—whatever may be his character for learning, piety, ability, or morals, even though he be a Hildebrand or a Borgia—yet immediately on his creation is made into an *Image* or *Idol* by the Second Beast or Roman Hierarchy; and is displayed to the homage of the world; and this process of making an *Image* or *Idol* of every Pope for the time being, has now been continued for many centuries.

On the first occasion, when a new Pope appears in public after his election to the Pontificate, he is elevated into an *object* of *adoration* in the *temple of God*.

The new Pope, wearing his mitre, is lifted up by Cardinals, and is placed by them on the *High Altar* of the principal Church at Rome—St. Peter's. He is there seated upon the Altar of God: and while he there sits, the Roman Hierarchy bow down before him and kiss those feet which tread on the Altar of God.

This ceremony of *Adoration* is prescribed by the official Book of Roman Ceremonies, entitled "Cæremoniale Romanum;" it may be seen described in lib. iii. sect. i. of the edition of 1572; and it has been performed on the election of every Pope for many centuries in succession. It was performed to the present Pope on Wednesday, 17th June, 1846.

This Ceremony is called by Roman writers the "*Adoratio Pontificis*," and it is represented in the Roman coinage with the following remarkable inscription, "QUEM CREANT, ADORANT," "*Whom they create, they adore*," Whom the Roman Hierarchy *make* by their own votes to be Pope—him they *adore* when made: they worship the work of their own hand. They make an *image*, and then *worship* it.

The worship of the εἰκὼν or *Image* is here described in the Apocalypse by the word προσκυνεῖν (see also xiv. 9; xvi. 2; xix. 20; xx. 4), and this word is exactly represented by the Latin word *adorare*: the word used here for προσκυνεῖν in the Roman Vulgate Version of the Apocalypse; this word *adorare* is chosen by the Roman Hierarchy to describe the homage which they themselves pay to the person of every Pope in succession on his election to the Popedom, as may be seen in the following Roman books, *Lettenburgh's* Notitia Curiæ Romanæ, p. 125, ed. 1683, and the works of other Romish writers (*Mazaroni* and *Stevanus*) de *Adoratione* Pontificis, and *Histoire du Clergé*, dedicated to Pope Clement XI., Amst. 1716, vol. i. p. 17. *Tosi*, Corte di Roma, a work approved by the Master of the Sacred Palace in 1764, p. 75. An engraving representing the "*Adoratio*" may be seen in *Picart*, Cérémonies, vol. i. p. 296.

A specimen of the feelings animating the Papal Hierarchy, and of the language uttered by them, when bowing before the Papal Image, may be seen in the words addressed by Cardinal Colonna in the name of the Clergy to Pope Innocent X. at his Coronation in St. Peter's, in A.D. 1644. "Most Holy and Blessed Father, Head of the Church, *Ruler of the World*, to whom the keys of the Kingdom of Heaven are given, whom the *Angels in heaven revere*, and whom the gates of Hell fear, and whom the *whole world adores* ("quem totus mundus adorat"), we venerate and *adore Thee*, and commit ourselves and all that is ours to thy paternal and *more than divine disposal*." The original words are in *Banck's* Roma Triumphans, p. 384, ed. Franeker, 1656.

In *v.* 15 the Second Beast is said to give *breath* to this Image, that the Image should *speak*.

This prophecy describes the process by which the *Papal Image* gives utterance to what is *breathed into* it by the *Papal Hierarchy*.

It is a remarkable fact, that the *Papal Hierarchy* first consult together, and frame decrees, or prepare rescripts either in Councils summoned by the Pope, or by some other means prescribed by him; and when this preliminary process has been gone through, then they submit their decrees to the Pope, and desire him to ratify their verdicts by his authority.

Thus they give *breath* to the *Image*, which they themselves have made, and then the *Image speaks*: and what it utters becomes an *Article of Faith*, and is imposed on all men as necessary to salvation.

The Twelve new articles of the Trent Creed were framed and promulgated in this manner. The Trent Council was convened by the Pope. The Council prepared the decrees; they brought them to the Pope, Pius IV. Thus they breathed breath into the Papal Image, and the Papal Image spake what they had breathed into it. And those Twelve new Articles (such as the doctrine of Seven Sacraments, Transubstantiation, Half-Communion, Purgatory, Propitiatory sacrifice of the Mass, Worship of Images, &c.) have now become, as they affirm, an essential part of the Christian Faith, and they all make a solemn adjuration that no one can be saved unless he profess them,—"extra hanc fidem nemo salvus esse potest." See the Tridentine Creed put forth by Pope Pius the IVth, A.D. 1564, annexed to the Decrees of the Trent Council; and the same Pope's Bull of Confirmation of the said Decrees, A.D. 1563.

A striking specimen of the manner in which this prophecy is fulfilled in the Papacy, has been recently displayed to the world.

On the 8th December, 1854, the Pope promulgated in St. Peter's Church at Rome the new doctrine of the Immaculate Conception, and affirmed that it was thenceforth necessary to salvation to believe that the Blessed Virgin was exempt from original sin, and that all who do not believe this dogma make shipwreck of the faith, and have fallen from the unity of the Church ("naufragium fidei fecisse, et ab unitate Ecclesiæ defecisse").

The *mode* in which this extraordinary promulgation was effected is specially worthy of notice.

Some years *before* that promulgation, namely, on the 2nd of February, 1849, the Pope had addressed letters to all the *Bishops* of his Communion, and in those letters he had stated, that some persons were surprised "that the honour (of being born without sin) was not yet *attributed* to the most holy Virgin by the Church and *Apostolic See*;" and he then desired the Bishops to communicate to him "what *their opinion was* concerning the definition of the Immaculate Conception of the Virgin Mary,"—"quid ipsi de hâc definitione sentirent." The Bishops said in reply, that they all desired such a definition from him.

εἰκόνι τοῦ θηρίου ἀποκτανθῶσι· [16] p καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ p ch. 19. 20. & 20. 4.

The Pope then consulted the *consistory of the Cardinals*; and they also made the same request.

Nearly six years passed away, and on the 8th of December, 1854, the Representative of the Roman Hierarchy approached the foot of the Throne on which the Pontiff sat in the Church of St. Peter at Rome, and said, "In the name of the Sacred *College of Cardinals*, and of the *Bishops* of the *Catholic Church*, and of all the faithful, we humbly and earnestly demand, O most holy Father, that you would *raise your Apostolic Voice*, and *pronounce* the dogmatic decree of the Immaculate Conception of Mary, which will be a subject of joy to heaven, and of exultation to earth." To quote the words of the Roman record of that day, "The Pontiff replied that he received willingly the prayer of the *Sacred College*, and of the *Episcopate*, and of the faithful; and after the hymn 'Veni Creator,' he read with a loud voice the decree, in which he solemnly defined that the Blessed Virgin, from the first instant of her being conceived, was preserved free from all stain of original sin."

After the reading of the Decree the same Representative of the Hierarchy returned to the foot of the Throne of the Pontiff, and "returned thanks to him for *having defined* this dogma, and prayed him to *publish* the Papal Bull concerning it." The Pontiff gave his consent, and the Bull was published, bearing date "the sixth of the Ides of December, 1854."

"The Hierarchy returning from Rome to their Dioceses, and announcing to their people what they have heard from the *Oracle* of the *Vatican*, will tell them what honours are rendered to the Blessed Virgin in the Capital of the Catholic World; and the History of the Church will note the 8th of December, 1854, among its most memorable days, when the august Mother of the Saviour of the world received a new triumph from the *chair of truth*."

Such is the language of the documents published at Rome. The originals may be seen in No. xliii. of the Editor's Occasional Sermons, pp. 29—47, and in No. xii. p. 93.

And now, when it is objected, that this dogma of the Immaculate Conception is a *novel* doctrine, a doctrine, as the Pope himself confessed, not hitherto defined by the Church of Rome herself, and first promulgated by her in the nineteenth century, and that it is contrary to the Holy Scriptures, the reply given is, "*Roma locuta est*," Rome has *spoken*, "*The Oracle* of the Vatican has given its response;" let the Earth keep silence before it.

So indeed it is. *Breath has been given* by the *Hierarchy* to the *Image*, which their own hands had made, and had set up to be adored. *It has spoken* in that same Temple of God in which they had set it up to be adored, and in which they fell down before it, when it sat on the Altar of God.

Thus the Apocalyptic prophecy has been fulfilled by them in the eyes of those "who read, and keep the sayings of this book" (xxii. 7. 9).

In *v.* 15 the second Beast is said to *work that the image may cause all who do not worship it to be killed.*

The Popes, inspired by the Hierarchy, have devised and enforced an Oath, by which all Roman Bishops bind themselves "to *persecute* and to *impugn*, *as far* as they are able, *all heretics* and schismatics, and rebels against their Lord, the Pope, and his successors," that is, all who do not submit to his claims to Supremacy and Infallibility. See the Oath in the *Roman Pontifical*, p. 63, ed. Rome, 1818.

In *v.* 16 the second Beast is said to cause all men *to give to themselves a mark* on their *right hand*, *or* on their *forehead*, and that no one *may be able to buy or sell* except he that hath the *mark*, the *name* of the Beast, or the *number* of his name.

Observe the words "*give* to *themselves*;" the best MSS. have δῶσιν (not δώσῃ as in *Elz.*), and so in Catenâ, p. 383; a remarkable sentence, intimating *compulsion* under the semblance of *choice*: that is, the mark which the hierarchy *enforces* is represented as imprinted voluntarily by those persons on whom they enforce it. It is like an oath imposed, and yet seemingly taken with good will.

v. 16. Here *is wisdom*, let him who hath understanding count the *number* of the Beast; for it is the number of a *man*: and his number is *Six Hundred Sixty-Six.*

There are *three distinct things* to be considered here.

(1) The *Mark* of the Beast.
(2) The *Name* of the Beast.
(3) The *Number* of his name.

On the MARK of the Beast.

The word rendered *mark* is χάραγμα, from χαράσσω, to *engrave*. Cp. Acts xvii. 29, and here and in the other passages of the Apocalypse (xiv. 9. 11; xvi. 2; xix. 20; xx. 4) it denotes such a kind of engraving as indicates that the person on whom the engraving is made, is the *property* of, and *is subject to*, the person whose χάραγμα, *mark*, *cypher*, or *stamp*, is engraved upon him who bears it.

In ancient times, *marks* were impressed on *men* for certain special purposes; *Slaves* were branded with the names of their *Masters*; *Soldiers* punctured their flesh with the mark of the *General* under whom they served; *votaries* of heathen *deities* stamped themselves with the names and marks of those *deities*. Cp. 3 Macc. ii. 29, and see notes above, on Gal. vi. 17, where *St. Paul* says, "I bear in my body the *marks* of the Lord Jesus;" *S. Ambrose* (ap. *Wetst.*), "slaves are inscribed with the mark of their lord; and soldiers are inscribed with the mark of their leader."

The χάραγμα therefore, or *mark*, of the Beast, indicates that they who wear it are *servants*, *soldiers*, and *votaries* of him whose mark they wear.

This mark is here described as imprinted on the *right hand*, or on the *forehead*. The right hand is the organ of *working*, the forehead is that of *profession*. The servants of God are represented in this book as having His *seal* and His *name* on their *foreheads* (see vii. 3; ix. 4; xiv. 1—9; xxii. 4; cp. Ezek. ix. 4), because *they confess Him before men*. Those who receive the *mark* of the Beast in their *foreheads*, profess his faith; they who receive it also on their *hands*, execute in *deed* what they profess in *word*,—"accipiunt inscriptionem in *fronte* propter *professionem* (says the old commentary in *Augustine's* works here), in *manu* propter *operationem*;" and *Bp. Andrewes* here, p. 291, says, "the forehead shows faith, the hand works," the one openly confesses, the other boldly executes.

What then is that χάραγμα, or *mark*, which, at the instance of the Hierarchy, men are said to imprint on themselves?

It is such a Confession of faith and obedience as that already noticed of Pope Pius IV., which contains a solemn vow of *subjection* to the *Papacy*, and to the Decrees of the Council of Trent; and which is affirmed by the Papacy and its Hierarchy to be necessary to be received by all who desire to be saved,—"extra hanc fidem nemo salvus esse potest." "That profession of faith," says Bishop Andrewes here, "is implicitly required of all men by the Papacy; all who are baptized are reckoned, by the very fact of their baptism, to be subjects of the Pope, who claims to be the spiritual head of the Church."

There is a difference, which is marked in the prophecy, where it is said that they receive the mark on their right hands, *or* on their foreheads. The Papal Hierarchy have the mark on their *foreheads* and on their *hands*, because they make a profession by words, and exhibit it in works; others, who do not make such a direct profession by words, yet have it on their *hands*, because they are virtually bound to execute it by *deeds*.

In *v.* 17 it is said that no one *may buy or sell*,—that is, carry on any commerce—except he has *this mark*.

This has been and is fulfilled in the Papacy, in two ways: First, by actual restraints of *temporal* traffic; such restrictions have been imposed on persons whom it calls heretics, and disqualifies, as such, for commerce and secular emoluments. See *Limborch*, Hist. Inquis. pp. 38. 48, 49. 71. *Vitringa*, p. 624.

Secondly, by inhibiting them from all *spiritual* commerce and religious communion.

This doubtless is the fuller sense of the prophecy, as has been noticed by ancient Expositors. Thus *Haymo* says, "the mark of the Beast is *his Creed*; and no one is permitted by him to *preach*, unless he has his *mark*, namely, his *faith*;" and *Aquinas* says, vol. xxiv. p. 311, 3, qu. 63. 3. 3, that the mark of the Beast is a "professio illiciti cultûs."

The word *Symbolum*, in Ecclesiastical language, signifies a *Creed*, which is the bond and token of spiritual fellowship of all who sail together in the sacred vessel of the Church; and this word *Symbolum*, in the language of commerce, signifies a token of communion; and thus the word *symbol* affords an illustration of the metaphor here, and in other places of the Apocalypse. As is well said by *Primasius* and *Bede*, "By this mention of *buying and selling*, we are taught that as the Church of Christ delivers the *Creed* (*Symbolum*) to her people for their spiritual good, so on the other hand these persons are prohibited from buying and selling, unless they have the mark of the Beast: as merchants who sail in the same ship are known by the same sign."

This sense of the Prophecy is exemplified in the Papacy.

q ch. 14. 11. & 15. 2. τὸ μέτωπον αὐτῶν· 17 [q] καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

r ch. 17. 9. 18 [r] Ὧδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ'.

The Roman Hierarchy affirms that all who do not bear the *Pope's mark*—that is, who do not hold the *Trent Creed*, and submit to him as Supreme Head of the Church on Earth, are cut off from *communion* with the Body of Christ.

They affirm that no one is a lawful Priest or Bishop, or can communicate any spiritual grace by the ministry of Christ's word and sacraments, unless he bear the *Pope's mark*; that is, unless he receive a commission to do so from him, and take an oath of obedience to him.

They even affirm, that if a *Roman* Bishop become an Archbishop, he cannot exercise even *Episcopal* authority, unless he sue for, and obtain another mark of subjection from the Pope,—namely, the *Pallium* from Rome. See the *Pontificale Romanum*, ed. 1818, p. 87.

Thus all powers of spiritual commerce are made to depend on the reception of a mark from the Pope.

On the NUMBER of the Beast.

17, 18.] What now is the meaning of the following words?—*Except he who has the name of the Beast, or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the Beast; for it is a number of a man, and his number is* 666.

Let him who has understanding *count* the number, *for* it is the number of a *man*; that is, it *can* be counted, *because* it is a human number, and *not* a *divine* number, which no one is able to count (see above, vii. 9, and below, xx. 8); it is the number of a *man*, although he who wears it professes himself to be little less than a *god* (see *v.* 4); and perhaps in a special sense it is said that it is the number of a *man*, because the power here described is that of ἄνθρωπος ἁμαρτίας, pourtrayed by St. Paul, 2 Thess. ii. 3, "*the man of sin.*" As the ancient Expositor in the works of *Aquinas* says, "it is the number of a *man*, not of a *God*, although he will exalt himself as God against what is called God, and is worshipped—as the *Man of Sin.*" And so *Bede*, who says here, "Est *homo* peccati, filius perditionis," 2 Thess. ii. 3.

Let us first consider the *number* of the name.

The *number* of the name is stated by St. John himself, and is expressly declared to be 666.

This number is remarkable in reference to the name of Christ the Lamb—with whom the Beast is placed in contrast.

The name of the Beast makes *three sixes: 666.* The name of JESUS (Ἰησοῦς) makes (according to the numerical value of its Greek letters) *three eights*, viz. 888. And the number *eight* is the symbol and number of *resurrection and triumph.* See above on Luke xxiv. 1. Thus it stands in striking contrast to the number here mentioned, 666.

The symbol of *Christ* is  XP, the two first letters of Χριστὸς, Christ (see above, p. 164, on i. 8), and was adopted by Constantine and Roman Christians as the badge and ensign of the Empire, on its military standards and coins. See *Euseb.* vit. Const. ii. 28. 30. 3. *Sozomen*, Hist. Eccl. i. 3. *Ruffin.* i. 9. *Lactant.* de mart. Persecut. c. 44, and the *Coins* of Constantine, in *Grævii* Thes. Rom. vol. x. p. 1529, and *Suicer*, Lex. art. Ἄβαρον, and *Ducange*, vol. ii. p. 263.

This symbol of *Christ* (XP), arranged thus, is equivalent to *seven* hundreds.

Seven, as already observed (see note at end of chapter xi.), is the numerical symbol of *rest* after toil and conflict, and is characteristic of Him in Whom alone the soul can find *rest* (see Matt. xi. 28, 29).

The number of the *Beast* is composed of three *sixes*, 666.

The number *six*, especially in the Apocalypse, is the symbol of conflict and distress; the *sixth* day of the week, the day of Christ's Crucifixion, the *sixth* seal, the *sixth* trumpet, the *sixth* vial, are all significant of critical seasons of rebuke, and blasphemy, and woe (see above on chap. xi. at end).

Besides, these *three sixes* represent a threefold failure and declension from that *sabbatical rest* and *perfection*, which is represented by the *number seven*; which, as before observed, is a symbol of Christ and the true Church.

The "*bearing* of a *number*" is a mode of speech derived from ancient usage. The *deities* of *heathens* had mystical *numbers* consecrated to them; and their *worshippers* bare those sacred *numbers*. Thus the mystical number of the Sun was 608, which, expressed in Greek letters, is XH, and this was borne by his votaries. See *Martian. Capellus*, de Nuptiis Philologiæ, i. 2. *Selden's* Works, iii. pt. 2, col. 1402; and *Grotius* here.

S. Irenæus, remarking on the peculiar arithmetical value of the name *Jesus* (Ἰησοῦς), as containing *three eights*, 888 (*Iren.* i. 15. 2, and ii. 24. 1, ed. Stieren, or pp. 72. 163, ed. Grabe), observes also that the number 666, containing *three sixes*, represents a *triple apostasy*, or *falling* away (*Iren.* v. 27, 28, ed. Stieren, or pp. 446, 447, ed. Grabe); and *Irenæus* identifies the Apocalyptic power here described with that of the *apostasia*, or *falling away*, pourtrayed by St. Paul, who had used the same word *apostasia* to describe it (*Iren.* ii. 25, Stieren; or p. 443, Grabe). See above on 2 Thess. ii. 3.

S. Irenæus observes that Holy Scripture mentions that the Flood came in the *six hundredth* year of Noah (Gen. vii. 11), and that the golden image of the King of *Babylon*, which proved the faith of the Three Children, was *sixty* cubits in height and *six* in breadth. (Dan. iii. 1.)

The numerical symbol of the Beast, 666, indicates that he aims at and aspires to the attributes of Christ, and puts forth a semblance of Christian Truth, but *falls away* from it in a *triple decline* and *degeneracy*. Such a religious communion as once held the truth as it is in Christ, in its perfection and integrity, as the Roman Church did (see Rom. i. 8), and now displays a triple declension in faith, practice, and worship, seems to be aptly symbolized by such an arithmetical combination as 666.

Besides, this number has found a literal fulfilment in the Papacy.

We derive our knowledge of the *Imperial* χάραγμα from coins and other public documents. Let us resort to similar evidence for the *Papal* Mark.

The *Labarum* of *Imperial* Christian Rome is not borne by Papal Rome, but has been succeeded by another symbol, represented below; concerning which the Editor of Numismata Pon-



tificum, p. 191, ed. Paris, 1679, says, "Tritus est hic et valdè obvius nummus;" and p. 167, "ita vulgaris est, ut in ipso diutius immorari sit superfluum;" and p. 154, "vulgare est hoc numisma, quod toties repeti solet quoties nova cuditur moneta."

The KEYS arranged as there seen, constitute the badge of the Papacy.

The KEYS declare its claim to *universal supremacy.*

The words TIBI DABO CLAVES REGNI COELORVM (Matt. xvi. 19), inscribed inside the cupola of St. Peter's, are a demonstration of the grounds on which the claims of the Papacy are made to rest, and an assertion of the authority which those words are supposed by it to have conveyed.

The soldiers of Imperial Rome fought under the standard of the Cross; so those of Papal Rome fight under the standard of the Keys.

The Roman Emperor might be said to *conquer by the one*, EN TOΥΤΩι NIKAN; so they who successfully resist the power of Papal Rome may be said to be *conquerors over the other*, NIKAN EK τοῦ χαράγματος (Rev. xv. 2).

The χάραγμα in the Apocalypse forms a *Number*, and is to be *counted* (*v.* 17).

Does the badge of the Keys, as figured on the coins of the Papacy, correspond, *when counted*, to the χάραγμα described by St. John?

A copy of it, taken from Papal coins, has been inserted

XIV. [1] [a] Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ, καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν [2] [b] καὶ ἤκουσα

[a] ch. 5. 5. & 7. 4.

[b] ch. 1. 15. & 5. 8. & 19. 6.

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above. When the MONOGRAM there represented is resolved into its elements, the following letters appear:—

(1) ΧΗΣΤ

and

(2) ΧΗϛ

Let these elements be *counted*

χ = 600
ξ = 60
ϛ = 6;

and στ is equivalent to ϛ, and we have χξϛ = 666. Or if ϛ be regarded as the *digamma*, there is the same result.

In *Isaac Casaubon's* Diary, ii. p. 800, A.D. 1610, is the following entry, "Papa χξϛ."

It has been observed by some ancient Expositors, that Holy Scripture has recorded that the number of Talents of gold paid as yearly tribute to King Solomon, the type of Christ, amounted to 666 (1 Kings x. 14), and they suggest that one of the purposes of the use of this number in the Apocalypse, is to intimate that the Power here described will usurp to himself that tribute of honour and service which is due only to Him who is the Prince of Peace and King of Kings. See *Bede* here.

On the NAME of the Beast.

The name in question must satisfy the following conditions:

(1) The letters must, when calculated according to their numerical value, amount to 666.

(2) It must be descriptive of the character of the Beast.

(3) His adherents, who are said to *bear his name*, must be known to own themselves his subjects, and bound by his laws in respect to that particular attribute which the name declares, just as the Saints are said to *bear the name* of Christ and His Father (ii. 3. 13; iii. 12; xiv. 1; xxii. 4), because they own them as the true objects of worship, and themselves their servants.

S. Irenæus (in v. 30. 2, Stieren; p. 449, Grabe), and after him his scholar, *S. Hippolytus* (de Christo, p. 26, ed. Lagarde), mention ΛΑΤΕΙΝΟΣ, *Latinus*, as probably the name in question, for in the Greek notation—

λ = 30
α = 1
τ = 300
ε = 5
ι = 10
ν = 50
ο = 70
σ = 200

total, 666. And, adds *Irenæus*, this name makes up the requisite number, 666, and is very probable, because the *last* kingdom (i. e. the *fourth* of Daniel) "has this name, for they who now reign are called *Latins*."

This remark is important, as showing the opinion existing even in the age of Irenæus, the second century, that the Beast would be connected with the *Latin race*. And *S. Hippolytus* says, that the *Latins* were then the rulers of the world, and their name being summed up together into the name of one man, makes ΛΑΤΕΙΝΟΣ.

Both these writers mention some other names also as probable, but this name ΛΑΤΕΙΝΟΣ (as *Bp. Andrewes* observes, p. 293) is the most probable among them.

It is no objection to this opinion that the word is sometimes written ΛΑΤΙΝΟΣ. The form ει is authorized by usage. See *Düsterdieck*, p. 456, and this is received by *Eichhorn*, *Ewald*, *De Wette*, and many others.

The Papal Power has succeeded to the Seat of the Latin or Western Empire; and in religious matters it is essentially *Latin*. It has preferred the *Latin Version* of the Scriptures even to the Hebrew and Greek originals, and affirms that its own Latin Translation is to be the authentic standard of Holy Writ.

It says in the fourth Session of the Council of Trent, that "if any one does not receive as sacred and canonical all the books which it recites, with all their parts" (some of which are apocryphal), "as they are accustomed to be read in the Catholic Church, and as they are contained in the Old *Latin* Vulgate, he is to be anathema." And, it adds, "that the old Latin Vulgate edition is to be held to be *authentic* in all sermons and expositions."

In defiance of God's authority pronouncing a blessing on all who search the Scriptures (Acts xvii. 11. Luke xvi. 31. 2 Tim. iii. 15. Rev. i. 3), the Papacy has been very loth to communicate the blessing of vernacular versions of the Scriptures to the people, and has kept them almost locked up in her own Latin Version; and although the Latin Vulgate itself was a *Version* made originally for the edification of the people of Italy, it does not allow them the free use of the Scriptures in their own tongue. In spite also of the divine command, to "pray with the understanding" (see on 1 Cor. xiv. 14—20), the Papacy has been very reluctant to grant the use of public *prayer* in the native language of the nations over whom she exercises her sway, and has restrained the accents of public supplication to God within the trammels of her Latin Missal and Breviary. See *Dr. Bentley's* language on this subject in his Sermon on 2 Cor. ii. 17, vol. iii. pp. 247, 248, ed. Dyce.

It may indeed be alleged against this exposition, that the Pope does not bear the *name Latinus* or *Latin*.

But this is no valid objection. It suffices, if he *is* in fact what that *name declares*.

Indeed we should hardly look for a very obvious name here, because the Prophecy describes the search for it as an exercise of *wisdom*, a trial of *understanding*, and a work of *calculation*, —"Here is *wisdom*: let him that hath *understanding count*, or *calculate*, the number of the name."

Holy Scripture says that Christ's "*name* is the *Branch*" (Zech. vi. 12), and that "this is the *name* whereby He shall be *called*, the *Lord our Righteousness*" (Jer. xxiii. 16; xxxiii. 6), and that "a Virgin shall conceive and bear a Son, and they shall *call* His *name Emmanuel*" (Matt. i. 23). And yet we do *not* hear that Christ was ever *called* by *any of these names*: yet the prophecies which thus speak have been most surely fulfilled, because Christ *was*, and *did*, what those names *declare*.

So it may be with the name before us. The Papacy has succeeded to the seat of the Latin Empire, and rules in the capital of the Latin world. And it is indeed a wonderful characteristic of his empire, that this Latin Ruler will not allow any one of the nations on the earth to *buy or sell*, that is, to have any spiritual commerce with men or God by preaching, or prayer, unless they accept his Latin language in the place of God's own original Hebrew and Greek in the Holy Scriptures, and unless they accept his Latin language in the place of their own mother tongue, in common prayer and public praise to God, and in the administration of the Holy Sacraments. He would bring all nations of the earth under his own Latin yoke, and thus exercise over them an Imperial sway which was never wielded by Heathen Rome in the palmiest days of her power.

Thus, the exposition given by *S. Irenæus* and *S. Hippolytus* in the second and third centuries, has gained by time a force and clearness which they could not foresee; and if it was, as they affirm, very probable then, it is still more probable now.

The LAMB standing upon MOUNT SION, and the ONE HUNDRED and FORTY-FOUR THOUSAND with Him.

CH. XIV. 1—5. καὶ εἶδον] *And I saw, and, lo, the Lamb standing upon the mount Sion, and with Him an hundred forty and four thousand, having His name and His Father's name written in their foreheads.*

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard a voice of harpers harping with their harps: And they sing as it were a new song before the throne, and before the four Living Creatures, and the Elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins.

These are they which are following the Lamb whithersoever He goeth. These were redeemed from among men, a first-fruit unto God and to the Lamb. And in their mouth was found no lie: for they are without fault.

This chapter follows the preceding in a natural connexion. It contains a cheering consolation, a triumphant acclamation, and hortatory admonition, consequent upon what has been revealed in the foregoing Vision of the dominion of the Beast, and the persecution of the faithful.

Observe the contrast here.

The LAMB (Ἀρνίον) is displayed standing, in opposition to the BEAST (θηρίον). The Beast had been seen *rising* from the *Sea* (xiii. 1), the element of tumultuous agitation; but the LAMB *stands upon* the *Mount Sion*, "which shall never be removed" (Ps. cxxv. 1; cp. Ps. ii. 6; cx. 2; cxlvi. 10).

Mount Sion represents the City of the true Church of God,

φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν·
c ch. 5. 9. Heb. 12. 23.
3 [c] καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ
d 1 Cor. 6. 20. 2 Cor. 11. 2. James 1. 18. ch. 3. 4. & 5. 9.
ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. 4 [d] Οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ· οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀν-
e Ps. 32. 2. Zeph. 3. 13. Eph. 5. 27. Jude 24.
θρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ Ἀρνίῳ· 5 [e] καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος· ἄμωμοι γάρ εἰσιν.
f ch. 8. 13.
6 [f] Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον

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the City of the Lamb (cp. above, ii. 9; iii. 9), and is opposed to *Babylon*, which is the enemy of God's People, and is the city of the BEAST. (See xvii. 4, 5. 18.)

With the Lamb are seen standing *a hundred and forty four thousand* (12 × 12,000). This number represents completeness and union in the true doctrine and discipline of Christ, as preached by the *Twelve Apostles*. See above on vii. 1—9, and note at end of chap. xi. and on xii. 1, and below, xxi. 14.

The *symbolical* number of 144,000 has a *moral* significance. These 144,000 stand in the same relation to the *portion* of the Church which is the subject of *these* later Visions, as the 144,000 in the Sixth Seal (vii. 4—9) do to the *Universal* Church of *all* ages and places of the world.

By this complete Apostolic number, these faithful confessors are *contrasted* with those who have the *number* of the *Beast*, which represents a *defection* from the Truth (see on xiii. 18). And they have the *name* of the *Lamb* and of His *Father* (so the best MSS.) on their *foreheads*: and so they are contrasted with those who receive the *mark* or *name* of the Beast on their *foreheads*. (See xiii. 16, 17; xiv. 11.)

This Vision, therefore, reveals the cheering truth, that, although, during the sway of the Beast, who had been displayed in the foregoing chapter, many would fall from the faith, and would do homage to him (see xiii. 8. 16), yet the true Catholic Apostolic Church of Christ would never fail, and would finally triumph over the power of the Beast, and would *stand* with *the Lamb* on *Mount Sion*, in His Kingdom, which will never be destroyed; and is hereafter revealed as established "on a great and lofty Mountain." See xxi. 10.

In *v.* 1, on the perfect participle ἑστὸς see above, Matt. xxiv. 15, and ἑστάναι, 1 Cor. x. 12. *Winer*, § 14, p. 72.

St. John hears a sound of jubilee coming *out of heaven* (*v.* 2).

The heavenly voices rejoice in the Victory of the Apostolic company of the 144,000 on Mount Sion. The heavenly quire celebrates *their* victory, by singing a new song before the *Throne*, and before the *Four Living Creatures* and the *Elders*, the emblems of the HOLY SCRIPTURES of the Old and New Testament (see on iv. 4—6), because the Victory has been gained through the power of God and His Holy Word.

In *v.* 4 the Apostolic Company of the 144,000 on Mount *Sion* who stand with the Lamb, are described as they which *were not defiled with women*: that is, they were not corrupted by the spiritual *harlotries* of *Babylon*, the false Church who is seated on the *Beast*, and who lures men with her fascinations, and bewitches them with her charms, and tempts them to drink of the cup of her strange doctrines; and who will be more fully described hereafter (xvii. 1—5). They have not defiled themselves with any spiritual fornications, such as that of the *woman Jezebel*, the false Teacher, already described as deceiving God's servants, and tempting them to commit fornication, and to be false to their plighted troth and allegiance to Him (see above, on ii. 20. 22).

They were not sullied with any such defilements; for "*they are Virgins.*" Their souls had been espoused to Christ in spiritual wedlock, in Holy Baptism, by an Apostolic ministry, as St. Paul says to the Corinthians (2 Cor. xi. 2), *I espoused you as a chaste Virgin to one Husband, Christ.* "A *pure faith* is the *virginity* of the *soul*" (*S. Aug.* See on 2 Cor. xi. 2). They have endeavoured to preserve their virgin purity of Soul in the true faith, "whole and undefiled," and to "perfect holiness in the fear of God," in spirit, soul, and body (2 Cor. vii. 1. 1 Thess. v. 23).

"*The Virgins* here mentioned," says the ancient Expositor in the works of *Augustine* (iii. pp. 31. 37), "are not only chaste in body, but they represent the Christian Church, which keeps the faith pure, not stained with any adulteration of heresy, nor with the sensual indulgences of this world: and we all, by baptism, and by Repentance after Baptism, may be Virgins, in the inner man, and may be without guile."

The word παρθένος is applied to *men* as well as to *women*. See *Suicer* in voce, and *Fabric.* Cod. Apocr. V. T. ii. 92. *Kypke*, Obs. Sacr. on this passage. St. John himself is sometimes called παρθένος by Ecclesiastical Writers.

These Virgins represent the faithful Bride, married to the spotless Lamb (see xix. 7. 9), and they have not been seduced from their love to Christ by any of the ministers of the *Beast*; *they are they who are following the Lamb whereso'ever He goeth.* If He goes to Gethsemane, they follow him thither; if he goes to Calvary, they take up their Cross and follow Him thither; and therefore, since He is gone to heaven, they will be with Him there also.

In *v.* 4 remark the *present participle*, οἱ ἀκολουθοῦντες, they *who are* following the Lamb. Cp. οἱ ἐρχόμενοι ἐκ τῆς θλίψεως (vii. 14), and τοὺς νικῶντας ἐκ τοῦ θηρίου (xv. 2). This use of the *present participle* with the definite article, which gives it almost the force of a *noun substantive*, is very expressive, as denoting the prominent feature, and distinctive characteristic which is designed for the reader's attention. Cp. οἱ ἐν Κυρίῳ ἀποθνήσκοντες (xiv. 13), those who *are dying* in the Lord, οἱ προσκυνοῦντες τὸ θηρίον (xiv. 11), οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ (xiv. 12). See *Winer*, § 18, p. 100, and § 45, p. 316, and note above, on Matt. iv. 3, ὁ πειράζων.

In *v.* 5 *Elz.* has δόλος, but A, B, C have ψεῦδος, *a lie*, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*. Cp. the contrast in the prophecy of St. Paul concerning the Man of Sin, with his *lying* wonders, τέρατα ψεύδους, and adherents, who are given over to love *the lie* (τὸ ψεῦδος), which he upholds (2 Thess. ii. 9—11).

On the word ἄμωμος, *without blemish*, see Eph. i. 4; v. 27. Col. i. 22. The Saints are made spotless by the blood of the Immaculate Lamb, Who redeemed them, and washed them from their sins, and Who, by offering Himself to God as "a Lamb *without blemish* (ἄμωμον) and without spot" (1 Pet. i. 19. Heb. ix. 14), enables them to "offer themselves living sacrifices, holy and acceptable to God" (Rom. xii. 1. Heb. xiii. 15).

In *v.* 5, after εἰσιν, *Elz.* has ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, but this addition is not in A, B, C, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, and *Tregelles*, and it is liable to objection on this account, because the servants of God, who are here presented to the view, are *not yet exalted* to *heavenly glory* and everlasting felicity, but are on *Mount Sion*, the Christian Church, and they are *a first-fruit* to God and the Lamb (*v.* 4).

The triumphal song does not originate with this Apostolic company of the 144,000, but it comes forth from *heaven* (*vv.* 2, 3), from the lips and harps of Angels, chanting their *victory*; and it is *learnt* by the Apostolic company (*v.* 3), who are on Mount Sion. The triumphs of the Church on Earth are celebrated by the Church in heaven: and the Church on Earth learns the song of praise, and echoes the joyful sound. The γὰρ after ἄμωμοι is not in A, C, and is omitted by *Lachmann*.

The ANGEL flying in mid-heaven with the EVERLASTING GOSPEL to preach to ALL.

6, 7. καὶ εἶδον] *And I saw another Angel flying in mid-heaven, having the everlasting Gospel to preach unto them that sit on the earth, and unto every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.*

Here is another Contrast.

The *Beast* has been represented in a preceding Vision as warring against HOLY SCRIPTURE, and killing the TWO WITNESSES (see on xi. 3—7), which were raised again by the Spirit of God. The Scriptures have been also represented in another

αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς, καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 [g] λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

[g] Gen. 1. 1. Ps. 33. 6. & 124. 8. & 146. 6. Acts 14. 14. & 17. 24.

8 [h] Καὶ ἄλλος δεύτερος ἄγγελος ἠκολούθησε λέγων, Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη.

[h] Isa. 21. 9. Jer. 51. 8. ch. 18. 2, 3, 10, 21. & 16. 19. & 17. 2, 5.

9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ

foregoing Vision as having been *bound* at the Great River *Euphrates*, which is the River of the *Great City*, the Mystical *Babylon*, the seat of the *Beast* (see above on ix. 14, and below, xvii. 3—5), and as having been afterwards *loosed* at God's command (see above on ix. 14).

As a natural sequence of those Visions, an *Angel* is now revealed, flying in *mid-heaven*,—that is, conspicuously soaring aloft in triumph in the zenith of the sky, in the sight of all the world, and bearing "the EVERLASTING GOSPEL to preach *unto* (ἐπὶ, so A, B, C, *Lach.*, *Tisch.*, *Tregelles*) *those who are sitting upon the Earth*," sitting in worldliness and carnal indifference (see on Luke xxi. 35, and above, iii. 10), and to preach *unto* (ἐπὶ) *every nation, and tribe, and tongue, and people.*

This Preaching of the Gospel is a preparation for the End, as Christ Himself has declared. See Matt. xxiv. 14.

The Gospel which the Angel bears is called the EVERLASTING GOSPEL. Here is another contrast to the agency of the Beast above described, and of his adherents. The Gospel of Christ is the *everlasting* Gospel. It is unchanged and unchangeable. Nothing can be taken from it, and nothing can be added to it. The Gospel is One and the same Gospel as it was 1800 years ago. It is the same Gospel for all Nations, and for all ages, even unto the end of the world. And St. Paul has said, "If any one, or even an *Angel* from heaven, preach to you any thing, *besides* what we preached, let him be *anathema*." (See on Gal. i. 6—9.)

Yet, in spite of that *Apostolic anathema* twice repeated, the adherents of the Beast have pronounced *their anathema* on all who do *not* receive the *new* doctrines which they have *added* to the Gospel of God.

The words with which the Trent Council concluded its deliberations were words of malediction, "*Anathema, Anathema;*" and they were reiterated against all those who will not accept their novel decrees. *Concil. Trident.* Session xxv. Decr. 4, 1563.

In that Council the Papacy affirmed that its own *Latin Version* is to be the authentic Standard of Holy Scripture: and it has denied the free use of vernacular Versions of the Holy Scriptures to Nations under its sway (see above on xiii. 17, 18): but in this Vision the Angel *flies* (such is his eagerness and love) to preach the *Everlasting Gospel* unto *every nation, and tribe, and language, and people.*

The Angel also commands the world to *worship God.* Here is another contrast to the agency of the second Beast or false Teacher described above, who has horns *like a Lamb*, and endeavours to make every one *worship* the *Beast*, and his *Image* (see xiii. 11, 12. 15).

ANTICIPATION of the FALL of BABYLON.

8. καὶ ἄλλος] *And there followed another Angel, saying,* "*Fell, Fell, Babylon the Great,*" *who hath given to all nations to drink of the wine of the wrath of her fornications.*

Remark the *aorist* here, ἔπεσεν, repeated, "*Fell, Fell,* Babylon the Great." The English words "*is fallen*" do not exactly represent the Angel's prophecy. The meaning is,—though Babylon is now so great, and seems so strong, yet she *fell.* He *foresees* her *fall* as an event so *certain* that he describes it as *past.* On this prophetic use of the *aorist*, which expresses the *certainty* and *suddenness* of the fall, as if it were by a single blow, see above on ἐτελέσθη, x. 7.

There is also a peculiar significance in these words ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, as connecting *this* Apocalyptic prophecy concerning the fall of the *mystical* Babylon with the predictions of the *Hebrew Prophets* concerning the fall of the *literal* Babylon. Compare here Isa. xxi. 9, πέπτωκε πέπτωκε, Βαβυλών, and Jer. li. 8 = xxi. 8 in the Septuagint Version, ἔπεσε Βαβυλών. And this *parallelism* between Hebrew Prophecy and the Apocalypse suggests and teaches, that as certainly and as suddenly as the *literal* Babylon *fell*, so certainly and so suddenly will the *mystical* Babylon fall.

Babylon *fell.* Here is an *anticipation.* It is a characteristic of the Apocalypse, as it is of Hebrew Prophecy, to *anticipate* future events, and to speak of them as having already *taken place:* and afterwards to *return*, by way of *recapitulation*, and to enlarge more fully upon them. See *Augustine*, de Civ. Dei xx. 14, "*recapitulando* dicit, tanquam ad id *rediens*, quod distulerat;" and *ibid.* c. 17, in Apocalypsi Joannes, "*eadem* multis modis *repetit.*" See above, *Introduction*, p. 148, and below, xx. 1—7, and cp. *Düsterdieck*, Einleitung, pp. 15—21.

Here, then, is a prophetic pre-announcement of an event which is to be described more fully hereafter—the *fall of the mystical Babylon.* See below, xvii. 1—18, pp. 244—247, where the question will be considered,—What City is meant by "*Babylon the Great?*"

It is not said here that Babylon was able to *compel* all nations to drink of *her* cup. The verb ποτίζω is used in *fourteen* other places of the New Testament, and in no case does the verb ποτίζω bear that meaning. The sense is, that she *endeavours* to make all Nations to drink of her golden cup (see xvii. 4). This cup is declared to be full of *the wine of the wrath*, that is, *the wrath* of God (cp. ἡ ὀργὴ, 1 Thess. ii. 16. Ps. lxxv. 9. Isa. li. 17. Jer. xxv. 15, 16), who, in His righteous retribution, will give to her *to drink of the cup of the wine of the fierceness of His wrath* (xvi. 19; cp. xiv. 10).

She is arrayed in splendid attire (xvii. 3), and professes to give them a delicious beverage from her golden chalice; but it will be found by those who drink it, to be no other than the *wine of the wrath of God.* And it is said to be the *wrath* of her *fornication*, because her fornication is the *cause* of that wrath, and because it is the *object* against which that wrath is directed.

On this use of the genitive, see above on Luke vi. 12, and *Winer*, § 30, pp. 167—169.

Some recent expositors have rendered these words, "Who hath *forced* the nations to drink of the wrath of her fornication;" and have interpreted the word *fornication* to mean "*secular commerce*," and "*wrath*" to signify the *violence* with which the commerce is driven forward. Such interpretations may be mentioned as indicating the results produced by the erroneous theory, that St. John is here speaking of a *secular* or *heathen* power; and as serving, among other evidences, to show the unsoundness of that theory.

WARNING against Worship of the BEAST.

9. καὶ ἄλλος] *And a third Angel followed them, saying with a loud voice, If any man worshippeth the Beast and his Image, and receiveth his mark upon his forehead or upon his hand, he also shall drink of the wine of the wrath of God which is mixed undiluted into the cup of His indignation: and he shall be tormented with fire and brimstone before the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.*

— εἴ τις προσκυνεῖ] *If any man worshippeth the Beast, he shall drink of the wine of the wrath of God.*

These words contain an answer to the objections of some who allege, that the interpretation propounded above—which applies the description of the Beast to the Roman Papacy—cannot be true, inasmuch as it would involve a denial of the salvability of all who lived under it.

This objection is wholly unfounded.

The Apocalypse itself refutes such a supposition. It declares that there are some *servants of God* in *Babylon*, the city of the Beast, and that there will be some servants of God in her there even till the eve of her fall. It contains a warning to God's people *to come out* of her; and it is evident from this warning, that some who are in her are *people of God* (xviii. 4).

Many, doubtless, there are, and ever have been, under the Papacy like those of Thyatira, who are described in this book as not knowing the *depths of Satan* (ii. 24).

It is not till after the *fall of Babylon*, already anticipated in

τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
f Ps. 75. 8. Isa. 51. 17. Jer. 25. 15. ch. 16. 19. & 19. 20. & 20. 10. μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 f καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου
τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς
ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων
k Isa. 34. 10. ch. 19. 3. ἀγγέλων καὶ ἐνώπιον τοῦ Ἀρνίου· 11 k καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν
εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ
προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα
l ch. 13. 10. τοῦ ὀνόματος αὐτοῦ. 12 l Ὧδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν· οἱ τηροῦντες τὰς
ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.
m 1 Cor. 15. 18. 1 Thess. 4. 14. 13 m Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ

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v. 8, and now supposed to *have taken place*, that the solemn and awful denunciation contained in these verses (*vv.* 9, 10) is uttered. But *that* fall has *not* taken place yet. It is *present* to *God*, who foreknows all things. Indeed, it is so certain, that it is represented as already *past* (*v.* 8). But it is still *future* to us. Babylon still stands. The woe pronounced in these verses will light on those who have seen the dreadful judgments which will be executed by God on Babylon, and yet will not profit by the warning of her fall, but will persist in worshipping the Beast, even to the end. See note on *v.* 11.

But here a caution is necessary.

Many, doubtless, there were in *former* times in *our own* land, who had not the privilege, which *we* enjoy, of hearing the voice, "*Come out of her*, My People." *They* had not the warnings of the Everlasting Gospel: to them it was almost a sealed book. And this, too, is still the case with many in *foreign* lands. And since men's responsibilities vary with their privileges, and God judgeth men according to what they have, and not according to what they have not, therefore Christian Love, which hopeth all things, will think charitably, and if it speak at all, will not speak harshly of them.

This is true. But this is not all. What will be the lot of those who *hear* the voice, "*Come out of her*," and do not *obey* it? And, still more, what will be the lot of *those* who *go in* to Babylon and dwell there, when the voice from heaven says, "*Come out of her*, My people?"

The holy *Angels* are represented here as preaching the Gospel (*v.* 6), and announcing God's *warnings* to the world, especially those warnings which concern Babylon, and the power of the Beast (*vv.* 8, 9. 11).

Let us, therefore, take heed not to weaken the force of these divine warnings, lest we ourselves be excluded from the blessed company of the Angels. We may hope for the enjoyment of their society, if with hearts like theirs, full of love to God, and of zeal for the salvation of mankind, we announce these warnings to others, and labour and pray for those who are in need of these admonitions.

It is to be carefully observed, that in the present Chapter we are brought to the very eve of the *Second Advent* of Christ; see *vv.* 7. 14, 15. 18.

Here is another example of *anticipation* which is very common in the Apocalypse. *If* (as some have said, and even still say) the *Beast*, as represented here, means the *Heathen* Empire of *Rome*, and if, as some allege, Babylon means the *Heathen* City of Rome, then the warnings of this Chapter would be altogether irrelevant. The *Heathen* Empire of Rome has disappeared more than a thousand years ago, and the *Heathen* City of Rome is no longer Mistress of the Earth. There is not, nor has there been for ten centuries, any need of an Angel from heaven to warn the world *not to worship Heathen Rome*.

But there *is* great need of an angelic voice to warn the world not to bow down, in their Consciences, Judgments, Reasons, and Wills, to another power, whose throne is at Rome; and who exercises a potent spiritual sway in many countries of the world.

In *v.* 10 the wine of God's wrath is said to be *mixed* (κεκερασμένος), and yet to be *undiluted* or *unmixed* (ἄκρατος).

Here is an *oxymoron*, showing that this saying is a *spiritual* one, and *not* to be taken *literally*. The wine of God's wrath is *mixed*, because it is mingled with the *bitter ingredients* of His indignation; as wine among the Hebrews sometimes was *mixed* with *drugs*, for the purpose of giving it greater potency (see Ps. lxxv. 9, and on Matt. xxvii. 34). But it is also *unmixed*, as not being *tempered* with any elements of *mercy*; as wine among the Hebrews and other ancient nations was diluted with *water*. See Isa. i. 22, and cp. *Jahn*, Archæol. § 144.

In *v.* 11 *οἱ προσκυνοῦντες τὸ θηρίον* is a stronger expression than "*those who worship the Beast*:" it means those whose *distinguishing characteristic* is, that they *are worshipping* the beast, and *persist* in worshipping him, even to the end. On this sense of the present participle with the article, see above, *v.* 4, cp. *vv.* 12, 13.

This characteristic is so strongly marked that they are here represented as keeping it even *after* their death; they, *who are the worshipping* votaries and vassals of the Beast, they who live and die with this character stamped upon them, *have no rest day or night* after death.

12. *ὧδε ἡ ὑπομονή*] *Here is the patience of the Saints: they that are the keepers of the commandments of God and of the faith of Jesus.*

13.] *And I heard a voice from heaven saying, Write, Blessed are the dead, they who are dying in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow with them.*

They who are the keepers of the *faith* of *Jesus*, that is, the faith taught by *Jesus* (see on Rom. xii. 6. Jude 3, and of which He is the object, see xii. 17), are contrasted with those who have been just described (in *vv.* 9 and 11), as the worshippers of the Beast and the wearers of his mark, that is, the upholders and promoters of his profession of faith. The contrast between the *number* of *Jesus* and that of the Beast has been mentioned above, on xiii. 18.

After λεγούσης in *v.* 13, *Elz.* adds μοι, but this is not in the best MSS., and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*.

The word ἀπάρτι, *henceforth, from this time forth* (see John i. 52; xiii. 19; xiv. 7), intimates that there is a special blessedness announced from heaven to those who in times of great trouble and trial remain unwavering and firm, and stand fast, *keeping the commandments of God, and the faith of Jesus*. This mention of the faith of *Jesus* is a caution against the Judaistic notions of St. John's days, and reminds the reader that the *Sion* of the Apocalypse (see *v.* 1) is the *Church* of *Jesus* Christ.

Some Ancient Expositors connect ἀπάρτι with ναί. See *Andreas*, *Primasius*, *Bede*, and so B, and *Vulg.*, "*Amodo, jam*, dicit Spiritus;" the meaning of which would be that they who depart hence in the Lord enjoy *immediate* blessedness after their dissolution (see on Luke xxiii. 43). But wherever ναί is used in the New Testament, it stands the *first* word in the sentence. Perhaps, however, this sense, in a somewhat modified form, is the true one. *Blessed are they who are dying in the Lord:* and then a pause is to be made, and ἀπάρτι may stand by itself, the word *blessed* being repeated: *blessed* they are *even* from this *moment* in which they *are dying*; the *present* participle being used here. *Yea, saith the Spirit*, blessed are they who are thus dying, *that they may rest from their labours*.

They (says *Bede*) who worship the Beast to the end *never rest* after their death (see *v.* 11), but they who die in the Lord enjoy repose and are *blessed, even from the moment of their death*. And so the passage is understood by *A Lapide*, *Wolf*, *Ewald*, *De Wette*, *Hengstenberg*, *Ebrard*, see *Düsterdieck*, p. 470. Thus this passage would indeed declare the *immediate* blessedness of the faithful, whose *complete* blessedness is hereafter declared in xix. 9, which is the consummation of this declaration (cp. *Hengstenberg* here). *Yea, even so saith the Spirit, blessed are they* who thus depart this life, not that they may *perish* (1 Cor. xv. 18), or pass into a place of everlasting torment (*v.* 10), as will be the lot of those who persist in worshipping the Beast, after the fall of Babylon, and continue worshipping him even to the end (*vv.* 8—11), but who go hence in order *that they may rest in peace from their labours* (see above, on vi. 11. Cp. *Winer*, p. 409), and their works are not lost, but *follow with them*, and *will* receive an eternal reward at the Great Day.

νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναὶ, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

14 [n] Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον Υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. 15 [o] Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ· 18 [p] καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς. 19 [q] Καὶ ἔβαλεν ὁ ἄγγελος

n Ezek. 1. 26. Dan. 7. 13. ch. 1. 13. & 6. 2.
o ch. 16. 17. Joel 3. 13. Matt. 13. 39. Jer. 51. 33.
p ch. 16. 8. Joel 3. 13.
q ch. 19. 15.

A, C have ἀναπαήσονται here, and this has been compared with the form ἑκάην from καίω (see *Winer*, § 15, p. 80), but there seems to be little analogy between the two. B has ἀναπαύσονται.

A, C have γὰρ before ἔργα, and so *Lachmann* and *Tregelles*; but B and the majority of Cursives have δὲ, and so *Tisch.*, and this reading seems preferable as introducing an additional circumstance of blessedness.

Preparation for the LAST JUDGMENT.

14—16. καὶ εἶδον] *And I saw, and behold a white cloud, and one sitting on the cloud like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the inner temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the season is come to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*

One like the Son of Man is *Christ* (see i. 13) in His Human Nature coming to judge the world. He *sitteth* because He is the *Judge*; and He sitteth on the *Cloud*, which is like His judgment-seat and chariot, on which He is described as coming in glory to judgment (see Dan. vii. 13. Matt. xxiv. 30; xxvi. 64. Luke xxi. 27. Acts i. 11; above, i. 7; x. 1; and xi. 12), and this cloud is *white* like *light*, the colour of Christ (see vi. 2). And He has a *golden crown* of *victory*, as in the First Seal. See vi. 2, and *Andreas* here.

Hitherto we had heard the voices of the *Heralds* announcing the approach of their Lord, but now we see the JUDGE (*Bede*).

He receives a commission to reap. The commission comes *through* the Angel from God. The Angel is only the bearer of it. The commission comes from the *ναὸς* of God; that is, from the inner *shrine* of the heavenly Temple, from the oracle of the Heavenly Holy of Holies, in which the Godhead dwells in ineffable glory, and it comes to Christ as *Son of Man*. "The Father judgeth no man, but hath committed all judgment to the Son, and hath given Him authority to *execute judgment* also because He is the *Son of Man*" (John v. 22. Acts x. 42; xvii. 31). And the *hour* appointed for the Last Judgment is determined by the FATHER. Matt. xxiv. 36. Acts i. 7.

Vision of the LAST JUDGMENT. The work of JUDGMENT is described under a *double figure*,

1, As a HARVEST; 2, as a VINTAGE.

The dominant idea in the metaphor of the *Harvest* is the *ingathering* of the *Good*: the dominant idea in the metaphor of the *Vintage* is the *crushing* of the *Wicked*.

The *Harvest* is mentioned *first*; and this *priority* shows that Christ's *first* desire is that all should be *saved* (see 1 Tim. ii. 4). The *Harvest* is the manifestation of God's *Love* in the ingathering of the *Good wheat* into the *heavenly barn* (Matt. xiii. 39). In like manner when Christ describes the transactions of the Great Day, He *speaks first* of the *reward* to them on the *right hand* (Matt. xxv. 34), and *afterwards* He pronounces the doom of those on the *left hand* (*v.* 41).

The Parable of the Tares and the Wheat is not at variance with this view; for *there* the whole drift of the Parable is concerning the existence of *evil* in the world, and in the Church: and evil is therefore put prominently forward; and the Wheat could not be reaped with the sickle, *unless* the Tares growing with it had been first rooted up (Matt. xiii. 30. 39. 43).

In accordance with this view of the divine desire for the *salvation* of *all* men, the work of reaping the *Harvest* of the *good seed* is here done by *Christ Himself*, the Son of Man (*v.* 14), but He executes by an Angel the work of the *Vintage*.

It is indeed Christ Who treads the Winepress (see xix. 15), "for all judgment is committed to Him."

The World's VINTAGE.

17—20. καὶ ἄλλος] *And another angel came out of the inner temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath authority over the fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the Earth: for her grapes are fully ripe. And the angel thrust in his sickle into the Earth, and gathered the vine of the earth, and cast it into the great Winepress of the wrath of God. And the Winepress was trodden without the City: and blood came out from the Winepress, even up to the bridles of the Horses, for the space of a thousand six hundred furlongs.*

In *v.* 18 A, C have ὁ before ἔχων, and so *Lach.*, *Tisch.* *Elz.* omits it. In *v.* 19 A, B, C have *τὸν μέγαν*, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*; and some of the old Commentators (e. g. *Primasius*) have remarked on this singular combination of a *masculine adjective* with a *feminine substantive*. Cp. *Winer*, § 59, p. 466. If the reading is correct, perhaps this is another specimen of the practice of the writer of the Apocalypse endeavouring to stimulate the attention of the reader to things and persons of unparalleled grandeur and sublimity by bold solecisms (see above, i. 4). The substantive *ληνὸς* is feminine, but his view of it, as *here used*, may be, that a *feminine* adjective would be too weak to describe its awful fury: and that the exceeding terror of the *winepress of the wrath of God* may best be described by a combination at variance with ordinary human utterances concerning the things of this lower world. Even in heathen Poets we find something of the same anomalous combination, e. g. in *Æschyl.* Eumen. 551, Wellauer; Agam. 545, Blomf. *Eurip.* Hippol. 387. *Pindar*, Olymp. vi. 23, Heyne. Cp. Matt. G. G. § 436. There was something of the same *δεινότης* in the acclamation "Moriamur pro *rege nostro* Mariâ Theresâ."

The casting of Grapes into a *Winepress*, and the act of *treading* them under the feet, so that the juice flows out of them in purple streams, is emblematic in Holy Scripture of *destruction of Enemies* in battle, with great *carnage* (Isa. xvii. 6. Jer. xlix. 9. Lam. i. 15). It is especially descriptive of the Last Judgment to be executed by Christ. For He in His own Death and Passion poured out His own blood in the Winepress of God's fury against the Sin of the World, and thus He was a Saviour and a Redeemer of all, before He became their Judge. But when the Day of grace and salvation is past, and the Day of Doom is come, and the season of the *World's Vintage*, then He will tread all His enemies *under His feet* (1 Cor. xv. 25. 27) with the same ease as the treader of grapes in a Winepress tramples the ripe, luscious fruit; He will trample them in the great Winepress of the wrath of God. Compare the prophecy of Isaiah (lxiii. 1—6), where the two ideas above expressed are combined in one picture; and see Joel iii. 9. 13, where the imagery of the Vintage is used to describe the Judgment of God.

This judgment and destruction of His Enemies will be

τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν
r Isa. 63. 3. Lam. 1. 15. ch. 11. 8. & 19. 14. εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν. 20 r Καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν
τῆς πόλεως, καὶ ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ
σταδίων χιλίων ἑξακοσίων.

a ch. 12. 1, 3. & 14. 10. & 16. 1. XV. 1 a Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους
ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ
b ch. 4. 6. & 5. 8. & 13. 15, 17. & 14. 2. & 21. 18. Matt. 3. 11. Θεοῦ. 2 b Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί· καὶ τοὺς νικῶντας
ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ,
c Exod. 15. 1. Ps. 111. 2. & 139. 14. & 145. 17. ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ· 3 c καὶ
ᾄδουσι τὴν ᾠδὴν Μωϋσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέ-
d Isa. 66. 23. Jer. 10. 7. γοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ,
δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν· 4 d τίς οὐ μὴ φοβηθῇ

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universal. None will escape. The blood is therefore described as flowing from the Winepress for 16,000 *furlongs*, i. e. 4×4000, which is symbolical of *all space*,—"per quatuor omnis mundi partes," says *Primasius*. See above, on ch. xi. at end.

On the use of ἀπὸ here, to signify *distance*, see on John xi. 18; xxi. 8.

The Winepress is trodden *from without the City*: for no unclean thing can enter *into* the City, the Holy City (xxi. 27; xxii. 15). *Elz.* has ἔξω here; but A, B, C have ἔξωθεν, and so *Griesb., Scholz, Lach., Tisch., Tregelles.*

The blood is said to reach up to the *bridles of the Horses*. This mention of *Horses*, in connexion with *the Winepress*, may at first cause surprise. But it serves an important purpose. It is doubtless designed to show, that the words are to be understood *figuratively* and *not literally*: a purpose which is also answered by the combination of a *sickle* with the *vintage* (*v.* 18). And the *Horses* are mentioned here, in order to *connect* this prophecy of Christ's Triumph over His enemies with the vision of His Victories on the *White Horse* revealed in the first Seal (vi. 2), and with His final conquest in xix. 11—14, where He is described as "riding on *the White Horse*, and His Armies follow Him on *White Horses*, and He has a vesture dipped in blood, and *He treadeth the Winepress of the fierceness and wrath* of the Almighty; and He hath on His vesture His name written, KING of KINGS, and LORD of LORDS." Observe the combination of the *Winepress* with the *Horses* in *that* Vision, as here.

CH. XV. 1. καὶ εἶδον] *And I saw another sign in heaven, great and marvellous, seven angels, having seven plagues, which are the last, for in them is finished the wrath of God.*

St. John, having been brought, in the foregoing chapter, to the eve of the Day of Judgment, now *re-ascends*, as usual, to an *earlier* point in the Prophecy; and *enlarges* on the judicial chastisements to be inflicted on the Empire of the Beast.

Those chastisements are called the *Seven last Plagues*, or SEVEN VIALS (see *v.* 5, and xvi. 1).

The plagues which are to be poured out upon the Empire of the Beast are called *the last*, for in them *is filled up* the wrath of God.

Here is another Evidence that the Empire of the Beast is a Power that will endure to the *eve of the end*; and cannot be (as some have imagined) the *Heathen* Empire of Rome.

The aorist ἐτελέσθη (literally, *was* finished) is the prophetic aorist, which speaks of a thing foreseen and decreed by God as *already done*. See above, note on ἐτελέσθη, x. 7.

ANTICIPATIONS, continued and expanded, of the future VICTORY of the Faithful over the Power of the Beast.

2. καὶ εἶδον] *And I saw as it were a sea of glass mingled with fire, and those who come forth conquering from the Beast and his image, and the number of his name, standing on the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God the Almighty: righteous and true are thy ways, thou King of the Nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee; for thy judgments were made manifest.*

St. John sees a *sea* of *glass* mingled with *fire*. Here is an allusion to the deliverance of the Israelites from the captivity of Egypt, and to the Divine retribution executed on the enemies of the ancient People of God. The *fire* is the emblem of Judgment. The *sea* which St. John beholds calls to mind the *Red Sea* which overwhelmed God's foes with its waves, but which is not a tumultuous element to His *faithful servants*, but a placid sea of *glass*, like the crystal sea in Heaven described above, iv. 6.

Standing on its shore are seen those who come *forth* conquerors *out of the* bondage of the *Beast*, that is, those who are delivered from his sway, as the Israelites were in their Exodus from the land of Pharaoh, and from the house of bondage, and who emerged in triumph from the waters of the Red Sea. This is the idea expressed in the phrase τοὺς νικῶντας ἐκ, a very significant phrase, as showing that their *victory* consisted in *deliverance from* the Dominion under which they had been enslaved, and from the dangers by which they were compassed. Compare the phrase μετανοεῖν ἐκ, ii. 21, 22; ix. 20, 21; xvi. 11; and cp. Ps. xviii. 21, "Thou hast heard me *out* of the horns of the unicorns," and *Winer*, § 47, p. 329.

Observe the use of the participle with the article, τοὺς νικῶντας, literally, the *conquering ones*, those who *conquer*, and *continue* conquering; and are presented to the view *as ever* conquering, inasmuch as the fruits of their victory are *everlasting*. See above, on xiv. 4, οἱ ἀκολουθοῦντες τῷ ἀρνίῳ.

The κιθάραι τοῦ Θεοῦ, *harps of God*, are those which sing His praise, and are dedicated wholly to that purpose. Cp. v. 8; xiv. 2.

Here is comfort to the Churches of England, Ireland, America, and others which have been delivered from the bondage of the Papacy. There is also admonition to them in this prophetic Vision. Let them stand, as it were, on the sea-shore, as the Israelites did on the Eastern side of the Red Sea, and let them praise God for their deliverance. Let them have *harps of God* in their hands, and sing the *song of Moses the servant of God*, as the ancient Church did after its Exodus (Exod. xv. 1. 6. 13), and as Moses did on that occasion and at the close of his life (Deut. xxxiii.), and let them sing the song of the *Lamb*, for they *overcame by the blood of the Lamb*, and by the *Word* of their *testimony* (xii. 11). In other words, let them *not be content* with having *renounced* the *errors* of the Papal Egypt, but let them *hold fast* the *true faith*. Let them offer a pure and holy service to God; let them sing with their hearts, and in their lives, a perpetual song of love and obedience to Him and to the Lamb.

On the form of the adjective, ὑαλινὸς, *of glass*, see above, note on 1 Cor. iii. 1. *Winer*, § 16, p. 89.

In *v.* 2 *Elz.* has ἐκ τοῦ χαράγματος αὐτοῦ after εἰκόνος αὐτοῦ καὶ, but those words are not in A, B, C, and have been rejected by *Griesb., Scholz, Lach., Tisch., Tregelles.*

Also *Elz.* has ἁγίων, *of saints*, at the end of *v.* 3, but ἐθνῶν, *of Nations*, is the reading of A, B. Compare Jer. x. 7. And this reading has been received by *Griesb., Scholz, Lach., Tisch., Tregelles.* C has αἰώνων, but this (as *Tregelles* has observed) is only a slight variation from ἐθνῶν, arising from the similarity of sounds of αι and ε in the ancient pronunciation—still maintained in Greece—and from the likeness of the letters Θ and Ω.

Remark, that God is here praised as King of *Nations*. He judges *Nations* as well as Individuals, and in the *last days* His Divine Judgments will be more and more *manifest*, because Nations will have *no national existence* in the *next world*, and therefore Nations must expect to be judged in *this world*. Let Nations therefore take warning from this prophecy.

v. 4. "Thou only art *holy*." ὅσιος.

The God whom Christians worship is the only God who is ὅσιος, *holy*: the deities of the heathen are *unholy*. Even their worshippers represent them as actuated by evil passions, such as

σε, Κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

5 [e] Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· 6 [f] καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι, οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς· 7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. 8 [g] Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

e Num. 1. 50. ch. 11. 19.
f ch. 1. 13. Exod. 28. 6, 8. Ezek. 44. 17, 18.
g Exod. 40. 34. 1 Kings 8. 10. Isa. 6. 4. 2 Thess. 1. 9.

XVI. 1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέατε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

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cruelty, anger, envy, lust. "Thou only, O God, art *holy;*" see Ps. xcix. 3. 9.

On the meaning of the word δικαιώματα in *v.* 4, see note above on Rom. i. 32.

Preparation for the pouring out of the SEVEN VIALS on the Empire of the Beast.

5. καὶ μετὰ ταῦτα] *And after this I saw, and the inner-temple of the tabernacle of the testimony in heaven was opened: And the seven Angels came out of the inner-temple, who have the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four Living Creatures gave unto the seven Angels seven golden Vials full of the wrath of God, who liveth for ever and ever. And the inner-temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the inner-temple, till the seven plagues of the seven Angels should have been finished.*

The place from which the seven Angels who have the seven plagues come forth is the ναὸς, the *inner*-temple in which God dwells (ναίει). See on xi. 1, 2, and on 2 Thess. ii. 4.

It is called the sanctuary of the tabernacle of *the testimony*, because *the testimony* (μαρτύριον) was in the Holy of Holies in the Levitical Temple; and it bare *witness* to, and was *typical* of, the offering to be made by Christ, the Great High Priest, in the true heavenly Holy of Holies, before the Mercy-seat of God. See above, note on 1 Tim. ii. 6.

The seven Angels come forth from the Heavenly Holy of Holies, the throne of God's majesty and mercy, and the sanctuary in which Christ is ever offering *prayer*, and in which the testimony of His Love is enshrined, and they are arrayed in *pure, bright linen garments, and with golden girdles* about their *breasts*, *v.* 6; that is, they are arrayed in the attire of *Priests* of the heavenly temple (see above, i. 13; and cp. Exod. xxviii. 6. 8); and one of the four Evangelical *Living Creatures* (see above, iv. 6) gives them their instruments of vengeance.

These instruments are called *Vials*, or rather sacred *bowls*, for *sacrificial* purposes (see above on v. 8, and below, xvi. 1), showing that the office which these seven Angels are commissioned to execute is a *sacred* one. They are not swayed by the impulse of human passion in undertaking it; it is a sacerdotal office, a religious function, discharged in obedience to God's command, issuing from His heavenly throne, and for the vindication of His honour and service, and for retribution on His enemies, who have despised and disobeyed the Law of *His testimony*. It also calls to mind, that the destruction of those who impiously rebel against God, is, as the Hebrew Prophets represent it, like a great *sacrifice* (cp. Isa. xxxiv. 6; lxiii. 1. Jer. xlv. 10. 18. Zeph. i. 7; cp. above, James v. 5; below, xix. 17), and that it is a consequence of the *prayers* of the Church for deliverance, and of Christ the Mediator and Advocate, the King and Judge of all.

In this respect, as in others, which will be noted hereafter, the VIALS which are poured out upon a particular form of hostility to God, bear a striking resemblance to the TRUMPETS, which announce God's Judgments generally against the wicked. The VIALS are to the Empire of the Beast, what the TRUMPETS are to the *whole body* of *God's enemies*, with this difference, that the *Trumpets announced* Judgments, the *Vials execute* them. Cp. on viii. 2—6.

v. 8. The smoke in the inner-temple is like a prelude to the breaking forth of the *fire* of God's wrath. It is the warning of coming judgments now to be described. Cp. Exod. xix. 18. Isa. vi. 4. Heb. xii. 18.

No one *could enter* the Inner-Temple on account of the Divine presence in the manifestation of the Divine indignation. Cp. Exod. xl. 34, 35, where Moses is not able to enter the Tabernacle; and 1 Kings viii. 10, where no one could stand to minister because of the cloud. If that was the case in consequence of the *cloud*, which was not an evidence of anger, how much more would it be here, by reason of the *smoke*, which is a precursor of the outbreak of the fiery indignation of GOD!

The SEVEN VIALS.

CH. XVI. 1—10. καὶ ἤκουσα] *And I heard a great voice out of the inner-temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God into the earth.*

And the first went his way and poured out his vial into the earth; and there came a noisome and grievous boil upon the men which have the mark of the Beast, and upon them which worship his image.

And the second poured out his vial into the sea; and it became as the blood of a dead man: and every soul alive died, —those that were in the sea.

And the third poured out his vial into the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Righteous art Thou, O Lord, which art, and wast, holy art Thou, because Thou didst judge thus. For they poured out the blood of saints and prophets, and Thou hast given them blood to drink; they are worthy. And I heard the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments.

And the fourth poured out his vial upon the sun; and it was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who hath the authority over these plagues: and they repented not to give Him glory.

And the fifth poured out his vial upon the throne of the beast; and his kingdom was filled with darkness; and they were gnawing their tongues for the pain, and they blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

The same imagery is preserved as in the preceding chapter; the scenery is derived from Egypt; and the Empire of the Beast is scourged by Plagues, like those which fell on Pharaoh and his people.

These Plagues are poured forth from VIALS.

To understand the full meaning of the word *Vials*, we must refer to the history of the Egyptian plagues.

"The Lord said unto Moses and Aaron, Take to you ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh; and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they did so. And the Magicians could not stand before Moses because of the boils; for the boils were upon the Magicians, and upon all the house of Pharaoh." (Exod. ix. 8—11.)

One of the Egyptian plagues was a *boil* on the Egyptians, even on the *Magicians* and house of *Pharaoh*; and the first of these Seven Plagues of the Apocalypse is a *boil* upon all who have *the mark of the Beast*.

The word used by St. John to describe this plague is ἕλκος, the same word as used by the LXX in the Books of Moses to describe the plague on the Egyptians. See Exod. ix. 10, 11. Deut. xxviii. 27. 35.

In Egypt the action was performed by Moses and Aaron the

a Exod. 9. 9—11. ch. 13. 14, 16, 17.

2 [a] Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

b Exod. 7. 17, 20. ch. 8. 8, 9.

3 [b] Καὶ ὁ δεύτερος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.

Priest with common fire from the furnace; but here the plagues are poured forth by Angel Priests with φιάλαι, VIALS. This word, as was before observed (v. 8), is not to be understood in its *common English* acceptation. It does not signify a bottle, but a bowl-like dish. It is a word borrowed from the *Temple-Worship*, and describes the *sacred bowls*, in which the aromatic *incense*, that was lighted by coals taken from the great brazen *altar* of *sacrifice*, which stood in the outer court of the Temple, was offered on the *Golden Altar*, which stood in the inner court or Holy Place, before the Veil.

The Vials, then, are *sacred* Vessels. The incense now contained in them is called *the Wrath of God*; and there is a contrast between φιάλη γέμουσα θυμοῦ, and φιάλη γέμουσα θυμιαμάτων. (Rev. v. 8.) The former, instead of containing θυμίαμα, *incense*, contains θυμὸς, *wrath*, burning like fire. We have, in English, a parallel to this, in our word *incensed*.

The *incense* of God's wrath is poured out by Angel-Ministers coming forth from the heavenly oracle; and it is poured forth on *the power of the Beast*, on which the Harlot City, Babylon the Great, sits enthroned. (Rev. xvii. 3. 7. 18.)

The act of *pouring forth* had already been used in Hebrew Prophecy as an image descriptive of the execution of Judgments from heaven (see Ps. lxxix. 6. Zeph. iii. 8); and it exhibits, in a striking manner, the ease with which the Almighty Ruler of the World, the King of Nations (xv. 3), punishes the most powerful Kingdoms of the Earth. He pours out upon them some of the ingredients of the cup of His wrath, and forthwith they are destroyed thereby.

The *sixth* plague of *Egypt*—that of the *boils*—is the *first* plague *here*. The reason of which (as *Dr. Lightfoot* has suggested) seems to be, that the *sixth* plague of Egypt was on its *false Teachers*, the *Magicians*; and they *could not stand before Moses* (see Exod. ix. 11); and the Empire, on which these *Apocalyptic* Plagues are poured, is not only a temporal Power, but a *spiritual* Empire.

The Vessels here used as instruments of punishments are *holy* Vessels, filled with coals from God's *altar*, by *ministering Angels* in *priestly attire*; and, according to that adaptation and adjustment which usually subsist between *divine punishments* and the *human sins* which are punished, the sacred Vials are poured out by *Angel Priests*, coming forth from the *heavenly Church*, upon an *hierarchical* Empire, for *spiritual* sins.

Vials are *holy* Vessels, and the use of *Vials* in the execution of Vengeance, represents the change of instruments of blessing into weapons of chastisement. It exhibits a solemn warning, a moral lesson, and spiritual admonition. Wherever means of grace are *not duly used*, they recoil on those to whom they have been offered, and become means of *punishment*. These Vials represent blessings changed into banes. The greater the gifts of God are to a Church, the more fierce will be His wrath against her, if she abuse them. "Now, O ye *Priests*," says God by Malachi (ii. 1), "the commandment is for *you*, If ye will not hear to give glory to My Name, I will send My curse upon you, and will *curse your blessings*."

"Thanks be to God," says St. Paul, "Who always leads us in triumph in Christ and maketh manifest the savour (or odour, rather) of His knowledge in every place. For we are a sweet savour (or perfume, rather) of Christ in them that are saved, and in them that perish. To the one we are a savour (odour) of death unto death; to the other a savour (odour) of life unto life. And who is sufficient for these things? For we are not as the many who corrupt the Word of God." (2 Cor. ii. 14—16.)

The Apostles of Christ, who dispense the Word and Sacraments in truth and godly sincerity (2 Cor. ii. 17) in His name Who gave Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour (Eph. v. 2), are like the Priests of the Temple offering sweet incense to God on the altar of His Sanctuary, which oblation is acceptable to Him in Christ, "Who has entered within the Veil" (Heb. vi. 19); and this Ministry of Apostles, and Apostolic men, is a sweet-smelling odour to Life Eternal for all who gladly receive what they deliver.

But, if a Church adulterates the Word and Sacraments, the aromatic incense of their spiritual censers fills up the *Vials of God's wrath*, and instead of ascending into Heaven in fragrant clouds, it descends upon her in fiery streams. The blessings of His Word and Sacraments become Plagues. Scripture becomes a Scourge, and the Word a Woe. *They are an odour of death unto death.*

All the Vials are poured *into* (εἰς) the *earth*; and yet *one* of them, especially, is described as poured into the *earth* (v. 2), and another is poured into the *sea* (v. 3), and another into the *rivers* (v. 4), and another upon the sun (v. 8). All are poured from heaven downward into the lower *earthly region*; and each is poured upon special objects in that lower region.

Observe also the change in the use of the preposition prefixed to the several objects of the seven Vials. The first three Vials are poured εἰς, or *into*: i. e. *into* the *earth*; *into* the *sea*; *into* the rivers. The last four Vials are poured ἐπὶ, or *upon*, with an accusative; i. e. *upon* the sun; *upon* the Throne of the Beast; *upon* the river Euphrates; *upon* the air (ἀέρα).

The former preposition (εἰς, *into*) seems to denote *infusion into* and *admixture with* the object of punishment; the latter (ἐπὶ, *upon*) seems to denote the Divine dominion *over* the object which has exalted itself against God, and to indicate His Majesty and Vengeance triumphing and treading *upon* it.

Remark also that the VIALS are represented as poured out successively, without any such interruptions or episodes as occur in the series of the TRUMPETS. They all concern the same Empire, that of the Beast, and this consecutive and continuous character seems to represent the regularity and celerity with which the Divine Judgments will be inflicted upon it.

The FIRST VIAL is poured into (εἰς) the *earth*, as the *First Trumpet* ushered in a Judgment on the *earth*: and there comes a *boil* (ἕλκος, *ulcus*, *ulcer*), sore and grievous, upon the men who have the *mark of the Beast and worship his image*.

This plague sent into the *Earth* is directed against that *carnal*, *earthly* element, which is opposed to the *spiritual* and *heavenly*. See i. 7; iii. 10; xiii. 12. It is upon men's *persons*, and represents something loathsome, as well as painful.

Before we enter on the exposition of this and the following Vials, it is requisite to premise, that, although even now, at the present time, the state of Europe exhibits some striking evidences of the fulfilment of these Visions of the Vials, yet it is probable that what we now see is only a *portion* of the evidence; and is like a prelude and specimen of what will be more fully developed in later times; as may be inferred from their name, "the *last* plagues."

The contempt of God's Holy Word has already brought forth many foul boils, and blotches, and eruptions upon those who are subject to the Papacy. Almighty God, in His Word, condemns those who *forbid to marry* (1 Tim. iv. 3); St. Peter,—whom the Popes profess to succeed, and on whom they build their claims,—was a married man (Mark i. 30), and had his wife with him in his Apostolic journeys (1 Cor. ix. 5); and St. Paul gives precepts concerning the wives and children of the Clergy (1 Tim. iii. 1—5. 12).

But, in defiance of this divine warning, example, and doctrine, the Papacy has enforced celibacy on her ecclesiastics for nearly a thousand years. This enforcement has engendered many impurities both of body and soul. Cp. *Gieseler*, Eccl. Hist., Third Period, § 65.

Again; the Papacy claims to dispense with the Law of God in Matrimonial causes, and to supersede the degrees of consanguinity and affinity, which are set forth in the Word of God, and thus many unholy and incestuous Marriages have been contracted under its sanction, which have entailed a miserable inheritance of imbecility and ignominy on many princely houses. Evidence of this may be seen in *Sandys*, Europæ Speculum, p. 41, ed. 1673.

Further; the ministry of the Confessional familiarizes the Romish Priesthood and People with thoughts and actions which ought to be veiled in silence, and mars that modest delicacy of feeling which is one of the best safeguards of virtue. It provides a ready expiation for gross sin; and the doctrines of the Casuists,—such as *Liguori* and others,—who have devised ease for the troubled conscience, by subtle equivocations and mental reservations, have produced foul sores on the social and domestic constitution of Nations subject to the Papacy, and especially on the Hierarchical body; sores visible to all, and like penal retributions

4 Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς
τῶν ὑδάτων· καὶ ἐγένετο αἷμα. 5 [c] Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέ- c ch. 1. 4, 8. & 4. 8. & 11. 17.
γοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὅσιος, ὅτι ταῦτα ἔκρινας, 6 [d] ὅτι αἷμα ἁγίων d Isa. 49. 26. Matt. 23. 34.
καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πιεῖν· ἄξιοί εἰσι. 7 [e] Καὶ e ch. 9. 13. & 15. 3.
ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναὶ, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ἀλη-
θιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

8 Καὶ ὁ τέταρτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ

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for the neglect of those precepts of Chastity, and motives to purity, which are supplied in God's Word and Sacraments.

The *Vials* of His wrath for this desecration of Holy Things have been poured on the Papal Empire, and have produced a loathsome disease like the boils of Egypt.

The Second Vial.

In *v.* 3 the Second Vial is poured into the *Sea;* and it becomes *blood*, as of a dead man; as in the *Second Trumpet* (viii. 8), and every soul alive died,—*the things* that were in the *sea*.

This is explained by another passage in the Apocalypse. The Woman who is enthroned on the Beast, is said to sit *upon many waters* (xvii. 1), *and the waters where* the Harlot sitteth, *are* explained to mean *Peoples, and Multitudes, and Nations, and Tongues* (xvii. 15).

These are now described as *a Sea*.

The *Sea* in the Apocalypse represents Nations in a restless state, tossed about by winds and storms of passion, like the Sea to which the wicked are compared by Isaiah, "the wicked are like the troubled *sea*, when it *cannot rest*, whose *waters* cast up mire and dirt; there is no peace, saith my God, for the wicked" (Isa. lvii. 20, 21).

The language of this Vial may be illustrated by the description in chap. viii. 9, ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, where see the note.

The sense of the word ψυχὴ here appears to be the same as there, and to designate the *carnal mind;* and the word ζῶσα, *living*, is added to show that, while *alive* in *name*, they are in fact *dead*. They are like the Church of Sardis described above, chap. iii. 1, "Thou hast a *name* that thou *livest*, and thou art *dead*" (νεκρός).

The carnally-minded widow "*is dead* while she is *living*" (ζῶσα τέθνηκε, 1 Tim. v. 6). These passages supply the best comment on the present one. A, C have ζωῆς here, but this reading may be ascribed to want of perception of the *oxymoron* in ζῶσα ἀπέθανε, supposed to be a contradiction. However, if ζωῆς is the true reading,—and it derives some authority from ψυχὴ ζωῆς in Gen. i. 30, and it is received by *Lachmann* and *Tisch.*,—it will make little difference in the sense. Cp. *Winer*, § 30, p. 169.

There is also a peculiar significance in the *neuter* here, τὰ, namely, *the things* in the *sea;* intimating that carnal minds lose the genuine properties of *men*, and are merely like *inanimate things*, and become κτίσματα, *creatures*, as they are called in the parallel place above in viii. 9, which happily illustrates the meaning here; see the note there. *Elz.* omits τὰ, but it is in A, C, and is restored by *Lach.*, *Tisch.*, *Tregelles*. The reading τὰ is also confirmed (as *Hengstenberg* has observed) by the parallel passage in the Septuagint concerning the Egyptian plague of blood, Exod. vii. 20, 21.

An important lesson and practical religious truth may be derived from this passage. A life tossed about in the restless sea of popular passions, and agitated by the fickle winds and waves of popular tumults, may appear to the world to be full of energy; but it is *not life;* it is not worthy of that name; it ought rather to be called *death*. And they who pass their lives in such a tempestuous element, and are swayed to and fro by it, forfeit the genuine characteristic of independent *men;* they lose the masculine vigour of true Christians (cp. xii. 5); they become *things*, —the sport and laughing-stock of the veering gale.

The Third Vial.

v. 4. The third Vial is poured into the *rivers* and the *wells* of water, and they become *blood*.

Here also is a parallel to the plagues of Egypt. Exod. vii. 19, 20. Ps. lxxviii. 44, and compare above, the third *Trumpet*, viii. 10, 11.

The *rivers* and *wells* are the channels and springs of the prosperity and health of the Power which is here punished.

The prophecy contained in this Vial has also already been in part fulfilled. It foretold calamities to be inflicted on the *resources* of the Papacy; and announced that those very things which were once tributary to it, and supplied it with the means of greatness, would be turned against it, and become occasions and instruments of its suffering and shame.

This may be applied to the traffic of the Papacy in *Indulgences*, and Legendary Fables, and *Miracles*, which were for many centuries like *wells* and *rivers* of wealth to the See of Rome; but which became the sources of her weakness, by opening the eyes of Nations to the fraudulent cheats and impostures practised by her, and by arousing their indignation against her. See the evidence in *Gieseler*, Eccl. History, Third Period, Division iv. chap. vi. and viii.

In *v.* 4 A has ἐγένοντο: in *v.* 5 *Beza* and *Elz.* 1633, have ὁ ἐσόμενος, but this has little, if any, MS. authority.

The *pouring out* of this Vial, by which the *rivers* and *wells* are said to be changed into blood, is declared to be due to the sins of those who are punished, in *pouring out* the *blood* of *Saints* and *Prophets;* that is, of holy men, especially *preachers* of the *Gospel*. See xi. 3. 10.

In *v.* 7 we read, "I heard *the Altar saying*, Yea, O Lord, the God, the Almighty."—The *Altar speaks*. Such is the reading of the best MSS. received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles;* and so the words are interpreted by *Bengel*, *De Wette*, and *Düsterdieck*. The reading ἄλλου, *alterius*, seems to be due to Latinizing MSS., and to be a repetition of *altaris*. The *Altar speaks:* for it is *God's* Altar; and this is in harmony with the general tone of the Apocalypse, in which the things of the *Living* God are themselves endued with *life*. Thus the Gospels are ζῶα, *living creatures* (iv. 6). The *Altar speaks*, as the Blood of Abel is said to *cry* (Gen. iv. 10; cp. Heb. xii. 24), and the *Stones* of Jerusalem to *cry out* (Luke xix. 40). The Altar *speaks*, because the souls of the Martyrs, who had been slain by the Beast, are described as *Victims* whose *blood* has been poured out upon God's Altar (see above, vi. 9, and 2 Tim. iv. 6). The Altar itself, though typified by what was of stone and brass, yet, inasmuch as it is a *heavenly* Altar, and an Altar of *God*, is beautifully represented as *feeling compassion* for the sufferings of His Martyrs, and as rejoicing in the vindication of God's honour by the execution of His judgments on those who had slain His servants.

The sublime address of the Prophet of Judah to the Altar of Jeroboam, "O Altar! Altar!" (1 Kings xiii. 2,) is conceived in the same spirit of poetic beauty, and oratorical vehemence, which is characteristic of Hebrew Prophecy, and which often finds utterance in the Apocalypse, and makes it to be one of the noblest Poems, as well as sublimest Prophecies, that have ever been given to the world.

The Fourth Vial.

v. 8. The Fourth Vial is poured *upon* (ἐπὶ) *the Sun;* and the Sun *scorches the men* (that is, *the men* of this Empire; cp. *vv.* 2. 21, and above, ix. 4. 10, "*the men* who had not the Seal of God") with fire; and they blaspheme the name of God.

On the accusative καῦμα see Luke xii. 47. *Winer*, § 32, p. 204.

Observe the change of *preposition* here. The *first three* Vials are poured *into* (εἰς) the elements, &c., which are the objects and instruments of punishment; the *last four* are poured *upon* them. See above on *v.* 1.

The verb ἐδόθη, "it was *given*," does not intimate any *benefit* bestowed upon the *recipient*, but it intimates that all these penal results are due to the *permission* of God. Cp. the use of ἐδόθη in vi. 4. 8; ix. 1. 3. 5.

The objects, upon which the Vials are poured out, are elements and powers of the *Empire of the Beast*.

The Sun is the glory of that Empire, that which dazzled men with its brilliance. The Sun is here represented as *scorching* men by its heat. This image is derived from the history of the Exodus, and of the pilgrimage in the wilderness, when the people of God were sheltered from the sun's glare by the pillar of cloud by day, Exod. xiii. 21, 22; xl. 38. Numb. xiv. 14. And it is a figure frequently occurring in Hebrew prophecy (as Isa. iv. 6;

καυματίσαι τοὺς ἀνθρώπους ἐν πυρί· 9 [f] καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα· καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

10 [g] Καὶ ὁ πέμπτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, 11 [h] καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12 [i] Καὶ ὁ ἕκτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν

[f] vv. 11, 21. Dan. 5. 22, 23. ch. 9. 20.

[g] ch. 13. 2. & 9. 2. & 11. 10.

[h] ch. 9. 21.

[i] ch. 9. 14. Jer. 50. 38. Isa. 41. 2, 25.

xlix. 10. Ps. cxxi. 6), and is repeated in the Apocalypse, vii. 16; cp. Ps. cv. 38.

This prophecy also has been partly accomplished already.

The *temporal splendour* of the Papacy has already had an effect similar to that which is here described. The earthly grandeur of the Romish Hierarchy, its profuse expenditure in pompous pageantries, and in sumptuous edifices, its prodigal profusion in the aggrandizement of Papal families, and in their luxurious affluence of Palaces, Equipages, Pictures, Statues, Demesnes, and Gardens, have made themselves felt by those under its sway, in galling exactions, and oppressive burdens entailed upon them for the maintenance of the solar splendour of that brilliant magnificence. The meridian glory of this Spiritual Empire has scorched the people of the Romagna and of Italy by the glare of its rays.

The provision of revenues for the erection and decoration of the Church of St. Peter at Rome by means of a shameless sale of Pardons and Indulgences, may be cited as one example among many of the manner in which the grandeur of Papal Rome has been created and supported; and its traffic in Bulls, Dispensations, and the levy of Annates and First-fruits, and Peter-Pence, and other onerous imposts, and the simoniacal sale of Ecclesiastical Preferments, in all countries under its sway; and the burdensome taxation of those under its temporal monarchy, have been like parching heat, withering the herbage and exhausting the resources of the soil.

The historical proofs which substantiate these statements are open to all. A summary of them may be seen in *Isaac Casaubon's* Dedication to his Exercitationes Anti-Baronianæ, p. 9. *Sir R. Twysden's* Vindication, chap, iv. *Dr. Inett's* Origines, ii. pp. 488—503, and *Gieseler*, Eccl. Hist., Third Period, Division iii. ch. i. § 55. 84. 103. 105, who thus speaks (in § 103): "All kinds of Church-oppression, which, when essayed by temporal Princes, had been resisted by the Papacy, were now practised in a greater degree by the Papacy itself."

The consequences of this parching heat may be described in the words of St. John (*v.* 9); "the men *blasphemed the name of God;* and they *did not repent* to give Him the glory."

This unhappy result has been already displayed to the world.

The usurpations and corruptions of the Papacy have already produced a baneful harvest of Infidelity and Blasphemy.

Men, seeing and feeling in their own persons that evil practices are promoted and enforced under spiritual sanctions, and with spiritual penalties, by a Christian Government, even by the Government of one who calls himself the Head of the Church and the Vicar of Christ upon Earth; and not being acquainted with any other form of Christianity than that which presents itself too often before them as a minister of superstition and imposture, tyranny, and wrong, have been led to identify Christianity with Papal corruptions and usurpations, and have been goaded on by a spirit of vindictive resentment and indignation to blaspheme the Gospel itself, as if it were the cause of their sufferings. One of the worst evils produced by the fanaticism, fraud, and oppression practised by the Papacy, is this; that it has estranged whole Nations from Religion, and has driven them by a reckless recoil and desperate reaction into Infidelity; and has thus prepared the way for some future terrible outbreak of anarchical rebellion against all lawful authority, and even for an impious insurrection against Christ Himself.

The Fifth Vial.

v. 10. The *fifth* Vial is poured upon the *throne* of the Beast; and his kingdom *is darkened.*

Here is another reference to the plagues of Egypt, that of the "darkness that could be felt." (Exod. x. 21. Cp. Ps. cv. 28. Wisd. xvii. 21.)

They *did not repent* from their deeds; but their hearts were hardened—like that of Pharaoh. Exod. x. 27.

They were *biting their tongues* for the pain. On the use of ἐκ see viii. 13 above; ix. 21. Acts xxviii. 3. *Winer*, § 47, p. 329.

The Sixth Vial.

12. *καὶ ὁ ἕκτος*] *And the sixth poured out his vial upon that great river, the Euphrates; and the water thereof was dried up, that the Way might be prepared of the Kings who come from the sunrising.*

The mention of the *Euphrates* reminds us that the Vision concerns the Power which *sits* upon the *Beast*, and is the mystical *Babylon*, xvii. (1—5.)

What is its Euphrates?

In the Apocalypse, Babylon is not the literal city; and Euphrates, the river of Babylon, is to be understood spiritually. See note above on ix. 14, p. 205.

There is an allusion here to the manner in which the *literal* or *Assyrian* Babylon was taken; namely, by the *drying up* of its great River, the River *Euphrates.*

It has been said, indeed, by some learned persons (e. g. *Hengstenberg*) that the Apocalypse does not derive any of its imagery from events related by *Heathen* writers, such as Herodotus and Xenophon, who describe the taking of Babylon by Cyrus, when he had *drained the Euphrates* from its bed, and made for his army a passage by the *dry channel* into the city.

This may be true; but it is to be remembered, that the *drying up* of the *Euphrates* by Cyrus, as a preparation for the capture of Babylon, is not only described by heathen historians, *Herodotus* (i. 190), and *Xenophon* (Cyrop. vii. 5), but was also predicted by the Holy Spirit Himself, speaking by the mouth of the *Hebrew Prophets*, Isaiah (xliv. 27) and *Jeremiah* (l. 38; li. 36).

It cannot reasonably be doubted, that St. John here refers to that circumstance; and this reference to the means which led to the capture of the *literal* Babylon, has been rightly recognized by the ancient Expositors: e. g. *Haymo*, who says, "Euphrates quippe fluvius Babyloniæ est; Medi et Persæ hunc diviserunt fluvium, et per ejus alveum ingressi sunt Babyloniam."

The glory and strength of the *literal* Babylon was the Euphrates; and its channel was made dry by Cyrus, and so Babylon was taken.

The glory and strength of the *mystical* Babylon is her *Supremacy, spiritual* and *secular*, which have blended their streams in a swelling and navigable flood; by which her ships have gone forth, like those of a Merchant City, and riches have flowed into her bosom from all nations of the earth.

Accordingly, an Expositor of the Apocalypse, who lived in the fourteenth century, *Peter Olivi*, thus speaks, "The *Primacy of the Pope*, and the multitude of those who are subject to him, are, as it were, a *River Euphrates*, which hinders the passage of the Kings of the East;" and obstructs the expeditions of those who desire to see the Evangelical restoration of the Christian Church. See *Baluzii* Miscell. i. p. 213, sqq. The tide of this Papal Euphrates, which has long impeded the march of the *Kings of the East*, is already ebbing, and will one day be dried up, and open a way for them.

What is this Way?

In Scripture language "*the way*" is the "Way of God;" *the* "*Way of Salvation.*" See above, Acts ix. 2; xvi. 17; xix. 9. 23; xxii. 4; xxiv. 14. 22.

Who are the Kings of the East?

The expression is figurative, and to be understood spiritually. The words rendered *Kings from the East* are *οἱ βασιλεῖς οἱ ἀπὸ ἀνατολῆς ἡλίου*: that is, *the Kings from the rising of the Sun.*

The *Sun* here is Christ. He is "*the Sun of Righteousness rising with healing on His wings*" (Mal. iv. 2). "*He is the Day-spring* (Ἀνατολὴ) *from on high*" (see on Luke i. 78, cp. Zech. iii. 8; vi. 12, where Christ is called Ἀνατολὴ in LXX).

In the Apocalypse the Church is clothed with the Sun, xii. 1, that is, with Christ; and the Angel who seals the elect comes from the rising of the Sun, vii. 2; and Christ says, "I Jesus am the bright and Morning Star," xxii. 16; cp. ii. 28.

The above interpretation is given by the ancient Expositors. See *Aug.?*, *Bede*, *Haymo*, and others. The words of *Bede* are

Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου. 13 [k] Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ

k 1 John 4. 1, 3. ch. 12. 3, 9. & 19. 20. & 20. 10.

"The saints are the Kings of the East, whose way is made open by the drying up of the Euphrates."

The reference here made to the capture of the literal Babylon, as prefiguring the fall of the mystical Babylon, is fraught with practical instruction at the present time.

(1) Some persons may now be in danger of being deluded by the confident language and bearing of Rome. They may imagine that a cause pursued with such sanguine reliance must be good. But let them remember the parallel—Babylon. *Its* streets echoed with music; its halls resounded with mirth and revelry; the king's guards were intoxicated at the gates of the city and at the very doors of the palace, and the vessels of God were on the table at the royal banquet, when *the fingers of a man's hand came forth from the wall*,—and Babylon fell. See Dan. v. 5, and Isa. xxi. compared with *Xenophon*, Cyrop. vii. 5.

So it may be with the Papacy. It may be most infatuated when most in peril. It may vaunt its power, and make new aggressions, and put forth new doctrines, and be entranced in a dream of security, when its doom is nigh. And, as the great river, the river Euphrates, the glory and bulwark of Babylon, became a road for the Conqueror of the city, so the swelling stream of Rome's temporal and spiritual Supremacy, which has now flowed on so proudly for so many centuries, and has served for the aggrandizement of the Papacy, may be in God's hands the means and occasion of its fall. The reason of this is obvious. The Papacy puts forth lofty claims, above all human pretensions, and rivalling the divine attributes. Such claims as these, uttered in proud language, and resting on unsound foundations, provoke the indignation and hostility of men—and how much more of Him who is a jealous God, and will punish all usurpations of His own Prerogatives! The Papal Supremacy will one day be dried up, and will supply the appointed means of the Papal downfall. It will be like a channel of the Euphrates, and give an entrance to the beleaguered city.

(2) It is said by St. John, that the Euphrates is to be *dried up, in order* that *the way* of the *Kings from* the *East* may *be prepared.*

Cyrus, "the shepherd" of God (Isa. xliv. 28), "the anointed of God" (Isa. xlv. 1), *the King* who was raised up from the *East* (Isa. xli. 2. 25), for the preparation of whose way God *dried up the rivers* (Isa. xliv. 27), was a signal instrument for executing God's counsel, and for performing all God's pleasure (Isa. xliv. 28; xlvi. 11), not only in punishing Babylon for its pride, cruelty, blasphemy, and idolatry (see Isa. xlvi. and xlvii. Dan. v. 22—24, and Hab. ii. 5—20), but also *in delivering God's people* from their captivity in Babylon, and for restoring Jerusalem (Isa. xliv. 28. Ezra i. and ii.). See the excellent remarks in *Dean Jackson*, on the Creed, v. 404—414, book vi. pt. ii. ch. xxvi. *Dean Prideaux's* Connexion, B.C. 538—536.

From the past history of the literal Babylon we may gather some anticipations with regard to the future fate of that Power which is compared to Babylon by Almighty God in the Apocalypse. The drying up of the Euphrates for the march of the Persian King, and the consequent capture of the literal Babylon by Cyrus, was, in God's hands, the occasion of the *liberation of the literal Israel*; and of the *rebuilding* of the *literal Jerusalem.*

It may reasonably be expected, that the drying up of the Papal Euphrates, in order to expedite the march of the spiritual soldiers of Him Who was typified by Cyrus, and Who is the true King from the East, JESUS CHRIST; and the fall of the mystical Babylon, may be preparatory to the deliverance of many of God's People, who are now in spiritual bondage at Babylon, and for their restoration to their true home, in the Spiritual Sion, the Christian Church.

Perhaps, also, in God's divine purpose it may not be without its gracious results to God's own ancient People, the JEWS.

It is, and long has been, a deeply-rooted opinion among the Jews, that, as the *Restoration* of their forefathers by Cyrus did not take place till Babylon was taken, and then immediately ensued, so "the Redemption of Israel cannot be accomplished before *Rome is destroyed.*" See *R. Kimchi* in Abdiam עם דרבן אדום תהיה תשועת ישראל *cum devastabitur Roma* (*Edom*), *erit redemptio Israeli*; cp. *Mede's* Works, p. 902.

There is much reason in this supposition.

When we consider the stumbling-blocks which the Papacy places in the way of the conversion of the Jews, by adding the Apocryphal Books,—as of equally divine authority,—to the Hebrew Scriptures, and by its adoration of the Blessed Virgin, and of Saints, Angels, and Images,—idolatrous practices, which the Jews, having once so severely suffered for Idolatry, regard with the greatest abhorrence,—we cannot but believe, with humble submission to the mysterious counsels of Divine Providence, that there is a solemn truth in this their popular conviction; and that the spiritual Redemption of Israel will be ushered in by the fall of Rome.

It may also be reasonably supposed, that together with this reference to the *drying up of* the *Euphrates*, previously to the capture of Babylon, and the liberation of God's People, by Cyrus marching from the East, there is also an allusion to the circumstances of the *drying* up *of the River Jordan* to facilitate the passage of *Joshua*, before the capture of *Jericho*: see Josh. iv. 22, 23.

This is the more probable, because there is a constant retrospect in the Apocalypse to the circumstances of the Exodus, and to the pilgrimage in the wilderness, and to the victorious entrance under Joshua, into Canaan, the type of Heaven. See above concerning the Trumpets, viii. 6.

It is also remarkable, that in the book of Joshua there is a marked emphasis laid on the fact that he and his army came into Canaan from the *sunrising*: see Josh. i. 15; iv. 19, where the Septuagint has ἡλίου ἀνατολὰς—the words here used by St. John.

If this be so, we may derive another anticipation from this reference;

The drying up of the stream of the Papal Supremacy may be preparatory to new victories to be achieved by Christ the Divine Joshua, and to the overthrow of the Jerichoes of this world, and to the glorious entrance of His faithful soldiers into their promised Land, and to the full and final possession of their heavenly inheritance.

Three UNCLEAN SPIRITS come forth from the mouth of the Dragon, and of the First and Second Beast; and gather together the kings of the whole world for the great conflict of ARMAGEDDON, against Christ.

13. καὶ εἶδον] *And I saw three unclean spirits like frogs from out of the mouth of the dragon, and from out of the mouth of the beast, and from out of the mouth of the false prophet. For they are spirits of devils, working miracles, which go forth upon the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*

Here we are again reminded of Egypt and its plagues.

"Aaron stretched his hand over the waters of Egypt, and Frogs came up and covered the land" (Exod. viii. 6). "Their land brought forth Frogs; yea, even in their Kings' chambers" (Ps. cv. 30).

Aaron brought up Frogs on Egypt; and the *Magicians* of Egypt did the same; they also brought up Frogs; but this was *their last* action of this supernatural kind. When Aaron smote the dust of the earth, and it became lice, the Magicians attempted to do the same, but they could not, and they said, "This is the *finger of God*" (Exod. viii. 19).

The Dragon, the Beast, and the False Prophet are here seen leagued together; and as it was with the literal Egypt, so it will be with them; they will send forth frogs; but as the ancient Interpreters have observed, this will be their *last* struggle, as it was of the Magicians, and be the omen of their defeat. As St. Paul says, speaking of the Magicians of Egypt, *they shall proceed no further* (2 Tim. iii. 8, 9).

The Apostle St. Paul, in the passage first cited, appears to offer an explanation of the meaning of the *sending forth of frogs* by the Magicians of the Papal Egypt,—"They are men of corrupt minds, reprobate concerning the faith," "men who have the form of godliness, but denying the power thereof" (see note on 2 Tim. iii. 1—9), "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers."

St. Paul has there described a confederacy like that in this Apocalyptic Vial, where the Dragon or Satan, the Beast, and the False Prophet are united. He represents a combination of corrupt Religion having a form of Godliness, and allied with Lawlessness and Infidelity.

These emissaries thus leagued together will endeavour to enlist the World in a campaign against true Religion. They will draw out their forces in terrible array; and while Christ, the King from the East, is marshalling His legions from the bright Day-spring under His heavenly banner, they will come forth from the realms of darkness, and muster their forces for the conflict.

They are called βάτραχοι, *frogs*, and *unclean spirits* (v. 13). They are strangers to the clear light and fresh streams of divine

τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα, ὡς βάτραχοι· 14 [l] εἰσὶ γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

15 [m] Ἰδοὺ, ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ· ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

16 [n] Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἁρμαγεδών.

[l] 1 Tim. 4. 1. 2 Thess. 2. 9. James 3. 15. ch. 13. 13, 14. & 17. 14.

[m] Matt. 22. 44. Luke 12. 39. 2 Cor. 5. 3. 1 Thess. 5. 2. 2 Pet 3. 10. ch. 3. 3, 4, 18.

[n] ch. 19. 19.

Truth, and dwell in the slime and quagmire of sordid cogitations, loving the slough of debasing lusts, or the misty glimmerings of false Philosophy and worldly Policy, and yet are puffed up with pride, and speak swelling words, and come forth in the Evening of the World's existence, and make it ring with their shrill discord.

Such are they who do not own that the glory of the Highest, and the eternal happiness of men, are the true ends, and right reasons, and immutable laws of all Government, secular and spiritual; but limit its aims to earth, and degrade it into an abject slave of human opinions, and human appetites. Such are they, who do not receive the doctrines of Religion as God has been pleased to reveal them, but would make themselves the standards and oracles of Truth, and would make Truth to vary with their own proud and fickle caprices. In a word, such are they who do not raise their eyes upward to the sun and stars of God's Power, Providence, and Wisdom, set in the clear vault of His glorious firmament, but look downward to earth, and judge of the things of heaven as they are reflected in the watery mirror of the low pools and miry marshes of their own minds.

These unclean spirits, it is said, *work miracles.*

We are, therefore, to be prepared to hear of strange Apparitions. The Emissaries of whom St. John speaks will be permitted to show "signs and wonders, with all power, after the working of Satan," Matt. xxiv. 24. 2 Thess. ii. 9; as the Magicians of Egypt were *with their enchantments*, Exod. vii. 11. 22; so as to deceive, if it were possible, *the very elect*, Matt. xxiv. 24. Mark xiii. 22.

Further: *These spirits*, it is added, *go forth upon* the Kings of the *Earth* to gather them to the Battle.

The *Kings* of the *Earth* are opposed to the *Kings* of the *East*, that is, they are opposed to Christ and to those whom Christ has *made to be Kings* (v. 10), by their incorporation in Himself, *Whose* Kingdom is the Kingdom *of Heaven* (xvii. 14), and Who is *King of Kings* (xix. 16).

The unclean spirits are said to go forth *upon* (ἐπί) the kings of the World; which seems to denote, that these spirits will not only address themselves *to*, but also will exercise some influence *upon* and *over*, these kings. Cp. *Winer*, § 49, p. 362.

Thus St. John foreshows that the Papacy, when distressed by the *drying* up of its *Euphrates*, will resort for help even to godless powers; that it will advocate doctrines of political licentiousness, and flatter Rulers with seducing words for their own advantage; that it will countenance men in disobeying the divine Word, as the Egyptian Magicians encouraged Pharaoh in his resistance to God; that it will palliate crimes which the Gospel condemns; that its emissaries will encourage disloyalty and Insurrection against Christian powers opposed to themselves, and will invoke benedictions on Rebellion, and be like Hierarchs of Revolution.

The scene of the future conflict is called "in the Hebrew tongue ARMAGEDDON," of which more will be said hereafter. See *v.* 16.

But in the mean time, while these preparations are going on, Christ mercifully interposes and pronounces a warning.

v. 15. *Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.*

See above, on 1 Thess. v. 2. 4, and on the *garments*, and on the word *naked*, see above, iii. 4, 5. 17, 18.

Preparations for ARMAGEDDON.

The conflict itself does not take place yet; it is described hereafter (see xix. 19—21). We have now only a view of the *gathering together* of the hostile forces against Christ.

v. 16. *And they gathered them together into a place called in the Hebrew tongue Armageddon.*

As to the *reading* of the word, B and some Cursives have Μαγεδών, or Μαγεδδών; A has Ἁρμαγεδών, and ποταμὸν for τόπον. *Lachmann* and *Tisch.* print the word with an aspirate, Ἁρμαγεδών, and ancient Latin authorities have *Hermagedon.*

What is meant by AR-MAGEDDON, or Har-magedon?

Observe that St. John here specially calls attention to the *Hebrew* etymology, by saying that the place is *called* in the *Hebrew* tongue *Ar-magedon*, or *Har-magedon.*

Ar-mageddon, or Har-magedon, is formed of two Hebrew words; the one signifying *a Mountain*, הַר, *har*, the other, *a cutting to pieces*; from גָּדַד, *excidit*; and thus it means the *Mountain of excision*, or *of slaughter.*

When the Prophet Zechariah is speaking of the destruction of all nations that come against the City of God, he says that there will be a great mourning in the valley of Megiddon (Zech. xii. 9); and *Megiddon* is there translated by the Septuagint Interpreters, *cut up*, or *destroyed.* LXX, Zech. xii. 11, ῥοῦνος ἐν πεδίῳ ἐκκοπτομένου.

Lightfoot and *Vitringa*, who have called attention to this etymology, do not seem to have been aware that they had been anticipated by *Andreas* and *Arethas* ad loc., and in the Ancient Greek *Catena*, Cramer, p. 420, and also by *Œcumenius*, ibid. p. 552, who deserve to be cited. *Catena*, Cramer, p. 420, xvi. 16, τόπον τὸν καλούμενον Ἑβραϊστὶ Ἑρμαγεδὼν τόπον νῦν τὸν καιρὸν ἀκουστέον· τῷ καιρῷ τοίνυν τούτῳ οἱ ἀπὸ πονηρῶν πνευμάτων ἀπατηθέντες καταλαμβανόμενοι τεύξονται διακοπῆς· τοῦτο γὰρ Ἑρμαγεδὼν ἡ Ἑβραϊκὴ λέξις εἰς τὴν Ἑλλάδα διάλεκτον διατορθμευομένη νοεῖν παρίχει.—*Œcumenius*, ibid. p. 552, τὸ Ἁρμαγεδὼν διακοπὴ ἢ διακοπτομένη ἑρμηνεύεται, ἐκεῖ γὰρ τὰ ἔθνη συναγόμενα ἐκκόπτεσθαι νοεῖν ἀκόλουθον.

The word *Armageddon*, then, signifies *a Mountain of slaughter*; like that valley of *decision* or *cutting off*, described by the Prophet Joel (iii. 14), and it is a figurative expression similar to that in the same Prophet, namely, the Valley of *Jehoshaphat* (Joel iii. 2. 12), or *judgment of God.* There may be also a reference in this word to the Hebrew root גָּדַד, to *gather together in a troop for an attack.*

The word *Ar-mageddon* seems also designed to signify a defeat and slaughter, such as that of the Kings of Canaan at *Megiddo*, in the region of Galilee, wrought by a *miraculous* interposition of Almighty God, discomfiting the vast and terrible army of Sisera and his confederate Princes. "The Kings came and fought, then fought the Kings of Canaan in Taanach by the waters of *Megiddo.* They (the armies of God) fought from heaven; the stars in their courses fought against Sisera" (Judges v. 19, 20).

The Holy Spirit, by the mouth of David, specially speaks of these Kings as types of God's foes, in their sin and doom. "Do Thou to them as unto the Midianites; unto Sisera, and unto Jabin, at the brook of Kison; who perished at Endor, and became as the dung of the earth" (Ps. lxxxiii. 9).

These Kings had oppressed Israel, and were routed by the army of God at *Megiddo*; and, in like manner, earthly powers will rise against Christ and His Church, and be defeated in a marvellous manner, in a great encounter, which is called by St. John *Ar-mageddon.*

It will also be remembered, that King Josiah was defeated and mortally wounded at *Megiddo* (2 Chron. xxxv. 20. 22); and though Josiah was a pious King, yet, *when* at *Megiddo*, he was disobeying a Divine command, given him by the Prophet Jeremiah. 1 Esd. i. 25—32, where the LXX has Μαγεδδώ, *Mageddon.* See also *S. Jerome*, ad Ctesiphontem, ad finem, and Ep. 86, ad Eustach.—Campi *Mageddo* Josiæ necis conscii. He was endeavouring to repel Pharaoh-Necho, who was marching towards the river *Euphrates* to besiege Babylon, and so Josiah was then an ally of *Babylon.*

Thus the name *Megiddo* or *Mageddo* had been prepared for St. John as a word denoting the scene of a defeat and slaughter of God's foes, and allies of the city of the Beast.

Megiddo itself was in a *Valley* (2 Chron. xxxv. 22. Zech. xii. 11), and *Harmagedon* is a *Mountain*; but this circumstance does not present any difficulty; on the contrary, it may serve to remind the reader that the word is not to be understood literally, but to be regarded as a symbolical word; and the characteristic significance of the *Mountain* of destruction is, that the defeat will be *conspicuous* to the world.

17 ° Καὶ ὁ ἕβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονε· 18 ᵖ καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας.

o ch. 21. 6.

p ch. 4. 5. & 8. 5.

19 ᑫ Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη· καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν.

q ch. 14. 8, 10. & 18. 5. Isa. 51. 22, 23. Jer. 25. 15, 16.

Καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

20 ʳ Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν· 21 ˢ καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· ᵗ καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

r ch. 6. 14.
s ch. 11. 19. & 16. 9, 11.
t vv. 9, 11.

XVII. 1 ᵘ Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας,

u Jer. 51. 13. Nah. 3. 4. ch. 16. 19. & 18. 3.

This *gathering together* of the Kings of the *Earth* to *Armageddon*, or Har-magedon, at the instance of unclean spirits going *forth from out of the mouth* of the Dragon, the Beast, and False Prophet, intimates (as has been observed by ancient Expositors, *Primasius*, *Haymo*, and others), that there will be a muster of earthly powers, combined together in an unholy confederacy and league of godless Policy and corrupt Religion, like that of Pilate with the Chief Priests against *the Lord and His Anointed*: and it pre-announces the signal discomfiture and manifest *cutting off* of those powers, as on a lofty Mountain, visible to all, by the might of Him Who is the Conqueror on the White Horse, and Who will slay His enemies with the *Sword that goeth forth out of His mouth* (xix. 15).

But it is only the *gathering together* of these forces which is described here. The description of the *conflict* of Har-magedon, and the *issue* of it, is reserved for a later period in the prophecy. See xix. 19—21, where it is said, "I saw the *Beast*, and the *Kings* of the *Earth*, and their Armies *having been gathered together* (*συνηγμένα*) to fight *the battle* (*ποιῆσαι τὸν πόλεμον*), with Him that sitteth upon the Horse, and with His armies. And the Beast was taken, and the False Prophet that is with him, and they were cast into the lake of fire, and the rest were killed with the sword of Him that sitteth on the Horse."

This conflict does not take place yet. See below, p. 258.

The SEVENTH VIAL.

In the mean time the SEVENTH VIAL brings with it a judgment on the mystical *Babylon*, which is the *capital city* of the Empire of the Beast.

17—21.] *And the Seventh Angel poured out his vial upon the air; and there came a great voice from the temple, from the throne, saying, It is done.*

And there were lightnings, and voices, and thunders, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great.

And the great City was made into three parts, and the cities of the nations fell; and Babylon the Great came in remembrance before God, to give unto her the cup of the wine of the fury of his wrath.

And every island fled away, and mountains were not found.

And there cometh down upon the men great hail out of heaven, about the weight of a talent: and the men blasphemed God because of the plague of the hail; for the plague thereof is great exceedingly.

The *Air* (ἀὴρ) here (v. 17) is the region of *darkness*, in which the powers of evil abide. See Eph. ii. 2.

The *great city* Babylon is divided into *three parts*, and the cities of *the Nations* or *Gentiles* (*τῶν ἐθνῶν*) fall. These cities are those which are opposed to Christ, and to the Christian *Sion* (see xi. 2, and cp. ii. 26; xi. 18; xix. 15; xx. 8); they are contrasted with the true *Israelites*, the true *Jews*, those who are *Jews inwardly*, whose circumcision is of the *heart* in the *spirit* (see Rom. ii. 29; above, ii. 9; iii. 9).

Babylon the Great comes into remembrance in the sight of God to give to her the cup of the wine of the fury of His wrath (cp. above, xiv. 8).

The fuller description of *Babylon the Great*, her site, her wealth, her magnificence, her sins, and her fall, is contained in the two following chapters, the xviith and xviiith.

In the mean time, it is to be observed that although in this Vial *Babylon, the Great City*, the capital of the Empire of the Beast, comes into remembrance before God, and is now about to fall; yet, as appears from the Prophecy, the *Beast itself*, and its ally the *False Prophet*, will *not be* destroyed with the Fall of Babylon, but will survive that fall; and will appear afterwards in hostile array against Christ, in the conflict of Armageddon (see xix. 19).

Yet further, even *after their* defeat and doom, described in xix. 20, Satan, or the Dragon, will still remain to wage war against Christ (xx. 8); but finally he also will be defeated and cast into the lake of Fire (xx. 10).

Thus, then, the following chronological series is presented in the Prophecy.

(1) The drying up of the *spiritual Euphrates*, the river of the mystical Babylon, to prepare the way for Christ's people, the *Kings of the East*, coming against the mystical Babylon (xvi. 12).

(2) The mustering of the *Kings of the Earth*, or Powers opposed to the Kingdom of *Heaven*, at the instance of the emissaries of the Dragon, the Beast, and False Prophet, against Christ and His armies (xvi. 14).

(3) God's Judgments upon Babylon, the capital City of the Beast. The *Fall of Babylon*.

(4) The great conflict of the Powers of the Earth, which had been leagued together and mustered under the Dragon, the Beast, and the False Prophet, against Christ.

Their signal rout and discomfiture in the battle of *Armageddon*, the great day of the Almighty.

(5) The defeat and doom of the Beast and of the False Prophet (xix. 20).

(6) The gathering together of the forces of the Dragon, or Satan, against Christ (xx. 8).

(7) The defeat and doom of the Dragon (xx. 10).

(8) The full and final triumph of Christ. Cp. xi. 15—17.

(9) The General Resurrection (xx. 13).

(10) The Universal Judgment (xx. 11—13. Cp. xi. 18).

(11) The Lake of Fire (xx. 14; xxi. 8).

(12) The Heavenly City (xxi. xxii. Cp. vii. 4—17).

ETERNITY.

Further enlargement concerning the great City, the Mystical BABYLON; and concerning the BEAST, upon which she sits; and concerning her splendour, her sins, and her fall.

CH. XVII. 1. *καὶ ἦλθεν*] *And there came one of the seven angels who had the seven vials, and talked with me, saying, Come hither, I will show unto thee the Judgment of the great Harlot that sitteth on the many waters: with whom the kings of the earth committed fornication, and they who are dwellers in the earth were made drunk with the wine of her fornication.*

And he carried me away in the Spirit into a wilderness: and I saw a Woman sitting upon a scarlet-coloured Beast, full of the names of blasphemy, having seven heads and ten horns.

And the Woman was arrayed in purple, and scarlet, and gilded over with gold, and precious stones, and pearls: having a golden cup in her hand full of abominations and the uncleanness of her fornication: and upon her forehead a name written, Mystery, Babylon the Great, the Mother of the Harlots, and the abominations of the Earth.

And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her I wondered with great wonder.

And the Angel said unto me, Wherefore didst thou wonder? I will tell thee the Mystery of the Woman and of the Beast that carrieth her, which hath the seven heads and the ten horns.

καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς
b Jer. 51. 7. ch. 14. 8. & 18. 3. μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν, 2 b μεθ' ἧς ἐπόρνευσαν οἱ

The Beast that thou sawest, was, and is not, and is about to ascend out of the bottomless pit, and to go into perdition, and they who are dwellers on the earth, whose names are not written in the book of life, will wonder when they see the Beast, that it was, and is not, and will appear.

Here is the understanding which hath wisdom; the Seven Heads are Seven Mountains, upon which the Woman sitteth.

And they are Seven Kings; the five are fallen, the one is, the other is not yet come: and when he is come, he must continue a little while.

And the Beast that was, and is not, even he is an eighth (King) and is from the seven, and goeth into perdition.

And the Ten Horns which thou sawest are Ten Kings, who have not received a kingdom as yet; but receive power as kings one hour with the Beast. These have one mind, and give their power and strength unto the Beast. These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of Lords, and King of Kings, and they that are with Him called, and chosen, and faithful (will overcome them).

And he saith unto me, The Waters which thou sawest where the Harlot sitteth, are peoples, and multitudes, and nations, and tongues.

And the Ten Horns which thou sawest and the Beast, these will hate the Harlot, and will make her desolate and naked, and will devour her flesh, and will burn her utterly with fire. For God put in their hearts to perform His mind, and to perform one mind, and give their kingdom unto the Beast, until the words of God shall be fulfilled.

And the Woman which thou sawest is that great City, which reigneth over the kings of the earth.

Preliminary Note on this Chapter.

In order to understand this prophecy, it is requisite to ascertain clearly the subject of it. Some preliminary remarks on this question are, therefore, necessary.

What is the City of which St. John here speaks?

Certain criteria are supplied by him for the determination of this question.

(1) He says, "Here is the understanding which hath wisdom; the Seven Heads (of the beast) are (that is, they *signify*, or *represent*, see i. 19, 20) the *Seven Mountains* on which the woman sitteth" (*v.* 9).

(2) He also calls it "the *great City*," and it is a city which was in existence in his age (see *v.* 18).

At that time there was one City, a Great City, built on Seven Mountains, Rome. The *name* of each of its Seven Mountains is well known: they were the Palatine, Quirinal, Aventine, Cœlian, Viminal, Esquiline, Janiculan. In St. John's time Rome was usually called "the Seven-hilled City" (ἡ πόλις ἡ ἑπτάλοφος, *urbs septicollis*). She was celebrated as such in an annual national festival, the *Septimontium*. And there is scarcely a Roman Poet of any note, who has not spoken of Rome as a City seated on Seven Mountains,—*Virgil, Horace, Tibullus, Propertius, Ovid, Silius Italicus, Statius, Martial, Claudian, Prudentius*; in short, the unanimous voice of Roman Poetry, during more than five hundred years, beginning with the age of St. John, proclaimed Rome as "*the Seven-hilled City*."

The passages referred to from these writers are as follows;

Virgil, Georg. ii. 535. Æn. vi. 784, "*Septemque* una sibi muro circumdabit *arces*." *Horace*, Carmen Sæc. 7, "Dîs, quibus *septem* placuere *colles*." *Tibullus*, ii. 5, 55, "Carpite nunc tauri de *septem montibus* herbas." *Propertius*, iii. 10, 57, "*Septem urbs* alta *jugis* toti quæ præsidet orbi." *Ovidius*, Trist. i. 4, 69, "Sed quæ de *septem* totum circumspicit orbem *Montibus* imperii *Roma* deûmque locus." *Silius Italicus*, xii. 606, "Defendere tecta Dardana, et in *septem* discurrere jusserat *arces*." See also x. 587; xvi. 620. *Statius*, Silv. iv. 3, 26, "*Septem montibus* admovere Baias." *Martial*, iv. 64, 11, "Hinc *septem* dominos videre *montes*, Et totam licet æstimare Romam." *Claudian*, xii. 19 (ed. Gesner), "Aurea *septem*-geminas *Roma* coronet *arces*." See also xv. 194. *Prudentius*, de Romano Martyre, 411, "Divûm favore cum puer Mavortius Fundaret *arcem septicollem* Romulus."

This prophecy of St. John is also illustrated in this respect from another source, equally open to the eyes of the world—*Coins*.

On the Imperial Coinage of that age, Rome is displayed as a Woman sitting on Seven Hills, as she is represented in the Apocalypse. See the coin of Vespasian, described by *Capt. Smyth*, Roman Coins, p. 310. *Ackerman*, i. p. 87, "Rome seated on seven hills; at the base Romulus and Remus suckled by the wolf; before, the Tiber personified." It is figured in *Gessneri* Numismata, Tab. lvii. Cp. *Vaillant*, p. 30.

(3) St. John gives *another criterion* by which the Woman is to be identified. He says that she is the *reigning* city of his age. "*The woman which thou sawest* (he says) is that great city which reigneth (literally, "which hath royal sovereignty"—ἡ ἔχουσα βασιλείαν) over the kings of the earth" (*v.* 18). The *reigning* city of that age was Rome.

If we refer to the Latin Poets of that time, we find that the epithets commonly applied to Rome are The *great*; The *mighty*; The *royal* Rome; The *Queen* of Nations; The *Eternal* City; The *Mistress* of the World; as, see for example, "Maxima rerum Roma," *Virg.* Æn. v. 600. 660. *Manil.* iv. 773. *Propert.* iv. 1. *Hor.* l Sat. v. 1. 1 Ep. vii. 44. *Ovid*, Met. xv. 445.

If, again, we contemplate the public feelings of the World as expressed on the *Coins* of that period, we there see Rome, as the great City, deified, crowned with a mural diadem, holding in her palm a winged figure of Victory, which bears in its hand a Globe, the symbol of Rome's Conquests and Universal Sway. See the figures described, and the citations collected, in *Spence's* Polymetis, p. 243, and *Vaillant*, Numismata Ærea Imperatorum, Paris, 1695, p. 205, "Dea Roma; Roma Æterna . . . dextrâ Victoriam tenens." See also 191, and *Gessner*, Tab. lviii. and lxii.

The City on Seven Hills is Rome; the great City which *reigned* over the kings of the earth was Rome. Therefore the City here described is Rome.

(4) Next, the City here described by St. John is also called by him "Babylon;" "Babylon the Great" (*v.* 5). He cannot be speaking of the *literal* Babylon in *Assyria*; for that was not built on *seven Mountains*; nor did it then *reign* over the Kings of the earth.

What he means to say is, that the City of which he is here speaking, resembles Babylon; and it may, therefore, in the figurative language, commonly used in the Apocalypse, be called *Babylon*.

Rome was in many respects a second Babylon. *Babylon* had been the *Queen* of the East, in the age of the *Hebrew Prophets*; and *Rome* was the *Queen* of the West, when *St. John* wrote. Babylon had been called in the Old Testament "the Golden City," "the glory of kingdoms," "the beauty of the Chaldees' excellency." Babylon boasted herself to be *Eternal*. She said in her heart, "I will ascend into heaven, I will exalt my throne above the stars of God. I shall be *a Lady for ever*. I am, and none else beside me: I shall not sit as a widow, neither shall I know the loss of children." (Isa. xiii. 19; xiv. 4. 13; xlvii. 7, 8.)

In these respects Babylon was imitated by Rome. She also called herself the *Golden City*, the *Eternal City*.

The words Romae Aeternae are found on the imperial coins of Rome, e. g. on those of Gallienus, Tacitus, Probus, Gordian, and others. The Bishop of Rome is called *Urbis Æternæ Episcopus*, by *Ammian. Marcellin.* xv. 7. Cf. xiv. 6; xvi. 10; xix. 10. The Jupiter of *Virgil* speaks the national language when he says (Æn. i. 278), "His ego nec metas rerum nec tempora pono; *Imperium sine fine dedi*."

Again: the King of Babylon "was the rod of God's anger, and the staff of His indignation" (Isa. x. 5) against Jerusalem for its rebellion. Babylon was employed by God to punish the sins of Sion, and to lay her walls in the dust.

So, in St. John's age, the Imperial legions of Rome had been sent by God to chastise Jerusalem for her sin in rejecting His Holy Word, and crucifying His beloved Son.

Again: the sacred Vessels of God's Temple at Jerusalem had been carried from Sion to Babylon, and were displayed on the table at the royal banquet in that night, when the fingers of a man's hand came forth from the wall and terrified the Chaldæan King. (Dan. v. 5, 6.)

So, the sacred Vessels of the Jewish Temple, which were restored by Cyrus, and the Book of the Law, and the Golden Candlestick (*Joseph.* B. J. vii. 5), and the Table of Shewbread, were carried captive in triumphal procession from Sion to Rome: and even now their effigies may be seen at Rome, near the site of the Roman Forum, carved in sculpture on the marble sides of the triumphal Arch of Titus, the Imperial Conqueror of Jerusalem.

And the Jewish Candlestick is figured on a coin of Vespasian, with the legend "Hierosolyma capta." *Gessner*, Tab. lviii.

The Jews commonly gave to Rome the *name* of *Babylon*. See the authorities in *Mede's* Works, p. 902. *Winer*, R. W. B. ii. p. 335, art. Rom.

So did the Christians. See *S. Hippolytus*, de Christo, § 35, who quotes this and the following chapter. *Tertullian*, adv. Jud. c. 9; c. Marcion. iii. 13. *Euseb.* ii. 15. *S. Hieron.* in Esa. xlvii.

βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

1; and *Victorinus*, *Primasius*, and *Cassiodorus* on this chapter. We may sum up all in the words of *S. Augustine*, "Rome is a second Babylon" (de Civ. Dei xvi. 17; xviii. 2. 23).

Let us now review the evidence before us; we see that the Woman here described is designated by St. John—

(1) As a great City, seated on seven Mountains.

(2) As *that great* City, which in the time of St. John *reigned* over the Kings of the Earth. And

(3) It is called *Babylon*.

What City corresponds to this description?

It cannot be the *literal* Babylon, for *she* was not built on seven hills, nor was she the Queen of the Earth in St. John's age. It is some *great City* which then existed and *reigned* over the Kings of the Earth. Among the great Cities, which then were, one was seated on Seven Hills. She was universally recognized in St. John's age as *the* Seven-hilled City. She is described as such by the general voice of her own most celebrated writers for five centuries; and she has ever since continued to be so characterized. She is represented as such on her own coinage, the coinage of the World. That City then *reigned* over the Kings of the Earth. She exercised Universal Sovereignty, and boasted herself Eternal. That same City resembled Babylon in many striking respects: in dominion, in wealth, and in historical acts, especially with regard to the ancient Church and People of God. This same City was commonly *called* Babylon by St. John's own countrymen, and by his disciples. And, finally, the voice of the Christian Church, in the age of St. John himself, and for many centuries after it, has given an almost unanimous verdict on this subject;—that the Seven-hilled City, the Great City, the Queen of the Earth, Babylon the Great of the Apocalypse, is the City of Rome.

This conclusion is so clear and certain, that it is admitted even by the Divines of Papal Rome.

Thus, for example, *Cardinal Bellarmine* says, "that Rome is signified in the Apocalypse by the name of Babylon" (de Rom. Pont. ii. c. 2, § Præterea, tom. i. p. 232, ed. Colon. 1615). And *Cardinal Baronius* (Annal. ad A.D. 45, Num. xvi.) owns "that all persons confess that Rome is denoted by the name of Babylon, in the Apocalypse of St. John." "In Apocalypsi Joannis *Romam Babylonis* notatam esse nomine *in confesso* est *apud omnes*." And the celebrated French Prelate *Bossuet*, in his Exposition of the Book of Revelation, observes, that "the features (in the Apocalypse) are so marked, that it is easy to decipher Rome under the figure of Babylon." *Bossuet*, Préf. sur l'Apocalypse, § vii., "C'est une tradition de tous les Pères que la Babylone de l'Apocalypse c'est l'ancienne *Rome*. Tous les Pères ont tenu le même langage. Avec des traits si marqués c'est une énigme aisée à déchiffrer, que *Rome* sous la figure de *Babylone*."

Here then we see the question is brought into a narrow compass. It is affirmed by Romish writers, as well as by others, that Babylon in the Apocalypse is the City of Rome.

But here a separation takes place.

The *Divines of Papal Rome* assert that St. John in this prophecy is speaking of Rome as a *City*, and not as a *Church*.

Many of those Divines say, that St. John's prophecy concerned Rome as *heathen*, but does *not* concern it as *Christian*; and they affirm that the prophecies in this chapter, and in the next, predicting the *fall* of Babylon, *have been already fulfilled*. They allege, that these prophecies *were fulfilled* when Rome was taken by the Goths in the fifth century of the Christian era. See *Bellarmin.* de Pontif. ii. c. 11. *Baronius*, Annales ad A.D. 45, Num. xviii.; and *Bossuet*, who says, "La Babylone, dont Saint Jean prédit la chûte, étoit Rome conquérante et son empire: et *la chûte de Rome*, arrivée sous *Alaric*, est un dénouement de la prophétie de Saint Jean." *Bossuet*, Préf. sur l'Apoc. § viii. x., vol. xxiv. of his works, ed. Paris, 1827.

Let us examine this hypothesis.

(1) The destruction of the great City, the Mystical Babylon, is represented in the Apocalypse as a *punishment* for her *sins* when brought to a head. "*Her sins*, it is said, *had reached to heaven, and God remembered her iniquities*," which had become full. (Rev. xviii. 5.)

But, when Rome was taken by Alaric and the Goths, she had become *Christian*. As one of the ancient Fathers, S. Jerome, says (c. Jovinian. lib. ii. ad finem), "she had *wiped off* the blasphemy on her forehead by the *confession of the Christian faith*." Rome had then *ceased to persecute* the Christians; and, as we learn from S. Augustine (de Civ. Dei, ad init.), the invasion of the Goths was represented by her *heathen* writers as a consequence of the anger of the *heathen Deities* against the City for its neglect of the *old religion*, and for the favour shown by it to Christianity.

Therefore, the capture of Rome by Alaric cannot have been the destruction which is here foretold in the Apocalypse.

(2) Again: the destruction of Rome, as foretold in the Apocalypse, is to be *total* and *final*. It is here prophesied that she will be *burnt up with fire* (xvii. 16; xviii. 9), and the smoke of *her burning* shall ascend for *ever* (xviii. 9. 18; xix. 3); and that she shall be plunged into perdition like a great *millstone into the sea*, and that she shall be *found no more at all* (xviii. 21); and that the voice of *harpers and musicians shall be no more heard in her*, and *that no craftsmen shall be found in her*, *and the light of a candle shall no more shine in her* (xviii. 22, 23); in a word, that the city described in the prophecy shall be *utterly destroyed*.

But this cannot be said to have taken place when Rome was captured by the Goths, or to have ever taken place—*as yet*. Rome has *not* been *burnt with fire*, and the *smoke of her burning* does not *ascend to heaven*. The voice of harpers has not ceased within her. She has not been taken up *like a great millstone and plunged into the sea*. The sound of music is yet heard in her palaces: they are still adorned with pictures and statues. The riches of her purple, and silk, and scarlet, and pearls, and jewels, are still displayed in the attire of her Pontiff and her Cardinals in their conclaves. Cavalcades of horses and chariots, and trains of religious processions move along her streets; clouds of frankincense arise in her temples, which on high festivals are hung with tapestry, and brocade, and embroidery; her precious vessels glitter on her altars; her rich merchandise of gold and silver is still purchased; her *dainty and goodly* things are not yet departed from her. She still sits as a Queen and glorifies herself and says, "*I am no widow*" (xviii. 17). She still claims divine titles, and calls herself '*Eternal*.'

Therefore we are brought again to the conclusion, that the prophecies of the Apocalypse concerning the fall of Rome, were not fulfilled in the destruction of Rome in the fifth century, but concern the Rome of a later age.

(3) These Prophecies also declare, that Rome, *after* her destruction, will become *a desolate wilderness*, and the habitation of *unclean creatures*. St. John's words are, "*Babylon the Great fell*, and is become the *habitation of devils*, and the hold of *every foul spirit*, and the cage of every unclean and hateful bird" (xviii. 2). Will it be allowed by Romish Divines that this is now fulfilled? Will they allow that after its capture by the Goths Rome became, and is still, "the *habitation of devils*, the *hold of every foul spirit*, the cage of every unclean and hateful bird?" Do *we* describe her in such dark colours as these?

Certainly not. After the taking of Rome by Alaric, Rome had many holy men within her. She was still a source of blessings to other nations. She had a Gregory the Great, Bishop of Rome, who sent an Augustine to England, at the end of the sixth century, and whose writings will ever be read, and whose memory will ever be revered, with grateful regard by the faithful.

Even now, we are fully persuaded, Almighty God has *some people* in Rome. He Himself says, on the very eve of her fall, "Come out of her, *My People*" (see below, xviii. 4). And in the language of *Romish Divines*, Rome is still the "Capital of Christendom," the "Holy City," the "spiritual Sion." They call her Sovereign "the Supreme Pontiff," "Holy Father;" his States are "the States of the Church;" and his throne, "the Holy See."

Therefore these Apocalyptic prophecies were *not* fulfilled in *Heathen* Rome.

But it is allowed by Romish Divines, as well as by other writers, that they concern *Rome*. Therefore they concern Rome, *not* as she was when *Pagan*, but they concern her such as she *became*, after she had ceased to be Pagan, and after long-continued sin, which at length will reach to heaven, and bring down God's judgments upon her, and involve her, as the prophecy reveals, in utter destruction, total desolation, and irreparable ruin.

When Rome had ceased to be Heathen, and when her Imperial Power was extinct, and when also the *Imperial* Power of her *German* Masters was broken (see below on *v.* 10), Rome became subject to the *Bishop* of that city; and after the lapse of some centuries, *the Bishop of Rome* acquired a spiritual and temporal sway, under the titles which he then assumed of *Sovereign Pontiff* and *Supreme* Head of the *Universal Church*, and Vicar of Christ upon Earth, and "*Ruler of the World*" (see above on xiii. pp. 224, 225, and on *v.* 10, p. 250). He stood in a more lofty eminence than had ever been attained by the Cæsars. That position has now been occupied by him for eight hundred years.

Here then we already see reason to believe that these pro-

c ch. 13. 1. & vv. 7, 8.

3 c Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι, καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνόματα βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

phecies, which are generally acknowledged to concern *Rome*, and which were *not fulfilled* in *Heathen Rome*, refer to that City in which the *Bishop of Rome* now lives and reigns, and in which he has reigned for many centuries.

In order to escape this conclusion, some *other* Romish Divines allege, that although—as they candidly confess—these Prophecies cannot fairly be said to have been fulfilled in *ancient Heathen* Rome, yet it is possible that Rome may again *become* Heathen, and that these Prophecies may *then* be fulfilled in her.

This is the hypothesis of some learned Romish Theologians. It is maintained by *Suarez*, *Viegas*, *Ribera*, *Lessius*, *Menochius*, *Cornelius à Lapide*, and others. This hypothesis is important to be noticed, as an avowal on their part that the other theory above stated of their co-religionists—*Bellarmine*, *Baronius*, and *Bossuet*, and many more—who say that these prophecies were fulfilled in ancient Heathen Rome—is untenable.

Here then is a remarkable phenomenon. Here are two discordant schools of Romish Theologians. The one school says that these Apocalyptic Prophecies concern the Rome that was destroyed more than a *thousand years ago*. The other school affirms, that they relate to the Rome of some *future* time. They *differ* widely from each other in the interpretation of these Prophecies, which, as they *all agree*, concern their own *City*. And yet they say that they have an Infallible Interpreter of Scripture resident at Rome. And they boast much of their own unity.

There is something ominous in this *discord*. But it makes their *agreement* more striking. It confirms the proof that these Apocalyptic prophecies concern *Rome*.

The hypothesis that these prophecies concern some *future* heathen Rome is irreconcileable with the language of St. John.

St. John refers to Rome reigning over the Kings of the Earth in his own day. He then proceeds to reveal her future history. No intimation is given of any break in the thread of his prophecy. But if Babylon is some heathen Rome, in ages yet to come, as well as the Rome of St. John's age, there must be a chasm in that history of nearly two thousand years.

It is also said that the *Beast* on which the *Woman sitteth* is an *eighth* King or Kingdom; and that *five* heads, or *Kingdoms*, had already fallen in St. John's age; that the *sixth* was then in being; that the seventh would continue only for a *short time*, and *then* the Beast with the woman sitting upon it, would be revealed; and the Beast, in *that phase*, is declared to be *of the seven and to be an eighth*. See below on *v.* 11, pp. 250, 251.

It is clear that an *uninterrupted succession* of Powers is here represented, and that consequently the Beast must have appeared long since with the Woman sitting upon it.

Therefore, since it is generally agreed that these prophecies concern Rome, and since they were not fulfilled in Heathen Rome; and since they concern Rome as she was to become after she had ceased to be Heathen; and since, after she had ceased to be Heathen, she became in course of time subject to the Bishop of Rome, and has continued to be subject to him for many hundred years, therefore, our conclusion is, that they concern Rome as the capital City of the Bishop of Rome, and of the Papal World.

After a careful meditation, for many years, upon these prophecies concerning the Apocalyptic Babylon, the present writer here solemnly, in the presence of the Omniscient Searcher of hearts, Who dictated these awful predictions, records this as his deliberate judgment upon them, probably for the last time. He has endeavoured seriously to examine all the *objections* which have been urged against this interpretation. He has found that these objections, as far as they have any validity, affect some minor incidents and subordinate details in the *mode* in which that interpretation is sometimes stated; but do not in the least affect the *principle*, or in any way impair the soundness of that interpretation itself. And when he has proceeded to examine other *different* interpretations of these Prophecies—such, for instance, as that interpretation which applies these Prophecies to *Heathen* Rome, or to some *Infidel* Power—he has found all those other interpretations to be so vain and futile, and so inconsistent and irreconcileable with the general scope and language of these Prophecies themselves, that even on this account he has been confirmed in the conviction that the Interpretation adopted in these notes, is the *true, and only* true Interpretation.

We may now proceed to consider this chapter in detail, and see whether this conclusion is confirmed by such an examination of the prophecy.

1. δεῦρο δείξω σοι] *Come, I will show thee the judgment of the great Harlot.*

The city of Rome is here called a *Harlot*. Is this word applicable to a *Church?* Is it applicable to the Church of *Rome?*

Such is Christ's love for His *faithful* people, that He is pleased to speak of His own relation to them under the term of *marriage*. The *Church* is His *Spouse* (John iii. 29. Eph. v. 23—32). "*I have espoused you, as a chaste Virgin, to Christ,*" says St. Paul to the Corinthians (2 Cor. xi. 2). Hence spiritual *unfaithfulness* to Christ is represented in Scripture as *adultery*.

This idea runs through the whole Book of Revelation. In the *Church* of Pergamus there are said to be some who *hold the doctrines of Balaam*, and cause others to *commit fornication* (ii. 20). At Thyatira there is a Jezebel, who, by her false *teaching, seduces Christ's servants*; and they who *commit adultery with her* are threatened with tribulation (ii. 20. 22).

On the other hand, *the faithful, who follow the Lamb whithersoever He goeth*, are said to be *Virgins*, and not to have been *defiled with women*; that is, not sullied with the stain of *spiritual harlotry* (xiv. 4).

The name *Harlot*, therefore, describes a *Church*, which has fallen from her first love, and has gone after other Lords, and given to *them* the honour due to CHRIST alone.

But, here it is objected by some Romish Divines—*If* a faithless Church had been here intended by St. John, he would *not* have called her a *Harlot*, but an *Adulteress*, and he would not have designated her by the name of a *heathen* city, *Babylon*, which *never* owned the true God, but by the name of some City, such as *Samaria*, which *once knew* Him, and afterwards fell away from Him. (*Bossuet*, Préface sur l'Apocalypse, vii.—ix.)

But to this allegation it may be replied, that a faithless Church may be, and often is, called in Scripture a *Harlot*, when she mixes false doctrine and worship with the true faith. Thus Isaiah says concerning Jerusalem, the ancient *Church* of God, "How is the faithful city become *a harlot!*" (Isa. i. 21.) And Jeremiah, "Thou hast played *the harlot* with many lovers." (Jer. iii. 1.) And Hosea, "Though Israel *play the harlot*, let not Judah offend." (Hosea iv. 15.)

The original word which is uniformly used for *harlot* by St. John in the Apocalypse is πόρνη, *Porné*. And this *same* word (πόρνη), or its derivatives, is used in the passages just quoted, and is employed in the Greek Septuagint Version of the Prophets of the Old Testament, at least *fifty times*, to describe the spiritual fornication, that is, the *corrupt doctrine* and *practice* of the *Churches* of Israel and Judah; e. g. Ezek. xvi. 15. 22. 33. 35; xxiii. 7, 8. 11. 14. 17—19. 29. 35. 43. 45; xliii. 7. 9. Jer. ii. 20; iii. 1, 2. 6. 9; xiii. 27. Hosea ii. 2. 4, 5. 10; iv. 12. 15. 18; v. 4; vi. 10; ix. 1. Isa. i. 21. Micah i. 7. Nahum iii. 4. So ἐκπορνεύω very frequently.

Therefore the word *Harlot* does designate a *Church*: and *if* the Church of Rome is described by *that* name in the Apocalypse, then the word *harlot*, as applied to her, indicates *the multitude* of her *sins*.

The question therefore is—

Has the *Church* of *Rome* been unfaithful to Christ? Does she teach new doctrines, and draw any of His servants from their allegiance to Him, their only Lord, to other objects of veneration and love? Is she thus guilty of *harlotry?*

This question receives a sufficient answer from the Twelve new articles of the Trent Creed, which is imposed on all by the Church of Rome; and from her worship of Saints, and especially of the Blessed Virgin Mary. See above on the xiiith chapter. The Harlot is also described as *sitting as a Queen* "on *the many waters;*" and these are explained in the prophecy to signify *peoples, and multitudes, and nations, and tongues* (*v.* 15).

The Bishop of Rome, when he is crowned, is saluted as *Rector Orbis*, Ruler of the World (see above, p. 225). His Coins declare his claims to Universal Supremacy. "*The nation and Kingdom which will not serve thee shall perish.*" "*All Kings shall serve him;*" such are the inscriptions upon them. (See Numismata Pontificum, pp. 50. 58, ed. Paris, 1679.) The reigning Pontiff, on the 10th Feb. 1848, used the following words in an address to the people of Rome, "It is a great gift of heaven that our three millions of subjects have *two hundred millions* of brethren of *every tongue* and *every nation*. It is this which in other times, and in the midst of the confusion of the Roman world, has ensured the safety of Rome."

Thus in the claim of the Church of Rome to exercise sway over all Kings and Nations of the earth, and in that amplitude of

4 [d] Καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ

[d] ch. 18. 12, 16. Dan. 11. 38. Jer. 51. 7.

dominion and plenitude of felicity, to which she has appealed for so many generations as an evidence that she is favoured by Heaven, we recognize another proof that the Babylon of the Apocalypse, the Woman which "*sitteth upon the many waters*," which are "*peoples, multitudes, nations, and tongues*," is the City of *Papal Rome*, the capital of the Papal Empire.

This interpretation is no new one. It dates from the time in which Papal Rome displayed herself to the world in those colours which characterize the Harlot City of this chapter. It may be traced in the writings of *Peter of Blois*, and in the expositions of *Joachim*, Abbot of Calabria, at the end of the twelfth century; of *Lubertinus* di Casali, *Peter Olivi*, and others in the thirteenth century (which may be seen in the Appendix to the Editor's Greek Text of the Apocalypse, ed. 1849, pp. 121—146); *Marsilius* of Padua, and those of the illustrious *Dante* and *Petrarch*. See the authorities in *Wolfii* Lectiones Memorabiles, ii. pp. 839—841; also in i. 376. 384. 408. 418. 429. 438. 443. 488. 597. 600. 610; and in *Gerhard*, Confessio Catholica, p. 583, sqq. ed. Francofurti, 1679; and in *Abp. Ussher*, de Christ. Eccl. Success. c. ii. p. 36; c. v. p. 109; c. vii. p. 196. *Illyric.* Catal. Test. p. 1558. *Grostête*, Bp. of Lincoln, ap. M. Paris, ad A.D. 1253. The Bishop's dying words on this subject are very striking. See also *Alliæ*, Hist. of the Churches of Piedmont, p. 207; and the numerous passages collected from *Dante* by Wolf, pp. 610—613; from *Petrarch*, ibid. pp. 677—684; and from *Dante* and *Petrarch* in *Rossetti's* Spirito Antipapale, Lond. 1832.

To omit the names of a multitude of English Divines, who have approved this interpretation, it may suffice to mention those of *Hooker*, *Bp. Andrewes*, *Bp. Sanderson*, and *Bp. Wilson*, of Sodor and Man. A learned and pious writer of the present age, the *Rev. Isaac Williams*, in his Notes on the Apocalypse, says, "That which has the horns of a *Lamb* (see above, xiii. 13) must be a false *Christ*; and a *Harlot* is a *false Church*," p. 243; "the Prophecy does in some awful manner hover as with boding raven wing over *Rome*" (p. 337).

This opinion derives also additional force from the fact, that, although the capture of Rome by the Goths, in the fifth century, was a very striking event, yet they who lived then, did not suppose that these prophecies were accomplished in that capture, but looked forward to some *future* time for their accomplishment.

Some Christian writers, such as *Primasius*, *Bede*, and others, who lived *after* the capture of *Heathen* Rome, and *before* the manifestation of the *errors*, *usurpations*, and *corruptions* of *Papal Rome*, and to use *Hooker's* words "her gross and grievous abominations" (iii. 1. 10), do not, indeed, apply them to Rome *Christian*. For how could they *foresee* that such gross and grievous abominations would show themselves in a Christian Church? But they did not imagine that these prophecies had been fulfilled in the capture of Heathen Rome by the Goths. The opinion which connects these prophecies with that Fall, was first propounded by Papal Theologians, many centuries *after* that event.

The present seems to be a suitable place for resuming the consideration of *objections* that have been urged against the exposition now adopted. Compare above, p. 226.

(1) Why, it has been asked, should so large a portion of the Apocalyptic prophecies be directed against *Romanism*? Are there not *other* forms of error equally noxious? especially *Scepticism* and *Infidelity*? To this it may be replied that the Apocalypse *does* speak in unequivocal terms against other errors in faith or practice. It declares that "the *fearful*, and *unbelievers*, and *sinners*, and *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolaters*, and all *liars* shall have their part in the lake that burneth with fire and brimstone, which is the second death" (xxi. 8. See also xxii. 15).

But it must be remembered, that certain errors are more insidious and subtle than others; and therefore need to be more clearly pointed out, and more minutely described, that they may be shunned. Such are the errors of Rome. They present themselves in a specious form, with many alluring fascinations. They are therefore more dangerous.

In another respect, also, they are more injurious. They have been a main cause of the prevalence of schism and unbelief in the world. The Church of Rome has the three orders of the Christian Ministry, and the Sacrament of Holy Baptism, and yet is chargeable with many grievous errors and sins; and has thus brought discredit on the name and offices of the Christian Church, and even on Christianity itself; see above, p. 240.

Looking, then, at the declarations of Scripture concerning Infidelity, and at the true ends of Christian Prophecy, and at the perils of the World from Heresy, Schism, and Infidelity, and at the countenance and advantage given to them by Popery; and looking, also, carefully at the language of these Apocalyptic prophecies, we see reason to believe *even* on *this* account, that the form of Antichristianism contemplated in these Prophecies is a *religious* one; and we recognize the wisdom of God in providing such clear cautions against the errors, frauds, usurpations, and corruptions of Papal Rome.

(2) Another *objection* is, also, sometimes urged.

If the Church of Rome is the Apocalyptic Babylon, then the Ministers of the Church of England, who derive their Holy Orders from Rome, are infected with the taint of Babylon: their ministerial commission, therefore, is liable to grave suspicions: the validity of their ministrations is questionable; in a word, by fixing a stigma on Rome, they brand themselves.

Such is the objection.

But, assuredly, the fear of it is as groundless, as the allegation of it is illogical.

The Ministers of the Anglican Priesthood do *not* derive their Holy orders from Rome—but from CHRIST. He is the only *source* of all the grace which they dispense in their ministry. And suppose that we admit that this virtue flows from Him *through* some who were in communion with the Church of Rome, and that *no* charitable allowance is to be made for those who held some of her doctrines in a darker age—what then? The Channel is not the Source. The human Officer is not the Divine Office. The validity of the commission is not impaired by the unworthiness of those through whom it was conveyed. The Vessels of the Temple of God were holy even at Babylon: and, after they had been on Belshazzar's table, they were restored to God's altar (Ezra i. 7). The Scribes and Pharisees, against whom Christ denounces woe, were to be obeyed, because *they sat in Moses' seat* (Matt. xxiii. 2), and as far as they taught agreeably to his Law. The Word and ordinances of Christ, preached and administered even by a Judas, were efficacious to salvation. The Old Testament is not the less the Word of God because it has come to us by the hands of Jews, who rejected Him of whom *Moses and the Prophets did write* (John i. 45). And so, the sacred commission, which the ministers of the Church of England have received from Christ, is not in any way impaired by transmission through some who were infected with Romish corruptions; but rather, in this preservation of the sacred deposit even in their hands, and in its conveyance to us, and in its subsequent purification from corrupt admixtures, and in its restoration to its ancient use, we may recognize another proof of God's ever-watchful providence over His Church, and of His mercy to ourselves.

(3) We ought to be on our guard against two opposite errors. On the one hand, it is alleged by some, that *if* Rome be a *Church*, she cannot be *Babylon*. On the other hand, it is said by others, that, *if* Rome be *Babylon*, she cannot be a *Church*. *Both these conclusions are false.* Rome may be a Church, and yet Babylon: and she may be Babylon, and yet a Church. This will appear from considering the case of the Ancient Church of God.

The Israelites in the Wilderness were guilty of abominable *idolatry*. Yet they are called a *Church* in Holy Writ (Acts vii. 38. 41. 43). And why? Because they still retained the Law of God and the Priesthood (*Hooker*, iii: c. 1 and 2). So, also, Jerusalem—even when it had crucified Christ—is called in Scripture *the Holy City* (Matt. xxvii. 53). And why? By reason of the truths and graces which she had received from God, and which had not yet been wholly taken away from her.

A distinction, we see, is to be made between what is due to *God's goodness* on the one side, and to *man's depravity* on the other.

As far as the *divine mercy* was concerned, God's Ancient People were a *Church*: but by reason of *their own wickedness*, they were even *a Synagogue of Satan* (Rev. ii. 9; iii. 9), and, as such, they were finally destroyed.

Hence, their ancient Prophets, looking at *God's mercy* to Jerusalem, speak of her as *Sion*, *the beloved City* (Ps. lxxxvii. 2): but regarding *her iniquities*, they call her *Sodom*, *the bloody city* (Isa. i. 9, 10; iii. 9. Ezek. xxiv. 6).

In like manner, by reason of God's goodness to her, Rome received at the beginning His Word and Sacraments, and through His long-suffering they are not yet utterly taken away from her: and by virtue of the remnants of *divine* truth and grace, which are yet spared to her, she is still a *Church*. But she has miserably marred and corrupted the gifts of God. She has been favoured by Him like Jerusalem, and like Jerusalem she has rebelled against Him. *He would have healed her, but she is not healed* (Jer. li. 9). And, therefore, though on the one hand, by

e 2 Thess. 2. 7. ch. 11. 8. & 14. 8.

αὐτῆς γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, 5 e καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, ΜΥΣΤΗΡΙΟΝ ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ, Ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ ΓΗΣ.

His love, she was, and has not yet wholly ceased to be, a Christian *Sion*—on the other hand, through her own sins, she is an Antichristian *Babylon*.

v. 1. The Harlot is described as sitting on *the many waters*: that is, as the Angel explains it below (*v.* 15), as having dominion over many *nations and languages*.

v. 2. *The Kings of the earth committed fornication with her, and they that are dwellers on the earth have been made drunk with the wine of her fornication.*

v. 4. *She holds in her hand a golden cup full of abominations and of the uncleanness of her fornication* (as to the accusative after γέμον cp. *v.* 3. Phil. i. 11. Col. i. 9. *Winer*, p. 205), and *has on her forehead a name written, "Mystery: Babylon the Great, the Mother of Harlots."*

Heathen. Rome received the Gods of other Nations into her Pantheon. Even the deities of Syria and Egypt found a place there. Therefore again we see that the Apocalyptic Babylon is *not* Heathen Rome.

But this prophecy is very descriptive of *Papal* Rome.

Almighty God has distinguished man from the rest of the creation by the endowments of Reason and of Conscience; which He commands them to *use*, and not to *give away*. But the Church of Rome requires men to sacrifice them to her own will. And then she pours into their minds a delirious draught of strange doctrines. She requires *all to drink of her cup*. "*This* (says she of her Trent Creed) is the *Catholic Faith, out of which there is no salvation*" (Oath in the Creed of Pope Pius IV.).

She has trafficked and tampered with all the Kings and Nations of the Earth.

In the words of *Hooker* (Serm. v. 15), "she hath fawned upon Kings and Princes, and by spiritual cozenage hath made them sell their lawful authority for empty titles." She has caressed and cajoled them with amatory gifts of flowers, pictures, and trinkets, beads and relics, crucifixes and *Agnus Deis*, and consecrated plumes and banners. She has drenched and drugged their senses with love potions of bewitching smiles and fascinating words; and has thus beguiled them of their faith, their courage, and their power. Like another Delilah she has made the Samsons of this world to sleep softly in her lap, and then she has shorn them of their strength. (Judges xvi. 19.) She has captivated, and still captivates, the affections of their Prelates and Clergy, by entangling them in the strong and subtle meshes of Oaths of vassalage to herself, and has thus stolen the hearts of subjects from their Sovereigns, and has made Kingdoms to hang upon her lips for the loyalty of their People; and so in her dream of universal dominion she had made the world a fief of Rome.

v. 3. St. John says that he is taken into a *wilderness*, and there sees the Woman enthroned. This is a remarkable characteristic. She is a *Great City*, and yet in a *wilderness*. These words may be understood either *literally* with some, or *figuratively* with other, Expositors. If *literally*, they are very descriptive of the desolate region in which Papal Rome is now situated. The Roman Campagna, which was formerly peopled with towns and cities, and alive with the busy stir of men, has now been reduced to a desolate wilderness by the inundations of the Pomptine marshes, and by the inveterate malaria of centuries; and from the fetid miasma brooding over its sulphureous springs and brooks, is now no longer habitable, and by its wild and lonely aspect presents a sad prognostic of its future destiny, and seems to forebode that the likeness will one day be more striking than it is now between Rome and Babylon. In many *spiritual* respects also Rome is not like a fruitful field of the Lord, but may be compared to a *wilderness*.

The Woman is described as sitting on a *scarlet*-coloured Beast. This is *her* colour, she is called the *great City* clothed in *scarlet* (see xviii. 12. 16).

This colour is reserved by *Papal* Rome for the use of her Prelates and Cardinals. She says in her "*Cæremoniale*" (iii. Sect. 5, c.), that "it specially belongs to the Pope." And Pope Paul II. forbade any one to wear hats of *scarlet*, but Cardinals. See *Platina*, p. 312. *Vitringa*, p. 758. *Heidegger*, i. p. 432.

The "*Cæremoniale Romanum*," or order of Roman Ceremonies, was written 350 years ago, by a Papal Archbishop; and is dedicated to a Pope, Leo X., and was printed at Rome, A.D. 1516, and has often been reprinted as the official Directory of Papal Ceremonies; see above, p. 228.

If we turn to that portion of this Volume which describes the first public appearance of the Pope, on his Election to the Pontificate, we find the following order of proceeding,—"The Pontiff elect is conducted to the Sacrarium, and divested of his ordinary attire, and is clad in the *Papal robes*." The *colour* of these is then minutely described: *five* different articles of dress, in which he is then arrayed, are *scarlet*. Another vest is specified, and this is covered with *pearls*. His mitre is then mentioned; and this is adorned with *gold* and *precious stones*.

Such, then, is the attire in which the Pope is arrayed, and in which he *first* appears to the World *as Pope*. Refer now to the Apocalypse. We there see that *scarlet, pearls, gold, and precious stones* are thrice specified by St. John, as characterizing the Mysterious Power pourtrayed by himself (Rev. xvii. 4; xviii. 12. 16).

The *Beast* also is of *scarlet colour*, that is, it wears the livery of the Woman, as her servant and subject; she sits upon it; it *carries her* (see *v.* 7); it is like a Throne on which she is placed.

The Beast is described as having *seven Heads* and *Ten Horns*.

This designation of *Ten Horns* marks the Beast as the same in substance as that already described in the xiiith chapter (xiii. 1). Its *duration* is the same (cp. xi. 9, and xiii. 5). In the xiiith chapter we have mention of the Mark of the Beast (*vv.* 16, 17), and after the description of this Beast in the xviith chapter we see mention again made of the Beast and his Mark (xix. 20, and xx. 4). See *Bp. Andrewes*, contra *Bellarmin.* cap. x. ad init. pp. 232, 233; and p. 288, where he says, "eadem est Bestia in cap. xvii. et xiii."

That Beast, as we have seen, represents the fourth great Monarchy passing through successive phases, first Heathen, and afterwards subject to the Papacy;

It has *first* been displayed as the *Pagan Empire* of Rome (xiii. 1).

Secondly. It was displayed as *killed*, as to its *Pagan Imperial* power; and as reviving and living again in more than its former energy under the Papacy (see xiii. 3—10. 12—17).

Thirdly. It is represented here (xvii. 3—7) wearing the scarlet livery of the Harlot City, and as carrying her on its back: that is, as subservient to Papal Rome.

Fourthly. The Prophecy foretells, that its Ten Horns will hereafter turn their power against the Harlot City. See on *v.* 16.

All that has been said before, in the xiiith to the xvith chapters inclusive, confirms the present proof that the Woman which is arrayed in scarlet, and sits on the scarlet-coloured Beast, is Papal Rome.

Here we may observe some striking contrasts which serve farther to strengthen this conclusion.

The colour of the Harlot and of the Beast is *Scarlet*.

The colour of the Bride and of Christ is *White* (see above, vi. 2, and below, xix. 14).

This contrast seems to be marked even by the word chosen in the Apocalypse to designate the *Lamb*. As was observed before, that word is not Ἀμνός, as in the *Gospel*; but Ἀρνίον, which occurs twenty-nine times in the Apocalypse, where Ἀμνός never occurs. And thus we have a striking contrast, which is aided by an exact correspondence of syllables and accents. On one side are,

The Harlot and the Beast,
Ἡ ΠΟΡΝΗ ΚΑΙ ΤΟ ΘΗΡΙΟΝ.
On the other side are, The Bride and the Lamb,
Ἡ ΝΥΜΦΗ ΚΑΙ ΤΟ ΑΡΝΙΟΝ.

See Rev. xxi. 2. 9; xxii. 17.

If any one can have any doubt of St. John's intention to identify *the Woman* on the Beast with a *faithless Church*, let him read the following description:—Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς μεγάλης . . . Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον (Rev. xvii. 1. 3).

And then let him compare it with the words which describe the faithful Church in glory:—Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας . . . καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ (Rev. xxi. 9, 10).

The *Lamb* (Ἀρνίον) is contrasted with the *Beast* (θηρίον);

6 [f] Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα. [f] ch. 18. 24.

7 Καὶ εἶπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγώ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

8 [g] Τὸ θηρίον ὃ εἶδες ἦν, καὶ οὐκ ἔστι· καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, καὶ πάρεσται. [g] ch. 11. 7. & 13. 1, 3, 8, 10.

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so is the *Bride* (νύμφη) of the Lamb contrasted with the *Harlot* (πόρνη) who sits upon the Beast.

Thus, on one side we see the faithful woman (xii. 1), clothed with the Sun, Which is Christ, and treading on the Moon, that is, surviving all the changes and chances of this world; and having *her brows encircled with Twelve stars*—the diadem of Apostolic faith. She is a *Mother:* and her child is caught up to *Heaven*.

On the other side we see a faithless woman, arrayed in worldly splendour, and having on *her forehead* the name Mystery; and called *Mother* of Abominations of the *Earth*.

Again; on the one side, we see the faithful woman persecuted, and driven into the wilderness.

On the other side, we see the faithless Woman in the wilderness, enthroned *on seven hills*, and on the *many waters* which are *peoples and nations*; persecuting, and sitting on the Beast.

The former Woman is the faithful *Church*, which is *truly Catholic* or *Universal*.

The latter Woman, who is contrasted with her, and is called the *Harlot*, is a *faithless Church*, which *claims* to be Catholic, but is not.

Let us pursue the contrast.

The faithful Woman appears again, after her pilgrimage in the Wilderness of this world is over. Her sufferings have ceased. Look upward. Her glory is revealed at the close of the Apocalypse. The Woman is the Bride in Heaven. She is Christ's Church glorified, His Spouse purified. She is arrayed in *fine linen, pure and white*. She is called the *Holy City*, the *new Jerusalem* (Rev. xix. 7, 8; xxi. 2. 9, 10).

Now look below at the faithless Woman or Harlot sitting on the Beast. She is arrayed in *scarlet*, and *pearls*, and *jewels*, and *gold*. She is called *Babylon, the Great City* (Rev. xvii. 4, 5; xi. 8).

What is the conclusion from all this?

As the former Woman, the Bride, the Holy City, the new Jerusalem, represents the *faithful Church*, so the other Woman, the Harlot, the great City, the City *on Seven Hills*, which *reigned* in St. John's age, the mystical Babylon, represents *a faithless Church*, the Church on the Seven Hills, the Church of Rome.

3. *θηρίον—γέμον ὀνόματα*] B has *τὰ ὀνόματα*, and so *Tisch.*, "full of *the* names of *blasphemy*." Observe the article, and see above, xiii. 1—5.

5. *μυστηριον*] *Mystery*. See below, *v.* 7.

— *Βαβυλών*] "*Babylon the Great.*" See above, Preliminary Note on this chapter, p. 244.

6. *εἶδον*] *I saw the Woman drunken with the blood of Saints. And when I saw her*, says St. John, *I wondered with great wonder.*

If the Woman had been *Heathen* Rome, *past* or *to come*, why should St. John *wonder?* It is *not wonderful* that a *heathen* city should persecute the Saints of God. St. John had seen the blood of Christians spilt by imperial Rome. She had beheaded St. Paul, and had crucified St. Peter. He himself had been a Martyr *in will*, and was now an exile by her cruelty. Therefore he could not have *wondered with great admiration* if the Harlot was *heathen* Rome.

But it *was* a fit subject for surprise, that a *Christian Church*—a Church calling herself the "Mother of Christendom," "the spiritual Sion," "the Catholic Church"—should be *drunken with the blood of the Saints:* and at such a spectacle as that St. John might well have *wondered with great admiration*.

The Church of Rome has stained herself with the blood of Christians. She has erected the prisons, and prepared the rack, and lighted the fires, of "the *Holy Office* of the Inquisition" in Italy, Spain, America, and India. At this day she lauds one of her Popes, whom she has canonized, Pius the Fifth, in her Breviary, for being an Inflexible Inquisitor (*Breviar. Roman.* v. Maii, ed. Ratisbon, 1840, and p. 662, ed. Paris, 1842). As has been already stated, she has engraven the massacre of St. Bartholomew's Day on her coins, and represents it there as a work done by an Angel from heaven (*Numismata Pontif.* p. 87, ed. Paris, 1679). Strange to say, Rome has recently *recast* this medal, viz. in the year 1839, 19th Dec., and again in 1840 (see *Irish Eccles. Journal*, No. 13). Thus she has proclaimed her desire to identify herself with that massacre. She has inserted an Oath in her Pontifical, which requires her Bishops to "*persecute and wage war against all* whom she calls *heretics*" (*Pontificale Romanum*, p. 63, ed. Rom. 1818).

St. John might justly *wonder with great admiration* that such acts should be done by any who profess Christianity.

7. *διατί ἐθαύμασας*] *Why didst thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that carrieth her.*

I will tell thee the *Mystery:* a *Mystery* is something secret and sacred. See above, 2 Thess. ii. 7, where St. Paul describes the "Mystery of Iniquity, or Lawlessness," and compare St. Paul's words there, in that remarkable prophecy, with the words of this prophecy of St. John. The one is like an inspired comment on the other. See above, on Rev. xiii., p. 244.

St. John, when he calls us to see the Harlot City, the seven-hilled City, displays her name on her forehead—*Mystery*.

Her title is Mystery, a *secret* spell, bearing a semblance of *sanctity:* a solemn rite which promises bliss to those who are initiated in it: a prodigy inspiring wonder and awe into the mind of St. John: an intricate enigma requiring for its solution the aid of the Spirit of God.

Heathen Rome doing the work of heathenism, and *persecuting* the Church, was *no Mystery*. *Infidelity*, blaspheming Christ, is *no Mystery*, therefore the Woman is not *Heathen* Rome; and she is *not* an *Infidel* power.

But a *Christian Church*, calling herself the Mother of Christendom, and yet "drunken with the blood of saints"—this *is* a *Mystery*. A *Christian Church* boasting herself to be the Bride, and yet *being* "the Harlot;" styling herself Sion, and being "Babylon"—this *is* a *Mystery*. A *Mystery* indeed it is, that, when *she* says to all "Come unto me," the voice from *heaven* should cry, "*Come out of her, My People*" (xviii. 4). A *Mystery* indeed it is, that she who boasts herself the city of Saints, should become "*an habitation of devils:*" that she who claims to be Infallible, should be said to "*corrupt the earth:*" that a self-named "*Mother of Churches*," should be called by the Holy Spirit the "*Mother of Abominations:*" that she who boasts to be Indefectible, should in one day be destroyed, and that Apostles should *rejoice at her fall*. Rev. xviii. 20.

Nearly Eighteen Centuries have passed away, since the Holy Spirit prophesied by the mouth of St. John, that *this* Mystery would be revealed in *that City* which was then the *Queen of the Earth*, the *City on Seven Hills*,—the City of Rome.

The Mystery was then dark, dark as midnight. Man's eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable,—almost impossible. Age after age passed away. By degrees, the mist which hung over it became less thick. The clouds began to break. Some features of the dark Mystery began to appear, dimly at first, then more clearly, like Mountains at daybreak. Then the form of the Mystery became more and more distinct. The Seven Hills, and the Woman sitting upon them, became visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the sun. Kings and Nations were seen prostrate at her feet, and drinking her cup. Saints were slain by her sword. And now the Prophecy has become clear, clear as noon-day; and we tremble at the sight, while we read the inscription, emblazoned in large letters, "Mystery, Babylon the Great," written by the hand of St. John, guided by the Spirit of God, on the forehead of the Church of Rome.

8. *τὸ θηρίον*] *The Beast which thou sawest, was, and is not, and is about to ascend out of the bottomless pit or abyss.* See xi. 7, and cp. ix. 1, 2. 11, concerning the meaning of the word *abyss*.

h ch. 13. 1, 18.

9 h Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτά, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.

10 Καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἷς ἐστὶν, ὁ ἄλλος οὔπω ἦλθε,

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The Beast *was*, in its Imperial form, and *exists no longer* in *that* shape; having received a *deadly wound*, and being *killed* in that respect (see above on xiii. 3. 12, and below on *vv.* 10, 11), and is *about to ascend* out of *the abyss*; that is, in this *new* form in which it *will* be described; and it goeth to *destruction* or *perdition* (ἀπώλειαν). Here again are other points of resemblance to St. Paul's Prophecy concerning the *son of perdition* (2 Thess. ii 3, ὁ υἱὸς τῆς ἀπωλείας): and this parallel is further traceable in the words at the end of the verse, καὶ πάρεσται, and he *will appear*—(which is the true reading, and received by almost all recent editors, instead of that of *Elz.* καίπερ ἔστι)—he *will appear*, or, literally, *he will be present*, πάρεσται. This word is to be compared with St. Paul's word παρουσία, *Advent*, a word also applied by him there to describe the *Advent* of Christ (2 Thess. ii. 1. 8; cp. Matt. xxiv. 3. 37. 39. 1 Cor. xv. 23. 1 Thess. ii. 19; iii. 13; iv. 15), and used by the Apostle to describe the *Advent* or *Appearing* of the *Man of Sin* (see on 2 Thess. ii. 9), and the word παρουσία signifies that the *Coming* of the Beast here described will manifest itself with a display of might and magnificence, imitating that of Christ. See the prophetic parallel above, p. 244, and cp. on *v.* 11.

The *dwellers on the earth will wonder—seeing the Beast, that it was, and is not, and will appear.*

Some interpreters render ὅτι, *which*, as if it were the neuter of ὅστις; but though ὅστις, and ἥτις, and οἵτινες are used as *relative* pronouns by St. John and other writers of the New Testament, yet the *neuter* is not so used, except when followed by ἄν.

9. Ὧδε ὁ νοῦς] Here is the *mind* or *understanding* that hath wisdom (cp. xiii. 18); that is, the mind that hath wisdom shows itself in the following explanation of the Mystery, which the Angel proceeds to reveal.

— αἱ ἑπτὰ κεφαλαί] *The Seven Heads* of the Beast *are Seven Mountains where the Woman sitteth upon them*: that is, they *signify* or *represent* those Seven Mountains; they are emblematic of them. On this sense of εἰσί, see above, i. 20.

Hence it is clear that the Seven *Mountains* are Seven *real* Mountains; for they are typified by something else, i. e. by the Seven *Heads*: and whatever is *typified by something else*, is *not typical*, but *real*; whatever is symbolized by a type is not a type.

Therefore we cannot agree with those who imagine that the City on the Seven Hills is only an *ideal* representation of some *abstract* quality, such as *Worldliness* or *Superstition*, without any special *local* existence. It *has* its seat on *seven hills*: and it is "*the* great city which *reigned* in St. John's age." See *v.* 18.

There is a great difference between the "Seven Hills" on which the Woman sitteth, and the "Many Waters" on which she sitteth, and "the Beast" on which she sitteth. The *Hills* are *real*: but the *Beast* and the *Waters* are *symbolical*. This is evident from the fact that the Angel interprets the meaning of the "*Many Waters*" (see *v.* 15), and of "*the Beast*" (see *vv.* 8—15), on which the Woman sitteth. But "the Seven Hills" are themselves the *interpretation* of the symbolic imagery of the seven Heads. These *seven* Mountains are the Seven Mountains of Rome. See above, preliminary note on this chapter. In the words of *Bp. Andrewes* here (*Bellarmin.* p. 287), "Septem Montes sunt, quibus insidet urbs, orbi notissimi."

10, 11. καὶ βασιλεῖς] *and they* (that is, the *seven Heads*) *are*, i. e. they represent, *seven kings; the five are fallen; the one is, the other is not yet come; and when he is come, he must continue a little while, and the Beast who was, and is not, even he is an Eighth* (King—*not* Head) *and he is from out of the seven, and goeth unto perdition*, or destruction (ἀπώλειαν).

The seven Heads are explained to represent *seven Kings*; these Kings are represented as *successive* and *not* as *contemporaneous*, like the *Ten Horns*;

What, then, are these *Seven Kings?*

Some recent Expositors (e. g. *Ewald*, *Lücke*) suppose them to be the first Seven Roman Emperors, beginning with *Augustus*.

But this opinion is untenable.

(1) It was unknown to Christian Antiquity. Ancient Expositors must have known whether this Vision had been fulfilled in the Emperors who had then lived; but none of the early Interpreters give this interpretation of it.

(2) It is grounded on the supposition that Augustus was the *first* Roman Emperor, not Julius, and that the Apocalypse was written in the time of the sixth Roman Emperor from Augustus (viz.), *Galba*: whereas, as Christian Antiquity testifies, it was not written till the age of the last of the Cæsars, Domitian. See p. 152.

(3) It is also founded on a notion, imputed to St. John, that *Nero* was again to come to life, and persecute the Church.

This strange supposition contravenes the belief of the Christian Church, which receives the Apocalypse as a *divinely-inspired* writing,—"the Revelation of *Jesus Christ*" (i. 1).

St. John's Prophecy is a sequel to that of Daniel (vii. 3—24), as is evident from the similarity of language, and particularly as to the Ten horns of the Beast; and it is to be interpreted from that Prophecy. The word βασιλεῖς, *Kings*, is used in the sense of *kingdoms* in this chapter (*v.* 12), and interchangeably with *kingdoms* in Daniel vii. 17. 23; cp. Isa. xxiii. 15.

The successive *kingdoms* typified by the Seven Heads seem to be the *Kingdoms* which were successively absorbed within the circle of the *Roman Empire*; in like manner as the Seven Hills, which are also here typified by the Seven Heads, were *successively* enclosed and embraced within the *walls* of the *Roman City*.

These kingdoms described in the *Hebrew Scriptures* by the Prophet *Daniel*, whose predictions are repeated and continued in the Apocalypse, are, (1) the *Babylonian*, (2) the *Medo-Persian*, (3) the *Macedonian* or *Greek*, (4) the *Syrian*, (5) the *Egyptian*, (6) the *Roman Heathen Imperial*.

The Roman *City* was like a microcosmic epitome of the Roman *Empire*. The Royal Capital of the Mistress of the World was a Mirror of that Universal Empire, of which she was the Queen.

Hence we may recognize the propriety of the imagery of the seven Heads, as emblematic of the *Seven Mountains* received within the Roman City, and *also* of the *Seven Kingdoms* to be absorbed in her universal rule.

At first sight it might seem surprising, that the *seven Heads* should be made to serve a *double purpose*, and to typify *two* things which did not appear to have any connexion with each other (viz. the *seven Mountains* of Rome, and the *seven Kings*, or Kingdoms of Rome); but the strangeness of this twofold application is removed by the above consideration, and the imagery is seen to be as appropriate as it is beautiful. The drawing together of the seven Mountains into the circle of the Roman city is combined in like manner by Roman Poets with the drawing together of the world's Kingdoms into the domain of the Roman Empire. Thus the great national Poet, *Virgil*, unites the two acts of contraction and absorption, in consecutive lines;

> "Scilicet et *rerum* facta est *pulcherrima Roma*,
> *Septemque* una sibi muro circumdedit *arces*."
> (Georg. ii. 534.)

And again he says,

> "En hujus, nate, auspiciis illa inclita Roma
> *Imperium terris*, animos æquabit Olympo,
> *Septemque una sibi muro circumdabit arces*."
> (Æn. vi. 782.)

This exposition, as to its main principle, is to be found in the ancient commentaries of *Andreas* and others, Catena, p. 434, and it is well illustrated in *Archdeacon Harrison's* Lectures, pp. 376. 449, and it seems preferable to that view which regards the heads as emblems of the successive forms of Government of Rome itself.

This process of absorption had been predicted by *Daniel* in vii. 4—19, and xi. 5—30, and both these prophecies of Daniel extend also to a description of that other power which is the subject of St. John's prophecy in the thirteenth and fourteenth chapters; and thus Daniel's prophecies had prepared the way for the Apocalypse, and are continued and completed by it.

The Angel says to St. John, "*The one* (*King*) now *is*, or *exists*;" i. e. the Roman *Imperial* Heathen Power, which was the Sixth, is *now in* existence.

This Imperial Power might well be called "the *one*," for it was the central principle of the whole. It was to the Roman world, what the Capitoline Hill was to the other hills of Rome.

The Angel adds, "The other" (i. e. the Seventh King or Kingdom) "*is not yet come, and when he comes, he must continue* (only) *a little while*."

The *Seventh* King can hardly represent, as some have supposed, the kingdom of Odoacer, A.D. 476, for this was a kingdom *of* Italy, and *in* Italy; and *added* nothing to the Power of Rome. Nor can it be the Gothic kingdom of Theodoric in Italy, A.D. 493—526; nor the Eastern Christian Emperor, or his Deputy, the Exarch, at Ravenna, A.D. 566; for these were not augmentations

καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι· [11] [i] καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει. i ch. 1. 8.

[12] [k] Καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. k Dan. 7. 20, 21. ch. 13. 1.

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of the Roman sovereignty, but were rather like a continuation of the *Roman Imperial* Power in another form.

The *Seventh* King represents some Power which was *first extrinsic* to Rome, and was afterwards *added* to Rome; so as to be *absorbed* within the precincts of her Empire, like another or Seventh Mountain enclosed within the circuit of her walls.

There *was* a Power which rose upon the ruins of the Italian Kingdom above mentioned, and which endured only for a *short time*. This was the *Imperial* Power of *Germany*.

The following historical summary from *C. W. Koch's* Revolutions of Europe, Periods iii. iv. and v. pp. 29–37. 62, ed. Lond. 1839, illustrates this statement;

"In the eleventh century, *Germany* was the *ruling Power* of Europe. Its greatness gave rise to a system of polity which the Popes took care to support with all their credit and authority. According to this system, the whole of Christendom composed a single Republic, of which the Pope was the Spiritual head, and the *Emperors of Germany the Secular*. The Emperors had the election of the Pope.... But however vast their power seemed to be, it was far from being a *solid* and *durable fabric* .... and in course of time a new powerful Monarchy arose on that of the *German Empire*: that of the *Roman Pontiffs*, which monopolized both spiritual and temporal dominion, and extended its influence *over all the kingdoms of Christendom*."

Here is a striking commentary on St. John's description of the Woman "sitting on the Many Waters" (*vv.* 1. 15), and on the Beast with its Ten Heads or Kingdoms, into which the Roman Empire was to be split at its dissolution, according to the Prophecy of Daniel, vii. 7. 20. 24; cp. Dan. ii. 41, 42.

"This supremacy, whose mechanism is an object of astonishment to the most subtle politicians, was the work of Gregory VII. (Hildebrand, A.D. 1073—1085) .... who had scarcely obtained the Imperial confirmation of his election, when he put in execution the project he had so long been concerting and preparing, viz. the *creation of a spiritual despotism*, extending to *Priests as well as Kings*, making the Supreme Pontiff the Arbiter in *all affairs, both civil and ecclesiastical*."

"At that time, the *City of Rome*, and the whole ecclesiastical States, as well as the greater part of Italy, were subject to the *Kings of Germany*, who nominated or confirmed the Popes ... the Popes had used to date their acts from the years of the *Emperor's* reign, and to stamp their coin with *his* name."

The writer proceeds to show how the Imperial power was supplanted by the Papal. The Popes forbade sovereigns, under pain of Excommunication, to exercise the right of *Investiture*: and the Papal Power was aggrandized by the enforcement of *Celibacy* on the clergy, and by the forgery of the *false Decretals*, received into the *Canon Law*, and supplanting the Civil Law and the Common Law; and by imposing *Oaths* of *allegiance* on all Ecclesiastics; and by means of the *Pallium*, which all Archbishops were required to sue for and obtain from Rome.

"The custom of dating their acts from the years of the Emperor's reign, and coining their money with the name of the Emperor, disappeared after the time of Pope Gregory VII.

"The *Empire* thus fell into gradual decay, while the *Pontifical Power, rising on its ruins*, gained new accessions of strength; particularly under Pope Innocent III. (A.D. 1198–1216), by the multiplication of *religious orders* for the aggrandizement of the Papacy" (cp. note above, xiii. 11. 13); and by the *Crusades*, which were turned eventually even *against Christians*, such as the Greeks and the Waldenses, on the plea that they were schismatics and heretics (p. 43); and by the institution of the *Inquisition*: and by *Interdicts*. "God," said Pope Innocent, "made two great Lights, the Sun and the Moon (Gen. i. 16); that is, the Pontifical and the Royal Power: and the *Pontifical* is as *much greater* than the *Royal*, as the *Sun is greater* than the *Moon*; and as the Moon *derives* her power from the Sun, so does the *Imperial Power* from the *Pope*" (in Decret. Greg. I. Tit. 33, cap. 6).

"The efforts made by the Emperors Frederick I. and II. to establish the tottering Throne of the *Empire* ended in nothing, the House of Hohenstaufen was deprived of all its crowns, and persecuted to the scaffold."

At the end of the thirteenth century "the Pontifical Power was in its zenith, and the Popes assumed the title of *Masters of the World*. Boniface VIII. went even further than his predecessors had done, and declared that God had given *two swords*, spiritual and temporal, to the successors of St. Peter (see on Luke xxii. 32. 38), the former to be exercised by the Church alone, the other by the Secular Powers, in *submission to the Pope*: all temporal power was made to depend on the spiritual, which is *judged by no man* (1 Cor. ii. 15); and 'we affirm,' said Boniface VIII., 'that it is absolutely necessary to salvation to every human creature to be subject to the Pope of Rome'" (*Pope Boniface VIII.*, A.D. 1294, Extrav. Com. lib. i. tit. 8, cap. 1).

With these statements the reader may compare the masterly summary of *Guicciardini* (lib. iv.), expunged by the Roman Censors from many editions of his history, but reprinted in *Heidegger's* Historia Papatûs, p. 585, Amst. 1684.

See also *Gibbon*, chap. lxix.. and *Hallam's* Middle Ages, chap. vii., and the valuable collection of original authorities in *Gieseler*, Church History, Third Period, Division Third, § 47 to § 66.

11. *καὶ τὸ θηρίον*] *And the Beast—even he is an Eighth* (King); he is ὄγδοος, not ὀγδόη (κεφαλή). It is not said that the Beast is an eighth *head*, as some have interpreted the words; but that he is an *eighth*, and *that he is out of the seven*, that is, he rises *after*, and from out of the *seven*.

This is descriptive of the Roman power as it rose to supremacy under the Papacy, and carried the Harlot as on a Throne. It was an *eighth* kingdom, it rose *after* the *Seven* and *from* them. It rose after the *Babylonian, Medo-Persian, Greek, Syrian, Egyptian, Roman Imperial, German Imperial;* and, as represented in this chapter, it was diffused through the whole body of the θηρίον, and animated the whole.

It was like the Little Horn which grew out of the Beast of Daniel, and absorbed the Power of the Beast, so that it *became* the Beast. See above on xiii., p. 224.

The Beast as here displayed to St. John is called an *eighth King*, or *Kingdom*; and in Holy Scripture the number *eight* is the number of Resurrection (see on Luke xxiv. 1). Rome is the Western Babylon; and the *Western Babylonian* Power is, as it were, the *octave* of the *Eastern*. The *Eastern* Babylonian Power is the *first* in the Prophecies of *Daniel*. The *Western* Babylonian Power is the *eighth* in those of St. John.

And, if we may venture to use the expression, it is, as it were, like a *Parody* of the Power of Christ.

Observe the antithesis between Christ's power and this Antichristian power. Christ has His παρουσία or *Advent*. *This* Power has its *Advent* also. See on *v.* 8, and on 2 Thess. ii. 8, compared with 2 Thess. ii. 9, where the two παρουσίαι, or *Advents*, of the two adverse Powers are contrasted.

Christ died on the *Sixth* day; so the Beast was *killed* in its *Sixth* Head. See above, xiii. 3.

The Lamb (Ἀρνίον) received a *deadly wound*, and was *slain* (ἐσφαγμένον, see above, v. 6); the Beast (θηρίον) received a deadly wound, and was slain (ἐσφαγμένον, also xiii. 3).

The Lamb *was*, and *is not*, and *will appear* again. He was hidden for a "*little while*" on the *seventh* day, when He was in the grave; and then reappeared on the *eighth Day*, the day of His Resurrection (see John xvi. 16—24). So the Antichristian Power *was*; and then he *was not* for a time; and then he *reappeared*—in more than his former power and glory—in the *Eighth* Kingdom—that of the Papacy.

But now observe the *end*.

Christ has *two* Advents. He died, and rose again, and ascended into heaven to *live* for evermore. "I am He that liveth, and was dead, and lo! I am alive for evermore" (i. 18; ii. 8). And *His* second Advent will destroy him "whose *Advent* is with all power and signs and lying wonders" (2 Thess. ii. 9, 10).

The Lamb died, and liveth for evermore to give salvation unto all His faithful followers; but the Beast died and lives again, and *goeth on to destruction* (ἀπώλειαν: cp. 2 Thess. ii. 3. 8. 10).

12. *καὶ τὰ δέκα κέρατα*] *and the Ten Horns which thou sawest are Ten Kings, which have not yet received a kingdom; but receive authority as kings one hour with the Beast.*

They are Kings or Kingdoms growing out of the Roman Empire at its dismemberment. See *Irenæus*, v. 26. *S. Hippolytus* (pp. 14–16. 153, ed. Lagarde), and above on xiii. 1.

By saying that the Horns will receive power *as* kings, St. John intimates (says *Andreas*, Caten. p. 435; cp. *Irenæus*, p. 787, Stieren; p. 440, Grabe) the *precariousness* of their power, and by saying that they receive it *one hour*, he marks the shortness of its duration in a state of *coalition* and *union* with one another and with the Beast. Especially it marks the shortness of its duration, *compared* with the power of its contrast, the LAMB, which is *not* for an *hour*,—but *for ever*. On this use of ὥρα, cp. 1 Thess. ii. 17. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15.

13 Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ
l 1 Tim. 6. 15. ch. 16. 14. & 19. 16. διδόασιν. 14 l Οὗτοι μετὰ τοῦ Ἀρνίου πολεμήσουσι, καὶ τὸ Ἀρνίον νικήσει
αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ
καὶ ἐκλεκτοὶ καὶ πιστοί.

m Isa. 8. 7. 15 m Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ
καὶ ἔθνη καὶ γλῶσσαι.

n Jer. 50. 41, 42. Ezek. 16. 38, 44. ch. 18. 8. 16 n Καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην,
καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται,
o 2 Thess. 2. 11. ch. 10. 7. καὶ αὐτὴν κατακαύσουσιν ἐν πυρί· 17 o ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν
αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ Θεοῦ.

p ch. 16. 19. & 12. 4. 18 p Καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
βασιλέων τῆς γῆς.

a Isa. 13. 21. & 21. 9. & 34. 11, 14. Jer. 50. 39. & 51. 8, 37. ch. 14. 8. XVIII. 1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ
ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ· 2 a καὶ
ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ

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13. *οὗτοι μίαν γνώμην ἔχουσι*] *These have one mind*, or purpose, *and give their power and their authority to the Beast; these will make war with the Lamb, and the Lamb will conquer them (for He is lord of Lords and king of Kings): and they with Him who are called and elect*,—will conquer them.

15. *τὰ ὕδατα*] *The Waters which thou sawest, where the Harlot sitteth, are Peoples, and Multitudes, and Nations, and Tongues.* An expressive picture of the vast spiritual dominion of Papal Rome. See above, preliminary note, p. 246; and here is another resemblance to Babylon. Cp. Jer. li. 13.

16. *καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον*] *and the ten Horns which thou sawest and the Beast, they* (*οὗτοι*, masculine, i. e. the Kings, *v.* 12) *will hate the harlot, and will make her desolate and naked, and will tear her flesh. Elz.* has *ἐπὶ τὸ θηρίον*, i. e. the ten horns which thou sawest *upon* the Beast. And so the majority of Cursive MSS., and some early MSS. of the Vulgate. But *καὶ*, *and*, is found in A, B, and in twelve Cursive MSS. cited by *Scrivener*, p. 553; and the best MSS. of the Vulgate, and in the *Syriac* Version, and *Arabic* and *Æthiopic*, and in *Hippolytus*, p. 18, ed. Lagarde; and *Irenæus* seems to have so read the passage (v. 26), and this reading is received by *Griesb.*, *Scholz*, *Bengel*, and *Winer*, p. 123, *Lach.*, *Tisch.*, *Tregelles*, and there seems little doubt that this is the true reading.

Here is another proof that the *Harlot* cannot be *Heathen* Rome; for it is certain that the Heathen *City of Rome* was not destroyed by any powers that grew out of the Empire of Rome.

The Harlot sitting on the Beast is the City of Rome. This is allowed by all. See the preliminary note above, p. 245. The Beast has been represented by St. John, in the successive stages of his existence, first as the *heathen* Roman Empire; and next, as subordinate to the Papacy, and doing its pleasure, and, as it were, incorporated in it, and animated by it. And now this prophetic sentence reveals the wonderful result, that the Horns of the Beast, that is, some Powers that have grown out of the Roman Empire, will one day be alienated from the Papacy, and will *hate the Harlot* and *devour her flesh*. As *Tertullian* says (de Resur. carnis, § 25), "The Harlot City is to receive its deserved retribution from the Ten Kings, which will grow out of the dismemberment of the Roman Empire,—'abcessione Romani statûs.'"

The Horns or Kingdoms growing out of the Empire of Rome will turn against the City of Papal Rome. The Horns are here put first, as the prime movers in the work of retribution on the Harlot City. And it is added that the Beast, which was once Heathen (see above on *v.* 3), and afterwards became subject to the Papacy, and identified with it, and is described as such in the xiiith chapter, and which is represented even in *this* Chapter as *bearing the Harlot on its back* (*vv.* 3. 7), and as wearing the *scarlet livery* of the *Harlot* (see above on *v.* 3), will eventually *hate her and will devour her flesh*, that is, they will invade and seize her *territory*, and will spoil and destroy her *temporal power*, *and will burn her up with fire*. Time will show whether this *fire* portends a literal conflagration of the City by those Powers, or whether *this* word is used to signify signal destruction, because *burning* was the punishment inflicted on Priests' daughters who were guilty of harlotry. (Lev. xxi. 9.)

This work of hostile devastation is not *displayed* in this Vision, in which the Harlot is exhibited as still *dominant*; but it is pre-announced by the Angel as a *prophecy*.

It is said, that the Horns and the Beast will do this under the sovereign control of the mysterious and inscrutable purpose of Almighty God, employing some former vassals of the Papacy to execute His Almighty will in punishing it for its sins. The ruin of Papal Rome will not be effected by Protestant Kings or Nations, but by Papal Princes and People rising against her. They will suppose that they are following *their own* devices, and working out their own purpose; but they will be executing the decree, and accomplishing the purpose, of God. And therefore, with a repetition of words, making this truth more striking and emphatic, it is said, "*God hath put it into their hearts to perform His mind, and perform one mind*;" though *differing* in other respects, they will be *united* in this; and "*give their kingdom to the Beast until the words of God shall have been fulfilled.*"

Here is another parallel to the history of the *literal* Babylon. *She* fell by the arms of some who had been lately subject to her. God gave a commission against her to *Elam* (Isa. xxi 2), in which Susa was (Dan. viii. 2), and which was subject to Babylon; and He "raised up the spirit of the *Kings* of the *Medes*, for *His* device was against Babylon to destroy it" (Jer. li. 11); and thus He executed His purpose upon her. So will it one day be with the mystical Babylon—Rome.

How and when this will come to pass is hidden in the counsels of God. See further on xviii. 9, 10, p. 254.

18. *καὶ ἡ γυνή*] *And the Woman which thou sawest is the great City which reigneth over the Kings of the earth.* See the preliminary note on this chapter, p. 244.

CH. XVIII.] Fuller description of the future FALL of the MYSTICAL BABYLON.

It is to be carefully observed, that though Babylon falls, the Beast still remains. The fall of Papal Rome will not be the destruction of the Papacy. See below, xix. 19.

1. *μετὰ ταῦτα εἶδον*] *After this I saw.* The language of this chapter, concerning the Fall of Papal Rome, is derived from that of Hebrew Prophecy, describing the Fall of Babylon. It is here foretold, that Rome will become, what Babylon is, utterly reduced to a state of desolation.

Here then is another proof that these Apocalyptic prophecies do not concern *ancient heathen* Rome; and that they were *not* fulfilled when Rome was captured by the Goths. *That* event took place 1450 years ago; and even if Rome had then been made desolate, which was not the case, it could not be said that her capture at that time was the fulfilment of these prophecies; for the desolation which these prophecies describe is *final* and *for ever* (see *vv.* 2. 8. 20—23; xix. 3). They therefore concern Rome as she is now, and their fulfilment is still future. See above, preliminary note to chap. xvii., p. 245.

This chapter is quoted by *S. Hippolytus*, de Christo et Antichristo, § 40, p. 18, Lagarde.

2. *ἔπεσεν, ἔπεσε*] *Fell, fell Babylon the Great!* The *aorist* here used, and in xiv. 8, describes the suddenness of the fall of so great a city: the words which follow describe her *state after the fall*. See above, on xiv. 8, p. 233.

— *καὶ ἐγένετο*] Compare Isa. xiii. 21, 22, concerning Babylon.

ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου· 3 [b] ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν. b ch. 14. 8. & 17. 2. Jer. 51. 7. Nah. 3. 4.

4 [c] Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθατε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, 5 [d] ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς· 6 [e] ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε διπλᾶ κατὰ τὰ ἔργα αὐτῆς, ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε κεράσατε αὐτῇ διπλοῦν· 7 [f] ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βασίλισσα καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω· 8 [g] διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμὸς, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν. c Isa. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45. & 52. 11. 2 Cor. 6. 17. d Gen. 18. 20, 21. Jer. 51. 9. ch. 16. 19. e Ps. 137. 8. Jer. 50. 15. ch. 13. 10. f Isa. 47. 7, 8. g 2 Thess 2. 8. ch. 17. 16.

— δαιμόνων] So *Elz.*, *Tisch.*, and all the Cursives.—A, B have δαιμονίων, and so *Lach.*

— φυλακή] not *cage* or *prison*, but place where they are *safe*; where these ill-omened birds resort or keep their vigils, and "lead unmolested lives and die of age;" cp. Isa. xxxiv. 11. Jer. l. 39; li. 37.

3. στρήνους] *riotous luxury*. The idea contained in this word στρῆνος is further expressed in *v.* 7, by ἐστρηνίασε, and *v.* 10. The radical meaning of the word is seen in the words στρηνὴς, *streng* (Germ.), *strong*, *strenuus*, *strain*, *struggle*, conveying an idea of power showing itself in strong emotions, like the neighings of an untamed steed, exulting in its strength; or like the heavings of an Earthquake, or the burstings forth of a Volcano. Hence it is applied to describe insolence and voluptuousness breaking out into boastful vauntings of pride, and dissolute riot and revelry; like those of Babylon on the eve of her fall. Cp. *Lobeck*, ad Phrynich. p. 381, and the use of the word by the LXX in 2 Kings xix. 28, where God says of Sennacherib, τὸ στρῆνός σου ἀνέβη ἐν τοῖς ὠσί μου, "thy *rage* and *thy tumult* is come up into mine ears—therefore will I put My hook in thy nose, and My bridle in thy lips, and will turn thee back."

4. ἐξέλθατε ἐξ αὐτῆς, ὁ λαός μου] *Come forth out of her, My People*: as the Jews are called to come out of Babylon, Isa. xlviii. 20; lii. 11. Jer. l. 8; li. (xxviii. in the Septuagint) 6. 45. Cp. 2 Cor. vi. 17.

Elz. has ἐξέλθατε here; A has ἐξέλθατε, and so *Tisch.*; *Lach.* has ἔξελθε, which is in B, C.

This passage supplies an answer to the allegations of those who say, that the identification of the Apocalyptic Babylon with Papal Rome involves the supposition that the promise of Christ's presence with His Church had failed (Matt. xvi. 18; xxviii. 20), and that the Church of Christ had ceased to be visible, and had become utterly apostate. Such a supposition as that must, indeed, be disclaimed and reprobated; and the interpretation in question gives no countenance to it. The Babylon of the Apocalypse is Papal Rome; but the Church of Papal Rome never was the whole Catholic Church; there were Greek Churches, and African Churches, and Asiatic Churches, which never accepted the main errors and corruptions of Papal Rome, enforcing the doctrine of the Pope's Supremacy and Infallibility,—which are the essential characteristics of *Popery* as distinguished from, and opposed to *Christianity*. Those Churches did not accept the doctrine of the indispensable necessity of Obedience to his decrees, on pain of eternal condemnation; nor do they accept it to this day. Besides, many there were in the Communion of Rome, who did not drink all the ingredients of her cup. Nor did she *enforce* her novel doctrines on the faith of her Members, until the Council of Trent in the sixteenth century; and at that time, Churches in the West, such as the Churches of England and Ireland, wearied with her usurpations, and illumined by God's Holy Word lighted up anew with fresh radiance by the gracious influences of the Holy Spirit, *reformed themselves*. And even now, at this present time,—as this prophecy reveals,—when the cup of false doctrine in the hand of the mystical Babylon seems to have received its final infusion, in the addition of that last new article to her creed, the doctrine of the Immaculate Conception, and when that infusion seems to be making the cup of her guilt to overflow (below, *v.* 6), and also to be making God's cup of indignation to overflow upon her (cp. Ps. lxxv. 8; and above, xvi. 19); yet still, even now, the Holy Spirit, Who reads the heart, and who wrote the Apocalypse, sees *some People* of God in Rome. Now, on the eve of her fall, He cries aloud by the voice of this heavenly Angel, "Come out of her, *My People!*"

5. ὅτι ἐκολλήθησαν] *because her sins clave even to Heaven*. Observe this remarkable word ἐκολλήθησαν, *were glued*; a reading restored from A, B, C by recent Editors, instead of the weaker word ἠκολούθησαν in *Elz.* On the signification and usage of the word in the N. T., see Matt. xix. 5. Luke xv. 15. Acts v. 13; viii. 29. 1 Cor. vi. 16, 17. Cp. *Pindar*, Olymp. *v.* 29, where the metaphor is applied to describe a continued series of buildings, joined on to one another.

There seems to be a reference to the building up of the *tower of Babel*, with *slime* for mortar, that its top might *reach to heaven*. Gen. xi. 3, 4.

The sense is this: Rome was designed by God to be a holy Church, building up the spiritual fabric of sound doctrine and discipline; and building up her people into a living temple, holy and acceptable to the Lord. But instead of this, she has built up a spiritual Babel; she has built up a tower of pride. Her sins, like planks of wood, have been *attached*, and *soldered*, and stuck fast together to each other in succession, as it were by glue, or pitch, or some other tenacious cement, till at length they have *reached to heaven*. Cp. Jer. li. 9, concerning Babylon, ἤγγικεν εἰς οὐρανὸν τὸ κρῖμα αὐτῆς, ἐξῆρεν ἕως τῶν ἄστρων, and the confession of Ezra, ix. 6, "our iniquities are increased over our heads, and our trespass is *grown up into* the *heavens*," and Baruch i. 20, ἐκολλήθη εἰς ἡμᾶς τὰ κακὰ, and Ps. lxiii. 8, ἐκολλήθη ἡ ψυχή μου ὀπίσω σου.

The Babel-tower of *sin* is a tower which man builds in pride, and when its top reaches to heaven, then it is suddenly thrown down (*v.* 19).

6. ἀπόδοτε] *Render ye*. Cp. Ps. cxxxvii. 8. Jer. l. 15. 29.

7, 8. κάθημαι βασίλισσα] *I sit a Queen, and shall never see sorrow*. See Isa. xlvii. 7—9, concerning Babylon. It is remarkable, that the Church of Rome acknowledges the divine inspiration of the Apocalypse, and yet lays claim to those very qualities and attributes, which are assigned in the Apocalypse to the *Harlot*, and are there specified as the distinguishing traits and characteristics of *Babylon*. This appears as follows:—

1. The *Church of Rome* arrogates *Indefectibility*.

And the *Harlot* says here, *that she is a Queen for ever*.

2. The *Church of Rome* boasts of *Universality*.

And the *Harlot* is seated *on many waters, which are Nations, and Peoples, and Tongues*, xvii. 15.

3. The *Church of Rome* vaunts *temporal felicity*, and claims *supremacy* over all.

And the *Harlot* has *kings at her feet*.

4. The *Church of Rome* points to *the Unity* of all her members in one creed, and to their subjection under one supreme visible Head.

And the *Harlot* requires *all to drink of her cup*, *v.* 3.

Hence it appears that Rome's "*notes of the Church*" are *marks of the Harlot*: her trophies of triumph are stigmas of shame; the claims which she makes to be *Sion*, confirm the proof that she is *Babylon*.

Therefore, let no one be confounded by the wide extent, the temporal prosperity, the alleged Unity and Universality, and the

h Ezek. 26. 16. ch. 17. 2. & 18. 3. & ver. 18.

9 h Καὶ κλαύσουσιν καὶ κόψονται ἐπ᾽ αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ᾽ αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως

i Isa. 21. 9. Jer. 51. 8. ch. 14. 8.

αὐτῆς, 10 i ἀπὸ μακρόθεν ἑστηκότες, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

k Ezek. 27. 36.

11 k Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ᾽ αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, 12 γόμον χρυσοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου, καὶ βυσσίνου καὶ πορφύρας, καὶ σηρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου,

l Ezek. 27. 13.

καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου, 13 l καὶ κινάμωμον καὶ ἄμωμον καὶ θυμιάματα, καὶ μύρον καὶ λίβανον, καὶ οἶνον καὶ ἔλαιον, καὶ σεμίδαλιν καὶ σῖτον, καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

14 Καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπώλετο ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ· καὶ οὐκέτι αὐτὰ οὐ μὴ εὑρῇς.

15 Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ᾽ αὐτῆς, ἀπὸ μακρόθεν στήσονται

m ch. 17. 4.

διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, 16 m λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ

n Isa. 23. 14. Ezek. 27. 29.

ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. 17 n Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν

o ch. 5. 9. & 13. 4.

ἔστησαν, 18 ο καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες,

p Joah. 7. 6. Job 2. 12.

Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; 19 p Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν,

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long impunity, of Rome. It was prophesied by St. John that the mystical Babylon would have a wide and enduring sway, that God, in His long-suffering to her, would give her time to repent, if haply she would repent; that He would heal her, if she would be healed; but that she would *not repent*, and that her sins would at length *cleave to heaven*, and that *she would come in remembrance before God*. And when that hour arrives, then, woe will betide the Preachers of the Gospel, if they have not taken up the warning of St. John, and sounded the trumpet of alarm, "*Come out of her, My people, and be not partakers of her sins, lest ye receive also of her plagues*" (*v.* 4). See Ezek. iii. 18—20.

9. *οἱ βασιλεῖς τῆς γῆς*] *The Kings of the earth who committed fornication with her, and lived delicately, will wail over her.* A marvellous Prophecy. Some of those very Powers, who were once vassals of Rome, will one day rise against her: they will be instruments in God's hands of His retributive justice upon her; and in a mysterious transport of indignation and wild ecstasy of revenge, they will *tear her flesh* (see above on xvii. 16, 17); and yet when they have done the deed, they will *weep over her*.

The reason of this seems to be, that the *Fall* of *Rome* may perhaps be followed by a *triumph* of *Anarchy* and an *outbreak* of *Infidelity*. It will be followed by those disastrous consequences, unless the Rulers of the World, especially in States formerly subject to the Papacy, endeavour to restore and maintain *true Religion*, which is the only safeguard of Thrones. Unless they do this, *her* fall will be *their*s.

10. *μιᾷ ὥρᾳ*] *in one hour*; that is, *suddenly*, in a very *short time*. See above, xvii. 12, and below, *vv.* 16. 19, the authorities in *Wetstein*, p. 827, and the parallel in Jer. li. 8, describing the *suddenness* of the capture of Babylon, ἄφνω ἔπεσε Βαβυλών.

11—14. *καὶ οἱ ἔμποροι τῆς γῆς*] *the Merchants of the Earth weep.* The mystical Babylon is here compared to her great Assyrian prototype, the Merchant City of the Chaldees. The Church of Rome, "the general Mart of Christendom," has endeavoured to extend her spiritual traffic into all parts of the World. She affirms that her own Communion is a spiritual harbour of peace, and a haven of salvation to all; and that no one can be saved, who does not ply his vessel in the waters of her spiritual Euphrates, and have commerce with her, and bring his goodly merchandise to her spiritual emporium. See above on xiii. 16, 17, and the words of *Hooker*, quoted above, p. 248.

12. *ξύλον θύϊνον*] *thyine-wood*, "arbor vitæ;" an aromatic wood, used for incense, and for building of temples. See *Theophrast.* Hist. Plant. v. 5. *Plin.* N. H. xiii. 16. *Wetstein*, p. 826. *Billerbeck*, Flora, p. 234. It is supposed by some to be the same wood as was called *citrus* by the Romans, and to be the *white-cedar*. See *Winer*, R. W. B. ii. p. 612, art. "Thinenholz."

13. *κινάμωμον καὶ ἄμωμον*] *cinnamon and amomum*; both were used as unguents for the hair. *Lucan.* x. 166—168. *Martial*, viii. 77. *Wetstein*, p. 829. *Billerbeck*, pp. 2. 105. *Winer*, R. W. B. art. "Zimmt," ii. p. 734. *Elz.* omits *καὶ ἄμωμον*. On this figurative imagery, concerning the use of perfumes and unguents, as expressive of the lures and fascinations of spiritual harlotry, see Isa. lvii. 9. Compare also Ezek. xxiii.

— *σεμίδαλιν*] *fine flour*. Gen. xviii. 6. Levit. ii. 1, 2. *Plin.* xviii. 20.

— *ῥεδῶν*] *rhedarum*; a word of Gallic origin for a chariot of four wheels. *Quintil.* i. 5. *Isidor.* xx. 17. *Wetstein.*

— *σωμάτων, καὶ ψυχὰς ἀνθρώπων*] *of bodies, and souls of men.* The reservation of these words for the close of this long catalogue of articles of commerce, appears to be designed to remind the reader that it is a *spiritual* commerce which is here described: a commerce in bodies and souls of men; a *Spiritual Slave Trade*. Such is the commerce of Rome.

The Apostles declare that we are bought with the blood of Christ, that we have been redeemed from bondage into freedom by that inestimable price (1 Cor. vi. 20. 1 Pet. i. 18, 19), and that we must stand fast in that liberty with which Christ has made us free, and not be entangled with the yoke of bondage (Gal. v. 1), and not become the servants of men (1 Cor. vii. 23), and to know no other Master but Christ, and no other service but that of God, which is perfect freedom.

But the Church of Rome has encroached on this Christian liberty. As *Bp. Sanderson* says (iii. p. 282), "the usurpations of the Bishops of Rome upon the consciences of men, show them to be the true successors of the Scribes and Pharisees, in laying heavy burdens upon men's shoulders, which they ought not (Matt. xxiii. 4. Mark vii. 9), and in rejecting the Word of God to establish their own traditions, rather than to be the successors of St. Peter, who forbiddeth *dominatum in Cleris*." See above on 1 Pet. v. 3.

17. *πᾶς ὁ ἐπὶ τόπον πλέων*] *every one who saileth to the place.* So A, C, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*. B has *τὸν τόπον*. But the article is often omitted after prepositions, when the substantive itself sufficiently declares its own meaning without the aid of the article. See *Bp. Middleton* on the Article, part i. ch. vi., and cp. the examples in *Winer*, § 18. *Elz.* has *πᾶς ἐπὶ τῶν πλοίων ὁ ὅμιλος*.

19. *καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν*] *and they cast dust on their heads.* Cp. Josh. vii. 6. Job ii. 12.

καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

20 [q] Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ, καὶ οἱ ἅγιοι, καὶ οἱ ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρῖμα ὑμῶν ἐξ αὐτῆς.

21 [r] Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. 22 [s] Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· 23 [t] καὶ φῶς

q Isa. 44. 23. & 49. 13. Jer. 51. 48. ch. 19. 2.

r Jer. 51. 64.

s Isa. 24. 8. Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13.

t Isa. 23. 8. Jer. 7. 34. & 16. 9. & 25. 10.

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20. *καὶ οἱ ἀπόστολοι*] *and ye Apostles. Rejoice over her, O heaven, and ye Saints, and ye Apostles, and ye Prophets, for God judged your cause from out of her:* that is, He has taken your cause *out of her hands* into His own. See above, vi. 10, and below, xix. 2. Cp. Ps. ix. 4; lxxiv. 23; cxl. 12, and *v.* 24, and xix. 2. It has been alleged by some that this city cannot be Papal Rome, but is Heathen Rome, because Apostles have not been put to death by *Papal* Rome, but were martyred by *Heathen* Rome.

But it is *not* said here, that Apostles and Prophets were *martyred* by this Apocalyptic City,—though even this might be said in a certain sense; see xi. 7, 8,—but that they were wronged by her, and that God will avenge those wrongs. Papal Rome has done grievous wrong to Apostles and Prophets in many ways, especially by placing her own unwritten Traditions, and the Apocryphal Books, on a par with their divinely-inspired writings (see her own words in the IVth Session of the Council of Trent, April 8th, 1546), and by withholding the Holy Scriptures from the people (see above on xi. 9); thus doing much to hinder and frustrate their work, and to make "the Word of God of none effect." Cp. below, xix. 4.

21. *καὶ ἦρεν εἷς ἄγγελος*] *And one Angel threw a huge stone like a millstone down into the sea, and said, So shall Babylon be cast down, and never more be found.* On this use of *εἷς* see above, viii. 13. They who say that the Apocalyptic Babylon fell, when Rome was taken by the Goths, contradict this voice of the Angel; and the stones of the Roman City, still standing in stately magnificence, cry out against that exposition. But those stones will one day be cast down for ever. Cp. Jer. li. 63, 64, where Jeremiah's roll, with a stone tied to it, is made to sink into the Euphrates, as an emblem of the fall of the literal Babylon. The fall of the mystical Babylon is here represented as equally complete.

22. *φωνὴ μύλου*] *the sound of the millstone.* Cp. Jer. xxv. 10, in the original Hebrew, which St. John here follows. Some MSS. of the LXX do not mention the sound of the *millstone.*

Retrospect of the Foregoing Chapters XI.—XVII.

The awful words of the divine prophecy contained in this and the foregoing chapters, demand some practical application.

The delivery of the Little Roll to St. John, by the Mighty Angel, Christ Himself, in the Tenth Chapter, was accompanied with a commission to prophesy "upon many Peoples, and Nations, and Languages, and Kings" (x. 11).

That commission has been executed in the foregoing chapters, from the eleventh to the seventeenth inclusive: and we have now seen the vision of the future downfall of the Great City, the capital seat of the Power which is the subject of these chapters.

The Book of Revelation delivers a warning from Almighty God to the World. It proclaims the peril and unhappiness of those who are enthralled by Rome. And its prophetic and comminatory uses ought to be pointed out by Christian Ministers, and to be acknowledged by Christian Congregations. They forfeit a great blessing and incur great danger, if they neglect these divinely-appointed uses of the Apocalypse, particularly in the present age, when the Church of Rome is busily employed in spreading her snares around them, to make them victims of her deceits, prisoners of her power, slaves of her will, and partners of her doom.

Many excellent works have been composed by English Divines, in Vindication of the Church of England from the charge of Schism, preferred against her by Romish Controversialists, for her conduct at the Reformation in the sixteenth century; when she cleared herself from Romish errors, novelties, and corruptions.

It has been shown in those Vindications, that it is the duty of all Churches to shun schisms and strifes, and to *seek peace, and ensue it* (Ps. xxxiv. 14. 1 Pet. iii. 11). But it has also been shown, that Unity in *error* is *not* true Unity, but is rather to be called a Conspiracy against the God of Unity and Truth.

Doubtless there is Unity, when every thing in Nature is wrapped in the gloom of Night, and bound with the chains of Sleep. There is Unity, when the Earth is congealed by frost, and mantled in snow. There is Unity, when the human voice is still, the hand motionless, the breath suspended, and the frame locked in the grasp of Death. And doubtless there is Unity, when men surrender their Reason, and sacrifice their Liberty, and stifle their Conscience, and seal up Scripture, and deliver themselves captives to the Church of Rome. But this is not the Unity of vigilance and light; it is the Unity of sleep and darkness. It is not the Unity of warmth and life; it is the Unity of cold and death. It is not true Unity, for it is not Unity in the Truth.

Therefore, since it has been proved by Appeals to Reason, Scripture, and Antiquity, that the Church of Rome has built *hay and stubble on the one foundation laid by Christ* (1 Cor. iii. 12): that she has added to the Catholic Faith many errors and corruptions which mar and vitiate it; and since, as the Holy Spirit teaches us in the Apocalypse, it is the duty of every Church, which has fallen into error, *to repent* (Rev. iii. 3); and since Jesus Christ Himself, our Great High Priest, *walks in the midst of the Golden Candlesticks* and says, that when a Church has *left her first love*, He will *remove her Candlestick out of its place, except she repent* (Rev. ii. 5), *and strengthen the things which remain, that are ready to die* (Rev. iii. 2); and since the corruptions of *one* Church afford no palliation or excuse for those of *another*, for, as the Prophet says, *though Israel play the Harlot, let not Judah sin* (Hos. iv. 15); and, as Christ Himself teaches, though the Church of Sardis be *dead* (Rev. iii. 1), and Laodicea be *neither hot nor cold* (Rev. iii. 15), yet their sister Ephesus must *remember whence she has fallen, and do her first works* (Rev. ii. 5), and Pergamos must *repent*, or He *will come quickly, and fight against her with the sword of His mouth* (Rev. ii. 16), therefore, it was justly concluded by the best English Divines, that no desire of Unity on our part, nor reluctance on the part of Rome to cast off her errors, could exempt England from the duty of Reformation; and if Rome, instead of *removing* her *corruptions*, refused to communicate with England, unless England consented to communicate with Rome in those corruptions, then no love of Unity could justify England in complying with this requisition of Rome; for Unity in error is not Christian Unity; but, by imposing the necessity of erring as a term of Union, Rome became guilty of a breach of Unity, and the sin of Schism lies at her door.

This has been clearly demonstrated by our best English Divines; especially by Richard Hooker, Bishop Andrewes, and Archbishop Bramhall; and a careful study of that proof is requisite for all those whose duty it is to teach others.

But there are many persons who have not the opportunity of perusing their works; and they who have, will not forget that those works are the works of *men.*

Therefore, God be thanked that there is *another* work on this subject; a Work *not* dictated by *man*, but by the Holy Spirit of God; a Work, accessible to all,—the Apocalypse.

The Holy Spirit, Who foresees all things, and is the Ever-blessed Teacher, Guide, and Comforter of the Church, was graciously pleased to provide a heavenly antidote for dangerous, wide-spread, and long-enduring evils, by dictating the Apocalypse to St. John nearly 1800 years ago. He foresaw that the Church of Rome would fall away from the truth, and would adulterate it by many "gross and grievous abominations," and that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ and from hope of everlasting salvation. He foresaw, that she would exercise a wide and dominant sway for many generations, by

λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς· ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη· [24] [u] καὶ ἐν αὐτῇ αἵματα προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

u ch. 17. 6.

a ch. 7. 10. & 12. 10.

XIX. [1] [a] Μετὰ ταῦτα ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ λεγόντων, Ἀλληλούϊα, ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν,

b Deut. 32. 43. ch. 15. 3. & 16. 7. & 18. 20.

[2] [b] ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ, ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς· [3] [c] καὶ δεύτερον εἰρηκαν, Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

c Isa. 34. 10. ch. 14. 11. & 18. 18.

d ch. 4. 4, 6.

[4] [d] Καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες, Ἀμὴν, Ἀλληλούϊα.

[5] Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθε λέγουσα, Αἰνεῖτε τῷ Θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι.

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boldly iterated assertions of Unity, Antiquity, Sanctity, and Universality. He foresaw also, that these pretensions would be supported by the civil sword of many secular Governments, among which the Roman Empire would be divided at its dissolution; and that Rome would thus be enabled to display herself to the world in an august attitude of Imperial power, and with the dazzling splendour of temporal felicity. He foresaw also, that the Church of Rome would captivate the Imaginations of men by the fascinations of Art allied with Religion; and would ravish their senses, and rivet their admiration, by gaudy colours, and stately pomp, and prodigal magnificence. He foresaw, that she would beguile their credulity by Miracles and Mysteries, Apparitions and Dreams, Trances and Ecstasies, and would appeal to such evidence in support of her strange doctrines. He foresaw likewise, that she would enslave men, and much more women, by practising on their affections, and by accommodating herself, with dexterous pliancy, to their weaknesses, relieving them from the burden of thought, and from the perplexity of doubt, by proffering the aid of Infallibility; soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed; removing the load of guilt from the oppressed conscience by the ministries of the Confessional, and by nicely-poised compensations for sin; and that she would flourish for many centuries in proud and prosperous impunity, before her *sins would cleave to heaven, and come in remembrance before God* (Rev. xvi. 19; xviii. 5). He foresaw, that many generations of men would thus be tempted to fall from the faith, and become victims of deadly error; and that they who clung to the truth would be exposed to cozening flatteries, and fierce assaults, and savage tortures from her.

He foresaw these things, and wrote the Apocalypse.

In this Divine Book, the Spirit of God has pourtrayed the Church of Rome, such as none but He could have foreseen she would become, and such as, alas! she *has* become. He has thus broken her magic spells; He has taken the wand of enchantment from her hand; He has lifted the mask from her face; and with His Divine Hand He has written her true character in large letters, and has planted her title on her forehead, to be seen and read by all,—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE ABOMINATIONS OF THE EARTH" (Rev. xvii. 5).

Thus the Almighty and All-wise God Himself has vouchsafed to be the Arbiter between Babylon and Sion, between the Harlot and the Bride, between Rome and the Church. And therefore, with the Apocalypse in our hands, we need not fear the anathemas, which Rome now hurls against us. The Thunders of the Roman Pontiff are not so powerful and dreadful as the Thunders of St. John, the divine Boanerges of Patmos, which are winged by the Spirit of God.

We see also in the Apocalypse a strong appeal to Charity. Christian love longs, above all things, for the salvation of souls. It prays and labours that they who are now enthralled by Babylon may escape God's judgments, and may be saved from the fearful woes which are denounced by God upon her (xiv. 10, 11; xix. 20). Greatly, therefore, is it to be desired, that these prophecies of the divine Apocalypse were now duly pondered by all members of the Church of Rome. May God in His infinite mercy grant that the words of St. John, who was miraculously rescued from the fiery furnace at Rome (*Tertullian*, de Præscr. Hæret. *c.* 36), to behold and describe these Visions, may have power, by God's grace, *to pluck them as brands from the fire* (Zech. iii. 2).

Especially too, as years pass on, and as the judgments reserved for Rome draw nearer and nearer, and as, it may be, in the events of our own days we feel the tremblings of the earthquake which will engulf her, and behold the flashings forth of the fire which will consume her, Christian Charity will put on Angels' wings, and hasten with a Seraph's step; and will be like the heavenly Messengers despatched by God to Lot in Sodom; and will lay hold on the hands of those who linger, and will urge them forth from the door, and will chide their delay, and will exclaim,—"*Arise!* what dost thou here? Take all that thou hast, *lest thou be consumed in the iniquity of this city*" (Gen. xix. 12—16).

Especially may we here appeal to some dear friends, brothers and sisters in Christ, who have been nurtured with the same milk of the Gospel at the breast of the same spiritual Mother with ourselves; who have joined with us in the same prayers; knelt before the same altars, and walked with us side by side in the courts of our own Jerusalem; and have been carried away captive—alas! willingly captive—to Babylon.

What shall we say of them? It may be that some of us might have prevented their fall, if we had exhorted them to hear *what the Spirit saith* by the mouth of St. John. Let us, even with tears, implore them to listen—not to us, but—to our Everlasting Saviour, King, and Judge, speaking in the Apocalypse. Let us point to the cup of wrath in God's right hand, ready to be poured out upon Babylon. Let us say, in the words of the Prophet,—"*Arise ye and depart, for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction*" (Micah ii. 10).

SONG of VICTORY after the FALL of the Mystical BABYLON.

CH. XIX. 1. ἀλληλούϊα] הַלְלוּיָהּ (*praise ye the Lord*), one of the *Hebrew* words in the Apocalypse proving that whatever appertained to the devotion and glory of the Ancient People of God, is now become the privilege of the *Christian Church*. See above, Introduction, p. 145; vii. 4—13.

2. ἐξεδίκησε τὸ αἷμα τ. δ. α. ἐκ χειρὸς αὐτῆς] *He avenged the blood of His servants out of her hand.* On this use of ἐκ see vi. 10, and above, xviii. 20, and compare 2 Kings ix. 7, ἐκδικήσεις τὰ αἵματα τῶν δούλων μου ἐκ χειρὸς Ἰεσαβὲλ, and Ps. lxxviii. 11.

3. καὶ ὁ καπνὸς αὐτῆς] *and her smoke ascendeth for ever and ever.* Another proof that the destruction of the Mystical Babylon will be *final*, and that therefore Babylon cannot be Heathen Rome. See above, xviii. 21, and preliminary note to chapter xvii., p. 245.

4. καὶ ἔπεσαν] *and the Twenty-four Elders, and the Four Living Creatures fell down and worshipped God Who sitteth on the throne, saying Amen, Hallelujah.* The voice of the Two Testaments (see above, iv. 4—8) will be lifted up in praise to God for the Judgments executed by Him on the Harlot City, which has corrupted the Faith delivered to the Church in Holy Scripture, and has done wrong to Holy Scripture by placing her unwritten Traditions on a par with it, and by exalting the Apocrypha to a level with the Canonical Books, and by withholding the Scriptures from the people, and by elevating her own Latin Version to a position of not less, even *if not greater*, authority, than the inspired Originals themselves. Cp. above, xviii. 20.

5. αἰνεῖτε τῷ Θεῷ] *give ye praise to God.* On the dative see *Winer*, § 31, pp. 187, 188.

6 [e] Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων, Ἀλληλουΐα, ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ· 7 [f] χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. 8 [g] Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστι τῶν ἁγίων.

9 [h] Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ Ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι οἱ ἀληθινοί εἰσι τοῦ Θεοῦ. 10 [i] Καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.

11 [k] Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθ-

e ch. 11. 15, 17. & 12. 10.
f Matt. 22. 2. & 25. 10. Luke 14. 16.
g Ps. 45. 14, 15. Ezek. 16. 10.
h Matt. 22. 2. Luke 14. 16. ch. 21. 5.
i Acts 10 26. & 14. 4. 1 John 5. 10. ch 12. 17. & 22. 8.
k ch. 3. 14. & 6. 2.

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6. ὅτι ἐβασίλευσε ὁ Θεός] *because God the Omnipotent reigned*, i.e. *showed Himself to be King*, by subduing His Enemies. See above, xi. 17.

6, 7.] The Marriage Feast of the Lamb and of the Bride. Ὁ Γάμος is the Marriage *Feast*. See John ii. 1—3.

The *destruction* of the faithless *Harlot* having been described, now follows the Vision of the bliss and glory of the *faithful* Woman, the Church, that had been persecuted by the Dragon, who gave his power to the Beast on which the Harlot sat (xii. 1—17; xiii. 2. 4; xvii. 3). The faithful Woman is now revealed as the Bride.

8. καὶ ἐδόθη αὐτῇ] *And it was given to her.* Justification is a free *gift*. Cp. Rom. v. 20, 21.

— τὸ γὰρ βύσσινον] *for the fine linen is the righteousnesses of the Saints.*

The word δικαίωμα declares the *state* of men made righteous and declared righteous by God (see on Rom. v. 18); and this condition is due to their baptismal incorporation in Christ, Who is "Jehovah Justitia nostra," the *Lord our Righteousness* (see on 1 Cor. i. 30. Rom. iii. 24. 26; v. 21), and to the sanctifying influences of the Holy Ghost, received by those who abide as living and healthful members in His body, and as fruitful branches in Him Who is the true Vine (John xv. 1—4).

The *plural* δικαιώματα intimates the large freeness of the righteousness bestowed by the infinite merits of Christ's obedience and sufferings, for man's justification; and the copious abundance of the outpouring of the graces of the Holy Spirit procured thereby for men.

This use of the *plural*, the "pluralis excellentiæ et majestatis" adopted from the Hebrew (cp. Isa. lxiv. 6. Ezek. xxxiii. 13. Dan. ix. 18, and *Schroeder*, Inst. Hebr. Reg. 100), is frequent in the Apocalypse. Cp. σάρκας, xvii. 16; xix. 18. 21. αἰῶνες, i. 6. 18, and in nine other places. In xviii. 24 B has αἵματα.

9. καὶ λέγει μοι, Γράψον] *and he saith to me, Write: blessed are they that have been called to the Marriage Feast of the Lamb.* Compare the declaration above, xiv. 13, *Blessed are the dead that die in the Lord.* The state of blessedness *here* described is consequent on that *other* state of blessedness which had been announced there. *That* was the bliss of *Paradise; this* is the bliss of *Heaven.*

Warning against Creature-worship.

10. ἔπεσα—προσκυνῆσαι] *I fell down to worship him, but he saith to me, See thou do it not.* See below, xxii. 8, 9, and above on Acts x. 25, 26. Matt. iv. 10.

Here is a strong contrast to the claim made by the Antichristian Power above described, exacting *adoration* from all. See above on xiii. 4. 8. 12. 15.

The action of paying homage to superiors is *not* condemned here; but only such an action of homage as might be *interpreted* to be one of worship paid to them *independently* of God, or in *opposition* to God, under circumstances when worship ought to be directed to God.

It is said here, that he fell down before the feet of the Angel *in order to worship him;* and it is said, in xxii. 8, that he "fell down *in order to worship before the feet of the Angel.*" Observe the difference of those two acts; but *both* are condemned. We are not to imagine that the Apostle and Evangelist, St. John, designed to pay to the Angel *such honour* as he must have known to be due to God alone; but yet he is reproved by the Angel, "See thou do it not." Therefore these two passages of Scripture, and that in Acts x. 25, 26, contain a warning, not only against all such acts of worship as are directed by the *worshipper himself to any* Being beside God, but also against such acts of adoration as might be *construed by others* into acts paid to some other Being besides Him.

Here is a refutation of those who seek to exculpate the *Image-worship* of the Church of Rome, on the plea that she does not teach that Images are to be worshipped with the same adoration as is due to God. What her *doctrine* may be on this matter, is of little consequence. Her *practice* leads away her people from the worship of God, the only true Object of adoration, to the worship of the creature.

This warning is aptly introduced here, inasmuch as Creature-worship is one of the sins which causes the Fall of Babylon just described.

— σύνδουλός σου] *I am a fellow-servant with thee and with those who hold fast* (see xii. 17) *the witness of Jesus*, the testimony which *He* witnessed, "Who is the True and Faithful Witness" (i. 5; iii. 14. See 1 Tim. vi. 13), and the testimony which He has delivered to be witnessed by all men concerning Himself. See i. 2. 9; xii. 17; xx. 4. 2 Tim. i. 8. 1 John v. 10.

— τῷ Θεῷ προσκύνησον] *Worship thou God, for the witness of Jesus is the spirit of Prophecy.* Do *not* worship *me*, for I am a fellow-servant with thee and with those who hold fast the witness of *Jesus*, the Son of God, Whom *all the Angels worship* (Heb. i. 6). *Worship thou God.* Let thy worship be paid to the Son Co-equal with the Father, and to the Father in Him, as the worship in heaven is paid, as thou hast seen (see above, v. 13); *for the witness of Jesus is the spirit of Prophecy.* This saying is to be understood both subjectively and objectively. The witness which God gives of Jesus, and the witness which Angels and men must give of Him, *is the spirit of Prophecy;* it animates the whole; to Him give all the Prophets witness (Acts x. 43); to Him the Holy Spirit bears witness, Who speaks in them (2 Pet. i. 21. 1 John v. 6). The Spirit also, Who speaks in the Prophets, is the Spirit of *Jesus Christ;* see on 1 Pet. i. 11. He is the Divine Logos, the Author of all Prophecy. The Apocalypse is from Him; see above, i. 1, and xxii. 16. This saying, it will be seen, aptly illustrates the next Vision.

The Army of Christ, riding, as King of Kings, on the White Horse.

11—16. καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον] *And I saw heaven opened, and behold a White Horse; and He that sitteth upon him called Faithful and True, and in righteousness He doth judge and make war. His eyes as a flame of fire, and on His head many crowns; and He hath a name written, that no man knoweth but He Himself. And clothed with a vesture dipped in blood: and His name is called The WORD of GOD. And the armies in heaven were following Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth forth a sharp two-edged sword, that with it He should smite the Nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of God Omnipotent. And He hath on His vesture and on His thigh a Name written, KING OF KINGS, AND LORD OF LORDS.*

Christ, the Rider on the *White Horse*, who had been revealed in the First Seal, at the beginning of the Christian era, *going forth conquering and to conquer* (see above, vi. 2, and Ps. xlv. 3—7), is now seen at the end. He is the Alpha and Omega of the Apocalypse (i. 8; xxi. 6; xxii. 13). *The witness of Jesus is the spirit of Prophecy*, v. 10.

This passage, *vv.* 11—16, is quoted by *S. Irenæus* (iv. 20. 11, p. 632, Stieren; p. 336, Grabe), who refers to this book, as

ήμενος ἐπ' αὐτὸν καλούμενος Πιστὸς καὶ Ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ
l ch. 1. 14. & 2. 18. πολεμεῖ· 12 l οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ
m Isa. 63. 2, 3. John 1. 1. 1 John 1. 1. διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· 13 m καὶ
περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ κέκληται τὸ ὄνομα
n Matt. 28. 3. ch. 4. 4. & 7. 9. αὐτοῦ, Ὁ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ. 14 n Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.
o Ps. 2. 9. & 76. 13. Isa. 11. 4. & 63. 3. 2 Thess. 2. 8. ch. 2. 16, 27. & 12. 5. & 14. 19, 20. & ver. 21. 15 o Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ
τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ
p 1 Tim. 6. 15. ch. 17. 14. τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος·
16 p καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον,
ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.
q Jer. 12. 9. Ezek. 39. 17. 17 q Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ
λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε
εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, 18 ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας
χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ'
αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν τε καὶ
μεγάλων.
19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν

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written by "John, the Disciple of the Lord." See above, *Introduction*, p. 154.

It is also cited in part (*vv.* 11—13) by the Scholar of Irenæus, *S. Hippolytus*, in Noët. § 15, p. 53, ed. Lagarde.

The old Latin Version of *Irenæus* (the original Greek is not preserved there) has on *v.* 13, *aspersum* for *βεβαμμένον*, and *S. Hippolytus* has *ἐῤῥαντισμένον*, *sprinkled*, and he explains it as referring to Christ's own blood, by which the Incarnate Word cleansed the world.

12. *διαδήματα πολλά*] *many diadems*; or, *royal crowns*. In the First Seal Christ had been revealed as wearing a crown of *Victory* (*στέφανος*), for, He is ever *conquering*. Here He has *many diadems* of *royalty* (cp. xii. 3), for He is *King of Kings* (xvii. 14; xix. 16); and the *kingdom of the World* will become the *Kingdom of Christ* (xi. 15). Both the attributes of Christ, as the Everlasting *Conqueror*, and Universal *King*, are combined in the prophecy of David, Ps. xlv. 3—7, "The people shall be *subdued* unto Thee. Thy seat, O God, endureth for ever; the *sceptre* of Thy *Kingdom* is a right sceptre."

— *ὄνομα—ὃ οὐδεὶς οἶδεν*] *a Name written which no one knoweth but Himself*; no man can comprehend its depth and height and breadth. Compare ii. 17, and Matt. xi. 27, and Judges xiii. 18.

13. *ὁ Λόγος τοῦ Θεοῦ*] *the WORD of GOD*. See on John i. 1, and on Tit. i. 3.

15. *πατεῖ τὴν ληνόν*] *He is treading the winepress of the wine of the fury of the wrath of God*. When He comes forth as the *Rider* on the *White Horse*, He is doing a work of God's retributive justice. When riding forth in His Majesty, and trampling His enemies beneath the feet of His War-horse and of those who follow Him, He *is treading the winepress of the wine of the fury of the wrath of God*. Hence we may explain the combination of the *two metaphors* in xiv. 19, 20, where it is said that the "*winepress* (of the wrath of God) was trodden without the city; and the blood of the *winepress* came up to the *bridles* of the *Horses*:" see note there. On the difference between *θυμὸς* and *ὀργή*, see Rom. ii. 8.

Invitation to the fowls of heaven to come and feast on the carcases of God's enemies, lying on the battle-field of His Victory.

And I saw an Angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in mid-heaven, Come and gather yourselves together unto the great supper of God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, both free and bond, both small and great.

17. *εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ*] *to the great supper of God*. So A, B.—*Elz.* has *τοῦ μεγάλου* for *τὸ μέγα τοῦ*. *Christ* is He Who is here designated as God. See *Dr. Waterland*, Moyer Lectures, vi. vol. ii. p. 129, who, adopting the reading, "*of the great God*," says, "If it be considered that our blessed Saviour is styled *King of Kings and Lord of Lords* (*v.* 16), a very little before the mention of the supper of the *great God*, and that the Apostle goes on speaking of *Christ* described as sitting *on the Horse* (*v.* 19; cp. 11), and as *slaying* those whose *flesh* was to be given to the *fowls* (*v.* 21), that is, as *providing* that very *supper* which is called (*v.* 17) *the supper of the great God*, because the *great God provides or makes it*: if we lay these things together, we shall be inclined to think that this Text of the Revelation is another evidence of the *Son's* being styled 'the *great God*:' and so helps to confirm our interpretation of the text in Titus ii. 13."

The supper here described is that of a *feast* after a *sacrifice*. God is glorified *in*, and *over*, His enemies, who rebel against Him. See Rom. ix. 17. Religious Kings and Nations which offer themselves a *willing sacrifice* to God for His honour and service, are *blessed*, for they are called to the *Marriage Supper* of the *Lamb* (*v.* 9). *But*, if Kings and Nations do *not* honour Christ, if they do not obey Christ, but rebel against Him, then they will be like slain carcases, on which the fowls of the air will feast, as on a battle-field. They will be slain as *sacrifices* to His wrath and indignation.

This imagery is derived from Hebrew Prophecy. See Isa. xxxiv. 6, "The *Lord* hath a *sacrifice* in Bozrah;" and Jer. xlvi. 10, "The Lord hath a *sacrifice* in the north-country, by the river *Euphrates*;" and Ezek. xxxix. 17, 18, "Speak unto every *feathered fowl* . . . Gather yourselves unto *My sacrifice* . . . that ye may *eat flesh* and *drink blood*; ye shall eat the flesh *of the mighty*, and drink the *blood of the Princes of the earth*." Zeph. i. 7, "The Lord hath prepared a sacrifice, He hath bidden His guests." Cp. Rom. ix. 17, and 2 Cor. ii. 14—16.

18. *σάρκας*] *flesh*. Observe the word repeated five times and in the *plural*, to denote the *completeness* and *universality* of God's retribution, and the destruction of His foes. See above, *v.* 8.

Christ's Victory over the Beast and the False Prophet, and their Associates.

19—21. *καὶ εἶδον τὸ θηρίον*] *And I saw the Beast, and the Kings of the Earth, and their armies gathered together to make war against Him that sitteth on the Horse and against His army.*

And the Beast was seized, and his Ally the False Prophet (*ὁ μετ' αὐτοῦ ψευδοπροφήτης, his False Prophet that was with him.* So B and other authorities, and *Tisch.*) *that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into the lake of fire that burneth with brimstone. And the remnant were slain with the sword of him that sitteth upon the horse, which* (*sword*) *went forth out of his mouth: and all the fowls were filled with their flesh.*

Here is an ampler description of the Battle pre-announced in the Sixth Vial (xvi. 13—16), when *preparations* were made for it. Cp. xvii. 13, 14. The *Battle* itself does not take place till now. Hence the article *τὸν πόλεμον*, *the* battle of Armageddon, there mentioned by anticipation. See xvi. 16.

Thus we are now brought again to the eve of the end.

συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

20 [r] Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ψευδοπροφήτης, ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν θείῳ.

r Deut. 13. 1. Dan. 7. 11. Matt. 24. 24. ch. 13. 12. &c. & 14. 10. & 16. 14. & 20. 10.

21 Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. 1 [a] Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν a ch. 1. 18.

Observe the sequence of events.

The Mystical *Babylon is now fallen* (xviii. 2; xix. 2).

After her fall, *the Beast* and *False Prophet* still survive, and they muster their forces against Christ, and rise up against Him in a great rebellion, called the conflict of ARMAGEDDON, or HARMAGEDON. See xvi. 16. They are there routed by Christ, and His army; and the Beast and False Prophet are seized and cast into the Lake of Fire (xix. 20).

And now there remains one great Enemy, *the Dragon, the old Serpent, who is the Devil and Satan*, who had formerly used the Beast as his agent (xiii. 2), but now, being deprived of his instrumentality, will break forth in a spirit of reckless desperation, and rage with open fury and bold blasphemy against Christ and the Church.

This will be the final struggle; which is now to be described.

But, *before* this description, the Prophecy *re-ascends* once more to the *first age* of Christianity, by a process of *recapitulation* characteristic of the Apocalypse, and indeed of all sacred Prophecy, especially of the prophecies of Daniel and Zechariah, which are the groundwork of those of the Apocalypse; and St. John now proceeds to give a summary view of what *had been done* by Christ for His people ever since the Incarnation.

Thus the gracious purposes of His FIRST ADVENT are harmoniously and beautifully connected and blended together with the glorious triumphs of His SECOND ADVENT, and with the everlasting joys of the Heavenly Jerusalem.

CH. XX.] Summary and Final RECAPITULATION.

Prophetic view of Christ's dealings with His faithful servants from His FIRST ADVENT, even to the last age of the World.

[1] 1—7. καὶ εἶδον] *And I saw an Angel coming down from heaven, having the key of the bottomless pit* (or *abyss*) *and a great chain upon his hand. And He laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and He bound him a thousand years, and He cast him into the bottomless pit* (or *abyss*), *and shut him up, and set a seal upon him, in order that he might not deceive the nations any more, till the thousand years shall have been fulfilled; after that he must be loosed a little season.*

And I saw thrones, and some sat upon them, and judgment was given unto them: and the souls of them that had been beheaded for the witness of Jesus, and for the Word of God, and of them who worshipped not the Beast, nor his image, nor received his mark upon their forehead, and upon their hand; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not until the thousand years should have been finished.

This is the First Resurrection.

Blessed and holy is he that hath part in the First Resurrection: on these the Second Death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

In order to understand the scope of this Vision, some previous considerations are requisite;

In the *first Seal*, St. John had seen a Vision of Christ coming forth at His First Advent, *conquering, and in order that He might conquer* (vi. 2).

But in the following *Seals*, it had been revealed that Christ would have many powerful *enemies* to encounter; and that the servants of Christ would have many severe *sufferings* to endure, even to the end of the World (vii. 14).

The Vision also of the *Trumpets* has displayed the working of many worldly Powers rebelling against Christ, and persecuting His servants (viii. 7; ix. 21).

Further, the *Little Roll* introduced a Prophecy concerning a spiritual form of Antichristianism, corrupting the true Faith, and waging war with the Saints of God, chaps. x.—xvii.

It might therefore be *objected*, that Christ had *not conquered*; that on the contrary He had been overcome by the Evil One, and had been unable to defend His Church.

In order to *remove* this *objection*, and to justify God's ways to man, St. John *re-ascends* in the present Vision to the *first* age of the Gospel. He *reverts* to the *Incarnation* and *Passion* of Christ, and reveals what He *did* at His *First Advent*, and would ever *continue* to do.

He beholds *an Angel coming down from out of heaven, who holds the key of the bottomless pit, or abyss.* This Angel is CHRIST. He, and He alone, *holds* the key of the *abyss*. That key may be sometimes *given* to others (see ix. 1), but Christ alone *holds* it as His own (see i. 18). The Angel binds Satan: Christ, and He only, can bind the strong man, and cast him into the abyss.

On such grounds as these, all the ancient Expositors were agreed, that this Vision is a *recapitulation*, and is *not* a *continuation* of the Visions which had preceded in the nineteenth chapter.

The Angel here is Christ. This is generally allowed. But Christ in the *preceding* chapter was revealed as the WORD of GOD, riding on the White Horse, at the head of the Armies of Heaven (xix. 11—21). The scene has been changed. Christ is here called an *Angel*. He comes as a *Messenger* from Heaven. He comes down on a gracious embassy. He is displayed in a new character, binding Satan. Therefore this Vision in the twentieth chapter is *not* a *continuation* of that in the nineteenth.

Christ *bound* Satan, at His *First Advent* from heaven. Christ was the Woman's promised Seed, who bruised the Serpent's head (Gen. iii. 15). He is the Stronger One, as He Himself says, who entered into the strong man's house and *bound* him (Matt. xii. 29). He overcame Satan by dying on the Cross, and by raising Himself, and took from him his armour wherein he trusted, and spoiled his goods (Luke xi. 22). He was manifested at His Incarnation for this purpose, "that He might *destroy the works of the Devil*" (1 John iii. 18). He gave authority over Devils to His Apostles and His Disciples (Matt. x. 7. Mark iii. 15). He said, "Behold, I give you power to tread on serpents and scorpions, and over *all* the power of the Enemy" (Luke x. 19).

Therefore the Apostles declare to *all Christians*, that He will "bruise Satan under *their* feet shortly" (Rom. xvi. 20), and that even the weakest among them is by Christ's power stronger than Satan, and can "quench all the fiery darts of the Evil One" (Eph. vi. 16). "Resist the Devil," they say, "and he will *flee from you*" (James iv. 7).

Such was Christ's act and deed at His *First Advent*.

Having such testimonies of Holy Scripture to that effect, we cannot admit, with some, that the Devil *has not now been bound*, although we see that many persons are taken captive by him. Cp. 2 Tim. ii. 26. 1 Pet. v. 8.

Holy Scripture represents Satan as vanquished and bound by Christ. Christ *has done* this work for the benefit of *all Christians*. Nothing can harm those who are followers of that which is good (1 Pet. iii. 13). The Evil One toucheth them not (1 John v. 18). No one can pluck them out of Christ's hand (John x. 28). Satan *is* vanquished and *is* bound to *all*, who do not recklessly *loose* him by their sins, and arm him against themselves.

The present prevalence of evil, and the exercise of Satan's power in this world, affords therefore no objection to this interpretation of this passage. This Interpretation was adopted by ancient Expositors, after careful examination of the meaning of this chapter; and it was received by the universal consent of the

b 2 Pet. 2. 4. ch. 12. 9.
c ch. 16. 14, 16. & ver. 8.
d Dan. 7. 9, 22, 27. Matt. 19. 28. Luke 22. 30. Rom. 8. 17. 1 Cor. 6. 2, 3. 2 Tim. 2. 12. ch. 3. 16. & 5. 10. & 6. 9—11. & 13. 12, &c.

τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ· 2 [b] καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, 3 [c] καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

4 [d] Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρῖμα ἐδόθη αὐτοῖς· καὶ

Christian Church, both Eastern and Western, from the fifth to the fifteenth century.

Therefore we may safely conclude, that the *binding of Satan*, here mentioned by St. John, *has been already* effected by Christ; that it *was* effected by Him at His *First Advent*, by His Death, Resurrection, Ascension, and sending of the Holy Ghost from heaven, and by the Preaching of the Gospel of His Kingdom, and of the gracious tidings of Salvation to the World.

The *commencement* of the *Thousand Years* here mentioned, —whatever that period may signify,—is to be dated from the First Coming of Christ.

St. John himself authorizes this interpretation by another similar phrase in the Apocalypse. He has said in the first Seal, that Christ went forth at His *first* Advent, "*conquering*, and *in order that He might conquer*" (ἵνα νικήσῃ), vi. 2. And he says here, that Christ "bound Satan, *in order* that he might not any more *deceive* the Nations" (ἵνα μὴ πλανήσῃ). Both phrases are alike. Both declare Christ's will and deed: though, alas! in too many cases His gracious purposes are frustrated by man's sin. It cannot rightly be alleged, that Christ *has not* bound Satan, because some *unloose* him against themselves. It might as well be argued, that Christ has *not gone forth* on the White Horse, *in order to conquer* Satan; because some allow themselves to be *conquered* by him.

Man's sin is not to be alleged in contravention to Christ's power and love. Christ *has* done *His part*. St. Paul says, that God by His mercy "*saved* us" (Titus iii. 5; cp. Rom. viii. 24. 30); and yet many destroy themselves. God does His part to save us, but He does not take away our *free-will*. We may still choose evil, and reject good. We may choose death, and reject life. We may choose the shame and misery of being slaves to Satan, and reject the perfect freedom of serving God.

2. ἔδησεν αὐτόν] *He bound him a thousand years.*

How, it may be asked, can this act of binding be *past? A thousand years* have now elapsed from the first Advent of Christ, and Satan was not loosed at their expiration.

To this it may be replied, that the numbers in the Apocalypse are to be understood *figuratively*. See note above on chap. xi. at end.

There is no instance in the Apocalypse where the number *a thousand* is to be understood *literally*.

This number—the cube of ten—represents a *quality*. It has a prophetical value and spiritual significance. It is generally combined with expressions significant of *completeness*. Thus the total number of the sealed are 144 *thousand*; 12 *thousand* from each of the 12 Tribes (see above, vii. 4—9). The men slain by the earthquake in the sixth Trumpet are 7 *thousand* (xi. 13). The breadth of the heavenly city is 12 *thousand* furlongs (xxi. 16).

What, then, is the meaning of the term a *Thousand Years?*

Among the Jews the term *three years and a half* was a chronological expression significant of a time of *suffering* (see above on chap. xi. at the end). And the term *a thousand years* was a chronological expression which designated the *Day of the Messiah*, or the time of the *dispensation of Christ*. See the Rabbinical authorities in *Wetstein*, ii. p. 836. "*Dies* Messiæ *Mille Anni.*" The former of these chronological symbols—*three years and a half*—has been adopted in the Apocalypse, so also has the latter.

To Christianize Jewish language and ideas was one of the main purposes of the Apocalypse (see above, *Introduction*, pp. 144, 145); and this phrase, "*a thousand years*," may have been employed to teach the Jews that their long-expected Messiah, the Prince, *was now come*: that "*the Day*" had now dawned which their ancient Prophets and Kings had desired to see. Luke x. 24. John viii. 56.

S. Augustine has examined this question with great diligence in his treatise de Civitate Dei, xx. 7—9, and his opinion is of more value, because he himself had been once inclined to adopt millenarian opinions, but afterwards saw cause to reject them (xx. 7).

He, and *all* the *ancient Expositors* of the Apocalypse *after his age*, were unanimously of opinion, that the *thousand years* during which Satan is bound by Christ, represent *the whole time of the Gospel Dispensation* from the *First Advent* of Christ until the time of the *last Persecution*, when Satan will be loosed, and rage with impious fury against God and His Saints.

This opinion, which assigns a *figurative* meaning to the *thousand years*, is more entitled to respect, because it was held by Expositors who lived *before* the expiration of a *literal* period of a thousand years from the first Coming of Christ: and therefore it cannot be said that this exposition was devised in order to meet any supposed difficulties arising from their exposition, which assigns the binding of Satan by Christ to the time of His first Advent.

3. ἔβαλεν αὐτόν] *He cast him* into the *abyss*. The *abyss* is *not the lake of fire*: into which Satan will *not* be cast till the end of the world (see on Matt. viii. 29; xxv. 41; and below, *v.* 10); but it is the *present abode* of evil spirits. It is the place into which they were sent by Christ after His Incarnation and Passion. See note above on Luke viii. 31, and Eph. ii. 2; and above, ix. 1.

— ἐσφράγισεν] He *set a seal* upon him, *in order that he might no more deceive the nations*. *Elz.* has πλανήσῃ here, and this reading is retained in the text, it being authorized by A, and many Cursive MSS., and so *Lachmann*. But it is observable that B, and very many Cursive MSS. (see *Scrivener*, p. 557, and the present Editor's Collection of Collations of MSS. of the Apocalypse) have ἵνα μὴ πλανᾷ, *in order that he may not deceive*; and this latter reading has been received by *Tischendorf*, *Tregelles*, and *Bloomf.*, and it confirms the interpretation now given of this Text. The Angel, who is Christ, bound Satan in order that he *may not deceive* the Nations at *this present* time—even when the Apocalypse was written. Whichever reading is adopted, this verse refutes the theory of *Millenarians*, who suppose that St. John is here describing a personal reign of Christ and His Saints upon earth for a thousand years in perfect holiness and bliss.

It cannot be imagined, that after such a blessed state of things, there would be a multitude of godless nations, such as are here described, suddenly rising up in rebellion against Christ, "in the four quarters of the earth, Gog and Magog, in countless multitudes, like the sand of the sea." See *v.* 8.

Observe the striking contrast. Christ has done to Satan, for the whole time of the Gospel, what Satan did to Christ for *three days*. Satan, by the hands of his own agents, arrested Jesus, *bound* Him, cast Him into '*the lowest pit*' (Ps. lxxxviii. 5), *set a seal* upon His sepulchre, and set a watch over Him, in order that "*the deceiver*," as they called Him (Matt. xxvii. 63), might no more trouble them.

But Christ by His Death "overcame him that had the power of death, even the Devil" (Heb. ii. 14). He entered "the house of the strong man" (Matt. xii. 29), and *bound* him, and *cast him into the abyss, and set a seal upon him*, in order that he *might no more deceive the Nations*; and when He raised Himself from the dead, He gave command to His Disciples to go into all the world, and baptize *all Nations*. Matt. xxviii. 19.

Observe also the contrast which follows.

4. εἶδον θρόνους] *I saw thrones, and some sat* (literally, *took their seats*) *upon them, and judgment was given to them*, and I saw *the souls of them who had been beheaded* (observe this remarkable word *beheaded*, πεπελεκισμένων) *for the witness of Jesus, and for the Word of God, and of those who did not worship the Beast . . . . and they lived and reigned with Christ a thousand years.*

"I saw the *souls*"—he does not say, "*bodies*:" here is a refutation of the *millenarian* interpretation. See below, p. 262.

St. John is here speaking of the *first age* of Christianity. We are *brought back* to that first age of the Gospel by the remarkable word πεπελεκισμένων, *those who had been beheaded with an axe*. The πέλεκυς, *securis*, or *axe*,—the *fasces*,—was the badge of *Roman* power. See *Virgil*, Æn. vi. 820. This word takes the reader back to the time of those who suffered as Martyrs by the hands of the Beast in its *imperial* form in *heathen Rome*, who executed judicial punishment by the πέλεκυς, or *securis*, which, as *Wetstein* justly observes, was a "*supplicium Romanum.*" And from that time the reader is carried *forward* to those *other* Martyrs who suffered under the power of the *Beast* in its Papal form.

τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον, οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

5 Οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. e Isa. 61. 6. 1 Pet. 2. 9. ch. 1. 6. & 2. 11. & 5. 10.
Αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 e Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ

The Pagan and Papal *Persecutors* of these Martyrs sat upon *thrones* executing *judgment*, and condemned them to *death*.

But let no one be deceived by such a spectacle as that;

I saw thrones (says St. John), and they took their seats upon them, and *judgment* was given to them; that is, judicial authority and dignity was bestowed upon them; and I saw the *souls* of them that had *been beheaded* for the witness of Jesus, and they *lived* and *reigned with Christ* a thousand years.

"In the sight of the unwise they had *seemed to die*; but their hope was full of immortality" (Wisd. iii. 4). As to their *bodies* they did indeed *die*; but St. John says, "I saw their *souls*," I was enabled to see what man could not see—their *souls*; I saw the state of their *souls after death*. I, who had seen *those souls* under the *altar* (see vi. 9), on which their blood had been poured out as a sacrifice, saw them again now; I saw that they *lived*. The *deathday* of the Martyrs was their *birthday*. Life on earth was to them like death, compared to *that* life which they now live, and which alone deserves to be called *Life*. For their Lord had said, He that *findeth his life* (ψυχὴν) shall lose it, and he that *loseth his life* (ψυχὴν) for My sake shall *find it* (Matt. x. 39), he shall *generate* it *alive*, ζωογονήσει (Luke xvii. 33), he shall preserve it unto eternal life, ζωὴν (John xii. 25. See above, xii. 11).

Their Persecutors therefore, who sate on *thrones* and executed *judgment* in this world, and condemned the Martyrs to *death*, did, in fact, send them *forth from* death *into life*; and they sent them *upward* to *sit* on *thrones* with Christ, and to pronounce *judgment* on the World which condemned them; see note on 1 Cor. vi. 2, 3. And therefore it is said of the *saints*, "they shall *judge* the Nations, and have *dominion* over the people, and their Lord shall reign for ever" (Wisd. iii. 8).

One of the noble army of Martyrs, a disciple of St. John, *S. Ignatius*, Bishop of Antioch, longing for the death to which he had been condemned, thus speaks to the Christians of Rome, where he was about to suffer martyrdom, "My *birthday* is now at hand; suffer me to *live*, do not desire me to *die*, permit me to be an imitator of the passion of my God. Suffer me to see the pure light of day:" *Ignatius* ad Rom. c. 6 (see above on John xvi. 21. Acts ii. 24). And St. Paul said, "I long to depart and *to be with Christ*, which is far better:" see on Phil i. 23. And, *S. Augustine* says (Serm. 299), "Was not the mother of the Maccabees a true mother, when she persuaded her sons to die as *Martyrs* (2 Mac. vii.)?"—"Planè filiis meis *vitam* persuadeo, ad *mortem* cohortando," "I persuade them to *live* when I exhort them to *die*," for the Martyr's *death* is the gate of endless *life*.

This Vision therefore was designed to justify God's ways to man, and to afford a cheering assurance to Christians under all the persecutions which might rage against them, from the age of St. John to the end of time, that in every age of the Gospel Christ had kept, and would keep, *Satan bound*; that He *had preserved*, and *would preserve*, *His own*; that He *had conquered*, and would continue to *conquer*; and that He would enable all His faithful *to be more than conquerors* (Rom. viii. 37), even as He had conquered; and to *live* by *dying*, and to *reign* by *suffering*. To them all the promise is, "Be thou faithful unto *death*, and I will give thee the crown of *life*," Rev. ii. 10.

This Scripture reveals the happiness of the *disembodied soul* in the interval between Death and Resurrection.

They lived a thousand years. The *souls* of the Martyrs lived after their death, *before* the resurrection of their *bodies*. The *souls* of holy men are not separated from communion with the Church, after their dissolution from the body. The faithful are members of Christ's mystical body, after their death. They gain a new life by death: therefore we read, "*Blessed* are the *dead* who die in the Lord, *even from that time*, saith the Spirit, that they may rest from their labours" (Rev. xiv. 13). Therefore even now they reign with Christ, and are "made to sit in heavenly places with Him," Eph. i. 20; ii. 6.

St. John here mentions the souls of the *Martyrs* only, because *they* especially *reign* when they *die*, in that they have fought for the truth even unto *death*. *S. Augustine* (de Civ. Dei, xx. 9). But, as the ancient Expositors observe, this Scripture is consolatory *to all*. "I am the Resurrection and the Life (saith Christ); he that *believeth* in Me, though *he die* (κἂν ἀποθάνῃ), yet shall he *live*: and he that liveth and believeth on Me shall *never die*" (John xi. 25, 26). "If a man keep My saying he shall *never taste of death* (John viii. 51), he has passed from death *unto life*," John v. 24. Cp. John iii. 16; vi. 40. 47.

Every faithful Christian is a *Martyr*, or Witness, of Christ.

In the Sacrament of Baptism we, who before were dead *in* sin, became dead *to* sin (Eph. ii. 1. Rom. vi. 2); and we renounced the Devil, and began our Martyrdom to Christ by professing our belief in Him; and we died to the old Adam, and were born into Christ, and were made sons of God by adoption in Him. Therefore Baptism is called in Scripture a *Resurrection*. "Buried with Him in Baptism, wherein ye *are risen* with Him through faith in the operation of God" (Col. ii. 12. Rom. vi. 4). "Reckon ye yourselves to be dead unto sin, but *alive* unto God through Jesus Christ our Lord," Rom. vi. 11. Cp. Gal. ii. 19. 1 Thess. v. 10. See further below, *v.* 6. "This is the *first Resurrection*."

5. οἱ λοιποὶ τῶν νεκρῶν] *The rest of the dead lived not*—that is, they remained dead—*till the thousand years should have been finished.* On the sense of τελεσθῇ, see *Winer*, § 41, p. 266.

Elz. has δὲ after *οἱ* here, but this is not in the best MSS. and Editions.

After the crisis of the last struggle, they will revive "to shame and contempt" (Dan. xii. 2) at the General Resurrection. See *Andreas* here, in Catenâ, p. 472. *Elz.* has ἀνέζησαν ἄχρι, and so *Griesb.*, *Scholz*: but A, B, and many Cursives and Versions, have ἔζησαν, and so *Lac m.*, *Tisch.*

The transition here from the Spiritual Resurrection of the *soul*, which is the *first* Resurrection, to that of the General Resurrection of the *body*, which is the *second* Resurrection, is precisely similar to that in our Blessed Lord's Discourse, John v. 24—29, which affords the best commentary on this text. See the note there.

— *αὕτη ἡ ἀνάστασις ἡ πρώτη*] *This is the first Resurrection.* He is speaking of the *soul* (see *v.* 4). Every soul which is united to Christ, Who is the *Resurrection* and the *Life*, *rises* from death and *lives*.

This *first* Resurrection is *begun* in Baptism, and it is *continued* through life, by the operation of the Holy Ghost, and by the daily exercise of Repentance, by which the soul rises more and more "from the death of sin unto the life of righteousness" (Office for the Burial of the Dead). Thus, while "the outer man perisheth, the inner man is renewed day by day" (2 Cor. iv. 16).

It is well called the *first* Resurrection, because it is prior and preparatory to the second Resurrection—that of the *body*, from the grave to glory. The *first* Resurrection is the Resurrection of the *soul* from death, into a life of grace on Earth, and of bliss in Paradise.

The *second* Resurrection is the Resurrection of the *Body*, and its reunion with the Soul, for a glorious immortality in Heaven.

6. μακάριος] *Blessed and holy is he that hath part in the first Resurrection.*

Observe the combination here of *Blessedness* with *Holiness*. Blessed and *holy* is he who *hath part* in holy Baptism—that is, who duly *estimates*, and rightly *uses*, the spiritual graces therein bestowed. *Blessed* he is, *because* he is *holy*. *Blessed* he is, because he has been made a member of Him Who is the Holy One of God. Blessed he is, because he *has risen* from the death of *sin*; he is risen with Christ, and seeks those things which are above (Col. iii. 1). "He that hath this hope in Christ, *purifieth* himself even as He is pure" (1 John iii. 3). For He says to all His Members, "Be ye *holy*, as I am holy" (1 Pet. i. 16). Therefore blessed and holy is he who hath part in the *first Resurrection*; but he who is unholy and accursed hath his part in the *second death*. Cp. *v.* 14.

On this verse, see the remarks of *Bp. Andrewes* (on John xx. 23, Serm. iv. p. 83). "The Scripture maketh mention of a *first* and *second death*, and, from them two, of a *first* and *second Resurrection*. Both expressly set down in one verse; '*Happy is he that hath his part in the first resurrection. for over such the second death hath no power*' (Rev. xx. 6); understanding by the first, the *death of the soul to sin*, and the *rising* thence to the

ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν· ἀλλὰ ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

life of grace; by the second, the *death of the body* by corruption, and the *rising thence* to the life of glory. Christ truly is the Saviour of the whole man, both soul and body, from the first and second death; but beginning first with the first, that is with sin, the death of the soul, and the rising from it. So is the method of Divinity prescribed by Himself (Matt. xxiii. 26); first, to cleanse that which is within—the soul; then that which is without—the body. 'He that hath his part in the *first resurrection*' shall not fail of it 'in the second.'

"The 'first resurrection' then from sin is it which our Saviour Christ here goeth about (in John xx. 23), whereto there is no less power required than a Divine power. For look, what power is necessary to raise the dead body out of the dust, the very same every way is requisite to raise the *dead soul out of sin*. For which cause the Remission of sins is an article of faith, no less than the Resurrection of the body. For in very deed, a resurrection it is, and so it is termed no less than that" (*Bp. Andrewes*).

"We are passed from death unto life," says St. John (1 John iii. 14), speaking of those who are born again; and this new birth is the same that he calls the *first Resurrection* (Rev. xx. 6. *Abp. Leighton* in 1 Pet. ii. 1, 2).

— *ἐπὶ τούτων*] *upon these the second death hath no power*. It *has power* therefore on the others, concerning whom he had just said that they live not till the thousand years shall be finished; inasmuch as in all that interval of time, which is thus designated, whatsoever life any of these may have in the *body*, he never *lived* in the *soul*, being dead in sin; and so never had any part in the *first resurrection*, and therefore will have a part in the second death. *S. Augustine* (de Civ. Dei, xx. 9).

— *ἔσονται ἱερεῖς*] *They will be priests of God and Christ*. This is not said only of Bishops and Presbyters, who are properly called Priests in the Church; but as we are *all* called *Christians*, on account of the mystical *unction* (chrisma) that we have from Christ, the Anointed of God, so, in a certain sense, all are Priests, because we are all members of the One Great High Priest. Wherefore the Apostle says, "Ye are a holy people, a *royal priesthood*" (1 Pet. ii. 9). And thus St. John briefly intimates that *Christ is God*: for he says that they are priests of *God and of Christ*, that is, of the Father and of the Son. *S. Augustine*, (de C. D. xx. 10).

A just observation certainly; for no one can be a priest to a *man*; and the Apostle would not have thus joined Christ with God, *if Christ were not God*.

— *βασιλεύσουσιν*] they *shall* reign with Christ a *thousand years*. The Alexandrine MS. has the *present* tense here, *βασιλεύουσιν*, they *are* reigning: this is observable, and confirms the opinion that St. John is speaking of a period which had commenced when he was writing.

Dr. Lightfoot, Harmony on Rev. xx. and Sermons, vol. ii. p. 1055, and p. 117, and p. 1233, says (on Rev. xx.), "This Twentieth Chapter containeth a brief view of all the times from the rising of the Gospel to the end of the world."

On the doctrine of a MILLENNIUM.

The foregoing verses of this chapter have been understood by some to intimate, that Christ will come from heaven, at His next appearance, in order to raise the Saints from their graves, and in order to *reign with them upon earth* for a *Thousand years*.

This is commonly called the doctrine of a MILLENNIUM; and they who hold it are called *Chiliasts*, from the *χίλια ἔτη* here mentioned, or *Millenarians*.

But this doctrine of a *personal appearance of Christ, for a reign with His Saints upon earth, for a period of a thousand years*, appears to be inconsistent with the language of the APOCALYPSE in particular, and with the general doctrine of HOLY SCRIPTURE.

(1) The Millenarians suppose, that *the Saints* will be raised with their *bodies* to reign with Christ upon earth, and they ground that notion on this passage of the Apocalypse.

But the Resurrection, of which the *Apocalypse* here speaks, is not a Resurrection of *bodies*, but of *souls* (see *v.* 4, "I saw the *souls*").

(2) The Millenarians suppose that the *Saints*,—and *only* the Saints,—will be raised in a bodily Resurrection to live and reign with Christ *on earth for a thousand years*; and that Christ's kingdom will be established in a state of great glory and felicity upon earth for that time.

But the Apocalypse reveals a state of great *impiety* on earth, at the end of the millennial period; and it displays a general insurrection and open rebellion against Christ in the four quarters of the world at that time (*v.* 8). Such a state of things would be unaccountable, *if* Christ's dominion had been established upon earth for a thousand years; and if the Saints—and the Saints *only*—had been living and reigning upon earth for that time.

(3) The Millenarians suppose the absence of pain and sorrow during the millennial period; but the Apocalypse declares the continuance of pain and sorrow even to the end (see xxi. 4).

(4) They suppose that Christ will come down from heaven to raise the bodies of His *Saints*, in order that He may reign here *with them* where *they are*; but the Apocalypse declares that *the souls* of His Saints are *raised*, that they may reign *with* Him where *He is*. The Millenarians bring down Christ to men; the Apocalypse raises men to Christ.

Their opinion is also at variance with the doctrine taught in other parts of HOLY SCRIPTURE.

(5) They suppose that the bodies of Saints will be raised a thousand years *before* the *Last Day*.

But Christ Himself affirms in HOLY SCRIPTURE that they who believe in Him will be *raised at the* LAST DAY (John vi. 39).

(6) They suppose that when Christ *next* appears, He will not come for the purpose of *judging the world*, but of *reigning upon earth*.

But Christ Himself has declared in Holy Scripture, that when He next comes, it will be in order to raise *all* men, and to judge them all. See John v. 28, 29. Matt. xvi. 27. Cp. 1 Thess. iv. 16. 2 Thess. i. 7. 2 Tim. iv. 1. And the Apocalypse declares, that when Christ cometh with the clouds, "*every* eye shall see Him" (i. 7).

(7) They suppose that a thousand years will pass away after Christ's next appearing; and that Satan will be loosed after those thousand years, and that after a general *wicked rebellion* against Christ, then the *Wicked* will rise from the grave, and the Universal Judgment will take place.

But, if the Righteous had been *already* raised visibly in *their bodies*, and had already *reigned* with Christ in person for a *thousand years upon earth*, the Day of Resurrection and of Judgment would be of little concern to them; their condition would have been already declared; and the future Resurrection and Judgment would have lost in great measure the character of universality ascribed to it in Holy Writ. And if the Wicked are not to live till *after* the loosing of Satan, and the impious insurrection of godless multitudes against Christ (*v.* 8), we must suppose that many of the risen Saints of Christ, who have reigned with Him during the Millennium, will rise up in rebellion against Him.

(8) They presume that the Day of *Judgment cannot* come till after a thousand years from the binding of Satan, which they suppose to be still future; and that it will come in a short time after the expiration of those thousand years. But Christ Himself declares in the Apocalypse that He comes *quickly*, as a *thief* (Rev. iii. 11; xvi. 15), and the whole tenour of Holy Scripture teaches that the Day of Judgment will be *sudden* and *unexpected*, and that it is our duty to be ever watching, for "we *know not* the day nor the hour when our Lord will come" (Matt. xxiv. 42. Cp. Acts i. 7).

(9) They disparage the blessed work which Christ *has already performed* in His Death, Passion, Resurrection, and sending the Holy Ghost; and they depreciate the efficacy of Christ's Mission at His first Advent, by which He bound Satan, and has enabled every faithful Christian to overcome him; see above, p. 259.

(10) Lastly, they suppose that Christ will leave His heavenly Throne of Glory, in order to come and reign for a thousand years with men upon this low and little earth.

But, after the sublime Visions of the Apocalypse, where Christ is revealed as adored by Myriads of Angels in heaven, such a notion as this seems to be inconsistent with the revelations of this sublime book, and to be derogatory to the dignity of Christ, as displayed therein, and in other parts of Holy Scripture. Christ has ascended into heaven, and He there sitteth in glory till He makes all His foes His footstool (see Ps. cx. 1. Matt. xxii. 44. 1 Cor. xv. 25), and He has declared, that when He next appears, it will not be for the sake of reigning a thousand years upon earth, but for the sake of executing judgment on all His enemies, especially upon Satan, and of raising all men from their graves, and of rewarding His faithful servants with heavenly joys.

On such grounds as these we feel constrained to reject the

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, f Ezek. 38. 2. & 39. 1.
8 f καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν ch. 16. 14.

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doctrine of a Millennium; or of a personal reign of Christ upon earth with His Saints for a thousand years.

The interpretation given of these verses (1—6) in the foregoing notes is that which has been adopted by the best Expositors of the Western and Eastern Churches from the days of *S. Augustine* to those of *Bp. Andrewes*. See *S. Augustine*, de Civ. Dei xx. 7—9. *Andreas*, in Bibl. P. Max. v. p. 626. *Cassiodorus* in Apocalyp. p. 239. *Primasius*, B. P. M. x. 329. *Haymo*, ad loc. *Ambrosius Ansbertus*, B. P. M. p. 620. *Bede*, p. 429. *Bp. Andrewes* c. Bellarmine, c. 10, and Sermons; see vol. ii. pp. 199. 237. 402, and vol. iii. 48, on John xx. 17, and vol. v. 83, on John xx. 23, and vol. v. 298. *Bp. Hall*, on the Revelation, p. 921. *Abp. Leighton*, on 1 Pet. ii. 2.

It is observable that this Exposition was adopted after a *careful* scrutiny of the opinions of some who supposed that this chapter describes a *personal reign of Christ on earth with the Saints for a thousand years before the general Resurrection.*

That opinion undoubtedly was entertained by some pious and learned men in ancient times. It was held by *Papias* (see *Euseb.* iii. 39. *Hieron.* Scr. Eccl. c. 18), *Irenæus* (v. 33, 34), *Tertullian* (c. Marcion. iii. 24), *Justin Martyr* (c. Tryphon. c. 80), and some few more.

But it was afterwards sifted by others, especially by *Origen* (de Princip. ii. 11. 2, and 6, and Prolog. in Cantica), *Dionysius of Alexandria* (*Euseb.* vii. 24, 25), *S. Ephraim* (iii. p. 449), *S. Gregory Nazianzen* (Orat. li. and lii.), *S. Jerome* (in Esaiam, xxx. and liv. lxv. and in Ezek. xxxviii. Epist. 150), and *S. Augustine* (de Civ. Dei xx. 7).

The language of *Andreas*, Bishop of Cappadocia, in the sixth century, stating the opinion of the Millenarians, and declaratory of the doctrine of the Church, in this respect, is very clear and explicit. Bibl. Patrum Max. tom. v. p. 627. *Primam* ex mortuis Resurrectionem *solis sanctis* propriam futuram dixerunt (*Millenarii*): quo nimirum *in hâc crassâ et caliginosâ terrâ*, in quâ illustria fortitudinis et patientiæ specimina ediderant, *Mille annis* gloriâ et honore potiantur; *post* hoc autem tempus elapsum universalem omnium, hoc est non justorum tantum, verum etiam peccatorum, Resurrectionem fore. Sed Ecclesia *neutrum horum recipit: ὅτι οὐδὲν τούτων ἡ Ἐκκλησία δέδεκται, περιττόν ἐστι καὶ λέγειν*, says *Arethas*, p. 816. Cp. *Catena*, ed. Cramer, pp. 469—472. 566—569.

The result of the examination of the opinion of the *Millenarians* was, that after the fifth century hardly any writer of credit can be cited as holding the notion of *a personal reign of Christ on earth for a thousand years*, or as supposing that such an opinion could be deduced from the Apocalypse.

The opinion of the *Millenarians*, or *Chiliasts*, as they were called, was censured in ancient times as erroneous. See *S. Augustine* de Hæres. c. 8. *Philastr.* de Hæres. 59, who says, "*Hæresis* est Chilionetitarum, id est Millenariorum, quæ docet ita, cùm venerit Christus de cœlo, mille anni erunt iterum nobis ad carnaliter vivendum," &c. It is condemned by the Church in the Athanasian Creed, where it is said, that at "Christ's Coming *all* men will rise with their bodies." The evidence on this subject may be seen in *Tillemont*, art. Millénaires, ii. p. 140. Hist. Eccles. liv. iii. c. 15. "Ecclesiæ sensus" (says *Cornelius à Lapide* ad Apoc. xx.) "Millenariorum sententiam reprobat; unde jam *evanuisse videtur*." Cf. *Baron.* Annal. ad An. 303, n. 127. "Je ne scay point" (says *Tillemont*, Hist. Eccl. art. Papias, ii. p. 140) "qu'on trouve qu'il y ait eu des Millénaires depuis S. Jerome et S. Augustin, de sorte que si quelques uns en ont conservé les sentiments, cela n'a fait aucun éclat considérable." And *Dr. Isaac Barrow* (Sermon xxviii. vol. v. p. 27, ed. Oxf. 1818) classes the doctrine of the Millennium among "notions not certain or not true, in which they who entertained them followed some conceits *once passable* among divers, but not built on any sure foundation, and which were anciently in great vogue, but are *now discarded*." See also *Hammond* ad Rev. xx. 7. "Though some were otherwise minded, yet was this doctrine of the Chiliasts condemned by the Church, and since that time all were accounted hereticks who maintained it."

The opinion of the Millenarians was also condemned both by the Lutherans and Calvinists of the sixteenth century. See the *Augsburgh Confession* (A.D. 1530), pars i. art. xvii. p. 14, ed. Hase. Lips. 1837. The original words are, "damnant alios, qui nunc spargunt *Judaicas* opiniones, quòd ante resurrectionem mortuorum *pii regnum mundi* occupaturi sint." *Melanchthon* (de furoribus et deliriis Anabaptistarum), tom. i. "*Anabaptistæ* affirmant oportere ante novissimum diem in terris regnum Christi tale existere in quo pii dominentur."

The two most learned Lutherans, *Martin Chemnitzius* and *John Gerhard*, speak in similar terms of Millenarianism. See *Chemnitz*, de Lect. Patrum, Loc. Com. ed. 1690, p. 2, where he calls "opinio Chiliastica" an "error in fundamento." The words of *Gerhard* may be seen in his Loci Theolog. ix. p. 322. Chiliasm was also confuted by *Osiander* contra Puccium, Tubing. 1593, and by *Cramer* de Regno Christi, p. ii. c. 4. *Calvin* (Inst. iii. xxv. 5, p. 177, ed. Tholuck, 1835) says, "Chiliastarum commentum puerilius est, quàm ut refutatione vel indigeat vel dignum sit. Nec illis suffragatur Apocalypsis (xx. 1), ex quâ errori suo colorem induxisse certum est."

Millenarianism was also condemned in one of the Articles of the *Church of England*, A.D. 1552. See *Dr. Cardwell*, Synod. i. p. 17. The Church of England also rejects this opinion in the IVth of her XXXIX Articles, where she says that "Christ ascended into heaven and there *sitteth until He return*," not, *for a personal reign* during a Millennium *on earth*, but in order "*to judge all men, at the Last Day*." Similarly in her Collect for Advent she teaches her people to pray, "that at the *Last Day*, when Christ shall come again in His glorious Majesty to *judge* the *quick and dead*, we *may rise to* the *life immortal*." And, in the Order for the Burial of the Dead, she prays that Christ would "shortly accomplish the number of His elect, and hasten His kingdom; that we, with *all* those that are departed in the true faith of God's holy name, may have our *perfect consummation* and bliss in *body and soul* in His *eternal and everlasting glory*." The judgment of the Church of England in this matter is also further pronounced in the words of the Creed inserted in her Baptismal Office, as follows: "He (Christ) ascended into heaven, and sitteth at the right hand of God the Father Almighty, and *from thence* shall come again, *at the end of the world, to judge the quick and the dead*."

These expressions are irreconcileable with the opinion of the Millenarians, that the purpose of Christ's *next appearance* from Heaven will *not* be to raise *the dead* from their graves, and to judge the *quick and dead*, but to *reign in person* upon earth with His Saints for a thousand years before the General Resurrection and the Day of Judgment.

The history of Millenarian opinions has been written by *Corodi*, Geschichte des Chiliasmus, Zurich, 1781, 3 vols. See also *Gieseler*, Church History, §§ 52. 63. 66, and the Bampton Lectures of the *Rt. Rev. S. Waldegrave*, D.D. Bishop of Carlisle.

7—10. καὶ ὅταν τελεσθῇ] *And when the thousand years shall have been finished, Satan will be loosed out of his prison. And shall go forth to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the battle: the number of whom is as the sand of the sea.*

And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where both the Beast and the False Prophet are, and they will be tormented day and night for ever and ever.

This Vision pre-announces that before the close of the Christian Dispensation, under which we now live, a great and final struggle between good and evil will ensue. Our Lord Himself had predicted this, by comparing the Days before His Coming to the Days of Noah (Matt. xxiv. 37), and of Lot (Luke xvii. 28), and to the Days before the destruction of Jerusalem (Matt. xxiv. 3—35); and by asking this question, "When the Son of Man cometh, shall He find the faith on earth?" (Luke xviii. 8.)

S. Augustine inquires whether it is to be supposed that the Saints will *cease* to *reign* when the Devil is loosed (de Civ. Dei, xx. 13). To which question he replies in the negative. It is indeed said that Satan will be bound for a thousand years, and it is added that he will afterwards be bound for *a little while*. And it is also said that the Saints will reign a thousand years, but it is *not* said that they will *cease to reign*, when the thousand years are past. The fact that they reign *with Christ* is a pledge of the *endurance* of their reign; for His "Kingdom is that which will never be destroyed" (Dan. ii. 44). Indeed, as Christ's promise to them that He would be with them *until* the end of the world (Matt. xxviii. 20), and that some who stood there would not taste of death *until* they saw the Son of Man coming in His Kingdom, did *not* imply that He would ever desert His Disciples, or that they who stood by Him would ever *taste of death*, but *the reverse* (see on Matt. xvi. 28); so the promise of a reign with Christ for a thousand years does *not* imply *any cessation* of that reign on the expiration of that period, but *rather* an *increase* of glory after it. And it is probable (as *Augustine* observes) that the

Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

9 Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· 10 καὶ ὁ Διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν, καὶ τὸν καθήμενον ἐπ' αὐτοῦ· οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

12 Καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἑστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.

13 Καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ Θάνατος καὶ ὁ Ἅιδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 Καὶ ὁ Θάνατος καὶ ὁ Ἅιδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερός ἐστι, ἡ λίμνη τοῦ πυρός. 15 Καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

g Dan. 7. 11. ch. 19. 20. & 14. 10, 11.
h 2 Pet. 3. 10.
i Exod. 32. 32. Ps. 62. 13. & 69. 29. Jer. 17. 10. & 32. 19. Dan. 7. 10. Matt. 16. 27. Rom. 2. 6. & 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5. Phil. 4. 3. ch. 2. 23. & 3. 5. & 13. 8. & 21. 27. & 22. 12.
k 1 Cor. 15. 26, 54, 55.

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final struggle will be as brief as it is fierce; and that it will suddenly be terminated by the appearance of Christ coming to Judgment. On those modes of expression, compare note above on Matt. i. 25.

v. 8. The words *τέσσαρσι γωνίαις τῆς γῆς*, literally, *four corners of the earth*, are rightly rendered "*four quarters of the earth*" in the English Authorized Version. This is the sense of the word *γωνία* in 1 Sam. xiv. 38; it signifies all *within* the four corners (cp. above, vii. 1), and corresponds to *πλάτος*, *breadth*, in *v.* 9. See *Hengstenberg* here. This phrase pre-announces a great gathering and general Insurrection against Christ, as indeed is declared by the additional assertion that their number will be *as the sand of the sea.*

The Nations called *Gog and Magog* are representatives of the enemies of God. *Magog* is the second son of Japheth (Gen. x. 2), the father of the *Gentiles*, as distinguished from the race of *Shem*; and *Gog* is called in Ezekiel the chief Prince of Meshech and Tubal, who are also of the race of Japheth (Gen. x. 2). In the prophecy of Ezekiel (xxxviii., xxxix.), which is continued and consummated in this Vision of the Apocalypse, other Nations are represented as allied with Gog against Israel (xxxviii. 5—23; xxxix. 1—5); and with Magog (xxxix. 6). The battle is then described, and the defeat and burial of Gog and his multitude (xxxix. 11—16), and the sacrifice of God's enemies (*vv.* 17, 18), and the full and final triumph of His cause, and the sanctification and glorification of His people.

It appears from that prophecy, that the names *Gog* and *Magog* are used here to signify *generally* the earthly powers leagued together under the banner of Satan, and opposed to God and the *Christian Israel*, and the *heavenly Jerusalem*. This is clear from the fact that they are described as existing in *the four quarters of the earth*, and as going over the *breadth* of the earth, and as being as the *sand of the sea* (*vv.* 8, 9).

The defeat and burial of Gog and his hosts in the Vision of Ezekiel, is explained by this Vision of the Apocalypse to be prophetical of the overthrow of Satan and all his Confederates, and of their condemnation to the *Lake of fire.*

Here then is a prophecy of the final Persecution, which will precede Christ's coming to Judgment. Then will be a general struggle between the City of God and the City of the Evil One.

10. *ὁ Διάβολος*] *the Devil who deceiveth them was cast into the Lake of fire.* Satan rises in rebellion against God, in order to fall to a lower depth, after each successive insurrection. He rose against God in *heaven*, and was cast down from heaven into *earth* (xii. 9). He rose against God in *earth*, and has been cast into the *abyss* (xx. 1—3). He will hereafter be loosed from the *abyss* (xx. 7; cp. Isa. li. 10), and will rise and excite many to a desperate rebellion against God. He will then be consigned to a lower gulf, even to the *lake of fire*, from which there will be no egress. The more fiercely Satan rages against Christ, the more fearful will be his ruin.

May all the enemies of Christ take warning from this revelation!

In reviewing the preceding portion of this chapter, we see a brief summary of what has been done by Christ for His Church, from His Incarnation to the End of Time. We see that Christ came from heaven to bind Satan; that He *did* bind him; and gave men power to overcome him; that He made them partners of His triumph and inheritors of His glory.

Here we see an answer to the objection that might otherwise have been raised, from a consideration of the afflictions of the Church, revealed in the Apocalypse. Her *sufferings* were her path to *Glory*. The Death of the faithful was their gate to Life. Nothing can harm them; they are enthroned with Christ.

We here recognize also the important truth, that the punishment of the wicked is not due to any want of love in Christ, but to their own sins, which loose Satan against them.

This is the moral to be derived from the first part of this chapter. Having taught us this lesson, St. John takes a step which he has not taken before. He passes from Time into Eternity. He sees the Throne of JUDGMENT set, and the Books opened, and the Dead raised and judged. He reveals the Heavenly City. Thus he displays the immensity of God's love to man, and the greatness of His power; and the severity of His justice; and awakens the fears, and excites the courage, and stimulates the faith, and quickens the hope of Christians in every age.

The GENERAL RESURRECTION and LAST JUDGMENT.

11—15. *καὶ εἶδον*] *And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and no place was found for them.*

And I saw the dead, the great and the small, stand before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works.

And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

And whosoever was not found written in the book of life was cast into the lake of fire.

In *v.* 12 the article *τοὺς* has been restored by the recent editors; and *μεγάλους* has been placed before *μικρούς*. No one is so great or so small as to escape the Judgment to come.

Elz. has *Θεοῦ*, *of God*; but *θρόνου* has been rightly adopted by the most recent Editors from A, B, and most ancient Versions. The Son of *Man* is the Judge (John v. 22). It is before *His Throne* that all must appear (2 Cor. v. 10).

In *vv.* 13 and 14 the English Version has *hell* for *ᾅδης*. See above, i. 18; vi. 8; and compare 1 Cor. xv. 55.

"O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

XXI. 1 [a] Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

2 [b] Καὶ τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς· 3 [c] καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται αὐτῶν Θεός· 4 [d] καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν· καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι, ὅτι τὰ πρῶτα ἀπῆλθεν.

5 [e] Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἰδοὺ, καινὰ ποιῶ πάντα. Καὶ λέγει· Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσι. 6 [f] Καὶ εἶπέ μοι, Γέγοναν, ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω αὐτῷ ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· 7 [g] ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι υἱός· 8 [h] τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἀμαρτωλοῖς καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ πόρνοις, καὶ

a Isa. 65. 17. & 66. 22. 2 Pet. 3. 13.
b 2 Cor. 11. 2. Gal. 4. 26. Heb. 11. 10. & 12. 22. & 13. 14.
c ch. 3. 12. & ver. 10. Ezek. 43. 7.
d Isa. 25. 8. & 35. 10. 1 Cor. 15. 26, 54. ch. 7. 17.
e Isa. 43. 19. 2 Cor. 5. 17. ch. 4. 2. & 19. 9. & 20. 11. f Isa. 12. 3. & 41. 4. & 44. 6. & 55. 1. John 4. 10, 14. & 7. 37. ch. 1. 8. & 16. 17. & 22. 13, 17. g Zech. 8. 8. Heb. 8. 10. h 1 Cor. 6. 9. Gal. 5. 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. ch. 20. 14, 15. & 22. 15.

"Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge Eternal, suffer us not at our last hour for any pains of death to fall from Thee. *Amen.*"

CH. XXI.] The heavenly bliss and GLORY of the RIGHTEOUS; The MISERY of the WICKED.

1—8. καὶ εἶδον] *And I saw a new heaven and a new earth: for the first heaven and the first earth passed away; and the sea is no more.*

And the holy city, new Jerusalem, I saw coming down out of heaven from God, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God with men, and He will tabernacle with them, and they shall be His people, and God Himself shall be with them, their God. And God shall wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, nor pain: for the former things passed away.

And He that sitteth upon the throne said, Behold, I make all things new. And He saith, Write: for these sayings are faithful and true. And He said unto me, They are done. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be My son.

But the fearful, and unbelieving, and sinners, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *S. Irenæus* (v. 35. 2) quotes these verses from *v.* 1 to *v.* 6. In *v.* 3 he has *peoples* in the plural, and so A, and some Cursives.

In *v.* 1 *Elz.* has παρῆλθε; but ἀπῆλθον or ἀπῆλθαν, *they passed away*, is the reading of the best MSS.

Observe the *aorist* here (ἀπῆλθον), and in *v.* 4; it describes the *suddenness* with which all the pomp and power, all the grandeur and glory, and all the pain and sorrow, of this lower world, will disappear and glide away, like a *dream* when one awaketh. (Ps. lxxiii. 19.)

Compare the remarkable parallel in 2 Cor. v. 17, εἴ τις ἐν Χριστῷ, καινὴ κτίσις, τὰ ἀρχαῖα παρῆλθεν (observe the *aorist*, as here), ἰδοὺ γέγονε καινὰ τὰ πάντα. Regeneration *began* in the *first resurrection*, which is Baptism (xx. 5, p. 261), and will be *consummated* in the *second Resurrection* to heavenly and eternal glory, both in body and soul.

— ἡ θάλασσα] The *sea* exists no more; the restless, troubled element of worldly pride and tumultuous rebellion, and confusion, and anarchy, has no longer any being.

On this meaning of the word *sea* in the Apocalypse, see above, viii. 8, 9; xiii. 1; cp. Ps. lxv. 7, "the noise of the waves, and the madness of the people;" and Isa. lvii. 20, "The *wicked* are like the troubled *sea*;" and Luke xxi. 25, "on the earth distress of nations, with perplexity; the sea and the waves roaring." "He designates by the name of *sea*," says *Bede*, "the troublous life of this world, which will then be over."

2. Ἱερουσαλὴμ καινήν] *new Jerusalem.* Observe the *Hebrew* form of the name *Jerusalem*, a form never used by St. John in the *narrative* of his *Gospel*, where he always uses the *Greek* form Ἱεροσόλυμα, indicating that the *literal* City had been, as it were, then made like a *Gentile* City by its sins, especially by its rejection of Christ and His Apostles.

In a similar spirit he uses the word οἱ Ἰουδαῖοι, "*the Jews*," in his *Gospel*, as *opponents* of Christ. See above, *Introduction* to the Gospel of St. John, p. 268.

But in his Apocalypse he *never* uses the *Greek* form Ἱεροσόλυμα, but always the *Hebrew* form Ἱερουσαλὴμ, and by it he describes the Church glorified. His design is to Christianize Hebrew names and ideas, and to show that they have their consummation in the Gospel and Church of Christ.

On the same principle, he never applies the word *Jew*, in the *Apocalypse*, to designate the *literal Israel*, but he employs it to characterize the true worshippers of *Jesus Christ*. See ii. 9; iii. 9.

Thus the *figurative* style of St. John's *Apocalypse* is exhibited in striking contrast to the *historical* diction of his *Gospel*.

Thus also he ministers comfort to the *true Israelites*, by declaring to them, that though the *literal* Jerusalem is now trodden under foot by the Gentiles, yet they themselves have a Heavenly city; and that more than all the glories of the *ancient Sion* are perpetuated in the *new Jerusalem*. See above, *Introduction*, pp. 144, 145.

The most learned among the ancient Jews had some presentiments of this Apocalyptic Vision. They were familiar with the name "*heavenly Jerusalem*," and believed it to be the *archetype* of what they saw in the literal Sion, its Temple and its Ritual. They regarded them as the "shadow of heavenly things" (Heb. viii. 5). This opinion had been authorized by the Hebrew Scriptures. God said to Moses, "See thou make all things according to the *pattern* showed to thee in the *Mount*." The sayings of the Hebrew doctors on this subject may be seen in the treatise of *Schoettgen*, de Hierosolyma Cœlesti, pp. 1205—1248, of his Horæ Hebraicæ, 1733.

— καταβαίνουσαν] *coming down.* The new *Jerusalem descends* from out of heaven; all her graces are from *above*. She is described here as a *Bride* adorned for her *own husband*, and is thus contrasted with *Babylon*, the Harlot Church, *adorned* for *another*, *not her husband*.

3. ἰδοὺ, ἡ σκηνή] *Behold the Tabernacle of God is with men.* The types of the itinerant Tabernacle in the Wilderness, the figurative ritual and festal joys of the *Feast* of *Tabernacles*, celebrated in the Literal Jerusalem, are consummated in the heavenly Jerusalem. This realization *began*, when the Son of God came down from heaven and *tabernacled* (ἐσκήνωσεν) in our flesh (John i. 14). They are consummated in the new Jerusalem, as had been pre-announced in the *Sixth Seal*; the language of which supplies the best exposition of the present Vision. See vii. 15—17, and the notes there.

4. τὰ πρῶτα ἀπῆλθεν] *the former things passed away.* They all vanished at once; suddenly, like a vapour, or "like a tale that is told," Ps. xc. 9. See above, *v.* 1.

6. γέγοναν] *they are done.* The divine promises and judgments are now accomplished. Cp. γέγονε, xvi. 17. *Elz.* has γέγονε here; but γέγοναν is in A and *Irenæus*, and so *Lach.*, *Tisch.*

8. τοῖς δειλοῖς] the *fearful* and *unbelieving*: joined together, because he, who does not believe in God's promises, *fears* to

φαρμακοῖς καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστι ὁ θάνατος ὁ δεύτερος.

i ch. 15. 1, 6, 7. & 19. 7.

9 [i] Καὶ ἦλθεν εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην, τὴν γυναῖκα τοῦ Ἀρνίου.

k Gal. 4. 26. Heb. 12. 22. ch. 1. 10. & 3. 12. & 21. 2.

10 [k] Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, 11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι· 12 [l] ἔχουσα τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ· 13 ἀπὸ ἀνατολῶν πυλῶνες

l Ezek. 48. 31.

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encounter the battle for God, and therefore the *fearful* are contrasted with those who *overcome*.

— καὶ ἁμαρτωλοῖς] *and sinners*: not in *Elz.*, but in B and in more than thirty Cursive MSS, and in the *Syriac* and *Arabic* Versions, and in *Andreas* and *Catena*. The word was not likely to be inserted by a Copyist; and it seems to have a special meaning, as intimating the important truth, that not only παράβασις, or *transgression* of *written* law, but ἁμαρτία also, or *sin* against *any law*—whether natural and unwritten law, or positive and written law—will be a subject for cognizance and condemnation at the Great Day. See Rom. ii. 14—16.

— ἐβδελυγμένοις] *abominable*. Those who give themselves up to the idolatrous βδελύγματα, *abominations*, mentioned in xvii. 4. Cp. below, *v.* 27.

— πόρνοις] *fornicators*. The deadliness of the sin of *fornication* among Christians may be inferred from its juxtaposition here with *murder*, *sorcery*, and *idolatry*: against which the sternest denunciations are uttered in the Apocalypse.

Further Description of the Bride, or the Holy City, the New, Heavenly, Jerusalem.

9—27.] *And one of the seven angels which had the seven vials full of the seven last plagues came and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife.*

And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, like a jasper stone, clear as crystal; and having a wall great and high, and having twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city hath twelve foundations, and in them the names of the Twelve Apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length as large as the breadth: and he measured the city with the reed, to twelve thousand furlongs; the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred forty-four cubits, according to the measure of a man, that is, of an angel.

And the building of the wall of it is jasper: and the city pure gold, like unto clear glass.

And the foundations of the wall of the city are garnished with every precious stone. The first foundation, jasper: the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.

And the twelve gates are twelve pearls; every several gate of one pearl: and the street of the city pure gold, as it were transparent glass.

And temple saw I none in her: for the Lord God Almighty is her temple, and the Lamb (is her temple). And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten her, and the Lamb is her lamp.

And the Gentiles shall walk through her light: and the kings of the earth bring their glory and honour unto her. And her gates shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the Gentiles into her. And there shall in no wise enter into her any thing that defileth, and he that worketh abomination, or a lie: but they which are written in the Lamb's book of life.

9. καὶ ἦλθεν εἷς] *And one of the Seven Angels came*: observe the contrast of *this* Vision with that above, xvii. 1. In *that* Vision, the *faithless Church* is displayed; in *this* Vision, the *faithful Church*. Let the two Visions be placed side by side, and no doubt can be entained of the writer's design to contrast the one with the other.

Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς μεγάλης . . . Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον. (Rev. xvii. 1. 3.)	Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας . . . καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ. (Rev. xxi. 9, 10.)

Here is the Νύμφη, or Bride, contrasted with the Πόρνη, or *Harlot*.

Here is *the Holy City*, contrasted with the *Great City*.

Here is *Jerusalem*, contrasted with *Babylon*.

Here is the *great and lofty Mountain*, on which the one sits in security for ever, contrasted with the *Wilderness* and the *Waters* (*vv.* 1 and 15), on which the other is enthroned.

Here is the *Bride* espoused to the *Lamb*, contrasted with the *Harlot* seated on the *Beast*.

The one is a *Church*; the other is a *Church* also. The one faithful to Christ her Lord; the other unfaithful to Him. The one is the *true Catholic Church*; the other is *that* Church which usurps the name.

Both these Visions are displayed by one of the Angels *who had the Seven Vials, full of the seven last plagues*. The Angels who had the Vials were executioners of *divine Judgments* on the empire of the *faithless Church* (see xvi. 1—19); but their work is completed in a Vision of divine Love, the Vision of the *faithful Church* in glory.

10. τὴν πόλιν τὴν ἁγίαν] *the holy City*: so the best MSS. and Editions. *Elz.* has μεγάλην, the *great* City; but *that* phrase is restricted in the Apocalypse to the *mystical Babylon*. See xi. 8; xviii. 10. 16.

11. φωστὴρ] *her light*; like to a most precious stone, to a jasper like crystal; as God Himself was described above, iv. 3. This is the Light of which he here speaks, see *v.* 23, where the Lamb is called its λύχνος, or *Lamp*; and compare Isa. lx. 19, "The Lord will be to it for an *eternal light*;" and Ezek xliii. 2—6. On the word φωστὴρ, see above, Phil. ii. 15.

13. ἀπὸ ἀνατολῶν] *On the east, three gates*: the city has *three gates* on each of its *four* sides. The heavenly City turns an *equal* face to each of the *four quarters* of heaven, showing the *equality* of God's favour to all, and the *Universality* of the Church. Many will enter the Holy City from all the four quarters of the world. "Many will come from the East and the West, from the North and the South, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God" (Luke xiii. 29).

There are *three* gates on each side, as in the Vision of Ezekiel, xlviii. 30—34. These *three* gates may signify (as some ancient Interpreters suggest) that the Entrance into the Church is by Faith, publicly professed in Baptism into the Name of the *Three Persons*, the Father, the Son, and the Holy Ghost (Matt. xxviii. 19).

The number *Three* bespeaks the number of Divine Persons in the Ever-Blessed Trinity; the number *Four* represents *all space* lying within the *Four* corners of the Earth (see note at end of chap. xi.); and the number *Twelve*, being the product of *Three* multiplied into *Four*, represents the *Twelve Apostles* and their lawful successors in an Apostolic Ministry, who were sent by Christ with a commission to "go and teach *all Nations*" in

τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς· 14 [m] καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ Ἀρνίου.

m Matt. 16. 18. Eph. 2. 19, 20.

15 [n] Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς.

n Ezek. 40. 3. Zech. 2. 1.

16 [o] Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσά ἐστι.

o Eph. 3. 18.

17 Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.

18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ.

19 Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος

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the *four* quarters of the Earth, baptizing them in the Name of the *Triune God*. "These are the labourers (says *Aug.* in Ps. lxix.) who were to be sent on a Mission to the *four corners* of the Earth, to bring them into the one Faith of the Ever-Blessed *Trinity*." See above, on Matt. x. 1.

Therefore the *Twelve Apostles* are mentioned as the *Twelve foundations* of the *Universal Church* glorified in heaven.

14. *θεμελίους δώδεκα*] *twelve foundations*: or *foundation-stones* (so that there would be three on each side of the City; cp. *vv.* 19, 20), *and in them twelve names of the twelve Apostles of the Lamb*. Compare the *three standards* of *three* of the *Twelve* Tribes on each of the *Four sides* of the Tabernacle. See above, p. 178.

This is the foundation of the Church glorified, the City which *hath the foundations*—that for which the Patriarchs looked—*whose Builder and Maker is God* (Heb. xi. 10).

Here is a proof that no *one* Apostle is *the* foundation-stone of the Church; much less can he be *the foundation* itself, which is CHRIST; see above, on 1 Cor. iii. 2. 12, and Eph. ii. 20, and on Matt. x. 2, and xvi. 18. See also above, the description of the Church, displayed as wearing a crown of *Twelve stars*, xii. 1.

The names of the *Twelve Apostles* of the *Lamb*, engraven on the foundations of the new *Jerusalem*, show that the *Twelve Apostles* are the Patriarchs of the Tribes of the true Israel, and that the glory of *Sion* has passed into the *Christian Church*.

This truth is also exhibited by the *quality* of these Twelve Foundation-stones. They are *Twelve precious Stones*; and they are mainly the *same precious Stones* as those which adorned the sacred Breastplate of the High Priest, and on which the names of the *Twelve Tribes of Israel* were engraved, Exod. xxviii. 15—21. The breastplate of the Hebrew High Priest, garnished with its oracular gems, was like a beautiful garment which might be *put off*; but these Apostolic precious stones of the Twelve Tribes of the *Israel of God* are immoveably set as the very *foundation-stones* of the heavenly Jerusalem, and are inscribed with the names of the Apostles, who are the Progenitors and Fathers of the Spiritual Israel; because by preaching the Word, and by the life-giving Sacraments of the Gospel, they execute the ministry of Regeneration, by which Christ Himself is *formed* and *born* in *all Nations* of the world. See above, on xii. 5. Matt xxviii. 19.

The Heavenly City is built on these Twelve Foundation-stones. Therefore whosoever is *not* built on the foundation of Apostolic Faith and Discipline is not a lively stone in the heavenly Jerusalem.

16. *ἐπὶ σταδίων δώδεκα χιλιάδων*] *unto stadia of twelve thousands*: that is, *extending to* (*Winer*, § 49, p. 363) stadia of 12,000, the genitive of the *quality* (*Winer*, § 34, p. 212). This amount expresses the dimensions of the City in every direction, height, breadth, and length. See *Andreas*, *Benyel*, *Hengstenberg*.

The number *twelve thousand* has already been used to signify the *Apostolic* company of those sealed from each of the twelve tribes (see vii. 5—8); and this solid cubical form of the *City* (as distinct from the *walls*) denotes the perfection of that number.

In those three dimensions some ancient Interpreters supposed a symbolical reference to the spiritual graces and qualities of the Christian Church. Here (say *Primasius*, *Bede*, and *Haymo*) the solidity of Truth is represented, on which the Church is firmly built, in the *length of Faith*, the *breadth of Charity*, and the *height of Hope*, so as not to be moved by any winds of doctrine; and where any one of these dimensions is lacking, the perfect stability of the Church does not exist.

17. *ἐμέτρησε τὸ τεῖχος αὐτῆς*] *He measured her wall*: he had just been speaking of the measuring of the *City*; that is, of the *whole* glorious assemblage of buildings and suburbs of the heavenly Jerusalem, like pure gold (*v.* 18), illuminated by the glory of God.

But, as the *literal Jerusalem* had an *inner wall* or fortification (*τεῖχος*), the city of David, so has the *heavenly Sion*.

He had spoken (in *vv.* 12. 15) of the *Gates* and *Foundations* of this *wall*. He then proceeded to describe the dimensions of the *City*; and he now specifies the height of the *Wall*, which is 144,000 cubits.

— *μέτρον ἀνθρώπου*] *measure of a man, which is also measure of an Angel*. In the heavenly City *men* will be *equal to the Angels* (Luke xx. 36). They themselves will be in measure and stature like unto Angels, and in all the qualities and graces of soul and body; and they will reckon and measure all things, not, as now, by any carnal and earthly calculations, but by a spiritual and divine Arithmetic, and by a heavenly and angelic Mensuration. They will measure all things with the Golden Reed of Divine Knowledge, like that in the hands of the Angel measuring the heavenly City.

18. *ἡ ἐνδόμησις*] The *superstructure* of the Wall is *jasper*. The word *ἐνδόμησις* occurs in *Josephus* (Ant. xv. 9. 6), who applies it to the *superstructure* of a mole of a harbour. It is that part of the walls which is *built* on the foundations. On the *jasper*, see iv. 3, and here *v.* 19.

19. *οἱ θεμέλιοι*] The *foundations* of the *wall of the City are adorned with every precious stone*: according to the typical adornment of the literal Temple of Jerusalem (1 Kings x. 2. 10, 11), and to the prophecy of Isaiah, liv. 11, 12. Cp. Tobit xiii. 16—18.

— *ὁ θεμέλιος ὁ πρῶτος*] *The first Foundation-stone of jasper, the second sapphire.*

These Twelve Foundations appear to be the same as those mentioned above, as engraven with the names of the *Twelve Apostles of the Lamb*. See *v.* 14, and note.

St. John has already said, in *v.* 19, that the Foundation was garnished with *every* precious stone, and then he specified *twelve* precious stones, indicating that the Twelve Apostolic Foundations represent *every* spiritual grace bestowed by God upon His faithful servants, who are *His Jewels* (Mal. iii. 17). In the *variety* and *beauty* of the precious stones is symbolized the *πολυποίκιλος σοφία* of God (Eph. iii. 10), and His multiform love in supplying all the *χαρίσματα*, gifts and graces (Rom. xii. 6. 1 Cor. xii. 4—9. 28. 30), vouchsafed by Him to the several Apostles, and shining in brilliant lustre in their several places, like Jewels set in beautiful symmetry and harmony, for the adorning of the heavenly Jerusalem, and laid in strength and stedfastness for its solid construction, and everlasting endurance.

A description of these precious Stones is given by *S. Epiphanius*, de xii. gemmis Rationalis (*τοῦ λογείου*).

See also the xxxviith book of *Pliny's* Natural History; and the Treatise of *Faustino Corsi*, Pietre Antiche, Roma, 1828, p. 137 sqq., and the authorities quoted here by *Wetstein*, N. T. ii. pp. 843—845.

The *Jasper* has been specified above in the description of the glorious appearance of God; and also the *Sardine* Stone, iv. 3.

The *Sapphire* (celestial blue, *lapis-lazuli*, i. e. *l'azzurro*, or

σμάραγδος, 20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

21 Καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ὁ ναὸς αὐτῆς ἐστι, καὶ τὸ Ἀρνίον. 23 Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον.

24 Καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τιμὴν αὐτῶν εἰς αὐτήν· 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ· 26 καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν· 27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν

p Isa. 60. 19. Zech. 14. 7. ch. 22. 5.
q Isa. 60. 3.
r Isa. 60. 11, 20. Zech. 14. 7. ch. 3. 8. & 22. 5.
s Exod. 32. 32. Ps. 69. 29. Isa. 35. 8. Joel 3. 17. Phil. 4. 3. ch. 3. 5. & 13. 8. & 20. 12. & 22. 14, 15.

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azure) is mentioned in the description of the *pavement* under the feet of God in Exod. xxiv. 10, and in the description of His Throne, Ezek. i. 26. *Plin.* xxxvii. 39, "in *Sapphiris* aurum punctis collucet *cæruleis*."

The *Emerald*, σμάραγδος, has been described above, iv. 3.

The *Sardonyx* is mentioned Exod. xxxix. 13. Ezek. xxviii. 13, of a flesh colour, tinged with hues of white. *Plin.* xxxvii. 23.

The *Sardius* has been described above, iv. 3.

The *Chrysolite* is mentioned in Ezek. xxviii. 20; it is described by *Pliny*, l. c. c. 42, as "brilliant, like the lustre of gold."

The *Beryl*: see Exod. xxviii. 20. Ezek. xxviii. 13; it is rendered by the LXX in Gen. ii. 12 by λίθος πράσινος, and is described by *Pliny* (l. c. c. 20) as like *sea-green*.

The *Topaz*, Exod. xxviii. 17. Ezek. xxviii. 13. Job xxviii. 19, described by *Strabo* and others in *Wetst.* p. 845, as like gold; and by others as having a bright green tinge like glass.

The *Chrysoprasus*, compared by *Pliny* (xxxvii. 20) to the *beryl*, but more pale; and yet has a tint of the purple Amethyst.

The *Jacinth* has been described above, ix. 17.

The *Amethyst*, Exod. xxviii. 19, of a purple or violet colour.

As was already observed on *v.* 14, the Twelve precious Stones here specified, appear to be the same, or nearly so, as those on the Breastplate of the High Priest, Exod. xxviii. 17—20.

Three are mentioned there, which seem to be designated here under other names, viz. the ἄνθραξ (carbunculus), λιγύριον (λυγκούριον), and ἀχάτης. Many ancient Writers were of opinion that the *Chalcedony* mentioned here is a species of *Carbunculus*; and that the *Jacinth* of the Apocalypse is the same as the λιγύριον, and the *chrysoprasus* is similar to the ἀχάτης, on which see *Plin.* xxxvii. 54; and cp. the authorities in *Cornelius à Lapide* here.

Some other ancient Expositors have said, that the precious stones of the Aaronic Breastplate are *mainly* the *same* as those of the Heavenly Jerusalem; but that there are *some differences* between the two; and that thus the *substantial identity* of the Law and the Gospel is represented with some *circumstantial variety*. See *Andreas* here in Catenâ, p. 485.

All the glories of the Gospel shine, blended together in a heavenly splendour, on the Breastplate of our Great High Priest, Christ Jesus; all the Graces of Christians are like spangles and scintillations, effulgences and emanations, from His ineffable brightness; and their names are engraven upon His heart (Cant. viii. 6); and here they are set for ever in the foundations of the City of God.

Some ancient Expositors have proceeded to distinguish the symbolical meaning of these several jewels as follows: *jasper*, an emblem of the brightness of *faith*: *sapphire*, of *hope*; *chalcedony*, the flame of *love*.

Some have endeavoured to discover a symbolical representation of the special gifts of the several Apostles in those precious stones; but this seems to be an attempt of vain curiosity.

Their meaning may be more fully revealed hereafter in the Heavenly City itself. It is now enough to know that the City is adorned with *every precious stone*: that nothing is wanting in the Church for her growth in grace here, and for her everlasting glory hereafter.

22. ναὸν οὐκ εἶδον] *Temple saw I none in her*, for God is all in all, 1 Cor. xv. 28. *God Himself is her Temple, and the Lamb*: a proof of Christ's Divinity.

24. καὶ περιπατήσουσι] *and the Gentiles shall walk through her light*. "The people that *walked* in *darkness* have seen a *great light*, upon them hath the light shined" (Isa. ix. 2). The people who were covered with gross darkness, on them hath the light shined. "The Gentiles have come to Thy Light, and Kings to the brightness of Thy rising" (Isa. lx. 3); and they "shall walk *through* the light;" it shall be their element and atmosphere; they will be bathed in a pure ocean of cloudless light.

Some Versions render διὰ, *by means of*; but this seems too weak a translation; διὰ is used here as in 2 Cor. viii. 18, διὰ πασῶν τῶν ἐκκλησιῶν, Acts xiii. 49. Cp. *Winer*, § 47, p. 338; and *Andreas* here explains the words by ἐν τῷ φωτί.

The sense may be well explained from Isa. lx. 15. 19, "Whereas thou *hast been* forsaken, and hated, that no man went *through* thee, I will make thee an eternal excellence,—the Lord shall be unto thee an everlasting light, and thy GOD thy *glory*."

The Prophecy, contained in the sixtieth chapter of Isaiah, which began to be fulfilled at the Epiphany of Christ, when the Gentiles walked by the light of the Star, and came by its leading to the Light of the World, and brought their gifts to Him, the first-fruits of the Gentiles, will have its perfect accomplishment in the heavenly Jerusalem; they will no longer walk by the light of some heavenly constellation external to themselves, and above their own path, but their *path itself* will be *light*. They will live and move in light. They will dwell in Him Who is the Light.

This Vision and that Prophecy afford mutually the best exposition, the one of the other. Compare here particularly Isa. lx. 6. 9. 11. 13. 17—21.

Elz. has τῶν σωζομένων after ἔθνη; but this is not in A, B, and in many Cursives and Versions, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*.

— οἱ βασιλεῖς τῆς γῆς] *and the Kings of the Earth bring their glory and honour into her*. Here is a happy announcement; it declares that *some* "Kings of the Earth" will remain Christian unto the end, and that they will not join in the rebellion of the "Kings of the Earth" against Christ (xvi. 14; xviii. 9; xix. 19). Kings and Nations (xx. 8) are before mentioned as rising up against Christ, but here they are tributary to Him.

25. οἱ πυλῶνες αὐτῆς] *Her gates shall not be shut by day: for there shall be no night there*. The γὰρ, *for*, explains the reason why he had not mentioned *night* as well as *day*. "Her gates shall not be shut by *day*;" and he does *not* add, "or by *night*,"—for, "*night* shall not be there."

The Church of Christ shall have no longer any enemies to fear; her people will be secure for ever from the assaults of Sin and Satan. Cp. Isa. lx. 11. Zech. xiv. 7. What the ancient Poets sang of, as a Vision of the Golden Age, with its "apertis otia portis," will then be fully realized.

Observe that the gates of the heavenly City are not called by the word usually employed to describe the gates of a *City* (πύλαι), which never occurs in the Apocalypse, but by πυλῶνες, which occurs *eleven times*, and which commonly, and always in the other books of the New Testament, signifies the gate of a *house*. See Matt. xxvi. 71. Luke xvi. 20. Acts x. 17; xii. 13, 14; xiv. 13. The *City* of the Heavenly Jerusalem, although it is described here as of immense size (see *v.* 17), is but *one House*. All will dwell together as brethren, as children of the same *Heavenly Father*, in one *Everlasting Home*. "In My Father's *House* are many Mansions," John xiv. 2.

26.] Cp. Isa. lx. 6—13; lxvi. 12.

27.] Cp. Isa. xxxv. 8; lii. 1.

κοινὸν, καὶ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.

XXII. [1] [a] Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. [2] [b] Ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐκεῖθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

[3] [c] Καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι, καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ, [4] [d] καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν· [5] [e] καὶ νὺξ οὐκ ἔσται ἔτι, καὶ οὐχ ἕξουσι χρείαν λύχνου καὶ φωτὸς, ὅτι Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτοὺς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

a Ezek. 47. 1. Zech. 14. 8.
b Gen. 2. 9. Ezek. 47. 12. ch. 2. 7. & 21. 21.
c Zech. 14. 11.
d Matt. 5. 8. 1 Cor. 13. 12. 1 John 3. 2. ch. 3. 12.
e Ps. 36. 10. Isa. 60. 19, 20. Zech. 14. 6, 7. ch. 21. 23.

The River of Life. The Tree of Life.

Ch. XXII. 1, 2. *καὶ ἔδειξέ μοι*] *And he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; and in the midst of the broadway thereof—the tree of life.* Contrast this with the *πλατεῖα*, or *broadway*, of the Great City, where the dead bodies of the Two Witnesses lay (xi. 8).

Here the types of Paradise, as depicted in the Old Testament (see Gen. ii. 9, 10; iii. 22), are fulfilled. Here is the *Tree of Life*, and the *river* flowing out of Eden. Here, therefore, is a testimony to the truth and divine origin of the History of Genesis.

Here also is an evidence of the harmonious symmetry and perfect unity of Holy Scripture, from the beginning of Genesis, the first book of the Old Testament, to the end of the Apocalypse, the last book of the New.

The Two Witnesses agree in their testimony.

The Book of Genesis reveals Almighty God, the Creator of all things very good; Adam, formed from the earth; Eve, taken from his side; the Serpent in Paradise; Man tempted, and a curse pronounced on him for disobedience in eating the fruit of the forbidden tree; and driven from Eden; and the way of the Tree of Life guarded by a flaming sword; and the promise made in mercy, that the seed of the Woman should bruise the Serpent's head.

Such are the first records of Holy Scripture.

Pass now from the first chapters of Genesis to the last of the Apocalypse. The same God is revealed, seated on His throne: Heaven and Earth adore Him: Man also is there; Adam is there in Christ, the Second Adam: Eve also is there, in the Bride of the Second Adam, the Church: Paradise also is there, not lost, but regained: and the Tree of Life, no longer fenced with a flaming brand, but open to all, *for the healing of the nations.* And there "is no more curse."

We have also seen the discomfiture of the *Old Serpent* (xx. 2).

According to the first prophecy of Scripture, Christ has bruised the Serpent's head, and has chained him, and has cast him into the lake of fire and brimstone, there to remain for ever (xx. 10).

Here is clear evidence of oneness in the design and texture of the Sacred Volume; and when we consider, that a period of more than five thousand years separates the events of the Book of Genesis from those of the Apocalypse, we may here recognize a proof, that the History and the Prophecy are from the same Divine Hand, and that the events which they describe are under the control of Him with *Whom "a thousand Years are as one Day."* (Ps. xc. 4. 2 Pet. iii. 8.)

The *River of Life* flows from the *throne of God* and *the Lamb*. All grace and glory given to men flows *from* the *Father*, *through* the Son. See above on 2 Cor. xiii. 13.

In the earthly Paradise there were *four* rivers issuing from one source, and flowing *out* of Eden.

There is but *one* River in the Heavenly City; and it does not flow *out* of the City. All drink there of the *same* joys as out of a river (Ps. xxxvi. 8); and no one who is outside the city can taste them; see *v.* 15.

The River of life flows through the broadway of the City, and the *Tree of Life stands on each side of the River*, and bears perennial fruitage, in never-ending succession; expressed by "*every month*," and "*twelve fruits*;" and this supply is accessible *to all*, to satisfy the hunger and thirst of all for life everlasting. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." (Matt. v. 6.)

— *τὰ φύλλα τοῦ ξύλου*] *the leaves of the tree are for the healing of the Nations.* The *Tree of Life* in the *midst* of the heavenly Jerusalem, is like a pattern of the cross of Christ, on the Earthly Calvary, which was *outside* the *literal* Jerusalem. For the virtue of the Cross is not limited to the Jews, but it extends to *all Nations* of *the Earth*, who are *within* the *Christian Sion*. Here is "gloria sanctæ crucis," says *Bede*, through the ministry of the Apostles. In the preaching of the Gospel, the Tree of the Cross is ever bearing leaves for the healing of the Nations. Cp. *Aug.?*

The Cross of Christ was *outside* the *literal* Jerusalem, because Christ died for *all* who, in the day of grace, would believe in Him. (1 Tim. iv. 10.)

But the Tree of Life is in the *inside* of the *heavenly* Jerusalem; for it is accessible only to those who, in the time of their earthly probation, *have accepted* God's offers in Christ.

The *Tree* of Life in the book of Genesis, and the Cross of Christ, are both described by the same word, *ξύλον*. Cp. Gen. ii. 9, LXX, and Gal. iii. 13, where see note. 1 Pet. ii. 24.

By eating of the fruit of the *forbidden Tree*, the first Adam was excluded from Paradise, and from access to the *Tree of Life*. But the Obedience of the Second Adam more than compensated for the Disobedience of the First Adam. Christ, by His Agony in the Garden of Gethsemane, and by hanging on the Tree in Calvary, and by His glorious Resurrection from the Grave in the Garden, has restored us to Paradise and raised us to Heaven. The Tree of His *Death* has become to us the *Tree of Life*. It grows on *both sides* of the river, because it is efficacious for the salvation of *all* men in every age and country. The Cross of Christ is like the Cities of Refuge on *both sides* of the *River* Jordan (Deut. xix. Josh. xx.). It bears fruits for Eternity; its leaves are for the healing of the Nations, who before were "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise" (Eph. ii. 12), like the traveller on his journey from Jerusalem to Jericho, lying half dead by the wayside (see Luke x. 30); but now they are made nigh by the *blood* of Christ, and are no more strangers and foreigners, but *fellow-citizens* with the saints (Eph. ii. 13. 19), and have "come unto Mount Sion, unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first-born, which are written in heaven" (Heb. xii. 22, 23); "in the Jerusalem which is above, which is the Mother of us *all*" (Gal. iv. 26).

3. *καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι*] *And there shall no more be any curse.* In Paradise, Almighty God pronounced a curse on the first Adam after the Fall. "*Cursed* is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life" (Gen. iii. 17). That curse was pronounced on him for his disobedience, in eating of the forbidden Tree. But the Second Adam, Who died on the Tree, has taken away, by His obedience, the curse pronounced on the first Adam and his race for disobedience. It was indeed said, "Cursed is he that continueth not in all that is written in the Law," and "Cursed is he that hangeth on a tree" (Deut. xxvii. 26; xxi. 23). But by "being made a curse for us," Christ has taken away the curse, that all may be blessed in Him, and live for evermore (see on Gal. iii. 13, 14).

4. *καὶ ὄψονται τὸ πρόσωπον αὐτοῦ*] *and they shall see His face*, the face of God; which the *wicked* will never see. Then faith will be swallowed up in sight; in the beatific Vision of God. *And His Name shall be upon their foreheads*—an eternal trophy of their Victory and glorious reward in heaven for their constancy and courage in boldly confessing Him before men. Cp. note above on xiii. 16.

f ch. 1. 1. & 19. 9. & 21. 5.

6 f Καὶ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις

g ch. 1. 3. & 3. 11.

αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· 7 g καὶ ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

h Acts 10. 26. & 14. 14. ch. 19. 10.

8 h Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ ἔβλεπον, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

9 Καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

i Dan. 8. 26. & 12. 4. ch. 1. 3.

10 i Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς γὰρ ἐγγύς ἐστιν· 11 k ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς

k 2 Tim. 3. 23.

l Isa. 40. 10. & 62. 11. ch. 20. 12.

ῥυπαρευθήτω ἔτι· καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι· 12 l ἰδοὺ, ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.

m Isa. 41. 4. & 44. 6. & 48. 12. ch. 1. 8, 11. & 21. 6.

13 m Ἐγὼ τὸ Ἄλφα καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

n 1 John 3. 23. o 1 Cor. 6. 10. Eph. 5. 5. Phil. 3. 2. Col. 3. 6. ch. 21. 8.

14 n Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. 15 o Ἔξω οἱ

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9. ὅρα μή] *see thou do it not.* See note above, on xix. 10.

— σύνδουλός σου εἰμί] *I am the fellow-servant of thee, and of thy brethren the Prophets.*

The *Prophets* were *St. John's brethren*, and this spiritual brotherhood is displayed in the Apocalypse. He and they were inspired by the same Spirit, and, as is here observed by an ancient Expositor, "how many words of Isaiah, how many words of Zechariah, do we read in this book of St. John!" See above, *Introduction*, pp. 145—147.

Here is one of the many uses of the Apocalypse, "the Revelation of JESUS CHRIST" (i. 1). In it Jesus Christ Himself, the Everlasting WORD of God, avouches the Divine Inspiration of the Old Testament. Here the Incarnate Word sets His seal on the Written Word. By adopting the language of the ancient Hebrew Prophets in the Apocalypse, and by using it as His own, He proclaims it to be the language of God.

10. μὴ σφραγίσῃς τοὺς λόγους] *Seal not the words of the Prophecy of this Book.* For the reason of this prohibition see above, on x. 4.

11. ὁ ἀδικῶν ἀδικησάτω ἔτι] *he that is unjust, let him be unjust still, and he that is righteous, let him work righteousness still. Elz.* has δικαιωθήτω here; but A, B have δικαιοσύνην ποιησάτω, and so many other MSS. and several Versions, and *Griesb., Scholz, Lach., Tisch.*

Here is a remarkable testimony to the *liberty* of the *human will;* and this testimony is coupled with emphatic declarations of the abundance and freeness of *divine grace* (see *v.* 17).

These words supply a Divine reply to the objection made by some to the Christian Dispensation, on the plea of the prevalence of *evil* in countries professing *Christianity*, and using Christianity itself as a pretext for the commission of evil.

"The objections against all this (says *Bishop Butler*), from the perversion of Christianity, and from the supposition of its having had but little good influence, however innocently they may be proposed, yet cannot be insisted upon as conclusive, upon any principles but such as lead to downright Atheism, because the manifestation of the law of nature, by reason, which upon all principles of Theism, must have been from God, has been perverted and rendered ineffectual in the same manner. It may, indeed, I think, truly be said, that the good effects of Christianity have not been small; nor its supposed ill effects, any effects at all of it, properly speaking. Perhaps too, the things themselves done have been exaggerated, and if not, Christianity hath been often only a pretence; and the same evils, in the main, would have been done upon some other pretence. However, great and shocking as the corruptions and abuses of it have really been, they cannot be insisted upon as arguments against it, upon principles of Theism. For one cannot proceed one step in reasoning upon Natural Religion, any more than upon Christianity, without laying it down as a first principle, that the *Dispensations* of *Providence* are *not* to be *judged of by their perversions*, but by their *genuine tendencies;* not by what they do actually *seem to effect*, but by what they *would effect, if Mankind did their part; that* part, which is justly put and left upon them. It is altogether as much the language of one as the other; '*he that is unjust, let him be unjust still, and he that is holy, let him be holy still*' (Rev. xxii. 11). The *Light of Reason* does not, any more than that of *Revelation, force men to submit to its authority:* both admonish them of what they ought to do and avoid, together with the consequences of each, and after this they leave them *at full liberty to act just as they please*, till the appointed time of Judgment. Every moment's experience shows, that this is God's general rule of Government" (*Bishop Butler*, Analog. part ii. ch. i.).

12. ὁ μισθός μου μετ' ἐμοῦ] *My reward is with Me.* See Isa. xl. 10; liii. 11, and *Clemens Romanus*, § 34.

14. μακάριοι] *Blessed are they that do His commandments, that their authority* (ἡ ἐξουσία αὐτῶν) *may be upon* (ἐπὶ) *the Tree of Life* (i. e. may extend *to* it, and may be exercised *upon* it, so that they may take and eat of its fruit), *and that they may enter by the gates into the City.*

The reading of this text is somewhat doubtful.

Elz. has οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, *they that do His commandments;* and this reading is authorized by B and many cursive MSS., and by the *Coptic, Syriac*, and *Arabic* Versions, and by *Tertullian, Cyprian*, and *Andreas*. It seems also to be confirmed by the consideration, that by *breaking* God's *commandment*, Man lost his access to *the* tree of life, and that he cannot hope to regain an approach to it except by *keeping* His *commandments*. As our Lord Himself says, "If thou wilt *enter into life*, *keep the commandments*" (Matt. xix. 17).

But the Alexandrine MS. has οἱ πλύνοντες τὰς στολὰς αὐτῶν, *they who wash their robes;* and so some few Cursives (one in *Scrivener*, p. 560, has πλύναντες), and the *Vulgate, Armenian*, and *Æthiopic* Versions; and this reading has been adopted by *Lachmann, Tischendorf*, and *Tregelles*.

The other reading seems to be preferable. It is not so likely that a copyist would have been perplexed by the latter reading, which is clearly explained by another passage in the Apocalypse (vii. 14), where there is no such variety in the MSS. But some transcribers might perhaps have been embarrassed by the other reading, as seeming, in their opinion, to give some countenance to Pelagian tenets: and might therefore have altered it to the reading in A.

The doctrine of the text, as compared with other passages of Holy Scripture, clearly is, that though it is by the Death of Christ *alone*, that men have access to the Tree of life; yet none can derive any benefit from that only access, unless they walk in the *way* of Obedience to God's Commandments. The *Gate* is opened to *all;* but it is open in vain to those who do not go along the *Road* which leads up to the Gate, and passes through it.

15. ἔξω οἱ κύνες] *Without are dogs.* See Phil. iii. 2. Matt. vii. 6; xiii. 48. This is quoted by *S. Hippolytus*, de Christo, § 66, p. 35, ed. Lagarde. The words may perhaps be rendered *Away, ye dogs!* as ἐκὰς, ἐκάς ἐστε, βέβηλοι, "Procul, o procul este profani." Cp. the comment above, ix. 14; xvi. 12; and Ps. vi. 8; cxix. 115, and the inscription on the doors of Belgian Churches, "Hunden uyt Godt's Tempel," and *Düsterdieck* here, "Hinaus die Hunde."

κύνες καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

16 [p] Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. 17 [q] Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου· καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. Καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ. 19 [r] Καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ. 20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ· Ἀμήν· ἔρχου, Κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων. Ἀμήν.

p Num. 24. 17. Isa. 11. 10. Rom. 15. 12. 2 Pet. 1. 19. ch. 1. 1. & 5. 5.
q Isa. 55. 1. John 7. 37. ch. 21. 6.
r Exod. 32. 33. Deut. 4. 2. & 12. 32. Ps. 69. 29. Prov. 30. 6. ch. 3. 5. & 13. 8. & 17. 8. & 20. 12. & 21. 27.

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16. ἐγώ εἰμι] *I am the root and the offspring of David:* being both God and Man. See above, v. 5, and our Lord's question, Matt. xxii. 41—45.

— ὁ ἀστὴρ] *the bright and Morning Star.* Which rose from the darkness of the Grave, and by that Resurrection on the Morning of the first Lord's Day brought Life and Immortality to Light. See above, ii. 28.

17. καὶ τὸ Πνεῦμα] *and the Spirit and the Bride say, Come . . . . Amen, Come, Lord Jesus!* (*v.* 20,) words appropriate to all who wait patiently and long earnestly for His coming, and specially suitable in the mouth of the beloved Disciple and Evangelist, *St. John*, whose life was prolonged, amid trials and sufferings, far beyond that of any other Apostle, and who had heard the Lord's saying concerning himself, "If I will that he *tarry* till *I come*, what is that to thee?" See above, on John xxi. 22, 23.

18. ἐάν τις ἐπιθῇ ἐπ' αὐτά] *If any one adds to them, God will add to him the plagues that are written in this book.* Here is a prophetic protest against the spurious Revelations forged by false Teachers in the name of Apostles; of which some account may be seen in *Fabricius*, Codex Apocr. N. T. pt. ii. p. 935. *Jones* on the Canon, i. pp. 26—33. *Lücke*, Commentar, pp. 45—50.

Here also is a Prophetic Protest against all *additions* to the words of Holy Scripture; whether those additions be made by unwritten traditions, or by Apocryphal books, as of equal authority with Holy Scripture. See above, on 2 Pet. iii. 15, 16, p. 95.

19. ἀπὸ τοῦ ξύλου] *from the tree of life.* So A, B, and many Cursives and Versions, and so *Scholz*, *Lach.*, *Tregelles*, *Tisch.* *Elz.* has ἀπὸ βίβλου.

— τῶν γεγραμμένων] *of those that are written in this book.* *Elz.* has καὶ before τῶν, but καὶ is not in A, B, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.* The reading of the text is important as declaring that the Holy City belongs to those who are written in this Book,

20. ἀμήν] *Elz.* adds ναὶ, which is not in A, B.

21. ἡ χάρις] *the Grace of the Lord Jesus Christ be with all the Saints.* The words τῶν ἁγίων are not in A, and are omitted by *Lach.* and *Tisch.*; but they are in B and in many Cursives, and in some MSS. of the *Vulgate*, and in the *Slavonic*, *Coptic*, *Syriac*, and *Armenian* Versions. The word Ἀμὴν, which is omitted by A, and by *Lach.* and *Tisch.*, is found in B and most Cursives and Versions.

The Grace of our Lord Jesus Christ. Here is the *Apostolic Benediction*, which concludes all the Epistles of *St. Paul*, and was the *token* of *his* Epistles, and therefore was not used by any other Apostle, as far as we know, in any Epistle written during *St. Paul's lifetime* (see above, on 1 Thess. v. 28), but was reserved for St. Paul's use, as the badge of his Epistles, to assure the Church of their genuineness.

That Benediction ends the Apocalypse, written long after St. Paul's death. It closes the Canon of Holy Scripture, and is, as it were, the Seal of the Bible. It is thus commended to the reverent use of the Church Universal, which, having received this Benediction from the Holy Ghost writing by St. Paul and St. John, has ever used it in her Liturgies. Thus she proclaims to all, that her strength is derived from the free *Grace* of God in Christ; and she prays for an outpouring of that *Grace* on all, and she ministers the appointed means of *Grace* to all, in order that all, thankfully receiving God's *Grace*, may attain to His everlasting *Glory*, in the Holy City, the Heavenly Jerusalem; to which may He bring us, who read this Book, in His infinite love and mercy, through Jesus Christ our Lord. Amen.

ΤΩι ΘΕΩι ΔΟΞΑ.

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